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The Christian.

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Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

AT the opening of 1899, almost the last year of the century, we unite with our readers in thankfulness to God for the great mercies He has bestowed upon us all, not only during the past year but during the previous years; and we heartily and prayerfully desire for them, as for ourselves, a blessed and, in the highest sense, a prosperous year.

THE CHRISTIAN, under its previous name THE REVIVAL, owed its origin to the times of refreshing of 1859; its first number was issued on July 30 of that year. From then until now it has largely owed its world-wide circulation and its increasing influence to the hearty co-operation of its readers None could so effectively accomplish these ends as those who were in continual contact with it; and we have pleasure in acknowledging our indebtedness to our friends for the interest they have always shown, and for its evident results.

While, however, some of the elders who remember 1859 remain unto this present day, the majority are fallen asleep. But there are very many still with us who have vivid recollection of the visits of Mr. Moody and Mr. Sankey to this country, and of their fruitful labours, as well as those of other evangelists in the United States and in Great Britain. We need not dwell upon the publicity continuously given by THE CHRISTIAN to all these movements of the Divine Spirit, more than to say that it has been and still is being used of God to contribute largely to the spread of his work.

We are assured by appreciative letters of thanks and cheer, which were never received so frequently as now, that this interest and co-operation undergo no diminution; and we are thereby encouraged to ask the increased aid of our friends. Would it not be easy for each to obtain another subscriber among his or her acquaintance? When it is remembered that for a penny a week, or post free for 6s. 7d. a year, a fellow Christian may be kept informed of Gospel effort in all lands, are there not many who could confer this weekly recurring present on those who may not hitherto have known the paper?

We are sending the current issue of THE CHRISTIAN, with the first number of THE REVIVAL, to many thousands of ministers of the Gospel in the Church of England and the various Nonconformist bodies. Will our readers pray that this may tend to increase the present revival of evangelistic effort in all the churches?

A correspondent in Scotland writes as follows:—"There is a strong desire and no little prayer in different parts of Scotland for a revival of religion. The latest indication of this fact is the formation of a prayer union among the ministers of the Free Church with this end in view. At the noon prayer-meeting in Edinburgh much prayer is being offered for the same thing, and many in the city are feeling the need for the Lord to make bare his arm."

We commend to the earnest attention of our readers, and especially those who have healthy ambitions in life, the biographical sketch of the late Lady Beauchamp on page 17. Such an heroic career is all too rare among us; yet it serves to show what God can do through one that is really consecrated to his will. It is by such choice souls that the Spirit of the Lord will work. How many will "rise up and call her blessed" will never be known on earth; but let those who are stirred with desire for revival in themselves and in the world be stimulated by her example, to its emulation.

In common with most the other newspapers of this country we gladly referred to and commented on the article in *The Quiver*, which purported to give "Recollections of a Maid of Honour" to the Queen, with special bearing on Her Majesty's views of international peace. The truth of the narrative has, however, been authoritatively contradicted, and we can but express our regret at being misled in the matter. Such weight is deservedly attached to any utterance of the Queen that writers ought to be doubly careful in verifying statements that attribute to Her Majesty expressions of opinion on current events.

"Read the Bible—continuously, repeatedly, independently, prayerfully." *Result*, "remarkable spiritual awakening." Such is the summing up of the very interesting article on "Systematic Bible Study," given on page 19. The failure to-day lies in the fact that so many people will not *read the Bible for themselves*. Prof. W. W. White will commence in London a series of practical Bible studies on the 16th inst., of which full particulars will appear in our next issue. May the results be as encouraging as in the case cited above.

THE usual "good cheer" in the shape of material comforts was distributed among London poor, seamen, and others by the many Christian friends working among them. At these gatherings, the Gospel is always lovingly set forth and pressed on the attention of the guests. Our space does not permit of our giving details of these interesting gatherings.

The daily papers are unanimous in pronouncing this Christmas-tide one of the happiest, from a social point of view, known for many years. Everywhere signs of contentment and prosperity were visible; and there was an unusual absence of those indications of distress and abject poverty which have thrown their dark shadow across the rejoicings of the time. As is usual, however, during periods of social well-being, there were abundant signs of the drinking habits of the working classes, though comparatively few cases of absolute drunkenness found their way into the magistrates' courts. We do not seem able as a nation to enjoy the blessings of unqualified prosperity without revealing the taint of self-indulgence, which has mingled with our blood as a race.

The year closed in a hush of peace all over the world, and the relations between the civilised countries are fairly cordial. It is, therefore, a thousand pities that certain journalists who have the run of some leading newspapers are getting up a virulent Anti-Russian Crusade, with a view, apparently, of defeating the objects of the peace rescript of the Emperor. The task they have put before themselves is not a very difficult one, for it is always easy to sow seeds of suspicion and enmity between two nations. It is, however, a thoroughly discreditable thing to do. If these powerful countries could but be made to understand each other, not only might prolonged peace be secured, but the best interests of the nations would be served.

If the old adage, "Happy is the people that has no history," the world at large has been happy during the last few weeks. The newspapers have been sore put to it to find anything sensational in the way of copy, and instead of the latest reports from the battle-field, or the doubtful interest of "pars" about *causes célèbres*, have had to fall back on "special articles" of the most innocuous type. This is indeed a welcome change after the perpetual excitements of the past year. It is to be hoped that the unhealthy prominence given to foreign relations will give place to the old-fashioned interest in domestic affairs, and that the attention of statesmen and reformers will be turned to the questions that make for peace between employers and employés, to the perfecting of our school system, to the amelioration of the conditions of child and women labour, and other reforms that have long been awaiting attention. 1898 has been devoted to "foreign politics"; let us hope and pray that 1899 may be absorbed in matters that belong to our peace and welfare at home.

The Italian Government has performed a wise as well as merciful act in closing the year by an amnesty to a large majority of those imprisoned since last summer, owing to the part they took in the political disturbances, which at one time looked to become an organised rebellion. Over 3,000 prisoners will benefit by this act of grace. Most of these were driven into the movement by despair at the ruinous taxation necessitated by the militarism under which Italy groans. Others were the mere tools of the Jesuits, who are more than suspected to be at the bottom of the movement, their aim being to overthrow the existing dynasty in the intervals of the Romish Church. The amnesty will bring joy into thousands of poverty-stricken homes. The causes of the discontent which led to the riots, however, will remain so long as Italy aspires to the honours of a first-class Power, and aspires to a standing army whose expenses sap at the root of the nation's welfare.

The infatuation with which nations copy each other's evil customs is one of the strangest phenomena of history. Some person, seeing what he regards as a good feature of a custom, and overlooking many other vital aspects of it, will urge his fellow-countrymen to try the new thing. It was thus that the British nation was urged to adopt the Continental system of regulating vice, when the nations of the Continent themselves were sick and weary of a plan that had failed at all points. Similarly, just when the nations of Europe are wearying of their military burdens, longing for relief and liberty, we are told that—

An organisation for the purpose of promoting the teaching of military drill to all lads between the ages of thirteen and eighteen is in course of formation in England.

Mrs. Crawford writes from Paris:—

The soldier and the reservist now hate the army. The most bitter hatred and contempt are felt by young bourgeois who have gone through the army mill. Millions of the French would vote for disarmament.

Why, then, should our lads be either coaxed or driven, after their day's work is done, into the drill-yard? All this means conscription eventually, however it may be sought to hide the fact.

A war correspondent, writing home from the Soudan during the recent campaign, said:—"If the Soudan's thirst could be sent home in capsules, it would make a man's fortune in a single evening." The irony of the situation was, that there was so much thirst *there*, and such limitless means of supply *here*. Desire and possession were far apart. That is the perpetual problem of life—how to make supply square with demand. Christ alone has solved this problem for the soul. Even when our earthly desires are for the time quenched, the means of satisfaction fail or fall.

"Everyone that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into eternal life." (John iv. 13, 14.)

The Divine sources of life go with us everywhere; they never fail, nor run dry; they are within us a part of the very constitution of the redeemed love that enjoys them.

It is significant to find a theological professor entering on his tenure of office, as Professor Patrick has done in assuming the chair of Biblical Criticism and Antiquities in the University of Edinburgh, with a lecture on "The Conservative Reaction in New Testament Criticism." When this chair was founded in 1846, the theory of Baur was predominant on the continent of Europe. The old-fashioned ideas as to the dates, authorship, and relations of the New Testament books to each other were all challenged, and any inclination to cling to their early date "branded as an infallible index of intellectual narrowness." After half a century of bitter and exhaustive controversy, the "new movement" has been consigned to the limbo of outworn theories, and the earlier traditional dates and points of view have been reinstated, never more to be questioned by anyone with a scholar's reputation to maintain.

The controversy has vastly enlarged our knowledge of the first Christian century. The human life and death and resurrection of the Lord Jesus Christ have been more intensely real and vivid to thousands of readers of the Gospels. The circumstances and difficulties of the early Churches, to meet which the Epistles were, in the first instance, addressed, have been brought out of their obscurity, and we are enabled to see how marvellously their universal message speaks through the temporary occasions that gave them birth. The New Testament, as a whole, has emerged from the furnace of conflict unscathed, without smell of burning clinging to its undying pages. And the blessed Gospel, of which it is the inspired channel, has proved itself indestructible and eternal. The scholar, as well as the simple and devout, may rest his faith upon it with unfaltering trust.

It is very gratifying to learn from an article in the *Homiletic Review* on "The Development of the Ministry" that, notwithstanding all the drawbacks under which the coloured people of the South have laboured, and still labour, the future is encouraging. Great progress has been made, and "forces are actively at work that cannot fail to work immense advantage." The writer believes that there are abundant and excellent opportunities for the training of coloured ministers. Any coloured young man of good character and ambition, with fair abilities, can obtain a good theological training. Indeed, they enjoy the privilege of using the most largely endowed theological seminary, one under the care of the Methodist Episcopal Church. The warm sympathies of English Christians, especially of these who took their side in the great anti-slavery struggle, must be with these our brethren.

There are two elements in preaching important to spiritual results—exposition and application. This generation lacks the former quite as much as the latter. The average sermon is a series of platitudes hung upon a text, with which they may or may not have any direct connection. There is great need for the exposition of the Word itself, for the opening up of its meaning, the confirming and illustrating of its truths. This may not always be "popular" or "interesting," but it is necessary.

Yet it is not all. The preacher must be direct; he must begin to wrestle with souls, determined to conquer. Then his whole nature will be moved, and latent powers—imagination, passion, will, indignation, tenderness—will spring into active exercise and reinforce the reason. No advocate in human causes contents himself with simply explaining the law; he has a judge and jury to convince, a case to win, a man to be convicted or acquitted. Audiences in churches need to be rebuked for their sins rather than allowed to slumber through an argument. They have to be warned, entreated, persuaded, plied with all the forces at the preacher's command; and all this is to be done in the power of the Holy Spirit.

It is a question about which there ought not to be two opinions as to whether ministers of the Gospel should be shareholders in brewing and distilling companies. Seeing as we do on all sides the evils, moral and physical, that result from the drink traffic, how can those who have given their lives to save the souls of their fellow-men quietly receive gain from such a trade? In Scotland there has been amongst temperance organisations a determination to bring this question to the front. The result being that

The denunciation of any participation in liquor profits by ministers of the Gospel has been so pronounced that those who had shares in any of the companies have, for the most part, sold them out.

We wish that Christians generally would follow their spiritual leaders in this respect, and have nothing to do with profits earned in the "trade."

According to the testimony of Mr. J. T. Moffat, a son of the great missionary, who retains much of his father's deep interest in the future of South Africa, there is a decided set-back in the treatment of these races by the white man of late years. Speaking from long and intimate knowledge of the situation, he dates the change from the time when the influence of the Transvaal began to spread, the natives there being treated by the Boers as hardly human beings at all. This attitude has infected the whole of South Africa to-day; and the battle of the native will have to be fought over again. The apprenticeship system he denounces as indistinguishable in many ways from slavery, and is fast breaking down under the sheer force of circumstances. It is important to give prominence to these facts in this country, since the pressure of home opinion is the truest safeguard of the Colony. It is a calamity that the principle of just and equal treatment to all subjects—which professedly lies at the root of British rule—should be contradicted in any of our great dependencies.

Mrs. Neethling writes us from Stellenbosch, S.A.:—"In the last number of *Fakkel* ('Torch'), the organ of the Free State Church, which I opened this morning, I found an item which I shall be glad if you can make use of in your 'Notes and Comments.' All God's people must rejoice when even such a partial victory is secured, especially when we call to mind the *ridicule* with which the *Cape Times* reported the meeting of the 'Volksraad' Free State Council, when the Bill for the Abolition of Sunday News was first introduced—some time ago."

The following is the paragraph above referred to:—"Our readers will rejoice to hear that on the Wurburg line, the principal branch line in the Free State, no trains are run on Sunday. Since November 1 the traffic by goods train on Sundays has been greatly reduced on the main line. After eight o'clock on Sunday morning, not a single goods train arrives at Bloemfontein by way of Norval's Pont. Between Bloemfontein and Norval's Pont there are thus no goods trains on Sunday. Between Bloemfontein and the Vaal River only one train runs on Sunday, namely one for the transporting of live stock. This is great cause for gratitude, and calls for more prayer. Much has been gained, but still far from everything. The loading and unloading of live stock or any other goods on Sunday must be prohibited at all the stations in the Free State. We are glad to know that the traffic manager will do all in his power to reduce the number of Sunday trains as much as possible."

The Bishop of Hereford has consented to serve on the General Committee of the International Crusade of Peace. Mr. Thomas Burt, M.P., has accepted the chairmanship of the Labour Committee. Larger offices are to be taken in Norfolk Street.

The Look Upward.

A New Year's Motto.

BY REV. H. C. G. MOULE, D.D.*

"I will lift up mine eyes unto the hills whence cometh my help. My help cometh from the Lord which made heaven and earth."—Ps. cxxi. 1-2.

HERE at once we have a powerful message. Read in the sunlight of the Gospel, it speaks straight to the Christian's heart. The Hebrew word "help," expressly means a help which is not mere rescue nor mere protection, but the gift of strength. We do indeed need protection. We are in awful need, if we are standing outside of Christ, of rescue from under the imminent thundercloud of the guilt of sin and the wrath of God. But we need more. We have to live, to walk, to witness; we have to do and serve if we belong to our King. And so we need help in the form of strength; a girding of the soul, an enabling of the will. And, for all this, too, we must look out and up. We shall never produce such help from within ourselves, nor shall we ever conjure it up from circumstances. What we need must come purely and altogether from the Lord that made heaven and earth.

Are we conscious, in stern earnest, of such needs? Then let us look straight at some of the glorious mountains which are the symbols and the signals of the Lord's faithfulness and of his presence. Look first at the literal geographic mountains; recall those hills of Judea, with the city which still sits in its grey, forlorn majesty upon that ancient throne. There is still the Mount Zion; I have traversed it myself. It was on Mount Zion, in all reasonable likelihood, that the Son of Man, before He suffered, spoke his last words of everlasting comfort and good hope. It was the scene of the last Paschal discourse and of the institution of the precious Supper, so full of the promises of God.

Then there is that other mountain, the "green hill far away," the place where the Lamb was slain, where the Lord poured out his soul a sacrifice for sin. Then there is Mount Olivet, from one of whose ridges or crests the Lord ascended after the resurrection to his throne, carrying up with Him to heaven all the interests of his people, and showering down upon them from heaven all the fulness of his Spirit.

Then we look from Jerusalem northwards, towards Galilee, and the mind's eye can see another hill, the mount on which Jesus spoke his great Sermon of holiness and blessing to his faithful ones. And we recall along with this the unnamed mountain in Galilee where the disciples met Him after the resurrection, and He told them that all power was given to Him in heaven and earth, and that they were to go and tell the world of Him, and that He was with them alway until the end.

Shall we make use of the Psalmist's example? Shall we keep our eyes toward the mountains, and toward the Lord they point to? What is your need just now? Is it the need of a conscience that has not yet found peace? Do you want the assurance that your sins are forgiven you for his Name's sake? Do not look within for it. Do not look around for it. "Lift up your eyes unto the hills." Make haste to Calvary, and on the way there visit the slopes of Mount Olivet, where grow the trees of Gethsemane. Contemplate there the agony of the Lord where He already tasted the tremendous cup which He drank to the dregs the next noontide on the Cross. There is the answer to your need. Not only look but rest upon that hill.

Are you conscious of the awful power of sin, even though you have the merciful assurance of the Divine forgiveness of it? Go to Mount Moriah, the hill of the Temple. There stood the Lord on that last great day of the feast and said, "If any man thirst let him come unto Me and drink; out of him shall flow rivers of living waters." There can be, there shall be, such a flow into your needing soul of the power of the Holy One, such a presence of Christ in your heart, by the Holy Ghost, as shall make the old invincible temptation fall paralysed beneath your feet.

Or do you sorely need help under some deep sorrow, some long-continued care, perhaps some sickness, of hope deferred for one over whose soul you yearn? Or is it some grief of the more open kind—a precious life trembling in the balance, some shadow of death cast by bereavement over all your days? Go to the mountains again. Look up to that wonderful Olivet, where the Lord tasted the depths of grief, and drank the cup which was not only the cup of wrath, but the cup of woe, till nothing was left in it; and it was drained to be filled again with the comforts which come only through "the Man of Sorrows, acquainted with grief." You will not go there to Him in vain. Do not wait till the sky clears and the sun shines and try to find Him then. His chosen moment to prove to you all that He is is the hour of grief itself, which He tasted for you beforehand on the mountains, whence your help shall come.

* See Book Notices (p. 24).

The Light of the World.

BY REV. J. H. JOWETT, M.A.

"I AM the Light." Then, how very easily entreated He must be! The light needs no coercion—no persuasion to come near to us. We need not shout to the light; the light only seeks an opening, and on getting it will immediately enter in. The good Lord only waits for an open mind and heart. "If any man open the door, I will come in."

"*I am the Light.*"—Then, how difficult it is to drive Him away! If we wish to shut the light out of our rooms we must not only close the windows and doors, but we must seal up every keyhole and every chink and crevice, or some urgent ray will pierce its way in. The gracious, long-suffering Lord is not easily driven away. He thrusts Himself in upon us wherever there is the smallest opening. "If ye have faith as a grain of mustard seed"—even through that small opening—He will come in and work wonders.

"*I am the Light.*"—Then, how impartial He must be! The light falls upon the rich man's orchids, and also blesses the poor man's box of mignonette. It floods the majestic cathedral; it fills the humble chapel on the lonely moor; it steals through the chinks of a gipsy's tent. "I am the Light." Jesus blesses the widow with two mites, and also Zaccheus, "chief among the publicans, and rich." He makes a friend of Peter, an unlearned fisherman, and of Nicodemus, "a ruler of the Jews." There is no respect of persons with God.

"Truly, the light is sweet."
"Awake! and Christ shall give thee light."
"Come ye, and let us walk in the light of the Lord."

An Appeal to Ministers.

FROM a letter of an esteemed correspondent in Scotland we quote the following:—

"Dear Sir,—For about thirty years I have read THE CHRISTIAN week by week, and I have often admired its strong good sense, its soundness in the faith, and its evangelical fervour. I have been impressed by the 'Suggestive Readings' which appeared in the issue of December 1, and it leads me to trouble you with a practical proposal.

"There can be no doubt that the preaching of the present day is largely to blame for the prevailing apathy regarding Divine things. How shall ministers of the Gospel be brought to preach as for eternity?

"A journal originating in the great spiritual awakening of forty years ago may very well appeal to ministerial brethren to remember the exceedingly solemn claims of their high calling as ambassadors for Christ, whose chief business and duty it is to beseech men to be reconciled to God.

"I feel assured that if ministers would resolve that, throughout 1899, they would seek to preach to the *conscience*, we should have, long before its close, abundant cause to rejoice in the advance of the Kingdom of our blessed Lord."

Semper Idem.

"Jesus Christ the same yesterday, and to-day, yea and for ever."—Heb. xiii., 8.

OUT of the mist of years,
And vanishing hosts of Time,
One gracious Form in glory rears
A countenance sublime;
Age cannot mar its youth,
Nor distance dim its grace;
O happy they who, day by day,
Live with that love-lit Face;

Amid the clash of creeds,
The dreary, weary quest
Of those who seek and never find
For toilworn souls a rest;
One Message, clear and calm,
Falls from the darkling sky,
And those who hear, have no more fear,
Whether they live or die.

Through Mem'ry's haunted hall,
Flit ghostly shadows drear,
And whisp'ring voices faintly call,
Of long-lost friends once near.
One Friend alone abides—
Though Time itself grow grey,
The aureole of his holy love,
Shall never fade away.

Ah, Christ! In this new year
To Thee we turn and plead
For Truth, and Love, and Light, and Power,
For Thou hast all we need.
Thy Love—it fills the earth,
Thy truth illumes the sky.
Redeeming grace flows from Thy face,
O Saviour-King on high!

Balham. E. GRIFFITH-JONES.

The Bible in Austria.

IN a communication to *The Times*, dated December 30, the Vienna correspondent of that journal says:—"The colportage of the Protestant Bible in Lower Austria has hitherto been authorised by special licences issued from the Stadtholder's office and renewable annually. Some of these expire on January 1 and others on April 1. The renewal of the former appears to have been refused. On inquiry being made as to whether this decision would not be reversed, little hope was held out to the applicants, who were told that they would perhaps be allowed to sell the Roman Catholic Bible—namely, the Van Ess edition.

"The sale of the Protestant Bible in Austria has not hitherto contributed in any perceptible degree to proselytism. The licences for its colportage would seem to constitute a harmless privilege not in any way calculated to encroach upon the sphere of the Roman Church. It is therefore to be hoped that the Stadtholder's office will see its way to renew the licences in question, which cannot conceivably affect the interests of the State."

Suggestive Readings.

"ALL THINGS ARE YOURS."

IN order to effective participation in the Revival which we believe is coming, and which in measure is already come, it is essential that we should be of one accord, in one place, as at Pentecost, of one accord, of one mind, as the Philippians were exhorted to be.

This cannot mean that all should think exactly alike, or have attained to the same degree of development or illumination. But it must mean that all have one common object—to love Him and to be like Him who loved us and gave Himself for us. It must also mean a willing obedience to his Word, and a diligent searching of the Scriptures comparing one part with another.

One question underlies the exercises of many hearts. Is the work of salvation complete and finished on God's part, or is there more for Him to give, dependent upon our faith, or prayer, or obedience? If this question can be answered scripturally to the satisfaction of inquiring hearts, it will set many at rest.

We preach to sinners a full, free and eternal salvation in Christ.

Nothing either great or small—nothing, sinner, no;
Jesus did it, did it all, long, long ago.
When He from his lofty throne stooped to do and die,
Everything was fully done, hearken to his cry:
"It is finished," yes, indeed, finished every jot.
Sinner, this is all you need. Tell me, is it not?

"God *so* loved the world that He gave his only begotten Son." Not offered, but gave. To the whole sinful world—to every individual sinner—God gave his Son, who is the Word, in whom God spoke out Himself, who was with God and was God, who is the fulness of the Godhead bodily. The sinner may neglect, refuse, reject, tread under foot the Son of God, count the blood of the Covenant a common thing, and do despite unto the Spirit of grace, but this does not alter the fact that God gave to the world He loved his only-begotten Son, in whom are hidden all the treasures of wisdom and knowledge, which it is the office of the Spirit of grace to reveal to as many as receive Him and become sons of God.

In accordance with this the Apostle assures the saints, the believers in Christ Jesus, that the God and Father of our Lord Jesus Christ hath blessed us with every spiritual blessing in the heavenly places (or heavenly things—surely both are meant) IN CHRIST (Eph. i. 1-14). "For in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full (complete), Who is the Head of all principality and power" (Col. ii. 9, 10).

But, alas! we do not all enjoy every spiritual blessing. Some know that they are forgiven sinners, but they have little sense of justification, still less of sonship and heirship, and less still of the loving bond-service which qualifies for receiving revelations and for seeing the King's face (Rev. i. 1; xxii. 34).

Many, like Martha, serve; some enjoy communion, like Lazarus, who was one of them that sat at the table with Him; but few, like Mary, render service lowlier than that of Martha, and yet enjoy a fellowship more intimate than that of Lazarus, lavishing the costly spikenard of heart-love upon his feet, his lowest and lowliest members, wiping them with the hair of her bowed head, filling not only the earthly house, but the house above, with the odour of that very precious ointment.

Yet all that Mary had, Martha and Lazarus possessed also. As Tersteegen sang:

Jesus' Name, Thou Pearl Divine,
Precious art Thou still to me;
Treasure which I choose for mine,
All I want is found in Thee:

Peace and power and holiness,
Life and rest and blessedness;
This dear Name, for ever new,
Doth my soul with joy bedew.

Martha possessed Him as truly as did Mary. "Yea, Lord, I believe that Thou art the Christ, the Son of God that cometh into the world." This her confession came, like that of Simon Peter, not from flesh and blood, but by revelations from the Father in heaven. And Jesus loved Martha, as well as her sister and Lazarus. But Martha had not found her place at Jesus' feet, nor heard his word, as Mary had, and so was not as spiritually enriched as Mary was.

Both had the same Christ, in whom are hid all the treasures of wisdom and knowledge, and who is the fulness of the Godhead bodily; but Mary had, as Martha had not, made Him and the treasures of wisdom and knowledge in Him the object, the study, the meditation of her life. Both possessed Christ, the casket; but Mary knew more of what the casket contained—the unsearchable riches of Christ.

There is no blessing on earth or in heaven, in time or in eternity, which is not made ours from the moment we are saved with the everlasting salvation, by grace through faith. Its blessedness comes into actual experience and enjoyment, not by any new act or gift of God, but by our own appropriation, under the guidance of the Holy Spirit, of that which is already ours in God's unspeakable gift, the Son of his love.

The land of Canaan was given without qualification to Abraham's seed. Some never saw it, but died in the wilderness; and others who entered the land never entered into rest, because rest does not depend on circumstances, but on believing and on ceasing from our own works.

To fulfil the purpose of the giver, every gift must be accepted. The good land and large, flowing with milk and honey, was God's free gift to all his people; but only that which they took out of the hands of the Amorites was in actual enjoyment their own. (See Joshua i. 2-3.) M.

Prayer and Praise.

WE may judge of the state of our hearts by the earnestness of our prayers. You cannot make a rich man beg like a poor man; you cannot make a man that is full cry for food like one that is hungry. No more will a man who has a good opinion of himself, cry for mercy like one who feels that he is poor and needy. The symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with loss of appetite and a disrelish for spiritual food—prayer, reading the Scriptures and devotional books. Whenever you perceive these symptoms, be alarmed, for your spiritual health is in danger. Apply immediately to the great Physician for a cure.

No one needs to be told that the surest method to obtain new favours from an earthy benefactor is to be thankful for those which he has already bestowed. It is the same with respect to our heavenly Benefactor. At the dedication of Solomon's Temple many prayers were made, and many sacrifices offered, without any token of the Divine acceptance. But when singers and players on instruments began as one to make one sound to be heard, in praising and thanking the Lord, saying, "For He is good, for his mercy endureth for ever," then the glory of the Lord descended and filled the Temple. The reason why praise and thanksgiving thus prevail with God is that they, above all other duties, glorify Him. "Whoso offereth praise," saith He "glorifieth Me;" and those who thus honour Him, He will honour. *Dr. Edward Payson.*

THE REVIVAL.

1859—1899.

THIS week we enclose as a gratis supplement the first number of THE REVIVAL, new issue, for which we bespeak the attentive consideration of our readers, and our request that they will help us to the extent of their ability by ordering copies for distribution at the prices stated thereon.

The first issue will be 100,000, and in order to make it known parcels will be sent to Pastors, Evangelists, Superintendents of Missions, Sabbath-school Teachers, Tract Distributors, and others interested, at the cost of the *postage only*, which will be at the rate of one penny for every eight copies. For terms for quantities, see p. 1 of specimen copy enclosed.

We hope that all our readers will co-operate in this endeavour.

THE REVIVAL will be continued monthly for the present year.

I am glad to see at page 11 of THE CHRISTIAN of December 29 a reference to the Revival as of continuous date, '59—'99. It has been too much the custom to refer to this great work of the Holy Spirit as of 1859-60, whereas the principal labours in the Gospel at the present day are carried on by the converts of those and the immediately following years.

Not only those eminent servants of the Lord named by Mr. George Hatton, but many others, both men and women, went forth preaching the Gospel to the heathen at home and abroad. These included working-men, artisans, noblemen, naval and military officers, educated gentlemen, lawyers and others, who, without seeking or waiting for university honours or episcopal ordination, went everywhere preaching the Word.

Perhaps one reason why the work is not more encouraging of late years may be that there has not been that hearty union in prayer and praise which prevailed at the earlier period. Perhaps, also, this great Revival has not been duly remembered and ascribed to the work of the Holy Spirit.

Among all the many popular writings of recent years, how little has been said of that great Revival! How soon the interest of the people of God seemed to become absorbed in sectarian matters!

If those who witnessed God's marvellous works of 1859-60 in Ireland, Scotland, and England (not to allude now to America) had recorded them, and preached on them more, 'telling to their children the works God did in their day; showing to the generation to come the praises of the Lord and his strength, and his wonderful works that He hath done,' we might perhaps now be witnessing still greater marvels.

In those days almost all the secular newspapers, both dailies and weeklies, were more or less full of the records of the remarkable manifestation of the Spirit.

THE CHRISTIAN, under its original title of *The Revival*, of course, was full of most interesting narratives. From that, and the secular papers of forty years ago, might be even now compiled a most valuable testimony, if some able writer should consider the object worthy of the labour it would involve.

Such a work would indeed be "news" to the present and the rising generation, and would not only be popular, but would I believe, be owned and greatly blessed of God. Forty years ago I delivered a lecture on this subject to a Young Men's Christian Association, but am now an invalid in my 84th year.

Reading. MARTIN HOPE SUTTON.

Christian Nobility.—Where the nobility of faith is, there is neither Hebrew nor Grecian, neither citizen nor stranger, neither barbarian nor slave; all mount up to one height of dignity.—*St. Chrysostom.*

Day by Day.

SUNDAY, January 8, 1899.

Exodus xxvii.

THE chapter begins with the brazen altar and ends with beaten oil for the light. The one symbolises Calvary, the other Pentecost; for oil is the perpetual emblem of the Holy Spirit throughout Scripture. Jesus must pass through the death of the Cross, before He can shed forth the Pentecostal gift, to enable his Church to give an unwaning testimony to the world.

Between these we have the regulations for the court of the Tabernacle, with its hangings and screens. There must be separation between God's priests and the world; and it is inevitable that much of their work should be hidden from the prying curiosity of the world. "Ye are dead," says the Apostle, "and your life is hid with Christ in God." Only when He is manifested shall we be manifested with Him in glory. How little can the world understand our hopes and fears, our motives and aims, and joy when He lifts upon us the light of his face, or our sorrows when we feel to have failed in our testimony!

What a graphic delineation is given therefore, in this chapter, of our position and work! As a royal priesthood, we show forth the Lord's death till He come; saved ourselves through the death of the cross, we live to proclaim it; we minister within the curtained court; we order the holy lamp from evening to morning, till the day break and the shadows flee away.

MONDAY, January 9.

Exodus xxviii.

Seeing that we have a great High Priest that is passed into the heavens, let us study the nature of his high-priestly intercession and ministry as they are reflected here.

He is our *Brother*. "Bring thou near Aaron thy brother." "Thou shalt make holy garments for Aaron thy brother." This repeated emphasis reminds us of the blessed truth, that it behoved Jesus in all things to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God. How close is the tie of brotherhood!

Our Names are dear to Him. On the stones of the shoulderpieces the names of the children of Israel were engraved with the work of an engraver in stone; six of the names on the one stone, and six on the other, according to their birth. Then, again, each of the twelve stones in Aaron's breastplate bore the name of one of the tribes; thus, twice over, Aaron bore the names of the children of Israel, when he went into the holy place, for a memorial before the Lord continually. How evidently are we taught that Jesus knows us by name, that He represents us, and that we have a distinct and vivid identity in Him!

His steps are marked by Holiness, Fruitfulness, and Music. Aaron bore on his forehead the plate of gold, on which was engraven "Holiness to the Lord"; while pomegranates and bells adorned the skirt of his robe, as though to accentuate the thought that the High Priest must be holy in character, and the creator of fruit and joy. Let us ask Him to produce these characteristics in ourselves. Let it not be forgotten that He also bears the oracle of judgment on his breast. The Urim and Thummim, stones of judgment, glisten there, that He may solve our hard questions and direct our way.

TUESDAY, January 10.

Exodus xxix.

This elaborate ceremonial reminds us by force of contrast that our High Priest is without sin, and needed not to offer for Himself when He entered on his sacred work; though there was every need to offer for the sins of the people, and for his sons who were to be associated with Him in the holy priesthood.

Have we known the spiritual counterparts of these rites? *First*, we must lay our hands on the head of the sin-offering, whose blood is poured out at the base of the altar to make an atonement. In other words, we never get beyond the need of pleading the atoning death of Jesus Christ as a propitiation. *Next*, we must identify ourselves with Jesus in his consecration to the work to which the Father has called Him. We must not let our vows of consecration lapse, but live up to their fullest limit, constantly using them as the line and plummet by which to test ourselves. *In addition*, we must bring our gifts to God, and wave them in his holy presence for a sweet savour.

What privileges are ours! Aaron and his sons were sanctified to minister unto God; and He will set apart us also to Himself. He promised to meet with his people and dwell among them, and He will not do less for us, since He says, "I will dwell in them, and walk in them, and they shall be my people, and I will be their God." Behold, the tabernacle of God is with men, and He shall dwell among them, and wipe away all tears from their eyes; only let us not forget the morning and evening lamb of burnt-offering. As the day breaks, and when evening studs the sky with stars, let us present ourselves in his holy presence.

WEDNESDAY, January 11.

Exodus xxx.

It seems late in the story of the Tabernacle that the incense altar should be only mentioned now; but it is not wholly unsuitable that it should come last, because it represents intercessory prayer, the crown and climax of the religious life. When Christ had finished his work on earth, He went to the right hand of God to make intercession for us, and it is of his precious merit and prevalent prayer for us that the incense speaks, which was made after the art of the perfumer, sweet and holy, seasoned with salt. The prayers and praises of the saints are mingled with the much incense with which He perfumes them, and so they are acceptable to God.

It is very touching to notice that this altar of incense needed purification. Israel was liable to sin in the holiest exercises, and our prayers need atonement, even the holiest and most unselfish of them. "Forgive us, our Father, for the sins of our holy things, for the sake of the blood that was shed."

The same lesson was taught in the provision of the laver, in which the sons of Aaron were required to wash as they entered on their sacred duties. Even they, holy as their daily functions were, were required to put away their daily sins. In the sense in which our Lord used the words, they were washed, but they needed continually to wash hands and feet that they might be clean every whit. Let us not forget that, however sacred our duties may be, we need to recur incessantly to the blood of Jesus, which cleanseth from sin of which we may not be aware. The yearly payment of the shekel was in harmony with all this. Every son of Israel was on the same level in this respect—the rich with the poor, the saintliest and the rebellious. There was no difference, because all alike need to be redeemed, purchased and accepted on the ground of Atonement.

THURSDAY, January 12.

Exodus xxxi.

Whenever there is special work to be done, God will find and endow the men who are to do it. "I have called. . . . I have filled. . . . I have appointed. . . . I have put wisdom in all that are wisehearted." There is room for every one in the service of God, and to every one is given his specific and particular work. There are talents allotted to us all, and for those talents there is an appropriate sphere. Let us ask God to bring us to the work which He has prepared for us, according to the words of the Apostle, "Created unto good works, which God has before prepared that we should walk in them." The talent for the sphere; the sphere for the talent; and the call of God linking each to each.

But amid all our work for God, there should be Sabbath-keeping. In this chapter, the two are closely conjoined. The first half deals with strenuous endeavour; the second with quiet rest. Neither is perfect apart from the other. Work demanding rest; rest breathing its spirit through work.

It is said in the Epistle to the Hebrews: "He that is entered into his rest, he also hath ceased from his own works." It is a difficult lesson for us all. We are full of our own works, our schemes and plans, our ways of getting the world right. We attempt to make the Tabernacle after our own pattern, instead of waiting for God's. But when the spirit of rest enters us, all this is altered. We cease from our own works. We take the way of Chirst, which was always compliance with his Father's purpose, and find rest unto our souls. Under the Old Covenant work led up to rest; under the New the week begins with the rest-day.

FRIDAY, January 13.

Exodus xxxii.

Moses stood in the breach, as Mediator, and herein is a living and true a type of the Lord Jesus. Aaron, the saintly priest, fails, Moses stands. Jesus combines the office of Aaron, without his failure, and the mediating grace of Moses, without his limitations.

Moses' prayer. There are three or four notes in it. He reminds God of the redeeming grace that brought about the Exodus, his great power and mighty hand—would He not complete what He had begun! He reminds God of the comments that Pharaoh and the Egyptians might make, to the disparagement of the Divine character. He reminds God also of the Covenant. Here is an argument which never fails. In the darkest hours, let us go back to the Covenant, into which God has entered with us in Jesus Christ, and say, "Remember the Covenant."

Moses in action. He remonstrates with Aaron for not having restrained the people, destroys the calf, designates Levi as the minister of Divine vengeance, and casts the tables from his hands. There was no weak compromise or condoning of wrong. And though Jesus pleads for us, He will not hesitate to chastise us, or to make us drink of the bitter results of our transgressions. Never forget that forgiven souls may yet have to drink the water on which the dust of their molten calves has been strewn.

SATURDAY, January 14.

Exodus xxxiii.

Thus do holy souls hold converse with God. They speak with God face to face, as a man speaketh with his friend. This is how their faces come to shine. But this holy familiarity is only possible to those who stand on the ground of the finished work of Atonement. There is no such standing-place as this. Nowhere else can the face of a sinful man meet the face of God without fear or shame. We must enter the *tent of meeting*, where the blood has been shed and sprinkled, ere the pillar of cloud will descend and Jehovah will speak to us.

Notice how the Lord speaks to Moses (1, 17, 20, 21). Moses speaks to the Lord (12, 15, 18). There is colloquy, and interchange of thought and word. When God bids us do a thing, we may dare to reason with Him and say, "Whom wilt Thou send with me?" It is grateful to God, when his servants come to a stand, and refuse to take another step unless they are assured that He goes beside.

What a marvellous strength it must have given to Moses when God said, "I know thee by name, and thou hast found grace in my sight." Yet there is a sense in which He says as much to every true-hearted, obedient believer in Jesus, and if we will claim it of Him, He will make all his goodness pass before us, He will proclaim and unfold his nature, He will put us into the cleft of the rock, and cover us with his hand.

Glimpses of Romanism.

I.—The Pope's True Position.

By Rev. A. ROBERTSON, D.D., Venice.

IT is very difficult for people in England to realize the true position the Pope holds in the Roman Catholic Church. In popular imagination he is invested with sovereign dignity and autocratic power. As a matter of fact he has neither the one nor the other. To take the question of power first—of that he has about as much as a slave could have, for he is a *slave*. He is entirely under the control of the *Black Pope*, alias the Jesuits. They absolutely regulate for him all he says and all he does.

In illustrating this fact to me Count Campello, who was a great friend of the last Pope, Pio Nono, drew a circle and said, "Within that circle he is free; if he crosses it he is a dead man." That is to say, in strictly private affairs he has a certain amount of freedom, but the moment he dares to act for himself in public matters outside the will of the Jesuits, he runs the risk of being poisoned. The poisoned cup, like the sword of Damocles, ever threatens his life. I remember once mentioning that fact at a public meeting in London, when a lady, at its close, stopped behind and said, "I saw what people said was an attempt to poison Pio Nono. After drinking the wine when celebrating the Mass he changed colour and seemed to stagger, after which he was borne out of St. Peter's." He might have been seized with sudden illness, but popular rumour said the wine was mixed.

The world knows that Pio Nono at first professed a liberal policy, that Italy expected him to pursue that policy, and that suddenly he wheeled round and, turning his back on his profession, became a thorough ultramontane and the enemy of the young kingdom of Italy; going so far as not only to call in a foreign enemy—the French (who keep Pope Leo on his throne to-day)—to fight against the Italians, but ordering his guards, when his cause was utterly hopeless, at the end of September, 1870, not to refrain from shooting down the soldiers of Victor Emmanuel and Garibaldi, then besieging Rome. I give that as one illustration in popular belief of the working of the poisoned cup. People have got used to the knowledge of these things in Italy, but it must give every honest man a shock, and cause him to recoil with detestation from the Papal Church, when he learns that that is the position of its visible head, and one who styles himself the vicegerent of Jesus Christ.

I do not wonder when I am told by priests themselves that many of them are atheists; nor am I surprised that in Italy most of the morality, education, industry, and religion of the land are found outside the Papal Church. About the Pope's personal appearance I do not care to speak. Zola, in his "Rome," tells us that even in dress he is not unlike the poor, snuff-besprinkled priests one sees in the streets of Rome, and that it is difficult to get him, when he is giving an audience, to put on a clean white surplice. I can quite believe it; and yet this is the man whom so many nowadays in England look up to as their spiritual chief, and this is the so-called Catholic and Apostolic Church with which they would fain connect themselves. The folly and infatuation of their conduct is inexplicable. And then there follows this sad consequence—they become like their head and church, and not only cease to be Christians, but cease to be Englishmen. Nothing seems to me so utterly to debase human nature — eradicating from it all Divine principle and moral sense — as Popery.

Protestantism in the 16th Century.

By MARGARET A. ROLLESTON.

SOMETIME ago, a writer in these pages pointed out that, though the world owes a great debt to Luther, yet his influence on German Protestantism has not been altogether for good. The very greatness of the man has tended to produce stagnation in the Church he helped to organise. Evangelical Christianity has not suffered from such a drawback in England. Our Reformers were good men, some scholars, some great preachers, but not one of them combined the keen intellectual, moral and spiritual greatness of the German Reformer. Consequently we are not familiar with the lives of the men to whom we owe so much for freeing this country from the bondage of Rome; and attempts are in the present day frequently made to minimise the change effected in the 16th century on the National Church, by declaring that all that the English Reformers then achieved was emancipation from the rule of the Pope, but not repudiation of the doctrines distinctive of the Romish Church. In other words, it is asserted that the Reformation in England was not Protestant; it freed the Church of Popery, but not of Catholicism.

In order to test the truth of this statement, we ought first to be ourselves clear as to what the principles of the 16th century Reformation were; and secondly, acquaint ourselves with the lives and opinions of the so-called English Reformers, in order that we may know whether the name Protestant or Catholic more accurately describes them. Thus we shall be able to judge what the changes, which undoubtedly did take place in the English Church, meant to the persons principally responsible for bringing them about.

Protestant as distinct from Catholic Christianity has laid stress upon three doctrines:—

1. The supremacy of the Bible as the guide for the Christian.
2. Justification by faith.
3. The sanctity of home life and natural joys.

THE SUPREMACY OF THE BIBLE.

During the Middle Ages the Bible was practically a sealed book, and the place it should have held was usurped by the authority of the Church. It is easy to understand how this came about. Comparatively few persons could read, printing was unknown, the multiplication of a book difficult; and consequently the unlearned and poor would have to depend more than at present upon oral teaching. A temptation was thus placed in the way of the teachers to magnify their own importance. How can a man understand God's truth as revealed in the Bible without a teacher? The answer must indeed be that such an achievement is impossible; but having granted that, it does not necessarily follow that the Church is the sole teacher of Divine truth. To assert that God's Holy Spirit only speaks through the Church is to forget, (1) that the Church is composed of fallible mortals, and has at times been eminently corrupt; (2) that the Holy Spirit is given to all who ask, and his work is to lead men into all truth.

During the middle ages the clergy, as personifying the Church, usurped the place of guide to the human conscience, and as a result many evils and superstitions crept into the belief of Christendom. It is hardly necessary to do more than allude to the terrible ignorance and superstition prevailing towards the close of the so-called Ages of Faith. The worship of the saints had largely taken the place of the worship of God, trust was placed in the performance of good works, religious rites had undue value put upon them, and many a truly pious soul was bound in the chain of slavish fear. Out of this bondage the great Reformation leaders on the Continent were freed by the reading of the Bible; and Luther, even before he definitely broke with Rome, pointed his pupils to the Scriptures rather than to the Church as the exponent of the knowledge of the will of God.

In tracing the lives of English reformers we shall find a similar part played by the Bible in the work of emancipation, and indeed so great has been its influence that D'Aubigné, the great historian of the Reformation, has declared that in England, even more than on the Continent, the Reformation was effected by the Word of God. If such be the case, as the study of the lives of the Reformers will prove, it would, indeed, be astonishing if the Reformed Church in England did not place the authority of the Bible above that of the Church.

It is from this principle of the supremacy of the Scripture that the doctrine of the right of private judgment is deduced. If each man has the right to read the Bible for himself, we cannot quarrel with him if he, believing himself to be taught of God, draws from his reading a different conclusion than that which we do. But, together with the right of private judgment, the Protestant holds the doctrine of the human fallibility of that same judgment, and that it is only as a man comes under the guidance of the Holy Spirit in all things that he is led into all truth.

(To be concluded.)

Protestant Notes.

THE adjourned meeting of Bishops to further consider Ritual Controversies will be held at the Church House on Tuesday, January 17.

. . . . .

From the religious standpoint, the year 1898 will be memorable among other things for the acute form in which the great Ritualistic problem came to the front. After half a century of stealthy and insensible progress, it suddenly unmasked its real aims and unfolded its hidden strength. The net result of the bitter controversy has been threefold:—(1) it has proved the alarming extent to which the movement has permeated the Church of England with Romish teaching and symbolism; (2) the helplessness of the State to control its extravagances; (3) the internal lack of discipline which exists in the church itself.

. . . . .

A Welsh National Protestant League has been formed "to declare and defend the principles of Protestantism, and to expose the aims and errors of Romanism and Ritualism." The first meeting was held a few days ago at Cardiff, under the presidency of Mr. Clifford J. Cory. Owing to systematic disturbances at Protestant meetings in Cardiff, a deputation of influential townsmen lately sought an interview with the Watch Committee, but were not heard. As a consequence, a town's meeting has been held for the public assertion of the right and sanctity of freedom of speech. The meeting was largely attended, and passed a resolution re-appointing the deputation to wait upon the Watch Committee for the purpose of urging the just claims of Protestant gatherings upon the protecting care of the police.

. . . . .

The progress of Protestantism in France is constantly being illustrated by reports in our columns. During recent years the evangelical faith has gained foothold in regions where it has had no representation since the Revocation of the Edict of Nantes in 1685. During 1897 twelve new Reformed places of worship were inaugurated, with schools for religious instruction attached in each case. The French papers of the past few weeks have recorded the consecration of *Temples* in Dijon, Bourg-en-Bresse, La Bergerie (Charente Inférieure), and Batignolles (Paris). In the case of Dijon, the Town Council gave the site. One of principal acts of "consecration" in the Reformed Church is the placing of a Bible in the pulpit. God raise up a succession of faithful exponents of the Holy Book! The Protestant cause is rallying temperance workers in France; and in the distracting Dreyfus affair Protestants have from the first demanded "revision."

. . . . .

A correspondent writes:—"There is still in Rome an institution known as the Congregation of the Holy Inquisition, with prefect, secretary, consultors, and inquisitors, offices which, according to old custom, are left in great part to the Order of Dominicans. There is yet the Palace of the Holy Office, with its prisons, where simple

priests, under condemnation of the holy tribunal, voluntarily undergo their sentences. Also there are all the instruments and appointments necessary for a renewal of the times of Galileo and Giordano Bruno, should the moral and political conditions of the nations permit of it. There are also, in a corner of the Vatican, beyond the reach of the curious, the archives of the Holy Office. The writer was once passing this quarter in company with a monsignor, and he asked if he might enter the chamber. Although a priest himself, he was denied the privilege, being told, in fact, that were he to do such a thing without permission of the secretary of the Holy Office, he would at once be excommunicated. Such an answer was a surprise. It is not easy to reconcile such a fear of publicity, or consequent inspection of documents, with Rome's claims as to the righteousness of the acts of the Inquisition as affecting the persecutions and burnings of past days."

Obituary.

MR. ROBERT McBURNEY.

THE well-known general secretary of the New York Association entered his rest on December 27. He had been in poor health for some months past, but the end seems to have come somewhat suddenly. For very many years he occupied a place in the foremost rank of workers for young men in America, took a leading part in the development of association organisation throughout the American continent, and had been a prominent figure at National and International Conferences, and in all movements for the extension of association effort during the past quarter of a century. He will be greatly missed by his fellow workers.

MR. PHILIP GOUGH.

This servant of Christ and gospel preacher, who for twenty-two years proclaimed with great simplicity and earnestness the Gospel of God to the tramps who assembled in Gray's Yard, Duke Street, W., entered into rest on Saturday, December 24, at Redhill, Surrey, in his seventy-third year.

His earnest care for souls, especially the most outcast and neglected, was exceedingly great and heartfelt. Truly he was, through grace, a friend of sinners, and the more degraded they were the more his zeal and love towards them abounded, and the deeper was his desire to win them for the Saviour.

God graciously gave him from time to time to see the fruit of his labours; and in some instances cases of conversion, which took place years before, became manifest, and gave him great joy.

The tramps, of whom sometimes as many as 500 were gathered together twice upon the Lord's Day, were very dear to his heart. The time, however, came when his health became so enfeebled and his sufferings so great that he was compelled, with deep sorrow, to give up this work.

He was, emphatically, a preacher to the outcast, and seemed never to have a desire to preach to any well-educated or fashionable congregation, although he was thankful that others were led by God to such work.

Another work of his, in which he was engaged for fourteen years, was with that most excellent and exceedingly useful society known as "The Rescue Society for Women and Children." His sympathy was deeply engaged by the work, whether in visitation, committee meetings, or preaching at the Homes of the Society.

MR. C. J. RODGERS.

The British and Foreign Bible Society has received intelligence of the sudden death of Mr. Chas. J. Rodgers, their representative at Lahore. Previous to this appointment, Mr. Rodgers was for over twenty years Principal of the Amritsar Training College of the Christian Vernacular Education Society, and during that time served for five years on the Indian Archæological Survey. He was a fine exponent of Urdu and Persian, and a well-known authority on numismatics.

New Guinea.—In a recent letter, Rev. James Chalmers said: "Here we have been opening a chapel which cost £250. The people paid for it themselves; they celebrated the opening for ten days, and during those ten days they entertained 500 of their fellow natives, and on the closing day they had a banquet for 1,000 people. The whole entertainment cost over £200. They paid it all themselves. A few years ago these men were savages and cannibals."

Towards the Sunrise.

By Rev. F. B. MEYER.

CERTAINLY Port Said is the worst place I have ever visited, filled with unblushing vice. They say it is marvellously improved since a British official was stationed here; what it must have been previously is inconceivable.

A very mixed population, the dregs of all the nationalites bordering on the Mediterranean, but specially Egyptians, Syrians, and Greeks—the latter demoralising all the rest. We disembark, and under the kind guidance of Mr. Locke, of the Sailors' Rest, perambulate the town, visit some Christian schools, and enjoy the refreshment of a little meeting for praise, prayer, and the exposition of the Word.

The next morning we enter the Canal, on our left a vast plain of light-coloured level sand, extending from the canal to the borders of Palestine—the natural roadway between Egypt and the Land of Promise, traversed by armies and individuals in all ages, by Joseph's brethren before they knew him; by Joseph and Mary, with their precious Child, and by the eunuch of Candace. On the horizon, several times during the day, we are deceived by the evanescent beauty of the mirage.

On the other side of the Canal, the great salt lake Menzaleh, covering in some part with its salt waters what was once the land of Goshen. Flocks of white birds are the principal objects of interest; and as we pass further into the country we see from time to time a solitary Arab on his camel, or an Arab village, or a string of camels. But as the sun goes down a melancholy steals over us; all is so desolate, lonesome, weird and waste. Oh! these great deserts of the world, how small is human life compared with their immensity, how short our space contrasted with their vast vacancy!

All night we travel through the canal, twice grazing the side of a passing ship, lying up at intervals to let another go by, traversing the salt lakes and within near proximity of the town of Ismailia, our great electric search-lights scanning the way that our vessel takes.

On more than one of the evenings a little party of us gathered about the Bible. On board is quite a large band of Christians; many missionaries returning to their spheres, and several young civilians entering on their life-work with the fixed intention of doing the will of God.

On the right, notice that range of mountains, at right angles to the water, running far away into the land of Egypt; this is the range which arrested the march of the Israelites on that memorable night from which dates their national history. When the scouts that followed their march brought tidings to Pharaoh that they had taken the route which must conduct them to this wall of rock, he rejoiced with savage glee, crying, "They are entangled in the land, the mountains have shut them in." And the enemy said, "I will pursue, I will overtake, I will divide the spoil." That low-lying plain on this side of the mountains must have been the one on which the panic-stricken hosts encamped, in full view of Pharaoh's march, while Moses cried unto the Lord.

Last night the search-lights of the great vessels proceeding through the canal produced extraordinary effects. It seemed as though they could cast a beam of white light for two or three miles at least. But an earlier search-light was that which the Angel of the Lord cast across the sea to illumine Israel's pathway through the depths, when He moved from the front of the host to the rear, and gave light by night to Israel, and the blackness of midnight to Egypt.

Through these waters the hosts must have passed. Here the waves reared their crests on either side like walls. This broad expanse of water is the greatest baptistery in the world, in which a whole nation was baptised unto Moses, "in the cloud and in the sea." It was indeed a grave, for here, whilst Israel was baptised into freedom and the first beginnings of national life, the Egyptian hosts, following them, were drowned. They sank like lead in these mighty waters.

Now turn to the left. Parallel to the coast, at a distance of perhaps twenty miles, runs a line of hills. Between those hills and the margin of the water is the wilderness of Shur. Here the ransomed hosts burst into the hallelujah chorus. I seem to almost hear the clear treble voices of Miriam and the women as they sing out the chorus of redemption. All down that coast the shores were strewn with the bodies of Egypt's mighty men. There the people went three days without water. Yonder are "the wells of Moses," perhaps the site of Marah; and further south an oasis that may have been Elim; and further still the heaped-up mountains that cluster around the mighty Sinai.

What a contrast between these two shores. On the one side slavery, on the other freedom; here the luxurious and comforts of comparative civilisation, there the rocky desert pathway; here the type of the soul which enjoys the pleasures of sin for a season, there of one which chooses the reproach of Christ, submits to the guidance of the pillar of cloud, is content to be accounted as a pilgrim and stranger, having no abiding place here, but seeking one to come.

* * * *

All day we have been sailing down the Gulf of Suez, land—one should rather say mountains—on either side, the expanse of water, some fifteen to twenty miles across. The sun is shining brilliantly; but there is no great need as yet to do more than lay aside the winter overcoat, and this must be resumed at sundown.

All day one object has filled the eye and ministered to the imagination. Of what else could we think than of the mighty scenes transacted within that clustered mountain-range on our left, along which we have been travelling some 150 miles in length? It seemed almost sacrilegious to find the young men get up sports and a tug-of-war, whilst most of the passengers were drowsing over light literature, when we were within sight of the Mount of God, once wreathed in cloud and tempest, and trembling beneath the Majesty of the Divine Glory.

The afternoon sunlight struck full upon the Sinaitic range, rising sheer from a plain of sand; our vessel was quite ten miles away, but in the clear air all was vividly distinct. We could descry the entire range of mountains from north to south—their colour red sandstone, but in this gorgeous sunshine, pink; their heights, varying from 3,500ft. to 8,000ft. Long strata-like clouds lay softly on the summits, casting deep shadows, and in a few cases a cumulus crowned the highest peaks. Not a trace of snow, or verdure, or water, or life.

Presently the sun set, and the light, faded from pink to lilac, and from lilac to dark purple, and the clouds darkened with night.

Further on, we reach the point where the Gulf of Akaba enters the Red Sea; at the end of this lay Ezion-geber, Solomon's Liverpool, and we try to imagine his sailors and Hiram's returning up this grand highway from India laden with peacocks, apes, ivory, and gold.

What a marvellous school was this in which God gathered his people to teach them his law, and to form a rabble of slaves into a nation of freemen, of priests and kings, for his own possession, and for the enrichment and blessing of mankind.

THE LATE

Rev. H. M. Williamson, D.D.,

Belfast.

THIS well-known veteran evangelist and pastor has been suddenly summoned to the land "whose green turf hides no grave." He had been ailing for about three weeks, but had considerably rallied, and spoke of paying a visit to his daughter in Glasgow. On Thursday, December 29, he rose, dressed, and was engaged in writing a letter, when a sudden attack of weakness seized him, and in a few minutes the long life of happy laborious Gospel service had ended, and the great spiritual harvest man had entered upon the saints' everlasting rest.

Little more than a month ago he sat, with a representative of this journal, on the platform of the large hall in connection with the Shankill Road Mission, Belfast, entering heartily into all the inaugural proceedings, and himself taking part in them. This proved to be almost his latest public appearance.

For the last twenty-five or thirty years he has been the most outstanding Gospel preacher in Ireland—a kind of evangelical primate—strong, simple-minded, fearless; and the passion for aggressive soul-winning work burning brightly in him to the end. Our recollection of this master in Israel goes back for more than a quarter of a century. In the early seventies Dr. Williamson was a great spiritual power. He held meetings at that time in conjunction with Mr. James Barton, of Dundalk, Mr. Henry Moorhouse, and others, which were much owned of God. His words had a Pentecostal edge and point to them which simply went through an audience like spiritual lightning. People have turned pale under his solemn, searching sentences; and as he unfolded the heart-guilt of veneered professors, strong men have trembled where they sat, and either bowed in brokenness of spirit or stamped out of the meeting, mad at the too clear and conscience-smiting exposure of sin.

On these occasions Mrs. Williamson sometimes accompanied her husband, and occasionally sang one of the older revival hymns, like "What's the News," or some of those familiar in the Huntly gatherings.

He often talked brightly, too, of those earlier triumphs of the Cross, and especially his open air meetings with Duncan Matheson. He has amused more than one tea table by the recital of Duncan's device for advertising their Gospel campaign in a village drowned with drink. Placing Mr. Williamson on a chair, he began knocking at the doors of the villagers shouting as he went, "Come awa' out, come awa' out, the Gospel is come to the town." When the people looked out they say the tall commanding figure of the Huntly pastor perched upon a chair. Though trying to flesh and blood, the plan succeeded in gathering, as he said, with God's blessing, a large meeting.

It was in the year 1874, however, that Dr. Williamson's enlarged opportunity for service in this favourite field came to him. The visit of Messrs. Moody and Sankey to the North of Ireland stirred the community to an extent not witnessed since '59. There was a large movement to the Cross. Into this blessed work the Fisherwick Place rector entered with characteristic energy.

When it was hinted to him on one occasion that some very staid people were afraid he was going too far, and entering too warmly into the work of the American revivalists, he replied with one of Duncan Matheson's stories. A young convert came to the indefatigable evangelist and said, "The people tell me that I'm mad." "Run and tell them that I said you were to bite everybody you met." The good man wanted everybody to be alive and alert to the things of God.

At this time a work of grace began in Bangor, a well-known watering place near to Belfast. Mr. Williamson worked with Mr. Moody all day, and went to the sea-side resort at night. Here the arm of the Lord was made bare. One of the most striking features of the preacher's evangelistic gifts lay in his power to subject to the keenest analysis the motives and lives of his hearers. His dissecting knife was absolutely merciless. Some of his messages to communicants who had never been savingly changed were so solemn and subduing that people sat in their seats some nights almost afraid to move. One memorable address comes back at the bidding of memory upon "And they rowed hard to bring it to the land, but they could not." The vain struggles of mere professors represented by the toilsome tugging at the labouring oar was most powerfully depicted, and the lesson taught that some secret sin in the heart prevented land being reached and peace secured. Hoary sinners, though not many, were found mingling in happy Gospel song with the younger people whose hearts God had touched at this time of spiritual refreshing.

He was a man of much prayer. He was constantly getting the friends of the work on their knees. He has often said to the present writer when rising to speak, "Now then, now then, sharpen your sword first," by which he meant "Pray before you speak." When rising himself to address an audience he would often say to his comrades in the holy war, "Keep looking to God all the time. Pray! Pray!" Thus, the God-given messages of those days were simply a triumphal chariot upon which Christ rode into the hearts of sinners.



From photograph by Mr. Hembry, Belfast.

He had, too, a most unique experience in dealing with inquiring ones. His great tenderness and tact made him a most welcome worker amongst the seekers. We have often seen him move about through an aftermeeting very much like a surgeon picking his way among the wounded on a battlefield. Indeed, he sometimes said, to induce greater prayerfulness, "Remember that the meeting to-night is simply a battle-ground as between heaven and hell." "A good many wounded ones to-night," he would say on leaving a meeting where the Holy Ghost had been convicting deeply of sin. On one occasion, when a bright young man waited behind and began to converse rather glibly, he said, "If you're wounded at all it is only a flesh wound."

At this period he simply lifted aloft and swept the country with the fiery cross of a free and full salvation through the blood of Jesus.

While his sermons were strong on the sin side, they were also strong on the side of free grace. He had a blessed God-given art of making people utterly ashamed of their rejection of Jesus Christ, and many a sinner went away sorrowful at any rate at his strange, sad behaviour. People came to seek counsel at his hands regarding spiritual things from all parts of the country, and cheerfully did he give much time to this unseen service for his Lord and Master.

One of his life-long friends, Mr. William Young, J.P., of Fenaghy, near Ballymena, had him staying at his home about a dozen years ago. Walking one day over the grounds, his eye caught a large field sloping upwards towards the public road. He quickly said, "What a fine field for a big open-air gathering!" Thus it came to pass that he was led to repeat in the North of Ireland what Matheson and he had so admirably carried out at Huntly. He took the keenest delight in making arrangements for these large gospel gatherings, which attracted considerable attention over the country, and brought Rev. John McNeill and other prominent evangelists into contact with a North of Ireland audience. He presided at these services, and amongst his former comrades in this blessed work he had the joy of welcoming Mr. Reginald Radcliffe.

He preached the old gospel in its freeness and fulness, and had no new-fangled notions to proclaim. He was very impatient of what is known as the higher criticism. He used to say, "I notice in all these new theories that by making little of sin the sinner is led to take sides with himself against God." "I have always found, however," he would add, "that a sinner never makes any headway to the Cross until he takes sides with God and *against* himself." He loved and faithfully preached the old gospel to the last, and when he saw sinners coming to the Saviour his eye sparkled with a brightness which told of the joy within. His memory, through grace, will long remain fresh and fragrant in the North of Ireland, as of one who knew the power of the gospel in his own heart, and who loved to proclaim it far and near.

HENRY MONTGOMERY.

Japanese Jottings.

By Rev. Geo. C. NEEDHAM.

THIS is peculiarly a land of surprises. One is not allowed to glide into a sublimated quietism. Nature is ever on the move. Typhoons, floods and earthquakes are the chief disturbers of the peace. The first two are, however, only occasional; while the last are ever on the shake—the average number more than one a day. Our last experience was not less anxious than the first. Between times one may forget earthquakes, but when they are on there is no chance of being oblivious. To feel your house suddenly lifted and as quickly dropped, then heaved from side to side like a ship on a swelling ocean, and finally, as if Nature were irritated and sought revenge, pushed and pulled and twisted and shaken until ceilings crack and timbers creak and floors sink beneath you. In a moment all is over, but you wait in nervous anxiety for a second like visitation. There may be but one shock, or there may be a succession of them. The earthquake cometh without sound of wind or splash of rain, and anon departeth with noiseless tread. It is a silent force in its approach and departure, and is cruellest of all destructive phenomena in that it soundeth no alarm of approach. One dear missionary and his noble wife carry scars on head and body from devastations wrought by this gigantic power. And yet they and others continue in their work in the midst of dangers, holding forth the word of life to the millions of heathen exposed to the terrors of the coming judgment day. This is consecration indeed.

Japan is a land of extremes. It is also kaleidoscopic. Few books, if any, describe the real Japan. The face of the country has its delightful features and its disappointing prospects. Her people are attractive and repulsive, her government is unstable, her commercial morality unreliable. She is progressing, but with uncertain step. Her politicians are without a strong leader, while they fatten on the labours of an industrious people. Their religions are being discarded as worthless for salvation, while their temples are crowded with petitioners for material prosperity.

The enlightened missionary understands her complaint, and is applying the remedy. Every department of Christian work is producing results. The evangelistic, the educational, the philanthropic, and the circulation of Biblical literature are silent forces, producing radical results in spiritual regeneration. And because this coming of new life is personal and not national, the sneer of the traveller is known by his supercilious query, "What have the missionaries done in thirty years for Japan?"

It has been my great privilege to spend an hour with one of Japan's former greatest of statesmen. He is now old and retired, but he watches with patriotic interest the political game going on. He admitted there was no leading man at the helm, and when reference was made to Mr. Gladstone, I asked, "Can a heathen country produce such a man?" Frankly he said, "No." This gentleman was willing I should pray with him, and, having done so, and pointed him to Christ as an all-sufficient Saviour, he thanked me with many words of generous gratitude. He is a learned and humane man, and I ask prayer on his behalf.

THE LATE

Hon. Lady Beauchamp.

A DESCRIPTION is given in Ezekiel i. 9, of the living creatures which the Prophet saw in his vision, and one of their striking characteristics is that—"They turned not when they went; they went every one straight forward." It would be difficult to find any one sentence which more clearly defined the leading force in Lady Beauchamp's life. It was her constancy, first to her God and his interests, and then to her friends and to all connected with her, which made her such a tower of strength.

She did not consider herself gifted for speaking, and was unwilling to take a leading or public part in religious movements, for her self-depreciation was extreme; but from her childhood till the last scene of her life on earth, overlooking the Havre Harbour, she "turned not," but in the strength, and by the grace of her Saviour, "went straight forward."

(1.) Early Days.

Lady Beauchamp was the daughter of Lord Radstock, and the second of his three children, all of whom were converted in early life, largely through the influence of their mother—a true Christian as well as a woman of force and intelligence. The work of grace thus begun in the hearts of the two sisters, Elizabeth and Caroline, owed under God its further development to their brother, the present Lord Radstock, who became a great blessing both to his mother and sisters.

Religious life in London fifty years ago was very different from what it is to-day, and for young ladies to forego society for any kind of religious work was an undreamt of thing. Caroline, therefore, as a matter of course, had to go into society, though of a religious sort; but the influence of worldly surroundings in no sense carried her away.

It was at this critical time in her soul's history that she came under the influence and teaching of Rev. Montagu Villiers, afterwards Bishop of Durham; she attended his church and received great strength and help from his outspoken utterances on separation from the world.

Though little can be known of these early years, yet it was doubtless at this time that God revealed Himself to her soul, and her heart became more and more set on following her Saviour. In these years, and increasingly as time went on, her Bible became her guide, and when she was able to say, "Thus saith the Lord," all further discussion was useless.

(2.) Married Life.

In 1852 came her marriage with Sir Thomas Proctor Beauchamp, of Langley Park, Norfolk—a marriage ideal as well in its happiness as in its true union of aim and purpose. Both served and loved the same Master; both had but one desire, that they and all they had might be used in his service; and each was helped and inspired by the influence of the other.

From the very beginning of their married life they took a decided stand, and though the first nine years were principally spent in London, and her time much engrossed in her household and family cares, yet Lady Beauchamp was nevertheless recognised as caring only for the things of God, and most of her spare time was spent in the district appointed to her by Bishop Pelham, then rector of Marylebone.

In 1861 Sir Thomas and Lady Beauchamp moved to Langley Park, their country seat in Norfolk. Here, again, the same steady, unswerving purpose prevailed, for without a thought of "what people would say," or "their duty to society," they laid their home, their time, and all, at the feet of their Master.

And God accepted the offering, for this home became a centre of light and blessing, which spread through the entire county. Everyone quickly learned that Langley differed from most other large houses, not in its hospitality or comfort, but because Christ was in very deed the Head of the household, and his claims and interests were given the first place. The late Mr. Reginald Radcliffe was the first speaker invited from London to hold meetings there, and in his coming the initial spark to the wonderful blaze of the Norfolk Revival was kindled. Sir Thomas and Lady Beauchamp, however, were not interested in the spiritual welfare of the poor alone, but they arranged drawing-room meetings, and many of the neighbours and county friends were brought in. Notably among these was the late W. Jary, Esq., of Burlingham, and his sisters, and they, in their turn, became centres of blessing.

Space will not allow us to tell of all who visited Langley in those days. Joshua Poole, Lord Radstock, Brownlow North, the



From Photograph by Mr. C. Vandyck, 125, Gloucester Road, London, S.W.

Scotch Fishermen, converted Gipsies—any and all who had been made the means of blessing in other places—were invited to hold meetings in Langley and the neighbouring villages.

Here, too, the first great Whit-Monday tea was held. A huge tent was erected in the park; thousands flocked from all parts of the county, and seven or eight separate meetings were in full swing at the same time.

One of the most striking features in Lady Beauchamp's character was her balance of mind; she never allowed one duty, however important, to interfere with the discharge of another, and therefore, amid all this deeply interesting work, the claims of her home and children were never overlooked, but the influence of her sunny happy nature pervaded everything. It was her delight to have her children with her. She had that quality, so invaluable for the head of a large household, the power of not being fretted by small worries and interruptions, and she could write or talk undisturbed by the voices and presence of her children.

It was her custom, in days when her nine sons and daughters represented three separate gradations of knowledge, to have three sets of Bible readings with them daily, one for the elder, one for the medium, and one for the babies of her flock. "One feels," says one of her daughters, "how healthy and wholesome was our bringing up; there was nothing forced or unreal, we saw what God was to our parents, and we received our impressions as much from their lives as from their words."

Lady Beauchamp carried this same spirit into every detail of her home, and it was her rule to have prayer every Monday morning with her housekeeper, while many of the servants date their conversion from the time spent at Langley.

In the villages around, Lady Beauchamp was a constant and unwearied visitor, distributing her help and charity, not by deputy, but according to her own knowledge of the actual need and worth of the case. "I can see the carriage now," says her daughter, "driving round and round, waiting for her to finish her pile of letters, and then she would start, surrounded with soup cans, bedrests, books, blankets, cushions, and every imaginable gift for the poor."

But we are lingering too long over this happy country life, which ended in 1874 in the crushing blows which left her, in one short year, motherless and a widow. It is striking, before we turn from the Langley days, to notice that it was here that the first Oxford meetings were decided upon, of which Keswick is an outcome. Dr. Pierson, in the "Story of Keswick," says:—"The details of the Oxford Convention were settled during a mission week in August, 1874, at Langley Park, the seat of the late Sir Thomas Beauchamp, who shortly afterwards passed from an earnest life of service to an eternity of reward. Having received great blessing himself in a similar meeting the previous year, he again generously gathered about forty clergymen, and many others, for five days' waiting upon God for consecration and prayer."

Immediately at the close of these meetings the fatal illness from which Sir Thomas had been suffering for the last six months became acute, and only six weeks later Lady Beauchamp was left alone. But if God's grace was magnified in her during her days of happiness, the calm, trustful resignation was even more wonderful in the time of her deep grief. No heavy mournful trappings were allowed at the grave side. The pall was of white, with the words "Washed and made white in the blood of the Lamb" worked upon it in scarlet letters. Her voice rose clear and strong in the hymn sung round the open grave, and yet twenty-two years of unbroken and perfect happiness had just ended, and she stood a widow—with nine children about her, the youngest but seven years old.

Who can be surprised that more than one at that funeral sought, and sought not vainly, the same power and grace that could keep her in perfect peace at such a time?

(3.) London Life.

After six more years spent at Langley, until the marriage of her son, Sir Reginald Beauchamp, Lady Beauchamp settled finally in London.

Here interests quickly gathered round her, and 3, Cromwell Road, became just such a centre in London as Langley had been in Norfolk.

Lady Beauchamp was, however, a strong enemy to spasmodic effort, and she undertook three special weekly duties which were never neglected or laid aside for any pressing claims. These were her visits to the Brompton Infirmary, the Cancer Hospital, and to a low dancing-saloon in Ratcliff Highway, from which she seldom returned till midnight or later. All that was accomplished at the latter place will never be known this side of the grave, for she spoke unwillingly of her

own doings, and the visits to the music hall were, as a rule, paid alone. But we know she talked personally to the drunken sailors and girls, distributed her books and tracts, and never shrank from the jeering and scorn with which she was often received.

The owner of the place was finally so greatly impressed that he more than once put the hall at her disposal for a meeting. On one occasion she was dealing with some of the crowd, when the band struck up "Safe in the arms of Jesus" in valse time.

Inexpressibly pained, Lady Beauchamp sent up a message to the effect that unless the air was at once changed she must leave the hall. Down hastened the manager, with deep regret expressed on his face. He was indeed distressed at having offended her ladyship; nothing was farther from his desire—in fact, he had himself desired the band to play that special tune, as he thought by that means he would be working with her.

As with Langley, so with her London house, every part of it was consecrated to God's work. Meetings were held in the drawing room for the furtherance of God's work in all parts of the world, a weekly Bible class for police took place in her dining room, and when a large gang of navvies was at work in the neighbourhood the servants' hall was thrown open to them daily, and they were provided with coffee in the dinner hour, allowed to smoke, and after a short, bright meeting books and tracts were given to them. Through this evidence of practical Christianity some of their number were definitely converted and many helped.

Besides this, Lady Beauchamp went further, for she not only opened her home for meetings of all sorts, but many a prodigal son or daughter found refuge and wise motherly help and counsel beneath her roof. One such case, the scapegrace son of a Swedish gentleman, was on the point of committing suicide from despair when Lady Beauchamp came across him in Ratcliff Highway. She took him to Cromwell Road, and this act of Christ-like charity proved to be the turning point in his life, for after this he returned to Sweden with new hope and courage, married, and went finally to Rio, where he found regular work.

Nor were her patience and love exhausted after the first or second discouragement, the Lord had breathed into her heart too much of his own spirit for that. One man helped by her went again utterly to the bad, and returned to Cromwell Road in the last stage of destitution. Again the house was opened to him, and again he was put on his feet and has been in regular work since.

Women prodigals, too—ah, how many has she not loved and sheltered!—some educated, some of the lowest, many most disheartening and ungrateful; but God's grace in her gave her faith and hope even for those for whom others would despair.

It was a great joy to her to see many of her children, naturally and without any force or pressure, sharing in her work, and following in her steps; in fact, her one desire for her whole family was that they should love and serve her God. She reckoned it an intense privilege to be able to offer up her fourth son as a missionary to the heart of China, and none but those who knew her best would understand how deeply and continuously she felt his absence, for she never dwelt upon the sacrifice, but alluded to him and to his life-work with the most radiant smile.

(4.) Foreign Work.

The foreign work which was to engross more and more of her time and attention began in a very small way. In 1882 some Russian friends at Honfleur found a wonderful opening for God's word, and they wrote begging that she would come over to help them.

Her answer was a decided "No." She had never taken meetings, and her hands were full with her London duties. Once again they wrote pleading that she would pray over the matter, and not decide hastily.

After much and earnest prayer, she decided to go for a time to France, and several were converted in the meetings held at Honfleur. After a few months, the captain of a trading ship exclaimed, "It is very well to preach to the sailors, but no places are open to them except cafés and bad houses."

This passing comment it was which decided the renting of suitable premises for a Sailors' Rest and Home at Honfleur, and a godly manager was secured. Many wonderful cases of conversion were seen here. An attempt to work a home like that at Honfleur was begun at Havre; but after a few months it was on the point of being abandoned as a failure, when the Scandinavian pastor begged that, before the home was finally closed, Lady Beauchamp would lend her manager from Honfleur to try what could be done.

She agreed, and this manager, an earnest Christian man, went in. He dedicated one small room to a meeting-hall. God honoured and blessed the work, and all thought of closing was quickly at an end, and very soon larger premises were secured.

In this way, without her seeking it, the Master placed these two Sailors' Homes specially into his servant's hands. And since 1889 Lady Beauchamp gave her life for the French, English and Scandinavian sailors in these two ports. From Langley, or from Cromwell Road, to the Sailors' Home at Havre, situated in the very centre of the worst slums of the town, and right on the quay, seems a long step down, and yet her face was as bright and her manner as cheerful as she sat night after night among a crowd of sailors, many of them drunk, as when of old she received her friends in her own drawing-room.

"I have had a lesson I shall never forget," said an English minister, after visiting the Sailors' Rest. "Even the sight of the place and its surroundings made me almost shrink back in disgust. I have never felt so humbled before."

But there was none of the martyr about Lady Beauchamp; God had blessed her with a nature frank, transparent, truthful to a fault, and she disliked nothing more than an assumption of saintliness, and yet few exercised so much personal self-denial.

To her it was the most natural thing in the world that the sailors should call her "Mother," and she would sit at the organ playing for them hour after hour, till within a few weeks of the end.

To watch her there alone, without any of her family, sometimes for months together at the homes, made all who knew her wonder at the grace which kept her serene and bright, even gay, amidst such surroundings.

One duty, and one only, did she consider of sufficient importance to take her from her post, and that was the sickness or need of any of her own family. Each month, latterly, she went to Southsea to visit and cheer her only sister, laid aside from active service for the Lord, and she never omitted a long weekly letter to each of her children abroad.

God had given her a heart singularly wide and large in its interests and capacity, for race, creed, nationality, colour, caste, or station in life mattered not, if there was one she had the opportunity of helping,

The homes were entirely for British and Scandinavian sailors; but some French soldiers, who liked the quiet of the place, came also, and for these she commenced Bible readings. As an outcome of this the French Protestant ladies in Havre have opened special reading rooms for French soldiers, at which there is now an attendance of from sixty to one hundred per day.

"You help the sailors, Madame, but you do nothing for us poor charbonniers." So said a coal-carrier to her one day as she went on board a ship laden with books and Testaments. These charbonniers are the very dregs of the population; but not long after, a little bi-weekly meeting was specially organised for them, a restaurant and night-shelter provided, and at this some of the worst were converted.

As an outcome of her labours in these two ports, numbers of the bad houses have been closed, while the home at Havre became the centre for all the Christians, and innumerable lesser efforts sprang directly or indirectly from her influence. There is not space to mention the work among the Bretons and how it was helped by her. One instance among many is the temperance coffee barrows, which now can be found all over the quays for dock labourers, for Lady Beauchamp was a staunch and earnest life-abstainer. God called her home from the very centre of her work. Her love for it was sustained to the last. Careless as ever of her own comforts and condition, she noticed from her bed the mast of an outgoing ship slowly leaving the quays. Too weak to speak, she motioned to one of her children to bend down, and whispered, "Has a bag of books been sent on board?"

Why do we dwell on these details? Not for any human glory or praise, but that others may with us give thanks to God for the work of grace which He began, continued and ended in her soul.

Reaching the Masses.

FOR the third year in succession the thousand churches associated with the West Midland Federation of Evangelical Free Churches, and scattered over 400 towns and villages in Warwickshire, Worcestershire, South Staffordshire, and Shropshire, are engaged in the simultaneous visitation of every house in their respective parishes, for the distribution of a "greeting" from the churches to the inmates, accompanied with the announcement of their services and an invitation to attend public worship and to send their children to the Sunday school.

Three hundred and sixty-nine thousand two hundred houses are thus to be visited by 12,800 visitors, each of whom receives a beautiful "Motto Card," setting forth, by a selection of texts, the motives and inspiration of this great crusade—"The love of Christ constraineth us."

The "greeting" this year consists of a cardboard back, six pages, each having two months' calendar at the head, with portrait and autograph of the writer of the little homily on a text, all selected with special reference to the beautiful picture of Mr. Holman Hunt, "I am the Light of the World," which forms the frontispiece. The writers contributing are Revs. Dr. Clifford, J. H. Jowett, M.A., W. E. Blomfield, B.A., B.D. (Coventry), Dr. Ferguson (Willenhall), Thomas Allen (Handsworth Wesleyan College), and W. Ewing (Convener of the Presbyterian Jewish Committee). Mr. Jowett's contribution appears on p. 11 of our present issue.

Man's Value.—A man becomes the more worthless to God in proportion as he is more precious to himself; and so much the more precious to God as he is, for God's sake, increasingly worthless in his own eyes. "God regardeth the lowly, but knoweth the proud afar off."—*Gregory the Great.*

Systematic Bible Study.

IN response to a request, Mr. W. R. Newell, of the Bible Institute, Chicago, sends to *The Sunday School Times* of Philadelphia an account of the Bible-study movement inaugurated by Mr. Moody in Chicago. Some extracts from it will be found helpful in view of the coming series of classes in London by Prof. W. W. White. The writer says:—

"About two years ago, Mr. Moody, in a conversation regarding the religious conditions and opportunities in Chicago, said to me: 'I wish you would begin a popular evening Bible class in our Institute lecture-room, and carry it on this winter. I feel sure there are a great many young people living in this part of the city whom we can engage in Bible study if we set about it aright. Our regular Institute students have enough Bible study in their daily lectures, but there are hundreds of Christian people in this city who are not doing systematic Bible study just because no opportunity has offered itself. I am confident that such a class would be a success.' When I reminded him that such efforts had been made in the institute before and had failed, he replied, in his unanswerable fashion: 'Well, the reason was that an attempt was made to carry on a rigid course of lectures, two or three nights in the week, and, if a student lost one evening, he soon grew discouraged and dropped out of line. Try it one night a week, with a simple, popular lesson.'

"We had with us, at that time, Dr. James M. Gray, of Boston, who has been very much used of God in New England in arousing interest in Bible study. I went to him and said: 'Dr. Gray, will you give to a popular audience in the Moody Church the lecture you delivered recently to our students on "How to Master the English Bible"?' Said he, 'Certainly.' Announcements were sent out, and Thursday evening found about eight hundred people gathered in the church. In the course of his lecture, Dr. Gray gave five simple rules that set forth his method:

1. *Read* the book to be studied.

2. Read it *continuously*; that is, at a single reading.

3. Read it *repeatedly*.

4. Read it *independently*; that is, aside from all helps, however good.

5. Read it *prayerfully*.

"As the speaker proceeded, I saw that his words went right to the hearts of the people, and I felt that they were eager to take up such a simple plan of study, if only they were rightly directed in it. When Dr. Gray had finished, I asked all those who were ready to pledge themselves, as before God, faithfully to undertake the course of study described, to arise. About four hundred responded.

"Next Thursday evening our Institute lecture-room began to fill up long before the appointed hour with the most enthusiastic people I ever saw. The very atmosphere was surcharged with 'Genesis.' I could only praise God, who had brought us to the simple method of 'searching out in the book of the Lord and reading.' I saw that the great secret of teaching the Word of God lay in inducing people to read and reread and read yet again in the simplest manner, the lesson assigned to them.

"This weekly class was attended most remarkably all winter. Nothing could keep the most of them from the Thursday night Bible class, inclement weather, outside attractions, and even ill-health, proving unavailing. In fact, some of the gayer young people, who had not entered the class, complained that they could not carry on their Thursday evening church socials at all because of the Bible class.

"When Mr. Moody returned to Chicago in the spring, he was more than delighted with the interest the class had shown in the Bible study. After consulting on the subject, we determined to organize two other classes: one on the West Side, and one on the South, in two very prominent churches in these parts of the city.

"When the second lesson of the regular classes opened, I found that God had given us upwards of four thousand members, instead of the three thousand that we had asked for. The enthusiasm in all the classes was similar to that which had been manifested in the class the year before. The faithfulness in attendance was even more remarkable in some instances. The financial burden of carrying on the classes was reduced to a very simple thing indeed by the ready response of those whose hearts were being blessed in the study.

"Our course ran from October through April. The classes began at the Book of Genesis, and finished through the Second Book of Samuel. There were members in the classes who at the close of the course could give the contents of every chapter studied. The spiritual lives of hundreds of the members were transformed. Stories of most

REMARKABLE SPIRITUAL QUICKENING

and blessing from the simple but constant reading of the Word required in the classes were constantly reaching me, and, indeed, are yet coming almost daily. Time previously spent in reading light, trashy matter was now given with the utmost delight to poring over the Word of God. In some instances members of these classes themselves began other classes, and so the work was spread. Cities and towns in the vicinity of Chicago began to write to us, asking us to send them teachers, or to come out personally and inaugurate similar movements in their midst.

"There are two secrets of the success of this movement which, I am firmly persuaded, practically explain it all. First, specific, believing prayer offered in its behalf. Second, the simple, patient reading and re-reading of the blessed Word of God that was constantly demanded, and faithfully fulfilled, by the members of the classes."

"Treasures of Darkness."

Isaiah xlv., 3.

Oh, the treasures of the darkness!
Hidden treasures richly stored
In the deep and secret places of the Lord.
Wondrous things thy Father keepeth
In his heart of love for thee;
If thou seek them, thou shalt find them verily.

Oh, the whispers of the darkness,
Where his still small Voice is heard;
Listen, listen thro' the silence for each word.
Wondrous things the Master telleth
In the hushed and solemn night;
Listen till He bids thee speak them in the light.

Oh, the secrets of the darkness!
Oh, the secrets of the Lord!
Oh, the secrets of his presence and his word!
Wondrous things the Spirit showeth,
Where the clouds and shadows fall.
If thou seek them thou shalt find them, read them all.

There is music in the darkness;
Sweetest songs are "songs of night."
'Tis at eventide God sendeth fairest light.
Thou shalt find Him in the darkness,
With the clouds about his face,
Saying, "Child, this is thy Father's secret place."

Edith Gilling Cherry.

Plymouth.

A Memorial Church has lately been erected at Almora, India, to perpetuate the name and work of the late Dr. Budden of the London Missionary Society, a pioneer worker in the North-West Provinces.

The Chinese Bible Women's Mission supports sixteen native Bible women in China, four cots in the Hangchow and Foochow hospitals, and a day school at Ningpo. It is desired to increase the number of Bible women to a hundred. At a recent meeting held in London, on behalf of the mission, Rev. W. E. Burroughs said that a native Bible woman can be supported for four guineas a year. At the meeting, addresses were given by Miss Wells and Mr. C. T. Studd. These may be found in the January number of *The Lamp of China*, the quarterly organ of the mission, which can be had of the publishers of this paper.

International S.S. Lessons.

January 15.

"Christ's First Miracle."—John ii., 1-11.

Golden Text.—"*And his disciples believed on Him.*"—John ii., 1-11.

CANA, of Galilee, is about nine miles to the N.E. of Nazareth. It was the home of Nathanael. It was here, too, that Jesus Christ spoke the word which healed the nobleman's son. The marriage feast lasted for several days, and was the occasion of great rejoicing and festivity.

CHRIST AT THE FEAST.

Christianity does not destroy pleasure, but encourages and hallows it. We must make our amusements pure by bringing Christ into them.

Christ made the guests happy, and no doubt enhanced his own enjoyment by doing a service. This is the high road to happiness. Teacher might illustrate this by referring to the Christmas parties. If young people were all the time casting about for some means whereby they could increase the comfort and enjoyment of others, they themselves would be much happier. Feasts are spoiled by the envy, jealously, and selfishness.

CHRIST AND SMALL THINGS.

A great man at a feast cannot be expected to worry himself as to whether the potatoes are cooked. We argue like that about Jesus. He is so great, how can he care for the small troubles and temptations of our life. Lesson shows that nothing is beneath his notice, or his willingness and power to help.

Oh! what praise we often forfeit,
Oh! what needless pain we bear,
All because we do not carry
Everything to God in prayer.

CHRIST AND HIS MOTHER (3-5).

Jesus was loving and obedient to his earthly parents. See the story of his visit to the Doctors in the Temple. He was not ashamed of her when he grew into manhood, and she was the subject of one of his last utterances while on the Cross.

Teacher should impress the duty and privelege of present obedience, and when they get older, honour of parents. The promise is still literally fulfilled (Eph. vi). The words in verse 4 are really words of endearment—although they sound harsh to us—indicating that Jesus was willing to aid, but He Himself must decide the time. He had his own purposes to fulfil which many could not understand. But verse 5 shows that the mother understood.

WATER INTO WINE (6-10).

The water pots were stone jars, and there was some wine probably in them already, but it was running short, and Christ told them to refill the vessels with water, and then to pour it out. When they had obeyed Him, the wine was better than that which they had drunk at the beginning of the feast.

The Lesson is that where Christ is, the common things of life are transformed, and their value increased. Tears of grief, if shed in the presence of Christ, become transmuted into pearls. Sickness, if borne for Jesus' sake, becomes a means of grace. The work of our life may be a blessing, and the workshop a temple if Jesus be there.

HIS GLORY (11).

We have to win glory, work hard for the praise of men. But glory resided in Jesus, He only needed to *manifest* it.

Illustration.—When Ulysses returned from the Trojan war, his relatives and friends did not and could not recognise him. He had been scarred and exposed so much that his appearance had changed. How could he prove his identity? He had left a huge bow at home, which none could wield but himself. He called for this—and the strong bow yielded to the force of his powerful arm. He manifested his strength to them, and his friends believed on him.

So Christ manifested his glory—"Who is this that the winds and the sea obey Him?"

HIS DISCIPLE BELOVED.

The wonders of God's power in Nature may not adequaiely convince an unbeliever. But the disciple who already believes in God will find evidence of his grace and goodness everywhere. Faith transcends reason at the start. It is the blind, unreasoning trust of the child in its father; but as the days go by, that faith is fed by numerous acts, so that we believe with greater intensity day by day.

Young People.

A Happy New Year.

I AM afraid that before this can reach you you will have begun to treat New Year's wishes as "stale news," so many days will have passed since you received them from your friends. But as this is our first issue for 1899, you must let my helpers and myself add ours very heartily to those that have already been showered upon you.

I fancy some of you are rather glad that, owing to Christmas falling as it did, we had to omit one of the Bible Searchers; and admitted to the Prize Competition those who had been correct eight times out of eleven, instead of nine out of twelve, as we had done hitherto. At any rate I notice that a larger number were eligible than ever before, though I know that this is partly due to the steady increase in our membership quarter by quarter.

We are now beginning our *fourth year*, and I am very much encouraged to see that some of you have been my faithful little friends from *the very beginning*. I expect though, if I could only see you, that "little" is hardly an appropriate term, as you will be growing into quite big boys and girls by now. But I hope you will be my life-long *friends*, however big you may be; and that when you find the "Young People's Page" is not old enough for you, you will find the rest of the paper interesting; and will not only read that, but also introduce your younger friends to the page that you have, I trust, found helpful to yourselves.

You have been wished a "Happy *New* Year;" but do not let the happiness pass away as the year grows older. Some of you were made happy with what you found in your stockings and elsewhere at Christmas, but that happiness passes away. Here is another "find" that will bring a happiness, which will last: "Happy is the man that findeth *wisdom*," and, "The fear of the Lord is the beginning of wisdom." Will you try and keep these two texts in your mind during this year?

Of course, it does not mean that you must have "old heads on young shoulders;" but that, just as Jesus showed his love to little children, to a girl of twelve, to a healthy country lad, and to a widow's only son, so there is no age at which He cannot be attractive to young people and teach them to do what is wise and right.

I am sure the very youngest of you has learned already that wrongdoing ends in trouble and sadness; even if it is not found out, it makes you afraid to meet those whom you love best. Ask Jesus to forgive all your sins—to make you love Him, because He has first loved you; to help you to be wise in the best sense; then you will find happiness, not only in this first week of January, but the whole year through. Let us pray for one another that it may be so. Uncle Tom.

"Be Ye also Ready."

THE motto for one of the regiments of the British army is "Ready, aye, Ready," and the words on one of the volunteer depôts, written large, is "Always Ready." That is the state of preparedness for every true soldier. Once there was a Saxon king who was so constantly unprepared for the frequent attacks the Danes made on our poor country, that he became known as Ethelred "the Unready." To be unprepared for battle is always to court defeat. The best prepared army is generally the most victorious.

There are some boys and girls who are never prepared for school—never ready with their lessons and often late. They are almost always in a hurry at the last minute. They are like a man at college who was generally late, and his friends said of him that he had "three hands—a right hand, a left hand, and a little behind hand."

There was once a boy at school of whom his master said he was never ready for anything but his meals, so he often got into trouble because his work was never done at the right time. Lord Bacon said everyone prepares for some events; the wise man prepares for all.

If people are going abroad they make careful preparation, and are ready for the ship to sail, because there is some uncertainty about the exact minute the vessel will start. We make great preparation for a wedding or a holiday. We like to be ready to receive our friends when we know they are coming.

Wise people are prepared for a rainy day. If the man whose house was robbed only knew at what hour the thief would have come, he would have watched and made ready for his reception. There was once a family who went regularly to service on Sunday evening; they laid the supper and got all ready for their return, and locked up the house before going to church. One night, in the winter, they came back to find the supper all eaten and the silver all gone, and on the empty table these words were written on a scrap of paper, "Watch as well as pray."

Now, if we would be ready for all that may come to us, those words give us the secret of true preparation. If we would be ready for all peril and temptation, we must watch as well as pray. We know that there are dangers and evils we shall have to meet in life—some we cannot escape, some we must fight; but there are many we may prevent with care and forethought. If we always pay ready money, we shall never incur the troubles that comes from debt; if we do without strong drink, we shall never bring upon ourselves the calamities of intemperance.

When the soldier takes this for his motto, "Always ready," it means that he is prepared for anything. He is ready to *obey* all orders, all the commands from headquarters he will fulfil, and he will answer all the calls of the bugle.

He is ready *for service* at home or abroad; wherever the colours go the troops must follow. The service may be long and arduous, it may involve waiting and failure, sentinel's duty, or guarding the baggage; whatever the work required from the true soldier, he must do it.

He is ready for *sacrifice*. There is much to be given up, many comforts to be denied, privation and hardship to be endured. If called into action, suffering and even death may be faced. The true soldier must be prepared for weariness and fatigue, perils and dangers; he must be always prepared to meet the enemy.

There are more terrible foes than armed warriors, worse thieves than pickpockets and housebreakers. There are enemies of character, robbers who would spoil our good name, who would take from us truth and mercy, who would injure a good conscience and steal away our purity and honour. And when honour and character are gone, the best capital we have in life is lost. It is against these foes and theives we must be ever ready to guard the door of our lips, our desires and our hearts.

If we would be "*always ready*," we must "*watch and pray*" constantly. Only as we "watch and pray" shall we be prepared for all work and service, for all foes and perils, for rest or for duty. Those who are prepared to meet temptation will be ready for the thief or the enemy, and therefore strong to resist. Those who are most awake to the evil that besets them, and are most busy and earnest in Christian work, will be found most ready for the Master's call to any post, however humble, or to the higher service of his kingdom.

Watch as if on that alone
Hung the issues of the day;
Pray that help may be sent down—
Watch and pray.

If we "watch and pray," we shall be ready not only to fight our foes and ward off temptation we shall be ready with kinds words and good deeds. We shall be prepared for all God's will concerning us, we shall hearken to his voice, and do his commandment. If we are ready in little things to be and do what He would have us, then we shall be quite prepared when He asks some great thing of us. And those who are willing to do great things for God make themselves meet for the larger service by always being fit for the smaller.

If we "watch and pray," every opportunity to do good or speak a word for Christ is a privilege, and if we are always waiting to serve the Saviour, we shall be always ready to live for Him, and be prepared to go to Him. For those are most prepared to die who are most ready to live.

May we be like the one who has sung this beautiful verse; and if we are, then we shall be "always ready" for his coming.

So I am watching quietly every day;
Whenever the sun shines brightly I arise and say,
"Surely it is the shining of his face;"
And when a shadow falls across the window of my room
When I am working my appointed task,
I lift my head to watch the door and ask
"If He is come."

Sale. J. Johnson.

"The Christian" Bible Searcher.

RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. But no answers can be dealt with which are received later than the *Thursday morning* following the issue in which the Competition appears.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped* (1d.) and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 18th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age

All communications must be addressed to Uncle Tom, 12, Paternoster Buildings, London, E.C.

Bible Searcher (No. 157).

Give Chapter and Verse.

1. What two feasts mentioned in Matthew were the guests not ready to attend?

2. What did Peter say he was ready to do (Luke)?

3. What was Paul ready for (Acts)?

4. In what things are we to be ready (*a*, Titus; and *b*, I. Peter)?

5. In Psalm lxxxvi. what do we read about the word "ready"?

6. Whom did Joab tell not to run, because he had no tidings ready (II. Samuel)?

[Children under *ten* do 5 and 6, under *thirteen* 1, 2, 5, and 6].

FOREIGN LIST.

No. 139. Alice M. Hitchcock (Texas). **No. 144.** Cuckoo Lister (S. Africa). **No. 145.** Alice and W. B. Henderson (Jamaica), Theodora Guinness (Tasmania). **No. 146.** W. B. Henderson, Janet Garrett* (Kimberley). **No. 147.** Maria H. and Cuckoo Lister, Janet Garrett*, Daisy McArthur (S. Africa), Launcelot M. Knight (Texas). **No. 149.** Dora E. Wallace (Canada), Queenie and Llewellyn Dale (Bombay). **No. 150.** Frank and Vera Sjöström (U.S.A.), Queenie and Llewellyn Dale, Dora E. Wallace* (Canada). **No. 151.** Frank and Vera Sjöström, Dora E. Wallace*. **No. 153.** Ina, Kate*, Willie D., and Nettie Thomson (Bulgaria).

Prize Competition (Div. 1.)—2nd Prize—Mary Pearson.

HONOURS LIST.

The following have been correct each week during the quarter:—

B—Hilda and Clifton Bassett, Dorothy Berry, Lindsay and Leonard S. Browne, Colin and Geo. Graham Brown.
C—Alice E. Crang.
D—Harold Davis, Marjory Dyke.
E—Muriel Edwards, Muriel Ecroyd.
F—Aileen Figgis.
G—Bertie and Clarice Gale, Constance and Kenneth Gabbett, Harry Gribble, Thos. Groombridge.
H—Edith Harvey, Ella Hewitt, Marjorie Hogge.
J—Lizzie Johnstone.
K—Max, Stanley, and Eva Kalb.
L—Edward and Henry Law, Murray Lloyd.
M—Gracie Marston, Winifred E. Martin, John MacMurray, Dorothy McMullin, May C. Mills, Gwendoline Moir.
N—Dorrie Nathan.
O—Mattie Osmond.
P—Kathleen Pasley, Winnie Page, Ruth Pledger, Isabel and Gladys Phipps, Kathleen Pincott.
R—Marion B. Richards, Isabel D. and Jessie D. Roe.
S—Evelyn Shaw, T. M. Stanier, Lilian Sargeant, Richard Spencer, Esther Simmons, Florence and Andrew Simpson, Jessie Snowball.
T—Elsie K. Thorne, Feverll H. and Derwent C. Turnbull.
W—Edith J. and Edward Wheeler, Thos. Weddell.

Personal.

E. Mabel Golding.—I am very sorry to hear you are ill, and hope you will soon be better.

Maria H. and Cuckoo Lister (S. Africa).—Please always remember to write the number of the Searcher at the head of your answers.

Mildred Fryer (Sydney).—Thank you for your note. I always feel sorry to say "good-bye" to one of my nieces or nephews, but when your examinations are over shall quite hope to hear from you again.

Dora E. Wallace.—I was very pleased to receive the picture of your home, and soon discovered the rooms you had specially marked. Please thank your mother and father for the copy of their Christmas letter—it was most interesting.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Arrowsmith, Christmas Holiday Mission, *Assembly Rooms' Hall, Putney*, Jan. 16. Mr. J. Spiers, Christmas Holiday Mission, *Christ Church Parish Hall, Ramsgate*, Jan. 6-16; Mr. Hutchinson, *Charles Church Schools, Plymouth*, to Jan. 6; *Assembly Rooms, Croydon*, Jan. 7-16; *Wesleyan Mission Church, Victoria Park*, Jan. 18; *Grantham*, Jan. 20; *Birkenhead*, Jan. 21-30; *Greenfield*, Jan. 31. Mr. J. S. Tyler, *Worthing*, Jan. 8; *Kemp Town*, Jan. 9; *Hassocks*, Jan. 14-15. Mr. W. H. Stentiford, *Plumstead*, Jan. 10. Boys' Meetings, *Y.M.C.A., Aldersgate Street*, Jan 16-20. Mr. J. H. P. Cutting, *Pettaugh*, Jan. 6; *Y.M.C.A., Ipswich*, Jan. 8. Rev. R. Callender, *Bedford*, to Jan. 10. Mr. S. J. Hewlett, *Bletchingley*, to Jan. 9.

Children's Scripture Union—Portions for week ending January 14.

Sun., Jan.	8	1 *John*	iii. 1-12	Th., Jan.	12	1 *John*	v. 1-12
Mon.	9	"	iii. 13-24	Fri.	13	"	v. 13-21
Tu.	10	"	iv. 1-10	Sat.	14	2 *John verses*	1-13
Wed.	11	"	iv. 11-21				

A Seaside House of Rest.—Rev. C. L. Williams, of Christ Church, Ramsgate, writes: It seems a pity that for want of knowledge, a "Home" which is so thoroughly appreciated in the summer that we have hard work to meet the numbers that flock to us, should it so empty at a time when we in Ramsgate are rejoicing in God's sunlight, while London is visited by fog and gloom. Ours is not a convalescent Home, and we cannot undertake cases needing nursing, but a bright sympathetic, home-like Christian atmosphere within, to match the brightness without, is our aim. The Institution is not self-supporting, and needs help supplementary to the small sum charged to inmates.

Home Missions.

Children in Newcastle-upon-Tyne.

THE Poor Children's Holiday Association and Rescue Agency, founded some few years ago, chiefly through the exertions of the Countess of Carlisle, had in its earlier stages the work of "Children's Holidays" to the country and seaside as its main object. This important branch of the work is still carried on, and during last summer no fewer than 8,207 children were dealt with by the fresh-air schemes, which embrace "a day in the country for every poor child in Newcastle and district," also "three weeks in the country for the invalid and delicate." The rescue work embraces a Samaritan Clothing Boot and Food Depot, whereby 4,773 needy and starving little ones were clothed and fed. Rescue work on the streets at night is also carried on with excellent results. An "Open-all-Night Shelter" provides for the homeless and destitute. Two rescue homes for boys and girls undertake the training of the cases reclaimed. Boys are apprenticed to trades, girls are trained for domestic service.

The "Street Vendors' Club," another branch of the work, has as its object the raising of its members to a nobler standing and view of life. A commodious club-house is provided for their use, in which various forms of recreation are indulged in. A labour bureau assists them into situations. Sunday services, bands of hope, and savings' banks are very well patronised by the children.

The rescue work is carried on in co-operation with the other institutions, forty-six were transferred to other homes last year, sixty-six were restored to their own homes. In all 14,008 cases were dealt with last year.

The Secretary is Mr. J. H. Watson, 140, Sidney Grove, Newcastle-on-Tyne, from whom the newly-issued narrative of work can be had on application.

London Blind.

UNDER the auspices of the Indigent Blind Visiting Society, a series of meetings have been held in the interest of the sightless men and women of London. The people were gathered in nine centres—Kennington, Stratford, Bow, Shoreditch, Pimlico, Pentonville, Marylebone, Holborn, and Bermondsey—and in all 3,297 attended. On all occasions tea was provided for the blind and their guides, and subsequently Gospel addresses were delivered by ministers and others. Moreover, the blind attendants received a shilling each, and in many cases tickets for coals; while their guides were presented with a good book. All expenses in the mission were borne by a kind friend of the society, and the organisation was carried through by Mr. W. Mead (himself blind), superintendent of the East London Branch. The workers were cheered by hearing of many cases of decision for Christ.

Among Whitechapel Jews.

FOR thirty-seven years Mr. Herman Ehrlich has been witnessing for Christ among the Jews of Whitechapel; and he is still at the wrk, with the Hebrew Conference Hall in Old Montague Street as the centre of operations. In his latest report our aged friend says:—

"The trials and persecutions that I had to endure at the beginning of my ministry were so great that the injuries which I sustained at the hands of my brethren I shall bear with me when I appear before my Lord; yet I can look back with joy that even my trials have been turned into blessings.

"Last year was full of opportunities of sowing the good seed among the many Jews that came to our peaceful shores from all parts of the world, and their astonishment was great when they found that the Christians of this country had such a warm heart for them. I feel that if ever there was a great need for testimony to be borne for the truth as it is in Christ Jesus our Lord, it is now; for there is great unrest on every hand, not only among the Jews, but among all the nations of the earth.

"The Zionist Movement has taken hold upon the Jews in a most miraculous way. At a recent meeting of the Zionites in the East End over six thousand Jews met together to hear something of the land of their fathers, and the enthusiasm displayed was most thrilling. An aged Jew cried out, 'Our feet shall stand within thy gates, O Jerusalem.'"

Mr. Ehrlich sees that Jewish history is beginning a new chapter. His little report tells of devoted effort, in which the women and children are not overlooked. Copies of the booklet may be had from him at 95, King Edward-road, South Hackney, N.E.

The Metropolitan Tabernacle.

ON Sunday the congregation of the Metropolitan Tabernacle assembled at their old meeting place for the first time since the famous church was destroyed by fire on April 21. The congregation did not find their temple entirely rebuilt. In fact, only the basement floor has been made fit for use, a comparatively small part of the work to be done, but one which has cost £7,866, although nothing has been spent except on the severely useful. The new hall holds nearly 2,000 persons, and was full on Sunday morning. It is, of course, too low for a gallery, and that peculiarity also prevents it from being flooded with light through the windows. There is no inconvenience, however, as the hall is well illuminated by electricity. Taken on the whole, the congregation were able to assure themselves that if they had not yet got a church as stately and spacious as before, they had one of which there was no need to be ashamed.

The service was conducted by Pastor Thomas Spurgeon, aided by Rev. C. B. Sawday. It was coloured throughout by rejoicing over the partial restoration of the beloved building. Mr. Spurgeon made a series of announcements, summing them up in the remark that the church was about to get back as far as possible to the old state of things. One intimation to be particularly noted—so Mr. Spurgeon suggested—was that on February 8, his mother would, she hoped, attend in this building to receive gifts to the rebuilding fund. He feared, however, that she would not be able to be here for more than two hours. Turning to his sermon, the Pastor took as his text the verse beginning "Sing unto the Lord a new song," words specially fitting to the present occasion, when they not only hailed the opening of another year but rejoiced at the completion of the first instalment of their new building. This church had passed through vicissitudes the like of which few others had known, but the Lord had kept its members united—nay, bound them together more strongly than before. Their hearts had been opened, their hands and their purses too. They would need much of this practical generosity for many a long day. This new hall was but a stepping-stone, yet it was a happy omen, telling that God would not leave his servants in the middle of the river.

Carrubbers Close Mission.

SOME eight hundred people came together at Carrubbers Close, Edinburgh, to a Watch Night Service. This meeting was of an extremely interesting and spiritual nature. The Gospel Temperance Section of this Mission, in order to provide greater accommodation for their increasing audiences at the Watch Night Service, this time engaged the Assembly Hall. Those attending numbered over two thousand, and the proceedings lasted from 8 p.m. to midnight.

This gathering was especially interesting from the fact that it was also the semi-jubilee of Messrs. Moody and Sankey's first visit to Scotland. There was also the presence of the Fisk University Jubilee Singers.

At one part of the meeting, Professor SIMPSON moved the following resolution:—"That this meeting, representative of Christian life and work in Edinburgh, hereby express gratitude to God for the spiritual blessing vouchsafed to this city twenty-five years ago in connection with the labours of Messrs. Moody and Sankey, and resolve to convey to these honoured and beloved brethren cordial New Year's greetings, and the earnest desire for their continued spiritual prosperity."

Rev. G. WILSON, in seconding the resolution, referred to his connection as a young minister with the work. He spoke of the great number of sterling conversions among all classes as the result of the mission.

A letter was read from Mr. Moody, in which he expressed his joy at hearing from time to time of the work being carried on all these years. He had never forgotten the Christian fellowship and blessing given at that time in answer to prayer. The need for the Gospel is as great as ever, and he prayed that 1899 might exceed and surpass all previous years in the presence and power of God being seen in the work carried on.

Mr. SIMS closed the meeting with a solemn address on "Watchman, what of the night?" Professor Simpson sent a cablegram to Mr. Moody expressive of good wishes for 1899.

Sailors in East London.

IT is gratifying to hear of good work still in progress in connection with the Seamen's Christian Friend Society's operations at Limehouse. Week after week sailors are finding blessing at the meetings. Among three men who lately found peace through believing was a Roman Catholic, who said he had never trusted the priest's power to forgive, while he had observed that nothing came from that quarter without payment. The following week this man led a fellow-sailor to the Mission House and induced him to sign the pledge.

At another meeting a fine-looking fellow said: "On the Sunday night when I was brought to this chapel I was mad with drink. I would have sold my soul for another glass of grog. When a young man asked me in, I said, 'Can it do me any good to go in there?' I didn't believe it would. I thought there was no hope for me. I thank God I listened to good advice and came. If you ask me what has made the change in me, I answer it is not by signing the pledge, but I fell on my knees and asked God, for Christ's sake, to forgive me and deliver me, and He has done it."

Rev. E. J. Hill (secretary of the society) tells us that his journal is full of cases of interest, showing how men have found liberty and salvation through the work. The last report is a very readable pamphlet, giving particulars of varied effort, attended with prosperity of the highest order. In addition to the London centre, there are stations in many places along the coast. It is sad to learn that much anxiety is experienced through the lack of adequate support. On this point full particulars may be had by addressing Mr. Hill at 255, Burdett Road, Limehouse, E.

Jews and Christmas.

FOR several years past the Barbican Mission to the Jews has organised a special evangelistic meeting for Christmas Eve; and in spite of the deep-rooted prejudice of the Hebrew people against religious inquiry at such a time, the attendance has grown with the process of years. The meeting this year was held in the chapel at 262, Commercial Road, E., and there was a congregation of between 150 and 170, young and old, representing various orders and classes. It was pleasing to note the zest with which the men sang Christian hymns, and to observe the attention with which they followed the service of prayer and testimony, in which part was taken by Prediger C. T. Lipshytz (superintendent), Rev. C. Greise (assistant missionary), and Mr. Herman Ehrlich, whose work among the Jews of East London during thirty-seven years has gained for him universal respect.

A Note of Thanks.

DEAR SIR,—As the year draws to a close and one is reminded of the rapid flight of time, permit me, through your columns, to express again my gratitude to the kind friend who has for over a quarter of a century given me the great privilege of perusing THE CHRISTIAN every week. I do not know how I could now get along without it. Its "Daily Homily" has furnished me with many a theme for pulpit utterance, and stimulated many a thought; while its news, notes, and expository and other articles have, during all these years, kept me in touch with the work of the Lord, in the home land, and, in a measure, in all lands.

It gladdens my heart to see the same handwriting on the address from week to week, and I send through you my congratulations to my friend of so many years; and I wish her all the blessings of the new covenant during the coming year.

ROBERT LENNIE.

Mount Forest, Ontario,
December 20.

[The foregoing is a sample of letters of grateful thanks that frequently reach us. It will serve as a word of encouragement, we trust, to the many readers who forward their copies of the paper to friends in distant lands.—ED.]

The Slanderer does harm to three persons at once: to him of whom he says the ill; to him to whom he says it; and, most of all, to himself in saying it.—*Basil the Great.*

Evangelistic.

Mrs. Baeyertz in Reading.

IN response to an invitation of the Women's United Prayer Union, Mrs. Baeyertz conducted a ten days' mission in Reading. On the first Sunday the P.S.A.'s gave up their usual services that all might have an opportunity of being present. It was a privilege to hear the Gospel as it fell from the consecrated lips of a Hebrew Christian, and we felt from the first service God's power and presence. The afternoon Bible readings were a marked feature of the mission. They were largely attended, and we hear of Christians on all sides who have been quickened into fuller life.

It is impossible to tabulate God's work, but of those who passed through the inquiry room a large number professed to receive Christ. Mrs. Baeyertz's method is to bring the seekers into contact with God's Word. S. Fewster.

Callander, Scotland.

THE good work always going on in the Mission Hall in Callander is again specially interesting. A fortnight's mission, conducted by Mr. Canning, of the Evangelisation Society, has lately come to a close, and much blessing to many souls has been the happy result. Mr. Canning's addresses were of the most awakening character, and very bold and startling were his denunciations of hollow profession and mere formalism. This kind of faithful, scriptural preaching is much needed in these days of "smooth" prophesying and cries of "Peace, peace, when there is no peace." As a result, many were angry, but many yielded, and the hearts of the workers were made glad as night after night souls were added to the family of God.

Mr. Canning's daily addresses to the young people were of a remarkable character. Each evening the children came in large numbers and gave rapt attention as, from the object lessons, he vividly described through Eyegate, the precious truths of the Gospel, and many young hearts yielded to the Saviour's claims.

Evangelists' Movements.

Mr. G. W. Clegg has been working for some weeks at Boscastle, Cornwall, with large attendances and many evident tokens of God's reviving and converting power.

Mr. D. L. Moody has recently concluded a mission campaign in Colorado; there have been many signs accompanying and following the preaching of the Word.

The recent mission conducted by Mr. Henry Thorne at Littlehampton Congregational Church has been a time of much blessing. Many have been led to decision, and many others to a fuller consecration.

Gipsy Smith, of Buckhurst Hill, has been giving Gospel addresses and tales of his gipsy life, accompanied by lantern views, in the Lower Winchendon and Hardwick Mission Halls, Bucks. The attendances at both places was very good, and the visiting from house to house much appreciated.

We praise God for what He hath wrought during the month of evangelistic meetings conducted by Messrs. Richardson and Burns of the "Faith Mission." The meetings were fairly well attended, the interest deepening as they continued. Believers received blessing from the very commencement, and many testified at the close to having entered on a new era in their Christian experience. Backsliders have also been restored, and, best of all, joy has been in heaven over many repentant sinners; some long prayed for have yielded to Jesus, and others groping in doubt and uncertainty have entered the clear light of the Gospel. A good work has also been done among boys. Annie N. Herd, Sec.

Bervie, N.B.

Evangelists' Engagements.

Mr. W. Monro Collings.—Jan. 8-19, Bedford: Jan. 22-Feb. 5, Croydon.
Mr. Henry Thorne.—Jan. 7-16, Spalding.
Mr. W. R. Lane.—Jan. 7-16, Margate; Jan. 21-30, Lincoln.
Gipsy Smith.—Jan. 7-16, Watford; Jan. 21-30, Lancaster.
Mr. W. D. Dunn.—Jan., Wishaw.
Brothers Weaver.—Jan. 8-20, Hawick; Jan. 22-Feb. 3, Barnoldswick.
Mr. Geo. Clarke.—Jan. 15-31, Ipswich.
Mr. J. J. Scroggie.—Jan. 1-8, New Southgate; Jan. 14-26, Rye Harbour and Fairlight; Jan. 29, Liphook.

Mr. John Elliot.—Jan. 8, Dartmouth.
Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sundays at 7, Messrs. Philip R. Hurditch and Alfred C. Burley. Malden Hall, Haverstock Hill, Sundays at 7; 1-8-15, Mr. P. Mallinson; 22-29, Mr. H. W. Taylor.
Mr. E. P. Telford.—Jan. 1-12, Evesham; 15-26, Goole.
Mrs. S. J. Alexander.—Jan. 7-19, Primitive Methodist Chapel, Whissendine.
Mrs. E. L. Baeyertz.—Jan. 22-Feb. 6, Dumfries.
Mr. W. Luff.—Jan. 5, The Haven, Borough; Jan, 7, Old Ford; Jan. 8, Railway Mission, Stratford; Jan. 10, Tunbridge Wells 8 p.m., Stratford Y.W.C.A., 8 p.m.; Jan. 12, Mildmay Mission, King's Cross.
Sergt. Pullinger.—Jan. 8, Keymer.

Salvation Army Social Work.

SOME of the results of General Booth's labours on behalf of his friends, the submerged tenth, are well expressed in the recently issued annual report of Salvation Army Social Work, entitled "Personal Impressions of Work in Darkest England," by Bramwell Booth.

General Booth, in a few introductory remarks, says:—

"All the institutions and agencies brought into existence at the inception of the Darkest England Scheme, and others which have been inaugurated since, are making a large measure of progress in the work for which they were designed. I say progress, because I neither look upon any of them as already perfect, nor expect to do so. Experience of the actual difficulties and problems of the undertaking to which we have set ourselves has proved our best teacher, and will yet prove a better still. But there they are, and being what they are, I think it must be felt that they constitute a great fact in the moral and social influences of the day, and prove that the work commenced amid much fear and trembling, and in the face of much misapprehension, has prospered, and is proving its value to the community in a hundred different forms."

The magnitude of the work is amply demonstrated, and the advances are none the less to be valued because, it appears, most of them have been made outside Great Britain. Indeed, the international character of the work may be taken as one of its chief recommendations. In many parts of the world, and especially in those dominated by the Anglo-Saxon, the social work is being rapidly developed.

Mr. Bramwell Booth, disclaiming the intention to publish an orthodox "report," elects rather to deal with social difficulties from a Salvation Army point of view. He roundly denounces the drink traffic and the Poor-law, observing with regard to the workhouse:—

"Families are separated, often, alas! never to be reunited. The work provided is generally either useless or degrading, or both, or, worse still, no real work is provided at all. The decent poor are compelled to live with the coarse and vicious, with tramps and thieves and the morally leprous of both sexes. The atmosphere of many workhouses reeks with blasphemy, and hatred, and uncleanness. And, as if to make the absurdity of the position equal to its cruelty, a man cannot leave the House to take a job unless he takes his wife and family with him!"

Ex-criminals have a chapter to themselves. Mr. Booth quotes the well known "Ballad of Reading Gaol," and asserts that, since nobody will employ a known ex-criminal, "those of us who know anything about it know very well, when we hear the judge sentence a young man to six months' imprisonment, that the immense probability is that it is equivalent to sentencing him to spend the greater part of the rest of his life in jail. It is, in many cases, like inoculating him with the germs of some fatal disease, or branding him for all time."

About thirty-five per cent. of the ex-criminals dealt with by the Army are, it is stated, started in definite employment as satisfactory cases.

As to the women's work—"During 1898 we have had in full work in this country, with doors of welcome wide open, Women's Homes, through which 1,970 women have passed, all but 222 of them to start again in life with honest labour and new hope. The Women's Shelters of one class or another have provided 201,613 beds, 206,349 meals, and restored to friends, &c., 309 women. The Maternity Hospital has cared for 175 women and their infants, setting the lonely mothers on their way again to virtue and faith."

The donations received during the year amounted in this country to £17,297; in addition to which, grace-before-meat collecting boxes, held by Salvationists and friends, yielded no less a sum than £10,500.

The Week of Prayer.

THE annual meetings convened by the council of the Evangelical Alliance, in connection with the Week of Universal Prayer, were inaugurated on Monday last by gatherings in many parts of the Metropolis.

The subjects for the day were Confession and Thanksgiving—confession for grace received in vain, unity disregarded for diversity condemned, love denied, reciprocal duties forgotten, ordinances perverted, profession exceeding reality, non-spiritual worship, un-Christlike living, prophecy neglected, the Jew contemned, open missionary doors unentered, and the Holy Ghost forgotten; while thanksgiving was to be offered for mighty movements of the Holy Spirit in many lands, for Divine overruling of human policy for missionary successes, better days for persecuted believers, and for the great awakening of Jews, at home and abroad, to seek after Jesus.

At Exeter Hall Colonel Wellesley Robinson, after reading the 51st Psalm, briefly remarked on the desirability of making that initial meeting the occasion of deep heart-searching and direct petition. After several friends had engaged in prayer for the spiritual enlightenment of God's people, Rev. F. S. Webster expressed the general hope and anticipation which he had frequently found of a great revival. It was, therefore, greatly to be desired that we should arrive at a clear understanding of the conditions upon which the Lord promised to "revive us again."

Turning to I Samuel 4, and the cry "Wherefore hath the Lord smitten us to-day before the Philistines?" the speaker pointed out that of old the children of Israel were promised victory, but on being routed their reply was not a humble turning to repentance, but a shout "Let us fetch the Ark." So, in place of waiting upon the Lord and seeking an enduement of power, we say "Let us have prayer meetings, a convention, a revival." All available means of evangelistic effort are desirable, but let their adoption be preceded by confession of sin. Enthusiasm is no substitute for righteousness; we may have beautiful forms of worship and orthodox faith, but if our lives are unclean there will be no blessing.

Reviewing some of the chief characteristic sins of the time, infidelity of heart, gambling, and Sabbath breaking, the speaker passed to the practical question "What is to be done?" He urged the putting away of sin, and illustrating his words by a reference to I. Samuel 6, noted that all was well when the Lord was in the midst; the Philistines, although probably anticipating a repetition of victory, fled before the thunders of God.

After pointedly applying the lessons to the hearts of his hearers, the speaker engaged in prayer that the Almighty would be pleased to search our church life, delivering from all that is carnal, and as regarded our personal experience, save from selfish indulgence and unbelief.

Centenary Hall.

The meetings at the Centenary Hall, Bishopsgate Street, E.C., represent an effort to encourage united prayer in the centre of commercial activity. They do not command a large attendance, but they are occasions on which men leave engrossing concerns and shake themselves from City bondage for an hour. Business interests and general convenience, are, for a while, set at nought, and waiting upon God and seeking his will take their place.

The meeting on Monday was presided over by Mr. A. Albert Head, who gave a brief address based on Isaiah xliii. 18-26. The New Year is, he showed, a favourable opportunity for retrospect and resolve; as, however, we pray for God's blessing—as we anticipate "the new thing" which He is willing to give us—we must comply with the conditions of confession and putting Him in remembrance. "I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen." This blessed promise, and its accompanying declaration of forgiveness of transgressions, were made the subject of timely remark. Confession and thanksgiving followed, several of the company leading.

Another "Century" Fund.—Following the example of the Wesleyans and the Congregationalists, the committee of the Baptist Union have resolved to recommend the formation of a special fund of a quarter of a million pounds. This fund is intended to be devoted to various pressing objects, such as country evangelisation, the augmentation of small stipends, the erection of a Church House, &c. It is proposed to open the fund on May 7, and to close it on March 31, 1901.

India and the Gospel.

WRITING with reference to the work of Mrs. Harriett Urmston and Rev. James Smith of Delhi, concerning whom sketches recently appeared in our columns, Major Conran says:—

"Serious reflections have been awakened in my mind regarding our Indian Empire and its government. Mr. Rudyard Kipling has struck a note in his verses 'Lest we forget' that has ever since been sounding in my ears. Lord Curzon, in one of his late speeches, remarked that our principle of rule in India has not been that of acquiring wealth, &c. Would that we could say it was from no mere earthly motive! Those most acquainted with our history in India must confess that pride of power and earthly ambition have ever formed the ruling principle and stimulant to duty in all classes. Allowing the lawfulness of such motives, must we not add, 'These things you should have done, and not have left the others undone.'

"Allowing that the prejudice against missionaries personally has ceased, can we admit that their work has assumed its proper place and estimation in the hearts of our countrymen? Has 'the offence of the Cross' ceased? On the contrary, has not the success which God has been pleased to bestow on our earthly duties in governing India, tended to increase our pride and self-importance, if not actually to increase our opposition to the evangelisation of India?

"Mrs. Urmston, when I had the privilege of her acquaintance in 1852, in Peshawar, was regarded as one of that distinct party of which Sir Herbert Edwardes was the leader; but she had to pass through the baptism of the Mutiny to develop her higher qualities and prepare the whole European population for that higher Christian character befitting the race raised up to prepare the way of the Lord by ruling a heathen empire. It was after getting recruited in body and soul by a visit to England that she was brought at last into

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that is experienced by Christians in India that follow the Lord fully. As Mr. Smith, at Delhi, was amongst the natives, so was Mrs. Urmston at Rawal Pindi and Murree amongst our own people. Finding her sphere for full consecration to the Lord, her fruit was abundant. Others, too, may have enjoyed a harvest, and even some females have been thus favoured of God; but 'if other daughters have done virtuously, she has excelled them all.'

"As frequently in missionary work in India, success has been attained through the upper classes. Thus Mrs. Urmston was not only blessed to the conversion of private soldiers, themselves esteemed by the natives as the aristocracy of the country, but to the officers of the "crack" cavalry regiments. This was a novel aspect in India, where even in the "Revivals," few and far between, the conversion of a solitary officer here and there was all that was ever known. Her converts too, possessed the character of our "Revival" converts at home nowadays—apostolic in their suddenness and conformity to the Gospel standard. What are we taught by these things?

"Are our Indian cantonments the hopeless subjects we've been accustomed to regard them? Is the standard of religion recognised in this country unsuitable to our soldiers in India? This seems of late to be the principle acted on by Indian authorities. But so far is this from being the case, that in the instances, though rare in India, *previous to the modern theories*, the Christian men in the ranks have been of exceptional quality, and sought for as agents in missionary work. There is another view of religion in India, of a wider and more absorbing quality, dealing with the gigantic idolatrous system of India, which embraces every sphere of earthly action. It was dominant in all the political systems of the country, until we had conquered them by force of arms; but it still works unhindered in the secret recesses of domestic life and in the most familiar habits of the people—in caste, food, and in social habits, and works out terrible effects in the form of pestilence, epidemics, and other forms of evil, of which India has ever been the seed-bed.

"Though we may have *conquered* temporarily the political powers, so long as we neglect the mother evil of idolatry, we shall never *rule* India. Thuggee, Suttee, infanticism, and cannibalism are all liable to recrudescence so long as the Gospel is rejected and God's truth opposed and dishonoured. The 'Revivals' of these days, however they may offend the super-sensitive feelings of our high civilisation by their sensationalism, excitement, and consequent eccentricities, are the only form of evangelisation suitable to the degraded masses."

Personalia.

Mr. J. Neech, evangelist, Lincoln, has been laid aside a month with pneumonia. He is slowly recovering, but it will be some time before he can resume his work. He will be glad to have the prayers of friends.

Rev. Charles Williams, pastor of Cannon Street Baptist Church, Accrington, has received a cheque for £1,000 from Mr. William Haworth, J.P., and his sister, Miss Haworth, members of the congregation, "as a mark of affection, and in recognition of many services."

Deacon Abraham, of the Nestorian Mission Orphanages, in Oroomiah, Persia, expects to be in England next week, and will hold meetings as he may be requested on behalf of the mission. Address inquiries to Mr. Henry Tasker, Brookside, Andover, Hants.

Rev. F. Whitfield, of Hastings, announces his impending resignation of the charge of St. Mary's Church, of which he has been vicar for nearly a quarter of a century. Failing health and strength are the cause of his retirement, which will be regretted by many who have valued his good work and his consistent fidelity to evangelical truth.

From Dr. Baedeker.

ON board steamer going to Samsoon, December 16, 1898.—Hitherto, the Lord has helped us, we are in good health, and being carried forward in rest and peace, hoping to arrive in Samsoon to-morrow morning to spend Sunday, and thence to go to Marsovan, and wherever further we may be guided. We had a good fruitful time at Smyrna, and also at Broussa, visiting the orphanages and preaching in the churches. After our time in Asia Minor we both longed to get once more to Transcaucasia to visit the prisons, and to do what we can for the banished brethren. Our next address for letters will be Hotel London, Tiflis. We are wonderfully favoured with fine weather up to this present day, but we know that on the Black Sea a storm may spring up any day. It is good to trust in the Lord, *He is so good!*

We shall try and see Sarkissian at Shamagar. I was pleased with what I saw at the orphanages at Bebek, Smyrna and Broussa, the children are very responsive to love, and very affectionate where their affection is drawn out. Many of them seem to be especially gifted, and all are very attentive to what is taught them. They have learnt in an incredibly short time *order* and *obedience*, and hearing them sing German or English hymns, one can hardly believe that they are children gathered from the desolated homes in the Interior, whose parents have been brutally massacred. They show great facility in learning languages, in some homes they are being taught in German, in others in English, in one at Broussa in French; their own mother tongue, Armenian, being also kept up. Some of the girls have already passed examinations, and are engaged as governesses and teachers. Many of them will eventually form a very useful portion of the population of Europe.—Yours affectionately,

F. W. Baedeker.

Church Missionary Society.—In April next, in connection with the centenary of the C.M.S., thanksgiving services are to be held at St. Paul's Cathedral, Westminster Abbey, and St. Saviour's, Southwark. Special meetings are arranged for Exeter Hall and the Albert Hall, and one novel feature of the celebration is to be a meeting at which representatives of other missionary organisations, including those of Nonconformity, will tell of what their respective societies are doing in the foreign field. The London gatherings will be followed by similar meetings in various cities and towns throughout the country.

A Happy Reunion.—An enjoyable event recently took place at Sudbury Hall Girls' Home, Wembley, one of the eight homes belonging to the National Refuges for Homeless and Destitute Children. A great number of young women, now in domestic service, accepted the invitation to spend a pleasant time at their old home, and a very happy reunion took place. A number of money prizes and useful articles were presented to old girls who had kept situations with good characters for various periods. Rev. J. W. Silvester, vicar of Wembley, and Rev. Thomas Turner, vicar of St. Saviour's, Fitzroy Square, gave short addresses to the girls.

Gray's Yard Ragged Church.

THE annual New Year's breakfast for six hundred destitute men and women was given on Sunday morning last.

From an early hour numbers of the fortunate possessors of tickets gathered in the capacious and homely premises in the dingy district immediately behind lordly Oxford Street.

The great crowd of guests, filling both the large hall and the spacious lower room, constituted a piteous spectacle. Every imaginable class of London misery seemed to be represented—from the shock-headed youth, palpably almost imbecile, to the grey-headed man, striving to conceal his raggedness by sitting behind a pillar, but unable to hide the grim marks of alcohol on his bleary countenance. The assembly represented human misery in all its dreadful stages. Many were obviously shirtless, but, under the convincing influence of the mission and its workers, they buttoned up their ragged coats and turned up the collars, or wrapped round their bare throats wisps of comforter or cotton rag. Indeed, there was certainly a general effort, not wanting in pathos, to attain respectability; mud spots were flicked off and faces given a dry polish, while one of the most intellectual looking even brushed his ancient greenish "bowler" with an old nail brush prior to depositing the precious hat gear safely between his knees.

As the crowd passed shiveringly in from the force of the biting gale, each person was supplied with bread and jam and steaming coffee. All warmed into sociability in the capacious hall, and one could not but note with satisfaction the absence of anything like a professional "whining" spirit. These were not the conventional cadgers of the gutter, but men and women, poverty stricken and sinful, if you will, but yet evidently scenting not only a good meal but encouragement and aid into a better life.

The meeting which followed was presided over by the Hon. Granville Waldegrave, who, in a few well chosen words, pointed out that happiness consisted not in riches, but in the saving presence of the Lord Jesus Christ. After Miss Ada Habershon had sung an appealing solo, which brought tears to many eyes, Dr. Schofield delivered the gospel message in plain terms, with many interesting anecdotes and illustrations.

Subsequently came the distribution to each needy individual of a large meat pie of particularly appetising appearance, and a remarkably good plum cake, while the lady workers, headed by the Hon. Mrs. Fraser, poured out the tea and coffee. Many made a good meal on the spot, while others with wives and families dependent on them elected to retain at any rate the major portion of their eatables, for home consumption, but one and all responded heartily to the chairman's hearty New Year wishes, and departed with a cheerier countenance to encounter the problems of 1899. Neatly bound gospels, presented by Mrs. John Morley, were given away on leaving.

As to the general work of the church, which has been a centre of light and help for many years, the fourpenny lodging-house, the soup kitchen, boys' brigade, girls' club, and many other branches of this useful institution are in a more thriving condition than ever.

Requests for Prayers.

For blessing on Mr. George Clarke's mission at Ipswich, January 15 to 20.

For blessing on a mission at Deptford, January 8 to 15, to be conducted by Mr. Hy. Hall, late Royal Artillery, Staff-Sergeant Guthrie, and others.

For blessing on a mission in Westbourne Presbyterian Church, Belfast, January 1 to 13, conducted by Mr. Wm. Thompson, jun.

For blessing on a three weeks' mission at the Wesleyan Church, Ashton, Cornwall, by Mr. G. W. Clegg.

That journeying mercies may be granted to a temperance worker on his way to Australia, and that health and strength may be restored.

For much blessing on a gospel mission being conducted in the Metropolitan Hall, Dublin, by Rev. Henry Montgomery, of Belfast.

For blessing on a mission at Dundee commencing January 8, conducted by Mr. Wycliffe Pascoe, of the Evangelisation Society.

The Last Night of 1898.—The committee of the Midnight Meeting movement held meetings at the close of last year at Islington, Notting Hill, Borough, King's Cross, Paddington and Lambeth. Many very young girls came in, notably at Notting Hill. The committee rejoice in being able to point to cases of rescue as a result of the effort.

Venice and St. Mark's.

IN point of historical association Venice has charms peculiarly its own; and in thinking of Venice, one cannot but recall the cathedral church of St. Mark, the glory of the city which was once so widely and deservedly designated "the Queen of the Adriatic." The stones of Venice have been made to preach many a sermon in art and ethics, on beauty and goodness. At length these stones are delivering messages on the faith of past generations, and teaching lessons which our forefathers learned by dearly-bought experience. These messages and lessons, so grand in meaning and timely in deliverance, are set forth in **The Bible of St. Mark**: St. Mark's Church—the Altar and Throne of Venice. By Alexander Robertson, D.D. (*George Allen*).

We congratulate the author on a piece of work altogether worthy of the pen that wrote "Fra Paolo Sarpi" and "Through the Dolomites." Sumptuous illustration — over eighty highly finished reproductions from photography—places the work in a class all too rare; excellence of arrangement invests the book with a character often lacking in pages requiring to be at once precise as to matter and readable as to manner. In a word, St. Mark's Church, with its façade and doorways, its walls and domes, its marbles and mosaics, is the Bible of St. Mark, and by its sculptures and inscriptions we learn much of the religion and life of the old Venetians.

So far as needful, Dr. Robertson sketches the history of St. Mark's, and shows the relation of the Doge to the religion of the commonwealth—a relation of supremacy. In fact, he says "on these two principles, preserved and exhibited in St. Mark's Church—*an open Bible, and absolute freedom from priestly domination*—rested, to a large extent, the stability and prosperity of the old Republic of Venice, as on them rest, to a large extent, the stability and prosperity of England to-day." Religiously, the church is an open Bible—no mariolatry, no saint worship, but Jesus Christ everywhere and alone, outside and in. The present edifice dates from the eleventh century, and the pious labours of by-gone generations are to-day guarded with befitting jealousy, and as far as possible maintained in their original form and beauty.

Dr. Robertson deals first with the marvellous Façade; then with the Old Testament scenes represented in the Atrium; and thirdly, with the New Testament as inscribed in the Interior. Mosaics and sculptures found in other parts of the building are dealt with in an appendix of great wealth. Christ is the Keystone of every arch of every door by which the church is entered; the subject of all the bas-reliefs above these doorways; the subject of all the mosaics of the upper tier of arches; also the subject of all the sculptures that decorate the arches. The mosaic over the inner door above the main entrance is in full harmony with this. The central figure represents Christ in a sitting posture, robed in royal purple and blue, and behind his head the golden disc marked with the shadow of the cross; and the Greek monogram for "Jesus Christ." At his right hand is Mary, with, as usual, a simple circlet of gold behind her head, her monogram (Greek for "Mother of the Son of God"), and her hands raised in prayer. On Christ's left hand is St. Mark, in a like attitude of worship, also with a similar nimbus.

Thus adored, Christ has his right hand raised in the act of blessing, whilst his left hand holds a Bible on his knee. The outspread pages of the book, turned towards the spectator, bear in large letters the words from the Old Italic version: "I am the door; by Me, if any man enter in, he shall be saved, and find pasture." The significance of this selection needs not to be pointed out; as Dr. Robertson remarks, the words "proclaim the feeding and the folding of the flock, safety and sustenance, protection and provision for every man, and for all men, in Jesus Christ alone, independent of all else besides." On the red marble arch that frames this mosaic are the words: "I am the Gate of Life; O my members, enter by Me;" and on a band of the same material; crossing the church, the inscription: "Who He was, and for what purpose, and at what price He redeemed thee, and why He did this for thee, and gave thee all things—consider!"

The political bearing of the spiritual supremacy of the Doge is most important. The Republic realised the utter impossibility of maintaining national and individual freedom where Papists have a free hand. Therefore, though the Church was Catholic it was local, and free from Papal domination. Banishing ecclesiastics from state offices, Venice was wise in thus conserving its rights and liberties; and during long centuries it enjoyed, intellectually and commercially, the fruit of its enlightened policy. Dr. Robertson does well to bring these matters before the people of Great Britain at the present time. The King of Italy has shown a high sense of his labours by creating him Cavaliere of the Order of St. Maurice and St. Lazarus. This book is one which art students are sure to find suggestive. In view of its exceptional interest and importance—the first systematic interpretation of the sculptures and mosaics of St. Mark's—we heartily commend it to the attention of Christian people of refined taste and Evangelical affections.

About Books.

ST. LUKE AS HISTORIAN.

Years ago Professor W. M. Ramsay, of Aberdeen, shared with other "advanced" scholars doubts as to the reliability of St. Luke as an historian. He has for some time past overcome these doubts, and is now a champion whose works have won high esteem for erudition and thought. His new book is entitled **Was Christ born in Bethlehem?** and he does not ask the question to imply uncertainty of view on his own part, but in order to give to the world a singularly valuable study on the credibility of St. Luke. From the point of view of the historian, Luke ii. 1-4 is a crucial passage in the third Gospel. Dr. Ramsay has found, in recent discoveries in Egypt, evidences of the system of periodic enrolments implied in the passage; and it would be difficult more fully to establish the truth of the circumstances with which the Evangelist connects the miraculous event narrated in the opening chapters of his gospel. Accordingly, Dr. Ramsay maintains, against destructive critics, that Luke was "a great historian, who wrote good Greek of the first century kind." This judgment is invested with special force as coming from one who has done much to clear away doubts raised regarding St. Luke's other work—the Acts of the Apostles. (5s. *Hodder & Stoughton.*)

DANIEL THE PROPHET.

In **The Book of Daniel from the Christian Standpoint**, Rev. John Kennedy, M.A., D.D., makes a welcome contribution to a controversy which is being diligently pursued by rationalistic writers. We are glad to note a useful departure in this addition to the "Bible Student's Library" series. Leaving the narrow field of disputation about names and words, Dr. Kennedy examines the claims of the book on more general grounds, bringing to view internal and external evidences, and allowing for the whole in the result. Accordingly, he begins with the personal testimony of our Lord, recollecting, as he intimates in the preface, that modern assaults have originated in rationalistic tendencies, and that the older assailants of the book aimed at discrediting the entire fabric and authority of Old Testament prophecy.

Dr. Kennedy examines with care pre-Christian and later references to Daniel, and studies the book chapter by chapter. He devotes special sections to Daniel's theology and his doctrine concerning the Messiah; and is careful to deal with the published opinions of Dean Farrar and Dr. Driver. He argues that the latter, to be consistent, should be a defender of the book. Rev. Hugh M. Mackenzie, editor of the *Babylonian and Oriental Record*, writes a supplemental chapter on alleged historical difficulties, and there are two useful appendices—one on our Lord's intimate knowledge of Old Testament Scripture; and another (by Mr. James Kennedy, late Bengal Civil Service) on the connection of Babylon with other nations, eastern and western, illustrative of various passages in the Book of Daniel. Embellished with several full page illustrations from the monuments of the period, this is an excellent work, and will, we trust, be brought under the notice of those who think Daniel is properly and finally abandoned to the degradation of the critics' den. (6s. *Eyre & Spottiswoode.*)

The name of C. H. Spurgeon is still a very prominent one on the title-page of **The Sword and Trowel** (3d. *Passmore & Alabaster*) though in the current issue there are contributions from Mrs. Spurgeon and "Pastor Tom." A beautifully reproduced view of the interior of the Tabernacle before the fire is given as a gratis supplement.

The January issue of **Uncle Ben's Budget**, a Protestant magazine for boys and girls, contain a timely sketch, entitled "The Story of the Reformation Retold." (1d. *W. Wileman*).

Part 21 of *Cassell and Co.'s* sixpenny serial, **The Queen's Empire**, gives selected views of some of the most striking natural scenery in different parts of Her Majesty's dominions. **Peril and Patriotism** (same publishers, 6d.) furnishes a very highly spiced monthly dish of brave and intrepid deeds.

Messrs. S. W. Partridge & Co. have issued a cheap edition (2s.) of Charles Sheldon's well known **Crucifixion of Philip Strong**. Issued by the same firm is a well got-up volume of verse entitled **Songs of Hope and Love** (2s. 6d.) by F. W. Pitt, which are fluent, of religious tone, and have the advantage of a kindly word of recommendation by Rev. Charles Fox.

White Hyacinths and Other Poems. (2s. 6d. *Marshall Brothers.*) To find a new volume of religious verse free from feebleness of expression and halting rhyme is in itself a fact worthy of note, but Lucy A. Bennett's graceful poems far transcend mere passableness; they manifest all the spirituality, deep thought, and polished style which we have come to expect from the gifted authoress.

A volume of sermons presenting various aspects of one theme is **The Father's Hand: Hints for Life and Service.** By Rev. Adam Philip, M.A., minister of the Free Church, Longforgan. (3s. 6d. *Stockwell & Co.*) The general subject is God's work in nature and grace; its features and character from different points of view. Thirteen in number, the discourses are good reading, and replete with suggestion for preachers.

The Secret of Achievement, by O. S. Marden. (3s. 6d. *T. Nelson & Sons.*) Into this bulky compilation is compressed an amazing amount of good and stimulating counsel on true nobility of life, and the supreme worth of high character. Many writers of weight and note are quoted, and the volume is adorned by portraits of eminent persons, such as Washington, Gladstone, Lincoln, Gough, Carlyle, Moody, &c. A capital book for a present to thoughtful young people of both sexes.

The latest issue in the second series of "Helps Heavenward" is **Visions of Sin**, by James Hope Moulton, M.A. (2s. *C. H. Kelly.*) A solemn subject is dealt with in an impressive manner. The "visions" are presented by the lives and doings of Achan and Saul among Old Testament characters, and by the records of Judas, Caiaphas, Herod Antipas, and Pilate in New Testament story. This latter section is the more fruitful. Preachers will find strong thoughts in this book, which will, we trust, have many readers.

A pretty book of excerpts in prose and poetry is thus described on its title page: **The More Excellent Way**; Words of the Wise on the Life of Love: A Sequence of Meditations, compiled by the Hon. Mrs. Lyttelton Gell. (3s. 6d. *Henry Frowde.*) Printed in colours and appealing for selection for presentation purposes, this book is in some degree an expansion of a section of the well-known "Cloud of Witness." The varied aspects of love are presented as they have appeared to the poets and writers of all ages.

Canon Burbidge's **Half-hours with Bunyan's Pilgrim's Progress** has been issued in a second edition at a low price (3s. net) by *Mr. C. J. Thynne.* The treatment is popular and helpful. Thirty-one in number, the chapters were originally delivered as lectures; and workers contemplating a course of talks on this ever-attractive and timely subject, will find Canon Burbidge's pages very suggestive. To read the great allegory with the assistance of this book will count for as much as several perusals of the "Progress" by itself.

Thy Keeper, by Rev. H. C. G. Moule, D.D. (1s. 6d. *Simpkin, Marshall & Co.*) These four sermons, on Psalm cxxi., are samples of the very finest of the wheat laid up in God's great garner of truth. There is here more real unveiling of the deeper meanings of the passage than one often finds in whole tomes of sermonic literature. Dr. Moule is perhaps the greatest living expositor of the comforting and strengthening aspects of the Divine character, and in this little volume we

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm. Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

IT is too early to pronounce a final judgment in detail on the quality and prospects of the Free Church Catechism published last week for the use of churches and schools everywhere. It is, however, significant that such a summary of the doctrine should be called for at all in these days, and more significant still that a sufficiently broad basis of theological agreement should have been discovered among the evangelical denominations. Two years ago ten representatives of the four great Nonconformist bodies were deputed to draft such a catechism; this was revised by another committee of double the number; and, finally, each of the fifty-two definitions was adopted without a dissentient vote.

Of course, sectarian differences are necessarily ignored in the resultant definitions, and this makes some of them read somewhat ambiguously; but it will be found that no great doctrine is omitted, and the whole result testifies to the substantial agreement of the chief thinkers in our Free Churches on the fundamental doctrines of the Christian Faith.

Several summonses have been taken out lately against prosperous firms for wrongful description of goods sold. This is an important matter, not only as between seller and buyer, but also as between employers and their employés. It is one of the greatest hindrances that religion has to face among young people in business houses. On this ground, if on no other, Christian purchasers may render great service to the cause of the Gospel by taking steps to convince employers that they will lose instead of gain custom by adopting nefarious methods of conducting their business. It is shameful that the moral sense of an entire staff should be sacrificed for the sake of enriching either proprietors or shareholders, as the case may be. See also Mr. Aitken's article (p. 15).

The sentiment of Mrs. Randall Davidson, wife of the Bishop of Winchester, expressed in opening a girls' club at Aldershot, commends itself to all Christian workers; she wished the club to be bright and beautiful, and that the girls coming to it might have just as much fun and pleasure as in their own homes. "Goodness was so often made deadly dull." It is easy for bright, natural, unconventional souls to avoid the dulness, and to give the pleasure without running the risk of frivolity. Much depends on temperament, much on common sense, but most upon the guiding and inspiring Spirit of God.

A touching story has just been published of a poor widow whose son had, in a moment of foolishness, enlisted. She had been consequently reduced to want, as he was the breadwinner of the family. The mother prayed that some means might be found of restoring her son. As she prayed it seemed as if she heard a voice distinctly saying, "Write to the Queen." She immediately did so, and was presently overjoyed to receive a letter from headquarters informing her that her son would be relieved on condition of signing an undertaking that he would support his mother. We note that some journalists make light of this charming little incident. The fact, however, remains, and can be matched from the experience of thousands of devout believers, who could tell even stranger experiences of directly answered prayers. The answers are none the less real because they have come along the line of natural causes.

A publication of more than ordinary interest is issued this week. It is "An Examination and an Appeal," by Rev. Arnold Foster, of the China portions of the Report of the Commission on Opium, and concerning it. It has been truly said that "either Mr. Foster's premises are irrelevant and his inferences futile, or we have here a matter touching to the quick the conscience and the honour of the nation." Public attention is called to this "Examination" by a preface signed by the Archbishop of Canterbury, the Bishops of Carlisle, Derry, Liverpool, Norwich, and Rochester, Prebendary Webb-Peploe, Dr. Handley Moule, Revs. F. B. Meyer, H. E. Fox, and about 130 other well-known men.

Mr. Foster's own preface deserves special attention. It should do much to open the eyes of those who have not yet realised the gravity of the opium question. We hope to give it in a succeeding issue. Mr. Foster's "Examination" is a masterly production, and we heartily join with those who have united in calling attention to it. It may be purchased, either directly, or through any bookseller, from *King & Son, 2 & 4, Gt. Smith St., Westminster.* 6d.

It will ever redound to the dignity and good name of the American authorities that in the formal transfer of the government of Cuba out of the hands of the Spaniards, the victors carefully refrained from act or word that would needlessly wound the susceptibilities of the vanquished people. Indeed, everything possible was done to soften the blow, and to promote kindliness of feeling between the two nations so recently at war. This is in striking contrast with the older methods of war, in which the conqueror lost no opportunity of wounding the crushed heart he had overcome. So far as war *can* be freed from barbarism, and its effects alleviated, this was done in the recent struggle. And better feeling will arise between America and Spain now the conflict is ended, than was otherwise possible. Meanwhile, the United States have to win their laurels as a colonising Power.

A very interesting function took place last week at Omdurman, when Lord Cromer and Lord Kitchener announced the outlines of the policy to be followed out by the latter in his future administration of the Soudan. The Arab Sheikhs and notables listened eagerly to promises relating to equal justice and good government, to religious liberty, to fair taxation, and to freedom from all the forms of oppression, greed, and cruelty from which they have suffered during the last fifteen years. Their amazement in listening to the address, and their joy at looking forward to the enjoyment of privileges and rights possessed by the poorest British subjects the world over, were pathetic.

Reference was made to the question of religious liberty as follows:—

> The Queen and her Christian subjects are devotedly attached to their own religion, but they also know how to respect the religion of others. The Queen rules over a larger number of Moslem subjects than any Sovereign in the world, and they live contented under her beneficent rule. Their religion and religious customs are strongly respected. You may feel sure that the same principle will be adopted in the Soudan. There will be no interference whatever in your religion.

The refusal of the secular arm to interfere with religious beliefs in our new dependency is the opportunity of the missionary and philanthropist. Christianity is not dependent on political prestige for its work in the world; it meets error and sin, sorrow and shame, with the good news of Divine love to men. Much will depend on the missionary fervour and enthusiasm of those who believe in its power to save and bless. And now that the heavy hand of fanaticism and despotism has been lifted from the Soudan, it is the first duty of the churches and of missionary societies to see that the Gospel is presented to these poor oppressed people in all its power and persuasiveness. To fail at this crisis would be to be false to the great commission of the Saviour to evangelise all nations in his name.

An evening paper in calling attention to the scheme of the C.M.S. for the evangelisation of the Soudan, says that no doubt the Nonconformists are also preparing a plan of campaign; and Cardinal Vaughan has made a special appeal for contributions to a Roman Catholic mission in the conquered territory. Says our contemporary:—

> This looks as if the same scramble might happen again as occurred on the part of these different missionary agencies for Uganda.

It is all very well to say that the different missionary bodies should have their own spheres of influence, but the Romish Church claims to go everywhere, and to have a right to every soul. Such arrogance has ever caused trouble, and always will.

Mr. G. W. E. Russell's defence of lay readers in the Established Church in an interview reported in *Church Bells*, gives prominence to a movement which is likely to play a not inconsiderable part in the future. He considers that the burden of preaching rests too heavily on the clergy, and it will be one of the purposes of lay readers to ease this burden. Afternoon services for working men will furnish the opportunity for this exercise of the gift of speech at services formed on the model of the P.S.A. The institution of this lay order will, if wisely directed, let loose some splendid spiritual energy hitherto largely unused in the English Church, and will furnish opportunities for useful service to a number of devout believers who have not, so far, had adequate openings for their talents.

We are glad to find that the question of Temperance Hotels is under consideration by the National Temperance Federation Committee. This movement has hung fire throughout the country, in spite of the real need that exists for such institutions. The reason is not far to seek. "Licensed hotels" are planned on a generous scale; no money is spared to make them comfortable and attractive to their customers. Temperance hotels, on the other hand, are often lacking both in cleanliness and good management. Those who start them are prone to take for granted that teetotalers are less exacting in their demands for comfort and elegance than "moderate drinkers"; and, as a result, they speedily lose their best customers If only a fresh start were made, and thorough, efficient temperance hotels were planted in convenient localities, and on a scale that could vie with the best licensed houses, there are thousands who would give them the preference, and help them to success.

"Historical Revivals."

THE old and endearing word "Revival" is coming again into general use, and is heard more frequently every day. An evidence of this is found in the fact that the *United Presbyterian Magazine* commences the year with the first of a series of historic sketches of revivals, by Rev. William Dickie, M.A., Glasgow. The first of these relates to the revivals in Stewarton and Shotts, 1625-30. The following are extracts from this interesting and edifying paper:—

A series of sketches of great Historical Revivals should be welcomed at the present hour by all earnest Christians. For a long time we have been trudging along the levels and flats in grey weather and many are wearying for the mountain and the sun. We know that Revivals cannot be produced to order, and that the men needed for originating and guiding these great spiritual movements must be chosen vessels; but in dreary and despondent days we may remember, like David, "the years of the right hand of the Most High," and assume the attitude of expectation. The anticipation of spiritual refreshment is the best preparation for enjoying it. The sight of the feast brings the appetite. The study of Revivals may create the desire for revival; and, in this case, desire and satisfaction are simultaneous.

For what is a Revival? The old name for it brings out the idea. It used to be called a "General Attention." When an individual gives attention to divine things, and makes his spiritual condition his chief business for a season, his conversion is almost inevitable. The Gospel and the soul are so adapted to each other that, if you remove for a time all worldly distractions and interventions, they declare their elective affinities and embrace each other. In the same way, when there is a "general attention" to divine things on the part of a community, so that the Gospel gets a chance of asserting its claims, a Revival is certain.

The Revival in Stewarton was the outcome of the preaching and personality of the Rev. David Dickson, minister of Irvine, a man of remarkable character and attainments.

The trials through which he had passed made him a student of conscience, and he became, like many of the other ministers of his time, pre-eminently a preacher to the conscience. His words had new weight: for people felt his experience behind his preaching. Crowds gathered around him, even from across the borders. Families settled in Irvine in order to enjoy his ministry. He started a service on Mondays, the Irvine market-day, and the country folk attended church as eagerly as market. A "general attention" had set in.

David Dickson endeavoured to deal with the consciences which he awakened. After preaching, those who were in distress of soul usually repaired to his house, where he spent hours in "answering in their cases." Sometimes several scores waited upon his counsel. Occasionally the excitement ran into excess, but Dickson and those who assisted him were enabled "to act so prudent a part, as Satan's design was much disappointed, and solid, serious,

PRACTICAL RELIGION FLOURISHED MIGHTILY

in the West of Scotland about this time." As might be expected, the superfine and the profane looked askance upon the movement. The terrors of conscience and the joys of salvation were symptoms which excited ridicule. The "Stewarton sickness," the "daft folk of Stewarton," summed up their interpretation of things.

In Fleming's "Fulfilling of the Scriptures," we have a glimpse of scenes which the prosaic worldlings could not understand: "Few Sabbaths did pass without some evidently converted, or some convincing proofs of the power of God accompanying his Word; yea, that many were so choked and taken by the heart that, through terror, the Spirit in such a measure convincing them of sin, in hearing of the Word, they have been made to fall over, and thus carried out of the church; who after proved most

SOLID AND LIVELY CHRISTIANS."

Robert Blair tells us that he preached often to the Stewarton people in his college vacation, and that he profited more by them than they did by him. The Countess of Eglinton, who had much sympathy with evangelical truth, prevailed upon her lord to forego his hunting and hawking for some days in order to confer with some of Dickson's converts, and he protested "that he never spake with the like of them, and wondered at the wisdom they manifested in their speech." David Dickson was great among the many great men of that day. He was a scholar of wide repute, and became Professor of Theology in Glasgow, then in Edinburgh, though he often "sighed for the sandy hillocks of Irvine," and missed what he called "his books"—the hearts of his simple folk—"books" which he studied with untiring zeal.

A London merchant, who had visited Scotland about this time, characterised three great preachers whom he had heard. The first was Mr. Blair: "That man showed me the majesty of God. I afterwards heard a little fair man preach (Mr. Rutherford), and that man showed me the loveliness of Christ. Then I came and heard at Irvine a well-favoured, proper old man with a long beard, and that man showed me all my heart."

DICKSON'S STYLE OF PREACHING

differed from that which prevailed in his day. He did not venture upon a long series of sermons on short texts. He took a goodly portion of Scripture, and broke it up in a simple unnatural fashion. "God's bairns," he would say "should get a good blaud of his own bread." He did not parade his learning and purchase the admiration of his hearers by Latin quotations or vexing exegesis: "The cook should bring them no meat but what they can eat." To a youth aspiring to the ministry he gave this impressive advice, "Oh, study God well, and your own heart"—branches of study too often neglected in the whirl and

BUZZ OF MINISTERIAL LIFE.

Altogether, one cannot marvel that a man of such learning, piety, and zeal should have headed a Revival in a time when the cause of Christ was the common topic of conversation. When the same positive presentation of Christ and the same appeal to the conscience are made, conversions will be more common in our churches, and Revivals will break out in Pentecostal blessings throughout the land.

The Shotts Revival is intimately connected with John Livingston, "worthy, famous John Livingston," a man of rare fervency, guilelessness, and courage. When writing his memoirs during his banishment in Holland, he says:—"I do not remember any particular time of conversion, or that I was much cast down or lifted up. I do remember one night in the Dean of Kilmarnock, having been most of the day before in company with some of the people of Stewarton, who were under rare and sad exercises of mind, I lay down in some heaviness that I had never had experience of any such thing. That night, in the midst of my sleep, there came upon me such a

TERROR OF THE WRATH OF GOD,

that, if it had increased a small degree higher, or continued a minute longer, I had been in as dreadful a condition as ever living man was in; but it was instantly removed, and I thought it was said to me within my heart, 'See what a fool thou art to desire the thing thou couldst not endure.'"

When we examine the peculiar power of Livingston as a preacher, we discover the same qualities as we find in Dickson and in many other preachers of his time—simplicity, directness, heart-searching, Christ-magnifying. He also was a preacher to the conscience, but "melting of heart" was his peculiar characteristic. His ministry in Ireland was greatly blessed, not only in Killinchie, where he was settled, but in the many places which he visited at Communions and on other special occasions. Once in Ireland he had great liberty—in Holywood, at a Communion season, when a thousand people were converted. The veneration and affection of his Irish converts and friends were attested afterwards by the fact that, when he was settled as minister in Stranraer, it was no uncommon thing to have five hundred of them across from Ireland.

His usual preparation for preaching was to choose his text, then to meditate in his chamber or in the fields for four or five hours, and afterwards to write a few notes, leaving the enlargement to the time of the delivery. What he says of pulpit preparation is true still: "I found that much studying did not so much help in preaching as the getting of my heart brought to a spiritual disposition; yea, sometimes I thought the hunger of the hearers helped me more than my own preparation. Many a time I found that which was suggested to me in the delivery was more refreshful to myself and edifying to the hearers than what I had premeditated." Then he notes the preacher's experience that usually accompanies this style of preaching: "I was often much deserted and cast down in preaching, and sometimes tolerably assisted. I never preached a sermon that I would be in earnest to see again in writ but two. And both those times I had spent the whole night before in conference and prayer with some Christians."

The Duty of Confessing Christ.

BY REV. G. B. F. HALLOCK, D.D.

AMONG the many thousands who read THE CHRISTIAN, in all probability there are a great many who have not as yet openly confessed Christ by uniting with his Church. Many such, we doubt not, have experienced Christ's regenerating grace, and are really connected with Him by faith; but for some reason, they hold back from confessing Him, in the way of his appointment, by actual union with his people. If you, who are now reading these lines, are among such, let me point out that your neglect in this matter—assuming that you are a believer in Christ, and have accepted Him as your Saviour—is both a wrong to Christ and to his cause, and a serious source of spiritual loss to you. If one generation only were to pass and all Christians neglect this duty, the Church as a visible, valuable, aggressive organisation would be blotted out of the world. Each individual believer is also a great loser by neglecting to meet Christ's requirement that he shall confess Him before men, unite with his people, observe his divinely instituted sacraments, and identify himself with the visible organisation that is pushing forward his work in the world. There are

MANY WEIGHTY REASONS

why, if you are a Christian, you ought to make an open avowal of the fact.

One is that *simple honesty* requires it. If in your heart of hearts you know that you are depending on Christ for salvation, and are trying to serve Him day by day, then, when your friends in the Church stand inviting your avowal, it is your duty frankly to say, "Yes, I am with you as a fellow disciple of Christ. I am trying to serve Him, too."

Confession is a duty also, because *God asks it.* No duty is made plainer in God's Word. "Whosoever shall confess Me before men, him will I also confess before my Father which is in heaven." "Come ye out from among them and be ye separate." "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." Here faith and confession are bracketed as kindred duties.

Moreover, not to confess is, *practically to deny.* Even your best friends wait for you to confess Christ before they place you confidently among his followers. They may hope that you are a Christian, but they wait for you to avow your faith before they can be sure of it. You are liable to be counted among those who are ashamed of Christ until you openly avow Christ.

Simple justice also demands your confession. When a man has wronged you publicly, it is not sufficient for him to retract in secret. So the non-confessor's injury to the cause of Christ is public. His want of confidence or allegiance is open; therefore, when he changes his mind and becomes a Christian, he should openly acknowledge Christ, in order that the wrong he has done, so far as possible, may be righted.

Your confession is required also by the commonest principles of *loyalty.* A soldier of the army must enlist, take the oath of allegiance, wear the uniform, follow the colours, obey his officers, and make it plain which side he is on.

Love and gratitude should move you to a frank and open acknowledgment of Christ as your Saviour. Has He cleansed you from your leprosy of sin? Then return to give Him thanks. Has He opened your blind eyes? Then follow Him in the way. Have you touched the hem of his garment? Then come and confess that healing virtue has been received. A soldier asked a surgeon who bound up his wounds to tell him his name. He replied, "Oh, never mind about that." "But," said the man, "I want to tell my wife and my children who it was that saved me." When Christ comes to us, binding up our broken hearts, healing our wounded spirits, and saving our dying souls, do you not think it is as little as we can do to tell others what He has done for us? Love for our Saviour, and love and gratitude for our salvation, ought to lead us to confess Christ

PROMPTLY AND EVERYWHERE.

Confess Him also because of *the joy that will come* into your soul with the act of obedience, and because of the blessing that will surely come to others through it. I have heard of a boy who was reading Bunyan's "Pilgrim's Progress." He asked his mother which of the characters she liked best. She said: "Why, Christian, I suppose; he is the hero of the story." "Well, mamma," said he, "I like Christiana best; for when Christian started, he went alone; but when Christiana started, she took the children with her!" What a blessed fact it is, and how well we all know it, that when mothers start on the Christian life they take the children with them! But something of this same influence depends upon us all. No one can tell, young or old, how wide his influence, or how much good to others may depend on his making a prompt and open stand for Christ.

For these and many other reasons we would urge the duty, if you are a Christian, of avowing it. Humbly and yet bravely come out and make open acknowledgment of Christ by uniting yourself to his people. It is a plain duty you owe both to Him and to them. In the act of obeying Him you will help his Church and cause, bring joy to the hearts of your Christian friends, and gain great spiritual strength and benefit to yourself. Do the duty. Do it without delay.

Rochester, N.Y.

The Riviera.

DEAR SIR,—As one who has had a long and close acquaintance with the Riviera, I feel I must send a few lines to endorse what was recently said in THE CHRISTIAN as to the need for workers at Cannes. The need is certainly very great, and not only at Cannes, but at other places on the Riviera, as well as all over France and Italy. The people are accessible, and there are open doors for work, but so few to enter them.

I have long had it on my heart to appeal on behalf of these countries to those who may have already offered to some missionary society, and on account of health or age have been rejected for work in the *far-off* foreign field, and consequently think they must remain in England. If the door is closed to India or China, is it necessarily closed to France or Italy?

Those whose health could not stand the strain of life in a trying climate in the far-off mission field, might do splendid work for God in these benighted Roman Catholic countries. The climate is good, the conditions of life are somewhat similar to our own, and the language, probably to a certain extent already known, needing but little study to be thoroughly mastered. To those who are disappointed because they cannot go to India or China, I would say, Is it necessary to stay in England? Will you not think of France and Italy, where there are solitary workers in various centres longing for help?—Yours truly, F. H.

Mentone.

THE REVIVAL.

1859—1899.

WE continue to receive many communications regarding Revival. Brief extracts from some of the letters will interest our readers and encourage definite prayer.

I was one of those that obtained mercy in the year 1859, in Belfast. I heard Richard Weaver, Denham Smith, Shuldham Henry, and Grattan Guinness.—*From Woking.*

I cannot help feeling a deep conviction that your issue of *The Revival* is most timely. At present there seems to be an earnest cry to God to revive his gracious work.—*From an Evangelist.*

We have for three years been praying and believing for a mighty Revival. We are indeed rejoiced that such a paper is being published, and shall do our utmost to distribute the copies sent to us.—*From Whitstable-on-Sea.*

Greatly was I blessed in 1859 by hearing Richard Weaver, and *The Revival* was a real treasure. It was a source of real disappointment to me when its name was changed. I hope to make good use of the copies you may be kind enough to send me.—*From Leeds.*

We have been definitely praying for a rich outpouring of the Spirit upon this station, *and we are believing for it,* and trusting that 1899 will witness a grand and glorious Revival amongst us here in this "Garden of England."—*From Sandown, I.W.*

Surely the words, "And it shall come to pass in the *last days,* saith God, I will pour out of my Spirit upon all flesh," point to a mighty working of the Holy Ghost not yet given. God is working deeply among his own people; oh, that the work may spread among the ungodly!—*From West London.*

I am much interested in the publication of *The Revival,* and sincerely and prayerfully trust it may be made a blessing. A few of the Lord's people here have been for a long time praying for a Revival at a midday meeting. Thank God the signs of its near approach are not wanting.—*From Hastings.*

Some of us have been earnestly and prayerfully waiting upon the Lord for a personal and widespread Revival, and I believe that a distribution of such a paper as *The Revival* might be used of the Lord to awaken hunger for quickening in other hearts and knowledge how to seek and obtain it. We have long valued THE CHRISTIAN, and send it when read to Jamaica.—*From Haverfordwest.*

I well remember the first issues of *The Revival* in the early days. I was then just brought into the light, and was permitted to be united to the people of God in May, 1860. I was converted in the same town as Sir George Williams, and was apprenticed in the same shop as he was previously. Believing that God is about to answer prayer for pouring out a blessing, I will, for past as well as future blessings, join in thanking Him.—*From Clevedon.*

It has been my deep conviction for a considerable time now that God has been preparing the way for a mighty manifestation of the glory of his power, so as we have seen it in the sanctuary. The certainty that his Word will be fulfilled for the sake of Jesus, is filling me with joy and expectancy. The interest, with preparedness of heart amongst our people, is spreading. I have spoken to them about *The Revival* and it was most evident it struck a chord in many hearts.—*From Bristol.*

There is, on the part of many Christian workers in India, a great increase of the spirit of prayer, as evidenced and stimulated by the two days of special prayer last year and this; and in the hearts of many there is a distinct expectation—surely inwrought by the Spirit of God—of a coming Revival. I feel confident that the circulation in India and among missionaries and others of the record of God's work of forty years ago would be greatly used by Him in helping forward the good time coming.—*From Madras.*

Suggestive Readings.

THE STORY OF JESUS.

Sing, my tongue, the glorious battle,
With completed victory rife,
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of his life.
—*Mediæval Hymn.*

IT has been observed that the first mention of any subject in Scripture affords the key to all subsequent reference to it. An early example is found in the story of our Saviour Jesus, who is the main subject of Moses, and the Prophets, and the Psalms, and of the whole New Testament.

THE JUDGMENT IN PARADISE.

The first mention of the Redeemer is in Gen. iii. 15, as the Seed of the woman: "He shall bruise thy head, and thou shalt bruise his heel." The words are a direct denunciation of judgment on the serpent, and an implied promise to the fallen pair. But our special purpose is to indicate that this first mention of Him who in the fulness of time should be born of a woman that we might receive the adoption of sons, was not primarily with reference to man's redemption but to the enemy's overthrow. The latter involved the former, as the greater includes the less.

He had endeavoured to usurp the throne of the Most High, and his deceitful overtures to the hitherto innocent pair were not so much an attack upon them as on his and their Creator. This is the keynote to the story of Jesus. He was sent, first of all, as God's beloved Son and elect Servant, that He might glorify God on the earth as the only possible Ruler of his own creation, and vindicate Him from the slander wherewith the enemy had slandered Him to our first parents in the garden. Secondly, He came to destroy the works of the Devil, and to bring to nought the Devil himself. And thirdly, to redeem sinners of mankind out of the hand of the enemy, and to bring them to God.

This order in the work of Christ is never reversed; nor is it ever to be lost sight of, that as the antagonist and victor of the Evil One, first on behalf of God, and secondly on behalf of man, the Seed of the woman was promised, and in due time came into the world.

THE PROPHET LIKE UNTO MOSES.

Moses said, "A Prophet shall the Lord your God raise up unto you, like unto me." What were the characteristics of Moses as a prophet? He was sent by God to claim His people from the Egyptian king. Pharaoh well understood this, for he said, "Who is Jehovah, that I should obey his voice, to let Israel go? I know not Jehovah, neither will I let Israel go." As Moses inflicted judgments on Pharaoh and his servants, so Jesus, like unto Moses, inflicted judgments on Satan and his demons. And the way of salvation which God opened up to Israel by the hand of Moses, was a foreshadowing of the way which the same God opened up to his people through Jesus Christ, the Prophet like unto Moses. In each case the way of salvation was the way of destruction to the enemy; and the path through the red sea of death to the other shore prefigured our Lord's passage and ours through death and resurrection to the Land of Promise and of Rest.

THE LORD IS A MAN OF WAR.

The Messianic psalms, whether they speak of a suffering or a glorified Messiah, point back to the judgment scene in the garden. (44) and have for their text, in the latter case, "He shall bruise thy head;" and in the former, "Thou shalt bruise his heel."

In Isaiah's great prophecy of Emmanuel (vii. 14; ix. 6, 7) the allusion to the same scene is manifest. He is the Virgin's Seed; the Government is not on the usurper's shoulder, but on His. His names, Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace, are all in allusive contrast to the rebel spirit who had fallen into condemnation through his treasonous pride; had defrauded Adam of his dominion; and filled the world with disorder and disaster, with cruelty and crime, with war and woe.

In the New Testament, the antagonism becomes acute between the usurping prince of this world, and the Seed of the woman, the Word made flesh. The dragon, by the sword of Herod, seeks the young Child to destroy Him, and Rachel weeps for her massacred children, slain if haply He might be among them.

Before He enters upon his ministry, the Spirit drives Him into the wilderness, where He abides forty days among the wild beasts, tempted of the Devil. The Second Man must prove Himself impervious to all the fiery darts of the wicked one, in a place and under circumstances contrasting utterly with the paradise where the first man fell under the liar and murderer's first assault. He overcomes, and the enemy leaves Him, but only for a season.

VICTORY THROUGH SUFFERING.

The Anointed King takes up his herald and forerunner's cry, "Repent, for the reign of God is at hand." And He sends forth his twelve and then his seventy messengers with the same message. What does it mean? That the enemy has exercised his baleful princedom in the world for four thousand years, and now, authenticated by wonders and signs, God's King has come to claim his own, and to deliver his people from their worse than Egyptian bondage or Babylonish captivity. It is the last testing time of Adam's race. Cultured in a very fruitful hill by the Creator Himself, or running wild like the vine in the wood, Jew and Gentile are the same at heart. They reject and slay their King and their God.

Where is the Kingdom now? It is where the King is, in resurrection. Therefore, "Except a man be born again he cannot see the Kingdom of God." The manifestation of God in the flesh was the final test of man in the flesh; and the murder of the King of men filled up the measure of their iniquity. It had thus been proved that flesh and blood cannot inherit the Kingdom of God. For pride cannot bow down at the feet of humility.

FILLING UP INIQUITY.

But the pride, the self-exaltation, with which man was poisoned, came from the Old Serpent, the Devil, and Satan. And it was at the instigation of the Prince of this world that the princes of this world crucified the Lord of Glory. Therefore the filling up of man's iniquity was also the fulfilling of Satan's iniquity. And Jesus, foreseeing this result of his death, had said, "I beheld Satan like lightning fall from Heaven." "Now is the judgment of this world; now shall the prince of this world be cast out." And the Apostle says, "That through death He might destroy him that had the power of death, that is the Devil, and deliver them who, through fear of death, were all their lifetime subject to bondage."

The coming crisis waits for two events—the appearing of the glory of our great God and Saviour, Jesus Christ, and the casting of Satan into the bottomless pit. The readiness of the bride of the Lamb will synchronize with the completed proof of the unfitness of the usurper to rule, and the exhaustive demonstration that when a creature alienates itself from the life of God it inevitably becomes a wandering star, for which is reserved the blackness of darkness for ever.

From Genesis to Revelation Jesus is the Vindicator of the authority of the Creator, God; the Victor and Destroyer of the enemy; the Redeemer and Saviour and King of men. M.

Protestantism in the 16th Century.

By MARGARET A. ROLLESTON.

(Concluded).

2.—Justification by Faith.

FROM the study of the Bible Luther rediscovered the great doctrine that it is only by faith in Christ that the sinner can find pardon. The Lord had, when on earth, told his disciples that they must abide in Him, that his life must be theirs also, and that only by becoming one with Him could they have the true life which He had come to give. Paul, the great Apostle to the Gentiles, had expressed the same truth in more technical, or legal, language, when he said that we can only be justified, *i.e.*, made righteous before God, by faith in the sacrifice of Christ. The old self-life must die that the new life of Christ may rule in us, and that the Christian, identified with Christ, may be able to say, "I live, yet not I, but Christ liveth in me."

But "a man can receive nothing except it be given him from above;" and the history of Christendom, as indeed of every individual soul, has proved over and over again that for a man to grasp the doctrine of justification by faith, so simple and yet so overpowering, the grace of God must be given. Man in his faithlessness substituted for the simple way of salvation an elaborate theory of sacramentarianism. Said the Catholics,* God has appointed certain means of grace, by the use of which He can be approached; and they were apt to forget that though God does use channels, his grace is not identical with them nor even always dependent upon them. The Catholic too often behaved as a man would who took a great deal of trouble in seeing that his water-pipes were in proper order but forgot to make arrangements with the water company for the necessary supply of water. Consequently a system of ritual and religious observances grew up, in the careful performance of which the Romanist sought to gain salvation.

We must indeed remember that many and many a Catholic has been justified by faith; and even men who have been prevented, through some fault not their own, from accepting, as we understand it, the truth as it is in Jesus, have been led by the Holy Spirit, and produced the fruit of righteousness. But though this is so, it is very important for us who may have to take part in a second Reformation of the Christian Church to have a clear grasp of the fundamental difference between the system which makes justification by faith its leading doctrine and that which teaches sacramentarianism. Sacramentarianism, by practically limiting the power of God, results in sacerdotalism, the caste system of a priesthood, and in bondage. The doctrine of justification by faith insists upon the necessity of a new nature, and brings each individual soul directly into relation with God.

3.—The Sanctity of Home Life.

Perhaps the most obvious benefit of the Protestant Reformation was the revolution it created in the attitude of men towards the natural relationships and joys of life. Catholicism seeks to train men for heaven by asceticism, and it declares the

* That is, *Roman* Catholics, as now understood.—Ed.

celibate state higher than the married. Such teaching necessarily results in isolating a man, and in the degradation of home life, for it declares that the highest Christian life is not compatible with marriage, and that man in his struggle for salvation is best aided by all that loosens his ties to earth. As Luther said, man's law had been placed above God's law, and the result was to put a heavy burden on men's consciences.

Protestantism reasserted the truth that the true genius of Christianity was not separation but permeation. It is not in seeking to love men less, but in loving God more, that the Christian solves the problem of right relationship to his fellows. It has been truly said that God so uses "all human relationships in the revelation of Himself, that where any of these are wanting, very special grace must be given before even He can be known as fully without as with them."

Protestantism, in reasserting the sanctity of domestic life, secured the purity and happiness of many a home, placed woman once again in the position of helpmeet to man, and thereby laid the foundations of healthy national life.

Such then, are the distinctive doctrines of Protestantism, and we must now see how far they were held by the men who in the 16th century broke our connection with Rome and reorganised the English Church on its present basis. The agents of the English Reformation belong to one or other of the following classes :—

1. The political agents, viz., Henry VIII., Edward VI., and Elizabeth.

2. The religious leaders, to whom more properly the name of Reformer alone belongs, viz., Bilney, Latimer, Ridley, Cranmer, &c.

It will be well to clear the ground by first considering the claim of the political agents to the title of Protestant Reformers.

Henry VIII., though no Papist, was as certainly no Protestant. He repudiated, indeed, the claim of the Pope to rule the English Church; but as the Statute of the Six Articles proves, he held firmly the distinctive doctrines of Catholicism, and was determined that his subjects, on penalty of severe punishment, should hold them, too. Indeed, the theological position of Henry VIII. was in most respects that of an extreme ritualist of to-day. Edward VI. was most decidedly a Protestant, and in his reign Protestantism impressed its mark on the Prayer Book, which is still used in the Established Church.

The theological position of Elizabeth is more uncertain than either her father's or her brother's. Neither Protestant nor Catholic can altogether claim her, for, while objecting to doctrines distinctively Catholic, she never seems fully to have grasped Protestant teaching. Her excommunication by the Pope, the danger which threatened her from Spain, the growing Protestant feeling of her subjects, forced her to assume a more Protestant policy than she would otherwise have done, and the National Church which she established, in the hope that Protestant and Catholic would alike worship in its buildings, was decidedly Protestant in its doctrines.

Henry VIII. and Elizabeth were, as Cyrus was of old, the servants whom God used to free his people from bondage, and we ought also to remember that, despotic though these monarchs were, they could not have effected even separation from Rome against the will of their people. This latter consideration leads us to ask who were the religious leaders who so influenced the nation that it repudiated the authority of Rome? A delineation of the lives of some of the leading Reformers would show that their teaching was Protestant as well as Anti-papal.

Jersey.—During the week of prayer there has been a real working of the Spirit, and the addresses were of a heart-stirring character. Canon Heath spoke well on the duties of parents and children; Rev. A. Trengrove on thanksgiving; and Mr. Benson on the duties of Christians in relation to public affairs. Rev. Minton-Senhouse and the new Congregational pastor, Mr. Laundy, also gave some interesting addresses.

Protestant Notes.

REV. THOS. CONNELLAN, of Dublin, has shown that there is no just claim for the establishment and endowment of a Roman Catholic college in Ireland. Maynooth, for the training of Roman Catholic priests, has been already endowed with over half a million of public money. All the prizes and emoluments in Dublin University are open to Romanists, as well as those in the Queen's Colleges. Mr. Connellan argues, therefore, that the Roman Catholic Church has no grievance whatever in the matter of University education.

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The Guardian advocates the claim of the Roman Catholics to a university of their own on a curious ground. Because the "atmosphere" of the present (non-sectarian) University of Dublin is not favourable to the spread of "Ultramontane" principles, though it has had two Roman Catholic Fellows and at least one prominent Roman Catholic Member of Council during the past ten years; therefore, it believes that the Roman Catholic demand should be satisfied. Reduced to its general terms, this would justify any and every single sect in the country demanding that Government should found and endow a seat of learning in which its own special principles might be taught in a suitable atmosphere. But thus the argument at once becomes absurd. The right attitude is to reverse the argument, and demand that no university of learning, chartered by the State, and upheld with State money, should be anything but unsectarian. There is no grievance, and therefore there can be no remedy.

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A treatise which many will find of service at the present time is Archdeacon Sinclair's "Points at issue between the Church of England and the Church of Rome," now in its fourth edition (6d. *Elliot Stock, 62, Paternoster Row, E.C.*). This substantial pamphlet summarises a vast amount of information, and should assist many in the present time of Romish propaganda. Mr. Stock offers to supply this very useful work at half-price, in quantities of a hundred and upwards, for distribution, in execution of orders received direct from purchasers.

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Sir E. Clarke, M.P., addressing a meeting at Plymouth on Monday, referred to the Ritual controversy. The majority of the people and members of Parliament were, he said, determined that the clergy should observe the conditions under which they had accepted their benefices. If necessary he had no doubt the power possessed by the Bishops to veto proceedings under the existing Act would be abolished by the House of Commons, but he would be glad to see steps taken by the Bishops themselves which would prevent the necessity for Parliamentary interference.

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The pastoral recently issued by the Archbishop of York has been extensively circulated in the northern province in pamphlet form, and some of the clergy have already signified their decision as to the recommendations of his Grace. The vicar of St. Matthew's, Sheffield, however, Rev. G. C. Ommanney, has adopted an attitude of silence, but has given notice of his intention to preach a series of sermons on Catholic faith and practice, and has also announced from the pulpit a requiem mass. Rev. N. Green-Armytage, of Boston, is not disposed to give way to the Bishops. He writes: "Bishops need to be sharply reminded, as King Charles had need to be reminded, even by many who appreciated kingly rule, that, though they govern the Church by Divine right, as Christ's vicars, they must govern it according to her constitutions and her canon law, and not as 'lords over God's heritage.'"

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On Saturday morning High Mass was celebrated at St. Mary Magdalene's Church, Paddington, in the presence of the Bishop of Lincoln, who preached a sermon on behalf of the Oxford Mission to Calcutta, it being the eighteenth anniversary festival of that mission. The term "High Mass" is not used here without authority, for it is the description given of this very service in the calendar printed in the parish magazine, though on the paper of hymns supplied to the congregation the phrase used was "Holy Eucharist." It may be remarked, without prejudice, and merely with the object of conveying an impression, that any one who had witnessed High Mass in a Roman Catholic Church, might well—what with the wearing of Eucharistic vestments by the officiating clergy, the proceedings at the altar, the bell at consecration, the elevation of the "Host," the lights, and the ceremonial use of incense—have imagined that he was in a Romish place of worship, but for the employment of the English tongue instead of the Latin.—*Daily News.*

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A correspondent of the *Daily News*, "Q.C., M.P.," says:—"It is clear that a general resolution of the Bishops to allow no petition to be presented under the Public Worship Regulation Act is not an exercise of discretion in each case such as the House of Lords decided—in reversing Courts below—that they possessed. Why, therefore, do not the Church Association, if it still exists, or other zealous Protestants, enforce the law? They should present a petition, let the diocesan veto it, then proceed on affidavit showing that there was a strong *primâ facie* case of illegality, and that the episcopal veto arose from a general resolution of the Bench of Bishops to discountenance the statutory machinery established by the Public Worship Regulation Act for the enforcement of the law. On these materials the Courts would, I doubt not, set aside the prohibition, and allow the petition to proceed. The experiment of a petition, with the object of ascertaining the full scope of the episcopal power of prohibition, would, in the present circumstances, be interesting, and might be valuable."

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Liverpool has for many years been strongly Protestant. It is, therefore, not surprising that feeling there should have been violently excited by the extremes which Romish practices in the National Church have attained. In July the first combined manifestation of this feeling took place at an influential and representative gathering of both clergy and laity held in St. George's Hall. As a result of this initial departure two bodies were formed to promote the objects in view, viz., a Churchmen's Council and Layman's League. The first-named comprises something like 100 representative clergy in the diocese, many of them holding what may be called moderate views, and about 200 laymen. This Council has rendered invaluable assistance in maturing responsible judgment as to the present crisis in the Church. The Laymen's League is, as its title indicates, confined to laymen. Meetings have been held under its auspices in many parts of the city to advocate their rights. An appeal to the House of Commons has been urged as the only permanent safeguard against clerical lawlessness in a Church where the laity are practically powerless, and where direct appeals for redress have been answered until recently by episcopal indifference and the episcopal veto. The league has drafted a bill for the suppression of illegalities in the Church, which, it is understood, is only a preliminary step to be followed by certain measures for securing definite rights to the laity.

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Sir William Harcourt continues his formidable letters to *The Times* on the subject of Ritualism. In his last he sends a copy of an anonymous letter, which was published in that extreme paper *The Church Review*. Sir William believes the writer to be one of those "numerous ecclesiastics who skulk under cover of the secret societies with which the Church of England is honeycombed." The clerical correspondent describes how candidates for confirmation are instructed on the "Sacrament of Penance" at length they "make their confession":—"They are numbered off—one, two, three, &c., the priest goes to the confessional, and they go up in order, No. 3, for instance, knowing that it is his turn to go up when No. 2 returns to his place. Of course they are put in different places in the church, but the effect is to make them learn that the Sacrament is an ordinary Church form in which all Catholics take part. The same takes place before all the great festivals, and they accept it like ducks accept water." On this shameless perversion of young persons, Sir William makes the pertinent observation :—"Yes, the ducks take to the water, and the Episcopal hens run about cackling on the bank, as their brood is enticed into the pools of the 'Catholic Revival,' and Reynard the fox lies in ambush on the brink awaiting his destined prey. Are the Bishops the only living souls who are ignorant that this sort of thing is going on with impunity all over the country, in the Church of which they are supposed to be the guardians?"

Day by Day.

SUNDAY, January 15, 1899. Exodus xxxiv.

THREE essential conditions are needed if the vision and Word of God are to be beheld and received.

Earliness: "My soul, be ready in the morning." *Solitude:* "No man shall come up with thee." *Tablets of the Heart:* That God may write there what He will.

God is always passing by and proclaiming his name, and that name is Love. He is full of compassion and grace, plenteous in mercy and truth; keeping mercy for thousands, and limiting the entail of sin to the third or fourth generation.

Whenever you get into God's innermost place, do not forget to pray for others. Moses at once commenced to entreat that God would go in the midst of the people. In the previous chapter it had seemed as though the Divine presence were not assured; and therefore this man, who loved the people more than himself, used this memorable interview to ask that God would take Israel as his inheritance, and go among them. It is thus that the Son of Man pleads, and when He receives aught from the Father, it is that He may shed it forth on his Church.

Is it wonderful that Moses' face shone? Had his own salvation and enjoyment occupied him during the forty days and nights, he would never have received this heavenly sign and seal. The prayer that pleads for others is the one that God loves.

MONDAY, January 16. Exodus xxxv.

It is remarkable that this chapter, which speaks of the great gift of Israel, in which men vied with men, and women with women, begins with these verses on rest. It is as though rest must precede our most vigorous endeavours and noblest gifts.

After Moses' proclamation, the congregation dispersed to the tents to meditate and discuss, in family groups, what could be done. Ah! what heart-stirrings were there! The Spirit of God moved mightily upon the host, and great sacrifices were meditated. Then they came again, like a returning wave, with willing and rejoicing hearts.

There was one man who was more richly gifted than most. Bezaleel was filled with the Spirit of God in three several directions—first, he could *devise* works; next, he could himself *work* in all manner of cunning workmanship; thirdly, he could *teach*.

See how God's Spirit fits men for work! If He was able to fill this man with wisdom, understanding, knowledge, and faculty, is it not certain that his infilling will enable the young missionary to learn the language, and the older one to devise the buildings for the mission station; this man to act as a treasurer of some benevolent enterprise, and that to control the machinery of some great trading house?

TUESDAY, January 17. Exodus xxxvi.

"Not a very interesting chapter," says a friend of mine; "I have no great care for loops and selvedges and clasps." This is to judge superficially; for every whit of it would say "Glory," if only our eyes were properly opened to understand the Scripture. What the Spirit of God has given space to, it is becoming for us to understand.

If the Tabernacle inculcates the relationship which members of the church should sustain to each other, surely we must learn the lesson of these loops and clasps. The loop had the humbler and simpler office, and was not so handsome as the golden clasp; but *all* could not be clasps. There could be but one clasp to two loops.

So in every church there are those who bind, and those who are bound; some who have the power of attaching to themselves, and to Christ, whilst others yield to their loving influences; some who are receptive of unifying influences, whilst others exert them. But be one or other, and do your part to couple the tent together, so that "it may be one."

It is pleasant, also, to think of these boards of acacia wood, standing in their silver sockets, and constituted into a wall, by five bars of wood overlaid with gold, running horizontally from end to end. What are you—a board, a socket, or a bar?

WEDNESDAY, January 18. Exodus xxxvii.

In three out of the four pieces of furniture mentioned in this chapter, provision is made for the migrations of Israel. Four rings of gold and staves of acacia wood in the ark; four rings of gold and places for the staves in the table; two golden rings and staves in the altar of incense. Everything betokened a pilgrim host. This was as evident as the great reverence with which the people regarded these sacred emblems on which they lavished their gold.

When, at night, we get to our homes, we think we come back to the same spot as we started from in the morning. But it is not exactly so. It is rather like the experience of the German Emperor in his recent tour, and of other travellers in the East, whose tents are struck as soon as they leave them in the morning, so as to be borne swiftly forward, and pitched to receive their occupants at night. They are the same tents, but they are set up further along the route. Every night, in the words of the hymn, we

pitch our moving tent
A day's march nearer home.

THURSDAY, January 19. Exodus xxxviii.

It is amazing to read this computation of the vast sums contributed by Israel for the building and furnishing of the Tabernacle; especially when we are told that the people had to be restrained from giving, because they brought much more than enough! It seems strange that a nation of slaves should have been possessed of such wealth. But no doubt these were some of the treasures of which the people spoiled the Egyptians on the night of the Exodus. "The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver and jewels of gold. The Lord gave the people favour in the sight of the Egyptians, so that they let them have what they asked."

In this relation it should be remembered, first, that the word translated in the A.V., "borrowed," and in the R.V. "asked," does not imply the thought of a return. It signifies simply asking, without expecting recompense. And, next, we should not forget that the people had toiled hard without remuneration for perhaps one or two hundred years, and it was meet that they should receive some kind of recompense.

But, however the money and goods came into their possession, these *old Jews* certainly set an example to us *new Christians*. Few of us can claim to give beneath the love of Calvary what they gave freely under the brow of Sinai. The amount proportionate to our income, which we give freely, is a pretty accurate gauge of the amount of our love and trust, and what we are towards man is a true test of what we are towards God.

FRIDAY, January 20. Exodus xxxix.

Ten times over we are told that all the work was done, as the Lord commanded Moses. "And Moses saw all the work, and behold they had done it; as the Lord had commanded, even so had they done it, and Moses blessed them."

We are carried forward in thought to what will be said to some faithful workers, when their life's work shall have been finished to the utmost of their ability, and they shall have been summoned into the presence of the King. Christ will see all the work they have done, and will know that it has been done according to his pattern, and as He commanded; and He will bless his loyal servants, saying, "As ye have been faithful in a very little, be rulers over many cities; enter ye into the joy of your Lord."

In order fully to apprehend the comfort of these anticipations, we must never fail to distinguish between the judgment-seat of Christ (2 Cor. v.) and the great white throne (Rev. xx.). With the latter, those who believe have nothing to do, save as spectators or co-assessors. But we shall *all* stand before the King when, at the end of the present age, He comes to take the account of his servants. He will not deal then with our sins or acceptance, since these were settled long before; but will allot our rewards, and bless our work, in so far as it has been faithful.

SATURDAY, January 21. Exodus xl.

Behold the Tabernacle of God was with men. The people had constructed an abode for Him, and He had descended to fill it. God had said, "Make for Me a house to dwell in," and when Israel had obeyed, the cloud indicated that He was present.

It was necessary in that time of religious immaturity that there should be an outward and visible sign of God's presence. But in our experience, we may account that He has entered to fill our nature, even when there is no outward manifestation, and only a very deep and impressive sense of God's presence. Not with cloud or fire, not by voice or trumpet-note, not through any appeal to sense, but by the all-penetrating, all-subduing sense of God's nearness, we learn that God has come to the obedient and prepared soul, irradiating and filling it with his blessed indwelling.

And when God comes to indwell, He also assumes the guidance of our lives. When the cloud lifts, we journey onward; when it abides, we stay. But our goings forth to service, as our return to rest, are determined for us by indications that appeal to the heart and cannot be mistaken.

Probably nothing in Christian life needs more careful attention than to acquire the habit of detecting and obeying the movements of the cloud. But how blessed it is to be told that the cloud remained on its chosen seat by day and night! Yes, child of God, the night of trial, sorrow, or obscurity cannot deprive thee of the sense of God's presence and guidance. Nothing but murmuring, rebellion, wilful sin. Such is the lesson of the Exodus.

The Scorn of Consequence.

By Rev. W. H. M. H. AITKEN.*

"DO come and hear the mission preacher," said a worker to a young man employed in commerce. "Not if I know it, sir," was the laconic reply. "Why, look here, it is just this way with me: situated as I am in business I must either lie or I must starve. I don't like lying, but I like it better than starving; so I don't intend to starve, and consequently I must go on lying. What is the good of going to hear a mission preacher tell you what you know already—that you oughtn't to lie—when you can't help it?" Surely such a plea must needs appeal to our tenderest sympathies; but all the more do we admire that power of the grace of God, which enables a poor frail man to exhibit that true wisdom which is indeed in "the scorn of consequence."

During a mission in a northern town, a young clerk came under the power of the word, was led to make a full surrender of himself to God, and was filled with joy and peace in believing. His life flowed on smoothly and happily until a few weeks after the mission, when there came a season of terrible trial in his

COMMERCIAL RELATIONS.

He held a good situation, for so young a man, as confidential clerk to his employers; but it was to his good fortune in obtaining this somewhat coveted position that he owed the fierce temptation with which he was assailed. He received orders one evening from his employers to write a letter containing a series of statements which he knew to be utterly false. Before his conversion such a direction would have caused him no qualm of conscience. Although not himself a dishonourable man, I dare say he would have argued that his employers were acting on their own responsibility, and that he was no more to blame for what they dictated to him than the pen with which he wrote.

He had so often done the same sort of thing before, and the habit of obedience was so strong with him, that he sat down and wrote almost mechanically what he had been instructed to write; but he had no sooner posted the letter than all his joy and peace left him, and he

FELT AS IF HE HAD FALLEN

from the gates of heaven into an incipient hell. That night he scarcely slept. A great part of it was spent in crying to God for mercy and help.

The next day, he asked for a private interview with the head of the firm. In the most respectful terms that he could employ, he explained that he felt constrained to decline to do such a thing again under any circumstances. His employer was intensely angry, and gave him notice on the spot; and the poor boy, who had by this time regained his inward peace, found himself face to face with the possibility of being thrown out of an exceptionally good position, and that at a time when clerks were "a glut in the market," and the probability of his hearing of even an indifferent situation was exceedingly slight. To make his trial heavier he had a widowed mother depending on his exertions, and also an unmarried sister.

The days of the month of notice dragged themselves away wearily enough. He occupied every spare moment he could command in seeking right and let for employment, but in vain. There were times, of course, when his faith was sorely tried; the enemy "came in like a flood," with the suggestion that he had been a big fool for his pains, and that his folly was all the greater in supposing that God was going to interfere on his behalf in order to save him from the results of it. He comforted himself with the thought that he had committed his way to the Lord, and had obeyed the dictates of his conscience; yet it was with a very heavy heart that he came down to the office for the last time, with no sort of prospect of anything but actual destitution and want before him.

As he threw himself on his seat, his eye fell upon a letter awaiting him on his desk. He opened it in a listless sort of way, little dreaming of what it was to contain. Imagine his feelings when he found that it came from a very important firm, and brought him the offer of a situation with a salary nearly twice as large as that which he had resigned for the sake of God and the truth. He had been tried, and came out of the furnace as gold.

* Extracted from THE ROMANCE OF CHRISTIAN WORK AND EXPERIENCE. (6s. *J. F. Shaw & Co.*)

A Jewel for the King's Crown,

MISS UNCLES, of Bath.

"Do tell Christians what they miss by not having the fulness of the Spirit."
"And how is this to be obtained?"
"By continually reading the Word, with constant prayer for the teaching of the Holy Spirit."

I WAS sick-visiting, and, as is often the case, I had to learn. The speaker on this occasion was a truly godly young woman of about thirty-three; her conversion took place at the age of fifteen.

Those in whose service she had been employed as assistant in, or manageress of, a shop, had the highest regard for her integrity and devotion to duty. Those who are in our employ will soon find out the reality of our religion; and employers are also well able to find out the piety of their workpeople.

But it was not till her long illness of two years that she shone most brightly. Robert Chapman has said that "God's jewels require cutting, grinding, and polishing"; and surely it was so with her. Before this she was a true and sincere Christian, bringing everything to God in prayer, and living a blameless life; but consumption was to be as fire to purify the silver, or, to be consistent with the figure chosen for this memoir, the grindstone for the jewel to adorn the King's crown.

"Oh, Mr. Willway," she exclaimed, "God has taught me so many lessons since I have been ill. I have found his grace *more than sufficient*. If I only had a voice strong enough, I would go and tell all the world of the goodness and love of God."

Sometimes she would be racked with pain and torn with a cough, but at intervals of relief she would say, "This light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory;" and she was fond of holding out her hands as imaginery balances, one being higher than the other, thus representing the "*light* affliction," as compared with the "*weight* of glory."

Her great theme was the *fulness of the Spirit*, and her earnest desire was that Christians should be told what they *miss by not having it*. Without this, the Bible is to a large extent a sealed book.

Not only was painful wasting disease to be a means of purifying, but the enemy of souls was permitted to come and assault her with fiery darts, questioning at times the truth of the Christian religion and then her own interest in her Saviour. But she found that the shield of faith could quench his fiery darts. "Satan," she would say, "you are a liar from the beginning; and by-and-by you will be cast into the bottomless pit, and I shall be with my Lord."

Her care for her invalid sister, who died some years before, was very beautiful; and the dying sister's prayer, that if *she* were ever in need of some one to nurse her she might have one, was granted. And this friend esteemed it a privilege to wait upon one who was so "meek and quiet" in spirit.

My testimony after visiting this suffering one was that I had been two hours outside the gates of heaven. My faith was strengthened. I could see the reality of the religion of the Lord Jesus Christ when put to the test of a long and painful illness. Here was one for whom nothing could be done; medical skill was baffled, science, philosophy, the pleasures of the world, could not help this young woman whose career on earth was to terminate so early; but the grace of God could and did sustain her. She begged her friend, shortly before her death to tell people that God supported her to the end, and her testimony was that, amidst the most acute pains, underneath her were "the Everlasting Arms."

She could declare without boasting, that "every-one that knew her knew that she belonged to the Lord." Can we say that? Well for us if we can.

Very shortly before her death, she seemed to have visions of the happy realms above. On one occasion she sprang out of bed and went to the window, exclaiming with a happy look, "Jesus! Jesus! Jesus! I have longed to see Thee!" and then she fell to the floor. Her longing for home now increased, and the burden of her prayer was, "O, my Heavenly Father, you have been with me all through this agony, and you will be with me to the end! Come and take your jewel, Bessie Uncles. You know where she lives, 10, Lower Dover Street, Bath." And soon that prayer was granted, and with a sweet smile the ransomed spirit took its flight.

Perhaps, discerning my wish to know whether she trusted in her good works, or rested simply and solely upon the atonement of the Lord Jesus Christ, she said to me once:

"Don't suppose, Mr. Willway, that I have any merit. If it hadn't been that Jesus saved me, I should have been lost. If God had let me alone, I should have gone to hell."

And so for all the wonderful work of grace wrought in this bright joyful Christian, we ascribe all glory to God, and say heartily: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Bath. W. J. WILLWAY.

London Medical Mission.

WE are very busy among the sick and dying in the Seven Dials, and in Lambeth, and have recently come across the following cases:—

Was asked to come at once to an urgent case of a young woman bleeding considerably from a kick given her by her husband. She was married at seventeen, and is now twenty-five years of age, and had had a miserable life, having become addicted to drink herself. She seems to have been drunk when kicked, and was very repentant for her own failings. She listened attentively to the Gospel, and is doing better now. Her husband has been alarmed by a serious caution from the doctor.

The same day, in another part of this neighbourhood, we found a young woman ill, her husband had just been taken off to prison for ten days for a drunken assault.

Mrs. G— sent for us, bleeding from a dangerous scalp wound, caused by falling down a flight of stairs in an old tumble-down tenement. Whether she was drunk at the time we cannot say, but both doctor and nurse have been very careful in going to see her lest they also should meet with a similar accident. At first she was very ignorant and opposed to the Gospel, but she now listens with interest.

A respectable woman, in great agony, called us in. "I would not have troubled you had I not spent all I have had; my husband is out of work, but got a job yesterday for half-a-crown, which he had to give to the local doctor who came to see me last night." We were very glad to be able to help her, and found the case was one that needed immediate hospital treatment. A serious surgical operation was necessary, and so far she is doing well. We sent a nurse with her, paid all expenses in connection with her removal, and thus were able to help another needy person in a time of great difficulty.

Medical Mission meetings are held on Monday, Tuesday, and Wednesday evenings for workingmen, charwomen, and factory hands. Visitors are always welcome at the Gospel services for the patients, at one p.m. on Mondays and Thursdays at St. Giles, and at ten a.m. Tuesdays and Fridays at 78, Oakley Street, Lambeth, or on any day between ten and twelve for visiting in the homes of the people.

HENRY SOLTAU, Superintendent.
33, Short's Gardens, Endell Street, W.C.

The Opium Traffic.

THE national sense of horror at the infamies of the opium traffic must certainly be deepened as a result of the gathering held on Wednesday last, at the instance of the Society for the Suppression of the Opium Trade and Women's Anti-opium Urgency Committee, in the Friends' Meeting House, Bishopsgate Street. The occasion was the farewell of Rev. and Mrs. Arnold Foster, who are returning to China to resume their missionary labours.

Dr. Maxwell, who presided, gave a graphic sketch of the history of anti-opium efforts, briefly described revolting results to body and mind of indulgence in the habit, and quoted the solemnly expressed opinion of one of the most influential statesman in China, Chang Chih-tung, that "the injury done by opium is that of a stream of poison flowing on for more than a hundred years, and diffusing itself in twenty-two different provinces;" and, "after a few tens of years it will result in China becoming altogether the laughing stock of the world."

Mr. R. C. Morgan moved a resolution that—

"This gathering of friends of the anti-opium movement, in view of the Rev. Arnold Foster's immediate return to his mission labours in China, desire to put on record their deep sense of obligation to him for his greatly valued help to the cause of national righteousness.

"They gratefully recognise the goodness of God in bringing Mr. Foster to this country at a time when, under the influence of the Royal Commission's misleading report, the minds of many had been persuaded to take up either a distinctly hostile or a callously indifferent attitude to the anti-opium cause.

"They are profoundly thankful that it was laid on Mr. Foster's heart to throw himself with unwearied energy into the task of exposing the misrepresentations of the Royal Commission's report so far as it concerned China, and of placing a right restatement of the question in its great moral issues before the Christian people of this country.

"They especially recall the notable addresses delivered by Mr. Foster at the meeting at Cannon Street Hotel, presided over by the Rev. Dr. Handley Moule, and at the meeting in Lambeth Palace, presided over by the Archbishop of Canterbury; and whilst particularly mentioning these two occasions, they are not forgetting the many other addresses by Mr. Foster on the same behalf in various parts of the United Kingdom.

"They desire further to express their sincerest acknowledgments for the two contributions by Mr. Foster to the permanent literature of the anti-opium question—viz., the article in the *Contemporary Review* on 'The Report of the Opium Commission,' and the 'Examination of the Report of the Opium Commission so far as it relates to the evidence from China that was submitted to the Commission.'

"They believe that the result of Mr. Foster's labours has been to lift the anti-opium cause out of the depressed condition into which it had come, and to give new impetus to the movement against a great national iniquity.

"And while very heartily thanking Mr. Foster for all his labours in this behalf, they would express to him their warm desire before God that in returning with Mrs. Foster to his loved mission work in China, it may be his happy privilege not only to see a rapidly increasing prosperity to the mission cause, but ere long also to hear that by the mercy of God his own beloved country has at length severed herself completely from all further complicity in a traffic which has wrought such desolation in China."

The speaker insisted that this country, which posed before the world as the leading Christian nation, was inflicting upon China as grave a wrong as could well be perpetrated. The value of Mr. Foster's work appeared all the greater, viewed in the light of our grave responsibility as a people.

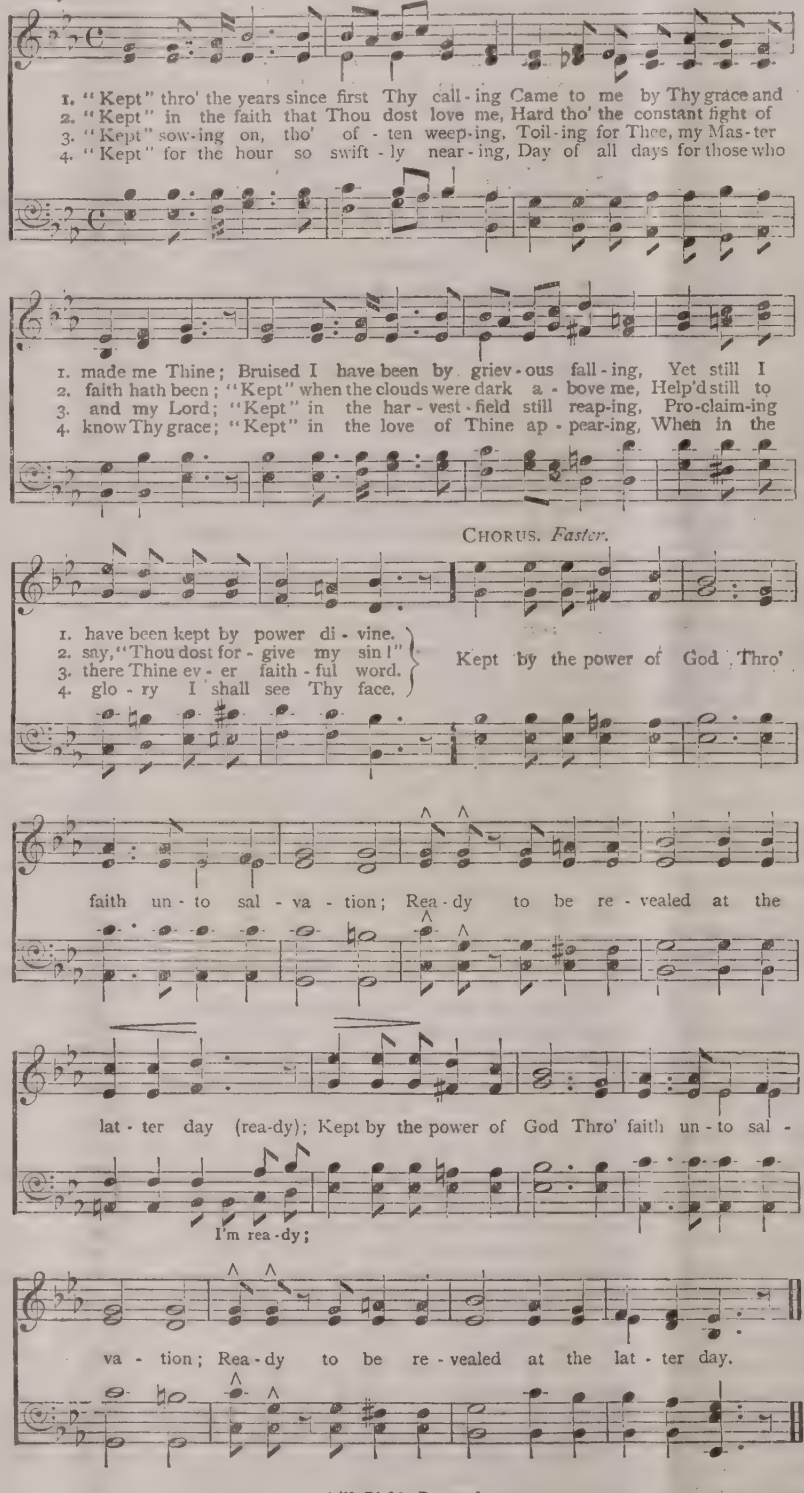
After Rev. G. Piercy, in seconding the resolution, had given some reminiscences of work in China, Mr. Broomhall feelingly referred to the great increase in public interest in the question, accruing from the meetings which had been held at Cannon Street Hotel and at Lambeth Palace, which had done much to remove the fallacy that the Commission's report had settled the matter once for all. The speaker contended that if those who laboured under such a delusion would refer to the newly published sixpenny book containing Rev. Arnold Foster's examination of the Commission report, they would not find it an easy matter to deny the Commissioners' astounding incapacity. The preface to the pamphlet was a valuable document, expressing the belief that Mr. Foster's argument would be found "as strong as a perfectly fair use of sure premises could make it, and appealing to the thinking public for a fresh hearing on this great question." The signatures thereto included those of a great number of leading men, including the Archbishop of Canterbury, many of the bishops, and the chief ministers of the Free Churches, besides prominent representatives of the religious Press.

Mr. Robert Scott referred in kindly terms to the labours of Mrs. Foster, and to the signal revival of national feeling against the opium traffic and its abominations. The resolution was agreed to *nem. con.*, and Rev. Arnold Foster, after acknowledging the many kindnesses he had received in England, passed swiftly to a forcible reiteration of his scathing indictment of the traffic. Mr. Foster does not merely hold lofty views on a grave moral question, the truth burns in his heart and must needs flame forth. After expressing a belief that remedial action might be nearer than we thought, Mr. Foster related incidents from personal experience, demonstrating the keen sense of shame existing among the Chinese, and their readiness to assist in the removal of moral ills. He recognised the good recently done by Lord Salisbury's Chinese policy in combating the idea that this country intended to join in a general bellicose struggle for territory. Our business is to rehabilitate not to devour, and we must realise that, in the sense of shame in this matter, China is a living force to-day. The churches must awake to their duty, both to England and to China; they must make their voices heard in Government circles, and never cease strenuous effort until right is done and this reproach is swept away.

"Kept."

(1 Peter i. 5.)

Major D. W. Whittle. May Whittle Moody.



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Workers in Paris.

DEAR SIR,—The Lord was manifestly with us leading our meeting last night, when forty to fifty leading workers gathered again to wait on Him for wisdom and strength for the great battle. We were glad to see two more pastors, while four others in truest sympathy were prevented from coming.

Among other truths brought before us was the fact of our being the Lord's only representatives here, and that the Lord had really given the life of Christ to us in order to represent Him as He should be seen by the world. The prayers of two pastors were remarkable—one for humility and deep consciousness of need; the other for the joyful anticipation of victory, from one of the veterans.

We were all anxious to have a third meeting, which will take place on Saturday, 21st, at 8. p.m. But the enemy is busy, not only outside, but inside the camp.

Will Christians, therefore, continue definitely to pray that the Lord's people here may be endued with power, so as to give an effectual witness to the hundreds of thousands who are living wholly "without God" and "without hope?"

Radstock.

Paris, January 6.

A Noble Record.

REV. RICHARD ROSS.

THE subject of this sketch was born at Pirie, near King William's Town, South Africa, about seventy years ago. His father, Rev. John Ross, was one of the first band of missionaries who settled among the Kaffir tribes. For half a century he laboured among them, never once visiting Europe. Those were days of excitement and adventure, and of them the elder Ross had his full share. Twice he saw his house and church burned, and his converts scattered or killed. The enmity and jealousy of chiefs compelled him more than once to change his residence and remove a long distance from the scene of former labours. But nothing daunted his courage or cooled his ardour, and when one door closed he forced open another.

It was in the midst of such scenes and frequent changes that Richard spent his boyhood, and of many of them he still retains a vivid recollection. When not more than six years of age, his parents had to fly for safety. In their hurried flight the waggon was upset, and all their earthly possessions scattered down a mountain gorge.

After the war-cloud lifted and the missionary returned, he had to shoulder axe and saw, and with his own hands rebuild the ruined station. Nor did he neglect his proper missionary work while thus engaged From noon to dusk he laboured with his hands, and in such intervals as he could command gave his two sons the late Dr. Bryce Ross and Richard lessons in reading, grammar, and Latin. The boys got a good ground ing in the elementary branches education, and, what was perhaps better, they acquired an intimate acquaintance with native customs and ways of thought. They imbibed, at the same time, an enthusiasm for missionary work, which in after years made them both famous, Bryce as a Kaffir scholar and Bible translator, Richard as one of the most successful of missionary pioneers and evangelists.

From Pirie, Richard followed his brother Bryce to Edinburgh, where he entered the university, having already made up his mind to follow in his father's footsteps as a missionary to the heathen.

Having completed his studies, Mr. Ross returned to Africa to take charge of the important native congregation at Lovedale. Here missionary works had been carried on for many years, and the foundation of what is now a world-wide institution laid by Rev. M. Govan. But the light was only as a single taper in a midnight city, and the young missionary threw himself with ardour and enthusiasm into the work of evangelising the inert mass of heathenism around him. His success was assured from the first, and many stories are told of heathen men planning vengeance because wives or relatives had adopted "the religion of the Book."

During the first ten years of his missionary work, Mr. Ross journeyed through the district, preaching wherever he went. Small centres were formed where converts met for worship; gradually these grew, and schools were established where the young learned to read. This unlocked all the treasures of the Bible, and many portions of it were made familiar to the heathen population with the old result, that "the Word of God grew and prevailed." While Mr. Ross was in the full tide of happy and successful work at Lovedale, another movement was going on which was destined to change a great portion of Kaffraria, and give a new direction to the mission agencies at work among the people there.

After the cattle-killing mania of 1857, Sir George Grey seized large tracts of land, which were thereafter held as Government reserves. About this time certain of these lands were offered to loyal natives around Lovedale on terms of personal occupation. Of this offer numbers availed themselves, and when it was hinted that the heathen headmen meant to emigrate into the Transkei, and be free from the interference of missionaries and school teachers, there was almost a stampede to the new land of liberty. Mr. Ross resolved to follow them, and after the necessary preparations were made bade a sorrowful farewell to his Lovedale flock. The new sphere afforded splendid opportunities, but the difficulties were great. Even the question of transport was a



From Photograph by Mr. Bara, Ayr.

formidable one; but he was not made of the stuff to hesitate, much less retrace his steps, and so we find him settled at Toleni, a small stream which joins the Great Kei about twenty-five miles from the sea. Compared with his Transkei wanderings, his Lovedale journeys were but pleasure rides. Stations were organized at distances ranging from ten to forty-five miles from Toleni. These were visited regularly, schools were established, evangelists appointed, and services superintended. A second centre was formed at Idutywa, forty-five miles away, and Mr. Ross had the satisfaction of seeing a European missionary settled there.

No sooner was he freed from the care of Idutywa, than he turned his attention to Toboyi, a district of Tembuland nearly fifty miles from his home. This, too, ultimately became a central station, with a large number of converts and a complete organisation under Rev. W. Young.

In East Griqualand, one hundred and fifty miles distant, there lived a small tribe, which Mr. Ross believed could be made a fulcrum for missionary operations among the Pondos. This district he visited several times, and though not very much could be done then, the district was occupied by Rev. M. Macdonald a few years later, at the close of a series of wars; and no fewer than four central stations, with numerous out-stations, have been formed since then.

All this constitutes a noble record of work, done ungrudgingly and with all the enthusiasm of a man who has a message to deliver and who must speak, and, to speak to the largest possible number, must be oft in journeyings and fatigues. It was on his return from one of his East Griqualand journeys that he was suddenly seized with an attack of paralysis. This incapacitated him for three years, but from his sick room he sent encouraging messages to his evangelists, wrote or dictated long letters to his colleagues, and by his patient bearing put to shame many who grumbled at the small discomforts which ever must accompany missionary work on the confines of civilization.

After a prolonged visit to Europe he was able to resume duty, though not with the old energy, and has since then done much to direct and encourage younger men. For the past five years he has had, as colleague minister, his own son, Brownlee Ross, who makes the third generation of Kaffir missionaries in direct line.

One of Mr. Ross' guiding principles was to draw out native liberality. As early as the Lovedale days, he insisted on all the buildings at out stations being erected by the people themselves. But the results of his labours are best seen in the crowds of men and women who, under the influence of his preaching, have discarded the savage life. The crown of a missionary's labours is, when at his quarterly communions, he admits into the church by baptism, converts to the number of twenty, thirty, forty, fifty—and this has frequently been the happy experience of the missionary. In the evening of his days, he can look back and reckon by hundreds—yes, by thousands — those whom he, through God's grace, was privileged to receive out of the old life of heathenism into the new and better way of Christian civilisation.

Thoughts for Parents.

DISCIPLINE.

"Thou shalt consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. viii. 5.)

Family discipline has a divine warrant.

1. It must be *intelligent*. Take pains to understand your children, and you will have less to punish.

2. It must be *gentle*. Beware of violence, passion and publicity. Do not punish in the presence of others.

3. It must be *firm*. Love may undermine law. Love and law must be equal factors in child discipline. Moral cowardice hinders many a parent, and makes family discipline feeble that should be firm. Father and mother must be of one mind in the matter.

4. It must be *just*. It must not be partial; have no pets. Nor prolonged; forgive your children as soon as they repent.

5. It must be given *in the spirit of Christ*. Let the children know you punish them because you are bound by God's commands to do so. You dare not let them go unrestrained Tell them of Eli and his sons.

THE WEEK OF PRAYER.

Centenary Hall.

THE gathering at the Centenary Hall on Tuesday was presided over by Mr. Frank Bevan, who, after expressing a fervent hope that by the combined efforts of evangelical episcopalians and the members of the free churches the advances of ritualism might be stayed, urged the duty of prayer to that end.

Dr. Monro Gibson, remarking feelingly on the chairman's references to the evils of sacerdotalism, said that the converted soul joins, not a human organisation, but Christ, and offers, not the mass, but a spiritual sacrifice. The whole of the controversy which agitates the Church moves round the doctrine of priesthood. Under the new covenant there is only one high priest, Jesus Christ. Aaron died and his son succeeded him, and as time went on successor after successor was required in the course of nature, but this Man lives on for ever and needs no successor or substitute.

Tracing the analogy between the children of Israel and the Christian believer, the speaker went on to point out that while Aaron was the high priest, yet the entire nation were participators in a priesthood of privilege, and so, while Jesus is the high priest, the intercessor, all his followers belong to a royal priesthood. Proceeding to define the attributes of that priesthood, Dr. Gibson said they were sacrifice, intercession and benediction. Christ is the great Sacrifice offered for sin, once for all, and therefore, no more sacrifice could be required for that purpose, but the sacrifice we have to offer is—ourselves; "I beseech you therefore, brethren, by the mercies of God that ye present your bodies, a living sacrifice." Subsequent to this personal consecration, we enter into the second privilege—that of intercession—in which we plead with God on behalf of humanity. Then comes the privilege of benediction. It is ours not only to approach God in prayer for men, but to diffuse the blessings of the Gospel in the spirit of faith and earnestness, to turn the world from sin to righteousness, from all false sources of joy to the peace which passeth all understanding.

Commenting on the approaching dawn of the twentieth century, Dr. Gibson said the nineteenth had been a wonderful century for material progress, but spiritual advance had not been commensurate. The attitude we ought to take is that illustrated by the words of the 67th Psalm, "God be merciful to us, and bless us; and cause his face to shine upon us;" not that blessings may be poured upon ourselves merely, but "that thy way may be known upon earth, thy saving health among all nations." There is too much selfishness in prayer. We want a new era of intercession which shall bring new blessing. Men are earnest enough in prayer on their own account, but in prayer for others their interest is apt to slacken. It becomes feeble when it is exclusively personal, for "he that saveth his life shall lose it." In conclusion, the speaker pleaded for more whole hearted prayer, which should result in a revival of evangelistic fervour and work.

At the Centenary Hall on Wednesday, Mr. J. H. Tritton indicated the desirability of fervent prayer for the cause of peace and the progress of true religion in the great European nations, and "among our brethren of the United States."

A vigorous address was given by Rev. J. E. Wakerley, on the subject of "National Revival." Quoting several verses from Zechariah viii. as affording a picture of the possibilities of the growth of righteousness in municipal and national life, the speaker said the busy world of trade needed reminding of such a message of hope as this, that the day is coming when commerce shall be held second to godliness. The uppermost subjects in the minds of men are greed of gold and political power, but Christian principles shall yet hold undisputed sway, and "Holiness unto the Lord" be engraved upon the bells of the horses. Tammany and corruption will lose their supremacy, and there will no longer sound the infamous cry, "To the victors belong the spoils."

Quoting the remark of Dr. Dale that "we must seek to lift municipal life to a noble level," Mr. Wakerley insisted that Christians should not, however, sit quietly by waiting for the dawn of a brighter day, but should exert themselves to secure the election of God-fearing men as law makers. In concluding his spirited remarks with a modern paraphrase of Zechariah viii. 21, the speaker pictured the Lord Mayors of Birmingham and Liverpool extending official invitations to one another in the terms "Let us go speedily to pray before the Lord, and to seek the Lord of hosts, I will go also," the railway companies gladly granting special rates to civic praying parties (at any rate equal to those afforded to the rascality of racing) and the land being filled with the praise of God. Did any one object that this forecast expressed the impossible, and that such hopes and suggestions were futile? Let any such remember the rebuke to the faithless, "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes, saith the Lord of hosts?" The speaker closed with fervent prayer that a revival of true religion might speedily result in bringing to pass the reign of righteousness upon the earth.

Mr. M. H. Hodder, who presided on Thursday at the Centenary Hall, suggested that prayer should be offered not only for families and schools, but for universities, and, passing to a consideration of the possibilities of home influence, urged the desirability of a deeper testimony in the family circle. He also gave an interesting account of special drawing room meetings held in a particular district, at which numbers of young people assembled by special invitation listened to the truth.

After the subsequent devotional exercises, Rev. Thos. Charke, of Horbury Congregational Church, gave a terse and helpful address on the formation of character. The tendency of men in the pursuit of wealth, position or fame is to exalt Reason as a God, as did the French revolutionists of '89. Spiritual things are left entirely out of calculation, and it is openly argued that the best way to develop the young mind is to bring it into conditions of good environment, to set before it noble ideals, and to bring about the gradual eradication of hereditary tendencies and all, without any reference to regeneration by the Holy Ghost. Can any one good person make another person good? No; while rejoicing in every good work and influence, if life comes into a dead soul, it can only come one way. If we are to form sound character it must be by conversion and in the spirit of divine energy. Let us be content with nothing short of that in our Sunday Schools.

The loftiest idea in some quarters is that the young require to be "built up" by a course of feeding on the latest phases of criticism. We have to combat that, and to work, not merely for instruction in the Scriptures, necessary as that is, but to speak as men and women with a message from God, desiring to lead the young to Jesus Christ. Mr. Charke concluded a thoughtful and appealing address by calling his hearers to the greater use of that glorious power, transcending all human forces, the power of prayer, possessible alike by the prince among his pageantry, and the peasant working among the clods for his daily crust.

Mr. S. Gurney Sheppard presided on Friday, and petition was made for the Divine blessing upon Gospel testimony throughout the world. A stirring address was delivered by Rev. Sidney J. Jones, minister of the East London Tabernacle, who founded his message on Isaiah ix. 7, where it is recorded in prophecy of the Lord's Anointed "of the increase of his government and peace there shall be no end." In these words was found a motto for the year, a source of confidence and joy. Not only is God committed to this glorious issue, but as the prophet declares it will be Divinely brought about, "the zeal of the Lord of hosts will perform this." While the full realisation of the promise will come when the Lord shall return in power and glory and establish his kingdom, there is an actual and present truth in the words in their application to the Church of Christ. The one institution that is sure of a future is the Church of Jesus Christ. Not only will the government of Christ never end, but the same holds good of its increase. It is necessary that this truth should grip us to-day.

As we see the sin and unrighteousness of the world, and the evil forces in operation, we are apt to feel that the work of God is hard; but God's work has always been hard, and the world has hitherto been won to God inch by inch. It has always been a dead struggle against the powers of darkness and evil. When we look out on the world we have need also to look up to God, and it is that upward look that will give us courage in our life and testimony.

Let us pray that the year upon which we have entered may witness some surprising outbreak of God's power and glory; that it may surpass 1859; that we may behold much of "the increase of his government." We must not wait for the Church; it is by individuals being revived that the Church will be invigorated. We must put "his government" first in our prayer and labour; we must seek to increase it by going and sending messengers to the uttermost parts of the earth, and by seeking to gather out of the world the ones and twos with whom we come in daily contact. Other things are increasing—the unchristian population, unchristian thought and literature, and unchristian conceptions of life are increasing. May these things help us to see that our part in the world is to labour and pray for "the increase of his government."

Exeter Hall.

There was a goodly gathering on Wednesday at Exeter Hall, when the subject of petition was "Nations and their Rulers." The chair was occupied by Major General Hatt Noble, and an impressive address was delivered by Dr. R. Anderson, C.B. We need, he said, to keep in view two great truths, or systems of truth, that specially bear upon the present dispensation. First, we must recognise that it is not a dispensation of miracles; God does not declare Himself openly and directly, and in a way that compels men to admit that He is aware, so to speak, of what goes on in the world.

THE SILENCE OF GOD

is a great fact, not peculiar to this dispensation, but characteristic of it; although it is clear that when such periods of silence occurred in earlier dispensations God's people felt the fact more keenly. The Psalmist said, "My tears have been my meat day and night, while they continually say unto me, 'Where is thy God?'" Great truths are connected with this silence of God—grace on high, and faith here on earth. In the name of religion, these things have been turned about, and we are told that grace is something poured into us through sacraments and other channels. We need to realise that the Lord Jesus Christ is sitting upon the throne of God; while down here, under the clouds which prevent us from seeing the sun or guiding our course by the stars, we turn to the chart and compass, and find comfort in the assurance that God is with us.

To ignore the fact that God is silent during the present dispensation is to encounter much misunderstanding, and become involved in serious mistakes. The poor Peculiar People—whom I do not confound with "Christian Science," which seems to me to be a form of the demon worship of the last days — act in the face of this very truth, as also do many others who have not the same courage of their convictions. These people want God to declare Himself; but it is not God's way to do this now. It is for us here beneath the clouds to enjoy a God-consciousness in all our circumstances; not to look to God openly to intervene on our behalf, but to own and bless our use of the means at our disposal. With grace in heaven and faith on earth

we shall endure, "as seeing Him who is invisible." We must recognise

THE PRESENCE AND POWER OF GOD

with his people, and not merely have regard to his public acts. In Psalm ciii. 7, we read, "He made known his ways unto Moses, his acts unto the children of Israel." Moses, who had fellowship with God, knew the Divine ways; the unbelieving people saw the acts, and no more. So the Peculiar People, and others who would not rank with them, strain their eyes to see public acts on the part of God instead of realising fellowship with Him, and going on in the darkness with a confidence such as the presence of God only can give. The Book of Esther, which never names God, is one which, in a remarkable way, brings forward God's work for his people and with them in terrible times. Thus, the second great system of truth that we need ever to keep in mind is that God's power and presence is a reality, although not of such a nature as to compel recognition on the part of unbelievers.

A STRANGE COINCIDENCE.

The present time has two singular characteristics — an extraordinary revival of religion and a failure to recognise God such as has never previously existed in England, and has seldom been observable in Continental countries. Look at France. During the recent festivals the churches were thronged as had not been the case for years, and military uniforms abounded. A few years ago the army of France was infidel, now it is religious. Along with this, put the fact that the French as a nation seem to have lost all thought of God, and the solemnities that belong to thought of God. It comes then to this, that religion at the end of the nineteenth century is bringing about just the same result as atheism brought at the end of the eighteenth.

Is there nothing akin to this in our own country at the present moment? I am not so happy as many Christians seem to be at the revival of religion that characterises the present time in England. Believing the Word, I hold that Satan is the god of this world; and I believe that religion is the special sphere of his action.

THE REVIVAL OF FORTY YEARS AGO.

A revival of religion, to be a counterpart of that blessed revival from which many of us, myself among the number, date our entrance into the household of God, must be attended by a definite and clear recognition of God. How does this bear upon prayer for nations and their rulers? There has not been, within the memory of any of us, a period in which England has stood out so prominently as now before the nations, as leading the civilisation of the world, and as the greatest power in the world; and competent authorities tell us that there has never been a more brilliant feat of arms than we have been rejoicing over in recent months. Yet has there been from one single platform, from the lips of a single public man, the slightest allusion to God in it all? There never was a time before in the history of England when great blessings did not bring public acknowledgment of God. The day, however, is past, and it seems past for ever.

I am not of a morbid disposition, but it is my conviction that in the days in which we are living God's people will either be drawn more and more into the world by the open door of religion, or more and more into that place of safety which the Lord provides: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." This may mean isolation; assuredly it is for Christians, while living as strangers here, to see God's face and hear his voice, and to remember God in all their ways.

The subject on Thursday was "Families and Schools," and there was a goodly gathering in the Lower Hall. Mr. W. H. Seagram presided, and an address was delivered by Pastor W. FULLER GOOCH. Having read the last five verses of Psalm cxliv., in which domestic prosperity is classed with other blessings, he dwelt upon God's regard for the families of his people, finding therein much encouragement to earnest prayer. Passing on to notice the dangers besetting young people, arising from the prevalent indifference to religion and present intellectual tendencies, he endeavoured to stimulate his hearers to a diligent discharge of home duties in the matter of training the young in the ways of wisdom, and making their welfare the subject of constant prayer. Coming to the question of direction, he spoke of the influence of the family altar—an institution which is lacking in so many Christian households. Family prayer is calculated not only to win the children to Christ, but also to influence the servants of Christian families. Several friends led in prayer, mainly with reference to the subjects mentioned in the syllabus.

The suggested topics of prayer for Friday's gatherings, outlined under the general head of Foreign Missions, were that no open door of access to Jewish, Heathen, and Mohammedan races may be closed; that the whole world may be open to the Gospel; that God's people may fully esteem opportunity for propagating Christianity as an exceeding privilege; that the evangelisation of the world may be kept in view by all Churches as accordant with the mind of Christ; that in this enterprise believers may attempt great things and expect great things; that wisdom, courage, faith, love, and patience may be multiplied to all missionary directors, workers, and converts.

At Exeter Hall a large company assembled, and the proceedings were notable throughout by deep spirituality and fervency. Mr. R. C. MORGAN, who presided, after reading the subject and briefly commenting, expressed the general feeling that the gathering should be one marked by earnestly beseeching an outpouring of the Spirit, and referred to the importance of propagating Bible truth. The way to cause the work of conversion to flourish was for the Lord's people to "eat the little book" of his Word, and declare its teaching in the power of the Holy Ghost.

Dr. GRITTON, remarking that confession of weakness and the expression of holy confidence in the Messiah's triumph, as expressed in the psalm that had been read, was eminently characteristic of the true missionary spirt. He also commented on Eph. ii. 13 and 18, and observed that as all difference between Jew and Gentile was swept away, and all had access by one Spirit to the Father, so we are guided to the same Father by the same Spirit, made nigh by the same precious blood, and possess the inestimable privilege to work for the evangelising of humanity. The churches are characterised by

A SPIRIT OF EXPECTANCY,

and in that sure confidence, the mission workers of to-day are content if only the Lord Jesus Christ may see something of the travail of his soul in conversions to his glory. Some of the Lord's divine purposes we know, while others we know not, but we need to realise very keenly that God has given us a proclamation to make in all the authority of his great name, we ourselves living in blessed access to the Father by the Spirit. Let this thought make us more and more courageous, prudent, and humble. We have to go and preach the tidings of redeeming Grace, relying on the promise that He will be with his people, and make the nations hear.

Remarking on the missionary outlook, Dr. Gritton observed that only a short time since it seemed possible to be cognisant of all the missionary enterprises of the churches, but nowadays they have outgrown our knowledge, and the output of missionary literature is enormous. Nevertheless, we can comprehend every effort in our prayers and sympathies. In the breaking-up for Gospel seed of the huge African continent, in great works being accomplished in India, in the arduous and important field of South America, and in places whose names are so new that we have not even learned them, there is vast room for gratitude. Let prayer be offered, that the Church being built up in Christ in all these places may attain to the fulness of God. With a stirring reference to the nobility of spirit and wholeheartedness of prayer to be found in the petitions of Paul, the speaker said that if we could all come to say "Amen" to the prayers of the great apostle, we should ourselves be better fitted to carry on our work. Let us pray more earnestly, let us hope more cheerfully, knowing that our great leader shall not be worsted, but that He shall certainly be the ultimate victor, and we join in the song of his triumph.

Portman Rooms.

Meetings were arranged for here on four evenings of last week by the Evangelical Alliance, when the addresses were specially directed to the elucidation of important fundamental truths. Sir C. Gage Brown presided over a good company on Tuesday, when the address was by Rev. E. G. GANGE, of Regent's Park Chapel, on

THE PRIESTHOOD OF BELIEVERS.

He chose for the basis of his clear and vigorous exposition 1 Pet. ii. 4, 5.—"To whom coming .... ye become a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Priests, said Mr. Gange, are always conspicuous persons in the Word of God, both Old and New Testaments. The first priest was the *Family* priest. When the Passover was observed in Egypt, the father, as head of the family, gathered the household together, and acted as priest in slaying the lamb and sprinkling its blood on the lintel and doorposts. Long after that, on the anniversary of the Passover feast, he was accustomed to be the officiating priest.

It seems to me that to-day the best possible priesthood would be for the father to act as priest in his own family—to build a family altar, and offer heavenly worship; if every mother would gather her children around her, and tell them the sweet story of Jesus and his love. Then we should need no Sunday schools, or bands of hope, or Bible classes.

But that family priesthood broke down, because very many fathers were not devout. And it would not work to-day; if it were left to the head of the family to be priest in the family you would have thousands of homes without the slightest knowledge of God. After the family priest came the *State* priest. God chose the tribe of Levi, and set it apart. The Levites were separated from all other callings to minister at the altar, offer sacrifices and present prayers on behalf of the people. That also broke down; the priests became very corrupt men. And you notice that of all the denunciations that came hissing from the lips of the inspired prophets, none were more terrible than those hurled at the heads of the faithless priests who served at God's altar.

THESE MEN BECAME UTTERLY GODLESS;

they lost the sense of God's presence, and were satisfied with mere symbol, rite, and ceremony. They failed to realise that all these ceremonies were designed to be only channels through which their worship might ascend to God. They said in effect, Let the sacrifices be offered, let the altar smoke, let the incense be burned, and we will go and live as we list.

It is the same to-day in many lands. In Paris there are no finer temples than Notre Dame and the Madeleine, from the spectacular standpoint. But except on fête days very few, even of the women, attend. The nation says, "Let the priests do the praying, the singing of the Glorias, and the reciting of the Paternosters; we will go to the theatre and the racecourse and enjoy ourselves." So the nation gets divorced from God.

The State priest broke down, and Jesus Christ came to set up a new order of things altogether. Many of the priests of his day He described as those who could scarcely escape the damnation of hell. He held them up to

SCORN AND WITHERING CONTEMPT

in his parable of the Good Samaritan. It is impossible for us to build up our systems upon the Jewish model; it is all gone—the temple gone, the sacrifices gone. Christ came and opened for all believers a new and living way to God.

Christ's priesthood was not after the order of Aaron, but of Melchizedek. Aaron offered sacrifices for twelve tribes only. Christ came and offered Himself a sacrifice—the Lamb of God that taketh away the sin of the world. Aaron's was a temporary office. Christ's is a perpetual priesthood. I sometimes fear we do not place in the forefront as we ought this glorious truth of the New Testament, the abiding priesthood of Jesus Christ. We rejoice in Him as a Saviour, but forget that He still pleads for us before the throne of God. His very presence there is a perpetual prayer as Charles Wesley sings:—

> Five bleeding wounds He bears,
> Received on Calvary,
> They pour effectual prayers
> They strongly plead for me—
> "Forgive him, oh forgive!" they cry;
> Nor let that ransomed sinner die.

Then comes the *Christian* priest. "As the Father hath sent Me, even so send I you." "I am the Light of the world; ye are the light of the world." If we have come to Christ and are trusting in Him, we become a holy, royal, spiritual priesthood—this is the new order, according to the New Testament. The only way in which we can enter this order is by birth. As an old divine very truly said, "Only He who made the world can make a priest." No teaching at the university, no touch of a bishop's hands, can do it. There must be the touch of the Holy Ghost on a man before he can stand up in Jesus' name and intercede with God for man.

If we belong to this order, and are priests in the New Testament sense, we enjoy nearness to God. We put our hand in the pierced hand of the God-man, and plead his name. We claim, on behalf of the whole communion of saints and brotherhood of believers, this blessed privilege of going, through Jesus Christ, into the presence-

chamber of the Eternal God. I hope we all know this experimentally.

The speaker dwelt in his concluding sentences on the duty and privilege of all believers, not only of prayer for ourselves, but for others, especially those most in need of such intercession.

Presiding over Wednesday evening's meeting in Portman Rooms, Mr. J. E. Mathieson read detailed points connected with that day's subject for prayer, "Nations and their Rulers." He explained the purpose of the Evangelical Alliance in the series of addresses being given here—namely, that they should respectively bear, to some extent, upon each day's prayer-theme, and specially upon the crisis through which the Church of England is passing. The spirit of national pride, so common among masses of our people; the insidious advances of Rome in the Establishment; and the progress of unbelief in Nonconformist Churches brought about by the reception of the "Higher Criticism," he specified as causes for continuing in fervent and believing prayer that God may save us, as a people, from falling to the level of other nations where these evils have prevailed.

THE SPIRITUAL CHARACTER OF THE CHURCH

was the topic of discourse by Rev. Gilbert Karney. He quoted the conviction of Dean Close, expressed to him some forty years ago, to the effect that dark clouds on the Church horizon often presage the weaning of the faithful from confidence in political and ecclesiastical organisations. The events which are causing so much anxiety and perplexity are predicted in the Scriptures, which are being wonderfully fulfilled. Is it not true that Babylon the Great, of the Revelation, that dual power of evil, partly political and partly religious, is evidently falling before our very eyes, as evidenced in the condition of the nations—France, Spain, and Italy—with which she is most closely connected? In the events of the past year, we seem to hear the rumbling of our Lord's chariot wheels; while a truly bright spot amid the darkness is the extension of the Gospel throughout the world, and the increased interest in missions, compared with what obtained, in this respect, a century ago.

The visible Church may rise or fall, but the spiritual Church of Christ—something quite distinct from any particular ecclesiastical organisation—is safe in the Saviour's hands. In the divisions of the Tabernacle of old the glorified Church, the Church spiritual, and the Church visible, are all clearly typified. We may enter the "outer court" by an outward rite; but not until, by grace, the believing soul becomes a priest unto God, is there entrance into the "holy of holies," or the Church spiritual. The figures of the Book of Revelation would seem to be designed to teach us that invisibility is a mark of the mystical Church of Christ. The members of that Church are "they whom Thou hast given Me," as Christ says (John xvii.), kept by the Father, sanctified through the truth, united with each other in their Lord, and looking for his appearing in glory.

Sir A. MacKenzie was chairman on Thursday evening, and alluded to the annual week of prayer as one of the most important and significant factors in the yearly history of the Evangelical Alliance. The subject of prayer for "Families and Schools" he described as a matter of individual and national importance; and warmly commended the Alliance for its latest efforts to arouse and inform a people, doubtless soundly Protestant at heart, concerning ritualistic and sacerdotal dangers.

In the address which followed, Rev. C. G. Moore expounded

THE ABIDING GRACE OF THE CROSS OF CHRIST.

While, in its initial stage, this grace brings reconciliation unto God by the death of his Son, there are two or three simple steps by which we come to know its abiding. We are led on to realise that we are saved by Christ's life; and in the third stage, our whole life begins to be filled with the glory of a union between the Cross and the Throne.

Some elements in this abiding grace may be pointed out. With Paul (Gal. ii. 20) we may think of the Cross not only as the means of our standing in grace before God, but as the pathway for us into the very heart of our Saviour. Moreover, the Cross will for ever remain the instrument and the means of all true unworldliness (Gal. iv. 14). Worldliness is a spirit; and we shall need an eternal salvation from that evil, as from every other. The world will even come and kneel with us at the Lord's Table, in its desperate effort to banish the distinction between itself and the disciple of Jesus Christ; but the Cross furnishes the secret of an unworldliness which is absolutely true but infinitely tender. A cold and repulsive attitude toward the world has more of selfishness in it than of Christ. We need so to walk that, while the man of the world feels there is a gulf fixed between him and us even now, yet he shall, somehow, long to be on our side of it.

In 2 Cor. v. 13-14, the Apostle ascribes a trinity of forces to the Cross. It was the dominant factor in his judgment of his fellow-men, as putting every one of them upon redemption ground. He saw also, in the Cross, the ruling purpose of God for mankind. By what means, save the Cross, can we save ourselves or others from living unto self in the degradations, vilenesses, and unworthinesses of the world? Finally, Paul found in the Cross the source of that love which made his life one of diligent and loyal service to his Lord and to men. "I have been crucified with Christ,"—it is a permanent blessing, is this death between us and all that God hates, all that belittles us and unfits us for eternity. The Cross remains the power of it and the secret of it; and as we remain crucified with Christ, conquered, vanquished, won, and swayed by his grace, in some measure our life shall be like his.

On Friday the speaker was Rev. H. J. R. Marston, of Belgrave Chapel, his subject being

"THE HOLY SCRIPTURES AND THE HOLY SUPPER."

There was a good attendance. The chairman, Mr. F. Bevan, in the course of a few preliminary words, said he was afraid that young people nowadays are not so familiar with the Scriptures as those of the last generation. He hardly knew how or why it was so. It was his privilege when in his youth, not only to be taught by a godly father and mother, but by an aunt of his, the author of those delightful books, "Peep of Day" and "Line upon Line." In addressing himself briefly to his allotted topic, Mr. Marston said:

I will found my remarks upon three words used by the Apostle Paul in I. Cor. xv.: "First of all." These words refer to those things upon which the Apostle had laid the first and fundamental stress in his ministry at Corinth. "I delivered unto you —*imprimis: en protois*— first of all, how that Christ died for our sins, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures." These were the *imprimis* of the everlasting Gospel. The personal Christ; the Christ fulfilling a historical mission, in deference to and in harmony with the predictions of the Written Word—these are the first and the second planks in the apostolic platform. Christ and the Scriptures; the Scriptures and Christ—these are the things first of all with the Apostle; first of all with apostolic Christians; and first of all in apostolic Christianity. Perish all Christianities falsely so-called, in which these things are not *imprimis*.

THEY ARE FOREDOOMED TO FAILURE;

they are not of God; they will not stand the test of truth or the test of time. These alone will abide as the generations pass, and these alone will stand in the judgment of God at the last, which has been founded on the "first of all" of the apostle —the Christ, and the Scriptures which testify of Him.

If I should be asked to answer our chairman's question—why children in the present day are not so interested in the Scriptures as they were in the days when he was a child, I will plainly answer one thing. It is because those who have been entrusted with the education of the highest classes of the day in this land have either silently or overtly disparaged the authority and truth of Holy Scripture. That is the plain fact of the matter; let it not be blinked or blurred out. I have suffered from it myself. I remember perfectly well what I was taught by college tutors; how when I went to college a young Evangelical, but not properly grounded in the Christian apologetics of the orthodox German school, I was at once instructed that the Bible would not stand the test of history, and had been abandoned in Germany, to which alone the final appeal in such matters must be made. It was not until many years afterwards, after I had passed through great anxiety and pain of heart, that I lighted by accident, or rather by the gracious providence of God, upon the writings of Delitzsch and Luthardt. Then I found that in the land of Luther itself two apologists of the Gospel were to be found, as clear, as plain, and as enlightened as in those days when Luther

SOUNDED THE EVANGELICAL REVIVAL

three centuries ago. It is because masters of public schools and college tutors—not all of them —by tacit connivance or by deliberate aspersion, I cannot exactly say which, have questioned and weakened the authority of Scripture in the minds of the young, that children are no longer taught to revere the Book, and to look upon it as they would otherwise look upon it, and as the apostles of our Lord and Saviour Jesus Christ looked upon it—as Paul, for example, told Timothy that he had been brought up in it from the very days of his babyhood; for that is the force of the passage read by the Chairman.

In order to correct these fundamental evils we must address ourselves, by all manner of lawful means, to maintain the authority of the Scriptures, and to the diffusion of enlightened and believing knowledge of the Word of God among all classes. So I say that the authority of Scripture as inspired truth, as the trustworthy Word of God, is one of the two *imprimis* of Apostolic Christianity.

"Christ died for our sins according to the Scriptures." It is said, in one of those audacious sophisms that do an infinity of pernicious mischief in the minds of people who know little, and, alas! think less, that ours is the religion of a man and not the religion of a book. I deny the proposition. Ours is the religion of a book which tells us of the God-man. We may not, we cannot, divide the authority of the Bible from the person of Jesus Christ. We reach Christ through the Bible; and then, again, we reach the Bible through Jesus Christ. The two stand — I may say, fall — together. You will have very little true faith in, or love for, the Lord Jesus Christ left, if you begin to finger, and nibble, and nip, and pare that written word which in the Old Testament announced his coming beforehand, and in the New Testament, in the light of his own illuminating and inspiring Spirit, interprets for all time the meaning and significance of his person and his work to the world, and to the souls of his people. Therefore, let me

ADMONISH YOU IN ALL SERIOUSNESS

and earnestness, and with a real sense of the danger which is not only threatening, but at work, to hold fast the inviolable, and indivisible unity of the two *imprimis* of St. Paul—Christ who died for our sins, and who did so die according to the Scriptures.

I pass on to say a word or two upon another subject—"The Holy Supper," and I make this remark, in the first place, upon it. It is not one of the *imprimis* of Apostolic Christianity. It is not one of those things to which Paul's mind went back when he was going to write a synopsis of the Gospel which he preached at Corinth. Christ dead, Christ buried, Christ risen, Christ seen, Christ ascended, Christ dispensing grace, reigning and ruling in mercy and power, Christ sending forth his servants and ministers, Christ to come again, Christ to change the body, Christ to be all and in all, Christ delivering up the Kingdom, so that God shall be all and in all —these are the first great matters of which Paul treated. The sacrament of the Lord's Supper, as the sacrament of baptism, is not one of the first things in Apostolic Christianity. This must be constantly and plainly set forth, in a day when the great Protestant and Prayer-Book order is being reversed, and instead of our being taught the Word and the sacraments, we are being taught the sacraments and the Word. This is making a fatal inversion of the true order, and introducing revolutionary confusion into the very constituent idea of Christianity. It is first the Word—God coming down to you, not you going up to God. It is first the Word revealing Him who cannot be known unless He is graciously pleased to make Himself known. This is the first pillar and pivot of evangelical redemptive religion.

But the ordinances of the Gospel, though not among the first things, are in my humble judgment (and speaking with all respect to those who differ from me on this united platform) among the second things in any true conception of Evangelical life and order. But I pray you observe the order. Adhere, not with a blind and bigoted tenacity, but with a deep and enlightened conviction to the authority, the primacy, the sufficiency,

THE INDISPENSABILITY, OF THE WORD.

That shall rule all things; that shall test and govern the constitution of all the other things in the Evangelical order.

After all, what is the Word of God, unless it is so to our souls; unless we can say as we open the pages of Scripture, "This is God speaking to me?" Speaking, indeed, through such and such a one—through David, or Paul, or Job, or Daniel, or John, or Moses; speaking to others besides me, and speaking directly personally, efficiently to me? Do you realise that when you read your Bible? Do not make the reading of the Word of God a perfunctory performance, a daily task. Seek to make it a realised opportunity for listening to the loving voice, not of the Church, but of the Church's God and King.

And when thou drawest near to the ordinances of God's house, learn that in them you have signs visible of the invisible order, which order is grace. For be it ever known and loudly proclaimed by the servants of God, that there are two orders, not one, in the universe. There is the order of nature, and the order of grace. The meaning and purport therefore of the visible symbols is by Christ's own appointment to testify to the realities of his world of Grace, here amidst the shadows of the world and the things which we see, and touch, and handle. When thou drawest near to the ordinances, look beyond the veil to the eternal realities, and know that the Lord is gracious, dispensing to thee and to all his people, grace in every time of need; mercy, compassion, power, health, holiness, till thou shalt see his face and need no Scripture, no sacrament, in that blissful place where there is no temple nor light of the sun nor moon, for the Lord God is the light of it, and the Lamb illumines it for ever with his blessed presence.

Bath.

We have held eleven meetings in our Guildhall. Canon Quirk presided, and gave the address on "God is Light" at the first one. Most of the evangelical ministers of our city have taken part, and addresses were given on four of the special subjects suggested by the council—two by clergymen and two by Nonconformist ministers. The attendance was fairly good. On the Friday, when prayer was for Foreign Missions, it was very good. G. E. T.

The Gospel in South America.

MR. W. C. COOK, of the Christian Alliance Mission, who has long been buried out of sight in the interior of South America, has at last been heard from, in the midst of the Indian tribes of Brazil. Leaving Goyaz in November, 1897, he journeyed to Leopoldino on the river Araguaya. The route lay through a mountainous country, where ranches were from time to time met with. At one of these the rain came through the roof, nearly filling the hammock in which the weary missionary was sleeping. He found the people anxious to receive the Word of God, and thus seed was sown all along the way.

At Leopoldino Mr. Cook met Chief Sepé and four Cherente Indians, and also the lady from Rio de Janeiro, who goes to teach in their tribe. They all welcomed him gladly, and arranged to accompany him to Santa Maria, a distance of eight hundred miles down the river. On the way, the Caraja Indians were quite friendly. It would be easy to establish a mission station among them. As regards the Cherente Indians, several monks have visited them for some years past, yet Mr. Cook was warmly received, and believes a great work can be accomplished among them.

At Santa Maria, ignorance, vice, and superstition abound, and various false reports were spread about the missionary. Here he visited a monk of great influence, who at the outset declined to discuss "religion," and called Mr. Cook a "beast," "liar," and "minister of hell," finally warning him not to sow any more seed in "his field," as if he did it might happen to him as happened to Protestants in Santa Rita, namely, "They saw the evening, but never saw the morning." The missionary's reply was, "I must obey God rather than man." Notwithstanding this opposition, the Word of God is "running," and an unusually large number of copies have been circulated.

Mr. H. S. Ridings, 31, Carson Road, Dulwich, will be happy to give further particulars of this work.

Japanese Sailors. — Miss M. McLean, 62, Coolfin Road, London, E., would be glad if readers will assist her in getting 400 book bags for Japanese men-of-war's men about to visit this country.

Young People.

"Winter."

THE winters in Palestine are not like ours. In the land of the Bible the winter is the time for rain; there is no rain in summer, but about October the winter begins with torrents of rain, and this lasts off and on until March. There is only a little frost sometimes at night, and scarcely any snow in the lowlands, though it is white and beautiful on the mountains. Because of these rains the people cannot do much in winter, and those who are rich have always special houses for summer, which are open and airy, and others for winter where they can have fires. This is mentioned in Amos iii. 15.

If you want a nice story about a king, and how he amused himself in his winter palace, read Jeremiah, ch. xxxvi. Who was it that was walking in the Temple at Jerusalem in Solomon's porch in the winter? See John x. 22. Do you remember too, that it was because the captain would try to continue his voyage in winter, that Paul and all his companions in trouble were shipwrecked (Acts xxvii.)?

The winter was scarcely over at that sad Easter time when Peter denied his loving Saviour, because it says the servants were warming themselves round the fire (John xviii. 18). Oh! it was winter in poor Peter's soul just then. And this leads me to the lesson I do so want you to learn, BE VERY CAREFUL NEVER TO LET WINTER GET INTO YOUR HEART. You know how the cold numbs your fingers and takes all the feeling out of them, and how it cures them if you let the warm sun shine on them. So if you let the coldness of the world, or distrust, or carelessness, or disobedience get into your hearts, it will soon freeze up all the love and joy and kindness that is there, and you will become numb and not feel the precious love of Jesus.

I went into a room one bright sunny morning and it was so dark and cold. Why? Because the shutters were all closed. So we unfastened the shutters and opened them wide, and in poured the beautiful bright sunshine. Dear young friends, if you feel cold and unhappy inside, perhaps you have some shutters round your hearts; shutters of sin that you have allowed to shut out all the brightness of Jesus. He is the Sun of Righteousness; open out your hearts to Him, and his warm rays will soon drive the winter out of your souls (Malachi iv. 2.).

Just one more cure for cold hearts and cold feelings—that is, WORK. People who work hard don't feel the cold. So if you would keep your heart warm and full of love to Jesus, work for Him. Oh, there is so much work to be done for Him. So many little folks this wintertime are cold and hungry, and we can each find something to do to help them. So many little hearts are cold and sad, and a smile or a kind word will warm them up. So many are sick and suffering, and even the least child can show little kindnesses. Try, dear young people, and keep winter outside your own souls, by working to warm up some one else. E. J. BANKS.

Keswick.

"Ye Serve the Lord Christ."

GLADLY would I serve Thee, Lord,
Through the coming year;
In thy service and thy Word,
Find Thee always near.

By thy Spirit guide me, Lord,
Show me what to do;
That my every act and word,
May be service true.

Let me be thy servant, Lord,
Glad to do thy will.
Make my will with thine accord,
Keep me faithful still.

A. L. L.

THIS WEEK'S BIBLE SEARCHER (No. 158).

By whom, to whom and of whom were the following spoken? Give chapter and verse. (Deut. i to v., Joshua. i to v.)

1. Dread not, neither be afraid of them.
2. He loved thy fathers.
3. Meddle not with them.
4. They be come to search out all the country.
5. Until the Lord have given your brethren rest.
6. He hath wholly followed the Lord.

[Children under *ten* any two, under *thirteen* any four.]

ANSWERS TO LAST WEEK'S SEARCHER (No 157.)

1. The marriage supper of the King's Son (St. Matt. xxii. 2-5.) The wedding feast referred to in the parable of the Ten Virgins (St. Matt. xxv. 1-12).

2. Lord, I am ready to go with thee, both into prison and to death (St. Luke xxii. 33).

3. He was ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus (Acts xxi. 13).

4. (*a*) To be ready to do every good work (Titus iii. 1); (*b*) to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (I. Peter iii. 15).

5. For Thou, Lord, art good and ready to forgive (Psalm lxxxvi. 5).

6. Ahimaaz, the son of Zadok (II. Samuel xviii. 22).

No. 157.—Correct answers received from:—

A—Zeldah Albert*, Frances*, John, and Henry Allsop.

B—Herbert H. Braddon*, Edith M. Badham*, Elizabeth Black, Ethel M. Barclay, Ella Berryman, Emily Bridgewater*, Gertrude Bush.

C—Augusta M. Clark, Millicent M. and Cicely M. Craven, Lois M. Craven*, Eleanor Chance, Rosaline Castels, Anna Chanyen, Lydia Cleary*, Oscar and Katie Cross, John Colville*, Ida C. Cole.

D—Hilda G., Elizabeth F., Constance, and G. Drayson, Ivy, Violet, and Kitty Donaldson-Selby, Phyllis Duncan.

E—Leonard N. Ewin, Muriel, Miriam, Annie*, Ruth, and Rachel M. Ecroyd.

F—Temperance* and Wm. I.* Foskett.

G—Bertie* and Clarice* Gale, Mary E.*, Alfred H., and Daisy Greenacre, Mary Gover, Kathleen and Irene Gough.

H—Elsie G. Hather, Frances Harding, Winnie and Edith Harrison, Mary* and Eric Hill, Willie Hooper.

I—Isabel and Ami Inglis.

J—Betty Jacobs*, Emily Jones, Agnes Jones.

K—Maurice Kalinsky*, Stanley, Eva*, and Max* Kalb, Alice M. Kendall.

L—Sidney, May, Edward*, and Henry* Law, Blanche Lindup, Cecilia Lichtenstein.

M—Leslie W. Mayes, Dorothy* and Elsie McMullin, Marie Meek, Florence* and Barbara* Mitchell, Mary C. Mills*, Grace*, Arthur B., and Lewis F. Morice, Mable Morris*.

N—Dora Newman, Valerie and Eleanor Noel, Amy and Maude Nottage.

P—Ethel* and Kathleen A.* Pasley, John E. Pearce, Daisy Phillips*, Mary E. Plumb*, Daisy Pym.

R—Willie Rigby*, Kate Rosenbloom*.

S—Margery Smart, Cicely Sherbrooke, Douglas Stevens, Ivy*, Muriel, and Rosetta Sherwin, Helen Seton-Karr, Frederic W. Seymour, Esther Simmons*, Betty Stocks*.

W—Florence G. and Edith G. Wallis, Greta Watson*, Edith J.* and Edward* Wheeler, Edith Whiting*, Dorothy White, Cecile*, Noel, and Phillis Wright.

FOREIGN LIST.

Nos. 138, 139, and 141. E. Selby Little (China). **Nos. 140 and 143.** Alice M. Hitchcock (Texas). E. Selby Little. **No. 144.** Alice M. Hitchcock. **No. 146.** Theodora Guinness* (Tasmania). **No. 148.** Maria H. and Cuckoo* Lister, Daisy McArthur (S. Africa). **No. 149.** Muriel G. Thomson (Jamaica), Alice M. and W. B. Henderson (Jamaica), Maria H. and Cuckoo* Lister (S. Africa). **No. 150.** Muriel G. Thomson, Launcelot M. Knight. **No. 153.** Vera and Frank Ekstrom (U.S.A.).

Personal.

I am glad to see many fresh names this week and warmly welcome all to my already large circle of "nephews" and "nieces."

G. DRAYSON.—Please give your Christian name to avoid confusion. You need not write the questions but number the answers accordingly.

MAGGIE BOGUE.—It is necessary to write out the answers as well as give the chapter and verse.

WINNIE PAGE.—Accept my deep sympathy in your loss.

MILLICENT M. CRAVEN.—I never heard whether your second certificate reached you safely.

WILLIE HOOPER.—Thank you for your letter. I am very glad you are joining the Searcher. Only give the answer to the question, and do not write out the whole verse unless it is necessary.

CYRIL HILLS.—It is necessary to get nine ordinary Bible Searchers correct before you may enter for the Quarterly Prize Competition. If you start at once you may be able to enter for the next competition at the end of March.

Children's Scripture Union—Portions for week ending January 21.

Sun., Jan. 15	*John*	iii. 1-14		Th., Jan. 19	*Luke*	i. 57-66
Mon „ 16	*Luke*	i. 1-17		Fri. „ 20	„	i. 67-80
Tu. „ 17	„	i. 18-33		Sat. „ 21	„	ii. 1-17
Wed. „ 18	„	i. 46-56				

Children's Special Service Mission.

Mr. E. Arrowsmith, Christmas Holiday Mission, *Assembly Rooms' Hall, Putney*, to Jan. 16. Mr. J. Spiers, Christmas Holiday Mission, *Christ Church Parish Hall, Ramsgate*, to Jan. 16; Mr. Hutchinson, *Assembly Rooms, Croydon*, to Jan. 16; *Wesleyan Mission Church, Victoria Park*, Jan. 18; *Grantham*, Jan. 20; *Birkenhead*, Jan. 21-30; *Greenfield*, Jan. 31; *Doncaster*, Feb. 1-2; *Wetherby*, Feb. 3; *Leeds*, Feb. 4-5; *Ashton-under-Lyne*, Feb. 6; *Stalybridge*, Feb. 7; *Heaton Moor*, Feb. 8. Mr. J. S. Tyler, *Hassocks*, Jan. 14-15; *Worthing*, Jan. 22 and 31; *Brighton*, Feb 2. Mr. W. H. Stentiford, Boys' Meetings, *Y.M.C.A., Aldersgate Street*, Jan 16-20. Mr. Hankinson, *Blackheath*, Jan. 12; *Emmer Green, near Reading*, Jan. 13; *Derby*, Feb. 2. Rev. R. Callender, *Hanslope*. Feb. 2; *Woolwich*, Feb. 4-14. Mr. Phillips Welch, *Richmond*, Jan. 28.

Slavery in Zanzibar.—The committee of the British and Foreign Anti-Slavery Society have addressed a memorial to Lord Salisbury in which they express their regret at the slow progress made in carrying out the Abolition Decree of 1897 in the islands of Zanzibar and Pemba. It is the opinion of the committee that the Decree is too much hampered by clauses imposing formalities and obstacles in the way of the slaves desiring to obtain their freedom. They further regret that the Decree is mainly administered by local native officials, in whom, being themselves slaveholders, little confidence can be placed. They urge that British officials of special experience should be appointed to watch the conduct of cases, and that the old traditional British policy of freeing slaves should be fearlessly carried out.

Waifs at Dinner.

AT Christmastide, for the past twenty-four years, Dr. Barnardo has called together at the Edinborough Castle two thousand of the dirtiest and most neglected of the children that the Metropolis can produce. Early in the year the net was thrown by skilful and practised hands, and it encircled among others tiny newspaper and match sellers and shoeblacks. It also swept in a portion of that ragged brigade that infest the slums and are the heart-break of the School Board officer. The heaviest of the haul was made up of children whose only associations of "home" cluster round the fire of a common lodging-house, or, worse still, a one or a two-roomed house.

The assembly is, indeed, a grimy multitude; where to match it it would be hard to say. The absence of a clean face or a tidy dress makes one doubt their nationality.

It would not be fair to the little folk, however, to inspect them personally until the edge of their appetite has been somewhat dulled. That this operation was generously performed it is needless to say. It is not altogether by chance that many of the willing-handed helpers are composed of healthy lads in white sailor jackets. These are Barnardo boys in the process of making, and surely their nice appearance should be sufficient to tempt any homeless boy to throw in his lot with them.

Now we may venture a personal interview. Here is a girl of fourteen, with a little three-year-old in her care. "School?" "No, I sells rabbits." Here is a row of six small morsels, who confess their home is in "Flowery-Dean" Street. A girl of thirteen owns to the third standard of education, but, poor lass, she could not be classed in any standard for cleanliness. And she is no worse than her neighbours.

There they sit, grimy and not ashamed! Well is it for England that Dr. Barnardo should gather such a mass meeting of England's shame, that it may appeal for that chance that every child should have. But there is an improvement. The meetings of a dozen years ago presented conditions that have now disappeared. The children are healthier and better clad. And the harvest of waifs is not quite so plentiful.

We may not take time to tell of the entertainment that followed. The appeal that Dr. Barnado was commissioned to make fell upon open ears. "Come to me and I will do my best for you. Let me know what you would like. To go to sea, to learn a trade, or to be trained for a farmer's life under the British flag in Canada. Come and learn of earthly care and heavenly love. Come and let me help you to make the most of your lives for this world and the next." So he spoke in firm voice and quiet tone to the listening throng; his aim to secure sons-in-love and daughters-in-love to the Christian Church, by whose gifts he has been enabled these many years to keep his doors wide open. W. M.

The Strangeways Institutions.

SUNDAY, January 1, was observed as the twenty-ninth anniversary of the Strangeways Institutions, Manchester, for Homeless, Destitute, and Suffering Children. Thousands of the poorest children have been rescued and saved since the opening of the first refuge in 1870, and the work with its eighteen branches, which provide for nearly five hundred children, is as active as at any former period. Around the Central Institution and Conference Hall, Strangeways, has grown up a number of agencies, such as "Deepening of Spiritual Life Conventions," "Missionary Days," "Prison Gate Missions," "Police Court Missions," &c.

The anniversary was observed by two special services. In the afternoon, at the Bethesda Home, the address was given by Prebendary MacDonald, Rector of Kersal. In the evening, at the Conference Hall, Strangeways, the address was by Mr. Leonard K. Shaw, hon. sec. to the institutions. The gospel was faithfully proclaimed on both occasions to crowded gatherings.

Work Among Theatrical Employees.—Mr. Wm. Forbes has visited Cardiff, and addressed meetings in the lecture-hall of the Y.W.C.A., Charles Street, on his work. Alderman R. Cory presided. After thirty years' experience, Mr. Forbes says, to the credit of the ballet girls, that he has rarely seen an actress intoxicated. A tea "to ladies of the ballet and chorus ladies," in Cardiff was attended by about twenty girls, and these teas will be carried on by ladies who are interested after the evangelist has left.

A Glasgow Campaign.

AT the last meeting of the Glasgow Free Church Presbytery Lord Overtoun, who headed a deputation from the United Evangelistic Association, indicated that the Association had thought it would be wise to take some steps, not only to mark their thankfulness to God for what He had done during the twenty-five years since the revival that followed Mr. Moody's visit in 1874, but also to inaugurate, not exactly a demonstration, but a great evangelistic campaign in the city.

Arrangements were not yet complete, but it was proposed to have an "all day meeting" on February 20, at which meeting they would consider such matters as the growth of the city, the city's needs, the work of the Association, and the possibilities of the future. The main proposal was that somewhere about October they should commence a great winter evangelistic campaign in Glasgow, to end about the month of March in the year following, thus covering the whole winter. The city would be divided into nine sections, three of the sections being worked at a time. They would begin with special meetings for children, and these would be followed by meetings for adults. The object of the deputation was to invite the Presbytery to appoint two or three of their number to act along with other Presbyteries as a special committee to forward this movement.

Dr. Ross Taylor said the Presbytery looked with no jealousy or suspicion on the work carried on by the Association. On the contrary, they welcomed their efforts, and rejoiced that they had been the means of doing so much good in the city. Every earnest man amongst them must gladly welcome any suggestion or any plan that had in it the promise of extending the Kingdom of God throughout the city.

Oxford Letter.

[By Our Own Correspondent.]

THE spiritual needs of Oxford were discussed at a meeting of clergy recently, and some plain words were spoken. The Rural Dean emphasised among other hindrances to the work of the Church in the city the excessive number of public-houses, the disregard of the Sabbath, the college servants' Sunday, and the growing separation of the richer and poorer classes.

A service for men has been commenced at St. Aldate's on Sunday afternoon. Last Sunday ninety-one men were present. Twelve or more followed the curate and Captain Shepherd from the public-house to church, all the public-houses in the district having been visited prior to the service. There is a felt need for a service of this kind, where plain talks to men can be given on subjects which lie near their hearts. A plain Gospel is preached; but an appeal is made to reason as well as to conscience. The first Sunday afternoon in the month is to be devoted to Christian evidence, when popular objections to Christian truth will be discussed.

The Y.M.C.A.

The Association at Omagh, Ireland, has engaged the services of a whole-time general secretary.

Rev. W. Hay Aitken will conduct a special mission in connection with the Bristol Y.M.C.A. from January 28 to February 13.

The new Association at Great Harwood, Lancs., has now sixty-five members. Central premises, formerly the post-office, have been secured.

The annual breakfast meeting of the Liverpool Association was held on Monday, January 2, when the treasurer, Mr. A. Guthrie, presided over a large and representative gathering.

The London Central Association has appointed M. Emile Marcault secretary of the French section, which has been successfully carried on at Exeter Hall for many years. M. Marcault will labour in the interests of young Frenchmen in London, meeting them as he is advised of their arrival here, helping them in the matters of employment and lodgings, and arranging meeting and other engagements in their behalf.

The members of the Coventry Y.M.C.A. Bible Class recently entertained one hundred poor young men to tea, the proceedings being very hearty. The Mayor and Mayoress of the city (Dr. and Mrs. Webb-Fowler) held a reception at the Guildhall on the following evening for the members and friends of the Association. Upwards of one thousand guests were present. The Mayor, in response to a vote of thanks, said he was convinced the Y.M.C.A. was doing a great and much needed work in the city. The general secretary stated that the membership was nearly six hundred.

International S.S. Lessons.

January 22.

"Christ and Nicodemus."—John iii. 1-16.

Golden Text.—"*For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*"—John iii. 16.

Nicodemus (1).

THE Pharisees were the loftiest of the Jewish sects; nearest the truth in point of belief. Paul belonged to this sect. Nicodemus was a member of the National Council, and therefore must have been well educated. He afterwards became a disciple of Jesus. (John vii., 50; xix, 39).

Nicodemus came by Night (1,2).

This was physical night. He may have been ashamed to come by day, or he may have thought this was the best time for a quiet talk with the busy Teacher.

Men usually come to Jesus in the night. When the sun of health and prosperity is shining they do not feel their need of Him, but when darkness comes on (sickness, failure, sin), they are afraid of these things and they creep under the protection of the great Friend.

Jesus is always ready to receive. "Call upon me in the day of trouble." All are glad to see us in the day of joy—God tells us to call "in the day of trouble."

We Know Thou art from God (2).

Nicodemus believed because of the miracles. This was in accord with Jewish history. They were always seeking after signs and wonders. We must exercise a larger faith. We believe because we have felt God's power and grace in our lives—comforting, strengthening, inspiring, rebuking.

The New Birth (3-7).

Every kingdom is entered into by the exercise of some faculty. We enter into the spiritual kingdom by the use of a new faculty which is born within us. The faculty is born of God; therefore it is spirit. The spiritual part of our nature comes from God, and those who possess it have everlasting life.

The Mystery of the Spirit (8).

The incoming of this Spirit we do not understand. It is like the wind, invisible and uncontrollable. No one can say by what means the Spirit of God comes to him.

What we do not comprehend, we can use: Beware of rejecting a truth or a fact because too deep for us to understand.

Illustrations:—

(1.) Men who will not believe in the existence of the Spirit, because they have never seen one.

(2.) The blind mole who refused to believe in the existence of the sun because *he* had never seen it.

Things Earthly and Things Heavenly (12).

(1.) Things earthly—things which come within the range of our experience, like the new birth. Every man knows for himself whether he is born of the Spirit of God, and others may know it by his conduct and speech.

(2.) Things heavenly—things which do not come within the range of our experience—things for which the earth provides us with no similar—such as the Love of God. We could never know of that great love had it not been revealed to us.

Believing in Him (15).

What is meant by believing in Christ? It comprises the following points, at least:—

(1.) Accepting Him as the One who is able and willing to forgive our sins.

(2.) Taking Him as our ideal who will teach us what is right under all circumstances.

(3.) Taking Him as the One who can and will supply us with the needful strength to live up to that ideal.

Belief is a daily experience, and we are brought into touch with Christ by means of prayer.

The Shoreless Ocean (16).

God's love is infinite—we are finite. Therefore we cannot expect to measure or fathom it; but we can bathe and be made clean in this ocean.

Teacher should emphasise the following points:—(1.) God loved the world in its sin. (2.) His is a love of benevolence—a desire to do us good. (3.) Christ's coming into the world was a manifestation of God's love. Because the Spirit of the Father was in the Son; and what the Son suffered, the Father suffered too.

Work in Kennington.

FOR four years a good and growing work among the masses has been carried on in Kennington, with St. James' Hall, Royal Road, as a centre. The mission has been designated the "King's Own," by way of contradistinction, we suppose, to the fact that in former days the place was, in the outcome of its evil influence, "The Devil's Own." Mr. O. L. Heatley has been the enthusiastic superintendent, and he has been well supported by a band of earnest helpers and visitors. A warm and generous friend of the work has been found in Mr. Wm. Green, of Bickley, without whose backing the mission could not have attained its present efficiency and development. It may be remembered that recently the lease of the hall in Royal Road was secured, so as to prevent its future alienation for secular purposes.

The annual meeting of the mission was held on Monday evening; the hall looked bright and inviting with its Christmas decorations still adorning the interior. A number of friends met for tea and conversation early in the evening, when Mr. and Mrs. J. H. TRITTON acted as kind hosts. Later, the meeting took place, with Mr. Tritton in the chair.

The Superintendent, Mr. Heatley, had a very encouraging tale of progress to tell about the year that has gone. He said they could praise God for homes transformed, lives changed, and souls saved. He maintained that no district of London is more spiritually destitute than Kennington, taking into consideration its dense population. A large work of family visitation is kept up, some 800 visits being paid weekly, besides those specially dealing with the young. Mr. Heatley said that during the year £500 had been expended on the work, but they could spend £1,000 a year wisely and well. He also invited the help of lady visitors with a day or half a day's leisure a week.

Mr. WILLIAM GREEN is not a treasurer of the conventional order, who simply reads out a more or less complicated array of figures from a balance sheet. He candidly told the mission folks that on the year's transaction they were in debt to him over £80, and he hoped they would at once pay up. He would not be content till those who share in the benefits of the mission contributed at least £250 a year to its funds. That is not too much to ask. He also reminded the company that on the trust account for the purchase of the hall a balance of £850 is also due to him. Meantime this charge remains without interest, and he hoped it would in due time be wiped off with the kind help of their rich friends in the City. It is a privilege to any mission work to have such a thoroughgoing friend and patient treasurer as Mr. Green.

The addresses of the evening were all pitched in a key of encouragement and hope. Pastor FULLER GOOCH said he did not think that South London, with its pressing spiritual needs, had as yet received its fair share of attention and help. He rejoiced, therefore, on the good influences that are going out from the King's Own Mission. He went on to refer to the current and increasing expectation of Revival, and gave some interesting recollections of '59, the year in which he was converted and began to work in the neighbourhood of Norwich for God and the salvation of his fellows. If we are to experience a fresh manifestation of God's power on a wide scale it must begin by a return to God on the part of Christians themselves by the power of the Holy Ghost. We must get into close touch with God if our work is to tell effectually on dark and sinful neighbourhoods such as Kennington largely is.

Some helpful words followed from Rev. R. G. FORDE, who encouraged the workers in dealing with tough cases by a semi-humorous incident in his own experience. As a military chaplain he had to visit a soldier in Brixton Prison, who was serving a term for the theft of a pair of boots. When a previous chaplain saw the man he tried to convince his visitor that he had not stolen the boots, that the boots had not been stolen at all, that it was a friend of his who stole them, and finally that the stolen articles were not boots! A letter to this effect was sent to the colonel of the regiment, and that officer replied that the stolen boots had been found on the man's feet. Mr. Forde conversed earnestly with the prisoner, but he seemed very hardened, and little hope was entertained of any change in him. However, a letter has come from him in a distant land, whither he had been drafted after release, to the effect that for a time he had gone from bad to worse with drink and gambling, but now, after being laid on a bed of sickness, God had pardoned him and saved him from all sin, and he was rejoicing in his new found Saviour.

The Chairman added some hearty words of benediction on the work and the workers. During the evening Mrs. Gibbs (so well known as Miss Ada Rose) sang two solos most sweetly and effectively. We wish all Gospel singers would imitate Mrs. Gibbs in her clear enunciation of the words that are sung. An interesting item of the programme was a "Bible Chain," in which a number of boys sitting in the gallery consecutively and without pause repeated texts of Scripture, each succeeding text having to commence with the first letter of the last word in the previous text. Mr. Heatley remarked that four years ago he could not get a single text out of these lads; now they can go on at it, and do a good bit of overtime.

Temperance Notes.

AN important Temperance Mission will be held in the Guildford, Godalming, and Woking Deaneries, from January 29 until February 6.

* * * * *

REV. JOHN THORNLEY, of Sheffield, the veteran secretary of the Free Methodist Temperance League, regards the past year as a most encouraging one in connection with his own denomination. He reports revived interest, and says that in several cases "Temperance Sunday" was followed by real temperance work which has already borne much practical fruit.

* * * * *

ALCOHOL is one of the most insidious of drugs. It soothes and lulls, not because it is giving rest and refreshment, but because it is paralysing nerve centres, and therefore the drinker is the one most unable to say whether it is doing him good or harm. It is as a rule only when much harm is done, and the mischief is irreparable, that the drinker realises what alcohol is doing for him.

* * * * *

SIR WILLIAM HARCOURT has received a letter, signed by Sir Wilfrid Lawson, on behalf of the United Kingdom Alliance, dwelling upon his services to the cause of local option, and expressing a hope that the friends of that project may benefit by his counsels and follow his lead in the fight, "which cannot be staved off much longer," against the bitter thraldom of the liquor traffic.

* * * * *

A FORTNIGHT'S Gospel temperance mission was commenced in Manchester on Saturday by Rev. L. M. Isitt, from New Zealand. Whilst expressing thankfulness for the progress which temperance principles were making in many sections of the Christian church, Mr. Isitt urged that if only the churches could be roused to a sense of the magnitude of the evil, and of the hindrances which it placed in the way of the spread of Christian work, the power of the liquor traffic could be overthrown within a short period. He quoted an assertion of Mr. Joseph Chamberlain's to the effect that strong drink was impairing the health, impoverishing the fortunes, and destroying the lives of at least one in every twenty of the inhabitants of Great Britain. This admission, said Mr. Isitt, meant that there were two million persons in this kingdom who were blighted, maimed, and injured by the drink traffic.

* * * * *

THE New Year festivities in the Highlands, appear, according to the *Northern Weekly*, to have been characterised by more pronounced marks of drunkenness, more juveniles. How and where, our contemporary asks, do the very young—say under fourteen years of age—get their drink, and why do not the magistrates of our Northern burghs "recommend," and even enforce, the closing of dram shops on New Year's Day—such as has been done with so much benefit to drink-consumer and drink-seller in Dundee, for example? Speaking on the Gothenburg system, Mr. Joseph Malins recently remarked: "Thirty-three years had passed since that system was started, and there had been a reduction in the consumption of ardent spirit, though not so large as in the preceding thirty years under rural Local Veto; and, on the other hand, there was an increase of 500 per cent. of beer drinking. Liverpool was about five times as large as Gothenburg, yet the convictions were only 4,800, as against 4,000 in Gothenburg. An the *Times* correspondent had rightly said, Gothenburg was a very drunken town.

Obituary.

R. B. SHERRING.

THERE fell asleep at Clifton, January 2, at the age of seventy-one, Mr. R. B. Sherring. He was a great friend and companion of young men, a supporter of the Y.M.C.A., a devout student of the Original Scriptures, a firm adherent of the old theology, and large-hearted in his sympathies. His public reading of the Scriptures was so remarkable for its pathos, emphasis, and reverence, that it never failed to impress. He suffered much in health in later years. He was much beloved and esteemed, and will be greatly missed.

CAPT. W. E. SMITH.

Some time ago we chronicled the retirement from the secretaryship of the Evangelisation Society of Capt. W. E. Smith, after a long term of valued service in that capacity. He has not long enjoyed his release from active public work, for we have now, with sorrow, to record his decease on Tuesday last week. He was interred at Weston-super-Mare, aged 76. The work which Capt. Smith accomplished in connection with the management of the Evangelisation Society was largely hidden from public view, but it was in many ways most valuable. He had very strong and decided views as to what the Gospel is, and as to the preaching of it. He insisted on the great fundamental points on faith being expounded on every occasion, and though the plan might sometimes be embarrassing to the preacher, it had the advantage of leaving the hearer without excuse as to the terms of salvation. Capt. Smith gave his very best to the work, and his monument will be found to-day in the acceptance given everywhere to the preachers of the Society he superintended. Before becoming hon. sec. of the Evangelisation Society, Captain Smith was Instructor of Musketry to the Royal Sherwood Foresters (Militia), and on the staff of the School of Musketry, Hythe.

REV. JAMES MORRISON.

Rev. James Morrison, senior pastor of the Free Church, Urquhart, died at his residence, Academy Street, Elgin, on Saturday week. He celebrated his ministerial jubilee four years ago, when he was in his seventy-eighth year, and had since that time resided in Elgin. The increasing infirmities of old age had confined him to the house for some considerable time, debarring him from taking any active part in public life, in which he had figured so conspicuously in the county for many long years. Mr. Morrison went direct from the parish school to the university. At the close of his studies he was chosen as missionary in the parish of Denny, in Stirlingshire, where he remained until the disruption in 1843, when he joined the Free Church. Immediately after the disruption he went north, and helped to organise the Free Church congregation at Edinkillie and Dallas. He went to Urquhart, which was then a preaching station under the Presbytery of Elgin, in August of the same year. His work was so successful that the station was sanctioned as a regular ministerial charge; and he was chosen and ordained to the pastorate of it on April 18, 1841.

Mr. Morrison took an active part in the deep religious movements with which the country and district have been favoured; and his services were much sought in connection with them, not only in Elgin and its neighbourhood, but throughout the whole country. The season of greatest blessing in his own congregation were in the years 1861 and 1874, and its character has been largely affected by them. The deep, evangelical tone of Mr. Morrison's own ministry was intensified by his contact with these religious movements. There entered into his discourses such a ripeness of experience, coupled with a ripeness of scholarship, spiritual insight, and sympathy with the inward struggles through which those who were anxious, as well as those who were striving after a higher spiritual life, passed, that they were highly prized wherever he preached at communion and other seasons. Mr. Morrison was very highly esteemed by his own congregation, both as a preacher and a pastor.

The Pastors' College Evening Classes will be resumed on Tuesday, January 17, when new students of all denominations are invited to join. These classes are free, and will be found very helpful to Christian workers and those who are thinking of entering the ministry. Particulars of the Secretary, Mr. G. HALL, Pastors' College, Temple Street, Nowington, S.E.

Evangelistic.

MR. F. Scheveira has been preaching at Havana and different towns in Cuba.

Mr. Frank L. Smith, who preached in England two or three years ago, is now holding meetings in Porto Rico, and has been greatly cheered in his work.

Mr. H. Stafford Smith, of the Evangelisation Society, who has completed his second missions at Alvediston and Stour Row, is at Broadchalke until January 22.

The Japan Gazette reports in very cordial terms the Gospel and other services held in November last by Mr. and Mrs. George C. Needham, in Yokohama.

Mr. Goudie has conducted an interesting ten days' mission in the Baptist Chapel, Stondon, near Hitchin. Every night large congregations assembled. A good work of grace has been accomplished. Many who were impressed were dealt with in the inquiry-room, and it is believed are now rejoicing in the Saviour.

Mr. Henry Varley lately concluded a visit to Paterson, N.J., during which he spoke forty times, either in Bible Reading or Gospel address. At the close of the mission he was warmly thanked by local brethren for the service he had rendered, and for the good which he had been instrumental in accomplishing.

Mr. Chas. Inglis has been preaching in Sing Sing night after night, with manifest encouragement. He is now in Chicago, and seeing much blessing in preaching in Mr. Moody's church and in the Chicago prison. He is to give Bible lectures to Mr. Moody's students for three weeks, and will afterwards leave for the Eastern States.

Rev. W. Hay Aitken is at present conducting a mission at St. John's, Highbury, where he preached to a crowded congregation last Sunday evening, his subject being the destruction of the works of the devil by the manifestation of the Son of God. St. John's is easily reached by various lines of omnibuses to Highbury Barn. The mission will be continued throughout next week.

Mr. George Nokes held a Gospel Temperance mission in Mr. Charrington's Great Assembly Hall during December. The meetings were about up to the average for the week nights; on Sundays the hall was filled. Master Percy Kahn sang with great power on Sunday nights, and the month's work was not without blessing. A very large number signed the Temperance pledge.

The fourteenth year of service at the Stratford Conference Hall has been concluded, and the workers rejoice to see so many signs of blessing. The congregations are still very large; on Sunday evenings there generally are between 1,500 and 1,800 people, and in the afternoons about 500. Mr. Butlin's young men's Bible-class is attended at present by about 150 young fellows. The work amongst young women has also greatly prospered, and their jubilee building has been much appreciated. About 130 meet together on Tuesday evenings for a Bible reading. About forty meetings are held each week.

During the past week, at the Wickhambrook Congregational Mission Chapel, Gospel services have been conducted by the pastor's wife, Mrs. A. Butcher. The interest of the people was aroused from the beginning, and good congregations assembled nightly listening to the message of God's love and salvation. At the close of the services those who felt their need of further help have remained for conversation, direction, and prayer. The workers have been not a little cheered at the spiritual good resulting. Men and women are rejoicing in their new-found joy. Parents are full of praise and thanksgiving at "what God hath wrought." A. B. B.

A mission by Rev. Henry Montgomery, Belfast, was commenced on Thursday afternoon, in the Christian Union Building, Abbey Street, Dublin. The weather proved very unfavourable, but there was a large attendance. The large hall has been lately renovated. A number of Christian workers of different denominations were present ready to help in the singing and in dealing with anxious souls at the after-meetings. At the evening meeting, Mr. Montgomery referred, in a very touching manner, to the great loss sustained in Belfast by the death of Dr. H. M. Williamson. A special feature of the service was the singing of solos by Miss Montgomery, who is gifted with a very fine voice. An after-meeting was held, when an opportunity was afforded for personal dealing with those desirous of coming to the Saviour. The meetings will be continued during the present week.

Evangelists' Engagements.

Mr. W. Monro Collings.—Jan. 8-19, Bedford; Jan. 22-Feb. 5, Croydon; Feb. 11-March 6, Feltham.

Mr. Henry Thorne.—Jan. 7-16, Spalding; Feb. 4-13, Hendon.

Mr. W. R. Lane.—Jan. 7-16, Margate; Jan. 22-30, Woolwich.

Gipsy Smith.—Jan. 7-16, Watford; Jan. 21-30, Lancaster; Feb. 4-13, Scarborough.

Mr. W. D. Dunn.—During Jan., Mizpah Hall, Glasgow.

Brothers Weaver.—Jan. 8-20, Hawick; Jan. 22-Feb. 3, Barnoldswick.

Mr. Geo. Clarke.—Jan. 15-31, Ipswich; Feb. 5-15, Clapham.

Mr. J. J. Scroggie.—Jan. 14-26, Rye Harbour and Fairlight; Jan. 29, Liphook.

Mr. E. P. Telford.—Jan. 1-12, Evesham; 15-26, Goole.

Mrs. E. L. Baeyertz.—Jan. 22-Feb. 6, Dumfries; Feb. 26-March 13, Southport.

Sergt. Pullinger.—Sunday, Jan. 15, Iron Room, Strathmore Road, Croydon.

Rev. A. T. Jones.—Jan. 12, Abertillery; 18, Risca; 22-31, Duckpool Road, Newport, Mon.

Mr. W. Luff.—Jan. 12, Mildmay Mission, King's Cross; 13, Banner Street, St. Luke's; 15, Leigh, Tonbridge; 16, Leigh; 17, Park Chapel Schoolroom, N.W.; 19, Recreation Hall, Manor Park.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sundays at 7, Messrs. Philip R. Hurditch and Alfred C. Burley. Malden Hall, Haverstock Hill, Sundays at 7; Jan. 15, Mr. P. Mallinson; 22-29, Mr. H. W. Taylor.

Items of Interest.

THE new American Ambassador to Great Britain is Mr. Joseph Choate, an eminent lawyer and orator.

Since the institution of the penny postage rate Canadian correspondence with England has more than doubled.

A recent inquest, at Wembley, near Harrow, revealed conditions of disgraceful over-crowding and immorality.

The United States have decided to preserve "an open door" for trade with all nations on equal terms in the Philippines.

According to the *Publishers' Circular*, the number of new books published last year in this country was 6,008, as compared with 6,244 in 1897.

The children's ward of the Bromley (Kent) Cottage Hospital has been endowed by Mr. J. Wheeler Bennett, of Ravensbourne, Keston, at a cost of £4,000.

A visit of exploration to Jerusalem is about to made by a body of English Freemasons, under the personal guidance of Sir Walter Besant and Sir Charles Warren.

On the occasion of New Year's Day, M. Faure, the French President, pardoned, or reduced the sentences of, 647 offenders who had been condemned by courts martial.

The leader of the Philippine insurgents has issued a proclamation declining to recognise the sovereignty of the Americans in the islands and calling for absolute independence.

The Queen has contributed £100 to the special fund now being raised to acquire the Royal Normal College for the Blind as a national institution, and thus to restore it to its former status.

In an address at Omdurman last week, Lord Cromer said that the Soudan would in future be governed by the Queen of England, and the Khedive. This virtually means a British protectorate.

Arrangements are being made at the South Foreland lighthouse and on board the South Goodwin lightship for a series of experiments in wireless telegraphy. The points of communication are about three miles apart.

A serious landslip has taken place at Airolo, near the line of the St. Gotthard Railway. A Zurich correspondent says this fall is but an episode in the slow continuous work of disintegration ever going forward in the gigantic ruin of the Alps.

A three days' Zionist Congress was held at Philippopolis last week. The delegates of all the Jewish communities in Bulgaria were present. The president mentioned that Lord Salisbury and the German Emperor sympathised with the movement.

An epidemic of severe influenza, combined with other forms of sickness, is now raging in St. Petersburg, and nearly everybody is ill. The outbreak is attributed by the *Times* correspondent to the unseasonable weather and the bad sanitation of the city.

A statement comes from St. Petersburg (says the *Daily News*) that the Russian Government purpose banishing Count Tolstoi from the country because of his sympathy with the Dukhobortsi. Such an act, says our contemporary, "would disgrace Russia in the eyes of the civilised world."

A commission of 16 members, representing all parties among Christians and Mohammedans, has been appointed to prepare a draft Constitution with regard to the Government of Crete. The Commission will possess consultative, but not administrative, functions.

Mr. Clements, veterinary surgeon to the Ameer of Afghanistan, has arrived in India, and says that the Ameer is in a bad state of health, and cannot be expected to live long. Mr. Clements states that letters of British residents in Kabul are frequently intercepted and confiscated.

Albury, in Surrey, is the Mecca of Irvingism. There is the "apostles'" chapel; there a colony of believers gathers round it; and there still lives the last survivor of the Irvingite "apostles"—Mr. Francis Valentine Woodhouse, who is now the father of the Bar as well as the last of the "apostles."

The new issue of the "Medical Directory" reveals an extraordinary decline in the number of young men who joined the medical profession in the course of last year. It contains the names of 34,994, or an increase of only 91 in comparison with 1898. In the latter year the increase was 619, in 1897 it was 958, and, in 1896, 730.

Through the financial stoppage of Pattisons, Ltd., a crisis has occurred in the whisky trade in Scotland. We are glad to note the statement in a daily paper that:—"For some time investors will consider carefully before taking shares in liquor companies. It is very probable also that there will be a fall in the value of licensed property."

A young Englishman, Mr. A. B. Lloyd, has reached home after a remarkable journey in Central Africa, including the great pigmy forest mentioned by Mr. H. M. Stanley. Mr. Lloyd had no difficulty with the natives and never fired a shot in self-defence. In an interview with a press representative he spoke of King Kasagama, of Toro, as a thoroughly reliable and indeed exemplary man. Baptised by Bishop Tucker in 1896, he has since lived a thoroughly consistent Christian life.

Requests for Prayer.

THAT the Lord may send a godly man to preach the Gospel among the Italians of Tunis, North Africa.

For blessing on Mission at Kilcadden, Co. Donegal, conducted by Mr. W. Cowden, Belfast.

For God's grace to be richly outpoured on the speakers and the people during a mission to be held by Rev. Herbert and Mrs. Wood, of Liverpool, at Shieldmuir, N.B., from January 14 to January 30.

That special meetings to be held in Broxburn, N.B., during January and February, may be much blessed.

For blessing on a fortnight's mission at Bathgate, N.B., commencing January 15, to be conducted by Mr. C. H. Judd, late of China.

For blessing on a mission to be conducted by Mr. George Clarke, at Ipswich, January 15 to 30.

For blessing on a mission to children at Walford Hall, Stoke Newington, January 15 to 22, to be conducted by Mr. C. Dudley Smith.

For abundant blessing on a four days' mission at Kingsland Mission Hall, Castle Street, Kingsland.

For blessing on efforts made to win postal employés for Christ in connection with the Postal and Telegraph Christian Association, especially during the week set apart for prayer on their behalf, January 22 to 29.

For blessing on gospel services at Walkerburn, by Mr. James Walker.

For blessing on a ten days' mission in the Congregational Church, Castleford, commencing Sunday, January 15, conducted by Miss North.

For a mission this week at Bristol conducted by Mr. William Forbes.

For a four weeks' mission conducted by Mr. W. Thomson, jun. in Caversham Road Presbyterian Church, Glasgow, commencing January 22.

Protestantism in France. — A series of lectures for the affirmation of Protestant principles have been arranged for delivery during this month and next in the Chapelle Taitbout, Rue de Provence, Paris. Great and many are the misunderstandings of the French people regarding Protestantism, and these addresses, by Pasteurs Messines, Th. Monod, and J. Pfender, also Dean Aug. Sabatier, are designed for the instruction of outsiders rather than adherents of the Reformed Church.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

WE again call attention to the Ten Weeks' Bible School which Professor W. W. White is opening this week in various centres of London. From an account on page 16 of a specimen lesson given last week, readers may form some idea of the method of instruction followed by the distinguished teacher. The School undertaking has long engaged the earnest prayer of workers in and around London, and it is to be hoped that great good will result from the lessons. Christian people who labour among the young, or who carry on mission work in quiet, unobtrusive ways, will find much assistance in the School. The design is to enable students to do more with the Book, to understand it better, and to use it with increased facility. Greater power in using the "Hammer," and more dexterity in handling the "Sword of the Spirit," may have more to do with the coming Revival than some of us dream. Let us apply ourselves to the Scriptures, and then assuredly we shall be better able to apply the Scriptures to ourselves.

New operations may bring on the Revival; assuredly the Revival will introduce new operations. That there is much to be done has been made clear in various articles in the *Homiletic Review* on "The Twentieth Century's Urgent Call." In the current issue there are notes on some obstacles to progress; and these include defective preaching, a failure to understand the law of Christian stewardship and giving, and neglect on the part of ministers to rouse the general membership of the churches to a sense of personal responsibility in the service of Christ. Another obstacle is found in the limited use of the capital invested in church property and appliances.

Here is a typical church edifice, erected at great outlay. There are three services of all kinds in it on Sunday, calling for its use for four or five hours, and reaching at most a few hundred people; the rest of the hours of Sunday are lost, and it stands closed and darkened and useless through the other six days of the week, carrying unconsciously to the hearts of the people the lesson that business is at least twelve times as important as religion. What an enormous waste and loss of the Lord's property!

Revival will set these sad facts in a new light, and supply answers to the question of how to remedy the failures which we all deplore so much.

The history of the Church since Pentecost has been a chequered record of the struggle of human institutionalism with the Divine idea. The frequent decay of religion during the Christian centuries has always followed on the usurpation by earthly priests of the function the one great High Priest in Heaven. And every fresh revival of spiritual life has been the fruit of a re-discovery of the immediate presence of the Risen Christ in the soul of the individual believer, and in the purified Church. This, and not the claim of the laity to have a share in the organisation and affairs of the Church, as Froude was ever asserting, was the pulse of the great Reformation.

This, too, was the source of power in the Puritan revival; in the great Evangelical revival at the end of the last century; in the work of Messrs. Moody and Sankey; and in the Salvation Army. This is the vital truth we should jealously guard from obscuration in these days of recrudescent Ritualism and priestcraft. In fighting this evil we are contending for that which gives the Christian faith its central significance and power.

An important question is raised by a correspondent (p. 20) as to evangelising on Sunday mornings. When earnest souls undertake such effort they are generally rebuked by someone for "neglecting the means of grace" themselves, in not attending their own place of worship. That side of duty must be considered, of course. But we have an idea that many Christians are "weak and sickly, and many sleep" for want of some active service. Why should not a group of church members take it in turns to go out two by two (or more, in proportion to their numbers) and work on the lines referred to by our correspondent? This would disarm the criticism, and stimulate the spiritual life of themselves and their church. They who would be "steadfast, immovable," must "abound in the work of the Lord."

An endeavour to reach men who go to no place of worship on Sunday morning was, as reported at the time, a feature of Mr. Leonard Weaver's tent work at Tottenham a month or two ago. Since then time has been afforded to learn of definite results. Here are some, as described by another correspondent:—

A child said: "Home is so different since father came to Christ."

A thief who stole a gold watch at one of the meetings was so touched by the message delivered that he sent a letter to Mr. Weaver stating where the watch might be found, he having placed it in a field close to the tent.

Whole families before divided are now bound closely together by the bond of Christian love.

"Hard to reach" these men may be; yet not so hard as would often appear. Who can tell the yearning of the heart for a better life that may exist under even the roughest and most unpromising exterior?

Our second correspondent adds:—

On December 27 the great gale removed the canvas roofing of the tent, and inflicted damage to the extent of about £150. It would be a tremendous pity if Mr. Weaver were hindered from carrying on his good work in other districts through lack of financial support. Those who attended the last meeting at Tottenham, although almost exclusively of the poorer classes, subscribed £40; it is the hope of us who worked in the mission that the same or even greater blessing may follow him in his future work.

The following practical advice by "J. P. G." appears in the *Magazine* of Streatham Hill Congregational Church:—

PRAY FOR THE NEXT PEW.

If you pray for the persons in the pew next to yours, you will feel a new interest in them, and this interest will find its natural and fitting expression in many kind ways. Prayer will be a secret and holy bond of union between you and them, and He who has said that if we ask it shall be given will, in answer to your prayers, send many blessings upon them. You may minister to their comfort, strength, holiness, and salvation, and make the word they hear every Sunday quick with Divine power.

"But there is no one in the next pew!" Then pray that it soon may be filled. Prayer may be the means of leading you to consider what *you* can and ought to do to fill it. Empty pews would not long be empty if those who are near them were resolved by the blessing of God to be the means of filling them.

The difficulty of securing an efficient diaconate is a source of anxiety in many a country church, where the local conditions are such as to limit the number of suitable men available for the position. A Congregational minister, Rev. E. J. Dukes, of Harrogate, boldly tackles the question in an able treatise—OUR SISTER PHŒBE. (6d. *Book Depôt, Memorial Hall, E.C.*)—in favour of the appointment of women deacons where such circumstances exist. Doubtless the idea will come as a shock to some; but prejudice seems the only valid reason against the innovation. Anyway, the suggestion deserves a fair hearing, and Mr. Dukes has dealt with it in a fair and reasonable spirit.

Rev. Stanley Rogers supplements his father's plan of half a million guineas with a very good suggestion. Supposing the money to be in hand, he would set aside a certain portion for a students' loan fund, for the use of ministerial candidates, who, on examination, prove themselves possessed of qualifications essential to a successful ministry; the amounts thus received to be paid back into the fund by instalments after they have entered the ministry and are in receipt of income. It is sometimes difficult to keep away unfit men, and at the same time to discover, encourage, and prepare such as are suitable. Godly trained men for pastors are ever one of the Church's greatest needs.

If God is "not slack concerning his promises," so also is it true that "He fainteth not, neither is weary" through precipitate action. At one time we are apt to ignore his promises because they do not hasten to fulfilment; at another, we are impatient of the speedy ripening of the Divine purposes. Neither attitude is consistent with a prayerful watching and waiting for the Lord's return. Disappointed expectations regarding "the blessed hope" rank among the most pathetic incidents in the history of the Church; but the contrary disposition—the spirit of saying "My Lord delayeth his coming"—is equally to be guarded against.

Looking back upon the great Reformation overthrow in our own land, John Bunyan regarded Giant Pope as "grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." Events soon disproved this judgment, and showed that "Giant Pope" was as active as ever; also that God was not in a hurry to bring to an end the conflict between the Gospel and Romanism. Later on, it was thought that the French Revolution would

cripple the Church of Rome, and afterwards that the abdication of Napoleon would issue in important results. But with the return of the Bourbons to France, Jesuit activity revived on the Continent, leading Robert Hall to say that all interpretations of prophecy, advanced by those who had been thought sound theologians, had been overturned by the battle of Waterloo:—"That battle and its results, appeared to me to put back the clock of the world six degrees."

In view of past disappointments, we do well to remember that there is an ebb and a flow in the development of events; but seasons of peace and quiet, no less than times of war and commotion, lead up to the consummation set forth in the sure word of prophecy. Let us wait God's time, neither going before through impatience nor lagging behind through indifference.

The extraordinary attitude taken up by the *Church Times* towards the Free Church Catechism as a signal proof of the substantial agreement of the Evangelical Churches on the vital doctrines of the Christian faith, suggests that Sacerdotalism has a curiously blinding effect on the vision of its followers. It has always been a stock argument among Romanists that Protestantism is hopelessly divided against itself. A more evident proof that, whatever may have been the case in the past, the lines of separation are fading in regard to essential matters, and that as regards the rest Christian people can agree to differ, has been afforded by the unanimous adoption of this Catechism by the leaders of the four chief denominations. And yet the *Church Times* finds on the whole that further proof has been adduced of the divisive nature of dissent!

"They that go down to the sea in ships, that do business in great waters," deserve, in these days of gales and storms, the especial sympathy and prayers of God's people. Who can measure the anxiety and nervous strain of captain and crew to bring even a freight ship safe to harbour, to say nothing of what it must be when hundreds of lives as well as a cargo are at stake? Pray also for the wives and mothers and children who are filled with fear for days and sometimes weeks at a time.

Ever and anon arise to the surface of public notice the dangers that underlie professional engagements for English girls abroad. Mr. Burrow, of the Theatrical Mission (Macready House, Henrietta Street, W.C.), has cases before him at the present moment of respectable girls being trapped by false representation into engagements, the nature of which they had not dreamed of. The Mission is in a unique position for rendering aid, and may assuredly look to the Christian public for support.

The Anti-Vivisection Societies are preparing for an active campaign during the present year, and will endeavour to get a Bill introduced into Parliament, which, if it passes, will greatly reduce the horrors of vivisection. We invite the sympathy of our readers in the cause of mercy, for the hope of getting the Bill through Parliament depends largely on the amount of pressure that constituents can put upon individual members of the House of Commons.

The decline of discipline in family life is an unquestionable feature of this generation. The pervading apathy towards religion and social welfare among working men may be traced largely to this lack of home influence and education. Recent investigations in the East End have brought out the most discouraging results as to the moral and spiritual condition of the people. It is difficult to suggest a remedy; indeed, apart from a revival of spiritual life, it seems impossible to bring any influence to bear on those most to blame for the present condition of things. The old home ideal is the direct fruit of the Gospel; cause and effect thus react on each other, and till the fountain is cleansed the stream will be tainted. This is a subject for all preachers and speakers at mission halls and P.S.A.'s to deal with—it would be difficult to suggest one more pressing or important.

The case of a woman who was condemned to death last week by Mr. Justice Darling for the murder of her sister in a bout of drunken frenzy, opens up a terrible vision of the squalor and depravity that co-exist with our boasted civilisation. The true lesson is the hopelessness of raising the morals of the abjectly poor while the means of drink are so plentifully and invitingly spread before them at every street corner. This wretched woman had previously suffered almost countless convictions for drunkenness, had herself been wounded about twenty times in various "rows," and had suffered legal punishment several times for savage assaults. And at the root of it all was the one plea of *drink*, which she described as the only escape of the poor from their miseries. Here is a confession which should nerve every temperance reformer to renewed zeal. Till *that* enemy is overcome, reformatories, refuges, and every form of educational effort are terribly handicapped in their struggle against vice.

At Marylebone Police Court recently, Mr. Plowden disregarded the offence of some juvenile gamblers, and sympathised with their endeavour to while away what he termed "the dulness of Sundays." On another occasion a working man, charged with being drunk and disorderly, urged, in mitigation of the offence, that for the last fourteen months he had been a teetotaler. Then came the following sapient dictum from the magistrate:—

> And you found it monotonous? I am not surprised. I quite understand your desire for a change after fourteen months of total abstinence. Now you have tried the wisdom of both cravings. You know what it is to be painfully sober, and what it is to be very drunk. You are acquiring experience as you go on. Take my advice, and do not drink too much. Try everything, but moderately.

Considering the agreement of nearly all judges and magistrates as to the evils of the drink curse, the advice was most reprehensible. Apart from this, self-restraint and moral dignity become the judgment seat, but ill-advised attempts at humour bring a sure entail of contempt.

The "policy of pin-pricks," as the attitude of the French Goverment towards this country has been termed, is one that is not unfrequently followed nearer home, and has lessons that many households would do well to learn. The irritable tempers, quick resentments, morbid sensitiveness, and tiny but perpetual acts of provocation that are sometimes shown towards one another by those who have to live together are a most fruitful source of unhappiness in home-life. Between nations, the result is to breed an attitude of constant suspicion and deepening alienation; in the family hatred and all uncharitableness flow from such causes.

Nations whose territories touch and whose interests clash, need to pay special attention to the courtesies of diplomacy, and to respect each other's feelings with jealous care. Those whose life is spent under one roof, and who are joined by the closest ties, should cultivate a large and generous mood of toleration and mutual regard. Was it not against such an evil the Apostle was pleading in the words, "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you" (Ephes. iv. 32)?

The panoramic changes through which the Dreyfus case passes from week to week is a strange proof of the deep-seated malady that afflicts France. The forces of justice and injustice are locked in a death-grip, and now one, now the other seems to be winning. The situation is an eloquent commentary on the decadance of every public institution, and the poisoning of public opinion, under the influence of the combined evils of priestcraft and militarism. Here is a warning written in lines of fire across a continent, to which it would be well for Britain herself to give due heed.

A thoughtful Frenchman recently said that what France wants is ten thousand Protestants. The same reflection is suggested by an article in *El Cristiano*, a Protestant weekly in Madrid, which presents a most depressing picture of the condition of that unhappy land. The people are divided into two extreme parties — that of Romish fanaticism and that of religious negation. Immoral literature flourishes. There is no real religion, no fear of God, and morality is at a low ebb. A Spanish archbishop recently said in the Senate that what Spain wants is the "bread and leaves of the Catechism." This is the food on which Spain has been fed for centuries. A change to the strong meat of the Gospel, an open Bible, the preaching of its simple saving truths to the common people is the real need of the country. But this is exactly what the ecclesiastical party will not give to it; and so Spain is steadily going down hill, her greatness a memory, her future a blank.

The terrible cost of maintaining an army is sometimes best seen in the light of one fact. Thus in Vienna, where the aged Emperor is building himself an immense palace, costing millions of money, there are 60,000 soldiers living an idle life, while women have to rise long before dawn, mix the mortar for the palace, and carry it up in heavy tubs on their heads, to be ready for the masons. It has an inevitably degrading effect upon the toilers, and upon everyone; for perhaps the saddest thing is as the *Woman's Signal* says:—

> No one in Vienna sees anything incongruous in all this, or realises that these women are building a monument to mediævalism.

Mixing and carrying mortar is only one of the burdensome labours given to women who ought to be in their homes, and who would be there if the men were not turned into fighting machines; there is digging in the streets, and there is hauling great loads in the streets on waggons to which women and dogs are harnessed.

The Design of Christ's Death.

By Rev. J. CULROSS, D.D.

THE New Testament writers, especially the Apostle Paul, present a very definite view of Christ's purpose in dying, and attribute an efficacy to his blood, which gives an offence to many. Hence the watchword of many in these days, *Not Paul but Christ.* The apostolic age is represented as comparatively dim, and we do not need, it is said, to accept the word of the servant when we can get the teaching of the Master Himself.

Reading the evangelic narrative we find that Jesus spoke of giving his life a ransom, and had authority to do so, and in these words He says in the most impressive and solemn manner that remission of sins is due to his death. The words were spoken on the night of the betrayal. The disciples are gathered in the upper room with Jesus in the midst to eat the Passover. He had already told them that He was to be delivered up into the hands of men to be crucified. As the feast proceeded, He took bread, blessed, break it, and gave to them saying, "This is my body which is given for you." Then with fresh thanksgiving, He took the cup, bidding them all drink, and explaining, "This is my blood of the (new) covenant." "This cup is the new covenant in my blood, shed for you;" "shed for many for the remission of sins." The Revised Version translates even more definitely, "shed *unto* the remission of sins"; the word "unto" pointing out both the purpose and the actually-achieved result. We are told that the writings of Paul "reek with the blood theology;" what shall be said of these words of Jesus, and of the memorial feast of the Christian Church?

No criticism has been able to dislodge the words from the evangelic record, and no translations can diminish their weight.

Without attempting to exhibit the full meaning contained in them, which was held in reserve till the coming of the Holy Spirit, I would ask attention to the following considerations:—Jesus is about to lay down his life on the cross; just as He was led by the Spirit into the wilderness to be tempted of the devil, so now, through the same eternal Spirit, He goes to Calvary to shed his blood, obedient to his Father's gracious will, even unto death. He speaks of his death as if it were already accomplished and his blood were already poured forth. There is something that differentiates his death from a common death—it is *for others.* "My body," He says, "is given *for you.*" Even if this expression stood alone, it could not mean I give up my life in your behalf to save you from the fury of the Jews; as, a few hours later, He said to the band that came to take Him, "If ye seek Me, let these go their way." This would be to impoverish the words, and to render the sacred ordinance of the Supper meaningless to all except the Twelve. But the words do not stand alone. Solemnly He adds, "My blood is shed for the remission of sins"—words which declare the atoning purpose contemplated in his death—viz., in the pardon of sinners and the putting away of sin. This, indeed, is not the end of ends. Pardon is the first, but it is only one of the blessed results contemplated. These results are more than can be "reckoned up in order," but it leads in the train of "things that accompany salvation."

Good men may differ when they try to explain how it is that the death of Christ brings in pardon—in other words, when they theorise concerning the Atonement; but every attempted explanation must carry in it at least these three things: first, we are sinners; second, we do not gain forgiveness by merit or action of our own; third, forgiveness is due to the shed blood of Christ. If we fail in our explanation, and cannot clear all mysteries in the subject, it is enough to say, "Well, God sees through the case, and we trust Him for pardon through the shed blood of Jesus Christ."

No explanation can be true which represents God as an omnipotent Being who was in a rage, and required blood to appease Him and turn away his wrath and induce Him to love men. The Atonement is to be traced back to the love of God as its origin: "God so loved the world that He gave." Men must not represent God as an omnipotent Moloch.

This truth must be sacredly guarded in our hearts—Christ has earned pardon for us by his death. Some men are willing to accept Jesus as a heaven-sent and inspired teacher—the purest and loftiest Moralist who ever lived, but not as the suffering Son of God, who once, and once for all, suffered for sins that He might bring us to God. The Cross is the offence; they object to be saved in such a way; "let Him come down from the cross, and we will believe in Him."

Thoughts for Parents.

REASONABLE OBEDIENCE.

"IF ye be willing and obedient ye shall eat the good of the land."—Isaiah i. 19.

Take time and trouble to explain the "why" and "wherefore" of discipline, and thus seek to make your children fellow-workers with yourself in the formation of their own characters. Boys and girls are eminently reasonable beings and resent arbitrary commands.

Do not judge your child's conduct from the standpoint of your own. Endeavour to see through his eyes and with his experience, before you judge him. If you tell a child constantly that he is "naughty," it is but reasonable to believe that he will live up to his reputation.

Let there be no suspicion of antagonism between yourself and your children, beware of being "enemy-friend;" use your reason, if you would gain obedience.

1. When you give a command, see that it is obeyed.
2. Do not give several at once, or continually pester the child with "do this" or "don't do that." The chronic "don't" of the parent brings the chronic "won't" of the child.
3. Do not command what you cannot enforce.
4. Do not bully your children into submission.
5. When once a thing is forbidden, keep your word.

Frances S. Hallowes.

Centenary of the C.M.S. — Ladies and gentlemen are required for the special choirs which will lead the singing at the various meetings in the Royal Albert Hall, Exeter Hall, and Queen's Hall during the Centenary week in London, April 10-14. Those willing to help, will please send in names and addresses, stating what part they sing (soprano, contralto, tenor, or bass), to the central secretary, or Rev. A. Armitage, C.M. House, Salisbury Square.

Englishwomen in Egypt.—Mr. Bucher, the English chaplain at Cairo, writing to the *Times*, advises Englishwomen who see advertisements asking for governesses and *dames de compagnie* not to accept such situations without first communicating with some one who can give information as to the character of those who ask for such services. In several cases attempts have been made to wreck the life, and even where a promise of marriage is made, by the facile system of Moslem divorce the husband can at any moment free himself, leaving the woman practically unprovided for, but still in the eyes of the law of her own country a wedded wife. Where a woman has no acquaintance of her own on the spot to whom she can apply for information, Mr. Bucher advises her to address herself to one of the British chaplains in Egypt.

Week of Prayer at Mildmay.

IT is probably well known that at Mildmay the injunction "To the Jew first" is taken very literally. For many years this principle has so far affected the arrangements of the Week of Prayer, as formulated by the Evangelical Alliance, as to absorb the whole of the first day of united prayer in the interests of Israel. After this the programme follows in the order arranged.

The proceedings of the first day will be fully reported in *Trusting and Toiling.* One thought, however, given by Rev. H. B. Macartney was so unique as to compel special notice here. Alluding to the certainty of prayer for Israel's restoration being answered, he invited attention to Isaiah lxii. 6-7: "Ye that are the Lord's remembrancers, keep not silence and give Him no rest till He establish, till He make Jerusalem a praise in the earth." With reference to the date of this prophecy, B.C. 698, which, added to 1898, gives nearly 2,600 years, he showed this to be the oldest prayer union for Israel in the world, and felt assured that God would not set aside the prayers of so many years.

On the morning of Tuesday, Dr. Barlow showed how the prophet Daniel, understanding by the writings of Jeremiah that the seventy years captivity were certainly about to close, commenced to pray most earnestly for the fulfilment of that which was certain! Reason says: "If a thing is going to be, why should I pray?" Faith says:—"Because God has promised a thing I will

LOSE NO TIME IN PRAYING FOR IT."

On the subject of nations and their rulers, Rev. P. Carmichael took a most statesmanlike view, reproving the slipshod criticism passed upon rulers and governors, by irresponsible persons, ignorant of the facts and issues which guide rulers in their decisions, reprobating the judgments passed upon them by such people. He insisted that instead of this light and ignorant criticism, there should be substituted the prayer that all things may be ordered and settled for the establishment of peace and righteousness.

On the Thursday most helpful meetings were held in connection with prayer for families and schools. Mr. R. C. Morgan in the evening meeting read from Eph. v. 22, vi. 9, and remarked that, in order to see rightly the relationship of the family, we must see the relationship of Christ to the Church, for this is the basis of true relationship between husband and wife, and parents and children.

Much prayer for Egypt and the Soudan was made on the Friday morning, and the chairman, General Brownlow, greatly deplored the decision of the authorities to forbid the commencement of the Church Missionary Society Medical Mission simultaneously with the erection of the Memorial College at Khartoum. From his experience and knowledge of the Mohammedans of India and of the frontier, he showed that the ignoring of the Bible was not merely a religious, but a political mistake. He showed how Mohammedans only comprehend two sects outside Mohammedanism—the Roman Catholic, and other similar religions, which they consider to be rank idolatry. All other Christians who make no point of their religion—who by their lives and conduct say plainly it does not matter, it is of no importance—they call, Kaffirs, or infidels. There is nothing a Mohammedan respects so much as the courage of a man's conviction. He *can* understand and admire a true Christian, but he scorns a mere professor.

On Friday evening, Rev. George Soltau gave a telling address on the only remedy the Church can apply to the crying evils and ignorance of heathenism. Quoting Rev. Handley Moule's striking translation of Romans viii. 19: "For the longing outlook of creation is expecting the unveiling of the Son of God," he pointed out the evolution of image-making in a descending climax. Man, in his habits and life can never rise beyond his conception of God—hence his degradation! By this idolatry, man is blindly thwarting God's purpose—for God intended in the fulness of time to introduce his "image of the invisible God" (Col. i. 15; 2 Cor. iv. 4), that He might be the firstborn among many brethren (Rom. viii. 29)—one new man, renewed in knowledge after the image of Him that created him (Col. iv. 10)—where Christ is all, and in all. And instead of the idols of silver and gold, the work of men's hands (Ps. cxv.), which have eyes and see not, mouths and speak not, hands and handle not, feet and walk not, what is really needed is, that the heathen should see true Christians—the eyes, the mouth, the hands, the feet, &c., of the living Christ.

J. F. Morton.

Revival:

What it is, and How it can be Obtained.

By Rev. E. D. SOLOMON.

"O Lord revive thy work."—Habakkuk iii. 2.

GOD is always ready to revive his work in any heart, in any church, and in any place.

Why, then, is his work so imperfectly done by us? Why are we so languid in it? Such questions can only be answered to our own shame and confusion of face. Hindrances delaying revival are *never to be found on the Divine side*, but always on the human side. God's challenge ever is, "Prove Me now herewith (*i.e.*, by rectifying what is wrong) if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

There are *conditions* of religious revival, and we must comply with them if the revival is to come. The unwillingness is never in God, but always in us. We are never straitened in Him, but invariably in ourselves. "We have not because we ask not, or because we ask amiss;" that is to say, because we do not comply with the condition, or conditions, conjoined with the very promises we plead.

I. *In order to have a revival of religion the nature and need of it must be very distinctly realised by us.*

If I were to go to some of the members of our churches and say, "Do you not need a revival?" there would be an immediate reply in the affirmative. Yet, perchance, their thoughts would be principally fixed on so-called revival meetings, many of which are arranged for and held without any very appreciable results, certainly without any known conversions. I believe in missions and evangelistic services, yea, I strongly recommend them to all our churches; but we must distinguish between them and the earnest, united prayers of the Church for personal spiritual quickening, and for the real conversion of the ungodly.

A committee can arrange for special services, but it takes mighty faith and prayer and earnest work to secure a revival in fulness of power and blessing.

REVIVAL NEVER COMES MECHANICALLY.

Behind the special services there must be the throbbing, agonising prayer of some heart, or hearts, for God's Spirit to move on other spirits, making them more spiritually alive and strong and active, changing a dead Church into a living one, so that we who were cold and careless before, are made to die unto sin, and to live unto God. And to have the inevitable results of a real revival, there must be mighty faith and prayer for the Spirit in his convincing and converting power to fall on all sinners who hear the Word.

When in any community, and by whatever agency you have great spiritual results, the piritual quickening and consecration of believers, and sinners made new creatures in Christ Jesus—not patched up, not pushed along into the fellowship of the Church, almost against their will, but changed, inwardly transformed—then and there you have revival, and the fruits, the blessed results of revival; but any other things that are secondary to these are the result, the product, not of the Spirit of God, but of mechanical means, of "got up" meetings, which can be manufactured at will.

When we use the words of the prophet, "O Lord, revive thy work!" let our ideas be clear and definite; for, before we can have real revival, its need must be felt by us, and it must be felt by us individually before we can be individually quickened to a completer consecration. The realisation of that need is itself a quickening, is itself a revival in its initial form. God creates that sense of need in the heart of one man or woman, or in the hearts of a few men and women, that through them He may awaken it in many, and so bring spiritual quickening to the entire Church and salvation to many outside her communion.

Revival in its primary meaning, therefore relates to ourselves who are the members of the Church of Christ, but who have grown cold or lukewarm to his cause. It is the renewal, the reviving of the life of the living, but whose life is so feeble that it looks just like death, and so we speak of the owners of that life as being dead. Revival is health to the unhealthy. It is the inflow of vigour and strength into the weakly. It is increased life and power—"life more abundantly."

A professing Christian may be a wretchedly poor specimen of Christianity—

A WALKING GHOST

—and yet be unaware of his deplorable condition. He may, while professing to be a follower of Jesus, and while attending the ordinances of the Church, have his attention so engrossed with the things that are material as to allow his religion to become nothing but a piece of formalism. Or he may so concern himself about the inconsistencies and shortcomings of others as to forget his own; and while thinking and dilating on the general lukewarmness of the Church, without even thinking of the poverty and worldliness of his own heart and life, he may say, "We need reviving." Or he may use the words in his poor formal prayer, "O Lord, revive thy work!"

Revival *will never come in that way:* never come as the result of that man's efforts and prayers. He must first of all *be concerned about himself* before he can do anything to promote a revival. He must awake to his own infinite need; he must face his own sins and shortcomings, and wrestle in prayer with God to deliver him from them; he must stir himself up to take hold on God for himself, for the consecration of his own life to God, and in the interests of his own salvation, before he can effectually intercede for others.

Therefore I have no hesitation in saying that it is one man or woman, or a few men and women, who are profoundly impressed with their own need of a closer walk with God, of the need of their own hearts, and who personally consecrate themselves to God, who cannot rest until they get nearer to Him, and who are prepared to give up everything that hinders their sweet communion with Him—it is these men and women who are at the root of all the religious revivals in our churches and communities.

Therefore, let us not think so much of the collective life of this Church or that with which we may be in fellowship as of our own personal life, if we would help to promote a revival. Let us institute

A SEARCHING SELF-EXAMINATION,

and earnestly ask God to search us and try us, and see if there be any wicked way in us, and lead us in the way everlasting. Let us set our secret sins in the light of our countenance, as God sets them in the light of his. Let each of us ask himself, "Am I always going to live at this poor dying rate? Am I always going to be content with the form without the power, with the semblance without the reality, with the profession without the life? This indifference to my own spiritual condition—am I never going to get rid of it? This incubus of worldliness that is killing my better life, and that makes 'the joy of the Lord' impossible to me—am I never going to shake it off? This Mammonism that is taking the place of God—am I always going to offer sacrifice at its shrine, and that sacrifice, myself? This covetousness that is eating into my soul like a canker — is it going to curse me for ever? Am I never going to give to my God the cheerful, faithful service that is his due, the whole-hearted consecration that He asks, and which I know I ought even enthusiastically to give?"

Out of such searching self-examination would come to every one of us an utterable sense of our own need of Divine quickening and uplifting, compelling us to cry, "Lord! I have lived for self and pleasure and worldly gain; help me to live for Thee! I have been most concerned about my own temporal interests; help me to seek first the interests of thy kingdom! Deliver me from all that displeases thee! and bring all my life into perfect harmony with thy most holy will. "O Lord, revive Thy work in this cold heart of mine, that I may let my light so shine that others, seeing my good works, may be led to glorify Thee!"

When this is true of us; when we draw close to God, consecrating our lives to Him, He will at once lay on our hearts the burden of souls. Then we shall not merely desire accessions to our particular church, but conversions! We shall pray for and expect nothing less, and we shall be *content with nothing less!* We shall begin to ask such questions as these: "Has the Gospel lost its power? Is not Jesus still mighty to save? Is not the Holy Spirit promised to them that ask? Cannot He subdue the most obdurate will, and bend the stiffest neck and break the hardest heart, and immediately confirm the preached Word with signs following? I repeat, when we are ourselves revived, when we give ourselves fully to the Lord, we shall expect and be content with nothing less than the constant ingathering of souls, and, therefore, shall pray much and do all we can to lead our fellow men to Christ.

(To be concluded.)

Testimony to Israel.

IN the January number of *The Scattered Nation* Mr. David Baron writes:—"During the past years I have been labouring under a great strain, and often in much physical weakness. This has been especially the case since September last, after an attack of pleurisy, and now I have been warned by the doctors that I must take a long rest or run the risk of breaking down completely. My orders are to go abroad for three months, and if the Lord will we shall probably leave home about the middle of January.

"Thank God for the rainbow of promise even in this cloud. First, I am assured by the physicians that by God's blessing the long rest will enable me to serve the Lord Jesus with greater vigour in the future. I hope also to be allowed to do a little literary work, which it has been long in my heart to accomplish, and which I feel, with the Lord's blessing, may be of some use to the Church. Thank God, the mission work itself will in no wise suffer by my temporary absence. Apart from my able brother, Mr. Schönberger, there will be three or four other devoted missionary brethren engaged in the work at our London centre.

"I take it as an especial token for good in connection with this matter that the Lord is sending us as a substitute during my absence Pastor A. Venetianer, the 'Reformed Church' pastor of Uj Sove in Hungary. This dear brother, whose father and brother are Rabbis in office, was led to the knowledge of Christ about twenty years ago, having been instructed in the faith and led to the Saviour by Mr. Schönberger when in Prague. He is a very gifted man, and one of the most powerful preachers of the Gospel in Hungary. We should be thankful if you will join us in the prayer, that in giving up his pastoral work for the time and coming to London, he may come in the fulness of the blessing of the Gospel of Christ.

"I need not say what an encouragement it would be to us if, early in the New Year, the hearts of God's people were stirred to send help sufficient for the many and growing needs of the mission in the immediate future, both at home and abroad. I have only to add that letters will be forwarded, and the correspondence attended to as usual. Our annual meeting for praise and prayer, which is usually held in February, will this year be held in April."

The Scattered Nation also contains a résumé of the work of the mission during the past year. Copies (price 3d.) may be had of Messrs. Morgan and Scott, or of Mr. Baron, 23, Boscastle Road, N.W.

Effort in Bolivia.

IN Bolivia, the Romanist priests are a principal obstacle to missionary effort, but there are other difficulties. There is no railway to or in the country. The access to it is over the most rugged and elevated mountain passes. It is a land of grand heights and of vast mineral wealth, in gold and silver mines, including those of Potosi. Yet it is low indeed in the religious and moral scale; and poor indeed in reference to Gospel privations.

Two members of the Society of Friends from Iowa, in America, have recently undertaken the task of endeavouring to introduce a pure Gospel into Bolivia. They have been sent out by an evangelistic band of students of the Friends' "Penn College" in Iowa, U.S.A. Some of these young men are contributing towards the expenses of the mission by the labour of their hands. The prayers of other Christians are desired on behalf of this mission.

Day by Day.

SUNDAY, Jan. 22.

Leviticus i.

THIS book begins with the sweet savour offerings, probably because we begin from the God-ward side, and have to consider what gives God supreme pleasure. It is surely right also that the Burnt Offering, which represents entire consecration, should stand as the frontispiece of this book, and introduce the rest. Whatever services we offer to God, their fitness and acceptableness must be in proportion to the devotion of those who bring them.

The work of our Lord, which is presented from so many standpoints in these varied offerings, emanated from his entire devotion to his Father's will, summed up and expressed as it was in the words, "Lo I come to do thy will, O God!" Further, in the fire which consumed the entire offering, and made it of a sweet savour to God, learn how severe was the pain He endured, when He gave Himself up to the death for us all, "Christ gave Himself up for us an offering and a sacrifice to God for an odour of a sweet smell."

MONDAY, Jan. 23.

Leviticus ii.

The Meat Offering might consist of flour, baken cakes, or the ears of the new harvest; but, whatever its nature, there was fellowship and communion between Jehovah and the priest.

No doubt in its deepest sense the meat offering is an emblem of the human life and character of Jesus considered in its human aspects. The fineness of the flour bespeaks the evenness and nobility of his temper and spirit; the oil reminds us of the Holy Spirit by whom He was so copiously anointed; the frankincense of the grace and beauty of his character; the fire through which the offering passed, in the second and third aspects of it, as baken cakes or parched ears, tells of the nobility of his demeanour in death, which extracted the admiration even of Pilate. There was no leaven of corruption or yeasty ferment, no honey of mawkish sentiment; but the salt of strong, pure, evil-arresting devotion to the Father's will.

Would that these characteristics were true of us—were evident in our conversation and demeanour!

TUESDAY, Jan. 24.

Leviticus iii.

This is another of the sweet savour offerings. Like the rest, it does not deal with the sacrificial and propitiatory aspects of our Saviour's work, but with the beauty of his character, the entireness of his devotion, and the joy which the manner of his life and death gave to the heart of God.

In the previous chapter we dealt with the Meat Offering, which refers rather to the characteristic qualities of our Saviour's character, as the perfect servant, holy, harmless, undefiled, and separate from sinners, who spake as man never spake, wrought deeds of matchless mercy, and bore Himself as King of men. But in the present chapter, the Peace Offering calls on us to review the spirit in which He died; when reviled He reviled not again; blasphemed, buffeted, and falsely accused, He threatened not, but endured the cross, despising the shame, with unexampled patience and fortitude.

There was fellowship between God and the worshipper in the former offering, and there is similar fellowship here. But there is more than that. We may so feed on the spirit of our Saviour's death, its patience, courage, meekness, gladness, and surrender, that those fair characteristics shall be repeated in ourselves whenever we are called to pass through suffering, rejection, misunderstanding, or any other kind of pain.

WEDNESDAY, Jan. 25.

Leviticus iv.

Now we come to the Sin Offerings. This chapter deals with those for such as had sinned unwittingly. The character of these sins is brought out more clearly in Num. xv. 30, where they are contrasted with high-handed sins, with which men blasphemed the Lord, and despised his Word. The same distinction appears in the words of the Psalmist: "Cleanse Thou me from *hidden* faults; keep back thy servant also from *presumptuous* sins." The sins into which we may be betrayed by sudden impulse, rather than those of premeditation and calculation, are included in these unwitting sins. They are what the Apostle John calls, "sins not unto death."

It is impossible to do more than notice one or two salient points. Thus, for instance, that the anointed priest was required to offer a bullock for his sin; but a ruler only a goat, and one of the common people, being poor, might bring a lamb. It would be hardly possible to suggest more clearly the gravity of the sin of those who have better opportunities of knowing God's will, and are not exposed to the temptations that assail men whose calling summons them into the world. Judging by the value of the sacrifice, the sin of a priest was equivalent to that of the whole people (compare verses 3 and 14).

In the cases of priest and people, the blood was brought in to be sprinkled seven times before the vail, in the presence of the Lord; whilst the rest of the blood, as in the other cases, was poured out at the base of the altar. This latter act denotes the objective work of atonement wrought on Calvary for man; but the former represents the application of the blood on our special behoof in the presence of God.

THURSDAY, Jan. 26.

Leviticus v.

We may know sin generally; but it is good to particularise, especially when we examine ourselves in God's presence, or confess our sins. It is sinful to gloze over our knowledge that a man is swearing falsely, for by so doing we make ourselves participators in his wrong against another. We may contract defilement by our contact with impure books, scenes, or people. It is very rare that we can be touched by any of these without being defiled, even though we resist temptation.

There may be guilt on us by reason of things in which either we have not done right, or have condoned and permitted wrong, or have been betrayed by passion. In all such cases there are certain inevitable steps to be taken before we can be as we were or enjoy God's smile.

We must confess (*v.* 5) certainly to God; and, where needful, to our fellow man. We must make restitution (*v.* 16). Notice that it is not enough to give the bare value of the damage we have caused; we must add something by way of reparation for loss of interest. We must bring our guilt offering (*v.* 6). In other words, we must mention before God the atoning work of Jesus. We must yield ourselves again to God (*v.* 10). Part of the sacrifice was burnt to represent the renewed consecration of the whole nature of the forgiven man to God.

FRIDAY, Jan. 27.

Leviticus vi.

The Trespass Offering touches another range of sins—those in which a man may fail in a matter of honesty and fidelity towards his fellow man. He may have committed a theft, or gotten goods by oppression, or purloined a deposit, or failed to restore property he may have found. In any of these cases he would need to make restitution, because he had defrauded his fellow, and bring a guilt-offering for an atonement, because he had offended against the government of the great God and King of Israel.

Then follow a number of additional rubrics concerning the details of the various offerings with which we have been dealing. Notice, for instance, that it is enjoined twice that *the fire should be kept burning on the altar*. It was never to go out. God had lit it with his own hand, and man was carefully to nourish and maintain it. Whenever God has kindled a holy flame in your heart be sure to feed and nourish it with holy and reverent solicitude.

Next, notice that only holy men might eat of the sacred bread. Aaron and his sons are specially designated. Whosoever touched these viands must be holy. Let us see to it that we are living pure and unworldly lives, so that we may be able to take of the Heavenly Bread without sacrilege or desecration. "Let a man examine himself, and so let him eat. . . ."

Also, let it be remarked that only holy men might touch these offerings (*v.* 27). There must be some among us who will give themselves to the study of sin, the analysis of its various kinds, and the consideration of Christ's precious atoning work; but this cannot be done without peril, and those who are called to this special work must be specially fitted for it.

SATURDAY, Jan. 28.

Leviticus vii.

One of the many points which may arrest us in this chapter is the great care God took of the priests, who offered the various sacrifices.

Of the guilt-offering, we are told that every male among the priests should eat thereof in a holy place, because it was most holy (*v.* 6). For the sin of the guilt-offering, there was only one law, the priest that made the atonement should have it (*v.* 7). The meal-offering, mingled with oil or dry, was also his (*v.* 10). The priest was to have a portion of the peace-offering (*v.* 15). The breast and shoulder are specially mentioned as pertaining to the priest, the one representing *Love*, the other strength (*v.* 31). The closing verses of the chapter are very emphatic as to the dues of Aaron and his sons to all generations (*v.* 36).

We need to lay all this to heart, because conveying very necessary cautions. Those among us who are specially called to holy service for others must not neglect themselves. The nourishment of their own spiritual life must not be neglected. It is of prime importance that we should feed our own souls, whilst preparing for the feeding of others. Before we utter God's message we should extract comfort and quickening from it.

Glimpses of Romanism.

2.—The Priests' True Position in Italy.

By Rev. A. ROBERTSON, D.D., Venice.

In my last paper I spoke of the Pope's position in Italy, and of the difficulty English people have of realising what that truly is. To do so, they must reverse all their ideas regarding him, picturing him, not as a prince invested with royal dignity and power, but as a slave abjectly obedient to the worst class of men that tread this earth—the Jesuits. The same delusion has to be got over by English people in regard to Italian priests. In popular imagination they are supposed to be drawn from a respectable class in society, that they are educated, that they are the moral and spiritual teachers of the people, whose confidence and respect they possess. Nothing could be further from the truth. They are, indeed, exactly the reverse.

In the first place they are drawn from the lowest of the low. Nothing offends a boy more than to ask him if he is going to be a priest. If such a question is put to a group of school lads there is a general shrug of the shoulders, and, in contemptuous tones, the words are heard, "Not one of us." No father who respects himself will give his son to the priesthood.

I remember a widower with a large number of children once asked me to take one of his boys and put him into a Protestant institute. I said, "Why, there is the Papal Seminary, put him there, and make a priest of him. The Church will be glad enough to get hold of him." "Yes," he said; "but I want my boy to follow a respectable calling." What class of boys, then, does the Papal Church get? Well, they get paupers. When I last went through a Papal college, I asked the professor who conducted me, "Now how many of these boys are really studying for the priesthood?" His answer was "Sixteen" (there might have been sixty or seventy in the place), and he added of his own accord,

"AND THEY ARE SIXTEEN PAUPERS."

The Church also obtains for the priesthood the sons of drunkards and criminals, whom it buys occasionally at so much the head.

Of course, boys drawn even from these lowest grades might be educated and made worthy of respect; but they are not educated, and any instruction they receive is altogether in what is false and erroneous, and it is often positively immoral in its tendency. Men who had been trained in Papal Schools have told me that when they escaped from them they had to unlearn all they had learned. But some things they could not unlearn, for, under the cloak of religion and under the pretence of guarding them against evil and making them holy, all kinds of evil and impurities were instilled into their minds.

I could give many illustrations of this, but I must content myself with saying that the priests reverse the apostolic injunction, and whatsoever things are untrue, dishonest, unjust, impure, unlovely, of evil report, without virtue and without praiseworthiness, they think and speak of such things. The Papal Church does not wish its priests to be educated nor specially good. I have known a candidate for the priesthood disqualified because, to use the words of the examining canon, "He carried too much of the Gospel!" Count Campello has often said to me, "There is only one crime a priest can commit—that is, to think for himself."

When I was walking near Arrone, in Umbria, with an Italian evangelist, a priest passed us on a black horse, when a boy, sitting on a low wall, cried out, "*Un prete del diavolo*" (a priest of the devil). I asked what the boy meant. The priest, I was told, was such a source of corruption in a certain village that the men rose against him. The Church then had to take action, and it is only on such occasions that it does. No matter how notoriously wicked the priest is, unless the people complain, he is let alone. Its action in this case was simply to give give the priest a fresh field for the continuance of his wicked ways. The fact is, the priests have no resources, and they easily, almost invariably, slide into corruption. "Wine, women, and the lottery," as a late canon of St. Peter's told me, "are their only occupation."

Of course, nobody knows as they do the hollowness of all their priestly claims, and how the whole papal system is a huge deception. In Italy, too, owing to the political situation, they must be the sworn enemies of the king and country. They must fight, or make a show of fighting, for the temporal power, and they must do all they can to foster discontent, and stir up rebellion.

One need not, therefore, be surprised that the priest is

THE MOST DESPISED MAN

in Italy; emphatically "there are none so poor as do him reverence." Priests are not admitted into society. When I was staying with friends in a provincial town near Milan, I remarked that we had met at our host's house everybody except a priest; the answer was, "Oh, nobody receives a priest! Anyone doing so would fall in public estimation; it would be considered not only unpatriotic but immoral." Young priests feel this keenly. Some young men in Venice, about to be licensed as priests, said to a friend of mine, "When we go about Venice, we feel as if everybody was scowling at us and despised us. We cannot stand it; and so when we are drawn for the army, as we expect soon to be, not one of us will go back to the Church."

I need not say, in closing, that priests are not the moral and spiritual teachers of the nation. When they were privileged to come into contact with the people they were their demoralisers. Now they are outside social life altogether, and the opportunity of working mischief has been taken from them. This is good for them, and, as a member of the House of Deputies said, when addressing his constituents, "The Church of Rome is purer than it once was, not because it is growing any better, but because the strong arm of the law checks the villainy of the priests. If the priesthood in Italy were not augmented by foreign priests the profession would gradually die out. The Italian priest would disappear, like the savage, before the march of education and Christianity. But the sad fact is that other nations, and more especially England and Ireland, send constantly fresh recruits to swell their ranks, and to aid them in retarding Italian progress. Travellers often remark to me on the number of young priests they see in Rome, but when I ask what language did they utter, the answer comes, "Oh, they all seemed to talk English." England is the great civiliser of the world. What a pity it is that English Roman Catholics should give their sons and give their money to foster in Italy a system that is, and has ever been in the history of mankind, a system of iniquity!

Islington Clerical Meeting.

The Lord's Supper.

THERE was an unusually large attendance at the Islington Clerical Meeting, which was held on Tuesday, last week. Rev. Prebendary Barlow, D.D., presided, and the subject of conference was "The Teaching of the Church of England respecting the Lord's Supper, or Holy Communion." In some opening words the Chairman pointed out that the appeal was first to the Prayer Book and Articles of the Church, and the writings of the Reformers and the testimony of the earliest (and purest) ages of Christianity, but above and beyond them all to the witness of Holy Scripture, whose authority alone could be recognised as final.

The first set address was delivered by Rev. Prebendary Wace, D.D., who answered the question, "Why the Sacrament of the Lord's Supper was Ordained?" The institution and its terms were examined and outlined in a sense loyal to Holy Scripture, and the reply to the question was, "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." Dr. Wace added: The two parts of the remembrance have been, by the Saviour's own words and action, indissolubly combined, and to put them assunder is at once

A GRIEVOUS WRONG

to Him, and a grievous injury to ourselves. Rev. W. H. Griffith Thomas conducted an inquiry as to the object, reason, and purpose of the Supper. Ecclesiastical expressions and Scripture statements were scrutinised; and in regard to the Prayer Book, the remark was made, by way of reminder, that it dates from the sixteenth century—from a period known as the Reformation! It was forcibly shown that the Supper is not a commemorative sacrifice, but the commemoration of a sacrifice; on this point the Prayer Book follows the Zwinglian view, the Swiss and English Reformers being at one on the subject. Dr. C. H. H. Wright, in a few words, maintained that while Christ was present with his people, He was not in the consecrated bread and wine used at the service.

Dr. Handley Moule spoke of "The Benefits whereof we are Partakers thereby," giving, first, the voice of the Church, and then the voice of Scripture. His conclusions were admirably expressed: The body and blood, as set before the believer's inner eye in the Supper, are the Lord's Body and the Lord's Blood *as in death*. It is the

FEAST OF THE COVENANT—

the covenant of a settled and abiding and continuous remission. It unites us spiritually, in a deeper faith, to the Lord, developing in us his indwelling, refreshing our souls, and binding us to one other. The presence is special in purpose and not in mode. "Neither Scripture, nor the Liturgy, nor the Articles, nor reverent reasons require in the least any mystery of *an abnormal Presence* attached to, connected with, the sacred elements. Rev. A. E. Barnes-Lawrence, in the course of a pointed address, said the sacrifice is past, but its efficacy endures. A real sacrifice it is, and our feast upon it is real and true—not upon the bread and wine, which are mere passing shadows, but on Him crucified, of whom this food is the appointed sign and sacrament.

"The Manner and the Means of Reception" was dealt with by Canon Girdlestone whose admirable paper, as given in last week's *Record*, presents in a postscript a useful list of important books and treatises on the subject. He said: "The body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper. But they are (as Article xxviii. says) given, taken, and received only after a heavenly and spiritual manner; *given*, not by man, but by God through the objective

ACTION OF HIS SPIRIT,

who presents Christ crucified in all his blessed reality to our spirit; *taken*, not by man's hand, but by faith (for we are specially invited to draw

near with faith and take this holy Sacrament to our comfort); *eaten*, not with the mouth, but by faith. "Feed on Him in your heart by faith." Rev. Dr. Henry Gee gave a contemporary exposition of the clauses in Article xxviii., making apposite quotations from the writings of the Reformers and from standard works.

The fourth and last branch of the subject was opened by Rev. T. W. Drury on "What is required of them who come to the Lord's Supper?" This paper was of solid worth, and thoughtful in the indication of means of preparation and heads of self-examination. The two great duties resting upon communicants were set forth as follows: 1. Towards God we must have (*a*) repentance, (*b*) faith, (*c*) thanksgiving. 2. towards men we must have charity. These conditions involve the whole duty of man. We cannot worthily receive unless we draw near with present repentance for all sin, a heart wholly turned to God, and a will surrendered to universal obedience. Hence

THIS SINGLE DUTY

is the cement and bond of all duties. The Dean of Norwich followed, saying in the course of his vigorous speech:—Holy Communion is, with the single exception of the bread and the wine, entirely spiritual. From beginning to end it is a spiritual service, whereby spiritual life is strengthened and refreshed—not originated; we come to the Lord Jesus *for* life, but we come to the Sacrament *with* life.

After a few sound words by Canon Christopher, a general review of the day's proceedings was given by Rev. A. R. Buckland. Summarising the lessons to be drawn from the papers, he said:—"First of all, I think we may gather this: that the doctrines of the Prayer Book in this matter are to be understood in their natural sense. In the next place, I think we may infer that the doctrine of the Church in this matter is fully supported by Holy Scripture, especially by the words of institution. Furthermore, that they are sufficiently witnessed to by the ancient Fathers. And, yet again, that they represent not only an actual outcome of the work of the Reformers, but also the spirit in which the Reformers did their work." In conclusion, the speaker observed that it is the duty of Evangelical Churchmen to fight for the faith manfully but with charity.

Protestant Outlook.

THE Brighton correspondent of the *Church Review* states that in the parish of St. Bartholomew alone 700 confessions were heard before Christmas, and that 10,000 are heard in the parish in the year.

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In a letter to the *Times*, Mr. Martin J. Sutton says: "Whether we like it or not, just as it is the duty of every teetotal elector to insist that the licensed public-house he never enters is properly conducted, so it is the duty and right of every Nonconformist voter to see that his representative in Parliament insists on the Church while established remaining true to the Prayer Book settlement."

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Great interest is already being manifested in the meeting to be held at the Albert Hall. Mr. S. Campbell Cory has arranged with the Great Western Railway for a special train to London on the 31st inst., and he hopes to bring from 200 to 300 good Protestants from Cardiff. Rev. Henry Sharpe is arranging for a number of omnibus parties from Hampstead. The Protestant public must clearly understand that there will be absolutely no admission to the hall without a ticket. Within a few days of the advertisements of the demonstration appearing, over 3,000 tickets were applied for. This indicates that the meeting is likely to be a great success.

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A meeting under the auspices of the National Protestant League was held last week at Manchester. Representatives were present from the North-Western and Midland counties, and Mr. Austin Taylor, of Liverpool, presided. The meeting approved the text of a Bill, drafted by the Laymen's League, to be promoted in Parliament, for the purpose of better enforcing discipline in the Church; and with a view of securing Parliamentary support for the Bill an organisation was formed, to be called the Northern Protestant Electoral Council for the Suppression of Lawlessness in the National Church, in connection with which committees will work in every constituency, to assist in the formation of a sound public opinion, and otherwise to push the Bill adopted by the meeting.

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From all appearances we may believe that the Ritualists will stand firm and go on with their Romanising teaching and practices. This will be in harmony with their policy from the beginning; they have never gone back a step. Mr. Walsh's book bears painful testimony to the fact that at every fresh and more flagrant departure from Protestantism there has been an outcry against the guilty priests and their conduct; the offenders, however, have persisted in their offences, the storm has died down, and things have become worse. Signs of the same immovable temper abound on every hand. The suggestion of Sir Edward Clarke that the Bishop's veto should be removed from the Public Worship Regulation Act of 1874, is met by the *Church Times* with a threat to assail his seat at Plymouth, and with their defiance.

Not the bogey of Disendowment, nor the fear of deprivation, nor the risk of letting in a Liberal Government, nor any sort of scare will ever frighten them into acquiescence in the government of the Church by Parliament.

This attitude will serve the truth very well, provided it is met with as firm an attitude on the part of Protestants.

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The trenchant letters of Sir William Harcourt to the *Times* are being issued in handy booklet form by *Mr. C. J. Thynne, 6, Great Queen Street, W.C.*, with the title "The Crisis in the Church." (6d.) The second and enlarged edition comprises nine letters. Other recent issues of value in the Protestant controversy include:—"What does the Church of England say about the real presence and adoration?" by Rev. Werner H. K. Soames, M.A., a reply to part of the recent charge of the Archbishop of Canterbury. The pages combine careful research with sound reasoning. (6d. net. *Elliot Stock.*) "Considerations regarding the Bishop of Salisbury's recent letter to his clergy, chiefly on the subjects of 'Eucharist,' and 'Confession,'" by Rev. P. V. M. Filleul, M.A. (3d. *Stock*), a deliverance deserving careful study. "Remarks upon the letters of the Bishop of Salisbury," by Rev. George Ensor, M.A. (6d. *Partridge*), in which certain ecclesiastical delusions are exposed and answered. "The Church and its Ministry," by H. Hill (3d. *Stock*), is also a useful pamphlet, timely in appearance. "The Papal University Question" reproduces from the newspapers important letters and articles on the Romish claim in Ireland and other topics of present-day interest. (4s. per 100. *Protestant Evangelical Mission, 5, Racquet Court, Fleet-st.*)

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An influentially attended meeting of Churchmen, convened by the National Protestant Church Union, was held on Wednesday last week at the Church House, Westminster, "to consider the present crisis in the Church of England." The great hall, which accommodates 1,500 persons, was entirely filled, and 500 letters had been received from gentlemen who regretted absence. Viscount Midleton presided, and remarked upon the serious and highly objectionable nature of the disloyalty and disobedience now being shown by a section of the clergy. Rev. Prebendary Webb-Peploe read a memorial which it was intended to present to the Queen, which had already, he said, been signed by fifteen peers of the realm and a large number of members of Parliament. The prayer of the petitioners is that Her Majesty would take such measures as in her wisdom might be required to preserve this nation from the reimposition of the sacerdotal yoke which was cast aside in the sixteenth century. Among the speakers were Lord Kinnaird, Dr. Handley Moule, Mr. J. W. Mellor, M.P., Canon McCormick, Sir John Kennaway, Mr. T. A. Garfit, and Mr. F. A. Channing, M.P. Mr. Mellor held that liberty of conscience was at stake in the present crisis. He claimed the right to have the church service administered to him according to law. Years ago he was driven out of his church because of the doctrines and practices there, and he knew of many similar cases.

St. Giles' Christian Mission.—The workers of this mission have collected £60 towards the holiday home, orphanage, and convalescent home in connection with the work. All the workers are very poor.

The Peace Crusade.

IN a communication to the *Leeds Mercury* Mr. W. T. Stead writes:—"The crusade prospers bravely. The echo of the word which has been uttered in London in favour of an international movement in favour of peace has gone round the world. It has produced immediate and excellent results in the places where, of all others, it was most needful to make its influence felt, viz., in the governments of Russia and of England. The great meeting at St. James' Hall and the strong expressions of sympathy from influential leaders of English opinion have done much to encourage the Emperor of Russia in his resolve to persevere in his philanthropic designs. From the first time the Peace Rescript was issued, opinion in Russia has been divided, very much as it is here. The Emperor's initiative was hailed in some quarters with enthusiasm; in others was regarded as Utopian and impracticable.

"The long delay which took place in the despatch of Lord Salisbury's answer to the Rescript gave the party of reaction a great chance; and the preparations for war carried on in England, in view of the Fashoda difficulty, tended in the same direction. The hopes of the party of progress, with the Czar at its head, sank steadily, until at last they were so discouraged as to contemplate getting out of an impossible position by the expedient of reducing the Conference to a mere confabulation of the Ambassadors at St. Petersburg. It is not difficult to imagine with what joy, therefore, the proclamation of the Crusade in England has been received in Russia. It has been as a sudden outburst of light in a very dark place, and the Russians, who are keenly sensitive to the movement of opinion on the Continent, note with surprise and delight that the action of England has already produced a sensible effect upon the Press of Europe. If the English initiative is followed throughout the country, no one can predict how far-reaching may be its beneficent results.

"To quote even a tithe of the letters which have been received at the offices of the Crusade would fill many columns. Men and women of all parties and of all creeds have vied with one another in expressing their sympathy, and in urging the necessity of a truly international movement. The clergy are throwing themselves into the Crusade with an enthusiasm which promises to be contagious."

Mr. Stead's new weekly paper, *War Against War*, shows a very widespread feeling of sympathy among leading men at home and abroad with the object of the Czar's Rescript. It is stated that the Peace Conference, which was fixed for March, will not now be held till May. The Pope will not be invited, as the Italian Government will not participate if the Papal Court is represented.

The Y.M.C.A.

THE Archbishop of Cape Town, opening a sale of work in aid of the extension of the Y.M.C.A. buildings, said he was glad to show his sympathy with the great and good work the institution was doing. It deserved the widest and most liberal support of Cape Town, for it had the moral, spiritual, physical, and intellectual interest of the young men of the city most closely at heart.

Mr. E. H. Thomas is leaving Bristol, where he has done much useful Y.M.C.A. work, to undertake the secretaryship of the Penzance Association.

The Wolverhampton Y.M.C.A. has just given a dinner to over 100 inmates of the common lodging-houses of the town.

The Putney Association has launched a building scheme, and has already received promises amounting to £600. A large meeting is to be held next month to bring the scheme to the notice of the public. A new building is also being acquired by the Woolwich Y.M.C.A.

The Darwen (Lancs.) Y.M.C.A., which has been in existence only since May last, has already 420 members, and has just issued a most attractive syllabus, containing a great variety of engagements.

Bible Society of Scotland.—During 1898 the Bible Society of Scotland has issued 920,893 Scriptures, the largest circulation ever effected in one year, and 118,000 more than in 1897. Lord Overtoun has accepted nomination as president of the society for the ensuing three years.

School of Bible Study.

AT length, Professor Wilbert W. White, whose work as a Bible teacher is well known in America and India, has opened his Ten Weeks' School for Bible Study in London. As the list given in our last week's issue shows, the course of ten lectures will be delivered in several centres. The syllabus gives particulars of five outline studies on separate books of theBible, and the same number of inductive studies on one book. Professor White needs no introduction to those who are conversant with Christian effort beyond our own shores; for the benefit of others it is enough to say that he is a graduate in Arts, Philosophy, and Divinity of Yale, and for some time was professor of Hebrew and Old Testament Literature in Xenia Theological Seminary, Ohio. He comes among us by invitation of the Y.M.C.A., the British College Christian Union, and the Y.W.C.A. Lord Kinnaird is president of the School, regarding which communications may be addressed to Miss L. Meager, assistant secretary S.B.S., 26, George Street, Hanover Square, W. To meet general conveniences the lectures will be

DELIVERED AT DIFFERENT PLACES

on the various days of the week—every Tuesday at King's Hall, Holborn (5.30 p.m.), and Kensington Town Hall (8.30); Wednesdays, at Morley Hall, 26, George Street, W. (12 noon and 3 p.m.); Thursdays, at Hampstead Conservatoire (4.30), and Mildmay Park Conference Hall (8 p.m.); Fridays, at Eccleston Hall, S.W. (3.30), and the Polytechnic, Regent Street (8.30); and on Saturdays at the Y.M.C.A., 186, Aldersgate Street, men only (3 p.m.). On Wednesday last week a reception was held at Exeter Hall, to meet Dr. White and the members of the local committees of the Bible School. There was a goodly gathering, and after prayer by Canon Girdlestone, introductory words were spoken by Lord Kinnaird and Mr. J. H. Tritton. Dr. White followed with an address on the Epistle to the Romans, after which there was a season of prayer, in the course of which the deep importance of the work was recognised, and the Divine blessing earnestly invoked.

Taken as a sample of what is to follow, Professor White's address raised high expectations; there was only time to deal with the first half of the Epistle, but by the use of crayon and canvas, the subject was very strikingly illustrated, so that

THE EYE HELPED THE EAR

to take in the instruction given. Professor White leaves others to talk *about* the Book; he aims at disclosing its actual contents and enabling the mind to detect and retain them. Seeing that most of the books of the Bible are so brief that they can be read through within half an hour, there is little excuse for anything less by way of study than occasional perusal of a complete book without interruption, and the recording of the impressions received in a word or sentence. If we do this with books, we should also do it with chapters, alike as to what they are in themselves, their relation to one another, and their teaching on great subjects common to Holy Scripture as a whole.

Along these lines, Professor White led his audience. Having made clear the grand theme of the epistle, as "God's Way of Saving People," he gave an outline treatment, showing as regards the way of salvation—its Necessity (i. 18—iii. 20); its Method (iii. 21—iv. 25); and its Results—God-ward, self-ward, Jew-ward, neighbour-ward and State-ward (v. 1—xvi. 27). The argument being laid bare, and the course of thought plainly indicated, it was pleasant to run through the chapters, to

ASCERTAIN THE SUBSTANCE,

and associate the same with a single word. This led to such results as the following:—Chap. I.—Introduction (1-17), condition of the Gentile world inexcusable (18-22): Gentile. Chap. II.—Principles by which God judges; the Jews, too, according to these, are inexcusable: Jew. Chap. III.—The whole world is guilty; justification is by faith; God's righteousness is made available; boasting is excluded: Faith. Chap. IV.—Abraham is no exception to this, but rather the great illustration of it; David, by experience, testifies to the same: Abraham. Chap. V.—Results of faith; excess of effects of Grace over sin; parallel between the representative Adam and the redeeming Christ: Adam. Chapter VI.—Results of faith respecting conduct; illustration from death, burial, and resurrection, also from slavery; Resurrection. Chapter VII.—Illustration from marriage (1-6); the function of law is to *reveal* and not to *relieve* (7-25): Law, Chapter VIII.—Position of the justified; the Holy Spirit does what the Law cannot do: Spirit. The next three chapters give the solution of the problem of Jewish unbelief, the catchwords suggested being, Election, Free Grace, Olive Tree. Next comes Living Sacrifice (xii.), Love Fulfilling (xiii.), Meat (xiv.), Spain (xv.), and Phœbe (xvi.).

From these particulars, readers will gather that the study was inductive on the safest lines, and consisted in

DEVELOPING A METHOD

which cannot but yield gratifying results to those who follow it with diligence. Professor White has help for those who are disposed to help themselves; and with the scaffolding which he presents they may build at leisure as a result of independent study. Those who witnessed the elaboration of the lesson on Romans came away from Wednesday's meeting with a sense of having greatly profited, and a conviction that important facts had been implanted in the mind—facts to be called into the service of the Gospel in days to come. While calculated to assist all students, the Bible School will do much to equip Christian workers, and prepare them to use the written Word. Therefore, it is the prayerful hope of those who have organised the School that many will avail themselves of the advantages which it affords.

Eternal Life.

IF the whole be more than the part,
Then the spirit is more than the clay,
And she does not fall to the dart
When she spreads her wings to the day.

If good be greater than ill,
As life is greater than death,
"Our Father" must work his will
And give to the righteous breath.

If life is more than to be,
Then God must give of his best;
And the sons of faith shall see,
And the daughters of love shall rest.

If God be the Most High God,
There are heights that his children may climb,
For they follow the path He trod
When He rose from the plains of time.

There life shall be fuller, and love more sweet,
And the day shall know no night,
For the saved and the Saviour at last shall meet
And walk in the City of Light.

Howard T. N. Ussher.

Evil-Speaking.

IN a recent letter Rev. Walter Bradbury says:—"Much hindrance in the Lord's work is occasioned by the evil tongue. So many never wait to hear the other side; a judge and jury must hear both sides. One day a lady asked me if I had heard a certain scandal about an evangelist. I replied at once, "I don't believe it." If this action were always taken until both sides were heard, what a world of evil would be avoided! It did me no harm to suspend my judgment, and would be infinite comfort to one falsely accused, and to gentle timid ones who have no spirit to defend themselves."

"The longer I live," said the famous Charles Simeon, "the more I feel the importance of the following rules."

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely obliged to.
3. Never to drink in the spirit of evil reports.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe that if the other side were heard, a very different account would be given of the matter.

To all the accusations brought against Christ, He made no reply. "I held my tongue, and spake nothing. I kept silence."

Tibetan Pioneer Mission.—Mr. J. Collier, formerly a soldier in India, and now on the Indian Reserve, has gone to Yatong in connection with the above mission.

International S.S. Lessons.

January 29.

"Christ at Jacob's Well."—John iv. 5-15.

Golden Text.—"*Whosoever drinketh of the water that I shall give him shall never thirst.*"—John iv. 14.

THE Pharisees had tried to bring Jesus into collision with John the Baptist, and this made it needful for Jesus to leave Judæa and go into Galilee (1). This, doubtless, as well as the journey, made Him weary, so that at eventide, while the disciples had gone to buy meat, He rested on the well.

Learn:—

(1.) Rest is needful for us as for our Master. There are times when God says to us, "Your strength is to sit still."

(2.) We may be tired *in* our work though not *of* it. Don't confuse the two.

(3.) Christ was yet ready for wayside ministries. Some of our best opportunities of pleasing God come in the usual course of life's way. Wait not for the great occasion. "Do the work that's nearest."

By the Wells of Life (6).

Jesus is by all the wells of life—wealth, poverty, success, failure, health and sickness—and He tries to teach us that the thing we see and feel is only a glass through which we may look at God and learn about Him. Blessed are they who can

See in every hedgerow
Marks of angels' feet.

The water of Jacob's well still tells of the living water which quenches the spirit's thirst.

The Unlikely Disciples.

Christ was always picking up unlikely people and transforming their characters (*e.g.*, all the disciples, Zaccheus, &c.). He always changed them. This woman first called him Jew, (9), and then Sir, Prophet, Christ.

Christ saw in these people what no one else saw. So the fishermen of Galilee and woman of Samaria are known the wide world over, because Christ revealed the bad and the good that was in them; The former to cleanse it, the latter to develop it.

Jews and Samaritans (9).

"The Jews have no dealings with the Samaritans." (See 2 Kings xvii. 24-41.) Their mixed origin led the Jews to despise them, as also the fact that they were in part the descendants of the inveterate enemy of Israel.

Christ showed how he regarded the Samaritans by his treatment of this woman, and also by his parable of the Good Samaritan.

Christian charity should make us love all—in the sense that we must despise none, look for the best in all, and do good to all.

The Water of Life (10-14).

The water in Jacob's well is a symbol of all the waters which young people drink, trying to quench their spiritual thirst—knowledge, pleasure, ambition.

Illustrations:—

Pleasure. Lord Byron who tried every fount, yet said on his 30th birthday,

"My days are in the yellow leaf.
The flowers, the fruits of life are gone,
The worm, the canker, and the grief
Are mine alone."

Ambition. Cardinal Wolsey, who fought for place and power, yet in the end said, "Had I but served my God with half the zeal I have served my king, He would not have left me in my old age, naked to mine enemies."

The Woman Misunderstood (15).

The woman says:—"Give me this water that I thirst not; it will save me the trouble of coming here to draw." Like many more she thought of physical water and a physical thirst. Christ at once brings her to look in upon her own spiritual weakness and sin by pointing to the wrong of her life. This is always the way He brings men to see their spiritual need and to feel their spiritual thirst.

We know that money and ambition and pleasure can neither forgive our sins or make us good. This drives us to seek the help of One who never fails. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God."

A Live Pastor and People.

Rev. H. W. SMITH, LANCASTER.

THE Free Churches of the ancient town of Lancaster provide an interesting part of its history. Under the shadow of the grim old castle is one of the quaintest, most delightful of Friends' Meeting Houses, full of memories of George Fox and the heroic age of Quakerism. In the High Street, among tall grey-stone houses, with green gardens in dignified retirement behind high walls, stands—four-square and sturdy—the original Independent Chapel. Some of its members even yet speak of the long way their grandfathers and mothers had to go to worship under the Five Mile Act before this building was allowed to take its modest but determined stand behind its straight row of sheltering trees.

Its daughter-church was formed in 1873 to celebrate the centenary of Congregationalism in Lancaster, and recently kept its "silver wedding." The twenty-five years of its life are of encouragement and interest to all who sympathise with God's work, especially connected with Nonconformity. The church-roll began with twenty-two names; it has now 420. The first church was an old dwelling-house adapted, now enlarged and used as a Sunday-school. The cellars underneath it are said to have been George Fox's hiding-place in the old troublous days. They have since held many casks of a less honourable freight, when Lancaster trafficked in the West Indies with rum as well as slaves.

The present handsome church was built in 1879, and is now to be enlarged and improved, to suit the enlarged work. Two at least of the founders of the church, Mr. Robert Mansergh and Mr. Edward Johnson, are still helpers of its work, and so is Mr. E. B. Dawson, whose family have been one of the pillars of the Congregational Church in Lancaster from the very first.

Rev. Adam Scott, now of Southport, was the first pastor, and was succeeded in 1884 by Rev. Henry Smith, whose portrait we give. Some people call him "a political parson," and it is true that he believes a minister retains the rights and duties of a citizen, with the added duty of stirring up his people to serve God in the Town Council and at the ballot box, as well as in the church; but he does not give his flock politics instead of the Gospel. "Jesus Christ and Him crucified" is his theme, with the "righteousness, temperance, and judgment to come," which are included in the true preaching of Christ.

His outspoken defence of right, and denunciation of wrong, and his large-hearted willingness to forward God's work outside as well as inside his own denomination, have made Mr. Smith a power for good in Lancaster. The whole town seems to claim him, and nods and smiles as he passes through its streets. His own people know that in him they have a friend and pastor as well as a preacher, and his genial presence and hearty hand-shake are ever welcome.

Many and vigorous agencies show that the Centenary Church is very much alive. The Sunday-school, with 550 scholars; children's Sunday evening mission of 600, and an active Christian Endeavour, are in addition to large attendances at the regular services and at the Lord's Supper. The mothers' meeting of more than 100 is presided over by Mrs. Smith's mother, Mrs. Bliss, a sweet and saintly old lady, whose presence is a constant benediction.

Perhaps the pastor's favourite child is the P.S.A. Brotherhood, started in 1893 to try and bring in the crowds of working-men who, in Lancaster as elsewhere, stream through the streets and in and out of the public-houses every Sunday. The Centenary church is filled with some 800 of these men each Sunday afternoon; some have joined the church and become active workers among their fellows. They recognise in their brotherly president, Mr. Smith, a parson who is also a man, and they willingly follow his lead. There are various kinds of P.S.A., but this is one which keeps to its aim, "to exalt Christ and ennoble the lives of the people." Among the extensions in immediate prospect is a Working Men's Institute arising from the P.S.A., for which a building is to be put up close to the chapel.

The Centenary Church is just now sharing in a wave of blessing granted to the town during united mission services arranged by the Free Church council. One member of the P.S.A. brotherhood set himself to bring one unconverted workmate each night of the mission, and each night his prayerful effort was rewarded by seeing his friend come to Christ as well as to the mission. Such a spirit in members and pastor will surely receive from on high the blessing which makes a successful church.



From Photograph by Mr. Jno. Davis, Lancaster.

Villa Helvetia, Mentone.—The twenty-fourth annual report of this Home of rest for ladies says:—"The ladies who have been with us approached our ideal as to the class for whom the Home was originally opened. Hardly any of them were so ill as to give cause for real anxiety; they were able to enjoy to the full the beautiful climate, and to be constantly out of doors. They responded to the care taken of them, and have returned to their homes, some quite cured, others in a fair way towards recovery." All letters should be sent to Miss Dudgeon, Les Grottes, Mentone, Alpes Maritimes, France. The invalids are received on payment of £1 per week. The Home is closed during the summer months, and open *from the 1st of November to the 1st of May.* Application for admission should be made during the summer.

On the Brink of the River.

By Sir J. WILLIAM DAWSON.

AT the age of seventy-eight, and resting on the bank of the River of Death, I may perhaps venture to send a few encouraging words to younger pilgrims on the King's Highway.

It may be well to begin with the familiar admonition of our Saviour which He Himself places in the first rank: "Seek first the Kingdom of God and his righteousness, and all these things (worldly and temporal needs) shall be added unto you." Matt. vi. 33. Here we have reference in the first place to that righteousness of Christ, by faith in which we are saved, but we have still more explicit reference to that high and bold Christian character which by God's Grace we can build up on our faith in Christ into a godly and holy life, leading to heavenly and everlasting glory. This should be the great object and ambition of every child of God, and especially of every Christian young man; and it does not exclude but promotes the highest success in any honourable and useful pursuit of a secular character. At the close of life you may, however, have to say as I now say, after a life largely spent in scientific and educational work: If I have any good cause of regret, it is that I have been able to do so little directly for Christ; if I have any cause for joy, it is that He has done so much for me, and that with all my infirmities He has enabled me to do even a little for his glory and for the good of others, though in looking back it seems all too little. In the words of Miss Havergal's beautiful hymn:

> Thou, Lord, hast brought to me
> Down from thy throne above,
> Salvation full and free,
> Thy pardon and thy love;
> Great gifts Thou broughtest me,
> What have I brought to Thee?

(Read in connection with this 2 Peter i. 6 and following verses by reference in the ordinary English version, which seems better in its rendering of this fine passage than the revised version.) It is very "blind" or rather short-sighted on the part of the young Christian to neglect the advice of the aged apostle. If you should be spared to old age, you would appreciate it, and perhaps regret that it did not more influence your earlier life.

Peter's advice has, however, special significance for those who are entering on the work of life at the present time; for these are assuredly the "last days." However mistaken our predecessors may have been in anticipating at too early a date the return of our Lord to set up his Kingdom, we cannot now be mistaken in believing that we are very near to the date indicated by both Daniel and John for the close of the "times of the Gentiles" which have lasted for 2,520 years, and for that of the great Apostacy, which for 1,200 years has ruled so large a portion of nominal Christendom.

We seem now to be at the beginning of that last judgment indicated by John under the symbol of the seventh bowl or vial of God's wrath, and though this has to be drained out before Christ comes again, it cannot occupy a very long time; and then, whatever view we take of the disputed questions respecting the Millennium, we may be sure at least that the binding of Satan and the deliverance of God's saints are drawing nigh. The young men of to-day may see the end of the systems of priest-craft, corrupt politics, militarism, and mammon-worship, and their allied evils which God's patience has so long suffered to prevail while He has been gathering in a people for Himself out of the world. In prospect of this, what manner of persons should we be in all holy conversation and godliness? How careful to avoid all that is evil or even questionable, how diligent to carry the gospel to those who are in darkness!—*Men.*

Other Lands.

Aden, Somaliland, &c.

By Rev. F. B. MEYER.

At our first view, Aden looks like a huge pile of rock, rising far up over the sea, on which the light of the setting sun will linger long after it has faded from the decks of the steamers and the houses on the quay. This is the soldiers' part of the town; all the rock is pierced for cannon, and some 1,200 soldiers are always here in garrison. The town itself lies on the other side of the rock, with some 20,000 population of all nationalities, principally Abyssinians, Arabs, and Somalis.

Some few miles, both from steamer point and the town itself, is Sheikh Othman, for ever associated with the memory of Ion Keith Falconer. Our steamer's engines are hardly still before I am accosted by two friendly men, well known in this place. One is Dr. John Young, who is carrying on Keith Falconer's work as a medical missionary, and at the same time acts as chaplain to the Presbyterian troops in this garrison. The other is Mr. Wm. Lethaby, a veteran worker for God, the agent of the British and Foreign Bible Society. There will be just time, they say, while the mails and luggage are being transferred from the *Himalaya* to the *Clyde* for Bombay, for us to go on shore, and we gladly acquiesce.

At the foot of the gangway a number of native boats are waiting, each manned by a crew of four or five Somalis, with just a waist cloth for garment. Every man of every boat, at this particular moment, is shouting and gesticulating to the extreme amount of which I had supposed a human being capable. For some reason the boat against the steps is not for us, and it is clear that it must reluctantly withdraw from its position, and let another in. But to bring this about it seems as though the pit itself were moved. However, it is finally accomplished, and some seven of us, after imminent risk of falling between the steps and the waves, at last find ourselves aboard, and being rowed to the shore.

WHO COMPOSE OUR PARTY?

There is Dr. Young, stalwart, swarthy, frank, the very man for his great work here. He tells me that last year he treated at the Medical Mission premises upwards of 17,000 patients, of whom 14,000 were surgical cases; some of these had come as many as thirty-three days journey out of the heart of the desert. He is full of interesting matter, and when he comes to England next March to plead for his work, he ought to have a warm reception. The Mission itself is supported by the Free Church of Scotland, but he is anxious to add an orphanage for about 100 boys, whom he will train and send back among their own people, to support themselves by useful crafts, whilst they speak the good news of the Gospel.

Next is Mr. Lethaby, whose face bears the evidence of the stern battle he has fought through a long and useful life dedicated to service for the Master. He was one of the first Englishmen to open up Moab for Biblical investigation, and the preaching of the Word. He tells me that his sales of Bibles and portions here amount to some 500 copies annually, and that his repository is constantly resorted to by those who want further instruction. He complains that no effort is made for these thousands of idolaters, Moslems, and Jews, except to persuade them that sin is safe, and that it is best to "eat and drink, for to-morrow we die." They are a polyglot conglomerate of Aryan, Semitic, Hamitic sinners, for whom the sons of Japhet are doing nothing.

Then we have Dr. Macphail and his delightful wife, who is also a qualified medical missionary. They are returning after their furlough and marriage in Scotland to work among the Santhals. Also Mr. McCowen, who is giving up a lucrative practice as a lawyer, in Tralee, to devote himself to the thousands of young Englishmen in Rangoon. Dr. Anna Church is going out to superintend the new hospital in Calcutta, to be opened by Lady Curzon in February. Miss Lloyd is on her way to assist Miss Orlebar in her blessed work of recruiting and refreshing missionaries on the Neilgherry Hills. There is Mrs. Ferguson also, whom an accident to her foot prevented from accompanying her husband when he started for China in the spring, but who is now hastening to him with their two children. Mrs. Meyer and myself complete the party.

Who are these vivacious, sinewy lads, who are tugging so vigorously at the oars, cheering one another by a strange guttural chant? Some of them have well-shaped heads and intelligent faces, their skin a beautiful bronze.

THESE ARE SOMALIS.

Dr. Young is much interested in them. Their native country has just come under the direct control of this country. It was formerly administered from Aden; now it has its own British Resident. A day and a night's sail across the water would bring us to the Somali country on the coast of Africa, with a population of 100,000 souls, mostly pastoral. Dr. Young says that they are a brave, pure-living, and intelligent race; nominally Mohammedans, but not bigoted, and their women are not veiled. The men are fearless—one of them will face a lion or half a dozen Arabs. A dictionary of their language has been compiled, and there is an open door for missionary work.

After a mile's row we reach the shore. The general excursion is to see the great rock-hewn tanks, which are credibly dated from the days of the Pharaohs, and indicate the importance attached to this rock as a fortress in those distant days. There are still great supplies of water prepared here by distillation. As a calling-place for ships, whether for supplies of water or coal, and as commanding the entrance to the Gulf of Suez, the possession of this fortress, which we have held since the Queen's accession, is of first-rate importance to our Government. It is the Gibraltar of the Red Sea.

We walk through the soldiers' quarters to the garrison chapel, with its simple marble tablet to "the dear memory of Ion Keith Falconer." Dr. Young provides tea in the vestry, after which we have a bright and interesting service, and three addresses are given, full of loving and manly appeals to our soldier-brothers.. How splendidly they sing "Jerusalem, the Golden," "Jesus calls us o'er the tumult," and others! I notice one wipes tears from his eyes after the closing prayer. They wait to shake hands; honest, frank, intelligent fellows. But Dr. Young says the place is full of temptations for such as they.

But we must not linger. Away out to sea we can see the lights of the *Clyde*, and cannot be sure to a nicety when she may be wanting to get away. So we return to the landing-stage, and with four of these young sinewy Somalis rowing hard, we cross the dark waters, the warm night wind in our faces. A funny little fellow, perhaps twelve or thirteen years of age, guides the rudder, sings the weird boat song to encourage the rest, and now and again thrusts his little brown hand insinuatingly towards us, whispering under his breath the familiar word *baksheesh*.

Anon, we weigh anchor, and make across the Indian Ocean on our five days and nights for Bombay; and what a storage of love there is in our hold—

THE HEAVIEST MAIL OF THE YEAR,

with Christmas gifts, cards, letters, which will send a thrill of love and joy and home-longing throughout the whole empire of India. The sorting room is next our cabin, and we can see the employés dropping the precious packets and letters into the upright brown canvas bags, labelled with the names of great cities and far distant provinces. Most are in women's handwriting, from the shaky characters of some grandmother by the Scotch loch for the soldier laddie, to the large round hand of the baby girl to her officer or missionary father. Women are the vestal priestesses of the home life, so careful to anticipate in good time the coming festival, and so eager to bridge the gulf with a thread, delicate as gossamer, strong as an anchor cable!

What joy our mail bags carry, like compressed sunshine and heat, waiting for delivery at tea plantations, missionary bungalows, soldiers' quarters; to bring a mist of tears into the eyes of strong men, who hastily dash them aside as they catch a hasty sight of the writing of mother, sister, beloved wife, little child, bosom friend. This blessed festival of our home-life keeps us pure and sweet: is like the salt of this great ocean. It binds the absent to mansion or cottage, city-home or country-village, Highland shieling or Irish cabin, and sends the pulse of home love and home-memory to the furthest arteries of the Empire.

There is a touch of poetry and pathos in the thought that the penny postage within the British Empire should date from Christmas Day, as though the special prerogative of the post were to strengthen the ties which bind our colonies to the old Mother Land—our common home. O blessed human love, which, as the waste of waters intervenes, neither slackens nor recedes, but seems strongest, purest, most tenacious, when loved ones are separated by hemispheres!

Factory Girls in Japan.

It is usually thought that Christmas and New Year cards received with names printed or written on them cannot be of any further use. In Japan, however, the inscriptions being unreadable to the girls, they are greatly appreciated for their pretty designs or finish. The Japanese cotton factories have boarding-houses containing from 100 to 2,000 girls; they are bound for three years, and in some cases the rules of the company do not permit them to go outside the walls for fear they will run away or enter other factories; the monotony of their lives is almost unbearable, for they are mostly country girls used to freedom.

The factories Miss Holland has visited employ altogether 20,000 girls, but extending her circle she could get access by God's blessing to 50,000 girls. Tokens of loving sympathy from Christian friends in England sent with prayer will bring joy to many hearts. Although this request is for Christmas cards, it need hardly be said that reward cards, scrap pictures, scrap books, fans made of post-cards, old numbers of chidren's or other illustrated magazines, dolls, or any fancy articles, and musical instruments would be of great service. One set of things will go round to all the factories for entertainment during the recreation hour.

Working people and Sunday school children can afford a halfpenny stamp and send up to two ounces weight of cards direct to Miss Holland, 12, Conassian, Osaka, Japan. Parcels can now be conveniently sent by the Canadian Parcel Post.

Christian Officials in Japan.

AT the opening of the present session of the Japanese Diet, the Liberal party had a majority in the Lower House, and the President of the last session was again chosen to the same position. He is an elder in the Presbyterian Church, and a very earnest Christian. At the close of the last Diet he had a prayer meeting in the official residence, and stated that it had been his custom to ask God's blessing and guidance at the beginning of every meeting. There is no one in the Liberal party who has greater influence in deciding as to the policy to be adopted. It is, therefore, practically settled that the course of the government in the future will be favourable to the missionaries and their work.

The President of the Liberal party is Count Itagaki. He is not a professed Christian, but for a long time has used his influence to help the work. In his recent position as Minister of Home Affairs he made inquiries regarding the value of Buddhist teachings among the convicts in prison. The result was the appointment of a Christian chaplain in Tokyo, and it is reported that it is to be the same in other places.

The Buddhist priests made a protest against any change, and threatened serious trouble if the appointment was not revoked. But they were told to mind their own business, and not interfere in the administration of affairs on the part of the Government.

The President of the Lower House of the Diet is the representative of the Province of Tose, and he has been chosen to that office at every election since a Parliament was established. It is reported that at the last election he received every vote except two. That one who has been so prominent as a Christian should be thus continually honoured is an evidence of a great

CHANGE IN THE PUBLIC SENTIMENT.

Another significant and quite remarkable fact has been the election of a Christian representative from the City of Kyoto. It is a great religious centre, and the stronghold of Buddhism. The priests made a special effort to prevent his election, and their failure indicates that they no longer control the men of influence and power.

The first wife of the Minister of War was a Christian woman. A son of the Minister of the Navy is a Christian. A recent Governor of Tokyo, and the head, or warden, of this prison are Christians. One of the most distinguished men in the Japanese Navy said to his family on his dying bed that he wished them all to become Christians. Two Bibles have been presented to the Emperor and one to the Empress.

There are Christian teachers in the Nobles' School, the Puresses' School, the University, the Higher Normal School, the Naval Academy, and other leading educational institutions. An officer in the army told me that there were recently nine Christian officers and nearly thirty men in the Nagoya garrison alone. The president of the Y.M.C.A. in Tokyo is a captain in the navy and a graduate of Annapoli Academy.

The president of the Progressive party is also friendly to Christianity, and while at the head of the Cabinet said that Japan was under great obligations to the Americans, because they had sent here so many missionaries.

No one in Japan has been so prominent as a statesman, or had so long or so successful a career, as Marquis Ito. On his return from Europe and the United States he spoke approvingly of the missionaries and their work. He has recently been making a visit to China, and I am informed by a friend who was present at some of his most important interviews with the Chinese authorities that, while he is not a professed Christian, his words were those of a Christian statesman, especially so when he exposed the dangers arising from official corruption, and recommended the most liberal attitude towards Christianity.

The visit to Japan of Rev. Geo. C. Needham and wife has been very providential and of much value to our work. His meetings have stimulated the missionaries and others to more careful and persistent study of God's Word, and furnished to all Christian workers an impressive lesson in the importance of using the Bible as God's instrument for the conversion of sinners and the strengthening of the believers. There have been a great number of conversions, and all have been shown that it is not a new Gospel that is needed to change sinful lives, but the "Old, old story of Jesus and his love." H. LOOMIS.

Movements in China.

IN a letter from Shanghai, dated at the end of October last, Rev. Timothy Richards says:—

"When in Pekin, I had made an appointment with the Emperor's tutor to meet and discuss measures for extending Western education throughout all the provinces, and arrangements were being made by which I was to have an audience with the Emperor, as his young reforming advisers were very friendly, and were discussing seriously the advisability of adopting the Christian religion generally.

"You know the sequel—how the Emperor was dethroned by the Empress-Dowager, and how six reformers were beheaded and the most prominent sympathisers were degraded for life, while some were condemned to imprisonment for life. All this persecution and violence is very painful, but the reformers died bravely—worthy Christian martyrs.

"The effect of this violence is not fully seen yet; but some of the reformers in Shanghai are coming to me inquiring how to join the Christian Church. They meet in my house on Sundays. The Chinese girls' school, started in Shanghai by the natives last winter with much enthusiasm, has lately developed into two, and a third such school is expected to be opened shortly. Last week the director of the China Telegraph Company, who was the chief mover in this, placed these schools under my control, so that the Government cannot confiscate the property nor shut up the schools, as they will now be under British protection.

"The Empress-Dowager has also issued an Edict with strict instructions to all the Mandarins high and low to protect the mission. Thank God for that! In the time of our prosperity we thanked God for the great results, as they affected the whole nation, from comparatively small means. Now, in the time of adversity we must look to God for guidance and wisdom greater than ever; and, in due time, He will bring his purposes to pass. Let us plead with God to raise up men and women who shall more than take the place of the dead martyrs, and some day we shall rejoice together over the multitudes whom no man can number, saved from poor distracted China."

Writing a month later, Mrs. Richards says:—"What has occurred lately, that seems so disastrous, may turn out rather to the furtherance of the Gospel. The carrying out of Rev. Gilbert Reid's scheme may have to be postponed, but the hunger for the books seems to continue. Not only so, but some Mandarins have been asking for baptism, and fresh ones are coming for religious conversation."

A Missionary Cruise.

A MEMBER of the party that recently went to Algiers on a missionary cruise for school boys and others, organised by Rev. Norman Bennet, gives some cheering particulars in a letter dated from Tunis, January 4. On the outward voyage the writer gave five addresses in the saloon, some of them lectures and some homely talks. There was a good deal of conversation with individual groups. The mission party numbered about fifty, and the lectures were attended by 100 to 120, so that a number of the general passengers were interested.

In visiting the mission stations of the North Africa Mission the missionaries everywhere commended themselves to all. The young members of the visiting party much admired the courage of the four ladies at Tetuan, living alone in such a wild place. Some of the missionaries held a missionary meeting on board the ship. There were many professed Christians in the party—adults and boys. Some of the latter got blessing *en route*, and some it is hoped began the new life, while the Christians were aroused. The careless people on the ship were discussing religion and missions. Prayer was answered everywhere for weather and landings and there was never a serious hitch in anything.

Home Missions.

The National Refuges.

OUR readers have for many years been familiar with the appeal headed, "Homeless Boys of London," with its pathetic title reminding the wealthy citizens of the great metropolis of the misfortune and misery under which many poor lads are suffering.

For fifty-five years the National Refuges for Homeless and Destitute Children have been established for the especial benefit of destitute boys and girls who have not fallen into ways of dishonesty, but whose circumstances render them peculiarly liable to the danger of drifting into crime. It must ever be in the highest interests of the State to foster these beneficent voluntary agencies, which stretch out a helping hand in the very nick of time, to rescue the honest poor from the great perils of their surroundings. Especially important is the work of saving the children—a truth which, in the year 1843, so impressed itself upon the heart and mind of William Williams (the honoured founder of the National Refuges) that with the assistance of a few like-minded men he

UTILISED A SMALL HAYLOFT

over a cowshed in the old rookery of St. Giles', Bloomsbury, wherein about half-a-dozen utterly friendless little ones were provided with food and shelter.

Since then God has wonderfully blessed this work, and there are now eight homes on shore and two training ships on the river Thames to bear witness to the genuineness and development of this truly Christian enterprise.

A leading feature of the institution is the *absence of the voting system.* Each case is dealt with by experienced officers according to its merits. The admission committee—a very practical and hard-working body of benevolent gentlemen—meet every fortnight; and it is therefore impossible for applicants to be long kept in suspense. Indeed, it is constantly occurring (as was the case only last week) that the secretary, Mr. H. Bristow Wallen, has to report that certain children have been admitted on the very day of application, without awaiting the meeting of the committee. District visitors, as well as the clergy, know the benefit of so prompt a method of dealing with urgent cases.

Since its establishment the society has received 14,850 destitute boys and girls and trained them to earn their own living. The boys in the homes are taught tailoring, shoemaking, carpentering, gardening, and such-like useful trades. The 200 girls at the Sudbury and Ealing homes are carefully trained for domestic service with special instruction in cookery, thanks to the help of the Worshipful Company of Cooks, who generously provide the ways and means for this essential branch of domestic economy. Mr. Francis Hammond, of the Cook's Company, is also a valued friend of the National Refuges, and has rendered great service to the society and to the girls themselves by securing such privileges as these homes enjoy. At the present moment

THERE ARE OVER 800.

children being supported by the society in its several branches, and it is worth a personal visit to either branch in order to realize the thoroughness of the training these children receive. It should be particularly noted that the homes and ships are *always open for inspection*, an invitation for scrutiny which no committee would venture to give unless quite certain that the result would be satisfactory. It not unfrequently happens that the President of the Society, the Right Hon. the Earl of Jersey, will pay a surprise visit to one or other of the homes. Even the farm schools at Bisley, Surrey, situated three miles from Brookwood Station, are not exempt from his lordship's unexpected appearance. This is as it should be, and affords the benevolent public strong proof, not only of Lord Jersey's fatherly interest in the work, but also of the genuineness of the institution, which freely courts such examination.

Considering how greatly England is dependent upon her navy for the maintenance of peace and prosperity, it is not surprising that such voluntary training ships as

THE "ARETHUSA" AND "CHICHESTER"

should be exceedingly popular with all classes of the community, especially as the highest possible

percentage of the lads actually follow the seafaring life. No boy is placed on these ships as a *punishment*. Only lads of good character and desirous of becoming sailors are received. The total number trained and sent into the Royal Navy and merchant service exceeds 6,000.

Complete success has also followed the emigration of well-trained lads to Canada; and very interesting letters are frequently received by the various superintendents from their old boys.

The addresses of the homes and ships are as follow:—The *Arethusa* and *Chichester* training ships, at Greenhithe, Kent: London Home, 164, Shaftesbury Avenue; Working Boys' Home, 164A, Shaftesbury Avenue; Boys' Home, Fortescue House, Twickenham; Farm School and Shaftesbury School, Bisley, Surrey; Girls' Home, Sudbury Hall, Wembley, Middlesex; Girls' Home, Ealing House, St. Mary's Road, Ealing. There is also the Training Ships Depôt, 100, East India Dock Road, E.; and a further shipping agency is maintained at Newport, Monmouthshire.

The Servants' Mission.

AFTER thirty-two years of steady, quiet work in the West End of London, some of the far-reaching results of this work were revealed at an interesting meeting recently held at the new headquarters in Eaton Terrace. From letters read, requests for praise and prayer, and happy testimonies, it soon became clear that many of the converts and associates of the mission, having been faithful in that which was least, had been called to wider fields elsewhere. To India, China, Australia Canada, the United States, South America, North and South Africa, Egypt, Palestine, Italy, France, Switzerland, besides many parts of England, Scotland, Ireland and Wales, have these been scattered, taking with them the knowledge of Christ Jesus.

Some are now missionaries, evangelists, scripture readers, and mission helpers. Others earn their bread with their hands, and do definite work for God in their spare time. Short extracts from their letter will perhaps give the best idea. From Buenos Ayres one writes:—"I am still working on the railway, and am making slow but sure progress with the Spanish. On Sunday mornings I go to the docks with two or three other young fellows, and we visit the English ships, giving tracts and gospels. In the evening a large open-air meeting is held, watched over by a little dark-skinned policeman, who walks off the first man who attempts to disturb."

From Canada another writes:—"I have just returned from a three weeks' mission at Port Huron, where we had much blessing and many souls for our hire. At the close of the last service on the fourth Sunday flames broke out from an over-heated flue, and the wooden building was destroyed. . . . I felt that I had been baptized for the services of that day as I had never been before." From China came requests for prayer on behalf of an old mission worker, now a C.I.M. missionary, and for blessing on the work of a native helper at Hua-Pu, who is maintained by the Servants' Mission, and who represents in China those who cannot go themselves.

Among the speakers were a missionary from China, and a country worker from Herts. The latter seemed to bring the fresh country air and buoyancy with him as he spoke with a radiant face on Praise suggested by Psalm cv. The meeting closed with a brief word from Mr. Goodchild, the secretary.

Shaftesbury Institute, Lisson Grove.

THE Christmas and New Year's gatherings for the poor are an important part of the work of the Shaftesbury Institute. In an account of recent meetings, Miss Meredith Brown says:—

"It is at Christmas time only that we show hospitality to those among whom we are working, for we never give meals for the purpose of gathering meetings. One of the most successful evenings was the dinner on January 4, when 400 men, gathered from the common lodging houses in our immediate neighbourhood, were our invited guests. About 280 were accomodated at tables in the mission hall, and two additional rooms, which had been prepared, received the remaining 120.

"For several years Mr. Charles Cook, of the Metropolitan Music Hall, has kindly addressed the men, while his well-trained choir have brightened the evening by singing. Never did Mr. Cook speak with greater power than on this occasion, and men, with vice-marked faces, seemed to hang on his words. Many were touched, and brushed away tears that *would* come! One man in the gallery was overheard to taunt his neighbour with it. 'What do yer want to cry for?' Their better nature has been obscured by a life of sin, but was it not just such that the Son of Man came to seek and to save? 'Are not these tears in thy Book?' The record of the deepest part of the work is with God, and the Day will declare it."

"Bird's Nest," Kingstown.

FOR upwards of forty years the "Bird's Nest" has been receiving destitute and necessitous children of any denomination, and instructing them in the fear of God and the knowledge of his Holy Word. Strong drink is one of the most prolific causes of destitution and misery, and is no respecter of persons, as the following letter shows:—

"Dear Madam,—I am anxious to find a home for a little girl, aged nearly eight. Her father is a doctor by profession, but from drink he is a complete wreck, and has lost practice and position. Her mother, a Roman Catholic, died about two years ago from the same unfortunate cause. My husband, a doctor, told me of the case as the man was then believed to be dying and was placed in the infirmary. I have helped with clothes, boots and money, but all were speedily turned into the one thing—drink. The child's constant employment is fetching beer. The relatives have suffered so much annoyance from the father's evil habits that they will not do any more, and the child is left in one of the lowest quarters of the city, her father's health being utterly ruined, leaving him unfit for work of any kind.



"It may be said that such a child will surely be a disappointment, and develop evil tendencies which cannot be controlled. This, however, is not the case, and I could give a great many instances where the children of drunkards have received Christ, and become exemplary young men and women. There are four boys of one family who were received into our Homes under such circumstances, and they are all earnest Christian young men, occupying middle class positions, where I have the privilege of seeing them frequently.

"Two little girls have been lately admitted to the 'Bird's Nest' because their parents are reduced to destitution through persecution by the priest and Roman Catholic acquaintances. Their landlord evicted them from their lodging, and when they continued to send their children to the mission schools and attend the Gospel meetings, they found it impossible to get work.

"Many of our earliest friends and supporters have passed away, and we feel the need of new help very much. For forty years we have had no lack, but this year we are considerably overdrawn at our bank, and shall need some £1,000 or more before March 31.

"(Miss) Ellen S. Smyly, Hon. Sec.

"*35, Upper Fitzwilliam Street, Dublin.*"

Bible Study.—Five towns in the north of England are arranging for a series of addresses on Bible Study during the early part of the year under the direction of Rev. George Soltau. Each town will be visited once a week for the holding of two classes, until the course is finished. The first lectures will be given at Darlington on Monday, January 30, and Mr. Soltau will visit Darlington every succeeding Monday until Easter. The Tuesday of each week will be given to Middlesborough, the Wednesday to Stockton, the Thursday to West Hartlepool, and the Friday to Sunderland. The afternoon course will be "The Four Portraits of the Lord Jesus Christ in the Four Gospels," and the evening course will be devoted to "Genesis, Exodus, Romans, Hebrews." The lectures will be expository and devotional.

Work on Sunday Mornings.

PAUL, in his farewell address to the Church of Ephesus, said: "Remember that by the space of three years I ceased not to warn every one night and day with tears." Going from house to house, too. In such a way the churches were built up, and the Gospel triumphed in spite of all its foes. Is there much of this preaching now?

Hundreds of times I have denied myself the pleasure of worshipping with the people of God on the Sunday morning to go and accost men in the street, beg of them to be saved, not by addressing them in crowds (my voice was not strong enough for that), but going to them in groups or singly and offering them the gift of God. It seemed to me selfish to go and enjoy the means of grace, with the streets of this large town crowded with thousands of working men who will not enter a place of worship. What is lawful may sometimes not be expedient, and with the world rushing down as it is, I have often felt that I was in my right place going on the Sunday morning from one to another and appealing to them personally. The grand truths in the third and fourth of John were not addressed from a pulpit, but to single persons.

This wide gap wants occupying; if no one else is filling it the reader had better try to do it, and you will find the grace you need. If you go with a bundle of tracts the Lord can select the one for each person that is suited to their state. Often an unpremeditated word has come like a message from the Almighty, and I felt God has spoken there, not me. There is nothing dignified in doing this, but the Son of God was not what the world calls high-minded, had no worldly dignity, but was "meek and lowly in heart." Should the disciple be above his Master or the servant above his Lord?

As I stood talking to a group of rough-looking men, some fine-dressed people passed on their way to their place of worship. They looked quite surprised to see a tradesman doing such a thing. They seemed to wonder where I got my commission from.

A young man with shattered nerves was begging and said, "My own father was my ruin." It was true. Another man said, "I have ordered my landlady, that when I am dying, and anyone comes to speak to me about religion, she must tell them to go about their business."

One morning I was going about in poverty of spirit, had no liberty, felt discouraged, and good for nothing; went up to a smart-looking young man, spoke a few words, and offered a gospel tract, when he turned on me with eyes of bitter scorn and said, "Don't you know you are making yourself look ridiculous, and are making even Christians laugh at you?" Thoughtlessly I said, "Well, I don't care!" and was passing on, when I felt I had not spoken the truth; so I turned back and said to the young man, "I did wrong to say I did not care for what you said, for I felt it very keenly; but I will bear the pain for the sake of Jesus."

Going up to three great strong-looking men, who each had a dog tied by a string, and seemed like dog-fighters, and had come from one of the collieries, I said without any preface, "Will you let Jesus save you?" They seemed taken aback; they were not accustomed to being asked such a question in the street. They answered, "We should have to give up our dogs; we can't come to Jesus." If conscience required them to give up fighting and dogs before they could be saved, they were right.

Someone said that "whenever the Son of God saw a crowd it made Him feel sorry." Oh, for more of the spirit of Him who stood weeping for men on the hillside, and who left the throne above, and was glad when tired and weary, to sit on the top of a stone wall and rest Himself. Many a time I have felt ashamed that I spoke the stupendous facts of the gospel with so little emotion. The first man I found courage to speak to personally, outside, after my conversion, was one selling fruit on a barrow one Sunday morning. This man told me years after that what was said awakened him, that he gave up selling on Sundays, attended the Methodist Chapel and found salvation.

If the churches are to be revived, the lay members will have to do more themselves, and not throw the whole responsibility on the ministry. E. Binns.

About Books.

JANUARY MAGAZINES.

SOME of these not referred to in our last issue may be briefly noted. **Good Words** has an interesting account of a visit to the poet Whittier by Edmund Gosse. The "Sunday Readings" are by Dr. Alex. Maclaren. The **Sunday Magazine** has a timely paper by Dr. George Smith, of Edinburgh, on Mr. Gladstone and missions. A new story by "David Lyall" opens well. The **Young Man** and the **Young Woman** are most attractive and readable numbers. The former begins a story by that well-known *raconteur* of soldier life, E. Livingstone Prescott. A leading item in the contents of the **Home Messenger** is brief sketches, with portraits, of some young but eminent Gospel ministers.

SOME FRENCH BOOKS.

It has been a pleasure to examine three more publications from the evangelical publishing house of *J. H. Jeheber, Rue du Marché 28, Geneva.*

First comes a work which should help many in the study of the Apostolic Acts and Epistles—**L'Apôtre Paul et le Monde Ancien** (8frs.) This goodly volume of 500 pages is a free translation by Jules Gindraux of an excellent German work by Pastor Schneller, of Cologne. There is no lack of literature regarding Bible times and lands, but we know of no book that covers the same ground as this, and in the same instructive and helpful way. The author traces the Apostle in his great missionary journeyings. If he had actually accompanied him he could hardly have written with more animation. Having gone over the ground as a traveller, and studied antiquities, monumental and otherwise, Pastor Schneller sets events in their place in geography and history, and makes them "live" to the mind of the reader. This remarkable book outlines in descriptive style, and with abundance of illustration, over twenty years of the Apostle's life—from the preaching in Cyprus (Acts xiii.) to the martyr's death at Rome. The translator prefixes an introductory chapter on events anterior to the Cyprus mission. This work, which is furnished with a map and many excellent engravings, deserves a worthy place among lives of the great Apostle to the Gentiles.

From ancient travel we pass to modern. To visit a country, and then write a book about it, is nothing new; but to go to America with such motives as actuated Pastor Frank Thomas, of Geneva, and then to produce a volume such as he has entitled **Nouveau Monde** (4frs.) is quite exceptional. A keen observer and a practised writer, M. Thomas set on travel for three months to see what there was to be seen in the United States; and being above everything an Evangelist he determined upon giving special attention to America's religious institutions and philanthropic activity. He was particularly desirous of studying the efforts made to win the young to the Gospel, and very naturally he inscribes his book, first to Mr. James Stokes, the well-known benefactor of the Y.M.C.A., and then to his own beloved people in Switzerland. In the first part of his book, M. Thomas gives recollections of his journeyings, and here he is pleasantly descriptive and historical; in the second part he deals with the American churches and their work, devoting an entire chapter to labour among the young, and ends with an account of Northfield and its round of agencies, evangelistic and educational, under the direction of Mr. Moody. M. Thomas writes with enthusiasm of much that he saw—not of all; and his pages are embellished with several illustrations.

The third book before us belongs to a totally different branch of literature. Misunderstanding and assumption are responsible for much that passes under the name of conflict between religion and science; and much has been written to assist those who, as a result of such tendencies, have fallen into the slough of mental and spiritual despondency. A thorough piece of work in this line comes from the pen of F. Bettex, with the title **La Religion et les Sciences de la Nature** (6 frs.) Being profoundly convinced that the living and personal God of whom the Bible speaks is the necessary centre of a rational universe; that the Creator and his creation are not contradictory; and that the discoveries of science do not, and never will, disprove God's Word, M. Bettex writes strongly. But he writes with a grasp of scientific theory as well as Christian truth, and he easily shows how little of genuine science there is behind some of the great swelling terms of modern thought. Professor M. Thury, of the University of Geneva, contributes an introduction, in which he rightly remarks upon the author's striking style and great ability in presenting a large number of facts without confusing the reader. This is no new line of instruction for M. Bettex. Already this and other works of his having a like object have had a large circulation in Germany. We trust the pages will be placed in the hands of those who have been landed in unbelief by way of the premature "findings" of natural science and philosophical speculation.

Young and inexperienced Sunday-school workers will find valuable hints with illustrative examples in **Sunday Teaching**, by Mrs. Woods Baker. (6d. net. *Headley Brothers.*)

The New Year's message issued by the Open Air Mission to its members and friends is this year entitled **Led in Triumph**, and is written by Pastor Fuller Gooch. It emphasises some of the more encouraging aspects of Christian life and service. (*11, Adam Street, Strand.* 1d. each, and 6s. per 100.)

Across Three Oceans and through many Lands. By F. Reynolds. (*C. H. Kelly.*) A young observant traveller round the world by way of India, New Zealand, and Canada here records his experiences in a pleasant chatty way. The descriptions are profusely illustrated with products of the author's camera.

A pleasant addition to *Messrs. Oliphant, Anderson, & Ferrier's* half-crown series of story books is **In the Heart of the Hills**, by Hettie E. Colter. It tells of the resolves and fruitful service of a young lady who devoted her life to work among rough miners on the Pacific slope. We must leave the reader to discover the pleasant *dénouement.*

Rev. R. Roy Chowdhury, a well-known Christian missionary, has written a paraphrastic explanation of the Apocalypse, with the title **The Oriental Exposition of Revelation**, or the Latter Days' Events. The pages throw sidelights upon the much-debated symbols, but want of arrangement is a weak feature of the book. (One rupee. *N. Banerji, 11, Wellesley Street, Calcutta.*)

Rev. F. B. Meyer's **Daily Homily**, which was originally published week by week in our columns and greatly appreciated, has met also with much acceptance in book form. Vol. IV. just issued (1s. 6d. *Morgan & Scott*) contains the daily portions on each chapter from Isaiah to Malachi, inclusive. Need we remind our readers that Mr. Meyer's meditations are ever marked by beauty of thought, expression, and illustration; above all they are practical as bearing on the daily life.

Members of improvement societies and similar institutions will find much to help them in a **Handbook for Literary and Debating Societies**, by Laurence M. Gibson, M.A. (3s. 6d. *Hodder & Stoughton.*) After a perspicuous chapter of directions for the guidance of chairmen, we have here summaries of arguments (both sides) on scores of subjects, political and social, educational, literary, and religious, with ample references to sources of information. In conclusion, there are hints regarding other topics. Members of such organisations as Mr. Gibson has aimed at helping will find the pages just what they need; while the book should also be of service to many in directing thought and reading on subjects of practical importance.

In **The Age of the Maccabees**, with special reference to the religious literature of the period, Rev. A. W. Streane, D.D., deals with a subject having important critical bearings. The volume is the eighth in the Bible Student's Library, all of which have proved of signal service in meeting the questions raised by ancient and modern rationalism. These pages are not to any extent controversial; they instruct positively on an important period of Jewish history, and the information which they give regarding the people and their literature, their politics and religion, is of great service in the thorough study of the New Testament. There are well-digested chapters on the Apocrypha, the Septuagint, and Apocalyptic literature; and in appendices, Dr. Streane deals with the Assideans and their relation to the Pharisees; the traditional account of the succession of leading Jewish teachers from Ezra till the destruction of the Temple by the Romans; and the date of the Book of Daniel. This is a work of great value, and while written for non-experts it is furnished with many footnotes which scholars will appreciate. (6s. *Eyre & Spottiswoode.*)

Religious Education at Schools.

SIR,—I trust parents will carefully read and prayerfully digest the weighty words of Rev. H. J. R. Marston, reported on page 20, 21 in your issue for last week. His address forms a serious indictment against some of the masters of public schools and college tutors, who "by tacit connivance or deliberate aspersion question and weaken the authority of Scripture in the minds of the young." In the *Preparatory Schools Review* for last July will be found an able paper by a form master, in which the writer formulates the views on religious education which, in his opinion, should be imparted to young boys, preparing for the public schools. He says: "If we are ourselves convinced that the new learning alone gives coherence to the Bible history, and justifies the ways of God to man in a manner more satisfying to reason than any of the methods of interpretation which satisfied less inquisitive ages, then surely it is our duty to bestow the new light on the rising generation." This is a very honest declaration, such as might be expected from a cultured master at a high class preparatory school; but it is painful reading to those who conscientiously cling to the "old paths."

No one can read the educational journals of the present day without seeing that the graduates into whose hands the sons of the upper classes are entrusted have not only read the works of Driver, Robertson Smith, and other rationalists, but have accepted their teaching without questioning or reserve, and feel it their duty to show off their own new learning by inculcating the poisonous germs of the higher criticism into the susceptible minds of the young lads committed to their care. Your readers would be startled if they only knew how very numerous are the cultivated tutors who have not the least hesitation in shocking the early, pure, and simple faith of boys of tender years by teaching them that the Biblical accounts of the Creation and the Fall are more the products of a poetical imagination than historical truth; that Moses did not write the Pentateuch; and that modern research has upset the canon of scripture with respect to the authorship of the prophecy of Isaiah. In short, according to these classical and mathematical tutors of our youth, the Bible is not holy, but intensely human, containing almost as much error as truth.

With a faith weakened as regards the authority of Holy Scripture, a lad goes to a public school: and there men, terribly in earnest, inoculate into him the pernicious teaching of saving grace through priests and sacraments, as agents and instruments.

But the most pressing danger arises from the culpable indifference and carelessness of parents. Indeed, Mr. F. A. Hort, in his paper in the *Preparatory Schools Review*, from which I have already quoted, says that in teaching the new learning "a tutor may occasionally hear a protest from a parent, but most often not protests but total indifference." Before placing a son with a tutor, or at school, parents make every possible inquiry—tithing mint, cummin, and anise—with respect to food, comfort, and health, and they are right in so doing; sometimes also they will put a question about general education; but so far from pure Evangelical teaching being cared for "first of all" (to quote Mr. Marston), it is regarded as a matter of no consequence, provided only the boys are happy and well, and the school, by its respectability and standing, adds to the social cultus of the family to which the boy belongs. I write from an experience extending to thirty years.

During the next few days tens of thousands of boys and girls will join the various schools throughout the country, and parents will do well if they pay earnest attention to the quality and nature of the religious teaching imparted at those establishments where they place their children.—Your obedient servant,

A Retired Headmaster.

Hanley Castle Gospel Mission is doing a good work in a very needy neighbourhood. It was established fourteen years ago, and its operations are carried on under the direction of a committee of working men. It is of an entirely unsectarian character, and numbers among its workers Churchmen, Nonconformists, and Salvationists. The Committee are anxious to increase its agencies and extend its sphere of usefulness, and are greatly in need of help. The honorary secretary is William H. Lane, St. Gabriel's Terrace, Hanley Castle, Worcestershire.

Young People.

Dr. Barnardo's Homes.

THE Albert Hall was, on Saturday afternoon last, the scene of high revel at the entertainment given to the Young Helpers' League by quite an army of bright and cheery little people from the great institutions so well known under the title of "Dr. Barnardo's Homes."

Do you ask "What is the Helpers' League?" Well, it is a union of the boys and girls who have happy homes, who help to support crippled, deaf and dumb, blind, ailing, and incurable children of the waif and stray class, especially in the various hospitals connected with the Homes, including Her Majesty's Hospital for Sick Children in Stepney Causeway, the Infirmary Cottages at the Girl's Village Home, and the hospital at

"BABIES' CASTLE."

At these three refuges for hapless little ones the League supports 213 cots, in addition to others at the two institutions for incurables, and the convalescent home at Felixstowe, and, when we remember that Dr. Barnardo has under his care no less than 700 cripples and incurables, besides the healthy children in the homes proper, you will realise the need of such a useful band of children as the Young Helpers.

The great platform looked delightfully pretty. Centrally, in front of the grand organ was the smart-looking band, which played with a taste which was no doubt stimulated by the eager encourgement of the thousands of young helpers from all parts of the vast hall. Right and left sat choirs of six hundred little girls, dark frocked and white pinafored, their hat trimmings varied in colour, gleaming charmingly in the limelight rays in pink or amber, sage green or cream. How they enjoyed themselves, and how their little friends, the helpers, fluttered handkerchiefs and cheered in a glow of satisfaction at beholding so many boys and girls of the gutter saved from the pinch of hunger and the sorrows of slum homes in the dark and dismal plague spots of our land.

A burst of music from the organ, as the choir sprang to attention, and with a glorious ring sang:

> Pity the weak, the worn, the sad,
> Lighten the heart of the sorrow-clad,
> Give them a lift, 'twill make you glad—
> Glad with joy divine.

Then came a brisk drill, very military, finishing with a grand march of lads in army or navy dress, to the skirl of bagpipe and the boom of the band. Then came the "tug of war"; surely, there never was such a long rope pulled at before, "whoop" bauled the sailor boys, "o-ver," tugged the soldier boys, and as first one cheery party and then the other conquered in the struggle, one could not but agree with the chubby little helper who remarked, "*aint* they stronger than they used to be!."

Yes, O chubby one! These were the boys of ragged clothes and white wan faces, haunting the streets by day, sleeping under carts, or finding a windy apartment with a score of others under the dry arch of Waterloo Bridge. Now they stand, stalwart and manly, nodding acknowledgements to their delighted audience, and are soon to be despatched, as many thousands of their kind have been before, to a new home in Greater Britain. The choir chants an action piece, humorously bewailing the sorrows of being "crammed" with grammar and mathematics (but it was only fun, you know, for they know the value of education too well to treat it lightly); and the arena is filled with little girls in sage-coloured dresses, carrying

RED AND WHITE BANNERETS

ready for flag drill. Agile and willowy, those little girls drilled to perfection, especially when a troop of them, taking up skipping ropes, tripped to the rhythm of the band.

Then we had nursery tales especially arranged for the wee ones—when bad Brother Fox outwitted a farmer, and got clear away with a fat goose; when adventurous Master Frog was gobbled up by a lilywhite duck; and when, around the prostrate, arrow-pierced Cock Robin, there stood the obviously guilty sparrow, the fly, the kite, the bull, and all the other notabilities familiar in the days when we wore little frocks and sat in high chairs. Some young helpers I fancy looked a little guilty when the part song told of the wreckage made with books and buttons, ink and plates by one "Mr. No-bod-ee," but they cheered up when after a procession of helpers to present purses and receive badges from the Duchess of Somerset, an enormous sheet was stretched athwart the organ, and upon it, as the electric suns went out, was flashed a lovely series, view after view, illustrating the extent and thoroughness of the work, from the moment when a homeless child enters to the day when the girls are safely homed in Canadian farmsteads, and the lads are settled in vigorous manhood, amid the prairie lands and golden corn fields of Ontario or far Manitoba. Saddening pictures of the Home hospitals, gratifying ones of the brisk carpentering and tailoring shops, the dormitories and bakeries of Stepney, and the girls' model village at Ilford, and thrilling ones, showing some of the

6,400 CASES RECEIVED

during the past year, brought a plentiful recognition in cheers, and, I fancy, in tears also.

So concluded a remarkable afternoon, interesting, instructive, and, though often raising an insistent smile, yet full of a tender pathos; for who could look unmoved upon the platform's great body of reclaimed childhood without bowing the head at the remembrance of that pitying heart of Divine Love, which, while it sufficed for the need of the great and the strong, could also bend down in grace to the helpless babe, saying, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

H.

Result of Prize Competition.

This is the largest competition we have had yet, and I hope we may ever go on increasing in numbers.

My young friends have done excellently this time, and it is very pleasing for me to see the continued thought and care bestowed upon the papers.

Many of the names are quite familiar ones now, and I hope to find them, as well as many fresh ones, in our future competitions for a long time to come.

Some of my "nephews" and "nieces" evidently found the acrostics rather puzzling, as they were not answered in all the papers. But I want you to remember that in a prize competition it is those who do their paper *the best as a whole* who gain the rewards, so do not get discouraged if you find one question too hard for you; but do the rest of the paper as well as ever you can, and then there will be no reason why you should not be one of the successful ones. Now, I hope you will all persevere with the weekly questions, and not forget what is the real object of our "Bible Searcher."

FIRST PRIZES.

DIVISION I.—Evelyn Everard Hewer, Charles Stanford Rudge, Edith Julia Wheeler, Leonard Norman Wall, James Ernest Davey.

DIVISION II.—Gladys Mary Phipps, Mabelle Mounstephen, Kathleen Agnes Pasley, Frank Wilson, Queenie Upton.

DIVISION III.—Isabel Winifred Phipps, Muriel Edwards, Arabella V. G. Onslow, Ethel Selina Williamson.

DIVISION IV.—Kathleen Eva Violet Ashworth*, Madeline Woodfood, Guinefred Lucy Leigh, Lily E. Upton, Elsie McMullin.

SECOND PRIZES.

DIVISION I.—Edward George Wheeler, Douglas Howard Shepherd, Dorothy McMullin, Grace E. Morice.

DIVISION II.—Dorothy Gertrude Hewer, Charles Herbert Gale, Rosa Theodora Hill, Reginald V. Measor, Temperance Eveline Foskett.

DIVISION III.—Dorothy Pelly Grove, Maude Naylor Oakes, Ruth Pledger, Evelyn Lowndes Moir, Lewis Fry Morice, Flossie Fullarton, William Henry Williamson.

DIVISION IV.—Ethel Hutchings, John Walter Thomson, Rosetta Mary Sherwin, Kate Gertrude Johns, Frederic H. Hunton, Ada B. Macnutt.

FIRST CERTIFICATES.

DIVISION I.—Dorothy Winifred Nathan, John Ernest Pearce, Agnes Fullarton, Ralph Aldwinckle, Kathleen Elise Pincott, Edith Barker, George Patrick Gough, Jessie C. Palmer, Gwendoline L. Moir, Mabel Wheeler, Eva Kalb, Norah A. M. Dyke, May C. Mills, Ella Hake.

DIVISION II.—Katie E. R. Oliver, Flora Simmons, Winnie Cox, Ernest Gordon Bligh, Mary Ellen Plumb, Isabella Mack, Kathleen Alice Shepherd, David Gardiner, Arthur Geo. Cox, Herbert H. Braddon, Kitty Donaldson-Selby, Dorothy Cooper, Aileen Edith Figgis, A. Gibbs, Frank Thompson, Willie Palmer, Mary Beck, Abraham Mack.

DIVISION III.—William Aston, Mildred Robinson, Wm. S. Toler, Emily Bridegwater, Muriel Coldicott Sherwin, Violet G. Donaldson-Selby, Hyacinth Blanche Fitzsimons, Marion Joan Clarke, Maggie Fullarton, Cecelia Lichtenstein, Alice Mary Palmer, Dorothy Patten.

DIVISION IV.—Winifred M. Page, Ella Hewitt, Isabella MacCallam Kay, Christina Marshall, Ethel Maude Pasley, Kenneth Julian Vining, Nellie Jelfs, Ivy Gladys Donaldson-Selby, Owen Lindsay Morice, Kathleen Code.

SECOND CERTIFICATES.

DIVISION I.—Ronald Granville Studd, Colin Graham Brown, Esther Ruby Stone, Eric D. P. Shaw, Muriel Stone, Lizzie Johnstone, Charles Williams, Herbert M. Stuart, Miriam Ecroyd, Margery Smart, Harry Gribble, Nellie Crawford, Avory Blackie, Frank Blackie, Leonard Ewin, Cicely Musgrave Craven, Greta Watson.

DIVISION II.—Ivy Mabel Sherwin, Harcourt Hunter, Barbara E. Maconchy, Jessie Snowball, Herbert James Tomkins, Betty Stocks, Harry Henderson Nathan, Edith Stillman Nash, Mary A. S. Law, Zeldah Albert, Thomas M. Stanier, John Wm. Wheeler, James Sinclair Jackson, Francis Sidney Phillips, Sidney Law, Nellie Lockhart, Janet Fawkes, Daisy Petrides, Mabel Morris, Hilda G. Bassett.

DIVISION III.—G. Bessie Symes, Mabel Birney, Rosaline Castein, Dorothy B. Kerr, Marjorie Row Hogge, Frances Anna Figgis.

DIVISION IV.—Edith M. Wilkins, Ethel Fielder, Ashley Hugh Bowker, Minnie Giddings, Margaret Hogg.

HONOURABLE MENTION.

DIVISION I.—Edith Lockhart, Grahame Vincent Lloyd, Daisy Rosalind Clarke, Elizabeth Bennet Black, Andrew Ferguson Simpson, Dorothy Berry, George Francis Graham, Gracie Marston, William Kay, Jack Harris, Cecile Helen Wright, Donald Stanier, Ralph Bourne, Clifton Read Bassett, Peveril Hayes Turnbull, Herbert French Rainey, Alice Edith Crang, Ethel Benger, Marjorie Sherbrooke, Edward F. B. Law, Thos. John Groombridge, Douglas Adams, Mabel Clay, Murray Tenison Lloyd, Edith Harvey, Leslie Bell, Frank Gibbs, Susette Beck, Winifred Eva Martin, Henry R. S. Law, John MacMurray, William Edwin Vickers, Charles Noel Wright, Mattie Osmond, Elsie Thorne, Gerty Slade, Mary Short.

DIVISION II.—Ethel Snowball, Willie Davies, Arthur L. Moir, Gladys Emilie Shaw, Pringle M. Wilson, Thos. James Weddell, Ronald Watson, Kenneth Duff Dunbar, G. Brereton Code, Henry Laing, Vera Petrides, Max Kalb, Stanley V. Boxer, Bessie Freeman, Winifred Harvey, Violet A. Holford.

DIVISION III.—Gertrude Emily Scott, Louisa Walker, Constance Schaeffer, Maud Eddey, Lilian Grace Boxer, Edward Short, Joanna Pearman, Charles W. Saunders, Maurice F. Greenleaf, Albert Bridges, Beatrice M. Cashford, Cyril Pomeroy, Winifred Stangoe, Charles Brown, Florence White.

DIVISION IV.—Isabel Cecilia Deane Roe, Mary Freeman, Jessie Deane Roe, Irene Marian Simms, Dora Janet Jay, Catherine Barber.

Answers to Prize Bible Acrostics.

DIVISION II.

Myra. Acts xxvii. 5.
Oshea, Numbers xiii. 8-16.
Shinar, Genesis xi. 2-9.
E—O
Sharon, Song of Solomon ii. 1.
Moses-Aaron.

DIVISION III.

Syracuse, Acts xxviii, 12.
Eden, Genesis ii. 15.
Two, Genesis vii. 9; Mark vi. 7.
Hymenæus, 2 Timothy ii. 17.
Seth-Enos.

DIVISION IV.

Midian, Exodus ii. 15.
Ituræa, Luke iii. 1.
Chemosh, Numbers xxi. 29.
Abihu, Leviticus x. 1, 2.
Hiram 1 Kings vii. 13-45.
Micah-Nahum.

ANSWERS TO LAST WEEK'S SEARCHER. (No. 156.)

1. By Moses to the Children of Israel, in speaking of the Amorites (Deut. i. verse 29).

2. By Moses to the Children of Israel, referring to God (Deut. iv. verse 37).

3. By God to Moses, of the Children of Esau (Deut. ii. verse 5).

4. By the messengers sent by the King of Jericho to Rahab of the two spies that Joshua sent from Shittim (Jos. ii. verse 3).

5. By Joshua to the Reubenites and to the Gadites and to half the tribe of Manasseh, in speaking of the rest of the Israelites (Jos. i. verse 15).

6. By Moses to the Children of Israel of Caleb, the son of Jephunneh (Deut. i. verse 36).

No. 158 (first list):

A—Gladys Allan*, Arnold Akers*, Zeldah Albert*, Ernst R. Aldwinckle, Violet Ashworth*, Henry, Frances, John and Mary Allsop Stewart Allan Arthur.

B—Herbert H. Braddon*, Cyril A.*, Edith M.* and Gertrude E. C.* Badham, Ethel Barclay, Evelyn and Dorothy Barrett, Ella Berryman, Dora and Isa Bell, Leslie and Jasper Bell, Emily Bridgewater*, Gordon Bligh, Hannah E. Bridgman*, Phyllis Boyd, Gerald T. Burke*.

C—Auguste M. and V. Fenn* Clark, Anna Chanyen, Mabel Clay, Lois M. Craven*, Millicent M. and Cicely M. Craven, J. A. Chamberlain, Eleanor Chance*, Jack, D. Rosalind and Vernon Clarke, Lydia Cleary*, Dorothy Cooper, M., Ida* and Edith M. Cole, Winnie Cox*, John Colville*.

D—B. Davis*, Geo. F., Elizabeth and Constance Drayson, Louie Daw, Albert E. E. Davis, Willie Davies*, Polognia Daws*, Bandolph and Dorothy Daintree, Vera Dickinson, Kitty, Violet and Ivy Donaldson-Selby N. Dowsett, Phyllis and Faith Duncan.

F—Janet F. Fawkes, Charles Faillетaz, Eva Fielder, Wm. D. and Temperance E. Foskett.

G—Kenneth and Constance* Gabbett, Clarice and Bertie* Gale, Mary E.*, Daisy* and Alfred H.* Greenacre, Geo.*, Kathleen and Irene* Gough.

H—Beatrice Hastings, Nellie Hatchett, Jack Harris*, Elsie G. Hatcher, Ella Hake*, Dorothy* and Evelyn* Hewer, Mary J. Hill*, Eric R. Hill, Byres Hill, Jennie Holmes, Naomi and Jessie Holman.

I—Ami and Isabel* Inglis.

J—Betty Jacobs, Nellie Jelfs*, Dora Joyce, Agnes Jones, Emily Jones.

K—Maurice Kalinsky, Eva, Max and Stanley* Kalb, Lily Kinvig, Ruth and Helen L. Knight, Elsie Marian Knight.

L—Cecilia Lichtenstein, Blanche Lindup*.

M—Daisy and Winifred E. Martin, Daisy Marrett, Gracie and Margie Marston, Leslie W. Mayes, Ada B. Macnutt, Dorothy* and Elsie McMullin, Geo.* and Charles Macdonald, Reginald Measor, Barbara and Florence Mitchell, May C. Mills, Mabel Morris, O., Arthur, Lewis and Grace E. Morice.

N—Geo. Nash, G. F., Mary H., H. L.* and J. W. Neligan, Cissy, John and Peter* Nicholson, Valerie Noel.

P—F. C. Parkin, Herbert Parr, Alice M. Palmer, Ethel M.* and Kathleen *Pasley, Hattie and Childred Peters, Myrtle and J. Melbourne Perry, Ruth Pledger, Daisy Phillips, Kathleen E. Pincott, Mary E. Plumb*.

R—Lucy H. Robertson, Kate Rosenbloom, A. M. Roberts.

S—Margery Smart*, Douglas H.* and Kathleen* Shepherd, Cicely and Margery Sherbrooke, Helen Seton-Karr, Douglas Stevens, Rosetta*, Ivy*, and Muriel Sherwin, Flora Simmons, Esther Simmons*, Betty Stocks*, Philip Southam*, Daisy Stone, Solomon Stockfish, Gladys Stockman, Ethel*, Jessie and Ada Snowball, Mary and Dudley J. Symon, Herbert M. Stuart*.

T—Olive Tritton, Frank and Herbert Tomkins.

U—Lily and Queenie* Upton.

W—Florence G. and Edith G.* Wallis, Edward* and Edith J.* Wheeler, Frank* and Madge Wilson, Ella C. Williamson*, Edith M. Whiting, Dorothy White, Cecile, Noel and Phillis Wright.

No. 157 (second list).—Correct answers received from:—

A—Gladys Allan, Douglas Adams, C. H. Ardley, Harry Archer*, Bertha and Maggie Arres-Mather, Neville G. and Enderby Anderson, Irene Ashdown*, William Aston, Violet Ashworth*.

B—Dorothy and Evelyn Barrett, Florence Blackman*, Dorothy* and Gertrude* Badham, Massey Baker, Hilda Bassett, Maggie and Charlie Banks, Edith and J. Barker, Janet C. Black, Sarah Braithwaite*, Albert P. Baker, Lucienne Brabandes, Susette* and Mary Beck, Dora Bell, Louis W. H. Berthé, Dorothy Berry, Alcina and Henry Bentall, Mary and Daisy* Bligh, Phyllis Boyd, Eva Browne, Colin and Geo. F. Brown, Robert G., Browne, J. Corbet*, Leonard and Lindsay* Browne, Gordon Boxer, Reggie and Cyril Bulteel, Ernestine Buhl,* Mary Bryant.

C—Nellie and Janie Crawford, Mary and Willie* Charles, Ethel Craigie, M. Joan Clarke, Walter and Maggie* Carter, Alice E. Crang, Daisy M. A. Clarke, Isabel and Mabel Candlin, Henry J. Cheney* Bessie Cheale, Gulielma Cheal, Oliver A. Chisholm, Willie and May Christie, Arthur J. Cox, Florence and Daisy Combes, Dorothy Cooper*, Richard Cornthwaite, Winnie Cox, Susie Cumbers.

D—Louie M. Daw, Polognia Daws*, Ralph and Dorothy Daintree, Albert E. E. Davis, Mai and Ethel Violet Davidson, Jas. Ernest Davey, Marie Denizot, Wm. Dilly*, Vera C. Dickinson*.

E—Ethel* and Muriel* Edwards, Maud Eddey*, Eva Edmundson.

F—Richard and Arthur Farmer, Charles Faillettas*, Jeannie Faucon, Mary* and Blanche* Freeman, Hyacinth B. FitzSimons, F. A. Figgis, Louise Filhol, W. A., Reginald and Ernest Finding, Herbert Fowler, Maggie, Lewis, and Flossie Fullerton.

G—Constance Gabbett*, L. Gandy, Walter S.* and Helen W. M. Gray, Jack, Edith M., Stuart, Dorothy, and Margaret* Gray, Aileen Gardner, F.* and A.* Gibbs, Edith Grieve, Agnes Grierson, Minnie and Evelyn* Giddings, Harry Gribble, Norman Good, Thos. Groombridge, Nancy, Dorothy, and Winnie Grove, Elsie Good.

H—Mary and Juliet Haines, May and Sandy Handasyde, Dorothy E. Harris*, Ruth E. Harrison*, Edith and Winifred Harvey, Rose Hamilton, Edith and Emily Hearn, Theodora Hill, Eileen L. Hill*, Marjorie R. Hogge, Bessie Hope, Edith Holms, Naomi Holman, S., Florence*, and Francie Hoyte, Jessie and John Holman, Margaret D. Hogg, Lila K. Hughes.

J—Jas. S. Jackson, Nellie Jelfs*, Kate G. Johns*, Lizzie Johnstone*.

K—Agnes*, Isa M.*, and Alex.* Kay, Ethel, Ray, and Freer Kelsey, Grace C.*, Philippe*, and Dorothy B.* Kerr, Lily Kinvig, Jessie Kyle.

L—Guinefred and Elsie Leigh, Alice Lemar, Grahame V. Lloyd, Harry, Edith, and Eleanor N. M. Lowe, Nellie and Edith Lockhart.

M—Harry and Bruce Malaher, Lillie Mallory, Christina Marshall, Daisy Marrett, W. C. Mallinson*, Daisy Martin, Matilda R. Maitland-Kirwan*, Barbara and J. Maconchy, Bella and Abraham Mack, Chas. and George Macdonald, Ian and Eliza MacGregor, Daisy*, Nellie and Annie Y.* Mackenzie, John and Ella MacMurray, Florence Mackenzie*, Ada B. Macnutt*, Kathleen McClure*, James Mackay*, Daisy Mackenzie, Frank and Charles Medcalf, Reginald V. Measor, Louisa Merritt, Hilda M. Medill*, Bessie and Charlotte Millar, Evelyn and Gwendoline* Moir, Margaret A.* and Dorothy* Morris, Annie E. Moule.

N—Henderson, Mary* and Dorothy W.* Nathan, Mary H., H. L.* G. F. and J. W. Neligan, John J. and Peter Nicholson.

O—Arabella M. E. Onslow*, Katie and Sidney Geo. Oliver.

P—Muriel Patten*, Winnie Page, Ada, Jessie C.*, Eddie and Willie Palmer, Mildred and Hattie Peters, Willie Petter, Ruth Pledger*, Daisy Petrides, Laura D. Percy, Clarice M. Peach, Walter C. Perryman, Kathleen E. Pincott, Maggie and Leo. M. Pibol, Gladys M. and Isabel W.* Phipps, Edith Purkiss.

R—Nora Read, May Reed*, C. Alice Reid, Marion B. Richards, Arthur M. Roberts, Marion and Gussie Roach, Olive and Sydney Robertson, Jessie and Isabel C. D. Roe, Lucy H. Robertson.

S—Eric. Mervyn, Gladys E., Wilfred, Gwendoline, and Undine Shaw, Violet Salveson, Evelyn, Violet, and Gladys Shaw, Vera Chetwynd Stapleton*, Dollie Salt, D. D. and T. Stanier, Arthur Speed, Marie E. Sleigh*, Kathleen and Douglas H.* Shepherd, Annette and Cecil Stirling, Florrie Smith, Flora Simmons*, Madeline F. Smith*, Kathleen* and Muriel Scorer, Herbert M. Stuart*, Ronald Studd, C. Bessie Symes.

T—Marjorie Tracey, Geo. Taylor, Janet Thomson*, Alice M. Thompson, Herbert James and Frank Tomkins, Derwent C. Turnbull, Neville Tufnell.

U—Queenie Upton*.

V—Jennie Venables, Gertrude W. Vellacott*, Edwin* and May Vickers, Dorothy Vigers, Kenneth J. Vining.

W—Leonard N. Wall, R. Watson, Louisa and Violet Walker, Mabel Wheeler, Robert Weddell, W. H.* and Ethel S.* Williamson, Ella C. Williamson*, Pansy E. Williamson, Edith M. and Zoe Wilkins, Winnie* and Charles Williams, Madge Wilson, Frank Wilson*, Ethel, Edith, and William Woodell.

Y—G. M. Young,

FOREIGN LIST.

No. 150. Jean McNicol Scott (Canada), Maria H. and Cuckoo Lister, Daisy McArthur (S. Africa). **No. 151.** Queenie and Llewellyn Dale (Bombay), Jean McNicoll Scott. **No. 152.** Queenie and Llewellyn Dale. **No. 153.** Dora Ellen Wallace (Canada).

THIS WEEK'S BIBLE SEARCHER (No. 159).

Galatians.

1. Whom did Paul take to Jerusalem with him?
2. What did Paul do after God had called him, and whom did he see?
3. Why did he withstand Peter?
4. What is called our schoolmaster, and what is it to do?
5. Write out the verses in which we are told (a) not to be weary, (b) how the law is fulfilled, (c) to stand fast, (d) we are the children of God.

[Children under *ten* do 1, 4, 5 (a), under *thirteen* 1, 2, 4, 5 (a).]

Personal.

Several of my "nephews" and "nieces" have given only references this week; but the answers must be WRITTEN out, and the chapter and verse given as well.

EVELYN AND GWENNIE MOIR.—I was pleased to have your letters, and should be very glad to distribute the pincushions and text-books you are making.

H. JAS. CHENEY AND DOROTHY COOPER.—I admired your somewhat novel cards, and always appreciate photographs.

KENNETH J. VINING.—You seem to be having a good holiday. Hope you will be successful in your examination.

BLOSSOM DAVIS.—You may certainly send your answers in on a post-card if you find they are not too long.

AILEEN GARDNER.—You may answer the questions set for those *under ten* during this quarter, but if eligible for the next competition you must enter for your actual age.

EDITH SAUNDERSON.—Very glad you are going to join again. The answers must be written as well as the chapter and verse.

THOMAS GROOMBRIDGE.—Thank you for your letter and all the good wishes it contained.

DAISY MARRETT.—I am so sorry to hear you have been ill.

MAUD EDDEY.—I shall hope to hear that you are much better next week.

WILLIE AND MAY CHRISTIE.—Many thanks for the book. I expect to find it very interesting.

BERTIE STEELEY.—As you are so young you need not write in ink. Write out the answers as well as the chapter and verse.

FRANK MEDCALF.—Glad to see your name once more.

UNCLE TOM.

Children's Scripture Union—Portions for week ending January 28.

Sun., Jan. 22	*Luke*	ii.	18-35	Th., Jan. 26	*Luke*	iv.	1-15
Mon. „ 23	„	ii.	36-52	Fri. „ 27	„	iv.	16-32
Tu. „ 24	„	iii.	1-14	Sat. „ 28	„	iv.	33-44
Wed. „ 25	„	iii.	15-23				

Children's Special Service Mission.

Mr. Hutchinson, *Grantham*, Jan. 20; *Birkenhead*, Jan. 21-30; *Greenfield*, Jan. 31; *Doncaster*, Feb. 1, 2; *Wetherby*, Feb. 3; *Leeds*, Feb. 4, 5; *Ashton-under-Lyne*, Feb. 6; *Staleybridge*, Feb. 7; *Heaton Moor*, Feb. 8; *Leicester*, Feb. 9; *Bramcote, Nottingham*, Feb. 10. Mr. Spiers, Christ Church, *Beckenham*, Jan. 24. Mr. Tyler, *West Tarring*, Jan. 22; *Worthing*, Jan. 22, 24, 25, 29, 31; *Brighton*, Feb 2; *Hassocks*, Feb. 4, 5; *Worthing*, Feb. 7. Rev. R. Callender, *Hanslope*, Feb. 3; *Woolwich*, Feb. 4-14. Mr. Hankinson, *Derby*, Feb. 2. Mr. Hewlett, *Southsea*, Jan. 20 to Feb. 6. Mr. Phillips Welch, *Richmond*, Jan. 26. Mr. W. H. Stentiford, Boys' Meetings, *Y.M.C.A., Aldersgate Street*, to Jan. 20. Scripture Union Conference, *Town Hall, Ipswich*, Feb. 16; and *Y.M.C.A. Hall, Birmingham*, Feb. 24.

The Railway Mission.—A meeting of Railway Mission workers was held at 1, Adam Street, Adelphi, on January 9, for united prayer on behalf of the work among railway men throughout the world. Mr. R. Nixon, secretary, said they had been gladdened by the conversion of many railway men at the various branches during the past year. Several new centres had been opened, and a missionary had been sent to work among railway men in India. An additional missionary had also been sent to South Africa. New doors for extending the work are opening on every hand at home and abroad, but friends are greatly needed.

A Series of Special Services for waiting upon God have recently been in progress at New Court Chapel, Tollington Park, N. Some four meetings were held each day, the pastor, Rev. G. Campbell Morgan, being assisted by Revs. W. Fuller Gooch, G. H. C. Macgregor, Gregory Mantle, and C. G. Moore. The week-day conferences at 6.30 p.m. were found to be so profitable spiritually that it is intended to hold similar gatherings on alternate Saturday evenings during the next three months—viz., January 28, February 11 and 25, March 11 and 25, at 7 p.m. This is an attempt to promote the realisation of Christian fellowship in conversation upon the things of God.

Evangelistic.

Rev. Henry Montgomery in Dublin.

THIS pastor evangelist has just concluded a ten days' mission in Dublin. It was hoped that Mr. Montgomery's mission would have followed up the Convention in October last, but circumstances made it impossible, and it was arranged that the mission should commence in the closing days of the Week of Prayer. Mr. J. Stuart Holden, who was to have assisted Mr. Montgomery by taking the afternoon Bible readings and special meetings for young men, was laid aside by illness, and thus the whole burden devolved upon Mr. Montgomery.

The special feature of the mission was the afternoon Bible reading. The subject which Mr. Montgomery was led to take up was Pentecostal Power and the need of the Church and its members of an apostolic baptism of the Holy Ghost. With a rare knowledge of the Holy Scriptures, and a heart on fire with zeal for God and love for a perishing world, he urged the need of fuller consecration and a greater faith in the all-sufficiency and availability of the Holy Ghost. The attendance increased at the afternoon meetings until the minor hall was crowded. It has been decided to follow up these meetings with a weekly meeting on Friday afternoons for special prayer for the manifestation of the power of the Spirit.

The evening Gospel services were well attended, and under the tender and faithful appeals of the preacher deep and saving impressions were made upon many hearts. Numerous cases were dealt with in the after meetings.

The Dublin Evangelistic Choir, under the leeadership of Mr. T. K. Camby, rendered valuable assistance, and the solo singing by Miss Lucy Montgomery was very effective and greatly appreciated. A large number of ministers of different denominations were present during the mission, especially in the afternoon. D. M.

Evangelists' Movements.

Rev. Mr. LYALL (Chicago) recently conducted special meetings at North Berwick, when there was reason for praise for evident soul anxiety and decision for Christ.

Rev. Mr. BAIRD, U. P. Synod evangelist, has finished a week's Gospel meetings at Beith, N.B. His subjects each evening have been illustrated by limelight views. There has been much interest and evident blessing, particularly among the young.

Rev. R. BALGARNIE'S Mission at Brecon has been attended by evident manifestation of the Divine blessing. All the free churches united in it, and the services were crowded every night, some persons coming eight and ten miles to attend them. A large spiritual harvest has been reaped by the various churches.

The Lord has been giving much blessing at a special mission at present going on in the Cowcaddens Free Church, Glasgow. The meetings are being conducted by Mr. HILL, Evangelist. The attendance has been large, and from the beginning each night there have been inquirers in very considerable numbers.

Mr. WM. FORBES visited Brlstol on January 6 for the purpose of his "theatrical Mission." He was successful in arranging for a meeting of ballet girls, who to the number of four to fifty listened to Gospel addresses given on the 11th at the Y.W.C.A. rooms in Berkley Square. He also conducted an Evangelistic Mission at Premett Street Mission Hall from January 8 to 12.

Mr. P. COHEN has been conducting a ten days' mission at Hyde that has been attended with much blessing. Some have decided for Christ; backsliders have been restored, and Christians of various churches in the town have been blessed. The lecture "From the Synagogue to the Cross," was especially blessed to many. Another cheering result of his mission is an increased desire on the part of the mission workers for a thoughtful study of their Bible. Mr. Cohen is now conducting a few days' mission at Salford.

Evangelists' Engagements.

MR. W. MONRO COLLINGS.—Jan. 22-Feb. 5, Croydon; Feb. 11-March 6, Feltham.

MR. HENRY THORNE.—Shrubland Road Chapel (London Fields), Jan. 21-31; Feb. 4-13, Hendon: Feb. 18-27, Southport.

MR. W. R. LANE.—Jan. 22-30, Woolwich; Feb. 4-13, Walthamstow.

GIPSY SMITH.—Jan. 21-30, Lancaster; Feb. 4-13, Scarborough; Feb. 18-27, Cardiff.

MR. W. D. DUNN.—During Jan., Mizpah Hall, Glasgow.

BROTHERS WEAVER.—Jan. 8-20, Hawick; Jan. 22-Feb. 3, Barnoldswick; Feb. 5-17, Bolton, Free Church Council.

MR. GEO. CLARKE.—Jan. 15-31, Ipswich; Feb. 5-15, Clapham.

MR. J. J. SCROGGIE.—Jan. 14-26, Rye Harbour and Fairlight; Jan. 29, Liphook.

MR. E. P. TELFORD.—Jan. 15-26, Goole.

MRS. E. L. BAEYERTZ.—Jan. 22-Feb. 6, Dumfries; Feb. 25-March 13, Southport.

REV. A. T. JONES.—Jan. 18, Risca; 22-31, Duckpool Road, Newport, Mon.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Sundays at 7, Messrs. Philip R. Hurditch and Alfred C. Burley. Malden Hall, Haverstock Hill, Sundays at 7; Jan. 22-29, Mr. H. W. Taylor. Eccleston Hall, Eccleston Street, Sundays at 3.30 and 7, Mr. P. GARRIOCH.

MR. NEWTON JONES, Jan. 21-26, Markham Square, S.W., 28-Feb. 6, Canterbury; Feb. 11-20, Bridgwater.

MR. JOHN ELLIOTT.—Jan. 22, St. Marychurch, Gospel Hall; 29, Torquay (Warren Road).

Scottish Notes.

The U.P. Presbytery of Dundee recently discussed a report on Sabbath Observance. It was agreed that a series of special sermons should be preached against opening shops on Sundays, Sunday excursions, and other evils.

The Soldiers' Home at Piershill, Edinburgh, continues to serve a most useful purpose in providing a place of Christian resort to troops in barracks. At the annual meeting several officers spoke highly of the influence of the Home, and an increasing attendance of soldiers was reported.

A deputation, headed by Lord Overtoun, visited the meetings of the Glasgow U.P. Presbytery, with the same object as that of the recent deputation to the Free Church Presbytery—to enlist sympathy and co-operation in view of the coming Gospel campaign in the city. The Moderator of the Presbytery expressed the assurance of hearty support.

A new institute for telegraph messengers in connection with the work of the Postal and Telegraph Christian Association has been opened at Edinburgh. At the opening meeting over 200 messengers were present, when addresses were delivered by Rev. G. Wilson, Miss Synge, and others. A cheering feature of the meeting was the testimony of many of the messengers as to how they had been won for Christ through the work carried on under the association.

London and suburbs are losing two of its younger Presbyterian ministers by the removal of Rev. H. Norwell, of Islington, to Helensburgh, and of Rev. Carnegie Sampson, of Wallington, to Renfield Free Church, Glasgow. On the other hand Scotland is furnishing a pastor to College Park, Willesden, in the person of Rev. J. Oliver Dick, assistant to Dr. Black of Inverness. The recent settlement in Dingwall of Rev. J. R. Macpherson, late of Kinnaird, will be of interest to Keswick goers; Mr. Macpherson is one of the less prominent speakers at the famous convention.

The annual conversazione of the Glasgow Y.W.C.A. took place on January 12 in the City Hall, which was filled in every part. The chair was occupied by Mr. J. Carfrae Alston, and addresses were given by Rev. J. M. Witheron and Rev. Dr. Wells. The report of the hon. secretary, Mrs. Oatts, showed a membership of 2,872 in thirty-nine branches, which included a branch for Board School teachers, a union of hospital nurses, and two junior branches. The association possesses two institutes, both fully taken advantage of. Mr. Alex. Sloan, for the honorary treasurer, submitted a satisfactory financial statement, the association being self-supporting. He congratulated the members on the amount of work done at so little cost. Bailie Dick gave a hearty speech.

A Pastoral Letter has been addressed by the Rev. Dr. Whyte, Moderator of the Free Church of Scotland, to the native ministers, elders, congregations, and Christian workers in the Synod of Kaffraria and in Natal. In it he says that they in Scotland are filled with sorrow on hearing that there are divisions amongst them, and he beseeches them to become "perfectly joined together in the same mind and in the same judgment." He further says: "If you are divided and cut off from us, can we together fight against heathenism? Do we not rather give the enemy cause to blaspheme? Moreover, if wrong has been done anyone, or if the brethren think that wrong has been done them, is there no remedy but division and strife? If any brother had anything against anyone he should have asked the Church to hear him, and they would see that justice was done."

Obituary.

PASTOR E. MONOD.

MARSEILLES has had a great loss in the person of a much-respected pasteur, Ed. Monod, whose name is well known in the Christian world. He was one of a numerous family, and brother to Pasteur Theo Monod, of Paris. He was a true disciple of Christ, a poet and man of letters, and his death is deeply regretted by all.

REV. JOSEPH BEASLEY.

The death is announced of Rev. Joseph Beasley, which took place somewhat suddenly, at his residence, The Paragon, Blackheath, last week, in his eighty-seventh year. He was educated at Barnet Congregational College, and commenced his ministry in 1836. At first he held pastorates in Tasmania and Australia, and became assistant to the famous Rev. James Sherman, at Blackheath, and afterwards succeeded him in the full pastorate.

PREBENDARY JOSEPH W. REYNOLDS.

The death is announced of Rev. Joseph William Reynolds, one of the prebendaries of St. Paul's Cathedral. Born in 1821, Mr. Reynolds was trained for a business life, and his knowledge of modern languages opened for him a promising career. He determined however to enter the ministry; and having passed through the theological course of King's College, London, with distinction, he was ordained in 1849 to the curacy of St. Peter's, Belper. In 1854 he was appointed principal of the Operative Jewish Converts' Institution. The Archbishop of Canterbury gave him the M.A. degree on account of his work amongst the Jews. In 1859 he became incumbent of St. Stephen's, Spitalfields, which he held for twenty-five years. He was appointed, by the Bishop of London, to a prebendal stall at St. Paul's in 1880, and to the rectory of St. Anne and St. Agnes, Gresham Street, in 1882, both of which he held till his death on Thursday last. While at Spitalfields he devoted himself to the contest between science and religion, and he is best known by his book, "The Supernatural in Nature," quickly followed by "The Mystery of Miracles," and other works of a like character.

VISCOUNTESS PORTMAN.

On Wednesday, January 4, in the stillness of the night, the home call came suddenly to the Viscountess Portman. Though of exalted social rank, she was a sincere and humble follower of the Lord Jesus Christ. There are many on the estate of Bryanston and elsewhere who to-day are mourning the loss of a true and sympathising friend.

Lady Portman was brought to the Lord more than thirty-five years ago, and from that time had a strong desire to win others for the Saviour by every means in her power. Although shrinking from publicity, her name as a Christian worker may not have been widely known until, in 1894, she became president of the London Division of the Y.W.C.A., in which, as well as in the Blandford Branch, she took great interest, and which she supported liberally. The Christian Colportage Association and the work of the Evangelisation Society claimed a large share of her sympathy and support.

It was in the quiet of her own home, however, in Bible-classes for her servants, and mothers' meetings for those living on the estate; in the sending forth of the little booklets she wrote for each new year, and which were scattered far and wide, that her influence was most felt.

DR. R. PRINGLE.

Brigade Surgeon Lieut.-Colonel Robert Pringle, M.D., passed away suddenly, after less than two hours suffering, on Friday morning last, at the age of sixty-six. The call, so sudden, was a great shock to his many friends. So full of vitality and energy as he was, he seemed destined to live to ripe old age, as some of his ancestors had done.

He received his appointment to the Bengal Medical Service, and joined his regiment three years before the Mutiny. Though piously brought up, his heart and tastes were then wholly in the world. But some of the scenes he witnessed in that trying time, and especially the death of a loved brother, were the means the Lord employed to awaken him and bring him unto Himself. From that time onward, both in India and at home, he never wavered, but was decided and outspoken for his Master—never ashamed to confess Him before men.

Into the Army Temperance movement, then at its beginning, he threw himself heart and soul, and that movement owes more to him than is generally known. He retired and returned home in 1883, taking up his residence in Lewisham. He attached himself to St. Mark's Church, Greenwich, under the ministry of Rev. G. Elder, and ever since has been one of the most zealous and indefatigable workers in every department of the work of that congregation. As superintendent of the Sunday School he won the affection of the scholars, and through affection ruled them. But his sympathies were world-wide, and were enlisted in every kind of work which was carried on for the Master's sake.

On the Wednesday evening preceding his death Dr. Pringle conducted the weekly prayer meeting in St. Mark's Schoolroom. On Friday he rose as usual, conducted family worship, and sat down to breakfast, of which he did not much partake. Within half an hour he was writhing in the agonies of *angina pectoris*. Among the last words he spoke to his wife were these: "Quite happy, quite happy; I know whom I have believed." Thus he passed away in perfect peace.

The funeral service was held in St. Mark's, Greenwich, on Wednesday; thereafter in Lewisham Cemetery. Our friend leaves behind him a widow and seven daughters, to whom we tender our deepest sympathy in the loss with such suddenness of so loving a husband and father.

MR. W. T. BERGER.

The two heads of families of Messrs. John and Samuel Berger, of the Five Houses, Homerton, were well known and much respected. An unmarried sister had been brought under the influence of the Gospel by some Methodist preachers, and she gave herself to the task of praying for all her nephews and nieces. Her prayers were heard, for nearly every one was brought to a saving acquaintance with Christ. William Thomas Berger, the son of Samuel Berger, after rather a wild life, was converted through his cousin, Capel Berger. The young men soon began to work for God, and preachings were commenced in the village by Wm. Berger, in which I took part.

At the time of which I speak there was an outburst of spiritual life; it led to breaking bands from Episcopal and Dissenting fellowships, and a gathering was formed very much in harmony with the "Brethren," though preserving an independent responsibility, which saved it from some of their errors. The meeting drew many spiritual Christians, and it had the reputation with many of being "a nest of love." For many years Wm. Berger was associated with the worship at this meeting, and frequently took part in it.

Very soon the missionary cause came upon the carpet, into which he entered with enthusiasm, and with his devoted wife, Mary Van Sommer, gave heart and soul and growing means to missions in the great field of China. His labours in the rice factory at Bromley, and his improvements in manufacture brought him in a large revenue, and his many patents increased it; but his growing wealth was consecrated to the Lord, and his zealous efforts for this wide field at Reigate, and afterwards on his estate at Saint Hill, East Grinstead, were continued through many years. When Mr. Hudson Taylor assumed the responsibility of the China Inland Mission, and left for China with a party of seventeen and children, Mr. Berger agreed to carry on the home department of the work. Saint Hill became the Mission House, whence a vast correspondence issued. Not a few of the brethren were in a measure trained there for the work; this is narrated in the first volume of the story of the China Inland Mission.

The beloved Mrs. Berger maintained a wide correspondence with the missionaries, and for several years this arduous work was maintained, till it became too heavy a charge, and was then handed over to a council of Christian men. Mr. Berger subsequently retired from business, and had a château in Cannes for the winter, and another in the mountains for summer. From Cannes the home call came on the 9th inst., our brother having attained the goodly age of eighty-four.

The acquisition of wealth had no effect in damping Mr. Berger's zeal for the Lord's work. He dispensed it widely and with a glad heart, and never entered into a case of helping one in distress without minutely considering details. He had a sound judgment and unfailing confidence in revealed truth and a considerable grasp of it. He was large-hearted and recognised every true Christian as a bosom brother.

The close and constant work of the mission shortened Mrs. Berger's life, and he subsequently married a Christian Swiss lady, who devoted herself to care for him in his great sufferings.

George Pearse.

FATHER CHINIQUY.

The Ottawa correspondent of *The Times* telegraphed on Monday night:—"Father Chiniquy, who occupied a prominent place in the religious life of Canada for many years, died at Montreal to-day. He was formerly a Roman Catholic priest, but in 1858 he seceded from the Church of Rome, taking a congregation, numbering over a thousand, with him. Subsequently he was ordained a minister of the Presbyterian Church of Canada."

Charles Chiniquy was born on July 30, 1809, at Kamouraska, in the Province of Quebec. He was educated for the priesthood, and ordained at Quebec in 1833. As parish priest of Beauport he became much concerned with the effects of drunkenness among his flock, and, joining the Oblate Fathers in 1846, he gave himself up to a crusade against the alcohol habit. A man of remarkable eloquence, his success was such that about 200,000 persons are said to have enrolled themselves as total abstainers at the missions conducted by him throughout Lower Canada.

In 1851 Father Chiniquy migrated at the head of about 10,000 of his fellow-countrymen to Illinois, where they established a settlement at Kankakee. In 1858, however, the priest left the Church of Rome, and a large number of his flock went with him. Thenceforward he devoted his powers of oratory and his extraordinary energy to a campaign against the communion in which he had spent the first fifty years of his life.

The opposition he now encountered matched his own militant fervour. The French-Canadians, friendly enough to English Protestants, have little patience with deserters from their own ranks; and Mr. Chiniquy made patience doubly difficult by the bitterness of his attacks on the faith of his former friends. Intense admiration gave place to hatred equally intense. With characteristic recklessness Mr. Chiniquy carried his war into the heart of the enemy's country. Serious disorders occurred on his visiting Quebec in 1859, and Mr. Chiniquy was himself wounded.

In the following year the ex-priest, now a Presbyterian minister, spent six months in the United Kingdom, giving 182 addresses in the course of his tour—a record which he surpassed during subsequent visits in 1874 and 1882. In July, 1874, he was stoned after speaking against Roman Catholicism at Antigonish, Nova Scotia. Two years later he was struck down at Halifax, N.S., and the church in which he preached was injured. In 1879 he visited Australia, always on the same errand, and was roughly handled at Horsham, in Victoria. A few months later Hobart Town, Tasmania, was thrown into an uproar by his activities, and the passion they evoked in the lower class of his opponents; but the bodyguard of Orangemen who rallied round him here and elsewhere saved him from serious injury. In 1884 he was attacked on board a steamer at Montague, Prince Edward Island, and was rendered unconscious. A somewhat similar incident occurred at Escanaba, Michigan, in 1891; and stormy scenes marked his ministrations in many other towns.

Preserving his bodily vigour to a marvellous degree, Mr. Chiniquy, at the age of eighty-seven, in the autumn of 1896, crossed the Atlantic again to obtain support for a Protestant school he was establishing among the French Canadians of L'Islet. After fulfilling many lecturing and preaching engagements in this country under the auspices of the Protestant Alliance, he returned to Canada, but not to rest. Writing in the autumn of 1898 to the leader of a remarkable Protestant movement among the priests of France, this *doyen des évadés* was able to say: "I have entered my ninetieth year in perfect health. My hand does not yet tremble. My sight and hearing are as good as at the age of twenty, and the last sermon I delivered gave me no more fatigue than the first, which I gave when I was scarcely twenty."

Mr. Chiniquy wrote much, generally in a controversial strain, his principal work being "Fifty Years in the Church of Rome." A Montreal newspaper, *The Daily Witness*, was laid under the Romish ban for reporting Father Chiniquy's sermons in 1876 and has remained under it to this day.

Gospel Slides for India.—Rev. G. W. Park, of the Methodist Episcopal Mission, Gujarah, India, is desirous of getting a set of lantern slides on the life of Christ for use in his work in India. Any friend who can help him in this direction should address him, Kallvindsgatan 15, Norrkoping, Sweden. He returns to India next month.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

TO the intense satisfaction of those who attended the meetings last week, the Ten Weeks' Bible School has opened with great promise. The gatherings have been large, and the students have been people of sincere purpose, earnestly desiring help in acquiring a fuller knowledge of the Sacred Scriptures. Professor White opened courses of study in nine centres, and the way he threw himself into the work was a help and an encouragement to many. Particulars of the addresses will be found on p. 16.

Those who have been praying for Revival have not been unmindful of the great need for the Word of God to be re-instated in the hearts of professing Christians as the standard of faith and the authority on matters of practice. Dr. White's work is calculated to promote this very desirable and urgent object; also, let us trust, to bring to an end, in the experience of many, the sad "famine of hearing the words of the Lord." We commend the Bible School to the prayerful interest of our readers; its success on intellectual lines seems assured, but Dr. White will not be satisfied with less than definite spiritual results.

The desire having been expressed by country and other friends who are unable to become students of the School in person, but yet wish to benefit by Professor White's teaching while in this country, to have these lectures by correspondence, the Y.W.C.A. have decided to start a Correspondence Class for the benefit of such, at a small charge per week for the ten weeks. Both gentlemen and ladies will be admitted to the Class. Further particulars may be had from the Secretary, Correspondence Class, Bible School, 26, George Street, Hanover Square, W.

From time to time the Pope of Rome receives patronage to which he may excusably attach a false value. British peers bow at his feet, and now and then a prince or princess exchanges gracious words with him. These visits may not mean much so far as the friendly callers are concerned; but as recognising pretensions at once preposterous and blasphemous, they are not only undesirable but mischievous. We observe that the Duke and Duchess of Connaught, in the course of continental travels, purpose calling upon "his Holiness." This is much to be regretted. Our duty to the Pope and the system of which he is the head is to keep open eyes upon them; by no means is it wise to extend courtesies and show favours that are sure to be used to our prejudice and hurt in the interest of "Holy Church."

The Pope has just founded a Beda College at Rome, "mainly for English Catholic converts who purpose returning as missionaries to England." In the letter granting a constitution of the college, the Pope makes mention of those "whose goodness and loyalty to the faith" have made them forfeit their temporal goods by professing the [Roman] Catholic faith, i.e., by giving up their livings in the Church of England or in other bodies. These men have at any rate acted honestly; the trouble is that so many are Papists at heart, and yet will not give up their positions, but do the Pope's work while enjoying the emoluments and opportunities of influence of the Anglican Church. The present chaotic and abnormal condition of affairs in the religious world is largely owing to this fact.

A leading Catholic paper, while allowing that the "three heterodox empires, the German, Russian, and the British, are the greatest Powers of Europe in our time," and that no Catholic State can compete with them, accounts for this superiority by the differences that exist in external organisation, and by "the remains of Catholicism that survive in the populations of these empires." This is an extraordinary argument. Setting aside Russia as in many senses out of the comparison, it amounts to a confession that the remnants of Catholicism in Protestant countries are more potent for progress than the undivided sway of Catholic influences in the decadent countries. Those who resort to such reasoning must be hard put to it to prove their case. Blindness follows bigotry, and those who ignore the palpable evidence that Protestantism and progress are wedded in every instance, while the reverse is true of Roman Catholicism, must be living in "a vain show."

The growth of the peace sentiment among the nations is a good sign of the times. Our own Chancellor of the Exchequer tells us that for some time to come our best and safest policy is to cultivate and develop the possessions we have, and cease adding to them. The best men in Russia seem to be of the opinion that the wisest thing for that country to do is to cultivate what it has. Thoughtful men in Germany and in France are quietly pointing out, in the lull after the noise, that nothing could be worse than a war, whoever wins; the winner would be a loser. Mr. Rhodes has just been saying to Bishop Hartzell, of the American Industrial Mission in Africa:—

> What we want is the intertwining of mutual interests on behalf of humanity on the part of English-speaking people throughout the world. In that way we can prevent war. What we want is universal peace.

No doubt there are angry and selfish passions in the nations ready to flame out at any provocation, but this fact makes the other fact to which we have called attention all the more gratifying.

The *entente cordiale* between the British and the Egyptian Governments is matter for warm congratulation. The Government of the Soudan will for some time require generous and peaceful measures. Mutual understandings such as now exist should secure complete harmony in administration. Free Trade will help to develop the resources of the Soudan, but the abolition of slavery will secure equal rights and liberties for all. With an open door in Egypt for missionary enterprise the Gospel will yet triumph and win glad trophies for the Redeeming Christ.

The lust of money in America is highly demoralising, a contemporary says:—

> During the past few months thousands of people have doubled and trebled their incomes, while hundreds have made actual fortunes through the enormous rise in the value of stocks which followed the close of the war with Spain.

Names of millionaires are then given who have "cleared millions since August last." This has been down in transactions on the Stock Exchange which should, perhaps, in all honesty be denominated reckless gambling, that under other circumstances would be punishable by law. Much evil will inevitably follow, for stories of these enormous profits appearing in the newspapers are having the effect of stimulating wholesale speculation among all classes.

If Chrysostom found it necessary in his day and in the worldly city of Constantinople to be incessantly pointing out the insufficiency of earthly things to satisfy the souls of men, and to be bringing eternal and spiritual things to bear upon the conscience and the regulation of life, it certainly is necessary now in every part of our country. There is need to iterate and reiterate that a "man's life consisteth not in the abundance of the things which he possesseth."

There is need to let the light of the eternal world shine into this world. And there is also need to point to the judgment to come, and declare that every man must give account of the deeds done in the body, whether good or bad. Just so far as we live under the powers of the world to come shall we regulate our life here with a due regard to that which is beyond. As the balancing powers of all the heavenly worlds are necessary to keep this little planet of our earth safe in its place, so things visible must be controlled by things that are not seen.

It is sometimes asserted by "modern" theologians that no reference is made anywhere in our Lord's teaching to the "Fall of Man." Rather, our fallen state is the basal truth on which all his appeals and work are grounded. It is assumed in the first word in his preaching: "The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel" (Mark i. 15). This was not addressed to the so-called lapsed and lost, but to all. The same thing is implied in his teaching about the New Birth to Nicodemus (John iii. 3), and about conversion to his disciples (Matthew xviii. 3). His Gospel is, in the first instance, a method of rescue, and not till afterwards a means of growth. Redemption is its primary characteristic. Spiritual development follows only as a corollary and necessary result. And, therefore, the doctrine of repentance, of conversion, should ever be placed in the forefront of all evangelistic appeals.

Is not the dearth of conversions, the slow growth of the churches, and their unsatisfactory condition, largely due to the clouding of this initial and fundamental Christian truth? There can be no widespread and thorough revival of religion in the land till

the weeds and brushwood of human fancy are cleared away from the realities of life, and the "axe is laid to the root of the tree." The Gospel is not a plaster of reformation applied to the outward sores of humanity; it is a remedy for sin, which is the cause of all spiritual and social diseases. Let all preachers and Sunday-school teachers and workers among the young grasp this primal and universal need, and announce the duty of repentance as the condition of receiving all the benefits of religion, and a beginning will be made in the right direction. There is no sphere in which "the first step counts" so much as the spiritual. The end is involved in the beginning.

"Why could not we cast him out?" is a question often asked by such as have toiled in vain in their endeavour to reform the world and the Church of some foul and distressing evil. And Christ's answer comes to all, "This sort goeth not out save by prayer and fasting." Lack of faith, lack of prayer, lack of self-discipline—these are the fatal obstacles to successful spiritual effort. By faith we range ourselves on the side of God; by prayer we range God on our side; by simplicity and self-discipline we fit ourselves for efficient and perfect service. These three conditions, if earnestly fulfilled, break down all barriers between our will and the divine will, and equip us with supernatural resources for the accomplishment of that will on earth. But few indeed are they that so prepare themselves for the high test of bringing the world to Christ.

Excellent service to the cause of social morality is being rendered by the *Daily News* in its articles on "Overcrowded London," which bring into prominence an evil that is "always with us," though it seems as far off from practical solution as ever. Ever since the "Bitter Cry," of fifteen years ago, occasional attempts have been made to deal with this question, and many people, who know nothing of the facts, are under the impression that the trouble is being met by model dwellings and County Council schemes. These papers are full of facts, which show this to be a pure delusion.

It is simply appalling to be told that one-fifth of the population of London dwell together in an overcrowded condition, and that one-tenth spend their lives in single rooms, with three, four, and more others; and this in pure contravention of the law. The detailed revelations of squalor, misery, and filth brought to light just now, read like a sick and impossible dream. Beds are let for eight hours at a time to different persons, and are thus occupied night and day; in some places it is common for persons to sleep under the beds. After describing how, in one home, (a one roomed "home"!), the dead body of a child was placed "until morning upon the only shelf in the house where they kept the food," the special correspondent says:—

> That is not so bad as the family I was told of elsewhere, who sat up all night to keep the rats off the dead body of a child. Neither is it to be compared with the case heard before a Police-court magistrate, when the Medical Officer of St. Giles asked for a closing order in respect to houses where the rats had made large holes in the rooms. He stated in evidence that in one of the rooms children had to take turns to keep awake during the night to prevent the rats attacking the others in their sleep.

Another case is that of a woman, seventy-five years of age, who died in a back parlour last October. At the inquest, the coroner's officer stated that—

> All he found in the room were a lot of old rags covered with vermin. He had got smothered himself with the vermin. The room was in a shocking condition, and he had never seen anything like it. It was abominable. Everything was absolutely covered with vermin. There was bread and butter on the table, but it was also covered with vermin.

Here is a problem which deals with conditions of peace, not war. How to meet it is the question. The facts should be known to the nation at large, and a great public opinion created, as the first stage to reform.

According to the *Publishers' Circular*, there was a serious drop in the output of fiction during the past year. The supply is still over-abundant, for the total for 1898 was over 1,700 novels, "mostly rubbish." It is at any rate encouraging to hear that in the view of publishers generally, while "the swarms of new readers from the board schools keep up the demand for sensational stuff, the next generation will be wiser." There is plenty of room for this improvement. The present generation has probably wasted more time over trashy novels than on any other form of "amusement."

The attitude of our Government towards slavery in East Africa is a just cause of pain and disappointment among lovers of freedom. Ten years ago Her Majesty's agent at Zanzibar received the following communication from the Foreign Office:—

> I am directed by the Marquis of Salisbury to instruct you to warn all missionary societies against harbouring runaway slaves without making any exception. No legal right to do so can be claimed, and when a refuge and asylum are granted in extreme cases of peril and out of humanity, it is done at the risk of the person giving the shelter.

For obeying this instruction, which was itself illegal, the missionaries of the C.M.S. were, in 1897, upbraided by the Government as having acquiesced in it! Bishop Tucker, however, has since found out that British law does not require runaway slaves to be given up. He writes to *The Times* to vindicate the action of the missionaries between 1889 and 1897, and to say that they have reversed it, and now obey the real law. A deputation to the Under Secretary for Foreign Affairs last week did not elicit a very satisfactory answer from that official. As a nation, we must not be dragged into fellowship with slave-holding Mohammedan Powers in prolonging the curse of slavery, with all its attendant horrors

The murder of Mr. Fleming, a British missionary in China, and one of his native assistants, is another evidence of the lawlessness of those in authority, for some of them did this deed. The ruling classes are the haters of missionaries and of all change. Mr. Fleming was a good man. According to a Reuter despatch, he was a very willing helper, truly zealous in his Master's cause, in studies exceedingly persevering, always wore a smiling, happy face, and was respected by all. He has been "counted worthy" to suffer—"to suffer," and thus to open the way for others. Mandarin bigotry will not rule China always; in every Christian whom it slays it strikes a blow at itself. We note in this case that a native evangelist shared the honour of martyrdom with our countryman, and that a native teacher escaped to tell the tale. China has given some noble martyrs and confessors, and their "blood will be the seed of the Church."

Perhaps if the glory of missionaries were put a little more in the background, and the glory of Christ a little more to the front, we should receive a more abundant blessing from God.

This sentence is from the letter of a missionary to a contemporary, in which he points out the peril of a too sentimental sympathy on the part of the public with workers in the foreign field. He complains that the religious newspapers that reach him from home tend by their exaggerated eulogy of missionary workers to destroy the simplicity and humility of their Spirit, and to breed a pride and priggishness which is the worst enemy of those who are placed by friends on a pedestal of heroism. It would, perhaps, be well for us to remember this sometimes and to exalt the Master rather than the servants. And it is not the missionary alone who is in peril of being spoiled by hero-worship. Our popular ministers need a double dose of grace to bear with the adulation that is often lavished upon them by their friends and admirers.

It is well known that there are no races so hard to convert to the faith as those who follow Mohammed. There may be many reasons for this, but undoubtedly one of them is that the average Mohammedan is more faithful to the outward observances of his religion than the average Christian. The devotion of the former to the daily rites and prayers enjoined in the Koran and his entire indifference to the sneers and scoffs of others are in striking contrast to the absence of any visible sign of grace or habits of outward reverence and unity which frequently mark the conduct of professing this. Only a consistent Christian life can make an impression.

Straws are proverbially known to tell us which way the wind blows. A Sunday or two ago the stormy weather had the usual effect on the size of London congregations. It was remarked in several suburban churches that the thinness was most marked *among the young men*. One fond mother excused her sons' absence to her minister on the score that they were very particular about spoiling their toilet! Are we falling upon effeminate times? One would not think so to watch the courageous way in which young men will brave the elements at a great football match. The effeminacy is shown only in regard to the things that pertain to the soul. There is a loud call for preaching a masculine Gospel, for appealing to the *manhood* of our nature. "I speak to you young men because ye are *strong*."

There are a million less scholars in our elementary schools than there ought to be. Since the class of habitual criminals is recruited from this "derelict million," there is a pressing call for a better organisation to meet this alarming condition of things, which is due to the obstinate truancy of children and the selfishness of many parents who keep their boys and girls at home for their own purposes. Ignorance is one of the most fruitful causes of vice and misery, and while education is no panacea against the root-evils of society, it is a valuable handmaid of moral and religious training. So long as sectarian animosities hinder the development of our educational machinery all true reformers will be hampered in their work, and the church of Christ cannot fulfil its function as it ought. Lack of spiritual unity among his followers has evil consequences that penetrate far beyond ecclesiastical limits, and injuriously affect the national welfare in many subtle ways.

The Theology of Christian Science.

BY JAMES M. GRAY, D.D., BOSTON, U.S.

IT is important to insist that Christian Science is much more than a system of therapeutics, and that it deals with the questions commonly classed as theology. If it healed the body and stopped there, the witnesses to the Gospel of Jesus Christ would leave its consideration, for the most part, to the medical profession, which would be alone competent to deal with it; but when it appeals to the Bible and to Jesus Christ, when it philosophises about the mysteries of soul and spirit, and, in a word, assumes to interpret Christianity and even substitute a new religion in the place of it, it is time for the ministers of the New Testament and the prophets of God's Word to throw themselves across its path.

Very recently, a Boston daily presented its readers with a symposium on the question, "Is the practice of Christian Science dangerous to human life?" It was participated in exclusively by Christian Scientists and physicians, as became the circumstances; but, with a single exception, the latter could present no convincing argument why the former should not practice the healing art as well as they. The single exception was the plea that, through ignorance or indifference, the Christian Science doctor might become responsible for the spread of an epidemic. In fact, the symposium was a failure so far as checking the spread of Christian Science was concerned, and left the impression that, in the face of all the medical men could say against it, it was bound to grow. It demonstrated in other words, that the whole affair must be approached from an entirely different point of view, and that to circumscribe its power, the members of our churches must be brought to see its real nature in the

LIGHT OF THE REVEALED WORD.

Among the exponents of the "Science" in the symposium referred to, was the editor of the *Christian Science Journal*, who presumably would say the strongest and freshest thing in its behalf, and who may be relied upon as an authority when he declared it "implies much more than mere physical relief and cure." "Its teachings are based on the Bible," he went on to add; "and the Bible, read and lived in the light of Christian Science teachings, becomes, not an abstract theory, but a concrete fact. It (Christian Science) enters into the very warp and woof of our existence. It is a regenerator and a saviour. It saves the soul as well as the body. It is in short the Christianity of Jesus Christ and the Apostles revived!"

Is not this theology? Is it not a new religion? Who are the persons to deal with this—medical practitioners or ministers of the Gospel?

And what are these teachings, "based on the Bible," which are to "enter into the very warp and woof of our existence," and become our "regenerator and saviour" from both a spiritual and physical point of view? What may be called the special features of this revival of the primitive Gospel? Our editor assures us without hesitation that it was revealed from heaven by "Almighty God, through the author of the Christian Science Text-book, 'Science and Health, with Key to the Scriptures,'" Mrs. Mary Baker G. Eddy. If we turn to that text-book we find, so far as its shallow and ill-balanced utterances can be understood, that it denies the personality of both God and man as well as Satan, the reality of matter and sin, the truth of the Atonement and of prayer, and, indeed, about everything else commonly conceived of as pertaining to the Christian religion.

Is it possible that any enlightened Christian believer is prepared to substitute such a text-book for the Bible, and such a woman as Mrs. Eddy for the inspired apostles and prophets, and even Jesus Christ Himself? Are they willing, even for the sake of physical healing, should it follow, to allow this spiritual poison to enter into the very warp and woof of their existence? Does it at all resemble the teachings of the New Testament? Which is the safer and the more correct, to read the Bible in the light of Christian Science, or Christian Science in the light of the Bible? "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them" (Isaiah viii. 20).

Let it not be imagined that, after all, the utterances of this editor may be those of an individual, and not of a class. A Buffalo newspaper still more recently has reported verbatim the lecture of a "doctor of divinity," now a Christian Science practitioner, who identifies Mrs. Eddy as the "woman clothed with the sun," in Revelation xii., and as the "mighty angel" of Revelation x., giving us the spiritual interpretation of the Bible in the "little book open." "Thus," he fearlessly proceeds, "we prove that Christian Science is the second coming of Christ, Truth, Spirit. As was promised, this is the Spirit which should testify of the truth!" While

SUCH A JUMBLE

of ideas as this suggests insanity on the part of one who utters them, what shall we say of the millions of intelligent and kindly people who are coming to believe them, and are falling into the snare which they set for them? Should not the child of God tremble to be mixed up in any way with such a system? Our doctor of divinity feels it necessary to protest that the votaries of this cult do not, as some think, worship the woman thus highly exalted; but how long will it be until they shall count it a privilege to do so?

How the development of such a heresy in our midst calls upon professing Christians, pastors, Sunday School teachers and parents, to be more diligent for themselves and those committed to their care, in rightly dividing the Word of truth! How blinded are they whose salvation is comprehended in a healthy body, all unmindful of a diseased soul! Who would sell his birthright for a mess of pottage? Who would barter an eternity of heavenly joy for a few years less of earthly pain? Not that the alternative is always present, to be sure, but the temptation is very subtle, and too many of our homes and churches are already bearing sad witness to its power. "Flee from idolatry," says an Apostle, "I speak unto wise men, judge ye what I say."

Bible Flower Mission.—An occasional letter expresses gratitude for the Christmas gifts sent in by so many kind friends, the supplies of all sorts received since Christmas have been unusually scanty. "May we earnestly beg for a constant supply of small evergreen, as it is invaluable for making up, with everlastings, into bouquets? Please also remember the Relief Fund, now quite exhausted, but upon which we are sure to have many demands before long."—Mrs. Turton, is Hon. Sec. and Supt., 110, Cannon Street, E.C.

Thoughts for Parents.

SELF-DENIAL.

Endure hardship as a good soldier of Jesus Christ.
—2 Tim. ii. 3.

THE benefits of self-denial are great in child training. It is the duty of every parent to deny a child many things which he wants; thus he is trained in self-denial and endurance. It is positively cruel to give him all he asks for. The grace of "doing without" can be taught best by example. No habit of self-denial for others will impoverish your life.

Self-denial is a virtue seldom attained except by early domestic training. If a child is allowed from infancy to indulge his own impulses and wishes, regardless of the good of others, there is small chance that he will master them in manhood. To know ourselves as a help to others is an honest source of joy.

Spare no effort to cultivate generosity towards others; a methodical self-denial for the poor, and for God's work at home and abroad. When selfishness is exhibited, do not lecture or scold; rather picture some hero who has opposite traits of character. Speak of noble men and women who have endured hardness.

FRANCES S. HALLOWES.

The Gardener at Gethsemane.

IN a very interesting and finely-illustrated account of some Palestine experiences which Mr. I. D. Sankey contributes to the *Christian Herald* of New York he says:—

"We visited the Garden of Gethsemane, which lies in a deep valley on the east side of the city, at the foot of Mount Olivet. A high stone wall surrounds the Garden, preventing one from seeing anything within. We walked along the eastern wall, beset by a dozen or more wretched lepers, crying for 'Baksheesh,' until we found the gate leading into the Garden. It was opened by the guard, and when we entered we found an iron picket fence, through which we could see everything within the Garden but could touch nothing. There were olive trees, two or three tall cypress, and a quantity of small shrubbery.

"These with some bright flowers were all that could be seen. We were anxious to get some little memento of our visit to this sacred spot, and seeing an old man working among the flower beds we called to him, intimating that we would be glad to have at least a single flower to take away. He soon understood our wish, and, going to a bed of flowers near one of the oldest olive trees, plucked a handful and gave them to us. We felt very grateful, and taking a silver coin we offered to pay him for them, but he shook his head, made the sign of the Cross on his breast, and with a smile returned to his work. We looked at him in amazement.

"This venerable man was the first person we had met in either Egypt or Palestine who had refused money when it was offered. As we turned to go away we heard one of our party say, 'God bless the old gardener of Gethsemane, and may his tribe increase.'"

Hebrew Christian Union.—The annual social meeting was held in the Mildmay Conference Hall on January 17. A very good company of both sexes assembled. Mr. Israel Sunlight, the energetic secretary, has resigned his post in response to a call to the mission field. Words of counsel and encouragement were spoken by several friends.

A Good Work among Men is being prosecuted at St. Peter's, Dartmouth Park Hill, N. (vicar Rev. J. F. Osborne), under the active direction of Rev. A. Hart. For six years meetings have been held on Sunday afternoons with a present average attendance of 500, addressed from time to time by such speakers as Archdeacon Sinclair, the Bishop of Stepney, Prebendary Barlow, Rev. A. R. Buckland, M.A., Rt. Rev. J. E. C. Welldon, D.D., Bishop of Calcutta, and others. Their powerful and earnest addresses have been warmly appreciated by the men, who have come in large numbers—sometimes from 600 to 800. Among prospective speakers are the Archbishop of Canterbury, the Bishop of Islington, Bishop Barry, the Archdeacon of London, and other well-known men. Needless to add, the "annual social," lately held, was a time of great enthusiasm, the Bishop of London being in the chair.

Protestantism in the 16th Century.

III.—Tyndale's Bible.

By MARGARET A. ROLLESTON.

THE story of how we got our English Bible has the fascination of a romance Its translators suffered exile and even death; its circulation was forbidden; but, nevertheless, copies were read in secret and handed down from father to son as valuable possessions. Wycliff, Tyndale, Coverdale, Rogers, Cranmer, are names which might well be written on the title-page of our Bible to remind us what was the cost of its purchase; and of these the one which claims the place of honour is that of William Tyndale, "the Apostle of England."

Tyndale was born about the year 1485, and was educated at Oxford and at Cambridge, at which latter university he came under the influence of the Reformation movement. The New Testament became his constant companion, but it was not till after he left the scholarly society of Cambridge that he learned how needed a translation of the Scriptures into English was.

In 1521 he accepted the position of tutor in the house of Sir John Walsh, at Little Sodbury, in Gloucestershire, and there at table he met many of the neighbouring gentry and clergy. As was natural, when Luther's defiance of the Pope was filling everyone's thoughts, the conversation generally turned on religious subjects; and Tyndale, who always took care to bring with him the Greek Testament, was ever ready to support what he said by Biblical proof. Such a method of argument was both novel and alarming to his opponents. They declared, as many a Romanist does to-day, that the Scriptures made heretics, that the unlearned could not be expected to understand God's Word when even they, learned priests, could not; that everyone could find what he wished in the Bible, and that they (*i.e.*, the Church) had given and explained the Bible to the world. Tyndale answered that the Scriptures were a

CLUE TO GUIDE MEN TO CHRIST;

that in reading them He must be ever in sight, otherwise they will prove "a den of thorns;" just as "God teaches the eagles to find their prey, so He teaches his hungry children to find their Father in his Word;" and that far from having given the Scriptures to the world, the priests, the representatives of the Church, had done all in their power to hide and even burn them. The Papacy could not save the Church in the storm of life; what the Church needed was "the anchor of faith after having dipped it in the blood of Christ."

In addition to his duties as tutor to the children of Sir J. Walsh, Tyndale acted as evangelist in the villages near, and in so doing roused against himself bitter opposition. He soon realised that "without the Bible it is impossible to establish the Laity in the truth;" and as few could read it in the original tongues he determined, with God's help, to devote himself to the task of translation. So great was the opposition excited against him that he had to take refuge at Hamburg, and there and at Wittemberg the work of translating the New Testament into English was completed.

In 1526 copies of this precious work reached England, and, in spite of the prohibition issued against them, were rapidly circulated. Tunstall, Bishop of London, had a copy publicly burnt at St. Paul's Cross; but light had dawned, and was not easily to be extinguished. During the rest of his life Tyndale occupied himself in revising his translation, in translating parts of the Old Testament, and in writing theological treatises which had considerable influence in advancing the cause of the Reformation in England. His opposition to the divorce of Catherine of Aragon won for him the bitter enmity of Henry VIII.; an order was issued for Tyndale's arrest, and had the despotic king had his way, the outspoken reformer would have met his death six years sooner than he actually did.

In 1535 Tyndale, when at Antwerp, fell a victim to a plot formed by his enemies in England, and at Vilvorde in the Netherlands on October 6, 1536, he passed through the fiery ordeal to his rest. As the flames enveloped him he cried: "Lord, open the eyes of the King of England!" His prayer was not long in being answered. Before his death, and probably unknown to him in his prison cell, had appeared Coverdale's translation of the Bible, in which Tyndale's rendering of the New Testament and the Pentateuch had been incorporated. Miles Coverdale had undertaken the task at the instigation of Cromwell, who then stood high in the royal favour, and in 1537 a third edition of this Bible was issued and licensed by the king. In the same year also appeared Matthew's Bible, a translation consisting mainly of Tyndale's and Coverdale's work, annotated with notes of a Protestant character. The editor, John Rogers, took the name of Matthews to avoid persecution, but nevertheless suffered martyrdom in the reign of Mary. Many versions of the Scriptures have followed that of Tyndale, but the labours of the translators have been rather those of revisers, for every version issued by Protestant scholars has borne the impress of the early martyr by preserving the

HOMELY AND DIGNIFIED LANGUAGE

which speaks to the heart of the most ignorant as well as to the ear of the critic.

We cannot easily estimate what we as a nation owe to our open Bible, and, therefore, under God, to William Tyndale. As a Roman Catholic pervert has said: "It is part of the national mind, and the anchor of the national seriousness." God has given to man three revelations of Himself—that in Nature, as the God of Power; that in History, as the God of Justice; and that in Jesus Christ, as the God of Love. In the Bible we have the record of God's great revelation in Jesus Christ; and we, on the eve of the 20th century, may well pause before allowing the authority of a Church to take the place of that of the Bible in our land. In the Bible, as in nature and history, God has left difficulties to our faith, but the remedy is not, as the Romanist tells us, to shut our Bible and listen to the priest, but prayerfully to study more its sacred pages.

"Faithless Priests."

IN a letter to *The Times* of Monday last, Sir William Harcourt comments upon the resolutions passed at a recent meeting of High Church clergymen at Holborn. The resolutions defended Popish practices, and set conformity to Church usage before the obedience to their bishop which they promised at ordination. Sir William describes their conduct as a deliberate defiance of the law and of the authorities of the Church, and calls them "faithless priests who are and have long been compassing the betrayal of the Church to which they profess to belong."

Protestant Outlook.

THE Bishop of Worcester (Dr. Perowne) has sent forth a peculiarly instructive and timely treatise, entitled "The Doctrine of the Lord's Supper cleared from certain misconceptions" (3s. 6d. *Elliot Stock*). The treatment is able and soundly evangelical. In his preface, Dr. Perowne maintains that the questions now agitating the Church of England are not merely questions of forms and ceremonies and ritual, but questions which touch the true expounding of vital and essential doctrines. With abundant reason he says:—

If ritual meant nothing more than external observance, it might be of comparatively little importance; but when those who advocate its use do so on the ground that it is the means of setting forth to the Christian congregation doctrines which are certainly not those of our Church, and when we are told that ritual is valued only on that account, then we cannot too carefully inquire what the doctrines are which are thus supposed to be shadowed forth; and we are bound, if they are "strange and erroneous doctrines, contrary to God's Word," with all diligence to banish and drive them away.

* * * * *

It has become the practice of many members and ministers of the Established Church to rail at Protestantism. This is a great recoil on the past, for England has the grand historic distinction of having been the leader and defender of the Protestant cause. To her, weaker States have looked for encouragement and aid, and between 1649 and 1658 they never looked in vain; her money, her arms, her influence in the councils of Europe were willingly placed at their service. The Pope and all his vassals feared her. Dr. Merle-d'Aubigné wrote in 1847:—

Geneva has always reckoned on the affection of the mighty and Protestant England.

Leader in Protestantism, she *thus* became leader in liberty, in progress, and in material wealth and power. Is she now to step down from this high vantage ground and join the line of poor abject dying nations which wait on the will and on the word of the Vatican? The spirit of religion and the old English spirit have died out of her if she does; and that we do not believe.

* * * * *

We pointed out last week that every time the Ritualists, for the last sixty years, have done anything peculiarly outrageous, there has been an outcry; they have held their ground; the storm has subsided, and then they have proceeded to do worse. Appearances point that way in this crisis. The bishops have declared for a compromising settlement, and Sir William Harcourt has apparently decided not to ask Parliament to abolish the bishops' veto. He will trust to public opinion to keep the bishops up to the mark. This is assuredly a vain expectation; never in the past has public opinion weighed much with the bishops.

* * * * *

In the course of an interview with a correspondent of the *Echo*, Mr. Walter Walsh said of the various secret societies in the Church of England:—

Their main object is the corporate re-union of the Church of England with that of Rome. They do not believe in individual conversions, but wish to transfer the Church as a whole to the rule and guidance of the Pope.

A Roman Catholic priest recently said that Ritualism in the Church of England was a "nursery for Rome." Cardinal Manning has borne testimony to the same result of the Ritualistic movement. The E.C.U. is officially pledged to the same object. Lord Halifax has again and again said that there is no object dearer to his heart than re-union with the Church of Rome.

"The contest is not one merely against vestments and candles and positions, but is a fight with the false doctrines associated with these, and with a widespread and powerful conspiracy to undo the whole work of the Protestant Reformation, and to restore the English Church and the English nation to communion with the Church of Rome.

* * * * *

There has been a secession from the congregation of the Dukinfield Parish Church on account of ritualistic innovations. A section of the parishioners have formed a separate congregation, being determined, as they state in a circular, to secure to themselves the means of enjoying the form of Church service to which they have always been accustomed. "We are now," the circular goes on to say, "erecting an iron church, at the cost of £250, to seat 250 persons. We propose to call it the 'Wycliffe Memorial Church.' It is not our intention to form a sect. We propose attending other churches to partake of the Lord's Supper where that ordinance is properly administered by duly ordained clergymen of the Church of England."

* * * * *

Two curates of St. Agnes, Sefton Park, having publicly advocated habitual confession, the vicar (a High Churchman) acting at the instigation of Bishop Ryle, has called upon them to resign. The vicar of another parish in Liverpool (St. Margarets, Anfield) has offered the offending curates places on his staff, assuring them of a warm welcome.

Day by Day.

SUNDAY, Jan. 29. LEVITICUS VIII.

THERE is a minute correspondence between this chapter and Exodus xxix. It might have seemed sufficient for the Holy Spirit to have said generally that Moses carefully and exactly did as God had commanded; but the force of this general command would have been less impressive than the exhaustive and careful enumeration of the particulars, in which Aaron's obedience complied with Moses' exhortations.

This may be enough to carry with us for to-day. We have no right to omit obedience in any one particular of God's commandments.

There is surely nothing more healthy, or delightful, in Christian living, than to establish such a relationship with God, that we keep up an incessant conversation with Him; giving praise for each revelation of his character; gratitude and thanks for each new exhibition of his tender care; resignation for his correction and reproof, and obedience to his commands.

MONDAY, Jan. 30. LEVITICUS IX.

The newly-consecrated priests here enter upon their ministry of intercession, sacrifice, and benediction—the sin-offerings for themselves and their house, in the first instance, and for Israel in the next; the burnt-offerings, also peace and meal-offerings.

Then there was *the double blessing;* first, as Aaron stood against the altar (22), and afterwards, as he came out of the tabernacle. We cannot but find here the analogue to the double blessing which our High Priest gives his Church. When He had come down from offering his supreme sacrifice, which was burnt offering, peace offering, sin and trespass offering in one, He blessed his people. As He was parted from them, He blessed them and was borne upward into heaven. But we expect another blessing from Him, when He shall come from out the Heavenly Temple and extend his hands in benediction on his completed Church, and say, "The Lord bless you and keep you; the Lord cause his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace." And his voice will be heard, and his prayer shall come up to his holy habitation, even to heaven.

In the meanwhile the heavenly fire comes forth from before the Lord—the fire of the Holy Spirit, which never fails to consume—*i.e.*, to feed upon the fat of the burnt offering. Directly we present He accepts. No sooner is our all given than the fire comes forth. Jesus does not bless alone; He baptises in the Holy Ghost and in fire.

TUESDAY, Jan. 31. LEVITICUS X.

This was a sad and memorable day for Aaron's house.

It was a day of death (1-11). From the prohibition of verses 8-11, it would appear that Nadab and Abihu were under the influence of strong drink, and partially intoxicated, when they offered strange fire before the Lord. Their offence was terribly avenged, because it was necessary, from the outset to show, at whatever cost, that there could be no deviation from the ordinances which had been clearly laid down and specified. We should watch and pray lest in our meetings for exhortation and prayer we introduce strange fire—the fire of our own emotions, enthusiasm, or excitement.

It was a day of tearless grief (6, 7). Aaron and his sons were forbidden to manifest their grief after the usual method, lest they should appear to challenge and repine against God's will. Though their hearts were bleeding with natural sorrow, their will and spirit must be so filled with the presence of God, and so absolutely taken up with the justice of his dealings, that there would be no apparent collision or variance between the God of truth, and his chosen servants.

It was a day of mercy and forgiveness (16, 18). By eating the sin-offering the priest bore as it were the sin of the people. But, on the present occasion, it had been burnt. The anguish and fear which overpowered their hearts, disturbed the ordinary routine of service. Aaron, also, seems to have felt that there were spiritual aptitudes to be considered; and that it was more glorifying to God to disobey in the letter than risk spiritual unfitness — a thoughtfulness which God admitted. Better not to do than to do wrongly.

WEDNESDAY, Feb. 1. LEVITICUS XI.

It is a mistake to think that these were arbitrary distinctions. The animals and other creatures, which were ruled out of the dietary of Israel, are most of them those which, by universal consent, man has disallowed; and, perhaps, *all* of them would be similarly dealt with if we were guided by the highest sanitary considerations. Probably this book of Leviticus is the highest sanitary code in existence, and to this the uniform good health and old age of Jewish communities is doubtless attributable.

Is it not extremely interesting that God made that which was of supreme importance for the health and well-being of his people to be a matter of religious requirement towards Himself. What He prohibits is that which man would himself forbid, if he knew as much of his nature and its requirements as God does; whilst God's most rigorous requirements and our highest welfare are one. But judgment is always tempered with mercy, hence the exceptions of verses 36, 37.

But there are other considerations. These distinctions in respect of food severed the people from the rest of men, who were careless of them. They thus became a holy—*i.e.*, a separated people; and were called upon to carry their separateness into every department of life.

THURSDAY, Feb. 2. LEVITICUS XII.

In the birth of children the Easterns have always made great contrasts in their reception of boys and girls. In the one case, joy and exuberant welcome; in the other, silence, almost sorrow. Alas for women! how bitterly have they suffered for their mother's sin! But in this more beneficent code there was no distinction made between the birth of son and daughter, save that the time of seclusion for the latter was twice as long. The sacrifices were identical, "for a son, or for a daughter."

The *sin-offering* recalls the words of Genesis: "Adam begat a son in his own image," and of the Psalmist, "In sin did my mother conceive me."

The *burnt-offering* indicated gratitude and consecration. Its spiritual counterpart is given in the song of Hannah.

We cannot turn from this chapter without noticing the tender provision for the poor, whose means sufficed not for the more expensive gifts; and remembering how thankfully the mother of our Lord availed herself of it, when she entered the temple to present herself and her child, with two young pigeons, borne by her gentle hand, in their wicker-basket. Jesus, our Lord, became a poor man's child, that through his poverty we might be rich.

FRIDAY, Feb. 3. LEVITICUS XIII.

The directions given in this chapter are minute and particular, because there were scars and scalls that might be confused with leprosy. It was, therefore, important that none should be consigned to the leper's awful lot unless their leprosy were incontestable. Repeated scrutiny, the delay of week after week, the benefit of every doubt—all was done that mercy could devise to preserve the suspected person from being classed with lepers, until the case was proved against him. A vivid illustration of the principles on which righteous judgment proceeds.

"The quickening of living flesh" (10, mar.) which was the virus of the leprosy, rendered the man utterly unclean. Or in New Testament language, "The minding of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." But if the plague be all turned white (13), if it be turned into a dead white scall covering all his flesh, he is clean. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Surely this is a marvellous illustration of the principles on which judgment should proceed. God will not condemn until the proofs of guilt are incontestable. There will be delay, repeated investigation, the consideration of all that can be urged in default. Before a plant is adjudged to be a tare, or a professed Christian treated "as a heathen man and a publican," there must be every possible endeavour to restore.

The exclusion of the leper from society, the perpetual cry of Unclean, the muffled lip, all testify to God's abhorrence of sin, and remind us that into *that* city can enter nothing that defileth, or worketh an abomination, or maketh a lie.

SATURDAY, Feb. 4. LEVITICUS XIV.

The leper might be healed and restored to his old place in Jewish society; but not without an elaborate ceremonial.

The two living birds illustrate the two aspects of our Saviour's mediatorial work: that He died for our sins according to the Scriptures, and that He rose again. The blood sprinkled over running water tells of the prevalence of his never-ceasing intercession. But the bird dipped in the blood-besprinkled stream reminds me of Thee my Saviour! As she flew to her native woods, scattering a cloud of spray from her wings, so didst Thou fly to thy nest in thy Father's bosom. There is here a premonition and anticipation of thine Ascension!

The blood of the guilt-offering was placed on the right ear to show that the senses were cleansed and consecrated; on the right thumb to show that the deeds of the man, and on the right toe that his ways had passed through the processes of purification and sanctification. Have our senses, hands, and feet been cleansed and consecrated thus?

It is good to learn also that the leper was anointed with the oil, because this is the emblem of the Holy Spirit, as though to teach that senses, hands, and feet, which had been prostituted to the use of sin, may not only be cleansed by blood, but anointed by the Holy Spirit for high and heavenly ministry.

Revival:

What it is, and How it can be Obtained.

By Rev. E. D. SOLOMON.

II.

TO have a Revival of religion *we must recognise its true source, and use the best means to promote it.* We must look beyond the preacher to God. We do not always do that. We too commonly trust to an arm of flesh, and it fails us, and always will.

No human agency can be the source of a spiritual result such as conversion or renewed spiritual life. Without the spiritual power of God the most eloquent and impassionate preacher will speak in vain; but with that power the simplest Gospel utterances must tremendously tell. Without the direct coming of the Spirit of God our most perfected arrangements will end in nothing but superficial excitement and sentimental tears—a merely nervous galvanism, which soon passes away. With "the Baptism from on high," the better our preparation and arrangements to get at men and to attract and bring them within that sphere of the Holy Spirit's influence and power, the greater will be the saving results and the more numerous the converts.

I am stating truths that are familiar to us all, but they need restating and emphasising, because our great danger is of looking too much to the human instrumentality, and too little to the one and only source of spiritual power. But if, looking to that Divine source we prayerfully and earnestly use the means, ordinary or extraordinary—revivals and conversions are certain.

We sometimes misquote Scripture by saying, "Paul *may* plant, Apollos *may* water, but God *must* give the increase." The Bible does not say that. The Scriptural statement is more encouraging by far. It is this: "I (Paul) have planted, Apollos watered, but God *gave the increase.* So, then, neither is he that planted anything, neither he that watereth; but God that giveth the increase."

If we use the means necessary for a revived life, such as meetings for special prayer and pointed faithful preaching; if we deal with sinners earnestly and faithfully in the name of Jesus, and look to God, and to God alone, for the power that transforms and saves—that revived life to the Church generally, and those conversions are not a question of haphazard at all, but are a Divine necessity. We plant and water, and God to us, as to the Apostles, gives the increase. That increase is certain.

Before sinners can be brought to their knees in repentance, believers must be brought to their knees in consecration and believing prayer. The only way to "get revivals up" is to get the quickening power down. "Have you any enquiring sinners?" asked one minister of another. "No," was the quick reply, "because

WE HAVE NO ENQUIRING SAINTS."

Spiritual effects must follow if we put our hands of prayer and faith on the spiritual power. The apostolic method is our model in every age.

"Tarry ye in . . . . Jerusalem until ye be endued with power from on high," said Jesus. "Ye shall receive the power of the Holy Ghost coming upon you." . . . . "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren." . . . . "And when the day of Pentecost was fully come they were all with one accord in one place"—still praying, still interceding for the heavenly power.

Any result? "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

Any other result? "And the same day there were added unto them about three thousand souls!" What accomplished these great reviving soul-saving results? It was the power from on high! May we pray for it earnestly, unitedly, continuously! If we do so, as surely as God lives He will send a similar baptism on us. "O Lord, revive thy work!" And what is his reply to those who believe? It is this:

"I have glorified my Name, and I will glorify it again."

RECOLLECTIONS OF 1857-8.

DEAR SIR,—As you are writing reminiscences of the Revival in 1859, perhaps it would interest your readers to know something of the earlier movements preparing the way for that great awakening. You have already referred to the interest aroused in Ballymena, through the prayerful efforts of a lady, and the spirit of expectancy in which the country waited for a blessing which came in 1859.

Along with a friend I came over from the United States in the summer of 1858; we came across just for a holiday. Having passed through and taken interest in the American revival of 1857, the people on this side were glad to hear the news. You will recollect this great revival was not promoted or led by any remarkable evangelist, like D. L. Moody, it was the result of a great financial crisis. So many Christian merchants had been spending their whole energy in accumulating money, that they seemed to forget their chief end; they had a rude awakening when they saw their dollars taking wings, and they began to learn the lesson that this disaster was inteuded to teach. They gathered together for prayer and humble confession. I have seen the largest hall in Philadelphia crowded out at midday for weeks together. The

WHOLE CITY WAS AWAKENED,

a Y.M.C.A. was instituted; indeed, a revolution in favour of Christianity came over society at that time.

Having introductions from some of our American friends to their relatives in the North of Ireland, my friend and I went over for a little trip in the Belfast steamer from the Clyde. In reading the newspapers on board we noticed a rather amusing article, making fun of a certain Rev. Thos. Toye, who was said to be holding absurd meetings in his church in anticipation of a coming revival. We made up our minds to go that very night to see for ourselves. On reaching the church we were surprised to find it full. The minister was certainly quite original, but evidently a man of strong faith. He walked up and down the passages during the service. As he passed where we were sitting a gentleman drew his attention to us as young men just arrived from the United States. Mr. Toye at once seized on us, and insisted upon our coming to the front and telling the

STORY OF THE REVIVAL THERE.

We were so much taken by surprise that nothing would induce us to face such a crowd without some little preparation. He would not leave us, however, without getting a promise from us to come back next day, which was Sabbath, and address his congregation. Having got this he at once went forward and announced that two young men, fresh from the scene of the revival in the United States, would occupy the pulpit on the following night. In fulfilment of our engagement we went and could hardly get into the building, the passages were filled, and every available corner occupied. This was in 1858, and shows the intense interest that had already been awakened in the north of Ireland by the news from America.

In visiting a friend who lived near Ballymena, we were called upon by the young men you have alluded to, who had heard of our arrival in that neighbourhood. They organised a meeting on very short notice. It was held on a bowling-green; people stood as closely as they possibly could, and completely filled the green, keeping each other dry, although it was a wet night. The attention and interest was very marked, and it was evident that the work of God's spirit had already commenced. We heard afterwards that many on the way home were seen kneeling by the roadside, refusing to go further until they had found peace with God. One man was wakened by hearing a noise in his back yard, and on going out was surprised to find his careless neighbour wrestling with God in prayer.

At Coleraine great interest was also manifested. We spent our second Sabbath there, and had meetings in three different churches. Having occasion to send some things to a laundry, I noticed on their return

A LABEL PINNED ON

to one of the articles; it was a request for prayer for the careless brother of the Christian girl in the laundry, signed by herself. When we got as far as Portrush we found that the good news had hardly reached it. Two ladies who were there for their summer holidays insisted on our having a meeting in the Presbyterian church. I think I still see these godly women standing on the road and urging the passers by to come into the meeting. These ladies were the Misses Harley, who long had a boarding school for young ladies in Glasgow; they went afterwards to Montreux, and there were the means of getting that beautiful little Presbyterian church erected.

These are old stories now, and most of those who took an interest in these meetings have passed away to their reward. These reminiscences may interest some of your readers and awaken a prayerful longing that, under God's blessing, history may repeat itself in this respect, and that very soon. I may mention that at the time I am referring to three of our leading evangelical ministers in Glasgow were holding united meetings for an outpouring of the Spirit, which prayer was answered abundantly in the year following. Two of these have since then been called home, and have now doubtless many stars in their crown. I need hardly mention their names, Dr. Somerville and Dr. Andrew A. Bonar.—Yours very truly,

Geo. Macfarlane.

4, West Regent Street, Glasgow.

Oxford Letter.

FROM OUR OWN CORRESPONDENT.

TERM begins this week and already we seem to feel the influx of new life in the city. Term comes as a relief to very many who depend almost entirely on the 'Varsity for employment. To tradespeople it means a few busier weeks; to lodging-house keepers long hours and in many cases entire absence from the means of grace, and to hundreds of college servants an incessant round of duty, sometimes at the highest pressure. To the Churches it comes as a call to increased watchfulness that no opportunity be lost for influencing the men, and prayer that the agencies on foot for their spiritual help may be blessed.

We record with thankfulness the success of the men's service at Saint Aldate's on Sunday afternoons. There has been a steady increase each Sunday. It is hoped the work will afford scope for the efforts of some undergrads who love souls, and who are willing to visit public-houses, and to do other aggressive work.

"When thou makest a dinner, call not thy friends . . . . lest they also bid thee again." This seems to be the motto of the Mayor (Mr. T. H. Kingerlee), who has issued a series of invitations, first to the day school children, then to the elementary school teachers, then to the aged poor, and on Thursday last, to the members of the various P.S.A. Societies. Some 1,400 or 1,500 guests were present, and Mr. Robinson Souttar was the chief speaker. Mr. Souttar is an old friend of Christian work in Oxford, and he took the opportunity of speaking on the importance of the home-life.

The British Chautauqua.—A conversazione in connection with this organisation was held a few days ago in Trinity Presbyterian Church, Stratford, E., when Rev. C. Anderson Scott, of Kensington, delivered an instructive lecture on "The Gospels: their Text, and How it was Transmitted and Restored." In terms easy of general comprehension he told the story of the great Greek manuscripts, early printed editions, and modern textual criticism. The interesting results of the investigations of the various scholars who have edited standard texts were brought into view, and their value shown as presenting the sacred Scriptures in their primitive purity and integrity, ready to hand for use by those who would translate them into the common tongues of the people. Rev. A. Jeffrey, minister of the church, presided over the meeting.

Are We Right?

A SERIOUS MISSIONARY QUESTION.

I WANT to call attention to a matter which is pressing upon me very seriously. It is this: Are we doing the best we can for China?

And what I mean is not—Is the Christian Church doing what it might for China? It certainly is not. Nor yet—Are we, who are doing the work, as zealous and self-denying and prayerful as we might be? We certainly are not. I mean this—Is what we are doing the best thing we can do?

I have nothing startling to point out; nothing new to say. What we are doing is known. The missionary societies know; the Christian Church knows; the missionaries know; and, speaking generally, all seem satisfied. No suggestion that anything is wrong is heard or thought of. I hesitate, therefore, to say what is in my mind. How can I but be mistaken in believing that to be wrong which God's honoured servants in the churches and societies, without question, apparently believe to be right?

Nevertheless, I will say it, and it is this: The various churches at home are sending out their missionaries to new lands to divide the native Christians into "parties." And I believe it is wrong. Missionaries are sent to set up their respective churches side by side, and that means to divide the Christians into parties—it is the same thing.

I do think we ought to be very honest about this matter, and I say deliberately, missionaries are sent to heathen lands practically pledged, and in many cases actually pledged, to set up their respective churches. They are sent to this province of China, and at this moment the few Christians in this province are being divided into parties or sects, and I ask

IS THIS RIGHT OR IS IT WRONG?

The main object of the missionaries, and of the societies which send them, is not, of course, to set up their own churches, but the Church of Christ. Everyone knows that; no one would question it for a moment. But this does not alter the fact that missionaries are sent on the understanding that they set up the churches their societies represent.

When a missionary bishop ordains a missionary in China, he becomes a clergyman of the Church of England, or Anglican Church. When a native at the same time receives precisely the same ordination, he also becomes a clergyman of the Church of England, or Anglican Church. Is it not the same with the other churches?

Everybody knows that the object of the various missionary societies is to evangelise and make disciples among the heathen. But one society advocates the Wesleyan system, another the Church of England system, another the Baptist, and so on. A missionary clergyman is expected to make a declaration, which cannot honestly, I think, be regarded as anything less than a solemn promise to set up the Anglican church; and should any still say it is not the Anglican church, then what church is it? A man, no matter how orthodox and respected a member, or minister, of his church he may be, cannot go out to the heathen as a missionary of the society which is conducted with his church unless he virtually promises, or at least tacitly consents, to set up that church wherever they send him.

Put then in the briefest way: The churches at home are sending out their missionaries to heathen lands to

DIVIDE THE CHRISTIANS INTO "PARTIES."

It will be said: "What is one to do? We must have order: there must be some form of organisation." Does this really answer the question? Does it make wrong, right? I cannot believe it: there must be a better way. And I think we are responsible if we do not care, and do not try to find it out.

The question in my mind is this—Does the Lord Jesus send his servants deliberately to start divisions in new countries?—for that is really what it comes to. If so, then it is all right. If not, then there is a better way. He knows all the circumstances and all the difficulties, and yet He tells us to go, if not to start divisions, then to work on some other plan.

Of our divisions at home it is sometimes said, "a little variety is good. The different parties emphasize different truths, and stimulate one another. This is useful." Are these divisions, then, the work of God's Holy Spirit? I ask you to look at the sects into which the Church of Christ at home is split up. Look at their attitude one towards another in the past. Look at their attitude to each other to-day. Is the feeling that exists between Christians of different denominations a right feeling? Do the different churches or sects help one another? Do they truly love one another? Do these divisions really conduce to the building up of a strong, united, Church of Christ?

On the contrary, we know well, the attitude of the Christian churches towards each other is unchristian, and most deplorable. It is the shame and weakness of our Christianity, an untold hindrance to Christian life, and fellowship, and power everywhere. This is not the work of the Holy Spirit.

Here I should like to say that at present in China speaking generally, there exists a very friendly feeling between the different Protestant churches. THE MISSIONARIES AND THE NATIVE CHRISTIANS OF THE VARIOUS DENOMINATIONS REGARD ONE ANOTHER AS BRETHREN, RECEIVE ONE ANOTHER, AND TO SOME EXTENT CO-OPERATE. Let me admit this very fully, and write it in capitals. Thank God that it is so.

Nevertheless the germ of the monster evil alluded to has been introduced, and is already working in China. The Christians are being divided into separate sects or parties. Day by day seeds are being sown, and the inevitable result is already beginning to show itself. And who is responsible? We are responsible. The missionary societies are sending out their missionaries, directly or indirectly, pledged to set up their different denominations in the same heathen country, in the same province, often in the same town, or, it may be, in the same street. THE CHRISTIANS ARE BEING DIVIDED, AND IT IS WE WHO ARE DELIBERATELY DOING IT. To the mind of one who has been thirteen years in the country, and who has watched this thing taking root, and insidiously spreading, it is inexpressibly sad. One cannot shut one's eyes to what it must lead to, and is leading to.

"The native Christians would disagree, and form sects in any case." Have we a right to say this? Let us remember who is "the Husbandman." The Chinese, too, are particularly homogeneous and a conservative race.

But supposing it were so, are we thereby justified in forestalling them, and adding to their possible divisions our own? Some people introduce opium into China, and excuse it much in the same fashion!

To my mind it is horrible to contemplate that, in days to come, the divided Christians, despising, almost hating one another, should be able to turn to the missionaries who may still be amongst them, and say: "You see all this. You tell us it should not be, BUT WHO SOWED THE SEEDS?"

It is not too late to do something now, if only we are willing. What a strange "if," and strange that it should be such a big one!

In another paper I hope to deal with the subject a little further.

J. HEYWOOD HORSBURGH.

Berlin.—Pastor Julius Rohrbach, writing from 28, Krumme-strasse, Charlottenburg, says:—"During the first week of January we had meetings for prayer every night at each of our halls with increasing interest. During the second week I held a daily course of Bible study with a good number of believers at Charlottenburg, which was blest to many in deeper love for his Word and fuller consecration to his service. This week we had Gospel services every night at Moabit with encouraging results. The work has grown beyond our strength, which is but weakness. We pray for helpers to come over."

The Lord's Call.

A FEW FACTS.

OUR Saviour's last command to his disciples was "Go ye into all the world, and preach the Gospel to every creature." Therefore, so long as there lives a human being who has not heard the Gospel, this command is binding on the Church, and on individual believers.

2. Jesus Christ tasted death for every one: therefore it is possible for every one to be saved.

3. Hundreds of millions of our fellow creatures in heathen lands are living and dying in ignorance of this fact—nineteen centuries after it was first made known!

4. "Whosoever shall call upon the name of the Lord shall be saved;" but "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

No argument is needed to prove that if our Lord's command is to be obeyed, and if the heathen are ever to hear of the love of God, some of his redeemed ones must be willing to go, and others must be equally willing to aid in sending and maintaining those who do go. Now, I would urge you, my reader, to prayerfully put to yourself

THESE QUESTIONS:—

1. Am I in my right place or not?

2. Does my Saviour want me to leave all dear to me and go forth to preach the Gospel in heathen lands?

3. Am I willing to place myself unreservedly in his hands?

4. If convinced that my place is at home, am I doing all my Lord requires of me, and all that my love toward Him should prompt me to do in aiding those who have gone forth at his command?

But if, after much waiting upon the Lord, you feel quite sure that He would have you serve Him in foreign lands, continue to wait on Him till your future path is made unmistakably clear; then go boldly forward with set purpose to overcome all obstacles, and all through life "Seek first the kingdom of God and his righteousness." You may then depend on Him to supply all your needs and feel sure of the fulfilment of his promise, "Lo I am with you alway, even unto the end of the world." I am often asked,

WHAT QUALIFICATIONS

are required for foreign mission work.

1. Spiritual. Unmistakable conviction of God's call to this service. Love for souls, and proved ability in dealing with the spiritual difficulties of others. If you have never won a soul for Christ at home, it is improbable that you will do so in other lands.

2. Mental. Ability to learn a foreign language; to plod on patiently, undaunted by difficulties; to adapt yourself to strange surroundings, and harmonise with other workers. Self-control. Persons subject to frequent fits of depression, or of irritable temper, should stay at home till these defects have been conquered.

3. Physical. Soundness of body is essential; also power to endure fatigue, and extremes of heat or cold; good digestion, with absence of fastidiousness in respect of food.

4. Educational. I put this last, but not because it is of least importance. Granted the other qualifications mentioned, the best educated man will make the best missionary; but there are spheres of service for many who have not had the advantage of high-class education, and many such now occupy eminent places among missionaries. A sound English education, such as would be required by a bank or mercantile firm, will suffice, with the addition of a thorough knowledge of the Word of God. You should have definite views on Scriptural subjects, for it would be unreasonable to go out as a teacher of others, with no clear ideas of what to teach.

It would be beyond the scope of this letter to expatiate at length on this subject, but what I have said will show you that the principal qualifications for mission work in foreign lands are:—strong faith in God and his Word; love for souls; ability to learn and to teach; soundness of mind and body; courage and patience; and education sufficiently thorough to enable you further to develop all your mental powers, by subsequent study and observation.

I would commend for your prayerful study, Proverbs xxiv. 11, 12; and Ezekiel iii. 17, 18. "The Lord give you understanding in all things."

A. W. DOUTHWAITE (of Chefoo).

11, Greenway Road, Bristol.

(111)

The School for Bible Study.

THE Ten Weeks' School for Bible Study, conducted by Professor W. W. White, opened on Tuesday last week with a gathering in King's Hall, W.C. The assemblage was large, and included many Christian workers. Facing several hundreds of earnest men and women, young and old, the professor might well feel that his work in London was being inaugurated in most promising circumstances. The demonstration occupied precisely one hour, and it was explained that this length of time would uniformly be observed in the series of lessons.

From the outset, Professor White made it clear that he has ulterior as well as immediate aims in his work. While addressing the intelligence, he seeks to reach the heart; and this is his desire with disciples of Christ as well as with outsiders—the former for service, the latter for personal salvation. Having read 2 Cor. iv. 1-6, in which the Apostle emphasises sincerity and fidelity in Gospel ministry, he suggested

A PRACTICAL DIVISION

of Scripture into three parts: *Pre-incarnation Time:* the Old Testament; *Incarnation Time:* the Gospels; *Post-incarnation Time:* the Acts to the Revelation. Of course, the Lord always will be incarnate, so post-incarnation time applies to all time since "the Word was made flesh."

Where should we begin to read the Bible? He had heard of a young man who felt stirred to study the Book; and he determined to begin at Genesis i. and consider every problem and difficulty as he went along. After he had been at work two years, he was still in the second chapter of the first book! A preferable way to study the Bible is to take a bird's-eye view of the whole in the light of its central Figure—Jesus Christ. There is a tendency nowadays to allow the good and difficult to stand in the way of the best and simple in Bible study; but coming as he had from India, where for two years he had witnessed the spiritual need of millions of heathen, he felt constrained for the future to throw himself more and more into the fundamental teaching of the Word.

It has been said of Isaiah liii. that it could not have been written if Jesus had not been coming. That might be affirmed of the entire Old Testament, even by one investigating history from a purely secular standpoint; with equal truth it may be said of the New Testament that it

WOULD NOT HAVE BEEN WRITTEN

if Jesus Christ had not come. Thus, having shown the central position occupied by our Lord, Professor White presented the Fourth Gospel for study as a beginning of the course. He sketched a scheme on the canvas, and after giving general information regarding the book and its contents, he asked the audience to associate every chapter with one prominent incident or fact described therein. This method yields valuable results in enabling one to localise the contents of Scripture; and by connecting other matters with the main facts, a very serviceable familiarity with the Word is attained. Under this head the ollowing were the main results:—

JOHN'S GOSPEL.

Chap.	Chap.	Chap.
1. John t. Baptist.	8. "Father."	15. Vine.
2. Cana Miracle.	9. Blind Man.	16. Holy Spirit.
3. Nicodemus.	10. Shepherd.	17. Lord's Prayer.
4. Samaritan.	11. Lazarus.	18. Garden.
5. 38 years' infirm.	12. Greeks.	19. Grave.
6. 5,000 Fed.	13. Supper.	20. Resurrection.
7. Feast of Tab.	14. Mansions.	21. Galilee.

Of the first chapter, it was remarked that Trench called it the *Eureka* chapter, because of its frequent records of "finding"; chapters v. and vi. both speak of numbers; the latter deals with bread, and is followed by one in which water is introduced (vii. 37, 38). The reason for chapter viii. being designated "Father," was found in the threefold use of the word in verses 39, 44, 49. The latter clause of verse 36 of chapter xii. is the point of departure from the record of Christ's public manifestation to that of a more private character in the company of his disciples.

Proceeding, Dr. White indicated the frequent use of the words "witness" and "believe" as showing the object of the Gospel—testimony with faith ever in view (xx. 31)—and passed on to speak of the confirmatory power of careful study. When he was a child he was taught that the Bible was true because it was the Word of God; he believed that still, but he had also come to conclude that it is true on other grounds—because, as a human writing, it stood the most exacting test. After a study of the argument of chapter v., it was maintained that the opening clause of verse 39 should read in the indicative rather than the imperative mood, "Ye search the Scriptures," &c. Christ had referred to John's witness, and appealed to the works which he had done in his Father's name, and now he directed attention to

THE SCRIPTURES THEMSELVES,

which were searched with confidence by the Jews, but without due reference to their true object. "These," said our Lord, "agree in the same testimony, which John the Baptist and the Father Himself bear regarding Me." Those who rejected Christ did so, not because of insufficiency of evidence, but because they would not believe (v. 38, 40). It is not in the Scriptures that we have life, but in Christ, to whom all Scripture refers. "Ye will not come" is still the explanation of man's rejection of Christ; not a matter of intellect, but of feelings, heart, will. In some concluding words, Dr. White intimated that, though he had come to England to address Christian people, that was not his sole and

ULTIMATE OBJECT.

He hoped others would be brought to the meetings, and there hear the Word of God. In America and India, as well as in England, many are praying that a great awakening may attend the study of the Scriptures during the three months now begun.

Professor White's reception in the other centres was equally cordial—in Kensington Town Hall later on Tuesday evening, and in Morley Hall, Hanover Square, on Wednesday afternoon—two lessons. Taking up Mark's Gospel on the second of these, the Professor rehearsed its general contents and illustrated its specific character. In the sixteen chapters nineteen miracles are recorded, as follows:—

MARK'S GOSPEL.

Chap.	Chap.	Chap.
1. Demon, Fever, Leper.	6. 5,000 Fed. Walking on Sea.	11. Withering of Fig Tree.
2. Sick of Palsy.	7. Syrophenician, Deaf Stammerer	12. Husbandmen.
3. Withered Hand.		13. Mount of Olives.
4. Calming of Sea.	8. 4,000 Fed. Blind Man.	14. Jewish Trial.
5. Legion, Issue, Jairus.	9. Transfiguration.	15. Roman Trial.
	10. Bartimeus.	16. Resurrection.

Chapters ix. and xiii. are both mountain scenes. The first nine chapters deal with the Galilean ministry of Christ, the remainder with the Judean. This Gospel records things coming to pass, being done, and is well explained in the words of Acts x. 38: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." A characteristic word is "straightway" which occurs forty-one times; the Greek word being uniformly so rendered in the Revised Version. Though this is the Gospel of activity and of "going on," it speaks frequently of Christ's retiring from public view in circumstances favouring the inference that this was for prayer. It was as Man, in the power of the Spirit, that Christ lived among us; and after his deeds of power—when virtue had gone out of Him—He went to the Father for a renewal of strength. Herein is a lesson and an example for all who work for God.

On Thursday afternoon, at the Hampstead Conservatoire, Professor White dealt with Matthew's Gospel; in the evening, in Mildmay Conference Hall, the prophecy of Amos was the subject of study. By way of preliminary a survey was made of

OLD TESTAMENT STORY,

in which twelve periods were distinguished:—

Ante-diluvian	The Wandering	Divided Kingdom
Post-diluvian	The Conquest	Judean Kingdom
Patriarchal period	The Judges	Period of Captivity
The Bondage	United Kingdom	Restoration

Having explained the relation of these periods, and the nature of the experiences involved, Professor White indicated the place of the prophets in the days of the kings and afterwards. Singling out Amos for special attention, he spoke of his times and labours, and analysed the book bearing his name. The audience could not but be impressed with the tact of the prophet in delivering the messages he had received from God, speaking first of Israel's oppressive neighbours, and then of the favoured tribes themselves. The denunciations were set in their truly serious light, as was also the sycophantic conduct of Amaziah, the priest, in chapter vii., "O thou seer, go, flee thee away," &c. Before the politicians of Israel entertained fears in that direction, Amos prophesied the subsequent captivity. The treatment was mainly introductory; but it was lucid throughout, the old prophet being invested with a striking personality which excited a deep and intelligent interest in the oracles received through him.

[The *Wednesday* meetings will in future be held—at noon in Queen's Hall, Langham Place; at three o'clock in the Polytechnic, Regent Street, W.]

Chicago Bible Institute.

ACCORDING to the annual report, 506 students were enrolled in the Bible Institute last year, being an increase of twenty-eight over 1897. These figures do not include non-resident students, of whom there are quite a number, chiefly married students, who live outside with their wives. The students come from thirty-two States and territories; eighteen foreign countries were also represented, upwards of forty students being from the United Kingdom. It is thus seen that the students come from all parts of the world, and when their training is finished they scatter to all parts of the world, over 130 old students being in the mission field.

The special features of last year's work included a summer course extending over the months of June, July, August, and September. The purpose of this course, was to accommodate college students and ministers who could not attend the Institute for a longer time. Ninety-three passed the special examination at the end of this course last summer, and received certificates.

The Bible Institute Extension Lectures are also proving very successful this winter. At present this branch of work is confined to the Evening Bible Classes, of which five are held each week in different sections of Chicago and suburbs. Upwards of 6,000 members are already enrolled, and some marvellous testimonies have been given as to blessings received at these classes. They are now planning further extensions in the direction of correspondence courses in Bible study and in music.

The Colportage department, whose purpose is to issue handy volumes of stories and sermons by such men as Mr. Moody, Dr. Talmage, and other leaders, also reports continually increasing interest and operations.

One very pleasing feature in connection with the work here is the deep interest among all sections of the Christian church for Bible study. The work in the Chicago Avenue Church goes on with ever increasing interest. Something like 2,500 children and others gather on a Sunday afternoon in the Sunday school, this being almost the largest school in America.

It has been my joy to preach here eighteen times a week in the various churches and in the prison, and to lecture to the students in the Institute, and we have had the privilege of pointing very many to the Lord Jesus Christ in our after-meetings. Our meetings at Willard Hall, in the central part of the city, at the noon hour for business men have been very largely attended. CHAS. INGLIS.

THE LATE

Miss Hester Needham.

SOME time ago there went home one whose life and work ought to be had in remembrance. HESTER NEEDHAM was born in January, 1843, and was the younger of two sisters. Her childhood was spent in happy homes in the country, with a short period of school life at the sea. She was clever but not strong, and had to spend some weeks at one time on her back, owing to a weak spine. Before she was twenty her mother died, and, as her sister had already married, she and her father were left together.

From that time she seemed to grow rapidly in the Christian life. She was remarkably qualified to shine in society; and when they settled in London she arranged dinner parties and went out a great deal with her father. But side by side with this, she regularly visited St. George's Hospital to read to the patients. More and more work of the kind was added, such as district visiting and Sunday school teaching.

Then came a great undertaking—the transformation of the "Rose and Crown" gin palace, Knightsbridge, into a coffee tavern, with lodgings for men. She was the instigator of this scheme; for months prayer was made for it daily, until friends and funds were raised up, and the thing was done. When this was put on a firm footing, her thoughts turned to the young women in the neighbourhood. She had visited them in shops and workrooms and knew their needs. Again the daily prayer began with effort and thought; and before very long, in 1878, a house in Brompton Road was found, which has ever since been known as the "Princess House." This became the home of her branch of the Y.W.C.A. For eleven years this Princess House was Miss Needham's daily work and interest.

In 1886 her father died; she then took the adjoining house to "Princess House," living in two small rooms, and using all the rest of the house in connection with the work. After a year or two she felt that other parts of London needed help, and, in turn with various devoted workers, she went to Walworth for a month at a time; hiring a room, and trying to bring some Christian light and love into the lives of the working-girls there, who were of the very wildest character.

In the midst of all this full, useful, and flourishing work she began to be impressed with the feeling that God was calling her to go elsewhere; but it was some months before it was shown to her where He would send her. At the close of a large public meeting in April, 1889, a small pamphlet was given to each one on leaving. This was a letter from Miss Barclay on her way out to China as a missionary. In it she mentioned some place in Sumatra which, forty years before, had asked for Christian teaching, and for all these years there had been no response. This was God's call to our friend, and before twenty-four hours had passed she had said "Yes" to the call; though what or where the place was, or under what society she could go, she knew not.

After much inquiry she found the country was under the Dutch Government, and missionaries had been sent out by the Barmen Mission in Germany, although not to Mandailing, the district in question. She went to Barmen; offered herself; was accepted.

On Christmas Eve, 1889, she arrived at Pansur na Pitu in Sumatra, and there she stayed for three years. For the first few months she was busy learning the language; but, by God's help and her own aptitude for languages, she very soon got to work; with a native Christian man she went to visit the villages round and hold meetings for the women. They visited more than fifty villages, under great difficulties, going on foot through streams, over rough wooden bridges, up steep mountains, through rice fields—and all this in the tropics!

The interest kept her up for some months; then her spine gave way and she had a time of great illness and pain. From September, 1890, until her death in May, 1897, she hardly ever even sat in a chair, but was obliged always to lie flat. But this, she said in her strong faith, "rather helped the work;" for the Battas came to see the Christian aspect of sickness and trouble—that of patience, brightness, and perfect trust in God.



She had more to bear than we know of—the pain, weakness, and depression of her bodily condition, the death of the missionary's wife with whom she was living, and many other things.

Through all she was constantly at work. Prayer-meetings, meetings for women and for children, filled her days. She built a "Princess House" at that station, where she lived with a native girl as servant.

The work was very greatly blessed there, but in January, 1893, she moved on to another station, where she seemed more needed. She was carried there on a bed by four men, and again lived in a missionary's family till a mission-house was built. Here she had a larger sphere of work, chiefly in a night school for girls, seventy or eighty coming, who slept on the native mats in the large room after school, going home at daybreak to their work. She had much encouragement here.

All through these years she was waiting and watching for an opening to go south to Mandailing. At last, in July, 1895, the time came; again she bade good-bye to all her friends, and set out, accompanied by a native Christian, his wife and little children, and a native Christian young woman, with their attendant bearers and porters, on the fortnight's journey to Mandailing. She parted with nearly all her few possessions, and lived like a native as to food and clothing. For nearly two years she witnessed for Christ in that dark semi-heathen, semi-Mohammedan land. She was forbidden by the Government to teach or have any distinct mission work; but was more than content to show to the people what the life of a Christian family is. She had an ever open house for any one who wished to see, or hear, or have conversation; in every way she sought to sow the seed and start a work which she trusted might be watered and carried on by others.

In all this life, Miss Needham said she was perfectly happy, and that each year was more full of joy than the last; but all was done in increasing weakness and suffering, partly owing to the bad climate.

During her fatal illness, the only European within thirty miles, a missionary, was most kind to her. She was nursed by three faithful native Christian men. When the final call came she had her wish of having only her dear natives with her at her death.

It is impossible, in a short sketch, to give any idea of her life; her entire consecration, joyous faith, and singleness of purpose; her deep love and constant prayer; united with this, her strong will, bright cleverness, and attractive power. Her life was a living sermon to very many; her letters, sent regularly for seven years and a half, were an inspiration to all who had the privilege of seeing them.

It should be added that Miss Needham, who had aided liberally in the London work, went out to Sumatra entirely at her own expense; and that there, with her own means, she built two "Princess Houses" and maintained several Christian teachers.

Theological Students and Missions.

THE students of the Free Church Theological Colleges in London have lately been considering what efforts they can make in view of the financial condition of some of the leading Missionary Societies. It appears that these are all more or less hampered with annual deficits, which in some cases are allowed to accumulate, and in others are only cleared from time to time by spasmodic efforts. This state of things greatly interferes with aggressive work, and in some cases necessitates the curtailing of work already established. The students emphasise the fact that systematic giving in a measure more adequate to the claim of the societies should be aimed at, rather than the mere taking of collections, by which Christians are too often allowed to ease their consciences.

A "plan of campaign" has been issued and sent to several of the leading Baptist, Congregational, and Wesleyan chapels in London and the suburbs, asking that the students may be allowed to organise and address meetings, where they can give information as to the needs, claims, and possibilities of the foreign missionary movement. We notice they take the watchword "The Evangelisation of the World in this Generation." The matter has been taken up by all the London Free Church theological colleges—viz., Pastors' and Regent's Park, Cheshunt Hackney, and New and Richmond. Further particulars may be had on application to the hon. general secretary, Mr. F. J. Shipway, Regent's Park College, N.W.

Other Lands.

First Days in India.

By Rev. F. B. MEYER.

IT was in the early dawn of the day before Christmas that we reached Bombay. I was on deck at six o'clock, just before sunrise. A haze of clouds above us was glowing in crimson; before, slightly to our right, a low range of hills, the brightening glow in the sky above them, indicating that the monarch of the day was slowly approaching from that direction. The light became more and more brilliant, the Southern Cross died out in light, some hand withdrew the last curtain, and the sun stepped out, rejoicing as a strong man to run a race.

A little boat, rowing hard, brought the pilot aboard; the white-clad ship's officers handed her to his care, and came down from the bridge; the steamer resumed her course, but slowly, and we were soon anchored in one of the finest natural harbours in the world.

It is, perhaps, two hours before preliminaries are settled and we are allowed to land. A launch brings us to the landing-stage, where a little group awaits us. My heart is in my throat. This is India; these are the men—Mr. Anderson, of the Student Volunteer Movement, the foremost—who have planned this tour; and as we cross the bridge they warmly welcome us.

A few hours in Bombay, full of interest, and then the train for Poona. We ascend for five hours, rising 2,000 ft. above the sea level, and in the brilliant moonlight reach the ancient capital of the Mahrattas. But what words can describe the magnificence of that railway journey! The fantastic shapes of the mountains, the plains at their foot, the wooded valleys scooped out like vast saucers, the glimpses of far extended tracks of country. The eye wearies and seeks some standard of measurement, so baffling are these immense elevations and distances.

On the platform, a little crowd lingers to greet the overdue train, for even here Christmas makes a difference. Before we may descend, a doctor enters our carriage (for we are from Bombay, an infected area) and feels our pulses. He passes us as healthy, and we alight. Our kind host, Mr. Bailey, grasps us by the hand, welcomes us, introduces us to a native pastor, a group of village missionaries, and others, and places us in his *ghari* (a light four-wheeled carriage). We are swiftly driven through the town to his bungalow.

VERY KIND AND HOMELIKE

is the greeting of his wife and himself to the tired travellers arriving, travel-worn and homesick, on Christmas Eve!

Mr. Bailey formerly served in India in the 6th Dragoons. He then returned to England, and became secretary of the Y.M.C.A. at Cork. By a strange providence, whilst there he received the means which enabled him to return to India as an honorary missionary. He came direct to Poona to take up the work which Mr. R. P. Wilder had inaugurated among the two thousand Brahmin students being educated here for Government service. Three times a week some fifty or sixty of these meet with him over the Bible; and when it is remembered that the members of this gathering are perpetually going forth to all parts of India, it is evident that this work is fraught with the most important possibilities.

I shall never forget my first service in India on Christmas morning. Awaked at six in the cold dark morning; *choti-harzi* (little breakfast) at 6.30; service at 7.30; a spacious church filled with India's children; two large schools of sweet girls, one of boys, many adults, who sing unmistakably "Hark! the Herald Angels." The native pastor conducts the first part of the service, and I preach: "Fea not. . . . unto you is born a Saviour;" sentence by sentence translated. Fear not the penalty of sin, Jesus saves by his death; fear not the power of sin, Jesus saves by his life; fear not the mystery of death, Jesus has passed and repassed. The heathen fear; but we rejoice in certain knowledge of the love of God in the gift of Christ.

The heat in the middle of the day is intense, and we dare not venture out till the evening service at six o'clock. The spacious church is now filled with English people, and my beloved brother, Bishop Thoburn, accompanies me to the pulpit, and commends me to God. That is the first of memorable meetings, characterised by profound attention, eager response, and the

MIGHTY PRESENCE OF THE HOLY SPIRIT.

And who are these? To begin there are some fifty missionaries connected with the Poona and Indian Village Mission, most of whom have come from Australia and are scattered over an area of 100 miles radius, living among the villagers, principally in the native states. This is Mr. Reeve, the founder and director of the Village Mission; and this, Rev. J. Small, of the Free Church Mission, with his colleague, Mr. Torrens; and this, Rev. Mr. Bruce, of the American Mahratta Mission, who has printed and circulated some three million tractlets in the vernacular; and this, Rev. W. C. Whiteside, of the C.M.S, and his colleague, who is in charge of the Divinity school; and here, Rev. W. W. Bruère, Mr. Hill, evangelist of South Africa, and Rev. D. D. Fox, of the M.E. Mission. Here are one or two officers of high rank, several Christian soldiers, officials from the Government offices, a large contingent of lady missionaries, and many native pastors and Christians.

After our early morning meeting, on one of the days at Poona, we drive through the native town, appalled by its teeming thousands; visit the native bazaar, deafened by its clamour; witness the domestic life of the people, bewildered by the multitude of unfamiliar scenes. There are the little shops, the sellers sitting cross-legged behind their wares; men squatting in groups talking, or pouring through the narrow thoroughfares in every variety of dress; or being shaved as they sit on the ground, their barbers opposite them; the women, carrying water-jars, washing at the fountains, balancing the babies on their hips; little naked black-eyed children in swarms; slender, graceful girls; oxen slowly dragging carts with disc-like wheels; the sacred cow, garlanded, going quietly from house to house for food and caresses; here and there a native carriage, the close-drawn blinds and armed footmen indicating that high-caste Hindu ladies are within.

On another morning we visit the great heathen temple of Parbutti, founded some two hundred years ago, and interesting as the place where the last Hindu wife was burned on her husband's bier in 1815. We saw the spot. The temple crowns the top of a lofty hill, and is reached by about one hundred very broad stone steps, which the Prince of Wales climbed on his elephant when he visited the spot. At the foot we crossed a river, in which sixty Hindoo widows from Pundita Ramabai's Home were recently baptised. What a significant contrast! Above, the heathen temple, dirty, tawdry, out of repair, the scene of indescribable abominations under the name of religion—the focus of the unspeakable

DEGRADATION OF WOMANHOOD;

and here, the simple Christian rite, in the Name before which those rites must disappear, and of members of that unfortunate class, whose wrongs cry to heaven, but who, through the Gospel, are already being saved, sanctified, lifted to an honourable life, and fitted for holy service.

A half-naked priest, who was educated in a mission school and speaks English, offers to conduct us round. He seems one of the most despicable of men, for, to hear him speak, and to judge by his sneers, you would judge that he has lost all faith in his gods, and yet he clings to the temple for the revenue it brings—unless, indeed, his sneers are assumed, the better to ingratiate himself with us.

The noise of drums in the loft above the entrance calls to worship, and groups of natives, bearing offerings, are ascending with us. Within, there are three small temples at the corners of a square and one in the centre. Each is cupola in shape, the top gilded. The three are about four feet deep, and barely high enough to admit of a priest standing erect. In two of them naked priests, except for their waist band, are offering little vessels filled with milk, rice, vegetables, and as they do so recite prayers. Our guide says

THE GODS LIVE ON THE SMELL,

while the priests feed on what is left. I notice the ringing of the bell to awake the god, the swaying of the body, the votive offerings, which recall what one sees in Roman Catholic and Ritualist churches. That is the god of wisdom, hideous, with elephant head; and that of light, and that of love. Yonder is Siva, the Destroyer, and here a garlanded stone effigy of the Bull, lying in front of the idol shrine. From a coign of vantage in the surrounding wall we have a marvellous view of Poona, on the further side of the valley; and immediately below is a village, with perhaps twenty houses in it; the priest says that there are perhaps 1,000 people living there, sometimes seventy in a house, and this is a fair specimen of the 1,700 villages which lie within a five-mile radius of Poona, the immense majority entirely unevangelised and ignorant of the very name of Christ.

We drive thoughtfully along the cactus-bordered roads to our happy Christian home, with its texts and comfort, its hymns and open Scripture. How great the contrast! But we remember that it is written, "The idols He shall utterly abolish;" we know that the Father has given these sites and these heathen to his Son for his inheritance; and we anticipate the time when the idol shrines which we have visited to-day will be utterly neglected, and snakes and squirrels shall make their undisturbed home in the abandoned shrines. But more workers are sorely needed; not only missionaries, but Christian people who will come to live in this beautiful city for Christ's sake. And indeed, in this lovely air, with these cool nights, it would seem as if there can be no peril to health; whilst the assistance that private Christians may render to missionaries is simply incalculable, even apart from any acquaintance with the language. "And I heard a voice saying, whom shall I send, and who will go for us?"

TO MY LARGER CONGREGATION.

I want in a few words to record God's great goodness in the Bombay Mission just closed. In six days, I have addressed fifteen meetings, and have had many private interviews with missionaries and natives, and feel that the many prayers offered on our behalf have been graciously answered.

The morning Bible readings in the Presbyterian Church have been specially attended by missionaries and Christian workers; but in the

afternoon gatherings in a large central hall, considerable numbers of natives have also been present, and have listened with deep attention to the addresses on deliverance from sin and the power of the Holy Spirit. The expressions of thankfulness for help received have made me feel that it would have been worth crossing the ocean if for no other purpose than to hold these meetings in the second largest city of the Empire.

My wife and I have been the guests of Mr. and Mrs. Peel, of the C.M.S. Mission, who have shown us the warmest kindness. We have been welcomed by the Bombay Missionary Conference at a special gathering, and I have had opportunities of preaching for the Episcopal Methodists and Baptists, besides holding a conference with native pastors. Mr. and Mrs. Eddy of the S.V.M.U. are now travelling with us to the North-West provinces, where we are anticipating great blessing, as there has been much prayer and preparation. Again I entreat for prayer, that God may graciously use his word mightily, that on all this thirsty land there may come a plentiful rain.

Bombay, January 2. F. B. MEYER.

In the Nizam's Land.

LAST night a woman, who a year ago shouted curses at us as we passed through her village street, and who refused even water to the thirsty outcast Christian in that same street, was sitting amid a listening crowd of women telling the story of Jesu Swami. Two years ago these dirty jungle women banged their doors in the faces of the lady doctors; now they are singing Christian lyrics in their rice fields. In the brilliant moonlight they speak one to another of the wonders of Jesus. Instead of hiding their faces from the white faced "feringee" they are crowding at the rate of 500 per week from far and near, either to the busy Medak dispensary or to the touring medical camp at the village markets.

Our district is swiftly becoming a large and joyful family. When you first began to help us, we had forty Christian children in our schools; to-day we have 170. Then we had only two jungle schools; to-day there are eight. Since then six chiefs of the outcast villages have become Christians, and their people are being received family by family as they are prepared to endure the inevitable persecution. At our monthly gatherings are parents who tramp thirty, forty, and fifty miles. They sleep by their children, and return home with a song in their hearts and a meal (which you have helped to give them) tied up in their ragged dress.

Eighteen months ago we received our first little village girl in the old whitewashed stable; her pitiable request was for a dub's worth (half a farthing) of toddy. Now she, like all the others, is a pledged abstainer. The other day she was overheard teaching her mother the Lord's Prayer before they lay down to sleep.

I wish you could be at our service to-morrow. There will be ten boys playing their beautiful Indian fiddles, and the whole school will be dressed in clean white clothes which they have made themselves. One little boy will walk up the aisle with a big basket of rice on his head; it is his father's thankoffering—for a year ago, in the terrible famine time, we watched night and day to save the young child's life.

Whilst telling you of the way in which God has rewarded your loving help, I must also petition for your further kindness and sympathy, that we may extend your Christlike work to every village within our reach. EMILIE POSNETT.

Medak, Nizam's Dominions, India.

Dr. Geo. Matheson, of Edinburgh, the blind preacher has been appointed the next Gifford Lecturer in Aberdeen on Natural Theology.

Industrial Missions.

THERE seems to be some likelihood of a long-felt need in the Mission Field being supplied. The Industrial Missions Aid Society, whose objects are to find employment for native converts, and to raise funds for missionary purposes, is commencing to establish mission industries in connection with existing missionary effort. Ahmednagar, in the Presidency of Bombay, is the spot chosen for the immediate establishment of an Indian carpet factory, the first of a series of industries proposed to be started in different parts of India. A missionary stationed for some years in the town, pointed out to one of the directors of the society, who visited India last year, the opportunity Ahmednagar presented for the establishment of a mission industry on the lines, and with the objects, of those set on foot by the Industrial Missions Aid Society, and invited the Society to commence operations there at once, promising the hearty co-operation of his own mission, also undertaking to supply a carpet factory with about a hundred trained hands per annum from amongst the youths who are taught carpet-making in the Technical School of the Mission.

The advent of the I.M.A.S.'s factory will be a great boon to the missionary, as, hitherto, there has been no opening for the hands he has trained, owing to there being no carpet factory in the neighbourhood. The services of a practical man, who was in training as a missionary at Harley College, have been engaged, and he is now on his way to India to superintend the work of the factory.

The Industrial Missions Aid Society (interdenominational) will be glad to hear from any missionary or other person willing to co-operate in the establishment of mission industries in India or elsewhere. Communications should be addressed to the Secretary at the offices of the society, 10, Paternoster Row, E.C.



Children at play in Nizam's Land.

The Zionist Movement.

AT a meeting on Sunday last, to inaugurate the formation of the English Zionist Federation, Sir Francis Montefiore remarked upon the rapid progress of the Zionist movement, in spite of the contempt and calumny of those who did not understand its aims or appreciate its fundamental sentiments. It was objected, he said, to Zionism that it was not orthodox; but as their liturgy teemed with passages supplicating that they might return to Jerusalem, he concluded that those who made that objection did not consider it orthodox to believe in the efficacy of prayer.

Then it was objected that the soil of Palestine was too poor and barren for cultivation. That allegation appeared to him to be so serious that he determined to make a searching investigation of the subject. He found that though much of the soil was, from an agricultural point of view, in a very unsatisfactory state, this was entirely owing to the land having, for many years, been shamefully neglected. In the opinion of men who had closely studied the matter, and who could speak with authority, if a proper system of agriculture were introduced into Palestine, the land would again become very fertile, and capable of supporting a population ten times larger than at present.

Many Jews have a great aptitude for mercantile and commercial undertakings, and Palestine was a country in which, from its geographical position and for other reasons, the mercantile and commercial resources might easily be vastly increased. If they should ever be appalled by the magnitude of the task that lay before them, or be disheartened by the malignity of their enemies, let them remember that Zionism was the beacon light showing them the way to the land towards which the hearts of all good Jews must ever lovingly incline—the land which belonged to their ancestors, and which the highest of all authorities had declared should yet again be theirs.

An Important Work in France.

IN a very central part of Paris, in the place near the side entrance of the Palais Royal, is found the depôt which serves admirably to advertise, in large characters, Bibles and Gospels for the British and Foreign Bible Society. Here also the Religious Tract Society has its stores advertised with equal prominence. Such prominent characters catch the eye of the passers-by, whether on foot or on the many omnibuses. Not a few come in for the inspired Book, and hosts of applications come from all parts of the country for supplies of tracts, mostly from persons in humble life, and some few with offers of payment.

Not a few ask questions concerning this Evangelic Propaganda, and many are glad to have instruction in the way of life, and have their difficulties removed by the lady who places herself at their service with kindness and courtesy. The foreign traveller will find here a salon for repose, and materials for writing a letter, and all supplies for distribution according as he requires them, also journals and reports of the various societies.

The inception of this agency took place in 1876 on the platform of the Mildmay Conference Hall, and it has made its way from year to year with increasing usefulness. At present its great want is the material aid for printing and distributing tracts over a wide region in France at this critical moment. Such assistance can be sent to the Religious Tract Society, St. Paul's Churchyard, London, E.C., for this purpose, or to M. Vasseur, No. 4, Place du Théâtre Français, Paris.

Marseilles. GEO. PEARSE.

Lord's Day Rest Association. — A New Year's address issued by this association refers to the struggle at the London County Council on the question of Sunday concerts, and the resolution of the Council that the holders of music licences should not open on Sundays "for private gain or by way of trade." A proposal to omit from the music licence the words prohibiting Sunday opening was defeated by 79 votes against 8. In defiance of the clear terms of the licence, the clear votes of the L.C.C., and the clear words of the Lord's Day Act, the concerts on Sunday afternoons and evenings for money at the Queen's Hall are still in full swing. At Birmingham and Derby the magistrates refuse to allow Sunday concerts for private gain. At Edinburgh, Cowes, and Bournemouth the local authorities have refused to allow Sunday band performances. The Sunday labour involved by Sunday concerts is shown by the fact that at one concert which had been arranged at the Alhambra Theatre, 350 performers were advertised, including an orchestra of 70 professionals.

Home Missions.

Home of Industry.

OUR much esteemed friend, Miss Annie Macpherson, sends out an occasional paper, which contains many interesting details of her stewardship, and of her fellow workers during the past year. We subjoin some extracts:—

Continually, in Bird Fair, among the young men or young women, the children, Mothers' Meetings, on the street by the Bible-barrow, in the homes of the poor, or in our varied correspondence, we have had the joy of witnessing for our precious Lord. From these some have become our best fellow-helpers, working for their living among the masses, thereby coming in close contact with souls who in these days of terrific temptations and pleasure, so called, need continual watching over. During the year, we have had our appointed trials and difficulties, which have made the promise sweet, and have given new life to prayer; grace has been provided, and every need supplied. Through the providential leading of our Father, we did not send our usual second party to Canada. The children are still in the Training Home, and will be the better for the extra care and schooling.

We are still strongly convinced that there is plenty of room in our loved Dominion. There is no land on earth where children are loved for their own sake so much. There, our youngsters, having been carefully trained, are soon amalgamated with the people, and grow up naturalised; so that they are unknown as former emigrants to the officials of the New Act, but they record from lists of the united arrivals from varied sources, the number to be about 30,000. We look back on the busy past 30 years, interspersed with the 66 voyages to and fro that several of us have taken to Canada, with thankfulness, as pioneers; none of us have a regret, but we are full of gladness.

In the past year, tidings from Canada tell of about a dozen who have married; some of them have spent their honeymoon at our Home in Ontario, others have settled in the United States, or in farther North West provinces of Canada. Others have saved their earnings and are now students at Toronto, Chicago, and Nyack, whilst two have gone as missionaries to South America, and to Ikwezi Lamaci in Natal. Another grown-up, sent in a time of need, knowing nought of it, fifty dollars as a thankoffering; he is now travelling for a firm in a new town in the North West.

CHILDREN'S TRAINING HOME.

It has been great joy to receive the little ones for testing and training during the past year, and to see the changes wrought in these sorrow-laden children, won by love to place confidence in us as their friends, and then patiently taught the way of Life. Our aim is to train them to be useful in their spheres of life. Many of them have never known what "home-life" is, and have no idea of obedience or good behaviour. It is very touching to see the delight on their little faces when, cleanly clothed, they are shown their comfortable little bed with its white sheets—a new experience altogether! We remember a boy, who had been badly treated by a drunken father, writing his first letter to a respectable aunt, telling her that now he could go to bed at nine o'clock, and could sleep all night long, and not be disturbed! The poor boy had often been turned out of the miserable bed to get drink for his wretched father.

Some of our little ones have widowed mothers struggling against the direst poverty, who once knew better days; and the poor women's tears of gratitude are most touching when they visit their children, and find them comfortable and happy. Others are quite friendless, and though very young, have already tasted deep sorrows in their lives.

Several aged widows have been called "home" during the past year, and many others seem to be just on the border-land, so very weak and ailing are they. Yet, in spite of their aches and pains they love to come to their sewing class. Our light airy school-room is such a pleasant change from their close little rooms, to say nothing of the hot comforting cup of tea, and bread and butter, or sandwich, when the funds will allow; also, the sixpence which is invaluable to these poor old bodies. These are the temporal attractions, but we believe that many of our widows value the spiritual help they receive.

Another year of plodding, earnest work among our young women has gone by, and we have constantly recognised our Father's guiding hand and faithfulness towards us in all the details of the work. Our sewing classes have been most satisfactory, the number of members the highest, and the attendance the most regular we have ever known. The girls appreciate the bright, cheerful evenings, and

THE PERFECT FREEDOM THEY ENJOY;

except during the twenty minutes devoted to the Gospel address, which is often eagerly listened to, and always in perfect silence. The "Christian Band," too, has gathered in good numbers week by week, and we have been encouraged to see how gladly they come together for an hour's study of God's word. Once a month our Saturday evening prayer meeting has always been set aside as a missionary night, when letters and reports are read, followed by earnest prayer for missionaries in the field. This year we felt it should take a more practical form, so invited the girls to bring their own material, which should be cut out into native garments, and then spend a good portion of the evening in working at them; to our surprise, so willingly did these hard-working girls spare both time and pence, that we were able to send about 130 articles to India, including many dolls, &c.

Visiting the factories and workrooms still forms a large portion of the work. In many of them we have had much joy and encouragement during the past year, and some have confessed themselves on the Lord's side, as the result of the weekly messages to which they have listened. We come across very sad stories in the lives of some of these toiling ones; one poor woman has had two operations for cancer, and is in constant pain; but she must work on as long as she can, before she is forced to go to the dreaded infirmary, there to await the sorrowful end. In another workroom a girl far gone in consumption, the only support of her aged mother, works away her little remaining strength at shoe-making. We urged her to take a few days rest, but the only answer was, "I must go on as long as ever I can for mother's sake." How we long to help such as these, by brightening their burdens, or by giving them rest in fresh country air. A kind friend who has a little home in Epping Forest, often generously receives a girl free of cost. Perhaps some one who reads this, and has a country or seaside home, would receive some of these needy ones to enjoy God's beautiful earth.

A Seamen's Mission.

THE Portsmouth and Gosport Seamen's Mission held its forty-sixth anniversary meeting on January 13, under the presidency of Mr. R. C. Morgan.

Mrs. Cook, the superintendent of the Mission, said that since the suspension of the coasting work many friends were led to believe that the Mission had ceased to exist, whilst in reality the work nearer home has been carried on more successfully and efficiently than ever before. According to its motto, "Glory to God and salvation to men," it does not confine itself to seamen alone, but takes hold of every opportunity to proclaim the Gospel of Christ, taking in all the branches of a general mission. In the course of last year a steam-launch was bought, which has proved a great factor in supplying sailors of all nationalities with Testaments and text-cards in their own languages. Seed thus scattered is being carried off into far countries, and his word will not return void.

There is a prospective expense of about £150 for repairs at the Bethel. Mrs. Cook expressed the hope that as her Heavenly Father was rich, his stewards would share in the financial burden, and help in various other ways, such as in sending parcels of books, warm articles, or anything that can be made use of by the sailors. This mission, as the report will show, has been doing much for comparatively little money.

Mr. Coffin followed with an account of his and his brother's evangelistic visits to the different vessels, and of the great joy with which their gifts were generally accepted. He touched upon incidents in connection with their personal dealings with souls that were full of encouragement to the workers.

Mr. Durrant, the predecessor of Messrs. Coffin, said that the initials of the Portsmouth Gospel Seamen's Mission pressed upon his mind four things needful to a successful worker.—(1) Prayer, (2) Gospel, (3) Steadfastness, and (4) Might of the Holy Spirit. He also gave touching reminiscences of his own experiences last year among th esailors.

The Rev. C. Tanner (Ch. of Eng.) wrote his regret at his inability to be present. Rev. J. S. Wyard (Congl.), Rev. Mr. Lovell (Union), and Rev. Mr. Pearson, Wesleyan Army and Naval Chaplain, as well as Capt. Riley and Mr. Hogben, expressed their hearty appreciation of the mission in model addresses of brevity and comprehensiveness and point.

The Chairman, who had known the mission almost from its origination by the late Mr. Henry Cook, expressed his deep sympathy with the work as at present carried on. Mrs. Cook's address is 47, Stoke Road, Gosport, Hants.

The Christian Community.

THE New Year's gathering of this most usefu society took place recently at the Memorial Hall, Bethnal Green. The chair was taken by Mr. W. H. Seagram, who gave a thoughtful address, noticing various forces which are ranged before the Christian worker in the present day, and which he must combat. Mr. R. C. Morgan's words which followed did not fail to prove an inspiration to all who heard them. Mr. Geo. Nokes treated the meeting to one of his unique speeches—a combination of sturdiness and pathos. Mr. J. A. Branch also spoke briefly.

At the close each male member of the society was presented with a valuable book on behalf of Sir George Williams, and the lady workers were also presented with a volume, the gift of Mr. Morgan. A. B.

The Y.M.C.A.

THE Kettering Y.M.C.A. has, by a campaign, increased its membership from sixty-three to over two hundred.

The Croydon Y.M.C.A. is doing excellent work under the direction of the newly-appointed secretary, Mr. F. S. Higman.

The members of the Leicester Association have entertained, for the tenth time, 750 of the poorest children of the town to a substantial tea.

A successful conference on the "Inner Life of the Association" was held at York Y.M.C.A. The gathering was a most enthusiastic one, and a practical discussion took place.

The Richmond Y.M.C.A. has held its annual meeting, which was addressed by Rev. Dr. Monro Gibson and Rev. J. Alford Davies. A large debt which hampered the association has been removed through the kindness of several warm friends of the work.

The Prayer Room at Aldershot, sanctioned by the military authorities for the use of the members of the Soldiers' Christian Association, was opened last week. The room has been comfortably furnished, and will doubtless prove a great boon to the many Christian men in this large camp.

Mr. Allan Frost, of Newport, Mon., has been appointed secretary of the Calcutta Young Men's Christian Association in succession to Mr. A. P. Stockwell, resigned. Mr. Frost has for some time been in training at the Bible Institute, Bothwell Street, Glasgow, and formerly rendered valuable honorary service in connection with the Bath and Bournemouth Y.M.C.A.'s.

A large company of friends of the Wimbledon Association assembled, by invitation of the president, Mr. A. A. Head, and Mrs. Head, for a New Year's reception on the 13th inst. Different departments of the work were reported on, and showed that a varied and interesting programme was being carried out with much usefulness among young men. The debt on the excellent premises which have been acquired for the association at a cost of £2,200 is now entirely liquidated.

Mr. William Hill reached Madras from South Africa a few days before the opening of the week of prayer for young men in November, and conducted an Evangelistic mission for three consecutive weeks in connection with the Madras Association. Bible readings were given every morning during this and the following week, the interest was maintained throughout, and a number of men avowed their purpose to follow Christ. Mr. Hill proceeded to visit Hyderabad, Poona, and Bombay Associations.

A North London Mission.

PROMINENT among the problems still confronting the churches stands the question of the evangelisation of the poverty-stricken masses in the dreadful districts of our great cities, where squalor and vice may be said to reign as twin monarchs. The orthodox chapel, left high and dry in the midst of crowds whose only sanctuary is the bar of the low public house, is apt to become only the resort of a few earnest souls whose fervent appeals to the hard-hearted, God-neglecting multitude meet with no more response than callous unconcern or an occasional surly oath.

It was to grapple with such a condition of things that, ten years since, Rev. G. H. Turner vacated his position as superintendent minister of the Free Methodist first London circuit, in order to devote himself to one of the most difficult positions Methodism had to offer in the Charlotte Street chapel, situated in a dingy back street in that network of

NARROW AND DENSELY-POPULATED

thoroughfares which lie due north of Pentonville.

The building was old and all but empty, and its unattractiveness was emphasised by the brilliantly decorative, if gaudy allurements of neighbouring public-houses. In the absence of any practical effort to deal with the housing question, the poor had swarmed into the small but only available dwellings of the district in such numbers that the miseries and evils of overcrowding were only too apparent. However, by the blessing of God, much has been done to counteract evil influences. The chapel, re-furbished, and conspicuously neat amidst its sombre surroundings, stands out as a notable public resort. It has been enlarged by one-third; but is still too small to accommodate the people.

This noteworthy result has not been achieved by the adoption of vulgar methods or by the substitution of amusements for the Gospel, but by faith and unremitting toil. A band of house-to-house visitors bridged the gulf between the pew and the hearth, and still keeps a watchful eye upon the ever-changing population. Open-air meetings held four times a week, a lodging-house brigade, a maternity charity, and many other useful subsidiary works contribute their quota of help, and, whilst popular interest is aroused to a remarkable degree, it is cheering to find solidity of result. Not the mere securing of a crowd, but the glorifying of God in the salvation of souls is the end for which the minister and his wife, with the "sister of the people" and the workingmen office bearers, constantly toil.

What may be designated the Social Wing, is a bright vermilion-coloured building, prominently situated on the Caledonian Road. The ground floor is a cheap food depot by day, and a reading and recreation room by night. Upstairs is a girls' parlour, and even the basement is partly employed as a club, where are shepherded some of the young fellows, who, having only the right to use some

DULL, UNATTRACTIVE ROOM,

usually turn for a more preferable resort to the street or the drinking bar.

In such a district, as may well be imagined, there are many dark stories of suffering amid the tragic annals of humble Christian poor. Paralysis and cancer gain additional horror in the slums, and the utilisation of the cooks and ranges of the depôt for the alleviation of physical agony is a kindly, indeed, necessary, albeit expensive step.

The work, which has aroused interest in many of the denominations, continues to be well worthy of attention, but it has attained success at the expense of injury to the health of both the minister and his wife; nevertheless, in spite of this, and of the obvious fact that they work in the stress of a chronic financial struggle, there remains to them the satisfaction which must come of the establishment of a sound aggressive church amid one of the most poverty-ridden regions of one-roomed London. Mr. Turner's address is 513, Caledonian Road, London, N.

Friendless and Fallen.—The New Year's Prayer meeting in connection with the Homes and Open-all-night Refuge was held at Exeter Hall last week. There was a large attendance. Rev. Evan H. Hopkins gave an appropriate and stimulating address. Mr. J. J. Drysdale, chairman, said that during the past year a large number of applications had been received for admission, and an increased number had been placed in homes. A recent paper surveying the work of the past year will be sent post free on application to Mr. W. J. Taylor, 200, Euston Road, London, N.W.

Life of Henry Drummond.*

THE name of Henry Drummond raises many memories. Going back twenty-five years we make his acquaintance as a prominent worker in home evangelisation. As the years passed he became generally known for his remarkable influence upon young people, a large number of whom he won to Christ and encouraged to take up a definite position in religious matters. A more widespread distinction awaited the Christian student of science, as the author of books that had a large circulation; although his claims to expound revealed truth and spiritual experience by the laws of the natural world, and to deal with moral and physical phenomena on the lines of Evolution theories, were contested and criticised alike in the name of science and religion. The individuality of the late Professor Drummond was striking, from whatever standpoint viewed. He appeared in several distinctive parts on the stage of life, and was influential in a degree that he could hardly have realised when he was taken from us less than two years ago, in the forty-fourth year of his age.

The great variety of the parts filled by the man who in a short time did so much preaching and teaching, travelling and writing, invests with peculiar interest the biography written by his intimate friend, Professor George Adam Smith, D.D. Though the bond between subject and author was a close one, this book is no mere eulogium; sometimes, indeed, the candid criticism seems a little intrusive. From first to last this memoir is eminently readable, and goes far to answer the prescription of a friend who told the author that an adequate life of Henry Drummond would be "the history of a fragrance." The opening appreciation, "As we knew him," whets the appetite for the story in its details. The friendliness and sympathy of Henry Drummond explain much of his success in work among the young; his sincerity and rational resource attracted older folk to him, and led them to unburden their hearts with unusual freedom in the course of religious conversation.

Coming of a family resident for some generations near the town of Stirling, Henry Drummond was brought up with care, and in an Evangelical atmosphere. At school he was a favourite with his seniors, a natural mode of life developing animal spirits for the playground as well as intellect for the study desk. We follow the young man to Edinburgh University, where he soon showed a leaning towards scientific investigation, and to New College in preparation for the ministry of the Free Church of Scotland. His mind had been exercised about God's goodness to him personally, and he early took part in mission work among the poor. Even in these days there were indications of views that were afterwards elaborated in the books by which his name gained such widespread celebrity. In general conceptions, however, he was practical and sober, as he showed in an essay, read before the college theological society, on "Spiritual Diagnosis," in which he maintained that a minister could do far more good by button-holing individuals than by preaching sermons. In the language of a fellow student:—"The essay was understood to be purely speculative; but within a month Mr. Moody had arrived, and in his meetings Henry was putting his speculations into practice." This brings us to the time of the great mission in the United Kingdom, held by Messrs. Moody and Sankey in 1873-1875.

Of this mission a good account is given, forming one of the longest chapters in the book. Henry Drummond had started operations in the Riego Street Mission of St. Cuthbert's Free Church, when the American evangelists appeared on the scene, and he watched the opening of the movement with earnest concern; and along with other students he attended in the inquiry room at Edinburgh, saying a helping word to persons in spiritual distress. Afterwards for some time he was in the thick of the work on the platform—first visiting other towns, and telling of the revival in Edinburgh; afterwards holding meetings in places where the evangelists had conducted missions, including Sunderland, Belfast, Derry, Dublin, Manchester, Liverpool, Sheffield, Birmingham and London. With comrades from the college, Drummond did a remarkable work in the course of his travels. Large numbers of people professed conversion, and inquirers poured into his ear stories of their sins and sorrows. What he saw compelled him to write:—"To me the whole matter seems an unreal dream. It is impossible to realise it. I suppose it was never meant we should." Regarding the things he heard in the inquiry room, he said: "I have felt I must go and change my very clothes after the contact." And this was work by a theological student not quite twenty-three years of age! Wherever he went Mr. Drummond was specially used among young men; and for this Mr. Moody employed him with great freedom and every confidence.

The interrupted college course was completed, though evangelistic endeavour was not altogether surrendered. In 1877 the young man was appointed lecturer on Natural Science in the Free Church College, Glasgow. Six years later this office was raised to a professorship, which Henry Drummond filled during the remainder of his life. Meantime he had seen the world a little. Early in his college course he had passed a semester at Tübingen; shortly after entering upon the lectureship he took charge of the Free Church station at Malta, and travelled in North Africa and on the European continent. His other journeyings included a holiday in the Rocky Mountains with Professor Geikie in 1879; a plunge into East Central Africa in 1883; and a visit to the New Hebrides Group in 1890. Copious extracts are given from his diaries of travel. With the publication of "Natural Law" Mr. Drummond appeared before the outside world in a new light; the book was pulled to pieces by the critics, but he received rebuke as well as flattery with great calmness of spirit. Those who read both sides at the time will not object to Dr. Smith's remarks on the book, although they fairly constitute a criticism, in spite of the writer's statement that "it is not within the province of a biographer to criticise."

In subsequent writings Professor Drummond developed more fully his views of Evolution, particularly in "The Ascent of Man." This led him deeper into scientific controversy and further from Christian co-operation. Yet the pages tell the story of his drawing-room addresses on Christian life, as well as of Continental travel, of work among students in America in 1887 on the invitation of Mr. Moody, and of a visit to Australia, also arising out of the steadily growing Student Movement. Many memories are revived by the mention of his various booklets, addressed to Christian people. There is a chapter on "Boys and the Boys' Brigade;" and, in an appendix, reports are given of several addresses delivered to students of Edinburgh University in 1890.

A survey of the "Life" reveals excellence that we gladly acknowledge. Those who had the privilege of the Professor's acquaintance—and came under the spell of his personal charm and attractive writing—will read the biography with peculiar interest. In our estimation, the earlier chapters have a deeper interest than the later ones. In the case of Professor Drummond, like many others, speculation on scientific lines stood in the way of Christian service at once definite in form and efficient in method. Hence the divergent attitudes of his friends as his fame became established: some applauded, others experienced sorrow at the practical closing of a career of evangelistic usefulness. Yet withal the "Life" is replete with animation, and its pages are full of instruction.

*THE LIFE OF HENRY DRUMMOND. By George Adam Smith. With portraits. (7s. 6d. *Hodder & Stoughton.*)

"With Thee."*

INTO the dark, Lord Jesus,
Into the dark with Thee.
There hath come to my heart a calling apart,
And a whispered, "Follow Me!"
Take Thou my hand, Lord Jesus,
In thy mighty clasp divine;
Hold it so close, Lord Jesus,
That it tremble not in thine;
For my heart shrinks back from the unknown track,
And my feet tread falteringly;
And into the dark I follow—
Into the dark with Thee!
Into the dark, Lord Jesus—
Is it *the dark* with Thee?
Nay, Thou makest the night about me light,
And mine eyes—mine eyes shall see—
Shall "see the King in his beauty,"
In the land that is far away;
Shall see in the heaven sunshine,
The path that is hid to-day.
Then why should I fear what the untried year
May bring to mine or me?
Into the dark I follow—
Nay, into the light, with Thee!

Edith Gilling Cherry.

*Mrs. M. S. Cherry, c/o Bible Society's Tract Depot, 28, Bedf Street, Plymouth.

Young People.

Laurie's Faith.

POOR Laurie! Everything went wrong with her at school that morning, and a heavy cloud had hidden away all the sunshine of the usually bright little face; but what was the matter, neither governess nor her companions knew.

Perhaps if Mrs. St. Clair, the head mistress, had been in the schoolroom, she might have been able to discover some clue to the mystery; for Mrs. St. Clair was the one person in the world who had unbounded influence over her little motherless pupil, Laurie Rivers.

True, her father loved her passionately, and indulged her in every possible way; but he was a great student, and spent nearly all his time among his books.

The morning dragged slowly on to Laurie, as mornings have a way of doing when things are going cross; and at last, it was time for the Scripture class, which Mrs. St. Clair usually took herself, but her place was filled this morning by the English governess, Miss Rose.

Laurie either did not answer at all, or replied to the questions addressed to her very indifferently; until at last upon Miss Rose's remonstrating, she said passionately:

"I don't want to answer the questions, and I don't want to hear about God; for I don't believe He loves me the least little bit."

There was a little hush of consternation after this outbreak, and for a moment neither governess or girls spoke. Then Miss Rose said calmly, "Laurie Rivers, I am ashamed of you. You had better leave the class if that is how you feel."

At last school was over, and with a sigh of relief but not pleasure, Laurie was preparing to put on her hat and cape to go home, when Miss Rose laid her hand on her arm, saying quietly, "Laurie, Mrs. St. Clair wants to speak to you."

Mrs. St. Clair was sitting at the writing-table in her study as Laurie opened the door. One quick glance only at the child's face revealed to her what had remained

A SEALED MYSTERY TO EVERYONE

else during the morning—that Laurie had some secret trouble. Without a word, she held out her arms, and in another second Laurie was wrapped close in that tender embrace, and was pouring out all her sorrow between bitter sobs and tears.

Ah, me! It was such a terrible sorrow to that lonely loving little child-heart; and though to the tender woman listening, who had tasted some of the bitterest drops in life's cup (for Mrs. St. Clair was a widow, and had left her husband and baby daughter sleeping side by side in a far-off foreign land), the cause of the grief must have been so tiny, she showed no sign of this, but only drew Laurie closer, comforting her with loving words and kisses. So it seemed quite natural that poor Laurie should sob in this heartbroken way, just because her Persian cat, Fluffy, had gone out the night before, and had not been seen or heard of since!

For did not Mrs. St. Clair know how lonely that little motherless girl often was; and how Fluffy was her almost constant companion, trotting beside her in the garden, and often lying at the foot of her bed while she slept, curled up in a huge soft warm mass of grey, silken fur.

"Mrs. St. Clair," Laurie's voice was very shaky, "will you ask God to send Fluffy home again? I have been so bad, and said I didn't believe He loved me, that I daren't ask Him; but

PERHAPS HE WOULD HEAR YOU."

Mrs. St. Clair's eyes had a very sweet expression in them, as she answered, "Yes, Laurie, I will certainly do what you ask; but little one, you must pray too, and if you have had hard thoughts of your Father's love, tell Him so, and ask his forgiveness.

"And now, dear, I think you must run home to dinner," Mrs. St. Clair continued, "but"—with an anxious glance at the child's flushed face and bright eyes, for Laurie was very delicate—"this is the Wednesday half-holiday; if you would invite me to tea with you, Laurie, I could come to you this afternoon."

"Would you really?" Laurie's hug was expressive; and Mrs. St. Clair was rewarded by the bright look of pleasure which shone on the little tear-stained face.

Laurie was all ready to receive Mrs. St. Clair when she arrived at Roselands early in the afternoon; and Mrs. St. Clair had guessed rightly when she so willingly gave up her afternoon of quiet, to give Laurie what she knew was the greatest pleasure in her power, that the little excitement of having a guest to entertain would keep her thoughts from dwelling too incessantly on her lost pet; and it was only by a long-drawn sigh now and then that Laurie showed she had not forgotten.

When tea was over, and it was getting dusk, Laurie crept into Mrs. St. Clair's arms again to have one of the talks she loved

ABOUT "MOTHER."

Mrs. St. Clair had been Laurie's mother's dearest friend, and so, of course, she knew all about her; and then she had a lovely way of talking, which never made Laurie sad, just as if God was the most tender loving Father anyone could imagine, and Heaven, his beautiful Home, waiting for every one of us, to which every day was bringing us nearer; where our dear ones, who had reached it first, looked forward with brightest joy to the happy time when all would be together again, and when good-bye would have been said for the last time, for ever and ever.

Mrs. St. Clair had been silent for a minute or two, and Laurie was lying dreamily looking into the fire, when there was a soft, peculiar scratching at the door. In a second Laurie was across the room with the delighted exclamation,

"Oh! Mrs. St. Clair, it must, it must be Fluffy!" and, in less time than it takes me to write, the door was open and Laurie's dear lost pet was safely cuddled in her arms.

Mrs. St. Clair was almost as pleased as Laurie, and I am afraid Fluffy was petted and made much of, and altogether spoilt in a shocking manner; instead of being scolded for all the trouble he had caused.

But, as Mrs. St. Clair kissed her little friend good-night, Laurie whispered, "I have thanked God for sending Fluffy back, Mrs. St. Clair, and I'll never, never say He doesn't love me any more, even if Fluffy gets lost again."

E. B. W.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 160**).

1. A woman whose son was born when she and her husband were old (Genesis)?
2. A wise woman who pacified an angry man (Samuel).
3. The grandmother of Timothy.
4. A queen who was punished for disobedience (Esther).
5. A wicked queen (Kings).
6. An unbelieving disciple (John).
7. A man who meditated in the fields at eventide (Genesis).
8. A governor who "feared the Lord greatly" (Kings).
9. A Pharisee who came to Jesus by night.

The first letters of each, read downwards, spell a rich blessing in Christ Jesus, which I trust all my "nephews" and "nieces" possess; and if not, that they will seek it without delay.

(Children under *ten* any three, under *thirteen* any six).

ANSWERS TO LAST WEEK'S BIBLE SEARCHER. (**No. 159.**)

1. He went with Barnabas and took Titus with him also (ii. 1).
2. He conferred not with flesh and blood; but went into Arabia, and afterwards returned to Damascus. Three years later he went to Jerusalem and saw Peter and James (i. 17-19).
3. Because before certain Jews came from James, Peter ate with the Gentiles, but when they were come, he withdrew, fearing them of the circumcision (ii. 12).
4. The law. To bring us unto Christ, that we might be justified by faith (iii. 24).
5. (*a*) Let us not be weary in well doing; for in due season we shall reap if we faint not (vi. 9). (*b*) For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself (v. 14). (*c*) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (v. 1). (*d*) For ye are all the children of God by faith in Christ Jesus (iii. 26).

No. 159, Correct answers (first list) received from:—

A—Arnold Akers*, Dorothy Alchin, Gladys Allan, Ralph and Ernst Aldwinckle, Mary Allsop, Stewart and George Arthur, Violet Ashworth.

B—Herbert Braddon*, Dorothy Badham, Jas. and Edith Barker, Florence Blackman, Evelyn and Dorothy Barrett, Leslie Bell, Hannah Bridgman, Emily Bridgewater*, Gordon Bligh, Una Broxholme, Phyllis Boyd.

C—Cicely* and Millicent* Craven, V. Fenn Clark, Daisy Clarke, Mabel Clay, Lydia Cleary, Gulielma Cheal, John Colville*, Kathleen* and Brereton Code, Ida Cole*, Winnie* and Arthur* Cox, Ethel Colgrave.

D—Hilda Grayson, Ralph Daintree, Willie and Albert Davis, Ivy and Violet Donaldson-Selby, Violet Dodsworth*.

E—Miriam and Ruth Ecroyd.

F—William* and Eveline* Foskett, Kenneth Gabbett, Constance* Gabbett, Clarice* and Bertie* Gale, W. Gordon and Mildred Greenwood, Kathleen, Irene and George Gough*.

H—Jack Harris, Dorothy* and Evelyn* Hewer, Mary* and Eric Hill, Willie Hooper.

I—Ann Inglis*, Kate Johns*, Emily Jones, Agnes Jones.

K—Eva and Stanley Kalb, Maurice Kalinsky.

L—Henry, Edward, Sidney and May Law, Blanche Lindup, Edith and Nellie Lockhart.

M—Arabella Mainwaring-Onslow, Chas. Macdonald, Jan MacGregor, Elsie*, Dorothy McMullin, Leslie Mayes, Winifred and Daisy Martin, W. Mallinson, Gracie and Margie Marston, Reginald Measor, May Mills*, Florence Mitchell, Eva Monti, H. Morgan, Grace Morris.

N—Ernest and George Nash, Dora Newman, Mary Neligan, Peter Nicholson, Maude and Amy Nottage, Valerie Noel.

O—George O'Beirne.

P—Kathleen* and E. M.* Pasley, Herbert Parr, Winnie Page*, J. Ernest Pearce, Ruth Pledger*, Willie Petter, Kathleen Pincott.

R—Evelyn Rashley, Gordon Remington, Willie Rigby.

S—Margery Smart, Hilda Schaeffer, Douglas Stevens, Joseph Stephens, Esther Simmons, Flora Simmons*, Gladys Stockman, Solomon Stockfish, Betty Stocks, Kathleen Scorer, Herbert Stuart, D. J. and Mary Symon.

T—Eileen and Florence Tomlinson.

V—Gertrude Vellacott, Edwin and Nellie Vickers, Kennoth Vining.

W—Florence* and Edith* Wallis, Greta Watson, Edith and Edward Wheeler, Ella Williamson*, Madge Wilson, Cecile Wright, William* and Ethel Williamson, Madeline Woodford.

158 Correct answers (second list (received from:—

A—Dora Aldwinckle, Enderby Anderson, J. H. Archer, Richard Annesley, Irene Ashdown, Maggie and Bertha Arres-Mather, William Aston.

B—Allen Baker, Albert Baker, Maggie and Charlie Banks, James Barker, Ernest, Chas., and Edward Bates, Florence Blackman, Elizabeth and Janet Black, Teresa Blackie, Avory and Frank Blackie, Catherine Barber, Edith Barker, Lucienne Brabandes, Henriette Bardot, Ruth and Sarah Braithwaite, Hilda Bassett, Gertrude Bath, Chappie Bazett, Louis Berthe*, Dorothy, Alfred, and Margaret Bellerby, Mary and Susette Beck, Frank and Leonard Bentall, Dorothy Berry, A. Bridges, Ernest Bond, Ralph Bourne, Stanley and Lily Boxer, Colin and George Brown, Chas. Brown, Lindsay, Leonard, and J. Corbet Browne, Eva Browne, Mary Bryant, Ernestine Buhl, Rex Bulteel, Harry Butler.

C—Alice Cady, Rosemary Cairns, Gladys* and Beryl* Calvert, Jessie, Maggie and Walter* Carter, Beatrice Cashford, Willie* and Mary* Charles, M. Joan Clarke, Dorothy Clarke, Ethel Craigie, Alice Crang, Nellie and Janie Crawford, Bessie Cheale, Gulielma Cheal, May and Willie Christie, Frederick and Oliver Chisholm, G. B.* and Kathleen* Code, Richard Cornthwaite, Edith Corrick, Susie Cumbers.

D—James Davey, Harold Davis, Mai and Ethel Davidson, William Dilly, Constance Devenish-Meares, Ernest Dunn.

E—Helen Eardley-Wilmot, Muriel* and Ethel* Edwards, Maud Eddey, Leonard Ewin, Rachel, Annie, Miriam, and Muriel Ecroyd.

F—Jeanne Faucon, Bessie, Mary, and Blanche Freeman, Louise Filhol, Aileen and F. A. Figgis, Hyacinth Fitzsimons*, Ernest and Herbert Fowler, Maggie, Netta, Flossie, and Agnes Fullarton.

G—Leonard Gandy*, Ivan Garrod, Aileen Gardner, Mary Glass, Margaret*, Edith*, and Stuart Gray, Helen and Walter Gray, Elsie and Muriel Green, Maurice Greenleaf, Daisy and Hedley George, Agnes Grierson, Harry Gribble, A. and F. Gibbs Norman and Elsie Good, Thos. Groombridge.

H—Dorothy, Winnie and Nancy Grove, Mary, Juliet and Freda Haines, Rose Hamilton, Ruth Harrison, Edith and Winifred Harvey, Dorothy Harris, Theodora Hill, Georgette Hoffman, Marjorie Hogge, Willie Hooper, Dorothy and Marjorie Hodges, Margaret Hogg, Edith Holms, Bessie Hope, Stanley*, Florence* and Francie* Hoyte, Netta Gladys and Charles Hussey, L. Kathleen Hughes, Ethel Hutchings*, Freda Hunton, Helen and Harcourt Hunter.

J—Emily Jeynes.

K—Willie, Agnes, Isa and Alex. Kay, Ethel, Freer and Ray Kelsey, Grace* and Dorothy* Kerr, Eileen and Tessa Knowles, Jeanie Kyle.

L—Henry Laing, Elsie and Guinefred* Leigh, Alice Lemar, Grahame and Murray Lloyd, Hannah Lovell*, Eleanor, Harry and Edith Lowe.

M—L. Mace, K. G. MacGilp, Bella and Abraham Mack, Daisie*, Nellie*, and Annie* Mackenzie, Daisy* McKenzie, Tita Mackenzie, Ella, John MacMurray, Annie MacNair, J. Maconchy, Arabella Mainwaring-Onslow, W. C. Mallinson, B. and Harry Malaher, Matilda Maitland-Kirwan, A. R. Marlow, Christina Marshall, Kathleen McClure*, Frank Medcalf, Hilda Medill*, Marie Meek, Louisa Merritt, Bessie* and Charlotte* Millar, Gwendoline* and Evelyn* Moir, Margaret, Dorothy, and Constance Morris, Annie Moule, Dora Muir.

N—Edith Nash, Mary, Dorothy, and Henderson Nathan, Maude and Amy Nottage.

O—Maude and Eva Oakes, Sidney and Katie Oliver, Mattie Osmond, Florence Osmond.

P—Winnie Page*, Dorothy and Muriel Patten, Jessie, Eddie, Ada, and Willie Palmer, Joanna Pearman, Laura Percy*, Clarice Peach, J. E. Pearce, Evelyn Pechey, William, M. and L. Penny, May, Vera, and Daisy Petrides, Walter Perryman, Willie Petter, Gladys and Isabella Phipps, Leo and Gordon Pibel, Cyril Pomeroy*, Edith Purkiss.

R—Herbert and Marjorie Rainey, Nora Read, C. Alice Reid, Willie Rigby, Olive and Sidney Robertson, Elmina and Jessie Roe.

S—Gertrude Slade, Flora Shadbolt, Dollie Salt, Violet and Chris Salvesen, Lillian Sargeant, Chas. Saunders, Edith Saunderson, Bessie Scantlebury, Vera Stapylton, W. Stangoe, McLeod Straight, J. M., J.H., and D. D. Stainer, Dorothy, Stalker*, Hilda and Constance Schaeffer, Gwendoline*, Evelyn, Wilfrid*, Eric, and Gladys Shaw, Effie and Nellie Sery, Frederic Seymour, Irene Simms, Annette and Cecil Stirling, Hilda, Mildred*, Constance*, and Emily* Scott Kathleen Scorer, May Short, Ronald Studd, C. Bessie Symes.

T—Marjorie Tracey, George Taylor, Annie Taylor, Louie and Nannie Tibbits, W. T. Toller, John and Janet Thomson, Alice Thompson, Florence and Eileen Tomlinson, Frank Thompson, Harry Thompson, Elsie Thorne, Frances* and Lucy Trotter, Herbert, A. P. Derwent, Edwin and Peveril Turnbull.

V—Gertrude Vellacott, Dorothy Vigers.

W—Mabel Wheeler, F. E. White, Zoe, Edith and Ruby Wilkins, Chas. and Winnie Williams, Eleanor, Ethel, and W. H. Williamson, George Wright, Pringle Wilson, Charles and Amy Wingrave, Evelyn Wood, Edith, W. and E. Woodell, Dorothy Woodforde, Ernest Wakeford, Violet, Arthur, and Louisa* Walker, Leonard Wall, Greta Watson, Myra Webb, Robert and Thomas Weddell, Florence Westwood.

Y—Annie Yeo, Eva and Gladys Young.

FOREIGN LIST.

No. 144. F. Alan Hogg. **No. 148.** Thea Guinness. **Nos. 150, 151.** W. B. Henderson. **Nos. 150-152.** Alice Henderson. **No. 151.** Janet Garrett. **No. 151.** Cuckoo and Maria Lister. **No. 152.** Jean Scott. **No. 152.** Dora Wallace.

Personal.

ROSE BUTLER.—There is no expense in belonging to the "Searcher." You can send in your answers next week.

VIOLET DODSWORTH.—You must have had a very pleasant time. Thank you for your letter.

GEORGE O'BEIRNE.—I am very sorry to learn how ill yo have been, and hope you will soon be able to get about again.

M. M. CRAVEN.—I am glad your father is better, and the you liked your certificate.

Special Service and Scripture Notices will be found on page 25.

UNCLE TOM.

About Books.

From Siva to Christ (1s. *Marshall Bros.*), by Mr. S. Arumugum, is a graphic recital of the author's spiritual experiences and evangelistic labours.

Joyce Maxwell's Mistakes (6d. *Chas. H. Kelly*) is a pretty little illustrated book, which conveys in agreeable form a great deal of information of the Chinese mission field.

Gold and Glitter. By Jeanie Ferry. (1s. 6d. *Robert Culley.*) This temperance story, of self-sacrifice for the sake of conscience, and of the sorrows of the drink habit, will be an excellent gift-book for earnest-minded young people.

A new monthly is **The Puritan**, a magazine which appeals specially to Free Churchmen, but which contains articles, stories, and other items of general interest. (6d. *J. Bowden, Henrietta-street, W.C.*) The first number is varied in contents and fully illustrated.

A Window in Paris, by Marianne Farningham (*5s. Jas. Clarke & Co.*), fulfils its purpose to intensify a horror of war by describing incidents of the siege of Paris in the last Franco-German struggle. The book will interest any reader, and we believe will help forward the movement making for peace in no small degree.

The Penny Man and His Friends, by Eleanor F. Fox (1s. 6d. *C.M.S.*), illustrates in a unique and delightfully original way the work of medical missions abroad. If any friends find it difficult to interest young people in the most important Christian enterprise of our day, let them circulate copies of this clever and finely-illustrated book.

A Marvel of Mercy (*Alfred Holiness*) is a pithily written sketch by Rev. H. Codling of the conversion and experiences as a City mission worker of Mr. H. Davis, who, formerly a profligate character, was converted under the preaching of Mr. Moody, and has now for some twenty years laboured with much acceptance among the slums of Bermondsey and Southwark.

There is always much that is good in **Regions Beyond**, the annual volume of which is rich in missionary intelligence. Work on the Congo and in Peru occupy a prominent place, and the spheres filled by men trained in the East London Institute come in for sympathetic notice; but the interest is wide as the world, and the information presented deals with many lands and peoples. The pages are fully illustrated, and cannot but prove helpful to students of missions. (*Partridge & Co.*)

A Life for Africa. By Ellen C. Parsons. (3s. 6d. *Oliphant, Anderson, & Ferrier.*) This life-record of Rev. A. C. Good, a young American missionary in Equatorial West Africa, forms a valued addition to the rapidly-growing literature of the once Dark Continent. Besides being an ardent missionary, Mr. Good was given to scientific study, and if his life had been prolonged he would have rendered still weightier service to God and humanity. We trust some who read the narrative will be baptized for the dead.

In **The Lost Crown** (2s. 6d. *Marshall Bros.*), Dr. J. Wilbur Chapman gives us a volume of sermons for which he "makes no claim to literary excellence." Nevertheless, this very helpful book expresses aptly, with deep pathos and a wealth of illustration, many stimulating truths. Its study is well calculated, not merely to please, but to lead to strenuous and devoted Christian effort. **Of the Power of a Surrendered Life.** (2s. 6d.) A companion volume on the higher life, alternately contemplative, appealing, and instructive; but well worthy of careful reading throughout.

Mr. Budgett Meakin's long promised standard works on Morocco, its people, and its history are to be published at last, Messrs. Sonnenschein having arranged to bring out the history in April, and the descriptions of the people and the country at intervals of a few months. As one of the special objects of his labour has been to place important and much-needed facts in the hands of every missionary in the country, special arrangements have been made for missionaries only (applying to the author before publication) to be supplied at less than half price, and it is hoped that many friends of missions will avail themselves of this opportunity of providing the workers in Morocco with these valuable helps. Each volume will be profusely illustrated, and issued at about 16s.: the special offer for missionaries, limited to one copy apiece, being a guinea for the three. Mr. Budgett Meakin's address is 58, Parliament Hill, Hampstead, N.W.

The Twentieth Century New Testament is a translation into modern English made from the original Greek. It is the work of a band of scholars, neither a revision nor a paraphrase, and is based on the text of Westcott and Hort. The version is to be completed in two parts, the first of which, containing the Gospels and Acts, is before us. (1s. 6d. *W. T. Stead, Mowbray House.*) To criticise such a work is easy, for in addition to questions of rendering, there is ever that specific and overshadowing inquiry, not merely as regards words but the resolution of idiom—What is Modern English? This work has features that will hardly be welcome to Christians with whom the forms and phrases of the ordinary version are associated with blessed teachings and experiences. Others, however, will find the pages suggestive. A prefatory note intimates that the edition is a tentative one, and that the translators invite criticisms and suggestions from readers.

A timely book is **Spiritual Christianity versus Romanist, Anglican, and Free Church Priestcraft**, by E. Gough, B.A., Congregational minister, Barrowford, Nelson, Lancs. (2s. 6d. *Gay & Bird*). Originating in a newspaper correspondence, the work lacks shape and compactness. Mr. Gough is candid and outspoken, and occasionally disposed to employ vituperation in the place of argument. Generally, however, he is a worthy advocate of Reformation principles, and his pages are a useful contribution to the controversy against Rome, alike as to arrogant assumption, false doctrine, and superstitious practice. In his concluding chapter, Mr. Gough well says of Romanist officials:—"If they will be priests, and will bring in an altar of man's making, I can only say—perish the altar! May the hammer of the iconoclast soon find it out! If the Roman official will be a priest, I can only say—Let him begone from the spiritual Church of the Redeemer. On that holy ground priestcraft is a pestilential anachronism."

A second edition, with appendices and indexes, has been issued of Rev. Alexander Patterson's thoughtful book, **Greater Life and Work of Christ**, as Revealed in Scripture, Man, and Nature. (1 dol. 50c. *Fleming H. Revell Co., Chicago.*) The book is not a life of Christ in the usual sense; it is not a review of the earthly existence of our Lord. This "Greater Life" is divided as follows:—Christ in the Eternal Past; Christ in Creation (the Word); Christ in the Old Testament Age (Jehovah); Christ in His Earthly Life; Christ in His Present State and Work; Christ in the Day of the Lord (King of kings, and Lord of lords); and Christ in the Eternal Future. By distinguishing times and manners the author applies Scripture references to one or other of these phases of Christ's work, or dispensations of God's dealings with man. The treatment shows in a way the marvellous part assigned in Scripture to the Son of God. A perusal of this volume will help many to an enlarged view of the Divine purpose in grace and glory.

Professor Witton Davies has for years been giving attention to Oriental languages and literatures; and those who follow the transactions of learned societies and study periodicals devoted to Biblical philology and archæology are prepared to welcome his book on **Magic, Divination, and Demonology among the Hebrews and their Neighbours**; including an Examination of Biblical References and of the Biblical Terms. (3s. 6d. *James Clarke & Co.*) The prefatory statement, that the pages comprise a dissertation presented to the University of Leipzig, preliminary to the author being allowed to proceed to the examination prescribed for the degree of Doctor of Philosophy in the University, accounts for much in the shape and character of Dr. Davies' treatise. Beyond that, it is sufficient to say that the pages are evidently the result of wide reading and much thought; and while we may question some of the views and generalisations, we do well to be thankful for such an accumulation of information on a subject which, to most, must be abstruse as well as mysterious.

"Diamonds from South Africa" is the title of a bright little magazine, issued especially to interest and instruct members of the Young Home Helpers' Union of the South Africa General Mission. The pages relate, in simple language, stories of work in the needy fields of South Africa, and from first to last they are very readable. (One halfpenny monthly. *Marshall Brothers*).

International S.S. Lessons.

February 5.

"The Healing of the Nobleman's Son." John iv. 43-54.

Golden Text.—"*Jesus said unto him, thy son liveth; and himself believed, and his whole house.*"—John iv. 53.

Galilee (43).

AFTER the two days' delay, caused by the interview with the woman at the well and the result of it, Jesus proceeds into Galilee. It was at this time a most prosperous province, with a population of some three millions of people (Josephus). The land was very fertile under the work of the industrious inhabitants. It had considerable commercial contact with the outside world. No wonder that from the midst of these intelligent, industrious people came the hard-working disciples.

The Prophet at Home (44, 45).

Jesus would not be accepted as a prophet in Galilee, because it was there he had worked with Joseph, the carpenter. He had to go to Jerusalem and become acknowledged there as prophet—by his words and works. Then when the Galileans, who had been present at the feast and heard what was thought of Him in Jerusalem, carried back the news to the north, the people would much more readily listen to his teaching.

The teacher can illustrate this by that which happens to every boy who leaves his native village, comes up to London, and, doing well, returns for a time to his native place.

Montaigne said that in his own country he had to purchase publishers, everywhere else publishers purchased him.

Lesson.—We must try to be the first in recognising and speaking of the goodness and ability in others. Don't wait until everybody else is shouting the fact in your ears.

Seekers after Jesus (46).

The nobleman was probably an officer under King Herod Antipas; either in the army or the Court. He had doubtless heard of the power of Jesus manifested at Cana, so came to meet Him there.

Lesson.—People feel no need for shelter except in a storm. The trials of life drive us to God much more than our successes. He is willing to receive us then, and to help us out of all our roubles. We should make a friend of Him at all times. He can enhance our joys just as well as soothe our sorrows.

Practical Faith (47).

Faith must prove itself by works. The nobleman came to Jesus at Cana. Instances of small faith:

(1.) To pray for forgiveness and still to bear the load of sins.
(2.) To ask for God's guidance and blessing on the morrow, and then to spend half the night in worrying about it.
(3.) Peter walking on the water. (Teacher should compare the sea to life's duties and temptations).

Instances of large faith:

(1.) Carey going out to evangelise India when he believed God had sent him.
(2.) The girl who, going to a prayer-meeting, where they were to pray for rain after long drought, took an umbrella with her.
(3.) All who, when they ask of God, take steps to obtain the answer and prepare for the blessing.

Jews and Samaritans (48).

The Jews were always seeking after a sign. They wanted miracles. How different was the faith of the Samaritans, which required no visual wonder to kindle or sustain it!

Little Grows to Much (49, 50).

He wishes for the direct presence of Jesus, and thinks the cure is impossible without that. He had not yet enough faith to believe that Jesus could "speak the word only." The fact that he went home at Christ's bidding proved his growing faith.

"They that know thy name will put their trust in Thee." "The Lord hath been mindful of us." Therefore "He will bless us." The small faith only needs to be used; it multiplies in the use.

The Family Tie.

The nobleman pleaded with the earnestness of faith for *his child*. Teacher should dwell on the love of parents, and enforce the duty of affectionate obedience in return. We should be thankful for the love which binds us in families.

Evangelistic.

Mr. W. R. Lane at Margate.

THE mission held here January 7-16, under the auspices of the Free Churches, was a season of much blessing. On account of the inclement weather the audiences suffered at the beginning, but large gatherings crowned the close of the mission. For lack of a large public hall, three of the churches were utilised. For Sunday, January 15, special arrangements were made by taking the Grand Theatre, formerly the Royal Assembly Rooms. Here an assembly of about a thousand men gathered in the afternoon and about two thousand persons in the evening. The evening meeting was one of unusual power and blessing, great numbers rising to signify their desire for prayer.

On Monday afternoon there was a largely attended Bible reading, when most practical and helpful counsel was given concerning Christian stewardship. In the evening, at the closing meeting, a large congregation filled Ebenezer Baptist Chapel, and overflowed into the spacious schoolroom. The chapel was fairly filled for the after meeting, and enquirers were requested to walk into the schoolroom, which large numbers did. Here were those who, as Christians, had been quickened, backsliders reclaimed, and those who had sought and found Christ during the mission and that night also in the service. It was most inspiring to see young men and women rising one after another in rapid succession, and declaring that they had accepted Christ as their Saviour. A solemn and reverent spirit pervaded the meeting. Showers of blessing have fallen upon our town in answer to the fervent prayers of many years. The Free Churches have never before been such a power for good. We thank God for the National Council and for the work it is doing throughout the land. B. B.

A well attended series of special evangelistic services has just concluded at Elland Edge, Rastrick, Yorks, in connection with the Baptist Church.

Captain Tapp, of the Royal Artillery, paid a visit to the Shankill Road Mission, Belfast, lately, and gave some stirring addresses, which were much appreciated and greatly blessed.

Mr. J. J. Sims has been conducting a mission at Coatbridge, N.B., with many signs of deep interest and evident awakening on the part of many. A number of the ministers have taken part.

Miss Woollard has concluded a three weeks' mission in the Primitive Methodist Church, Somercotes. The chapel has been crowded throughout the mission, and many decided for Christ.

Rev. Hugh C. Wallace, of Burnley, has concluded a five days' mission at Horeb Union Church, Padiham. The services have been much appreciated, and attended with great blessing.

D. Muxworthy, Pastor.

Mr. James Shields, of the Evangelisation Society, has concluded a fifteen days' united mission at Westbury, Wilts, which has proved a time of great spiritual refreshment to believers, and of salvation to the unsaved.

A ten days' mission at Aldersgate Street Y.M.C.A. to City men by Rev. E. J. Kennedy, made a most auspicious commencement on Monday evening. There was a very large attendance, and much spiritual impression was produced. The mission continues till Tuesday next.

Mr. H. Thorne has conducted a united mission at Spalding under the auspices of the Spalding Sunday School Union. Notwithstanding the unpropitious weather, the congregations, both at Bible readings and Gospel services, were good, and the results were very gratifying. Not only were a number of young people constrained to yield themselves to Christ, but believers were strengthened, and the various churches were brought into closer touch with each other.

J. Wilson.

From the first meeting to the last during the recent visit to Hawick, of Messrs. Weavers Brothers, there was the manifest power of the Holy Spirit. Although the weather was exceedingly stormy, the attendance was remarkable; the hall seats 1,000 people, and on the Sabbaths quite a number could not find entrance. The enquiry room has been filled with anxious ones. There has been quite a move among young men of the town. Many country people have come ten and twelve miles. Believers have been called to a life of fuller consecration. James Tait.

At the request of the Evesham Free Church Council, Mr. Telford has held an eleven days' mission in that town. The largest hall in the town was engaged, and the attendance steadily increased from the first, until towards the close neither standing nor sitting room could be found for all who wished to attend. Mr. Telford's vigorous and faithful preaching of the Gospel was much blessed, numbers responding at the close of each meeting to the missioner's earnest appeal for an immediate decision for Christ; many of these were young men.

A ten days' mission has recently been held at Watford under the auspices of the local Free Church Council. The missioner was Gipsy Smith. Notwithstanding the unfavourable weather, the interest in the meetings was so keen that the audiences were never less than 1,100 or 1,200. On the two Sunday evenings considerably more than 2,000 were assembled, and throughout the mission many went into the inquiry room. All the churches taking part have received a quickening of spiritual life, and will probably have many additions to the men's membership.

A three weeks' mission, arranged by the F.C. Council, and conducted by Mr. R. H. Stafford-Smith, of the Evangelisation Society, in the Congregational Chapel, Broadchalke, Salisbury, proved a season of much power and blessing. Despite the very rough weather the chapel has been full of deeply interested and impressed hearers. Many have been touched, many quickened and refreshed. The services for children, which for originality of method and freshness of expression of Divine truths require to be heard to be appreciated, were eminently successful. It was astonishing what a grasp of the contents of the Bible the children obtained in so brief a time. C. F.

Mr. Canning, of the London Evangelisation Society, has concluded a fortnight's successful mission in Peterhead, in connection with the Free South Church (Rev. G. W. Alison). At a social meeting at the close of the mission, ample testimony was borne to the good done. Strong men have been bowed down and broken under the sense of sin, and have found a new life and hope and inspiration in the Saviour. Mr. Canning holds the old Gospel with a firm hand, and preaches it with great fervour and success. A special feature of the mission was the solo singing of Miss Dolly Donaldson, daughter of Rev. Mr. Donaldson, Free St. Clement's, Aberdeen. She is a well-trained and accomplished musician, sings with much pathos and power, and has been of great service in the mission.

Evangelists' Engagements.

Mr. W. Monro Collings.—Jan. 22-Feb. 5, Croydon; Feb. 11-March 6, Feltham.

Mr. Henry Thorne.—Shrubland Road Chapel (London Fields), Jan. 21-31; Feb. 4-13, Hendon; Feb. 13-27, Southport.

Mr. W. R. Lane.—Jan. 22-30, Woolwich; Feb. 4-13, Walthamstow; Feb. 18-27, Huntingdon.

Gipsy Smith.—Jan. 21-30, Lancaster; Feb. 4-13, Scarborough; Feb. 18-27, Cardiff.

Mr. W. D. Dunn.—During Jan., Mizpah Hall, Glasgow.

Brothers Weaver.—Jan. 22-Feb. 3, Barnoldswick; Feb. 5-17, Bolton, Free Church Council; Feb. 19-Mar. 3, Sunderland.

Mr. Geo. Clarke.—Jan. 15-31, Ipswich; Feb. 5-15, Clapham; Feb. 19-Mar. 6, Carlisle.

Mr. J. J. Scroggie.—Jan. 14-26, Rye Harbour and Fairlight; Jan. 29, Liphook.

Mr. E. P. Telford.—Jan. 15-26, Goole.

Mrs. E. L. Baeyertz.—Jan. 22-Feb. 6, Dumfries; Feb. 26-March 13, Southport.

Rev. A. T. Jones.—Jan., 22-31, Duckpool Road, Newport, Mon.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sundays at 7, Messrs. Philip R, Hurditch and Alfred C. Burley. Malden Hall, Haverstock Hill, Sundays at 7; Jan. 29, Mr. H. W. Taylor. Eccleston Hall, Eccleston Stree Sundays at 3.30 and 7, Mr. P. Garrioch.

Mr. Newton Jones, Jan. 21-26, Markham Square, S.W., Jan. 28-Feb. 6, Canterbury; Feb. 11-20, Bridgwater.

Mr. John Elliott.—Jan. 29, Torquay (Warren Road).

Mr. Charles Inglis.—Billingsgate Christian Mission (opposite Billingsgate Market), Jan. 30-Feb. 4, daily at midday.

Crime in Canada.—Some very remarkable statistics are given in the *Christian Intelligencer*, New York, on the question of crime in Canada, and the restraining power of religious education. "The penitentiary statistics of Canada for last year shed some light upon the influence of religion. . . . Of convicts nearly 50 per cent. claimed adherence to the Roman Catholic Church, over 20 per cent. to the Church of England, leaving the other denominations, and to none scarcely more than 30 per cent. Yet the Roman Catholics and the Church of England make not over 30 per cent. of the population. It is apparent that religious training is a chief element in the restraint of crime.

Items of Interest.

HOME.

The late Mr. F. C. Baines, of Liverpool, bequeathed £10,000 to the Royal National Lifeboat Institution.

Mr. G. H. Murray, chairman of the Board of Inland Revenue, has been appointed secretary to the Post Office, in place of Sir Spencer Walpole, retired.

The Irish municipal and urban elections, under the new Local Government Act, have resulted in marked successes of the "Labour Party." In several places the publican interest has been defeated at the polls.

Pentonville Prison, the last to cling to the use of the treadmill, has now got rid of that "instrument of torture." "Punishment cells" have also been done away with in ordinary cases in Her Majesty's prisons.

FOREIGN.

Vesuvius is again in a state of eruption, the flow of lava being greater, it is stated, than on any previous occasion.

The Czar of Russia will soon make a tour through Europe, including probably a visit to France and England.

The Indian Budget, to be presented in March next, is expected to show remarkable prosperity and a surplus of several crores.

Letters from Van, Bitlis, and Diarbekir again direct attention to the acute distress prevailing among the Armenian inhabitants.

There are signs of a growing popular agitation in Macedonia and Bulgaria. The Porte is prepared to crush any insurrection if it breaks out.

The latest news from Uganda, says *The Times*, has strengthened the feeling that the Administration of the Protectorate is far from satisfactory.

A Brahmin widow re-marriage was celebrated in the province of Berar in December, and the ceremony was attended by all the principal residents in the place.

The "Young Turkey" party is said to be preparing for publication a biography of the Sultan, describing the arts and methods of the Hamidian system and exposing the iniquities of the Palace.

Work on the Haifa Railway has been resumed by the English company entrusted with the undertaking. It is intended that the line shall be continued northward to Damascus and southward to Jerusalem.

American young women are warned against going to Paris in search of situations without due provision having been made for their reception, as alluring baits are laid for them at the arrival railway stations.

The Pope has established in Rome a college to enable Anglican clergymen who may have joined the Roman Catholic Church to pursue their studies for the priesthood. A fund of 400,000 Italian lire (equal to about £16,000) has been already formed, and will be administered by the Archbishop of Westminster.

Mr. Gorst, financial adviser to the Egyptian Government, reports on the condition of the Soudan, which is not yet ready for private enterprise. Khartoum, he says, will be a fine winter resort. It is proposed to found a scholarship in connection with Gordon College at Khartoum in memory of Colonel Hamill Stewart.

Requests for Prayer.

For blessing on Evangelistic services to be conducted by Mr. Jas. Dixon, of Belfast Central Mission, at the Methodist Church, Borrisokane, co. Tipperary, Jan. 29 Feb. 8.

For meetings in the Gospel Hall, St. Neots, from Jan. 29 to Feb. 5, by Mr. Arthur Davis.

For blessing on a mission amongst miners in and around Alfreton, Derbyshire, by Miss Woollard.

That there may be conversions in connection with a four weeks' Limelight Mission in Caversham Road Presbyterian Church, Reading, conducted by Mr. Wm. Thomson of Glasgow.

For blessing on Gospel meetings in Free Church Hall, Denholm, by Rev. J. Muirhead.

For special mission in Stevenson Free Church conducted by Rev. Jas. Lyall of Chicago.

Praise.—For blessing on Mrs. S. J. Alexander's mission at Whissendine.—For blessing on a mission conducted by Mr. Henry Hull and soldier friends at Deptford.

Obituary.

MR. J. C. LANPHIER.

THE death of this veteran Christian worker in America is recorded at the age of ninety. He was for more than forty years superintendent of the Fulton Street Monday Prayer Meeting, New York. We hope in an early issue to give a portrait and sketch of Mr. Lanphier's interesting career.

MRS. J. I. HILLOCKS.

For some days past Mrs. Hillocks, wife of Rev. James Inches Hillocks, had been suffering severely from acute gastritis. Very suddenly, but calmly, she passed away on Monday morning last week. Her long life of seventy-three years, and the conditions of life, gave her many opportunities of usefulness, of which she heartily availed herself. During her more public and active life—especially since 1851, when she was married to Mr. Hillocks—her kind heart and willing hand have been honoured by God in helping the poor, old and young. In "Hard Battles for Life and Usefulness," Mr. Hillocks speaks very warmly of the valued help she rendered to him.

REV. ALEX. THOMSON, D.D.

Many will hear with sorrow of the death, which occurred on the 15th inst., at Bebek, Constantinople, of the Rev. Alex. Thomson, D.D., aged seventy-eight, from 1843 to 1860 missionary of the Free Church of Scotland to the Jews, and from 1860 to 1894 agent to the British and Foreign Bible Society in Turkey. It was illness that compelled Dr. Thomson to resign active service under the Bible Society, after thirty-four years devoted labour. In a resolution adopted on the occasion, the committee of the society recognised the rare linguistic abilities and attainments which enabled Dr. Thomson to conduct the affairs of an agency embracing people of several languages. Dr. Thomson did good work in the revision of the Albanian version of the Scriptures.

REV. R. MACBETH, HAMMERSMITH.

The death is announced of Rev. Robert Macbeth, of Hammersmith, at the ripe age of eighty-three. He was trained for the Congregational ministry, first at the old Blackburn Academy, which he entered in 1840, and afterwards, from 1843 to 1845, at the newly-opened Lancashire College, of which he was one of the first students. His first charge was at Stratton, where his ministry commenced in 1845. From there he went, in 1851, to Darlington. He left the north for the Broadway Church, Hammersmith, in 1853, where he remained until his resignation in 1891, after nearly half-a-century of ministerial service, close on forty years which had been given to his Hammersmith church. Since then he lived in retirement in his old quarters, and has now died amongst the people he had so long loved and served. Mr. Macbeth was a genial, warm-hearted, and brotherly man, and enjoyed the highest esteem both of his own people and of his brethren in the ministry.

DR. MOSES HOGE.

The death is announced, in his eightieth year, of Rev. Moses D. Hoge, D.D., of Richmond, Virginia, U.S. The vehicle which he was driving was upset by an electric street car, and the injuries he thereby sustained proved fatal. Dr. Hoge was the leading minister of the Southern Presbyterian Church, and a few years ago celebrated his jubilee as minister of his congregation in Richmond. He was a prominent figure during the War of Secession, and was in close touch with the leaders of the secession movement. As chaplain to the Confederate camp at Richmond he was so deeply impressed with the want of Bibles in the army that he ran the blockade and came to London, where he was introduced to the late Earl of Shaftesbury, the then president of the British and Foreign Bible Society. Through his lordship's influence a grant of Bibles and portions of the Bible numbering over 300,000 and costing £4,000, was obtained, and almost all were carried by blockade-runners safely to their destination. Dr. Hoge was a preacher of singular eloquence and impressiveness. His catholic spirit made him a prominent member of the Evangelical Alliance and the Pan-Presbyterian Council.

REV. F. EDWARDS, HARLOW.

By the death of Rev. Frederic Edwards, B.A., of Harlow, at the the age of sixty-three, one of the best known Nonconformist ministers in Essex, has passed away. In 1857, as a student from Bristol College, he settled at Harlow; three years afterwards he left for South Parade, Leeds, but in 1864 returned to Harlow, and, until five years ago, when he retired in consequence of ill-health, retained the pastorate. Mr. Edwards was a man of high culture and attainments; and his influence was potent in the town and neighbourhood. He was a considerable writer, and his library was remarkably well-furnished. Mr. Edwards was deeply interested in the Grammar School at Bishop's Stortford, of which he acted as secretary. On three occasions he has served as the President of the Essex Association of Baptist churches. There are few ministers who have taken such pains to instruct their people in the work abroad, the operations of all societies being continually brought before them, his invariable custom for many years being once a month to deliver a missionary lecture. Hence the B.M.S. loses in him a warm friend and supporter.

MR. HENRY HEATH, WOOLPIT.

Many are mourning the death of Mr. Henry Heath, which took place recently at Woolpit, aged 83. In early life he laboured in Spain, and during many years resided at Hackney, where he was highly esteemed for his work's sake. Mr. Edward Henry Glenny, who was named after him, and baptized by him, and who knew him intimately, writes:—"I have never heard the slightest suggestion of anything on Mr. Heath's part unworthy of the name of Christ. No doubt he had his weaknesses and failings like others, but it is a glorious testimony to the grace of God that he thus lived for Christ without any serious slip. He was of commanding appearance, standing six feet two or three inches, with a noble brow and eagle eye, a face somewhat stern and earnest, but relaxing into a pleasant smile. Though tall he was not stout or robust looking. There was a great calmness and restfulness in his manner, and he spoke with authority.

"Some friends thought he was rather burying himself to go down to a country place like Woolpit for the last thirty years of his life. During the last few years he has moved about rather more, to the profit and edification of those who have heard him.

"On Friday, January 6, his earthly remains were buried in the little cemetery near the house and meeting room at Woolpit, beside those of his wife who predeceased him. Among those present were: Mr. McVicker, of Clapton; Mr. Bennett, of Yeovil; Mr. Brunton, of London; Mr. Geo. Fisher, of Barnstaple, representing Mr. Chapman; Mr. Jordan, of Greenwich; Mr. Pargiter; Mr. Felgate, of Hackney; Mr. Bailey, late of Hackney, now of Eastbourne; Mr. Cole, of Norwich, previously of Hackney; Mr. H. Clapton, of Bath, and Mr. Jones, of Hackney."

Fallen Asleep.

Mr. Thomas Kirkland of Toronto, a prominent colonial Presbyterian. He was a delegate to the Presbyterian Alliance meetings in Belfast, and in Glasgow. An elder in St. James' Square, Toronto, he took a deep interest in its work, acting as session clerk and Bible class teacher.—Dr. Daniel Wise, of the Methodist Episcopal Church, at Englewood, New Jersey, at the age of eighty-six. He was born at Portsmouth, England, and emigrated to the States twenty years later. Dr. Wise was an ex-editor of *Zion's Herald*.—Rev. John Morris Owen, of Mountain Ash, has just died at the age of fifty-one. He entered the Wesleyan ministry in 1872, and served in South Wales Circuits.—Aged 33, Rev. Frank Canvin, of the Methodist New Connexion,—Rev. Robert Gamson, vicar of Normanton-on-Trent, and one of the oldest clergy in the diocese of Southwell.—Rev. T. Bowles, late Rector of East Hendred, Berks, aged 77.—Rev. Charles Lane, vicar of Wheelock.—Rev. Arthur Canney who for many years worked amongst the poor in North Kensington.—Rev. Robert Foster, for fifty-three years Incumbent of Burpham, Sussex, aged 79.—Rev. G. A. Starkey, rector of Hawkwell, and formerly rector of Whiteparish, Wilts, aged 51.—Rev. John Wise, M.A., formerly archdeacon of Colombo, Ceylon, and for eighteen years vicar of Ramsey.—Signor Steifano Revel, Waldensian pastor, Pisa.—Mr. J. Hamilton, Kilsyth, N.B., 77 years of age.

Children's Special Service Mission.

Mr. Hutchinson, *St. Mary's, Birkenhead*, to Jan. 30; *Greenfield*, Jan. 31; *Doncaster*, Feb. 1, 2; *Wetherby*, Feb. 3; *Leeds*, Feb. 4, 5; *Ashton-under-Lyne*, Feb. 6; *Stalybridge*, Feb. 7; *Heaton Moor*, Feb. 8; *Leicester*, Feb. 9; *Bramcote, Nottingham*, Feb. 10. *St. Andrew's, Great Yarmouth*, Feb. 13-15; *Spalding*, Feb. 16; *Streatham*, Feb. 18; *Soldiers' Home, Winchester*, Feb. 19. Mr. Tyler, *Worthing*, Jan. 29, 31; *Brighton*, Feb. 2; *Hassocks*, Feb. 4, 5; *Worthing*, Feb. 7. Rev. R. Callender, *Hanslope*, Feb. 3; *Woolwich*, Feb. 4-14; *Bromley, Kent*, Feb. 19. Mr. Hankinson, *Derby*, Feb. 2. Mr. Hewlett, *Southsea*, to Feb. 6; *Redhill*, Feb. 23. Mr. Phillips Welch, *Richmond*, Jan. 28. Scripture Union Conference, *Y.M.C.A., Needless Abbey, Birmingham*, Feb. 24 (7 p.m.); *Town Hall, Ipswich*, Feb. 27 (3.0 and 7.30).

Children's Scripture Union—Portions for week ending January 4.

Sun., Jan. 29	*Luke*	v. 1-15	Th., Feb. 2	*Luke*	vi. 17-34
Mon. „ 30	„	v. 16-26	Fri. „ 3	„	vi. 35-49
Tu. „ 31	„	v. 27-39	Sat. „ 4	„	vii. 1-17
Wed. Feb. 1	„	vi. 1-16			

Temperance Notes.

REV. L. M. ISITT'S mission in Manchester, now closed, has been highly successful in point of numbers attending and impressions created.

Rev. John Thorley, of Sheffield, the veteran secretary of the Free Methodist Temperance League, regards the past year as a most encouraging one in connection with his own denomination.

The Home Secretary has just issued instructions regarding the management of Inebriate Homes for convicted drunkards under the new Act, and requires that all officers and attendants in such institutions must be total abstainers.

Holland has just had a Temperance mission visit from Councillor J. Malins, the head of the Good Templar Order, who has given lantern lectures in Amsterdam, Rotterdam, and Den Helder, illustrative of Good Templary.

A motion proposed in the Glasgow Corporation to appoint a committee to consider the municipalisation of the liquor traffic, was revised so as to require the Committee to report upon the whole subject of the liquor traffic, and was then adopted.

At Buluwayo a prospector named James Murphy was charged with supplying liquor to natives. The man pleaded guilty, and was fined £400 or six months' imprisonment in default, the magistrate saying that the authorities were determined to put the practice down.

A plebiscite of the electors in the five towns comprising the Montrose burghs, as to whether all liquor licences should be legally terminated at a fixed period, and popular control of the trade instituted, has resulted in an overwhelming majority in favour of reform. The figures were 4,819 for, and 573 against.

A new regulation has come into force in the City of London for dealing more severely with people found drunk "on the Queen's highway." Formerly persons arrested for this offence were charitably given a night's lodging in the police cells to get sober. Now every "drunk" is asked for his name and address in the morning and is summoned.

The Dean of Guernsey (Rev. Thos. Bell) recently remarked: "In Guernsey we have had Sunday Closing for a great many years, and that with the happiest results. A year or two ago an attempt was made to reopen, by permission given to a few privileged houses in the country, to sell on Sunday; but I am thankful to say that we have just withdrawn this permission."

The following announcement is from a weekly secular newspaper, *The Trimble* (Tenn.) *News*:—"This week we have received advertisements from saloon men doing business in near-by towns, and, although the price to be paid was liberal and the money would be promptly paid, we declined to accept them. So long as we run *The News* no advertisements for liquor dealers advertising their goods will be allowed to appear in its columns."

Last spring when the President called for men for the army and navy, tens of thousands sprang to the call and were soon on the field for service. The cry rang throughout the land, "Remember the *Maine*." Less than 300 men lost their lives, and they did it honourably; but 300 men, and mostly young men, in this country die every twenty-four hours as drunkards. Shall we not hear the Master's voice calling us to action in this coming new year? Is not Christ's work far more important than any other service in the world?—*D. L. Moody*.

At an inquest on a woman, whose death was found to be due to "bronchitis and general debility, brought on by chronic alcoholism," it was found that the child of the deceased was in the habit of fetching gin—in which article almost the entire family income was expended. The coroner said it was a most lamentable story, this woman having for many years been spending all her money in gin. A very grave responsibility rested on the persons who supplied drink to a child ten years old. Publicans were allowed the privilege of serving drink, and certain moral duties were imposed upon them. To sell drink simply for the purpose of making money, without a thought or care of the consequences, was an awful responsibility.

The Churches.

Church of England.

The sudden death of the Bishop of St. Helena removes a colonial prelate consecrated as long ago as 1862, and therefore one of the senior Bishops in the English Church.

The Archbishop of Ontario, who only recently arrived in London, has received the sad intelligence that his Cathedral, St. George's, Kingston, has been destroyed by fire. The Archbishop has sailed for Canada.

Mrs. Creighton has visited the West London Police Court in order to have on opportunity of observing the work of a police court. She was invited to a seat near the magistrate, who explained the nature of the charges brought before him.

The new See in Eastern Equatorial Africa, which Bishop Tucker vacates in order to take up the work of the Uganda part of his old diocese, is to be filled by the appointment of Rev. William George Peel, Secretary since 1892 of the C.M.S. Western India Missions.

The Council of the Church Reform League report that over one thousand clergymen of the Church of England have joined the League, in addition to about the same number of laymen. Steps are being taken to bring the question of the self-government of the Church before Parliament.

Rev. S. J. Stone, rector of All Hallows-on-the-Wall, London Wall, has opened that church from 6.30 to 8 o'clock each morning, in order that working girls and women, who are compelled to travel to town by early cheap-fare trains may have a place of shelter and rest until the various factories, shops, and warehouses open.

The Queen has doubled her subscription to the fund for enlarging the Sunday school belonging to the parish church at Cloughton, Scarborough. The Queen contributed to the funds of the new schools in 1888, and also gave the plot of land upon which they now stand. In 1890 she contributed £225 towards the fund for restoring the parish church.

Fifty young men and women have just entered the Church Army Training Homes in Edgware Road, to be trained as Evangelists, Prison Pioneers, and Tent Missioners, Van Officers, Colporteurs, Mission Nurses, Rescue and Slum Workers. Nearly all the men have previously undergone a preliminary training in the Society's Mission Vans, for periods ranging from six to eighteen months.

At a special service held in the parish church of Broad Hembury, Devon, by Rev. C. Lister James, a tablet was unveiled to the memory of Rev. Augustus Montague Toplady, author of the well-known hymn "Rock of Ages." Toplady was vicar of Broad Hembury from 1768 to 1778, during part of which period he edited the *Gospel Magazine*. His "Rock of Ages" first appeared in the pages of that publication.

At a private meeting of the Association for the Furtherance of Christianity in Egypt, held at Dean's Yard, Westminster, the appointment of a bishop for Egypt was discussed and approved. It was understood that he would be suffragan to the Bishop of Jerusalem, and that an appeal would be issued for £20,000 in connection with the project. The Copts, it was stated, would welcome an Anglican bishop. It is also announced that a new Bishopric of Mombasa has been founded.

The Bishop of Dover, acting for the Archbishop of Canterbury, dedicated at Canterbury Cathedral on Thursday, the two new Vans which have been presented to the Church Army for work in each of the Canterbury archdeaconries. There was a large congregation present, the lesson read by Canon Carter (Tait Missioner), who has been appointed Van adviser by the Archbishop, and the Dean gave an address on the important part played in the work of the Church, now and in the past, by laymen, and bore testimony to the good work being carried on by the Church Army.

Congregational.

The First Congregational Church in Aberdeen is this year celebrating its centenary.

Change of address.—Rev. Alex Henderson, from West Ham to 31, Donald Road, Upton Manor, E.

Rev. Dr. Hillis, of Chicago, has been elected to succeed Rev. Lyman Abbott as pastor of Plymouth Church, Brooklyn.

Rev. Dr. Barrett has been invited by the Nonconformist Churches of Darlington to conduct a week's mission in March.

Owing largely to the rapid growth of the population in Cardiff, the Congregationalists have been enabled to open eleven churches there during the last ten years.

Newcastle, Wellingborough, and Sandown Congregationalists will be interested to hear that Rev. A. J. Griffith, M.A., who left England for New South Wales eleven years ago, has been elected chairman of the Congregational Union of New South Wales.

Rev. W. Wood, who is suffering from illness, has tendered his resignation of the pastorate of Falmouth Church. The church has passed a resolution of sympathy, and decided to adjourn for three months the consideration of the question of resignation.

Union Church, Horsleydown (Rev. W. A. Linington), entertained 400 of the poorest children of the district, funds having been gathered from friends in the neighbourhood. The Tract Society is distributing weekly tracts and books in the lodging-houses.

The committee of the Congregational Association of Manchester and District have adopted the following resolution:—"We desire to identify ourselves with those who are striving to promote the interests of International peace and good fellowship. We heartily support the effort now being made by the Tsar to seek, by means of International discussion, the most effectual means of ensuring to all peoples the benefits of a real and durable peace, and, above all, the putting an end to the progressive development of the present armaments."

Baptist.

Dr. Angus has entered on his eighty-fourth year. Principal Vincent Tymms, of Rawdon College, has completed his fifty-seventh year.

Hopeful progress was reported at the New Year's Meeting of the Tewkesbury Church, (Rev. H. J. Preece), the addresses were hearty, and the meeting profitable throughout.

The foundation stones of St. John's Road Free Church, Tunbridge Wells (Rev. J. Mountain) were laid last week. A largely attended public meeting in support of the work was held, subsequently in the Town Hall. In all, the sum of £263 was raised.

The annual meetings of the south-west group of churches connected with the London Baptist Association were held at Northcote Road, Wandsworth. At the public meeting, Rev. Z. T. Dowen, D.D., gave an address on "The Joy of Service," and Rev. W. Townsend on "The Ideal Life." The meetings were full of stimulus.

Pastor H. E. Stone's ninth anniversary meetings were held at Abbey Road Chapel. In the afternoon Pastor C. Spurgeon preached. Sir H. G. Reid presided over the evening meeting, when Messrs. P. Bunting, Green, and Harrison were the speakers. Just over £500 was lovingly contributed by the congregation towards the expenses of renovation and the electric light installation.

At a special meeting of the Council of the Baptist Union, it was resolved to recommend to the Union, at its session next April, the formation of a Twentieth Century Fund. The following allocation was agreed upon:—£125,000 for the evangelisation of the country and Church Extension; £30,000 to help weak churches in the support of their ministers; £30,000 for the increase of the capital of the Annuity Fund; £34,000 to erect a Baptist Church House; £25,000 for educational and other objects deemed desirable by the Council; and £6,000 to establish scholarships at some seat of learning.

Methodist.

The Independent Methodist churches have fixed upon Sunday, January 29, as the day on which to call special attention to the question of temperance legislation.

The aged and necessitous among the local preachers of the Primitive Methodist churches are having special consideration at the hands of the connexional authorities.

A fire has occurred at Rev. T. Champness' "Joyful News" Training Home for young men. The flame were discovered just in time to save the building from destruction.

Newcastle district of the New Connexion body has appointed a committee, with ministerial and lay representatives from the circuits, to consider the best means of extending the Connexion in the North.

The Irish Methodists, following the example of the sister Church in England, propose to raise a fund of 50,000 guineas for Evangelistic educational and philanthropic work in the coming century.

Rev. James Thompson, President of the South African Wesleyan Conference, who has been in this country consulting specialists, and who is this week returning to South Africa, has not improved during his stay in England, and has received little encouragement as to ultimate recovery.

The first annual meeting of the recently created "Welsh Wesleyan Methodist Assembly of Wales," is to be held at Machynlleth next June. At that meeting the President of Conference is to have as his colleagues Dr. H. J. Pope, Dr. Stephenson, and Rev. John Hornabrook.

An appeal is to be issued by Rev. H. T. Chapman, of Leeds, the general missionary secretary of the Free Methodist body, for increased funds to carry on the home and foreign missions of the United Methodist Free Churches. Each member is asked to enter into a covenant to subscribe a penny per week to the general mission fund.

The Primitive Methodist mission at Walthamstow worships in a church that formerly belonged to the Congregationalists. It has been purchased for £1,400, but alterations and the erection of a new school bring the total cost to £3,000. Of this the General Missionary Committee will give £1,000, and the local church will raise £1,000, and a gradual reduction of the annual grant will be applied to the extinction of the remaining £1,000 debt.

Among the passengers who left Liverpool on Saturday was Bishop Hartzell, of the American Methodist Episcopal Church, who has charge of that church's missions in Africa. The Bishop has been in communication with the British and American Governments as to questions affecting the religious and commercial development of those portions of Africa to which his mission is attached. He sails for Liberia, Congo, and Angola, and will subsequently proceed to East and South Africa, visiting Delagoa Bay, Beira, and Eastern Rhodesia.

Presbyterian.

Rev. Dr. Marshall Lang, of the Barony Parish Church Glasgow, has just completed the twenty-sixth year of his ministry.

A new church is to be erected at the junction of Harehills Avenue and Avenue Hill, Leeds. A school hall has already been built, and the opening services were attended by crowded congregations.

A Presbyterian "retreat" was held a few weeks ago by a number of Presbyterian ministers in New York and neighbourhood at Riverdale. It lasted for three days. Brief addresses were given by several of the ministers.

Rev. J. Williams announced his resignation of the pastorate of the Memorial Hall, Cardiff, at the meeting of Glamorganshire and Monmouthshire Presbytery last week. Great regret was expressed at parting with Mr. Williams, and the valuable character of his work in Cardiff was generally recognised.

According to the latest letters, Rev. Alexander Connell, the deputy of the Presbyterian Church of England, is enjoying his visit to the mission stations in China. He finds the work of visitation most interesting, and the churches and their missionaries are no doubt glad to see the new secretary of their Synod's Committee.

The excitement in the Highlands over the Free and U.P. question continues, especially as the Presbyteries that were expected to oppose the union are the very ones that are accepting it. Casting aside the example of the Dingwall and Inverness Free Presbyteries, the Lewis Free Presbytery, after a sitting of four hours at Stornoway, decided, by ten votes to five, to approve of the proposed union.

Society of Friends.

William Marshall, an American friend who is well advanced in life, in obedience to what he feels to be a Divine call, is on his way to Bolivia, in South America, and passed through London last week.

John F. Hanson, another American friend, has spent the autumn and winter in Scandinavia, and been much blessed in his work there, passed through London a few days ago on his way home. He hopes to return and complete his mission, Many open doors appear in Norway.

Much active mission work is on hand in England, both in direct Gospel preaching and in the adult and other schools. Anti-slavery and peace also claim much attention, and in various ways the friends are promoting human well-being and trying to honour Him who has brought "deliverance to the captive."

The statistical returns for 1898 show at the close of the year a clear gain of 1,464, or about 1·30 per cent. The chief gain (1,301) is in the United States of America. There are fourteen "yearly meetings of Friends" on the American continent, two in Great Britain, five on the continent of Europe, and six in Australasia, with mission stations in every quarter of the globe. The total number of "recognised ministers of the Gospel" is 1,648. From the colonies, notably Australia, it is reported that "there are tokens of spiritual life and growth, indications that these settlers come of sturdy English stock."

Personalia.

Sir W. Besant has relinquished his proposed visit to Palestine, owing to press of work.

Mr. H. Mody, of Bombay, was recently married to Miss A. J. Hall, who was connected with the Mildmay Deaconess's Mission.

Mrs. G. E. Ardill, of Sydney, received a very warm public welcome from temperance and other friends in that city on her return from a visit to the old country.

Mrs. C. H. Spurgeon will attend a reception at the Metropolitan Tabernacle on Wednesday, February 8, from 3 to 5 p.m., to receive gifts for the rebuilding fund of the Tabernacle.

General Sir Arthur Cotton, R.E., K.C.S.I., who resides at Dorking, is now in his ninety-sixth year. He is still able to walk and has good health, which he attributes to abstinence from alcoholic drinks and smoking, and to his eating much less than is usual among Englishmen. When a child he was far from strong, and was not expected to reach manhood. The aged General states that he has since been "sentenced to death" by doctors on four occasions, and that his grave was dug in Persia sixty-five years ago.

Miss Irene Petrie.—A scheme is on foot for commemorating the devoted life and early death of Miss Irene Petrie, who went out to India in 1893, worked for more than three years as an honorary missionary of the Church Missionary Society at Srinagar, Kashmir, and died very suddenly on August 6, 1897, at Leh, in Tibet. It is proposed to raise £3,000 to produce annually an "Irene Petrie Fund," to provide one additional missionary for Kashmir. The hon. sec. to the fund is Miss Mary Bidder, 10, Queen's Gate Gardens, W.

The Aldersgate Mid-day.

ON Monday last the noon prayer meeting was characterised throughout by signs of manifest blessing, the testimonies as to "abundance of rain" being spontaneous and encouraging.

Mr. R. C. Morgan expressed some suggestive thoughts on the place of Bible teaching in revival work, emphasising the importance of regarding the Bible as an organic whole, and studying it accordingly. In spite of the onslaughts of false friends and of open enemies, it was still the living message; and upon its proper comprehension rested, to a great extent, the future of Christianity. The Book of Revelation, frequently the subject of slur or attack, was, the speaker considered, the very flower of the Bible, as Genesis might be called the root; but with regard to this portion of the word, as indeed of all other utterance of a prophetical character, care must be taken to avoid drawing forced deductions, and conveying unwarranted explanations thereof, in order to suit our own pet theories. We must give in the form of teaching, only what God directly gave in the Bible as such; but those who declared the gospel to the people, must first of all, in order to be properly equipped, "eat the little book," and be built up into spiritual strength by assimilating its truth. Mr. Morgan cordially advised attendance at the very helpful course of instruction now being given by Dr. White.

Mr. W. Taylor drew a lesson from the familiar passage in 2 Sam. v. 24: "When thou hearest the sound of a going (marching, R.V.) in the tops of the mulberry trees thou shalt bestir thyself." David was not to trust to the power of his armaments, or to charge on hearing the tramp of the Philistines, but to wait for the sound of marching above him. Mr. W. R. Lane spoke hopefully of crowds and blessing at Woolwich in the midst of neighbourhoods of extreme poverty and squalor; and Mr. Leonard Weaver, after mentioning a large ingathering of souls at the Great Assembly Hall, alluded to the living power of the Bible. He had upon one occasion, when dealing with a large audience of agnostic working men, taken the twenty-third Psalm as the basis of an address upon Christian joy, and followed it up with addresses, so framed as to invest the Bible with special interest in the opinion of his hearers. There was such a run upon the local Bible stores that all their copies were sold out, and a revival followed. He found great good to result from, so to speak, "throwing the Bible" at a careless, unbelieving crowd.

Among other interesting testimonies, Mr. Jai Bhai, of the Raj-i-masih, spoke of cheering news from India, and the gathering concluded with fervent prayer for a widespread revival.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

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Notes & Comments

THE demand for the special offer of "Works on Romanism," made by our publishers (see page 31 of this week's issue), continues to be very large, and the letters which reach us from purchasers indicate a wide-spread appreciation of this opportunity of obtaining literature suitable to the present crisis. A Christian worker writes from Lee :—

> Books received safely and am well pleased with the parcel. In this time of strife, the books will be most helpful.

The Secretary of an important Y.M.C.A. in the North of England writes :—

> The special parcel of "Works on Romanism" as advertised in THE CHRISTIAN is a marvel of cheapness. The selection is admirable, and the circulation of such literature must have a very beneficial effect.

Many similar testimonies are being received daily.

We hope our readers are availing themselves of the studies in Leviticus by Mr. Meyer, appearing on our "DAY BY DAY" page. Multitudes of Christians are quite ignorant of both the contents and lessons of the book to which these studies are a practical and suggestive aid.

Writing in reference to the Czar's Rescript and the efforts being made by Mr. W. T. Stead and others to bring about a universal peace, a correspondent says—

> I do not see any warrant for believing that "wars and rumours of wars" will cease during the time that yet remains before Christ comes. It is very evident, also, that the age will close with one of the most appalling conflict ever know, as foretold by Ezekiel, Zechariah, and other prophets, and Christ's advent will take place just when the forces of an enemy (believed to be none other than Russia) have almost succeeded in taking Jerusalem and destroying its inhabitants. *After* this will come the universal peace, mentioned in so many parts of the prophecies.

The study of prophecy was not intended to make us prophets. Although wars may not cease, and though the age may end in blood, we are surely justified in hailing with thankfulness whatever makes for peace. The painful thing to us is that while the powers that be are ordained of God, there is no recognition of Him in this proposed Conference as the Creator and Ruler over all.

Those who know the real teaching of the Church of Rome on the duty of truthfulness would do well to study a lecture by the Jesuit, Father Smith, on "Are Catholics Allowed to Tell Lies?" In defending the "doctrine of reservation," he illustrated the case by saying that there were certain customary understandings "among right-minded men" which qualified the meaning of the phrases "It is not" and "I do not know," so as to keep within the letter of the truth, and yet withhold information. He also appealed to the social insincerities implied in saying "Not at home" when the lady of the house was upstairs, and the legal fiction which permitted prisoners to plead "Not guilty" when everyone knew that they were. Father Smith could not prove the case against himself more thoroughly. He seemed to think that because these phrases are *customary*, they are justifiable. Such arguments are useful in showing that Jesuitism is a system that justifies "means by ends," and opens the door to shameful and wicked insincerity in social and religious life.

In all movements for the defence of the Gospel there is special need for watchful care lest we should begin in the spirit and end in the flesh. The Old Adam delights in conflict, and pride and love of strife and self-will easily find a place in such efforts as are now being made on every hand.

A day's meetings are to be held under the auspices of the Evangelical Alliance on February 14 in Exeter Hall, to which Christians are asked to gather and unite in confession of sin and special prayer, in reference to the Romanising movement. We trust that a goodly number will remember this date, and strengthen the hands of the Evangelical Alliance in their work, which is conducted on true spiritual lines.

Whatever be the truth of the Scriptural teaching concerning the Sacraments, there is no denying the force of the appeal just made by the Society of Friends in a part of the manifesto just issued on the subject of Ritualism. They claim to have proved, in opposition to the teaching of those who make participation in these Sacraments a condition of receiving the grace of God, that many of their number have, without such participation,

> come under the true baptism of the Spirit, and to know, by deep and fruitful experience . . . . that the non-observance of these ceremonies has not cut off our members from his cleansing and sanctifying blood.

In days when such exaggerated and mischievous teachings on this subject are abroad, this appeal to the facts of the case ("by their fruits ye shall know them") should be conclusive against the claims of the Sacramentarians. In this matter these who, nevertheless, believe in the commemorative aspect of the Lord's Supper are at one with the Friends in their timely protest.

The Church Times, commenting on the suggestion of the *Chronicle* that the way to get out of the present deadlock in the Episcopal Church is to disestablish the Church and treat it more liberally in regard to endowments than the Irish Church was treated, makes the following frank confession :—

> For our part, we hold that it is the State that would be the loser in the event of disestablishment; and that if we are driven out of our present position by an ungrateful State, the Church is strong enough to say, as Moses said of old, that not a hoof shall be left, but that we will retain every penny of those endowments which have been entrusted to us for the work of the Church.

Were these endowments entrusted for the propagation of the errors and superstitions which the Ritualists are disseminating, or for some better purpose? The nation will want to know. Moreover, if there is anything that will make the nation resist a huge endowment of a disestablished Church, it will be the determination not to re-endow a Romanising Church.

Mr. Balfour's letter regarding the proposed Roman Catholic University in Ireland follows the ancient plan described as "a sop to Cerberus." By giving the Protestants of the North a University at the same time, he attempts to overcome the objection felt to the other scheme. This is to misunderstand the objection *in toto*. Fundamentally it is one that rejects *any and every* sectarian university, be it Catholic or Protestant. It demurs to any endowment by the State, be it direct or indirect, of a particular form of religious teaching. Since the disestablishment of the Irish Church, true religion has greatly benefited in Ireland. To found two rival universities in that island would be to accentuate everything that divides the people into factions, and to hand over the larger portion of the country still more entirely to the undisputed sway of priest-craft. The lovers of religious liberty can never assent to a movement so retrograde and demoralising.

The energy and consecration of the members of the Metropolitan Tabernacle in the rebuilding of their house of prayer are a prophecy of sure success in the near future. It would be a calamity indeed if a millstone of debt were to hamper the great work of the church. No doubt numbers of Christians, who profit to-day from the sermons of the departed eloquent pastor still issuing from the press, will make an effort to show practical sympathy in the undertaking on February 8, when Mrs. C. H. Spurgeon herself will attend at the Tabernacle and receive gifts toward the rebuilding fund. A very substantial sum should be realised on the occasion. Those desiring to assist, if unable to attend, should remit their donations to Mrs. Spurgeon.

At the London Wesleyan Convention last week Mr. Hugh Price Hughes remarked, at the outset of the all-day prayer meeting, that any inclination to pray for longer than two minutes should be regarded as a temptation from the devil. We are not prepared to accept that absolutely. Still, long prayers are largely responsible for the meagre attendance at prayer meetings, of which so many ministers complain. But are not some ministers themselves to blame for setting the example? The Apostolic injunction to "pray without ceasing" does not lay upon those who lead in public prayer the obligation of always praying for ten or fifteen minutes. Brief, fervent, definite supplications contribute both to the interest and spiritual profit of the congregation. Long prayers are always tedious and wearisome, and nothing kills a devotional service more effectually.

The London County Council have taken a backward step in regard to the Sunday concert question. They still demand that they shall not be held with a view to trade profits, and that the music shall be of a high order. But they authorise the principle of charging for admission, with the proviso that there shall be a definite number of free seats. At the Alhambra the lessees are permitted to charge £40 a Sunday as rent, which is surely "gain by way of trade." The situation is thus thoroughly illogical; there is no clear and consistent principle at work, and without guiding principles we all know that the old trouble will soon recommence. Probably in this question, the wobbling of the Council is a true mirror of the chaotic state of the public conscience. What

is most needed, therefore, is a return to simpler and more spiritual views of Sunday observance on the part of the community.

And in this matter, the Churches alone can take the lead. They, and not the County Councils, are the true guardians of the Lord's Day. It was a great revival within the Church which swept away the abominations of pre-Reformation and Restoration Sabbath-breaking times. It is only a great revival within the Church that can keep back the fast-flowing tide of Continental and Catholic desecration of the Lord's Day. Those of the working and middle classes who are clamouring for more Sunday amusements little realise what a yoke of bondage they are preparing for their own necks. Wiser than most, the Actors' Society of America has begun an interesting and vigorous crusade against Sunday theatrical performances, and in a circular to ministers it is stated that such performances are a degradation to the dramatic calling, demoralising both to the actors and to the communities in which they are given." This is a significant and far-seeing attitude. It will be a good thing when the leaders of thought and action in this country awake to the perilous indecision and bewilderment in which the question is buried just now. The pulpit should lead here.

The Puritan calls attention to the needless desecration of the Lord's Day in our country by the running of goods trains, and points out that in Belgium and other countries on the Continent Sunday goods traffic is reduced to a minimum. What is possible there ought not to be impossible here. Our national tendency to hurry and to get through as much work as possible may have something to do with Sunday work, but we fear that a far more potent motive is the love of gain and the stimulus of competition. Would it not be feasible for the several companies to enter into an agreement to run a certain number of trains, only as many as may be required, for the transit of perishable goods and goods that are necessary? In that case none would be the losers, but the employes would gain a much needed rest, and Sunday quiet would be greatly extended. We cordially wish success to those shareholders in railways who are striving for this object.

Are Christian people not in peril of falling under the craze of numbers? The mere word "million" and its subdivisions have become catchwords in half a score new movements. The latest instance is "a million pennies" in aid of the Peace Crusade. A contemporary recently suggested that instead of a "million pounds" towards this or that scheme of Church extension, it would be well for some one to start a scheme for converting a "million souls." It is perilous to link a noble purpose with such mechanical ideas. We cannot legislate for results in such ways. It is ours to do our best for God, and leave the issues to Him.

A case of great importance to the cause of moral reform was decided last week, the first of its kind, in which the *agent* for house property has been declared liable for the character of the tenants. Acting under instructions, this agent had exacted such ruinous rents that the tenants (mostly poor, and some widows) could not live in the houses unless they conducted them as brothels. Not only did the agent encourage this, but levied a further tax on his own account as the price of silence. He was sentenced to three months' hard labour, and his appeal to a higher court has been very properly quashed. It is a pity the landlord was not sent to keep him company. Great credit is due to the South London Central Free Church Council for its spirited action in unearthing this and other abominations.

Every step in the path of reform, however short, is welcome; it is pleasant to hear that in a number of shops seats are now provided for shopwomen, and that the movement to make the reform general is steadily growing. Custom is difficult to alter, but masters and buyers will come to see that an *employé* will do better work if she can have a few minutes' rest now and again, and that no great harm can be done if she is sometimes seen sitting instead of standing. Shop hours are long, and shop work is exhausting, especially to young girls, and anything that can be done to mitigate hardship is a positive duty. The Christian assistant who ends the day not utterly exhausted can also be of some use in social and religious work; thus there will be gain all round.

The improved fraternal relations between France and England are full of promise. The conciliatory tone adopted by the best French papers towards this country is a happy indication of a better sentiment amongst the people, which we cordially reciprocate. The wise statesmen on this side will desire to promote peace and amity with our sister nation across the Channel. But it is the *vox populi* that will emphasise most accurately the real feelings of this nation. What both countries need most is recognition of God as the inspiring motive in their statesmen and leaders of thought.

It has often been pointed out that the present system of conscription in Continental countries leads to an immense waste of human energy during the most productive period of youth. A great scheme of reform is about to be initiated in the Russian army, with a view to better this state of things. There are about 260,000 conscripts enrolled every year in that army, and its permanent strength may be put down as a million men. Of these conscripts, about 5 per cent. can read and write. Under the new scheme, the whole of these are to receive a sound elementary education during their six years' service, and a large proportion will alternate a training in various industrial arts with their military duties. Instead of being sent back into the community unfitted for civil life, they will thus start life afresh with quickened intelligence and strengthened character. This important "experiment in militarism," if loyally and thoroughly carried out, will tell immensely in a generation or so on the national well-being, and do more than many diplomatic congresses to decrease war.

It has been justly said that they who administer a kingdom actually govern it. How happy would all the nations be if they were administered as was Israel in the wilderness. Jethro urged Moses, by way of relieving himself, to look out reliable men who feared God, men of truth, and, as to power of money, impeccability. Spain would not be selling her colonies to-day; France would not be in a prolonged fever of rage, disappointment, and fear as to her army; Russia would not have multitudes suffering from famine, from persecution, and from cruel exile and imprisonment; the United States would not be reproached for starving its soldiers and mismanaging its cities, if such men as assisted Moses had been their civil and military administrators. Have not Christians a direct responsibility for the good government of nations? "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high places."

In the story of the sinking of the *Merrimac* in Santiago Harbour, of which a stirring account is given in *The Century Magazine*, it was noticed by those on board that a Spanish gunboat was aiming all its shots at the steering gear, in the attempt to destroy which it ultimately proved successful, so that the crew failed to sink the vessel in the desired position. Here we have a good illustration of the spiritual life. The vital place in character is the will—the self-directing faculty; and all the resources of the evil one are directed towards weakening and destroying this God-given faculty. It is, on the other hand, the end of religion to make the will invulnerable against attack from outside, and against treachery from within. The man whose will has been regenerated, and whose motive-power is replenished by God's grace, is supreme in the face of all temptation.

We are accustomed in this country to pride ourselves in our capacity to deal justly with the native races under our rule. An article in the *Contemporary Review*, by "A World Wanderer," shows up another side to the national character. He says: "The Englishman when he gets away from his own shores is inclined to develop into earth's supremest snob. . . . We seem to have been suckled on national egotism. And the bad side of that egotism comes out more particularly when we have to deal with Eastern nations. The mere fact of coming into contact with nations deteriorates the man, and especially the woman." This is by no means a solitary testimony, and the accusation is one it would be well to lay to heart. Greatness, which takes form in vanity and pride, is already on the decline.

There is a beautiful story in Henry Drummond's Life of the value of friendship, when rightly used, as a means of conversion. A young graduate had come from America to finish his medical studies in Edinburgh, and while there he formed an intimacy with a fellow student who was an avowed Agnostic. When the time came for the American to return to his own country, he packed his trunks, and then suddenly determined to remain another year, in the hope that he might be of spiritual use to his friend, who was still sceptical. Long before the year was up he had the satisfaction to see the Agnostic soundly converted, after which he went home to begin his professional career. Two or three weeks after his departure the other went to Professor Drummond and said he was about to offer himself as a medical missionary. Young people do not rightly measure the influence for good they can have on each other. What sermons and religious services cannot do may often be done by patient and earnest friendship.

Just as we go to press the following sad message reaches us:—"Dr. Berry, of Wolverhampton, died suddenly at a funeral service to-day" (Tuesday). By the time the paper is in the hands of our readers, full particulars will be known. His loss will be keenly felt, not only in the Midlands but throughout the country.

Anchored.

By Rev. THEODORE L. CUYLER, D.D.

A MERCHANT of my acquaintance, who once did a large business, and a minister of my acquaintance, who once drew large congregations, have gone on the rocks. The merchant, finding himself embarrassed, resorted to some desperate and dishonest practices; they have ended in the worst of all bankruptcies, a bankruptcy of character. The minister began to drift away from his old moorings, abandoned his faith in one vital doctrinal truth after another, until his spiritual influence has been wrecked. When the cable that held them "parted," their drifting was inevitable, and their fate was certain.

Glorious old Paul (whom I am never tired of quoting), understood spiritual navigation as well as he understood nautical navigation on his memorable voyage towards Rome. Faith was the chain cable that united him to the omnipotent Jesus. "I know whom I have believed," exclaims the veteran hero, "and I am persuaded that He is able to keep." Jesus Christ was unseen—just as the anchor gripping fast to the solid ground is unseen—but his holding power was felt on the conscience and on the will. As a vessel in the teeth of a storm feels the pull of the cable, so the soul that is made fast to Christ feels the pull of his power.

Never was there a time when all ministers and all men needed more to be well anchored. The atmosphere in many quarters is thickly befogged with doubts; there is a dangerous disposition to question the supreme infallibility of God's Word; there is a lowered estimate of the deadliness and doom of sin; and the currents of materialism and worldliness run fearfully strong. Every one of us is liable to adverse gales that may burst upon us at an unexpected moment. Trials and temptations come without warning; Satan, no more than a burglar, sends notice of his assault. As a vessel is often stripped of her canvas before the sailors have time to man her yards, so it may be with us. We may be

TAKEN ALL ABACK BY THE HURRICANE

and stripped of all our "top-hamper;" but if the soul is made fast to the anchor sure and steadfast, we shall not suffer wreck. The unseen Christ — our Redeemer, Protector, Preserver — makes us outlive the tempest. How beautifully some people behave in bad weather! When we see them beaten upon with adversity, or assailed with a Euroclydon of trials, and yet maintaining a brave, cheerful spirit, we may wonder why they are not troubled as other men are. But the All-seeing Eye discovers the steadfast anchor lying many fathoms deep beneath the billows. "Come, now, let us sing the forty-sixth Psalm!" did stout old Martin Luther say amid the roar of the devil's hurricanes.

More treacherous perils than tempests often beset our spiritual life. There are silent, stealthy under-currents of temptations which, in the smoothest sea, may get hold of our keels, and, before we know it, we may be on the rocks. Thousands of church members are suffering terrible

RENTS IN THEIR CHARACTERS

from this cause. One drifts insensibly into neglect of prayer and of his Bible, and of all proper Sabbath observance; this latter is a growing evil. Another drifts into sensual and sinful amusements. Another feels the clutch of temptation to the bottle, or to lecherous indulgences, but takes no alarm until he has struck the rock, and a hideous hole in his character sends him down into disgrace. Nothing but a wonderful interposition of God's grace can ever raise a sunken Christian. You and I know of some sad cases of church members whom it is about as difficult to get afloat again as those riddled Spanish warships on the beach of Santiago. And oh, how many professed Christians who are carried smoothly along by the undercurrents of worldliness until we look for them where they ought to be, and they are not to be found! Is not this the secret of a large part of the backsliding in our churches? My friend,

HAS YOUR SOUL AN ANCHOR?

Be assured that neither strength of intellect, nor respectable surroundings, nor outward connection with a church can save you; they will prove to be but ropes of sand attached to anchors of straw; they never can hold you against strong tides of temptation. God never insures anyone, not even in the visible Church, who neglects to guide his course by the Bible-compass, and to fasten his soul to Jesus Christ.

These are drifting days, and I do not know of any one who is "drifting" towards heaven. The currents of this world set the other way. There is an anchor—just one—which is "sure and steadfast, and entereth into that within the veil." It reacheth into eternity. Fasten your soul to Jesus Christ, your weakness to his strength, your conscience to his commandments, your whole self to his infinite and all-sufficient grace, and you are safe. When you have weathered out the last storm, and resisted the last current of temptation, you will give the credit not to your own skill of seamanship, but to Him whose atoning blood purchased your redemption, and whose mighty arm of love brought you into the heavenly port.

Are We Right?

A SERIOUS MISSIONARY QUESTION.

II.

THERE are probably many who will agree that in the abstract it is a wrong thing for Christians at home to go to heathen lands and divide the native Christians into sects. "But," they say, "what are we to do? We must have some system. If you do not set up one church you will only be setting up another; there is no help for it." In other words, it is wrong, but it can't be helped; therefore, it is right!

Is there really no better way for us? Are we right in deliberately causing divisions in Christ's flock? Might we not—ought we not—to come together and earnestly, tearfully, prayerfully

LOOK FOR A BETTER WAY?

We may deeply value our system, and may be convinced that it is the best. Yet is it always right to insist on introducing it? Let me give an illustration. Suppose all the people in this province are Christians, but they are all Wesleyans. Circumstances call me, a Christian man and an Episcopalian, to work in this province. Because I believe that the Church of England system is the best, should I be justified in trying to introduce the Church of England system, and in deliberately dividing those Christian people, who hitherto had been united, into rival parties? Although, for those who joined it, my system might be better, would it be a right action on my part? Could any evangelical man who had the mind of Christ commend my action? Could anyone with commonsense say I had done a good thing? Would not my name rather be held up to lasting disgrace, for is it too much to say I should be doing the devil's work?

And if it is wrong to introduce divisions where Christians are united, is it not wrong for us in the first instance to divide them? Though our system is, in our view, the best, would it not be more right to sacrifice a part of it, nay, the whole of it, rather than divide into "parties" those who as yet are not divided and might be one?

Again, it seems to me worse than a pity to introduce into fresh countries non-essential customs and expressions which have caused bitter, endless warfare at home, and will do the same wherever we take them; customs and expressions which to earnest and well-educated members of the churches which use them are, not unfrequently, a difficulty and a stumbling-block.

At present in China, as I have already gladly pointed out there is much friendliness and goodwill among the various denominations. Our divisions are thought by some to be rather harmless. Perhaps they are—at present!

BUT TO WHAT ARE THEY LEADING?

It is natural at first, in a heathen wilderness, where our fellow-countrymen and native Christians, are few, and everybody is glad to see everybody without asking what church we belong to, that the dangerous side of our divisions lies in the background, and is, perhaps, but little noticed. But the snake is there lurking in the grass! And when, by and by, wretched divisions and superstitions have brought disgrace and sorrow on the Church in China, we shall ask, "Who sowed the seeds?"

But I hear a whole crowd of voices saying, "That is all very well, but tell us now what we are to do." Nay, it is too much to ask me to do that. My question is "Are we right"? If the answer is "Yes," then there is nothing to say. If the answer is "No," then it is ridiculous in so serious a matter to come to one insignificant missionary and ask him what ought to be done.

The whole Church or, failing that, the Missionary Societies among themselves, should earnestly, humbly, and prayerfully consider the matter before God, with an immovable determination to find out his will for his ambassadors who go to heathen lands, and

AT ALL COSTS TO ACT UPON IT.

But, as far as I can see, the Missionary Societies and their missionaries have been, and are, content to go severally their own separate ways; and have made, and are making, no serious attempt to avoid or remove these things which we deplore, if we do deplore them. One thing only seems absolutely settled, and that is that, divisions or no divisions, every church, big and little, must certainly set itself up wherever its missionaries go. And very few seem inclined to sacrifice even trifling non-essentials for the sake of greater unity; unity is not promoted by wilful poliformity.

J. Heywood Horsburgh.

(To be concluded.)

Thoughts for Parents.

PURITY.

"Whatsoever things are pure, think on these things." Eph. iv. 8.

"BE pure, and thou must needs be brave." A wide and half-concealed immorality lies just beneath the surface of society. "A precipice lies before every boy and girl when they emerge from the shelter of their home; but a sure safe path leads round it. We must gently warn them of the one; we must lead them to the other."

Parents, your silence is dangerous; set up a habit of confidence with your children that you may the more easily warn them of so vital a danger. Do not be shocked or angry when your boy utters some half ignorant remark or question. Here is your opportunity for instruction! Let their first knowledge of this evil come from a pure source.

Speak of the dignity of the body, which may become a temple of the Holy Ghost. Tell of the wonderful relationship between mother and child in the absolute union of their two lives in one body. Teach them the profanity of light and vain thoughts about love and marriage. Teach your boys to honour womanhood, the degradation of which is sin, and will surely bring punishment.

Frances S. Hallowes.

China and Opium.

By Rev. ARNOLD FOSTER.*

SINCE this *Examination* was printed, many complications have arisen in the relations of China with European nations, and several important concessions have been made by the Chinese Government to Great Britain. These are not referred to in the paragraph of my "Appeal" that deals with the recent political action of Great Britain in China, and as none of the later developments of the China question effect my argument I shall not here allude to any of them.

I wish, however, to call special attention to the following important words uttered by the Marquis of Salisbury at the end of June:—

If I am asked what our policy in China is, my answer is very simple. It is to maintain the Chinese Empire, to prevent it falling into ruins, to invite it into paths of reform, and to give it every assistance which we are able to give it, to perfect its defence or to increase its commercial prosperity. By so doing we shall be aiding its cause and our own.

With the policy thus described I am in the most hearty sympathy, but nothing is more certain than that the ruin of China cannot be averted unless the opium habit now spreading with such terrible rapidity amongst the Chinese people can, by some means, be checked and overcome. It is this, more than almost any other single cause, that has reduced the rulers, the soldiers, and the people of China, to their present condition of paralysis and decay. As the habit spreads so most assuredly will the decay spread. No military or naval reforms, no fiscal, educational, or other changes can rehabilitate a nation whose whole manhood is being steadily sapped by the spread of a national vice such as the opium-habit.

Within the past six months a book has been published in China by H. E. Chang Chih-tung, from which I give below two quotations bearing on the devastation wrought in China by the practice of opium smoking. This writer has for many years been one of the

LEADING AND MOST INFLUENTIAL STATESMEN

in the whole of China. He has filled in succession three of the most important viceroyalties in the Empire, those of the Liang Kwang, Hukwang, and Liang Kiang. In point of ability, honesty, disinterestedness, and patriotism, he stands second to no official in the Empire. The chapter from which I am about to quote is entirely non-political. The writer does not here reproach England for her share in the demoralisation of China, nor does he seek to exonerate China from hers. He deals with the opium-habit from the standpoint of every right-minded and intelligent Chinaman, as a huge national evil, with the results of which he is thoroughly familiar, and he pleads for its suppression. Under the heading, "The expulsion of the poison," he writes thus:

(1) "Deplorable indeed is the injury done by opium! It is [as] the Deluge of the present day or [an invasion] of some fierce beasts, but the danger [arising from it] is greater than [the danger arising from] those things . . . . The injury done by opium is that of a stream of poison flowing on for more than a hundred years, and diffusing itself in twenty-two provinces. The sufferers from this injury amount to untold millions. Its consequences are insidious and seductive, and the limit has not yet been reached. It destroys men's abilities, it weakens the vigour of the soldier, it wastes their health,† until it results at length in China being what she is to-day. This destruction affects the ability of civilians and soldiers alike. The injury is worse than any waste of wealth. Men's wills are weakened, their physical strength is reduced. In the management of business they lack industry, they cannot journey any distance, their expenditure becomes extravagant, their children are few. After a few tens of years it will result in China becoming altogether

THE LAUGHING-STOCK OF THE WORLD.

(2) "Shanghai and Yangchow both have associations for breaking off the opium habit. Their general object may be said to be that each member should control his dependents. As for the opium-smokers, masters will not employ them as servants, teachers will not have them as scholars, generals will not take them as soldiers, farmers will not use them as labourers, merchants will not employ them as assistants, foremen will not have them for workmen."

Other passages of a similar character might be quoted, but these are sufficient. The writer concludes by saying:

"If Confucius and Mencius were to live again, and were to teach the Empire. . . . they would certainly begin by [teaching men] to break off opium."

Such is the opinion of one of China's greatest statesmen. That it is the general opinion of the Chinese may be proved by consulting any books written by Chinamen dealing with the subject. I have again and again challenged the defenders of our opium traffic to adduce one single quotation from a Chinese author which speaks of the opium-habit as being anything else but evil; as yet, however, I have never heard of one such quotation being discovered.

The first reform to which Great Britain must invite China, if she wishes to save the Chinese Empire from falling into ruins, is the abandonment of the opium habit; and the first step towards that reform must be the withdrawal of Great Britain herself from all participation in the opium trade. If Lord Salisbury will, at whatever cost, help China to shake off this great evil from which she is now suffering, he may even yet do something to save the Chinese nation. If England persists in refusing to recognise this evil, all other movements which she may make in the direction of reforming China will be found to be unavailing.

* Preface to "An Examination and an Appeal."

† "This year the value of foreign goods imported amounted to more than eighty million [taels]. The export of Chinese products might be about fifty million [taels] or more. The foreign drug [i.e., opium] was valued at more than thirty million [taels]. Thus there was a leakage. China is not improverished by commerce, but the impoverishment comes from the consumption of opium."

A Little While.

Only a "little while,"
Then the dear Master's smile,
Radiant and sweet;
Only a few short days,
Then a glad hymn of praise,
Low at his feet.

Blessed and glorious thought,
He who my soul hath bought,
I shall behold;
No mists of earth between,
No sin to intervene,
Rapture untold.

Washed, redeemed, sanctified,
Perfected, glorified,
I shall arise
From my accustomed place,
Changed in a moment's space,
Joyous surprise.

There with my loved to be
Throughout eternity,
Never to roam;
Suffering and trial o'er,
"Pleasures for evermore,"
Safe, safe at home.

Helen E. Wood.

Burdrop House, near Banbury.

The Desired Revival.

UNPRACTICAL LAMENTATION.

"AND all the house of Israel lamented after the Lord." We are contrite, deeply grieved, in trouble. Will the Lord deliver us? Nevertheless, they had not put away their strange gods, and the Ashtaroth.

CONTRITION AND PRACTICAL REPENTANCE.

"If ye do return unto the Lord with all your heart," act accordingly and put away, &c. "Then the children of Israel did put away the Baalim and the Ashtaroth, and served the Lord only."

THE MEANS.

"I will pray for you."

"They poured out water." We are as weak as that. "They fasted." They acknowledged. To bring them still further into a right condition of spirit "Samuel judged" them—which, I suppose, means he tested their lives by the revealed Will of God, bringing to bear upon the conscience and the heart the expressed Word of God. And then the typical meritorious ground of grace is offered, and the answer comes.

Septuagenarian.

A Missionary Cruise.

THE Missionary Cruise, organised under Dr. Lunn's auspices by Sir Matthew Dodsworth, Bart., and Rev. Norman Bennet, has been a great success, and will, it is hoped, prove the pioneer of many such. The whole tour was begun, continued, and ended in prayer. As regards results much of course must be known only to God. This can be said thankfully, that many on board other than the missionary party were stirred up. It was quite a new idea to many to see a band of young fellows, full of youthful vigour, so keen on spiritual things and mission work. The special services for seamen on board, the missionary talk about Jews and Mohammedans, and the gatherings for prayer, morning and evening, as often as arrangements permitted, were a witness for Christ that cannot be without its fruit. "Cast thy bread upon the waters; for thou shalt find it after many days" (Eccles. xi. 1).

To those whose chief aim was to know more of mission work, the cruise has been indeed full of interest and stimulus. To have met Jews and Mohammedans amid their own native surroundings, to have watched the workers in their daily duties, to have noticed the joy their service is to them, to have heard accounts of their work, and seen the results of it, made one see that "the Lord's hand is not shortened, that it cannot save." Many young fellows have realised, as a new experience, how intensely great is the want of more prayers and more helpers. The work is there, the doors are open, the need speaks loudly. From missionaries to both Jews and Mohammedans the cry was the same, "Come over and help us; brethren pray for us." The result of this missionary cruise will be the answer they desire.

All in the party felt very grateful for the unceasing care and untiring forethought which made all the arrangements both on land and on sea run so smoothly.

A Member.

Colonial and Continental Church Society.—Rev. J. Pardoe, labouring as a missionary at Novar, in the diocese of Algoma, thus writes of his work:—"After a long experience, both at home and abroad, the conclusion I have come to is that there is no part of the work which brings more lasting blessing than that of taking the message of a Saviour's love to individuals and families; amidst many discouragements there are not wanting evidences from time to time that the 'seed of the word' sown is bearing fruit in hearts and lives. Sunday-school work in this part of the mission is most encouraging. At one school about forty-five children attend very regularly, braving great difficulties of deep snow and heavy storms and intense cold to be in their places Sunday after Sunday to listen to the words of instruction. I ask for your continued interest in prayer on behalf of the work."

Day by Day.

SUNDAY, Feb. 5. Leviticus xv.

THE fear of contracting uncleanness must have had a wholesome effect on both men and women, restraining them in certain cases from actions which were not convenient, and perpetually interposing a barrier to the indulgence of passion, and a quarantine in the interests of health.

We are reminded inevitably of the words, "Let us draw near . . . . our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Clearly, no mere ablution of the body can secure that moral cleanliness which the presence of God demands in those who draw nigh; but it is certain that the soul needs perpetual cleansing, amid the most ordinary and natural processes of our physical and daily life. We may take it, as a rule, that we require to be purified in our inner life as often as the most fastidious and cleanly do in their care of their bodies.

How many of those who give themselves up to outward rites stay there! It may be assumed as a general principle that those who begin with the body seldom pass beyond it; they who begin with the spiritual and unseen will carry their inward conceptions to outward exemplification and practice.

MONDAY, Feb. 6. Leviticus xvi.

Every step in this solemn ceremonial is worthy of notice; each brings out some feature in the sacrifice of Calvary, which in its own strong, pure light we might have missed. The High Priest, habited in simple linen, emblem of purity and humility; the elaborate sacrifices for himself that he might be holy, harmless, and undefiled; the sprinkling and presentation of the blood, the clouds of incense, the loneliness of the officiant, the repeated ablutions.

But most to me has always been the fate of the scapegoat. Laden with all the sins, iniquities, and transgressions of the children of Israel, see it waiting, in the afternoon sun, for the appointed man to lead it into the wilderness; past the doorway of the Tabernacle, past the tents of Israel, past the crowding multitudes assembled to see it go, past the furthermost outposts of the camp, over the desert wastes, and into a solitary land; innocent, yet execrated; dumb, yet eloquent of the doom of the sinbearer; escaping death by the knife, to be forsaken and solitary even unto death. And its conductor even accounted as unclean, needing to bathe his flesh in water before re-entering the camp.

How speaking the type!—so Jesus died. That cry, "My God, my God, why hast Thou forsaken Me?" significant of the solitude into which He went for us. He bore away our sins as far as the east is from the west, into a land of forgetfulness, where none can recall them; unless we choose to resume them by our ingratitude and unbelief.

TUESDAY, Feb. 7. Leviticus xvii.

The most momentous and significant announcement of this chapter is the repeated caution that none should eat blood, because the *soul* of flesh was in the blood; and, therefore, blood could only be used for purposes of atonement. "For as to the life of all flesh, the blood thereof is all one with the life thereof" (14).

There is, perhaps, a more intimate connection between the blood and life than any of us imagine. It is, of course, a physiological fact that there are two sets of corpuscles in blood, the little discs that float through arteries and veins. The red ones are specially connected with the functions of respiration; they come to the wharf of the lungs for their cargo of fresh air, which they carry to the extremities. But the white ones have to do with life. Where they are more numerous, we are in full health, but where less, we fall into a morbid condition, and are liable to all kinds of infection and disease.

It is said of the Lord that He poured out his soul into death; and the shedding of his blood was, without doubt, the means of our redemption, because it was so closely associated with the devotion of his holy soul. Let us remember that as blood is the life of flesh, and life is soul, there was a very real substitution of the sinless Saviour for us most sinful and lost sinners. His life for our life; his soul for our souls; his pure and holy blood for our corrupt and unholy blood.

WEDNESDAY, Feb. 8. Leviticus xviii.

In this chapter of prohibitions we have an enumeration of the sins which disgraced the seven nations of Canaan, whom the Lord cast out from before his people: "Defile not ye yourselves in any of these things; for in all these the nations are defiled, which I cast out from before you."

We often hear the taunt of the infidel about the merciless extermination of the Canaanites by Joshua; and yet, if these were their crimes, Joshua was surely justified, as God's executioner, in inflicting a penalty for which Nature herself called aloud. And, in addition, he was only anticipating by a few decades of years the inevitable result, which must have ensued if such crimes had run out their natural course. Those are very strong expressions: "the land vomiteth out its inhabitants," "the land is defiled." It would seem that Nature herself resented the crimes with which her rivers, woods, mountains and valleys were polluted. "The whole creation groaneth and travaileth in pain together until now."

True religion always means purity. When men are right with God, they will be blameless in their mutual relations. Again and again the refrain rings out, "I am Jehovah, your God." Because God is what He is—*Jehovah*, the maintenance of Righteousness and Reality; *God*, the God of the Covenant—it becomes us to live holy, righteous, and godly lives. "If ye call Him Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear." A right attitude toward God will necessitate our right behaviour to all men and women.

THURSDAY, Feb. 9. Leviticus xix.

See how widespreading and far-reaching is Holiness of Life! The command to be holy stands in the first line of this chapter, and the whole chapter contains injunctions which may be considered as classed under this heading. Holiness touches the home-life, and implicates honour to the mother and father; enters the harvest field and olive yard, and demands that the stranger and poor should be remembered; touches the balance of the scale, and the measure of the counter; has to do with the prompt payment of the hireling's wage, and the tender treatment of the infirm. It should affect the decisions of the judge, and the tittle-tattle of the drawing-room. The planting of trees, the breeding of cattle, the gathering of fruit, the cutting of the beard, the discountenance of palmistry and wizardry, the honour due to the hoary head—all were included in the divine command to be holy, *i.e.*, separate to Jehovah. And though it is manifest that some of these injunctions concerned that special form of civilization only, still it is imperative that holiness should affect the minutest and commonest details of our personal and domestic life.

Note the repetition of the solemn words, "*I am Jehovah*," with which almost each injunction is sealed; and let the thought that we belong to Him be a strong argument to refrain from all and anything that would be unworthy of this lofty relationship.

FRIDAY, Feb. 10. Leviticus xx.

Separated to be holy. This is the message both of the Old and of the New. We are the temple of God, and the temple of God is cut off from all ordinary dwellings and daily business, that it may be the shrine for Divine fellowship with man. So with our bodies, which are God's dwelling-place, and the whole tenour of our life. We cannot be for the world and God; for self-indulgence and the Spirit's indwelling; for the devil and for the Prince that gave him his mortal blow.

But in order to this separation let us not so much look at what we are called upon to renounce as on the blessed heritage we have in Jesus. Oh, think of what He has promised to be! He has gone into all the walks of life and callings of men that He might find images for the love and care that He is prepared to give to the separated soul. The shepherd with his flock, the enclosing door, the clinging fruit-bearing vine, the brother, friend—these and many more are pressed into his service, that we may know what He longs to be.

It is said of a mother that, to her horror, she saw her little child on the verge of a precipice; she did not dare call out, lest it might startle him to his death. But she bared her breast and the little thing came to it. So in the separation from the world and evil, in the attractiveness of the love of Christ, you will lose your taste for what other men love. Then they will draw away from you, with the feeling that there is no longer any accord between you and them.

SATURDAY, Feb. 11. Leviticus xxi.

There are many things which might arrest us in this chapter; we select two.

Notice the title given to offerings (8, 21): "The bread of God." As the bread of this life is sought after by man for sustenance and enjoyment, so God takes deep interest in the free-will offerings of his people. Our prayers, praises, acts of consecration, confessions, and utterances of intercession are his bread; and we are called upon to feed with Him, on the blessed Christ, his Son our Lord. We find a common joy and satisfaction in our loving meditation on Him. "The priest may eat of the bread of his God, both the most holy and the holy" (22).

Notice the extreme care exercised to preserve the ceremonial separateness and sanctity of the priesthood. They were not as other men in their sorrow for the dead, in their matrimonial alliances, in their aspect. None but those who were perfectly developed might enter the Holy Place. They might feed on the sacred gifts, but might not minister. All was done that the house of Aaron might stand forth among the people in an illustrious sanctity which reflected honour and glory on the worship of the sanctuary. Oh, what depths of meaning are contained in the apostle's words, "A royal priesthood, a holy nation . . . that ye may show forth the excellencies of Him"! (1 Peter ii. 9., R.V.)

Glimpses of Romanism.

3.—The True Position of the Papal Church in Italy.

By Rev. A. ROBERTSON, D.D., Venice.

IN my former papers on the true position of (1) The Pope and (2) The Priest in Italy, I endeavoured to show that for honest English people to realise what these are they must reverse their traditional ideas regarding them. And now I say the same thing as to the Papal Church. It is commonly considered and spoken of as a Christian Church, and it even arrogates to itself the claim to be the only Christian Church.

The conviction that prevails in Italy regarding it, where it appears in its true character, is that it has nothing to do with Christianity. That is my own conviction, and I do not think I shall have much difficulty in showing that it is a true and right one. I do not say that there are no Christians who are Roman Catholics (in my own circle of friends, I can count such), but I do say that it is a system both theoretically and practically anti-Christian.

IT IS ANTI-CHRISTIAN DOCTRINALLY.

I believe it will be conceded that the very essence of Christianity is salvation *from* sin—salvation not simply from sin's consequences hereafter, but from the love and power of sin here and now. Hence follows the doctrine of conversion or regeneration, of being born again. A Christian is one who has experienced the new birth, whose heart has been changed, and whose life has been changed; who has become a new creature in Christ Jesus, who has been delivered from the present love of evil, and who is being daily emancipated from its power. Salvation from sin is the very essence of Christianity.

But the Papal Church ignores all this, and it offers to its followers salvation, not *from* sin, but *salvation in sin*. Now let me quote in this connection the substance of what Professor Mariano, of Naples (a representative Italian Catholic), once said, for I cannot recall his exact words. He said that the Papal Church taught him that his salvation depended on his being inside the pale of that church, and of his having its services performed for him at the altar, independent altogether of his character and life. But he had been reading the Bible, and in it he found no such teaching. On the contrary, he found that his salvation depended on his experiencing a change of heart wrought in him by the Holy Ghost through faith in Jesus Christ. Therefore he concluded that Roman Catholicism was not only not a Christian system, but that it was the very antithesis of Christianity.

On another occasion this same writer defined Roman Catholicism as "a sort of insurance society that guaranteed salvation to those whose hearts were not touched by the grace of God." Yes, that is really what the Papal Church pretends to do. It demands no conversion, no regeneration, no change of heart and life, no new birth; it offers salvation in sin. This is well understood by all in Italy. I remember a poor woman, who was dying, receiving visits from Protestants, and when the parish priest found fault with her for it she roused herself in her bed, and indignantly made answer, "These Protestants are better people than we are, for their religion does not permit them to sin and then receive absolution for so much, that they may go and sin again." The outcome of Popery is in exact accordance with this theory; practically, it means living in sin. I do not say that all individual papists do this. Many are better than their creed. But, speaking generally, Roman Catholicism is

ANTI-CHRISTIAN IN PRACTICE.

In proof of this one has only to look at the condition of the Papal States under the temporal power. Unquestionably the worst government that Europe ever witnessed was the government of the Pope, and the most debased subjects in Europe were those over whom he ruled. They were sunk in ignorance and vice and crime. There was no security of life and property. The sanctity of the home was violated. As an Italian, who was for years resident in Civita Vecchia, told me, "There was not a house in which the priest was not the *padrone*;" and a member of the House of Deputies said some time ago, at Brescia, "Ladies in my young days drove about Rome with their coachmen and footmen in the liveries of their respective Cardinals." Now, thank God, the State is purifying the Church in Italy.

In proof that Popery is anti-Christian in its influence and consequences, one has but to look at Mexico, Cuba, the Philippines, the Roman Catholic cantons of Switzerland, and the Roman Catholic provinces of Ireland. One has only to examine the statistics of the jails and the poor-houses in England and Scotland to see that the prisoners and inmates who profess the Papal creed are out of all proportion to those of all religions or of no religion. The lowest, meanest district in all our large cities is always the Roman Catholic district. It cannot be otherwise where a religion is followed that professes to give salvation in sin.

In Italy it is universally believed to put a premium on sin; so much so that men who attend church services, and put themselves under priestly influence, fall in public estimation. "That is a *birbone*" (that is a scoundrel) is the phrase commonly applied to such. "Where is your religion?" I have asked an Italian. "In my heart here," was his answer, striking his breast, "not in the Pope's shop yonder," pointing to a church. Wherever Christianity goes, no matter in connection with what communion, it makes the bad man good and the good man better. The very creation, groaning and travailing in pain, feels its influence. "The wilderness and the solitary place is glad for it, and the desert rejoices and blossoms as the rose." The effect of the fall is counteracted, and all things in man and in nature are made new; a kingdom of righteousness is established. But wherever Popery goes, I am afraid, the very opposite results follow. It makes good men bad and bad men worse; it fetters trade and commerce, agriculture and industry, destroying—materially, intellectually, morally and spiritually—men and nations.

Let us beware of calling the Roman Catholic Church a Christian Church. "The tree is known by its fruits. Men do not gather grapes of thorns, or figs of thistles." Count Campello has often defined it to me as "Paganism veneered with Christianity." Doctrinally and practically it is in essence anti-Christian. Its true position is outside, for ever outside, the pale of Christianity.

Suffering Poor.—With the winter claims pressing heavily upon us, we have come to an end of our resources. Hunger, cold, and sickness are doing cruel work in destitute homes, and we have been compelled to cease the help that has usually been forthcoming in such crises of need. We look to your readers for help, which we have always received from them in similar times of need.

Annie F. Perram,
Hon. Secretary Mission of Help to the Suffering Poor.
90, Darenth Road, Stamford Hill, N.

Protestant Outlook.

MESSRS. Passmore and Alabaster have issued a timely pamphlet containing "Twelve Sermons on Ritualism," by the late C. H. Spurgeon, including his famous discourse on Baptismal Regeneration, which latter we notice has reached its 226th thousand. Such eminently faithful and scriptural utterances ought to be widely read and pondered in these days when mediæval superstition and profitless formalism are reviving, in spite of our education and enlightenment.

Scotland is not unaffected by the Ritualistic delusion. A correspondent of the *Glasgow Herald* says of St. Michael's Episcopal Church, Edinburgh:

This Scots Episcopal Church has an elaborate altar, with tall, lighted candlesticks, a tabernacle, and a crucifix. From the presence of flowers and cards on the altar I presume the incumbent is not aware that it was not a pre-Reformation custom in England to have such things on the altar; their introduction is a custom borrowed of recent years from continental Roman Catholic churches. There appears to be a second altar in a small side chapel. There are many pictures and statues of saints with candles before them.

The collection was taken by "gravely-dressed members of the congregation, who repeatedly dropped on their knees as they caught glimpses of the altar in their perambulations." When the event of the day began—

The celebrant appeared gorgeously robed in what seemed to be green silk, with a huge gold cross on his back, and elaborate embroideries on the front of this garment. He stood before the altar with his back to the people, and began the Communion service of the Church of England in an almost inaudible voice; only once or twice did I catch a word which assured me he spoke English. Then he faced round, and an acolyte presented him with a gold censer. The incense was lit, and the celebrant duly censed. Then he presented that sacrifice of a sweet savour to the altar, and duly censed it. Then individually each of the clergy or choir was censed, each receiving the waving of the golden ball in his face with an obeisance.

At length the congregation was censed. Everything seems to have agreed with the Romish practice. The correspondent asks what Bishop Dowden has to say to these goings-on.

What do Continental Romanists say of "the present distress in England?" The leading clerical organ in Austria, the *Vaterland*, issued in Vienna, writes:—

Recent significant developments in the Anglican State Church prove in the clearest possible manner that the process of disruption and dissolution has made as rapid progress in the official ecclesiastical system of England as it has in other Protestant "National Churches."

After marking the progress made by the "Catholic invasion," and the conflicting proposals as to the best method of dealing with the Ritualists, the paper adds:—

How can these differences be settled? Where will this jumble of views and interests lead the Church of England? Perhaps to disestablishment. One thing only seems certain—namely, that if circumstances force the country to decide between the maintenance and the disestablishment of the Church, the problem cannot be solved without a severe political struggle.

At a meeting of 4,000 Protestants, held in the Free Trade Hall, Manchester, telegrams were dispatched to members of the Cabinet and to Sir William Harcourt, protesting against the preferment given by the Government and Bishops to lawless clergymen, and demanding the restoration of law and order in the Church. A second telegram, protesting against the introduction of a processional cross into St. Paul's Cathedral, was sent to the Dean of St. Paul's.

The Bishop of Manchester, addressing a meeting of clergy at Preston, said certain text books had been handed to him by parents as having been given to their children by ministers. He condemned them as containing teaching which, if followed to its logical end, must lead to the Romish Church. Transubstantiation was against the teaching of the Scriptures and of the Church.

In the course of a speech at Wyndham, Lord Kimberley discussed the difficulties in the Church. He said the laity would never be ruled by priests, and if the bishops could not stop the sacerdotal excesses there might be a mutiny of the laity that would hasten disestablishment.

What promises to be an interesting and helpful series of lectures on "Romanism and the Reformation" are to be delivered in the Temperance Hall, Mint Walk, Croydon, on Thursday evenings in February and March, by Mr. P. De Bosson, formerly a Roman Catholic. Prizes will be given by the Croydon Protestant Alliance for the best epitomes by hearers.

The Bishop of Hereford, acknowledging the resolutions passed at the Holborn Town Hall meeting of clergy, says that the method of acting through private societies, bound together by secret rules, and circulating among ill-informed and trustful people anonymous tracts, booklets, and catechisms of a kind which it is impossible to reconcile with a straightforward and honest acceptance of the doctrine of the Reformed Church, has been far too long and widely practised in that section of the Church which the meeting seems to represent.

In a vigorous letter to Monday's *Times*, Sir William Harcourt says :—

The time has arrived when the laity, who are the Church, of which the clergy are the ministers, are, I believe, fully resolved to assert and maintain the rights which are secured to them by the constitution of the National Church. But if they wish to be helped, they must help themselves.

Among other suggested means for the attainment of this end, Sir William includes the formation of a well-organised system of investigation of the actual practices in churches, with reports to be submitted to the Bishop with demands for his action. In conclusion, Sir William says :—

The one thing which I would endeavour to urge is that, now that the public conscience has been fairly aroused and the public mind partially enlightened on these grave matters, the impression should not be allowed to die away, but that this Protestant protest—never more necessary than to-day—should be embodied in a permanent and operative system of action which may restore to the National Church the simplicity and the purity with which the Reformation endowed and blessed it, and whose great tradition has been a principal bulwark of the religion and liberties of ten generations of the English people.

The English Churchman of last week writes in a very desponding and admonitory tone of the evangelical party in the Church of England It looks to the people for help, saying that the majority of the clergy, even evangelicals, seem to be helpless.

Popery and Paganism.

THE relation of Popery to Paganism no longer requires demonstration ; but the wide field of literature is constantly bringing into view new aspects of the fact that distinctive practices of Popery are pagan in origin, and un-Christian in character. In an article entitled "Notes on Antiquities of the Pentateuch," in the new issue of the *Quarterly Statement* of the Palestine Exploration Fund, Lieut.-Colonel Conder has the following paragraph :—

Idolatry.—The idolatry of the Canaanites, specially condemned in Deuteronomy, is constantly illustrated by monumental discoveries. We know that they had images of stone, bronze, silver, and gold, of pottery, and probably of wood. The *Asherah*, or sacred tree, is known monumentally among Amorites. They had images of a goddess with a child in her arms. Their priests were shaven. They used incense, and probably holy water. The latter at least used to be bought by the Babylonians from the temples; and they wore various objects blessed by their priests. The lesser deities among them were regarded as intercessors with the supreme God. Holy water was also used for sprinkling by the pagan Romans, in the time of Tertullian, who also mentions at some length the adoration of wooden crosses among the pagans of his age in Asia. Some of these curious cruciform idols have been found in Phœnicia, and the cross is among the charms hung round the necks of Assyrian Kings. The Hebrews were forbidden to "bow before" or "to be enslaved by" such idols, and the only carved representations of living things connected with religion were the cherubim, hidden in the darkness of the inmost Temple, and seen only by the high-priest.

These are the words of an expert in archæology, whose object is to indicate ancient facts, and not to meddle in modern controversies. It is impossible, however, not to see the relation between old abominations and modern idolatry, as passing under the name of Catholicism, Roman or Anglican. Here we have the original of the Madonna and child, shaven priests, holy water and incense—and much besides of superstition, false doctrine, and degrading practice. The more we learn of heathen antiquities, the more true will be our views as to the essential nature and evil tendencies of Romanism and all its imitations.

How the Sacks were Filled.

MY former papers on Special Providence in The Christian have elicited so many testimonies to the encouragement and stimulus to increased faith that have been wrought by these means, that I am inclined to supplement them by jottings from a recent conversation with a friend.

We were speaking on this very subject, and, with sparkling eyes, she told me of some of her experiences in connection with a branch of her work, in sending from her home in the country help to the noble men in the ranks of the London City Mission. But perhaps I had better give the facts as nearly as possible in her own words.

"I have long been specially interested in the London City Mission, and every year, and sometimes oftener, I get a number of sacks, and my friends help me to fill them with garments, new or old, for the good men to give away among their terribly needy cases. And oh, the wonderful instances that have come under my notice of special Divine leading, and of minute care in detail, many of which we should have called trivial, but which meant so much to some poor, suffering child of God! I should like to tell you some of them.

"One day I was filling a sack from a heap of things that had come in from the mother of a large family, and I came upon an odd shoe, in excellent condition, and for the right foot. I was going to throw it aside, regretting the carelessness of the sender, but, yielding to a strong impulse, I put it in. I often have letters from the missionaries to whom I send my sacks, telling me of the marvellous fitness of some of the articles, and in a little time I received one in which the odd shoe had honourable mention. A little child had been brought to the missionary by its mother, who said so pathetically, 'I suppose it would be too much to ask you to give half a pair of shoes to my poor bairn, but she has no use of the left foot, and so only needs one,' and the poor wee thing was

HOPPING ALONG ON ONE FOOT,

to which an apology for a shoe was tied with rags! The good man described the joy and pride of mother and child when the shoe for the right foot, a *perfect fit*, was placed on the one sound limb.

"Another time I had a most piteous appeal from London by the morning's post ; several poor fellows had been discharged from hospital, and the missionary thought he could get situations for some of them. But they needed clothes, and he had drained every available resource in his own neighbourhood, and so told his need to me. I was very nearly vexed, for I had sent away my autumn contribution, and had received such kind help from all my friends that I did not think one of them would have a single cast-off garment left. But I prayed about it, and then set out, asking God to guide me. Very soon I was strongly impelled to call at the house of a very charitable friend, but my own judgment kept me back. I *cannot* trouble her, she has done so much, and I am sure she has given everything she can spare. That was *my* reasoning ; but in steady response to it there came the imperative voice saying 'Go!'

"So I went, and hesitatingly and with many apologies, explained my errand. 'Oh, I am so glad you have come,' she rejoined, 'for a lady, who has not been long in this terrace, asked me only yesterday if I knew any needy cases, as she had a good many clothes to give away ; but I knew you had just sent your packages off to London, and so should not have named it to you if you had not called.' I went at once," my friend continued, "and got *five suits!* Just think of that! Was it not worth a bit of vexation in the morning?"

She must have seen my deep interest, for she went on to tell me another incident in her bright, animated way :

"There was a case only a week or two ago, so simple and yet so delightful. A lady who lives near me had just finished making two nice warm flannel under-garments for winter wear, and the doctor calling at the time, she showed them to him, but to her disappointment he strongly advised some new-fangled material as more hygienic. So, knowing my receptive nature, she sent them to me, and I put them into one of my sacks, only I wrapped them carefully in paper as something extra special. And such a touching letter I had from the City Missionary! I could not help crying over it.

"You know these good men are awfully poor ; their salaries are not large to begin with, and they get so interested in their cases that they often give far beyond their power. And this was the story he told me : His wife, a good noble helper to him in his work, had had rheumatic fever, and when she was recovering the doctor said she must wear flannels ; but they really had no money to buy any, and her husband could not help fretting about it, but she checked him, saying so bravely, 'Have we not a loving Father, dear? And does He not know all about it?' The

VERY NEXT DAY MY SACK ARRIVED ;

the two vests, in their paper wrapper, were in the mouth of it, just like Joseph's cup. And he hoped I would not think them selfish in appropriating them without first asking my leave ; but he thought, when I knew the circumstances, I would not object. The old goose! Why, it paid me over and over again for any trouble I had had for them to be used to such purpose.

"And it is not only garments that are instruments of God's Providence in this work," she went on ; "God can use toys. Some old ones sent by some dear little children found a corner in one of the sacks, and this was their mission : My good friend took one on his rounds, and, passing the open door of a house where there was a sick child, he handed it in to the mother, who took it with eager thanks. The husband was a sceptic, and had forbidden him entrance ; but when next he passed the man came out to him with a softened countenance, saying no one had been kind to his child before, and if that was Christianity, he would like to know more of it ; so the opening thus made for the missionary's visits, led to the man's conversion."

I began these jottings from my friend's talk, thinking only of the watchful Providence they illustrate, but as I write there springs up in my heart a hope and prayer that they may be an inspiration to some of my readers, and that they may find her example "catching."

M. C. F.

Percy Park, Tynemouth.

Hospital for Hip Disease.—An institution for the reception and treatment of poor children suffering from diseases of joints would, said Sir William Jenner, be a valuable addition to the charitable Medical Institutions of London. The Alexandra Hospital for hip disease was opened to meet that need, and has treated many with that terrible ailment, many of the patients coming from other hospitals. The hospital until a few months ago consisted of four old houses dating as far back as the time of Queen Anne. In consequence of their unsanitary condition they were unanimously condemned by the medical officers, and the committee have consequently been absolutely compelled to build a new hospital ; for this purpose they still require £5,000. The Secretary, Alexandra Hospital, Queen Square, Bloomsbury, W.C., will be glad to supply full particulars.

Rev. T. E. Westerdale.

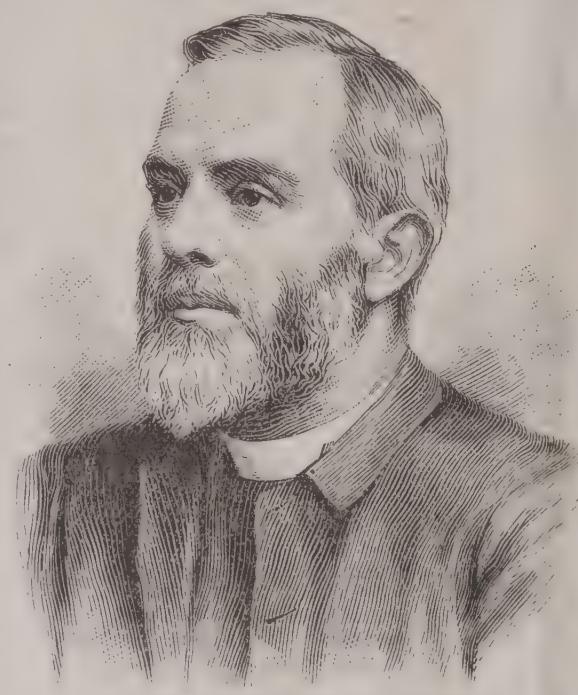
No such series of gatherings as that held in London last week in connection with the Convention of the Wesleyan Methodists of the three London districts could have been successfully undertaken except after enormous organisation and wise arrangement. The meetings were for office-bearers in the Wesleyan Methodist Church, and in order to carry out the president's instructions, it was necessary that personal invitations should be sent to some 20,000 Methodists; the grand total of ministers and office-bearers of various grades in the London district being 27,098. It will be readily conceived that the wonderful gatherings of the week, therefore, were not held without entailing great labour upon the secretaries of the Convention. It is, indeed, well that in the present pastor of Wesley's Chapel, City Road, the president of the Conference found the man most eminently fitted to undertake any task of elaborate organisation. Rev. Jabez Ingram and Mr. Wm. Hedges have been associated with Rev. T. E. Westerdale in the secretaryship of the Convention, but the lion's share of thought and toil has fallen naturally to the untiring and irrepressible superintendent of the first circuit in Wesleyan Methodism.

During the historic services held last year at the Dedication of Wesley's House, the Right Hon. H. H. Fowler, M.P., said with perfect truth that Mr. Westerdale had a marvellous genius for organisation and a marvellous genius for begging, and added, "My impression is that if we could go back to mediæval times he would be a general of some order of mendicant friars." Certainly few men have seen more remarkable triumphs in the raising of money for religious purposes. He was the senior secretary of the fund of £10,000, raised at the centenary of the death of John Wesley; for the renovation of Wesley's Chapel, and it is fitting that during his superintendency of the City Road Circuit, into which he entered at the Conference of 1897, he should rejoice to see Wesley's Chapel and House and the City Road Circuit freed from every encumbrance. Thus are the conditions created for the increasing success of the spiritual work identified with the old sanctuary, held in veneration by millions of Methodists throughout the world.

The story of the settlement and endowment of Wesley's House as a Methodist institution for the residence of Christian workers is worth recording. Until 1897, Wesley's House continued to be the residence of one of the ministers of the City Road Circuit, but in June of that year the circuit quarterly meeting decided upon the removal of the second minister, then resident in Wesley's House, to a more conveniently situated house amongst the people of whom he was the pastor. Thus the old house ceased to be a ministerial residence. Mr. Westerdale has described how he felt at first pained and humbled that the quarterly meeting had turned its back upon that famous house. But his sorrow was soon turned into joy as he conceived and at length successfully carried out the present scheme, which involved the raising of £10,151.

By this means all debts were liquidated on Wesley's chapel; Wesley's House was renovated and fitted for the new purposes to which it is henceforth dedicated; and an endowment of £5,000 settled upon the House and the work of God in connection with Wesley's chapel. The three rooms on the first floor of the house, known as Wesley's rooms, in one of which he died, and in another of which he wrote many of his sermons and appeals, are to be set aside in perpetuity for the reception of Wesley's relics and documents. The rest of the house is to be used as a residence for sisters, or other selected Christian workers, whose whole time may be given to the help and comfort of the poor of the neighbourhood. In this respect, the old house is being restored to its original purpose, for, as Dr. Rigg has pointed out, it was used by Wesley himself as a Presbytery, where his helpers might reside while they sought to permeate London with their teaching.

Mr. Westerdale signalised the accomplishment of these designs by a memorable series of services in Wesley's Chapel. Representatives of many Churches joined in paying their tribute to the work of Wesley and "the people called Methodists." Dr. Parker and Dr. Pierson as preachers represented the Old and New World. Archdeacon Farrar gave fresh evidence of his catholicity of spirit in an eloquent speech, while Dr. Clifford, Dr. Monro Gibson, Dr. Horton, and Mr. Reader Harris brought brotherly greetings. The off-shoots of Methodism had their spokesmen, and distinguished laymen like the Right Hon. H. H. Fowler, M.P., Mr. R. W. Perks, M.P., and Sir Clarence Smith, all of whom had lived in Wesley's House as the sons of ministers resident in the City Road Circuit, recalled the days of boyhood, and spoke of the mission of the Church of their fathers.



From a photograph by Messrs. Russell and Sons, Baker Street, W.

Most remarkable perhaps was the day of Dedication, when beginning at five in the morning with a meeting for prayer, the live-long day was filled with services of praise and thanksgiving. Not content with his triumph in regard to Wesley's House, Mr. Westerdale has since appealed for £1,000 to celebrate the centenary of the Radnor Street Schools—the first Methodist Sunday School established in the metropolis. More than the amount named was raised for the liquidation of a debt of £700 and the renovation of the buildings. These Schools, with 130 voluntary workers, and with 3,000 children and adults in attendance at one or other of the meetings every week all the year round, and including a ragged school of 1,050 children, and a department for 100 cripples, were set free from every incumbrance, and enabled to achieve their great work freely.

Space indeed fails to tell of Mr. Westerdale's achievements, or reference might be made to his work in the Birmingham (Bristol Road) circuit. He spent six years in the great Midland city, and to him belongs the honour of moving in the Birmingham Methodist Council the resolution which led to the holding of the great simultaneous mission which, in turn, led to hundreds of souls being added to the Church of Christ in that city. Mr. Westerdale is in the prime of life, having entered the ministry in 1875, and his circuits in which he has travelled have been, with one exception, confined to London and Birmingham. The next Conference will be held in Wesley's Chapel, and his brethren may be expected to show their sense of Mr. Westerdale's unparalleled achievements by electing him as a member of the Legal Hundred, an honour not often given to so young a minister.

Medical Missions.

THE annual meeting of the Edinburgh Medical Missionary Society took place last week in the Royal Hotel, Edinburgh, Professor Grainger Stewart presiding. There was a large attendance. The Chairman said they had good reason to be encouraged that so much hold has been taken by the medical missionary movement, and that the missionary spirit is now so strong amongst the youth of the country.

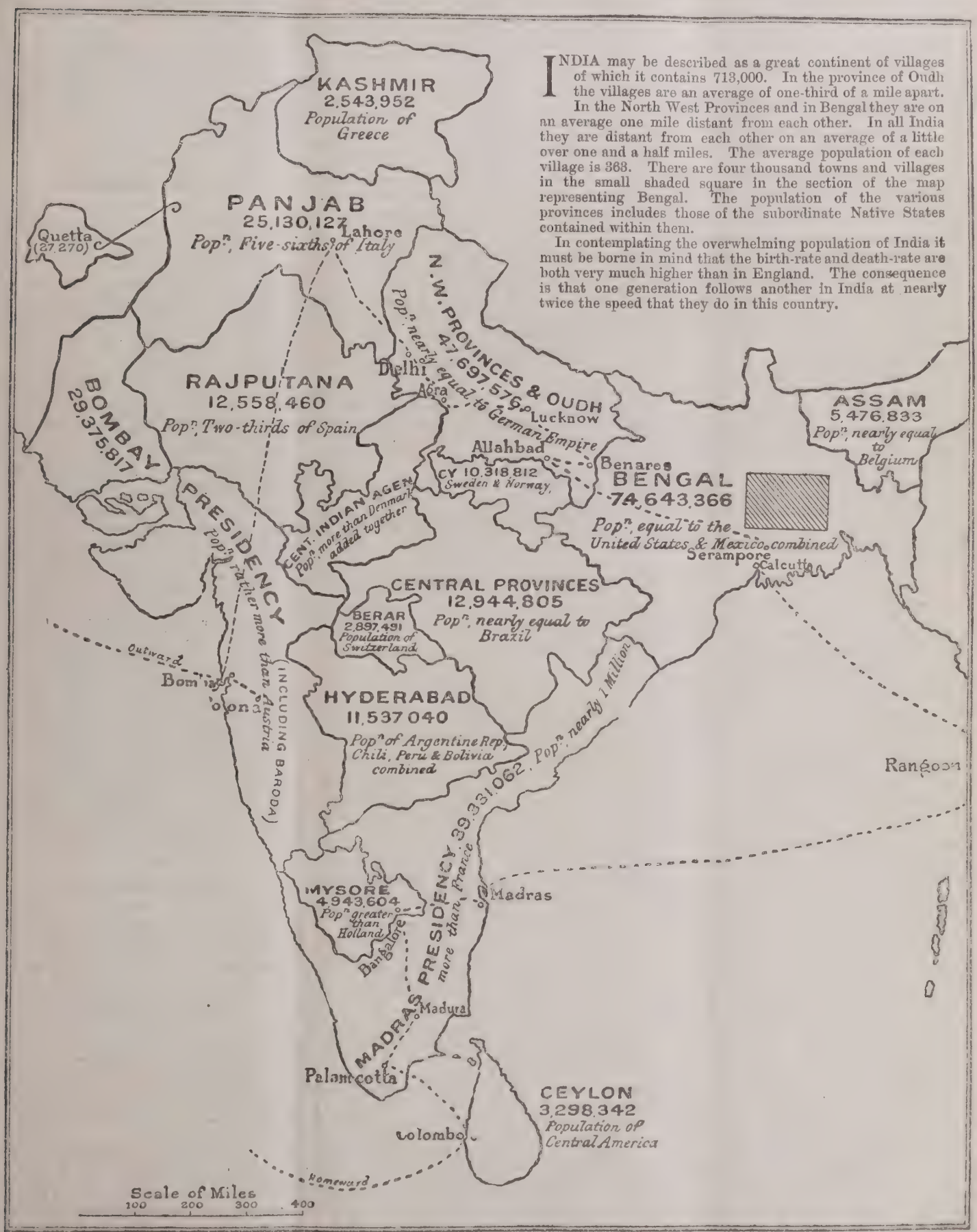
In their report for 1898 (submitted by Dr. Fry) the directors stated that an exceptionally large number of their students had received appointments as medical missionaries abroad. The death-rate, however, among former students in the foreign field had been unusually large, three of them having died at their posts in Africa. In consequence of increased contributions, combined with the strictest economy, there had seldom been so favourable a year as regarded finance. The directors have decided that it would be desirable to designate the training institution of the society in the future as "The Medical Mission College," with its halls of residence at the Miller Memorial in George Square, and the Livingstone Memorial in the Cowgate. The beneficent and religious work carried on by all medical missions has received daily practical illustration in the Cowgate. What the condition there would be without the Christian effort and sympathy exemplified by the Medical Mission, and other agencies at work for the temporal, moral, and spiritual uplifting of the people, the mind shrinks from picturing.

Dr. Cousland, Swatow, urged the need for a Christian Medical College in China, and said he could not imagine a greater or more useful work for this Society to take up. Dr. Datta, of Northern India, also spoke.

Pandita Ramabai writes of the progress of the work in her hands at Kedgdon, Poona District, India. She says:—"The girls from the Central India famine districts are making progress in their studies, and are greatly improved in personal appearance. Pray that they may be blessed with all spiritual blessings."

The West Indian Hurricane.—A memorial was recently addressed to Mr. Chamberlain, as Colonial Secretary, from the Wesleyan Methodists of St. Vincent, setting forth the relation of the Methodist Church to the moral and religious welfare of the people of that island, and asking for Imperial assistance under an overwhelming calamity, the destroyed and damaged church properties entailing a loss of upwards of £12,000. The memorial has had the strong support of the Wesleyan Missionary Society. In response, Mr. Chamberlain expresses deep sympathy with the Wesleyan Mission in the losses sustained. The Government, he says, would give some assistance towards the repair of the schools, but of the £53,000 contributed for the distress from Imperial and voluntary sources, £3,000 alone is available for the restoration of church property; of this, Wesleyans receive £1,000.

INDIA AND ITS MILLIONS.



INDIA may be described as a great continent of villages of which it contains 713,000. In the province of Oudh the villages are an average of one-third of a mile apart. In the North West Provinces and in Bengal they are on an average one mile distant from each other. In all India they are distant from each other on an average of a little over one and a half miles. The average population of each village is 368. There are four thousand towns and villages in the small shaded square in the section of the map representing Bengal. The population of the various provinces includes those of the subordinate Native States contained within them.

In contemplating the overwhelming population of India it must be borne in mind that the birth-rate and death-rate are both very much higher than in England. The consequence is that one generation follows another in India at nearly twice the speed that they do in this country.

This outline Map given on this page has been prepared with the view of showing the comparative vastness of our great Indian Dependency and its consequent claims on the attention of the Christian churches at home. Allowing for the natural increase since the last census in 1891, the estimated population of India will now be fully 300,000,000. The material and spiritual needs of this vast company are beyond conception. Some 40,000,000 of the people are said to exist on one scanty meal a day. There are only 2,000,000 professed Christians. As noted elsewhere on this page there are over 700,000 villages dotted at short intervals all over the Empire, and the Protestant missionary force in the country represents only one worker to 400 villages. These simple facts are eloquent as to the need for the Gospel message.

A secondary but yet substantial interest attaches to the map as showing, by a dotted line, the present itinerary of Rev. F. B. Meyer to some of the leading centres. At the time of publication Mr. Meyer will probably be voyaging from Calcutta to Rangoon.

Other Lands.

Round About Bombay.

By Rev. F. B. MEYER.

WE have seen this great city—the first in India, according to size and population; the second in the Empire. It is a marvellous spectacle, difficult to describe.

The city was situated originally on five islands, but the watery divisions are not easy to discover. It has one of the noblest natural harbours in the world, where navies could ride at anchor without incommoding each other; and which, in turn, is separated by a long promontory from a lovely sweep of shore, curving northwards to the Malabar Hill and the Governor's house. Here the Parsees may be seen, as the sun's disc dips below the horizon, stretching out their hands and prostrating themselves in prayer.

Along the seashore is the "Maidan," or esplanade, where Bombay society gathers to hear the band and enjoy the cool sea breeze after the sultry heat of the day. English, Hindoos, Parsees, and Mohammedans of the upper and wealthier classes may be seen here in their conveyances, on the ubiquitous bicycle, or at lawn tennis. One of the fairest sights I have ever witnessed was moonrise over the harbour, and moonlight across the glistening waters, broken only by the dark outline of a huge ocean steamer.

They say that you may meet in Bombay representatives of

A HUNDRED DIFFERENT NATIONALITIES.

The eye is bewildered by the torrent of human life which pours through the streets—Japs, Chinese, Jews; Parsees, with their mitre-like hats and their white linen dresses; Mohammedans, distinguished by their beards and linen trousers; natives, with no covering for their mahogany bodies, but the merest waist-cloth; low caste women, erect, slender, gracefully swathed, with a burden on the head and a child on the hips; swarms of children, as often as not with only the sacred cord around the waist. There is a Parsee funeral, the body borne first on a light framework, the men following behind, each couple holding a white handkerchief between them—sign of a common grief. Yonder is a group of snake-charmers and conjurers, performing the wonderful growth and flowering of a plant apparently out of nothing. These are students from the Government College; and these native soldiers; and these, again, Eurasians, with a mingling of native and English blood in them, who are so largely employed in the great railway station (one of the finest in the world), and in other offices.

One of the most ghastly spectacles in Bombay is the Hindoo burning-ghats, where the dead are cremated. It is in the midst of the city, near the shore. We obtain an order and visit it. It is a vast enclosure, and necessarily so, especially when hundreds are dying from plague. See those long branches of trees, piled eight of them together, which are almost burnt through; amidst them a body was placed, and has already been reduced to white ash. Now another party comes bringing a corpse, with the low chant, "Ram is great." See, it is placed amid similar branches held together by four upright staves, and presently the eldest son, with many ceremonies, will set light to the wood. It is for the performance of this act that the Hindoo specially desires a son. At night, as we drive past the long wall, we are again arrested by the lurid glare flung up to the sky. Many bodies are being consumed, and according to Hindoo notions souls are starting on their long journey, for which supplies of food have to be provided.

But even more ghastly is the Parsee method of disposing of the dead. We drive out of the city toward Malabar Hill, an exquisitely beautiful road, lined with tropical vegetation on either side, and climbing upwards along a hilly ridge, which commands

A MARVELLOUS VIEW OF THE CITY,

bay, and harbour—immediately beneath us, a perfect forest of waving palms; beyond, the Free Church College and other fine buildings; and beyond these, the promontory on the end of which is the Bowen Memorial Church; and on the further side, the harbour, to the mountains in the background.

At the commencement of this drive, on the right are the Towers of Silence, standing in a walled enclosure; the ground within is laid out with walks and flower-beds, like one of our English cemeteries. We enter, ascend a little, traverse a broad pathway for a few yards, and catch sight of two of the five circular towers of white granite, vast, imposing, gloomy, on the rim of each of which a crowd of hungry vultures is waiting patiently. As soon, however, as a funeral procession enters the gates of the enclosure they become greatly excited. The mourners wait near the entrance in prayer; the bearers carry the remains to one of these stone towers; place them, naked, in one of the niches, open to heaven, which, in three concentric rows, slope slightly towards the well in the centre—the outer row for males, the next for females, the innermost for children. As they retire, the vultures settle to their task, and before long the bones only are left, which bleach in the sun, until the rains sweep them into the central well, the water from which is carefully deodorised and filtered before it is permitted to enter the ground.

To see that long circular group of expectant tawny vultures awaiting their feast is to add an unforgettable picture to the long gallery of memory. But since the Parsees hold as sacred the four elements of fire, water, air, and earth, they protest that there is no way of disposing of the dead, save by consigning the task to these birds of prey. And the guide told us that scientific men have not been able to discover signs of the plague in the stomach or entrails of the birds which have fed on the plague-stricken. But let us turn to a less repellent scene,

THE NATIVE MARKET,

in the early morning, with its teeming crowds. Perhaps four thousand people are here, chattering, crying their goods, discussing their affairs. Low caste women, who have carried the huge baskets of native produce into the market, careful to exhibit their anklets and rings of silver; men with every description of turban, and many with the lines across the forehead which denote devotees of Siva and Vishnu; young lads and girls, attracting customers, or calling their wares. This is the fish market, where you see many strange forms of life, unfamiliar to European eyes. This the meat market. This, again, the market for vegetables, fruit, and flowers, and a friend explains the nature and gives the name of many kinds which the native gardens supply, but which are not found on any hotel menu.

Now we turn into the bird department; parrots, canaries, love-birds, Java sparrows, the mongoose, which kills great serpents, monkeys, squirrels, a black parrot, and many birds and animals are here, which are wonderful and strange. Then back through the native town, with its tall, irregular houses, the tiny stalls, in which the salesmen sit behind their wares; the heavy bullock-carts lumbering through the streets; the *gharis* and victorias, their drivers shouting at the foot passengers, for there are no side walks. How often the inquiry rises to our hearts, as we traverse the streets of this great heathen city: *Can these bones live?*—followed by the prayer to the Divine Spirit that He should breathe on them.

Great fortunes are being made here. There are some 200 cotton mills, besides other industries; and the wealthy Parsees especially have given lasting evidence of their munificent liberality in rearing hospitals, infirmaries, and other philanthropic buildings. This bungalow, amid its palms and gardens, is the Y.M.C.A. central building; and at a distance of ten minutes' walk, the comfortable new Free Church; and not far away is the Cathedral, where the Bishop of Bombay ministers during his three months' residence. We preach in the Baptist and Methodist and Presbyterian Churches, visit the American Congregational Mission, enjoy the hospitality of the Church Missionary Society Compound, speak in the Free Church College to the conference of native Christians, are welcomed by the Missionary Conference, embracing the representatives of all the societies, visit the student settlement, address audiences that stir our hearts in the great central hall, and everywhere meet the same spirit of love and welcome and blessed unity in the spirit, the best augury of coming blessing.

On the Zambesi.

THE latest circular of the Zambesi Industrial Mission is very interesting reading. Among the other items is the following by Mr. Oswald:—

"The Lord is undoubtedly in our midst, and is working his own work amongst us. He has blessed our coffee, and given us a larger crop than we expected at the beginning of the season, and the plantations give promise of a much heavier crop next year.

"But what is still more encouraging, and a greater cause for rejoicing, is the fact that souls are being born again. You will have heard of the awakening at Mitsidi, how that a large number sought and found the way of life. At the end of the special meetings, which were held in the new church, I counted thirty who had been personally dealt with, and who professed to have come to Jesus. Of that number, none but our Father knows how many are genuine converts. That some are seeking to walk in the narrow way is certain. There is a change in their faces and in their ways. Since then several others have been gathered in.

"One evening, while Mr. Storey and I were having a little informal service at one of the Angoni huts, a man interrupted me while I was speaking, and said he wanted to know how to be saved. When we had finished, I had some conversation with him and found that he was in real earnest. He said that his heart trembled at the thought of his sins. He knew that Jesus died because of his sins, but could not understand how his death availed for him. I managed to explain to him, and I believe that he went away a saved soul.

"Only last week we had news that nine had been baptised in Angoniland, at Dumbole Station. These are signs that God is working amongst us, and ought to make us press forward, in his strength, to greater victories."

India's Aborigines.

FROM Yellandu for 400 miles to the north-east are found scattered the Kois, numbering about 400,000 souls. Except by the C.M.S. at Dummigudum and by ourselves here, we have no knowledge of any other efforts having been made to Christianise this interesting and accessible people. Our C.M.S. friends do not feel that their efforts have been very successful, and for several years we have toiled here in hopes of fruit that we almost began to fear would never come. But in the last twelve months we have been able to baptise upwards of twenty Kois, and while the break is not yet all we would like to see it yet we are greatly encouraged.

Our work at Yellandu is almost wholly among this people, and we are anxious to push out among them to more distant parts. They are widely scattered in small villages, and both men and women are most accessible to our preachers. Both here and at the other end of the field at Jagdalpur Bastar State we have orphans and workers in training for this work.

Are there not among your readers some friends of the Aborigine? The workers we send out cost on the average about one pound sterling per month. I shall be glad to hear from any friend of these people who may see these lines. C. B. Ward.

Yellandu, Nizam's Dominions, India.

Vigilance Work in Germany.

A CONFERENCE was recently held at 10, Bruderstrasse, Berlin, the residence of Baron Goltz, second President of the Evangelical Church of Prussia, to hear an address from Mr. W. A. Coote, of the National Vigilance Association, on the international work being done by the Association. Countess Keller, Lady-in-Waiting to the Empress, and Count Keller, Chamberlain to Her Majesty, were in attendance by express desire, and were charged to express Her Majesty's interest in, and sympathy with, the effort the Association was making for the better protection of young women of all nationalities. Count Bernstorff occupied the chair. Herr von Dirksen, from the Foreign Office, and Herr von Loeberell represented the police.

Mr. Coote explained that the members of his committee were very anxious to do something to put a stop to the white slave traffic, which had for so long been carried on in different countries of Europe. They intended holding an International Conference in London, in June, to which delegates from all the countries in Europe would be invited to discuss the question of the white slave traffic, and to adopt measures for obtaining from the European Governments an international law dealing with the men who carry on this shameful business. It would be desirable to form a small committee of workers in Berlin, who, for the next five months, would gather all the statistics, from official and other sources, bearing on this question. As this would be done by a committee in each capital of Europe, it was anticipated that the three days' conference in June would be both interesting and fruitful of results. The speaker also mentioned that he had already had interviews in Holland with the Dutch Premier and the Foreign Secretary, who both expressed their sympathy with the object of the conference, and a Dutch committee had been formed, and was now at work on the subject.

Pastor Burckhardt followed, expressing great sympathy with the object of Mr. Coote's visit, and stating his readiness to do all that he possibly could to assist in bringing the conference to a successful issue. He felt sure that the Church of Prussia would be heartily with the movement. Baron Goltz said he was thankful for the great work which they were doing in Germany for the protection of young women, but considered that much more remained to be done; and he welcomed the idea of making a special effort to collect all information possible. He believed the result of the International Conference would be the better protection of young women of all nationalities, a consummation for which they all earnestly prayed.

Herr von Dirksen said the Government were much interested in the question, and were prepared to do whatever they could to help forward so worthy a movement.

A discussion ensued, and it was finally resolved to form a committee to gather statistics and to arrange for delegates from all parts of Germany to be present at the June conference.

Young Women in Paris.

MAY I ask your readers' interest in the British and American Mission Homes for English girls in Paris, founded by Miss Ada Leigh? The grave necessity for these homes for our working girls in a city like Paris is well known, and funds are sorely needed to carry on the work.

I spent a fortnight at one of the Homes, and can testify to the splendid way they are managed, and to the thorough appreciation the girls have for the comfort and kindness they receive in these real homes in a foreign land. They have been the means of saving many of our girls from ruin. All the ladies who carry on the work in Paris are hon. workers, giving their time, services, and money for love of the work and for their Master's sake. The Secretary, Miss Florence Wilkinson, 45, Eastbourne Terrace, Hyde Park, W., will be pleased to give further information.

(The Hon.) M. Winifriede Sugden.
Montrovy, Wells, Somerset.

Anglo-Indian Evangelisation.

IN company with Mr. Hewison, of the Anglo-Indian Evangelisation Society, I left Bombay to take the Sabbath services in the station of Lanaoli. We reached our destination, eighty miles, in three hours fifteen minutes—not bad running for a line that rises 2,200 feet in about an hour! No one was there to meet or greet us, so we had to hunt up some of the people who could tell us of the arrangements for services.

On the Sabbath morning Mr. Hewison and I went to the children's services at the chapel before breakfast and had a most enjoyable time with the bairns. There were about forty present, with several lady teachers, and the interest and attention were exemplary. At the evening service, at 6.30 p.m., the people gathered early in the little chapel, and we had a few hymns. By the time we commenced the service about seventy or eighty people had gathered, a fair proportion of men among them. They joined heartily in the singing, and listened with marked attention to a solo and the brief address which followed. It was unlike a home audience; there was none of that wearied, bored indifference that so often marks a gathering of people who have listened again and again to the same story. After the service several came forward, some with eyes soft with feeling, and spoke in such a way as showed that the love of Christ was there. I felt very glad to have been privileged to speak and sing in such a service.

Andrew Stewart.

[The Organising Secretary and Treasurer of the Mission is Mr. W. Stewart Thompson, Ivybank, Wardie Road, Edinburgh.]

South America.

IN a recent tour Emilio Olsson, of the Christian Alliance Mission, travelled 1,800 miles up the La Plata, Parana, and Paraquay Rivers to Corumba, presenting the Scriptures to high and low, and speaking for the Master. A part of Bolivia was entered. Suffering much from the great heat and want of water, Senor Olsson reached San José, the capital of the Indian province of Chiquitos. Many of the Indians understand Spanish, and a considerable number of the Cholos (half-castes) can also read it. The people came asking him for "Books of God."

The priest of the district had been summoned to Santa Cruz to answer charges against him, so the Lord's message had free access to the people's homes and to many of their hearts. The governor was much interested, and sold Olsson three fresh mules for his journey of 100 miles across a waterless desert, and received thankfully a copy of the New Testament. Books were left with a native convert, who will carry on the work.

Distress in Oroomiah.

WRITING from Oroomiah, Persia, on December 18, Rev. B. W. Labaree says:—

"The distress here is getting to be very great. We are overwhelmed with requests for aid which we are unable to meet. Wheat is still from 5s. to 7s. a bushel, and there is little prospect of its becoming cheaper. A common day-labourer must work from fourteen to eighteen days to earn enough money with which to buy a bushel of grain. Potatoes are not so expensive, and we had borrowed quite a sum with which to buy potatoes. These we are distributing to the most needy cases.

"Our appeals have been made in the name of all who were driven from Turkey, and we have made no difference in the race of those to whom we gave aid. Nestorians are more numerous, but we found more pleasure in giving to the Armenians, for they showed more gratitude than the Nestorians."

Contributions towards the relief of these distressed people will be received by Mr. E. W. Brooks, Duvals, Grays, Essex.

The Bible in Central America.

IN the year 1889 Mr. F. de P. Castells, a Protestant Spaniard, was sent by the British and Foreign Bible Society to try to establish a Bible depôt in Manila. He was put in prison, and only set free on condition that he should leave the Philippines. After working for the Society in Anam, he fell ill and had to return to England. He was then sent to circulate the Scriptures among Spanish-speaking people in some of the islands in the West Indies and in Central America. He has worked successfully there for six years, and is now in England again for a short furlough.

Mr. Castells has enabled the Society to get St. Mark's Gospel put into the language of the Quiché Indians of Guatemala, and to put the first edition of a thousand copies into circulation among them.

In a difficult and wide field, where ignorance and Roman intolerance of the open Bible have to be faced, but which seems opening up to gold-miners, canal diggers, and railway makers, the committee of the Bible Society are anxious to secure attention to the book and attract more to read it, and they ask others to assist Mr. Castells in his efforts to achieve this.

John Sharp, Secretary.
Bible House, 146, Queen Victoria St., E.C.

In a communication to ourselves Mr. Castells desires to appeal to our readers for a workable phonograph, by means of which he believes selections from Scripture could be recited to large audiences in Spanish and in any aboriginal language in a way that would create a deep impression on the minds of the people. Mr. Castells says this plan has been successfully tested. The cost of a proper machine, including transportation expenses, duty, &c., would be £55.

Mr. Castells may be addressed, 101, London Road, St. Albans, Herts.

Jungle Tribes Mission.

THIS Mission, commenced about eight years ago, has for its object the evangelisation of the Bheels and other jungle tribes who inhabit the country lying to the east of Gujerat in India. Already four missionaries have been sent out. Considerable progress has been made; a couple of head stations, and two out-stations have been opened; and five or six day and Sabbath-schools established. Preaching tours are made regularly through the district, when the message of salvation is proclaimed to thousands; tracts and Scripture portions are circulated. In addition, an orphanage has been established for famine children.

The first baptism in connection with the Mission took place in Jhalod, Panch Mahals, last March, when a young Bheel called Narsingh boldly professed his faith in the Lord Jesus. The latest news to hand is very hopeful, a number of Bheels having asked for baptism.

The opening of a third station is at present under consideration. This would entail a very increased outlay, and at the present moment the Mission is being hampered by want of funds. The honorary secretary is Rev. Henry Montgomery, Upper Crescent, Belfast.

Holywood, Ireland. G. W. Blair.

Indian Christian Realm.—Nurses C. Brodie and Landor are sailing for India, under the auspices of the Indian Christian Realm Mission. Mr. Jai Bhai (A. S. Paynter), the leader of the mission, who is now in England, asks for help towards their passage money. Interesting news from India tells of thirty converted Bheels gathering at one of the mission stations on Christmas Day.

Salvation Army Century Scheme.—In view of the near approach of General Booth's seventieth birthday, the aims of the Army's recently launched scheme have been fixed in seventies. The chief feature is an effort to add "70,000 new soldiers and recruits to the Salvation Army rolls throughout the world, or one thousand for each year of the General's life." A similar increase in the number of junior soldiers, in the circulation of papers and magazines, and in the number of officers is to be aimed at. In order to finance the scheme, the sum of £70,000 is to be raised. General Booth writes to the Army—"I ask for the scheme your affectionate co-operation. Every man must do his share, and that share must be measured by each man's ability."

Wesleyans in Conference.

LAST week a great district Convention, arranged by the three London Synods of the Wesleyan community, was held in the metropolis. The proceedings extended from Monday evening to Thursday evening, and the event was altogether considered by its promoters to be an undoubted success. The attendances were very large, while a warm and earnest spirit characterised the devotions and addresses.

The Convention began by a sermon on Monday evening in Wesley's Chapel, City Road, by the President of the Conference, Rev. H. Price Hughes. The discourse was an eloquent plea for the essential altruism of the Christian life. The Conventions now being held and the Century Fund were declared by the preacher to be a combined and vigorous protest against selfishness in the Church. The reconsecration of all the members, the laying on God's altar of a million guineas, and the setting to work to save others, is the programme of Methodism to-day. London is the greatest mission field in the world, and what is done in it re-echoes to the ends of the world. A very pressing appeal was made to all to give themselves anew wholly to God for his service.

A unique feature of the Convention was an

ALL-DAY PRAYER-MEETING

in Wesley's Chapel, extending without break for fifteen hours, from 6 a.m. on Tuesday to 9 p.m. Mr. Price Hughes presided during the first and last hours, and thirteen other well-known ministers took turns in giving brief addresses during the day. The *Methodist Recorder* says of the day's services:—"At no point was there any lack of prayer-leaders, and all the petitions we heard were marked by both point and power. Each of the presiding ministers gave a brief address, and the President wound up the series with a forceful utterance on the duty of joyousness in the Christian life. The whole day was a 'season of grace and sweet delight,' and was sufficient, in itself, to make the London Convention memorable in Methodist history."

A ministerial session of the Conference took place in Wesley's Chapel on Wednesday morning, when the President gave some introductory words, laying stress on the power of the pastors to help or mar the work of the Church, and on the need of such sympathy and help as come from prayer and mutual counsel.

The venerable Dr. E. E. Jenkins spoke beautifully and impressively on "The Faith of the Minister." Their learning, he said, would present them with many subsidiary helps, but their real power came from an intimate walk with Christ. For all the recurring needs of their work they would find a perpetual fountain of refreshment in the fact that their friendship with Jesus Christ is founded, not only on love, but in identity of work. The preaching of sin, repentance, and justification by faith was a feature of the first Methodist revival, and it must be the feature of the new revival that they sought to-day.

Another prepared address was given by Rev. J. H. Goodman on "Moral Dangers of the Ministry." He made a telling point in warning his fellow pastors against irritability because of the many and varied calls made on time, tact and temper. Intellectual indolence and restlessness were other evils to which the itinerant system exposed them. A spiritual and personal conversation followed, and the morning was one "of singular power and refreshment."

Class leaders had a session to themselves on Wednesday afternoon, when the chapel was densely crowded. A practical and experimental paper by Mrs. Price Hughes on the work of the class meeting was read by her husband. Mr. J. Vanner followed with a paper on "Christian Fellowship," which can only be secured through the linking of souls by the indwelling of the Holy Ghost. The class-meeting is, or should be, a means of cultivating this fellowship. The need of prayerful study of the Bible was emphasised. A third paper by Mr. A. Bate was on "Christian Experience in Relation to the Success of the Class-Meeting."

At a large assembly in St. James's Hall on Wednesday evening the duties and responsibilities of trustees, stewards, and musical conductors were considered. A high tone marked the utterances.

On Thursday morning the Convention was resumed at Wesley's Chapel. The session was for ministers only, over 300 being present. Rev. W. L. Watkinson gave an able address on "Preaching to the People." In the conversation which followed, the President expressed his astonishment and alarm that the practice of reading sermons was on the increase. He would not be a party to the ordination of any junior minister who habitually used his manuscript in the pulpit. More attention must be paid to this in their ministerial colleges. On the suggestion of the President, a message of sympathy with Dr. Joseph Parker on the (then) serious illness of his wife was sent to the City Temple.

The final and by far the largest session in connection with the Convention was held in the evening at St. James's Hall, Piccadilly. It was devoted to the interests of Sunday-schools, Wesley Guild, Band of Hope and Temperance work. As 12,720 officers were eligible to attend, it was found necessary to have a second session at Great Queen Street Chapel, Holborn, where Rev. C. H. Kelly presided. At St. James's Hall Rev. R. Culley delivered an able address on "Methodist Sunday-schools; the Conversion of the Scholars." He said that at the lowest estimate ten per cent., or 100,000, young people were leaving their Sunday-schools every year. In the three London districts they had 93,000 scholars in their schools, and of these 77,000 were not in their closer fellowship. He urged increased attention to this. Mr. J. Wesley Walker (Maidenhead), and Mr. J. Bamford Slack were the succeeding speakers.

The secretary to the Convention was Rev. T. E. Westerdale, of Wesley's Chapel, whose portrait appears on a previous page.

Y.M.C.A.

A PRACTICAL TESTIMONY.

A YOUNG man lived in one of the large cities of the United States, whose friends were anxious to induce him to attend the Presbyterian church in the city. The young man, however, had no such desire. One day a companion described to our young friend the pleasure of attending the exercises at the gymnasium of the Y.M.C.A. He went to see for himself. Thinking such physical exercise would be beneficial to him, as well as pleasant, he decided to join.

The following evening, after the exercises, his companion said to him, "Before we leave, we always go up to a little room and have a few minutes' prayer. Of course, you will come?" He went. One after another of the young fellows engaged in prayer, or spoke a few words. The whole proceedings were so new to him and so different to anything that he had even thought of that the next evening he went to the prayer meeting without an invitation, and before long was himself one of those to engage in prayer.

The uncle began to wonder how his nephew was succeeding, and also how he spent his evenings. Consequently, one night he entered the little room just as his nephew was praying aloud. He was greatly astonished, and could scarcely believe it was the same young fellow so great was the change in him. He soon became a successful Sunday-school teacher, and was afterwards elected superintendent of the school, and was greatly blessed in the work.

Some time after the minister was discussing with a friend the question as to whether the Y.M.C.A. were really a useful and helpful organisation, and expressed himself in these words—"For my part I do not think the Association does any real good." The friend to whom he was speaking replied by asking what he thought of his Sunday-school superintendent. The minister answered at once, "I cannot speak too highly of his character and efficiency." His friend then informed him that it was, humanly speaking, almost entirely owing to the Y.M.C.A. that he had the young man in his school and church, as the Association had been the means of his conversion through the gymnasium. Thus ended the minister's scepticism as to the usefulness of the Y.M.C.A.

NOTES.

The Bury (Lancs) Y.M.C.A., at a large and enthusiastic meeting of young men, has welcomed its new General Secretary, Mr. J. W. Pratt.

A large public meeting in the interests of the Y.M.C.A. was held last week at West Bromwich, under the presidency of Lord Kinnaird. Addresses were given by local friends and Mr. J. H. Putterill.

The annual meeting of the Beckenham Association, which was held in the Public Hall on January 25, under the presidency of Mr. C. E. Atkinson, was more than usually well attended, and was addressed by Mr. Alderman Belsey, Mr. E. F. Lawrence, and Mr. W. Hind-Smith.

The committee of the Central London Association have approved a proposal to form a Y.M.C.A. Company of the Volunteer Medical Staff Corps. The members of this corps are not only trained in ambulance work, but are prepared for giving assistance to wounded in the event of war.

The annual meeting of the Coventry Association held recently was largely attended. The speakers were Revs. W. R. Mowll and W. E. Blomfield. The report showed—Income, £400; expenditure, £426; membership, 550. All the religious agencies are doing good work. The association's outlook is very bright.

Following a successful mission amongst lads by Mr. J. Stentiford, Rev. E. J. Kennedy has conducted throughout the past week a special mission to men at Aldersgate Street. The gatherings throughout have been most encouraging, both in point of attendance and on account of the deep interest manifested.

Mr. M. H. Hodder presided, on January 24, over the annual meeting of the Ryde Y.M.C.A., which was held in the Town Hall. The report presented by the Honorary Secretary, Mr. W. Jacobs, showed a record of most valuable work, prominent in which was the Bible class, conducted by Mr. T. W. Morphey, which has an average attendance of between fifty and sixty young men. Part was taken in the meeting by local clergymen and ministers.

Delegates of Y.M.C.A.'s from towns in Lancashire, including Southport, Darwen, Blackpool, and Lancaster, assembled at Preston, on January 25, for a conference, having as its object the placing of the work in the last-mentioned centre on an improved footing. Suitable rooms have been taken in the heart of Preston, and the Mayor is giving his help towards raising a furnishing fund, so that they may be well adapted to the objects of the newly formed association.

In addition to its very large Sunday afternoon Bible Class for young men, the average attendance at which is now over 230, the Weston-super-Mare Y.M.C.A. is successfully maintaining a Sunday evening service for non-churchgoers. This is held in the gymnasium, and is usually attended by over four hundred persons. A Sunday-school Teacher's Preparation Class has an average attendance of from thirty-five to forty, and the Sunday night Social meeting is attended by rather more than this number.

The annual conversazione of the Manchester Y.M.C.A., which took place on January 24, brought together a very large gathering of friends and members. Addresses were given by the Revs. Dr. Moinet and W. H. Griffith Thomas (London), and Mr. W. H. Mills, of the National Council. A marked feature of the gathering was the very large preponderance in the audience of young men from eighteen to twenty-five years of age, whose presence afforded evidence of the hold the association maintains over large numbers of the class for whose special benefit the work is carried on.

Home Missions.

Ratcliff Strangers' Rest.

THE well-known Strangers' Rest for Sailors in Ratcliff Highway has, at length, attained its majority, and meetings in token of the same were held on Friday last. Twenty-one years is a good slice of a man's life; and in this case it means more than would at first appear, for the years have been made up of weeks on every day of which Christian work has been in progress in the rooms of the Rest, 163, St. George's Street, E. Two anniversary meetings were held, one in the afternoon, a second in the evening. At the former the hall was crowded; the speakers being Mr. J. E. Mathieson (who presided), Mrs. Isabella Bishop, the renowned traveller, and Rev. G. Campbell Morgan, of New Court Chapel. The importance of such work was made manifest, and the spirit in which it should be performed was indicated, in the light of God's love and Christ's compassion.

At the evening gathering Mr. D. C. Apperly presided, and in some opening words called attention to the variety and importance of Christian effort in East London—its effects upon the population, and its reflex influence upon workers who are there trained for service in other regions. Mr. J. T. Isaac, who has been secretary of the work since the beginning, followed with a statement which was listened to with peculiar interest. During the twenty-one years 15,330 meetings had been held, representing endeavours to bring the Gospel to bear upon sailors belonging to many nations; and great blessing had attended the efforts put forth. The report for the past twelve months also dealt with big figures; there had been 927 meetings, attended by 11,551 men of various nationalities. In addition to the ordinary collective work, there had been visits to seamen and others, preaching in the Highway, distribution of Gospel literature, and meetings for children.

After a word about the Zanzibar Rest, the workers of which (Mr. and Mrs. Knapman) are due home on furlough, and the desire to provide "a prophet's chamber" in the Ratcliff Rest, Mr. Isaac spoke on personal matters. When he recently intimated his intention to resign, it was in the hope that someone would come forward to take the work in hand. His interest was as deep as ever, but the claims of business stood in the way of his continuing to give to the work the attention which he had bestowed upon it during the past twenty-one years. However, as he was convinced that the Rest was still needed, he and Mrs. Isaac had resolved not to "abandon the ship," although they still hoped someone would come forward before the end of March.

A helpful address was delivered by Rev. Sydney J. Jones, of the East London Tabernacle. He recalled visits to the Rest in his college days, and, referring to the prayerful interest of Mr. Reginald Radcliffe in the work, said that the name of that good man had more than once been to him a spur to set prayer going. He could never read the pages of his biography without feeling that we have need more and more to pray for such wonderful outpourings of God's Spirit as Mr. Radcliffe witnessed. The saying is true that "God buries his workmen, but carries on his work;" whence it appears, and rightly so, that the work comes into our hands as God's, with his power, and his blessing, and his promise still attending it. A word of Christ's that was near Mr. Radcliffe's heart was, "Go ye into all the world, and preach the Gospel to every creature." At the same time Satan said to his missionaries, "Go and suppress the Gospel." One way in which the Gospel is suppressed is when God's labourers question whether the Gospel should be preached to every creature; another way is when God's people preach to some creatures something other than the Gospel. In these days of social need and effort we must be careful to preach the Gospel first and always and to every creature; and "preaching" in the New Testament sense is more generally a work of simply telling out than of delivering set and elaborate discourses.

Miss Macpherson followed with interesting reminiscences of work in the Highway, recalling the visits of Reginald Radcliffe, Lady Beauchamp, and Lady Gainsborough, and naming the various efforts that have been launched in the neighbourhood for the temporal good and eternal salvation of sailors of all orders and nations, and for the rescue and protection of women and children. She spoke in warm terms of the devotion of Mr. and Mrs. Isaac, and suggested that the experience of the former should be utilised by his being set at liberty to organise and develop work in connection with Rests all over the world. This suggestion received the approving cheer of the assembly.

Rev. M. Darlow Sarjeant spoke briefly, and afterwards presided over a united Communion service. Of the sum of £200 required for repairs to the Rest, only £50 was subscribed; it is hoped that the full amount will soon be in hand, so that dilapidations may be made good.

London Work-Room Hands.

THE annual conversazione and meeting in connection with the mission effort on behalf of girls and young women employed in City work-rooms, which has its headquarters at "The Welcome," Aldersgate Street, was held on Thursday last in the adjacent Y.M.C.A. rooms.

Mr. M. H. Hodder, who presided, briefly alluded to the character and excellent results of the work; and Mrs. Fisher, whose name has been associated with the movement for over twenty years, sketched the chief features of the past year's labours. Meetings are held daily in many work-rooms to large and appreciative audiences, while at the familiar "Welcome" itself the helpful gatherings—some of a social and educative character, but all having a definite spiritual aim—are more than justified by their cheering results. Numbers of the young women converts have become members of churches, subsequently developing into devoted toilers in the home or foreign mission fields. Mr. A. Garstin bore testimony, as an employer, to the value of the efforts put forth, and several workers gave interesting accounts of their experiences. Special pathos attached to a branch which cares for aged women employed in bonnet making. Owing to the increasing opportunities for holding meetings, more honorary workers are urgently appealed for.

Travellers' Aid Society.

A DRAWING-ROOM meeting in support of the objects of this society, established in the interests of girls and women, was held last week, by invitation, at the Speaker's House, Palace of Westminster. The Speaker of the House of Commons presided, and in opening the proceedings remarked that our complicated modern life brought its attendant social mischief for which new remedies had to be devised. The Travellers' Aid Society provides a remedy for one of those mischiefs. Probably it is a moderate estimate to say that for every dozen young women who in the days before railways and steamboats travelled great distances to cities and seaports there are now thousands, and those come mostly from the class least travelled and experienced, and therefore most frequently likely to be placed in circumstances of peril and difficulty. The object of the society is to safeguard such unprotected and inexperienced young women.

Lady Battersea addressed the meeting, giving an account more particularly of the labours carried on at the London Docks jointly by the society and the Jewish Association for the Protection of Girls and Women. Since 1885, when the Jewish branch was started, between 3,000 and 4,000 girls had been materially assisted by the society. Dr. Collingridge, the chief of the port medical and sanitary authority, has testified to the remarkable improvement at the docks and landing-stairs in the suppression of the "runners," who before the advent of the society's agents, used to impose on poor Russian and German immigrants in every possible way. They would like to extend their attentions, as funds allow, to such ports as Liverpool, Hull, and Grimsby.

Lady Frances Balfour, president of the Society, spoke of the great need for protective work at the railway stations, notwithstanding the fact that they received the most cordial encouragement and assistance from the highest officials down to the humblest porter; indeed there are no people more desirous of seeing to the safety, moral and physical, of those who travel than the great railway companies. Their work was in no sense a rescue work, though it was impossible not to see that the necessity for such agencies constantly loomed in the background. The Society urgently needed more money, and especially an accession to their numbers of small regular subscribers. Mr. Jupp, for eighteen years stationmaster and deputy-stationmaster at Euston, testified from personal knowledge to the value of the work of the society.

The Open-Air Mission.

THE special New Year gathering of members and friends of this Mission, on Thursday evening last, proved a most profitable and inspiring occasion to the large company assembled in Exeter Lower Hall. More than 250 took tea, at the invitation of Rev. Barclay Fowell Buxton, and much pleasant intercourse and fellowship were enjoyed at the tables.

Afterwards the meeting, numbering nearly 400 workers and friends, was presided over by Mr. Charles Ernest Tritton, M.P. His opening address was a model exhortation to preach Christ in all his fulness and attractiveness, and was delivered with great spiritual fervour.

Madame Annie Ryall having delighted the audience by her spiritual singing, an address was delivered by the host of the evening, Rev. Barclay Fowell Buxton. Being on furlough from his missionary labours in Japan, where open-air preaching plays so great a part, his words were fragrant with missionary devotion and consecration. The thrilling stories he told of God's power in the conversion of some Japanese sinners will never be forgotten. The latter part of the address was on "Power for Service," and was delivered with marked unction.

Canon Girdlestone, Rev. George Turner, and Dr. John Gritton took part in prayer during the evening, and the Secretary, Mr. Frank Cockrem, made some remarks which showed great advance and remarkable blessing on the recent work of the Society. There is urgent need for still further extension and for yet more earnest prayer on behalf of this movement, which God has thus signally honoured and advanced.

Haven for Homeless Little Ones.

THE useful work on behalf of suffering and helpless children, carried on at Castle House, Walton-on-the-Hill, Surrey, has so developed that Mrs. Ransome Wallis, whose labours are devoted to conducting the institution, deems it very necessary to put the work on a firmer basis that merely a private enterprise.

To this end a few gentlemen have consented to form a General Council to guide the affairs of the work, while leaving detail to her management as hitherto. Messrs. D. C. Apperly, J. W. C. Fegan, and Wm. Hodson, with Miss Ritchie, Mr. and Mrs. Ransome Wallis, and others, will constitute the committee, Mr. Apperly being treasurer.

The children cared for have mostly come under the care of the Home under extremely sad circumstances. Many of the applications which are received every year contain stories of most cruel deception, and the reception of a babe enables its mother to obtain work and support both herself and the child. Nearly a hundred children are now being sheltered. The present need of the work is that Castle House and its grounds of eight acres should be purchased, the freehold property to be vested in trustees for the Haven for Homeless Little Ones.

Young People.

Pen-Pictures from Afar.

HOW very quickly the New Year is passing! We have come already to the first week of the second month. I hope very earnestly that your sympathy for heathen girls and boys, and your efforts to send the Gospel to them will grow more intense and active during the year—that each of you will do something definite week by week, or month by month, to show that you mean to be co-workers with Christ in saving the world. Oh! it is such an honour to share in any way in a work so splendid.

I have two pen-pictures for you this month. I mean brief stories, which my pen shall make as vivid as it can. Of course, they will relate to Foreign Missions. My first story is about

BEPIN AND THE BURNED BOOK.

As you will guess by his name, Bepin did not live in England. His home was away in a village in India. He had a friend, by name Atul, who went to a school kept by missionaries in a town a short distance off. At the time of which I am writing this boy had just come back for the holidays, bringing with him a Christian book. Bepin spied it at once, and asked what it was.

"It is a book the missionary gave me."

"Let me look at it," said Bepin.

Little Atul was far too much afraid of Bepin to refuse to give it up, so he handed him the Gospel.

Bepin turned over the leaves, and then threw it straight into the fire on which their food was cooking, saying:

"That is the best place for Christian books." Atul ran away, and left his companion watching the book burn. Only part of it caught alight, and it struck Bepin that it looked as though it was very nice *printing*.

It is a pity to burn such good *print* as that," he thought, "I think I had better look at it." So, suiting the action to the word, he snatched the burning book out of the fire, blew out the flames, and turned it over again.

Now came the crisis. His eye caught some words which he thought beautiful. He was like one arrested; there he stood reading on and on. Something in the volume seemed so new and strange. Reading the story of the life of Jesus for the first time, his heart was touched. He put the charred book safely away with the intention of giving to it careful study.

After a time he got a new copy, and not only read it himself but persuaded other young men in his village to read it too, and as they read, their ideas began to change. Soon they felt that it was no longer possible to lie and cheat as they did formerly, they longed more and more to grow like Jesus. . . . And if you went to India, and visited the right place, you might see—what? Bepin himself, with a crowd of dark-faced men and boys listening as he tells them of the great love of Jesus.

The book in its own silent way had preached to him so effectually that he was born again. A wonderful book is the Bible.

But I have met with something else. It is called:

A PREACHER IN A POT.

A curious place for a preacher, you will think. Preachers mostly speak from pulpits. This preacher of mine was a little thorny creeper that a missionary had brought from one of the hills near his Indian home, and its pulpit was a coarse little flower-pot. The sermon, however, was of more value than many of the long proper ones. It was short, too, and plain, and the preacher every day *practised* what he preached.

One day the missionary, thinking to cover up the coarse little pot, slipped a long tender shoot under the string by which it hung under the verandah of his house. He bent the shoot downwards and towards the window away from the sunshine. A few days after he saw that it had bent itself sharply upwards and outwards, and it said as plainly as possible, "I will grow upwards and towards the light, because God means me to grow that way."

Is not that the way God wishes every little boy and girl to grow? So, this little Indian preacher sends his short but practical sermon across the sea to you in England, and if you follow his advice and example, and always try to look at Jesus, the Light of the world—to look out and up to Him—who is the Sun of Righteousness, you, like the creeper, will grow beautiful, be a joy and help to others, and will please your Father Who is in heaven. I am sure you cannot help seeing that God means you to grow upward toward the things that are lovely and good—not downwards in the direction of what is dark and sinful. It must be, remember, throughout the whole of this year: "Looking," off and up, "unto Jesus."

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 161**).
WORD-PICTURES.

Most children are fond of pictures. I once knew some brothers and sisters who went to school in a small country town.

When twelve o'clock struck and lessons were over, it was their custom to run across the street and see if there were any new pictures in the printer's window. From thence they hurried home, and their mother was often called upon to listen to so wonderful a story, so eager and so interrupted, that she was obliged to still the little tumult and enquire what it was all about. Then came the explanation, "O! it's all in a picture. A picture we saw in Mr. So-and-So's shop window.

Now I want to show you some pictures in this column. The scenes are taken from the Old Testament, and those who have learnt to love the Bible, with its beautiful stories, will have little difficulty in recognising them.

1. Our first picture represents a wilderness. The heat of the sun is intense, and a young lad, dying of thirst, is lying beneath the sandy shadow of a shrub. Not far off, we see an empty goat-skin bottle, and a woman with averted face, who is weeping bitterly. (*a*) Name these two persons. (*b*) State what the boy afterwards became, and where he lived. (*c*) How is he spoken of in the Book of Galatians?

2. An old man, sad and weary, is climbing a mountain slope. By his side we see a bright and eager lad, who is evidently wondering at his companion's distress. (*a*) What question is he asking? (*b*) Give the names of the men and of the mountain, also the *new* name which was afterwards given to this place.

3. What a strange scene! The ground is rough and stony, the sun has set, and yet by the dim star-light we discern the form of a solitary sleeper, with a stone for his pillow, and the dark sky for his canopy. (*a*) Who is this traveller? (*b*) Whither is he going? (*c*) What name does he give to the place wherein he slept?

4. Now look upon a very different landscape. It is the middle of the day, and the sun is shining on a pleasant field, where flocks of goodly sheep lie waiting to be watered. A little group of shepherds are chatting with a stranger by the well's mouth. He seems to be asking many questions, but suddenly he pauses and gazes across the field at a beautiful shepherdess who is approaching with her sheep. (*a*) Who is this shepherdess? (*b*) How is she related to the traveller? (*c*) What was the name of the well?

(Children under *ten* do 3 *or* 4, under *thirteen* 3 *and* 4).

ANSWERS TO LAST WEEK'S BIBLE SEARCHER.
(**No. 160.**)

1. Sarah. Genesis xxi. 2.
2. Abigail. 1 Samuel xxv. 32.
3. Lois. 2 Timothy i. 5.
4. Vashti. Esther i. 15.
5. Athaliah. 2 Kings xi. 1.
6. Thomas. John xx. 24, 25.
7. Isaac. Genesis xxiv. 63.
8. Obadiah. 1 Kings xviii. 3.
9. Nicodemus. John iii. 1 2.

Salvation.

No. 160.—Correct answers (first list) received from:—

A—Jessie Alen, Gladys Allan', Arnold Akers, Zeldah Albert, Dorothy Alchin, Ralph, Ernest and D. Aldwinckle, Violet Ashworth, John, Henry and Mary Allsop, Stewart and George Arthur.

B—Gertrude, Edith', Dorothy and Cyril* Badham, Florence Blackman, Herbert Braddon, Ella Berryman, Gordon and Daisy Bligh, Mabel Birney, Hannah Bridgeman', Emily Bridgewater', Gertrude Bush, Rose Butler.

C—Isabel' and Mabel' Caudlin, May Carter, J. A. Chamberlain, Anna Chanven, Mabel Clay, Jack and Daisy Clarke, Adeline and Augusta Clark, Ethel Craigie, Eleanor Chance, Lois Craven, Guilelma Cheal, Bessie Chesle, Lydia Cleary, Kathleen' and G. B. Code, Edith, Ida', and Mabel Cole, John Colville', Ethel Colgrave, Olive and Doris Coleman, Arthur' and Winnie' Cox.

D—Randolph and Dorothy Daintree, Albert Davis, Ruth Dawson', Hilda, Constance, Elizabeth and G. Drayson, Willie Davies', Violet, Ivy, and Kitty Donaldson-Selby, Constance Devenish-Meares.

F—Maude Fawcett, William and Temperance Foskett, Eva Fullerton.

G—Bertie' and Clarice' Gale, Ethel, Daisy, Mary and Alfred Greenacre, Mildred and W. G. Greenwood, Reginald Gifford, Mary Gover, Irene and Kathleen Gough.

H—Frances Harding, Nellie Hatchett, Jack Harris, Beatrice Hastings, Dorothy' and Evelyn' Hewer, Mary and Eric Hill, Jennie Holmes.

I—Ami and Isabel Inglis, Dora Jay, Betty Jacobs*, Nelly Jelfs, Agnes Jones, Emily Jones.

K—Eva, Max, and Stanley Kalb, Maurice Kalinsky, Lily Kinvig, Tessa Knowles'.

L—May, Sidney, Henry and Edward Law, Cecilia Lichtenstein, Blanche Lindup, Edith and Nellie Lockhart, Evelyn Lowndes Moir.

M—Leslie Mayes, Gracie and Margie Marston, Ada Macnutt, Eliza and Ian McGregor, Nellie May, Mario Meek, Reginald Mensor, May Mills', Barbara and Florence* Mitchell, Eva Mould, Mabel Morris', Lewis, Grace, Arthur and O. L. Morice, Mildred Morgan, Elsie and Dorothy McMullin.

N—George Nash, Dora Newman, Valerie and Eleanor Noel.

O—Arabella Onslow.

P—Ethel and Kathleen* Pasley, Alice Palmer, Herbert Parr, Hattie and Mildred Peters, Myrtle Perry, Ruth Pledger*, Kathleen Pincott, Daisy Phillips, Mary Plumb, Daisy Pym.

R—Willie Rigby*, Kate Rosenbloom*.

S—Margery Smart, Douglas Stevens, Cicely Sherbrooke, Sydney, Janet, and Arthur Speed, Joseph Stephens, Esther Simmons, Flora Simmons, Kathleen* and Muriel* Scorer, Ada, Jessie, and Ethel Snowball, Philip Southam, Betty Stocks, Gladys Stockman, Solomon Stockfish, Herbert Stuart*, Ronald Studd, D. J. Symon, Mary Symon.

T—Frances Taggart, Olive Tritton, Frank and Herbert Tomkins, Florence and Eileen* Tomlinson, Herbert, Edwin Peveril, Derwent and A. P. Turnbull, Edith Tyson.

V—May* and Nellie* Vickers, Kenneth Vining*.

W—Edith* and Florence Wallis, Dorothy White, Noel, Phillis, and Cecile Wright, Ella Williamson*, Frank Wilson*, Madge Wilson*, Madeline Woodford.

No. 159.—Correct answers (second list) received from:—

A—Douglas Adams, Enderley Anderson, Bertha and Maggie Arres-Mather, William Aston.

B—Albert Baker, Charlie Banks, Janet and Elizabeth Black, Percy and Chas. Bates, Rhoda and Ruth Braithwaite, Lucienne Brabandes, Dorothy, Alfred, and Margaret Bellerby, Susette* and Mary* Beck, Ella Berryman, Dorothy Berry, Dora Bell, Ethel Benger, Henry and Alcina Bentall, Louis Berthe*, Ernest Bond, Gordon and Stanley Boxer, Daisy Bowman, Ashley Bowker, George and Colin Brown, Eva* and R. G.* Browne, Ralph Browne, Ernestine Buhl, M. Gray Buchanan*.

C—Gladys Calvert, Daisy and M. Joan Clarke, Jessie, Walter, and Maggie Carter, Alice Crang, Nellie Crawford, Henry Cheney*, Willie Christie, Kate Cross, Dorothy Cooper, Richard Cornthwaite, F. Combes'.

D—Ruth Dawson*, Muriel Davy, James Davey*, Louie Daw, Marie Denizot, Constance Devenish-Meares, William Dilly, Marjory Dyke.

E—Muriel* and Ethel* Edwards.

F—Jeanne Faucon, Mary Freeman*, Marion* and James Freegard, Eva Fletcher, Francis Field, Louise Filhol, Aileen and F. A. Figgis, Ernest Findlay*, Herbert Fowler, Maggie*, Netta*, Lewis, Agnes and Flossie Fullarton.

G—Dorothy and Jack Gray, Walter and Helen Gray, David Gardiner*, Elsie Green*, Alfred and Ethel Greenacre, Harry Gribble, Edith Grieve, Evelyn and Minnie Giddings, F. and A. Gibbs, Winnie and Nancy Grove, Thos. Groombridge.

H—Ella Hake, Rose Hamilton*, Ruth Harrison, Henry, Edith and Winifred Harvey, Sandy Handasyde, Dorothy Harris, Theodora Hill, Byres Hill, Bessie Hope, Georgette Hoffman, Gladys Hussey, Eva* and Ethel* Hutchings, Helen and Harcourt Hunter.

J—James Jackson, Lizzie Johnson, Willie, Alex, Isa, Agnes and T. Kay, Ray and Ethel Kelsey, Flossie Key, Flossie Knight.

L—Henry Laing, Guinefred and Elsie Leigh, Alice Lemar, Grahame and Lilian Lloyd, Harry, Edith, and Eleanor Lowe.

M—Louis Maclachlan, Nellie, Daisy, and Annie Mackenzie, A. R. Marlow, Annie Macnair, Mary McRobert, Harry Maisher, Matilda Maitland, John and Ellen MacMurray, Ada Macnutt, Olive Mewburn, Frank and Charles Medcalf, Bessie Millar, Gwendoline Moir, Mildred Morgan, Annie Moule, Dorothy* and Margaret* Morris.

N—Dorothy, Mary, and H. Nathan.

O—Maude and Eva Oakes, Katie* and Sydney Oliver, Mattie Osmond.

P—Eddie and Jessie Palmer, Dorothy and Muriel Patten, W. Penny*, Daisy and Vera Petrides, Evelyn Primrose, Gladys* and Isabel* Phipps.

R—Marjorie Rainey, Nora Read, C. Alice Reid, Marion and Gussie Roach, Lucy Robertson, Jessie and Isabel Roe, Willie Rogers.

S—Violet, Gwendoline*, and Eric Shaw, Vera Stapylton, Flora Shadbolt, Bessie Scantlebury, Gertie Slade, Bob and Dollie Salt, D. Stanier, Violet Salvesen, Douglas Shepherd, Rosetta and Muriel Sherwin, Janet, Arthur, and Sydney Speed, Cecil and Annette Stirling, Madeline and Florrie Smith, Mary Short, Mildred Scott, Nannie Sturrock, Ronald Studd, C. Bessie Symes.

T—Marjory Tracey, Frank and Alice Thompson, John and Janet Thompson, Elsie Thorne, Harry Thompson, Peveril Turnbull.

W—Leonard Wall, Arthur and Louisa* Walker, Queenie Wakeford, Robert and Thomas Weddell, Mabel Wheeler, Pringle Wilson, Charles Wingrave, Winnie and Charles Williams, Evelyn Wood, Ibla Woodman, Ethel Woodell.

Y—Gladys Young.

FOREIGN LIST.

PRIZE COMPETITION.—Div. I.: Ina F. W. Thomson, First Certificate. Div. II.: Wm. D. and Katie T. Thomson, Second Prize. Div. III: Nettie E. Thomson, Second Prize.

No. 148—Graham, Mary, and Christine Pearson, Elsie Somerville (Tasmania). **No. 149**—Theodora Guinness (Tasmania). **Nos. 149 and 151**—Launce Knight (Texas). **No. 150**—Ezra, Louis, and Queenie Matthews (S. Africa). **Nos. 151 and 152** Daisy McArthur. **No. 152**—Janet Garrett*, Cuckoo and Maria Lister (S. Africa). **No. 153**—Queenie and Llewellyn Dale-Judkins. **No. 157**—Kate*, Willie*, and Ina Thompson. **No. 153**—Kate, Nettie*, Willie*, and Ina Thomson (Bulgaria), Eliza and Jean Scott (Canada).

Personal.

The Secretary of the Royal National Mission to Deep Sea Fishermen wishes to thank the kind friends who sent the caps and chest protectors, and would be glad to receive mufflers, gloves, stockings, etc., if any of my young readers would make some.

ETHEL PASLEY.—No marks are given for the weekly "Searcher," the papers being simply counted right or wrong. The Prize Competition is eligible to my "nephews and nieces" under twenty.

GERTRUDE BATH.—I am very sorry to learn you have had so much trouble, but hope you have happier times before you. I wish you success in your examination.

FAN TROTTER.—I am glad to welcome you back, and hope you will be able to continue doing the "Searcher."

VIOLET WALKER.—Thank you for your interesting letter.

LOUISA WALKER.—It would be very nice if you did typewrite your competition papers, as it is so easy to read.

LIZZIE JOHNSTONE.—I am glad your hand is better now.

C. DEVENISH MEARES.—You can write on both sides of the paper, but if the answers are not long it is better not to do so.

DOROTHY GARFIT AND ERNEST DUNN.—You must write out the answers as well as give the references.

K. E. OLIVER.—I was very pleased to learn that you and Sydney had won prizes at your Sunday School.

CATHERINE BARBER.—I do not remember your former letter, but will have your name indexed if your answers were correct.

F. T. H. AND M. ALLSOP, CONSTANCE DRAYSON, AND FRANK TOMKINS.— You should read the answers more carefully. You were incorrect in No. 2, as you only gave Peter's name.

RUTH PLEDGER.—It gave me much pleasure to learn how happy you are.

EDITH BADHAM.—You must have had a very interesting evening. You were wrong in No. 2.

LLEWELLYN DALE.—Your prize has been despatched. I shall be very glad to receive your letter.

ELIZA SCOTT.—If you are correct nine times during the quarter you can try for the Prize Competition.

LILY KINVIG.—It would be much better if you wrote on ruled paper. UNCLE TOM.

Children's Scripture Union—Portions for week ending February 11.

Sun., Feb.	5	*Luke*	vii. 18-35	Th., Feb.	9	*Luke*	viii. 26-40
Mon.	„ 6	„	vii. 36-50	Fri.	„ 10	„	viii. 41-56
Tu.	„ 7	„	viii. 1-15	Sat.	„ 11	„	ix. 1-11
Wed.	„ 8	„	viii. 16-25				

Children's Special Service Mission.

Mr. Hutchinson, *Doncaster*, Feb. 2; *Wetherby*, Feb. 3; *Leeds*, Feb. 4, 5; *Ashton-under-Lyne*, Feb. 6; *Stalybridge*, Feb. 7; *Heaton Moor*, Feb. 8; *Leicester*, Feb. 9; *Bromley*, *Nottingham*, Feb. 10; *Harrogate*, Feb. 11, 12; *St. Andrews*, *Great Yarmouth*, Feb. 13, 14; *Needham Market*, Feb. 15; *Boston*, Feb. 16; *Streatham*, Feb. 18; *Soldiers' Home*, *Winchester*, Feb. 19. Mr. Tyler, *Brighton*, Feb. 2; *Hassocks*, Feb. 4, 5; *Worthing*, Feb. 7; *Steyning*, Feb. 10; *Chichester*, Feb. 11. Rev. R. Callender, *Hanslope*, Feb. 2; *Woodstock*, Feb. 4-14; *Bromley, Kent*, Feb. 19. Mr. Hankinson, *Dover*, Feb. 2. Mr. Hewlett, *Southsea*, to Feb. 6; *Redhill*, Feb. 22; *Ipswich*, Feb. 27-29. Mr. Mont. Goodman, *St. Bartholomew's*, *Gray's Inn Road*, Feb. 15. Scripture Union Conference, *Y.M.C.A., Needless Alley, Birmingham*, Feb. 21 (7 p.m.); *Town Hall, Ipswich*, Feb. 27 (3.0 and 7.30).

School for Bible Study.

THE interest aroused during the first week of meetings in connection with the Ten Weeks' School of Bible Study was fully sustained during the continuation gatherings held in the various centres last week. The earnest purpose of the teacher, and the devotion of the students, combined to invest the meetings with a growing importance; and there is every sign that the coming weeks will witness a still further development of the same spirit and power for good.

The meeting on Tuesday afternoon was held in the large King's Hall, Holborn, and the muster was large beyond parallel. Resuming the study of

THE FOURTH GOSPEL,

Dr. White directed attention to the remarkable cogency of its material to the main object in the writer's mind. That object is stated in the closing verses of chapter xx.—"These (signs) are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." First, he noted that the threefold description of Christ here given appears in reversed order in the opening verses of chapter i., where we find that the Word was *God*; then that He was the *Messiah*, who came unto his own possessions and his own people received Him not; and finally comes the name of *Jesus*, who dwelt among men "full of grace and truth." If we come into contact with Jesus as a man, and live with Him as disciples, with hearts desiring to render loving obedience, we shall at length arrive at the conclusion that our Master must be all that the Evangelist declares. Scientific method insists upon two things—investigation and experimentation. In conformity with this rule, the speaker maintained that the question of Christ and his claims is not solely an intellectual one; the things ascertained and learned must be acted out and incorporated in the life.

"These signs are written that ye may believe that Jesus is the Christ." Christ's claim is not based on explanation but on evidence. We do not accept things because we can explain them, but because we are satisfied with the evidence adduced; and on that evidence we act or experiment.

THE WHOLE FABRIC

of John's Gospel is developed along these lines. Christ did not explain Himself, but referred to the testimony of John, to the works which He did in his Father's name, and to the Scriptures which the Jews accepted as true (v. 35-39). The frequent occurrence of the words "witness" and "believe" was shown to have an important bearing here. If testimony is worthy, it will produce belief. Go through the book for its records of belief; note also the instances of unbelief; the development of one and the other; also their results, reasons, and explanations. Other instructions, involving a thorough study of the book, dealt with the duty of belief and the sin of unbelief, also the object and time of belief.

Having spoken of the importance of recognising the human characteristics of the books of Scripture, Dr. White enumerated the "signs" described in John's Gospel, pointing out that they belong to the period in which our Lord was being manifested to the world at large. Like the Jews who rejected Christ, many to-day ask for signs without any intention to subject their wills to the Lord. The man who is not disposed to bring his life into harmony with the Gospel still demands signs, but

NEITHER MIRACLES NOR ARGUMENTS

will satisfy him, for Christ's appeal is to moral character as well as the intellect. Whereas the public manifestation of Christ extended over three years, the private manifestation lasted only a few days, verse 36 of chapter xii. marking the division of the two periods. To this critical time the story hastens. From those who would not believe on Him, Christ "hid Himself" (xii. 36, 37); He will never withdraw from those who follow Him with open mind. Those, however, who are for crucifying Him, will find opportunity to do so, as was the case with the Jews.

Among other features of John's Gospel was mentioned the testimony of Jesus to Himself in the emphatic form of *ego eimi*, so frequently found. Illustrating the development of belief, consequent upon the various signs wrought, Dr. White directed attention to the case of the blind man (ch. ix), who described the miracle wrought upon him as by (1) a man that is called Jesus (*v.* 11); whom he afterwards (2) called a prophet (*v.* 17); and with reference to whom he (3) inquired how could a sinful man open the eyes of one born blind (*v.* 32)? Finally, when asked by Jesus whether he believed on the Son of God, the man said (*v.* 36-38), "Who is He, Lord, that I might believe on Him," followed by

"LORD I BELIEVE,"

combined with the record "And he worshipped Him." The story shows that the man was willing throughout to learn who Jesus was; and all who are of that mind may be assured of a like blessed experience following upon honest investigation.

Among the explanations of unbelief were mentioned: (1) Inability to explain processes—"How can these things be?" Yet in the physical world men experiment with and make use of forces they cannot explain. (2) An immoral life "The love of the Father is not in you." "Men love darkness rather than light because their deeds are evil." "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (3) Unwillingness to accept ample evidence. The will is related to the intellect. In chapter v. the evidence regarding Christ was heaped up, but it had no effect upon the Jews. The testimony of the Father, of John, of Christ's work, and of the Scriptures, were adduced; but the will is governed by moral character, and the Lord's word was "Ye will not come unto Me." The book opens with the assumption of a believer—"The Word was God"—and ends with

THE CONFESSION OF A DOUBTER—

"My Lord and my God" (xx. 28). Chapter xxi. is an epilogue, dealing with events not contemplated in the original scheme of the book. "I do not believe," said Dr. White, "that any one can read this Gospel through on his knees, with a devout prayer to God for light, without arriving at a knowledge of the Saviour whom we love."

On Wednesday, at noon, there was a large gathering in Queen's Hall, Langham Place, and in the afternoon the Polytechnic was filled by an audience which followed with much interest an outline study of Matthew's Gospel. In some introductory words Professor White said that his

ADDRESSES HAD BEEN CRITICISED

for their simplicity; he was glad of that, for he saw greater danger of being too high than of being too low in putting things. He was desirous that instructed Christians should do their utmost to bring in the "other sheep," and he hoped those who were familiar with their Bibles would not look so much for new things as for old things presented in a new way. The times demand a presenting of the old truths with new applications.

Treating the First Gospel as he had Mark and John, Dr. White presented on the canvas a scheme of the chapters with their chief contents thus:—

MATTHEW'S GOSPEL.

Chap.	Chap.	Chap.
1. Advent.	11. Opposition Developing.	19. From Galilee to Jerusalem.
2. Flight.	12. "Beelzebub."	20.
3. John t. Baptist.	13. Group of Parables.	21.
4. Temptation.	14. 5,000 Fed.	22. The Deputation
5. Sermon.	15. 4,000 Fed.	23. "Woe."
6.	16. "On this Rock."	24. Second Advent.
7.	17. Transfiguration	25. Judgment.
8. Five Miracles.	18. "Ninety-and-nine."	26. Jewish Trial.
9. Five Miracles.		27. Roman Trial.
10. Disciples.		28. Resurrection.

To go through the book in this way, associating the material in general with the facts and incidents suggested by the catch words, is obviously a useful exercise; and the audience responded with zest to the questions that were put with the object of impressing the mind as the subject was developed. Chronologically, the Gospel may be divided into four parts, each containing seven chapters. One year of obscurity, one year of popularity, one year of conflict, and last days. The first three divisions relate, for the most part, to Galilee.

Having shown reason for the conclusion that Matthew's Gospel was specially written for Jewish Christians, Dr. White pointed out its peculiarities, especially its teaching concerning the King and Kingdom, with numerous quotations from and references to the Old Testament. Students were advised to note these. Adverting to the remark of some, that though they could not receive the entire Scriptures, they were willing to be guided by the Sermon on the Mount, the speaker pointed out the far-reaching character of the Laws of the Kingdom as there set forth, especially noting the terms employed in denunciation of impurity and unkindness (*v.* 21-28). That Sermon involves

THE WHOLE OF CHRISTIANITY

and the entirety of the Old and New Testaments in their counsels for life and godliness, and no man can keep the commands there laid down without the help of the Spirit of God.

On Wednesday evening, at Mildmay, the prophecy of Amos was continued before an audience considerably larger than that of the previous week. The training of the prophet in quiet communion with God, and his method in announcing coming judgments, were passed in review.

AMOS.

The contents of the book were then analysed. A series of foreign prophecies (chap. i. and ii.) being followed by questions (iii.), warnings from the past (iv.), invitations (v.), and visions (vii.-ix.). It was shown with much force that the threatened judgments by locusts and fire were averted in answer to prayer (vii. 1-6); that the plumb-line vision (vii. 7-9) afforded proof of the righteousness of Divine visitation: while that of the basket of summer fruit (viii. 1, 2), its urgency, because of the rottenness of society. Every chapter of Amos speaks of judgment, and the last concludes with a bright and glorious promise. At the same time, the long-suffering patience of God is continually illustrated.

At several meetings Dr. White put the following

QUESTIONS

to the students, asking them to answer them in writing to him at 26, George Street, Hanover Square, W. Which ten books would you choose if some tyrant were to come along and confine you to that number? Also, which hundred chapters — which thirty out of the hundred—which ten out of the thirty? The object of this request was not to satisfy an idle curiosity, but to stimulate a judicious exercise; and, as Professor White was careful to explain, the needful survey and selection would lead many to value more highly every book and all the chapters which they comprise. In America and India this request has brought him many votes on the points raised; and he hopes to receive while in Britain results of study equally interesting and instructive.

☞ All communications regarding the Correspondence Class in connection with the School for Bible Study should be addressed to Lady Watkin Williams, Y.W.C.A., Pinner, Watford.

Theatrical Employees.—Mr. Milligan Forbes, who has recently held meetings for the performers in the pantomimes at Swansea, Cardiff, and Bristol, had a large gathering to tea on Thursday last, at Orange Street Lecture Hall, Leicester Square. After tea, hymns and solos were sung, and addresses were given by Mr. B. J. Gibbon, of Bloomsbury Chapel, Rev. W. Harrison, and Mr. Forbes. The Religious Tract Society sent beautiful booklets, and the Bible Flower Mission sent lavender bags with texts attached.

Presbyterian Union in Scotland.—Satisfactory progress continues to be made in committee in connection with the negotiations for the union of the Free Church and the United Presbyterian Church. The joint committee met in Edinburgh, and discussed in detail various practical questions, such as training for the ministry, administration of home and foreign missions, and arrangements for General Assembly, provincial Synods, and Presbyteries. Rules and forms of procedure for a united Church were also considered. The meeting was of a most harmonious character. The joint committee will meet again towards the middle of this month, when, no doubt, steps will be taken for the preparation of a report to be submitted to the Supreme Courts of both Churches.

Evangelistic.

MR. CHARLES INGLIS, who has been preaching in Chicago and other American cities with great blessing, has arrived home.

A ten days' mission has been conducted at Castleford by Miss NORTH, assisted by the pastor, Rev. E. D. Solomon. A large number of persons have professed decision.

Mr. LEONARD WEAVER'S mission at the Great Assembly Hall was greatly blessed. At the close of an impressive meeting on Sunday evening a large number of persons decided for Christ.

Mr. W. FORBES has concluded an eight days Gospel temperance mission at the old Wesleyan Chapel, East Finchley. Good audiences gathered every night to hear his forceful addresses.

Rev. J. MCNEILL has during the last fortnight been preaching to large audiences nightly in Forres and Nairn, with marked signs of interest and blessing. He is at present in Ross-shire.

Mr. J. HARRIS, of the Evangelisation Society, has had an encouraging mission at Piddington, Oxon. Eighteen years ago Mr. Harris paid a similar visit to this place, and the results of that effort are still manifest.

Mr. THOMAS PAYNE has held a ten days mission at Tasso Tabernacle, Fulham. Believers have been definitely blessed, and the unconverted awakened. The Pastor's vestry on Sunday evening was full of anxious ones.

The fortnight's mission, by Rev. W. HAY AITKEN, at the Y.M.C.A. Hall, Bristol, commenced on Sunday last. Afternoon and evening meetings were well attended, and much blessing experienced. Great interest is manifest in connection with the mission, and all branches of the Christian Church are uniting to make it as widely known as possible.

Rev. R. MACKAY has concluded a mission at Newport Pagnell, Bucks. The arrangements were made by the local Free Church Council and the union was complete, embracing all branches of the Free Churches, including the Salvation Army. The meetings were held in the Congregational church, Mr. Evans, the young pastor of the church, throwing himself heartily into the work. During the eight days Mr. Mackay addressed sixteen meetings, including the Bible Readings, which were held in the Friends' Meeting House and well attended. At the closing meeting a number came to the front as an indication that they had afresh consecrated themselves to the Lord, or had for the first time yielded themselves to Christ.

The visit of Rev. THOMAS WAUGH, to Street, for a mission under the auspices of the Central Somerset Free Church Council, in the Crispin Hall, has been signally blessed of God. Although the population is scarcely 5,000, yet in such a wondrous manner was the Holy Spirit displayed throughout the district, and such a growing interest in the mission aroused, that for the last few days crowds of 1,000 to 1,200 people attended every service. Nearly 1,000 men attended the men's meeting in the Crispin Hall; after a service of great interest and power, several professed to decide for Christ. At the women's meeting the Primitive Methodist Church was crowded, and again seekers after Christ entered the inquiry-room. At the farewell meeting the hearts of the workers were filled with joy when over sixty seekers came boldly forward to be pointed to Christ. The pastors and members of the Free Churches are praising God for the more than 200 seekers who have passed through the inquiry-room, and also for the quickened life of the Churches.

Church Parochial Mission Society.

The following missions among others have been arranged for February. It is hoped they will be made a subject of prayer by readers:—Rev. W. Hay Aitken, until Feb. 18, Young Men's Christian Association Hall, Bristol; 18-Mar. 6, St. Peter's, Dorchester. Rev. Norman Bennet, Feb. 4-11, Mostyn House School; 11-18, mission to factory lads, Middleton, Manchester; 18-22, Epsom College. Rev. W. St. Hill Bourne, Feb. 4-14, Kibworth, Leicester. Rev. W. Bryan-Brown, till Feb. 7, Cheltenham College Mission, Nunhead, S.E.; 25-Mar. 6, Little Stukeley, Huntingdon. Rev. T. E. Cleworth, Jan. 28-Feb. 6, All Saints' and St. John's, Hertford. Rev. J. P. Cushing, Feb. 4-13, Kells, Co. Meath; 18-27, Baggotrath Church, Dublin. Rev. Canon Lester, till Feb. 8, St. Paul's, Paddington, W. Rev. E. Bacheler Russell, till Feb. 7, St. Stephen's, Putney, S.W.; 18-28, Little Amwell, Hertford Heath, Herts. Rev. James Stephens, till Feb. 12, Potters Bar; 18-Mar. 3, Bourne End, Hemel Hempstead, Herts.

Evangelists' Engagements.

MR. W. MONRO COLLINGS.—To Feb. 5, Croydon; Feb. 11-March 6, Feltham; Mar. 12-26, Isleworth.

MR. HENRY THORNE.—Feb. 4-13, Hendon; Feb. 18-27, Southport; Mar. 4-13, New Brighton.

MR. W. R. LANE.—Feb. 4-13, Walthamstow; Feb. 18-27, Huntingdon.

GIPSY SMITH.—Feb. 4-13, Scarborough; Feb. 18-27, Cardiff; Mar. 4-13, Stockton.

MR. W. D. DUNN.—During Feb., St. Andrews.

BROTHERS WEAVER.—Until Feb. 3, Barnoldswick; Feb. 5-17, Bolton, Free Church Council; Feb. 19-Mar. 3, Sunderland.

MR. GEO. CLARKE.—Feb. 5-15, Lambeth Presbyterian Church, Kennington Road (opposite Brook Street); Feb. 19-Mar. 6, Carlisle; Mar. 12-26, Southampton.

MR. E. P. TELFORD.—Until Feb. 9, Leeds; Feb. 12-23, Locksfield's Chapel, South London, Wesleyan Mission; Feb. 26-Mar. 9, Birmingham.

MRS. E. L. BAEYERTZ.—To Feb. 6, Dumfries; Feb. 26-March 13, Southport.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Sundays at 7, and Thursdays at 8; Mr. W. T. Munn, Malden Hall, Haverstock Hill, Feb. 5, 12, 19; Mr. Herbert Hurditch, Feb. 26; Mr. W. H. Seagram; at 7; Eccleston Hall, Eccleston Street, Sundays at 3.30 and 7. Various speakers.

MR. NEWTON JONES.—Until Feb. 6, Canterbury; Feb. 11-20, Bridgwater.

MR. CHARLES INGLIS.—Billingsgate Christian Mission (opposite Billingsgate Market), until Feb. 4, daily at midday. Also nightly, till Feb. 11, Wandsworth; Feb. 12-24, Bristol; Feb. 26-March 3, Paddington Baptist Church.

MR. JOHN ELLIOTT.—Until Feb 3, Kings Kerswell; Feb. 5, Gerston Hall, Paignton.

REV. A. T. JONES.—Feb. 2 and 3, Bethel Baptist Church, Tredegar; Feb. 9 (all day meetings), Duckpool Road, Newport, Mon.; Feb. 20, Penalt; Feb. 23, Charles Street, Newport, Mon.

SERGEANT PULLINGER.—Feb. 5, Gospel Hall, Doddington Grove, Battersea.

Temperance Notes.

AT a meeting of the Christchurch Board of Guardians the Finance Committee recommended that the medical officer's attention should be called to the quantity of brandy used in the infirmary; it was stated that some twelve to fourteen gallons per quarter were consumed, at 31s. 6d. per gallon. It was felt that eighteen guineas a quarter for brandy was certainly too much, seeing that it was given to only thirteen patients out of the seventy in the infirmary.

. . . . . .

Rev. B. Senior, of Bradford, has issued, in pamphlet form, an interesting account of his recent "visits to the 32 public-houses in Manchester Road, Bradford." In the course of a conversation, a landlady told Mr. Senior that she had seven children, and not one of them would touch the intoxicating liquors she sold. At another house the landlord had eight children, and he assured Mr. Senior that they had no sympathy with the drink traffic, and they all went to a place of worship.

. . . . . .

A conference on "How to oppose Licences at the approaching Brewster Sessions in Middlesex and Surrey" is being held at 4, Ludgate Hill, on February 3, by members of the Women's Total Abstinence Union; and on February 7, at the same place, Mr. W. N. Edwards commences a series of six lectures on the physiological aspect of the temperance question. As a result of former lectures ladies have come out as speakers on scientific temperance, and the primary object of the present series is to continue this educational work.

. . . . . .

The annual conference of the Irish Temperance League, held in Belfast, was marked by conspicuous enthusiasm. At a public demonstration in the Ulster Hall, the Marquis of Dufferin said, they did not meet to suggest any heroic measure, but in support of a very reasonable suggestion—namely, that the public-houses should be closed on Sunday and at an earlier hour on Saturday night. He believed in petitioning for that they were pushing against an open door, and that Parliament could not resist the weight of public opinion that was behind them. If they could only remove the evil, imagination would scarcely be able to conceive the amount of peace and happiness and purity and nuptial felicity and wealth and content which would illuminate thousands and thousands of homes.

International S.S. Lessons.

February 12.

"Christ's Divine Authority."—John v. 17-27.

GOLDEN TEXT.—"*This is indeed the Christ, the Saviour of the world.*"—John iv. 42.

AT THE POOL OF BETHESDA.

ALL halt and maimed waiting in the porticos around the pool. They believed in the curative properties of the water. The spring was intermittent, and is so still. The impotent man never expected that the angel of God might come to him in some other form than he had been accustomed to. The Sender of the angel was near. The man had to learn that God can produce the same effect by another cause. Christ's *word* was sufficient to heal without going through the tedious process of means to reach the end. The man had faith in Christ, for he who needed to be helped to the water's edge, took up his bed at Christ's command.

Faith in Christ is needful before we can receive spiritual health, forgiveness, and strength from Him.

THE OFFENDED PHARISEES.

They were strict about the letter of the law, but careless of its spirit. Jesus was chiefly mindful of the spirit of law. "Keep holy the Sabbath day" could not be better observed than by doing an unselfish deed of kindness—a holy deed. The deed makes the day holy—not the day the deed. The Sunday should be spent in doing good to ourselves (resting body and mind, realising food for the spirit in God's house), or to others (by teaching them—helping them to get nearer to God, and so banishing the thoughts of earthly things, by which body and mind may rest). "It is lawful to do good on the Sabbath day."

THE SON IMITATES THE FATHER (17-19).

True generally of all sons. "My Father worketh and I work." Jesus was the world's hardest worker. The Father had been working not for Himself but for the uplifting of men; so Jesus worked for the same end. "Be ye imitators of God as dear children." Christ's argument is that in doing this good deed on the Sabbath day, He is but following in his Father's footsteps. Jesus is the revealer of God. "No man hath seen God at any time, the only begotten Son, He hath *declared* Him." If we want to know what the Father is like, we must look at the Son.

THE BELOVED (20, 21).

Because the Father loves the Son, the attributes and powers possessed by the Father are bestowed upon the Son. As the Father giveth life to all, so this power is possessed by the Son. Christ's great gift to man is "life eternal," *i.e.*, spiritual life, and because it is spiritual, lasting for ever. Spiritual life means being in communion with God; seeking his guidance in all things; seeing and hearing Him all the day long. This comes to us through Jesus Christ (24). Verse 25 refers to the spiritually dead. In all ages since Christ, dead men in sin have come to life at the voice of the Son of God.

HONOUR CHRIST (23).

Seeing that Christ is God manifest in the flesh, we should honour Him as we honour the Father. This, not because Christ is benefited by our honour, but because—

(1.) We are bound to worship the highest when we see Him.

(2.) We obey the one whom we most honour.

(3.) The more we honour Christ the greater will be our faith in Him and our devotion in his service.

JESUS OUR JUDGE (22-27).

This does not refer to the great judgment day. Every day is a judgment day; every act we do, knowing how Christ has lived, is a judgment for good or evil. We are constantly placing ourselves for or against Christ. He is always with us. Teachers should impress this both as a warning and as a comfort.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments.

THE all-day meetings of the Evangelical Alliance in Exeter Hall on Tuesday, February 14, are called to "proclaim and affirm the faith of the Gospel in its simplicity." The morning and afternoon meetings for humiliation and prayer will meet the desire of many Christians for more definite pleading with God in the present crisis. At the evening gathering such well-known names as Revs. G. Campbell Morgan, Prebendary H. W. Webb-Peploe, and Dr. Glover, of Bristol, are enough to ensure that the object for which the meetings have been convened will receive valuable spiritual accentuation. More positive teaching on the great verities of the Cross is an urgent need of our time.

Many of our readers will find the current issue of *Regions Beyond* of especial, albeit of sad, interest. It contains an illustrated sketch of the life of the late Mrs. Grattan Guinness, in whose heart and mind that bright and useful magazine (now in its twenty-first year) had its origin. The number bears the title of "Enter Thou," and combines the ordinary issues of January and February. It will touch chords of loving spmpathy all over the world whither labourers have gone forth from the missionary organisation of which, with her husband, Mrs. Guinness was the co-founder and mainspring.

I would rather preach and suffer than be silent and strong. Our day is short enough, and I begin to grudge every moment that is not spent in the cause of the Kingdom.

So wrote Dr. Berry in a letter only two days before his death. How few realise so keenly the highest purposes of life! Yet his lamented death from what is clearly the result of nervous overstrain in the service of the churches presses home the question, How far is it justifiable prematurely to wear out one's constitution in religious work?

The outside demands made on our popular preachers is ever growing, as the channels of public service deepen and widen; and there is a great tendency on the part of societies and churches to concentrate their demands for help on a few gifted and eloquent men. The result is that we are in danger of losing our best leaders in the flower of their age and powers, and to push the onerous tasks of religious leadership more and more on the shoulders of brilliant but necessarily immature men, while the rank and file are not made use of as they should be. "How to concentrate one's energies" will be the most important task of the minister in the future.

Of whom was the Protestant Demonstration in Albert Hall last week really composed? Canon Milligan has described it as packed with Nonconformists. The *Church Times* speaks of it as a meeting of "nobodies and busybodies, selected for their dulness and bigotry and lack of connection with the church." Rev. W. J. Woods, on behalf of the Congregational Union, found it necessary to explain in the Press why Nonconformists did *not* attend the meeting, because their view of the situation is one involving Disestablishment; and certainly it was significant that when that thorny question was touched upon in the meeting the dissentient voices were so pronounced as to indicate the presence of a vast preponderance of Churchmen.

Rev. Alfred Rowland, who was present, has since deprecated the lack of support that was given by the meeting to the plea of one speaker for unity of action on the part of Churchmen and Nonconformists. But the reason is obvious if, as is the fact, the meeting was so principally composed of *bona fide* Churchmen, who in this matter hold aloof somewhat from their Nonconformist brethren, because they are not yet prepared to admit the necessity of so drastic a remedy as that to which the latter are pledged.

The Bishop of Manchester finds as the result of his visitation that at the present day places of worship are worse attended than they were twenty years ago. The chief causes he believes are three:—

(1) Devotion to amusements, and not so much to amusements for their own sake as on account of the gain and excitement which may be obtained from them by betting on their results. (2) The new attention which was paid to industrial changes and the extravagant expectations which were aroused by the hope of greater material prosperity. Men were seeking to better themselves rather by the improvement of their means than of their characters, rather through the satisfaction of their senses than through the elevation of the soul. (3) An engrossing interest in those secular studies which were fostered by our County Council schools—an interest so engrossing that those studies could not be abandoned, even on Sunday, for the worship of God. These studies, he was told, were chiefly pursued, not for the enlargement of knowledge or quickening of faculty, but for the increase of pecuniary gain of which they might be made the procuring cause.

The great fight of our day is with superstitious religion, and the hunger for material good; but what are these again but the old, the never-ending fight of the spirit against the flesh?

The open advocacy on the part of some of the leading dailies, representing both sides of the House of Commons, of Mr. Balfour's scheme for the establishment of a Roman Catholic University in Dublin is one of the alarming signs of the times, and should awaken the friends of true religious liberty in Ireland to the utmost vigilance and to immediate action. It would seem that we are in for a parliamentary session in which ecclesiastical questions will play an important part and the old battle between Romanism and Protestantism in this country be re-fought. We must resist by every legitimate and honourable means all attempts to re-establish the power of Popery. The priest is already only too powerful in Ireland, and to endow a national institution under such control would be to accentuate the mischief.

The rival definitions recently bandied to and fro in the political arena of true and false Imperialism, Little Englander, &c., suggest some others on a higher plane. The false Imperialism is that which extends the Empire of selfishness, greed, and mammon-worship; the true is that which aims at the extension of God's kingdom and righteousness in the world. A Little Englander is a man who makes the temporal interests and political prestige of his own nation the first thing; a Great Englander should desire to make this country the centre of honourable commerce, enlightened civilisation, and missionary enterprise. This larger and higher patriotism is a need of the times; what goes by the name is often but a disguised national selfishness.

Among the many projects, religious and secular, which are on foot with a view to celebrate the advent of a new century, one of the most important is that recommended by the General Committee of the Free Church Council—that all the Evangelical Churches should hold a simultaneous mission as early as possible in 1900. A paper on this subject will be read at the approaching annual meetings at Liverpool in March. Such a movement, if carried out with enthusiasm and earnestness, would worthily crown the local united missions which have already been held under the same auspices. These missions have almost everywhere been very successful, and additional missioners will have to be engaged to meet the growing demands. This is a most encouraging sign, and should finally lay at rest the fear entertained by some good people lest the Free Church movement should lose its main purpose in bye-ways of social or semi-political action.

"How Far should the Pulpit be Literary?" is the subject of an interesting article in the *New York Observer*. Rev. Dr. Henry Van Dyke, of the Brick Church, N.Y., says:—

I do not believe the pulpit should be literary at all. It should be evangelistic. But it is possible that a man who knows something about literature may be able to do some decent work in an evangelical pulpit.

There is no doubt that a literary pulpit style in most cases defeats the supreme object for which preaching was instituted—the bringing of the human soul home to the love of God in Jesus Christ. Preaching need not be slovenly or commonplace because the literary element is held in abeyance. Heart-to-heart address, definite appeal, simplicity of diction, fervid utterance, glowing words will accomplish what a literary essay can never in the nature of things reach. To save the people, to win lives for Christ, preachers must be living men talking to their brothers, for whom Christ died, with a passionate longing for their salvation.

A great weakness, as it seems to us, in many of our churches is the very small proportion of the congregation who come supplied with a Bible in which to follow the reading of the Scriptures. Not only does the eye help the ear, but it is the more effective sense of the two for the conveyance and retention of ideas. We heard recently of a minister who had not attached any importance to his people forming the habit, but who surprised them by opening his morning discourse with a strong admonition in its favour. We wish others would do the same. Then we should not hear of people hunting for Ezra among the prophets, or supposing that Habakkuk is in the Apocrypha.

Here is an anecdote which meets the case of those Christian people who make their disasters and disappointments an excuse for cutting short their benevolent contributions. It is told in *Helping Words* for February. A kindly man had promised £5 to the Lord's work; but before paying it he suffered disaster by a

destructive hailstorm, which ruined a valuable conservatory. The collector met him soon afterwards, and was told to call for the promised subscription, which, in view of the donor's loss, he said must be reduced to £3. When visited, however, he gave a cheque for the original amount. The narrator continues :—

Thinking it possible that it was so written by a slip of the thought, I said, "So you meant this for £5?" "Yes," he replied, "my wife and I have talked it over a little, and we have concluded it best to bear the loss ourselves, *and not charge it to the Lord!*" Thus spoke the cheerful givers, such as God says He loves; and it was a spirit which, if carried out, would make all our Christian enterprises "panic-proof."

We have long been of opinion that the immediate objective for which the friends of temperance ought to strive is Sunday closing, redeeming the Lord's Day to the highest uses of humanity. The National Temperance Council, moved by the remark of Lord Salisbury, that nothing is done in the way of temperance legislation, because reformers could not agree on one point, and asked for so many different things, has decided to press for Sunday closing. Temperance reform can only be carried in detail, and the sooner this inexorable fact is recognised the better for everyone.

The London County Council has done a good work in not preserving the licences of public-houses which have come into their possession; nevertheless, it is discouraging for them to be attempting reform while the licensing justices grant new licences in place of the old ones. It ought to be possible to avoid this anomaly by making some representations to these gentlemen. Especially ought the opinion of the great majority of an important body like the L.C.C. to have determining weight with them, so that there may be something like unity of purpose and a resolute endeavour to cope with what statesmen and judges agree to be the greatest curse with which our country is burdened.

The close relation between intemperance and disease is now formally recognised by the new law relating to inebriates. Practically it is an attempt at combining the curative with the preventive methods of dealing with this terrible evil. In future, magistrates will be empowered to send "incorrigible drunkards" to reformatories for inebriates, financed and managed by the State, where they will be kept for a minimum period of twelve months under careful treatment. The method will not be punitive; there will be an entire absence of harsh discipline, and every opportunity will be given of stimulating the will-power and moral sense of the "patients." How far such state-control will avail for curing so deep-seated a trouble is a problem which experiment alone can determine. In the majority of cases nothing short of a spiritual regeneration can effect a permanent reformation.

The advantage of vigilance on the part of societies having some great public reform at heart is seen in the way in which the law forbidding the sale of intoxicants to children below a certain age is obeyed in America, Canada, and Australia, as compared with the laxity that prevails in England. In the above-mentioned countries saloon-keepers take care that no children are ever found even on their doorsteps, for they know that the eyes of the children's societies are ever upon them, and they dare not disobey the law. Here, as everybody knows, it is very different. There is, therefore, something peculiarly timely in the Board of Inquiry that has been formed with a view of dealing with this matter, under the presidency of the Bishop of Hereford. Lady Henry Somerset has circularised the local branches of the British Women's Temperance Association asking for facts bearing on the situation, and afterwards a committee will sit to deal with the evidence collected. There are few evils that need firmer treatment.

In his work, "Women of the New Testament," Professor Adeney has some remarks on the subject of demoniacal possession, which are capable of a wider application than he gives them. After reminding his readers that we have among us still the dogmatism of science, although no work of science that is ten years old is held to be valid, he inquires whether we can be so sure that there is no dark spiritual secret behind the phenomena which our medical men now ascribe to nerve and brain disorders. He reminds us that the whole subject is exceedingly obscure, as the doctors themselves admit.

Perhaps we shall be told some day that later discoveries are bringing us back to beliefs which a crude half-science had abandoned too hastily. This is not a subject for scorn and arrogance. The mystery of it is too great.

The Vienna correspondent of the *Morning Leader* has exposed a horrible evil among scientific practitioners which should at once have the widest publicity. The doctors in the Austrian capital were interviewed with a view to hear their answers to the charges brought against them as to practising what is virtually the vivisection of human patients. Their reply was that the same things are done in Berlin *and in London;* that they can obtain charity children free of charge, while animals are expensive and produce unsatisfactory results under experiment. Here is a charge so definite and terrible that all who hold the true healing science in repute should at once meet it, or make it for ever impossible. The tortures of the Inquisition chamber had "fanaticism and morbid conscientiousness" for their excuse; but the deliberate infliction of suffering on the unfortunates of the world, in the name of humanity, and in cool blood, is too awful to contemplate.

The rumour that the Pope was to be invited to send a representative to the Peace Congress has created some excitement during the past week. Such a policy would introduce a thoroughly false note into the movement. There is no reason why Romanists *per se* should have a representation on the Council more than any other form of religious belief. It would give an entirely fictitious prominence to the Papal authority and influence at the expense of other churches. The work of the religious bodies in this great crusade against militarism is to educate and voice a righteous and humane public opinion, and to convince diplomatists that the peoples are at heart set on this desirable reform. Having done that, their business is to pray, not to sit on councils. Their hope indeed is not in the congress itself but in the overruling hand of God, and in the triumph of the principles of the Gospel in the hearts of men. The weapons of the Church are not carnal but spiritual.

Miss Muller, formerly a member of the London School Board, and an active worker in social reform, went out to India as a delegate to the Indian National Congress four years ago, and then gave herself to the study of Hindooism in its native home. As the result she has authorised the *Bombay Guardian* to say that she has found herself faced with the unavoidable conclusion that Hindooism "is utterly rotten and corrupt from beginning to end, and full of danger to the unhappy people who place their faith in it." Miss Muller had joined the movement under Swami Vivekananda for the spread of Hindooism; now she has abandoned it, and is thankful that it is coming to nothing both in England and in America. We would point out that these Eastern faiths, sometimes so plausible, need a trained mind to expound them; *e.g.*, a great scholar read monotheism in the words—"Brahm is great, and beside him there is none"; but an experienced missionary read pantheism—"Brahm is everything, and everything is Brahm."

The remarkable increase in the population in Jerusalem during the last fifty years is exciting much interest. The number to-day is estimated at 45,000, of these 28,000 are Jews. Indeed, the whole Jewish population of Palestine is reckoned at 100,000.

No fewer than 565 baptisms of Jews have taken place at Christ Church, Jerusalem, hundreds of Jewish children have been educated in its schools, tens of thousands of sick Jews have been treated in its hospitals, and a large number of Bibles and New Testaments circulated.

Jerusalem seems on the eve of becoming once more the "praise of the whole earth." No people need more the prayers of Christians than the Jews. "Pray for the peace of Jerusalem."

Lord Halsbury's speech last week as to the prospects of improving the legislation concerning company-promoting was not encouraging to the lovers of reform. When our highest legal functionary deprecates interference with a law which is so loose that nearly half the companies floated come to nothing, while prosecution of dishonest promoters is so expensive and uncertain as to be seldom attempted, it is a sad sign of the times. The reason given for non-interference was, in effect, that too stringent regulations would tend to check commercial enterprise, and that dupes deserved to lose their money. Such an argument ignores the fundamental basis of all law, which is for the protection of the weak and erring, and for the terror of the knavish and unprincipled. Righteousness exalteth a nation. Liberty becomes licence when wrong-doing can be committed with impunity. A new social conscience is sadly in request in the matter of investments.

The "present distress" in the religious world is deeply exercising many minds. There is no dearth of suggestions as to palliative or remedial measures, and while resolutions and memorials are the order of the day, petitions to heaven are not wanting. Rev. Sidney Pike writes to us :—

Why should not all Protestants, by their representatives—the different Protestant societies—agree to set apart a special week for humiliation and prayer, as Daniel's example incites and encourages us to do? Then all, though not on the same day, could on *one* day of that week, as each congregation found convenient to itself, specially acknowledge before God that we have sinned by unfaithfulness to his truth, and are being punished by Him for it by this plague of error, and seek his help and deliverance. *He* can help, and man seems powerless. Then we should surely receive the blessing promised to "the man who trusteth in the Lord, and whose hope the Lord is."

Evangelical religion, which is so seriously threatened by present-day formalism, should be the concern of all spiritually-minded Christians. Those who deem themselves to be outside the affected area cannot be indifferent, in view of the Apostolic declaration that the Church consists of many members, yet one body; when one member suffers all the members suffer with it.

What We are to Preach.

By Rev. JAMES CULROSS, D.D., Bristol.

Luke xxiv. 36-49.

THIS paragraph may be regarded as a summing up of much that our Lord said to the twelve between the resurrection and the ascension. It reads as if it belonged to the evening of the resurrection day, and we shall commit no serious error if we take it so. The twelve are together in the upper room. The two wayfarers from Emmaus have entered and are telling their tidings, when suddenly the Lord Himself stands in their midst and salutes them with the benediction, "Peace be unto you."

At first and for a time there is fear, as once before when He came to them walking on the sea; but He satisfies them that it is indeed Himself, and their fear passes into joy. When they have had time to grow calm, He says to them, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Me."

Hitherto they had not understood, or rather had misunderstood. As curtain folds hung across a window intercept the light which beats against it, so heavy curtain folds of prejudice, miseducation, and carnal liking hindered the entrance of the truth into their minds. The Lord then "opened their understandings" as He had opened the holden eyes of the Emmaus friends, bringing before them what was "written," and showing

HOW PREDICTION AND EVENT AGREE,

and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, their power for the undertaking being the Holy Ghost. All this is but an expansion of John's briefer report, "As my Father hath sent Me, even so send I you," and in closest harmony with the parting commission to preach the Gospel to every creature.

The Lord's words present the great central idea of Gospel propagation. Outward arrangements are not prescribed or even shadowed out in the dimmest way. There is Divine foresight and wisdom in this. We, in our shortsightedness, set forth plans, construct machinery, and form arrangements which, we fancy, shall be permanent, not thinking of the "increasing purpose" which runs through the ages, and which necessitates ever-varying and enlarging methods. The consequence is, we become formal and commercial, and lose the fresh single-heartedness, the enthusiasm, the swiftness, and the flexibility and freedom of action which are of such value to servants of Christ. The very dress in which we clothe ourselves as soldiers of Christ is apt to grow cumbersome and inflexible, like mail, instead of yielding softly to every movement of life. Conflicts arise between the old and the new, friends are divided, and power is wasted. The Lord, sweeping his eye over the world and on to remotest time, is divinely silent about outward arrangements, leaving every successive Christian generation free to work in the manner best adapted, in their judgment, to providential circumstances. What He does set forth is

THE MISSIONARY IDEA,

in its grandly simple elements, so that there is no need for revision, enlargement, adaptation to the nineteenth century or any other. It lies essentially in the religion that personal faith in the redeeming Christ cannot exist without, to say the least, kindling missionary longings. The wish to be a missionary is just as common as conversions are.

Looking broadly over the Lord's words, one notices in the outset that certain facts are to be published throughout the whole world; while the Gospel, dealing with the mighty problems of Godhead, humanity, sin, and grace, goes down to humanly unfathomable depths, and up to humanly unreachable altitudes of thought; yet in its historical forth-setting it starts with certain facts that honest men could bear witness to, and that the simplest and least cultured may apprehend. These facts have value, not merely as they embody certain truths, but in themselves as pertaining to Christ's redeeming work. They are, so to speak, the "leverage" of the preacher of reconciliation. "Pilgrim's Progress" loses nothing when we discover that the facts never happened; but the Gospel facts have inherent and substantial value, apart from and beyond their fitness to express divine truth. The death of Christ, for example, does not merely declare God's love, but is his means of putting sin out of the way; while his resurrection from the dead is not merely an earnest and a pledge of ours, but is the first stage in his advancement to

UNIVERSAL AND SUPREME DOMINION.

The opposers of the Gospel in the present day recognise the vital importance of the facts, and do all they can by questioning the records to clear them out of the way, or to throw them into doubt, or to resolve the supernatural into the ideal; knowing that if the facts could be got rid of there would be slight difficulty elsewhere. If the facts are established, then the Gospel is felt to be no mere theory, excogitated in the closet, to be debated by philosophers; but is a Divine institution, resting on a basis solid as rock, firm as adamant.

(To be continued.)

Public Souls.

By Rev. H. ARNOLD THOMAS.

WE are not in the world to do our own will. We are here to do, not what we like, but what we ought. If the duty is a pleasant one, well and good. But we are not to consider too carefully whether it is pleasant or not. It is our duty, and the thing is to do it. If, therefore, there is any demand for our service in the world or the Church, we ought not to be heard saying: "I do not care for that kind of work." That is not the question. The faithful servant will not pick and choose. Nor will the servant of the Lord who hopes to be called at least good and faithful, be picking and choosing.

Modesty is good; refinement is good; self-effacement is good; the fellowship of kindred minds is good. But what if it is not so much these things that are keeping us in the background, as timidity, or indolence, or fastidiousness, or fear of offending, or preoccupation with our own affairs? There may, after all, be no justification for that quiet pleasant life we are living. It may be a cowardly and sinful life. It may be that we are not really caring at all seriously for the things for which we ought to be caring the most; or that we are not willing to take up the cross, or do anything against the grain, in order that God's kingdom may come and his will be done on earth as it is done in heaven.—*The Puritan.*

Seamen's Christian Friend Society.—The annual meeting of the "Gospel Pioneer Band" was held at the society's headquarters, St. George Street, E., lately. The report stated that nearly 200 open-air services had been held during the year in the vicinity of the docks, resulting in several conversions. Several thousand tracts had been distributed. Stimulating and helpful addresses were given by various friends.

Effectual Prayer.

MUCH *of our prayer is vague and pointless,*" says the Rev. Andrew Murray. "Some pray for God's blessing on those around them, for the outpouring of God's spirit on their land or the world, and yet have no special field where they wait and expect to see the answer.

"*To all the Lord says, 'What is it you really want and expect Me to do?'* Every Christian has but limited powers, and as he must have his own special field of labour, so with his prayers. Each believer has his own circle, his family, his friends, his neighbours. If he were to take

ONE OR MORE OF THESE BY NAME

he would find that this really brings him into the training school of faith, and leads to *personal and pointed* dealing with his God.

"We all know with what surprise the whole civilised world heard of the way in which trained troops were repulsed by the Transvaal Boers at Majuba. And to what did they owe their success? In the armies of Europe the soldier fires upon the enemy standing in large masses, and never thinks of seeking an aim for every bullet. In hunting game, the Boer had learned a different lesson; his practised eye knew how to send every bullet on its special message, to seek and find its man."

Such aiming to-day is wanted in the spiritual world. Many of the members of the One-by-One Working Band have learned this lesson, and during the past ten years of its existence hundreds of notes of praise have come from many parts of the world telling the same story. *God is faithful who hath promised.* Last year over six hundred souls by definite prayer and individual effort were brought to a saving knowledge of the truth as it is in Jesus. Some of these notes of praise come from those who, before they commenced to follow this divinely appointed plan, had never known the joy of soul-winning; but have now found that "*the best way to reach the masses*"—as Mr. Moody puts it—"*is to reach them one at a time.*"

A lady writes from Falmouth: — "My experience in intercessory prayer is that God has graciously given me many answers. During September, 1898, I had been praying about two African boys especially. One had left the mission school and gone back to his heathen surroundings. I pleaded with the Lord that He would bring him back. I hear from the missionary that he suddenly reappeared, and *they couldn't think why.* I knew very well that my Father's ear had heard at Falmouth, and his mighty hand had worked the answer in Africa. Also the same letter brought me word that another in the same school for whom I prayed had asked to become a candidate for baptism." Is not this the

TRUE WAY TO HELP OUR MISSIONARIES?"

Another writes from Scotland:—"Praise God He has just recently given me the joy of leading two girls to Jesus and one of the choir men, for whom I and others prayed."

A Y.W.C.A. worker writes:—"I have used your idea of 'one-by-one' work in my branch; also we have a weekly prayer meeting, when we give in requests for prayer. These are especially remembered on Sunday mornings; then any answer we join in praising God for, and many have been our praise meetings as God has sent the answers."

A note of praise from South Africa says:—"Four sisters made a compact to pray for their own and each other's children a little time since, and last week news came that five had been converted, two out of two families and one out of the third." These are only

SAMPLES OF SCORES

of notes of praise to the same effect received this month of January. What would it mean for the world if the whole Church of Christ would follow upon the lines of *definite prayer and personal effort* to save the lost?

Full information concerning the "*One-by-One Working Band*" can be obtained by sending a penny stamp to me at "The Welcome Mission," Portsmouth. Thomas Hogben.

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Historical Revivals.

II.—THE WESLEYS AND WHITEFIELD.

IN the February issue of *The United Presbyterian Magazine* Rev. A. Scott Matheson, of Dumbarton, outlines, in a deeply interesting manner, the story of the Evangelical Revival in England in the eighteenth century. We make a brief extract from the article:—

The organisation which the Wesleys formed is to-day the greatest Protestant evangelical power in the world. Green, the historian, says: "The Methodists themselves were the least result of the Methodist Revival. Its action on the church broke the lethargy of the clergy. . . But the noblest result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor." Lecky, the historian, says that "the career of the elder Pitt, with all its dazzling episodes, yields in real importance to that religious revolution begun in England by the preaching of the Wesleys and Whitefield." The influence of the spiritual awakening, especially under Whitefield, infused a new religious earnestness and personal devotion into the clergy and upper circles of the Church of England, where the labours of the Wesleys did not reach. John Wesley's work was not to form a new church, but revive old ones; and he lived to see a group of evangelical ministers in the Establishment, including the honoured names of Berridge, Venn, Toplady, Newton, and Romaine. Nonconformist churches also shared in the blessing of the evangelical movement.

On many hearts it lies that a like revival of pure religion is

A SUPREME NEED OF OUR DAY.

There are signs that the evangelical revival has spent its force, and that a new awakening is required to rouse a lukewarm church and unbelieving world. Keen observers note how ominously like is the state of the nation then and now. They see how there is a danger on one hand of our relapsing into a moderatism that quenches the fire of spiritual earnestness, or into a Romish superstition that declares righteousness by faith to be heresy, and righteousness by ritual to be the only way of salvation. The so-called heresy was the Archimedean lever in Whitefield's and Wesley's hands to lift up a revived church and a reformed nation. A cold deism benumbed the life of last century; a dark agnosticism benights the intellect of this century. A great drift among the Nonconformist churches in the first thirties and forties of last century from the cardinal articles of the Christian faith, finds a similar drift in the last thirty or forty years of the present century. Where are large masses of the people to-day? Outside the churches. But as that effete and soulless Christianity was followed by a great awakening, so may it be in our day. Demonstrations of the Spirit have their cycles, yet often come unexpectedly at the darkest hour. God grant it in his time! "Revive thy work in the midst of the years."

What is to inaugurate a new spiritual movement? Wesley's sons propose to raise a million of money to engineer it. The Baptist Union is going to begin the century with a fund of quarter of a million to evangelise and build more chapels.

"WILL SILLER DAE'T?"

Worlds and churches are not saved by millions or machinery. "Not by might, nor by power, but by my Spirit, saith the Lord." It is men we want "full of faith and the Holy Ghost." Professor Drummond asked forty native pastors in Japan what message he should take home to the churches, and their spokesman said, "Tell them to send us one six thousand dollar missionary rather than ten two thousand dollar missionaries." May Whitefield's and Wesley's God send us like-minded successors, and thrust them out!

AS TO METHODS.

What methods will be successful in bringing revival? As to methods, God's "chariots are twenty thousand," or He can work by none, and, with "things that are not, bring to nought things that are." Whitefield paid little attention to methods, but with burning love to men and burning lips flew about preaching the Evangel with incomputable results. Wesley was a man of methods that were wise and fruitful, and at the opening of the City Road chapel in 1777, said, "May we not ask what hath God wrought?" It is true that God does not repeat Himself, lest one good custom should corrupt the world. The next divine movement may be more intellectual and less emotional, more civic and practical. If the evangelistic spirit moved side by side with social aims and a practical philanthropy, we might look for some new triumph of love over selfishness. Wesley was the apostle of the masses. The churches think of, and plan for, the masses, project evangelistic campaigns to reach the masses. We need no brand new methods, nothing but the old factors—the Gospel of the New Birth, salvation by faith in Christ, and the adoption of sonship, preached with the same confidence and passion of joy as Whitefield, as the Wesleys, preached it. A few such baptized men among us might set the heather on fire.

A New Man's Story.

IN the summer of 1881 the Young Men's Christian Association of Cincinnati was conducting a series of open-air meetings in different parts of that city. Some of us were identified with a service held every Sunday afternoon in the Wade Street Market Place. One day a man came into the meeting and asked for an opportunity to address the people. We were cautious about strangers, for sometimes they had hobbies; but this man spoke. He began as follows: "My friends, many of you know me. Many of you knew me when I was not as well dressed as I am now. Many of you knew me when I was a drunkard in these gutters. Many of you knew me when I lived in that red-brick house yonder."

This introduction caused a sensation among the hearers. Here was a concrete case, realistic, and suggesting hard facts. The people at once became eager to hear. The man continued: "I want to tell you how I came to be a different man. Some months ago, on a Sunday afternoon, I was passing the Sixth Street Market Place, where a Young Men's Christian Association open-air meeting just like this one was being conducted. I had been

ON A DRUNKEN SPREE

the night before, and was miserable from the effect of my dissipation. My heart was breaking with despair. I had signed pledges and broken them. I had made good resolutions without number, only to have them dissolve into nothing. As I passed that company, I heard a man saying something about the power of the name of Jesus. I had heard such things before, but the words only stirred my heart to bitterness. Yet those words seemed to be burning into my soul, and came ringing in my ears again and again, 'the power of the name of Jesus.' I went to bed that night hearing nothing but those words. In my troubled sleep they continued to fill my thoughts. When I arose in the morning it was with the determination to try and see if the name of Jesus would have any power in it to help me."

By this time the people were held spell-bound by the story. Earnestly the narrator continued: "As I went down Central Avenue and came to the corner of Richmond Street, I met some friends with whom I frequently took a morning drink at the saloon on that corner. I walked quickly to them and said: 'Boys, I have decided to become a follower of Jesus.' At first they looked as if they thought it a joke. Then when they saw I was sincere, they looked as if they thought me crazy, and turning toward the saloon, said: 'Well, good-day,

WE HAVE NO MORE USE FOR YOU.'

Left on the side-walk alone, my sensations cannot be decribed. I had simply uttered the name, Jesus, and it made me free from temptation in a moment! I felt like a man just set free from prison, and walked on, scarcely knowing what to do next. Then remembering that it was a Young Men's Christian Association meeting from which I had gained so much, I went to the secretary of the Association, who led me that morning to give my heart to Jesus Christ. From that day I have been a new man."

The impression made by that story was profound. At the close of the meeting some men remained in response to his appeal to them to test this blessed power of the name of Jesus. I became acquainted with this new friend, and found that he was going to the Irwin Mission almost every night, saying to men who were down as he had been: "I know all about your case, and I know the way out." He was devoting his life to the salvation of men. The love of Christ constrained him, and he was instrumental in saving many souls through the years that I knew him in that city. Some months later I met him one day, his face

GLOWING WITH A GREAT JOY.

Then he told me that in his days of dissipation his wife was compelled to leave him, and that when he became converted he wrote and asked her to come to him again. She replied that she could not trust him until after a year of fidelity to the new life. He said it was reasonable to ask it, and the year was past, and his home was complete again, this time with a family altar. I never saw a happier man. He was verily a new creature in Jesus Christ.

We speak of miracles in the days of Christ; but this is a modern miracle of grace, and a standing manifestation of the power and grace of God in the salvation of immortal souls. But we must be faithful to note how this man himself did those things which made available to him the blessings of divine grace. In the first place he made an honest test of the matter. Then he openly confessed his purpose to his friends. There was no hesitation when once the decision had been made. Following this came a final cutting away from his old companions. Too many attempt to hold to old companions and take Christ. It cannot be done so long as the companions will not come to Christ also.

But this earnest man pressed forward in his new life. He came in the years that I knew him to know his Bible as well as most men. But most significant of all, he began at once to labour for the salvation of souls. He was burdened for souls, and all of his hours, not devoted to his regular profession, were filled with this blessed task of striving to win souls unto God. Too many enter upon a professed Christian life without these elements of sincerity which develop steadfastness and power.—*Dr. H. A. Johnston in "Men."*

The National Refuges for Homeless and Destitute Children, 164, Shaftesbury Ave., W., have this week received a number of deserving cases from various parts of the metropolis and the provinces. In one instance, the Society's enquiry officer found a widow and family in a little dark room at the top of a building in Clerkenwell. The poor woman was quite unfit to work, and two of her children were already in Highgate Infirmary. Her son of eleven years was immediately received by the Refuges. One little fellow from Stratford had lost his mother, and the father having just had a paralytic stroke was helpless, and unable to support his family of five children. A widow with eight young children secured admission for two of them forthwith, her case being strongly recommended by a councillor of the city of Bristol. A Rochester widow left with twelve children was also helped, she herself being in an asylum.

Day by Day.

SUNDAY, Feb. 12. Leviticus xxii.

IT is impossible to read these chapters without being impressed by the recurring refrain, "I am the Lord (Jehovah), which sanctify you." It seems as though God would impress upon us all his great end in our redemption, and the means by which alone it can be realised. These two are embraced in the closing words of the present chapter: "I am the Lord which hallow you, that brought you out of the land of Egypt to be your God."

God's object in redeeming us by the precious blood of the Lamb was that we may be holy; first, because He knows that only as we are holy can we be truly blessed. Most of the anguish and pain of our life comes from the conflict between our will and his, which would cease as soon as we willed his will perfectly.

Moreover, God wants holy men and women to stand before Him and do his work in the world. His holy will cannot fulfil itself perfectly through defiled and filthy channels. Therefore the solemn injunctions of this chapter about ceremonial uncleanness and physical defect should be deeply pondered by us. They have their spiritual correlatives. Let us be absolutely separate from all that would unfit us for the loftiest intercession and service, cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

But when we have done all, we must remember that holiness is not negative only, but positive. It depends on God's indwelling. He, and He alone, in the person of Jesus, through the Holy Spirit, and by his personal indwelling, can make us holy.

MONDAY, Feb. 13. Leviticus xxiii.

The year of Israel's national life was full of high and blessed convocations, which served to preserve the idea of national unity, kept the nation in mind of the great events of the past, and kindled lofty and inspiring ideals and enthusiasms. There is a divine precedent, therefore, in the observance of the Christian year, with its holy services and commemorations.

The weekly Sabbath of solemn rest reminds us also of the Rest of God, into which we are invited.

The Passover, in the first month, tells us that we must date our true life from the moment when we make personal application of the blood of sprinkling.

The first Sheaf of the New Harvest solemnly waved before God, whilst it fills our hearts with glad memory of the resurrection of Him who was raised as the first fruits of them that sleep, fills us still more with anticipation of the hour, not far distant now, when the dead in Christ shall be raised in the likeness of his glorious body.

The Presentation of the Loaves of the New Harvest reminds us of the first fruits of the Spirit; and tells us that what the Holy One did for the early Church is but a pattern and pledge of all that He waits to do for his people in all ages.

The Day of Atonement can never be out of our thoughts, who know that we have peace through Christ's most precious death. Of course there is no need to work, but every need to afflict the soul with pensive memories while we rest in the assurance of acceptance through his finished work. And, lastly, the Feast of Tabernacles recalls our perpetual condition as pilgrims and strangers who have here no abiding city, and whose frail tabernacles must soon be dissolved as the house, not made with hands, is entered.

TUESDAY, Feb. 14. Leviticus xxiv.

"Before the Lord." Twice we have these words. The pure lamp, emblematic of the shining of his people; and the shewbread, emblematic of their lives of devotion and obedience, were to be "before the Lord" continually. We are reminded of the command to Abram, "Walk *before Me* and be thou perfect;" and of the words of the dying Jacob, "The God *before whom* my fathers Abraham and Isaac did walk."

This means, first, a continual consciousness of God. We all possess what may be termed a sub-consciousness. Underneath our ordinary consciousness, which reflects the panorama of daily life, as it passes before us, there is a deeper, innermost perception of things which may not be present to any natural sense. Suppose you are in a room with a large number of people amongst whom there is one you tenderly love. You may be chatting with, and listening to the remarks of, the one nearest you; but all the time you are most sensitive to what *he* is saying or doing, and how *he* looks, who is more to you than all others. So are our thoughts of God when we walk before Him.

WEDNESDAY, Feb. 15. Leviticus xxv.

"A Sabbath of solemn rest for the land." First-rate farmers and gardeners have told me that nothing so enriches and replenishes the land as to let it lie fallow. I have been informed that mill and grind stones which are disused for one day in seven will not fly so soon as those which are kept rotating without intermission. And this provision in Canaan would, no doubt, have kept the land in the best possible condition, whilst in the interim God pledged Himself that there should be no lack (21). How often we refuse the necessary rest times in our lives, meant to bring us into touch with God Himself, because we have so much necessary work to attend to; whereas, if we were to seek his kingdom and glory first, all these things would be added!

"A Jubilee unto you." This also was a wise provision, which prevented the stamping out of the smaller landowners and the accumulation of the land into the hands of a few wealthy holders. Though a man had been compelled, by the stress of his circumstances, to sell himself or his little farm to some wealthy creditor, when the fiftieth year came round he was at liberty to go forth free without money. And there was no claim on the part of his creditor on him or his estate. With what joy must thousands have heard the notes of the trumpet sounding out over the land. Such is the proclamation of the Gospel, which tells us that, in Jesus, we regain more than Adam lost; that as sin reigned unto death, so grace might reign unto eternal life.

THURSDAY, Feb. 16. Leviticus xxvi.

There is a vast contrast between the ideal life of the first thirteen verses of this chapter and the remainder; just the distinction which God makes between a life of obedience and faith, and one of disobedience and disbelief. How many of his people are living the latter when they are called to the former!

Doubtless your own experience might be altered, in principle at least, before you cease reading these paragraphs if you would take these steps: 1st. Ascertain wherein you are *not* walking in *all* God's commandments or keeping his statutes, but are walking contrary to Him. 2nd. Confess your iniquity, and the iniquity of your fathers, and all wherein you have walked contrary to Him. 3rd. Return to God in the path of true consecration and obedience. 4th. Dare to believe that He does undertake to bring you into full blessedness. Say in your heart: "By no effort of mine can I seize on all these blessings for myself, but I yield myself to God that He may realise them in and for me." Then God will come, and will not keep silence.

God has brought us out that He may bring us in. The God who led Israel through the Red Sea was He who took them through the Jordan into Canaan, and was prepared to keep them there. And He who converted and brought you to Himself years ago is able to communicate and maintain those blessed experiences that the soul longs after.

FRIDAY, Feb. 17. Leviticus xxvii.

There is one announcement in this chapter so emphatic and pertinent to our own experience that it stands out amid all the other exhortations and enactments. "No devoted thing that a man shall devote unto the Lord of all that he hath, whether of man, or beast, or field, shall be sold or redeemed; every devoted thing is most holy unto the Lord."

Let each reader ask, "Have I devoted—*i.e.*, yielded or presented—myself to the Lord?" If not, let Him have all, to do with you whatsoever He please. Hand over to Him all your *heart* with its power of love, and the objects on which that love is centred; your *soul*, with its interests, ambitions, and aims; your *mind*, with its intellectual capacities and acquisitions; your *strength*, *i.e.*, the energy of your nature; your influence, your money, your time, be it longer or shorter. Do with all what Potiphar did when he made Joseph overseer in his house and put all he had into his hands.

He will *keep* what you devote. Any hand that shall be put forth to injure you shall be paralysed, as Jeroboam's was when he attempted to arrest the Lord's prophet. Yea, the Holy Spirit will maintain the consecration intact, even from your own mistakes and sins.

He will *bless* what you devote. From the time that Potiphar made Joseph overseer over all that he had, the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field. So God will bless the consecrated soul which is yielded entirely to Christ's ownership.

SATURDAY, Feb. 18. Numbers i.

First Leviticus, with its constitution of the priesthood, sacrifices, and feasts; then the Book of Numbers, which tells of the ordering of the people into hosts: "all that are able to go forth to war." When we are right with God, we can go forth to follow the Lamb, as He goes forth to make war on sin and evil. "These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings; and they also shall overcome that are with Him, called and chosen and faithful."

Before we can serve as soldiers we must be able to tell our pedigree. We cannot fight for God so long as there is any uncertainty about our standing. Can you declare your pedigree, above and beyond all human ancestry, because you have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God? For as many as receive the Son of God into their hearts have the right to account themselves as sons of God. All men may be described as his offspring, but the word *sons* is to be read in the light of the *Son*. Because we are sons God has sent forth the Spirit of his Son into our hearts, crying "Abba Father." Then we are able to go forth to war because we have been numbered amongst God's beloved children, and have heard Him say: "Ye shall be my sons and daughters."

Protestantism in the 16th Century.

IV. Nicholas Ridley and the Lord's Supper.

By MARGARET A. ROLLESTON.

IN the 16th century the Sacrament of the Lord's Supper formed the centre of the great controversy which has divided Christendom into two camps. It was because they "would not go a-massing" that the martyrs suffered death in the reign of Mary; and though at the present crisis we hear more about Romish vestments, images and the confessional than of conflicting doctrines about the Sacrament, yet the whole matter really revolves round the sacred ordinance in which we commemorate the central truth of our religion.

If we accept the doctrine that a mystic change, whether transubstantiation or consubstantiation, takes place after the words of consecration, then follows the theory of a priesthood endowed with powers not conferred upon the laity; and also the disparagement of the authority of the Bible as compared with that of the Church, together with stress laid upon outward rights and ceremonies, rather than on the need of inward change. As Cranmer says, "The taking away of beads, pilgrimages, pardons, and such like Popery was but the lopping of a few branches, which would soon spring up again unless the roots of the tree, which were transubstantiation and the sacrifice of the mass, were pulled up."

Such being the case, it is more than ever important in the present crisis to have

CLEAR SCRIPTURAL VIEWS ON THE RITE

which our Lord ordained to bring us into evident union with Himself and with our fellow Christians. Next to the study of the Bible there is no reading better suited to strengthen our spiritual and intellectual armoury against the subtle attacks of modern Romanisers than a study of the writings of our English Reformers. On this special subject of the Sacrament the teaching of Bishop Ridley, martyr in the reign of Mary, is most instructive; for to him under God was due the deliverance of the English Church from the superstitious doctrine of transubstantiation.

NICHOLAS RIDLEY was a learned man, and in his lifetime was regarded as the most dangerous foe Rome had to meet. He was born about the year 1502 in Northumberland, where in his boyhood he was witness of many a border fight. At Cambridge he won the highest university honours, and in 1540 was made Master of Pembroke College. He was then known as a lover of Scripture, a skilful debater, an opponent of the Papacy, and as learned in the writings of the early fathers, but still a supporter of the cardinal doctrines of the old Church. It was not till 1545 that, owing to his reading a treatise on the Sacrament written by a monk, Bertram, of the 9th century, that his belief in transubstantiation was shaken. That caused him "to search more diligently and exactly both the Scriptures and the writings of the old ecclesiastical fathers," and he learnt how subversive of true Christianity was a doctrine which detracted from the completeness of Christ's sacrifice offered once for all. Convinced himself, he spoke to Cranmer on the subject, with the result of "drawing him quite from his former opinion."

The accession of Edward VI. brought the Reformers into power. Ridley was made bishop, first of Rochester and then of London, and in the reforms of the young King we can trace the influence of his teaching.

ALTARS WERE REPLACED BY TABLES,

and though in the first Prayer Book the name "altar" was still retained, it was surely, as Ridley said, only because a "sacrifice of praise and thanksgiving" was offered at the time when the Sacrament was administered. In the second Prayer Book the name "table" replaced that of "altar;" and may we not legitimately infer that it was done to prevent any erroneous doctrine being taught on the nature of the Sacrament, and not, as some High Churchmen would have us believe, that the teaching connected with the word "altar" was retained, and that, therefore, the name itself was abandoned only for the sake of conciliating the Protestants?

On the accession of Mary, Ridley was thrown into prison, and finally sealed his protest against the unscriptural teaching of Rome by his death at the stake. "It is not" he declared when a prisoner, "any ceremony for the which we contend; but it toucheth the very substance of our whole religion—yea even Christ Himself." We must turn to his writings (his "Brief Declaration of the Lord's Supper," recently edited by Dr. H. C. G. Moule; his "Determination," his Conference with Latimer, &c.) to see how he supports this contention.

First, he turns to the Bible, and examines the accounts given in the Gospels and also by St. Paul of the institution of the sacred ordinance. He points out that after consecration the words "bread and wine" are still used (Matt. xxvi. 29, 1 Cor. xi. 26); that special stress is laid upon the commemorative character of the rite (Luke xxii. 20, 1 Cor. xi. 24, 25); and that the institution has the character of a feast and not of a sacrifice. He shows from John vi. 62, that Christ foretold his ascension in order to remove the difficulty that a literal interpretation of his words in John vi. 53 would cause, and that He distinctly stated that his teaching must be understood spiritually (John vi. 63).

But the Mass is, as Ridley goes on to prove, more than unscriptural; it is actually derogatory to the central truth of the Christian religion, for its supposed propitiatory character does away with

THE EFFICACY OF CHRIST'S SACRIFICE

offered "once for all." It is also idolatrous, for the bread and wine are worshipped as God. In the use of a tongue not understood by all, in "the breaking of the Lord's commandment in not having a communion," and in the refusal of the cup to the laity, Ridley saw a system which would hide the Saviour from a sin-stricken world. Turning from the Bible, Ridley quotes the authorities of early Church writers, to show that in the first centuries the Christians did not hold the doctrine of transubstantiation. "Christ's mystical body is the congregation of Christians," and not the bread and wine used in the Lord's Supper; but nevertheless the Sacrament should be received with great reverence, for a "promise of grace" has been made to those who receive it worthily. The value of the Sacrament he declares to depend on the faith of the receiver, and though the bread and wine undergo no change, nor have "grace transfused into them," yet they are holy, because set apart for use in a solemn rite.

Such, then, was the doctrine for which Ridley, Latimer, and Cranmer laid down their lives. They truly, "with the bondage of their bodies, redeemed liberty of conscience" for us; and shall we, at the close of the nineteenth century, be "entangled again in the yoke of bondage" from which "Christ hath made us free"?

A mistake crept into a previous article on Tyndale. It was only the corpse of the great Reformer that was burnt. It was not "while the flames enveloped him," as stated, but as he was being tied to the stake before strangulation by the executioner, that Tyndale cried "Lord, open the King of England's eyes!"

Paris.—Lord Radstock writes to us telling of another meeting of workers in Paris for prayer, when God's presence and power were manifested. Many were blessed through the ministry of the Word by Pastors Tophel and Dubois. Another meeting is fixed for Saturday next. Lord Radstock adds that God is working in the hearts of many in France, and making them dissatisfied with Popery. It is believed that there are fifty to sixty ex-priests who are to-day either pastors or evangelists.

The Bishops and the Clergy.—In a letter to *The Times* on Tuesday, the Bishop of Hereford, writing as to the "Reservation of the Sacrament," says:—"If our Church is to maintain her position and to continue to exercise her legitimate, moral, and spiritual influence in the life of the nation, it is imperative that those clergy who defy their Bishop on this subject must somehow be brought either to make good their pretensions before the Archbishop, who has declared himself ready to give full consideration to every argument they can adduce, or else to obey the injunction of the united Episcopate that the Sacrament must not be reserved. Failing this, it is obvious that episcopal jurisdiction is practically at an end."

Protestant Demonstration.

GREAT MEETING IN ALBERT HALL.

THE Protestant Demonstration at the Albert Hall was in every sense a magnificent success. With earnest feeling, and, indeed, unbounded enthusiasm, the enormous audience, which densely crowded the great building, evidenced its resolve "to uphold and maintain the Protestantism of the nation, and to demand the suppression of the Mass and the Confessional in the Established Church."

Proceedings commenced with the reading of the 46th Psalm and the offering of prayer by Rev. H. E. Fox. Lord KINNAIRD, the Chairman, read, amid great cheering, sympathetic messages from the Bishops of Liverpool and Sodor and Man. "What," cried numberless voices, "about the other bishops?"

The speaker indicated the necessity of opening the eyes of the nation to the

GREAT SECRET CONSPIRACY

to bring them back to Rome. They were not ashamed of being Protestants. It was no negation they were for, but it was for the positive truth. They were there to protest against priestcraft and the Mass. Amid loud and long expressions of assent the speaker declared that as the bishops did not administer the law, the people must compel them to do so.

Mr. H. MILLER, in giving convincing accounts of the wave of Protestant revival, said that there were 10,000 persons in the hall, and they had had to reject 5,000 applications for tickets. The demonstration had the support or the sympathy of over fifty Protestant societies or organisations. Delegates were present from more than seventy-five provincial organisations and representatives from 110 provincial towns, nearly every county in England being represented. Every class of society was represented, as well as the Churches of England, Scotland, and Ireland and their Nonconforming brethren. Mr. Miller added, amid general laughter, that he had also a telegram from the Manchester Protestant Thousand—"Just interviewed Balfour on lawlessness in the Church, and Roman Catholic University. He asks for patience."

Lord OVERTOUN moved—"That this meeting views with alarm and sorrow the extensive reintroduction throughout our land (1) of doctrines, rites, and ceremonies which were distinctly rejected by the English nation at the time of the Reformation, as being Romish inventions contrary to God's word; (2) of 'the sacrifices of masses' which were then declared to be

BLASPHEMOUS FABLES

and dangerous deceits; and (3) of the evils connected with the confessional, and as the bishops in too many cases appear unable or unwilling to arrest these mischievous abuses, this meeting hereby demands that the conduct of public worship by the clergy of the Established Church shall be brought within the limits imposed by law; and that public patronage be no longer employed for the furtherance of Romish principles."

Pastor CUFF, of Shoreditch Tabernacle, in seconding the resolution, declared that Nonconformists were with Protestant Churchmen in their protest. Mr. Kensit's action, Mr. Walsh's book, and the letters of Sir William Harcourt had dragged Ritualistic practices out of holes and corners into the light of day. "In the name of the Eternal God," he exclaimed with uplifted hands, "we will tolerate no other priesthood but that of the Lord Jesus Christ."

Mr. S. SMITH, M.P., supported the resolution, and said that in the National Church almost every doctrine and ceremony of the Church of Rome was taught openly, without disguise. What he believed was moving the people more than all else was the setting up of the confessional. He condemned the stocking of the bench of bishops

WITH ROMANISING PRELATES.

Government after Government, he said, had played into the hands of the Romanising party. The whole machinery of the Church for the last thirty years had been used to kill out the Protestant faith of this country. In his view, the root of the mischief lay in the training given in the theological colleges.

The resolution having been passed unanimously, Mr. Miller read a telegram which it was proposed to send to the Queen, praying the acceptance of a copy of Mr. Walsh's book, and that Her Majesty would direct Parliament to suppress Romish practices in the church and compel the bishops to enforce obedience. A remarkable display of loyalty and enthusiasm ensued, the entire audience rising as "God Save the Queen" was spontaneously struck up, and singing with energy; at this moment especially the hall presented a wonderful spectacle.

The telegram signed by Lord Kinnaird on behalf of the meeting, was duly dispatched, and Colonel Sandys, M.P., moved the next resolution—"That this meeting is of opinion that legislation is imperatively required (1) to compel obedience to the law, and (2) to give the laity free access to the courts of the realm, and hereby invokes the aid of Her Majesty's Government towards the passing of a Bill in order to secure these objects during the ensuing session of Parliament." A Bill had been drafted called the

"CHURCH DISCIPLINE BILL

of 1899," and the Government would be asked to support it. It was a measure which was not too drastic, but it was very firm, and would compel immediate action against any clergyman who acted illegally.

After Mr. James Inskip, in seconding the resolution, had asserted that either the laity must have access to the courts or the laity would intrude into the churches, Mr. Austin Taylor, of Liverpool, in a telling "fighting" speech, declared that they could not trust the Bishops, but they could trust Parliament. The Bishops had had time enough.

Prebendary Webb-Peploe, on rising, was very warmly greeted. In the course of a speech characterised by great restraint, he dwelt on the militant character of the English Church Union, and the need for a great national counteracting movement, concluding by urging the laity not to listen to the blandishments of the Bishops, and to decline to subscribe

TO DIOCESAN SOCIETIES

until they knew how their money would be administered.

The claim for consideration on behalf of the Ritualists because of their talent and devotion he likened to a convicted felon appealing for consideration because of the talent and devotion with which he had committed his robbery.

Mr. C. W. Radcliffe Cooke, M.P., described the more inactive members of the Episcopate as "Bishops with a past," to whom it was useless to appeal since they were too busy courting the Scarlet Lady.

Lord Wimborne was called on to speak, but a large section of the audience, probably unaware of the fact that the use of the hall was only obtainable on condition that Mr. Kensit should take no part, loudly called for that gentleman, who expressed his objection to such a veto, but appealed for a hearing for Lord Wimborne, who, in a brief speech, advised Protestants to use the power of the purse and withhold their money.

The second resolution was carried unanimously, and the great demonstration was brought to a conclusion by re-singing the "National Anthem." Such a stirring gathering cannot but have a beneficent and stimulating effect upon the country at large.

The Gloucester Y.M.C.A. is engaged in a new building scheme, for which a company has been registered with a capital of £10,000, in £1 shares. The object of the company is to acquire the Spread Eagle Hotel, Gloucester, and to lease part of the same to the Trustees of the Gloucester Y.M.C.A. The Leicester Association has embarked upon a similar undertaking, the capital of the company in this case being £20,000.

Mr. D. A. Black, General Secretary of the Belfast Y.M.C.A., has concluded a mission to young men in connection with the Plymouth Association. Nightly a large number had to find accommodation on the landing and staircase of the Lecture Hall; very many having to leave, unable to find room. The workers were greatly cheered and encouraged by the results of the meetings; but the mission has again proved the need of extended premises.

Protestant Outlook.

At the confirmation, last week, of the election of Dean Williams to the bishopric of Bangor, Mr. Kensit entered a protest on the ground that the Bishop-elect had "deliberately appointed as an examining chaplain Canon Thomas, the Vicar of Holyhead, who is a member of a society for bringing back our Church and nation to the dark superstitions of the Church of Rome by introducing masses for the living and dead and setting up the abominable Confessional."

The feeling in the North of Ireland seems almost unanimously hostile to the proposal for a Roman Catholic University. The Earl of Erne, K.T., declares Mr. Balfour's letter to be a very astute but a very Jesuitical one, "worthy of Ignatius Loyola." Colonel Saunderson, M.P., addressing his constituents at Portadown, pronounced the scheme to be an incredible piece of fatuous insanity, which, if persevered with, would wreck the Government.

In another vigorous letter to *The Times* Sir William Harcourt suggests that responsible persons should formally and officially present to the bishops the most notorious and flagrant cases of violation of the law, with a demand that the same offenders be proceeded against. If, in such a case, the veto was interposed, he was prepared to take any measures, inside or outside of Parliament, that might be required "to abate a nuisance and repeal a Power which is so flagrantly abused, and to revoke a trust so unfaithfully administered." Sir William Harcourt said, in conclusion:—

I find some lawless gentlemen talk very glibly of disestablishment. I do not know if they have reflected that disestablishment will come in a very different shape from that which they contemplate at their ease. An unoffending clergy, which is disendowed on the principles of religious equality, is naturally and properly treated with liberality and generosity. But those considerations do not apply to a body of men who are dismissed by the nation on account of their lawless conduct. They need not lay the flattering unction to their souls that they are going to carry off the Protestant plant of that National Church in order to carry on their Romish manufactures. They are not to be allowed to occupy the parish churches or the cathedrals in which to erect confessionals and celebrate without restraint their high masses. They are not to be secured by life incomes, as commutation or compensation in the work of accomplishing the "conversion of England," out of the funds of the Protestant Establishment. These are the considerations on which the bishops and the clergy may with advantage reflect. Their time is short; their sands are running out; if they continue pusillanimously to shiver on the brink, their impaired authority will be finally extinguished, and the existence of the Church they have so ill-tended will be, and indeed is to-day, at stake.

Lord Halifax, writing on the "Crisis" in the *Nineteenth Century*, characterises Mr. Walsh's book as "a book of which it may be said, that if its facts are true its inferences are false." Now the whole force of the book is thrown into the facts, which need no one to draw inferences from them for the reader; and many readers, we fancy, would easily draw conclusions even beyond those set forth by Mr. Walsh. This ritualistic movement only needs to be known—the facts of its history only require to be lucidly and fairly stated—and the nation will quickly and truly draw the inferences. The first inference will be that Romanism cannot be tolerated in a State Church settled on a Protestant constitution.

A pressing duty at the present time is the circulation among young people of literature calculated to diffuse information and instruction regarding Protestant history. A generation ago a great work was done in this line by Dr. Merle-d'Aubigné's "History of the Great Reformation of the Sixteenth Century." In order to meet present demands, *Messrs. Jarrold & Sons* have published a new edition of this work, carefully abridged, so as to form one compact volume of five hundred pages. (2s. 6d.) Useful pamphlets dealing with current controversies include "Plain Words on Some Present-Day Questions," being four sermons preached in St. Peter-le-Bailey Church, Oxford, by Rev. Francis J. Chavasse, M.A., Principal of Wycliffe Hall (1s. *Henry Frowde*), dealing very ably with: (1) Confession of Sin, (2) the State of the Blessed Dead, (3) the Christian Ministry, and (4) the Lord's Supper. "Endowment of Roman Catholicism," by Rev. Thomas Connellan, is an important statement on the demand of the Irish Jesuits for a Papal university—serious facts and cogent arguments. (1d. "*Catholic*" *Office, 51b, Dawson Street, Dublin.*) "A Sacerdotal Ministry in the Christian Church—Unscriptural, Unprimitive, and High Treason against Christ," by Philip Valpy M. Filleul, M.A., of Upwey, Dorset. Strong in exposition and historical reference. (4d. *Elliot Stock.*)

The question of Ritualism was strongly in evidence at the meeting of the Liverpool Diocesan Church Building Society, owing to an application for a grant for a mission-room to St. Thomas's, Liverpool, a church where confession is openly taught and the ritual is extreme. It was held that the Rural Dean, who had vetoed the application, was exceeding his powers, and that the question of extreme ritual, however it might be objected to, should not militate against aid being given where, as in the case of St. Thomas's, it was much needed. The report disallowing the grant was carried.

Sir John Kennaway, speaking at Honiton, said there is a growing feeling of discontent and alarm at the reintroduction of doctrines and practices contrary to the Reformation settlement as found in the Prayer Book and the Articles of the Church of England. He felt confident that there would be a cry for short and sharp measures to deal with this state of things, and with those men who defied their bishops and claimed for themselves to be the judges of what was and what was not allowable.

A correspondent in Rome writes:—

The Vatican is following the Anti-Ritualist movement with lively interest, for the Pope has never renounced his project for a rapprochement with Anglicanism. Only lately he has devoted £16,000 to the establishment of an English college at Rome to receive converted Anglicans. The Pope is persuaded that the present crisis will indirectly serve the interests of Roman Catholicism, for he believes that many Ritualists who cannot remain in the Anglican Church will pass over to Rome.

The Y.M.C.A.

Taunton Association reports 384 members, ninety having been received during the year.

Y.M.C.A. work has begun in the Philippines, a Y.M.C.A. tent having been established at Manila for the American troops.

Blackburn Association reports 250 members. At the anniversary the collections realised £23. This will be spent on furnishing a sitting room.

A series of evangelistic services have been held at the Middlesborough Association, under the auspices of the North-Eastern District Union, by Messrs. W. M. Hudson, C. J. Dymond, and Henry Armstrong.

The Annual International Social Reception in connection with the Hackney Y.M.C.A. was given on the evening of February 2, on the invitation of Mr. W. H. Seagram. Upwards of thirteen nationalities were represented in the proceedings, which were marked by strong missionary interest and enthusiasm.

The Bristol Association has been the scene of great activity throughout the past week in consequence of a mission which Rev. W. Hay Aitken is holding in connection with that institution. Dinner-hour addresses have been given daily to business men in St. Peter's Church, and afternoon and evening meetings have been held in the Y.M.C.A. hall.

Birmingham Association reports a membership of 817, including the youths' branch, and a balance in hand of £2. This is the fourth year in succession that the year has been closed free of debt. The P.S.A. meetings for men, held at the Midland Institute, had an average attendance of nearly 600 during the winter and 354 during the summer.

The Bath Y.M.C.A., at a reception given by Mr. and Mrs. G. E. Thomas, gathered together in the Jubilee Hall on Monday week one of the largest assemblies of young men ever held in connection with the association. An address was given by Mr. W. Hind Smith. The Bath *Daily Argus*, in referring to the occasion, speaks of the strong hold that the association has upon the young men of the city.

The Rector of Exeter College, Oxford, gave a Reception in the building of the local Y.M.C.A. to celebrate the anniversary of the association. Mr. C. J. Procter, President of the Birkenhead Y.M.C.A., attended, and spoke of the wide ground covered by the association, expressing his intense sympathy with and interest in such work as this for young men and youths. Mr D. A. Black, of Belfast, gave a stirring address which aroused much enthusiasm among the large audience of men. The report indicated a year of vigorous work, the present membership being 561, with 275 members of the P.S.A. Society.

School for Bible Study.

It is a pleasure to be able to report that the meetings in connection with the Ten Weeks' School for Bible Study continue to grow. The gatherings last week were very largely attended, and in several instances the spacious buildings were crowded.

In the course of his addresses Professor White has occasionally referred to general matters that demand brief notice. (1) He disclaims any purpose of laying a track on which others should travel in Bible study; he is, on the contrary, exhibiting a method, to be used independently, and not slavishly, by students of the Holy Scriptures. (2) He has not been very ready in answering requests of friends that he should recommend works on Christian evidence, because he feels that what is urgently needed is study of the Bible itself in the light of history. The Book, when properly understood, is in itself an important element in

THE BODY OF CHRISTIAN EVIDENCE.

A person who refused to read the Bible because there was so much in it he could not accept, was afterwards induced to study it, with the result that he found much of which he was ignorant before, and witnessed the disappearance one by one of the difficulties which previously seemed so formidable. (3) Again, Dr. White pointed out that he did not lay himself out to decide controverted questions of doctrine. When so many were passing by the Bible altogether, he saw his path in stimulating people to get bird's-eye views of the material in general by a process of intelligent reading and study, always with a view to life and conduct being brought into subjection to the revealed will of God. Proceeding to deal with

THE EPISTLE TO THE ROMANS,

Professor White showed its relation to the story of the Apostle Paul's career, as outlined in the Acts of the Apostles. Speaking broadly, the first twelve chapters of Acts are occupied with Peter's work among the Jews; and the remainder of the book with Paul's labours among the Gentiles. The latter period may be divided into two:—(*a*) Paul at liberty, making missionary journeys, and writing epistles to the churches at Thessalonica, Corinth, Galatia, and Rome; and (*b*) Paul in bonds, writing letters to the Philippians, Colossians, Ephesians, and Philemon, also to Timothy and Titus. The Apostle dealt first with eschatology—to the Thessalonians (52, 53 A.D.); then with controversial subjects—to the Romans, Corinthians, and Galatians (57 and 58); afterwards with personal matters and Christological themes — to the Ephesians, Colossians, Philippians and Philemon (62 and 63); and finally with pastoral work—to Timothy and Titus (from 64 to 68). It was during his third missionary journey, as described in Acts xix. and xx., that Paul wrote to the Romans.

Proceeding to speak of the character of the Epistle, Dr. White contrasted Christianity with other great religions. The Gospel says—

"LIVE AND DO";

other religions say—"Do and live." Buddhism is morality without God; Hinduism, gods with immorality; Mohammedanism, God with immorality; Christianity, God with morality.

Coming to the details of study, Dr. White recommended the association of chapters with outstanding facts and incidents in their contents, also suggested the condensation of the substance of chapters into a leading word. Though regarded as dealing with faith, the Epistle of Romans is not silent about works. In the first verse Paul speaks of himself as a *servant*, and says he received grace and apostleship "unto *obedience* of faith;" and the Epistle ends with the same striking expression (xvi. 26). The central sections are consistent with this, for in chapter xii. the Roman Christians were besought to present their bodies "a living sacrifice . . . . which is your reasonable service." The faith of which the Apostle speaks produces works of the only kind acceptable to God. It is consistent with the teaching of James, who denounces a faith that is barren, and commends a faith that is fruitful in good works. At the outset of his Epistle, Paul lays down an incontrovertible proposition—"The Gospel is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Gentile" (i. 16). How does he develop this? Another proposition follows closely: "The wrath of God is revealed" (2-18). Between them comes another—"A righteousness of God is revealed." Examine the grounds of these statements. Note that it is three times recorded of the Gentiles that "God gave them up" (24, 26, 28).

Charts setting forth a detailed study of the Epistle having been distributed throughout the audience, Dr. White confined his attention to some of the larger facts that appear on an examination of the material. The object being to show how God saves men, the Apostle deals first with the condition of the heathen world, and then with the culpability of the Jews when brought to the Divine standard of rectitude. Forgiveness, as well as condemnation, is on a just basis with God—of whom we read that He is "righteous to forgive" (1 John i. 9, R.V.). Men talk of forgiveness on the ground of mercy; but God's forgiveness is on

THE GROUND OF RIGHTEOUSNESS.

Calling attention to Romans iii. 21—"apart from the law a righteousness of God hath been manifested"—Dr. White spoke of the place of Christ's resurrection and the Spirit's power in the scheme of salvation. The illustrations (from slavery and marriage) of chapters vi. and vii. were explained, and the relation of law to conduct was indicated. The function of law is not to relieve, but to reveal. What the law could not do, God did by sending his Son; and if we let Christ work in us, we shall find that "the requirement of the law will be fulfilled in us," as we "walk not after the flesh, but after the Spirit."

At the Polytechnic, on Wednesday afternoon, Professor White rehearsed the characteristics of the Evangelists, preliminary to the study of

LUKE'S GOSPEL.

The general story of Christ's life may be thrown into nine stages:—

1. Thirty years' obscurity.
2. Early years' ministry.
3. Early Judæan ministry.
4. First period of Galilean ministry.
5. Second period of Galilean ministry.
6. Third period of Galilean ministry.
7. Perean ministry.
8. Last events (or Passion Week).
9. Forty days.

The Third Gospel is the work of a careful observer, who on many occasions shows the physician's mind. Mark opens with Jesus as a grown man; and, writing for Roman readers, presents us with a picture of action and accomplishment. Matthew speaks of Jesus from the point of view of his kingship, giving his genealogy from Abraham and David. Luke, writing an account for cultured Greeks, gives us the Gospel of Humanity; he uses the term Son of Man, and traces the Saviour back to Adam, who is called the Son of God. The principal contents of the chapters were indicated as follows:—

Chap.	Chap.	Chap.
1. John Baptist; Two Songs.	9. Transfiguration	17. "Unprofitable Servants."
2. Birth of Jesus; Other two songs.	10. Good Samaritan	18. Unjust Judge.
3. Baptism and Genealogy.	The Seventy.	19. Parable of the Pounds.
4. Temptation; Sermon at Nazareth.	11. Disciples taught to pray.	20. Parable of the Husbandmen.
5. Sermon in boat.	12. Warnings.	21. Lord's Second Coming.
6. Sermon on level place.	13. Infirmity 18 years.	22. Lord's Supper.
7. } Two Resurrections.	14. Dropsy case and Supper.	23. Lord's Death.
8. }	15. "Lost Things."	24. Lord's Resurrection.
	16. Steward; Rich Man.	

Luke's is the Gospel of Joy; there are melodies in its opening chapters, and it concludes with the statement that, Christ having been taken from them, the disciples "returned to Jerusalem with great joy, and were continually in the Temple praising and blessing God." Observe also this note of joy in the "lost things" chapter (xv.). The object of these parables is made clear from the opening verses. Christ justifies his compassion for the lost. The story of the Prodigal Son is closely followed by that of the Prodigal Rich Man. No one of the Gospels is intended to be a biography; each is a picture from the life, adapted to a particular class of hearers or readers. Luke depicts the ideal Man—the Divine Man—in a way that specially appealed to the artistic Greek mind.

A large proportion of this Gospel is not found elsewhere. This is the Universal Gospel—the most "evangelistic" of the four. The hand of the physiologist is often apparent in deeply interesting touches. Here we read of Christ being subject to his parents; among other tokens of sympathy is special mention of women and children; and here we read the story of the Good Samaritan. The prayerful life of Christ is frequently brought out to view—at his baptism, transfiguration, and in Gethsemane (iii. 21, ix. 29, xxii. 44). The last touch of the picture presents Christ with outstretched hands blessing his disciples; and that is his abiding attitude towards all who love Him.

At Mildmay, on Thursday, in his Old Testament course, Dr. White continued to study the prophets of the Divided Monarchy. In a few words he sketched the career of

HOSEA.

Three striking things were pointed out in the book of Hosea: (1) The frequent reference to Israel as Ephraim, the particular tribe, the strongest, being used to imply the whole; (2) the immoral condition of affairs in Israel; (3) the broken style of the prophet; his book seeming to be almost composed of cries expressive of disappointed love. As we read the denunciations of sin, we must conclude that there were tears in the prophet's eyes. God only sends judgment as a last resource: "O Ephraim, how can I give thee up? O Israel, how shall I deliver thee?" As to the first and third chapters, Dr. White understood them to describe the actual experience of the prophet, thus brought into deep sympathy with God. The idolatry of Israel was spoken of as harlotry, and God's disappointment with his people was indicated by the prophet's sad experience.

THE PROPHECIES OF ISAIAH,

especially with reference to the first twelve chapters, were then outlined. Having read chapter vi. Professor White pointed out that first the prophet saw God, then himself and his surroundings. Next came confession of sin, followed by cleansing. Being thus ready to go whithersoever God might wish, he replied to the Divine call, "Here am I, send me!" The message was a great one—"Go, tell this people. Hear ye, indeed, but understand not." The result of the preaching was hardening. The people had, in fact, doomed themselves; Ahaz, the king, seeking a foreign alliance rather than listening to the words of the prophet of Jehovah. To outward appearance the prophets of Jehovah were all failures; the nation heeded the false prophets in preference, although, of course, there were, all along, individuals who were faithful and true.

Taking the book as he found it, Dr. White adopted the following division:—Chapters i. to xxxv., speaking generally, poetic and prophetic—the latter word not implying prediction alone, but preaching with reference to past, present, and future; xxxvi.-xxxix., historical; xl.-lxvi., prophetic. Sub-divisions having been indicated, as suggested by substance and style, Dr. White pointed out the way in which the prophet passed from present instruction to future promise and threat — proximate or distant. Chapter ii. gives a summary of the prophet's preaching. Asking why chapter vi., with its wonderful

VISION OF JEHOVAH,

should be just where it is in the book—why the account of the prophet's call should stand where it does—Dr. White had a thoughtful suggestion. Like as the people of Israel challenged Amos for his authority to prophesy unpleasant things concerning them, so the grossly immoral but very religious people to whom Isaiah preached asked him why he troubled himself about their affairs. The story of the vision of Jehovah answers the question:—He was sent by God. Herein is found the secret of power and devotion to duty. The prophets saw God, and were faithful to Him in a dark and sinful age.

THE LATE

Dr. C. A. Berry.

THE death of the Rev. Dr. Berry, briefly announced in our last issue, has not only robbed the Congregationalist body of a trusted leader, but has caused sincere mourning in other and far wider Christian circles. Though Dr. Berry had been in poor health for some time, death came unexpectedly—in fact, with quite tragic suddenness. Despite suffering from heart affection, the energetic minister was full of engagements at the beginning of last week. He preached on the Sunday in his church, Queen-street, Wolverhampton, and on Monday he spoke briefly at a public meeting in connection with the Jubilee Free Library in Wolverhampton Town Hall.

Between and after these engagements he consulted a doctor regarding symptoms of an ominous nature, but it was thought that care and treatment would remedy the weakness. On Tuesday morning there was a wedding at Queen-street Chapel, at which Dr. Berry officiated. Returning home, he almost immediately left for Bilston to officiate at the funeral of Dr. Totherick, a late member of his church, who had been his attendant all through his illness. The funeral service was held at the Wesleyan Chapel, where Dr. Berry delivered a beautiful address, speaking for some twenty minutes. At the close, while offering prayer, he fell back unconscious. Several medical men being present, he had instant care and attention, but it was found that his spirit had fled.

Great consternation was caused by the suddenness of Dr. Berry's death. The labours of the few preceding days had led many to indulge the hope of his speedy recovery from the nervous prostration from which he suffered last year. As will be remembered, after a period of enforced retirement he resumed work with the New Year, although impressed with the fact that he was only on the threshold of convalescence. Apart from his nervous prostration, he was afflicted with *angina pectoris*, from which during the last twelve months he suffered acute pain, being frequently torn with paroxysms of agony. He knew that his life was uncertain, and often used to say, "I shall go off in one of these attacks."

On a former occasion we gave a sketch of the brilliant career of Charles Albert Berry. A native of Leigh, in Lancashire, and born in 1852, he was early converted to God, and took up Sunday-school work. Realising his vocation for the Gospel ministry, he entered Airedale College at the age of seventeen, and there he speedily made his mark, intellectual gifts and manliness of character combining to impress all who knew him with a sense of his personal sincerity and future usefulness. A splendid career was predicted for him, alike by professors and fellow-students, when, before the termination of his college course, he accepted the pastorate of St. George's-road Church, Bolton. For nine years he laboured in that busy Lancashire town, making a name as an acceptable platform speaker as well as a reputation for vigorous pulpit oratory.

In 1883 Dr. Berry removed to Wolverhampton, where, as pastor of the Queen-street Church, he found his true and suitable sphere. Besides a large body of communicants and an influential congregation, he had the oversight of several "branch churches with separate officers." These places have accommodation for 2,680 worshippers; the parent chapel seats 1,250. To get through the work, he had the aid of two assistants, with several laymen. The place became the centre of growing activity and ever-widening usefulness, the "driving power" being faith in the great verities of the Gospel. Along with speaking power, Dr. Berry possessed the art of an organiser and manager of men; and in this line his geniality and brotherliness stood him in good stead.

Among other incidents by which Dr. Berry was brought prominently under public notice may be mentioned the invitation that was sent him to succeed Henry Ward Beecher as minister of Plymouth Church, Brooklyn, U.S.A., an invitation which he declined, to the great satisfaction of the British churches. He had preached and lectured with great acceptance in America, but he was disinclined to settle there. His abilities were fully recognised at home. In 1897 he was elected Chairman of the Congregational Union of England and Wales. It was a great distinction for a young man of forty-five. During his year of office he consecrated himself to the service of the churches, being specially considerate of the welfare and comfort of causes carried on against great odds in distant country places. Dr. Berry was also first president of the National Council of Evangelical Free Churches, and he was untiring in his energies to advance the objects of that great organisation.



From a photograph by Mr. Bennett Clark, Wolverhampton.

After the Birmingham meetings of the Congregational Union in 1897, Dr. Berry paid a memorable visit to America, seeking mental refreshment and renewing old acquaintances. But he was not allowed to rest during his stay on the other side. In thirty-five days he delivered 101 speeches, lectures, and sermons. Wherever he went, he received ovations, and made profound impressions by his magnificent appeals for brotherly relations between the two branches of the Anglo-Saxon family. He was welcomed by the President, and was invited to open Congress in both Houses as chaplain. It was on returning to England after this triumphal course through America that his health broke down.

Wolverhampton was in mourning on Saturday when the mortal remains of the deceased preacher were interred with every tribute of public honour and Christian esteem. Deputations were present from all parts of the kingdom, a number of clergymen of the Establishment standing alongside the large company of Free Church ministers. Among those who took part were—Dr. Mackennal, Professor Shearer, and Rev. Eric Lawrence.

In the course of a touching address, Dr. Mackennal said:—

The secret of Berry's influence—an influence unique among our Churches of this generation — was his personal charm. Intellectual power he had, promptitude in action, the sense of language, and great aptitude of thought. He was frank, he was thorough, he was brave; single-eyed, simple-hearted, patient, strong. But the inmost man was distinguished by an exquisite tenderness; he was tender in affection, tender of conscience, he had a great tenderness of faith. His masterful speech concealed from the world his sensitive soul; those who knew him best were aware that he spoke so vehemently, not because he was trying to bear down all before him, but because he himself was borne along by force of conviction and fervent purpose.

He was a man of fresh sensibilities, full of sympathy. The special quality of this sympathy marked Berry out from all the men I have known. It was spontaneous, not responsive merely; it did not wait to be evoked, it poured itself out by its own impulse. How lavish he was of his affection all his friends know. He was followed throughout his brilliant career by a large number of early companions, fellow students, contemporaries in the ministry, whom he had won to himself, who followed his lead unhesitatingly, and to whom he was the same Charles Berry as before.

He came into the society of older men as one who had a right there; a right they soon acknowledged when they saw how gifted, how honourable, how able, how trustworthy he was. There was another element in his character, which can only be lightly touched on here, but which must not be omitted, because it was the ripest element, the root of all he was, the inspiration and the source of all he did—he was a man of intense, reverent, awe-touched spiritual life.

Oxford Notes.

FROM OUR OWN CORRESPONDENT.

INTERESTING light on the subject of missions in China was thrown by the Professor of Chinese on Friday in his inaugural lecture. In tracing the relations of China in the past with foreign Powers, he said that two religious influences from the West had touched China—Buddhism and Roman Catholicism—but that all traces of the old Roman Catholic Mission had disappeared, and the spiritual power of Buddhism had died. If it is a question of the survival of the fittest can we doubt the issue? Jesus shall reign in China.

At a meeting held in Wesley Memorial Church on Wednesday, on behalf of Home Missions, Rev. E. Smith stated that it was a matter of indescribable sadness that home missions were still so necessary, and there was something sad in the thought that the masses of our fellow men at home have still to be won for Christ.

Councillor Salter has been appointed President of the Y.M.C.A. in succession to Mr. Robinson Souttar. It has been felt for some time that a local president was necessary to the well-being of the work, and in Mr. Salter the society will have one whose interests are in the higher aims of the society, and sympathies with the spiritual side of the work.

Dr. Comandi's Work in Florence.—This good work consists of a Protestant Industrial Home, where destitute boys are clothed, fed, educated, and taught some trade by which to gain a living. There is also, a few miles in the country, a large agricultural school, where the boys are instructed in all that would make them good, practical farmers, and which, it is hoped, may soon be self-supporting. Evangelisation work, too, is carried on by Dr. and Madame Comandi, through Sunday schools, meetings, and by visiting the poor in their homes and in the hospitals. Many may not know how seriously ill Dr. Comandi was during last summer, although now able to return to his work. The current expenses of the Orphanage are heavier than they would be if all those who sent children there continued to pay for them according to agreement; but many, from various causes, have ceased doing so; therefore, the strain on Dr. Comandi is great, but at the same time he feels that he cannot send these children adrift, as they would at once fall into the hands of the Jesuits. May I again awaken kind interest in this work which God has so signally blessed? (Mrs.) S. Leigh Bayley, Park House, Farnborough.

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Other Lands.

Woman's Work in India.

A GLIMPSE OF LUDHIANA.

By Rev. F. B. Meyer.

THROUGH fields of yellow mustard, over the sandy beds of great rivers, past mud-walled villages, the train brings us to Ludhiana. The railway line runs parallel with the great military road from Peshawar. Friends are waiting on the platform, and everything is prepared that we may make as much as possible of three brief hours before we take up the mail for Agra.

Two Gordon Highlanders leave the train with us. They have had such a blessing at Lahore that they must needs accompany us here en route for their station at Umballa. When they presently sit at a table with a white cloth on it, and have tea poured from a teapot, they say that it reminds them of "mother," and their hearts rise to their mouths. They tell me that many of their comrades go to the canteen, and worse places, because they have no encouragement to do better. They will be well served here, however, for one of these Christian gentlewomen, whom I am to visit, is the child of a British soldier of some position. His sword hangs on the wall of the dining-saloon, and his memory has led her to prepare a soldiers' room near the camping-ground, so that they may obtain refreshments and hear the Gospel. She also visits in the soldiers' hospital.

A WARM-HEARTED IRISHWOMAN,

I can easily understand the secret of her popularity. She says she wants copies of The Christian, *Leisure Hour*, *Sunday at Home*, &c., for the soldier lads. Send them; only send them regularly. Miss Pogson, Ludhiana, Punjab, India, will be a sufficient address.

The horse is spirited and fresh; we drive swiftly through the streets, which are deserted and uninteresting; the turbaned man-servant shouts shrilly to the bullock carts and stately swarthy men to get out of our way. We pass the new hospital which is being erected to the memory of Miss Bessie Greenfield by her family and friends for the diseases of women and children. It will make up sixty beds, and is badly wanted. A sharp turn brings us through the gateway; we drive through a garden, and draw up at the one-storied building. This is the Ludhiana Medical School, which has been established for some 20 years, and is now under general direction of Miss Greenfield, who lives in the adjoining bungalow, and of Dr. Edith Brown, a thoroughly qualified lady-doctor, who is resident here. She is assisted by two fully qualified medical ladies, Dr. Eleanor Dodson and Miss Thornett, L.S.A. They are overworked, and need at least three more to share their labours.

WHO WILL VOLUNTEER?

And then, who will support those who volunteer?

It is difficult to enumerate all the work being done from this centre, or the immense blessing accruing to the women of India, through the instrumentality of these earnest and efficient Christian ladies. In the first place, there are twenty-five natives Christian girls, sent here by missionaries in all parts of India, who are being trained for medical work. Thirteen are taking a full medical course, and will obtain diplomas; nine are being trained as nurses, the others as compounders for dispensaries, &c.

As we pass, I notice twenty native midwives sitting around their teacher and being instructed to renounce their cruel and barbarous methods. So great is the importance that the Government attaches to this department, that it sets apart funds for the defrayal of any loss a woman may sustain in the exercise of her profession in attending these classes, that she may be able to attend them with an easy mind. A Bible lesson is always interpolated with the other instruction.

This is the hospital: lofty, spacious, clean, sweet. I am glad that most of the beds happen to be empty, but this is an exception. The amount of medical work done at this place, and in the three dependent dispensaries, is something surprising. Last year at one village 2,000 cases, at another 2,000, in the city between 12,000 and 15,000. Think of what is meant by 233 major operations—that is, those which required the administration of anæsthetics—and 1,100 minor operations!

I am shown the lecture-rooms, the isolation ward, and the laboratory. But I must not stay. As we pass from one to another we speak of the

UNSPEAKABLE SUFFERINGS OF THE PEOPLE

through ignorance of the simplest facts of medical science, wounds left open and uncleansed for days, and full of vermin; children's eyes unopened for weeks and covered by flies; sores so feculent that the poor patients must be kept in the open air of the compound; limbs dropping off because of the close, tight swathing which has stopped bleeding, but at the same time induced mortification. Oh, love of Christ, how strong and beautiful is thy reproduction in the hearts and labours of these gentle Christian women, so that they are willing to touch wounds from which all others shrink! though they confess that they are often obliged to turn away to overcome a natural and uncontrollable nausea, which is for a moment only, and from which they return to their beneficent ministry!

Across the narrow dividing lane is Miss Greenfield's "home." I use that word with intention, for she counts India as her country, speaks of the interests of the Punjabis as "ours." On the front of her house, immediately facing the main road, is the native chapel, whose pastor is held in much respect in the Punjab. Instituted originally by the American Presbyterians, to whom the initiation of so much of this work is due, this church is now self-supporting.

Though it is Monday afternoon, the building is filled by a native audience, singing now a native hymn, now one of Sacred Songs and Solos,—"He leadeth me." Two prayers, and I rise to speak to them by interpretation. "Be very simple," my interpreter says, nervous of his understanding my English. But he need not have cautioned me, as he is an apt English speaker. Then we dismiss all but those who understand English. Quite a large number remain, mostly girls from the medical school. I tell them that

THE ONE HOPE OF INDIA

is its evangelisation by its own children, and urge them to receive that baptism of the Holy Spirit which alone can equip them for so stupendous and, to man's judgment, impossible an achievement. Their dark, lustrous eyes are fixed on me, and an evident emotion has touched them as we bow in prayer.

We hasten to the house as the sun is setting. "What is that semicircle of stone, raised above the garden surface?" "Ah, we sit there in the hot weather; it is the only way of being sure that you are not sitting on serpents." The verandah opens directly on the central room, as in most of these native houses, and to this the other rooms are adjacent. The oil lamp stands kindled on the table in the middle of the room; and its light falls on the mail—just come in. As I see the gleam of joy in those eyes, and notice the pleasure that letters bring to these far-off workers, I am filled with remorse as I remember my tardiness, and resolve to write more carefully to those whom I know on the field. There is one of the little group who looks disappointed and sad. She has nothing, and had nothing last mail. I espy The Christian under two covers, and other papers well-known, but three weeks old. On the walls are home portraits, texts, Mildmay illuminations. In the open hearth logs of wood are burning merrily. Cosy chairs and touches of womanly refinement are all around. But

NOTHING IS EXTRAVAGANT.

Dinner, cooked by a native Christian, is handed round by grave turbaned servants. We talk of the work being done by each of this little colony of Christian ladies—Miss Greenfield, superintendent of all the work, and specially devoted to the hospital; her sister, to whom is allotted the new Victoria Home, a sort of resting place and hostel for native women who for the time need a shelter. Hers, too, is the Y.W.C.A., and camping-out work in the villages. This other lady lives for the most part in one of the out-stations; and this is occupied in the dispensary work; and this devotes her time to zenana visitation, and so on. But each is working to the limit of her power, and often beyond. Dr. Brown told me that she has frequently to be content with four or five hours of sleep.

In addition to her medical work, there is the daily Bible class for the students, another for the servants, and yet another for the inmates of the hospital. How much we need to pray that she and her fellow-workers should be anointed with fresh oil!

The time is gone. The sisters of this House Beautiful wait to bid me farewell. One gives me a white rose, and tells me always to think of the soldier lads. Some little remembrances and eatables are tucked under the seat of the pony cart. We drive quickly to the station; but the train is late, so my friend and I walk to and fro in the deepening shadow, talking of eight years of friendship behind, of India and her needs, of the great possibilities of a Spirit-filled life, of the beloved church in London, and of that eternal home where there are no separations, no weariness, no lack of any kind. The train arrives overdue, stops, starts again, bearing us through these vast Indian plains, wrapt in weird solitude, stars overhead, and God's angels keeping watch.

MR. MEYER'S TOUR.

Rev. F. B. Meyer's visit to Lahore lasted for four days, January 5-8. More than 100 missionaries, Indian pastors, teachers and others came in from other places for the meetings. Two addresses were given by Mr. Meyer each day. The average attendance at the mid-day meeting was about 250, and at the evening meeting about 350. They were audiences which must be weighed, not counted. There were nearly a hundred missionaries soon to scatter to their work throughout the Punjab; there were a number of Indian pastors going back to their congregations. In reserved seats in the front there gathered sixty or seventy Christian Indian students, both men and women, who had received an English education and would become the leaders of the future.

Mr. Meyer's addresses were listened to with the closest attention, and the message was evidently going home. But it was not till the closing meeting on Sunday evening that it was seen how deep a work had been going on. Mr. Meyer spoke on John vii. 37-39, the cry of Jesus on the great day of the feast. The power of the Holy Spirit was very manifest, and at the close a large number rose to their feet to show that they had made a surrender to Jesus Christ during the conference; and almost the whole audience rose to testify their desire that out of them might flow "rivers of living water" to the Punjab. On Sunday afternoon

Mr. Meyer spoke to men on personal purity, when there were about 160 present, including a number of Hindus and members of the Brahmo Somaj.

J. H. O.

There have necessarily been some alterations in Rev. F. B. Meyer's tour in South India, and I subjoin, for the information of your readers, the dates as we expect they will stand:—Madras, February 9 to 16; Madura, February 17 to 20; Palamcottah, February 22 to 24; Colombo, February 28 to March 3.

Mr. Meyer will (D.V.) sail from Colombo in the *Oriental* on March 3. He writes of having had most blessed meetings in the Punjaub and the North-West Provinces.

Madras. Frank Anderson (Gen. Sec. S.V.M.I.C.).

Mr. Varley in America.

SOME weeks since, I promised to preach Christ at the Temple in Philadelphia. It is a remarkable building and the centre of an extraordinary work. I have not to my knowledge met the beloved pastor. It is about twenty years since that this devoted servant of Christ was "born from above." The Lord's use of Rev. Russell N. Conwell has been, and is, very remarkable. Before me lies what is called "The Workers' Hand-Book," issued from the Baptist Temple. It is as modest a statement as it is marvellous in detail. I venture to extract a few particulars.

The name of the church is the Grace Baptist Church of Philadelphia, organised February 12, 1872. There is seating capacity in the Temple for nearly 4,000 persons. In 1882 the assembly numbered 294. In 1898 the membership had risen to 2,749. It is literally a vast hive of industry in all departments of Christian work.

The Temple was opened for worship March 1, 1891. It is a noble structure, very substantial, built of stone. What is called the Lower Temple comprises a great number of large and airy rooms devoted to the needs of the fifty-eight different organisations connected with the Temple. The College comes next, and is without question

ONE OF THE FOREMOST INSTITUTIONS

of its kind in the United States. I confess that I was amazed and delighted. Take the following records and figures:—Temple College, date of organisation, 1884; number of students last year (1898) in regular courses, 3,137; attending lectures, 5,113; total, 8,850; number of courses 31, professors, 65; length of term, day department, 9 months; evening, 8 months; cost of tuition, day department, 50 dols. to 60 dols.; primary school, 30 dols.; kindergarten, 10 dols. per year; evening department, according to courses, 5 dols. to 10 dols. for the year. It is a non-sectarian institution. All the regular college degrees are conferred upon either day or night students completing college courses. Here the youths and young men of Philadelphia can avail themselves of admirable facilities for study, education, and fitness for life's battle and progress. The number of students since the foundation is given as 36,127.

I arrived in Philadelphia on Saturday, January 21, and soon reached the Temple. One of the officials kindly showed me over the vast area covered by these remarkable buildings. The pastor's study gave occasion for some rest, prayer, and preparation. I will only say that the Lord's Day (22nd) was memorable.

WONDERFUL CONGREGATIONS

greeted the speaker, and we had a glorious day. My theme was "Resurrection Triumphs," and surely this not-seldom depressed heart was made glad, as hundreds told how the Great Minister of the sanctuary had been pleased to bless his people by the Word preached. Now, as life runs on, the thought presses more and more—preach Christ Jesus the Lord! Exalt Him whom God hath raised from the dead and highly exalted. The living Christ alone can meet the need of sinful dying men. It was a bright and sunny day, and as some twenty told in confession of their reception of the Holy Son of God in the after-meeting, we gave Him praise, and rested that night with a thankful chastened heart, glad of some success. But oh, the wandering thousands who will not come to Christ that they might have life! What hinders us that results seem so small comparatively?

At the close of the morning service the financial needs of the college were presented by one of the brethren, and it was grateful to me to be at the incipient stage of an offering which it is believed will reach 56,000 dollars to be presented in February on the occasion of dear Mr. Conwell's fifty-sixth birthday. The amounts promised and given were, I believe, about 13,000 dollars. Monday was a charming day, almost as genial as summer. Dr. Gordon met me at the noble pile of buildings which belong to the Baptist Publication Society in Chesnutt Street. Really it is a magnificent structure, one of the finest book-rooms in the world. The building cost 500,000 dollars. It is twelve storeys high. The printing offices, type, and composing-rooms are said to be second to none in the world.

The ministers' meeting at 11 a.m. was crowded; it is said to be the largest meeting of Baptist ministers in the world. This I can believe. It is a cheering fact to record that no company of preachers in America have more stedfastly held to the old and divine Evangelical platform than the ministerial brethren of Philadelphia. "The qualifications essential to ministerial fitness" was the subject for presentation and discussion. The motion that an esteemed brother from England should address the conference resulted in a twenty minutes address, which was graciously received. President Weston, head of one of the colleges, a venerable representative of the full orbed Gospel, gave an inspiring address. The discussion which followed was interesting, and yielded suggestive thoughts. It was a delightful morning to me. The greeting on all hands, the kind words expressed, and the fervent desire that our way might be directed to some weeks of teaching and evangelistic work in

THE CITY OF "BROTHERLY LOVE,"

as Philadelphia is called, was refreshing and gratifying after so many years of world-wide service for our gracious Lord.

I returned to Baltimore in the evening of Monday, where our robust brother, John Robertson, is at work in the midst of "a Gospel campaign." The meetings are being held at Dr. H. W. Wharton's large church. Great blessing has rested upon our brother's ministry. It was my privilege to address the audience of well nigh 1,200 persons. It was a solemn and in some senses powerful meeting. As Dr. Wharton put it, "The people of Baltimore have learned to love John Robertson." This entirely accords with my own experience and knowledge of our brother.

I return by steamer this evening (January 24) through Chesapeake Bay to Norfolk, Va., to resume meetings in the Methodist, Baptist, and Presbyterian churches. The work at Norfolk has been greatly owned of God, large numbers telling of blessing received. There is strong desire that Richmond, Savannah, and Philadelphia should be visited.

In conclusion, I may add that my wife and I expect to visit London about the end of April. Remember us with fervent prayer in this work of faith and labour of love. I rejoice to write that health and strength abound.

Henry Varley.

American Coloured Convicts.

WRITING in *The British Friend*, Mr. William Tallack calls attention to "the terrible condition of many thousands of the so-called 'freed-men' in some of the Southern States.

"Most of the convicts in those States are leased out to work for private contractors, the main object being to save the State from any expense whatever for its criminals, and to allow the contractors to exploit them. The overseers employed by these are too often men of a vile and cruel character. The St. Louis *Vanguard* recently contained an account of a visit to a Georgia camp, by Mr. P. G. Bird, who reports that a pleasant-looking negro girl gave him a terrible account of the way in which she and others had been stripped and flogged in the presence of male convicts. Such abuses as these are of constant occurrence. And in the remote and unvisited places where many of the private 'camps' are situated innumerable cruelties and outrages abound."

Many of the convicts are sentenced to long terms of punishment for very trivial offences. Sentences of years have been given for petty thefts by mere children.

Louisiana is about to abandon the system, but Georgia has arranged to continue it for at least twenty years longer.

In the Georgia (U.S.A.) *Voice of Missions*, Dr. H. R. Butler, of Atlanta, makes an urgent appeal for the aid of Christians of the white race in reference to the cruelties inflicted both upon the free and the convict negroes of the Southern United States. He says:—

"The Cuban War and its results, and the Armenian massacres, are nothing when compared with the thirty years of chasing by blood-hounds, murdering, burning at the stake, lynching, flaying, swindling, robbing, oppression, false imprisonment, and other sufferings through which the coloured people of America have passed and are still passing."

Armenian Relief.

IN Dr. Raynolds' report of the relief and orphanage work at Van, dated January 4, he says that grain is terribly scarce all over the province, that the Government has taken so large a share of the harvest for taxes as to leave the people insufficient supplies with which to sustain life; and that many will die from hunger before spring. In two villages not far off seventy-eight people have succumbed to starvation, and the suffering for food is already becoming appalling. The Koords have not been restrained, but on the contrary have grown more lawless, carrying off cattle and sheep and making more than the usual demands on the grain. In fact, the outlook is in some respects darker than it has been during the previous two years, during which old supplies have been exhausted.

Fifty more orphans have been received into the Institution, bringing the total number up to 400; 178 of the boys are learning various useful trades. For the hundreds and thousands outside now suffering from hunger nothing can be done unless further funds be sent.

Dr. Raynolds appeals for prompt and generous help. He and his wife "are utterly overborne by the weight of care now pressing upon them." All donations to the Industrial Bureau or Orphan account of the Women's Armenian Relief Fund will be thankfully received by Mrs. Madeleine Cole, 1, Trebovir Road, Earl's Court, London, S.W.

In a letter written after a three months' stay at Van, Drs. Belck and Lehmann say:—

Dr. and Mrs. Raynolds have accomplished great things during the two and a half years that have elapsed since the massacres; and if to-day hundreds of boys and girls are saved from misery, illness, death or forced perversion to Islam, and are receiving a well-regulated mental and physical education, and if many thousands of the Armenians, persecuted almost entirely on account of their religion, who would otherwise be near to starvation, enjoy to-day a modest if not a wholly adequate subsistence, this is mainly due to the indefatigable exertions of our friends. It is to be hoped that the boys and girls instructed—many of whom came here entirely ignorant, returning to their villages as teachers and artisans, and as Christians true to their faith—may be an example for the emulation of their fellows, and help to elevate the mental and moral level of their whole people.

Much has been achieved, but still more is needed. If twice as many orphans were taken in, and twice as many people assisted, the wants would still be far from being met. The means of the mission and the orphanage not permitting of much further extension, we can only most earnestly appeal to you and all friends to help in ameliorating the misery here existing.

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Home Missions.

Victoria Homes for Men.

THE public are familiar with the squalor and vice, poverty and rascality of Whitechapel, but are, unfortunately, not so well posted in the excellent works of religion and philanthropy for which the district is certainly remarkable.

Prominent among its institutions stand the Victoria Homes for men. These are poor men's hotels, in which charity is not, for every man knows, as he pays his fourpence or sixpence, that he is as independent of doles and bounties as the magnificent patrons of the Cecil or the Metropole.

The very existence of three of these large and popular homes in the very heart of the dingy East-end must go to the credit of practical Christianity. It was in a spirit of keen desire for the salvation of men, and not merely to provide a clean bed and good food at reasonable rate, that the homes came into existence.

A brief inspection of "Number Two Home," under the guidance of Mr. Wilké, the general superintendent of the work, was a pleasurable experience. The frontage on Whitechapel Road is imposing in point of size, but affords no clue to the vast extent of the buildings in the rear. Part of the premises were formerly a workhouse, other portions were included in a brewery; all are utilised wisely and well for the shelter of the poor.

Tier after tier of cubicles and sleeping rooms were one and all perfectly clean. Indeed

THE ABSOLUTE SPOTLESSNESS

is of that character which the English hold as an ideal, but which as a rule only the Dutch achieve. The building accommodates six hundred men, and is always full.

The lodgers come from many classes. One sees them best in the large general rooms appropriated to the use of the fourpenny lodgers. There is the waterside labourer, wearied by the day's hunt after work; the respectable clerk, just getting a little employment and working his way up once more; and the gaunt and hungry elderly man "thrown out" after thirty years' faithful service owing to the liquidation of his firm. Indeed, in this great assembly of the sad are to be found in every imaginable stage of poverty representatives of all classes of society. That iron-grey man with piercing eyes was a barrister, yonder gentlemanly fellow "had money." Those of superior training are easily picked out by their bearing; but one and all are thoroughly at home. Obviously the insistence on the home idea has many advantages, not only in internal administration, but in helping the out of work men into situations, for employers understand and recognise the character of the institution. There is, however, always a number of men who require employment, for the tendency in business circles tends unceasingly to the substitution of younger men as soon as the older grow grey.

This great home is obviously well planned; the veriest details manifest loving care. The sanitation is beyond reproach, and from the dormitories to the basement there is not a single whiff of the indescribable odour characteristic of the ordinary doss-house.

Proceeding through the dining hall to the kitchen, the skilful lady in charge is found

SERVING UP DINNERS.

A fine brisket of beef hot from the oven, the flouriest of steaming potatoes, and most inviting of roley-poley puddings are rapidly dealt out to the highly contented throng. For threepence one gets a cut from the joint and two vegetables; suet puddings at twopence are in brisk demand, and for the very poorest out of work docker or impecunious pedlar there is a big basin of that comforting soup, the fragrance of which fills the kitchen, for one halfpenny only. The quality of the goods far surpasses that of the ordinary cook shop; it is homely, but in its degree perfect.

Still, there is no compulsion to buy. The long "men's kitchen" boasts two huge ranges packed with burning fuel, and affording an opportunity for those who so wish to cook food which they have brought in. "Odd job" men about the fish and vegetable markets are often able to obtain a bit of plaice or haddock, or a few potatoes, for little or nothing, and are glad to use the stoves, utensils being also provided, besides a scullery in which to prepare and wash up. The arrangement for cleansing the outer man are excellent, and the various baths and wash-houses of the establishment contain no more useful articles than the footbaths, with hot and cold water, which are a great boon to tired men after a long day's tramping.

Mental recreation is supplied by the reading saloons and library, the largest room being converted at night into

A MISSION HALL,

where Gospel temperance gatherings draw large congregations from among the men, and where the kindly Rector of Whitechapel might recently have been heard soloing with great acceptance.

On Sunday evenings Mr. Wilké arranges hearty meetings, with plenty of singing and pointed addresses. But that does not satisfy little band of workers, they must needs adjourn subsequently to the downstairs "men's kitchen," where a second service is held for those who did not attend the first.

After a survey of the various departments, meeting here and there the business-like arrangements and smart cheerful officers, and after noting with something akin to reverence the intense desire and fervent labours for the salvation of souls, the only conclusion to be logically arrived at is that the Victoria Homes are model institutions. There is a keen satisfaction in recording such a verdict, since the deep modesty of the responsible conductors is apt to result in the homes being less well-known than they deserve. Many blessed cases of conversion are known, but not advertised. Sheaves of letters of gratitude are put away among the files.

Lord Radstock, Mr. Edward Trotter and Mr. T. A. Denny, members of the committee, have all along taken a practical interest in the work, and as they make no financial appeals, but conduct so good a work on a self-supporting basis, the Christian public may well come to the rescue in donating them what little they require, namely, a supply of Surgical Aid letters, and especially of cast-off clothing, which should be addressed to the Victoria Home, 77, Whitechapel Road, E.

Glasgow Evangelistic Association.

THE annual meeting of this Association was held last week in the Christian Institute, Lord Overtoun presiding. The Secretary, Mr. J. W. Arthur, read the annual report, drawing attention to the large and varied work of the Association, under the four heads of preparation, evangelisation, amelioration, and fresh air. The noon prayer meeting, conducted daily; the Bible Training Institute, with its 76 students, and the Bible Reading Prayer Union form the main features of preparation. Under evangelisation come the Tent Hall, Saltmarket; the Bethany Hall, Bridgeton; the Mizpah Band, with its eight branches; the mission to the Jews, local evangelistic meetings, &c. Amelioration covers the Sabbath morning free breakfast, with an average attendance of 1,800 hungry and needy; the children's Sabbath afternoon dinner, the four day refuges helping about 650 poor children, and the homes for destitute children at Saltcoats. The popular fresh-air movement has provided 7,294 of the city children with a fortnight each at coast or country, most of them housed in the ten beautiful homes now the property of the Association. The home of the weary workers has welcomed no fewer than 140, while various single-day outings were arranged by the committee in charge. The Association covers the work of seven or eight societies in its varied agencies, and hopes for support commensurate with the wideness of its efforts.

Mr. Mackeith, honorary treasurer, intimated that the Association is entirely dependent on voluntary contributions, carried on by voluntary workers, and managed by business men who gave their time as well as their money to the work.

Lord Overtoun said that those who had laboured in connection with the Association had an experience for which they were thankful. If they have helped others, they have had a blessing to themselves. In bringing back the wandering and weary they were treading in the footsteps of the Master, assured of his presence. The centre of the work had ever been the evangelistic department. But in seeking to save the whole man they must also attend to the physical. It was also true that if they wanted to be a blessing to the city and country they must seek to reach the young, which was the most hopeful of all the work. The work is non-sectarian, and affords a platform for ministers and members of all denominations.

Prayer for Students.

THE call to a second universal day of prayer for students on Sunday next, Feb. 12, has been issued by the General Committee of the World's Student Christian Federation. Reports received from Christian Unions in all parts of the country show how widely the day of prayer was observed last year, and how real a blessing it has been to those who observed it truly. The Call, which is signed on behalf of the Federation by Mr. Karl Friès, chairman, and Mr. J. R. Mott, Secretary, says:—

"To inspire us to thanksgiving and praise, let us remember that the year which has closed has witnessed in nearly every part of the world a great advance in the number of Christian associations or unions among students; the decision of probably the largest number of students to enter the Christian life who have done so in any one year; a marked increase in the number of students carrying on the systematic study of the Bible; a growing observance of the morning watch; wonderful manifestations of missionary interest and activity; and the continued progress, not only of all the student movements of the world, but also of the World's Student Christian Federation.

"Among the different objects for prayer, let a special request be made for the World's Student Christian Federation and its leaders, that it may faithfully and effectively serve all student movements and extend its useful ministry to the student centres of all lands; for all Christian student organisations throughout the world, that under the influence of the Spirit of God they may become increasingly fruitful; for Christian students everywhere, that they may live spotless, sincere and earnest lives, and thus by life and word win their fellow students to Christ; for non-Christian students of all races, that they may be attracted in increasing numbers to accept Christ as their Saviour and Lord; for the volunteer movement in the east and in the west, and also in the north and in the south, that by the power of God it may raise up an army of workers who shall preach the Gospel to every creature."

The Lighthouse, Bow, E.—On the thirty-first Sunday-school anniversary, Rev. C. Bryant (Wesleyan), Pastor T. J. Hazzard, and Mr. J. Compton Rickett, M.P., were the preachers, and cheering accounts of progress were given. Addresses of encouragement were delivered by the chairman, Mr. W. H. Seagram, and others.

Mrs. Hilton's Crèche.—Dear Friends,—Please permit me to inform your readers that a satisfactory arrangement has been made to make over my late wife's crèche to Dr. Barnardo. For the formal transfer, a meeting will be held at the crèche on Saturday next, at 3 o'clock, when the company of all friends of the institution will be welcome.—Yours truly, John Hilton, Treasurer.

Are we Right?

A SERIOUS MISSIONARY QUESTION.

III.

RETURNING to the question, "What are we to do?" there are certainly grave and great difficulties; yet not so great perhaps as might be imagined. "We must have some organization, directly there are Christians." That is true; but for myself I believe a very simple organisation is enough, and any organisation beyond what is enough is a weight. It seems to me, we, especially in some churches, have become so accustomed to elaborate organisation that we cannot think of a church existing without it. And yet, perhaps, the native churches, generally speaking, are maimed even seriously, by the amount of organisation with which we encompass and load them. To import from home our complicated western organisation, the growth and outcome of centuries, and impose it on young churches and Eastern races, is, in my opinion, one of the mistakes we are making.

CHURCHES OUGHT TO GROW NATURALLY;

they cannot successfully be made to order, according to the particular patterns (varying in different towns, and maybe in different streets of the same town) which foreign missionaries choose to dictate for them. Granted that our organisations are excellent for full-grown men, it does not follow that they are excellent for babes; nor because they are suitable for the west, does it follow they are suitable for the east. Saul's armour was probably the best in the kingdom, and admirably suited for full-grown Saul, but not for youthful David. Our Davids are but infants at present, and it seems to me the feeble life and weak growth of many native churches, may be due, in part, to our smothering them with grown up people's clothes imported from the West.

Why not let the native churches develop according to their own instincts and along their own natural lines, subject, of course, to the Word of God? Why try to mould all nations into one groove—our groove? We are for ever bringing up the native churches in leading strings, and, as M. Coillard says, "Kept thus in an abnormal childhood, they lose"—(nay! in the church they never had it to lose)—"the power of independent action and of responsibility." They are too often content merely to exist. They will do (if they are good) what they are told to do; as paid agents, what they are paid to do; there their duty begins, and there it also ends. We do not give them a chance. I should advocate, then,

THE SIMPLEST ORGANISATION,

leaving it as much as possible in the hands of the natives themselves. Very little stress indeed need be laid on the form organisation takes; but rather than split the native Christians into sects, let it be broad enough to include all the usages which the various churches regard as really essential, and which their consciences will not allow them to forego. But let all, when necessary, yield as far as they can.

I long for the day when the missionary societies shall say to their missionaries, "We represent different branches of Christ's Church at home, but remember we do not send you to the heathen lands to set up our different churches there. We have given up some, and are prepared to give up more of those non-essentials which distinguish us from one another rather than cause divisions among the little flock for whom we are collectively responsible. Take heed, therefore, in the country to which you are going, to do nothing which shall endanger the oneness of God's people. Make it your aim to unite all Christians everywhere, and to build up, with your fellow workers, one undivided Church of Christ."

Do you say this is impossible? Why is it impossible? But if one undivided Church of Christ is indeed utopian—an ideal which in this world can never be realised—is the whole matter therefore at an end? Are we now justified in going each one our own way—independent of one another—starting divisions in all directions? Can we do nothing? We can do a great deal. We must

GET AS NEAR THE IDEAL AS WE CAN!

Not to get as near the ideal as we can, because we say the ideal cannot be fully realised, is inexcusable neglect. Surely we are bound to see to it that the points of division amongst Christians, which we say are inevitable, shall, at any rate, be as small, and as few, and as inconspicuous as possible!

Here then is something for us all to do, and to do at once. Do we assent to this? Because, if we do, we must not deliberately introduce customs, usages, not essential, not matters of conscience, but only of preference, when we know they are dividing the Christians from one another and stand right in the way of a united Church. Perhaps the majority of those who think about it at all hide themselves under this shelter, and comfort themselves with this reflection: "The churches we are setting up are only temporary; our hope and aim are for a united Church of China in the future." The people who say this I am sure I should love and respect. But such reasoning amazes and baffles me. If from the Midlands one's hope and aim are to reach London, why start our train on the lines to Edinburgh and Aberdeen? Our hope and aim are

TO SEE A UNITED CHURCH

of China in the future. And therefore, in the present, we deliberately divide the Christians into many churches, and daily expend a part of our strength in making the separation between the churches more defined and more complete—even in things which we fully admit are not essential! I never could understand it at all, and a longer residence in China, with further thought and observation, does not help me to understand it better. Yet who am I that I should say this? And, as I said at the beginning, how can I be right, when so many of God's faithful, wise, and honoured servants apparently see no harm in what we are doing?

Nevertheless I am persuaded the present plan is not, cannot be, what God desires. Therefore there is, there must be

A BETTER PLAN

which God does desire. And, if God's people would consult with Him, and with each other, and be perfectly willing to give up their own plans and preferences, and follow God's direction, then surely He would show us what his way is.

If anything that I have written has given needless pain, then I myself am pained. If anything has been harshly stated I am truly sorry; it is not intended. Whatever is wrong I pray God to forgive. But if this feeble voice from China, or rather, if the voice of God through a little child of his, might reach the ear and the heart of the Church of Christ, and lead to something being attempted—something done—how exceedingly I should rejoice! Among the many things which claim the attention of our societies and councils is anything of more moment than this just now? Something accomplished in this direction would outweigh a hundred ordinary achievements, because of its God-likeness, and the blessing, power, and joy that would attend it. How it would stand out by itself as the memorial, noble and glorious, and blessed of God, of this wonderful centenary season!

J. HEYWOOD HORSBURGH.

Si Chuan, China.

A Worker Wanted.—The new mission hospital at Lovedale was opened several months ago. Already it has proved a very real service during the wave of sickness which has followed in the wake of the rinderpest. Some 1,200 to 1,400 out-patients had been treated when the last mail left, and the Board find that it will be necessary to have another trained nurse sent out. If your readers know or hear of a lady of true missionary purpose, and with the necessary hospital training, who has the means and will to go out as a volunteer worker, I shall be very grateful to be put into communication with her. Even for one to go out on the short service system for one or two years we should be glad. D. A. HUNTER.

University Hall, Ramsay Lodge, Edinburgh.

The Gospel in Prisons.

BY CHAS. COOK.

THERE has been a remarkable change for the better in our English prisons lately. The authorities are slowly finding out that the hard and harsh system of merely punishing criminals whilst "in durance vile" is not all that is required of them. Not only are judges giving shorter sentences of penal servitude, but the Home Office has recently arranged for special missions to be held in nearly all our large prisons by members of the Church Army, and also that certain lectures of an instructive kind be given in some of our gaols by competent gentlemen.

Twenty years and more some of us have been advocating the above reforms, and we rejoice that though we ourselves are at present shut out from preaching in our English prisons, others in whom the authorities have confidence are doing it. Let us pray that the revival may extend, and find an entrance even into all our gaols.

One who was described as "the greatest thief of the age" was

CONVERTED IN CHATHAM PRISON

under the preaching of the late Bishop of Rochester during a revival. This man had "done" nearly forty years' penal servitude, but lived a most consistent life for years, and died a martyr's death from assaults made on him by atheists and socialists whilst preaching on Peckham Rye.

But many of God's people are interested in work done in other lands. News to hand from Italy and Holland is encouraging, yet there are still many places where prisoners have never heard of Christ and have never seen a New Testament.

The Czar of Russia has recently made full investigation into the condition and treatment of most of the Russian prisons; and thus we believe the past visitations, and all the ventilations of the wrongs of that vast empire have at least done some good, but there still remains the fact that when I last visited Moscow there were

FORTY THOUSAND PRISONERS

passing annually through the forwarding prison of that city into Siberia. I believe it would be possible for some one to "lay up treasure in heaven" by giving up themselves and their means to the work of supplying each prisoner with a copy of the Word of God. What a splendid lifework it would make for some lady to take up her residence in Moscow and do this work!

I have on four occasions crossed over to Africa, and think the prisons of Morocco are the worst in the world, and the treatment meted out to those immured in the underground dungeons of that country every whit as bad as the cruelty of the Khalifa to the Soudanese. Hands and arms are lopped off and the stumps dipped in boiling pitch to stop the bleeding. Most of these dark habitations of cruelty are unvisited save by a few of our beloved friends of the North Africa Mission and one or two others, notably one English lady, who has visited and relieved many in these prisons.

"Out of sight, out of mind;" and we need to know of these things, that we may pray, "Let the sighing of the prisoner come before Thee."

I am hoping very shortly once again to endeavour to visit some places in Europe yet untouched, and to put the New Testament into the hands of the prisoners who have never had one. The command is, "Go ye into all the world and preach the Gospel to *every* creature;" and unless someone goes into the untrodden fields of the prison world, how can the command be fulfilled?

I shall value the prayers of the Lord's servants, and be glad of their practical fellowship in this needy work that lies near my heart.

6, Frithville Gardens, W.

Artillery Lane Mission (4, Steward Street, Spitalfields).—The Gospel work continues to be carried on. The lodging-house work is very encouraging. The Sunday morning breakfasts are attended well, and the needs are great. The superintendent is Mrs. Finn.

Young People.

Strength: A Word for Boys.

WE want you to be strong. We should like to see you six feet high, and broad of chest, strong of limb, a fast runner, a good cricketer, and a plucky football player.

Here are some hints: Be pure in your thoughts, words, and actions. Do not smoke. Do not touch beer or spirits. Put your heart into everything. Good food, exercise, plenty of fresh air, a cold bath, and purity will make you into a strong, healthy man.

But there is a better kind of strength; to have hard big muscles is a capital thing, but to be really strong we want more than that (Ps. cxlvii. 10).

There was once a prize-fighter who was exceedingly strong. He became a Christian. One day he met an old antagonist who, hearing that he had become a Christian, wished to test him, and struck him in the face. "Jim," replied the converted prize-fighter, wiping his face, but not returning the blow, "once I would have knocked you to shivers for that, but I'm saved now, and I can only say, God bless you." The man was touched, and replied, 'I'll go with you, mate." He became a Christian.

Have you conquered yourself? It is a greater feat than to capture a city.

There is, however, something better than that. In Westminster Abbey stands a monument to Lawrence, the Indian hero and general. The inscription runs: "He feared man so little because he feared God so much." Boys, has the

LOVE OF JESUS CONQUERED YOUR HEART?

The greatest generals are proud to bow before the Queen. You, strong fellows, who are the first in the football field and the foremost at the sports, have you bowed to Jesus Christ and made Him your king? That is true manliness, and will show whether you possess real strength, because you will have to endure persecution if you follow Jesus.

Here are a list of some men of power in the Bible, and they all had it, in spite of drawbacks:—

Jacob, or power in spite of self;			
Joseph	,,	,,	trials;
Elijah	,,	,,	fear;
Daniel	,,	,,	circumstances;
Peter	,,	,,	cowardice;
Paul	,,	,,	bodily weakness.

The secret of the power of each of these men was the same. They had the power of God in their hearts. They fear God instead of men.

At Heidelberg, in Germany, there is an immense barrel which would hold 800 hogsheads. But while we are hearing of its immense capacity, we find that it has stood

EMPTY AND USELESS FOR A CENTURY.

There are boys with brains, and boys with strength; boys who are sound, and boys who are strong. But where are the boys who will devote their powers to the service of God and man?

We have in Liverpool the most powerful lifting crane in the world. No mass of iron or stone which, apparently, this great machine will not easily lift. It is so strong.

The strong should help and raise the weak. If you have a strong character and strong limbs, God bestowed them on you, not just to be used in your own pleasure, but that you might be able to "lift the more," to do more for God and your neighbour. Jesus Christ needs the strong boys and the clever boys, and He needs you. Do not be content with bodily strength only. Remember how God spoke to Joshua—"Be strong, and of a good courage." "Be thou strong, and very courageous." "Be not afraid; for the Lord thy God is with thee whithersoever thou goest." Will you give yourself to Him?

HERBERT DUDLEY LAMPEN.

94, Mulgrave Street, Liverpool.

(182)

A Message.

"I SEND them my love and my kiss,"
The baby lips parted to say;
A little child's message was this
To dear ones who lived far away.

How often our love has been sent
For want of a nice thing to say!
And nothing at all have we meant
Save only it just was our way.

But God when He sent us his love,
His tender and pardoning kiss,
Gave Jesus his meaning to prove,
And oh! what a token was this!

Who will give Him warm love in return?
Who will send Him an answering kiss?
Is any child willing to learn
The very best way to do this?

WINIFRED A. IVERSON.

Hidden Text.

(1) Now through a glass we darkly see;
(2) What here is dim, revealed will be.
(3) The saint of God now knows in part.
(4) One day, no more his sinful heart
(5) Will trust the things of time and sense
(6) When God's salvation bears him hence.
This blessed time the prophets all foretold,
When Gentile lands would swell the Gospel fold.

"The Christian" Bible-Searcher.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER.

(No. 161.)

1. (*a*) Ishmael and Hagar, Gen. xxi. (*b*) An archer. He lived in the wilderness of Paran. (*c*) The son of the bondwoman, Gal. iv., 30.

2. (*a*) "Behold the fire and the wood; but where is the lamb for a burnt offering?" Gen. xxii. 7. (*b*) Abraham and Isaac, Mount Moriah, Jehovah-jireh, Gen. xxii. 14.

3. (*a*) Jacob. (*b*) To Padan-Aram. (*c*) Bethel, Gen. xxviii.

4. (*a*) Rachel. (*b*) She was his cousin. (*c*) The Well of Haran, Gen. xxix.

No. 161.—Correct answers (first list) received from:—

A—Stewart and George Arthur, Arnold Akers, John, Henry, Mary and Frances Allsop, Wm., Dora, Ralph and E. Aldwinckle.

B—Edith*, Cyril* and Dorothy Badham, Ethel Barclay, Gertrude Bath*, Evelyn, Maud, Dorothy and Sylvia Barrett, Herbert Braddon*, Leslie Bell, Gordon and May* Bligh, Phyllis Boyd, Rose Butler.

C—Eleanor Chance, Mabel Clay, Lydia Cleary, Lois Craven, Ida and Mabel Cole, John Colville, G. Brereton* and Kathleen* Code.

D—Dorothy Daintree, Willie Davies, Albert Davis, Louie Daw, G., Hilda, Elizabeth and Constance Drayson, Constance Devenish-Meares, Claude* and Violet* Dodsworth, Kitty, Ivy and Violet Donaldson-Selby, N. Dowsett

E—Muriel and Miriam Ecroyd.

F—Charles Feuillettaz*, Temperance and William Foskett.

G—Bertie* and Clarice* Gale, Irene* and Kathleen* Gough, Bernard and Kathleen Groom.

H—E. C. Hanson*, Frances Harding, Beatrice Hastings, Elsie Hatcher, Mary* and Eric Hill.

I—Ann Inglis, Dora Jay, Emily Jones.

K—Evelyn Kenwrick, Tessa Knowles*.

L—Henry and Edward Law, Blanche Lindup*.

M—Geo. Macdonald, Arabella Mainwaring-Onslow, Daisy and Winifred Martin, Gracie and Margie Marston, Reg. Measor, Mary Mills*, Leslie Mayes, Millie and Ethel Morgan, O. L. Morice*, Mabel Morris, Elsie and Dorothy McMullin.

N—Geo. Nash, Valerie and Eleanor Noel.

O—Benjamin Onions.

P—Ethel and Gladys Palmer, Alice Palmer, Ethel* and Kathleen* Pasley, Herbert Parr, Ruth Pledger*, Myrtle Perry, F. S. Phillips, Kathleen Pincott, Mary Plumb.

R—Willie Rigby.

S—Hilda and Constance Schaeffer, Dorothy Stalker, Marjorie Sherbrooke, Margery Smart, Joseph Stephens, Florrie Smith, Flora Simmons, Kathleen Scorer*, Philip Southam, Betty Stocks*, Jessie Ethel and Ada Snowball, Gladys Stockman, Herbert Stuart*, Mary and D. J. Symon.

T—Annie Taylor, Frank and Herbert Tomkins, Eileen and Florence Tomlinson.

W—Gwendoline and Edith Wallis, Edith and Edward Wheeler, Ella Williamson*, Dorothy White, Noel and Phyllis and Cecile Wright, Madeline Woodford.

No. 160.—Correct answers (second list) received from:—

A—John Adams, Douglas Adams, Maggie and Bertha Arres-Mather, Enderby Anderson. J. H. Archer, William Aston.

B—Maggie and Charlie Banks, Teresa, Avory, Lilian and Frank Blackie, Elizabeth and Janet Black, Ethel Barclay, Gertrude Bath*, Missy* and Allen* Baker, Henriette Bardoi, Lucienne Brabandes, Edith Barker, Catherine Barber, J. Barker, Edward, Ernest, and Godfrey Bates, Sylia, Dorothy, and Maud Barrett, Ruth and Rhoda Braithwaite, Leonard, Alcina, and Frank Bentall, Jasper Bell, Dorothy Berry, Mary* and Susette* Beck, Louis Berthé, Dora and Isa Bell, Margaret, Alfred, and Dorothy Bellorby, Annie Brisland*, A. Bridges, E. Biddlecombe, Charles Brown, Ernest Bond, Ashley Bowker, Robert and Eva Browne, J. Corbet*, Leonard* and Lindsay* Browne, George and Colin Brown, Lily, Stanley, and Gordon Boxer, Cyril Bulteel, Gerald Burke*, Ernestine Buhl, Harry Butler, Mary Bryant.

C—Maggie, Jessie, and Walter Carter, M. Joan and Daisy Clarke, B. M. Cashford, Gladys Calvert, Ruth Clark, Mary* and Willie Charles, Cicely and M. M. Craven, Alice Cady, Janie and Nellie Crawford, Dorothy Clarke, Alice Crang, Fred and Oliver Chisholm, May and Willie Christie, Edith Corrie, Dora Corrie, Richard Cornthwaite, Edith Corrick, Dorothy, Hugh, and Reg. Courtenay, Katie Cross, Florence and Daisy Combes, Dorothy Cooper, Susie Cumbers.

D—Mai and Ethel Davidson, Harold Davis, Polognia Daws*, Jas. Davey*, Louie Daw, Marie Denizot, Wm. Dilly, Vera Dickinson, Violet and Claude Dodsworth, Gordon Duncan*, Ernest Dunn, Phyllis and Faith Duncan, Dorothy and Marjor— Dyke.

E—Miriam and — Ecroyd, Helen Eardley-Wilmot, Maud Eddey, Muriel Edwards*.

F—Jeanne Faucon, Chas. Feuillettaz*, Blanche, Bessie and Mary Freeman, Marian and Jas. Freegard, Mabel, Maggie, Bessie, Kate, and — Fletcher, W. Arthur, Ernest and Reg. Findlay, F. A. and Aileen Figgis, Francis Field, Louise Filhol, Hyacinth Fitzsimons*, Herbert Fowler, Eva Fielder, Agnes, Flossie, Maggie, Netta and Lewis Fullarton.

G—Mary Glass, Leonard Gaudy, Alec Grainger, David Gardiner*, Aileen Gardner, Dorothy Garfit, Helen and Walter Gray, Stuart, Margaret, Jack, Edith and Dorothy Gray, Constance and Kenneth Gabbett, R. J. D. Graham, Ivan Garrod, M. Greenleaf, Hedley and Daisy George, Elsie und Muriel Green, A. and F. Gibbs, E. Grieve, Minnie and Evelyn Giddings, Agnes Grierson, Harry Gribble, A. Gill, Thos. Groombridge, Norman* and Elsie* Good, Hilda Goldthorpe, Nancy, Winnie, and Dorothy Grove.

H—Ella Hake, Rose Hamilton*, Elsie Hanson, Ruth Harrison, Dorothy Harris, May and Sandy Handasyde, Ruth Harral, Winifred and Edith Harvey, Mary and Freda Haines, Edith and Emily Hearn, Jas. Henderson, Willie Hooper, Violet Holford, Bessie Hope, Edith Holms, Georgette Hoffman, Marjorie Hogge, Stanley, Florence and Francis Hoyte, Jessie and Naomi Holman, Margaret Hogg, Nettie and Chas. Hussey, Lila Hughes, Frederica Hunton, Ethel Hutchings, Helen and Harcourt Hunter.

J—Kathleen James, Jas. Jackson*, Emily Jeynes, Kate Johns*, Lizzie Johnstone, Mary Johnston, Dora Dudley, and Grace Joyce.

K—Willie, Isa, and A. D. Kay, Flossie Key*, Ray and Ethel Kelsey, Eliz, Keddie, Dorothy*, Grace* and Philippa Kerr, Elsie, Ruth and Helen Knight, Jeanie Kyle.

L—Arthur Lamb, Millie Laidlaw, Henry Laing, Alice Lemar, Elsie and Guinefred Leigh, G. Lincoln, Edith, Harry and Eleanor Lowe, Lilian, Murray and Grahame Lloyd, Hannah Lovell.

M—Una* and J. H.* Mather, B. and Harry Malaher, W. C. Mallinson, Edith Marnham, Ethel Mackenzie, Tita and Daisy Mackenzie, Daisy, Nellie and Annie Mackenzie, L. Mace, Annie Macnair, Amy Marlow, Bella and Abraham Mack, Leslie and Lillie Mallory, Matilda Maitland-Kirwan*, Barbara and J. Maconchy, Christina Marshall, Daisy and Winifred Martin, Jas. Mackay, Geo. and Chas. Macdonald, Louis Maclachlan, Ella and John MacMurray, Mary McRobert, H. G and D. McGilp, Frank Medcalf, Louisa Merritt, Lois and Olive Mewburn, Hilda Medill*, Bessie and Charlotte Millar, Margaret and Dorothy Morris, Dora Muir, Ethel Morgan, Annie Moule, Gwendoline Moir, Dorothy Moorwood, Winnie* and Mabelle and Elsie Mountstephen.

N—Ernest Nash, Mary and D. W. Nathan, Herbert Newton*, G. Newland, J. W., Mary and H. L. Neligan, Cissy, Peter, and John Nicholson, Maude and Amy Nottage.

O—Eva and Maude Oakes, George O'Beirne, Katie and Sidney Oliver, F. A. and Mattie Osmond.

P—Jessie, Eddie, Willie and Ada Palmer, Winnie Page*, Dorothy and Muriel Patten, J. E. Pearce, W. M. Penny, Willie Petter, Laura Percy*, Walter Perryman, Joanna Pearman, Vera and May Petrides, Evelyn Pechey, Isabel* and Gladys* Phipps, Leo and Gordon Pibel, Cyril Pomeroy.

R—E. Marjorie and Herbert Rainey, May Reed, Nora Read, C. Alice Reid, Gordon Remington, Phillis Riddle, M. S. Rickards, Marion and Gussie Roach, Cyril and A. M. Roberts, Willie Rogers.

S—Dollie and Bob Salt, M. Dorothy Stalker, D. D. and T. M. Stanier, C. R. and Violet Salvesen, McLeod Staight, Lilian Sargeant, W. Stangoe, Gertie Slade, Chas. Saunders*, Edith Saunderson, Bessie Scantlebury, Vera Shapylton, Gwendoline*, Undine* Wilfred, Llewellyn*, Eric, Gladys, and Mervyn Shaw, Violet* and Evelyn* Shaw, Hilda* and Constance* Schaeffer, Bertie and — Steeley, Effie and Nellie Sery, Frederic Seymour, Rosetta, Ivy and Muriel Sherwin, Douglas and Kathleen Shepherd, Rita Sidky, Marie Sleigh*, Irene Simms, Cecil and Annette Stirling, Bessie Smith, Madeline Smith, Florrie Smith, Constance* and Gertrue Scott, May and E. Short, Bertha Stocker, Nannie Sturrock, C. Bessie Symes.

T—Annie and Geo. Taylor, Marjorie Tracey, Louie and Nannie Tibbits, W. S. and Herbert Toller, John and Janet Thomson, Alice and Frank Thompson, Harry Thompson, Elsie Thorne, Alice Truelove*, Sarah Tyson.

U—Queenie* and Lilian* Upton.

V—Dorathy Vigers, Roy Vining*.

W—Ernest Wakeford, Rouald Watson, Violet, Louisa and Arthur* Walker, Leonard Wall, Arthur Wallace, Greta Watson, Edward and Edith Wheeler, Mabel Wheeler, Robert and Thos. Weddell, Myra Webb, Ruby and Edith Wilkins, F. K. White, Harry Wright, Colin Wright, Edith Whiting, Chas. Winnie, Williams, Pansie Williamson*, W. H. and Ethel Williamson, Pringle Wilson, Amy and Chas. Wingrave, Ethel and Wm. Woodell, Evelyn Wood.

Y—Annie Yeo, Eva and Gladys Young.

FOREIGN LIST.

Correct answers received from:—

Nos. 146 and **147**. T. Alan Hogg (China). **No 150**. Theodora Guinness (Tasmania). **No. 153**. Daisy McArthur (Natal).

THIS WEEK'S BIBLE SEARCHER.

(No. 162.) MARK XI. TO XV.

1. What did Jesus tell his disciples to do when He came to the Mount of Olives?

2. What did Christ do in Jerusalem?

3. What did Jesus say we are to do when we pray?

4. What question did the chief priests ask Christ, and how did He answer them?

5. Which did Christ say were the two great Commandments?

6. Why are we told to watch?

7. What were the disciples to ask the man bearing a pitcher of water?

[Children under *ten* do 1 and 2; under *thirteen* 1, 2, 5, and 6.]

Personal.

Several of my young friends forgot to write their names on their papers last week. It is necessary to sign the answers, also put age and address.

ETHEL MORGAN,—I think your paper is very pretty.

UNCLE TOM.

Children's Scripture Union—Portions for week ending February 18.

Sun., Feb. 12	*Luke*	ix.	12-22	Th., Feb. 16	*Luke*	x.	1-16
Mon. ,, 13	,,	ix.	23-36	Fri. ,, 17	,,	x.	17-28
Tu. ,, 14	,,	ix.	37-48	Sat. ,, 18	,,	x.	29-12
Wed. ,, 15	,,	ix.	49-62				

Children's Special Service Mission.

Mr. Hutchinson, *Leicester*, Feb. 9; *Bramcote, Nottingham*, Feb. 10; *Harrogate*, Feb. 11, 12; *St. Andrew's, Great Yarmouth*, Feb. 13, 14; *Needham Market*, Feb. 15; *Boston*, Feb. 16; *Streatham*, Feb. 18; *Soldiers' Home, Winchester*, Feb. 19; *Stowmarket*, Feb. 28. Mr. Tyler, *Steyning*, Feb. 10; *Chichester*, Feb. 11. Rev. R. Callender, *Woolwich*, to Feb. 14; *Bromley, Kent*, Feb. 19. Mr. Hewlett, *Redhill*, Feb. 22; *Ipswich*, Feb. 27-29. Mr. Mont. Goodman, *St. Bartholomew's, Gray's Inn Road*, Feb. 15. Mr. C. H. Collier, *Brixton Hill*, Feb. 19-26. Scripture Union Conference, *Y.M.C.A., Needless Alley, Birmingham*, Feb. 24 (7 p.m.); *Town Hall, Ipswich*, Feb. 27 (3.0 and 7.30).

St. John's Foundation School.—This large and useful institution, which provides free education for the sons of those Church clergymen who are in necessitous circumstances, has issued its annual report, from which it appears that the number at present in the school is 255, and that as a result of the exertions of the staff the boys have reaped a considerable harvest of scholarships. The need of St. John's becomes increasingly great every year, as the number of the clergy increases at the same time that their incomes become steadily depreciated. The committee, therefore, again commend the school to the sympathy, both of the public at large, and of the members of the Church of England in particular. The offices are at 1, The Sanctuary, Westminster Abbey, S.W.

Evangelistic.

Billingsgate Christian Mission.

A WEEK of special services has been held in the Mission Hall facing the market, conducted by Charles Inglis. Mr. A. Walters, secretary, writes: — "There were good attendances of both salesmen and porters, and the earnest attention given to the utterances of the well-known Evangelist (who preached the Gospel fully and faithfully each day) was most marked. We were blessedly conscious of God's presence and power in our midst; and we are convinced that we shall learn of some who have been brought to Christ through the faithful ministry of his servant. We had the help of several well-known soloists, who gladly gave their services for these occasions.

"Some few weeks since you kindly noticed the fact that we had commenced a medical mission for the benefit of the men engaged in the fish market, and had employed a fully certificated hospital nurse (especially skilled in surgical work), who resides on the premises. Abundant justification of the need that existed for this branch of the work is given by the fact that already there are some twelve to fifteen cases each day receiving the nurse's attention."

Woolwich Tabernacle.

Writing in respect to a mission just held by Mr. W. R. Lane, Rev. J. Wilson says:—It has been a memorable eight days in our history, and we say goodbye to Mr. Lane with a much deeper feeling than regret. The meeting for men on Sunday afternoon was most impressive. The evangelist had not spoken five minutes before he had won the confidence of the men. He spoke of special temptations with such tact and delicacy that no stain was left on the purest mind, and with such strength of conviction that all were deeply moved. The lecture on "John Bunyan" was one of the best we ever heard. The views were most helpful. Christians understood, perhaps, more clearly than ever what the pilgrimage to the Celestial City involves. On Monday evening Mr. Lane told the story, "From the Gambling Table to the Mercy Seat." He told us in eloquent and burning words what the Lord had done for him, and what He was able to do for others. Over a hundred names have been given in of those who have decided for Christ, and there are more to follow. We feel sure the work will go on.

Mission in Lancaster.

An eight days' united mission in connection with the Lancaster and Free Church Council has been conducted by Mr. Gipsy Smith. Under the auspices of the same council a simultaneous mission in all the Free Evangelical churches of the town had recently been held, attended with large blessing to the churches and the harvesting of many into the Kingdom of God. This found the churches thoroughly united, expectant, and alive for Gipsy Smith's visit, so that from the first welcome meeting to the closing service the deepest interest was manifested by all the churches represented.

All the meetings were crowded. The closing lecture on "From Gipsy Tent to Pulpit" brought to a close a remarkable and fruitful mission. More than 200 entered the enquiry-room, while hundreds in addition witnessed by rising to spiritual blessing received, or decisions for Christ. The two missions have not only added numbers, but life and power to the churches, resulting in a closer fellowship and unity, a fuller and deeper consecration, and signs are not wanting that the town generally has shared in the blessing. H. S.

United Mission in Ipswich.

Many hearts in Ipswich have been made glad (says a correspondent), as a result of a fortnight's visit from Mr. George Clarke, which has stirred the town in no ordinary way. The mission commenced with a gathering of workers that augured well, and from first to last the characteristic of the mission seemed to me to be power—not the power of eloquence or personality, but a quiet, unemotional, solemn sense of the Master's presence. The hall has been packed each night with 1,800 to 2,000 people, often hundreds turned away. The Wednesday gathering of young men and women, and the last Sunday night, with its throng of men only, were specially wonderful times. Day by day 1,000 or 1,200 people assembled for the afternoon Bible Readings, which were searching and strengthening.

We thank God for the many who have openly confessed his saving grace, and we know there are others whose hearts are deeply touched who have not yet made a public profession. The special services are over, but the work is going on.

Mr. Richard Spragg has concluded a month's mission at Merrion Hall, Dublin, and many souls have been brought to decision.

Rev. John McNeill has been conducting a mission at Tain. The services have been held in the Free Church, and have been exceptionally well attended.

Mr. J. J. Sims has been conducting a week's mission in the U.P. Church, Airdrie, with much to encourage and evident signs of blessing every night.

Times of blessing are reported in connection with Mr. J. J. Scroggie's meetings at Rye Harbour. Numbers professed conversion, and the duration of the mission had to be extended.

Mr. and Mrs. Alexander have conducted Gospel services at the Tanner's End Gospel Mission, Edmonton, during the past fortnight. The faithful preaching of God's Word has resulted in the spiritual quickening of many, both old and young.

Miss M. E. Parker (Methodist Evangelist) has concluded a very encouraging mission at Mansfield and Mastro. At the latter place, some fifteen years ago, in conjunction with Mrs. J. B. Horton, she laboured for many months, when numbers confessed for Christ. Last week, as once more these Evangelists visited the town, they found a very large percentage of the former converts (some of whom had been notorious evil-livers) standing firm, and many of them engaged themselves in winning souls.

Mr. Gerald Coultas writes from Barry Dock:—"We have closed a very blessed series of meetings in connection with our dear brother, Herr P. M. Redwood, of the Mildmay Mission to the Jews. The addresses were most helpful, especially those on the 'Jewish Feasts,' &c. 'From the Synagogue to the Cross' and 'The Story of My Conversion to Christ' was the last of his addresses. The mission has awakened deep interest in the Jews, and Christians have been quickened into fuller service for their Lord. We have had some glorious cases of conversion."

Evangelists' Engagements.

Mr. W. Monro Collings.—Feb. 11-March 6, Feltham; Mar. 12-26, Isleworth.

Mr. Henry Thorne.—Till Feb. 13, Hendon; Feb. 18-27, Southport; Mar. 4-13, New Brighton; 18-27, North Shields.

Mr. W. R. Lane.—Till Feb. 13, Walthamstow; Feb. 18-27, Huntingdon.

Gipsy Smith.—Till Feb. 13, Scarborough; Feb. 18-27, Cardiff; Mar. 4-13, Stockton.

Mr. W. D. Dunn.—During Feb., St. Andrews.

Brothers Weaver.—Till Feb. 17, Bolton, Free Church Council; Feb. 19-Mar. 3, Sunderland; 5-17, Sevenoaks.

Mr. Geo. Clarke.—Till Feb. 15, Lambeth Presbyterian Church, Kennington Road (opposite Brook Street); Feb. 19-Mar. 6, Carlisle; Mar. 12-26, Southampton.

Mr. E. P. Telford.—Till Feb. 9, Leeds; Feb. 12-23, Locksfield's Chapel, South London Wesleyan Mission; Feb. 26-Mar. 9, Birmingham; Mar. 12-23, Rotherhithe, Free Church.

Mrs. E. L. Baeyertz.—Till Feb. 6, Dumfries; Feb. 26-March 13, Southport; April 2-17, Sunderland.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sundays at 7, and Thursdays at 8; Mr. W. T. Munn, Malden Hall, Haverstock Hill, Feb. 5, 12, 19; Mr. Herbert Hurditch, Feb. 26; Mr. W. H. Seagram; at 7.

Mr. Newton Jones.—Feb. 11-20, Bridgwater; Feb. 25-Mar. 2, Burnham; Mar. 4-13, Brixton; Mar. 18-27, Wisbeach.

Mr. Charles Inglis.—Till Feb. 11, Wandsworth; Feb. 12-24, Bristol; Feb. 26-March 3, Paddington Baptist Church.

Rev. A. T. Jones.—Feb. 9 (all day meetings), Duckpool Road, Newport, Mon.; Feb. 20, Penalt; Feb. 23, Charles Street, Newport, Mon.

Mr. J. J. Scroggie.—Feb. 11-23, Plymouth; during March, Barking.

Penzance Y.M.C.A.—The work, which has been at a low ebb for some time, has been resuscitated, and the services have been secured of Mr. E. Thomas, of Bristol, who will give six months to the reorganisa- of the association.

International S.S. Lessons.

February 19.

"Christ Feeding The Five Thousand."—John vi., 1-14.

Golden Text.—"*I am the Bread of Life.*"—John vi., 35.

Rest (1).

Christ often rested after his day's work. "I have meat to eat that ye know not of." He refreshed himself by communion with the Father.

Lessons.—

(1) Times of rest needed by all. "Your strength is to sit still."

(2) The purpose of the sabbath—not merely absence of bodily strain, lounging about, but communion with God, which feeds the spirit and so makes *the man* strong.

Why the Multitude Followed (2).

Because they saw the miracle. Some came for the loaves and fishes, but Christ turned none away, whatever their motive might be. Trouble, joy, success, failure, a variety of motives send men to Christ. He receives them all gladly.

We should try to come to Him with pure purpose.

The Compassion of Jesus.

He felt for and with the people. He knew what was in man. The disciples would have driven the little children away, but Christ loved them, and said, "Suffer them to come." The disciples would have sent the people into the city to buy meat. Christ said, "They need not depart."

The Hungering Multitude (5).

This multitude, typical of the world—hungering far something it knows not what. Some try to satisfy themselves by ambition, pleasure, money, &c. Still hungering and thirsting. Christ said, "I am the bread of life;" "I am the living water." This because He revealed God and men are hungering and thirsting after God.

Two Ways and Means (5-7).

Christ knew how the need was to be satisfied, but the disciples could not understand it.

Philip went into arithmetic, and found little to satisfy his faith. There is no answer to the world's cry for forgiveness and holiness anywhere except in Christ.

The drunkard, the impure, the thief, the liar can never be rid of their chains, except by the power of God. All the other means which are used should be in the direction of bringing men to the great fountain-head.

Power of Little Things (9).

The lad with the five loaves and two fishes was no good until he came to Jesus with his store. Little things very powerful, but chiefly so when consecrated to Christ.

Illustrations.—Moses' rod. Shamgar's ox goad. David's harp and sling.

Teacher should point out the use of little words spoken for Christ. The needle and paint brush used for him. The common made sublime and eternal by his touch.

The Disciples are the Channels.

Christ might have performed such a miracle as would have placed the bread before the people directly, but instead he used the disciples as channels. So good men are used by God to bear his mercies to their fellows.

God could save the world directly without using men; but the long line of prophets, martyrs, preachers, teachers, and parents are used, and are greatly privileged and blessed in doing God's work. Aim to be one of God's servants.

The Fragments Gathered.

In the midst of profusion Christ was careful about the fragments. These would prove that all were satisfied, and would be mementoes to strengthen the faith of the disciples. Every time God gives us a spiritual feast we should treasure the fragments. Children should store up the teacher's knowledge, both in day and Sunday school; treasure the marks of mother's love, of home comfort. They will all be precious in years to come.

Letters to the Editor.

"Are we Right?"

DEAR SIR,—It was with great satisfaction that I read Mr. Horsburgh's articles entitled "Are we Right? a serious missionary question.". The problem is one which ought to exercise the minds of all Christians of every denomination. We cannot look upon this question without feeling with Mr. Horsburgh the need for a solution of it.

It is certainly a crying shame that we should carry into heathen lands the sectarian spirit. Is it not possible in this enlightened age to formulate a creed to which missionaries of all societies and denominations could subscribe?

Is the Bible such an obscure book that it is not possible for us to obtain from it a set of doctrines which conscientious missionaries working for the same end would be able to accept and carry out?

I think this question which Mr. Horsburgh has raised is worthy of a conference at an early date of all those interested in the ultimate success of the Gospel and the advancement of Christ's kingdom on earth.—Yours faithfully,

DAVID A. LEISK.

3, Viewforth Square, Edinburgh.

Are the Churches Ready?

DEAR SIR,—I have to thank you for THE CHRISTIAN and the REVIVAL which you kindly sent me. They came opportunely. I have long prayed for a reviving again, and felt that God would soon send it.

In my own church we have had the beginning of good things in conversions. Most of these are from my Bible class and the Sunday School. The blessing came suddenly and swiftly after some years of apparently unfruitful toil. But God's people, at least most of them, in our midst know not yet the blessedness of the Spirit's fulness, and there is even a danger of relapsing into cold formality. The church as a whole needs yet the baptism of power, and I shall be glad if you will ask your readers to pray for this.

There is another matter upon which I would like your judgment. It is generally supposed that, if the spiritual blessing is present, other matters will run smoothly, and especially will funds be forthcoming to pay expenses. We have not found it so here. As a matter of fact, our contributions are less, and it is causing some anxiety to us all.

Many who used to attend are keeping away, because on Sunday evenings we try to impress upon the people the importance of immediate decision for Christ, and give them an opportunity to confess Him openly. This is not liked by many, and they leave to go where they can settle down in carnal ease.

I am persuaded that the churches, and especially those where the better classes attend, are not ripe for a revival, and if the ministers of these churches preached in apostolic fashion and power, there would be a great sifting of their congregations, and the effect would be to reduce their incomes considerably. Are they prepared for this? This question gives rise to another. Are they prepared for the baptism of the Spirit, with all its bitter as well as its blessed consequences? Will not many prefer the state of the Laodicean Church to that of the Pentecostal morn? Since you, sir, have taken up this matter, and are seeking to foster and fan a spirit of revival by the publication of your paper, may I suggest that you invite all ministers who are co-operating with you in this great thing, to send you brief reports of work being done in their churches, and the general effects of revival methods upon their congregations, upon the incomes of their churches, and upon the neighbourhoods in which their churches are situated. This will enable many goodly men to open their hearts, and may also bring encouragement and help to them from unlooked for sources.—Yours faithfully,

A PASTOR.

Mr. Samuel Smith, M.P., intends during the debate on the address in the House of Commons to raise the whole question of the Romanising practices in the Church of England.

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About Books.

WITH the title **Lessons from the Cross** *Messrs. Nisbet & Co.* have issued a small volume containing a series of addresses delivered in St. Paul's Cathedral during Holy Week last year by the Bishop of London. (2s. 6d.) In the course of twelve chapters the Passion is considered as a revelation of human life and of human motive upon its largest scale. Within the limitations thus indicated, the treatment is thoughtful and helpful. "That Passion which revealed the grandeur of Christ, revealed also the baseness of everything else." This incontrovertible proposition is strikingly developed.

Welcome assistance in private and united study is furnished by **Helps to the Study of St. John's Gospel**, in two parts, prepared by W. H. T. Gairdner, B.A., issued by the *British College Christian Union, 22, Warwick Lane, E.C.* (6d. each, nett) The first part deals with chapters i. to xii., and the second with the remainder of the Gospel. The notes are brief and pointed, designed to assist daily private study and weekly united review. The books are being used throughout the colleges; they should prove of great service to conductors of Bible classes. Spiritual profit and personal application are never lost sight of in these pages.

For many years "Mother's Last Words" and "Our Father's Care" have sustained the literary reputation of the late Mrs. Sewell in circles where her more general writings have not been known. It is a great pleasure now to welcome a new and complete edition of the **Poems and Ballads**—two volumes in one, prefixed by a deeply interesting memoir by Miss E. Boyd Bayly, and portrait of the author. Mrs. Sewell's charming and wholesome poems appeal to the hearts of young and old, and some of them are admirably suited for recitation. (3s. 6d. *Jarrold & Sons.*)

An admirable missionary book is **Dawn on the Hills of T'ang**; or, China as a Mission Field, by Harlan P. Beach. (2s. 6d. *Student Voluntary Missionary Union, 22, Warwick Lane, E.C.*) Here we have a description of the Flowery Land and its people—a text-book, historical and geographical, from the standpoint of a Christian missionary. The volume is one of a series in course of publication by the S.V.M.U., and will be used by students throughout the world. But though prepared for collegians in the first instance, this work will be welcome to all students of missions, whether members of Lay Workers' and Helpers' Unions, Watchers' Bands, or Christian Endeavour Societies. There is a good map, also a bibliography on China and Chinese missions. This is a book of solid worth, and sure to prove of service in exciting missionary interest.

In order to meet a very general convenience, Dr. Bullinger is issuing in serial parts his great work on **Figures of Speech used in the Bible.** (2s. each, net and post free, from the Author, *25, Connaught Street, W.*) By "figures" is meant forms, literary and rhetorical, whereby language is invested with might and mirth, or other qualities needed to express the thought or feeling of heart or mind. Dr. Bullinger's work is the result of many years of labour. The first part deals with Ellipsis, a due recognition of which explains so many passages in the sacred Scriptures. The second part introduces twenty-five figures, in connection with which hundreds of quotations and references are made. This is a work of remarkable interest and value. The study of literary figures is calculated to yield much fruit and profit in independent Bible study.

A volume of varied interest is **John Stoughton, D.D.**; a Short Record of a Long Life, written by his daughter, Mrs. King Lewis. (3s. 6d. *Hodder & Stoughton.*) These pages admirably supplement Dr. Stoughton's "Recollections," and complete a fine picture of the man and his friends. One of the most attractive aspects of Dr. Stoughton's life was his geniality, which was happily combined with intellectual parts of a high order. Consideration for others and a sincere regard for truth made him generous in controversy, and no matter in what circumstances men of position or distinction entered the circle in which he moved, friendly relations were the inevitable result, affection growing as acquaintance increased. Hence this story of a busy life, devoted to the service of God, is characterised by much of sweetness and light, and some beautiful letters are reproduced in its pages. There are excellent portraits of Dr. Stoughton and his bosom friend, Joshua Harrison.

Mrs. J. B. Alliott, author of "The Dowager Lady Tremaine," has written a short story of some interest entitled GLEAMS AND GLOOMS. (6d. *Simpkin, Marshall & Co.*)

THE MAN WITH THE INKHORN is an exposition and application of Ezekiel ix., by Richard M. Holman. The pages deal solemnly with truths of extreme gravity. (1d. *Alfred Holness.*)

Items of Interest.

HOME.

Yesterday Mr. John Ruskin completed his eightieth year.

It is said that one of the measures to be considered during the Parliamentary Session which has begun will be a bill dealing with the evils of the half-time system, and raising the age of exemption from eleven years to twelve.

At a service held at Sandringham Church on Sunday week in commemoration of the death of General Gordon an offertory was made on behalf of the Gordon Boys' Home, resulting in the sum of £162. This amount was supplemented by a cheque for £400 from the Right Hon. Cecil J. Rhodes.

In a lecture on Saturday on prison work, Rev. J. W. Horsley said that a principal cause of the diminution of crime was undoubtedly the extensive child-saving work which had been established since the Queen came to the throne. The progress of temperance had also done something, for undoubtedly three-fourths of those who occupied prison cells got there as the result of drink.

FOREIGN.

Lord Tennyson has been appointed governor of South Australia.

The British Board of Trade officials at Antwerp are being thwarted in their efforts to cope with "crimps" who prey on the seamen landing there.

The premiers of the various Australasian colonies have agreed in conference on a plan of Federation, and will do their best to secure the passing of the scheme.

The news from France is again about as bad as it can well be short of an actual outbreak of civil war. At once in Paris, in Marseilles—where there have been disturbances—and even in Algiers, the match seems to be very near the powder.

A serious peasant revolt has broken out in Roumania, in that part of the country situated between the Olt and the Danube. It has already assumed grave proportions and called for the intervention of the troops. The agitation has a socialistic origin.

Recent news from the Congo Free State shows that the natives have been everywhere victorious, and that a state of panic exists amongst the Europeans many of whom are returning to Belgium. The natives have got possession of a large quantity of arms.

Mr. Jordan, an Englishman who lately returned from Coomassie, reports the country as peaceful. The Basle mission have erected two buildings in the Ashanti capital and the Wesleyan mission one. Both are teaching Fanti and English in the schools.

The steamer *Lake Huron*, with 2,296 members of the Russian Dukhobortsi sect, arrived at Halifax lately. Another party of 2,000 was expected last week. The Canadian Government has made elaborate preparations for their reception and maintenance until they can be settled on the land.

The Cuban insurgents through their leader have accepted the United States offer of three million dollars towards the pay of the army, and have agreed to disband. The Filipinos, however, continue to oppose the American troops. The Peace Treaty of the States with Spain has received ratification by a narrow majority in the Senate.

There has been a remarkable falling-off in the number of students entering the three Free Church Colleges of Scotland to be trained for the ministry. Six years ago as many as sixty entered in the course of the year, while this year the number has dropped to twenty-seven. Dr. Stalker, the convener of the college committee, traces the falling off to the entrance examinations.

Kurki and C. I. H. Mission.—It has pleased God to call to Himself at Chikalda, Berar, India, on Jan. 26, after two years' missionary work, Miss C. C. Murray, so long associated with Bethshan Hall, and also with the Missionary Training Home, Drayton Park, Highbury. No details have as yet come to hand. A memorial service will be held at Bethshan Hall, 10, Drayton Park, Highbury, London, N., on Thursday, Feb. 16, at 7 p.m.

Bithynia.—At the foot of Mount Olympus, and twenty miles east of Broussa, the capital of ancient Bithynia, is the town of Yenije, in which evangelical work has for some years been in progress under the American Board. Support from the New World being now withdrawn, the little Christian community is seeking to consolidate the work and carry it on independently. In order to secure the sympathetic co-operation of other Christians, the church has sent its pastor on travel for a time. In a letter of commendation, Rev. T. A. Baldwin, of the American Board, writes: "Rev. Jacob D. Stepanian is one of our tried and faithful Armenian pastors; he has been in charge of the evangelical work at Yenije for some twenty five years." Letters may be addressed to Pastor Stepanian, at 108. Blenheim Crescent, London, W

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE commend for thoughtful perusal and consideration the letter of "A Protestant" (see p. 25) on the subject of the Romish University, proposed by Mr. Balfour. It sets forth succinctly and forcibly the essential difference which places such an institution out of comparison with any existing educational establishment—a view that must not be lost sight of.

The great tide of Protestant sentiment is steadily rising, and the country from one end to the other seems awakening to the magnitude of the issues involved. There is no doubt that not since the Puritan revolution has a crisis so grave and imminent faced the British nation; and the result will largely depend on the attitude of public opinion during the present session of Parliament.

The discussion on Ritualism in the House of Commons last week did something to clear the air. Mr. Samuel Smith spoke with no uncertain sound on the subject of clerical treachery, and exposed the conduct of the many men who are eating Protestant bread while doing the work of Rome. Tracing the widespread lawlessness to its sources, he said:

A determined effort has been made to stamp out the Reformation, and to pour contempt upon all that savours of Protestantism, and the chief means of doing this is through the theological colleges, where young men are trained for the ministry. The great bulk of these institutions are now in the hands of the Ritualists.

Romanist doctrine brings in a corresponding morality; hence many men enter the ministry (or priesthood) without any real intention of holding by the standards to which they sign obedience.

In ordinary life such conduct would be stigmatised as fraudulent, and it is not the less reprehensible in ecclesiastical relations. Yet it is remarkable how persistently some defenders of the Ritualists endeavour to obscure the law of the land, which the clergy promise to obey, by discoursing upon canon law, to which only a secondary obedience is due. Lord Cranborne, in maintaining that the Church should manage its own affairs, said:

A spiritual society could not be managed by Parliament.

That sounds well; but it is more to the point, as things are, to discuss whether a State Church shall be law-abiding. The rising Protestant spirit of our day will not be content with excusing flagrant lawlessness; it demands remedies and guarantees against an evil that can no longer be tolerated.

The place of forms in the estimation of some of the advanced Ritualists may be gauged from the fact that at a Church in the South of London £250 is spent annually on choir, surplices, incense, &c., while at a recent sermon preached on behalf of the Society for the Propagation of the Gospel in Foreign Parts, the offertory amounted to the sum of twelve shillings and sixpence. What kind of religion is that which spends more than 300 times as much on the mere machineries of its own ornate service as it does to send the Gospel to perishing souls?

The moral of the talk freely indulged in among journalists about "leaderless parties," &c. is that human nature in the aggregate is made to follow, not to lead. There must be a fountain as well as channels, a brain to plan and execute, a soul to inspire as well as hands and feet to carry out. In this we see the wisdom of the Christian revelation in its insistance on a personal God, a personal Saviour, a personal Spirit to lead us into all truth. To this principle Jesus bore witness when he said, "Without Me ye can do nothing;" and St. Paul, when he laid such stress on the lordship and "headship" to Christ. A religion without personality in its deity is absolutely barren. To unfold and emphasise the essential importance of accepting a living, ever present Saviour as the guide and master of his people, is thus one of the prime duties of the Christian preacher.

We shall watch with considerable interest the working of the Government measure which came into operation at the beginning of the year for the treatment of inebriates. It provides the reformatory rather than the felon's cell for those brought under the discipline of the law for drunkenness. They are to be detained for reformation, *not punishment*. With many who succumb to the temptation of strong drink, the over-mastering habit is a moral disease needing the most judicious treatment. To save the drunkard from himself will go a great way to help him. May the measure accomplish all that its best friends could wish.

How inevitably the balance is at last struck between opposites in nature and Providence! Last summer was particularly hot and droughty, and the rain-fall for the whole year was far below the average. Already during the wet weather of the past few weeks we have almost reached the point at which the loss of moisture has been made up. It is so in human experience. Life is full of contrasts, and yet taken soon and late the balance of joy and sorrow is restored. But there is this difference—the earth greedily accepts the overplus that makes up for previous withholdings. Men, however, after a long experience of joy and sunshine, take unkindly to the least trace of cloud and storm; and, on the other hand, after long sorrow and trial, fail to appreciate the days of brightness that follow. It is a valuable secret of true living to be able to turn all kinds of experiences to good account. Paul had learnt this secret when he said: "I know how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." (Phil. iv. 12.)

It is a significant indication of the hunger for more definite religious teaching, which growingly prevails in all the churches, that the Free Church Catechism has already gone into a seventh edition, and can scarcely be printed fast enough to keep pace with the ever-increasing demands. The Catechism errs in being occasionally a little meagre in its expression of certain doctrines, and in stating others in a somewhat ambiguous manner; but as a formulation of the faith held in common among the evangelical churches it is a marvellous achievement. If it will help to end the vagueness and ignorance of the fundamental doctrines of the Christian faith that prevails among so large a section of the rising generation, it will do a great work, clearing the air of many prejudices, and promoting a robuster Christian character among believers.

Very opportune were some of the things Mr. Bryce, M.P., emphasised at Manchester recently. One was "the growth of the passion for pleasure." This is witnessed not only in secular circles, but in religious societies, Church guilds, and young peoples unions, &c. Where the social element, with music and singing, is an attractive feature a goodly company will be found. But unfortunately in proportion as such things flourish, there is great danger of the prayer meeting being neglected and the mid-week service shunned. Quiet waiting upon God, in these intense days, can alone establish the life of the soul. The feverish quest for pleasure perilously checks spiritual progress.

While it is true that "Religion never was designed, To make our pleasures less," it should be remembered that there are pleasures *and* pleasures, and that even legitimate pleasures may be followed foolishly, selfishly, and blindly, so that they tend to the undoing, instead of the making, of character. Some are in themselves degrading; others, right under certain conditions, become wrong when followed for their own sakes, and not as a means of recreation; or when they are indulged in to excess, or when associated with questionable practices, such as gambling and drinking. The regeneration of pleasure, and its regulation and due subordination to the higher ends of life, are matters that need more careful and honest treatment from religious teachers.

Christ has solved the vexed question of how to make desire and satisfaction keep pace. "Whosoever drinketh of this water shall thirst again," not because there is no power to quench our temporary need, but because to-morrow we may be travelling in a dry and thirsty land where no water is. "But the water that I shall give him shall be *in* him." The resources of the believer make him independent of his surroundings; there is an ever-flowing spring of comfort and strength *within* him; whatever his outward lot may be, he is in touch with the wells of Salvation. "I have learnt, in whatsoever state I am, therein to be content (*i.e.*, self-sufficing)." Paul said this because he knew that he had the Christ-life within him, and that it meant an inner wealth that made him think little of external conditions. How to reach this serene state of spiritual attainment is the true quest of life.

It is much to be regretted that the Postmaster-General has decided to arrange for delivery of "express" letters in London on Sundays. It has been said with some truth that he has shown a faculty for granting what is not wanted and withholding what is required. There are many postal reforms urgently needed,

while this (which is an innovation but not a reform) can certainly be dispensed with. Cases of illness can be dealt with by wire as heretofore, and we strongly protest against this unnecessary encroachment upon the Day of Rest.

Those who would despoil us of the spiritual uses of the Lord's Day have turned their attack in yet another direction. A resolution was proposed (and carried) at the annual meeting of the Middlesex Rifle Association—held at King's College, a Church of England institution—

That in the opinion of the meeting it was highly desirable, in the interests of national defence (!), that rifle-shooting on Sunday should be permitted at the Bisley ranges during the summer; and that the council of the Middlesex Rifle Association approach the National Rifle Association on the subject.

This proposal shows how determined and widespread is the attempt to secularise the Day of Rest. Sunday excursions, Sunday concerts and amusements, Sunday trading, Sunday military practice, Sunday "express" postal delivery—here are a few out of many subtle channels in which the new spirit works. They constitute a clear challenge to those who have the spiritual interests of the nation at heart to do their utmost to educate the people in the true uses and privileges of the day, and to resist these encroachments of the secular spirit.

The references made in the Queen's Speech to our improved relations with foreign powers was its most satisfactory feature. There seems to be a real lightening of the cloud of suspicion and apprehension which has brooded for so long over the councils of the continent of Europe. Largely, without question, this is the fruit of the Czar's rescript, and the assurance which it affords of the peaceable intentions of the greatest master of battalions in the world. The spirit in which the Czar's proposals were referred to at the opening of Parliament, and the studied friendliness of all references to France, will help the purpose of the Peace Conference very considerably by showing that Britain is also sincerely anxious for peace. It would, however, be a lamentable mistake to imagine that this expression of goodwill will avail without an overwhelming expression of the will of the people to give it weight. Between now and the meeting of the Conference there should be no stone left unturned to voice the peaceable convictions of the nation.

While the Romanising party is doing its utmost to carry this country back to Rome, there are cheering signs that on the Continent there is a widespread set-back in the fortunes of that church. In Austria, for instance, to say nothing of Italy and France, the revolt has taken definite shape. The watchwords of the Pan-Germanic party have been made to include "Break with Rome" as a statement of one of its fundamental principles. There are wholesale conversions from the Catholic to the Protestant faith among the people. There is great alarm among the Austrian clergy, and that such a movement should be possible in a country priestridden for so long, is one of the most significant indications that the true character of Romanism is being recognised.

Romanists lose no opportunity of publishing the fact that there are eight and a half million members in their Church in the United States, and this is often thoughtlessly repeated in Protestant papers as though it proved that it is the largest religious body in America. This is an illustration of the fallacy of numbers. In point of fact, Roman Catholic estimates always include the entire population, good, bad, and indifferent, infant as well as adult, who nominally owe allegiance to the Pope; Protestant Churches, on the other hand, mention in their statistics members in active church fellowship only.

To equalise the basis of computation, the figures returned by the latter must, therefore, be multiplied by three. If this is done the 6,000,000 Methodists in America become 18,000,000 at once, and the other churches would be proportionately enlarged; and then we find that the Roman Catholics prove to be (what they are) only a small minority of the population. Religious statistics are, in the nature of the case, always somewhat untrustworthy, and must not be made a test of the real spiritual condition of any people. But they should be honestly compared in order that their real significance may be weighed.

Mr. Rudyard Kipling has written a hymn addressed to the American people in view of their colonial expansion, which is worthy to take its place alongside of the one he wrote as a warning to the British nation some time ago. It is an appeal to take up the "White Man's Burden" of empire and control over less developed races in the highest spirit of disinterestedness and justice. The following stanza contains the gist of the poem:—

"Take up the white man's burden,
Ye dare not stoop to less,
Nor call too loud on Freedom
To cloak your weariness;
By all ye will or whisper,
By all ye live or do,
The silent, sullen people,
Shall weigh your God and you."

If the British nation had remembered more earnestly the truth enshrined in these last four lines, in their treatment of subject-races, the work of the missionary and evangelist would not have been so sadly handicapped by the contrast between our religious professions as a people and our dealings with them. Inevitably, they tend to judge of our God and of ourselves by "all we live and do," and that test has seldom been helpful to a lofty and enthusiastic judgment of either.

The American people are beginning to realise that Mormonism, so far from being in a decadent state, is fast becoming a national problem of the most pressing character. Facts show that so far from fulfilling their pledges to abolish the evil of polygamy, the leaders of this movement are living in open defiance of them; that an active propaganda is being pushed right into the heart of the New England States; that in the American dependency of Hawaii, there are already 5,000 followers of this false system; and that in the West Mormonism is spreading like a plague. Strong measures will be necessary to deal with an evil that has on its side some of the most unruly passions of fallen human nature. The best remedy for all error is truth; and for these out-growths of the depraved religious instinct, the pure truth and the consistent life are the only antidote.

The latest news the L.M.S. has received from Madagascar is of a favourable character. The persecution has abated, at least in its violent forms, and the commotion has subsided. Christians can now go about their daily business and do their Christian work. The steadfastness of the missionaries and the natives has had its reward; and the same thing is true, we believe, of the Friends' Mission and the Norwegian Mission. But quite a different story is told of the mission of the S.P.G., which seems to be going to pieces for want of a bishop. A correspondent says in the *Church Times*:—

Our mission to Madagascar has become the laughing-stock of the religious world, our enemies are triumphant, our friends are falling away, our missionaries are in despair, and their cry comes home mail after mail: "If you think that the mission to Madagascar should be continued, let it be done with all vigour and in due form; if not, let us withdraw, for the present condition of affairs can no longer be endured."

We do not remember ever to have heard such a cry from the men of other societies in China and elsewhere, heavily as they have suffered from persecution, and from all the discouragements incident to mission work in heathen lands.

It was scarcely to be expected that the acquisition of the Philippines by the United States would have been carried out without some conflict with the Filipinos. The result of the recent outbreak at Manila and Caloocan gives the situation entirely to the American troops. For the present the need is that the victors should show that it is their intention to use moderately their authority. Remedial measure on enlightened Christian principles can alone effect a stable pacification. The difficulties are enormous, but wise statesmanship in the fear of God will, we trust, not be wanting. Free access for Protestant missionaries will be of immense service in the religious education of the people.

Mrs. Josephine Butler mentions in the *Storm Bell* several ardent friends of the purity cause whom she has found among Jews. In Brussels, in Paris, in Geneva, at Avignon, in London, the Grand Rabbis gave her their cordial support. Members of the Rothschild, Montefiore, and other families have expressed approval. On the other hand, it would appear from the *Jewish Quarterly Review* that the Jews of Great Britain are much addicted to gambling, also to lying and deceit, and disregard of the needs of the poor. Miss Lily Montague writes that the East End Jews are intensely ritualistic; those of the West End careless as to spiritual things. To remedy this, she would have children's services throughout the kingdom, and would have the children taught that God is love, and that human love is only a reflection of the Divine love which reaches from heaven to earth.

In the Revised Version there is an exquisite touch of fatherly tenderness given to the exhortation to Timothy to endure hardness as a good soldier of Jesus Christ (2 Tim. ii. 3). Paul says, "Suffer hardship with me as a good soldier of Jesus Christ." He does not drive the young recruit roughly forward alone, but asks him to come and be his comrade, almost as if the young man might be a comfort and a support to the seasoned veteran. This is quite in the spirit of the Master, who said: "Come, take up the cross and follow me." "We have fellowship one with another."

The system of transmission of wages adopted in 1897 by our Board of Trade has acted in a very satisfactory way for our sailors who receive their money at the British Consulate at Antwerp. In 1898, 5,888 British sailors discharged from British ships sent home nearly £30,000. The effect of the new system is not only good for the men's wives and families at home and for the men themselves, who are kept out of the hands of crimps, but also for our mercantile marine service. It is said that the work of crimps in foreign ports has done more to alienate our native population from the seafaring life than any one influence that can be named. It must also be remembered that men who are kept out of the way of temptation are more accessible to Christian teaching and influence.

Character in Business.

By Dr. JAMES STALKER.

IDLENESS is one of the greatest enemies of character. As some one has said, "The devil tempts other men, but idle men tempt the devil." Do not envy the idle man, whoever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about, and has to fall back upon himself. The passions of human nature break loose in idle men, and wander over forbidden places seeking what they can devour.

There is no cure for the despair and the nervous misery, from which so many among us are suffering, like a long and steady piece of hard work. Work reacts on the worker. If it is slovenly it makes him slovenly, even in his outward appearance. If he does it, not with any love, but merely as drudgery, it gives him the careless look of drudgery. In fact, as somebody has said, "To scamp your work will make you a scamp." On the contrary, when work is well done it yields its reward long before pay-day comes round, because it communicates solidity and dignity to the character.

One hears too often of assistants in business

TEMPTED BY THEIR EMPLOYERS

to do things against their conscience. Only the other day, I read in a reputable paper an article on this subject, giving instances known to the writer; and recently a business man who had written a book sent me a copy, in which he gave instances which had come under his own cognisance. I have no doubt there are tricks of the trade, and business men find it difficult to avoid what others are practising; and especially do assistants find it exceedingly difficult to conform to them; but any practice which makes daily work a daily degradation instead of a daily discipline of character, cannot be the will of God for any man.

You have all heard it said that in our day it is impossible to do business honestly. Depend upon it that is just

THE CANT OF SCOUNDRELS.

Would you not despise a minister if he suppressed the truth in the pulpit to please his hearers? Would you not despise a soldier who turned his back when he came near danger? You know perfectly well the verdict that you have to pronounce on yourself, if, for any worldly consideration, you go on outraging your own conscience. No, it is honesty that succeeds. Perhaps it does not succeed immediately, and therefore those who are for immediate results sometimes are impatient; but a high-minded man will place his faith in a genuine article and a fair price, and in the end he will not be disappointed.

I cannot refrain from referring to a wrong which is very frequently brought under my own notice. I mean the unfair and indefensible hours often imposed, especially upon young *employés*. I refer especially to the grocery trade. There are hundreds and thousands of young men, hard wrought all the week, who on Saturday night do not get away till after 11 o'clock, and not infrequently are detained so long in cleaning everything up that it is Sabbath morning before they can get away home through the streets. I know that customers are to blame who have allowed themselves to fall into ridiculously late habits of shopping; but I maintain that it is not creditable to the representative men in this branch of business that they have not been able to unite in putting an end to such abuses, and it is a case in which I believe the legislature of the country might very fitly interpose to put an end to an odious form of white slavery.—*Christian World Pulpit.*

What We are to Preach.—2.

By Rev. JAMES CULROSS, D.D.

Luke xxiv. 36-49.

THE basal facts specified in this passage are these two—the death and resurrection of Jesus. Lying behind them, not named but obviously implied, is the great prior fact of the Christ-life, disclosing the character and heart of the Eternal Father. It is not enough to say that the story is ever new; more than this, it is growing ever more deep and wonderful. We know how in the course of ages the heavens have been growing greater and more glorious to the eye of reverent science. Every star was there in the time of the old Chaldee gazers, pursuing its silent march the same as now. But what glory has been kindled since!

Even so with the manifested Christ. He is becoming more glorious to every succeeding century—vaster, more full of blissful mystery; the Holy Spirit is still glorifying Him, is still revealing Him, deliberately, patiently, in the majesty of his Godhead, and the truth and tenderness of his human brotherhood. Now in so far as we have "seen Him" and "beheld his glory," our business is to show forth what we have seen and heard, that other men may have fellowship with us in the knowledge of the Son of God.

Rounding and perfecting the consummate Life, it behoved Him to suffer; suffering is

ONE OF THE LARGEST FACTS

in the world. It is one of the largest facts in the life of Jesus. "A Man of sorrows" He indeed was, and "acquainted with grief." Suffering came upon Him from every side; He stood, so to speak, in the very focus of attack, and the greatness of his nature broadened the target at which the shafts were aimed. It was suffering, too, of the most varied character; the waves and the billows, even the whole flood-tide of suffering that rolls over humanity, went over Him. No one can read his recorded life without seeing what breadth of experience He had in this respect, and how those profound events justify the expression, "made perfect through sufferings."

It is not, however, suffering in general of which we are to think, but his suffering unto death, his Cross, which was no accident or contingent of his career, but the contemplated end of his appearing. He came not to incarnate an ideal of excellence for men to reach up to: He came to die, the Just One for the unjust, that He might bring us to God. Now this fact of his suffering unto death is a fact of universal interest in relation to the soul's wants and sins and terrors.

IT WAS NO MARTYRDOM,

parallel to that of Stephen or Paul, but is an offering for sin, a manifestation of eternal love and righteousness, and a Divine appeal of the mightiest kind to the insensate conscience and the selfish heart of man.

The companion fact to be proclaimed is that Christ rose from the dead. Of this fact, so unexpected by them, and so undeniably supernatural, the Apostles were witnesses. They did not, indeed, see Him rising; but they saw Him risen, saw Him in the most diverse circumstances, his appearances to his disciples not being mere reproductions or repetitions of each other, but marvellously varied; saw Him again and again, saw Him so as to be absolutely assured of his identity, even the most incredulous being satisfied. His rising is

THE CENTRAL POINT OF THEIR TESTIMONY;

it occupies a foremost place in their Gospel addresses; it is interwoven with their whole teaching; nothing can shake their testimony; and even the fear of death cannot keep them silent. Never do they speak of it as the imaginative clothing of a truth—a parable of the glorifying of humanity; but always as a real event, in precisely the same sense as the Crucifixion. This fact is the keystone of our religion. Not merely does the doctrine of our resurrection stand or fall with it; the Gospel itself stands or falls with it.

These are the two facts on which everything Christian reposes. They are of world-wide interest, and of interest throughout all centuries. There is more in them than the Church has yet learned. They are a security, absolutely so, that the Christian faith cannot sink down into a vague and powerless Deism. They differentiate it from every religion of sentiment, philosophy, imagination. These facts, meeting us in the very outset, take the Gospel preaching out of the region of bodiless abstractions, and impersonalities and philosophisings, and give it a character of reality.

Thoughts for Parents.

SYMPATHY.

"Be ye kind one to another—tender-hearted." (Eph. iv. 32.)

A CHILD needs sympathy as much as he does love. "Ten are loved where one is sympathised with." Lack of sympathy on the part of parents is a cause of great unhappiness in families, and yet there is no surer way of gaining the ear of your children than by sympathising with their joys and sorrows, lessons and play; every true child needs it.

Parents, if you feel that sympathy is not easy to show, cultivate it diligently; remember, if you lose opportunities of showing it, your children will turn to strangers, for sympathy they will have. By this bond of sympathy mothers can gain their girls' confidence, fathers can enter into the life of their boys; and difficult ways are made smoother.

Have sympathy with your children's tastes. If they have a bent for any one thing, do not try to quench it. If your boys or girls come to you for advice, enter as far as possible into their wishes; if impracticable, sympathise with their disappointment. If religious doubts arise, do not try to stamp them out by severity; talk matters over, and show your sympathy with difficulties. Frances S. Hallowes.

Watch.

"Couldest thou not watch one hour?" (Mark xiv. 37.)

WATCH thou with Me while others all are sleeping,
And hold Me up in silent, patient prayer.
If thou should'st fail, my angels, vigil-keeping,
My fainting form in tender hands shall bear.

Watch thou with Me, the soul's brief hours are speeding;
Shall I grow weary knocking at the door?
Stand thou with Me, and join with mine thy pleading.
I died to save that soul; what could I more?

Watch thou with Me, and break thy heart in watching,
Where thousand souls are sick with thousand ills;
Then, from my heart some love for sinners catching,
Go forth and labour where thy Master wills.

Watch thou with Me; thy soul shall prove the stronger,
And kindlier, larger shall thy service grow;
And thou shalt tarry in this place the longer,
And heights and depths unfathomed thou shalt know.

E. V. K.

Phœnix Home for Blind Women.—The annual report of this institution states the work among blind women has made satisfactory progress. Rev. Vesey Mason acts as hon. chaplain, and a band of lady visitors has afforded much cheer to the inmates in reading to them and writing their letters. The hon. secretary is Miss A. Bostock, Lismore Road, South Croydon.

School for Bible Study.

IT is gratifying to be able to report fully sustained interest in the work of the Ten Weeks' School for Bible Study. The courses were continued last week, the attendance being admirably kept up in the various centres.

At the first meeting of the week, in King's Hall, Holborn, on Tuesday evening, the Epistle to the Ephesians was taken up. Having remarked upon the profundity of the Epistle, Dr. White observed that it has been regarded as pre-eminently the Epistle of the spiritual life. The Apostle did not seem to have any particular error in mind in order to its confutation; he seems to bask in the sunlight of God's presence, and to grow exultant as he dwells upon the riches of God's grace in Jesus Christ. A profitable study with this, as with other portions, is to read the Epistle through at a single sitting; and every time we thus read we shall detect new truths and acquire a fuller knowledge of the contents.

THE EPISTLE TO THE EPHESIANS.

There are many grounds for believing that the Apostle intended this to be a circular letter, although it may have gone first to Ephesus (see R.V. i. 1. marg.). Tychicus, who delivered the letter, was to make known the personal condition and affairs of the author (vi. 21, 22); hence the document takes no account of salutations, such as, for instance, make up the concluding chapter of Romans. Proceeding, Dr. White called attention to Acts xix., where the Apostle's visit to Ephesus is recorded, also to ch. xx. describing his interview with the Ephesian elders.

Passing on, reference was made to certain words used in the Epistle, apparently in allusive contrast to their use in the heathen philosophies and religious rites—including "knowledge," "wisdom," "prudence," "mystery," and "light." The "unfruitful works of darkness" have given place to "light in the Lord." Prominence is given to doctrine concerning the devil and evil spirits, as we might anticipate from Acts xix. 13-16. The profound teaching of the Epistle is not inconsistent with practical endeavour. For three years the Apostle was in contact with the Ephesians, admonishing them "night and day with tears" (Acts xx. 31).

Paul combined close contact with God—searching into the deep things of God—with daily movement among his fellow men, with the object of enabling them also to see God. The first three chapters are mystical and spiritual, but fully in harmony with every-day practical contact with men and work for God. Note was taken of expressions regarding building up or edification, and prayer or bowing the knees. An important word in the historical situation is

"MYSTERY,"

which occurs twenty-seven times in the New Testament, six of them in this Epistle. It was by secret rites that devotees—a select few—were initiated into the mysteries of the worship of the goddess Diana. As to the Christians, Paul says they *all* have a right to the mysteries of religion, Jews and Gentiles alike being admitted into the secrets of God by Jesus Christ.

We are in the habit of regarding a mystery as something perplexing or difficult to understand. In the Epistle to the Ephesians the word is employed to indicate something "made known unto the sons of men," and consisting in the fact that the Gentiles are fellow-heirs, fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel. The word is used of something which is perfectly intelligible once it is revealed. Having called attention to the message to the Church in Ephesus, as given in Revelation ii., Dr. White spoke of the comprehensive teaching of the Epistle, the thought of which he found expressed in the one sentence, "Blessed be the God and Father of Our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places" (i. 3). The first two verses are introductory, and the last two are in the form of a conclusion. Otherwise the book may be divided into

SIX PARTS.

Chapter i. Thanksgiving to God for past and present blessings in Christ, with prayer for fuller realisation of the same.
Chapter ii. Past and present condition contrasted; figure of the Temple.
Chapter iii. Apostle's call to the ministry; thanksgiving on account of benefits experienced, and prayer for fuller blessing.
Chapters iv., v., and vi. What to do and how to do it; what to be and what not to be; what to put on and what to put off. In chapter iv we meet the figure of the Body; chapter v. the figure of Marriage. The underlying thought is the relation of Christ and the Church.

The first three chapters of the Epistle are doctrinal and dogmatic, telling of God's provision for the Church; the remainder are practical and hortatory, telling of man's response to God's provision. Beginning with the deep things of God, Paul comes to the things of everyday life — relations with fathers and mothers, servants and masters, children and neighbours. This well illustrates the vital connection subsisting between belief and practice. Developing this point, Dr. White showed that when the Apostle referred to the future it was never with the object of obscuring the present, but rather in order that the present might be more definitely improved. Some Christians dwell as much upon the future, that they are in danger of forgetting the duty of to-day. When the prophets spoke of the coming of Christ, it was in order that the people might turn from their sins in the present and live in harmony with the ultimate outcome of life.

The Epistle to the Ephesians was briefly compared with that to the Colossians. Both were written about the same time, but that to the Colossians was designed to meet a more specific condition or situation. While the Epistle to the Ephesians emphasises the idea of

CHRIST AND THE CHURCH,

that to the Colossians emphasises the idea of Christ and the Cosmos. At Colosse a false philosophy had spread the notion that there were intermediaries or angelic orders of beings between Jesus and God; so Paul wrote in order to sweep this away by showing that Jesus is the fulness of God. In Ephesians, Christ is the Head of the body, the Church; in Colossians it is shown that He is before all things, and in Him all things consist.

In conclusion, Dr. White spoke of the references to grace and love in the Epistle to the Ephesians: as, for example, Christians are "rooted and grounded in love," and "grow up in love." Paul was a lovable man—as much so as John; and John was a man of faith as well as love. Note the doctrine of redemption, also the doctrine of the Father and of prayer. What a formula of prayer is that of ch. ii. 18, "Through Him (Christ) we both (Jews and Gentiles) have our access in one Spirit unto the Father!" The study was concluded with the prayerful desire of ch. i. 18-21—"that ye may know what is the hope of His calling . . . . the riches of the glory of His inheritance . . . . and the exceeding greatness of His power to us-ward who believe."

THE PROPHECY OF MICAH.

At Mildmay Conference Hall, on Thursday evening, the prophecy of Micah was outlined. Having spoken of the work of the prophets in preaching to their contemporaries in the name of God, Dr. White referred to the gracious forbearance of God which lies behind all such approaches, remonstrances, menaces, and promises. The dispensations have been arranged for the bringing of blessing to the multitudes of men, and we do well to extend our view so as also to take into account the possible purposes of God for other worlds in the limitless universe. Before choosing Israel, God twice dealt with the race as a whole—first in Adam, then in Noah. The selection of Abraham and his seed was not the outcome of a narrow favouritism, but in order that in due time all the nations of the earth might be blessed.

The period of the Divided Kingdom, in which Micah's lot was cast, was a dark time. The Jewish nation was approaching its end; and the need for prophets explains their existence, for prophecy is "a light shining in a dark place." Among

THE SPECIAL FEATURES

of Micah's prophecies the following were mentioned:—(1) The resemblance of this book to Isaiah; *e.g.*, compare Micah iv. 1-3 with Isaiah ii. 2-4. Who wrote first? Did both quote from another prophet? Observe that whereas Micah goes on to speak of the time when "all people will walk everyone in the name of his god, and we will walk in the name of the Lord our God for ever and ever," Isaiah appeals to his people, "O house of Jacob, come ye, and let us walk in the light of the Lord." Again compare Micah vii. 7, 8, with Isaiah viii. 16, 17. The prophets were preparing for a catastrophe, and sought to rally the faithful. Yet though the immediate future was dark, all the prophets looked forward to a time when the nation would be redeemed from evil and enjoy God's manifested presence.

(2) Another characteristic was found in the various references to false prophets. All along there were priests and prophets who made it easy for unscrupulous rulers to oppress the people. The scoffs and taunts of these men are exhibited in Isaiah xxviii. 7-11; and woe is uttered against them in Isaiah v. 18, 19. Micah preached in the face of suchlike opposition; the false prophets said—

"STOP YOUR TALK

about coming evil; let us see it, and then we shall know!" The unfaithful went further, and spoke of the prophets' word as the occasion of evil, attributing the judgment to the words of the true prophets, and killing them accordingly (ii. 6, 11). The oppression of the people is described in Micah iii. 1-7 under the figure of cannibalism, and the part of the false prophets in condoning the same is mentioned with severe reproach. Infidelity is no modern growth; it was met with by all the prophets, and as surely as its counsels prevailed was there ruin to the individual, the city, or the nation.

(3) The religious formalism of Israel is also shown. The people said: "Is not the Lord in the midst of us? No evil shall come upon us" (iii. 11). God would not visit them in judgment, nor his temple, nor his city! But what said the true prophet? "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, &c." (*v.* 12). Micah declared that judgment in the reign of Hezekiah, who repented, with the result that the curse was deferred (Jer. xxvi. 19).

With regard to the familiar prophecy regarding that Ruler from Bethlehem Ephratah, "whose goings forth are from of old, from everlasting" (Micah v. 2-5), Dr. White remarked that the object of the words was to

ENCOURAGE THE REMNANT

in view of the Assyrian invasions, that they might remain true to their principles and teach their children so that a faithful seed might be preserved. In conclusion, the point of chap. vii. 7-20 was indicated. The false prophets rested upon the promises of God to preserve the nation, but the true prophets spoke of coming judgments. Yet though the nations came upon Israel to punish the people for their sins, the true prophets never lost sight of the Divine purpose to preserve a faithful remnant. Hence Micah said, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He will turn again, and have compassion upon us." In his wrath with his people God remembered mercy, and the promises made to the fathers of the race (*vv.* 18-20).

Owing to the strain of the very large meetings upon Professor White, the following alterations have been made:—

Kensington Town Hall.—Meetings will be held on Tuesdays at 8.30 on the following dates:—Feb. 21, Mar. 7 and 21.

King's Hall, Holborn.—Tuesdays, 5.30, Feb. 28 and Mar. 14. There will be no meeting at Queen's Hall on Wednesday morning, but at 3 o'clock each Wednesday afternoon from Feb. 22 to Mar. 22 inclusive.

The Hampstead meeting on Thursdays will be given up after this week; but Mildmay will go on as usual.

The Friday afternoon Eccleston Hall meeting will be given up, being amalgamated with the Queen's Hall meeting on Wednesday afternoon.

Aldersgate Street meeting for men only will also be discontinued after this week.

Day by Day.

SUNDAY, Feb. 19. Numbers ii.

ON the march, Judah led the van. As Jacob predicted, the lion, which was his emblem, stooped to the spring. His hand was on the neck of his foes. Ephraim, Benjamin, and Manasseh immediately followed the ark, and this gives point to the Psalmist's petition—

Before Ephraim, and Benjamin, and Manasseh,
Stir up thy strength, and come to save us.

God is a God of order. The ordered stars, marshalled in ranks and squadrons; the regular march of swarms of locusts, of flocks of birds; the command that the crowds should sit down in ranks by hundreds and by fifties; and the precise regulations of the Holy Ghost, through the Apostle, for the exercise of gifts in the Corinthian Church, are all of a piece with this chapter. And it is certain that a holy soul will be an orderly soul. The chamber which is occupied by a true saint will have about it some traces of the order which characterised the grave as Jesus left it on the Resurrection morning.

God is a God of unity: Many tribes, but one nation; many standards, but one direction, one army; many folds, but one flock. The mischief is not in pitching beside or marching under your standard, but in trying to make out that your standard is the only one, and that those who do not muster around it have no right to call themselves by the name of Israel.

MONDAY, Feb. 20. Numbers iii.

The story of Levi will always be of profound significance, as showing how a curse may be transformed into a blessing. The dying Jacob classed Simeon and Levi in his condemnation, as they had been confederate in sin; and in the case of Simeon, his curse took deadly effect. In the course of a brief period, the tribe faded almost entirely from the map. But few tribes are mentioned oftener than Levi; indeed, all the sweet singers sprang from its sons.

The patriarch's words were exactly fulfilled in their history:

"I will divide them in Jacob,
And scatter them in Israel."

But this scattering became a national benediction; for the Levitical cities, scattered throughout the land, became centres of light and blessing.

And here, though they are condemned to servile work, yet they are the custodians and bearers of the sacred Tabernacle and its vessels. Moreover, the service of the Levites was the equivalent for that of the first-born sons of Israel, whom Jehovah from the night of the Exodus accounted to be his own. It appears that there were almost as many first-born sons as Levites, and the difference was made good by the payment of redemption money for the overplus.

TUESDAY, Feb. 21. Numbers iv.

The active service of the Tabernacle was for men between thirty and fifty, in the prime of man's physical strength. But at fifty there still awaited them the blessed office of exercising a teaching ministry throughout Israel, and for this their intimate knowledge of the sacred ritual, and their reverend experience, rendered them peculiarly fit.

Everyone had "his service and burden." These words are reiterated. They remind us of the Master's words, "To every man his work." For each believer there is an appropriate duty. Though it be light as carrying a tent-peg, yet if that peg be forgotten or mislaid, or left on the desert sand, the whole fabric will be marred in its erection, unless someone else, in addition to his own burden, assumes the neglected work of his brother. The cause of failure and breakdown on the part of some of God's servants is doubtless attributable to the indolence or inadvertence of others.

Do not think yourself above carrying your tent-peg; but do it with as much reverence as if it were the sacred Ark itself. It is not what you carry, but the way in which you carry it, that is all-important in the sight of God. "Be ye clean that bear the vessels of the Lord."

How many there are who are like these Levites, in that they handle what they never see! Oh, for our eyes to be enlightened, that we may know the things which are freely given to us of God!

WEDNESDAY, Feb. 22. Numbers v.

"In the midst whereof I dwell." Yes, God was there. That Tabernacle in the midst of the Israelites was his own palace and court, and they were to think of Him as a fellow-traveller. Every person and every act was to be viewed in the light of that thought; whatever was distasteful to Him must be put away, whoever sinned against Him must be cut off. Thus the Holy Spirit is in the midst of the Church to-day; He dwells in her as his chosen home. It is his seat or see; and it was this that invested Peter's words with such profound significance when he addressed Ananias and Sapphira: "How is it that ye have agreed together to tempt the Spirit of the Lord?"

There were three steps to forgiveness and restoration, which are as vital to-day as in the days of these types and emblems. First, confession; next, restitution; thirdly, sacrifice. The two former would be ineffective but for the latter. But how living the lesson for ourselves! Too often we content ourselves with the blood that has been shed, while we shirk confession and restitution.

Let us think of jealousy as it is attributed to the flame of the Divine love, and remember how often we have given just cause for it. "Know ye not that the Spirit which God hath made to dwell within us yearneth even unto jealous envy?" (James iv. 7. See R.V marg.)

THURSDAY, Feb. 23. Numbers vi.

It is significant that this chapter, which contains the law of the Nazarite, also contains the solemn benediction which Aaron and his sons were to pronounce on Israel. The separated life always ends in blessing, in the light of the manifested face of God. Blessed, kept, beholding the face, receiving the grace, and resting in the peace of God—such is the beatitude of the separated life.

The Nazarite was to abstain from wine and strong drink; and if we would be separate to God, we must abjure the false stimulants of the world. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." In other words, let the Holy Spirit produce the same results in you as are sought by the worldly in earthly excitements and stimulants.

The Nazarite was to allow the locks of his hair to grow naturally, unshorn and flowing; and if we would be separate to God we must refuse to conform to the fashions of the world around. Dare to be singular, dare to stand alone, dare to wear the garb of the New Jerusalem, even though the natives of Vanity Fair deride.

The Nazarite must not touch death, or, if he did, all the days of his separation went for nothing. "The former days shall be void." So, the separate soul must not seek his intimate associations and fellowship in those who are dead in trespasses and sins. "Let the dead bury their dead." Do not always be considering, however, how much you must renounce, but of all that awaits you in the risen Lord. Live on that side of your nature, and you will insensibly be drawn from the fascinations and lures of evil. The negations of Christianity result from its affirmations.

FRIDAY, Feb. 24. Numbers vii.

We are attracted by the stately enumeration of this chapter. A modern chronicler would have been inclined to generalise and say that the twelve princes, on twelve succeeding days, offered identical offerings. Not so the sacred historian. It is as though we were to understand that each gift we make stands out clearly and sharply defined before God. Each contribution in a whole collection is entered as a separate item in God's account, to be produced among the other books at the day of judgment. How foolish it would have seemed if one of these princes had given a kid of the goats and a salt spoon whilst acting as head of one of the tribes of Israel! Yet that is the kind of record which will have to be read out before assembled worlds of some of the wealthy men who attend our churches.

The closing verse of the chapter is most significant. When the princes had made their offering, Moses appears to have expected that the Divine voice would speak; nor was he disappointed. He went into the tent of meeting to speak with God, but before he could say what he wished, he heard the voice speaking from above the mercy-seat. Well would it be for us if this were our more frequent experience. We often go in to speak to God, and insist on speaking, and refuse to wait for his voice to us. But if only we would hush our words, and hold our breath and wait, we too should hear that voice, full and sweet as the sound of many waters; and God would give us messages which we in turn might pass on to others.

SATURDAY, Feb. 25. Numbers viii.

The Levites were, so to speak, offered to God as a wave-offering. Just as the priest waved a portion of a sacrifice before God, as an obvious method of presenting the whole, so metaphorically this whole tribe were waved as Israel's gift to God. "Aaron offered them for a wave-offering before the Lord. And after that went they in to do their service."

Surely the counterpart of this is found in Acts xiii., where the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them." Then they fasted, and prayed, and laid their hands on them, and sent them away. Now this laying on of hands evidently did not signify the communication of the Holy Ghost, but the presentation of these men to God, as the gift of the Church for his work. And in many other instances in the New Testament, where we read of the laying-on of hands, we must find the key of interpretation here.

This thought of the wave-offering might be carried into many departments of Christian service. Missionaries, Sunday-school teachers, principals of colleges, and others who are dedicated to special functions, which they perform on behalf of the Church, may be regarded as wave-offerings. But those who would minister to God or man must cleanse themselves through the washing of water by the Word, and through the atoning blood, that there may be no wrath upon them or those who commission them.

Other Lands.

Days in Lucknow.

By Rev. F. B. MEYER.

LAST evening we stood, with hushed voices, by the well at Cawnpore, into which Nana Sahib flung more than two hundred still palpitating bodies of the women and children who had been massacred at his command. The well is now filled up, and the mound is surrounded by a chaste balustrade, in the centre of which is the figure of an angel in white marble, her arms crossed on her breast, each hand holding a palm branch. It was very beautiful and very touching.

It was quite impossible to read without emotion the inscription over the entrance gateway: "These are they which came out of great tribulation;" or that around the wall: "Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, who near this spot were cruelly murdered, and cast, the dying with the dead, into the well below, on the 15th day of July, 1857."

But to-day a yet deeper surge of emotion swept over us. Between our meetings we drove up to the Old Residency of Lucknow, which must for ever be sacred ground to all who revere the memory of Outram, Colin Campbell, and Havelock—three Christian soldiers, who sustained the noblest traditions of British chivalry, and added great renown during the terrible Indian Mutiny.

This is the gateway where most of the fighting took place. See how the plaster is dinted with bullet marks and the upper portions shattered by cannon! By this road Havelock and Outram made their way with their relief column, fighting every inch through the dense mass of rebels. In that room, on the left, the gallant Henry Lawrence died, from the splinter of an exploding shell. There is the banqueting-hall, used as a hospital, because secluded from the incessant cannonade, which for eighty-four days and nights was poured upon these buildings. In this large underground chamber the women and children were hidden, though stray shots would find their way even here. Near that pillar a mother was standing when a bullet killed her babe; and yonder a cannon-ball plunged into the brickwork, killing a woman with the fright. Everywhere births and deaths and prayers and agony to blood mingled.

There is the well to which they crept for water under a perpetual shower of hail. In one of these rooms must the meeting for daily prayer have been held, called by the Christian general, who knew that real safety was to be found only beneath the shadow of the Almighty.

On the mound there, beneath which are entombed the débris of the wrecked and shattered buildings, a chaste monument records the fact that here Sir Henry Lawrence and 2,000 British soldiers and others

LAID DOWN THEIR LIVES.

From this point the long procession of women and children started, under cover of darkness and between the long lines of soldiers, on the night when the Residency was finally evacuated, and the fugitives convoyed to a place of safety.

The buildings are covered now with the foliage and festoons of climbing plants. All around the grounds are rich with a tropical luxuriance. The palm, the rose, the forest tree give shadow and fragrance. The well-kept lawns are velvet to the foot; but the blackened ruins, the inscriptions on the houses where the fight was hottest and brave men fell, the dint of bullet, and the rent of cannon-ball tell the story as freshly as though it were yesterday, and not forty years ago, that Sir Henry Havelock (when the safety of the fugitives was assured), at the Alum Bagh, five miles from here, worn out by watchings, labours, anxiety, and dysentery, called his eldest son to his side, saying, "Come, see how a Christian man can die!"

We spoke a few words with the old soldier who passed through the siege, attached to the person of Sir Henry Havelock, and who fights again the battle, living more in the past than the present; then crossed the lawn to the cemetery with reverend and chastened hearts. It is not far from the ruined Residency, and was, of course, within the original enclosure. It is beautiful with flowers and feathery bamboos.

But ah, how great is the contrast presented to the calm beauty of nature by the gravestones, with their touching inscriptions! Each commemorates some incident in the story of the defence and relief of Lucknow. Here are buried the chaplain and his only child; here women and children, struck down by the fiery hail; here a brother officer erects a memorial to his friend; here is the spot where the body of General Neill was laid; and here Henry Lawrence rests well. It was through a mist of tears that I read the inscription, which he himself suggested, "Here lies Henry Lawrence, who tried to do his duty." During his last moments, when they asked him where he would like to be interred, and what should be engraved on the memorial tablet, he said: "Let me lie with my men; make as little parade and show as possible; and put on my grave that 'I tried to do my duty.'" Who is there that would not wish for a similar epitaph; but few can dare to claim even this. One sometimes fears that one dare not claim to have done, or even tried to do, one's duty, so full does life seem of failure, shortcoming, and

THE IDOLATRY OF SELF.

We tear ourselves from the sacred spot, and drive through the old harem of the kings of Oudh, a vast yellow-coloured quadrangle with apartments for 500 wives, a memorial of the degradation of woman, save where the religion of Jesus Christ has emancipated her from her chains, and raised her to share with man, on equal terms, a common home and life.

So to the hospitable home and welcome of Miss Thoburn, where a great assemblage of missionaries and others awaits us. Here is General Waller, who, though at liberty to enjoy retirement and leisure after a long life of military service, has returned to work among the soldiers. Here is Mary Reed, who has consecrated her life to the lepers, and who has just been recovered from leprosy in answer to prayer. Here are the representatives of the C.M.S., American Presbyterians, and American Methodists, ladies of the Indian Female Normal School Society, missionaries and their wives of all societies, from a wide area, and a great company of Miss Thoburn's teachers and workers—all one in Christ, greeting each other lovingly, and chatting of each other's work. Then for half an hour I speak of the best things; my heart yearns over this great wealth of life and power. There is force enough here, if it be energised by the Holy Spirit, to shake the whole of the North-West.

It is pitiful that Miss Thoburn is obliged to leave her great work here in order to visit the United States to raise £3,000 needed for the completion of her premises. Heavy expenditure has been incurred through the sinking of foundations and the inevitable extension which her success has necessitated. God has indeed honoured her, and it is a great privilege to sit beside her at meals and hear her matured views on methods of Christian work.

WE HAVE HAD GREAT BLESSING

on the meetings at Lahore, Agra, and Cawnpore. Writing from Lahore, a well-known missionary says: "The Conference has indeed been a time of refreshment to us all; and I think, with many, it is to be truly not the goal, but the starting-point." At Agra, several said that the meetings would be the beginning of a new life. To God be all the glory!

It is impossible to exaggerate the importance and benefit of a tour like this in the insight which it gives to methods of missionary enterprise. I cannot be thankful enough for the friendships which are being made, and the invaluable information being gained, to say nothing of the help one is permitted to afford to many of God's choice servants.

Lucknow, Jan. 14.

Since writing the above, we have paid a memorable visit to Benares, a description of which I hope to furnish in my next letter. Suffice it to say now that Dr. Lazarus invited all the workers of the neighbourhood to meet in his spacious drawing room, and I was able to speak to them for a considerable time on the anointing and enduement of the Holy Spirit.

Thence to Allahabad, where the unparalleled opportunity is given me of speaking for two hours a day at the meetings of the Indian Christian Endeavour Society. The Bishop's Diocesan Conference is being held at the same time, and many of the clergy are also able to attend our gatherings. I am humbled with a sense of thankfulness to God for permitting me to speak to so many of my beloved fellow-workers of the things that lie so near our hearts. Who am I that to me this grace should be given to declare the unsearchable riches of Christ, and to make all men see what is hidden for them in Him?

Mrs. Meyer and I are well, and certainly just now the weather is perfect—always pure air, unclouded skies, lovely sunshine, and beautiful breeze. But doubtless it will be more trying as we go further south. Our passage is taken from Colombo, March 3. Will my friends pray that, if it be God's will, nothing in the way of plague restrictions may prevent our carrying out the entire itinerary.

IN CALCUTTA.

A great blessing is coming upon the meetings in this city in answer to prayer. Day after day great audiences gather in the church built for Bishop Thoburn's ministry, which is the largest in the city; and though the addresses deal with the deepest questions of the Christian life, and are often much prolonged, the attention is unbroken. On many sides there are indications of the revolutions which are taking place through personal consecration and reliance on the Holy Spirit.

To be the guest of Mr. and Mrs. Campbell White is in itself a great privilege, but in addition I have been welcomed at a special meeting of the Calcutta Missionary Conference; have addressed two meetings of Bengali Christians, the students at the Duff College, and those of the L.M.S. Theological Seminary, besides special gatherings at the C.M.S. and L.M.S. centres. The kindness shown me by all classes and denominations can never be effaced from my memory.

The associations of Calcutta and Serampore, a town at twelve miles' distance, are very interesting. The day before yesterday we visited the chapel which Dr. Carey succeeded in erecting after heart-breaking delays caused by the opposition of the East India Company. We looked into the baptistry, where he baptized Dr. Judson, and handled the massive Communion service presented to him for his valuable services as Professor of Eastern Languages.

Yesterday we visited Serampore; held a meeting in the room where Carey died; went through the magnificent college buildings, which were built largely at his own cost; handled the first edition of his Bengali Bible; saw the chairs which he, Marshman, and Ward were accustomed to use; lifted the crutches on which he leant in his old age, and marvelled at the array of grammars, dictionaries, and translations in various languages to which he devoted so much time and labour.

Then we visited Henry Martyn's Pagoda, for that scholar and saint spent six months at Serampore on first landing in India. His diary is full of reminiscences of the place and of his loving intercourse with the Serampore missionaries. This pagoda stood in the grounds of the friend, David Brown, with whom he was staying, and he made it his constant resort. It was very sweet to pray aloud in that place, of which he had said, "I prayed aloud to my God, and the echoes returned from the vaulted roof. May I so pray that the dome of heaven may resound!"

We went then to the cemetery, where lie the mortal remains of the three great missionaries

who had lived in loving and unbroken friendship, and of a little child of Dr. Judson. It was touching to read the inscription on Dr. Carey's monument, placed there at his own request :

"A wretched, poor, and helpless worm,
On thy kind arms I fall."

We also visited the Temple and Car of Juggernaut, mentioned by Carey and H. Martyn, and the chapel which the missionaries erected on the banks of the Hooghly, looking across to the Governor-General's residence.

What marvels have been wrought in this 100 years! And of how many translations, buildings, and achievements have not these been the progenitors? Heathenism is not dead, but in the great cities it has received a mortal wound. For instance, the discontinuance of annual sacrifices is being seriously discussed in all parts, and the attendance of the great heathen melas is not what it was. And some day soon the structure, which has so long defied the soldiers of the Cross, must suddenly crumble to the ground, because men of this generation are rapidly ceasing to believe in the religion of their fathers.

Calcutta, January 26.

Livingstone College.

THE highly important objects of Livingstone College and the deeply interesting record of its work account in large measure for the genial warmth of the proceedings on Thursday last, when the annual meeting was held at the Memorial Hall. The remainder of enthusiasm evinced on the occasion may reasonably be put down to a growing sense of the place of bodily health in the economy of missions, and the urgency of missionaries being prepared to deal with common diseases, although they may not all be qualified by full medical training to do much more in the way of treating disease. A conversazione which preceded the meeting gave opportunity for pleasant exchange of thought and opinion.

Dr. Harford-Battersby read extracts from a report which gave

A GOOD ALL-ROUND ACCOUNT

of the work of the college and its associated medical mission. It is little more than five years since the College was founded, but already students that have passed through its courses of study are at work in north, south, east and west of the African Continent; in various parts of India, in many districts of China, in the Straits Settlements, New Guinea, Samoa, and North Queensland, in Venezuela, Peru, and other parts of South America, and in North-West America and Labrador. Quite naturally the report took account of these developments, and gave details of the work of students in many lands. For instance, Mr. E. A. Thomas, labouring at Valencia, Venezuela, where there are many qualified doctors, said: "Daily, and often several times in the day, I find the knowledge acquired at Livingstone College of the greatest service. When one is in a foreign country, surrounded by people speaking a strange tongue, with stranger ideas concerning how to treat sickness, a very little knowledge is far from being dangerous; it is of the utmost value." With reference to the old adage referred to by Mr. Thomas, a new version is contributed by Mr. T. Torrance, who is at work in Inland China. He finds the chief value of his training when itinerating, and says:—"Then is the time one appreciates the benefit of knowing something, and as a proverb says, 'A little knowledge is easily carried about.'"

These and similar facts suggest ample reasons and arguments why missionary societies in general should equip their workers with at least an elementary knowledge of the care of their own health, and the treatment of common ailments, before sending them forth to dangerous and isolated spheres of labour. The report held out promise of further unfolding in the work of the college in the following terms:—"Only a comparatively small number of missionaries are able to devote sufficient time to take up the Livingstone College course, yet there are certain elementary facts as to

DRESS, FOOD, HABITS OF LIFE,

sanitation—these and many kindred subjects should be studied by every intending missionary, and it is the neglect of the simplest precautions in these departments which have led to most serious results. How a knowledge of such matters as these may be provided, so that all may be able to obtain the information which is necessary, is engaging the attention of the council of Livingstone College; and it is hoped that, before another year is out, practical steps may be taken to disseminate much more widely hints on tropical hygiene, so that they may be within the reach of all."

As to the medical mission in East London, which has not only been of service to the poor, but done much to bring students into contact with experimental treatment, an interesting announcement was made. For some time there has been doubt as to the district in which this work should be continued, but at length it has been decided to carry it on at Bethnal Green, in connection with the vigorous parochial work of Rev. J. E. Watts-Ditchfield. In this department home and foreign mission work is combined in a way to enlist the sympathy of all. Mr. R. L. Barclay, treasurer, made a brief financial statement, from which it appeared that while the medical mission will always need assistance, the requirements of the College will depend upon the extent to which missionary agencies support it by sending students. Mr. Theodore Howard (who occupied the chair) followed with some hearty words. No argument was needed to show that knowledge, on the part of missionaries, of the conditions of health and the means of treating disease, must result in

WIDER SERVICE AND LENGTHENED LIVES.

Four missionaries at present studying in the college also delivered brief addresses; and as they knew from observation the great importance of some medical knowledge in daily work on the field, their words carried much weight. These were Rev. H. J. Molony (C.M.S.), of the Gonds' Mission in India; Mr. E. J. Butler, of the Friends' Mission in Central India; and Messrs. F. W. Savidge and J. H. Lorrain, of the Assam Pioneer Mission.

The least attentive listener could not but be struck with the ardour of men who devoted their months of furlough to studies intended to qualify them for more thorough service. Communications to Dr. Harford-Battersby, principal of the College, should be addressed 83, Hamfrith Road, Stratford, E.

Sailors' Rest, Antwerp.

THE work at the Sailors' Rest during the last few months has been steadily increasing. Although shipping has been slack, the reading-room has been well-attended and Gospel services have been held every eving. Many, when leaving, say they shall never forget the time spent at the rest. The last month has been a season of peril and shipwreck, and as we hear the tales of suffering and loss of life, and visit in the hospital men who have been injured during the gales, it makes us doubly anxious to bring the good news of salvation to them.

We are in need of Flemish tracts and suitable English ones for distribution on the ships and in the boarding-houses. We shall also be grateful for help towards the carrying-on of the work. Our treasurer in London is Mr. W. C. Parkinson, L.C.C., 18, Carleton Road, N.

M. A. Smith.

37, Canal des Vieux Lions, Antwerp.

Work for Lepers.

CHEERING tidings of blessing come from Almora, where the mission to lepers supports some sixty inmates. At Christmas there were seven candidates for baptism. So marked has been the spiritual blessing in this large asylum that Rev. G. F. Bulloch is able to report that there is only one non-Christian inmate in it. There is urgent need of a small hospital building in which helpless cases can be better treated than is possible in the little cottages. The cost will be about £130, of which one friend has generously promised £100 providing the balance is raised.

From the neighbouring asylums of Pui and Poladpur we hear of as many as 100 baptisms during the past year, and there also the need of extension is urgent. The missionary in charge, Rev. I. B. Bawa, has had literally to turn away homeless lepers who have sought admission. These could each be sheltered, fed, and evangelised at an annual cost of £6.

John Jackson (Organising Secretary).

Exeter Hall, Strand, W.C.

The West Indies Disaster.

FIFTEEN out of seventeen Wesleyan chapels in the Island of St. Vincent alone are still lying in ruins, besides numbers of mission houses, teachers' houses and schools. The missionaries survey the ruins with sighs, but are comparatively helpless. The Lord Mayor's Fund was wholly applied in relieving the starving and houseless victims of the hurricane. A belief has widely prevailed that the mission churches would receive a share of the Imperial grant proportionate to their needs. This belief has led many to withhold help under the impression that it was not needed.

The facts are these. The Home Government have granted and loaned to St. Vincent £53,000, and the three denominations have received only £3,000, £1,040 falling to the share of the Wesleyan Mission. The cost of restoration of buildings and reinstating the mission premises will approach £20,000. The missionaries know not what to do, and they implore us to stand by them. One who has been forty years in the work writes: "I am almost broken-hearted, but I shall be willing—so will my brethren—to suffer a while longer if we can only get help to rebuild our churches and mission houses. I am very disconsolate over our waste places. We can wear our worn-out clothes a little longer, and live on *fungee* for some time yet, if we could only see our way to restore our churches and to house our people."

I may say that I am co-operating with the Wesleyan Missionary secretaries.

Slater Sunderland,
An old West Indian Missionary.

84, Longbridge Road, Barking, Essex.

Probably the most urgent need of the Missionary enterprise in India at the present time is a steady supply of suitable literature, thoroughly permeated with the Christian spirit and available at prices that will not only bring it within reach of all classes, but tempt indifferent ones to purchase. Not one-hundreth part is being done of what might be done without over-reaching the demand if funds were at the command of the Christian Literature Society and the various tract societies of the country. Books and tracts find their way where missionaries cannot go, and do their work surely, though silently.—*Indian Witness.*

Tunis.—Miss Case, writing from 9, Rue de la Municipalité, Tunis, says:—"Our Sunday and week-day Bible Schools are prospering, and of the fact that the Lord is still with us, willing to bless and save, we recently had proof, when two for whom we have often prayed came to our house, asking: 'Will you tell us what we must do to be saved? From this evening we wish to be wholly the Lord's.' We are now asking very earnestly that some brother may be sent to care for the converts of the mission, and to carry on the work. Next summer, Miss Gitsham and I hope to take a rest of some months at home, and she cannot return to Tunis, as she needs a more bracing climate. I cannot work alone, even if I am led to live again in this city."

Work among French Priests.—A second monthly paper appealing to French Romanists is *Le Prêtre Converti*, edited by a band of ex-priests, who have taken their stand by the evangelical faith. Though friendly disposed towards Abbé Bourrier's paper *Le Chrétien Français*, the new comer moves on a slightly different plane, and opens with a bold pronouncement for Protestantism, both in doctrine and practice. *Le Prêtre Converti* takes good account of current work among priests. It is under the management of M. J. B. Corneloup, 25, Rue Carle-Hébert, Courbevoie, Seine, France. The subscription price to foreign countries is 3fr. 5c. per annum.

A Persecuted People.

RUSSIAN "WARRIORS OF THE SPIRIT."

In view of the recent emigration of this interesting sect from Russia to Nova Scotia a brief review of their origin and tenets may be of general interest.

The "Doukhobortsi" had their rise in Russia about the end of the last century, when the name of "Warriors of the Spirit" or "Spirit Wrestlers" was given to them, probably by the Bishop of Ekaterinoslaff. They were markedly peculiar (especially in Russia), in so far as they frequented no churches, recognised no outward form of Sacrament (whether of baptism, communion, or marriage), had no definite form of liturgy, and refused to bear arms. Yet the general consensus of opinion, even from the most unlikely sources, has always been to the effect that the "Spirit Wrestlers" afforded wonderful example of well-organised, social, peasant life, wherein love, charity, and faith in God were held to be the essentials. Thus in 1792 Kohovsky, the Governor of Ekaterinoslaff, in his report to those in power, said they were of exemplary conduct, led a moral life, avoiding idleness and drunkenness, and occupying themselves with the welfare of their households.

Again in 1801, Senators Lopoukim and Neledinski, who had been sent to report on two of the provinces in which these people lived, said practically the same thing to the Czar Alexander I., with the result that he (anxious to isolate the people) allowed them to settle in the so-called "milky waters" of the Taurid province. In 1816 the Czar, in one of his rescripts on the subject, stated that "All the measures of severity exhausted upon them during the thirty years up to 1801 not only did not destroy the sect, but more and more multiplied the number of its adherents." He therefore proposed more humane treatment; but in Russia the Czar proposes, and the things

DO NOT ALWAYS HAPPEN.

Under Nicholas I. the persecution waxed greater, and in 1840 and 1850 the "Spirit Wrestlers" were all banished from the Tauris district to Transcaucasus, near the Turkish frontier. The explanation of this is to be found in a resolution of a Committee of Ministers held in 1826: "being transported to the extreme borders of the Caucasus, and being always confronted with the hillsmen, they must of necessity protect their property and families by force of arms." The place chosen had, in addition, a most severe climate—the altitude being 5,000 feet above sea level, and the crops being frequently destroyed by frost. Yet there these steadfast folk continued to live their peaceful patient life, eliciting admiration from their Mohammedan neighbours, and transforming the semi-wilderness into flourishing colonies; so that what persecution had failed to achieve, prosperity accomplished; and little by little the younger members began to fall away (in intensity at least) from the faith of their forefathers. Yet at the fresh breath of persecution the old enthusiasm blazed forth again. In 1887 universal military service was introduced into the Caucasus, and those who had formerly been exempted on religious grounds were compelled to serve. Unprepared for this move, the "Spirit Wrestlers" at first complied, but the elders exhorted the young men, while submitting to the outward observances, never to really make use of their arms. As might be expected, such a compromise could not long endure; and a question of internal administration in the party

BROUGHT MATTERS TO A HEAD.

One of the "Spirit Wrestlers," by what is alleged to have been an illegal decision of the Government, succeeded in getting the public property of the sect (estimated at half a million roubles) vested in his own interest. This led to general protest, and several of the leaders of the party were banished; but the feeling thus roused could not easily be subdued. The majority (perhaps regarding this somewhat in the light of retribution for their backsliding) determined to reinforce the older and stricter rules (including that of communal property, which the dissenter had thus broken), and about 12,000 members accepted the new regime. They returned to their strictly Christian life, renounced all shares in acts of violence (including military service), divided up all their property (thus supplying the wants of the poorer brethren), and returned to their earlier mode of living, abjuring wine, meat, tobacco, and every kind of excess.

In token of their sincerity the members of the "Great Party," as they were now called, decided in 1895 to burn all their arms. These, be it noted, were not Government property, but personal goods, which they had, contrary to their earlier tenets, begun to keep for their own protection. The general burning was fixed for June 28, 1895, and was to take place at the same time in three different districts, viz., at Tiflis, Elisavetpol, and in the territory of Kars. At the time fixed the bonfires were lighted, and the people stood singing Psalms as they watched the destruction of their property. In Kars nothing of any moment happened; in Elisavetpol many of the party were imprisoned, but in Tiflis

THE RESULTS WERE TERRIBLE.

There the burning was to take place near the village of Gorelve, which unfortunately was the headquarters of the "Small Party"—those who had obtained possession of the large portion of the public funds.

Whether they were really alarmed for their personal safety, or whether they merely wished to destroy their opponents, certain it is that they informed the authorities that an organised attack was to be made upon the village; whereupon the Cossacks were ordered out. They arrived at the bonfire in the early morning, and the men and women who had destroyed their arms and were singing Psalms, were soon taught the bitter results of their newly reinforced tenets. Men and women alike were beaten with whips. Later on the troops were quartered on the "Wrestlers," their property was destroyed, men were ill-treated, and women degraded. The three hundred men who refused to serve in the army, were thrown into prison, or sent into a penal battalion. Many were banished to unhealthy neighbourhoods, and illness was soon rife amongst them; thus in one place of exile, the district of Signak, 106 deaths occurred amongst the 100 families settled there. Nor were actual martyrs wanting. In July, 1895, Kerill Konkin died from the direct results of his corporal punishment. Nor can his case be regarded as a solitary example.

Finding it impossible to gain religious freedom in their own country the Wrestlers looked for help elsewhere. Some of the leading members of the sect, when offered the alternative of banishment to the Baltic provinces or complete exile from Russia, chose the latter course as a means whereby they might help their brethren, and so it has proved.

THE STRONG NOTE OF PEACE,

as sounded in their creed, appealed strongly to the English Quakers, who have proved friends indeed to these persecuted people; and it is to a large extent owing to their assistance that we now wait to hear of the arrival of the "Spirit Wrestlers" at St. John, New Brunswick.

It is difficult to formulate the creed of the sect, it being to some extent negative. They never have definite churches, nor do they worship images. They keep no fasts (a great offence in Russian eyes), and they take no part in the recreations of worldly people. They have no fixed Holy Day (for all days are holy), and meetings are held in each other's houses. Should the owner be poor, he provides what he can, and the others bring the rest, for the eating of a frugal supper is part of their service. On entering, the men greet the men, the women the women, by clasping hands, bowing, and kissing. By this they signify love and kindly feeling, the rejection of pride and the cleansing of the body, as well as reverence for each other, inasmuch as they are the "Temple of the Holy Spirit." During the meeting, the men and women recite such prayers as they know; they sing Psalms, and explain the Word of God to each other. The virtue most esteemed amongst them is mutual love; they respect and show hospitality; they are compassionate to animals (rarely killing anything), insist on strict obedience from children to parents, and observe scrupulous cleanliness, and order in domestic matters. For the rest, they have no written rules, and punishments are unknown amongst them. Reverence for the dead is shown, they say, by good works; in fact, they do not speak of the death of a Christian, but merely that "our brother has changed." Simple in their mode of life, and steadfast in their faith, with a background of hideous, cruel, suffering, as the result of their heroic determination, the figures of these emigrants stand out with startling clearness; and one can but hope that their lot may now fall in pleasanter places; while all who are interested in spiritual matters will watch with eager eyes those "Warriors of the Spirit," who are about to begin again the battle of life in their new found land.—*The Scotsman.*

Off to Zambesia.

On Saturday last a party of fourteen missionaries left in the *Pembroke Castle* to join Rev. François Coillard in the Barotsi mission on the Upper Zambesi. At Bulawayo these devoted friends will be met by others, and the expedition up country will start about the middle of March. Such a reinforcement of a mission of historic interest is ground of hearty rejoicing among supporters of the work, and much prayer is being offered for God's blessing, not only upon the labourers now in the field, but also upon the outgoing missionaries, which include six newly-married couples.

A deeply-interesting meeting of farewell was held on Friday last in the Swiss Church, Endell Street, W.C. Those who attended could not but be impressed with the words that were spoken by four of the new missionaries. Their utterances were characterised by a spirit of sobriety and consecration that augurs well for the future of God's work in the Central African field of the Paris Evangelical Mission. The meeting was presided over by Mr. J. E. Mathieson, and brief addresses were delivered by the outgoing missionaries.

Rev. M. Liénard (Montauban) showed how prayer had been marvellously answered in the reinforcement of the Mission, and appealed to Christian people to follow the work with a prayerful sympathy. Rev. M. Bouchet (Geneva) spoke of the command of Christ and the claims of the heathen. Those who go will face many temptations; therefore he asked for the prayers of those who stay at home. Dr. von Prosch (Berlin and Geneva) spoke of the joy with which, after conversion, he determined to devote his life to medical mission work. His brief experience in Senegal would prove of service; but his trust was in the Lord, who had opened his way in a wonderful manner. The last missionary speaker was Rev. Th. Burnier (Lausanne), who found encouragement in the assurance that God's strength would be his stay in the far-off land.

Hearty words were also spoken by Dr. Tron, of the Waldensian Church in Florence. Several other foreign pastors were present, including Revs. F. Dègremont (French Church, Soho) and M. Arnett (French Church, Bayswater). The gathering was memorable for its noble object, but it also afforded striking evidence of the high place which the great mission cause is taking in the minds of French-speaking Protestants. It was fitting that these signs should be manifested in London, for from Continental papers we learn that the farewell proceedings in Paris were of unparalleled interest.

Madrid.—Some interesting gatherings were held in this city in connection with the Christmas festivities given by the Evangelical Mission, superintended by Miss Leake. The poor people were impressed by the kindness shown, and the gospel message fell on welcome ears. Now and then unexpected visitors attend the meetings, and the work is a testimony for the simple truths of salvation in the midst of Romish error and superstition. Miss Leake would gladly receive the practical help of Christian friends: her address is Calle Diego de Leon, 8, Pral y Bajo, Madrid.

The Late J. C. Lanphier.

Founder of Fulton Street Daily Prayer Meeting.

HAVING nearly attained the venerable age of four score and ten, Mr. Jeremiah C. Lanphier, of New York, was, a few weeks since, called to his eternal rest. For considerably more than a generation his name has been a household word in praying circles throughout the world, as the man who inaugurated the daily noon meeting for prayer at Fulton Street, New York. That meeting has been held on week days without a break for more than forty years. For a good part of that time our departed brother was the leading figure in the daily gathering of suppliants, and he only relinquished his place when compelled to do so by growing infirmity.

Of Dutch ancestry on the maternal side, Mr. Lanphier was a native of the State of New York, and as a young man worked in the city at the occupation of tailoring. He attended the Broadway Tabernacle Church, and was there led to faith in Christ under the pastorate of Rev. E. W. Andrews. He soon began to take an active part in church work, and became acquainted with some members of the consistory of the North Dutch Church in Fulton Street. He was led to relinquish a business career and accept the post of missionary in connection with the Dutch Church. Part of his duty was the visitation of the many hotels near by, and he was also made superintendent of a daily gathering for prayer held in the church building.

Mr. Lanphier entered on his new sphere in 1857, the year of the great American Revival, in which many thousands in the Eastern and Middle States were swept into the visible Church of God. Prayer meetings were held daily in many centres, and a wave of spiritual power overflowed the land. A most interesting record of that hallowed time was published in an American contemporary journal a year ago, and a portion of the narrative will appear in an early issue. The writer of that account thus describes the starting of the famous meeting in Fulton Street and its outcome:—

Mr. Lanphier was walking along the streets when the idea was suggested to his mind that an hour of prayer, from twelve to one o'clock, would be beneficial to business men. Arrangements were accordingly made, and at noon on September 23, 1857, the door of the third-story lecture-room was thrown open. At half-past twelve the step of a solitary individual was heard upon the stairs, thus indicating that Mr. Lanphier passed the first half of the first prayer-meeting hour alone in a place now more honoured than the palace of any earthly monarch. To the first meeting three persons at length came; the next week, six; the next, twenty; the next meeting was held in the middle lecture-room on the second floor; and soon all three rooms, one above another, were filled. The meetings were then held daily instead of weekly. Presently the very passage-way became choked with men seeking entrance, and the initial public demonstration of the great national awakening that was to follow thus projected its tidal or tenth wave upon these shores, which was to roll its mighty surge onward until the sweep of an overwhelming flood should bear away with resistless energy every obstacle that opposed its progress.

Here began a movement which without exaggeration may be emphatically styled the chief religious event of the century, and in which occurred the nearest reproduction of the scenes of Pentecost that has been witnessed since the cloven tongues, like as of fire, sat upon the heads of the apostles. Starting in that upper room, there sprang up a line of prayer meetings which are the wonder of our history. During the latter part of that winter rarely could a traveller pass the lecture-room of any evangelical church in the evening and not find it lighted up for prayer or preaching service. From the Atlantic seaboard there was such a line of prayer meetings, stretching even beyond the two great rivers, that wherever a Christian in going westward might break his journey, he could find, on any evening of the week, a crowded prayer meeting and the mind of the whole community filled with deep religious solemnity.

Thenceforward the history of Mr. Lanphier may be said to have coincided with the development and history of the daily noon meeting in Fulton Street. He kept a diary of notable events in connection with it, and many striking facts were there preserved. As at similar gatherings in our own city with which we are more familiar, united prayer was daily made for a multiplicity of persons and objects, and many answers were vouchsafed. Mr. Lanphier's genial and tactful manner in welcoming strangers and dealing with their spiritual difficulties rendered him singularly helpful in this important work. Numerous incidents illustrative of this are on record. He was a skilled singer, and formed one of a male quartette, who devoted their musical gifts to the furtherance of Christian effort, and sang the Gospel into many a heart.



In addition to his daily duties of Fulton Street, Mr. Lanphier maintained much varied Christian endeavour for a lengthened period; and when at length he was obliged to cease his activities, he passed into retirement amid the good wishes and benedictions of a host of friends and fellow-workers. Some of these were wont to visit him in his quiet rooms from time to time, and found him full of quiet contentment and surrounded by souvenirs of his faithful service at Fulton Street.

With the waning of the year he passed away, and on December 28 loving hands laid him in his final earthly resting place. The memory of his persevering devotion and his faith in a prayer-answering God will long be an inspiration to all who frequent the historic meeting with which his name is linked.

English Poor in Paris.—An appeal is made by Miss M. A. Carmichael, 77, Avenue Wagram, Paris, on behalf of the work among the English poor. During the winter months, "soup dinners" have been given three times a week. The tables have been crowded, and on each occasion the meal has been followed by a brief service. It is specially desirable to continue this useful work, as owing to the severe weather large numbers of the poor are unable to obtain employment.

The Claims of Home.

IN common with many of your readers I have read with deep interest the series by Mrs. Hallowes, entitled, "Thoughts for Parents." Surely there never was a day when from the pulpit and the home such teaching was more needed. Is there not a danger, in the multiplication of outdoor work and workers, that home duties be neglected even by earnest Christians? May not the sorrowful refrain be sung by many, "They made me a keeper of vineyards, but my own vineyard have I not kept?"

Are the wonderful teachings in Deut. iv. 9, 40, Isaiah xxxviii., and in many other parts of Holy Writ, so dwelt upon that our young people can say, "Our fathers have told us"—"The father to the children shall make known thy truth"? How many, when reading the lives of Scottish Worthies, or old English Evangelicals, sigh for the days when the bairns clustered round the fireside to hear the father expound the Word, and to join in the psalm? How many passages in Scripture indicate that much of the future of our children depends upon home and parental teaching!

We read the command given by God Himself through Moses in Exodus xviii.: "Thou shalt teach them ordinances and laws, and shalt show them the way wherein they shall walk." In Deut. xiv. parents are told to teach them to their children, to talk of them, "when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up." Do all Christian parents obey this teaching? Has it not struck many how little share in this duty is taken by many fathers? Is the remark made by one son of an excellent man inapplicable to some others: "Father is so busy doing good to the world, that he is obliged to forget us"?

Long years ago, the writer knew an eminent minister, a writer and theologian, who tried to fit in home and public duties. He gave up the latter when they involved a sacrifice of the former, and devoted one evening every week to his children. There were talks with the boys about the week's lessons, when games of cricket were also discussed as well as the books read, and a little help given to a bit of Euclid on a knotty problem. Boys and girls would each give a little music, even when the youngest could only play her scales. Advice was asked and given on all sorts of subjects, and a short service and hymn ended, which all thought the nicest evening of the week. Each realised how fully father and mother took a share in everything that concerned them.

The writer once went to Pendeen in the days when the saintly R. Aitken was rector. Here was a lesson of home teaching in humblest life. At the Saturday evening prayer meeting Mr. Aitken would say, "Now, all you dear men, be in good time at church while the wives get you the one comfortable meal you enjoy in the week. Then at night you stay in and let your wives all come to church while you forget the pit, and enjoy the pure air of heaven, read, and sing, and pray, and mind any of the little ones left at home."

H. W. E.

East London Tabernacle.—Monday, Feb. 20, is annual thankoffering day, a practice inaugurated by Mr. Archibald G. Brown at the opening of the Tabernacle and continued ever since. The help thus rendered is devoted to the maintenance of the various branches of mission work carried on outside the church

Rome and the Scriptures.

A Contrast.—I.

By MAJOR MACKINLAY.

IF we carefully examine the practices of the Roman Catholics, and of those who tend towards them, we shall find that many of their customs not only have no scriptural authority, but are in direct antagonism to Divine teaching.

This examination, however, the ordinary Roman Catholic is not inclined to make. He is taught to reason in this way: "The Bible is difficult to understand, and there are many different interpretations of it. I am not myself specially instructed, so it is best for me to trust to the guidance of those who have studied religion all their lives, and who, by their sacred office, are more qualified than I am to discover its meaning."

The authorised Spanish Roman Catholic catechism published in Burgos, 1892, contains the following (p. 18):—

Question: "Dost thou believe in other things beside the Creed and the Articles?"

Answer: "Yes, father; I believe in all that is in the Holy Scriptures, and in that which God has revealed to his Church."

Question: What things are those?"

Answer: "Do not ask that question of me who am ignorant; the holy Mother Church has doctors who know how to reply."

The Master: "Thou sayest well; that it pertains to the doctors and not to you to explain in full the things concerning the faith; it is sufficient for you to know the Articles as they are contained in the Creed."

This seems a specious argument, but let us look at Scripture to see if it is the right one to make. When Paul and Silas were preaching at Berea (Acts xvii. 11), the Jews, who heard them, were commended because they searched the Scriptures daily to see whether those things were so—even though they were uttered by the lips of an Apostle. In James i. 5 we are told, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering." When I was living in Spain I used sometimes to show this passage to Roman Catholic Spaniards. Putting my finger over the words "of God," I would request a man to read the rest himself; and then I would question him of whom he was to ask, whether of church, or of priest, or of whom? Then, my finger being raised, the man read the truth for himself.

A priest whom I once met in a remote village in Spain said to me, "You Protestants are so proud, you each believe what you choose for yourselves." I replied, "Pardon me, you and I have never met before, and it is impossible for you to know what I believe. As a matter of fact I do not now believe what I choose, though I once did so." "I once believed," I continued, "that good works would help in my salvation." "Very good," he replied. "Also that attendances at religious services would help me." "Very good," again he said. "And that trusting in the Lord Jesus Christ would also help in part," I continued. And again he assented. "But after a time," I said, "I was shown by One who knew better than I did—better even than those around me—the true way of Salvation." "Yes," he replied quickly, "the Holy Church is the only one to do that." "Oh," I said, "I was taught by one who knows better than the Holy Church, I was taught by the Holy Spirit of God, who guides into all truth (John xvi. 13). Then I was converted, and then I knew that the Lord Jesus Christ alone gave me life and salvation; and that it was not by works of righteousness which I had done, but according to his mercy He saved me (Titus iii. 5). He was interested and surprised, and we shook hands on parting, although our conversation had begun with abusive words from him.

Some years ago I met an earnest French-Canadian Christian. He had been brought up a Roman Catholic, but in early life he was converted and led to trust in Christ alone for salvation without other aids. When his convictions were growing upon him his grandfather tried to bring him back to the Roman Catholic religion, and said to him one day, "Don't you think it great presumption on your part to set up your opinions against those of your father and grandfather and of the priests of the Church who have devoted their lives to studying these things?" The lad was silenced and could not reply, but yet he knew that this argument was delusive; so he went away and prayed over the reply which he should give, and when next he met his grandfather he said to him: "There were once some not very learned fishermen on the shores of a lake, and One came and said to them, 'Follow Me' (Matt. iv. 19), and they obeyed Him; but if they had listened to the teachings of their learned priests, they would not have done so. Was Peter wrong in following the Lord Jesus?" "Oh, no," said his grandfather; "but then he was led by God's Spirit to do so." "And so am I," said the lad. "The Holy Spirit has led me to follow Christ and to believe that salvation is by faith in Him alone." The gift of God is eternal life through Jesus Christ our Lord (Rom. vi. 23).

The Roman Catholic, however, is not only disinclined to search the Bible for himself, for fear he may not understand it; but he is taught to believe that even if he could do so, matters would not be settled, because traditions have still to be understood and explained. As Cardinal Cuesta, Archbishop of Santiago, Spain, boldly asserts in his catechism concerning Protestantism (Orense, 1869 p. 100)—

In addition to the written word of God, we Catholics recognise the word of God which comes to us by tradition, and which has the same value.

It is worthy of note that this is not asserted in the authorised English Roman Catholic Catechism, which contains some forty-seven Scripture references, while the approved Spanish Catechism of about the same size has hardly a single direct Bible quotation at all. In England, Holy Scripture is held in great honour, and consequently English Roman Catholic writers quote from it freely to support their arguments. But in Spain, which has been under the power of Rome for so many centuries, an appeal to the Bible has little force; the *ipse dixit* of the Romish Church is that which carries weight.

I remember meeting on a voyage from Spain a couple of English Roman Catholic students who were preparing for the priesthood at a college in Lisbon, and I had most interesting talks with one of them. On one occasion our conversation turned on the reverence for images and processions, and the so-called miracles, so frequently seen in Spain. I shall never forget his remark when he said, "Don't suppose that Roman Catholicism in England is of the same type as that which you have seen on the Continent." And he gave me a sidelong glance, to see how I took it. I quite agreed with him, as in Spain and Portugal there is a grossness about the processions of images, &c., which is not to be found with English Roman Catholics; but then the thought naturally came to my mind that this grossness is the result of Rome's unfettered sway; and the respect for the Bible and the lack of the more superstitious customs among English Roman Catholics are due to those who have opposed Rome. He evidently wished me to believe that the English type of Romanism is the better of the two; I thought his argument was most condemnatory of the efficiency of Rome's unhindered rule.

Let us ourselves not be content with the guidance of men, however wise or pretentious they may be. Our faith should not stand in the wisdom of men, but in the power of God (1 Cor. ii. 5). God hath chosen the foolish things of the world to confound the wise . . . . that no flesh should glory in his presence (1 Cor. i. 27-29).

Protestant Outlook.

THE POPE AND RITUALISM.

THE Rome correspondent of the *Daily Mail* writes: "I have spoken with Monsignor Prior, who on the occasion of the last English pilgrimage to Rome was nominated domestic prelate of the Pope, and who quite recently was appointed director of the new College of St. Bede, established for the reception of young Englishmen converted to Roman Catholicism, who are desirous of becoming priests.

"He tells me that the Pope is deeply interested in the English crisis. Recently, when receiving a batch of students of the college, the Pope, speaking on the question of Ritualism, said:—

"'The English now accept the rites of the Roman Church. Soon they will accept the substance of our holy religion. What is now happening in the Anglican Church, added to the progress of Roman Catholicism in England, confirms my hope that England will assuredly re-enter Roman Catholicism.'

"The Pope," says Monsignor Prior, "once said to him as director of the College of St. Bede:—'You have to consider yourself a trainer of gladiators, to whom is confided the religious education of the English, who will re-enter the religious arena of their country, and who are charged to obtain new triumphs for the Roman Catholic faith, so that England may again be able to call herself the Isle of Saints.'"

An important memorial prepared by the National Protestant Church Union was presented to the Queen through the Home Secretary on the 9th inst. The signatures of the general public had not been asked for, but only those of "Churchmen" in representative positions. It included the names of 3,900 Churchmen, of whom thirty-one are peers, fifty are members of the House of Commons, 2,000 are justices of the peace, and 1,300 are clergy. The memorial assures her Majesty that "there is widespread dissatisfaction and disquiet in the land" because a large section of the clergy has been avowedly trying to undo the work of the Reformation, introducing "mediæval doctrines and practices," and invading the sanctity of home life with the practice of "Sacramental" confession; also that the movement has been encouraged by the extreme teaching given in

ertain theological colleges. The petition finally ppeals to the Queen to take measures "to preserve this nation from the reimposition of the acerdotal yoke."

In a leader on last week's Church debate in he House of Lords, *The Times* says:—"It nust be clearly understood that, if the archishops and bishops are not successful within a noderate time in obtaining by their proposed rocedure the obedience of the clergy, the laity will take the matter in their own hands, making se of the final authority of Parliament."

Our Irish correspondent writes:—The Irish University question is the almost all-absorbing me in this country at present; but the feeling argely is that Mr. Balfour's proposal is a horoughly reactionary one, and that with the ame rights as other denominations in both the Royal and Dublin Universities, and with Maynooth, which has cost the nation at least a million nd a half of money, exclusively under its control, he Roman Catholic Church has no real grievance in the matter of University education. To refuse to them a state-endowed University s only to treat them as Protestants would wish o be treated under the same circumstances. At all events, it is clear that the Presbyterians re not going to close their mouths in opposition o the proposal, and accept the bribe of a University at Belfast.

The *Methodist Times* of last week declared strongly for Nonconformist interest in the Evangelical cause in the Church of England:—

> The Evangelical Free Churchmen of this country are under moral obligation to co-operate with loyal High Churchmen and Low Churchmen, notwithstanding the offensive intolerance with which we are almost invariably treated by both sections of the Anglican clergy. The sacredness of law, the vindication of legitimate authority, the rights of the laity and the supreme interests of the Protestant Reformed Faith ought never again to be sacrificed to some speculative theory about the best way of promoting disestablishment.

The annual meeting of the Scottish Protestant Alliance, held last week, was notable for the earnestness of the speeches delivered. Sir John Neilson Cuthbertson, a staunch Church of Scotland upholder and a veteran in the Protestant camp, urged the necessity of Protestants adhering to the principles of the Church Catholic as laid down by the councils of the fourth and fifth centuries in the Nicene Creed. On the part of Rev. Mr. Wemyss, of Edinburgh, it was claimed that we must maintain Protestantism if we did not want the very foundations of our social and commercial existence sapped, as they would be by the supremacy of Romanism.

Candidates for the post of chaplain to the Grey Coat Hospital School for Girls at Westminster having expressed a desire that no restrictions should be placed upon their liberty to hear "confessions," the question was recently considered by the board of governors. Whereas in December last it was resolved that private confession should only be permitted to girls whose parents or guardians expressly requested it, the governors have now added a strong rider to the resolution to the effect that the practice of confession is, in all cases, to be discouraged.

New booklets and pamphlets include: "Is the Church of England Protestant?" a vindication of Reformation Principles, by Rev. James Silvester, of Nymphsfield, Glos. (1d. each. *W. Wileman, 27, Bouverie Street, E.C.*) "The Limits of Toleration," by Rev. P. Valpy M. Filleul, of Upwey, Dorset, an address delivered at a meeting of the Wilts and Dorset branch of the National Protestant Church Union. (1d. *Elliot Stock.*) "What does Britain owe to the Protestant Reformation?" an address by Rev. H. Grattan Guinness, D.D. (1d. *Protestant Reformation Society, 62, Berners Street, W.*) "The Attitude of Congregationalists in respect to the Protestant Cause," by Rev. H. Arnold Thomas, chairman of the Congregational Union of England and Wales. (1d. *George Gordon & Son, 10, Old King Street, Bristol.*)

Girls' Letter Guild.—May I again tell of the need for lady correspondents for our Nonconformist girls at the Leeds centre, who are waiting for ladies to write to them. A simple friendly letter is all that is required. There must be many of your readers who would undertake this small work for Christ's sake.

ALICE M. MAY.

5, Herbert Terrace, Penarth, S. Wales.

The Protection of Eastern Christians.

By BUDGETT MEAKIN.

FEW English readers are aware how complex and important a phase of "the Eastern Question" is represented by the position of the various Christian Churches under the rule of the Turks. It comes even as a surprise to most that a large proportion of the Arabic-speaking races of Western Asia are of the Christian faith.

It was only persecution and slaughter that drew attention to the numbers of Armenian or Gregorian Christians in the northern parts, and the Chaldean, Greek and Latin churches are seldom heard of. But the Kaiser's politic move with regard to one of the many fanciful "actual spots" around Jerusalem has brought the question of the protection of these churches to the fore. Yet the most patent fact in the matter is that the coveted honour is not sought for the protection of the weak so much as for the excuse it may some day afford of supplanting the strong. Whether Russia, Germany, or France succeeds in establishing a prior claim to be heard on behalf of the Nazarene "tributaries"—"Dhimmeeâ"—of the Porte, it will probably prove to be Great Britain that takes up the case when oppression recurs. The other Powers may then be expected to tie her hands as in the Armenian affair, and as was tried in vain in Egypt. It is truly lamentable that we have not yet reached that state of civilisation in which

NOMINALLY CHRISTIAN POWERS

can work together on behalf of the down-trodden, when humanity calls with a claim more urgent than that of patriotism itself.

Even among themselves these Eastern churches are at loggerheads. In governing them, almost as much trouble is experienced as in maintaining an even balance among our many-creeded fellow-subjects in India. The most numerous in Syria are the Greek Orthodox, akin to the Church of Russia, and it is therefore natural that Russia would take the lead in protecting the whole. The members of this church speak Arabic, in which they also conduct most of their services, and they form an important native body, bitterly opposed to the Latin or Roman Catholic churches, whose interests irreligious France affects to study, and for whose support the German Emperor has made a bid.

But these Latin churches are by no means so numerous or important as the Greek and Syrian Catholic churches, both off-shoots of the Church of Rome, though independent of it. They celebrate their mass in Arabic, and occupy a curious half-way house between the Orthodox and Romanist camps. Their priests may be ordained though married, but may not enter wedlock if ordained. Sacrament in both kinds is administered by them to the laity, and in many ways they form

A SORT OF COMPROMISE.

Though fostered by Franciscan, Lazarist, and Jesuit missionaries, they maintain a constant enmity between themselves and with the Roman Catholics, whom they regard as foreigners. Only a few years ago a Papal order had to be issued forbidding the proselytising one of another, and permitting inter-marriages. Representatives had to be summoned to Rome with a view to securing more complete control over them, and also over the Maronite Church. This is another independent body in affiliation with that of Rome, whose special foes are its neighbours the Druses, a peculiar heretical Mohammedan sect.

The constant friction between these churches centres in Jerusalem, where foreign guards of some sort are essential to protect the many fictitious sites of reputed sanctity, and to decide between the devotees. The traditional scenes of the birth and death of Christ, with nothing to prove their claims, have long been desecrated by un-Christian strife among his so-called followers, a strife which would be chronic but for the presence of Turkish police. The whole thing is a disgrace to Christendom, yet if either of the Eastern churches had entire possession of the various Christian Churches under the rule of the Turks. It comes even as a surprise to most that a large proportion of the Arabic-speaking races of Western Asia are of the Christian faith.

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Although, taking it as a whole, only about a fifth of the population of Syria is Christian, in some parts, such as the Lebanon, Beirût, &c., the majority is of that faith, as well as in Armenia. Bethlehem and Nazareth are instances of this. The Lebanon indeed has, since the massacres of 1860, enjoyed the rule of a Christian governor, who may be of any sect, and was, when I was there, a Latin. This arrangement was arrived at under pressure from the European Powers, with the guarantee of six of whom it has been carried out. Almost all the work of the

VARIOUS EVANGELICAL MISSIONS

has been done among the members of these churches, since, in spite of nominal religious liberty, it would be death for a Mohammedan to acknowledge the claims of Christ.

Although the noble labours of the evangelical missionaries have done much to set a good example and to purify the existing churches, they have not as yet gathered round them a very large body of Protestant Christians. Indeed, they would much rather see these churches cleansed from within than from without, though in the absence of a general movement this is hardly possible. The American Presbyterians have been engaged in Syria for over seventy years, their work centring round their excellent college in Beirût, with nearly three hundred students, and its ever-busy Press, which has disseminated more instruction in all branches of knowledge than was ever known in Syria before. Other missions there are, too, on a smaller scale. Irish Presbyterians, Anglican—to Jews—Covenanters, and undenominational efforts, such as the British Syrian Schools, the Female Education Society, and others. Then the Germans have their hospitals and deaconesses, and there are "peculiar people" of every shade. Side by side with the American Press and schools in Beirût, the Jesuits have set up their rival establishments, and in many parts there are various Romanist orders at work, to say nothing of the hospices and other institutions for the benefit of foreign pilgrims to the Holy Land.

Ecumenical Conference of 1900.

THE year 1900 is to be marked in American annals by the most notable gathering of Christian workers which the country has ever seen. On April 21 in that year an Ecumenical Conference on Foreign Missions will convene in New York City, and will continue in session for eleven days. This will be an event of no local quality, of no limited scope; but one of equal interest to every church and communicant throughout the Protestant world.

Every foreign missionary society connected with the various divisions of Protestant Christendom the wide world over has been invited to send delegates to New York, and the invitation has been accepted with rare unanimity. From England and Scotland and Ireland and Wales these delegates will come in force; from France and Switzerland, from Belgium and Holland, from Norway and Sweden and Denmark, from all parts of Germany, representatives will be present to speak for the churches of those distant realms; men are summoned from Africa, from India, from Australia, to represent the Protestant faith in those lands. Missionaries will be there from Turkey and Persia, from India and Ceylon, from Burma and Siam, from every part of China, and from Japan, from every shore of Africa, from the far islands of the sea, and from every post which this sacred army holds and whence it presses its ceaseless inroads upon heathenism and every false faith.—*N.Y. Observer.*

Home Missions.

Central Wesleyan Mission.

THIS well-known and thriving mission, in Clerkenwell, celebrated its thirteenth anniversary with a series of meetings characterised by remarkable fervour. The proceedings opened at the Holborn Town Hall, Ald. F. P. Alliston presiding. He expressed his satisfaction that they cared not only for the souls, but also for the bodies, of the people of Clerkenwell. They might differ widely in beliefs, but after all the practical touchstone of religion was the result it produced in the life.

Mr. J. Beachcroft, L.C.C., speaking as a "Churchman," emphasised the necessity that all enlisted under the banner of the one Master should join hands in actual service. Mr. Churchwarden Robson and Rev. Isaiah Parker spoke in forcible terms of the value of mission work.

The afternoon meeting was the last public service to be held in the St. John's Square Chapel before its

REMODELLING AND RENOVATION.

For some time to come, the morning and evening services on Sundays will be held in the Clerkenwell Town Hall, the afternoon service being continued in the Holborn Town Hall, as aforetime, and the various other meetings being scattered over several buildings in the district.

A sympathetic speech from the chairman, Mr. J. A. Owen, founder of the Free Methodist Deaconesses' Training Home, was followed by Rev. Jabez Ingram's description of the Central Mission as an object-lesson of what God could do for people who were willing and had a mind to work.

After Pastor C. B. Sawday and Rev. J. E. Wakerley had given telling addresses, Rev. Peter Thompson urged that London and the world would never be saved by the labours of a few prominent and powerful evangelists like Caughey. It was necessary that every member of the Church should be baptised with the same Spirit of power. He dwelt on Mr. Ingram's point as to the need of a spirit of solicitude for the work of God. The rich men of Methodism needed it, and the well-paid working men, whose incomes were much larger than thirty years ago, and yet whose expenditure, except in the matter of house rent, was not necessarily higher.

A demonstration was subsequently held in the Holborn Town Hall, at which Mr. H. Holman presided. Mr. Wakerley gave a cheering report of the work. Large congregations crowded their chapel Sunday by Sunday, and God had greatly blessed the preaching of the Word. They had just upon 1,000 members in church fellowship. Last Sunday night at St. John's Square Chapel both their temporary vertries were full of

SEEKERS AFTER GOD.

At the Holborn Town Hall services the large hall was well filled. The Medical Mission, the Home of Rest, and many other branches of the many-sided work were all referred to.

Dr. Briggs, of Denver, U.S.A., vividly expressed his impressions of Methodism, salting his remarks with interesting Americanisms. Pastor Cuff, of Shoreditch, followed with a short speech of encouragement and cheer. A representative of the Congregational Church—Rev. T. E. Davies, of Beckenham—particularly commended the Sisterhood, and the fact that the mission was helping to stop "this damning Niagara of liquor." After the collection Rev. Dinsdale T. Young said sad notes were heard in some home branches of the Christian Church, but it was a great comfort to know that there was no dirge to be sounded in connection with the Central Mission. He was glad of the warmth of their services. The commencement of Methodism, the speaker continued, had been described by Wesley himself when he said, "I felt my heart strangely warmed," and that had been the power of Methodism all along. Evangelical faith was a faith of passion, enthusiasm, and white heat. The meeting concluded amid great enthusiasm, £402 being contributed towards the £600 appealed for.

Metropolitan Tabernacle.

THE Lower Hall of the new Metropolitan Tabernacle, now in course of erection, presented an interesting spectacle one afternoon last week. With a view to raising the necessary funds—for a sum of £16,000 is still required—a reception had been organised, at which purses and other donations would be received by Mrs. C. H. Spurgeon. At 3 o'clock Mrs. Spurgeon took the chair, supported by her two sons, Revs. Charles and Thomas Spurgeon. The big hall was soon filled with people, evidently belonging to every class, many of the very poor being present, and for two hours they continued to file on to the platform in endless procession, to present their offerings and to shake hands with Mrs. Spurgeon, who greeted everyone in a most pleasant and gracious manner, and had a kindly word for all her old friends. Tea was then served to guests at pretty little tables in the hall.

About half-past four the welcome news was announced that £5,000 had been received, whereon the company arose and cordially sang the Doxology. At five, when Mrs. Spurgeon was obliged to leave, the total had risen to £5,680. A vote of thanks to her was proposed by Rev. Charles Spurgeon, who referred with pleasure to the "golden sheaves she had gathered." The resolution was seconded by Rev. C. B. Sawday, and put to the meeting by Rev. T. Spurgeon, who remarked that the audience could "signify their assent in any way they pleased," and a very hearty cheer was the immediate response.

Mrs C. H. Spurgeon, who was evidently greatly moved, said in response:—"Dear friends, my heart is full. The thanks are due to you and not to me; and I do thank you, from my heart of hearts, for coming here to-day, and for giving so much to the cause which is so near my heart. God bless you all." The reception was afterwards continued by Rev. Thomas and Mrs. Spurgeon, and at the close of the evening the total amount raised was £6,300.

A Girls' Guild.

WE desire very much to enlist the sympathy of our readers on behalf of the work of the Girls' Guild of Good Life, the headquarters of which are at Hoxton Hall. Considering the special needs and circumstances of those working girls whom it helps and counsels, we do not think that a more real or practical bit of Christian service is being done in our great city than that which is maintained by those ladies who take part in the work of the guild.

The object of the guild, in the words of the latest printed report, is "to mother our girls and make their lives more safe and sheltered. We cannot remove troubles from their path, but we can teach them the secret of power in fighting against evil, and show them that an inner peace and gladness can be felt underneath all the sorrows of life." There is a true Christlike and good Samaritan ring about these words that must commend such an endeavour to all—especially to those whose girls are "safe and sheltered" in happy Christian homes. Alas that so many of our poorer young sisters in London, who have to earn their own daily bread, know little or nothing by experience of the sacred sanctions of the word "home!"

Besides direct Christian teaching, the best and most effectual way to keep evil influences out of young hearts in leisure evening hours is to fill them with some form of useful work, mingled with pleasing and innocent recreation. This is freely done in a most loving and sisterly way by the lady workers of the guild, who give much time on week evenings in teaching the girls all sorts of industries, and in ministering to their happiness. We are not therefore surprised to read in the report that "a spirit of greater earnestness has prevailed among the members, and they have tried more consistently to let the teaching given them be carried out in the life they live in the home and the workroom." We note, as new features of the season's programme of work, "classes for stocking-darning, basket-making, crewel work and scrap-books. Old scraps and Christmas cards will be gladly accepted."

The devoted president and secretary of the guild is Mrs. John F. Rae, 17, Darenth Road, Stamford Hill, N. Should any lady readers wish for more detailed information as to this delightful work, we counsel them to apply to Mrs. Rae for a copy of the report. She informs us that money help is specially needed just now. We earnestly trust and believe it will be forthcoming.

"Our Coalies."

A SPECIAL meeting of employers and employés interested in the coalies' branch of the London City Mission was held on Wednesday, February 8, in the Somers Town Presbyterian Church, N.W., preceded by the usual social tea.

About 500 gathered in the church, and the chairman, Mr. J. Compton Rickett, M.P., was well supported on the platform by ministers, merchants, and others. In an interesting address he dealt with some of the honest spiritual difficulties men have, and concluded by recommending all present to taste and see for themselves that the Lord is gracious.

A stirring address was given by Rev. Z. B. Woffendale, who declared the curse of the neighbourhood to be strong drink, and urged all to abstain from it. Many coalies and their families, he said, are associated with his church.—Mr. G. C. Locket (coal merchant) said a marked improvement had been noticeable in the men during the last four or five years. This he attributed to the efforts of the missionaries.

Two coalies having testified to the power of God in saving and keeping them from a life of sin, Messrs. Prentice and Munns, two of the missionaries, gave earnest addresses. Mr. Cousins, a manager, urged the men to give up gambling and drunkenness.

A sixth missionary is needed, and will be appointed by the mission as soon as funds are obtained.

Queenstown Soldiers' Home.

DEAR SIR,—Your readers will have heard with real regret of the loss sustained by Miss Sandes through the destruction of her Soldiers' Home at Queenstown by fire. It is not so much the loss of property that Miss Sandes feels as the great loss the home will be to hundreds of soldiers and sailors who crowded it every week. Any of your readers who know Queenstown will understand how many and how great the temptations are which surround soldiers and sailors on every hand.

I trust many in England who know the value of Miss Sandes' work will come forward and relieve her of some of the burden that has fallen so unexpectedly on her, and thus enable her to provide some temporary home, and especially sleeping accommodation, for men passing through Queenstown while the old home is being rebuilt.—Yours, &c.,

Richard Hinde.

Estate Office, Roscommon, Ireland.

Rescue and Evangelisation Mission.—Mrs. Elizabeth Corbridge, the superintendent of the mission, writes that the Sheffield No. 1 Branch is now established in the Iron Hall, Thomas Street, where the workers have been cheered by much blessing, a number of penitents professing conversion. A debt still remains on the building. Accounts of a remarkable revival have been received from the Barnstaple branch, where, in a special mission, much spiritual quickening resulted in numbers seeking the Saviour. Open-air services were held and the town processioned. The chief offices are at 97, Gell Street, Sheffield.

International S.S. Lessons.

February 26.

"Christ at the Feast."—John vii. 14, 28-37.

Golden Text.—"*If any man thirst, let him come to Me and drink.*"—John vii., 37.

"When all Men Speak Well."

TEACHER should impress the bravery of doing what is right in face of opposition. In doing what is right we must expect opposition. If we do not get it, perhaps we are not doing our duty.

Illustrations.—The Disciples, Luther, Cromwell.

Jesus Teaching in the Temple (14).

By using this place for his teaching Christ was

(1) Likely to get the largest audience, for the people thronged the Temple at feast time.

(2) He would be protected by his own people from Galilee, who were there.

(3) He would be associating Himself with the sacred history of the national religion.

(4) But He would also be near the priests, and more likely to inflame their jealousy and hatred.

Too Well or too Little Known (28).

He is referring to his earthly parentage and training. They knew Him as the Son of Joseph and Mary, and in this sense they knew Him too well. Distance is needed to judge of the height of a mountain. Lapse of time is needed to estimate the work of a great person. The people knew Him too well in this respect to be able to give Him his due.

Teacher may illustrate this by the fact that many great poets have lived and died poor; their works sold for a mere pittance—*e.g.*, Milton. In another sense they did not know Him well enough.

The Authority of Jesus (28).

The test of true teaching is whether the teacher seeks his own glory or that of God. Jesus was willingly in the hands of his Father all through his earthly career.

For every Christian worker there is a visible and invisible side to his work—that which the world sees and understands, and that which only exists between the worker and his God.

The Destination of Jesus (33).

Christ knew what his destination was. The load of care which would be lifted from the minds of men if they were certain that when their earthly pilgrimage is done they go to the Father. The certainty may be as great for us as for Christ. If we have been sent into the world to do a work for God, when we die we shall go to Him who sent us. Where the burden of responsibility should press upon us is in the striving to fulfil our mission, so that we may not be ashamed when we meet Him.

Mistaken Signs (35).

The statement in verse thirty-three was misunderstood. They were blind to the spiritual, therefore Christ said: "Whom ye know not." When they tried to interpret the saying that "I go unto Him that sent Me" they did not rise above the earth. The signs of God in Nature, Providence, and the Bible can never be appreciated unless we view them from the spiritual standpoint. Jacob's ladder, stretched along the earth, leads nowhere; but, hoisted to touch heaven, it becomes the highway for prayer ascending and blessings descending.

Drink for the Thirsty (37).

Every man is full of longings and thirstings. Sometimes like little children we cry after impossibilities; or like old people we scarcely know what we want. But for the thirst caused by care, temptation, labour, sin, and disappointment—

A fulness resides in Jesus our Head,
And ever abides to answer our need.

This is the only fountain where all wants can be supplied—the healing waters which can cure all complaints. Teacher should point out the ways in which men try to quench their thirst—ambition, money, learning—but nothing like the deep, eternal joy of dwelling in God.

New York Notes.

AMONG the prominent events in the religious world of Greater New York during the past week has been the acceptance by Dr. Newell Dwight Hillis, of Chicago, of the call from the congregation of the world-famed Plymouth Church, Brooklyn. This church likes variety in its pastors, and there seems to be some ground for the feeling that has got abroad that a minister who had not already made himself conspicuous for some words, opinions or actions decidedly out of the ordinary would not be likely to meet the requirements of the position. Dr. Lyman Abbott is not an orator, as was Henry Ward Beecher, but a theologian of much learning and great sincerity, who appears to have felt himself called upon to do his utmost to destroy in the minds of his hearers any last remaining faith in those "old-fashioned" doctrines, which it may be presumed originally furnished him with the principal reasons for his being a minister at all. Dr. Hillis will certainly be a pastor whose teaching will differ widely from that of his predecessor if his telegram of acceptance is to be taken as literally as it was doubtless intended to be. For in it he expresses the hope that: "While time endures may the Gospel of Christ's redeeming life, teaching, death and resurrection make Plymouth Church to be a temple for those who aspire and worship, a hospital for the sin-hurt, a school for Divine friendship, a college for teaching the oracles of God, a gateway unto the life that is immortal."

Rev. M. G. Coker, pastor in charge of the Mariners' Temple, finds his work in the heart of one of several foreign quarters of this Cosmopolitan city. It is just across the Bowery from the Chinese colony, and is surrounded by Italians, Germans, and Hebrews from the Continent of Europe. Sandwiched in among the regular meetings of the Temple are services in Italian and Yiddish. A short time ago, however, he was asked to grant the use of the Temple as a religious asylum, where could meet for worship the members of a Baptist Communion who have come here from the Russian provinces of Courland and Lifland. There are several hundreds of these people in this city and Brooklyn, and last Sunday seventy-five of them gathered together for prayer and praise. Mr. Coker told me that it was quite affecting to witness the joy with which many members of this little congregation greeted friends whom they had last seen in Russia, perhaps several years ago, and learned some valuable information about the trials that the founders of this branch of Baptists endured some thirty years ago. One curious fact was that the farmer who really started the work had found the light at a Baptist church in Memel, Prussia (whither he had gone to inquire concerning it). This church had been founded through the efforts of Pastor Oncken, of Hamburg, who had himself been converted through the efforts of a Swedish sea captain, who had found salvation at the Mariners' Temple a number of years ago.

Colonel Hadley, of the United States Church Army, has recently made a notable capture in the form of a building of the very worst repute in one of the most notorious streets in this city. It has been used now for several weeks as an "open door" into the kingdom of heaven for the benefit of those who stand most in need of such a place, and I believe the results have been excellent.

The National Prohibition Party has ceased to exist as such, but has been reconstructed upon lines that will doubtless commend its work to the support of many who have hitherto held aloof because of their conviction that much of the effort put forth was simply hitting against a stone wall, in view of the strong attachment to one of the two great political parties felt by many who sympathise with the Prohibitionists, but who have considered that voting for the candidates put up by them, was simply throwing away their ballots. As reconstructed, however, it seems likely that the work prosecuted by these excellent men and women will not only be more widely extended, but produce visible results more quickly.

New York, Jan. 23. Roger Martin.

Oxford.—At the invitation of Canon Christopher upwards of 400 members of the University attended the twenty-third annual Church Missionary breakfast in the Town Hall, Oxford, on Saturday morning. An interesting address was delivered by Rev. H. E. Fox, who has visited some of the missions in India, Palestine, and Egypt. The extension of missionary work in Uganda was one of the most remarkable phases of modern missions. As to India, if Christianity was presented in its pure form, without attacking and vilifying religions which it came to supersede, but with sympathy and with consistency of life, he was quite certain that the people of India as a body were not hostile to Christianity.

Y.M.C.A.

AN association has been successfully launched at Oldham, in Lancashire.

Mr. R. L. McKeown, Secretary of the Londonderry Y.M.C.A., has been accepted for foreign work at Qua Iboe, West Africa.

The forty-fourth year of the Cheltenham Association has been one of unprecedented success. The membership has increased from 129 to 204.

Anniversary meetings have recently been held by the associations in Inverness and Beauly. Encouraging reports were given of the work of these branches during the past year.

The Bayswater Association, of which Mr. Walter Wild is secretary, is making arrangements for a holiness convention to be held at the end of October. Several well-known friends have promised to take part.

The anniversary meeting of the Tonbridge Association, which was held on the 8th inst., was addressed by Rev. W. R. Mowll, and Mr. W. Hind Smith. The report showed that much excellent work had been done during the past year.

The Bournemouth Association (Cavius Memorial) is making a strenuous endeavour to clear its debt of £1,018. Sir F. Wills promises £200 on condition that the whole be raised this month. This, if secured, makes with other promises and gifts about £700, leaving £300 more to be raised.

The Lord Mayor of Sheffield presided on Monday afternoon, in the Town Hall at a meeting in support of the local Y.M.C.A. Eighty pounds was received in contributions. Among the speakers was Lord Kinnaird, who took the chair at a second public meeting, held in the Association Hall in the evening.

The annual meeting of the Fulham and South Kensington Association was held in Fulham Town Hall on Feb. 9, Mr. F. A. Bevan presiding. About 600 persons were present. Rev. Wm. Houghton, of Upper Norwood, gave an address. The hon. secretary, Mr. F. C. Wood, announced that an effort is to be made to pay off the mortgage of £1,225 on the property of the association before 1900, the members having guaranteed £186 toward the fund. Much good work has been done during the twelve months.

At the New Cross Y.M.C.A. on February 9 a conference took place, under the presidency of Mr. W. Hind Smith, on the subject, "An Ideal Young Men's Christian Association." Members were present from Kennington, Lewisham, and Blackheath, as well as New Cross and Brockley; and an interesting paper, emphasising the original standard of association work as the ideal, was presented to Mr. H. C. Mott, hon. secretary at Lewisham. The gathering was unanimous as to the importance of preserving the distinctly Christian character of all association aims and agencies. It is hoped that this conference may inaugurate a system of intervisitation among the Y.M.C.A.'s of the South-East Metropolitan District Union.

The "English Year Book" of Young Men's Christian Associations has been published. The growing size of the volume indicates the wide developments that are taking place in the work. The number of centres throughout the world is now returned at 6,698, and the gross enrolled membership at 506,107. Illustrations are given of handsome new premises at Cardiff and Bedford, as well as of a building erected specially for juniors at Birkenhead, and of the three officers engaged by the English council in India and Burma. It is perhaps in the foreign field that the growth of the movement is most striking. In India, for example, there are already no fewer than ninety-eight associations, with a membership of over 5,000; while in China and Japan there are seventy-seven, with 2,550 members. The latest addition to the world's list is that of an association in Iceland. On the continent there are at present more than a hundred well-equipped association buildings, whereas twenty years ago there was not one; and over a hundred men in connection with continental unions are devoting their whole lives to the promotion of the work.

Gambling in Belgium.—A Brussels Correspondent writes that a practical movement is on foot in Belgium to do away with the gambling evil by the total suppression of all the *Cercles des jeux* at present existing. There is a widespread desire to put an end to what has become a European scandal. The Government has the best part of public opinion with it, and is supported by Parliament. The Chamber of Representatives recently passed a resolution calling upon the Government to pass a Bill which shall adequately deal with the evil complained of. The recent Cabinet crisis placed M. Vanden Peereboom at the head of the Cabinet, and his anti-gambling proclivities are well-known; had he a free hand all so-called "private" clubs would soon disappear from the country. It is asserted that the King of Belgium is obstructing the movement.

Young People.

Deliverance.

"I am with thee, to save thee, and to deliver thee, saith the Lord" (Jer. i. 8, xv. 20).

FIRST, I will tell you a true story to show you how God delivers:—There was a cruel King called Theodore who had shut up many prisoners in his strong fortress at Magdala, and among them were some Englishmen. So an English general was sent with an army to try and release them. When Theodore heard that the English were coming he threw himself from the top of his fortress and was killed, and the soldiers entered and found the poor prisoners in wretched dungeons. There were a great many poor creatures from various towns who could scarcely believe they were free and were afraid to leave their prisons; they said there were enemies all round, and they should never get safely home. It was long before they could be made to understand that the English general would take care of them all the way home. But so it was; they were put in the middle of the soldiers, and when they came to a town, those who belonged to it were safely escorted there, and joyfully received by their friends.

We are captives (2 Tim. ii. 26); we are buried in the depths of sin, and the Lord Jesus Christ is our Deliverer (Isaiah lxi. 1; Luke iv. 18). Some young people are just like those poor captives, afraid to be saved for fear they should fall again into the snares of their enemies; but Jesus not only saves, but promises to keep all whom He delivers, and guide them safely by his Holy Spirit, all the way home to heaven. In 2 Cor. i. 10, it says that God *delivered* us from the great death to which we were hastening, that He *does deliver* us now from all temptation and evil, and that He *will deliver* in the future also.

How can God deliver us from the bondage of sin? He has provided a ransom. He sent his well-beloved Son to pay the penalty that sin deserved (Job xxxii. 24). When Richard the First, King of England, was taken prisoner the people in England had to raise a large sum of money and pay it as his *ransom*, before his enemies would give him up.

"Two brothers went to the same school, the little one was disobedient and broke the rules, so the master said he must have the cane, when he went up to receive the punishment, his big brother left his seat and, standing between the master and the little boy, said 'Please give me the strokes instead of him,' which the master did, and the offender was let off because two could not be punished for the same fault.

Just so, Jesus has borne the punishment which our sins deserved, and has thus delivered us from the power of evil. When will God deliver us? When we ask Him to do so, trusting and believing that He will. Read Psalm xxxiv. 6 and 17. Psalm xci. 15.

Can God deliver us always from all evil? Yes, our Deliverer is strong, He is mighty to save. There are numbers of texts and examples in the Bible to teach us about God's great deliverance.

Are we grateful to our good, loving, heavenly Father for doing so much for us?

An Indian woman once fell into the river, and was drowning, when a missionary jumped in and saved her; after he brought her to land she threw herself at his feet, talking in a violent manner. The missionary thought she was thanking him for her deliverance; he could not understand her words, but some standing by said, 'she is scolding you because some of her silver bangles are lost in the water, and you have not got them out for her.' How ungrateful! and yet some of us are treating God just like that.

Why does God deliver us? If you will turn to Luke i. 74, 75, you can read the reason why.

Keswick. E. J. Banks.

(214)

Hidden Text.

Take one word from each figured line and they will form a text. (Find reference.)

1. "Twas He, first glorious cause of all,
   Before we being had,
2. That filled creation, great and small,
   And earth with verdure clad.

3. He built the firmament on high,
   And formed the lights therein;
4. All to his greatness testify;
   What mars the whole is—sin.

5. Things great and small to us appear,
   Not so to Him above;
   Think of Him then with holy fear,
6 and 7. For truly, "God is Love."

"The Christian" Bible-Searcher.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER.

(No. 162.)

1. To go into the village where they would find a colt tied, whereon never man sat, which they were to loose and bring to Him. Mark xi. 1, 2.

2. He went into the temple and cast out them that bought and sold, overthrew the tables of the money-changers, and the seats of them that sold doves. Mark xi. 15.

3. To believe and to forgive. Mark xi. 24, 25.

4. "By what authority doest thou these things, and who gave thee this authority?" Mark xi. 28.

He replied by asking them another question, "The baptism of John; was it from heaven or of men?" And they were unable to answer Him. 30, 31.

5. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Thou shalt love thy neighbour as thyself." Mark xii. 30, 31.

6. Lest when Christ comes he should find us sleeping. Mark xiii. 36.

7. "The Master saith, where is the guest chamber, where I shall eat the passover with my disciples?" Mark xiv. 14.

No. 162.—Correct answers (first list) received from:—

A—Gladys Allan, Arnold Akers, Dorothy Alchin, Wm., Dora, Ernst, and R. Aldwinckle. Henry, John, Mary and Frances Allsop, Stewart Arthur.

B—Edward, Godfrey, and Ernest Bates, Clara Barnes, Herbert Braddon, Ella Berryman, Leslie Bell, Emily Bridgeman', Phyllis Boyd, Gertrude Bush, Rose Butler.

C—Daisy and Jack Clarke, Adelina and Augusta Clark, Mabel Clay, Lois Craven', Lydia Cleary, Bessie Cheale, Edith and Ida Cole, Ethel Colgrave, Kathleen' and G. B. Code', John Colville', Winnie' and Arthur Cox.

D—Dorothy Daintree, Wm. Davies, Albert Davis, Constance, George and Eliz. Drayson, Constance Devenish-Meares, Violet Dodsworth, Ivy, Kitty and Violet Donaldson-Selby, N. Dowsett, Phyllis Duncan.

E—Charlotte Evans, Muriel and Miriam Ecroyd.

F—Chas. Faillettaz, Temperance' and Wm. Foskett, Ernest Fowler.

G—Clarice and Bertie Gale, Olive' and Isabel Grandy, Edith Stuart, Margaret, Dorothy and Jack Gray, E. Mabel Golding, Mary Gover, Irene and Kathleen Gough.

H—Nellie Hatchett', Beatrice Hastings, Elsie Hatcher, Frances Harding, Dorothy' and Evelyn' Hewer, Eric Hill, Francie and Florence Hoyte, Jennie Holmes.

J—Dora Jay, Agnes Jones, Emily Jones, Kate Johns'.

K—Philippa, Dorothy, and Grace Kerr, Flossie Key, Lily Kinvig, Helen and Ruth Knight.

L—Sidney, May, Edward and Henry Law, Blanche Lindup.

M—Leslie Myers, Chas. and Geo. Macdonald, Nellie May, Reg. Measor, Marie Meek, Florence and Barbara Mitchell, May Mills, Mabel Morris, Eva Monti', Grace and O. L. Morice, Kathleen McClure, Elsie and Dorothy McMullin.

N—George Nash, Valerie and Eleanor Noel.

P—Alice Palmer, Herbert Parr, Kathleen and Ethel Pasley, Ruth Pledger, Kathleen Pincott, J. S. Phillips, Mary Plumb, Daisy Pym.

R—May Reed, Willie Rigby.

S—Vera Stapylton, Margery Smart, Frederic Seymour, Flora Simmons, Madeline Smith, Florrie Smith, Gladys Stockman, Ada and Jessie Snowball, Kathleen Scorer, Betty Stocks, Annette and Cecil Stirling, Mary Symon.

T—Frances Taggart, Olive Tritton', Florence and Eileen Tomlinson, Edith and Maude Tyson.

V—May Vickers, L. G., Kenneth and Roy Vining.

W—Florence Wallis, Edith and Edward Wheeler, Dorothy White, Edith Whiting, Phyllis, Cecile and Noel Wright, Madeline Woodford'.

Y—Gladys Young.

No. 161.—Correct answers (second list) received from:—

A—Douglas Adams, John Adams, Gladys Allan', Daisy Annette', Maggie and Bertha Arres-Mather, Zelda Albert, J. H. Archer, Enderby Anderson, Muriel Annesley, Richard Annesley, Wm. Aston, Dorothy Alchin, Irene Ashdown', Violet Ashworth'.

B—Florence Blackman, Henriette Bardot, Jas. and Edith Barker, Charlie and Maggie Banks, Sarah, Ruth, and Rhoda Braithwaite, Massy and Allan Baker, Lucienne Brabandes, Catherine Barber, Albert Baker, Eliz. and Janet Black, Frank and Leonard Beutall, Ella Berryman, Dora Bell, Alfred, Margaret, and Dorothy Bellerby, Jasper Bell, John and Ethel Benger, Susette and Mary Beck, Annie Bristowe, Mabel Birney, A. Bridges, Hannah Bridgman, Emily Bridgewater', Eva and R. G. Browne, Colin and George Brown, Lindsay' and Leonard' Browne, Chas. Brown, Ernest Bond, Gordon Boxen, Corbet Browne, Ashley Bowker', Ernestine Buhl, Harry Butler, Gertrude Bush, Gerald Burke, Mary Byrant, Rex and Cyril Bulteel.

C—Nellie and Janie Crawford, Willie' and Mary' Charles, Walter, Maggie' and Jessie' Carter, Gladys and Beryl Calvert, Isabel and Mabel Candlin, J. A. Chamberlain, Alice Crang, Ethel Craigie, M. Joan and Daisy Clarke, Jack and Daisy Clarke, Dorothy Clarke, E. M. Cashford, Ruth Clark, Willie and May Christie, "Chinthurst," Ethel Colgrave, Guy and Oscar Cross, Edith and Dora Corrie, Edith Corrick, Dorothy Cooper, Richard Cornthwaite, Winnie' and Arthur' Cox, S. A. Cumbers, Bertha Courtenay.

D—Curtis Darley, Harold Davis, B. Davis, Jas. Davey, Muriel Davy, Pologna Daws', Marie Denizot, Olive Deane, Wm. Dilly, Vera Dickinson, Ernest Dunn, Gordon Duncan, Dorothy and Marjory Dyke.

E—Muriel Edwards, Helen Eardley-Wilmot, Maud Eddey, Rachel, Annie, and Ruth Ecroyd.

F—Jeanne Faucon, J. Fawkes, Kate, Muggie, Mabel, Eva, and B. Fletcher, Mary', Bessie' and Blanche' Freeman, Jas. and Marian Freegard, Ernest, W. Arthur, and Reg Findlay, Aileen and F. A. Figgis, Louise Filhol, Herbert and Ernest Fowler, Flossy', Netta', Agnes', Lewis, and Maggie' Fullarton.

G—Leonard Gaudy, Walter and Helen Gray, Constance and Kennath Gabbett, Dorothy Garfit, David Gardiner, Aileen Gardner, Mary Glass, Ivan Garrod, Elsie Green, M. Greenleaf, W. Gordon and Mildred Greenwood, Hedley and Daisy George, Ernest George, G. R. Gifford, F. and A. Gibbs, E. Grieve, Minnie and Evelyn Giddings, Agnes Grierson, Harry Gribble, Elsie' and Norman' Good, Thos. Groombridge, Winnie, Dorothy, and Nancy Grove.

H—Dorothy Harris, Freda and Mary Haines, Sandy and May Handasyde, Rose Hamilton, Winifred and Henry and Edith Harrey, Ella Hake, Dorothy and Evelyn Hewer, Jas. Henderson, Theodora Hill', Jennie Holmes, Violet Holford, Edith Holme, Francie, Florence and Stanley Hoyte, Georgette Hoffman, Margaret Hogg, Marjorie Hoge, Bessie Hope, Willie Hooper, Freda Hunton', Gladys Hussey, Ethel Hutchings, H. and Helen Hunter, L. K. Hughes.

J—James Jackson, Betty Jacobs, Kathleen James, Nellie Jelfs', Lizzie Johnstone, D. J., Grace and Dora Joyce, Kate Johns, Marjorie Jones.

K—Isa Kay', Maurice Kalinsky, Stanley, Max and Eva Kalb, Ethel and Ray Kelsey, Flossie Key, Lily Kinvig, Jeanie Kyle.

L—Irene Laurie, May and Sidney Law, Arthur Lamb, Alice Lemar, Elsie and Guinefred Leigh, Edith, Harry, and Eleanor Lowe, Hannah Lovell, Murray and Grahame Lloyd, Edith and Nellie Lockhart.

M—Abraham and Bella Mack, Ella and John MacMurray, Louis Maclachlan, Eliza and Ian MacGregor, Chas. Macdonald, E. L. and F. Mackenzie, Daisy, Annie, and Nellie Mackenzie, Tita and Daisie Mackenzie, Annie Macnair, Kathleen McClure, J. and Barbara Maconchy, Ada Macnutt', Leslie and Lillie Mallory, W. Mallinson, Nellie May, Christina Marshall, Henry Maxton, A. R. Marlow, Louise Merritt, Frank and Chas. Medcalf, Hilda Medill, Lois Measham, Marie Meek, Bessie and Charlotte Millar, Annie Moule, Eva Monti', Lewis Morice, Elsie, Mabelle, and Winifred Mountstephen, Dorothy and Margaret Morris, Evelyn and Gwendoline Moir.

N—Dorothy, Mary and Henderson Nathan, Edith Nash, Mary Neligan, Dora Newman, Herbert Newton, G. Newland, John, Cissy and Peter Nicholson, Amy and Maude Nottage.

O—Eva and Maude Oakes, George O'Beirne, Olive Oxley, Sidney and Kate Oliver, Nora Ottignon, Mattie and F. A. Osmond.

P—Winnie Page', Muriel and Dorothy Patten, Jessie, Eddie, Willie and Ada Palmer, W. Petter, Walter Perryman, John Ernest Pearce, Joanna Pearman, Evelyn Pechey, Clarice Peach, May, Daisy and Vera Petrides, Lee Pibel', Gladys and Isabel Phipps.

R—Marjory and Herbert Rainey, Evelyn Rashley, Nora Read, May Reed, Alice Reid, Eveline Reynolds, Jessie, Isabel and Ellie Ree, Willie Rogers, Gussie and Marion Roach, Kate Rosenbloom, C. F. M. and A. M. Roberts.

S—D. D. and T. M. Stanier, McLeod Staight, C. R. and Violet Salvesen, W. Stangoe, Gertie Slade, Bessie Scantlebury, Lilian Sargeant, Evelyn and Violet Shaw, Undine, Gwendoline', Gladys, and Eric Shaw, Chas. Saunders, Vera Stapylton, Richard Spencer, Douglas and Kathleen Shepherd, Muriel Sherwin, Frederic Seymour, Douglas Stephens, Marie Sleigh, Cecil and Annette Stirling, Madeline Smith, Ethel Simmons, Constance and Gertrude Scott, Solomon Steckfish, May, Fred, and Edward Short, Ronald Studd.

T—Marjorie Tracey, Louisa Tibbets, Frank and Alice Thompson, John and Janet Thomson, Harry Thompson, H. and W. S. Toller, Elsie Thorne, Edwin, Peveril, Arthur, and Derwent Turnbull, Alice Truelove', Lillian' and Queenie' Upton.

V—Gertrude Vellacott, Roy and L. G. Vining, Kenneth Vining, Edwin and Phyllis Vickers.

W—Leonard Wall, Arthur Wallace, Greta and Ronald Watson, A. C., Louisa, and Violet Walker, Ernest Wakeford, Thos. and Robert Weddell, Myra Webb, Horace Westwood, Mabel Wheeler, Wilfred and Colin Wright, Edith Whiting, Madge Wilson, Chas. and Amy Wingrave, Edith and Ruby Wilkins, Sydney Wisdom, Pringle Wilson, Florrie White, Chas. and Winnie Williams, Ethel Williamson, M. Wood.

Y—Annie Yeo.

FOREIGN LIST.

Prize Competition.—Vera Stjöström. First Certificate.—**No. 153**—Alice and W. B. Henderson (Jamaica). **No. 152**—Queenie and Ezra Matthews (Transvaal). **No. 153**—Cuckoo and Maria Lister (S. Africa). **No. 157**—Ivan, Lottie and Rotha St George. **No. 160**—Kate, Nettie, Ina and Willie Thomson (Bulgaria).

THIS WEEK'S BIBLE SEARCHER (No. 13).

A Bible Clock.

Take the word, Faith for one o'clock, and find texts, in which it occurs having two, three, four to twelve words to represent the hours. Give chapter and verse for each.

[Children under *ten* do any four; under *thirteen* any seven.]

Personal.

Jennie Holmes.—I shall be pleased for you to send your answers on a post-card. You must not use a halfpenny stamp as it is not allowed.

Vera Dickenson.—I should be very pleased to welcome the new "niece" you write about, and it would be pleasant for you to explain the questions to her. If she could not do more, she might do the same as you.

Olive and Irene Grandy, E. M. A., and Jessie Donaldson.—I am pleased to welcome you among my "nephews and nieces." It is necessary to write your name in full and to give age and address.

Lily Metcalf.—I have not seen any of your letters, and shall be pleased to answer your questions if I can.

Dorothy Alchin.—I will index your names for the answers of which you have copy. If your birthday occurred after this quarter began you need not do the whole of the questions.

Margie Marston.—I am sorry your sisters have been ill, and hope they are better now.

Grace and Dudley Joyce.—You must write out the answers as well as give the references.

Albert Davis.—I only give the first Christian name in the lists.

Laura Percy, Leonard Browne, May Reed.—Your papers were examined and found to be incorrect. In future I cannot re-examine any answers, as they are corrected very carefully; and with the numbers I receive it is impossible to look up back searchers every week.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson. *Boston*, Feb. 16; *Streatham*, Feb. 18; *Soldiers' Home, Winchester*, Feb. 19; *Stowmarket*, Feb. 28; *Badley*, March 1; *St. John's, Hoxton*, March 3; *New Cross*, March 7; *Bexley*, Feb. R. Callender, *Bromley, Kent*, Feb. 19; *Birmingham*, Feb. 24; *Tulse Hill*, March 2; *Bedford*, March 3; *Ellacombe, Torquay*, March 4-14. Mr. Hewlett, *Redhill*, Feb. 22; *Ipswich*, Feb. 27-28; *Christ Church, Dover*, March 4-20. Mr. C. H. Collier, *Brixton Hill*, Feb. 19-26. Scripture Union Conferences, *Y.M.C.A., Needless Alley, Birmingham*, Feb. 24 (7 p.m.); *Town Hall, Ipswich*, Feb. 27 (3.0 and 7.30).

Children's Scripture Union—Portions for week ending February 25.

Sun., Feb. 19	*Luke* xi.	1-13		Th., Feb. 23	*Luke* xii.	1-15
Mon. „ 20	„ xi.	14-28		Fri. „ 24	„ xii.	16-34
Tu. „ 21	„ xi.	29-44		Sat. „ 25	„ xii.	35-48
Wed. „ 22	„ xi.	45-54				

National Blind Relief Society.—The annual tea to 1,000 blind persons and their guides was recently given by this Society in the Queen's Hall, People's Palace. In the United Kingdom there are 550 blind pensioners, not one of whom has had to wait more than a year before being awarded assistance by the Society, the pensioners being elected without regard to votes, each case being dealt with solely on its merits. The visitors were cordially welcomed by Rev. J. Pullein Thompson, the hon. secretary, and after tea an entertainment was given, at the conclusion of which the pensioners received a new shilling, fruits and buscuits.

The Gospel in its Simplicity.

UNDER the auspices of the Evangelical Alliance, special devotional meetings were held on Tuesday last in Exeter Hall to proclaim and affirm belief in the fundamental truths of the Christian faith, in the "Gospel in its simplicity."

At the morning assembly, which was largely attended, the president was Mr. Martin J. Sutton, who, after reading 1 Cor. xiii., indicated the aim of the gatherings as one of spiritual revival, and dwelt on the need of cultivating charitable feeling at this time of controversy and stress. A general return to reformation principles would be accomplished by love, not by strife and asperity.

Mr. Field, secretary of the Alliance, read a letter from Lord Polwarth, calling to personal heart-searching and humiliation; and Rev. H. B. Macartney engaged in earnest prayer that the land might be cleansed from filthiness, that unity among evangelical bodies might lead to an insurrection against idols, and that the movement in favour of reformation might be lifted on to a high level of purest, holiest character, free from any expression of human passion.

Rev. E. A. Stuart, who gave the address, spoke on 2 Timothy ii. 19, remarking that Paul passed through many perils of a varied character, but the one which touched him most keenly was the peril from false brethren. In these days the chief weaknesses were half-heartedness, heresy and worldliness. Paul's protest against false brethren arose from a deep realisation of the truth that error is a canker which results in ungodliness. Passing to a brief review of the present position of the anti-Ritualist movement, the speaker declared that superstition had always been the parent of infidelity, and that just as Paul was concerned for Timothy, so evangelicals, themselves firm because grounded in the truth, were bound to stand for fundamentals, for their children's sake. Nevertheless the servant of the Lord must not strive, but with gentleness and love oppose the light of divine revelation to the darkness of human error. The present crisis was attributable, in a considerable measure, to past slackness and unspirituality among those who, while holding correct doctrine, manifested but lukewarm interest in the extension of the Kingdom. After a calm but telling appeal to every one who named the name of Christ to depart from iniquity, the speaker encouraged his hearers to remember that in spite of all that seemed likely to undermine the religious truths they so inestimably prized, "the foundation of God standeth sure." The proceedings closed with fervent prayer.

In the afternoon Lord Kinnaird was chairman, Rev. G. W. Olver giving a devotional address; while at night Revs. Preb. Webb-Peploe, R. Glover, and G. Campbell Morgan were the chief speakers in a third meeting, of which particulars will be given in our next issue.

Sicily.—An organisation has been at work in Sicily for two years for the promotion of humane ideas, and for the prevention of cruelty to children and the lower animals. A refuge for friendless and homeless children, and for those whose parents are undergoing terms of imprisonment, is maintained by the society, the director of which is Mr. A. P. Brown, 95, Via Stabile, Palermo, Sicily.

The Armenian Home, at Chigwell (under the care of Madame Thoumaïan), holds on its way. The report for 1897-8 says: "We have had seventeen boys at the home, their ages varying from eleven to sixteen years, and representing eleven different places in Armenia. They have been rescued from the deepest misery, and most of them arrive in a very low condition. Three left us lately: one went to his people in Constantinople, and two others went to learn trades—one that of a carpenter and another that of a tinsmith. Both are progressing very satisfactorily, as shown by the testimonials of their employers. At present fourteen remain at the home; but four applicants, whose cases have been gone into thoroughly, have not yet arrived because of the difficulties thrown in their way by the Turkish authorities. And we have many other applications for admittance." Communications regarding the work should be addressed to Professor or Madame Thoumaïan, Chigwell, Essex.

About Books.

THE ROMANCE OF EVANGELISM.*

At first sight it may seem strange to attach the idea of "romance" to the serious matter-of-fact work of a Gospel preacher. We usually associate the word with tales of adventure or the imaginative creations of the fiction-spinner. Disregarding, however, the mere dictionary significance of the word, and taking it as descriptive of the supernatural and the extraordinary in the region of the spiritual life, we feel that Mr. Aitken amply justifies himself in the use of his title. With our present limited capacities there must ever be to us an element of wonderment in the working of the unseen powers; when our vision is widened by the removal of the fleshly veil, we shall doubtless see that the things we regarded here as marvellous were but the commonplaces of the Divine method, in its action on the human spirit.

No man living is better qualified by mental endowment and by long-varied experience in his particular field, to prepare a work of such singular and supreme interest as this, and we are thankful he was led to undertake the task. The facts and narratives brought together are very largely the fruit of Mr. Aitken's own unrivalled evangelistic experience. But he has strengthened his record with incidents gathered from other sources and well authenticated. The whole work, as we remarked in our first announcement of the book, constitutes a storehouse of facts and events that must make it a classic in the literary archives of Christian evangelism. The value of such a record to preachers and Christian teachers of all kinds, and specially to evangelists, needs no emphasising. Very often the simple narration of the way in which another was guided into spiritual liberty, or was led through some striking experience, will prove more helpful to a distressed soul groping its way amid doubt and self-accusation than piled up arguments of a doctrinal or theological sort.

The aspects of spiritual experience are so varied that classification is essential in setting them forth or illustrating them. Mr. Aitken has fully recognised this and has arranged his book in a very orderly fashion, that not only makes it easy of reference, but gives a wonderful cumulative force to his array of fact and incident. So we have chapters under such heads as "Great Results from small Causes," "Strange Calls and prompt Answers," "Confession and Restitution," "Remarkable Conversions," "A great Salvation for great Sinners," "The last call Unheeded," "The Bow drawn at a Venture," "Special Providences," &c., &c. The author does not pretend that he has reproduced the many conversations here recorded, with minute verbal exactness. In many instances he had to rely on recollection after the lapse of years; but substantially, and as nearly as possible in the same phraseology, these chapters in spiritual history are set down as they happened. Of course they must be only a selection from the innumerable cases the evangelist has met with in his long career as a mission preacher; but we may take it that they are really the cream of his experiences during the past thirty years or more—for Mr. Aitken began the work of Gospel preaching when a very young man.

We can personally vouch for the intense interest that marks every page of the book. We heartily commend it to all who love to study the ways of God with men, and to all who long to witness a widespread revival of true religion in our midst. One thought that constantly presses in on the mind of the reader is this—that if the needful conditions are fulfilled, God is willing to grant *a continuous revival* in his Church. May this volume conduce to that end, and may God raise up many more proclaimers of his blessed evangel so thoroughly consecrated and so richly qualified to be an ambassador of the Cross as the author of this record, which is really a continuation of the Acts of the Apostles. In the matter of giving to his church able preachers and evangelists, God's sovereignty is manifest, and we can but beseech Him to increase their number.

We have already quoted from Mr. Aitken's repertory, and we hope to cite further examples of the remarkable and stimulating narratives it contains.

*The Romance of Christian Work and Experience. By Rev. W. H. M. H. Aitken. (6s. *John F. Shaw & Co.*)

PHONOGRAPHIC LITERATURE.

In the acquisition of the winged art of phonography, the reading of correctly-outlined and graceful shorthand is equally important with assiduous writing practice. *Sir Isaac Pitman & Sons* cater well for this in their serial publications, and for the more advanced student they have furnished a number of interesting reading books printed in faultless phonography. Recent issues of their shorthand library comprise "Tales from Dickens;" "The Battle of Life," by the same immortal author; "The Sign of Four," by Conan Doyle; and "The Silver Ship of Mexico." These may be had bound in cloth, 1s. 6d.; paper, 1s. each.

The same firm have issued a small volume of specimen business correspondence in shorthand, as a guide to commercial shorthand clerks, and a key to the same in ordinary print. Paper, 6d. each; cloth, 1s.

Cassell's Illustrated Universal History is being reissued as a weekly serial. It is a work of real utility, and will be completed in twenty-five sixpenny parts.

A new monthly is **The School Board Gazette**, the official organ of the Association of School Boards. Those who have responsibilities in administering the Education Acts will find this a useful magazine. (1s. net. *Bemrose & Sons.*)

The authoress of "The Cloud of Witness" has produced an attractive little work, entitled **The Vision of Righteousness**, aids to meditation for the season of Lent. Printed in red and black, this is a choice book—like others prepared by the Hon. Mrs. Lyttelton Gell. (2s. 6d. *Henry Frowde.*)

A revised and enlarged edition has been issued of **Which Bible to Read—Revised or Authorised?** By Frank Ballard, M.A., B.Sc. (3s. 6d. *H. R. Allenson.*) Preference for the "Revised" is strongly expressed. Apart from the controversy, a perusal of this book is a useful study of the principal variations of reading and rendering adopted in our most accessible versions of Holy Scripture.

A chaste little volume of devotional extracts from the writings and addresses of Archbishop Temple has been edited by Rev. J. H. Burn, with the title **Helps to Godly Living.** (5s. *Elliot Stock.*) There are many good and strong things in this handsomely produced book; also there are some things incompatible with Scripture and fact, especially in sections describing the Church, as to its origin and continuity. For presentation purposes, this is an interesting book.

The works of Dr. Andrew Murray claim attention not only on their own account but as emanating from a mind and heart given up to the service of Christ and the promotion of holiness in the Church. New books from his pen are **The School of Obedience** (1s.), containing addresses delivered in July last at the Students' Convention at Stellenbosch, South Africa; and **The Two Covenants and the Second Blessing** (1s. 6d.). These are works of an eminently practical character. They deal with life as well as service, and should promote heart-searching and excite many to a renewed consecration.

God's Gentlemen, by Rev. R. E. Welsh. (3s. 6d. *James Bowden.*) The reading of these lively pages is a bracing experience. Mr. Welsh takes a very robust, breezy view of men and things, and he spares neither saint nor sinner, though his mailed hand is covered with the glove of a large charity and an unfailing hopefulness. The title chapter of the book, "God's Gentlemen," covers a heavy indictment of the lack of real gentleness and courtesy that often characterises the professing disciples of Christ, so many of whom are so unlike their Master. The writer makes us wince, but we feel the truth of his impeachment. The chapters headed "Chambers of Imagery" and "A Double Life" are fine examples of faithful yet tender admonition. Here and there it looks as if Mr. Welsh held a brief for the other side, but he generally saves himself from the charge of exaggeration and unfairness. Young men especially will find his pages stimulating and refreshing in a high degree.

In a booklet called Ought (6d. *per dozen. Partridge & Co.*) Mr. J. L. Stanley states forcibly the Christian argument for total abstinence.

In a booklet, The Parables of Balaam, Rev. A. C. Gaebelein gives an interesting exposition in brief of Numbers xxiv. and xxv. (5 cents. *Hope of Israel Mission, 128, Second Street, New York City.*)

A booklet for the times, by Rev. Charles Bullock, is Our Church in Peril—"A Divided" House; or, "Facing Both Ways." (2d. "*Home Words*" *Office.*) The chapters have been reprinted from *The News.*

Why I am a Christian, by a Commercial Traveller (3d. net. *A. Stevenson & Co., 9, North Bank Street, Edinburgh*), is a cogent and comprehensive *apologia* for Christian discipleship, with a special appeal to commercial men.

The Story of The Oxford Movement, by G. H. F. Nye, will be published immediately by Messrs. Bemrose. The object of the work is to correct mistakes which have been and are being freely circulated amongst the people concerning this religious movement in the Church of England.

To the excellent series of temperance leaflets issued by the "Friends' Temperance Union," Mr. J. Deane Hilton has contributed one on Marie Hilton and Temperance Reform (2s. *per* 100. *Headley Bros.*). Mrs. Hilton's labours for the spread of temperance principles and practice were ardent and fruitful.

Rev. M. N. Bose, B.A., B.L., gives the narrative of his conversion in the Free Church of Scotland's Institution, Calcutta, in a book entitled A Spiritual Autobiography, or the Bengalee Missionary of Gopalgunge. Dr. George Smith writes an introduction to the interesting story, which is now in its eighth thousand. (2d. *Edinburgh: Religious Tract and Book Society.*)

In the "Present Day Pamphlets" series, Mr. Alfred Holness has included Irvingism, and the Gift of the Holy Ghost, from the pen of D. M. Panton (6d.). There is, doubtless, reason for reviewing once again a subject which was largely discussed fifty years ago. While truth is distorted, and deadly error presented in its place, it will be needful to warn the young and inexperienced in the language used by our fathers.

Evangelistic.

Great Assembly Hall.

MR. LEONARD WEAVER commenced a mission in Mr. Charrington's Great Assembly Hall, Mile End, London, on Watch Night, and carried on the same throughout the month of January with marked success. Mr. and Mrs. Baker, from Philadelphia, accompanied him. Their pathetic singing of Gospel hymns made a great impression upon the audiences. On several occasions many were moved to tears. Night after night during the month the congregations increased, and with them the blessing. The effects of the proclamation of God's truth upon the hearers was that the inquiry room found seekers asking what they must do to be saved, beside the many who were left to be dealt with in the body of the hall. On the closing night of the mission, the first gallery had to be opened to accommodate the large number who desired to be present. Many who had been blessed at the Tottenham meetings came over to join the Assembly Hall workers in praising God for the great blessing vouchsafed during the month. It was not until eleven o'clock the last hand shake was given and the mission closed that had been the means in God's hands of bringing so much blessing into many an East End home.

Mrs. Baeyertz in Dumfries.

At the request of the Y.M. and Y.W.C.A., Mrs. Baeyertz conducted a sixteen days' mission here. The meetings were held in Free St. George's Church—one of the largest in the town. She was well supported by some of our leading ministers. From the first the attendance was large, and numbers each night professed to receive Christ. Each afternoon, Mrs. Baeyertz conducted Bible readings, which resulted in much quickening and refreshing to believers. Her clear and lucid exposition of Scripture shed fresh light on many passages; with backsliders she dealt very faithfully—one man who had been a backslider for seventeen years was reclaimed by reading one of her addresses.

It is impossible to estimate results; many who attended the meetings from country districts round about returned home with their spiritual life so quickened that they in turn became a blessing to others.

Agnes B. Johnstone, President, Y.W.C.A.
John Thomson, President, Y.M.C.A.

Mission to Railway Men.

On Friday night, at the Railway Mission Hall, Wandsworth Road, Mr. Charles Inglis concluded a twelve days' mission to the railway men of Nine Elms and neighbourhood. The rainy weather prevented some from attending, but large numbers were present at each service, and night by night the workers were much encouraged by seeing men and women decide to begin a new life. Mr. Inglis gave many thrilling illustrations of the necessity for men to be saved from the power of evil habit. Bible readings were also given on Wednesday afternoons. The preaching of the old Gospel was much enjoyed, and many railway men will have to thank God throughout eternity for the visit of the evangelist.

Mr. Charles Minor has been evangelising in the Southern States. He has held services for prisoners in various places.

Mr. W. A. Boyd, of the Dublin Y.M.C.A., has concluded a ten days' mission to young men in connection with the Cork Y.M.C.A. No night meeting passed without young men professing to find the Saviour.

Mr. Monro Collings has been conducting a fortnight's mission at Croydon. God's presence and power were manifestly felt, and not one service was held without definite fruit. Mr. Collings commenced on Sunday last a united Free Church Mission at Feltham, where a good work was done under his preaching twelve months ago.

Mr. James Wharton has been holding revival services in Park Temple, Washington, D.C. The meetings were of the greatest help to the Christians, reclaiming backsliders and resulting in the conversion of the careless. The evangelist preached every afternoon at Howard University (Dr. J. E. Rankin, president), and blessing came to a number of students.

Mr. S. J. Hewlett, of Redhill, has completed a fortnight's mission for children and young people at the King Street Hall, Southsea. The Hall was well filled every night with attentive audiences. At the close of every meeting some anxious ones were prayed with, and spoken to personally. We have reason to believe that many received lasting blessing. Mr. Hewlett also held services and Bible readings for adults, which were appreciated and blessed.

John Denning.

Mr. Newton Jones has closed a ten days mission in Canterbury, and from the first day to the last God has richly blessed us. We praise Him for the visible results; we have had cases of conversion in the Sunday school and Bible classes, backsliders have been restored, and careless men and women have been led to Christ. The work is left in our hands, and with the entrance given us to new homes and hearts, we hope to see many more deciding for Christ.

H. K. K.

Rev. Thomas Cook has conducted a mission in Witney with very blessed results. From the first Sunday the influence spread, and all during the week the congregations were large. Many received help in the inquiry rooms, and some have already united themselves to the Church. The Bible readings were seasons of great blessing. Rev. Mr. Cook has also held a mission in the Fawcett Street Chapel, Sunderland, where his labours have been abundantly owned of God.

Mr. Wycliffe Pascoe, of the Evangelisation Society, London, has concluded a five weeks' mission at Dundee and Leven. The work at both places was characterised by great spiritual blessing. Mr. Pascoe is comparatively young in this branch of Christian work, but is evidently called of God to it. His addresses are thoughtful and convincing, and his manly appeals are almost irresistible. Many have confessed Christ, and Christians have been quickened in their spiritual life. The evangelist begins a Free Church Council Mission at Camelford, Cornwall, on February 26.

A long-anticipated mission of Rev. Thomas Waugh at Penzance has been held. The whole town and district has been moved, as no such spiritual work has been witnessed in the Wesleyan Church for many years. A large number of persons entered the inquiry room as seekers, among whom were married couples and members of the leading families of the congregation and many of the choir. A feature of the mission was the ready response of those under conviction to enter the enquiry room in response to Mr. Waugh's invitation. The good work is still going on.

In connection with the Railway Mission, a nine days' mission was held in the large Swimming Bath Hall, Swindon, by Mr. Josiah Nix with blessed results. The town is almost exclusively inhabited by railway people, about 10,000 men being employed in the works of the Great Western Railway. The attendances were very good during the week; and on the last two nights the hall, which seats about 2,000 people, was crowded. The names of many were taken in the inquiry room of persons who professed to accept Christ as their Saviour, and nearly 200 total abstinence pledges were taken. Regular weekly meetings will be held in connection with the Railway Mission at Swindon.

Mr. Henry Collins, of the Evangelization Society, London, has concluded a fifteen days' mission at Cox Green Mills, belonging to Messrs. J. and T. Garnett, near Bolton. Every night men and women have remained behind to inquire more definitely the way of salvation, and in most cases, if not in all, have departed rejoicing in having found the Saviour. The attendances were good throughout, and, as usual on Sundays, some difficulty was found in supplying sitting room for the numbers who came. The last Saturday evening was set apart for a prayer and testimony meeting. A goodly number were present and many joyfully gave their experience of living for Christ; several of those converted during the mission expressed their determination faithfully to serve the Saviour.

Rev. John McNeill has recently held a fortnight's mission in Tain and Easter Ross. Wherever Mr. Macneill has spoken (says the *Northern Weekly*), large assemblies have gathered, and in Tain evening after evening the large church has been well filled by deeply interested hearers—men and women, young men being also present in large numbers. When all his services have been so impressive it is difficult to select those that have been signally so. Among the addresses delivered in Tain those on "The axe head that swam," "What manner of man is this?" and "The Passover," may be said to have been of outstanding power. The last address was delivered on Sabbath evening to a deeply affected audience. It occupied two hours in delivery exclusive of the other parts of the service, yet the interest never failed nor flagged, and out of a crowded congregation few would say it was too long. Mr. McNeill, whose labours are so arduous and incessant, proceeds from Tain to Golspie and other centres in Sutherlandshire.

Evangelists' Engagements

Mr. W. Monro Collings.—Till March 6, Feltham; 12-26 Isleworth; during April, Haling Road Hall, Croydon.
Mr. Henry Thorne.—Feb. 18-27, Southport; 28 and Mar. 1, Waterloo, Liverpool; Mar. 4-13, New Brighton; 15, West Norwood; 18-28, North Shields.
Mr. W. R. Lane.— Feb. 18-27, Huntingdon; Mar. 4-13, Oakham; 18-27, Farnham; Apl. 1-10., West Hartlepool.
Gipsy Smith.—Feb. 18-27, Cardiff; Mar. 4-13, Stockton; 18-27, West Hartlepool; Apl. 1-10, Walsall.
Mr. W. D. Dunn.—During Feb., St. Andrews.
Brothers Weaver.—Till Feb. 17, Bolton; Feb. 19-Mar. 3, Sunderland; 5-17, Sevenoaks.
Mr. Geo. Clarke.—Feb. 19-Mar. 6, Carlisle; Mar. 12-26 Southampton; Apl. 2-17, Finchley.
Mr. E. P. Telford.—Till Feb. 23, Locksfield's Chapel, South London Wesleyan Mission; Feb. 26-Mar. 9, Birmingham; 12-23, Rotherhithe, Free Church.
Mrs. E. L. Baeyertz.—Feb. 26-Mar. 13, Southport; April 2-17, Sunderland.
Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sundays at 7, and Thursdays at 8; Mr. W. T. Munn. Malden Hall, Haverstock Hill, Feb. 19; Mr. Herbert Hurditch, Feb. 26; Mr. W. H. Seagram; at 7.
Mr. Newton Jones.—Till Feb. 20, Bridgwater; Feb. 25-Mar. 2, Burnham; Mar. 4-13, Brixton; 18-27, Wisbeach.
Mr. Charles Inglis.—Till Feb. 24, Bristol; Feb. 26-Mar. 3, Paddington Baptist Church.
Rev. A. T. Jones.— Feb. 20, Penalt; Feb. 28, Charles Street, Newport, Mon.
Mr. J. J. Scroggie.—Till Feb. 28, Plymouth; during Mar., Barking.
Mr. John Elliott.—Feb. 19, Gerston Hall, Paignton; 20-26, opening new hall, Bridford, near Exeter.
Mr. J. Westwood.—Feb. 19-Mar. 6, Methodist Free Chruch, Alford, Lincs.
Sergt. Pullinger, Sun., Feb. 19, Wallington.

Requests for Prayer.

For blessing on a fifteen days' Gospel Mission in the City Mission Hall, Benwell, Newcastle-on-Tyne.

For blessing on a two days' Bible conference in Birmingham, on February 21 and 22.

For services being held under the auspices of the Faith Mission in co. Sligo, Ireland, and that God may guide to future openings in the same locality.

For a Gospel Mission to be held in the Baptist Chapel, Waterford, Ireland, commencing March 5, to be conducted by Pastor Gibb, of Limerick.

For Special Mission to Young Men in Oldham, February 19-26.

For "Out-and-Out" Conference, at Oldham, February 26.

Praise.

For remarkable manifestations of God's presence and blessing, and hundreds of persons professing Christ at Westbourne Church, Belfast (Rev. W. Witheron).

For blessing on a ten days' Gospel Mission to railway men of Chelmsford, commencing February 12.

Torquay Y.W.C.A.—The annual report of this branch is a record of advance in every department of the work. The prayer meeting and Bible classes happily constitute the chief sources of blessing. Notwithstanding losses by removal, the net membership has greatly increased, and the institution has become increasingly popular as a holiday home. Many useful efforts are made on behalf of foreign missions among the Kaffirs and in the Punjab, and the Temperance Society has secured a large number of pledged adherents.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OUR readers will have seen with much regret the announcement in Tuesday's papers that Dr. Barnardo was seized with illness at a Belfast hotel. We are glad to learn, in response to a special inquiry, that he showed considerable improvement on Monday night, and we earnestly hope that recovery will be speedy and complete.

The awful storms and meteorological disturbances of the last few weeks are a revelation of the tremendous forces that sleep under the even tenour of Nature in her normal aspects. When these are disturbed, we find our best science and our boasted civilisation almost powerless to combat with them. Lost or damaged vessels, railways torn up, sea-walls destroyed, hundreds of lives sacrificed and thousands more imperilled, the city of New York cut off from communication by land or sea with the outside world, as completely as though invested by an army—these are a few of the incidents which prove that man is but the vicegerent and not the lord of creation; that his rule is on sufferance, not by royal right. In spite of the foolish boasting by the *Daily Telegraph* that "man has at last conquered the ocean," it is a great lesson in humility, and a warning against the self-sufficiency which is a growing feature of the scientific world.

Nature in these matters is a mirror to man. In all of us individually, and in human society as a whole, vast forces are sleeping of which we are often quite unaware under the ordinary conditions of life. The temptation is to imagine under such circumstances that our self-mastery is complete, that the victory is won. Those who live in this mood of complacency, however, are liable to rude shocks, and sometimes fall into sin before they are aware from sheer over-confidence in themselves. It is well to stand in awe, to shift the centre of confidence from self to God, to live in conscious submission and dependence upon Him, if we would save our souls alive in a world so electric with evil forces and passions that would destroy us. It is better to acknowledge that we do not know our own dangers and possibilities, than to pretend to a false science of our own hearts. The psalmist was right when he said, "Who can understand his errors? Save *Thou* me from secret faults," &c. (Psalm xix. 12-14.)

The "new astronomy" tells us that the sun's heat is maintained by gradual shrinkage of its volume. Were it not for this curious feature it would long since have lost its power to heat and comfort the earth on which we live. Is there not a lesson in this for those in advancing years? As we grow older the fires and exuberance of youthful energy die down, and to attempt, as many do in this feverish age, to keep up the activities of early life undiminished into the years of maturity, is foolish and mischievous. A wise concentration of interest and effort on a few worthy ends is the secret of undiminished usefulness. We should specialise in the service of God as in the pursuit of our earthly callings. A few things well done are better than many performed indifferently.

This caution applies to the church as well as the individual. Many churches attempt too much in the way of activity, and vast stores of energy are spent on subsidiary organisations which often thrive at the expense of the central object for which every church exists. This object, of course, is twofold—the conversion of sinners and the upbuilding of believers in the faith. Where these aims are cordially acknowledged and faithfully pursued, there is a sure promise of divine help on which to rely. But where the dissipation of energy leaves the prayer meeting empty and the fires of enthusiasm cold on the altar of sacrifice, there is no wonder that "results" are so slow in coming. There is no call more needed on the part of the workers than this—"Concentrate, Concentrate!"

The Registrar-General's report for the last quarter of 1898 contains facts that throw a lurid light on the terrible results of the system of overcrowding which is drawing so much attention just now, thanks mainly to the well-written but appalling articles in the *Daily News*. During the above period, which is but an average sample of the whole year, the figures show that while the proportions of deaths is smallest where the population is least dense, the proportion of births to the thousand inhabitants is greatest where the population is most dense. There is nothing like overcrowding for thinning the population. A large proportion of children are born of vice, and they are surrounded by conditions which make survival impossible. The survivors in turn are weakened in disposition and depraved in nature by their environment, while remedial measures have no chance to act efficiently so long as the overcrowding continues.

Comparisons may be odious, but sometimes they set forth the truth in a most effective way. It is, *e.g.*, startling to be told that the conditions of life in London for hundreds of thousands of our people are worse than would be permitted in any African village! If we permit worse things among our boys and girls than the heathen permit, we shall have men and women worse than the heathen. Bishop Wilkinson gives this as his testimony:—

> I have lived in Zululand, and am able, therefore, to state, without fear of contradiction, that such a state of things as you have lately depicted would be impossible in a Zulu kraal. Amongst the natives of Africa the utmost care is taken, not only to separate the sexes in different huts, but a responsible female shares every hut in which the girls of the village sleep, and supervises the conduct of such huts.

Our Lord declares that in the judgment He will acquit or condemn according to our treatment of His hungry, thirsty, naked, imprisoned brethren; will he not, then, make inquisition for these suffering, degraded poor who are at the very heart of our country?

"The football madness" continues to receive a healthy amount of attention in the reviews. Mr. Ernest Enson brings a severe indictment against the way in which professionals are "bought and sold like slaves." Their mode of life is a perpetual temptation to drink, and when their term of efficiency is over, the only calling which seems open to them is that of the publican. The element of healthy sport is dying out of the game, and the spectators are interested in the result, and not in the play itself, and this mainly for betting reasons.

When we remember the fact that every Saturday afternoon over a million of our fellow citizens, mostly men, are collected round the football grounds of the country, this indictment, which is but the corroboration of many others, testifies to an unhappy condition of things. It means that our most popular "national game" is a hotbed of education in one of the worst "national vices." Is it not time that more were said by our leaders of thought in denunciation of this spreading evil?

We are thankful that a Bill is to be brought into the House of Commons for raising the age of "half-timers" in the great centres of industry. We hardly understand the opposition of some of the Lancashire operatives to the measure, except on pecuniary grounds. But surely the physical health of their children should be a consideration of the highest importance. Excessive child labour is a barbarity that the closing decade of the nineteenth century should sweep utterly away.

One of the growing evils in business life is the custom recently exposed by the Lord Chief Justice of "illicit commissions." It is a matter of common knowledge that such payments prevail in almost every branch of business. Wherever an employé has any voice in directing the channels of an employer's purchases, he is beset by dishonest traders with bribes. The London Chamber of Commerce has been recently carefully collecting facts which place it beyond doubt that the custom is widespread, and has affected the highest offices in municipalities, and even government officials. The bad effect of such practices is enormous, and at present the law is by no means able to meet it. A Bill will soon be brought before Parliament with a view to deal with the evil. This may do something, but the trouble can only be adequately met by the principle enunciated by John the Baptist to the soldiers who came to him for direction—to be content with their wages and to exact no more than their due.

A high standard of honour and a spirit above corruption are among the most precious heirlooms of the past in the political life of this country. The recent debate on the subject in the House of Commons, as to whether ministers of the Crown should accept office while continuing to occupy a position on the directorate of public companies, gave opportunity for publicly ventilating the question. The vote taken was inconclusive, but the debate was healthy in tone, and should do not a little to help reform. The discussion has

applications to a much wider range of public duty than the Parliamentary. Every representative body should be composed of men who will allow no personal interest to compete with public duty. This is the only guarantee of just legislation and of sound administration. The state of political life in other countries (notably in America and France) is a standing warning as to the disastrous effects of corruption.

Rev. Thomas Moore (rector of St. Michael's with All Hallows, London), in a paper read at a lay and clerical meeting, gives some timely advice on the question how "Churchmen" should deal with those outside the communion of the Church of England. Instead of the lofty scorn exhibited by some Anglicans towards Nonconformists, he advocates freer intercourse, a willingness to consider their reasons for separation, the cultivation of friendly relations, and even "parochial conferences" in which "parishioners on both sides should be willing to talk over their differences in a perfectly friendly manner." If such a method were more generally followed, much of the bitterness which prevails among those who differ on questions relating to Church life would be removed; and though the result would probably not be so favourable as the speaker imagined to individual reunion with the Anglican Church, it would surely help to a more Christian temper, and to the charity which thinketh no evil of those who differ on matters ecclesiastical, but are fellow Christians all the same.

The "impartial" manner in which preferments are made to positions of influence in the Church of England by the Government may be judged from the following comments in *The Record* on Canon Robinson's appointment to Westminster:—

> The High Church party in London do not disguise their satisfaction at having captured the Westminster stall. They are now in absolute possession of Westminster, as they are virtually of St. Paul's. Truly Mr. Gladstone and Lord Salisbury have served their party well. As for the Evangelicals, they must be content to be the hewers of wood and drawers of water in the Church; they must fight for the Establishment and finance the Bishops' Diocesan Societies.

This policy of gradually capturing the whole position on behalf of Ritualism in the Church is steadily going on all over the country. There seems to be but one remedy, the disestablishment of a society that is thus being exploited in the interests of a party, one of whose avowed objects is to undo the Protestant Reformation and bring about a *rapprochement* with Rome.

The story of the recent debates on the Ritualistic crisis in the English Church gives small prospect of anything being done by those in authority in the direction of checking the evil. The remark of the Archbishop of Canterbury that "there are not many Romanisers in the Church of England" is an extraordinary symptom of the blindness of those who should know the facts, and who have the power in their hands wherewith to control them. The remedy, it is clear, must, as ever in ecclesiastical matters, come from the people. Things will not improve till a still deeper note has been struck into the conscience of the community, and that conscience has uttered itself in an unmistakable manner in the hearing of the people's representatives. A party vote in the Commons and a futile and one-sided debate in the Lords are not likely to put an end to the most important controversy that has arisen since Puritan times.

The evil effects of "denominational teaching" in day schools on the children themselves is a question often overlooked by the people who advocate such a system, and therefore the testimony of Rev. Bernard Reynolds, Diocesan Inspector of Church Schools in London, should have a wide publicity. He goes so far as to say:—

> "It is a bad thing for our children to know that an incessant quarrel is going on about their religious education; it promotes Sectarianism amongst them, and a Sectarian child is an atrocity. It is to be feared that we have not looked upon education enough from the child's point of view, we have looked at it as a matter concerning the success or failure of certain religious bodies."

The question is an important one. What kind of generation is the present religious rivalry and confusion in education likely to produce?

The effects of the sacerdotal conception of religion and of life on national character is seen in the decadence of Spain and Italy, and in the shameful machinations of Jesuitism linked in unholy matrimony with militarism in France to defeat justice in the Dreyfus mystery. What the effects of the same evil system are on individual character may be seen in the following extract from the pen of Lambruschini, a priest of Liberal views who died in 1893, in words embodying the experience of one who had seen it from the inside:—

> They have tried to regulate everything. Men have been considered as perpetual minors, incapable of thinking and acting for themselves. Instead of educating the private conscience, and allowing it to be what it ought to be, they have subjected it to be the control of ecclesiastical authority. "We will be the conscience of all," they have said. In general, to form an opinion about the right or wrong of a thing, people think of what the priest would say. This produces servile subjection on the one side and absolute sovereignty on the other. True religion, love towards God, which is free, confident, strong and tender, and its child, serene, generous love to my neighbour, are gone.

The sudden and tragic death of President Faure on Thursday last week brings home to the whole world the insecurity of human life even amid the pomps and splendours of an earthly court. The event indeed seems to have been hastened if not directly caused by two facts closely related to his exalted position. The first was the immense strain upon the President's constitution involved in the performance of his duties, and secondly the perpetual festivities which he had to attend as host or guest. Like the sudden extinction of a candle-flame, this life at the head of a great nation flickered suddenly and went out in the midst of his days. The Elysée, President Faure's official residence, was decked for a great festival at the moment of his death, presenting a contrast that made a deep impression on those who witnessed it, and may well be attended to by a far wider circle.

The recuperative force inherent in a great nation has seldom been more strikingly exemplified than in the election of the new French President. Within forty-eight hours of the tragic termination of M. Faure's life, his successor, M. Loubet, was firmly seated in the Presidential chair, being elected to that post by a large majority of the combined Senate and Assembly. The slumbering powers of discontent and revolution had no time to organise themselves, and now the machinery of responsible Government is again in full motion. The new President is well spoken of as to character and past record by all who know his career. The fact that he has not taken any pronounced position on the great burning question of the moment in France, will create confidence and strengthen him in pursuing the path of even-handed justice.

A correspondent, writing to a contemporary bewailing the dulness of many pulpits and the lack of brightness and "go" in the sermons, asks, "Cannot the pulpit find a legitimate way of drawing attention to the attractiveness of Christ?" This is a pertinent question that every preacher and religious teacher would do well to ponder, for it is surely the real *crux* of the situation. "And I, if I be lifted up, will draw all men unto Myself." How to present Christ in all his winsomeness and spiritual power, how to open up the secret of his dying passion and his glorious resurrection, so that men, seeing Him, may, with John, cry "Behold the Lamb of God, which taketh away the sin of the world"—this is the function of the pulpit. Anything more is needless, impossible; anything less is treachery to the Lord Himself.

Nothing is more peculiarly distinctive of the Gospels than the way in which they make the person of the Redeemer stand out from the background of incident and scenery as the centre and crown of all. The most trivial facts are like windows through which we gaze on some fresh perfection or some glorious appeal. We cease to wonder that wherever Jesus appeared men followed, and loved, and worshipped. The fragrance of his presence is on every page; each verse is an added touch in the divinely drawn portrait. The same thing with a difference is conspicuous in the Epistles. In the Gospels the presence of Christ glorifies *life*; in the letters of his Apostles it glorifies *truth*; in all Christ is the unmistakable centre and fountain head of spiritual power and redemption. All preaching should be faithful to this wonderful characteristic of the New Testament.

Canada has gained 10,000 high-minded believing citizens through the persecution meted out in Russia towards those holding evangelical principles. Such is the number of emigrants belonging to the Dukhobortsi who, as stated in a recent issue, have been conveyed across the Atlantic mainly through the help of Quaker sympathy in England and America. A large portion of this army of religious stalwarts have already been welcomed at Montreal, and the rest are to follow. Twelve townships, six miles square, in a beautiful and fertile country, have been apportioned to them. These men are typical modern representatives of the Pilgrim Fathers, "who went out not knowing whither they went" at the bidding of their conscience. They will enrich our dependency with the right stuff to continue the tradition of earnest religious faith which led to the first effective beginning of a great nation on the other shores of the Atlantic.

The South American Republics are not supposed to stand in the vanguard of civilisation, but one of the smallest can teach the proudest country on earth at least one splendid lesson. Costa Rica boasts a standing army of 228 soldiers, while the number of teachers employed in the day schools amounts to 763. It is no wonder that in such a state "there has been no revolution for thirty-five years," and that the President can leave the country for diplomatic purposes without fear of disturbances during his absence as head of the Government. Would that the powerful potentates of Europe would learn so to trust in God and in each other, that they could afford to spend the millions now squandered on forts and guns and soldiers, on education instead!

What We are to Preach.—3.

By Rev. JAMES CULROSS, D.D.

(Concluded.)

BASED on the facts relating to Christ's death and resurrection, there is to be a certain announcement or preaching—preach "repentance and remission of sins." These words, carrying in them at once an awful accusation and a most gracious promise, show how fully the Gospel understands us. They touch the most real, and the deepest needs of man universally. They harmonise exactly with the function of the glorified Jesus, whom God hath exalted with his right hand to give *repentance* unto Israel and *forgiveness* of sins. After the statement of the facts these two words or their equivalents invariably come in, and in this order, forming

THE VERY ALPHABET OF THE GOSPEL.

To preach repentance requires a holy and gracious skill, with deep humility and tenderness of heart. Instead of preaching in an abstract or doctrinal way, it is well to preach from one's own experience as a penitent. Repentance is an inward change wrought in one's heart by the Spirit of God. It is the turning of the heart, not from one sin to another less disreputable, but from sin to God. It implies grief for and hatred of one's former course. The evidence of the inward change is a change in the outward conduct. There is an honest purpose in the heart to abandon the former evil ways, and to do the will of God. He only who has undergone the change can preach it; and his own experience will be his best guide. In such a preacher's lips "repentance" will be no harsh, unfeeling word, but a word that will touch and melt hearts, and bring men to their knees. There is, no doubt, pain in the word, but there is also grace in it and hope and unspeakable joy.

The other word, to go along with the first, is "forgiveness," containing

GOD'S STRONG ARGUMENT FOR REPENTANCE.

The two words are to be spoken in the same breath. "Be it known unto you that through Jesus Christ is preached unto you the forgiveness of sins." That is the word with which the Christian preacher is to face any audience. He is to proclaim forgiveness; free and full forgiveness of the guilty past, immediate forgiveness, with no dark period of suspense or doubtful and fearful waiting, forgiveness righteous and complete, so that the scarlet shall be as white as snow and the crimson like wool; righteous forgiveness, for if God cannot forgive in righteousness He cannot forgive at all. These are the two great words which the Lord gave to the disciples, and which He bade them "preach," with human lips, as men who knew and felt what they were speaking about, not selecting their audiences, but telling out their message to all who would listen—facing them, looking into their eyes, answering their questions, meeting their difficulties. Preach to "all nations," existing and prospective—the message is for earth to its utmost borders, and for time till its close. As widely as the curse extends, so widely let the message of mercy go. What confidence is here afforded of

THE UNIVERSALITY AND PERMANENCE

of the need for the message, and of its universal and everlasting fitness and sufficiency—Preach "in my Name," not resting on argument, philosophy, or any kind of human authority, but delivering a message directly from Me, and trusting in Me to give testimony to the word of grace. If men demand your authority, simply answer, Jesus Christ bade us preach so, and will prove the message in his own way. Preach, beginning at Jerusalem, which God chose as the centre from which grace should radiate; at Jerusalem, where the Gospel facts transpired, and where they could be contradicted if contradiction were possible; at Jerusalem, the scene of hate, where sin abounded, where it displayed its utmost intensity and horror, where wicked hands shed the blood of the Son of God. Let the preaching begin there, with no fear of confutation, with no trembling for personal consequences, with no remembrance of superlative guilt, save the magnanimous remembering of love.

Historic Revivals.

THE AMERICAN REVIVAL OF 1857-8.

IN the *Christian Endeavour World*, published in America, there appeared a little over a year ago a sketch of "America's Greatest Revival," by Dr. J. L. Hill, of Salem, Mass. We subjoin a portion of the first paper on the subject:—

When the Saviour shall call together his chosen in the judgment of the great day, and the throngs shall come up before Him who were gathered into the everlasting Kingdom by the revival of 1857, their numbers will undoubtedly exceed those converted in any other equal period in all the earlier history of the work of the Spirit. Four hundred thousand souls in America alone, during a single winter, found refuge in Christ. It was called familiarly the Great Revival. No man living or dead had ever seen anything like it, reaching so many people scattered over such a length and breadth of territory, appearing in so many denominations of Christians, and influencing and penetrating so many hearts. The whole land received the spiritual rain. Not less than 150 meetings for prayer were held daily in New York and Brooklyn, while in 200 towns in New York State alone the Spirit seemed like a gentle wind to fill almost imperceptibly

EVERY PART OF THE COMMUNITY

at the same time. In over 2,000 cities and villages, by actual count, in the United States, the flood of feeling which was gathering with the force of a mighty torrent seemed to swell.

In some localities in the Middle and Eastern States the people seemed to rise by cities and communities to seek the Lord. In Philadelphia, where the meetings were solemn beyond description, there was one of those general uprisings of the human soul to the consciousness of religious want, and ten thousand converts, a myriad, pressed into the Kingdom, 3,000 of them belonging to one denomination. It was in this city that those memorable sermons were preached by Dudley A. Tyng in Jaynes Hall, before audiences of over 5,000 persons, that resulted in more conversions than in any other instance

IN ALL OUR CHRISTIAN ANNALS,

except one. Here, too, were the largest meetings that at that time had ever been assembled for the simple purpose of prayer, 5,000 persons meeting daily, and making the place a Bochim.

In Providence such a time of religious interest had never before been known. More persons of both sexes were engaged in religious inquiry than at any former period in the history of the State. The number of requests for prayer, on the table, was so great that the leader only looked at them with wonder, and did not attempt to read them.

Never in the history of Lowell had the waters of life flowed so freely. At Manchester the silent, mysterious influence seemed to come almost visibly down upon the hearts of men, like the overshadowing of a cloud. In New Bedford, a city of 24,000 people, twelve daily prayer meetings were sustained with unabated interest for three months. Christianity seemed to reach its true summit level in 147 towns in Massachusetts, where simultaneous revivals, the greatest in their respective histories, were in progress.

Yale, like most of the other colleges, was blessed in a manner never before known, and the work in Phillips Academy was altogether unexampled. Some of our educational centres were so stirred that very few students were left who had not turned towards the gate at the head of the way. At Canandaigua 240 academy students united with the churches of the town.

Waiters in hotels held prayer meetings at ten o'clock at night among the tables that they had served, being forbidden by their calling to meet earlier thus together. The work among firemen in different cities became some way a distinctive feature among the operations of the divine Spirit. On the doors of stores and of the largest commercial houses in Newark would be found a placard, "Will open at the close of the prayer meeting."

If the Revival was more marked in some parts of the country than in others, it cannot be said of any large portion of the land that it was exempt. The fervour of

AWAKENED RELIGIOUS INTEREST

became intense, and spread everywhere, penetrating every nook and corner of the great republic. At Dubuque the numbers converted were beyond all precedent, and in Virginia, in a circuit of several counties, only one church existed that did not ask and receive an outpouring of the Spirit upon the dry fleece.

The extent and pervasiveness of this unusual work, which seemed, like a mighty tide, insensibly but powerfully to keep rising higher and higher, reaching all classes of persons, is still further demonstrable. The members of the legislature of the State of New York commenced meeting for prayer at half-past eight o'clock in the morning at the rooms of the Court of Appeals which stood opposite the Senate Chamber. When in the fifth daily meeting the voice of supplication and praise was heard at the Capitol in Albany, the number present filled two rooms. At Washington, where five daily prayer meetings were held, senators and representatives met to arrrange for the formation of a Congressional Union prayer meeting.

Little did that solitary man, Jeremiah Calvin Lanphier know—kneeling alone on the floor of a room where he himself had been moved to appoint a meeting for prayer—that the day was breaking that should be gilded by the rays of a brighter sun than had ever shone on the moral and religious world before.

Trials.

"Patient in tribulation" (Rom. xxii. 12).
"I am exceeding joyful in all our tribulation" (2 Cor. vii. 4).

Silence, Lord, my heart's complaining,
Though the way be rough;
Let me know the Arm sustaining,
Strong enough.

Love like Thine—such lovingkindness—
Though I doubted long,
Shone at last through years of blindness,
Woke my song.

Shouldst Thou lead through tribulation,
Or where shadows fall,
Still remains this consolation,
Love has all.

Thought and will and heart's affection
Now to Thee I bring;
Taught to see the blest connection,
Father—King.

Howard T. N. Ussher.

Preparation for Service.

By Mr. D. L. MOODY.

THERE is an impression that Christian workers may enter God's work at any time and in any place without the need of preparation. In one sense this may be true, for God can use, and does use, any one who is willing to surrender his life and do or be whatsoever He wills. But it is a great mistake, and one that is causing great harm to the Church, to think that zeal is the only requisite for service.

A Christian worker, whether called to the regular ministry of the Church, or assigned to service as a missionary or lay preacher, needs careful and thorough training. To be sure some men have been used of God who have had no training, but ten have failed where one has been successful, and no one better appreciates the value of a thorough training for Christian service than he who has felt its lack, and has had to learn by hard experience what might have been gained by study.

There is no question but the ministry demands a thorough training. A theological course should be the severest professional course of study there is. If medical men require thorough training, both in theory and in practice, to enable them to deal with the physical evils of mankind, how infinitely more important it is that those to whose care are entrusted the spiritual needs of men, should be

THOROUGHLY EQUIPPED FOR THEIR WORK.

Regarding the existing methods of theological schools I am not competent to speak, but it is clear that any course of study that fails to prepare a minister for working with men to bring them to Christ, is fundamentally deficient.

The same is no less true of any missionary or lay worker. An evangelist who thinks he can be used of God without acquainting himself with God's Word will soon be laid aside. And any man who is called of God to proclaim God's message, either in the homeland or abroad, and who continually studies God's Word and lives in obedience to his will, as it is increasingly revealed, will never be barren or unfruitful in his work. It is a great law of God that you must either go forward in Christian experience or you must backslide; you must gain or lose. There is no standing still; the balance is on one side or the other.

What is the needed preparation for Christian service? First and foremost, a will that is yielded absolutely without reserve to God. Any preparation without this is worthless. I have known men who have had a wonderful knowledge of God's Word, and have been thoroughly educated, but absolutely

WORTHLESS FOR EFFECTIVE WORK

on account of some selfish spirit, or ambition for popularity.

Next to a willing spirit comes the need of a knowledge of God's Word. It is not enough to live on past experiences. They may interest you, but they become stale manna to your hearers. It is the Bible that reveals God's truths, and in its study the soul finds strength, both for defence against evil and in striving to save others. It is the knowledge of the Bible that makes a Christian a real power, and there is no other knowledge that can be compared with it. See how the men who have been used of God to do a permanent work have wielded "the Sword of the Spirit!" Just see how the hymns of Christendom that contain Scripture truths live and influence men generation after generation!

Some years ago an article appeared in The Christian urging young men to study the Bible in preparation for Christian work. A young mechanic in the East End of London read the article, and was at once impressed with it. He decided to devote his life to Christian work, and at once began to lay up money to gain a better education, and fit himself for an evangelist. He came to America and attended the Mount Hermon School at Northfield, where he devoted a large portion of his time to Bible study in addition to his regular academic work. On leaving the school he became useful at once as an evangelist, and about eight years ago settled as a pastor in a large city in the west. During these years I have seen nothing of him, but recently I have had the pleasure of working in the city where he lives. Here I learned that the young mechanic has become

ONE OF THE MOST USEFUL MEN

of the city, and his influence is felt throughout the entire section of the country.

What God has done with that young working man from the East of London, He is anxious to do with thousands of others. I think it must please Him to see his servants honour his Word, for I always notice that He uses them. By all means let a young man seek the best education he can, and let him gain all the knowledge possible for use in God's service, but let it be over and above the study of God's Word. With the Bible as the foundation, and all else as superstructure, the right proportions will be retained, but with the order inverted any preparation will be found to be essentially wanting.

A course of Bible study under experienced teachers, such as that offered by the Bible Institute in Chicago, or by the Bible Institute in Glasgow, has proved of great value to many prospective missionaries and lay workers. The courses of study are specially adapted by their very practical nature to the needs of lay workers, and there is no reason why thousands of young men and women should not avail themselves of these and similar institutions, to become valuable co-workers with ministers and effective missionaries to the uttermost parts of the world.

Fundamental Truths.

DOUBTLESS the best way to meet errors of doctrine in the Church of Christ is to restate and reassert the fundamental verities of the faith. The only difficulty is in getting the right audience. A large company, numbering probably over 2,000, met in Exeter Hall on Tuesday evening last week for the third of the gatherings convened on that day by the Evangelical Alliance. Judging by the evident enthusiasm and unanimity of the meeting, the speakers addressed solely those already converted to a belief in the Reformed doctrines that are now being called in question. Whether the utterances on the platform will ever reach the Ritualisers who are rending the Church of England in twain we cannot surmise; we only wish they could.

It is not easy at this time of day to say anything new, or even fresh, about the great underlying principles of Christianity as revealed in Scripture. But it may be admitted that the speakers in Exeter Hall last week reiterated for the hundredth time the Bible teaching on their allotted themes, in a way that showed conclusively how far away from the line of Scripture teaching are the pretensions and assumptions of our modern "priests," so called, who shelter themselves under the banner of the Protestant Church of England.

The chairman of the evening, Sir Douglas Fox, remarked that the Evangelical Alliance is not a body given to controversy or strife, but they deemed it necessary at this crisis to emphasise the great foundation doctrines on which Protestantism is built. He read a letter that had been received from Lord Polwarth, much to the same effect as his own remarks.

The following resolution was submitted to the assembly by Prebendary Webb-Peploe:—

This meeting of members of various churches, realising that many people are being led away from the simplicity of the Gospel by prevalent sacerdotal and superstitious errors, calls upon all evangelical Christians to unite in defence of the great doctrines reaffirmed at the Reformation.

In supporting it, the Prebendary said that on the present occasion they met not as citizens or as "Churchmen," but simply as Christians, set for the defence of the faith. Referring to the radical difference between the Evangelical Alliance basis and the sacerdotal theory, he said that ever since man departed from God he has been seeking to discover some

SATISFYING CENTRE OF AUTHORITY.

In these days of enlightenment we cannot bow down to idols of wood or stone, and so many seek to persuade themselves that the fountain of authority is to be found in a church. It is from this idea that the sacerdotal system springs. The outcome of this may be found in the blasphemous saying of a Romish priest: "I am greater than God, for God cannot create Himself, but I can create God every day, and place Him on the altar and hold Him there so long as I will." Men do not see that God is now to be seen and realised by us in the face of Jesus Christ, and herein lies the root of the mischief. If they saw and believed what the Bible reveals about Jesus Christ, they could no longer lean upon any system of ceremony or rite. We are being taught now that the symbols of the old dispensation—sacrifices, priests, altars, incense, vestments, and other methods of approach to God by external means—are the patterns by which we are to regulate our worship to-day. We absolutely deny that any type or shadow can ever take the place of the blessed realities of the one perfect sacrifice offered by Jesus Christ, who said on the cross, "It is finished."

The resolution was formally seconded by Dr. Richard Glover, whose address was appropriately a setting forth of the New Testament teaching on priesthood. The ground had been rather cut from under his feet by the preceding speaker, but his points were all well put and driven home. He said the spirit of the New Testament did not require a priestly order. The only priesthoods known to the New Testament is that of the Lord Jesus Christ, which is incommunicable, and that of the whole body of believers. Some passages relied on by the Roman Catholics as a ground for their pretensions were cited and expounded in the light of the context, giving no sort of foundation for sacerdotal claims. The intrusion of the so-called priest between the individual soul and God

MUST BE RESISTED AT ALL COSTS,

on the grounds of dishonour to God and danger to morality and human liberty. We must pray, above all, for such a real revival of true religion as shall enthrone Christ in every heart.

The last address was by Rev. G. Campbell Morgan on "The Message of the Rent Veil to the Present Times." The burden of his clearly expressed deliverance was that when Christ had accomplished our redemption, and the veil of the Temple was rent from top to bottom, all barriers to the access of the soul into the very holiest place were removed. Symbolism was for ever done away with. This rending of the veil does not mean the degradation of the priest or the defilement of the holy place, but it means that all the outside places are consecrated to the furthest extreme, and all the great company of believers in Christ are constituted a priesthood, while the priesthood as a caste is for ever done away with. Mr. Morgan counselled his younger hearers to give themselves to the quiet study of the Word on these subjects, as a preservative against the false doctrine that emanates from sacerdotal teachers.

The collections taken at the meetings were devoted solely to the relief of Armenian distress.

Thoughts for Parents.

CONVERSATION.

"Be thou an example . . . in conversation."
(1 Tim. iv. 12.)

FEW parents realise the formative power of conversation on the young mind. How different would be the table talk in homes if we could realise the influence of words and opinions on our boys and girls! Let meal times be opportunities for getting at the minds of your children. The culture of the judgment, of right views of life, of allowance for the faults of others, may go on at table; or on the contrary, evil speaking gossip and quarrelling may here find a fine field.

Parents, display your tact in leading your children's conversation. Do not lecture or show that you are talking to improve their minds; they resent this. Store up from day to day topics of conversation. Do not allow free criticism of the food provided. Let your children know that *idle* as well as profane words are seeds which will bear bitter fruit.

"The first ingredient of good talk is truth; the next, good sense; the third, good humour; the fourth, wit." Frances S. Hallowes.

Day by Day.

SUNDAY, Feb. 26. Numbers ix.

FRIENDS sometimes urge us to change our sphere, and march in this direction or the other, and the speciousness of their arguments impresses us. At other times it seems as though the scarcity of our means or the pressure of our foes compels us to make a move. There are yet other times when a wild dread betakes us that we shall never be able to maintain the difficult position in which we find ourselves; and we consider whether it would not be wise to step down into a more sheltered and secure hiding-place. But, in the meanwhile, God's Providence gives no sign; we are not conscious of any definite impression of his will: we feel that the cloud does not move. Then, if it does not, I beseech you, remain as you are. God will be responsible for the consequences of your obedience. Where the cloud broods the manna falls.

If, on the other hand, the door has been recently closing, and you feel that you have no more room in those parts; if a deep conviction has been wrought in you lately, that you have done all that was required of you in this place, and that you are being called to another—then be sure that God is leading you forth. But do not go before Him, as you must not fall behind Him. Let Him direct your course and turn your face. "Trust in the Lord with all thine heart, and lean not to thine own understanding."

MONDAY, Feb. 27. Numbers x.

For a whole year Israel had sojourned under Sinai. In Egypt they were an undisciplined crowd, they had now become a marshalled host, and their movements were ordered with military precision.

In the history of the Church there are moments when the trumpet sounds the advance. It was such a time, for instance, when, at the close of the last century, Carey started for India, calling on his fellow-disciples to fulfil the Master's last injunction. It was such a time when the Evangelical Alliance was formed, some fifty years ago, and issued its first summons to Unity.

At such times, we may issue a cordial invitation to those who sympathise with us, but are not as yet united in our ranks, to join us. When the Church is waking up, she lays aside her exclusiveness, and cries, as Moses did to Hobab, "Come with us, and we will do you good." Sure that only good awaits her, she has no hesitation in promising a share in it to all who will range themselves under her banner, and, with her, follow the guiding cloud.

And how much the Church may benefit by such accessions to her ranks. "Thou mayest be to us instead of eyes." Hobab's mode of life made him familiar with suitable halting-places in the desert, where shade and water might be found, as well as with spots where danger from robber or wild beast might lurk. Such a guide would be invaluable. So, too, does the Church of God need the aid and foresight of men with business faculty, with intellectual acumen, and many other natural qualities, devoted, alas! too often to the exclusive use of the world. Well may she promise in return, "What goodness the Lord shall do unto us, the same will we do unto thee." The benefit is reciprocal.

TUESDAY, Feb. 28. Numbers xi.

Moses' outcry is not to be wondered at. He seems to have been thoroughly overstrained with the immense demands made upon him. His labours must have been very great in the organisation of the people, and the codification of the laws and statutes by which they were henceforth to be governed. And now that they besieged him with complaints at the Divine commissariat, it seemed as though the last straw was imposed on the crushing burden he was bearing, and he sank beneath it.

God knew the soul of his faithful servant too well to find fault. The remedy was instantly provided in the appointment of the seventy elders who were associated with the great law-giver.

It may be that these words will be read by Christian workers who are filled with similar discouragement and foreboding. Let such be assured of God's infinite and tender sympathy. Let them cast their burden on Him, and look to Him for relief. He may show them how to depute some of their work to others; and then endue their fellow-workers with his Holy Spirit.

WEDNESDAY, March 1. Numbers xii.

"Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. . Rest in the Lord, and wait patiently for Him. . Cease from anger, and forsake wrath; fret not thyself, it tendeth only to evil-doing. . The arms of the wicked shall be broken, but the Lord upholdeth the righteous."

What a graphic commentary on those words is furnished by this little episode in the life of Moses. He must have been very meek, or his brother and sister had not dared to assail him; and his meekness was the more apparent when he took their insult without remark. It is one of the hardest lessons not to revile when we are reviled, not to threaten when we are insulted; especially if, as was the case with Moses, we are in a position to make our power felt. But when we thus take the law into our own hands, we forfeit the sure and efficient vindication of our God. What we think we can do, and therefore put our hands to, God will leave us to carry out with more or less success, generally with less. Happy are they who carry their cause to the Court of King's Bench, and seek its protection. They shall be vindicated!

What a character was this! "Faithful in all my house." Yet, probably, it is within our reach. What blessed intimacy with God! "not in dark speeches, but mouth to mouth." Yet this also may be ours in Jesus. And what delightful and prevalent intercession! May the Spirit of Jesus help us thus to pray for those who despitefully use us!

THURSDAY, March 2. Numbers xiii.

By comparing the opening verses with Deut. i., it appears that the suggestion about the spies emanated from the people, and that the plan was graciously acquiesced in by God. But let us be warned by the result. It is always a mistake to spy out the land into which we are being led, for we are almost sure to see the difficulties apart from the Divine help and blessing. These only become apparent when our need is pressing. How often we send out our forebodings to spy out the future, with the inevitable result that they bring back an evil report!

The ten spies did not detract from the beauty of the land or the desirableness of its products. Nay, they brought the specimens. But they had alarming stories to tell of fenced cities, and giants, and the strong nations that inhabited the border lands. For every look at the foe, take ten at God. Look away from the winds and waves which are contrary, to the face of Christ. Remember that if He leads and you follow, He makes Himself responsible for results. No soul can perish in the path of devout obedience.

FRIDAY, March 3. Numbers xiv.

The Remonstrance of Faith. With heroic courage, Caleb and Joshua sought to stem the faithless complaints of Israel. They did not minimise the strength or formidable numbers of the foe, but magnified the mighty power which was pledged to fulfil the covenant made centuries before with Abraham. "Their defence is removed from them, and the Lord is with us; fear them not."

The Intercession of Love. There are three arguments in this marvellous mediation. First, that the name and reputation of Jehovah should suffer no damage; next, that God was bound to be consistent with the proclamation He had made as to his character; thirdly, that as He had forgiven, so He should continue to forgive. Methinks I can hear the voice of a greater than Moses, pleading for us also before the throne of God. Let us pray thus for ourselves and others.

The Sentence of Divine Wrath. Moses' prayer was heard and answered, and the nation, as such, was spared; but the generation which had so grossly disbelieved and murmured must fail of the land of promise. You may be delivered from Egypt, but yet you may miss Canaan. You may sing God's praise on the shores of the Red Sea, but murmur on the frontier of the land, and be turned back to perish in the wilderness.

On the one side, victory; on the other, defeat. Here, rest beneath vine and fig-tree; there, forty years of wandering. This way to satisfaction; that to incessant discontent. What will you choose? You may thwart God's highest purposes by your disbelief, and be doomed to come short of his promise; or you may go in to possess the land—not by might, nor by power, but as the gift of God to your receptive and appropriating faith.

SATURDAY, March 4. Numbers xv.

What a tender strain is here. Between the terrible chapters of the outbreak at Kadesh-barnea and that which tells the story of Korah, here is a sweet flute-like interlude. It reminds us that God will not always chide, nor keep his anger for ever.

Tenderness in the Inclusion of the Stranger. It might be some pilgrim who sought hospitality, or a purchased slave; but he was to be graciously included in the burnt-offerings and sacrifices. There was to be one law and ordinance for all. And herein was a prevision of the time, then distant, when there should be no more the stranger and the foreigner, because all holy souls would be fellow-citizens with the saints, and of the household of God.

Tenderness for Unwitting Sins. It might be that the whole congregation, or the individual, would be betrayed into some breach of the divine law, and not discover the offence till long after it was committed. Thus in a subsequent age, the Apostle tells us that he verily thought he ought to do many things contrary to the name of Jesus of Nazareth. And Israel in rejecting the Lord knew not what they did. For all such sin there is forgiveness; but where there is presumptuous and high-handed, wilful sin, as in the case of the Sabbath-breaker, there is severity. Yet this severity is the other side of love, since nothing is more necessary for the well-being of a community than the maintenance of law.

Tenderness in the Suggestion of the Memorial Fringe. We have something better in the ministry of the Holy Spirit, whose prerogative it is to bring all things to our remembrance, and keep us in touch with Jesus. O Spirit, be his remembrancer within us!

Rome and the Scriptures.

A Contrast.—2.

By MAJOR G. MACKINLAY.

LET us now consider some of the practices of the Romish Church. We begin by taking the custom of turning to the east, and the position of the chancel at the east end of a church or cathedral. We have little to guide us on these points in the New Testament, except the attitude and direction of the wise men, who came from the east (Matt. ii. 1) to seek the infant Saviour. As they came *from* the east they must have made their search with their faces towards the west.

If we look in the Old Testament we find it mentioned (Ezekiel viii. 16) as an abomination, that men were "with their faces toward the east, and they worshipped the sun toward the east." The worship of the true God is never associated in Scripture with "faces toward the east." Some may say that the eastward position is assumed because Jerusalem is, roughly speaking, in the east. If this is the case, how much better to employ the term "Jerusalem position" instead of "Eastward position," which bears such an unfortunate resemblance to the words "faces toward the east." But in India and in other Asiatic countries the eastward position is also assumed, although from there Jerusalem lies toward the west. So careful was Jehovah to avoid the eastward position for the Jews (as it was doubtless associated in their minds with the forbidden sun worship), that the most holy part of the Tabernacle in the wilderness was positively ordered to be at the west end, the only entrance being on the eastern side (Ex. xxvii. 13-16); and in agreement with this the western side is elsewhere spoken of as "behind the Tabernacle" (Num. iii. 23). Nowadays we speak of the western *fronts* of our cathedrals, and the eastern side is the *back* of a so-called properly oriented church or cathedral — exactly the opposite of what Jehovah ordered for his people. Is it not almost certain that the orientation of churches is

A SURVIVAL OF PAGANISM,

which it was not thought politic or convenient to sweep away when nominal Christianity was adopted many centuries ago by the nations of Europe?

It may be said that these are trivial subjects; but minor points have importance in the Scriptures, and their neglect shows us more than appears on the surface, when their meaning is carefully studied.

We pass on now, however, to subjects which are confessedly of more prominence. It is often said by Roman Catholics that as Mary, the Lord's mother, was a woman, she has a more tender heart than her Son, and that she must, therefore, first be approached in order to influence the Lord Jesus in a merciful manner. But in the Scriptures we are told, "There is one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5). When the Lord was upon earth, He was once told that his mother and his brethren sought for Him (Matt. xii. 47, Mark iii. 32, Luke viii. 20); but instead of attending at once to what she and they wished to say, He told his hearers that, "Whosoever will do the will of my Father which is in heaven, the same is my brother and sister and mother" (Matt. xii. 50). Thus he made the earthly tie of small account compared with the spiritual one. He spoke also to the same effect to a woman who said "Blessed is the womb that bare Thee, and the paps which Thou has sucked; but He said, Yea, rather blessed are they that hear the Word of God, and keep it." (Luke xi. 27, 28).

We cannot find any instance in the New Testament of Mary interceding for others, even when she was on earth: the nearest approach to it is when she said to Him at the marriage in Cana of Galilee, "They have no wine" (John ii. 3). His reply was almost a rebuke: "Woman, what have I to do with thee? mine hour is not yet come." Her words after this to the servants are worthy of all attention: "Whatsoever He saith unto you, do it." Mary wished them to listen to His voice and to obey Him, without any intervention on her part.

The dying thief on the cross prayed directly to the Lord Jesus: "Lord, remember me when Thou comest into thy kingdom" (Luke xxiii. 42); although he had previously reviled Him (Matt, xxvii. 44); and although Mary, the mother of the Lord, was standing by the cross (John xix. 25), no thought that the heart of Mary was more tender than that of the Saviour induced the dying thief to ask her first.

The Roman Catholics assert in their English catechism, 1894, No. II., page 17, that "All mankind have contracted the guilt and stain of original sin except the blessed Virgin, who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin." Yet Mary herself uttered the words, "My spirit hath rejoiced in God my Saviour" (Luke i. 47). If she had no sin, she could not need a Saviour.

Mary is mentioned with others in the first chapter of the Acts of the Apostles as continuing in prayer and supplication; but from that time onward her name even is not mentioned in the rest of the Acts or in the Epistles.

Doubtless Mary was "highly favoured" (Luke i. 28), but she could not be an intermediary between God and man. The honour given to her was great; but how careful is Scripture to place her in her right position of subservience to the Lord Jesus. Even when He was an infant we read the order, "the young Child" first, with "Mary, his mother," in the second place (Matt. ii. 11); and again, the same order is used in Matt. ii. 13, 14, 20, 21, where the expression is, "the young Child and his mother." The attitude of the religion of the world is reflected, however, in the titles of numbers of pictures in the galleries of Europe, which bear the inscriptions, "The Madonna and Child," or the "Virgin and Child," in which Mary is put in the first place, instead of in the second, as in the Scriptures.

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Protestant Outlook.

MEETINGS protesting against the Ritualist aggression are reported from all quarters. Wales has been specially clear in utterance, large gatherings having been held in several centres.

The Protestant memorial presented to Her Majesty last week is a remarkable document. It was adopted at the Church House at a meeting of 1,500 people. Among the signatories are thirty-one peers, fifty members of Parliament, 2,000 Justices of the Peace, and 1,300 clergy. The signatures are limited to Churchmen in representative positions. The memorial can hardly remain a dead letter.

A Rome correspondent learns that Cardinal Rampolla, the Papal Secretary of State, has expressed the opinion that should the British Parliament pass legislation against Ritualism, it will inevitably result in the accession to the Roman Catholic Church of large numbers of Ritualists. The Cardinal thinks that the flowing tide in England is towards Ritualism, and that repressive legislation can only hasten the movement towards Roman Catholicism.

The vicar of the Church of the Annunciation, Brighton, has been cited to appear, with the churchwardens of the parish, before Dr. Tristram, Q.C., vicar-general and chancellor of the diocese of Chichester, to show cause why he should not remove certain ornaments alleged to be illegal, and placed in the church without a faculty. The citation was more than once affixed to the church doors, but torn down by sympathisers with the vicar, and at length it was torn to pieces in presence of an excited crowd.

At an English Church Union meeting at Torquay an endeavour was made by representatives of the "moderate" section to dissociate the Union from "doctrines inconsistent with the Church of England, such as direct invocation of the saints, reservation of the Sacrament, sprinkling of water, and the creeping to the Cross on Good Friday." A resolution designed to reassure the public of the loyalty of the E.C.U. to the Prayer Book and its obedience to the episcopal voice, was defeated, receiving, in fact, very few votes.

Lord Hugh Cecil, speaking at Greenwich, remarked that as much trouble turns upon the interpretation of the Prayer Book, points in dispute should be submitted to competent authorities. Being Episcopalians, why should they not abide by the decisions of the Bishops? Good men ought not to be hounded out of the Church—too much had been done in that direction already, in the case, for example, of the Wesleyan Methodists, whom all true Churchmen would desire back. In conclusion, Lord Hugh said that "the duty of the clergy was to save souls, and not to observe rubrics." An evening paper suggested that this sentence would read better if "observe" were replaced by "transgress." The duty of the clergy is to save souls *and also* to observe rubrics.

As showing the attitude of Rome towards the Gospel in Ireland, we make the following extract from a private letter:—

The Roman Catholic newsagents, who have for some time past been supplying me with The Christian, have sent word that they should discontinue doing so. I thought, at the time, that Dr. Robertson's articles on Romanism might account for their decision; but the following extract from Archbishop Walsh's Lenten Pastoral, read in all the chapels on Feb. 12, affords a better clue:—

"The attention of Catholic vendors of books, newspapers and other publications should be called by the clergy to the awful responsibility that is incurred by those who lend themselves to the diabolical work of undermining the morals of our people through the dissemination amongst them of debasing and seductive publications, such as still continue to be sold in not a few places in this City and diocese."

The words "diabolical," "debasing," "infamous traffic," are stock phrases used for the denunciation of Christian work carried on by Protestants in Ireland.

The Holdfast Union is an association of sturdy Evangelicals, clerical and lay. Members undertake to maintain the following features in ritual and worship:—

No cross or other image on the communion table. No eastward (sacrificing) position in consecrating. Periodical evening communions. A full-length surplice and black preaching gown for the minister. Scarf, if used, to be distinct from the stole—condemned at the Reformation. No "Hymns Ancient or Modern," or other Romanising collection. An unsurpliced choir (mixed or otherwise); and no singing or monotoning of prescribed prayers.

Full particulars, with forms for signature, may be had from Rev. E. H. F. Cosens, Holy Trinity Vicarage, Tewkesbury.

The Bishop of Bristol, though a High Churchman, is determined to keep ritual within bounds. He has secured the general assent of his clergy, though in some cases unwillingly, to his wishes affecting various matters. Romish cards and manuals are to be removed from the Holy Table, and no words beyond those of the Prayer Book are to be used by the officiant. The bishop points out that "reservation" of the elements is forbidden by the formularies; and requests that the mixing of water with the Communion wine shall not be ceremonially performed. On vestments and incense, Dr. Browne speaks with some hesitation; but he advises that the use of incense shall cease. He also condemns compulsory confession as a preliminary to the reception of the Holy Communion.

A correspondent of the *Daily News* recently drew some striking pictures of "the way Ritualism works" in Brighton, and gave an alarming account of the insidious means by which the children are indoctrinated with Roman Catholic ideas in some of the State-aided Voluntary Schools. Their education, which is partly paid for by the Protestants of the country, includes attendance at Mass. Here is a description of the way they are instructed to adore the "elements" in the Communion Service:—

When the bell rings, as the priest says "This is my Body," children bow their heads and say by themselves, "Hail! Most sacred flesh of Jesus." When the bell rings again, and the priest says "This is my Blood," children bow their heads and say, "Hail! Most sacred Blood of Jesus."

The comments of the writer are well worth reprinting:—

This is foundation work. These clerical gentlemen of the Ritualistic school in Brighton have on their books over 2,000 children. They are expected to get well into their wondering little heads this idea of a miraculous transformation under the hands of the great man up there in the gorgeous vestments and among the lights and glittering candlesticks, and then all the rest follows quite easy and naturally. With this radical idea firmly planted in their minds, the influence of the priest is likely to be permanent.

It is no wonder that the Ritualists only want to be "left alone in peace." But to do so would be to hand over into their power a vast proportion of the rising generation of Englishmen.

Other Lands.

The Heart of Brazil.

ABOUT a year ago I found myself in Lisbon, Portugal, lacking in visible resources and wondering where the necessary supplies were to come from for the beginning of our mission. To-day I am able to testify that throughout the year neither myself nor my devoted co-workers, Dr. and Mrs. Graham, have lacked a single good or necessary thing.

A year ago, had I shared the anxiety of our friends, I should have died of very fear, in view of the reported unwholesomeness of the climate, and the pictured dangers attending the exploration of an unknown tropical region. To-day I look back upon a seven months' journey in the interior by boat, on horseback, and afoot. In all that time has no serious mishap befallen any of us, nor have I been sick a single day.

A year ago the future was a blank, and the question of "how to proceed" was a serious problem. The feasibility of each of several projected routes to the interior was negatived by those to whom I applied for advice. To-day I am again at the coast, having safely reached our objective point and studied the situation. I find not only that the way to the Indians is clear, but that work has been thrust upon us for which we were not looking. Doors have been opened where we least expected them. This is the Lord's doing, and marvellous in our eyes.

In a previous letter I reported my journey to Manaos, and gave some impressions of the importance of the Amazon valley as a centre for missionary work. On my return to Para last May I was joined by Dr. and Mrs. Graham, of Stirling, Scotland. We started for Goyaz on June 5. Space does not permit my giving any description of the interesting and exciting journey through the innumerable rapids and falls of the Tocantins River. On the way we freely distributed gospels and tracts, which were everywhere eagerly received. Unfortunately those able to read are but a very small fraction of the population. In the northern half of the State of Goyaz there is but one town possessing a school.

From a medical point of view the condition is even worse. The entire State of Goyaz, two and a half times the size of Great Britain and Ireland, can boast but one single medical graduate, an American located at the capital. The spiritual condition is better imagined than given. Of the physical and material aspects of the country I must forbear to speak, mentioning only that anyone who should attempt to traverse the country, expecting to buy provisions on the way, stands

A FAIR CHANCE OF STARVING,

for the people are too lazy to cultivate, and too improvident to save anything beyond their most absolute personal needs.

In exactly two months' time our boats landed at Carolina, a town of some 3,000 people, situate on the east-bank of the Tocantins, not far from where the Manuel Alvez River forms the dividing line between the states of Goyaz and Maranham. It is a point of strategical importance, by reason of its location and extensive commerce. It is the only place on the river having regular postal facilities, and presents some features of refinement and education not found elsewhere on the river. This is due to a number of Maranham merchants who have settled in Carolina.

It was to one of these families that, perfect strangers though we were, some unseen guiding hand led us the very first day of our landing. The principal merchant of the place extended to us the hospitality of his house, and having ascertained the object of our coming to Brazil, he prevailed upon the Grahams to become his guests during my absence on the upper river, where I wished to visit the Indian villages.

Dr. Graham has since found abundant occupation in Carolina, treating on an average forty persons per day, and thereby winning many friends, and breaking down a good deal of opposition and suspicion, which always meet a Protestant missionary in a new Brazilian field. Being already over five months in Carolina, Dr. Graham is still enjoying the hospitality of our first host, who persistently refuses to let the doctor set up a household of his own.

While at Para I had several conferences with the Governor of that State in relation to the problem of Indian civilisation. The Governor entered very heartily into the discussion, and drew up a message to the Legislature on the subject, recommending the foundation of Indian training schools. I am glad to say that this proposition has

SINCE BECOME A LAW.

I went to Porto Nacional to meet the Lieutenant-Governor of Goyaz. Here, too, I met a most favourable reception, remaining three days as the guest of the Governor. The Government has lost all faith in the methods of the Roman Catholic friars, and stands ready to aid us if we are able to produce better results. Lieutenant-Governor Lemos urged me strongly to attend the next meeting of their Assembly, and promised his help in passing a law similar to the one adopted by the Para Legislature.

At Pedro Alfonso I unexpectedly met Mr. William A. Cook, of the Alliance Mission of New York. I invited him to join me in visiting the Indian villages, an opportunity of which he gladly availed himself. He proved quite valuable to me by reason of his better acquaintance with the corrupted jargon spoken by the illiterate Brazilians in these parts. After visiting the villages on the Rio do Somno, where we saw much shiftlessness, squalor and vice, we made a horseback journey to the Caraoh Indians, occupying three large and well-organized villages about 100 miles in the interior. I was so favorably impressed with these people, that I greatly desired to

ESTABLISH A MISSION AMONG THEM.

I am hoping that we may speedily find the right people, a married couple, to undertake the work.

In the meantime another open door was shown to us. It had for some time been evident to me that mission work in the interior of Brazil cannot be successfully done in isolated spots. A central station is needed, and Carolina is without a doubt the best situated if not the only suitable place. Conferring with our oldest and most influential friend at Carolina about the best means to adopt in order to further our work, he said: "Start a school among us, and you will gain the best part of our people." Acting on the suggestion I arranged for a conference with ten of the leading business men. They all enthusiastically endorsed the plan, and assured me that we need fear no opposition from Roman Catholic fanatics, such as has lately been reported from other Brazilian fields.

I am at San Luiz de Maranham once more, enjoying the benefits of civilisation. Having my heart filled with praise, I am anxious to return at as early a date as I can, after securing necessary supplies and the proper teachers for the proposed school. I believe the latter can shortly be made self-sustaining, but to set it afoot and to secure competent teachers will require about £300. The honorary treasurer of our work is Mr. William R. Ronald, 24, Mulgrave Street, Liverpool.

GEO. R. WITTE.

C.o. Rev. C. R. Womeldorf, San Luiz, Maranham, Brazil.

Tibet.—Miss Annie R. Taylor, of Yatong, is well but weary. She is kept busy. During the first half of December she took Rs. 400. The Chinese Amban and retinue are good customers. But some of them prefer to help themselves, and a sharp lookout has to be kept. Our sister distributes large numbers of copies of the Gospels, and preaches Jesus to all comers. Some of the Chinese appear interested, and tell her they have heard of Jesus in China. They are interested in a double sense, and seek in this way to make friends in hopes of getting things cheaper. It is certainly remarkable that the opening of Yatong as a trading station for Europeans, has thus far only resulted in the missionary trader getting a footing there.—*News and Notes*,

Persecution in Russia.

A ST. PETERSBURG newspaper has given a sad account of the continued persecution of the Stundists. In a distant village a number of Stundists and others seem to have "let their light shine," with the result that they were haled before the judicial authorities on a charge of proselytising. It was alleged that some sixty villagers had come under their influence. The persons accused were:—(1) A farm servant, who was looked upon as the leader of the entire movement; he had opened a hall for meetings of a "sectarian" character; (2) an elder of a Baptist Church; (3) an elder among the Stundists; (4) another member of the same community.

As affording proof of the charges, four parcels of forbidden books were produced, evidently intended to lead others to the Stundist way of thinking. The hearing of the charges extended over an entire day, and in the end all the accused were pronounced guilty. Three of them were sentenced to a year's imprisonment, and one to banishment to Transcaucasia. A solicitor who voluntarily took up their cases worked hard, but all in vain; indeed, in consequence of his kind interest in the defenceless, he has been laid hold of by the persecuting law, and awaits judgment. The friend who stood security for the poor brethren also finds himself burdened with a debt of 800 roubles. Seven other men have been imprisoned at Orel since May last, and will probably remain in that condition for some time. The law court at Charkow ordered them to be banished!

It would be easy to multiply stories of this sad character. Never desponding, the poor nonconforming Christians of Russia go on their way. They say the word of the Lord must be fulfilled, "If they have persecuted Me, they will persecute you also." One result of these cruelties is the impoverishment of Christian families, from the midst of whom an appeal recently came in these words: "We are in a state of all but famine. It is impossible to buy wheat; in fact, there is none to be got. Wood also is three times the usual price; so that, if God keeps us alive, we have hard times before us. We ask you to extend your hands in mercy to us, as you know of our bitter experiences, some of us having been in this condition seven or eight years."

There was a plan some years ago of a home being found for the poor Stundists as a colony under more reasonable rule. Let us pray that a way of escape may soon be open to those who are at present suffering many deprivations and afflictions for the sake of Christ.

Evangelical Institute, Pisa.

ON January 21, Miss Carruthers received an official visit from the Prefetto of Pisa at the Female Institute. He informed her that he was commissioned by the Italian Government to convey to her the expression of their esteem and of the consideration in which they held herself and her work on behalf of popular education, which, he was pleased to say, is "unique in Italy."

The Prefetto afterwards accompanied Miss Carruthers to the large hall of the Institute, in which all the various classes were ranged, the pupils present numbering about 150. The Prefetto made a graceful little speech, telling the teachers and pupils the object of his visit, referring to the friendly relations always subsisting between England and Italy, and praising the excellent discipline of the classes before him.

This public testimony on the part of the Italian Government, and the large number of pupils now attending all the schools under Miss Carruthers' care, both in town and country, are most cheering proofs of the way in which God has abundantly answered the prayers offered on behalf of this work at a time when the clerical party strained every effort to oppose it.

Lapland.—We have received from the mission committee that carries on Gospel work among Laplanders, an appeal for the help of our readers in repairing and enlarging a mission hut at Arvidsjaur. Communications may be addressed to Rev. M. T. Berlin, Arvidsjaur, Lapland, Sweden.

School for Bible Study.

THERE were large attendances at the meetings of the School for Bible Study last week. Owing to the strain of the work, Professor White has been compelled to relinquish some of his engagements; and it is particularly hoped that those who have been attending the gatherings at Hampstead, Eccleston Hall, and Aldersgate Street, will continue the course in one of the several large halls still retained.

At the meeting at King's Hall, Holborn, on Tuesday, Dr. White opened by pointing out that in both Old and New Testaments the question is raised, "How shall a man be just before God?" In the Epistle to the Romans we are taken into the forum, and enabled to consider the legal aspects of the question. In the Epistle to the Hebrews we are taken into the Temple, and brought face to face with the priestly aspects. In connection with the Hebrews, we ought specially to study the Book of Leviticus. Observe the process of thought in that Old Testament book. The first sixteen chapters deal with the question, "How may man approach God?" the section closing with a great chapter on atonement; the remainder of the book, chapter xvii. to the end, deals with the question, "How may man continue in communion with God?" These facts should be borne in mind.

THE EPISTLE TO THE HEBREWS.

Many are taking deep interest in the question, "What would Jesus do?" In this study we ask, What has Jesus done, and what is Jesus doing? The Epistle to the Romans has afforded answers to these important questions: "Jesus Christ that died . . at the right hand of God . . maketh intercession for us." The same Epistle speaks of another Intercessor: "The Spirit . . maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27, 33, 34). The Gospel of John contributes important teaching on this subject, in the form of words by our Lord on Another Paraclete—Comforter, Advocate, Helper. The Paraclete taught the defendant how to plead, and also stood up to plead for him. "We have an Advocate with the Father, Jesus Christ the Righteous." Also we have an Advocate within us—the Holy Spirit—who teaches us God's will, and enables us to pray according to the will of God.

This doctrine of intercession is much needed by the Church to-day, in order that believers may know the meaning of the present power of the Eternal God in their lives by the Holy Spirit and through Christ Jesus our Lord. Intercession is *for* us, *with* us, and *in* us. The Gospel knows no intercessor but Jesus Christ and the Holy Spirit realising Christ's work in the believer. We need not be more than two removes from God—that is, occupying the third place—

THE INTERCESSOR LINKING US

with the Father. But some have put the Virgin Mary, or saints, or other men (priests) between. Of this the Gospel knows nothing.

While intercession from without brings us into a blessed relation to God, it does not change our character; Jesus Christ by his Holy Spirit does that, enabling us to intercede for ourselves in association with Him. Christ lives eternally to pray, and our prayers blend with his. His words to the Father were: "Thou in Me; I in them."

Examining the Epistle to the Hebrews, Professor White quoted Heb. ii. 3, viii. 13, x. 32, xiii. 7, as showing that it must have been penned in the second generation of the Christian era, near the time of the destruction of the Temple, or close upon 70 A.D. Obviously, also, the Epistle was written to a company of Christian Jews, most likely living in Jerusalem, who were tempted to relapse into Judaism—first, on account of persecution (x. 33, xii. 4, 5); secondly, apparently, through delay in Christ's return, which they expected to take place soon (ix. 28, x. 35-39); and thirdly, because of the splendour of the Jewish ritual—to which in days of straitness and sorrow they were tempted to return. The object of the Epistle was to prevent the Hebrew Christians from lapsing into Judaism. The method of appeal is the one least calculated to wound those addressed. Above all, the superiority of the high priesthood of Jesus Christ, even the perfection of it, is dealt with, the Law being given by an administration of angels, the New Covenant being promulgated by the Son of God.

Examining the chapters, Professor White indicated

THE FOLLOWING FEATURES:—

Ch. i. Son of God, appointed Ruler over all, contrasted with angels; the angels being ministering spirits to carry out his will.
Ch. ii. The Seed of Abraham compared with angels. The Son of God made like unto his brethren, a little lower than the angels.
Ch. iii. Christ compared with Moses, and said to be greater.
Ch. iv. Jesus Christ and the rest He brings, being greater than Joshua and his deliverance.
Ch. v., vi., and vii. Christ compared with Aaron; He is High Priest for ever after the order of Melchizedek. (Parenthesis from chapter v. 1 to chapter vi. 20, designed to stimulate spiritual progress.) Chapter vii. concludes with a summary of the preceding contents.
Ch. viii. "Of the things which we have spoken, this is the sum," or the chief point. "We have such a High Priest" is a crucial declaration. In this chapter and two following (ix. and x.) the writer reviews in another way what he has already written. These three are the "Tabernacle" chapters.
Ch. xi., xii., and xiii. are devoted to exhortation. There is an exhorting purpose throughout the Epistle, but here exhortation is the main object.

In human experience it has been deemed unsafe to combine religious and political power in one man; but Christ is at one and the same time

PROPHET, PRIEST, AND KING.

His is an unchangeable priesthood; He abideth faithful, and He has all power in heaven and earth. In the first four chapters of the Epistle we have a description of the Nature and Character of the High Priesthood of Christ; in the next three, the "Order"—after Melchizedek; in viii., ix., x. (to *v.* 18) his Ministry. The philosophy of the book is marvellous; it cannot have come from the unassisted mind of man. The priesthood of Christ is shown to be associated with fidelity, mercy, sympathy. In ch. ix. and x., more than elsewhere, it is said that He offered Himself once for all; there can be no repetition of the sacrifice. The efficiency of the New Covenant is shown by ch. viii. 10-13, whence it appears that Christian life consists, not so much in the keeping of rules, as in a loving service of God.

It is noteworthy that the writer of the Epistle never depreciates the old religion, but emphasises the superiority of the new. The

GREAT MESSAGE OF THE EPISTLE

is that we have an efficient, potent Saviour in Jesus Christ. John's Gospel tells us of Christ in the past; the Epistle to the Hebrews of the present living and exalted Christ; and the book of the Revelation of the coming of Christ the King. We must live under a sense of this fulness of Christ. We must not be content with a past Christ. Some contemplate Him as a babe in his mother's arms; others as a dead man nailed to a cross. Jesus *was* a babe, and He *once* hung on the cross; but these experiences belong to the past. He has been exalted to the right hand of God, a Prince and a Saviour. We have a Great High Priest who is "able to save completely them that draw near unto God through Him, seeing He ever liveth to make intercession for them."

At Mildmay, on Thursday, attention was directed to the relation of Nineveh to Israel, by a study of the writings of two prophets dealing especially with that great empire. At the outset it was pointed out that, although the Bible is a Jewish book, yet it deals with Israel's relations to the ancient world at large. This brings in the nations of the earth, and when the fate of Nineveh is considered, the books of

JONAH AND NAHUM

are at once suggested. The former prophet lived in the early period of Assyrian ascendancy, the latter in the declining days. Jonah denounced judgment against Nineveh; but on repenting of their sins the people were spared. The reformation was only temporary, however; Nineveh became a scourge to Israel, and her doom was sealed.

An examination of the history of Israel supports the view that the book of Jonah records facts. God sent the prophet with a message to the Ninevites, but he did not wish to go. God's desire was to bring the people to repentance; the prophet would have preferred their destruction, as they were not only heathen but oppressors of Israel. When at length he was compelled to deliver his message, he was angry at the repentance of the people and the display of God's mercy. The moral of the story is against the Jewish people, with their prejudices and narrowness; therefore it is inconceivable that the incident was "made up." For a hundred and fifty years God maintained his patience with the Ninevites, and when Nahum wrote, the situation had changed and judgment was irrevocably announced. Our Lord, in allusion to his own resurrection, spoke of "the sign of Jonah," who was three days and three nights in the belly of the great fish. The preaching of a man who had undergone such an experience might well be effective in Nineveh, for the prophet would stand forth as one delivered by his God, Jehovah, from the power of the Fish-god, whom the people of the city worshipped.

THE PROPHECY OF NAHUM

falls into a three-fold outline: Chap. i., judgment declared; ii., judgment described; iii., judgment concluded. All the prophets looked forward to the deliverance of Israel, and the impending destruction of Nineveh would be welcome as affecting the fate of a nation inimical to the Kingdom of God. Hence the prophecy of Nahum was more to the mind of the Israelite than was that of Jonah.

Dr. White read the brief book through in a translation slightly paraphrastic in character. The audience followed with evident interest. It was impossible not to observe the wisdom of the opening passage, dealing with the character of God, his mercy and severity, his jealousy and power. Passing on, the Elkoshite depicts the conflict between the Ninevites and the Lord of Hosts. He mentions the victories of Jehovah in other contests, and closes by foretelling the utter downfall and humiliation of the city and its inhabitants as a judgment for unrepented sin.

Other nations have in a like manner reaped the wages of sin; and if those who cannot do more would only face the facts of history with the conviction that there is "a power making for righteousness," they would be in a position to learn much of God and his ways, and at last come to a knowledge of Him as revealed in Jesus Christ.

Texts in Cars and Omnibuses.

AN unpretentious and quiet mission effort has been sustained for some fifteen years past in the placing of Scripture texts in conspicuous places inside London tram-cars and omnibuses. These texts are in the form of glacier transparencies, and a number have been placed in tram-cars on different London routes. Little has been accomplished as yet with omnibuses. There are over 2,000 cars and 'buses plying in London still unsupplied with these silent but powerful messengers of God to the human heart.

It is stated that a better class of transparencies than those hitherto used will be necessary, so as to secure a longer term of usefulness for them. It will be seen, therefore, that there is much scope for the generous co-operation of the Christian public in this endeavour to arrest the attention of travellers, and direct their thoughts to the life eternal. A new worker, Miss G. L. Baily, has provisionally undertaken the secretarial work of the Car and Omnibus Text Mission, and it is hoped that her services may be retained. The treasurer of the mission is Mr. L. Newbery, 1, King Edward Street, London, E.C.

The Morton Bequest.—The following notice has been received from the Moravian Mission Board in Berthelsdorf regarding the Morton bequest:—"The trustees of the Morton bequest have paid £16,406 5s. as the first instalment for our missions. By the provisions of the will, this is only available for the forming of new out-stations in missions selected by the trustees, and for paying additional workers at such stations. On the basis of proposals requested from us, the trustees have decided that the above-named sum shall commence the following enterprises:—Port Elizabeth, South Africa; Cape Gracias a Dios, Nicaragua; new church in Paramaribo, Surinam; Rigolet, Labrador. These will be commenced as soon as possible in each case. This bequest is not available for the large deficiency on the general fund, or for the maintenance of existing work. The financial crisis of the missions is not relieved in anywise by this gift."

A Y.M.C.A. Organiser.

M. CHARLES FERMAUD.

DURING upwards of twenty years the name of Charles Fermaud has been intimately associated with Y.M.C.A. work on the Continent of Europe, and though Switzerland has been the home and centre of his exertions, the wide world has been the actual sphere of his influence. As general secretary of the Central International Committee, with offices in Geneva, he conducts operations which practically federate the associations in many lands, with the praiseworthy object of advancing a movement which from the first has been greatly blessed of God.

M. Fermaud was born in Geneva in 1855, and reared in a Christian atmosphere. His father was an elder of the church which he attended. Charles was the eldest of a family of nine, and being only fifteen when his father died, he found himself, while yet young, occupying a responsible position in the home. His education was well cared for, and after taking his B.A. degree he travelled for a year in Germany, and a similar period in England, learning the languages thoroughly, and profiting by extended studies. Returning to Geneva, he entered a bank, finding occupation at once congenial and promising, from a worldly point of view.

This brings us to 1875, when Geneva was already a favoured continental centre as regards Y.M.C.A. work. In company with a friend, young Fermaud attended an evening meeting of the Association, and a very favourable impression was made by the visit. The warmth of the friendship which prevailed, and the sympathy which bound the members together, pleased M. Fermaud greatly. Moreover, his heart was touched by the harmony of thought and action exhibited by the members, and the cordial reception extended to him, an outsider at the time. He noted also with pleasure that besides such young men as he was accustomed to meet in daily life, there was a small group animated by a Christian spirit, manly and sincere, who were united in the conflict against sin in all its forms and manifestations.

These things appealed to the heart and imagination of the young man, who at once determined to "go again." Repeated visits resulted in the creation of friendships and relations quite after his own heart; and many who were then to the fore in Association matters in Geneva have since sustained positions of honour and responsibility in the larger world of religious, social, and political duty. The warmth of the Association fostered spiritual progress, and at length he fully realised that he had become a new creation in Christ Jesus, "born again"—"saved to serve."

Such hours of leisure as M. Fermaud could command were now put in at the Y.M.C.A., and in due course the earnest working member was appointed on the committee and made president of the Geneva Association. Meanwhile, kind friends had encouraged him in endeavours on the truly catholic lines of the Association, especially his mother and sisters, also his much-beloved grandfather, the well-known pastor, Charles Cordes-Hentsch, whose life was cheerfully given up to the service of the Kingdom of God.

While M. Fermaud was thus engaged, as it were "in the thick of the battle," the call came to prepare for the eighth World's Convention of the Y.M.C.A. which the Association at Geneva had invited to meet in that city in August, 1878. In recognition of his great sacrifices and unwearied exertions in behalf of this important gathering, M. Fermaud had the honour of being unanimously elected official president of the Convention. His knowledge of several languages enabled him to fill the post in a way that would not otherwise have been possible, and the proceedings were a success in every sense of the word. One of the decisions of the Convention was epoch-making in its bearing upon the future of the esteemed president—it was resolved to form a Central International Committee for the entire world. The same committee as had arranged the Convention was charged with the organisation of this movement.

Foundations having been firmly laid, it was of the utmost importance that this undertaking should be well officered, and quite naturally M. Fermaud was asked to take the secretaryship. As he had risen to the position of head cashier in a large banking house, this meant the renunciation of what was considered a brilliant future. Not long, however, did the dilemma distress his mind; three months later he unhesitatingly accepted the call to devote his life to Christian work, and with the close of the year 1878 entered upon his new office. He gave up much; but he assuredly took in hand a singularly influential piece of work from a Christian and social point of view.



Since then M. Fermaud has devoted himself unremittingly and without stint to the great Y.M.C.A. movement. He has learned fresh languages in order to be able to perform a wider service by means of correspondence and in addressing public meetings. In addition to labour of a more routine character, he has visited the United States, and studied operations on the forward lines which there find favour and issue in steady and substantial progress. During recent years he has given much attention to the bureau of the Central organisation, in which all the international records and important documents have been filed for reference. Despite the many difficulties attending its work, the Central International Committee has gained universal sympathy; and at the World's Conference held at Basle in July last, 800 delegates were in attendance.

When M. Fermaud, twenty years ago, undertook the work of secretary, he was the first and only salaried Y.M.C.A. secretary on the European continent; now there are about a hundred Continental secretaries doing work of great value. In 1878 no association in Europe would have dreamt of possessing its own buildings, but now over a hundred associations have their own houses, which sometimes, as in the case of Geneva, are among the most beautiful structures in the towns where they are situate.

Like all Swiss citizens, M. Fermaud has been called upon to fulfil military duties, and serve two or three weeks in each year under the flag of the federal army. Thanks to personal ability in the service, he has risen to the rank of a major in the general staff. This military position has often been of good service to him in accomplishing work in different countries; it has opened doors that otherwise would have been shut.

Sincere and earnest men, capable as well as warm-hearted, are ever wanted in the service of God; and we cannot wish a better thing for the Y.M.C.A. than that it should have many organisers and counsellors as intelligent and devoted as the subject of this brief sketch.

Seeking Great Things.

THERE are souls among us to-day whose lives, if we could but see them, would cause the popular names so often upon our lips to fall from them much less frequently. The God-filled men and women, hidden away in obscure and quiet places of the earth, in the teeming life of cities, as much as in the rural life of villages, are the strength and glory of a nation's life. They are the healthy sap, protecting and invigorating life. For the most part, perhaps, they are well content with their humble and unassuming positions, but among the younger hearts, at any rate, there is often a fierce struggle, in whatsoever state they be therein to be content.

Take an instance. Here is a young man handicapped by a low position in life. Look at him to-night pacing his room, thinking—what? "Here I am in this wrestle with life; day by day I have the most ordinary, commonplace duties to do. There are very few pleasures I can afford; and yet if only I had the opportunity—if only I had more scope—I know I could do something in the world! I could make my mark; I could be a benefit to my race! Instead of that, I am tied down—circumvented in every way from doing anything!" He sat down, with a pathetic yearning on the face. Oh, that we could sit down quietly sometimes and let the Spirit of God play upon our hearts!

Then better thoughts came to him. Who had put him in this place of obscurity and apparent disablement? God! Then it was God's will for him to be at present in a dark place? Yes, God's will. Blessed is he that doeth the will of God. Oh, that blessed voice speaking tenderly to his heart! "*This* is not the only life; there is one beyond where there are no hindrances, but full and ample scope for all the powers of the soul." What were his heart's thoughts now? "Give what Thou commandest, then command what Thou wilt. I will both lay me down in peace and sleep, for Thou alone makest me to dwell in safety." Yes, safety not only of the body, but of mind and heart. That young soul tasted of perfect peace in the boundless ocean of God's love, God's will, and God's might. And so may we all!

"E'en the hour that darkest seemeth,
Will his changeless goodness prove;
From the gloom his brightness streameth,
God is wisdom, God is love."

M. S.

Home Missions.

Homes of Hope.

FRONTING the green patch of a London square, where a few solitary trees seem to foregather as kindred exiles in a foreign land of bricks and mortar, stand the Homes of Hope. They are not labelled, nor in any way made to differ in outward appearance from other and ordinary dwellings, but even a rapid inspection of the bright, cheerful, and spotless interiors reveals a very satisfactory view of one of the most useful philanthropic works in the metropolis.

The benevolent operations of the Homes, observes Mr. Hornibrook, the kindly secretary, are primarily directed towards saving the more respectable and hopeful class of young women, who, through distressing and untoward circumstances, are found among the fallen ones of our great city. Fallen, doubtless they are, but from the fact that in numerous instances the young women and girls specially alluded to belong to respectable families, they are naturally more anxious to

RETRIEVE THEIR FORFEITED POSITIONS,

and to regain a satisfactory standing in socicty. Such young women form an entirely different class from those who have, for any length of time, pursued a career of open shame. The capacious premises accommodate between fifty and sixty inmates at a time, a considerable portion being reserved for maternity cases—perhaps the most terribly sad of all that command the aid of rescue workers. These cases constitute a solemn record that, in spite of all that legal action has done to hinder, the grim tragedy of woman's love and man's infamy is still played day by day, and the roll of betrayed ones is ever swelling.

At the same time, the villainous men concerned in these cases are not easily allowed to go financially free. True, they hide, disguise themselves, assume different names, or

SEEK REFUGE IN FLIGHT,

but in many cases they are brought to book. A great deal of labour and expense is necessarily involved, but by the aid of police court process and business-like magistrates, much is accomplished.

The oversight given to the nurse children is highly interesting. Each little one has to be brought in once a week for medical and other inspection, so that the mothers have the satisfaction of knowing that all is well.

The success of the homely lines on which the work is conducted, and the sound training given to prepare the inmates for domestic service, doubtless accounts for the demand for servants from these Homes. Many applications are perforce refused, for "we cannot recommend any until we can

SPEAK WITH CONFIDENCE.

Otherwise they would do harm in their situations and mar our reputation."

Any question as to the lasting character of the work is sufficiently answered by the letters, breathing gratitude and affection, which are frequently received. A well-dressed woman walked into Mr. Hornibrook's office the other day, being interested in a young girl who was in difficulty, and revealed the interesting fact that she had herself been an inmate eighteen years previously. The secretary, walking through a market place, paused to make a purchase and the seller whispered, "Do you remember me? I'm So and So." In many different ways the good fruit is abundantly manifested, but one of the most interesting communications in this connection was a sheet of paper inscribed with the one word

"RESCUED,"

and enclosing a couple of bank notes.

Such tokens of gratitude are not frequent, for the average servant girl can scarcely be said to enjoy a large income. Nevertheless, she does what she can. The British public ought to do the rest. A pathetic interest attaches to the venerable and industrious secretary, after thirty-eight years of toil, wondering whence the money is coming to pay the baker's bill! The need for help is urgent. Communications for Mr. Hornibrook should be addressed 4, 5, and 6, Regent Square, Gray's Inn Road, London, W.C.

Preventive Work in London.

PITEOUS indeed are the life stories of many of the young women and girls in the National Vigilance Association's Preventive Home at Hackney, yet had it not been for the shelter afforded by the Home in the time of extremity, those stories had been more dreadful still.

A chief part of the Association's work, that in which Mrs. Josephine Butler and other esteemed toilers have taken so keen an interest, lies in grappling with those

WICKED TRAFFICKERS

who, making their headquarters in London or some continental city, are continually endeavouring to ensnare girls of attractive appearance, and establish an international white slave trade. Hence, in many cases, girls are saved "just in time" from a future the horror of which can scarcely be too darkly pictured. They find refuge in the Preventive Home.

Many girls, too, have been received from abodes of shame, or from homes of squalor and degradation, where families herd together in defiance of the commonest decency. Others come from workhouses, saved from developing into confirmed paupers, to be trained for domestic service, while some have been rendered homeless by acts of rashness or frivolity. On subsequently realising the horror of stranding, friendless and penniless, on the streets, they have been glad to enter the wide-open door.

In a quiet, unassuming way, a sound work has been in progress for some years. Rescued from positions of imminent danger and actual distress, the inmates, a number of whom are motherless and quite young, have been provided with employment and directed into paths of purity and usefulness. The bright faces of the girls in the Home are a powerful testimony to the cheery and helpful influences of this haven of hope, and it is satisfactory to know that many young women

HAPPILY SETTLED

in life look to the institution as the place where they were not only benefited morally and socially, but where they also learned to know the love and power of the Saviour.

Every effort is made, especially by means of a laundry, to render the home self-supporting, but there is just now a special need. The premises urgently require complete renovation, and it is felt that friends of the purity cause only need to be made acquainted with the facts, and they will readily provide the necessary financial aid.

Mrs. Annie E. Harding, whose name is known in connection with rescue work in Piccadilly, has undertaken the practical oversight, and will be glad to hear from ministers and friends interested, who would be willing to arrange for chapel or drawing-room meetings. Communications on the subject, and also gifts of cast-off clothing and orders for laundry work, may be addressed to 1, Urswick Road, Hackney, N.E.

Work Among Theatrical Employées.

AT the invitation of Mr. William Forbes, a large number of ladies connected with the theatrical profession gathered to tea on Wednesday last week in the Lecture Hall of Bloomsbury Chapel.

Subsequently, a pleasant unconventional meeting was held, necessarily brief on account of the nature of the guests' employment calling them away early, but characterised by a cheery and appreciative spirit. Mr. Forbes' daughters sang the Gospel, and Sister Margaret, of the mission in connection with Bloomsbury, and other friends gave earnest addresses.

During the proceedings allusion was made to the fact that Mr. Forbes has been conducting social and evangelistic work amongst members of the dancing and chorus departments of the dramatic profession for twenty-one years, and in celebration of the anniversary a lady from one of the theatres read some graceful verses of her own composition.

Mr. Forbes, in a few kindly words, expressed his satisfaction at being able to bring before his hearers the great message of God's love and a free salvation. He alluded to the difficult and trying circumstances under which many of them laboured, but besought them, in spite of all, to "seek the Lord while He may be found." At the close there was a distribution, on behalf of the Bible Flower Mission, of prettily-made pincushions, each accompanied by a verse of Scripture; while Sister Margaret also gave away illuminated texts.

Mr. Forbes proposes to continue the series of meetings; and friends willing to assist may address him at 71, Tollington Road, N.

London Temperance Council.

THE fourth anniversary festival of this federation of 290 temperance societies was held on Monday night in the Queen's Hall, the Archbishop of Canterbury presiding.

Mr. C. PINHORN presented the annual report, from which it appeared that divisional councils had been formed in forty Parliamentary divisions of the metropolis.

The ARCHBISHOP OF CANTERBURY remarked that the gathering was an indication that they were determined to seek the results that followed great united efforts. They were not to be troubled by divisions of opinion as to what step should be taken first; they would insist on what step was most likely to succeed at each successive moment. Whatever his own opinion might be as to the most expedient step, he was ready to take the course that would obtain the most general adhesion. Sunday closing was an admirable beginning for a great movement forward, and he was ready to do all he could to push it in the Legislature without delay. By united effort he believed that they could very soon make it impossible for the Legislature to turn a deaf ear to this demand; and he believed there were other legislative measures that could be successfully promoted. At the same time he would not have any legislative measures so occupy their minds that they would think the ordinary work of every temperance organisation any less necessary. Every individual should use personal influence to make men generally understand how important this question was to the country and still more to Christianity.

VISCOUNT MORPETH moved a resolution calling on temperance societies and individual citizens to give the Council every possible support, in view of the urgent need for greater concentrated effort to overcome the enormous influence of the drink traffic. This was seconded by Lady Elizabeth Biddulph, supported by Rev. J. Tolefree Parr, and carried. Dr. Newman Hall moved a resolution calling on the Government to give facilities for the passing of a Sunday Closing law, in view of the injustice inflicted on public-house *employés* by Sunday opening, and of the fact that the Sunday sale of intoxicating liquors tended to destroy the sanctity of the day of rest, and degrade the character of the people. Mr. A. F. Hills seconded the resolution, which was adopted.

"Wealthland and Woeland."

GLASGOW AND ITS SPIRITUAL NEEDS.

THE "masses" of Glasgow, as of all our great cities, are ever a problem difficult of solution, but though sometimes cast down, the workers among them are not in despair. With the all-powerful influences of the Gospel on their side, they are able continually to thank God and take courage.

For a quarter of a century the spiritual condition of those who habitually neglect the house of God has been the special concern of the Glasgow United Evangelistic Association. Founded as the outcome of the labours of Messrs. Moody and Sankey in that city during 1874, it celebrated its semi-jubilee on Monday last by an all-day convention, at which to survey the work in its past and present aspects. Nor was its future overlooked; a continually moving force such as this cannot rest with the results hitherto achieved; the Spirit of God within and behind, urges it forward to still greater things than those already seen.

In spite of its cheering record the retrospect is not without a tinge of sadness, as we recall the devoted men who have upheld the work in days that are gone—Dr. Somerville, James Scott, Alexander Allan, and others are names to which many tender memories gratefully cling; but their works remain while they themselves rest from their labours; they are "remembered by what they have done."

The morning session, over which Lord Overtoun presided, was devoted to a cursory view of the inception and development of the association. With becoming recognition of the Divine blessing that has marked the work, the Chairman emphasised the fact that it is not an organisation *outside* the churches, but pre-eminently within their bounds. All its directors are communicants and office-bearers, and it is a qualification required of all workers that they be members of some branch of the Church of Christ and in attendance at the Lord's house at least once every Sabbath day. This secures

DEPTH AS WELL AS BREADTH,

and effort is inaugurated and carried out which under other circumstances would be impossible. The Chairman referred to the labours of Dr. Somerville and Mr. McNeill in various parts of the globe, as well as to the going forth of missionaries, as showing the catholic activities and far-reaching spiritual results of which the Association is justly thankful and proud. But in face of all success and encouragement, he said, we need God as much as ever—to ask his guidance and to hear his call.

Treating, as the first speaker, "The twenty-five years' work of the Association," Mr. J. R. Miller (who pathetically referred to himself as "one of those who survive") detailed the circumstances under which Messrs. Moody and Sankey were approached to hold their mission in Glasgow in 1874. The invitation came from a joint committee, chiefly of ministers, who had heard of the work of God in Newcastle and Edinburgh at the hands of the Evangelists. Cordially given, it was with equal cordiality accepted. It causes a smile to-day to hear of the doubts felt by that committee as to how far the popular Gospel hymns, the solo-singing (and, worse still, the American organ!) would be tolerated. But the capitulation of Edinburgh before these innovations removed the last misgiving, and by the time the mission began, a voluntary choir had already equipped itself to lead the service of song, an arduous task, which up to that time had devolved upon Mr. Sankey alone. Then began to rise that wondrous wave of blessing upon which so much of the spiritual effort in the city to-day floated into existence, sustained by the then established "noon prayer meeting" which Mr. Moody declared in every place to be

"THE BACKBONE OF HIS WORK."

But great as was the need then, it is even greater to-day. "We are rapidly becoming a most ungodly nation," said the speaker, as he referred to the increasing neglect of religious observance so sadly obvious amongst us. Now as then there is among Christians a *felt need of revival*, and he pleaded with the audience to set apart a portion of one evening each week for definite prayer that the Lord's hand may again be seen in power "beginning with ourselves."

The consolidation of effort after the special mission had closed, was next dealt with by Mr. J. W. Arthur, who enumerated some of the directions in which the zeal of the converts found outlet—young men in Y.M.C.A., young women in Y.W.C.A., and all in general evangelistic work. Wisely electing primarily to strengthen the hands of existing agencies, they still found open doors of service. Tent work on Glasgow Green originated the present Tent Hall; out of a small effort to gather in the outcast, arose the Sunday Free Breakfast; and so on, until in 1876 the "United Committee" expanded into the present "United Evangelistic Association," with Mr. Alexander Allan as its first president, and Mr. James Scott its first secretary—both since called home to their reward.

From the first, "loyalty to the old Book and its truths concerning sin and salvation" has been the foundation-stone on which all the superstructure rests; and subsequent missions held by Messrs. Moody and Sankey (1882), Rev. E. P. Hammond, Dr. Pentecost, Major Whittle, Rev. John McNeill, &c., have each and all contributed their share to the strengthening and expansion of this aggressive movement to win the masses for Christ. Later developments were the Mizpah Band (now with eight branches for the rescue of men cursed with the deadly drink habit), Jewish work, and the Bible Training Institute, now containing sixty-one men and fifteen women studying the Word of God and

METHODS OF PRACTICAL SERVICE.

Preparation, Amelioration, and Evangelisation are three of the headings under which the purposes of the Association are classified. Under the second come varied agencies for the physical benefit of those in need, among whom the children figure largely. This last aspect of the work fell to the lot of Mr. Alex. Mackeith to deal with, and very touchingly he pleaded their cause. In 1871 evangelistic services were held with much encouragement, until it was found that children of the "better class" began to crowd out the poorest, for whom the meetings were specially designed. Recourse was had to the expedient of supplying each child with a cup of soup, which answered the double purpose of attracting the poor and discouraging those who were better off. Mr. Mackeith's experience is itself an encouragement, for he has found quite an eagerness on the part of the young to hear the message of the Gospel. Of course, it is presented in an attractive way—

BLACKBOARD, LANTERN, AND OBJECT LESSONS

being freely used.

Out of these gatherings arose a further necessity—that of visiting the little ones in their so-called "homes"—miserable dens of squalor and immorality, many of them—and of this added movement Mr. Quarrier's Homes are an outcome. More difficult is the task of influencing young people just grown out of childhood. The incipient desire for freedom, the impatience of all restraint, the desire to "see life," militate strongly against more holy influences; but if this work has seemed less productive than some, it has at any rate served to stimulate the helpers to more strenuous and prayerful endeavour to reach the children before they attain to the more dangerous age.

The "Amelioration" department embraces Sabbath Free Breakfast, Children's Dinner, Children's Day Refuges and Homes, Days and "Fortnights" of Fresh Air to women and children—all of which have a direct spiritual purpose underlying them. A pleasing feature of all this is the kindly recognition the work of the Association receives from the magistrates and officials of the Corporation; and very justly so, for as one speaker put it, "the conversion of a man solves many social problems in his case. Mr. James Nicol, the City Chamberlain, sketched "the last twenty-five years' growth of the city," showing an increase during that period from a population of 615,000 to 882,000. He detailed various improvements in the way of open spaces, better dwellings, &c., and spoke most sympathetically of the labours of those who endeavour to reach the souls of men.

Following him came Ex-Bailie Chisholm with a very stirring address upon "The Needs of the City," which he portrayed in vivid colours. We hope to give some of his remarks more fully in a succeeding issue.

The Afternoon Session

had two subjects to consider, (1) "Present-Day Hindrances to the Gospel, and How to Overcome them;" and (2) "How to Grapple with the City's Need." Rev. David Macintyre (Finnieston F.C.) opened the first, suggesting moral laxity and religious indifference as the causes to which various other ills were traceable. As to overcoming them, he maintained with great force and firmness that faith can conquer all obstacles. "If ye had faith as a grain of mustard seed, ye should say to this mountain, Be thou removed."

Next followed two short speeches from Revs. R. Campbell and C. Robson which may be summarised thus:—Hindrances from *within* the Church—(1) Ourselves: a low level of Christian life; (2) the state of uncertainty engendered through the Higher Criticism; (3) preaching that is not the Gospel, that does not set forth Jesus Christ as Saviour nor the claims of God upon men. How few preach as if they realised they were preaching to perishing men! From *without*—drink and Sabbath profanation; the degradation in which some of the people live, rendering it so hard for them to cut themselves off from evil habits and associations; the abnormal love of pleasure and undue absorption in sport. Mr. Campbell urged more method in evangelisation, to avoid overlapping, laying down three principles: (*a*) Let no section of the city remain unreached. (*b*) Let no two denominations occupy the same district. (*c*) Bring the living souls in the churches to those that are without. Visit the homes, as well as preach at street corners. Many children know nothing of home life. It is as if they said, "Day schools, night schools, Sunday schools we know, but

HOME SCHOOLS, WHAT ARE THEY?"

A reasonable and needed appeal came from Mr. Robson, that people should give ministers more time for prayer and meditation of the Word of God instead of calling them hither and thither, and imposing upon them numerous little duties which ought to be done by themselves or other people. He urged, further, that the Church is suffering from the results of its discouragement of the conversion of children; and that working-men made a complaint, only too well founded, that the churches did not welcome or provide for them.

The second subject, "How to grapple with the city's need," was opened by Dr. Marshall Lang, who claimed equal consideration for all classes "whether residing in terrace or slum,

IN WEALTHLAND OR WOELAND."

He was thankful for everything done to better the social condition of the poor, bearing in mind that whatever is not against Christ is for Him. But the true centre of all regenerating, helping, saving effort is the Gospel of Christ. All work *minus* that, is like an engine *minus* motive power. As a woman once said to a preacher of social reform, "*Your rope's not long enough* to reach the likes o' we!" The speaker strenuously denied the taunt that Christians care only for the souls and neglect the bodies of men, the varied agencies of this Association being sufficient refutation of so false a statement.

Rev. Dr. Wells argued the necessity of Christians *knowing* at first hand the needs. "The fuel to feed home mission zeal is *facts*." Next, ascertain the *causes*. He believed that all the physical evils from which the poor suffer arise from a low moral condition, the moral being similarly traceable to the spiritual. He welcomed all alleviation, but even they fall short of the *remedy*, which is found in the Gospel. He dwelt, too, on the appropriateness of the word, "grappling"—the contact of man with man, which is just what is needed.

Rev. E. Last made some good points. As of old, disciples are apt to say, "Send them away." No, said Christ, *bring to Me* the provisions you have. So must workers bring their talents and methods to Him for blessing, else will their use be greatly lessened. Again, when the Syrophenician woman came, they said "Send her away!" Once more, the Master said, "No, *bring* her to Me." So, too, let us bring sinners individually to Him, that He may do what we cannot do in their salvation. The speaker lamented the

"LAPSED MASSES IN THE HIGHER CLASSES,"

and the falling away of so many young men from all interest in religious life; concluding a forcible address with the plea: "We want not only leaders but *followers*, men who will keep rank; and who, while coming in contact with men, will not lose their hold upon God."

This led up very suitably to a characteristic address from Rev. John McNeill. We read of a promise God made to Israel in these terms: "The fear of you and the dread of you shall fall on all the countries round about." Where is that gone? he asked. How far short does that come in the experience of many ministers and workers! We are too apologetic. God says: "Lift up your voice with strength; be not afraid," while many of us allow ourselves to be gagged and muzzled by the enemy, and ask "to be kindly allowed to make a few tentative suggestions!" This should not be our attitude. Rather let us speak up, speak out, speak on for God and for his Christ; remembering the injunction to Isaiah, "Say to the cities (the *cities*) of Judah, Behold your God." Let your God loom large in your confidence and your work. It will be a great blessing when people get a clearer view of God. "The nations shall become as a drop in a bucket." That cuts down national, international and denominational pride. "They shall be counted as the small dust of the balance." We have to do with One who can do without us, "who taketh up the isles as a very little thing."

Mr. McNeill proceeded to draw some eminently practical lessons in his own inimitable way from the taking of Jericho, as illustrating the necessity of human strength coming to an end of itself to let God work. The men of Israel felt their weakness and then their faith and valour rose. As preachers and workers, we should be *more desperate* men, showing the world we are in deadly earnest in "grappling and thrappling" with the forces of sin around us.

In the evening a crowded meeting in St. Andrew's Hall was addressed by Lord Overtoun, Rev. George Gladstone, and Rev. John McNeill; we hope to give a report in our next issue.

C.

Edinburgh Students.

THERE is at present a real spiritual movement among the students of Edinburgh University. Throughout the session there has been a growing spirit of prayer among the Christian men, and several have been led to Christ. Last Sunday week a wonderful meeting was held, at which Mr. John R. Mott was the speaker. An audience of 2,000, of which 1,800 must have been students, gathered in the McEwan Hall. This hall was presented to the University quite recently, and this was the first religious meeting held within its walls. Principal Sir William Muir presided, and many professors and lecturers accompanied him to the platform.

Mr. Mott spoke on student temptations, and the impression made was profound. Over 350 men remained to an after-meeting, and at least forty, by standing up, signified their intention to accept Christ as Saviour and Lord. During the succeeding twenty-four hours Mr. Mott had over forty personal interviews with men who went voluntarily to see him.

This movement has created a great stir throughout the University, and prayer is earnestly asked that from this beginning it may go on from strength to strength.

Scottish "Monthly Visitor" Tract Society.

THE sixty-sixth annual meeting of this Society was held in the Y.M.C.A. Rooms, Edinburgh, on Feb. 14. There was a very large attendance. Mr. Robert Wilson, who presided, urged on distributors the value of prayer and the duty of availing themselves of every opportunity of speaking to people about salvation.

Mr. R. Henderson Smith, Secretary, stated that 5,040,403 tracts had been issued during the year, being an aggregate increase over 1897 of 136,008. The "Monthly Visitor" is finding favour among the Societies of Christian Endeavour.

Rev. W. G. Donaldson, Leith, Rev. R. L. Jeffray and Rev. T. S. Dickson, Edinburgh, spoke. Mr. Donaldson expressed his conviction that non-churchgoing was quite as common among the upper classes as among the artisan and poorer classes.

Oxford Letter.

(BY OUR OWN CORRESPONDENT.)

AS you stated last week, over four-hundred men were present at Canon Christopher's Missionary Breakfast on Saturday week. The annual meeting was held on Monday evening, when the President of Trinity was in the chair, and Rev. H. E. Fox and Rev. H. D. Williamson, for 14 years missionary to the Gonds, were the speakers. The gatherings were marked by a deep solemnity and a high spiritual tone.

The Free Churches are in the midst of a general mission, having engaged the Town Hall for ten days. Rev. Thos. Cook conducts the meetings. We record with thankfulness the evident tokens of God's hand with his servant. Besides the usual meeting every evening, Mr. Cook has special gatherings in the afternoon for Christians. There are not wanting signs of a revival in Oxford.

It is sometimes said that the fundamentals of the Gospel cannot be made interesting. We wish such objectors could have heard Mr. Fox's sermon in St. Aldate's on Sunday evening. Taking as his text the words "The Gospel . . . which is the power of God," he expounded, in a simple but striking manner, the salient points of that Gospel, unfolding the doctrine of justification by faith in a manner at once interesting and searching.

Letters to the Editor.

The Bishops and the Bible.

SIR,—Many doubtless like myself in reading their morning paper, which contained the speeches of the Primate and the bishops in the House of Lords on the Church question, felt regret that the Word of God was not once mentioned as the rule of faith. I do not wish to rob the Prayer Book of any of the reverence it deserves, but I do feel that at the present time it is so important that in all things connected with religion the Bible should have the pre-eminence.

The Articles of the National Church should commend themselves to Christians generally, but if we are successfully to "contend for the faith once delivered to the saints," we must fight with the "sword of the Spirit, which is the Word of God."—Yours truly,

J. H. Kelleway.

Fairleigh, St. Albans.

"Are We Right?"

Sir,—The "Serious Missionary Question" propounded by Mr. Horsburgh, is one which must at one time or another have claimed the attention of most missionaries, and of a large majority of those engaged in the administration of foreign missions. Seeing that this has been brought forward by one who has done such splendid service to the cause of the evangelisation of the world as Mr. Horsburgh, there is special reason for our consideration of it at the present time.

I venture, therefore, to contribute a few comments upon the subject of this article, as one who has had some experience of the difficulties raised, both as a missionary and as a member of committee of one of our great missionary societies.

Let me say, in the first place, that we are not satisfied with things as they are. We deplore beyond expression the reproduction of denominational differences in the mission field; but before attempting to deal with this, we have a preliminary difficulty—viz., our denominational differences at home.

But some answer must be given to this question, and for the sake of the readers of The Christian, who cannot all be familiar with the inner working of our great missionary societies, it may be stated that this serious question is continually being faced.

The term, "the comity of missions," so well known in certain circles, defines the policy of the Evangelical Missionary Societies. By this principle it is sought that each denomination should work in a separate sphere. Thus we have in West Africa the Wesleyans on the Gold Coast, the Church Missionary Society on the Niger, the Baptists on the Congo; a tacit agreement existing between the different missionary bodies not to compete with one another, whilst at the same time, where it is possible, conferences are held between members of different missions.

Nor has this been arranged only by different missionary societies, but so practical a missionary as Mr. Hudson Taylor finds it the best plan to put together missionaries of similar religious convictions to work in separate districts. Unfortunately this principle cannot always be carried out, and some of the more recently formed missionary movements entirely ignore it. Should we not direct our aim towards the better carrying out of this plan? We shall not get uniformity in this world, but we may have unity. Let us seek for this.

The question of the growth and development of a native church is one of the most serious that can occupy those engaged in the work of Christian missions. It is continually being considered by the committee of the Church Missionary Society, and doubtless by other mission boards. Any suggestions of a practical nature towards the better understanding of this problem will always be welcome.—Yours, &c.,

Charles F. Harford-Battersby.

14, Earlham Grove, Forest Gate, E.

Dr. Barnardo's Homes dealt with no fewer than 13,126 children last year; of these 2,406 were new cases. It is becoming a matter of increasing concern how to feed this "great army."

About Books.

For purposes of presentation, **The Master's Blessed**s, by Dr. J. R. Miller, is an ideal book. (2s. 6d. *Hodder & Stoughton.*) The mere externals indicate this, but the contents are as choice as the get-up is chaste. As the title suggests, this volume is a study of the Beatitudes, singularly devotional in tone.

Books of suggested topics and outlines for teachers and preachers are legion. A really admirable compilation in this line is **Thoughts on the Word for Christian Workers,** by H. Epworth Thompson. (2s. 6d. *Marshall Brothers.*) Here are points for many addresses, and several useful series dealing with significant words and phrases. Workers who consult this book will not be disappointed.

Rabbi Saunderson, by Ian Maclaren. (2s. 6d. *Hodder & Stoughton*). Here we have another delightful peep into the famous region of Drumtochty. The principal character is an ecclesiastic of the older school, and round him are grouped other "Kailyard" worthies, including some with whom Dr. Watson's previous books have made us familiar. The illustrations by A. S. Boyd are worthy of the text.

The sermons of Rev. J. Gregory Mantle are always thoughtful and stimulating; and **According to the Pattern,** in which he deals with Christians ideals, is in every way good and helpful. (2s. 6d. *Marshall Brothers.*) Twelve in number, these discourses deal with subjects vital to life and godliness; and being rich in illustrative material they will be welcomed by ministers and others in search of suggestive teaching.

God-given Names is the title of a booklet containing poems by E. R. V., reprinted from "Trusting and Toiling," on six Scripture names—Jesus (Matt. i. 21), Israel (Isa. xliii. 1) the Land (Isa. lxii. 4, 5), the City (Ezek. xlviii. 35), the Gates (Rev. xxi. 12), and the Name that shall remain (Isa. lxvi. 22). For Scriptural substance and spiritual tone these poems are gems. (1s. *Mildmay Mission to the Jews' Bookroom, Philpot Street, E.*)

Anything from the pen of Rev. Thomas Champness is assured of a hearty reception by Christians sharing his warm evangelistic spirit. **Broken Bread from an Evangelist's Wallet** (1s. 6d.) is a book of readings, varied in length, but always substantial and good. There is not a dull page in the book; and it is hardly surprising that it should, in a very short time, have passed into its second edition. Those who preach and teach will find much that is helpful in this volume.

Professor Zahn, of Erlangen, is a theologian who deservedly commands the highest confidence. Though not writing in a controversial spirit, he has made an important contribution to a great problem in **The Apostles' Creed**: A Sketch of its History and an Examination of its Contents, translated by C. S. Burn and A. E. Burn, B.D., rector of Kynnersley, and examining chaplain to the Bishop of Lichfield. The historical notes on the symbol are comprehensive and thoughtful, while the examination of the articles in particular is conducted with great care and profound insight. (5s. *Hodder & Stoughton.*)

Messrs. Cassell are doing a great service to general culture by issuing many of their best publications at unprecedentedly cheap prices. Many will learn with pleasure that the justly renowned **New Popular Educator** is among the works now being brought out again at what may fairly be regarded as "everybody's money." The first volume of the re-issue is before us (8s. 6d.). We have no need to do more than say that it fully justifies the claims of the work to be "a complete encyclopædia of elementary and advanced education." English subjects are combined with the arts and sciences, also with lessons in shorthand and several languages. Many illustrations and some excellent plates and maps are thrown in. Eight volumes, issued fortnightly, complete this singularly useful work.

A very useful handbook, on a subject having many charms for townsfolk as well as country residents, is **Wonders of the Bird World** (6s. *Wells Gardner, Darton & Co.*), by R. Bowdler Sharpe, LL.D., F.L.S., of the British Museum. Handsomely produced in every way, illustrated by A. T. Elwes, and provided with a good index, this volume gives the gist of the distinguished author's lectures on the curiosities of bird life, delivered in many parts of the United Kingdom during recent years. The pages are full of wonderful things about our feathered friends, the authorities for many marvellous statements being duly indicated. Dr. Bowdler Sharpe combines scientific precision with perspicuity of style; and for young people and others interested in the bird world, this will prove a desirable presentation volume.

When Professor Orr, of Edinburgh, speaks on Church History, we do well to listen. His new book, entitled **Neglected Factors in the Study of the Early Progress of Christianity** (3s. 6d. *Hodder & Stoughton*) is of great interest. Dr. Orr holds that Christianity was more widely prevalent in the first centuries than has been commonly allowed; and we have no doubt he is right in this contention. In a word, he says: "There has been an undue timidity in recognising the powerful hold which Christianity had taken numerically on society by the end of the third century." Historians have been too ready to insinuate exaggeration in regard to Scripture allusions and early writings, sacred and profane. Dr. Orr examines the material once more, alongside the testimony of the Catacombs, and his volume is a valuable contribution to ecclesiastical history.

Linguistic Manuals. The "Rapid" series of books on modern languages, issued by *Sir Isaac Pitman & Sons*, have very desirable qualities: they are carefully prepared, handy in form, and cheap in price. Recent publications in this class are—An annotated edition of **Le Bourgeois Gentilhomme** (1s. 6d.); a translation into French, with notes, of the first book of one of the "Avon" manuals, with the title **Economie Domestique** (6d.), and **French Business Letters**—a practical handbook of commercial correspondence. (6d.) New German handbooks are:—**German Business Interviews,** with correspondence, invoices, &c. (1s. 6d.); Schiller's **Der Neffe als Onkel,** edited with notes by F. Hundel; **Allerlei,** a collection of German "tit-bits;" and **Examinations in German, and How to Pass Them,** being actual papers, with full solutions (these three all 6d. each). Phonographers will find special interest in **German Shorthand,** an adaptation of Pitman's system to the German language, with rules and explanations in both languages. (1s. 6d.)

Archæological research has already done much to dissipate the speculations of the higher critics. To reconstruct Israelitish history has proved a larger undertaking than the critics expected, and discoveries of recent years have shown that the enterprise was based on misconceptions. One of these misconceptions was a false notion of the relation of other nations to the chosen people; and this is the subject of Professor Sayce's new book, **Early Israel and the Surrounding Nations.** (6s. *Service & Paton.*) The history of the Hebrews has a place in the history of the peoples of the East, of Egypt and Babylon, as well as the smaller nations, whose tale is now being told by cylinders and tablets, bricks and papyri recovered from the dust of ages. The points of contact are well indicated by Professor Sayce, from whom we gratefully receive facts, although not prepared off-hand to adopt all his inferences. A specially useful section of the book is the Appendices, thirteen in number, giving translations of some of the most valuable results of research in the form of creation epics, chronological lists, and other documents—Egyptian, Phœnician, Assyrian, and Babylonian.

The Keswick Bible Dictionary (1s. *Marshall Bros.*) is a neat and strongly bound re-issue.

One of the latest candidates among magazines for popular favour is Womanhood (6d. *F. L. Ballin, 5, Agar Street, W.C.*) As its title implies, it is intended for the fair sex.

Some very attractive wall-texts, in colours, suitable for the home, and schools, and mission halls have been issued by *Mr. Andrew Stevenson, 9, North Bank Street, Mound, Edinburgh.*

An address given recently by Mr. J. T. Budd on laundry work as an occupation for gentlewomen is issued by *Messrs. Partridge & Co.* under the title of Useful Work for Gentle Hands. (1d.)

A pamphlet likely to prove of service to workers who are brought into contact with secularists, is Free Thought and the Gospel, by J. K. Henshelwood, of Melbourne, Victoria. (3d. *Partridge & Co.*)

Types of the Way is a booklet setting forth Scripture truth in brevity, in a manner calculated to strike thoughful people. Christian workers will find the pages suggestive for Bible-readings and addresses. (*Elliot Stock.*)

An instructive pamphlet, by G. E. F. M., has been issued with the title Medical Missions. It is not so much for those who have made missions a study, as for such as are beginning their investigations. (6d. *Weston-super-Mare: Davies Brothers, 14, High Street.*)

Miss Brown has prepared the third series of Texts for Children. The words are shown by dots, which may be gone over with a kindergarten pricker, and worked in with wool or lustrine silk. (1s. 2d. per packet, post free. *Miss J. Brown, Trelawney Road, Falmouth.*)

The Pearl of the Antilles, by Rev. Geo. Lester (2d. *C. H. Kelly*), is a delightful description of the island of Cuba, its people, and their present condition and prospects. There are many fine illustrations, and the booklet ought to be welcomed wherever it goes. It will increase practical interest in a fair but hitherto sadly misgoverned corner of our globe.

In the new issue of The Charities' Register (4s. *Longmans & Co.*), one of the most useful of annual compilations in connection with social and philanthropic institutions, the varied particulars have been revised and condensed throughout. The valuable introduction, by Mr. C. S. Loch, constitutes in itself a cyclopædia of information on the poor law and cognate subjects.

In The Word and the Churches, adapted from the writings of faithful brethren in Christ through sanctification of the Spirit and belief of the truth, John Warry, of Oxton, argues that water baptism is not incumbent in the present dispensation, and he concludes the same as to the observance of the Lord's Supper. Some idea of his general position may be gathered from his words: "I do approve of parents bringing their offspring before the congregation, and enrolling them into membership of the visible Church with application and thanksgiving." (*Edward Howell, Church Street, Liverpool.*)

International S.S. Lessons.

March 5.

"Christ freeing from Sin."—John viii. 12, 31-36.

Golden Text.—"*If the Son therefore shall make you free, ye shall be free indeed.*"—John viii. 36.

The Pillar of Fire (12).

CHRIST was standing near the two huge candelabra—seventy-five feet high—in the Women's Court of the Temple when He spoke these words. They were placed there in commemoration of the pillar of fire which guided the wandering Israelites through the desert (Exodus xiii. 21). During the feast of Tabernacles these candelabra were illuminated and festal dances performed around them.

Jesus made use of every circumstance which came in his way to enforce Divine Truth.

The Light of the World (12).

How the influence of Christ is similar to the Pillar of Fire.

Wilderness—The world; Enemies—Sin. Waywardness and return of Israel compared to ours. The destination of Israel—Heaven—Christ leads Home. The need for guidance in an unknown way. That which gave Light to Israel was as a wall of darkness to the pursuing Egyptians.

Christ guides us by (1) his Teaching, (2) his Example, (3) his Loving Forgiveness, (4) his Present Help ("Lo, I am with you alway").

The School of Jesus (31).

A disciple is a scholar. Jesus says: "If you obey my teaching, then you are truly my disciples." Teacher may draw many useful and easily remembered lessons from this. Speak of—

Christ as Teacher.—He knew his subject. Apt to teach, He taught knowledge, also inspired his scholars to obey. Many have taught; no one but Christ could give strength to live up to the teaching.

Condition of Discipleship.—"If any man will come after Me, let him deny himself and take up his cross and follow Me."

Scholars must learn of Jesus, who lived in communion with the great Fountain Head. Scholars must obey. Commands are not arbitrary. Every one for our good.

Text Books.—(1) Bible. (2) The experience of daily life. Jesus has a new lesson in every event of our life.

School Time.—The span of our life. Never too late to learn. Youngest or oldest still disciples.

Final Examination.—The time when Jesus shall come as Judge. The standard of the examination will be Christ Himself. We shall be measured by the perfect man. But it will also be modified by the way we started in the school, our inherited disposition, kind of parents and home we had, &c.

Freedom by the Truth (32).

The Truth makes us free. Take *fear* as an *Illustration.*—Man walking along a road at night in bondage of fear because he sees a phantom in the hedge. He finds out that it is a tree stump, and his fear vanishes.

Truth about Man.—His high destiny. Meant to be a son of God.

Truth about God.—God is love, mighty to save.

The teacher might use this respecting anything else which binds men, and show that knowledge of the truth liberates from the thraldom. Not the knowledge of the head, but of the *life* and experience. This is life eternal.

The Slavery of Sin (34).

Not he who commits one sin, but he who is continually living in sin. He becomes the slave of sin.

Teacher might illustrate this by the sin of drunkenness. The caustic craving becomes so strong that the victim is an abject tool of his passions. "When he would do good, evil is present." He bears the galling fetters of a guilty conscience wherever he goes.

Contrast of Slave and Son (35).

The sequence is as follows:—

(33). Abraham's seed, never in bondage.

(34). He who sins is the bondman of sin.

(35). The bondman (Hagar and Ishmael), although Abraham's seed after the flesh, were cast out; while Isaac, who was son in spirit and promise, was still in the home.

(36). It is the spiritual sonship which makes you free, not the mere physical sonship which Ishmael possessed in common with Isaac.

We are all sons of God in the sense of having been created by Him; but they only are free who are his sons spiritually.

Young People.

Hooligans, and Other Boys.

MANY are the wonderful sights of London town, but among those which are especially attractive in the eyes of Christian boys and girls are Mr. Fegan's Homes for Destitute Lads.

The kindly secretary of the institutions, on being interviewed, smilingly agrees to supply a little information about them for the benefit of our younger readers. He leads the way through a corridor hung with portraits of old boys who are now sun-burnt toilers in the fertile fields of Canada. We ascend to the capacious kitchen at the top of this huge block of buildings in Southwark Street. There is a rush of steam, with a grateful odour that suggests the approach of dinner time. The blithe little assistant caterer sniffs the air with satisfaction. In the great copper half-a-dozen joints are cooking with a sort of satisfied simmer, which might be translated, "*Aren't* we stewing nicely, and won't we and the cabbages make a first-class

DINNER FOR HUNGRY BOYS?"

The head cook, a sturdy and smiling party, hints at jam tarts and rice puddings browning in those large ovens. He turns a wheel, swings open a door, and exhibits the delicacies with honest pride. In the next room a lively brigade lays the knives and forks and salt-cellars, all the house work being done by the boys, and amid a rousing clatter of crockery we descend to the dormitories on the next floor.

"Dear me," we murmur, "what a number of beds!" There are rows after rows, trim and well kept. A flash of February sunlight strikes a cheery glow from the steel-woven mattrasses and neatly-folded rugs, and the clatter of pails and swish of water call our attention to the smart squad who, by the aid of soap and brushes, are studying the useful science of Scrubology. They handle their tools dexterously, but the best thing about them is their rollicking readiness to work. They are taught, we think, that it is a noble thing to do with thoroughness whatever our hands find to do. "We get them," whispers our guide, "in all sorts of ways that would need a book to describe.

We pass the big bath, where a particularly small but sharp young man of ten is polishing the particularly large tap with tremendous vigour, and enter the industrial section. Amid the whirr and rattle of printing presses, where beautiful magazines and artistic posters are being turned out, the secretary points to specimens of the work, with pardonable pride. There are

HUMAN SPECIMENS, TOO,

for the chief hands, who are "grown ups" were once boys in the homes. Now they are helping others to rise. Here many lads are apprenticed. Across the road in large, separate premises, other batches are learning to set type, while yet more, equally business-like, are pondering the mysteries of boot-making or wielding the hammer or speeding the plane in constructing chairs and tables.

There is such a spirit of anxiety to turn out good articles, that we ask the secretary the reason, and he bashfully answers that he supposes it is because those in charge of this beautiful work toil as unto God. They regard the poor little destitute chap, hungry and tired on the sorrowful streets of London, as one of Jesus' very own, though grimy, lambs.

But here is the school. It is for the smaller boys who are not yet advanced enough for trades, and are yet too big for Mr. Fegan's "Little Wanderers' Home" at Greenwich or Boys' Orphanage at Ramsgate. It is comfortable and well fitted, and the lads are so brightly taught that multiplication is no longer vexation, and the rule of three ceases to puzzle. On the walls hang lists of names lovingly

ILLUMINATED AND FRAMED,

of those former inmates who, having prospered in life, have sent back the whole cost of their keep and training.

"Oh, yes, the boys behave well," says the secretary. "Decidedly so. We give them little privileges by way of encouragement, and promotion from squad to squad brings pocket-money to the extent of a weekly half-penny or penny, which may be spent on the Wednesday or Saturday half holiday." It is very nice, too, to find, amid teaching and training, how readily they learn of the suffering Christ who came to save the young as well as the old. Morning and evening the boys kneel for private prayer; morning and evening the Bible is read, a hymn sung, and the blessing of God sought in united prayer. Four days in the week Bible teaching is given to all, and there are Scripture lessons in school. On Sundays there are services morning and evening, and a

SPECIAL BIBLE CLASS

for the Christian lads meets *during leisure time* one evening in the week. Besides this, the boys themselves conduct a service for their little comrades. Many are the branches of the work. Just round the corner, amid the great wharves and factories on the banks of the Thames, is a large and beautifully kept Institute where poor factory girls can get a good cheap meal, and make themselves at home in a comfortable "drawing" room. There is work for poor mothers, free medical advice and help from good doctors, and nursing by ladies who give their lives for the suffering and starving. Next door, a large extension is being made for gathering in those wild young people called "Hooligans."

Thousands of boys have passed through Mr. Fegan's hands during the past twenty-five years. Many have been restored to their parents, others placed in service, whence they have risen to responsible positions; others, again, have gone down to the sea in ships, or as we have seen have been taught useful trades. Of the 1,500 drafted out into happy openings in life across the sea, some are already dwelling in homesteads of their own, obtained as the result of

HARD WORK AND THRIFT.

Many are earnest workers for Christ. Not very long since, a missionary who had brought a boy to the home said, "Don't you know me, Mr. Fegan? I'm so-and-so who used to be in the Home." Was not that cheering? It came about, you see, because the work of saving poor boys is done in the name and strength of the Lord. Let us all, in that Name and that strength, stand cheerfully to whatever work for others may be given to us to do, and humble though it may be, it shall not be wanting in blessing, for "the great God who loveth us, He made and loveth all."

"The Christian" Bible-Searcher.

ANSWERS TO LAST WEEK'S SEARCHER.

(No. 163.)

CLOCK ON FAITH.

1 o'clock.—"Faith." (1 Cor. xvi. 13, Gal. v. 22, 1 Thess. v. 8 &c.)
2 ,, "One faith." (Eph. iv. 5.)
3 ,, "Increase our faith." (Luke xvii. 5.)
4 ,, "Have faith in God." (Mark xi. 22.)
5 ,, "Faith without works is dead." (James ii. 20.)
6 ,, "The just shall live by faith." (Rom. i. 17.)
7 ,, "By grace are ye saved through faith." (Eph. ii. 8.)
8 ,, "The prayer of faith shall save the sick." (James v. 15.)
9 ,, "Now faith is the substance of things hoped for." (Heb. xi. 1.)
10 ,, "Looking unto Jesus, the Author and Finisher of our faith." (Heb. xii. 2.)
11 ,, "Let us hold fast the profession of our faith without wavering." (Heb. x. 23.)
12 ,, "Ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26.)

No. 163.—Correct answers (first list) received from:—

A—Violet Ashworth, E., Ralph, and Zeldah Albert, Dora*, and William A. Aldwinckle, Frances, H., John, and Mary Allsop, George D. and Stewart Allan Arthur.

B—Ethel Barclay, Ella Berryman, Mabel Birney*, Florence Blackman, Phyllis Boyd*, Herbert H. Braddon*, Emily Bridgewater, Hannah E. Bridgman, Gertrude Bush, Rose Butler.

C—Eleanor Chance, Anna Chanyen, Dorothy Charles, Bessie Cheale, Adelina D.* and Augusta Clark, Lydia Cleary, Kathleen Code*, Ida, Carrie*, and Mabel Cole*, Ethel Colgrave, John Colville, Arthur G.* and Winnie Cox*, Lois Muriel Craven*.

D—Ralph Daintree, Agnes Jane Darke, Albert E. E. Davis, Violet Dodsworth, Ivy, Kitty, Violet Donaldson-Selby, N. Dowsett, Constance Elizabeth, George, and Hilda G. Drayson, Stanley Drew.

E—Miriam and Muriel Ecroyd.

F—W. D. Foskett.

G Clarice* and Bertie Gale*, E. Mabel Golding, Kathleen Gough*, Mary Gover, Alfred Henry, Daisy, Ethel and Mary Greenacre.

H Beatrice Hastings, Dorothy Gertrude* and Evelyn Everard Hewer*, Eric R. and M. J. Hill*.

I Ami and Isabel Inglis.

J Betty Jacobs, Agnes and Emily Jones.

K—Eva, Max, and Stanley Kall, Maurice Kalinsky.

L—Edward, Henry, May, Sidney and Elizabeth Law, Cecilia Lichtenstein, Nellie and Edith Lockhart.

M—Margie Marston, Nellie May, Leslie W. Mayes, Dorothy and Elsie McMullin, Reginald V. Measor, Marie Meek, May E. Mills, Barbara Mitchell, Ethel Elizabeth and Mildred Morgan, A., Grace, E. and Lewis Fry Morice.

N—Dora Newman, Eleanor and Valerie Noel.

P—Ethel Grace Palmer, Ethel M.* and Kathleen Agnes Pasley*, Hattie Peters, Eva and Lillie Petter*, Francis S. Phillips, Kathleen Elsie Pincott*, Ruth Pledger*, Mary E. Plumb, Daisy Pym.

R—C. Alice Reid, Willie Rigby.

S—Constance* and Hilda Schaeffer, Kathleen Scorer*, Esther Simmons, Flora Simmons*, Margery Smart, Florrie Smith, Ada and Jessie Snowball, Joseph Gerrald Stephens, Douglas Stevens, Gladys Stockman, Betty Stocks*, Mary Symon.

T—Frank and Herbert Tomkins, Eileen M.* and Florence Tomlinson*, Olive M. B. Tritton*, Edith S. and Maud F. Tyson.

V—Edwin and May Vickers.

W—Edith Gray Wallis*, Dorothy White, F. Wilson, Madge Wilson, Pringle Wilson*, Ella C. Williamson*, Madeline Woodford, Cecile Wright, Phillis Wright.

No. 161.—Correct answers (second list) received from:—

A—Richard Annesley, J. H. Archer, Enderby Anderson, Wm. Aston*, Violet Ashworth, Irene Ashdown*.

B—Gertrude Bath, Allen Baker, Ruth, Sarah, and Rhoda Braithwaite, Maud, Sylvia, Evelyn, and Dorothy Barrett, Albert Baker, Edith Barker, Maggie* and Charlie Banks*, Janet and Eliz. Black, Henriette Bardot, Lucienne Brabandes, Dorothy and Percy Bates, Frank and Henry Bentall, Dorothy Berry, Ethel Benger, Mary* and Susette* Beck, Dorothy, Alfred, and Margaret Bellerby, E. Biddlecombe, Gordon and May* Bligh, A. Bridges, Mabel Birney*, Hannah Bridgman, Ida Bowen, Lily and Gordon Boxer, Eva and R. G. Browne, Ashley Bowker*, Chas. Brown, Ernest Bond, Corbet*, Leonard*, and Lindsay* Browne, Nellie and Lizzie Brown, Ralph Bourne, Harry Butler, R. H. Bultcel, Ernestine Buhl.

C—Ethel Craigie, Mary* and Willie* Charles, Dorothy Charles, Alice Cady, Jessie, Maggie, and Walter Carter, Ruth Clark, Gladys and Beryl Calvert, Mabel and Isabel Candlin, B. M. Cashford, Daisy Clarke, Nellie Crawford, Dorothy Clarke, Henry Cheney, Dorothy and Hugh Courtenay, Oscar and Guy Cross, Edith Corrick, Daisy and F. Combes, Richard Cornthwaite, Dora Corrie, Dorothy Cooper, Katie Cross, S. Cumbers.

D—Harold Davis, Ethel Davidson, Polognia Daws, J. Ernest Davey, Isabel, Elmina and Jessie Deane Roe, Marie Denizot, Wm. Dilly*, Jessie Donaldson, Dorothy* and Marjory* Dyke, Mary and Maggie Duff.

E—Muriel Edwards*, Helen Eardley-Wilmot, Maud Eddey.

F—Jeanne Faucon, Mary and Bessie Freeman, Katie, Bessie, Maggie, Eva, and Mabel Fletcher, Hyacinth Fitzsimons, Ernest and Reg. Findlay, Louise Filhol, Violet Foley, Flossy*, N.*, Agnes*, and Maggie* Fullarton.

G—Leonard Gaudy, Constance and Ken. Gabbett, Dorothy Garfit, Ivan Garrod, Mary Glace, Aileen Gardner, D. Gardiner*, Helen and Walter Gray, Daisy, Hedley, and Ernest George, P. H. Freda Hulton*, Ethel Hutchings.

I—Ami and Isabel Inglis, P. J. Kathleen James, Emily Jeynes, Nellie Jelfs*, Mary Johnston, Lizzie Johnstone.

K—W., A. D., Alex, T., and Isa Kay, Ray and Ethel Kelsey, L. Keddie, Jean Kyle.

L—Irene Laurie, Henry Laing, Arthur Lamb, Alice Leenar, Elsie and Guinefred Leigh, G. Lincoln, Murray and Grahame Lloyd, E. and Nellie Lockhart, Hannah Lovell.

M—Dora Marples, J. and Barbara Maconchy, D. M. McCaul, B. and H. I. Malaher, A. R. Marlow*, Bella and Abraham Mack, Annie Macnair, Louis Maclachlan, Annie, Daisy and Nellie Mackenzie, Ada* Macnutt, John and Ellen McMurray, Dugald and K. G. MacGilp, L. Mace, Ethel Mackenzie, Christina Marshall, Tita Mackenzie, Ian and Eliza MacGregor, W. C. Mallinson*, Lillie Mallory, Winifred Martin, Lois Mewburn, Hilda Medill*, Chas. and Frank Medcalf, Bessie* and Charlotte* Murray, Mabelle, Winnie, and Elsie Mountstephen, Evelyn Moir, Ethel and Mildred Morgan, Margaret and Dorothy Morris, Dora Muir.

N—Ernest and Edith Nash, Dorothy and Mary Nathan, H. L., J. W. and Mary Neligan, Herbert Newton, Peter, John, and Cissy Nicholson, Maude and Amy Nottage.

O—Eva and Maude Oakes, George O'Beirne, Muriel Oldfield, Sidney Oliver, F. A. and Mattie Osmond.

P—Jessie, Ada, Eddie, and Willie Palmer, Winnie Page, Dorothy and Muriel Patten, W. and M. Penny, Joanna Pearman, Mildred and Hattie Peters, Ernest Pearce, Laura Percy, Clarice Peach, Polly Pechey, Walter Perryman, Daisy Petridge, Gladys and Isabel Phipps, Gordon Pibel, Edith Purpiss.

R—Evelyn Rashley, Herbert and Marjorie Rainey, Eveline Reynolds, Nora Read, Alice Reid, M. L. Richards, Louisa and Martin Roach, Willie Rogers, A. M. Roberts.

S—Undine, Gladys, Eric and Llewellyn Shaw, Violet and Cris Salvesen, Bessie Scantlebury, Charles Saunders, Gertie Slade, Lilian Sargeant, W. Stanage, Constance and Hilda Schaeffer, Dollie and Bob Salt, Violet and Evelyn Shaw, D and T. Stanier, Kathleen Shepherd, Effie and — Sery, Muriel, Rosetta, and Ivy Sherwin, Cicely Sherbrook, Janet, Sidney, and Arthur Speed, Rita Sidky, Bertha Stockner, Bessie Symes, May and Edward Short.

T—Marjorie Tracey*, Annie Taylor, Nannie and Louie* Tibbits, Herbert and Frank Tomkins, E. K. Thorne, Harry, Frank, and Alice Thompson, John and Janet Thomson, Herbert Toller, Alice Truelove*, Sarah Tyson, Arthur, Edwin, Peveril, and Derwent Turnbull.

U—Lilian Upton.

V—Gertrude Vellacott, Dorothy and Phyllis Vigers.

W—Violet and Louisa Walker, Edith Wallis, Ronald and Greta Watson, Ernest and Queenie Wakeford, Robert, and Thos. Weddell, Mabel Wheeler, F. White, Amy Wingrave, W. H. and Ethel Williamson, Chas. and Winnie Williams, Ella Williamson, Edith and Ruby Wilkins, F.* and Madge Wilson*, Geo., Wilfred, and Herbert Wright, Pringle Wilson, Maggie Wight, Evelyn Wood.

Y—Annie Yeo, Eva Young.

FOREIGN LIST.

PRIZE COMPETITION.—Div. III.—First Certificate, Llewellyn and Queenie Dale. Div. IV.—Second Certificate, Jeanie Scott. Div. III.—Second Certificate, Eliza Scott. Div. II. (December)—Second Certificate, E. Mabel Golding.

Nos. 144-5, 6, 7, 8—E. Selby Little (China). **No. 148**—T. Alan Hogg (Chefoo). **Nos. 157-8, 9**—Jean and Eliza Scott. **No. 158**—Dora Wallace (Canada), Ivan, Rotha, and Lottie St. George (Bulgaria). **No 151**—Theodora Guinness*, Graham, Mary, and Christine Pearson, Elsie Somerville (Tasmania). **No. 157-9, 160**—Frank and Vera Sjöström (America). **No. 157-8**—Llewellyn Dale (India). **No. 161**—Kate, Ina, Nettie, and Willie Thomson.

THIS WEEK'S BIBLE SEARCHER (No. 163).

Acts x. to xxii.

Of whom was it said:

1. "He was a good man and full of the Holy Ghost?"
2. "Art not thou that Egyptian?"
3. "He spake and taught diligently the things of the Lord."
4. "Trouble not yourselves, for his life is in him."
5. "These that have turned the world upside down."
6. "Whose heart the Lord opened."
7. "Wilt thou not cease to pervert the right ways of the Lord?"
8. "It is his angel."

Give chapter and verse, and state the circumstances under which they were spoken in a *few* words.

Personal.

I wish to thank all my "nephews and nieces" for their pleasant letters of thanks for the prizes, certificates, &c., which they have received. It is very gratifying to know how much the rewards have been appreciated, and I regret I am unable

to answer them personally, but, owing to the number, that is impossible.

GERTRUDE BATH.—The name of the well is given in the heading to the chapter.

ISA AND DORA BELL.—You must write out the answers as well as give the references.

DOROTHY BERRY AND E. MABEL GOLDING.—I will index your names.

NORA READ.—Thank you very much for your letter and photo.

FLORA SHADBOLT.—I hope you are much better now. I was very sorry to hear you had been so ill.

ISA BOWEN, LIZZIE AND NELLIE BROWN, DOROTHY CHARLES.—I am very pleased to welcome you among my numerous "nephews and nieces."

BESSIE SYMES.—Thank you very much for your kind letter and postal order, which you will find acknowledged in the "Donation List."

FLORRY COMBES.—You will be in Division II for the next competition.

MAY C. MILLS.—You were in the list as Mary Mills.

BESSIE CHEALE.—You forgot to sign your name last week.

HERBERT BRADDON.—I am sorry your certificate was damaged in the post, and am sending you another.

ETHEL BARCLAY.—Thank you very much for the flowers.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Stowmarket*, Feb. 28; *Badley*, March 1; *St. John's, Horton*, March 3; *New Cross*, March 7. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 20; *South Malling*, March 22. Rev. R. Callender, *Birmingham*, Feb. 24; *Tulse Hill*, March 2; *Bedford*, March 3; *Ellacombe, Torquay*, March 4-14; *Isel, near Cockermouth*, March 19-29. Mr. Hewlett, *Ipswich*, Feb. 27-28; *Christ Church, Dover*, March 4-20. Mr. C. H. Collier, *Brixton Hill*, to Feb. 26. Scripture Union Conferences, *Y.M.C.A., Needless Alley, Birmingham*, Feb. 24 (7 p.m.); *Town Hall, Ipswich*, Feb. 27 (3.0 and 7.30). Scripture Union Anniversary Meetings, at *Exeter Hall, Strand*, Thursday, March 23, at 3.30 and 6.30. Chairman, Rev. E. A. Stuart, M.A., at 3.30; Mr. Chas. J. Procter (of Liverpool), at 6.30.

Children's Scripture Union—Portions for week ending March 4.

Sun., Feb. 26	*Luke*	xii.	49-59	Thurs., Mar. 2	*Luke* xiv. 15-24
Mon., „ 27	„	xiii.	1-17	Fri., „ 3	„ xiv. 25-35
Tues., „ 28	„	xiii.	18-35	Sat., „ 4	„ xv. 1-10
Wed., Mar. 1	„	xiv.	1-14		

Temperance Notes.

NOTICES, with illustrative diagrams, have been posted in all Paris barracks, warning the soldiers of the evils of alcoholic indulgence.

* * * * *

A brewery company in the Midlands have recovered £1,750 damages against a brewer for the loss of licence by breach of covenant and the misconduct of his tenant.

* * * * *

On May 1 Mr. Robert Rae, secretary of the National Temperance League, will have completed sixty years of adhesion to total abstinence principles, and it is hoped he will be able to attend the annual meeting of the league on that date and receive a congratulatory address.

* * * * *

The Canteen has been abolished in the United States army. It is now illegal for any officer or private person to sell intoxicants on any premises used for military purposes by the United States. The army is thus placed on a par with the United States Navy, where liquor selling has been for some time forbidden.

* * * * *

The Times says that Viscount Peel's draft report will probably be endorsed by a majority of the Licensing Commission. It is tentatively stated that a scheme of compensation, in the shape of long notice, for the withdrawal of licences will be recommended. A minority report will be issued by the members representing the liquor interest.

* * * * *

At a recent temperance meeting at Guildford, Alderman Phillips said: "I was passing by a public-house the other day and I heard a disturbance. Going nearer to the place I saw that the potman was turning a poor woman into the street; and for what reason? The woman was crying out to the publican, 'Give me back my husband; don't serve him with beer!"

* * * * *

The Bishop of Chichester recently remarked that what temperance reformers suffered from more than the attack of their enemies—and they had against them the weight of £117,000,000 invested in the trade, and all the selfishness, the carelessness, and the sensuality of the human heart—was the apathy of Christian men and women. The difficulty was that if a man dared to speak the naked truth, the truth was so tremendous that to the ears of those people who were not prepared for it it had the sound of positive exaggeration.

Items of Interest.

HOME.

A NEW footway tunnel is to be constructed under the Thames, at Greenwich.

It has been decided to instal the electric light in St. Paul's Cathedral at a cost of £5,000.

The death of Lord Justice Chitty, of the Court of Appeal, deprives the Bench of a strong and universally popular judge.

Mr. A. J. Balfour, M.P., has promised to attend Leys School, Cambridge, on next speech day, and distribute the prizes.

The introduction of the Imperial penny postage has already largely increased postal intercourse between Britain and India.

The London County Council have recommended the erection of statues to the memory of Chaucer and Milton in the Strand where it will be widened by the removal of Holywell Street.

Some members of the House of Commons have formed a committee for protecting the interests of Aborigines, and are at present considering the state of the natives on the West Coast of Africa.

Lord James has introduced into the House of Lords a measure dealing with the abuses of moneylending. It gives power to the courts to review contracts where more than 10 per cent. interest is exacted.

At a large meeting in Dundee, on the union of the Free and U.P. Churches, Lord Overtoun urged the necessity of this step in order the better to combat the growing sacerdotalism in the Established Churches.

A Bill has been submitted to the Commons providing for the earlier closing of shops on certain days, the granting of seating accommodation for women assistants, and dealing with other abuses in shop life.

Under new prison rules those sentenced to terms of imprisonment exceeding six months can by good conduct obtain discharge after serving three-fourths of the time if males, if women at the end of two-thirds of the term.

The President of the Wesleyan Conference and the chairman of the three London districts have sent a letter to the various governing bodies in London drawing attention to the need of suppressing street gambling.

In a sermon at St. Paul's Cathedral, on Sunday evening, Rev. A. Whitworth, of All Saints, Margaret Street, said he could not condemn gambling when founded on scientific or technical knowledge. An evening paper properly describes it as "a singular Lenten counsel."

At his afternoon conference in St. James's Hall on Sunday last, Rev. H. Price Hughes spoke on the housing of the poor, which he considers one of the greatest social problems of the day. He contended that it ought to have been placed in the very forefront of the Government programme.

FOREIGN.

The king of Sweden has been seriously ill, but is now better, and will proceed to the south of France to recruit.

The Porte has granted exemption from the military tax for another year to the Armenians in certain provinces in Asiatic Turkey.

The abnormally severe weather of last week in the United States will, it is said, mean a money loss of millions of dollars in some of the cities.

According to *The Chronicle*, Italy has definitely intimated that she will not attend the Peace Conference if the Pope is allowed to send a representative.

Certain reforms in prison sanitation and feeding have been promised by the authorities in Morocco, in response to the representations of the British minister at Tangier.

Count Tolstoi has written a long letter on the Czar's Peace Rescript, prophesying no good result from the coming conference, and urging that the only remedy is an organised refusal to engage in military service.

The Cunard s.s. *Pavonia* has at last reached port, having been towed into the Azores after a terrible experience in the Atlantic. The boilers of the engine got adrift in the hold and for two days all hope was abandoned.

In a recent address at the unveiling of a statue to his uncle Rufus Choate, the American Ambassador-elect to Great Britain paid a warm tribute to the power of simple continuous Bible study in forming the sturdy character of his illustrious relative.

Deep Sea Fishermen.—I am shortly holding my annual competition in aid of the R.N.M.D.S.F. There are thirteen classes for knitting, crochet, and fancy articles; in each of which two money prizes are offered. I shall be glad to send full particulars on application to me, enclosing 3d. and an addressed envelope. (Miss) Z. JAMESON.

Eastella, Hull.

Y.M.C.A.

IT was reported at the annual meeting of the Birkenhead Association that there are now on the roll 598 members and associates.

The Earl of Aberdeen has consented to be one of the speakers at the anniversary meeting of the London Central Association, which is provisionally fixed for April 19.

The annual public meeting of the Eastbourne Association was held in the Town Hall, on Feb. 15. The report showed that very satisfactory progress had been made during the year.

Mr. Frank Anderson, College Secretary, Bombay, is leaving in April, for the period covered by the next hot season, to put the claims of the work before leading friends at different centres throughout Great Britain.

New rooms, well suited to an enlarged and growing work, were opened on February 15 by the Dartford Y.M.C.A. A large number of friends assembled at 2.30 p.m., and an hour later the opening ceremony was performed.

During the past year, 110 new members have joined the Ipswich Y.M.C.A., but one hundred were lost within the same period, a large number of whom, however, left the town with introductions to other Associations.

In the twentieth annual report of the City of Winnipeg Association is given an illustration of a handsome new building which it is proposed to erect to accommodate the work of that institution. The aggregate membership is 489.

The office of General Secretary of the New York Association, vacant by the death of the late Mr. R. R. McBurney, has been filled by the election of Mr. Henry M. Orne, who had been associate-secretary with Mr. McBurney for about ten years.

The Bayswater Association will hold its annual reunion in the Paddington Baths' Hall, on Monday, March 13, at 8 p.m., when the speakers will be Revs. W. Y. Fullerton, J. G. Train, F. S. Webster, and Dinsdale T. Young.

In connection with the newly-formed Lancaster Association, special young men's meetings were conducted from Feb. 9 to 12 by Mr. A. K. Yapp, travelling secretary for Lancashire. The Association has acquired suitable premises in the centre of the town.

The thirty-ninth annual meeting of the Camden Town Association was held on Thursday evening, February 16. The report showed that much progress had been made during the past year, eighty-two new members and associates having been enrolled; an interesting work is being carried on for lads with a present membership of sixty.

The Committee of the Sunderland Y.M.C.A., has adopted a novel plan for bringing before the men of the town the advantages of the Institution. They will throw open the rooms free of charge for a month to all young men who are non-members. The gymnasium and games room will be open, and there will be concerts, lectures, etc., during the "open-door" campaign.

Requests for Prayer.

For blessing on a mission to be held early in March at Gilford Hall, Sandymount.

For blessing on a special mission being held at the Methodist New Connexion Chapel, Sheriff Hill, Gateshead.

For a series of Gospel meetings in the village of Whitletts, Ayrshire, under the auspices of Ayrshire Christian Union.

For blessing on a special eight days' Gospel Mission in Hurstpierpoint Mission Hall, March 5-12.

For blessing on eight days' mission to be held in St. Saviour's Mission Hall, Mary Street, Dundas Hill, Glasgow, commencing March 5.

For blessing on a fortnight's mission by Mr. Roland Edwards at Bexhill-on-Sea.

On behalf of a ten days' mission to be conducted by Rev. J. P. Cushing in St. Andrew's Parish, Dublin, March 4-13.

For blessing on mission services at Donoughmore, Castlefin, Co. Donegal, conducted by Mr. Wm. Cowden, Belfast.

Praise.

For prayer answered on behalf of tract distribution in Edinburgh.

Japanese Seamen.—Miss McLean, who works among these visitors to our shores, has moved her Christian Institute from Coolfin Road, Custom House, to Dock Road, Tilbury Dock, Essex, where she will be in closer touch with those whom she seeks to benefit. In consequence of the moving she has not at present free access to all her papers, and she desires through our columns to express her warmest thanks to the many kind friends who have sent to her gifts of book bags. About 600 of these have been distributed, with appropriate contents, to Japanese seamen within the past month. Another batch of some 200 men-o'-war's men have arrived this week. Some of these will take charge of a torpedo destroyer built at Chiswick, and others will proceed to Glasgow to man a warship constructed there. Miss McLean will thankfully receive contributions of book bags for these men and for others that may follow.

Evangelistic.

A Week's Gospel Campaign.

A REMARKABLE series of services has been held during the past week in Peckham, Dulwich, and district, under the auspices of the South London Christian Union. The committee of this recently formed but very vigorous association of workers arranged with the principal ministers to hold special services during the week in the various churches. A time of wonderful interest and blessing has been experienced on each occasion. As a rule, the pastor of the church has been requested to give the first address. Many have been deeply touched by the earnest messages delivered by Revs. H. J. Knight, H. J. Haffer, H. Mann, Allen D. Jeffery, Frank Smith, and others.

The president (Mr. Alfred Holness) and other members also took part each evening, and God was pleased to give marked evidence of blessing in the conversion of sinners. The meetings on Friday and Saturday will long be remembered; believers as well as the unconverted were manifestly impressed.

The members of the S.L.C.U. earnestly desire that this movement may spread to other parts of the metropolis. Any information will be gladly given by the hon. sec. of the Union, Mr. W. Hardwick, 12, Nigel Road, Peckham Rye, S.E.

Rev. E. P. Hammond has been evangelising at Omaha, Nebraska.

Mr. Henry Thorne's ten days' mission at Hendon, in connection with the Free Church Council, has been a time of much blessing. The meetings were well attended; Christians were stimulated, and many professed conversion.

Mr. Geo. Brain, after ten years' evangelistic work in Rock Ferry, has decided to resign the superintendency of Rock Ferry Mission, in order to devote himself fully to conducting mission services. Churches or missions desirous of securing his services for next winter should communicate with him at 146, Bedford Road, Rock Ferry, Cheshire.

A fortnight's evangelistic mission by Mr. W. D. Dunn has been held at the Baptist Church, St. Andrews. The results have been a stimulus in every branch of our church work, while not a few have testified to the reception of a new life. Mr. McAusland's singing has led to the meetings some who would not otherwise have gone; it has been a source of attraction and a medium of blessing to many.

W. P. Simpson, Pastor.

Rev. C. H. G. McGregor, of London, has been conducting a week's special mission in the Barclay Free Church, Edinburgh. From the first there was an evident desire for blessing, and the Lord has met the longing of not a few hearts. Mr. McGregor's addresses have been very searching. It is cheering to hear of conversions to God and decisions for Christ, in a number of cases among young people. The preacher conducted daily Bible readings for believers.

A time of much blessing is reported in connection with mission services conducted by Mr. Arthur Klein in the Grand Theatre and other buildings at Byker, Newcastle-on-Tyne. Many who were convicted of sin pressed forward to the penitent form. Some hundreds professed conversion, amongst the number being the whole of a group of young ladies from the post-office. Many Christians have been quickened. The special noonday meetings with Bible talks for believers were largely attended.

For four weeks Dr. Munhall conducted the "Business Men's Noon Meeting" in the Bromfield Street M. E. Church, Boston, U.S. The large vestry of the church was crowded before the first week was out, and before the second week was gone the audience room of the church was filled. The last two weeks the auditorium and galleries were filled at nearly every service. Dr. Munhall also supplied the Clarendon Street Baptist Church during January, and held nightly meetings at another church.

There are a large number of men employed on the Great Eastern Railway at Chelmsford, and the local branch of the Railway Mission is under the direction of Miss Ridley, who takes great interest in their welfare. On Feb. 11 Mr. John Hawkins, Railway Mission evangelist, commenced a series of mission services at the Townfield Hall, and these have been well attended throughout, more especially the afternoon Bible readings, which were very instructive, and drew together large congregations of the wives of the men. A number of conversions are recorded.

Evangelists' Engagements

Mr. W. Monro Collings.—Till March 6, Feltham; 12-26 Isleworth; during April, Haling Road Hall, Croydon.

Mr. Henry Thorne.—Till Feb. 27, Southport; 28 and Mar. 1, Waterloo, Liverpool; Mar. 4-13, New Brighton; 15, West Norwood; 18-28, South Shields.

Mr. W. R. Lane.—Till Feb. 27, Huntingdon; Mar. 4-13, Oakham; 18-27, Farnham; Apl. 1-10, West Hartlepool.

Gipsy Smith.—Till Feb. 27, Cardiff; Mar. 4-13, Stockton; 18-27, West Hartlepool; Apl. 1-10, Walsall; 15-24, Swindon.

Mr. W. D. Dunn.—During Feb., St. Andrews.

Brothers Weaver.—Till Mar. 3, Sunderland; 5-17, Sevenoaks.

Mr. Geo. Clarke.—Till Mar. 6, Carlisle; Mar. 12-26, Southampton; Apl. 2-17, Finchley.

Mr. E. P. Telford.—Feb. 26-Mar. 9, Birmingham; 12-23, Rotherhithe, Free Church.

Mrs. E. L. Baeyertz.—Feb. 26-Mar. 18, Southport; April 2-17, Sunderland.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sun., Feb. 26, at 7, and Thursday at 8; Mr. W. T. Munn, Malden Hall, Haverstock Hill, Feb. 26; Mr. W. H. Seagram, at 7.

Mr. Newton Jones.—Feb. 25-Mar. 2, Burnham; Mar. 4-13, Brixton; 18-27, Wisbeach.

Mr. Charles Inglis.—Till Feb. 24, Bristol; Feb. 26-Mar. 8, Paddington Baptist Church.

Mr. J. J. Scroggie.—During Mar., Barking; West Thurrock, Feb. 26.

Mr. John Elliott.—Till Feb. 26, Bridford, near Exeter.

Mr. J. Westwood.—Till Mar. 6, Methodist Free Chruch, Alford, Lincs.

Sergt. Pullinger.—Sun., Feb. 23, Lyonsdown Hall, New Barnet.

Obituary.

Rev. C. S. Robinson.

NEW YORK has lost one of its best-known pastors in the death of Dr. Charles S. Robinson. For some years he was in Paris organising the American chapel into a church, and left its pastorate only when the city was besieged by the German army. Since his return to the States he has been connected with different churches, but he has been most widely known through his services to the cause of church music. Probably no hymnologist of the country has had so great a success or has rendered such service to praise in church worship. For some time (says the New York *Independent* of February 9) Dr. Robinson had been poorly; death had been expected almost daily.

Rev. Talbot Greaves.

We learn with much regret that Rev. Talbot Greaves, who was thrown from his horse on Saturday, sustaining dreadful injuries to his spine, died at Clifton on Monday morning. The deceased gentleman, who was a prominent member of the Evangelical party, was formerly vicar of Clifton, and removed in 1892 to Holy Trinity, Torquay, where he purchased the advowson of three churches and also built a new one. Mr. Greaves will be remembered as an exceedingly earnest and uncompromising defender of the Protestant faith. His relatives will have the sincere sympathy of our readers in their sore bereavement.

Mr. Thomas Webb.

Mr. Thomas Webb, of Westham, Weymouth, was called suddenly to his rest while absent from home engaged in a mission in the neighbourhood of Liverpool. For some years Mr. Webb laboured in the Gospel in Bath and Box. In 1887 he removed to Weymouth, dividing his time and service between Weymouth and the neighbouring town of Dorchester, often visiting Salisbury, the Isle of Wight, and many other places, where much blessing attended his preaching. For some years past he has been in failing health, and though forbidden by his medical adviser to preach, he felt that the time was short, and even when absent for rest he could not give up his beloved work. He was in his sixty-sixth year. He leaves a widow and two daughters, one of whom, Mrs. MacArthy, is a missionary in China.

Dr. James Wood.

By the death of Dr. James Wood, Southport, the Wesleyan Methodist Church loses one of its best known and respected laymen. The deceased gentleman was educated at Wesley College, Sheffield, and graduated at Trinity College, Dublin, where he received his degree of LL.D. Entering the Southport Town Council more than twenty years ago, he was in 1882 elected mayor, and re-elected in 1883. Ten years later Dr. Wood was elected to the mayoralty for a third term, and again re-elected on its expiration for a fourth year. Still more recently he was presented with the freedom of the borough. Dr. Wood was a thoroughgoing Methodist of the old school, and by ancestry, early environment, and lifelong associations was closely identified with the Wesleyan church. Largely owing to his earnest support, the Southport Convention has become a permanent and increasingly useful institution. In 1886 he married a daughter of the Rev. Charles Garrett, whom he leaves a widow with a family of six children. He was one of the most vigorous advocates of temperance among Methodist laymen.

Dr. W. T. Crabbe.

By the death of Dr. Crabbe, of the Medical Mission, a familiar figure disappears from Birmingham, and the poor of the city lose a devoted friend. For twenty-two years and more he acted as medical superintendent of the Birmingham Medical Mission, with the history of which, it may be said, his life was bound up. After a distinguished university career, he practised for a time at Lasswade, a fashionable suburb of Edinburgh, but eventually made up his mind to devote himself entirely to medical mission work. He engaged in this first at Aberdeen, then at Edinburgh, and after repeated invitations came to Birmingham in 1876 to become the medical superintendent of the Birmingham Medical Mission. Dr. Crabbe worked so successfully that soon it became necessary to provide further accommodation, and in February, 1879, the present buildings in Floodgate-street were opened. Since then a branch has been established at Ellis-street, Holloway Head.

During his career as a medical missionary Dr. Crabbe registered over half a million attendances of patients. He threw his whole energy into the cause of the suffering and destitute poor, who never sought in vain for either help or sympathy. Several medical missionaries now doing splendid service in various parts of the world owe their medical training to the deceased gentleman. Signs of failing health became apparent in the summer of 1896, and Dr. Crabbe took a six months' holiday, during which he visited Palestine and Egypt, and returned to his post greatly benefited. He continued in active work until a couple of months ago, when he was taken suddenly ill. A successful operation prolonged life for a time, but the patient gradually sank, and passed peacefully away on February 13.

In a second notice of the deceased, the *Daily Gazette* of Birmingham says:—

"It was the expressed desire of Dr. Crabbe that when he came to die his body should rest, during the brief interval between death and burial, in the Mission Hall, Floodgate-street. The dead man's wish has been faithfully observed, and hour after hour the poor, among whom Dr. Crabbe ministered so long and so lovingly, passed by his coffin to take a last leave of their kindly old friend. Over ten thousand people—the poorest of the poor for the most part—have paid this testimony of affection. The daily services have been inexpressibly touching."

The interment at Witton Cemetery on Saturday last was attended by an immense concourse of spectators and friends.

The Invalid's Prayer Union seeks to unite suffering ones in prayer and loving sympathy for one another. To promote this object, a monthly series of subjects for prayer and a series of short Scripture readings for each Sunday in the year are arranged. The hon. secretary is Miss C. A. Peddie, Deaconess House, Mildmay Park, London, N.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE Ten Weeks' Bible School in London has more than run the first half of its course; and it is a great joy to learn of blessing having attended it in the various centres. Each week we have described typical gatherings, and given our readers some account of the lessons. Professor White has been careful all along to combine the practical with the expository; and while his method has proved of service to many a student, his appeals to head and heart, whether addressed to Christian people or to "them that are without," have borne fruit in all directions. Many are praying that more abundant blessing may be given as the season of study nears its end.

It has been very gratifying to see a growing number of ministers present in recent weeks. Some workers have so far profited by the Professor's method as to undertake similar demonstrations in their own localities. Repetition of facts along lines of inductive investigation have, in a general way, been found a distinct help; and we have heard of young people to whom the method has proved so helpful that they have gladly devoted their only "free" evening in the week to attendance at the School. All along testimony has been borne to the fruitfulness of Professor White's work.

This Bible School is not an intellectual gymnasium, but a spiritual undertaking. Professor White has not, as we understand his ministry, put his hand to this great work with the object of satisfying a personal ambition or meeting a popular fancy. His aim is to promote Scripture study, in order that the Word may "have free course, and be glorified,"—that "the treasures of wisdom and knowledge" may become the saving possession of many who are now seeking after God, and that a deeper regard for the Lord's revealed will may be implanted in the souls of Christian people and show itself in their lives.

It would be well for parents to ponder some of the words recently spoken on gambling by Rev. Allen Whitworth at St. Paul's, Kensington.

When one saw the excitement caused by the fall of the dice, the dealing of cards, and the variations of the Share-Market, one realised the folly of parents encouraging the games of chance which were played in a thousand nurseries. The demon of gambling intoxicated the gambler, and its tendency was to make a few men richer and the mass poorer.

Child life is so readily influenced, either for good or evil, that it is impossible to be too careful in the selection of suitable games for the children of Christian homes. There is a danger here which we are sure requires to be guarded against, if our children are to be kept in the path of life.

Disused churchyards in the heart of London have long been put to wise and kindly uses, by allowing the people to sit and walk in them. Rev. S. J. Stone, of All Hallows on the Wall, is showing how to make on week days a good use of disused churches, and churches are generally very little used from Sunday to Sunday. He has opened his church from 6.30 to 8.30, and for the women and girls who come by cheap trains to London too early to get admission to their places of business there is light and warmth and rest for them; they can read, or sew, or knit—but not eat—and a tableful of books is provided for them. Some fifty or sixty come regularly, and stragglers also come in. A service lasting ten minutes is occasionally held. Some similar uses of churches and chapels and mission halls may be possible in a great many other places.

It is a great pity that our representatives abroad should pay so little regard to the feelings of a large proportion of their countrymen in reference to the Lord's Day. We seem to miss greatly the Christian loyalty with which men like Havelock, Outram, Colin Campbell, and others respected the religious customs of the country to which they belonged, even when in foreign lands. For example:—

To-day (Feb. 12) the Duke of Connaught laid the foundation-stone of the first of the two huge dams which are being constructed across the Nile. . . . The day was selected for the ceremony as a special compliment to Egyptian feeling, as being the first day of the Bairam festival. . . . In the afternoon the ducal party visited the bazaars of Assouan.—*Daily Paper.*

The timely and drastic measure dealing with money-lenders, which Lord James, of Hereford, introduced into the Upper House is an urgent necessity. The grasping greed of money by men of no principle has wrought an immense amount of misery among people temporarily needing financial help. The Bill does not touch legitimate business on reasonable terms, but it seeks to make impossible the avarice which preys upon weakness and credulity. There is neither honour nor morality in the manner in which much of this business has been carried on. Sound principle is the only basis of any commercial transactions; and the teachings of the Gospel of Christ make this clear enough.

The almost total failure of the "block" system of model dwellings both to defeat the evil of over-crowding and to attract the self-respecting artisan, is one of the most striking features of the last few years. As a matter of fact the population of these huge tenements slowly but inevitably tends to the lowest level. Family life is almost impossible; the craving for fresh air, for even the tiniest plot of garden which a man can call his own, and for a sight of the country, drive away the better class of workmen further afield, where these benefits can be had. The right remedy is in easier facilities of transit, and a development of the village suburb in which cheap and well-built cottages would be provided, with safeguards against the extortions of rapacious landlords and rack-renters. This is the only way by which the "greatest social problem of our day" (as Mr. Balfour confessed it to be, a week or two ago in Parliament), can be solved in the interests of the working classes themselves.

The Cottage Home measure now before Parliament is a new attempt to provide for the old age of the industrious poor without the stigma of pauperism. One difficulty at once fronts those anxious to see some such remedy come into operation. Who are the deserving? But this does not prevent strenuous efforts being made to carry the bill through. There are thousands who, from various causes quite beyond their control, have not been able to make any provision for life's eventide. Misfortune and sickness have crippled them times and again, until it seems as if nothing could prevent their drifting into comparative destitution. God's poor are they, for whom the nation, professedly Christian, should do its best. Many who are needy in old age have contributed to the nation's wealth and prosperity in younger days. Have they not a claim upon the nation's generosity when too feeble to maintain the fight for daily bread?

Wise and kindly treatment of deserving old people is good, but just treatment of helpless children is still better, inasmuch as it is a means of preventing the evil of helpless poverty in after life. It is humiliating to realise that whereas Britain has led the way of Continental nations in regard to the protection of workmen and the improvement of factory life generally, she is to-day behind them all in regard to the protection of children industrially. This is the only country where children of eleven years are permitted to work in factories, and which lets boys of twelve go down into the mines. A prominent German newspaper even accuses us of hindering international reforms by our example. The terrible effects of child-labour on the physical constitution and on morals have been recently well ventilated in the press; and it is to be hoped that reformers will not permit this matter to be shelved any longer in the interests of either employers or parents, and thereby at the expense of the rising generation, who stand to gain. There are few forms of legislation more justifiable than that which aims at the defence of overwrought and helpless childhood.

It has been said that "initiation is not a potent factor in legislative change;" which is true, but an uneasy conscience often is. When there are wrongs to be righted, the first thing to be done is to create a feeling of uneasiness, and thus force men and women to bestir themselves and find out a way of righting them. No one can give us exactly the plan of reform wanted for the present condition of London; but if all decent citizens can be made miserable over the present abominations, they will find out something effectual. If all Christians could be made sufficiently miserable over the fruits of the drink traffic, we should soon get some legislation to abate the evil—Sunday closing would come with a rush and grocers' licences would soon be swept away.

"A Correspondent" contributed to the *Daily News*, a few days ago, a remarkable article on the power of the schoolmaster in France. The stability of the Republic was traced to the teaching in the day schools, and to his influence in every town and village.

We must mix with all sorts and conditions of people in the provinces to realise the force of Republican conviction, the immense, the deep-seated power of the schoolmaster. For the village pedagogue is no uninstructed braggart, above all things he is absolutely independent of the priest, and in his person opposes a most formidable obstacle to sacer-

dotalism. The attitude of curé and maître d'école, if not of open antagonism, remains necessarily one of mistrust and dislike.

That may be all very well as a political power and a negation of the Church of Rome, but it has not proved a conspicuous success, so far as we know, in greatly elevating the moral tone of the nation, or in persuading it to keep an open mind for other teaching than that of the priest. It is righteousness alone that can in any abiding sense "exalt a nation," not the schoolmaster.

In the French paper, *Le Pretre Converti*, an ex-priest shows how his faith was altogether destroyed by the Confessional. He started with implicit faith in the Church and in the validity of his own priesthood:—

Alas! the Confessional was soon cruelly to disabuse me. The first avowals I had to listen to raised in my mind such a storm that their memory haunts me still. The words of Claude Frollo, himself a priest, used to recur to my mind, "A man like me who becomes a priest becomes a demon too." Yes, I saw that the priest in the Confessional box becomes to others a positive tempter, for himself. . . . Alas! I have had to confess both laymen and priests, who to my certain knowledge concealed their greatest sins, either by making a play on words, or by mental reservations, or else by simply lying fairly and squarely. This last experience at last opened my eyes to the fact that auricular confession is a school of hypocrisy, and that Michelet was right when he wrote "The Catholic priesthood is based on two immoralities, the Confessional and priestly celibacy." From that day all was up. I had had faith because I believed in the Church. I no longer believed in the Church, therefore I no longer believed what she taught. The Eucharist, Christ, Providence—the existence even of God—auricular confession has destroyed everything.

This extract fully coincides with the widespread tendency noticeable in Catholic countries, that once the kind of faith demanded by that church is disturbed it tends to land the disillusioned in blank atheism.

It seems to be generally admitted that one thing which the coming Conference on the Czar's rescript may successfully attempt is the humanising of practices of warfare. Our conduct in exhuming the body of the Mahdi, burning it, casting the ashes into the Nile, and giving Major Gordon the head, is proof that war produces some ghastly results which need a good deal of changing, and one of them might well be that there shall be no war upon the bodies of the dead. We are shocked when we hear of savage tribes mutilating the dead, and we should not justify them by copying them. But this is just one of the dangers to which our wars with barbarous peoples expose us, that we should learn their way and sinks to their level. We may surely hope that the horror which has been expressed over the outrage on the Nile will prevent any repetition of similar things.

It would be a grim satire on the pacific intentions of the Pope if his evident desire to be represented on the International Peace Congress should after all wreck the movement. The Italian Government has stated its refusal to join in the conference if he is invited, and the Dutch Government, which is to issue the invitations, is in the dilemma that it must either offend the Pope or destroy the representative character of the conference. It remains to be seen whether the Pope's love of peace is greater or less than his *amour propre* and determination at all costs to exalt his church above earthly governments and states.

The Church Times indignantly denies that churchmen will ever again permit Lord Penzance and the Privy Council to make church law. They will sooner consent to Disestablishment, Disendowment, and any kind of loss than they will surrender the rights of the Church. This means the right of "priests" to do as they like. It calls upon the bishops to take a bold and reasonable course, to conciliate High Churchmen, and "not the Dissenters of the Albert Hall."

The next observation of our contemporary is that, as the approval of the Pope of the Bishops' resolve to put down Ritualism, disposes of the statement of Cardinal Vaughan and the Dissenters that the Ritualists are doing the work of Rome, and should show the bishops the true inwardness of the present agitation. That is to say, the Pope is at the bottom of the agitation, and the Ritualists are the real defence against him! Persons who believe so must have very short memories not to recall all the coquetting with Rome that has gone on for years by the Ritualists. When a servant is seen in friendly converse with a housebreaker it does stimulate confidence in him.

There are some Nonconformists who would not do anything to stay the Ritualistic movement, because they believe the stronger and the more objectionable it becomes the earlier will disestablishment and disendowment come, and the more thorough it will be. We strongly deprecate such a policy. When the opponents of State regulation of vice were carrying on their campaign they were frequently face to face with the specious temptation to do nothing against the system in detail, but allow it to wax worse and worse, so that it might perish under the execrations of the people, to which temptation they never once yielded. Had they done so the system would be with us now. Only by doing the good that is possible to us can we ultimately do the good that we would.

It is painful to learn that Henri Durrant, the founder of the Red Cross Society, sits in a small room in a little two-storied hospital in Heiden, Switzerland, almost, if not quite, forgotten by the world he did his best to serve. Once wealthy, he spent all his money on the great humitarian works in which he was interested. A few remember him, *e.g.*, the Czarina has given him a yearly pension; nevertheless he is weighed down by a heavy debt, and now and then has been in dire straits. Some assistance may come to him from Sweden from the Nobel prize, given to the person who has done the most to promote peace; in any case, he ought not to be allowed to languish in want and distress.

Missionary Loan Exhibition.

THE arrangements for the Missionary Loan Exhibition, to be held in St. Andrew's Hall, Glasgow, from March 5 to 14, are almost completed. 5,000 missionary curios will be gathered together, and it is expected that over 100 missionaries from all parts of the world will be present during the ten days the exhibition is open. Fifteen committees have been formed in connection with the undertaking, and these have been meeting weekly for several months. An interest has been awakened in connection with foreign missionary work such as we have not had in our city for some time.

On the two Sabbath days three meetings will be held in the Grand Hall, and on the week days four meetings each day. Arrangements have been made with the School Board of Glasgow to let the scholars free at an early hour on certain days so as to enable them to visit the exhibition. It is expected that much stimulus will be given to foreign missionary work from the object lesson that will be presented to the great community in and around Glasgow.

W. O.

A Suggestive Study.

A SEVEN-FOLD PROMISE (Exodus vi. 6-8).

WE are told by President Garfield that his mother used to take her Bible at night, when her children were asleep, and pick out promises which she then presented to God in prayer, asking Him to fulfil them to her and to her children. These promises she called her "bank cheques." Here is a magnificent seven-linked chain of promise made to the Israelites as God was about to lead them out of the bondage of Egypt into the freedom of the promised land. It is made to us, too, as He leads us out of the bondage of sin and earthliness into the freedom of his spiritual kingdom. May we not use it in prayer as "a bank-cheque," trustfully asking its fulfilment?

1. Burdens.—"I will bring you out from under the burdens of the Egyptians." Overwork, oppression, slavery—Israel's burdens; poverty, weak health, daily worries, evil tendencies in ourselves and our children, bondage to sense, fear of death, dark thoughts of God—ours. Bring those burdens to God. David found Him a burden-bearer: "Cast thy burden on the Lord, and He shall sustain thee." Jesus says, "Take my yoke upon you"—yoke, a collar to bind two oxen together, that two may easily do the work too heavy for one. Thus Jesus shares our load; hence his "burden is light."

2. Bondage.—"I will rid you out of their bondage." The Israelites were slaves. We, too, are slaves to habit, to tempers, to the fashion of the day, to Satan the tempter. Jesus is the Deliverer; trust Him, believe that He can free us; then earnestly serve Him, and we shall find freedom. "Him that cometh unto Me, I will in no wise cast out." "My servants shall sing for joy of heart."

3. Redeem.—"I will redeem you." Redemption of slaves, common in Israel. This no mere promise to us, but fact: We *are* redeemed "with the precious blood of Christ." Let us claim this redemption. We are Christ's by right of purchase; dishonest if we serve any other. Lord, "take myself, and I will be ever, only, all for Thee!"

4. A People.—"I will take you unto Me for a people."—Israel, the chosen nation, that in her all ends of the earth might be blessed. Religion no selfish thing: "For their sakes I sanctify Myself." Called of God, chosen of God, that we may be witnesses of his love, that we may bless others.

5. A God.—"I will be to you a God." A tender, personal relationship here. God, our help in ages past." A call to confidence. His name is *Counsellor*. Let us lean trustfully on Him, seek his counsel, his strength. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

6. Know.—"Ye shall know that I am the Lord your God." "This is eternal life to know Thee." Jesus, the revelation of God our Father. Learn of Him, walk with Him day by day. Friendship, communion with Him, the ideal of life.

> "Evermore beside him on his way,
> The unseen Christ shall move,
> That he may lean upon his arm and say,
> Dost Thou, dear Lord, approve?"

7. The Land.—"I will bring you in unto the land." "Strangers and pilgrims, they seek a country" has been the characteristic of God's people in all times. While preparing for a world to come, the Christian is the best possible citizen of the world that now is. Fear not the last step of the way, Death, "a hushed and solemn tryste" with the soul's true Lover; "a covered way that leadeth unto light." Heaven, the heart's true home, where our treasure is. We know "how one angel smiles there;" some know how many smile there—those loved and gone before. Jesus is there and we shall see Him and be like Him.

But heaven, the place, means that heaven, the state, is within us, "The kingdom of heaven is within you." May Christ dwell in our hearts by faith, and transform us in character into his image.

Lizzie I. A. Barnett.

The Necessity of a Mediator.

"There is one God and one Mediator between God and men—the Man Christ Jesus." (1 Tim. ii. 5.)

ONE of the common occupations of boys in the summer time is to collect the rays of light around them and focus them, by means of a burning glass, into one fiery spot. The concentrated light can burn its way into substances over which diffused light would have no power.

The ambition of a teacher is to achieve in the moral sphere a result similar to that which boys with a burning glass achieve in the physical sphere. He desires to focus his doctrine into burning sentences which will pierce both mind and heart.

In the familiar words which appear at the head of this article, the Apostle has focussed in a few words the whole work of our Lord and Saviour, Jesus Christ. All the details of our Lord's work are but the unravelling of this compressed truth.

Being the central and focal truth of the Christian faith, there is nothing more important than a right understanding of it and a right relation of soul towards it. It is no mere speculative matter, but a vital one which affects life from its centre outwards.

Yet by many of our contemporaries its truth is denied. We are told that God can be approached directly, and that a mediator is therefore unnecessary. God is our Father. Why then, it is asked, should there be any ceremony between a child and its parent?

THE REASON WHY.

I. St. Paul uses two chief terms, "God" and "men." Let us consider these. What does the Bible teach us about God? A rapid résumé must suffice here. It reveals to us a God who "is Spirit," possessing no shape that mortal eyes may behold; a God who is personal and who can see, hear, feel, love, think, and project mighty purposes; a God who is omnipotent, and who cannot be effectually resisted by his creatures; a God who is omnipresent, Master of all space as He is Master of all forces; a God who is infinite, bounded by no restrictions; a God who is eternal—without commencement or termination; and a God who is One, yet Triune. There is nothing contradictory between the notion of a Triune God and a Divine Unity, since moral unity is a matter entirely outside the mathematical radius. That there are three persons in one God is entirely a matter of revelation, and we have either to accept the truth or reject it—we cannot argue about it, since we know nothing beyond what has been revealed. We can, however, show that the doctrine of a trinity in unity is perfectly reasonable. Reasonable and revealed, it should, therefore, be accepted.

The second term is "men." What does the Bible teach us about man? In résumé, this: that man is a compound of matter and spirit; that he is personal, and is conscious of his individuality; that he is powerful, but far removed from omnipotence, since physical forces continually baffle him; that he is largely the prisoner of space; that he is mortal; and that he is but a fraction of a great whole. Human experience and instinct confirm all that the Bible teaches about man.

Now between God and man, as thus portrayed to us by revelation, there is of necessity a great gulf; the distance is immense.

Is it possible to bridge that gulf?

The Bible is emphatic upon one thing, *i.e.*, that the gulf *must* be bridged if man is truly to live. Our Lord Himself said that life eternal consisted in knowing the only true God and the Christ whom He had sent.

The Bible also as emphatically announces that the gulf *can* be bridged. Indeed, it is its one message, that man can know God. But the Bible gives one warning which many men of our time have thought fit to ignore; viz., that the abyss between God and man cannot be crossed from man's side. Men have no means whatever of crossing it. The Bible is clear about this: "Canst thou by searching find out God?" "Canst thou find out the Almighty unto perfection?" "The world by its wisdom knew not God." History is only the practical commentary upon this truth. In ancient Athens, men aspired after the Divinity, and then confessed their failure by erecting an altar to "The Unknown God." Left to himself man can never find the light, he is

DOOMED TO BE AN AGNOSTIC.

Neither "guesses at truth," nor splendid ideas about God, can grant us what we supremely need, the knowledge of God. If the gulf is to be bridged it must be from God's side. The glorious message of the Gospel is, that it has been so bridged, and that the way is open to all, and that there is but one way.

II. What is that way? How is the chasm bridged? How are these two terms "God" and "men" united?

The unique reply of the Christian faith is, through the mediation of God the Son. "There is one God and one Mediator . . . . the Man Christ Jesus." "I am the Way, the Truth and the Life: no man cometh unto the Father but through Me."

It is at this point that the rebellion of human pride begins. Many men think they can reach God the Father apart from the mediation of the Son. They say: "Look at the story of the prodigal son. This boy degraded himself to the uttermost; and yet, when he repented, the father received him and welcomed him, without any person acting as mediator between them." This is one of the "Unitarian" strongholds—they never cease quoting the parable of the Prodigal Son. But what an unfair thing it is to select *one* parable only of our Lord's, and make it responsible for the whole truth about human relations to God! Jesus did not tell the whole truth about God and man in that one parable, which itself is but one of a series, each conveying its own particular lesson. And, what is worse, they who eternally quote this parable as teaching direct and unmediated access to God very rarely remind their hearers or readers that the same Jesus who spake that parable also said, "No man cometh unto the Father but through Me." This intellectual

REBELLION AGAINST MEDIATION

on the part of those who profess to believe in the Fatherhood of God discovers itself, upon examination, to be most unreasonable. It mutilates the idea of God as given in the Bible—selecting what pleases it and rejecting what it disapproves.

It minimises the greatness of God by reducing Him to a lower level, and clothing Him with human sentiment. It exaggerates the importance of man by teaching him that he can be on free and easy terms with the dread Supreme. And its futility is demonstrated in the fact that where this teaching prevails an intellectual vanity is generated which has for its accompaniments a cold and formal worship, a negation of the Gospel, and sterility in all missionary enterprise.

FREDERICK C. SPURR.

Lewisham, S.E.

(To be Concluded.)

"But God Said ——."

BY REV. H. ELVET LEWIS, HARECOURT CHAPEL.

"BUT God said ——," so we read, as we come to the close of the Parable of the Rich Fool. How silently, how awfully it comes in! "Eat, drink, and be merry," were the man's final words to his soul; "but God said ——."

God had said something before. It was He who had made the ground of the rich man bring forth plentifully. But the man in his vanity speaks of "*my* fruits and *my* goods," as if he had commanded the rain, and ruled the sun, and made the harvest. Like every selfish man, he was a practical atheist. And he had made himself deaf to God's voice. Waving fields had uttered God's name to him, but he refused to listen. Standing sheaves had rebuked his shallowness, but he had succeeded in silencing all the voices of God's goodness. But now God *said* ——, and there was no escape from the words.

The man had said much to himself. He had spoken to his soul. But evidently there was not much familiar intercourse between them, for he used language that would not be intelligible to the soul. "Thou hast much goods laid up!" But a soul cannot live in barns. Its bread, no land on earth can produce. "Take thine ease"—when it was shivering on the steep, tremendous brink! "Eat, drink"—when its table was bare. "Be merry"—such mirth as may be had in the gateways of death and hell. But let us be careful how we condemn his folly; our talks with our soul may be just as empty, just as tragic.

"*But God said*——" Last of all, and most decisive of all. God speaks when all other voices are forcibly silenced. There is no keeping his sayings out of our life. The most gracious sayings are his, and the most solemn warnings and the final word of judgment. Man must either be helped or haunted of God for ever. One word of God scattered all the man's goods, and swept away the "many years" like a fallen leaf. When God finally speaks, the *real* soul listens. It was not too late for that man's soul to hear and understand. Did it?

Let us be thankful to Jesus Christ for this: He has helped each of us to find our soul. Little children, publicans, sinners, outcasts—He has helped them all to find their own soul. But when we find it, let us speak to it wisely. For some day, to our soul, also, God will say——. What shall He say? That depends on what we say now. God's last word will be the doom of our folly, or the hallowing of our wisdom. Let us talk respectfully to our soul.

Thoughts for Parents.

MANNERS.

Be courteous.—(1 Peter iii. 8.)

"MANNERS makyth manne." Good manners are more attractive than the beauty of face. Parents, ever remember your example: if you drop your manners to them, can you expect the children to do otherwise? The atmosphere of courtesy must be created by father and mother, who will require tact, constant vigilance, and patience to that end.

Do not fail to train the young in *home* courtesies—the placing of a chair, opening of a door, the attentive eye and ear at table; services such as these nourish love.

Avoid disagreeable topics, jokes upon personal and mental infirmities; be careful of the feelings of relatives. Why do people push and scramble for the best places? Why do they snatch and bang doors, interrupt and contradict? Because self is first with them. Teach the young ones never to lose a chance of giving pleasure to others. Good manners have been defined as an "unselfish regard for the feelings of others." FRANCES S. HALLOWES.

*** A correspondent calls attention to Dr. Andrew Murray's book, "The Children for Christ." (2s. 6d. *Nisbet.*) She says: "The worth of the book can hardly be over-estimated as a spiritual study of a subject of paramount importance to all Christian parents."

Persuasive Preaching.

By Rev. J. H. CARTWRIGHT, Sheffield.

THE Methodist preachers of Sheffield were recently discussing the important question: "Why are not more persons converted under our ministry?" A young minister of the Primitive Methodists, Rev. J. Bradbury, in a suggestive paper, emphasised the supreme importance in preaching of persuasive and definite appeals for decision. Rev. Dr. Crothers took up the point of persuasiveness in preaching, and with great force, dwelt upon its necessity as an element of success. There is grave reason to believe that he was right in suggesting that the preachers of to-day do not always keep before them the thought that they ought to seek to secure an immediate response to the Gospel message.

The old preachers of the Evangelical Revival declared a free, full, and present salvation. As Dr. Crothers said, all the Evangelical churches agree as to the freeness—the universal application—of the salvation of Christ. There is a growing consensus of teaching as to the fulness of salvation. But is there the distinct emphasis to-day there ought to be on the glorious truth of the present salvation of Christ?

It is the solemn and blessed recognition of this truth on the part of the preacher that will give a powerful persuasiveness in preaching. The vivid

REALISATION OF THE MASTER'S PRESENCE,

and the unwavering conviction that Christ is here and now ready to pardon every penitent sinner, ought to lend impressiveness and power to the appeal for immediate decision. The preacher does not deal with theories and principles capable only of application to his hearers at some distant date. The sinner is in present peril from which he needs a present deliverance. And the evangel the preacher is commanded to proclaim is, that Christ now waits to save. "The King's business requireth haste." The heavenly Guest is on the threshold. "Behold, I stand at the door and knock." And who are we to parley with the King of Heaven? It must ever be the preacher's chiefest joy to plead for a ready response to the call of Christ.

A sermon has been defined as a persuasive oration. And no deliverance from the pulpit, however eloquent or pleasing, is worthy of the name of sermon which makes no appeal for obedience to the truth which is set forth. And the obedience must be rendered forthwith. No resolution is good which postpones right-doing for a single hour; and the hearty acceptance of the message of Jesus ought to be but the counterpart of its announcement.

Some few years ago Mr. Gladstone gave an account of a conversation with Dr. Döllinger on the subject of preaching, in which the latter said that if ever the English Church was to do its work for the nation it must change its methods in this vital particular, and instead of

READING ESSAYS WHOLESALE,

the clergy must aim straight at the hearts of the people. That warning is still needed by Churchmen and Nonconformists alike. The cold, correct essay—

Faultily faultless, icily regular, splendidly null,

must give place to the warm and direct appeal of a preacher whose soul is aflame with Divine enthusiasm, and filled with the Holy Ghost.

Is it possible to over-estimate the importance of insisting upon an immediate response to the Gospel message? With what loving persuasion should the messen ger of the Cross address himself to this urgent need! The beautiful account which the Baroness Langenau, of Vienna, gives of her own conversion is instructive on this point:—"For years and years I had been told that Jesus was the Saviour of the world, that He was always willing to save, but here"—that was in the obscure Methodist mission chapel in the Austrian capital—"I was told for the first time that He will not save us without our own consent; that He invites and entreats, but we must decide; that our will must be put on his side; that He will not take possession of our hearts unless we are willing to receive Him. 'Be willing now, now, now,' was

THE BURDEN OF ALL THE SERMONS

I heard there. At last my eyes were opened, I surrendered my will, I trusted and was saved."

No man can urge with overwhelming force this plea for instant and immediate submission to Christ, save he who vividly realises the constant presence and the power of the Holy Ghost. When to the persuasive eloquence of human lips there is added the tender pleading of the Heavenly Advocate, then the sinner trembles, his heart is melted; and his will subdued ultimately, and in the highest sense. Persuasiveness in preaching is one of the fruits of the enduement with power—the Baptism of the Holy Ghost.

"The Man with a Message."

By Mrs. HARVEY-JELLIE.

TO the trees new life was coming. Fresh vigour pulsed through every twig. The air was touched with the invigorating balm of approaching spring.

All this gave no cheer to the old man as he walked into Hyde Park gate leaning on his stick.

Charlton had seen the going of seventy summers. They had taken from him those he loved; had robbed him of his health and money. Hope and desire had taken flight. A lonely, comfortless being, with cold and aching heart, he wandered on, lost in thoughts that did not give him peace.

On one of the seats he rested. Placing his stick before him, he put both hands on the top, and laid his chin upon his hands. As thought went through his weary mind, his face became contorted and sad. A picture of desolation, he sat alone.

Behind him there came a man, holding in his hands a letter, so intently reading that he stumbled against the corner of the seat. The old man sighed and started up to see a tall dark-haired person beside him.

"I beg your pardon, friend, you were dreaming. I was reading a message," said the stranger.

"It is to be hoped your message is better than my dream then," was the grumbled answer.

"In that, you ought to be the best judge, since you are aged. May I read it out and hear your opinion?" Lifting the sheet of letter paper nearer to his eyes, the unknown man read; "If God be for us, who can be against us? He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things"? (Romans viii. 31, 32.)

"I know nothing about that," said Charlton, "I only know

LIFE IS ONE BIG DISAPPOINTMENT.

One is pursuing something that eludes the grasp all through. The end comes before any good is accomplished. Hope cheats, all things leave one, and despair settles in." Again the chin was laid on the trembling hands upon the stick.

"God grant you may wake out of such a terrible dream as that, old friend. May He give you the good He gave me out of this truth. I had wandered into doubts and fears. This letter came to me with kind advice, but the best part is this from God's Word. I find it all here in these few words: God, Jesus, Atonement, Justification, Assurance. Read it with that thought and see."

Charlton took the paper; his hand shook; his keen eye, in spite of years, peered at the words.

"Oh, yes, it may be so. All very good, no doubt, but out of my line now. I'll bid you good-day; 'tis cool to sit longer."

The old man wandered on. He shivered at the rising breeze, and as the children ran and laughed, he turned to leave the park.

* * * * *

A cheerless room, with a tiny light from a lamp making a shadow on the whitened wall. A sharp outline of a man's face as he lay upon his bed. He had been very still; now he moves, and eagerly fumbles for a book from the table near the bed.

For days his thoughts had been running along new tracks, feeling after some firm ground to stand upon. The book is old; he had a strip of paper placed within it, where he reads by his feeble light:

"If God be for us." "God!" he repeats, and leaning back he thinks. Then raising himself once more he reads:

"Spared not his own Son:" *Atonement*, "Delivered Him up for us all." "With Him," *Jesus*, "give us all things, *Justification and Assurance*." The cold expression changes to a cheerful look. Hope chases despair away. The feeble frame vibrates to the music of redemption. Charlton has wanted this to reach his wretched life, yet knew it not. Now he is old and worn; Nature has received her summons to give up her hold; he has but another week to live; but there, at last he prays, and takes God's unspeakable gift, the Christ who died to save.

"Hannah, come near," he said to his granddaughter who lived with him; "where is he?"

"Whom do you mean, grandfather?" she asked.

The old face brightened again as he answered, "I mean the man with the message."

"You are dreaming; there has been no one here," she said.

"No, my girl, he woke me out of my dream; he brought me a message of hope. Hannah, I wish he had come long ago, and saved me all the years of needless gloom. But you must wander out, as I did. Perhaps he'll come along your way. I'm tired. I cannot tell you now." She watched him close his eyes. He looked so strangely calm, so really satisfied, she

WONDERED WHAT HAD HAPPENED.

The sun was shining when he spoke again. "Get it very quickly, Hannah, while I have power to show you—the old book, there. Hand it to me."

She took the Bible from his shaking hand.

"'Tis all there. Why did I never find it? All there—the balm to heal life's woes, the hope to gladden the heart. Thank God for that man with the message."

Hannah marvelled to see the change. He had been so irritable and sharp. She read the words aloud. "Take it in, my girl, all your life will be altered, and see to it that others hear of it when you grasp the truth."

"Grandfather, you are ill, what shall I get you?"

A long, still look upward. The old pinched face relaxed into peaceful repose as he said, "He freely gives us all things, even peace in death." The tired man lay tranquil in his last sleep, his soul trusting in his Saviour.

Multitudes traverse our world baffled by life's mysteries, worn by life's cares, longing for some solution and relief. In Christ's name we ask, "Where is the man with the message?" Where are those who know the glad tidings of great joy? Are they so engrossed in their own delight that they cannot spare time to tell to sinners round what a Redeemer they have found? Or are they growing cold and forgetting the time is short?

"Speak, lips of mine, and tell abroad
The praises of thy God.
Speak, stammering tongue, in gladdest tone,
Make his high praises known."

Protestant Girls' Aid Society. — This useful organisation, which works in connection with the Rotunda and other Dublin hospitals, assists erring young women, taking charge of their children, and thus enabling them to obtain employment. Much success has attended the effort, the first annual report, which has just been issued, showing that the society was able to aid almost every case which came under its rules during the year. Starting with eight children, which the chaplain had already taken in hand, the society undertook the supervision of thirty additional children, making a total of thirty-eight for the year. The children are put out to Protestant nurses, and paid for wholly or in part by the society. In the majority of cases the girls are able to earn enough to support their children, and indeed they do so most loyally when able. Communications may be addressed to Rev. J. O. Gage Dougherty, chaplain, Rotunda Hospital, Dublin.

Day by Day.

SUNDAY, March 5. Numbers xvi.

IT was a very serious revolt, because so many princes associated themselves with the Levites. The root was evidently jealousy. "Wherefore lift ye up yourselves?" they said to Moses and Aaron, "all the congregation are holy." How easily the same thought may intrude into the hearts of Christian fellow-workers, as against those who stand in the forefront as leaders and guides!

It is remarkable that the record of Moses' extraordinary meekness precedes this story (chap. xii. 3). Whenever we receive some conspicuous blessing, it is sure to be tested. All our graces have to pass through the cleansing fires of trial. The more beautiful any trait is, the more eager God is that everything which would corrupt or tarnish it may be removed. It is just because you excel in a certain point of your character that you are specially exercised there. And in the case of Moses, there seems to have been some signs of a ruffled temper—"Moses was very wroth." Take the best men at the best, and there is a flaw. But Jesus is absolutely flawless, "I am meek and lowly in heart."

But notice the beautiful spirit of intercession (*v.* 22). Of course, we are not meant to believe that the servant was more merciful than the Divine Master, but that the natural course of the Divine justice would have been to destroy all, had it not been for the love of the Divine heart—as expressed, to an extent, in Moses and Aaron, but as regnant supremely in the Lamb slain from before the foundation of the world.

MONDAY, March 6. Numbers xvii.

The Epistle to the Hebrews specially mentions Aaron's rod that budded among the contents of the sacred Ark, symbolising the unwithering Priesthood of our Lord.

In one aspect of his life, He was as a root out of a dry ground, without form or comeliness, without beauty that He should be desired. The blasts of suffering through which He passed stripped Him bare. He might have adopted the complaint of the outcast—"Behold, I am a dry tree" (Isaiah lvi. 3). As such He was buried, as such He was regarded by those who hated Him.

But in the dark silence of the grave the Rod of David began to bud and blossom and bear fruit; and in the Resurrection there came forth a shoot out of the stock of Jesse, and a branch out of his roots bore fruit. Many centuries have passed since then, but there has been no cessation in the green beauty of that tree. Successive generations have sat beneath its shadow, and found its fruit sweet to their taste.

But there is a greater marvel than even the Tabernacle saw. Myriads have been grafted into the Living Branch, and have become the means through which it has yielded fruit to the world. Whenever the individual Christian is tempted to congratulate himself on his usefulness or fruitfulness, he is reminded of his utter dependence and indebtedness. "Thou couldest receive nothing, if it were not given thee from above. From Me is thy fruit found."

TUESDAY, March 7. Numbers xviii.

The arrangements of this chapter were the Divine answers to the sad complaint of the last verses of the previous one; and there is therefore a remarkable parallel to Psalm xc., which was probably composed by Moses about this time. "Behold, we perish, we are undone, we are all undone. Everyone that cometh near unto the Tabernacle of the Lord, dieth." This excessive mortality among the people was apparently due to the attempts of unauthorised persons to minister in the holy place; and thus, by ignorance and disobedience, not conforming to the prescribed ritual, they brought judgment on themselves, and those with whom they were associated. Hence the provisions of this chapter.

The inner service of the Tabernacle was delegated to the priests of the house of Aaron; they were to keep the charge of the sanctuary and of the altar, whilst the Levites waited on them, and did service in other directions. Let it be always borne in mind, that all who have been cleansed and pardoned by the blood of Jesus are constituted priests and kings unto God. We are a royal priesthood, a holy nation, a peculiar people. It is for us therefore to occupy our priesthood; for everything of the altar that belongs to consecration—the yielding or presenting of our members to God as a reasonable service—all that has to do with the blessed privilege of intercession within the veil, is for our special charge.

In proportion as we do his works, God will care for our maintenance. It is his pleasure Himself to be our inheritance: "The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot; the lines are fallen unto me in pleasant places, yea I have a goodly heritage. . . ."

WEDNESDAY, March 8. Numbers xix.

The beautiful significance of "the ashes of an heifer sprinkling the unclean" is unsurpassed by any other of the sacrifices which the ancient code prescribed.

In that red heifer we have a living presentation of Jesus. He was without blemish or spot; his gift of Himself was free; He was accounted an unholy thing, and suffered without the gate. The mingling of fresh running water sets forth the perennial value of his sacrifice, and is the typical expression of the truth, that the blood of Jesus Christ *cleanseth* from all sin.

We are always contracting defilement. Contact with those who are dead in trespasses and sins; the permission of corrupting and unholy thoughts; the glance of the eye on pictures and paragraphs which minister to the lower parts of our nature—all these defile. "Whatsoever may enter a man from without cannot defile him," Jesus said, "because it goeth not into his heart. For from within, out of the heart of men, evil thoughts proceed—deceit, an evil eye, pride, foolishness, all these evil things proceed from within and defile the man." And our defilement always separates: it separates us from the camp of the Church of God, so that we feel out of harmony and touch with the religious life of others, and we even spread the defilement; it separates us, also, from God, who is of purer eyes than to behold permitted sin in his children.

THURSDAY, March 9. Numbers xx.

In this chapter, three dark threads are woven—failure, disappointment, death.

Failure. It is always saddest when a noble ship strikes a rock or shoal, within sight of land. But it was thus that Moses failed. And he failed in his faith, wherein he had always been so strong. "The Lord said unto Moses and Aaron, Ye believed not in Me." Apparently, he felt that something stronger than speech was needed to bring water from the rock; and he fell back, therefore, on the miracle which stood at the commencement of the wanderings, when he *struck* the rock. "He smote the rock with his rod twice." It was an act of disobedience and unbelief, and in his case was terribly punished; but the mercy of God to the people was not restrained because of his sin.

Disappointment. It was an ungracious act, on the part of Edom, to forbid the passage of Israel, so nearly akin, and it was never forgotten. The feud was perpetual (see Psa. cxxxvii. 7, Isa. lxiii. 1). Such disappointments, which seemed like turned lessons and waste time, have their opportunities for acquiring patience and meekness (Jas. i. 12).

Death. Aaron died; and Eleazar took his place, to be in turn succeeded by his son. But of Jesus, it is witnessed that He is a priest after the order of Melchizedek, and therefore He ever liveth to make intercession. "Who hath been made, not after the law of a carnal commandment, but after the power of an endless (an indissoluble) life."

FRIDAY, March 10. Numbers xxi.

There are three snatches of ancient poetry in this chapter, which are more apparent in R.V.—v. 14, 15; v. 17, 18; v. 27-30.

The brazen serpent is for ever illuminated by our Saviour's own reference. He knew that inevitable death awaited Him, and said, "so *must* the Son of Man be lifted up." It is always a wonderful thought which is suggested by the symbol, for in this type the cause of suffering of death becomes the source of healing of life. The serpents bite to death; the brazen serpent becomes salvation to those that regard it. Is there not a deep similarity between this and the law of vaccination, in which disease is prevented by inoculation with the disease? In the streets of Bombay notices are exhibited in English and the vernacular, inviting all who will to come for inoculation.

But, O our Saviour, we see Thee here, who wast bitten to death by venomous and hateful sin; who because the children were partakers of flesh and blood didst Thyself become one in the same, that Thou mightest taste death for every man, and become the Author of Eternal Life to all who believe.

SATURDAY, March 11. Numbers xxii.

We now meet with a name, which the later Scriptures still heap with ignominy. "They went astray, having followed the way of Balaam, the son of Beor, who loved the hire of wrong-doing . . . these are springs without water and mists driven by a storm; for whom the blackness of darkness hath been reserved" (2 Pet. ii. 17). "Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire" (Jude 11).

We may have great insight into God's truth, and yet at last be castaways. Balaam had this. He said himself that "he had the vision of the Almighty." But whilst he was able to warn and instruct others, he crashed on the dark reef of destruction, making shipwreck of his faith. Truth, which is not obeyed, may become our snare and doom. All teachers should beware that they do not rest satisfied with knowing, or even exhorting. "Thou knowest his will, and approvest the things that are excellent, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness; thou therefore that teachest another, teachest thou not thyself?"

We may know God's will, and yet try to alter or evade it. Balaam had been told simply and plainly that he was not to go; but the larger bribe led him to endeavour to extract permission to accompany Balak's messengers. How often do we attempt to bring God round to our way of thinking by promises and undertakings and ingenious reasonings! He gives us our desire, but sends leanness into our souls, and ultimate disaster.

Glimpses of Romanism.

IV.—The Papal Church in Italy a Political Organisation.

By Rev. ALEX. ROBERTSON, D.D., Venice.

In a former article I endeavoured to show that the claim of the Papal Church to be regarded as a Christian Church is a false claim, for it is Christian neither in doctrine (offering salvation in sin) nor in practice (deteriorating all it comes into contact with). That description was for the most part negative, but now I wish to give a description that shall be positive. If the Papal Church is not Christian, what is it? I answer, It is a *political organisation;* I might say a *political conspiracy.*

Up till September 20, 1870, the Pope was a temporal sovereign, and on the testimony even of his French and Austrian friends, headed by Count Metternich, the worst governing sovereign the world ever saw. The condition of the Papal States was a disgrace to humanity. But on that date the Italian troops, under Victor Emmanuel and Guiseppe Garibaldi, entered Rome, and the Pope, as a temporal sovereign, was dethroned. From that day to this the Papal Church in Italy has existed as a political organisation, working by fair means and foul for the restoration of the temporal power. And though its cause is hopeless, for, as an Italian syndic once said to me, "Every mother in Italy would give her last son's blood to prevent it, and we would turn Italy into a vast slaughter-house before we would give the Pope an inch of Italian soil," the Papacy has never abated one jot or title of its claim, and is working at its hopeless task more diligently than ever.

In proof of this let me refer to the riots that took place in Florence, Milan, and other places last May. These riots, as has been proved in the Italian courts of justice, were brought about by the united action of

THE CLERICALS AND THE ANARCHISTS,

who became fast friends and allies for this purpose. Amongst ten papers brought into court to prove the guilt of the Church was one in the shape of a post-card, on one side of which was a portrait of the Pope, and on the other words to this effect:—

The Pope is king of kings and lord of lords. He is above all temporal sovereigns. For the maintenance of his position given him by Christ he must be invested with temporal sovereignty, of which he has been sacrilegiously deprived. Though the Pope's temporal sovereignty is not an article of faith, yet it is so closely related to an article of faith that those who do not work for its realisation, render themselves liable to eternal perdition. Let no one imagine he can escape, because millions are opposed to the temporal power, nor because the highest in the land are amongst that number (a reference to King Humbert), for remember there was a Judas amongst the twelve, who went to his own place.

Of this treasonable document some sixty thousand were printed and distributed in Milan alone, chiefly amongst the poor and ignorant, who were thus encouraged to rise in rebellion against their sovereign and government.

On September 20 last, at a public meeting held in Venice, around the statue of Fra Paolo Sarpi, in commemoration of the overthrow of the Pope's temporal sovereignty, a speaker said, "When Sarpi was stabbed by Pope Paul V. the whole Republic rose in indignation against the assassin, and how should we act when there sits in Rome, in the Vatican, not the assassin of an individual, but the assassin of a nation." Publicly, universally, in Italy, the Papal Church is recognised as a political conspiracy, and publicly and universally denounced as such.

But the kingdom of Italy does not rest in simple recognition, and in denouncement of the Church as a political conspiracy, it deals with it as such. Its whole attitude towards it, and all its legislation regarding it, are framed to thwart and render abortive its political intrigues and plottings. There is nothing that can be called persecution of the Church, but at the same time the priest is shut out of every sphere that touches the civil rights of the people. The priest cannot exercise religious terrorism in the pursuit of his political ends, as he can in England and Scotland, and especially in Ireland. He is checkmated in this by what is called the New Penal Code, which was passed some ten years ago. By this Act, "any minister of religion who, in the exercise of his office, in the pulpit, in confession, or in visiting from house to house, talks against the King and Constitution, or disturbs the peace of families, renders himself liable to fine, imprisonment, and dismissal from office."

Now let me give a few illustrations to show

HOW THE ACT WORKS.

At Brescia some few years ago a parish priest denounced from the altar a candidate for Parliament, and threatened to withhold the so-called privileges of the Church from any who should vote for him. At the close of the service the police were informed of this. They then communicated with the priest, and said that he had been reported to them as using language calculated to terrorise the people; but, as they were unwilling to bring the law to bear upon him without warning, they would overlook the offence for this once, but if it were repeated he would have to take the consequences. Next Sunday the priest again used the same language, when he was instantly apprehended, tried by jury, and sentenced to pay a fine of 500 francs (£20), to suffer two months' imprisonment, and to be debarred for five years from exercising the office of the priesthood.

Again, Catholic parents frequently send their children to Protestant schools, in which case a priest sometimes calls upon them and threatens to refuse them absolution till the children are removed. The father, as a rule, tells him to keep his absolution, for he has no need for it, but sometimes the mother is made anxious and family peace is disturbed. The father then calls in the police, when the priest is told that he cannot be allowed to annoy an Italian subject for doing what the law permits. The law permits parents to send their children to Protestant schools, and, unless he gives these parents all the privileges of the Church as they desire them, the new Penal Code will be brought to bear upon him.

Again, priests have ever been famous, or rather infamous, for the exercise of terrorism at the bedsides of the sick and dying, so as to secure their property and money. I heard lately of a priest in Ireland going to visit a dying man, when he took a lawyer with him, and a will was drawn out by which the dying man left all his property to the Church, and a will by which he left it to his relatives was set aside. Well, such a thing could not happen in Italy. The State would instantly cause the Church to disgorge, and the priest would in all probability go to prison. This actually happened in the case of a peasant who died in one of the Riviera villages. He lived alone, and after his death a will was found by which all his money had been left to the Church. But his sons returned from America, took the priest to court, upset the will, secured all their father's money, and the priest went into penal servitude.

There are several other laws in Italy by which the priest is kept in check, but I shall reserve speaking of these till another time. Meantime, I close by saying that Italy has realised what England once realised, but apparently has forgotten, but which she will have to realise again, the utter incompatibility of a free Roman Catholic Church and a free Constitution existing together. One or other must go to the wall. Italy has decided on the enjoyment of a free Constitution, therefore she has passed these Roman Catholic disabilities acts to keep the priests in check.

The strange thing is that a Roman Catholic country has such laws, and that in England they should have been abolished. Therefore it is that England swarms with priests, and therefore is it that they invade every department of public service, always and everywhere working against everything that underlies individual and national liberty, and prosperity, and greatness.

Protestant Outlook.

When matters of ritual have been the subject of legal investigation, the outcome has not always been satisfactory. This is a perplexing element at the present time, as a correspondent points out in the *Echo* of February 24. Under twelve heads he groups facts and practices on which the Judicial Committee of the Privy Council have decided variously—now for, now against; at one time "you may," and at another "you may not!"

An esteemed correspondent writes with sorrow:—"There seems to be fewer and fewer really Evangelical 'Churches" of England now; the service is generally more or less ornate, perhaps frequently in the hope of keeping fashionable women and young people from going to downright Ritualistic places."

At a festival in connection with the English Church Union at Brighton last week, Rev. T. O. Marshall, organising secretary, said it was now a case of the Church being governed by the man in the street—by public opinion—but they could not submit to that. Rev. G. Bayfield Roberts, vicar of Elmstone, in the course of an address on the ornaments rubric, said that in the early days of Queen Elizabeth the country swarmed with Kensits and Walshes. High Churchmen wanted it to be remembered that they were the Catholic Church in England; if the assertion of that principle was dependent on bringing the Bishops out of the House of Lords, and bringing about disestablishment and disendowment, then in God's name let the Bishops go out of the House of Lords, and let disestablishment and disendownment come!

Rev. Dr. Hamilton, President of Queen's College, Belfast, by way of explaining his attitude on the Roman Catholic University question, has written "to disabuse the public mind of the idea that the question to be decided was whether Roman Catholic University education was to be endowed by the State or not. This was already done for better or worse. The public were not aware that for the last twenty years, by a secret method devised by Lord Beaconsfield and mainly carried through by him and his Chancellor, Lord Cairns, there was now annually conveyed into the coffers of the Roman Catholic University in Dublin an endowment provided by Parliament almost equal in amount to that which was given to Queen's College, Belfast."

Striking tracts on Romanism in England and America have been published by *Mr. A. Le Lievre, sec. of the Protestant Press Agency, 46, Arundel Square, Barnsbury, N.* (2s. 10d. per 100, post free). It is held that Romanism as a system is on the decline in both countries. In Ireland, evangelical proselytising is vigorously denounced. We trust this may lead many to read "The True Religion; or, Proselytism Unveiled," by "One of the Victims." (2½d. post free. *Dublin: Carson Brothers, 7, Grafton street.*) The pages tell of one who was delivered from Romish bondage, and has for some time been engaged in Gospel work. Booklets of special value for their positive teaching on truths distorted by Romanism are: "On the Holy Communion" (4d. net), two sermons, by Dr. Handley Moule; and "Confession" and "Our Great High Priest" (3d. each net), by the same author. These are small but singularly useful publications (*Cambridge: A. P. Dixon, 9, Market-street.*). Rev. Charles A. Fox has written a choice little book entitled "The Present Priesthood of Our Lord Jesus Christ" (3d. *Partridge*). The treatment is remarkably comprehensive—sound and rich in spiritual truth.

London City Mission.—For fifty weeks of the year each of the Society's 460 missionaries is at work as a "fisher of men" amid the poisoned atmosphere of London's crowded courts. The other two weeks are devoted to a well-deserved holiday at the seaside homes. During the past year 207 missionaries and 137 wives have been received for the fortnight's rest at Ventnor, and at Folkestone 101 missionaries and eighty-five wives. Help for the Holiday Fund is pleaded for by the secretaries, 3, Bridewell Place, London, E.C.

The Needs of the City.

By Ex-BAILIE CHISHOLM, Glasgow.*

THE phrase, "the needs of the city," might well seem a paradox. Are not our great cities the source of our country's strength? Do not the youth and energy, the courage and enterprise of the whole land stream in daily? When help or assistance in time of need of any kind is desired for country town or fishing village or crofter's clachan, is it not to the city that the appeal is made, and seldom made in vain? Alas! our great cities lead a dual life. They are, it is true, our joy and pride, but they are at the same time our dread and our shame. Vice and crime, misery and degradation co-exist with all that is brightest and best. There are influences at work dragging down to poverty, seducing to vice, and recruiting the ranks of lawlessness and crime.

Now it would be easy to draw such a picture of the combined sin and poverty that prevail, so that, while every line would be true and justified, its general impression, being one-sided, would be false. Take, for example, the grim, haggard, sordid poverty that prevails. If we indulge in our description of this, and forget that the working population of the city have in the savings bank some six or seven millions to their credit, every word might be true and the impression false. And yet the poverty that prevails among us is appalling. There are, even in times of industrial prosperity, hundreds of men and women for whom no door seems to open, and who are every day tempted, in the one case to steal, and in the other to sell their virtue or to starve. From hundreds of homes there rises the slow, sad wail of children for want of food, and child-murders that are never heard of in the courts of justice darken the picture which the recording angel sees.

The old delusion under which Dick Whittington tramped to London town has not yet died out, and from all parts of the country there is a constant stream of men and women to the city, believing that here there is something to do that will raise them above the fear of want; but many of them fall sooner or later into the ranks of despair.

There are tens of thousands of bright and homely dwellings—although one-roomed houses—but alongside of these there is a vast kingdom of slumdom. Much has been done, but only those who

KNOW THE FACTS AT FIRST HAND

can realise how much yet remains to be done. There are few things more pitiable in life than to see beside the lordly mansions of the favoured ones this kingdom of slumdom, regarding which one is almost constrained to say, "All hope abandon ye who enter here." Men and women are herded together here by the hundred, and for them a life of purity is almost impossible. The temptations which seek to lead astray from the paths of rectitude and virtue are more to be dreaded than are the difficulties which beset many to make a good living, and these fall heavily on the young and inexperienced.

I suppose it is sufficient to brand one as a hopeless fanatic when doctors of divinity and professors of theology are vying with each other as to who would say the best word for the theatre, when a solitary individual protests that

THE THEATRE AS WE KNOW IT,

and as anybody as ever known it, is a source of incalculable danger. It is all very well to write panegyrics on an ideal theatre, but if the gentlemen who indulge in that pastime could give us such a stage as they admire, with all the concomitants which I, as well as they, desiderate, we would then be in a better position to judge. It is easy for paterfamilias to take his wife and children to the theatre; he can choose the night to go and the play to hear; but in a very short time these children—young men now—will go alone, and they will find what their father never discovered—that the approaches to the theatre, as you go in and as you retire, are beset with a crowd of traps which the theatre, through all its history, has never been able to shake off.

I must say a word on special forms of temptation which exist among us. I shall not be deterred by the fear of misrepresentation from naming first our modern public-house. It once occupied the place of supplying a needed physical refreshment, but in the vast majority of cases it simply ministers to a degraded passion, and is a trap to unwary and weak souls. These places live and prosper on the impoverishment and the ruin of the people. The replenishing of their tills means the deplenishing of our workmen's homes, and a rise in their returns is measured by a rise in the police returns of the city. In what may be called the social and material aspects the drink power perhaps never stood higher, but if righteousness and the highest morality are to rule the world, then surely the day of our deliverance is near.

Public solicitation to gambling and to immorality is another

PAINFUL FEATURE OF OUR CITY LIFE.

The frequent exposures of these subjects in our police courts are not to be taken as proving how bad Glasgow is, but rather as an indication of the vigorous efforts which are taken to root these things out. There are continually coming into the city from town and country districts girls whose worst faults may have been restlessness, self-will, or a false independence of spirit; and there are fiends in female shape ever on the prowl to catch those unsuspecting girls, and under pretence of leading them to cheap lodgings, conduct them to houses of shame.

If these are things, or specimens of the things carried on in the city,

HOW ARE THEY TO BE MET?

There is much for the law to do. A pure, sober, and incorruptible police force could do very much. We cannot expect our police force to be above—considering their temptations, it is a great thing if they are up to—the average of the ordinary citizen. But in view of the influence they can and do exert, and the opportunities they possess to promote or frustrate the purity of our administration, it is of supreme importance that the average character of our police force should be kept high. And I rejoice at the existence and success of our Christian Police Association. If our police can do much, our magistrates can do more. When every occupant of the licensing bench—be he city magistrate or justice of the peace—rises to the height of his responsibility, and realises that he stands there to grant or to refuse applications, not because it will give this man an opportunity of making money or that this other man will inevitably lose it, but realising that it is the welfare of the people, then the glad day need not be far off when it will be easy to do right and difficult to do wrong.

But while the police may do much, and the corporation may do more, Christian men and women can do more than both. They have in their hands a weapon which the corporation could not use without defiling. The remedy for the city and the world is the Gospel of Jesus Christ. Would it be too high an ideal for this and kindred associations to set before them, not only to preach the Gospel at every street corner, but to cherish the idea of carrying the Gospel directly into every home in the city? The trend of the times points to the necessity for something like this. The people will not come to our churches. They are not attending even our mission halls. But the Lord's command was to go to them; and it shall be that when every man says to his brother man "Know the Lord," that "all shall know Him from the least to the greatest."

* Notes of an address at the recent All-day Conference of the Glasgow United Evangelistic Association, Feb. 20.

The British and Foreign Sailors' Society has opened at Lowestoft a magnificent Sailors' and Fishermen's Bethel, which will hold over a thousand men. The cost has been over £4,500, £1,000 of which was given as a thankoffering by Mr. A. G. Boyd. The local clergy and ministers took part. It was announced that five new buildings will be added to the Society's stations this year, in home and foreign ports, at a cost of some £15,000. The meeting was one of the most enthusiastic, eventful, and far-reaching ever held in connection with the Society.

International S.S. Lessons.

March 12.

"Christ Healing the Blind Man."—John ix. 1-11.

Golden Text.—"He answered and said, Whether He be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see."—John ix. 25.

INTRODUCTORY.

OUR Lord's discussion with the Pharisees resulted in their conviction; their anger thereat rose to such a pitch that they attempted to stone Him, and He was obliged to withdraw Himself. Some think the incident in our lesson happened as Jesus was leaving the Temple, but the word used rather favours the idea that He was walking about in the city. Eight miracles are recorded by John; each one is like the text for the revelation of a great truth. The truths and incidents recorded in chaps. vii. to x. are peculiar to John's Gospel.

BLINDNESS.

In the East this is a common affliction, owing to the brightness of the sun, the fine dust in the air, and the sudden changes in temperature. Everywhere blind beggars are met with. It is said that one in 400 are blind in China, one in 100 in Egypt, while at Gaza one-third of the people have lost one or both eyes; yet to be born blind was a rare occurrence. Of our Lord's miracles which are recorded, seven were restoration of sight. (Get the scholars to name them.) One great work of Christianity has been to found "institutions for the blind." (Describe these and the mode of teaching, and so create interest.)

EXPOSITORY.

John ix. 1. It was the Sabbath day (*v.* 14). Only about six months before the Crucifixion. Jesus was never self-absorbed, but always looking out for opportunities to help others. Verse 2. The Jewish idea taken from the commandment (Ex. xx. 5). It is quite true that all sin brings its own punishment; but equally true that all affliction is not in punishment for sin. (Make this clear by illustrations. Tell of the heathen doctrine of transmigration of souls.) Verse 3. Every trouble which God sends is for some wise end. (Compare Mark ii. 5; John v. 14; Luke xiii. 1-5; John xi. 4.) Verse 4. Jesus was even conscious of his mission, his work was planned for Him by his Heavenly Father; each act must be done at the time appointed. His time for working on earth would soon end (John iv. 34; v. 19, 36; xi. 9; xii. 35; xvii. 4). Illustrate by our daily work. Light and darkness. Verse 5. Question the scholars about this truth, which was taught last week. References, John i. 9, iii. 19, xii. 35; Luke iv. 18, 21; Isa. xxix. 18, xxxv. 5, xlii. 7. (6.) Practical proof of the truth of Christ's words. He is the Light in two ways: by being the Sun and giving light, and by opening men's eyes to see the light. Saliva was believed to have salutary effect on the eyes; no ointment could have cured this man. Point out the kindness in helping this poor man's faith by a sign. (7.) Connect the name of the pool with v. 4. Ask for an Old Testament miracle something like this (2 Kings v. 10). Would he have been cured if he had washed in any other pool? Why? He had great faith, and obedience resulted. Picture the man coming home, and seeing his family for the first time. (8-11.) Discussions arising from the cure. Great change in all whom Jesus cures. The wonderful things we see when Jesus opens the eyes of our mind. Sketch the touching story to the end of the chapter. The tender Saviour.

LESSON TRUTHS.

1. We are all spiritually blind, the consequence of sin.
2. We are blind to our own condition; till we feel our need we do not seek for help, or know God's power and love.
3. Jesus only can open our eyes.
4. The use of means sanctioned by our Lord.
5. Use the means, and depend on God's blessing.
6. Contrast light and darkness; the efficacy of light.
7. The great change in us that is made by conversion; it must be seen if God is to be glorified.
8. The great need of obedience if we would be saved.
9. We obey one whom we perfectly trust and love.

GOLDEN TEXT.

"*One thing I know*," &c. If our eyes have been opened to see Jesus as our Saviour, we shall know it. Every thing will be changed to us: all earth will be more beautiful.

"Something lives in every line,
Christless eyes have never seen."

School for Bible Study.

THE way in which the gatherings have kept up in connection with the School for Bible Study is most encouraging. More than half the period of Ten Weeks has elapsed, but the interest has shown no signs of flagging. As announced last week, some of the centres have been discontinued, so as in a measure to concentrate the exertions of Professor White; the remaining centres are showing renewed vigour and increased attendance.

To the great satisfaction of the audiences, the high tone of the addresses has been fully maintained. This was to be expected, for, as we have already pointed out, Dr. White's object is not attained by merely feeding the intellect; the principles expounded are urged upon the conscience, and revealed truth is unfolded and enforced so as to glorify Christ and promote godliness of life.

A centre of special interest is that of the Queen's Hall, Langham Place, which meets every Wednesday afternoon. At the meeting last week there was an audience that numbered 2,000 or more, and for an hour the closest attention was given to the study of one of the most difficult passages of the profoundest book ever written by the great Apostle to the Gentiles. It was in full view of the fact that in the Pauline Epistles there are "some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction," that Dr. White opened up Rom. ix. to xi., in which

THE PROBLEM OF JEWISH UNBELIEF

is discussed and solved. *In limine* it was pointed out that the passage begins with sorrow and ends with praise; in substance, it sets forth the ways of God with man according to the eternal purpose which He purposed in Christ.

The first chapter of the section deals with the Divine sovereignty, the second with free grace, the third with the results of these truths in soteriological application. It has reasonably been held that one cannot well understand and duly appreciate chapter ix., with its deep mysteries, until one has in a measure passed through the experiences of the preceding chapters of the book. Indicating the relationship between chapters ix. to xi. and the preceding part of the book, Dr. White pointed out that the theme of the Epistle is—the Gospel is the power of God unto salvation (i. 16). How comes it, then, that the Jews are discussed here? The answer is found in the fact that, although the Gospel is the power of God, to the Jew first, and also to the Greek, in the actual experience of the Apostle it appeared that Gentiles had more generally responded to the appeal. As a body

THE JEWS REJECTED GOD'S METHOD

of salvation. So, having spoken of results in the case of the Gentiles, the Apostle proceeds by contrast to speak of the absence of such results in the case of the Jews. He must explain why, to outward appearance, the Gospel has come short of being the power of God unto salvation to the Jew.

It is not with the political aspect of the Jewish question that the Apostle deals, but with the spiritual side of things, throwing light only indirectly upon other questions. Four main points are emphasised:—(1) Rejection of the Jews; (2) acceptance of the Gentiles; (3) restoration of the Jews; (4) result: redemption of the world.

Having outlined the process of thought in the chapters, Dr. White remarked: (1) That sovereignty on the part of God does not mean arbitrariness. God acts according to his sovereign will, but that will is holy, just, and good. (2) The freedom of the human will is a fact recognised in the Epistle, and patent to experience. (3) What is said of election must be studied in its contextual setting, and in the light of the purpose for which it is introduced. Sovereignty is contemplated as not inconsistent with or contrary to the freedom of the human will. (4) The reference to Pharaoh does not say that, for purposes of his own, God caused a man to be wicked, but that, taking a wicked man, He put him into a position of authority in order to make him subserve a providential purpose. God does not make men bad, but He takes men as they are, and deals with them according to their nature. (5) God's sovereignty is associated with mercy: He "endured with much long-suffering vessels of wrath fitted to destruction." God did not fit these men; they fitted themselves. God's mercy is seen in his tolerating them, and in fitting them for salvation. (6) There is a freedom which is identical with a moral freedom of doing right, and a freedom which is identical with a moral freedom of doing wrong. The former is true freedom; the latter is practical bondage. (7) God's will is an absolute and eternal norm of righteousness, and all He does is right. (8) The sovereignty of God's choice is contemplated in the light of the fact that all men are unworthy of such choice.

In some further explanatory words Dr. White remarked that every member of the race is disposed to question what the Apostle says regarding

GOD'S SOVEREIGNTY.

That fact shows that the philosophy of these chapters of the Epistle is not from man, but from God. The only way to find rest from the questionings raised by this mysterious problem is to yield one's soul to God, as a created intelligence bowing humbly at his feet. As to election, it had been for the good of the race, in order that many, and not merely a few, might be saved. God has appointed the means as well as the end of salvation, and those who accept Christ do so of their own free will. The election of Abraham brought a nation near to God; the election of the Church brings the entire world into contact with Divine grace. We must recognise the sovereignty of God as well as the freedom of man.

Telling us that Israel was rejected, the Apostle gives the reason—"because they sought righteousness by the works of the law and not by faith;" hence, arbitrary treatment on the part of God is excluded. Paul goes on to tell us that the method followed by the Jews could never be acceptable to God; Jew and Gentile alike must come under one method—righteousness on the ground of

FAITH IN CHRIST,

who is "the end of the law." The eleventh chapter presents two great truths. First, that the rejection of Israel is not total; "I also am an Israelite; . . there is a remnant according to the election of grace;" acceptance was never total, neither is the rejection. Secondly, Israel is to be restored: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The Apostle contemplates the sweep of God's gracious purpose: (1) He sees an election from Israel; (2) an election from the Gentiles; (3) the restoration of Israel; (4) redemption of the Gentiles as a whole in millennial times. Election has not been for favouritism, but for service; and in order that "all families of the earth might be blessed." In some concluding words, Dr. White dwelt upon God's continued purpose with Israel. If in these days Gentile peoples are the great evangelisers, the time is coming when the Jewish nation will take the Gospel throughout the world.

The hall at the Polytechnic, Regent Street, was crowded a good while before the hour of commencement on Friday evening. The subject was from the Old Testament—

THE BOOK OF EXODUS.

In some preliminary remarks, Professor White said that while the Bible tells us a great deal about men, and is the most interesting book which it is possible to study in order to understand human nature, it is not the principal object of the Book to tell us about men, women, and children, but about God. If we wish to know who God is, and what his mind is, we should study the Bible, which tells us that He is the God of Abraham, Isaac, and Jacob—our God.

The Old Testament deals with Palestine and the East; the New Testament with Palestine and the West. To-day the course of movement is from the West to the East again. There is a marvellous philosophy in the movement of things; as the Apostle says, the bounds of the habitations of the nations of men have been arranged with a view to the progress of God's revelation in the world (Acts xvii. 26-27). With Abraham in the first book of the Bible

ISRAELITISH HISTORY BEGINS.

God had hitherto dealt with the race as a whole; now He selected a family in order thereby to bless the world. "I will bless Thee, be Thou a blessing; . . in thee shall all families of the earth be blessed." Here we see the object of the Divine election.

The book of Beginnings closed with Joseph "in a coffin in Egypt." Israel had come upon dark times, but Joseph believed in God's purpose to deliver his people, and so he "gave commandment concerning his bones." Exodus opens with the story of the increase of the children of Israel, and of the rising of "a new king who knew not Joseph"—the new dynasty which oppressed the Hebrews. As in other studies, Dr. White grouped the contents of the various chapters round outstanding facts or words with the following result:—

EXODUS.

Chap:	Chap.	Chap.
1. Taskmasters.	12. The Passover.	25. } Tabernacle specifications:—"Thou shalt make." 23. 27. 28. 29. 30. 31.
2. Bulrushes.	13. Unleavened Bread.	
3. The Bush.		
4. The Rod.	14. Red Sea.	
5. The Bricks.	15. Song.	
6. "Jehovah."	16. Bread (Manna).	
7. Plague of blood.	17. Water.	
8. „ Frogs, lice, flies.	18. Jethro.	32. Golden Calf.
	19. Sinai.	33. The Vision.
9. „ Murrain, boils, hail.	20. Decalogue.	34. The Veil.
	21. } Legislation.	35-40. Repetition of 25-31:—"And he made"
10. „ Locusts, Darkness.	22. }	
	23. }	
11. Firstborn.	24. The Covenant.	

Remarking on the story of the book, Dr. White indicated some of "the mistakes of Moses"—as when he slew the Egyptian whom he found abusing his kinsman; and, again when he made excuses against undertaking the mission which God placed in his hand. Having mentioned (on chap. v.) that bricks of the various kinds—with the ordinary proportion of straw, then with little, and at length with none at all—had been found in the region of Pithom, one of the treasure cities built by the Israelites, Dr. White spoke of the plagues, which were a stroke on the part of God at the idolatry of the Egyptians, and intended to show the almighty power of Jehovah. The entire Old Testament is written from the standpoint of men living in the midst of idolatry, against which, from beginning to end, it is a solemn protest. In the plague section, note how much is made of prayer. Wherever power is delegated to man from God you will find a man of prayer. On the

HARDENING OF PHARAOH'S HEART

some helpful words were spoken. Throughout the record Pharaoh is represented as a free agent, and we read again and again that he hardened his heart and refused to liberate the people. At the same time it is true that God hardened Pharaoh's heart. But how? By being merciful and forbearing with him in his sin! As God removed stroke after stroke, the wicked monarch grew more and more hostile. The Divine treatment brought out the character of Pharaoh, and showed that he was determined not to obey God. Sunshine softens wax, but it hardens clay. God holds man responsible for the use of his will; and if man will not learn the lessons of Divine mercy and judgment and turn to God, he will assuredly experience a hardening of heart.

In conclusion, a lesson was derived from the expression, so frequently found in the closing chapters, "as the Lord commanded Moses," combined with the sublime fact described at the close of the book—"the glory of the Lord filled the tabernacle." Disciples of Christ should be filled with the Holy Spirit. But how can we become a temple of God? How can the glory of the Lord come on us, and fill us and keep us clean? When Moses had "finished the work," . . . done as the Lord commanded, then "the glory of the Lord filled the tabernacle." So it is to-day. He giveth his Holy Spirit to "them that obey Him" (Acts v. 32).

*** Many of our readers will be glad to hear that the Saturday afternoon course at Aldersgate Street Y.M.C.A. has been resumed.

Calcutta College Y.M.C.A.

By Rev. F. B. MEYER.

WHILST Dr. White is engaged on his important campaign in London, it may be of interest to tell something of the work out of which he has come, and which his brother,

MR. J. CAMPBELL WHITE,

is carrying on with so much blessing and success. It is indeed noteworthy work; and to stay in the midst of it with Mr. and Mrs. Campbell White, as I have done, gives such insight into, and confidence in, its methods, that the assurance grows that herein is one of the surest methods for India's regeneration.

These brothers come of an Ohio family, which has given two sons and three daughters to the service of Christ. One of the daughters is married to Mr. Mott, the memory of whose visits to Great Britain is fragrant to all who have met him or heard him speak.

Mr. Campbell White was born at Wooster, Ohio, in 1870, and as a lad had set his heart on the ministry; but whilst he was pursuing his education, his college was visited by Mr. Forman, in the interest of the Student Volunteer Movement. Beneath his burning words the young student resolved to consecrate his days to the mission field. Those who were directing the course of that marvellous movement became at once aware of the value of the young life which had been brought into sympathy with its principles; he was soon after appointed college secretary of the Y.M.C.A., and then travelling secretary of the Student Volunteer Movement.

After fulfilling these important offices, he went for a year to the Xenia Theological College, in the meanwhile seeking direction for the further development of his life. Just at that time Mr. L. D. Wishard returned from his world-tour to discover the strategic points for the evangelisation of the world. He brought with him an urgent appeal from the Missionary Conference at Calcutta, that a student should be sent out to commence work among

THE VAST CROWD OF STUDENTS

in Calcutta year after year from all parts of India, of whom 10,000 speak and 20,000 understand English. Mr. Campbell White was designated to this post, and reached India in the opening of 1895.

Operations among the students were commenced by the opening of a reading room, and it was so much appreciated that after the first week it was already too small to accommodate those who came. A Gospel meeting was held each week, at which from thirty to forty young men would be present; and the new secretary spent much of his time in reading the Bible with individual students who might be inquiring further into the faith of Christ.

One memorable Sunday evening, August 18, 1898, Dr. K. S. Macdonald, a veteran missionary, who from the first had taken a deep and living interest in this new departure, happened to mention that the Lady Dufferin Victoria Hospital, in the very centre and focus of the student life in Calcutta, was being offered for sale.

This building had been erected at a considerable cost, but its location was ill-chosen; first, because of the noise of the busy thoroughfares; and secondly, because the high-caste ladies refused to avail themselves of wards which might be overlooked from the tall houses around. But whilst unsuitable for its original purpose, no other site equally good could possibly be secured for the permanent home of the work among the students. It seemed, however, that the cost at which it was valued must preclude the hope of its acquisition by this young and hardly fledged organisation.

However, the little band of devoted men gave themselves to prayer. For the first two weeks the burden of their petitions was this: "Is it thy will, O God, that we should ask Thee to give us this place?" And on the morning of September 1 the leaders seem to have become fully convinced that it was in God's plan and purpose to give them the place for his work.

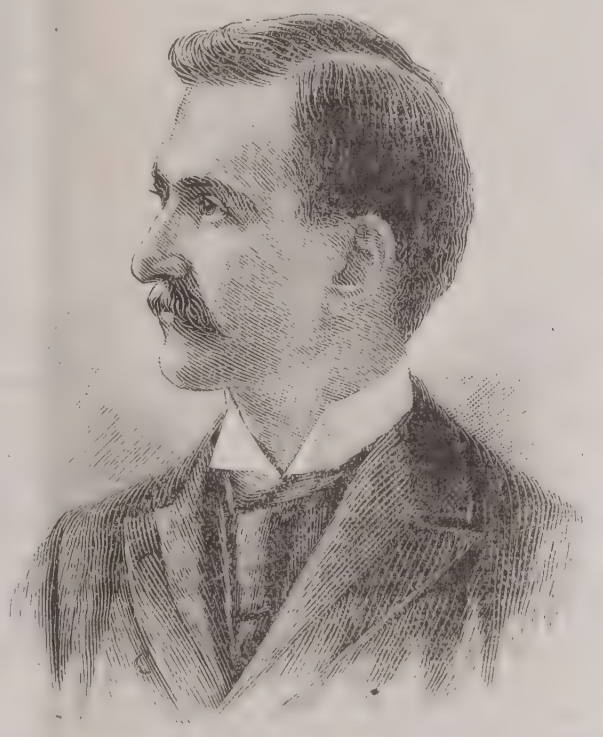
On September 2 a pamphlet was issued, called

"AN OPEN LETTER ABOUT AN OPEN DOOR,"

describing the situation, and asking for £11,250, for the purchase of the property.

On January 16, 1896, a meeting of the committee of management decided, on the suggestion of Mr. J. R. Mott, that Mr. Campbell White should go to England to raise the purchase-money; and, remarkably enough, a sum of money, which had been waiting for appropriation to some such purpose, in the hands of Bishop Thoburn, was available to defray his travelling expenses. The hospital authorities had set April 15 as the limit to which the first refusal of the property would be extended, and for various reasons it was impossible for the secretary to sail from Bombay until March 7, which left only three weeks in England for the raising of the first £5,000, which, in the view of the committee, must be secured before a definite proposal of purchase would be entered upon.

One entire week passed before anything was secured. On the morning of April 1, an



interview was obtained with Lord Overtoun, whose attention was arrested by discovering that the secretary happened to bear his own name. At the end of a few minutes' conversation, he said: "I believe that Great Britain is responsible for giving the Gospel to India, and that the best way to do it is through India's own educated young men. The fact that these young men are desiring and asking for this place makes it imperative that we provide it for them. I will be glad to

GIVE THE FIRST £1,000

towards the property it is proposed to buy."

Two weeks more remained before April 15, but until the 14th no more promises were received. On that day, however, when £4,000 more was required to close with the offer, a cablegram was received from New York announcing a pledge for the exact amount of £4,000. This gift was the result of one of the noblest incidents of the whole of this wonderful story.

Mr. David McConaughy, of the Madras Y.M.C.A., was at that time in the United States soliciting funds for the Madras building. One who promised to him was Mr. Crawford, an old personal friend of his. But when Mr. McConaughy learned of the great urgency of the Calcutta need, he stopped his own canvas for funds, and threw himself most heartily into the effort to raise the needed £5,000, with the result that his friend, instead of giving a large amount to the Madras building, gave £4,000 to the Calcutta College Association building.

On May 1 Lord and Lady Overtoun gave a breakfast, at which £2,000 more was subscribed; then generous gifts began to flow in from the Messrs. Denny, Lord Kinnaird, Sir George Williams, Mr. Samuel Smith, Mr. William E. Dodge, of New York, and many more; and so finally the entire amount was secured for the purchase of the property and the alteration of one of the wards into the great Overtoun Hall, which is capable of seating 1,000 persons. How surely does this narrative justify the motto suggested by Mr. J. Rutter Williamson for inscription on the building,

"BOUGHT BY THE POWER OF PRAYER!"

On July 16, 1897, the building, the total cost of which, including alterations and furniture, reached £14,000, was opened and dedicated to its new and important work by a large representative meeting of the leading Christian people of Calcutta. It was a marvellous story that the secretary had to tell of what God had wrought during the previous eleven months; and it was accepted as a pledge that He who had given the less would not withhold the greater, but that great spiritual results must accrue from the movement so favourably inaugurated.

Nor have those anticipations been disappointed. As many as 300 native students make daily use of the rooms placed at their service, and 600 are found in the weekly meetings. One hundred boarding-houses, in each of which some twenty students reside, are open to the visits of Mr. White and his associates, and inquirers are finding their way to the secretary's sanctum for further information of the doctrines of Christianity.

The following letter is a sample of others:—

"My knowledge of the sublime ethical doctrines of your religion is very limited, but the little I have heard and read of Christianity has led me to believe that yours is a practical and rational religion. I shall be therefore very thankful if you will kindly help me in this respect and grant me an interiew, at any hour, suiting your convenience."

During his stay in Calcutta Lord Kinnaird on three successive Sunday afternoons addressed 400 students in the Overtoun Hall, and writes warmly of the work, urging the claims of the students, of whom over 4,000 live within half a mile, and over 6,000 within a mile.

The needs for extension are very pressing, and I would urge that each of my readers consider whether he cannot help to meet them, and so come to the help of the Lord against the mighty.

First, the Boy's Branch. There are hundreds of schoolboys in this quarter studying for matriculation; and, important as it is to touch the men, it is almost more so to influence the boys. It is most desirable that premises should be raised as soon as possible, on ground already secured, for Bible classes, religious meetings, and perhaps a gymnasium. The cost of this would be £2,000.

Secondly, a Hostel is much needed to provide accommodation for about forty students, the majority of whom would probably be Christian, and in which the seekers and non-Christians would be brought under religious influences. This would cost about £1,000. Lastly,

THREE OR FOUR PICKED COLLEGE MEN

to carry on this gracious work, which is opening out in all directions far beyond the power of the one or two already in the field. Without the long delay of acquiring the language, they could at once set to work, and would find the most eager welcome and attention. To accommodate these Christian workers, rooms might be easily provided by the erection of another storey on the existing building.

With profound interest and sympathy I commend this great work to British Christians, and hope that during his residence in London Dr. W. W. White may receive substantial help to the furtherance of these schemes.

Other Lands.

The Condition of Spain.

By a Visitor.

A VISIT of three weeks to the heart of Spain has opened our eyes to much of the cause that has produced such sad results of late.

In the first place the poverty and discontent that seemed to reign throughout the country are very great. Crowds of persons filled the squares of the large cities conversing in groups as to the unsettled state of their unfortunate country. We could hardly walk down a street without being troubled incessantly by beggars, who are so importunate that it is difficult to escape from them. Every little child seems to have learnt to beg, and the grandeur of the most important thoroughfares of Madrid lies in very close proximity to the greatest squalor.

From a religious point of view, the one thing that strikes an English observer is

THE ABSOLUTE BONDAGE OF THE COUNTRY

to the worship of the Virgin Mary. You rarely in comparison see a crucifix or painting of our Saviour, but in every church and cathedral there are statues and statuettes, as well as wooden figures, which are larger than lifesize, highly decorated and painted over the altars of the Virgin Mary, and almost invariably with a gold crown on the head, and sometimes with a sceptre in the hand. She is generally robed in costly dress, and is evidently the one object of worship of the people of Spain.

In the Palace Chapel at Madrid, we happened to be admitted on a festival day, when the church was crowded with people, standing, for there are no seats in the Spanish churches. An immense number of priests were present, as well as an archbishop, who, seated in a golden chair, arrayed in gorgeous vestments, was kneeled to by priests one after another, who offered him incense and almost prostrated themselves at his feet.

After a great deal of time had been passed in ceremonials, he entered the pulpit and preached, evidently with great power and eloquence, for though we could not understand a sentence of what he said, we could see by his gestures, his immense earnestness, and torrent of words, as well as by the earnest faces of the people, that he quite swayed them, as it were, by the force of his oratory. Sometimes they wept, sometimes they laughed, and sometimes they fell upon their faces on the floor.

After we had listened for some time, and watched this strange scene, we left the building with our courier, who, though thoroughly Spanish, spoke English perfectly. We asked him to explain to us the subject of the sermon. His reply was: It was all about the Blessed Virgin. The text was this, "She shall be called the Glory of Israel." When the people were shedding tears, it was because he was telling them of the sorrows of Spain. He said that now

SPAIN WAS CRUSHED IN THE DUST,

that she had been trampled under foot by the heretic nations, that she was a by-word to all the world; she was poor and in trouble, yes, she was down in the dust to-day. Her soldiers were returned from Cuba wounded and suffering; her glory was laid aside. But there was a day coming when the Blessed Virgin would appear in the clouds with a crown of gold upon her head and a sceptre in her hand, and she would come in her great glory and receive the faithful ones to her bosom. Then, he said, Spain would once more recover the glory she had lost here.

He told them there was no salvation but in the Blessed Virgin. They must cry to her, and seek her mercy ere it be too late. "Oh," said the courier, as he wound up his description of the sermon, "that man could make anyone religious"—so saying, he sprinkled himself with holy water as we went out of the door.

When we were at Seville, we went to one of the ceremonies of the Holy Conception in the great cathedral, where the remains of Columbus have just been placed, and we saw the extraordinary function of

THE TWELVE DANCING BOYS

in front of the altar. Once a year for a whole week, about twice a day, these boys perform these extraordinary gyrations. They are dressed in pale blue tunics and pantaloons, trimmed with silver, white stockings and white satin shoes, also shining with silver. They had on black velvet hats, three-cornered, very elaborately trimmed with white plumes. For nearly an hour, in the presence perhaps of thousands of people, these boys danced what looked to me very like a minuet. Now and then they whirled round and round, and used castanets, all the time keeping up a sort of childish singing in praise of the Virgin. The people listened and watched the whole proceeding with the utmost reverence.

The desolation of Spain impressed me more than I can describe, for, although in some parts there seems to be an activity in regard to agriculture and some prosperous looking farms, yet a great extent of the country seems absolutely desolate, and the principal towns quite 200 years behind our own times in civilisation.

My comment involuntarily was as we went from one part of Spain to another, "Certainly the Virgin Mary has not repaid with generosity the ardent worship of these poor devoted people."

The present poverty and emptiness of the country seems to afford a very strong contrast to the magnificent buildings of past days, which are kept in wonderful preservation, but very jealously kept, for they are not allowed even to be photographed or sketched.

THE CONTRAST WAS VERY GREAT.

When we arrived at Gibraltar, there was an immediate impression of prosperity and comfort in the English territory. I am delighted to see that Mr. Baxter has sent over an agent with large quantities of Gospels and Testaments for free distribution. Oh that God would truly send his light into the heart of that dark country! The people seem to be longing for comfort. If ever a land was open to the offer of the Gospel, surely Spain must be so now. Of course the bigotry and the darkness of past ages must raise up a barrier in many quarters; but, on the other hand, I have reason to think that the people themselves are very willing to accept and believe in the love of God and the mercy of our Saviour at this time of disappointment and sorrow.

We went into the tobacco factory, which was built by one of the kings for the express purpose of adding importance to this trade, and of making it a more successful one. In the building there are 7,000 women preparing tobacco for export to all parts of the world. The principal rooms contain 1,500 women in each, they are seated round tables with packets of tobacco in front of them, busily at work; some of the mothers with babies in cradles close to their feet, so that they can rock the cradles without desisting from their work. Everything is in perfect order, and inspectors are walking up and down the room all the time to see that the rules are carried out.

But in all these rooms there is an enormous painted wooden statue of the Virgin, much larger than life-size, dressed in different kinds of apparel, and at her feet an altar, which is covered with flowers and gifts of different kinds. I inquired of the manager why that figure should be there. His reply was, "Oh, we could do nothing without the presence of the Blessed Virgin." This is

ROMANISM IN ITS TRUE COLOURS.

The day of the Reformation saved England from its tyranny, and now in our own country there are vast numbers of people who are using all the powers they possess gradually to bring our country again under that same yoke.

One motto seemed to me to be written up over all this delusion of belief: "My glory will I not give to another." One could not help feeling that the only remedy for all this ignorance would be the introduction into Spain of the Scriptures themselves, without necessarily human teaching, for in that Book we find the mind of Christ Jesus, and we see how very few sentences even are said about the Virgin Mary herself, whilst the whole Book is given to the teaching of God's Holy Will with regard to both doctrine and worship. In this record we are told of the three Persons of the Trinity in their Holy Name and character, and that God alone, through his Son is to be sought, worshipped and obeyed.

Perhaps some of your readers may think of ways or means by which, on a large scale, the Scriptures could be introduced into that benighted country.

The Outlook in China.

AN idea has arisen that the Chinese Emperor Kuan Sü is a weak man, and one who, by pushing things too quickly, was in danger of arousing the hostility of the Chinese people, and thus of spoiling the cause of the true advancement of China. But this is not so much so as appears, for, from the reports that come in from very many different parts of China, there appears to be a very large and increasingly-influential party of progress, and especially so amongst the younger members of the literary classes, who are thoroughly in favour of the Emperor, and who hold that the hope for China lies chiefly in him to-day. His edicts were popular with this party, which greatly derives its strength from his countenance.

THE TRUE STATE OF THINGS TO-DAY,

therefore, would seem to be that on one side stands the great body of the intelligence and youth of the people of China, with their young and intelligent Emperor anxious to lead them on; and on the other a corrupt and powerful oligarchy, composed of the Manchu Princes and more powerful Mandarins, who act and work through the Dowager Empress, she finding her power through throwing herself in with them. Now, the leading idea of this party is personal greed, united with strong attachment to idolatry, and to the whole corrupt system of bribery, which now eats out the heart of Chinese political life, and causes deep concern and sorrow to a very large number of patriotic Chinamen, who love and desire the welfare of their native land. I have reason to know from many quarters that this is the case, and that could China and its Emperor but be freed from the terrible incubus of this corrupt oligarchy, the country and the cause of the Gospel would go forward in a way that would cause astonishment to all who do not know the true state of the case.

Besides all this, we have many strong reasons to hope that the present Emperor has himself felt the workings of God's Spirit, and is one who would—if he had a free hand—do all in his power to

FAVOUR THE SPREAD OF THE GOSPEL.

Whence otherwise the eagerness with which he sought acquaintance with all Christian litera-

ture? Whence sprang the report that with his own hands he overthrew and broke idols in a temple in Peking? Why the orders for the doing away with many of the lesser Buddhist temples, and the advice which he gave in his public proclamations to change temples into schools for instruction in Western learning? Let all those who love the cause of the Gospel, and that of freedom and enlightenment, join in pleading in earnest prayer that God may bless and preserve China's Emperor, overturning the schemes of those who seek to oppose the cause of progress, and bringing about an opening of the mind and heart of multitudes in China to the Gospel through him.

So much concerning Kuan Sü, the Emperor, towards whom one's heart is strangely drawn. May God use these lines to draw forth a real cry to Him, which may avail to bring down rich blessing on China, and the deliverance which is now so closely within reach. T. W. Pigott.

Sheo-yang Mission.

The Gospel in Saxony.

HAVING recently returned from a visit to Dresden, a few notes on the present state of things in the province of which that beautiful city is the capital may be helpful and interesting. Persecution for conscience' sake continues to be the rule even in that land of Lutheran celebrity and Protestant fame. Even in Dresden, the home of fine art and literary culture, where there are several thousand English and American residents, rigorous and harsh laws are enforced on individuals and whole families, simply for loyalty to religious conviction, and consequent separation from the Lutheran Church. This seems to us so repugnant to all the principles of Protestantism and liberty which we associate with the illustrious name of Luther, and with Germany as the Fatherland of the Reformation, that it is difficult to get English folk to realise the fact. It needs to be seen to be believed.

The following facts, dating only from January of the present year, may be allowed to speak for themselves. On January 11 a fine of 100 marks was inflicted in Chemnitz simply for the offence of having conducted a Sunday School outside the pale of Lutheranism. On February 1, 160 marks for conducting a Gospel meeting in Sosa. January 4, 150 marks for baptising converts to the faith of Christ in Sosa and elsewhere. January 25, a pastor served with government notice that if it was proved that any religious work was carried on among children with his knowledge, a fine of 150 marks would be levied on him. January 29, a party of children in the hall at Chemnitz on the Lord's Day were surprised by the entrance of police and

FORCIBLY TURNED OUT INTO THE STREET.

In Dresden, recently, the pastor of the Baptist Church was summoned before the magistrates for having allowed a plate to be held at the door to receive voluntary offerings on behalf of the China Inland Mission. Many similar facts might be added. It is even dangerous to speak of these things. After years of hard personal experience along these lines, Pastor Mascher, of Dresden, on his own behalf and on that of many sufferers throughout Saxony, was induced last year to publish a pamphlet for circulation in Germany, narrating the struggles gone through for religious liberty. The Royal Department of Worship chose to consider this as a libel on themselves, and have taken action before the Civil Court of Saxony against him. On Monday, February 6, the case came on in Dresden before five judges.

The writer was present in court, and will not soon forget the scene as the pastor and four of his co-workers for Christ were marched in and at the instigation of Lutheran pastors arraigned for no other reason than that they sought the right of freedom to worship God. The proofs of the truth of all Pastor Mascher had written were to be seen in the pile of documents issued by the Royal Department of Worship for the infliction of fines bearing their own seal. The judges were evidently surprised at the facts adduced, and after some discussion

ADJOURNED THE TRIAL FOR SIX WEEKS,

that witnesses might be brought from various parts of Saxony to prove the statements made as to the action of the police and other facts. Much is to be hoped for from bringing these things thus prominently to the light, as public feeling is undoubtedly against such intolerance, much of which is done in the dark and without the cognizance of the civil authorities.

The costs of the action and of the bringing up witnesses fall upon Pastor Mascher and his friends, who are ill fitted to bear them; but God will provide, and English Christians will not fail to show sympathy in such a case.

It was my joy and privilege to preach and to hold Bible readings during my stay both among Lutheran Christians and with the Baptist and other pastors and friends. A great desire prevails for light on the Bible, for deeper spiritual life, and for more manifestation of the Holy Spirit's power. We do well to pray fervently for Saxony, and to watch carefully the issue of the trial now in course. With freedom for all to proclaim the Gospel of Christ, a great blessing and a glorious awakening would be speedily realised in that fair and promising land. W. Fuller Gooch.

W. Norwood.

Work in Geneva.

GENEVA, the citadel of Swiss Protestantism and truth, from the days of Calvin down to the treaty of Vienna in 1815, and, indeed, for a generation later, was a small fortified town, with its glacis, surrounded by water. During the past forty-two years, since we first visited it, Geneva has so changed as to be perfectly unrecognisable. Ten new bridges have been built, grand new streets, stately public buildings, a celebrated university, sumptuous hotels, an unrivalled quay forming a semi-circular drive along the port, tastefully laid-out public gardens, and artistic villas. The feverish activity in building new houses and forming fresh streets in every direction cannot have escaped the wonder of the most casual visitor. New lines of electric tramways have constantly to be opened; everything is done by electricity.

30,000 TOURISTS POUR INTO GENEVA

monthly during the season, and, in the race of development, it is not clear whether Geneva or Zurich will shortly be the first to number a quarter of a million of inhabitants.

One of the most significant facts about Geneva is that some 50,000 French Roman Catholics have permanently established themselves here, and form an integral section of the population. They are tradesmen, professors, manufacturers, commercial men of all kinds. Moreover, having largely become naturalised Swiss, these can form part of the magistracy, and municipal and cantonal authorities, and are even eligible for the highest political positions. Another fact, not to be underrated, from its danger, is that the great amount of liberty enjoyed under the excellent Swiss laws has caused the worst revolutionary elements of Europe to flock for safety to this country from France, Italy, Germany, Russia, and even Spain. Not alone do Zurich and Geneva know this to their cost, but they seem incapable of preventing the immorality which characterises their lives, or their other crimes, while such example must deteriorate the indigenous population.

It is a matter of rejoicing to know what efforts are being put forth in Geneva for the extension of the kingdom of God. Great good has resulted from the

YOUNG MEN'S CHRISTIAN ASSOCIATION,

consisting of 500 members, and possessing a stately building of its own which would make a good show in any British town, and moreover containing the seat of the International Committee of all such associations throughout the world, of which M. Fermaud is Secretary. There is also a far more modest Young Women's Christian Association, still struggling against obstacles. Solid work is going on silently by the *Activité Chrétienne* (Christian Endeavour Society), the members of which, numbering about fifty, are pledged to take active part in some branch of Christian usefulness to those around. Meetings for Biblical study, singing, &c., infuse knowledge as well as life into this sympathetic institution.

The Free Church of Geneva is richer in devoted men of God than in places of worship. The pure saving Gospel is preached—the whole counsel of God, and the perfect work of Christ for sinful men, occupying the first and the last place. Innumerable villages and scattered houses dot the lovely shores of Lake Leman, and extend on either side of the Rhone as far as the foot of the Salève and Jura. Owing to the scarcity of churches, during the summer time religious evangelical services are held under the canopy of heaven, on the property of ladies and gentlemen, who provide chairs or benches under the welcome shade of fine trees. These afternoon meetings, organised by M. Favre, a Genevese gentleman, who dedicates his life to evangelisation, and Pastor Frank Thomas, are duly advertised in the local newspapers, and are well frequented, so that much good can thus be done.

A few years ago a magnificent building, called the Victoria Hall, was erected to be available for public meetings and concerts. Slender iron columns support two ranges of galleries, and the seats under these are also raised in tiers around the parterre, which is very spacious. During the Swiss National Exhibition of 1896, Pastor Thomas held a series of evangelical meetings in this hall, and last year others were given for several months. It was a bold undertaking of the Committee to hire it for religious meetings, the cost being very great; all included may amount each time to 150 francs, and in winter, including the warming, 200 francs, which sum cannot be realised by the collections made at the doors.

Of all the multitude of objects worthy of the serious attention of British Christians, we know none more interesting than this one, and which we strenuously press upon those who have the means of helping it in an adequate manner. From the great importance and central position of modern Geneva, surrounded by Roman Catholic populations, sympathy should be shown with efforts, now being made, to provide more extended evangelical preaching to so many thousands who do not frequent any place of worship. In conclusion, it would be a source of real blessing, no less to the giver than to the population of Geneva, could the Victoria Hall be permanently assured every Sunday for these popular evangelical meetings; and such it will surely become if we follow the example of George Müller, who so simply put it: "I serve a rich Master." W. J.

Repression in Tunisia.

WRITING from Susa, Tunisia, Mr. W. G. Pope says:—"The French authorities here have condemned two of our lady missionaries, Misses Cox and Scott to 12s. fine and costs, and six days' imprisonment, falsely charging them with having distributed copies of the Scriptures in the public streets at Djerba—an island off the Tunisian coast. The workers were willing to suffer for Christ's sake, but as the free distribution of the Gospel was thus sacrificed, we all thought it better that they should appeal to the higher court at Algiers. This was done; but they have confirmed the judgment.

"Nothing remains to be done but to appeal to the Court of Cassation at Paris. The appeal has been lodged, and however just that court may be, we cannot but feel that the strained relations between our two countries may go against us. We, therefore, appeal HIGHER, and ask that every Christian under whose cognisance this trial may come should petition the Throne of Grace that the final result may be for the Master's glory and the spreading of his Kingdom. Unless God interferes, we feel assured that our days in Tunisia are numbered, and yet we never had so much to encourage us as at present."

Home Missions.

"Wealthland and Woeland."

(Concluded.)

THE great evening meeting in St. Andrew's Hall, Glasgow, was worthy of the earlier proceedings of the day, and indeed, of the work (of the Glasgow United Evangelistic Association), whose semi-jubilee was being celebrated. Not only did the occasion appeal to the ear, but also to the eye, for in presenting the annual report, Mr. John W. Arthur exhibited a long series of lantern slides, illustrative of the scope and progress of the work in its various channels. Beginning appropriately with a portrait of Mr. D. L. Moody, he sketched briefly the story of the revival of 1873-74, and passed on to show how the organisation then set in operation had expanded and developed until it now seemed to touch and provide for the needs of humanity at every point. Portraits of Mr. Alexander Allan, Mr. James Scott, Rev. Dr. Wallace, Rev. Dr. Somerville, Rev. Dr. Bonar, Mr. Walter Hislop, Mr. William Ralston, and others, seemed specially to appeal to the audiences as they recalled earnest lives consecrated to the Lord and laid down in active service.

During the twenty-five years the sum of £265,225 had been received and expended. As examples of the work accomplished it was mentioned that 68,089 poor children had since 1885 received the benefit of the Fresh Air Fortnight Scheme, and that the average attendance at the Sabbath Free Breakfast was 1,300.

Lord Overtoun, as chairman, gave expression to the feeling of devout thankfulness to God with which the members of the mission gathered together at this time. Describing the field of work he said: "There is the evil of externalism and the curse of indifference—drink, gambling, and opposition of all kinds, with the sneer of an unbelieving world. But after all, though

THE WORLD LAUGHS, THE WORK GOES ON.

He then passed on to give a sketch of the campaign which the Association is planning for next winter. The hearty co-operation of all the churches has already been enlisted, and it is intended to send a personal invitation into every home in the city. He called for volunteers to help in the meetings and other parts of the work. "Get into line in the matter of prayer and service. Two things you have to do: To pray, and to work. Do you say you are ready to pray? Then you are beginning to move the greatest instrument for the doing of this work. Will you pray? Will you help? Will you give? Will you interest people? Then indeed this great city and our beloved Scotland will, I believe, share in the blessing which so many expect is soon to be among us."

Rev. George Gladstone gave a most instructive and stirring address on "Wholehearted Devotion in Winning Men to Christ," which Mr. McNeill described later in the evening as a splendid oration. He said: "If we are going to work intelligently, there are some things which must be regarded as settled beyond gainsay. (1) That it is the blessing of God that maketh rich. The recognition of this secures that we work with the upward look, and that we boast of no man's part or merit. (2) That men need to be saved. All the wild talk we hear about progress does not eradicate the consciousness of guilt, the fear, or the unrest. We are not to overlook that. (3) That God calls us to work for the salvation of men. Many of us require to revise our conceptions of church membership. There are too many in our churches to be attended to, who look for attention—jealously seeking it, and offended if they do not receive it. I am not forgetting those who need special shepherding, but the convert's first prayer is—'Lord, what wilt Thou have me to do?' And it should be the Christian's abiding prayer. (4) That God has given to us the fit instrument wherewith men can be saved. The world is not waiting for what you or I think, not perishing for lack of our

SPECULATIONS OR ELABORATE SCHEMES,

but it is waiting for Christ. Souls are perishing for lack of Christ, and God calls us to tell the world of Jesus.

"If we are agreed concerning these, what are we to be—idlers or believers, idlers or workers? Shall we not be as those that eagerly seek to save, as those that have to give an account? (1) This work gladdens and glorifies Jesus Christ. Note how often He spoke in praise of men and women who did some work for his dear sake. 'Lord' we call Him, for 'Lord' we want Him to be—a Master whom it is a joy to serve, a Master whose smile is a reward that gladdens. (2) It helps ourselves. It is work angels might envy. It yields a joy the like of which is not out of Heaven. (3) It has secured for it a reward. There is to be a day when even the cup of cold water given in the Master's name is not to be forgotten."

Colonel Barker (of the Salvation Army) received a warm reception. Comparing the methods in use by the Association with those of the organisation to which he himself belonged, he declared most enthusiastically that not only were they engaged in a common work, but they were doing it on the same lines. The meeting heartily applauded his earnest testimony to the blessing which attended all faithful work done for Christ; and showed the true mutual sympathy that pervades workers of every name.

Rev. John McNeill aroused the deepest interest and sympathy throughout the great gathering as he recounted in graphic language the outstanding

DIFFICULTIES AND ENCOURAGEMENTS

of the mission in which he is at present engaged to the Highlands and Islands of Scotland. One of the most characteristic differences was the absence of hymns in the service of praise. The Scottish paraphrases were also interdicted in some places, leaving the Psalms alone to be sung.

It is splendid, though hard work. In some ways it is harder than was the campaign in London, with its immense halls and tabernacles; although that, too, was heavy. These northern people can take in a great amount of preaching and make no sign. One of their great difficulties is about instantaneous conversion; and it is worth while raising that point, for I sometimes think people get saved too easily down here. But I have been telling them that when you want salvation you should ask for the sudden kind, and see that you get it. I have had to tell them there is no man "sound" until he is a saved man. There must be heart heresy about you somehow.

The Highlanders have doubts about election. No man need go to the north unless he takes election and foreordination in his carpet bag. You may make fun about a Highlander's doubts and fears; but there is more faith in them than in some Lowlanders' assurance. Another difficulty with them is an unwillingness to say they have got salvation. It is like some fishing—even after you have caught him a Highlander is hard to land.

Three different choirs—those of the Mizpah Band, the Bible Training Institute, and the Noon Meeting—were much appreciated as they rendered, in the course of the evening, pieces of sacred music.

Advent Conference.—The fifth annual Conference on the Coming of the Lord has recently been held in Lansdowne Hall, West Norwood, and has proved the best in points of numbers attending and in spiritual power and blessing. The large hall was well filled each afternoon, and in the evening the meetings were crowded, upwards of 1,000 persons being present. The addresses given by Revs. J. J. Luce, R. Middleton, J. Sturdy, W. Houghton, J. Wilkinson, Dr. White, J. Turner, and others, dealt almost entirely with the practical side of the subject, and were marked by much spirituality of tone and deep impressions. Christians were present from various centres and of varied Churches, and the spirit of fellowship and unity realised was a distinct source of blessing. A verbatim report is in course of publication.

Reformatory and Refuge Union.

THIS excellent organisation searches so deeply into the root-causes of human misery, and indicates with such lucidity and care the very best means of alleviation or cure, that it has gradually achieved a position of great usefulness, not only to the suffering and distressed, but to society at large.

It undertakes the care of numbers of the fallen and destitute, irrespective of age, sex or creed, and self-denyingly makes a speciality of the most difficult cases of all. For instance, at the well-known Grotto Home in Paddington, are received those hulking fellows of seventeen or eighteen, who are just budding into junior membership among Birmingham's "peaky blinders" or London's hooligans. It was established at a time when no other institution cared to accept them. The Grotto, a "last chance" home, affords them careful training, under common-sense management and fervent Christian influence.

Another useful branch deals with "unfortunates." As Mr. Maddison, the general secretary of the Society, forcibly puts it, "While we found no dearth of homes and refuges, we found but little practical touch between them and the great mass of the fallen. It was necessary to bridge the gulf." In the effort to do so, by means of women missionaries, the Union maintain five mission houses. The workers seek and obtain their

CASES FROM THE STREETS

or abodes of shame—anywhere, so that they *do* get them. These "houses" are conducted as real homes. Nothing about the appearance or management is calculated to give the impression of an orthodox institution. The matron-missionary is "mother" as well as guide, philosopher and friend to her charges. A thousand women are dealt with per annum, not all in the Society's own homes, for the aim in considering each case on its own merits is how and where can the individual peculiarities of the case be most helpfully met. But cases of any kind are safe with this organisation.

The great work of child-saving has greatly developed from the days of yore, when it was not only a common but even a necessary thing to send a man round to literally pick up homeless children from the gutter. Much is done nowadays for destitute childhood, and—utilising the Act initiated by Miss Ellice Hopkins, by which any person may deliver a child from a house of ill-fame and have its future decided upon by a magistrate—the Society has a special staff of officers engaged in this difficult, not to say perilous, work. It rescues upwards of two hundred little helpless ones annually from dens of infamy.

Especial interest attaches to the efforts now being made on behalf of the children of those confirmed vagrants who, detesting work in every shape and form, are more than content that their children shall be exposed to all the suffering and vices of a nomad life, since it is "this 'ere pore little young 'un, y'r 'onner," that draws contributions from the public. The Society proposes that the School Board authorities shall be empowered to rescue such children and place them in industrial schools.

In the midst of its useful labours, too, the Union has been happily

MINDFUL OF THE MANY TOILERS

in philanthropic work throughout the kingdom. It has organised a Provident and Benevolent Fund for affording assistance to the widows and orphans of officers who have served in institutions, and to those officers who may become incapacitated through accident or ill-health, special arrangements being made for deferred annuities. The entire management and clerical work is undertaken free of any charge, the total sums subscribed thus being available for distribution. To describe adequately the many Samaritan efforts undertaken by the society would require a volume, but it is desirable to point out that the management is notable for skill and economy, for spirituality and kindly sympathy. Financial aid may be sent to Mr. A. J. S. Maddison, 32, Charing Cross, London, S.W.

The Duxhurst Colony.

TIME passes so rapidly in these stirring days that we can scarcely realise that nearly four years have elapsed since the inauguration of the Farm Colony for inebriate women at Duxhurst, near Reigate. The work of the colony has now passed out of the region of experiment into that of assured result. No one could doubt this who listened to the pathetic and powerful address given by Lady Henry Somerset at the Mansion House one afternoon last week. Seldom we should think have the lordly walls of the mayoral residence echoed to such eloquent and touching pleas as those that fell from the lips of her ladyship. At any rate, they made a deep impression on the Lord Mayor himself, who confessed at the close that many new and undreamt-of thoughts and suggestions had been implanted in his mind as to the best methods of dealing with the female victims of drink.

At the outset of her address

LADY HENRY SOMERSET

had to make the sorrowful admission that drunkenness among women is certainly on the increase. All are agreed that something must be done to cope with it. The methods employed in past times to check this evil, in the shape of brief imprisonments, have proved utter failures—indeed, worse than failures. Drunkenness is too complex a thing to be met in that hard and fast punitive way. It is partly a physical evil, ruining the health of the drinker; but it is partly a moral curse, destroying the will power, and rendering the victim an easy prey to recurring temptation. It was in the light of these facts that the Duxhurst experiment was begun, and Lady Henry Somerset gave an interesting description of the means used to cure the inebriates—home life, individual diagnosis and treatment, open air occupation, womanly sympathy, the humanising influence of the children at the Bird's Nest, and

THE POWER OF CHRIST'S GOSPEL.

Her ladyship told how some came and stayed only six months, but not infrequently these have to return for further help and treatment. It is now a settled rule that all who place themselves at Duxhurst must agree to remain for a year. The restorative influences of an outdoor life, with its interesting occupations of fruit and flower cultivation under the supervision of duly qualified women, were descanted on; reminding one by inference of the utter fatuity of expecting to cure a woman of the drink crave by immuring her in a dreary prison and depriving her of all social, mental, and spiritual aids to a better life. The cases cited by Lady Henry Somerset to illustrate the good results achieved at Duxhurst were striking indeed. Christian methods are inevitably the best for meeting the ills and curing the woes of society. The most touching thing, said the speaker, that had ever happened in connection with the colony was when, a few months ago, a girl who had received benefit at the place herself came all the way from the Midlands, bringing with her her inebriate mistress for treatment.

Very touching was the account given of the softening influences exercised on the women by contact with the London slum children who are every summer drafted to Duxhurst for a stay at the Bird's Nest. From these infant lips too are learned many hints of the fearful and demoralising surroundings in which they are forced to live, and the women get a new view of the power to curse family life that is inherent in strong drink. In closing her address, which fairly enchained the large company, her ladyship appealed for practical help in carrying on this work. There is a debt of £2,000 to wipe out and only some 900 guinea subscriptions would be needed to maintain the colony from year to year. If ever there was a good work in which our wealthy city magnates ought to lend a hand, we think it is in such an effort as this, where the victims of a bad social custom are taken in hand, restored to their right mind, and strengthened for the hour of coming temptation.

We would advise all who wish to know more about this truly splendid work to send to Lady Henry Somerset, Duxhurst, Reigate, for a copy of the report recently issued.

Barbican Mission to the Jews.

IN a recent issue of his quarterly paper, *Immanuel's Witness*, Prediger Lipshytz reports that much encouragement attends the work in the temporary home of the mission, 262, Commercial Road, E. Prebendary Webb-Peploe, who is president of the Mission, appeals for help, in order that the new mission-house scheme may speedily be realised. As will be remembered, this new building is to be in memory of the late Prebendary Gordon Calthrop, first president of the mission.

One of the most interesting chapters of the paper is devoted to a narrative (in part) of the director's experiences during his last continental tour. We make a brief extract:—"Arrived at Flushing, I took train for Hanover. There were a number of Jews in the carriage, some of whom, coming from London, knew me. Without delay these started conversation by asking

THE BOLD AND CRUCIAL QUESTION—

'How is it that you, having been born a Jew, can believe in Christ?' I replied that it was just because I was a Jew that I had become a Christian. It was to the Jews, in the first instance, that God promised a Messiah of the seed of David. In due time Christ—that is, the Messiah of the seed of David—came. 'But our fathers did not acknowledge Him as such,' broke in several of the voices. 'Well,' I replied, 'that would not prove that He was not the Messiah sent by God; for it was not Christ alone that our fathers rejected. You will not deny that God sent prophets to our people; and you must admit that most of them were disobeyed and persecuted by Israel.'

"Proceeding, I asked whether Christ had not given full proof of his Messiahship. 'No one,' I said, 'will deny that He did marvellous things, and that his Apostles afterwards did the like things in his name. Through the preaching of the Gospel of

CHRIST CRUCIFIED AND RAISED

from the dead, Grecian philosophers became followers of Him whom God had appointed to be an Everlasting Prince. In the Roman Empire and the pagan world the same marvels have been wrought by the same means; and nations have risen and prospered as the Gospel of Christ has entered into their life, and his principles have been embodied in their laws. True, our nation in its entirety did not accept Christ, but many of our people did. Christ was of our nation; so were his first followers and Apostles. Our nation as a whole rejected Him, and since the century in which He appeared we have been scattered amongst the Gentiles and reaping curses while we might have enjoyed blessings.' Arrived at Hanover, we parted in the most friendly manner. I distributed tracts, and my friends promised to read them."

Marylebone Medical Mission.

THE annual report of this useful work is an interesting record, which demonstrates how the Mission has, in a marked manner, won its way to the hearts of the people. Visits and ministry are welcomed even by those who are careless, indifferent, sinful and vicious. During the past year 4,162 new patients have been treated, while 3,144 home visits have been paid to those who were too ill to attend the dispensary for treatment.

Care is taken that medical benefits are confined to those who are not able to pay for them; and the patients are of the very poorest class—labourers, handy-men, odd-jobbers, and gutter merchants. A large number of those who come seem unfit for work of any kind, live from hand to mouth, and are on the verge of starvation.

From 60 to 120 of the poorest class of people are found attending the dispensary service before receiving medicine as needed. Among the attendants are many who never enter church, chapel, or mission hall; and excellent opportunities are found for setting before them the way of salvation.

A Bible class for women is held weekly. Some of those who attend, speaking of it as the happiest time of their lives, the cheerful hall contrasting very strikingly with the miserable homes from which they come. There is also a Bible class for young women, which is composed of young servants, some of whom have received spiritual benefit at the Mission.

Owing to the great poverty of patients, the clothing club is found to be of the greatest possible benefit. Clothing is sold to the patients at less than half value; but, in absolutely destitute cases, it is handed over as a gift. Large and liberal monetary aid is constantly needed in a mission which has for its business the alleviation of physical suffering, and the lightening of moral and spiritual darkness in a neighbourhood where great poverty is a painful and abiding fact. Communications may be addressed to Dr. Robert Chambers, 12, Bell Street, Lisson Grove, N.W.

The British Chautauqua.

THE third conversazione and lecture took place a few days ago in the lecture hall of Mount View Congregational Church, Stroud Green, when Rev. J. Hilton Stowell presided, and a large company were entertained by the friends of the church. Rev. C. Anderson Scott, B.A., Kensington, based his lecture on Selby's "Ministry of the Lord Jesus," and divided his subject into two parts, viz., (1) "Religious, or Man's Relation to God," and (2) "Ethical, or Man's Relation to the World and other Men." He treated the former aspect of the question in the present lecture, leaving the latter for a future occasion.

He described the great change that has taken place in the human conception of God's attitude towards man. Instead of thinking, as formerly, that God considered and dealt with man as a member of the State or of a visible and external church, it is now recognised that God judges man as an individual, responsible for his own deeds and words. This, he contended, was the revealed method of God in his dealings with man. There were many views of the object of Christ in coming to the world, and it was their aim to harmonise all these descriptions of one great consistent plan and object—namely, the offer to man of individual salvation from individual sins.

Rev. W. J. Avery announced that the forthcoming summer school would be held at Saltburn, Yorks, from August 12 to 26; and made some remarks explanatory of the constitution and objects of the society.

Lads in Whitechapel.

THE many friends and old subscribers to the Whitechapel Institute and Home for Lads will be pleased to hear of the increasing prosperity that is attending the work under the superintendency of Rev. Thomas Jackson. During the past two years Mr. Jackson has been most indefatigable in his labours. Orphans and country lads who have been found in destitute circumstances have been befriended and the benefits of a Christian home extended to them.

Not only are the physical and social needs of the youths provided for, but their spiritual interests also; recently the workers have been cheered by several deciding for Christ. Owing to Mr. Jackson's serious illness in November last, the income of the Institute has suffered, and the year's work shows a deficit of £150.

Readers who may know of respectable lads from the provinces, in circumstances of need, can render great help to such by referring them to Mr. Jackson (279, Whitechapel Road, E.), who will be pleased to find them a home and assist them to obtain employment. Friends wishing to inspect the Institute are welcome to do so any day from two to nine p.m.

School of Medicine, India.—A correspondent writes to point out that in his recent reference to the North India School of Medicine for Women Rev. F. B. Meyer erroneously states that it has been in existence for twenty years. It was started nearly five years ago.

Young People.

Brevities from Afar.

INSTEAD of my usual "pen-pictures" this month, I have given you three or four sketches of missionary work from different fields of labour. It is so necessary to begin when we are young to recognise the immense blessing that comes to heathen people who really receive Jesus Christ by faith into their hearts. First we have

AN ALMORA LEPER.

Almora is the capital of the Kumaow district in the north-west province of India, where there is a leper asylum.

Ujiala is a bright-eyed, pleasant-faced lassie of nineteen years. She was married, as usual, in her early girlhood. Her husband put her away owing to the disease, and left her to support herself how she could. Was it not terrible to have all life's hopes crushed at that early age? But she was brought to the asylum, and there, through eagerly listening to what some of the inmates had to tell her of the life to come, and of Jesus, the Way, the Truth, and the Life, she became inspired with a new hope, and when the missionary asked her why she wanted to be baptised, she said: "I want to be a follower of Jesus, who forgives and helps." So having come to a knowledge of Christ, even her sad lonely life became radiant with joy.

Next, we have a foundling who

BECAME A MISSIONARY.

About sixty years ago, a small bundle was picked up in a street in Bristol by the river side just between the bridges. When it was unwrapped, it was found to contain a forsaken baby, who seemed to belong to nobody in the world. The child received the name of Thomas Bridges, because of the strange circumstances of his discovery. When he grew to be a big lad he was taken to the Falkland Islands, off Patagonia, in South America, in company with a devoted missionary. Here he soon picked up the Yaghan language, which is spoken along the rocky and desolate coast of Tierra del Fuego—or Land of Fire. After a time he gave his heart to Jesus Christ, and grew to be an earnest and energetic Christian. In a few years he returned to England, pursued a course of study, and was ordained a clergyman. He then went back as a missionary to those Yaghans, who perhaps are the most degraded race on earth. Mr. Bridges devoted thirty years of his life to work among this people, and translated the Scriptures into their barbarous language.

Would not some of my young friends, girls as well as boys, like to serve Jesus like that?

Jubilee of the New Hebrides Mission: The Islands of the New Hebrides lie fourteen hundred miles away from Sydney, in Australia, and are separated from each other over a length of many hundred miles in the South West Pacific Ocean.

Well, fifty years ago the first station was opened in the Island of Aneityum, and the first missionary settled there, the Rev. John Geddie. All the thirty inhabited islands of the group were sunk in heathenism. No one knew anything of the true God and Jesus Christ, whom He had sent to save the world. To-day there are in the whole of this group no fewer than twenty-four missionaries, five assistants, a trained nurse, about 300 native teachers, and about 2,800 who remember Jesus in observing the Lord's Supper. A training institution for teachers and a hospital are also established. This is God's wonderful work in fifty years!

I don't suppose you will be able to remember these figures. But all I have said in these "brevities" makes it quite clear that faithful preaching of the Gospel and living it in lands where the love of Christ is not known are certain to be blessed by God. The true missionary is a living epistle, known and read wherever he makes his home. And young people here in England can never tell how far their prayers are used by God for reaping a very harvest of souls amongst depraved and Godless nations. What a grand thing it would be if some members of the band of Bible searchers, who read THE CHRISTIAN, were to give themselves to God for Christ's service in some distant mission field!

"The Christian" Bible-Searcher.

ANSWERS TO LAST WEEK'S SEARCHER.

(No. 164.)

1. Barnabas. Acts xi. 24. When the Church which was in Jerusalem sent him to exhort the Church in Antioch.

2. Paul. Acts xxi. 38. When the chief captain rescued Paul from the violence of the people of Jerusalem, and led him into the castle, he asked him this.

3. Apollos. Acts xviii. 25. Apollos taught diligently, knowing only the baptism of John. Aquila and Priscilla expounded unto him the way of God more perfectly.

4. Eutychus. Acts xx. 10. While Paul was preaching, Eutychus, being asleep, fell down from the third loft and was taken up dead. Paul went down and brought him back to life.

5. Paul and Silas. Acts xvii. 6. The Jews in Thessalonica made an uproar and assaulted the house of Jason where they were staying.

6. Lydia. Acts xvi. 14. Paul and Timothy baptised her and her household, and she constrained them to stay in her house.

7. Elymas the sorcerer. Acts xiii. 10. When he withstood Paul and Barnabas and sought to turn the deputy in Paphos from the faith.

8. Peter. Acts xii. 15. After the angel had taken Peter out of prison, he went to the house of Mary, and when Rhoda, who went to the gate, told the others, they could not believe it was Peter.

No. 164.—Correct answers (first list) received from:—

A—Zeldah Albert*, Frances*, John, Henry and Mary Allsop, Violet Ashworth*.
B—Ella Berryman, Florence Blackman*, May* and Gordon* Bligh, Phyllis Boyd*, Herbert Braddon*, Rose Butler.
C—Anna Chanyen, Eleanor Chance*, Augusta and Adelina Clark, John Colville*, Arthur and Winnie Cox, Lydia Cleary, Daisy and Jack Clarke.
D—Dorothy and Ralph* Daintree, Kitty Donaldson-Selby, Stanley Drew*, Hilda and G. Drayson, Faith Duncan.
G—Hertie and Clarice Gale, Mabel Golding*, Irene and Kathleen Gough.
H—Beatrice Hastings, Evelyn and Dorothy Hewer, Eric and Mary* Hill, Florence Hoyte.
J—Betty Jacobs, Emily and Agnes Jones.
K—Stanley, Eva* and Max Kalb.
L—Edward, Henry, May and Sidney Law, Cecilia Lichtenstein*.
M—Margie Marston, George and Charles Macdonald, Leslie Mayes, Arabella Mainwaring-Onslow, Dorothy McMullin, May Mills, Owen L. Morice*, Florence Mitchell.
N—George Nash*, J. W. Neligan, Eleanor and Valerie Noel.
O—George O'Beirne.
P—Kathleen* and Ethel* Pasley, Herbert Parr, Mildred* and Hattie Peters, Mary Plumb*, Kathleen Pincott.
S—Mary Symon, Betty Stocks*, Esther Simmons, Solomon Stockfish, Flora Simmons, Joseph Stephens, Cicely Sherbrooke, Margery Smart, Douglas Stevens*, Constance and Hilda Schaeffer, Gladys Stockman*.
T—Herbert and Frank Tomkins.
V—Edwin Vickers.
W—Edith* and Gwendoline Wallis, Madeline Woodford, Dorothy White, Noel, Cecile and Phillis Wright.

No. 163.—Correct answers (second list) received from:—

A—Douglas Adams, Dorothy Alchin, Gladys Allan*, Enderby Anderson, Muriel Annesley, Daisy Annette*, J. H. Archer*, Bertha and Maggie I. Arres-Mather, Irene Ashdown, William Aston.
B—Cyril A.*, Gertrude E. C., and S. Edith M. Badham, Albert Parker Baker, Allen and Massy Baker, Charlie and Maggie Banks, Catherine Barber, Edith and J. Barker, Dorothy Barrett, Dorothy, Gladys, Godfrey and Percy Bates, Mary and Susette Beck, Jasper and Leslie, Dorothy M. and Margaret Mary Bellerby, Dorothy Berry, Elizabeth and Janet C. Black, Frank and Avory Blackie, Gordon* and May* Bligh, Ernest Bond, Ashley Hugh Bowker*, Gordon and Lily G. Boxer, Rhoda and Ruth Eunice Braithwaite, A. Bridges, Annie Brisland, Charles Brown*, J. Corbet*, Leonard S.* and Lindsay* Browne, Eva and R. G. Browne, Mary Bryant.
C—Gladys Calvert, Isabel* and Mabel Beatrice Candlin*, Jessie*, Maggie* and Walter* Carter, B. M. Cashford, Mary Charles*, Henry James Cheney, May and Willie F. Christie, Dorothy J., Daisy Rowland and Jack Clarke, Daisy* and Florence* Combes, Richard F. Cornthwaite*, Dora Corrie, Dorothy Cooper, G. E. Cragg, Ethel Craigie, A. E. Crang, Cicely M. Millicent M. Craven, Janie and Nellie Crawford, Guy, Oscar and Katie Cross, Susie A. Cumbers.
D—Catherine Maggie Darke, Cecil Hill Darley, Mai Davidson, Blossom Davis, Harold* Davis, Polognia Daws, Constance Devenish-Meares, Vera C. Dickinson, William Dilly*, Jessie Donaldson, Faith, Gordon S., and Phyllis Duncan, Dorothy and Morjory Dyke.
E—Alice and Maud Eddey, Muriel Edwards*.
F—Charles Failletaz*, Francis Field, Aileen and F. A. Figgis, May Fitzgerald, Hyacinth Blanche Fitzsimons, Eva, Kate*, Mabel*, and Maggie Fletcher, Ernest and Herbert Fowler, James, Innes, and Marian Gibson* Freegard, Bessie, Blanche*, and Mary Freeman, Agnes*, Flossie*, Lewis, and Maggie* Fullarton.
G—Constance and Kenneth Gabbett, David Gardiner, Aileen Gardner, Dorothy Garfit, Daisy and Ernest Richard George, Hedley George, Frank Gibbs, Evelyn and Minnie Giddings, G. Reginald Gifford, Mary Glass, Hilda Goldthorpe, Elsie and Norman Good, Helen W. M. and Walter Stuart Gray, Edith M.*, Jack, Margaret* and Stuart Gray, Elsie Green, Mildred and W. Gordon Greenwood, M. F. Greenleaf, H. Gribble, Edith and James Grieve, Dorothy* and Nancy* Grove.
H—Freda and Mary Haines, Ella Hake, Katie and Mary Hall, May* and Sandy Handasyde, Isabel Hardie, Dorothy Ellen* and Ruth Harrison, Edith Harvey, Nellie Hatchett*, James D. Henderson*, Theodora Hill*, Ruth Hinder, Margaret D. Hogg*, Violet A. Holford, Edith Holms, Bessie Hope, Willie Hooper, Florence, Francis* and Julyan Hoyte, Lila Kathleen Hughes*, Helen M.* and H. Hunter, Freda Hunton, Gladys and Netta Hussey, Ethel Hutchings*.
J—Sinclair Jackson*, Kathleen James, Dora Jay, Nellie Jelfs, Emily Jeynes, Kate Gertrude Johns, M. Johnston*, Lizzie Johnsone, Marjorie Jones.
K—Agnes*, Alex.*, Isa*, Wm.* and T.* Kay, Ethel and Ray Kelsey, Dorothy, Grace and Philippa Kerr, Flossie Key, Lily Kinvig, Elsie and Helen Knight, Jeanie Kyle.
L—Henry Laing, Arthur John Lamb, Guinefred Leigh, Alice Lamar, S. Lincoln, Blanche Lindup*, Grahame and Murray Lloyd, A. and G. Lockington*, Hannah Lovell.
M—Charles and George Macdonald, K. G. MacGilp, Abraham and Bella Mack, Annie*, Daisy* and Nellie* Mackenzie, Florence Mackenzie*, Louis Maclachlan, Ella and John MacMurray, Annie Macnair*, Ada Macnutt*, Barbara* and J. Maconchy, B. and Harry Malaher, W. C. Mallinson*, Lillie Mallory, Edith Marnham, Dora Marples, A. R. Marlow, Daisy and Winifred Martin, Kathleen, Eileen, George*, and Gracie* McClure, Ian McGregor, Charles and Frank Medcalf, Louisa Merritt, Lois* and Olive* Mewburn, Bessie* and Charlotte* Millar, Hilda Medill, O. L. Morice, Dorothy* and Margaret* Morris, A. E. Moule, Elsie*, Mabelle*, and W.* Mountstephen, Maggie Munro, A. Murray*.
N—Edith and Ernest* Nash, Dorothy and Mary Nathan, H. L. and Mary Neligan, Herbert* Newton, Cissy, Peter,* and John Nicholson, Amy and Maude Nottage.
O—Eva and Maude Oakes*, Muriel Oldfield, Katie Oliver, Florence and Mattie Osmond.
P—Winnie Page*, Alice Palmer, Ada, Eddie, and Jessie Palmer, Dorothy* and Muriel Patten, J. Ernest Pearce, Evelyn Pechey*, Laura Percy, Myrtle Perry, Walter Perryman, Daisy Petrides, Willie Petter, Daisy Phillips, Gladys* and Isabel* Phipps, Edith Purkiss.
R—E. Marjorie and Herbert Rainey, Nora Read, A. M. Roberts*, Elminn, Isabel and Jessie Roe, Willie Rogers, Kate Rosenbloom.
S—Dollie Salt, Chris. Salvesen, Lilian Sargeant, Bessie Scantlebury*, Eric, Gladys*, Gwendoline*, Llewellyn, Undine*, Wilfred and Evelyn* Shaw, Douglas and Kathleen* Shepherd, Ivy, Muriel* and Rosetta Sherwin, Edward F. and May Short, Gerty Slade, Marie Sleigh, Madeline Smith, Philip Southam, Janet and Maudie Speed, Richard Spencer, Winnie Stangoe, D. D. and T. M. Stanier, Vera Stapylton, Bertha Stocker, Solomon Stockfish, Hubert Stuart, Nannie Sturrock*, Bessie Symes.
T—Annie Mc T. Taylor, Geo. Taylor, Alice*, Frank* and Harry* Thompson, Janet* and John* Thomson, Elsie Thorne, Louie and Nannie Tibbits, Herbert and W. S. Toller*, Marjorie Tracey, Alice Truelove*, Arthur*, Derwent, Edwin*, Herbert* and Peverill Turnbull.
U—Lilian* and Queenie* Upton.
V—Gertrude Vallacott*, Nellie Vickers, Dorothy and Phyllis Vigers, Kenneth and Roy Vining.
W—Arthur, Louisa and Violet* Walker, Leonard Wall, Gwendoline Wallis*, J. R. Walters*, Greta and Ronald Watson, Myra Webb, Robert* and Thomas* Weddell, Edith and Edward Wheeler, Edith Whiting*, Ruby Wilkins, Charles and Winnie Williams, Ethel Williamson, Charles Wingrave, Herbert* and George* Wright.
Y—C. Maurice, Gwendoline and Gladys Young.

FOREIGN LIST.

No. 163. Henriette Bardot, Lucienne Brabandes, Ernestine Buhl, Louise Filhol, Georgette Hoffmann (France), Helene Eardley-Wilmot (Switzerland), Ronald Studd (Italy). **No. 162.** Willie*, Ina, Kate*, and Nettie Thomson. **No. 159.** Lottie, Rotha, and Ivan St. George, Llewellyn and Queenie* Dale. **No. 158.** Queenie Dale*. **No. 157.** Queenie Dale*, Launce Knight. **No. 153** Theodora Guinness. **No. 152.** Christine and Graham Pearson. **No. 146.** Alice Hitchcock.

THIS WEEK'S BIBLE SEARCHER (No. 165).

By whom and to whom were the following words spoken? Give references. From each verse given take the number of words as stated, and from the Hidden Text give reference:—

(St. John's Gospel.)

Two words—I am the Vine, ye are the branches.
One word—Continue ye in my love.
One word—Greater love hath no man than this, that a man lay down his life for his friends.
Two words—If ye keep my commandments ye shall abide in my love.
One word—For without Me ye can do nothing.
One word—Verily I say unto you, whatsoever ye shall ask the Father in my name He will give it you.
Three words—These things I command you, that ye love one another.

[Children under ten do any three, those under thirteen any five.]

Personal.

Some of my young friends or their parents write me from time to time giving various reasons (illness, &c.) why answers have not been sent in during a particular week; but as three weeks are allowed in the course of the quarter for mishaps of all kinds, it is not necessary for me to make any exceptions. Children must send in nine correct papers during twelve weeks to be eligible for the prize competition.

DORA GAY.—I think you must mean the fish that swallowed Jonah.

CATHERINE BARBER.—I am glad you have such happy recollections of Dr. Barnardo's Homes, and heartily join with you in the hope that he will soon be restored to health.

DORA ELLWOOD.—Thank you for your interesting letter. I am glad you enjoy your Band of Hope meetings, and hope you have good times there.

FLOSSY AND AGNES FULLARTON, DAISY AND VERA PETRIDES.—Many thanks for the nice little letters, all written on such pretty notepaper.

FRANK MEDCALF.—That is a very good idea of yours. I hope the clocks will always be a help to you.

DOROTHY PATTEN.—I hope you will like your new school You may be able to find time after lessons are over to do your "Searcher." I hope so.

H. M. STUART.—I am sorry you have been ill and hope you will soon be quite well again.

IVY SHERWIN.—Thank you for your interesting letter. Next week will be a little late, so I will wish you many happy returns of your birthday. You write very nicely for such a little girl.

GEORGE BROWN.—I am sorry your brother is ill, and hope he will soon be able to do his "Searcher" again.

ASHLEY BOWKER.—It is always a pleasure to know that the prizes and certificates are appreciated, and I hope that all the Bible Searchers, as well as yourself, will feel more and more the value of their Bibles.

ELLA HAKE.—I am glad to know you are taking such care of your rewards.

KATHLEEN MCCLURE.—I am sorry you are not well, and hope you will soon be well again.

EVELYN GIDDINGS.—I hope you will not forget what the missionary told you and the things he showed you.

The Bible Searcher for last week (February 23) should be No. 164, not 163, as given. Answers will be found under 164.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *St. John's, Hoxton*, March 3; *New Cross*, March 7. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 20; *South Malling*, March 22. Rev. R. Callender, *Tulse Hill*, March 2; *Bedford*, March 3; *Ellacombe, Torquay*, March 4-14; *Isel, near Cockermouth*, March 19-29. Mr. Hewlett, *Christ Church, Dover*, March 4-20. Mr. J. M. Wigner, *Collingham, Notts*, March 18-25. Scripture Union Anniversary Meetings, at *Exeter Hall, Strand*, Thursday, March 23, at 3 and 6.30. Chairman, Rev. E. A. Stuart, M.A., at 3; Mr. Chas. J. Procter (of Liverpool) at 6.30.

Children's Scripture Union—Portions for week ending March 11.

Sun., Mar. 5	*Luke* xv. 11-32		Thurs., Mar. 9	*Luke* xvii. 11-25
Mon., „ 6	„ xvi. 1-18		Fri., „ 10	„ xvi. 26-37
Tues., „ 7	„ xvi. 19-31		Sat., „ 11	„ xviii. 1-17
Wed., „ 8	„ xvii. 1-10			

Evangelistic.

Mr. Henry Thorne has held a series of encouraging meetings at the Baptist Tabernacle, Southport. At one of the services some sixty young people professed decision for Christ.

At the conclusion of his present evangelistic tour, Mr. Bewley Weaver has to undergo an operation for the removal of a growth which, as the result of continued speaking, has formed under his tongue.

Mr. Canning, of the Evangelisation Society, has conducted a Gospel mission in Grangemouth. Night after night, there were souls seeking the Saviour, while many believers have been revived and quickened.

Remarkable blessing has attended the meetings held in Bristol by Mr. Charles Inglis. The preaching was very faithful and definite, especially on the subjects of sin and repentance. Large numbers professed conversion.

A week's mission, conducted by Mr. Ned Wright at Woodberry Hall, South Tottenham, has been well attended, and resulted in much blessing. Believers have been stirred up, backsliders restored, and sinners converted.

P.

Mr. H. Stafford Smith has conducted a mission over nineteen days at King's Teignton, South Devon. The attendance was exceedingly good. The Gospel was clearly and faithfully proclaimed. Many were led to give themselves to the Lord Jesus Christ.

The Carrubbers Close Mission, Edinburgh, has had quite a number of anxious enquirers of late coming about the meetings. The young converts' meeting last Friday was the largest yet held; many are being awakened and led into the light one by one. R. C.

A United Free Church Mission, extending over a week, has been held at Buckley, near Chester, with not a few tokens of Divine blessing. The preachers were various ministers and laymen. Some earnest united prayer meetings were held before the mission.

Miss Gill, of Devonport, has completed a fortnight's mission at the Baptist Chapel, Shaldon, followed by a fortnight's mission at Bishopsteignton. Believers have been quickened and sinners awakened. At the closing meeting in each place numerous testimonies were given to blessing received.

Mr. Bray, of the Evangelisation Society, has concluded a mission at Cripplestyle, Cranborne, Dorset, that has stirred the neighbourhood. Many have been awakened to a sense of sin, the spiritual life of the Church revived. A pleasing feature has been the hearty co-operation of other churches. On one occasion no less than thirteen were represented. All the meetings were well attended, and some were crowded.

Mr. Newton Jones has concluded a ten days' mission at Bridgwater, held under the auspices of the local Sunday School Union. The meetings have been well attended, and as the result it is believed that many have been led to trust in the Lord Jesus as their Saviour; others have confessed Christ openly. The work among the children has been specially encouraging. Mr. Jones impressed upon the the workers the great need of following up the work. B. L. Sully, Hon. Sec.

The revival meetings recently held by Rev. E. Payson Hammond in South Omaha, U.S.A., were attended by marked conviction, and some hundreds of persons professed conversion. Subsequently Mr. Hammond conducted special meetings at the Lowe Avenue Presbyterian Church. At the first gathering for children many of the pupils of the public schools were present, and were greatly interested by a talk on "dolls," in which the speaker drew many spiritual lessons from his homely subject. The meetings were to be continued at Clifton Hill Presbyterian church, a chief feature again being the gatherings for young people.

Evangelists' Engagements

Mr. W. Monro Collings.—Till March 6, Feltham; 12-26, Isleworth; during April, Haling Road Hall, Croydon.

Mr. Henry Thorne.—Mar. 4-13, New Brighton; 15, West Norwood; 18-28, North Shields; 29, Newcastle-on-Tyne; 30, Gateshead; Apl. 5, lecture at the Metropolitan Tabernacle; 9, Queen's Park Congregational Church, Manchester; 15-24, Bristol.

Mr. W. R. Lane.—Mar. 4-13, Oakham; 18-27, Farnham; Apl. 1-10, West Hartlepool.

Gipsy Smith.—Mar. 4-13, Stockton; 18-27, West Hartlepool; Apl. 1-10, Walsall; 15-24, Swindon.

Brothers Weaver.—Mar. 5-17, Sevenoaks.

Mr. Geo. Clarke.—Till Mar. 6, Carlisle; Mar. 12-26, Southampton; Apl. 2-17, Finchley.

Mr. E. P. Telford.—Till Mar. 9, Birmingham; 12-23, Rotherhithe Free Church.

Mrs. E. L. Baeyertz.—Till Mar. 13, Southport; Apl. 2-17, Sunderland.

Mr. Newton Jones.—Mar. 4-13, Brixton; 18-27, Wisbeach.

Mr. J. J. Scroggie.—During Mar., Barking.

Mr. J. Westwood.—Till Mar. 6, Methodist Free Church, Alford, Lincs.

Sergt. Pullinger.—Sun., Mar. 5, Blindley Heath (for the Open Air Mission).

Rev. A. T. Jones.—Mar. 19-27, Bible readings, Evangelistic addresses, Duckpool Road Baptist Chapel, Newport, Mon.

Mr. John Elliott.—Till Mar. 5, Bridford, near Exeter (continuation of opening services in new hall).

Rev. Thos. Cook.—Mar. 5-14, Wesleyan Church, Drayton Park, London.

Mr. W. D. Dunn.—Till Mar. 17, Aberdeen; 19-31, Dundee.

Mr. Charles Inglis.—Till Mar. 3, John Street, Edgware Road; 4-30, Edinboro' Castle and Hastings; Apl. 2, Bromley; 9-20, Canning Town.

Church Parochial Mission Society.—The following missions, re-visits, &c., have been arranged for the month of March, 1899. It is hoped they will be made a subject of prayer by the reader:—Rev. W. Hay Aitken, till Mar. 6, Mission, St. Peter's, Dorchester; 12-15, re-visit Leyton; 18-April 3, Mission, Ellacombe, Torquay. Rev. Norman Bennet, Mar. 4-11, School Visit, Dean Close, Cheltenham; 11-18, School Visit, Salisbury School; 25-April 4, Broughton, Kettering. Rev. W. Bryan-Brown, till Mar. 6, Little Stukeley, Huntingdon; 11-21, St. Nicholas', Durham. Rev. J. P. Cushing, Mar. 4-13, St. Andrew's, Dublin; 18-26, Conbally, Roscrea, Killaloe. Rev. Canon Lester, Mar. 9-24, Christ Church, Cannes. Rev. E. Bacheler Russell, Mar. 11-21, St. Clement's, Oxford; 30-April 4, Abinger, Dorking. Rev. James Stephens, Mar. 4-21, Bovingdon, Hemel Hempstead, Herts.

Requests for Prayer.

For a series of Gospel meetings in the village of Whittlets, Ayrshire, under the auspices of Ayrshire Christian Union.

For blessing on eight days' mission to be held in St. Saviour's Mission Hall, Mary Street, Dundas Hill, Glasgow, commencing March 5.

On behalf of a ten days' mission to be conducted by Rev. J. P. Cushing in St. Andrew's Parish, Dublin, March 4-13.

For blessing on a week's special mission to be held by Rev. John Mitchell, at Shirehampton, commencing March 5.

For blessing in the closing meetings of Mr. Galletly at the Conference Hall, Stratford. Praise is given for blessing already received.

For blessing on meeting at the Southend Evangelistic Mission Hall, conducted by Pastor T. L. Johnson.

For blessing on Rev. T. Cook's mission at Drayton Park.

For special mission by Mr. Leonard Weaver and blind singers at Earlham Hall, Dalston, from Sunday, March 5.

Praise.

For the Divine blessing for the missions at Kilcadden and Ballindvate, Co. Donegal, conducted by Mr. William Cowden, Belfast.

Fallen Asleep.

Mr. B. Donkersley, a faithful official of Buxton Road, Huddersfield, Wesleyan Circuit.—Rev. W. H. Awdry, rector of Ludgershall, Wilts, aged sixty-three.—Rev. Cadvan Jones, the well-known Welsh Congregational minister of Carmarthen, in the seventy-fifth year of his age. He had ministered for nearly forty-eight years in the Tony Valley, Carmarthenshire.—Mr. George Rushbrook, Wesleyan, of Ampthill, senior circuit steward.—Rev. Richard Ridgill, by whose recent decease South Africa has lost one of the oldest of the second generation of Methodist ministers. For more than fifty years his name has been a household word in the Cape of Good Hope District, in which his whole term of service was spent.—Grimsby Methodism, in the decease of Mr. John Goddard at the ripe age of eighty-two, has lost an attached member and an active worker of former years.—Mr. John Richardson, one of the senior inhabitants of West Hartlepool, who was largely interested in the founding of the Tower Street Congregational Church, aged seventy-nine.—The sudden and unexpected death of Samuel Baker at Hoshangabad removes one of the oldest Indian missionaries of the Society of Friends.—Suddenly at Walsall, Rev. Elijah Clapham (Wesleyan). During the fifteen years he spent in circuit work he was much respected in St. Austell, Marazion, St. Just, and Selby circuits.—Dr. Herbert Bree, the Bishop of Barbadoes, has died at Brighton. Dr. Bree was consecrated in 1882; was curate of Drinkstone, Suffolk, 1851-4; Wolverstone, Suffolk, 1854-8; rector of Harkstead, 1858-65; vicar of Brampton, Hunts, 1870-82; and was appointed Bishop of Barbadoes in 1882.—Mr. William Bickford-Smith, a prominent Wesleyan. He was a liberal benefactor to education and philanthropy.—Rev. Maurice Nicholas, Primitive Methodist, in the sixty-seventh year of his age and the forty-second of his ministry.—Alderman George Ridgway, J.P., of Hanley, a well-known member of the Methodist New Connexion. His ancestors were associated with the formation of the connexion in 1797.—Rev. G. Wilson, Free Church minister, Glenluce, N.B., aged seventy-five.—At Norton House, near Falfield, Gloucester, on February 25 (two days before completing his eighty-sixth year), Mr. Charles Bennett, for about fifty-three years a Sunday school teacher and superintendent, and also senior deacon of the Congregational Church, Falfield. For a lengthened period he was guardian of the poor. His early religious life was nourished by the preaching of the Revs. Rowland Hill and Richard Knill.

Letters from Bishop Tucker, giving news from Uganda towards the end of November, describes the military position in Uganda as being far from satisfactory. The missionary work has reached a position in which for a little while no marked progress will seem to take place; but there is no real arrest of progress. The famine in East Equatorial Africa is still causing deep distress.

Items of Interest.

HOME.

The Queen will leave for the Riviera on March 9, and expects to remain there for seven weeks.

Over 1,200 aged and destitute victims of the "Liberator" failure are dependent on the relief fund.

A bankruptcy official states that nearly £20,000,000 are annually lost to the public through the failure of joint stock companies.

Owing to labour troubles in the plastering trade an extensive lock-out is threatened by the National Association of Master Builders.

Serious differences are developing themselves among the members of the Licensing Commission in the discussion of the chairman's draft report.

The death is announced of Sir George Bowen who was successively Governor of the Ionian Islands, Australasia, Mauritius, and Hong Kong.

A testimonial is to be presented to Mr. Charles Allen on his retiring from active work as secretary of the British and Foreign Anti-Slavery Society.

A serious deficit seems inevitable in the revenue for the past year, owing to the great Army and Navy expenditure, and some fresh taxation may be expected.

A National convention in furtherance of the Peace Crusade is to be held in Queen's Hall, Langham Place, on March 21. Mr. John Morley will be one of the speakers.

The vacant judgeship in the Court of Appeal has been filled by the promotion of Lord Justice Romer, whose successor on the Chancery bench is Mr. Cozens-Hardy, M.P.

The Jersey States have adopted the preamble of a Bill, the object of which is to prohibit the sale of tobacco to juveniles under the age of sixteen years, as being harmful to their health.

The Manx Legislative Council have decided not to proceed with any measure legalising marriage with a deceased wife's sister before there has been legislation to a like effect by the Imperial Government.

A correspondent of *The Times*, referring to the wanton destruction of bird life, in order to get gay plumage for ladies' hats, suggests that the Queen should interdict the wearing of such plumes at Court receptions.

FOREIGN.

Over thirteen thousand Armenians are said to be starving in the neighbourhood of Van.

As a result of the recent blizzard in New York, over 200 unclaimed dead bodies are awaiting burial.

Mr. Rudyard Kipling is lying seriously ill in New York; his condition is considered extremely critical.

The death is recorded at Nice of Baron Reuter, the originator of the famous news agency bearing his name.

Two French deputies have been arrested and will be tried for seditiously seeking to incite revolt in the French army.

A rigid censorship of displayed advertisements in Berlin is maintained; those that are likely to offend politically or religiously are prohibited.

A Bill has been introduced into the Illinois Legislature to appropriate 9,000dols. for the erection of a statue to Miss Frances Willard in the Capitol at Washington.

The telegraph is steadily making its way across Central Africa by the side of the Congo river. News has been received in Brussels of the laying of the wire to a point 800 miles east of Boma.

The s.s. *Bulgaria*, which was given up for lost, has safely arrived at the Azores, with the loss of only one seaman. The Emperor of Germany sent a congratulatory telegram to the owners.

Turkish reserves have been called out in view of the disturbed condition of Macedonia. Turkey, it is said, fears an alliance between Bulgaria and Servia, and the Christians are fleeing from the Albanian Mussulmans, fearing a massacre.

The Theatrical Mission.—This mission has been doing good work during the winter among theatrical employés. A free tea, followed by earnest Gospel address, has been given every week to some fifty ballet and chorus girls, and there is every reason to believe that deep impressions have been made. In addition to its general work, the mission is frequently called upon to deal with cases of exceptional necessity. Quite recently it succeeded in rescuing two young girls who had been induced to leave their homes in Lancashire by fair promises of employment. Within a week of their arrival in London they were left utterly friendless and penniless on the streets. Finding their way to Macready House, they were at once sheltered, and after telegraphing to their almost broken-hearted parents were sent home. This is but a sample of the cases frequently occurring. The mission is just now making a great effort to rid itself of the financial burden which has rested on it so long.

Temperance Notes.

THE Under Secretary for Foreign Affairs states that the Belgian Government has issued invitations to the International Conference upon the West Africa liquor trade, desiring that it should meet at the earliest possible date.

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In his annual statistical statement of Britian's Drink Bill, Dr. Dawson Burns states that last year the United Kingdom spent on intoxicants two millions and a fifth more than in 1897. In Scotland, however, there was a slight decrease.

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The Manx House of Keys, debating the question of local control of the liquor traffic, affirmed, by twelve votes to eleven, the desirability of referring the whole question to a Committee of the Legislature. An amendment excluding compensation from the scope of inquiry was defeated.

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At a meeting of the Central Women's Union Board of the C.E.T.S., the following resolution, proposed by Lady Laura Ridding, was unanimously carried: "That the C.E.T.S. Women's Union petitions that a woman inspector be appointed to inspect the homes under the new Inebriates Act for the reception of women patients."

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Miss Johnson, a well-known Liverpool Temperance worker, recently asked the local medical men to subscribe to the following declaration: "In my opinion the use of alcoholic beverages by young people under the age of eighteen is especially injurious, and should never be taken except under medical advice." No fewer than 167 of the Liverpool doctors signed the declaration, and about seventy of them added strong remarks of their own bearing on the drink question.

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Rev. T. Eynon Davies, speaking at a National Temperance League meeting, said that when they found in this country about 27,000 breweries, 170,000 public-houses—one, he believed, for every hundred adult males of the population—600,000 drunkards, falling at the rate of 60,000 per annum into a drunkard's grave, he thought that was sufficient to prove the darkness in the land. He appealed to the young men and young women present to use their influence and power in helping to stay the awful invasion of strong drink.

The Christian Mission, Limehouse.—Situated in the midst of East London's poverty and spiritual darkness, this mission is endeavouring to bring before the people the message of the Gospel. The agencies employed are Gospel services for adults, mothers' meetings, Sunday school, Band of Hope, and other temperance efforts, penny bank, &c. The tract distributors and visitors call regularly at the homes of the people with the glad tidings of salvation, and during the past five years many trophies have been won. God is greatly blessing this part of our work. To go forward, the workers need the prayers and sympathy of friends. There are much sickness and suffering in the district at present; to mitigate this, and to carry on the work efficiently, assistance is greatly required. The hon. sec. of the mission is Mr. J. B. Blair, 24, Salmon Lane, Limehouse, E.

Wallingford, Berks, is a small town, the centre of a large agricultural district. Rather more than a hundred years ago a number of godly folk felt compelled to leave the parish church and erect for themselves a meeting house where a purer gospel could be heard. Hence Market Place Chapel, which for many years was the home of vigorous Christian effort. During recent years, however, while other churches have flourished, this has languished, and of late the doors have been closed. Now at length, with a revival of conditions very similar to those of a century ago, the time has come to reopen the historic building. Pastor Thomas D. Lawton has undertaken the oversight—with nothing in prospect but uphill work, and the joy of serving Christ. The work is not likely to be self-supporting for a considerable time. Full particulars may be had from Mr. Arthur Clayden, 1, Upper Woburn Place, London.

City Work Rooms.—More lady workers are required, also one to reside with the secretary.—Address, Mrs. Fisher, 195 Aldersgate Street, E.C.

Obituary.

REV. JAMES HOCART.

THE death is announced of Rev. James Hocart, father of the French Wesleyan Methodist Conference, at the advanced age of 87, and the sixty-fifth year of his active work. He was born at Guernsey, of Church of England parents. He was fifteen times elected president of the French Methodist Conference, and was frequently sent as French representative to the British Conference, the last occasion being eighteen months ago at Leeds. He was also the founder of the Paris Children's Home. M. Hocart died at Nimes, after two days' illness, from the effects of cerebral hemorrhage.

MISS KENNY.

A loved and valued worker has been called from our midst into the unveiled presence of the King, whom she so faithfully served. Louisa Kenny had been for fourteen years an untiring but very quiet worker for God. In many an East End factory and workroom her gentle influence was felt, and her earnest words for the Master drew hearts to Him. After six days' sharp illness, on February 18, she fell asleep in Jesus at our London Fields Children's Home. She was carried to her resting place in Abney Park Cemetery by her class of postmen, who offered this last tribute of love to their faithful teacher. A large crowd of sorrowing "mothers" and young business women surrounded the grave, but the sure and certain hope of a joyful meeting at our Lord's return brought comfort to their hearts. Now their prayer is that they may be used in witnessing day by day in many a place where the loved voice will no longer be heard. C. R. Stock.

Home of Industry, 29, Bethnal Green Road.

Tides.

The moon over Barna's mountains
Looks forth, as a lady gay,
At her face so round and ruddy,
In her mirror—the glassy Bay,
Where the tide rises up to meet her,
Ever true to her queenly sway.

The tide comes in from the ocean,
In the moonlight calm and grand,
With life to the myriad creatures
That are waiting in the sand—
With life, in its great suggestions,
To the people on the land.

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A tide comes in from an ocean—
From love's unbounded sea,
From the heart of our Heavenly Father—
Comes in to you and me,
To quench the thirst of our spirits,
However deep it be.

With the power of God behind them,
These living waters glide;
They have need of no human effort
To bring them to our side;
They come and the thirsty drink them,
And they live in the living tide.

Donegal. J. K.

Personalia.

Dr. T. J. Barnardo, we are glad to learn, continues to improve, but he is still confined to his room in Belfast. The ailment is the too popular influenza.

Rev. G. S. Everleigh of the Mission to Seamen at St. Vincent, Cape Verde, has been obliged to visit England for surgical aid in consequence of typhoid fever.

Mrs. Soper, widow of the pastor who died last year in New Zealand, has returned to England with her four young children. She hoped to reside with her mother at Birmingham, but on arriving was met with the sad news that death had once more invaded the family, her mother having just died. "Wave upon wave" of trouble for one who had been much weakened by Brazilian fevers. It is hoped that Christian sympathy will be forthcoming for the education of the poor children. Letters to Mrs. Soper should be addressed 188, Camp Hill, Birmingham.

The Y.M.C.A.

A NEW association has been successfully inaugurated, during the past week, at Banbury, Oxon.

A new association has been successfully started at Morecambe. Fifty young men were present at the meeting.

At the Exmouth annual meeting, it was reported that a building fund had been started, £60 being already in hand.

The General Committee at Exeter are planning to increase the annual income by £100, to meet the needs of the growing and encouraging work in that city.

A fortnight's gospel mission by Rev. W. H. Aitken, in connection with the Liverpool Association, has been arranged for in April. Earnest prayer is asked that a rich blessing may rest on the effort.

A motion has been adopted by the Scottish National Council of the Y.M.C.A. to encourage and organise temperance work among the various branches. It has been also agreed to deal with the Y.M.C.A. and the temperance question at the Scottish Conference, to be held in Montrose in September.

The workers of Plymouth, Devonport, and Laira Y.M.C.A.'s met in conference in the Devonport building to discuss the question "The Inner Life of the Associations." The district secretary, Mr. F. J. Fedarb, opened the subject with an address, and an excellent discussion followed on the methods of work.

The annual meeting of the Bournemouth Y.M.C.A., held on February 24, was signalised by a report of the practical clearance of the association from a debt of £1,018, the amount having been raised by a special canvass, made during the past few months. Sir George and Lady Williams will hold a reception of the members on March 8.

Omagh Y.M.C.A. has welcomed the newly-appointed general secretary, Mr. David F. Ramsay. It is the smallest association in the United Kingdom having a paid secretary devoting all his time to the work. Mr. Ramsay commenced with a week's special services, which were owned by God in being the means of leading many souls to decision.

The Southampton Association recently held its annual public meetings. Sir George Williams attended the President's "At Home" in the afternoon and presided at the public meeting in the evening. Clergy and ministers and other prominent gentlemen of the town were present during the day, and many ladies in sympathy with the work also attended.

Delegates from Kettering, Bedford, Leicester, Birmingham, and other centres assembled in the new premises of the Northampton Association on Feb. 23, to confer upon important questions affecting the advancement of association work. Papers were read as follows:—"A Higher Ideal of Membership: How to Promote It," by Mr. A. E. Robinson, of Kettering; "Extension to New Centres," by Mr. Matt. Griffin, of Northampton; "How to Help Weak Centres," by Mr. A. M. Edmonds, of Bedford. Following the conference, the anniversary meeting of the Northampton Association took place. The report showed much valuable work done during the year, while the association had been successful in acquiring suitable premises at a cost of £2,400.

Notices.

Communications Received with Thanks.—L.A.B. G.E.P. O.T. G.R.W. A.B. F.H.F. G.C. J.T.P. Mrs. M.L.G. G.D. W.C. J.L. E.E. T.J. R.N. A.E.F. B.C. Miss W. T.T.F. B.H.G. E.G.D. J.H.F. T.H. E.M. M.S. E.A.F. H.J.E. W.F.G. J.J.L. V.D.M. K.P. E.L.D. J.M.H. W.M. G.S. J.S. N.W. E.P.H. L. and H.D.M. T.P. C.H.P. J.E.W. B.C. Mrs. M. E.W.V. Mrs. H. F.C. R.C. H.J.E. Mrs. L. E.B. F.E.W. E.S. L.M. J.K. F.C.M. W.H.P. G.S.C.E. J.B. R.S.O. A.M.W. W.B. H.H. C.W.C. Miss S. B.E.D. L.M. B.F.W. J.B. E.H.C. W.D. B.L.S. A.McF. E.J.B. S.W.M. J.M.C. G.T. A.E.B. J.C.L. Miss T. C.W.E.

Applications for Tracts.—E. Johnson, 92, Park Street; Walsall; J. Trash, 7, East India Dock Road, Limehouse, E.; Mr. G. Cox, 6, Church Street, Canning Town, E.; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; Mr. W. Rosevear, tract distributor, St. Teath, Cornwall; Mr. J. Kent, Trewithiau, St. Teath, Camelford, Cornwall; Mrs. Pengelley, Fore Street, Camelford, Cornwall; Mr. T. Ham, Wadebridge, Cornwall; Miss E. S. Kenny, 30, Princes Avenue, Liverpool; Mrs. Deakins, Stoney Middleton, Derbyshire; Mr. Lowe, Cliff College, Curbar, Derbyshire; Mr. Cheesman, Cliff College, Curbar, Derbyshire; Miss A. Lockyer, 26, William Street, Walsall; Mr. W. Sherwood (Gospel Temperance), 85, Donington Gardens, Reading, Berks; Mr. H. Geard (for Christian Endeavour), 10, Mary Street, Yeovil; Miss Chance, 21, Emma Street, Hackney Road, London, E.; Mr. George Solomon, Crystal Brook, Adelaide, South Australia; Jno. Paul, Glasgow Lodging House Gospel Union, 18, King Street, (City), Glasgow; James Jackson, 23, North King Street, North Shields.

Ladies in Reduced Circumstances.—Kindly allow me to plead in your columns on behalf of a society (for the assistance of ladies in reduced circumstances) of which I am the hon. sec. Many of the members are considerably over seventy years of age, and to these we try to allow small monthly or weekly sums of money. They are too old and feeble any longer to work. Others are able and willing to do so, and almost any kind of plain or fancy needlework can be undertaken by them. This society tries to help ladies who have known better days, and especially those who are now in their old age, overtaken by sickness, and are in dire poverty and distress. Ellen Shallcross

The Leve, Malvern.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

MANY will hear with regret that through the failure, it is hoped but temporary, of Professor White's health, the Central Committee of the Ten Weeks' Bible School have decided to terminate the course forthwith. To those who were looking forward with prayerful interest to the closing lessons, and hoping to witness much blessing as a result, this announcement will bring genuine disappointment. We are glad to believe, however, that God has greatly owned the work in so far as his servant was enabled to carry it forward, and that many who heard the lectures and demonstrations will in future pursue Bible study under new light and with fresh stimulus. Meantime a proposal is made (see p. 16) that permanent courses of Bible study should be established in England under Professor White's direction.

A conspicuous figure in English legal, political, and social life has been removed through the deeply-regretted death of Lord Herschell in New York, where he was representing his country on an international commission. As a lawyer and as a high-minded Christian man he was a worthy successor of such ex-Lord Chancellors as Hatherley, Selborne and Cairns. It is a great thing for any country to possess in its highest officials such men, who were not only humble believers in Jesus Christ, but active workers in his cause. May such a noble line of succession long be maintained. The Queen has shown her deep sense of Lord Herschell's worth by ordering a British warship to convey his remains to England for interment. Many charitable societies and kindred efforts in London will miss his lordship's wise counsel and hearty advocacy.

All English-speaking people are glad that Rudyard Kipling's life has been spared. We could have wished that his and our dependence on Providence had been more generally acknowledged at this critical time; but that is not the way of newspapers—it would be called "cant." One may hope that he himself will not "forget" whose hand has raised him up. He is not afraid to name the name of God, nor to admit that he had been wrong on such an important subject as temperance—how he discovered why ministers "are always raving against drink," and how he vowed his own vow against it; and his "Recessional" will probably outlive all else that he has written. If he will give us more in that strain, and less in the way of exalting our pride as a nation, the generations to come will bless him.

There has been an interesting discussion in Brooklyn on the advisability of more pastoral visitation. Dr Cuyler, in the course of the controversy, has said some straight things to those who depreciate this branch of ministerial work. He says: "The minister ought to go and study his people, and then he ought to study his Bible, then he can bring the truths of the Bible home to his people." It is the "veriest bosh," he adds, for ministers to imagine that their congregations are essentially intellectual! "As a matter of fact, there was a deal more of sober, hard-headed thinking fifty years ago than there is now." Truly what most people need is not thought, but stimulus and help, and conviction driven straight home to their conscience; and the preachers who can do this work with most force and directness are those who have a personal knowledge of their people.

The great difficulty nowadays in the way of pastoral visitation is that of carrying it on at hours when the men are at home. Most ministers from city churches are so beset with evening meetings that it is impossible to do any pastoral work then. Unless means are found of releasing them for one or two evenings early in the week for this purpose, there is no remedy. In the New Testament this trouble, in another form, led to the appointment of deacons, so that the Apostles might be released for distinctively spiritual work in the Church and among individuals. A clear apprehension of the situation might lead to a similar delegation of many of the duties now performed by ministers, so as to release them for the essential function of coming into closer contact with the souls under their charge.

There is something very pathetic in the reappearance of Ranavalo, ex-Queen of Madagascar, for a brief moment, on her way from one place of exile to another. Educated for a Queen, and instructed in the Christian religion, she had the prospect of ruling over a growing and progressive nation, when France, in retaliation for our action in Egypt, sent an army against her, seized her country, and took her away as a captive. It is said that she has since adopted the Roman Catholic faith, which is very likely, considering the influence she is under. But her subjects, though oppressed and terrorised for awhile, have not all fallen under the Romish power; thousands have been true to their faith. And now perchance a better day is coming; for it is said that the prohibitory tariffs which exclude English goods are to be revoked; thus an increase of English influence will come, which will tend to toleration and peace.

Rev. J. T. Lloyd, of Johannesburg, who is in this country, and has been interviewed on the relations between the Uitlanders and the Boers, has uttered some wise remarks on the function of the churches in South Africa in promoting a better feeling between the contending parties. Little good can be done while race antipathies are perpetuated and fostered. Christianity has always been a reconciling force between man and man as well as between man and God. This aspect of the Gospel should be more and more emphasised. The nations and races of the world are being brought into ever closer relationships by commerce, travel, intercourse, and international relationships. But racial and political hatred still continues, and the only force which can reconcile them is the Cross of Christ, in the presence of which all men are one and equal.

"Palm Tree Christians" was the Christian Endeavour topic recently. It would be a great pity if only young "Endeavourers" were to aspire towards this spiritual ideal. The symbolism is so striking that none of us dare turn aside from it without reflection. In ripe, robust manhood the disciple of Christ must be *upright, fruitful, useful, full of life and vigour, enduring*, and *a blessing to his immediate circle of friends*. Only by abiding in Christ can he expect to attain these excellencies. Rooted and grounded in Him—not driven about by every wind of doctrine—he reaches the measure of the stature of the fulness of Christ.

It is stated in the daily newspapers that the public are growing weary of the Ritualistic controversy. If so, the Ritualists are not. The passion and the enthusiasm they display are a direct call to those who would defend the "pure milk of the word" from contamination to bestir themselves, and to put aside the love of a false and foolish tolerance with the recrudescent Romanism which is sweeping in one vast tide over the land. The principles of the Protestant Reformation are in real danger, Romanism is determined and unscrupulous, and nothing but a deep awakening of spiritual life and energy will turn it back.

Some of the Sacerdotalists are more honest in stating their aims and intentions than others. The Secretary of the S.P.C.K. said, at Lancaster last week, that the "schools are the nurseries of the Church," and that "if the system were taken away from the Church, where would the Church be?" That national funds and institutions should be used for this purpose would be considered an injustice by such thinkers if they were used by Dissenters for sectarian purposes. Why should it be otherwise when certain Churchmen make secular education a lever by which to turn the rising generation from the faith of their fathers and from the simplicity of the Gospel?

The dictum that "Rome is always changing but is ever the same" has received fresh illustration in the Papal decree, on the attempt that has recently been made to "Americanise" Popery, *i.e.*, to adapt the teaching of the Church of Rome to the freer air and more democratic conditions of life in the United States. Under the garb of specious verbiage the document shows the same unyielding attitude towards the spirit of liberty which has always characterised the Vatican authorities. American Romanists will have to submit their intelligence and their conscience to the principles of Jesuitism, or break away from the Papal tyranny. There is no hope of reform, no prospect of any independence of judgment or conviction. "The liberty wherewith Christ has made us free" has no place in the iron system of Romanism. That is always and everywhere the enemy of spiritual progress and of individual judgment. Therein lies its final condemnation.

It seems incredible, until we seriously think about it, that the drink bill of the United Kingdom for last year, according to Dr. Dawson Burns, reached the almost fabulous sum of over £154,000,000. This is a most serious thing from an economic and moral point of view, for after all this vast amount does not represent the whole loss to the

country. There are the wrecked lives of men and women by thousands, who but for this monstrous evil might have attained honourable positions in society, and helped to promote holiness and truth. The influence, too, of these wasted lives on others can never be estimated.

The ancient "preacher who sought to find out acceptable words—words of delight," was a wise man, who may be usefully imitated by every preacher of the Gospel. All the great preachers have been masters of words, which they used for the purpose of setting the truth forth with the utmost clearness and attractiveness. There is no need, in declaring the unsearchable riches of Christ, to have a bald, hard, repulsive style. A vivid apprehension of the truth and warmth of love to the Saviour must of necessity create a glowing form of utterance. The soul makes the shapes in which all sentences are cast. Paul objected to "enticing words of man's wisdom," and preferred such as the Holy Spirit taught; but these were rushing, mighty sentences Dr. Dale used rhetoric as a Divine talent. Bunyan and Spurgeon will never be excelled for strength, simplicity, and melody; their words win men to ponder the meaning that lies in their pellucid depths. Of the Master his enemies said: "Never man spake like this man."

"It is sometimes a man's duty not to choose the work that he can do best, but to accept the work to which in the Divine wisdom he has evidently been set."

These words, from the biography of the late Dr. Dale, express a great and forgotten truth. It is taken for granted that it is a man's true aim to get into the exact sphere in which he feels he can do most justice to his own powers. The apportionment of our lot and opportunity in life frequently does not seem to fulfil this law. The result in many cases is a sense of disappointment and fancied injustice, with consequent discouragement and half-hearted service. Work done in this spirit is work ill-done.

This was the sin of the man with one talent; but it often afflicts those who have five. At its root is a secret pride, which professes to know its own merit, and chafes at the limitations of the appointed lot. We must not affect to know our place in the world better than God. There may be better work to be done where we *are*, if we will but look for it, than where we are not. In Dr. Dale's case, his firm conviction at a certain period in his career that he would have had a more congenial sphere in Manchester, to which he was called, than at Birmingham, was overridden, and he remained where he was, with what splendid results we now all know. We should have less unrest in the ministry and in many other positions of Christian service if we could have more of this spirit to follow the "pillar of cloud and of fire" whither it leads.

There are few more needed lessons in the present day than to distinguish clearly between "feverishness" and activity. In business, in the home, and in religious service there is a perpetual tendency to fume and fret, and when this habit generates its inevitable result—exhaustion—the complaint rises about overstrain and nervous failure. Very many of these evil consequences are the result of a flassy and unnecessary expenditure of energy, which, if it had been wisely husbanded and frugally expended, would have been amply sufficient to meet the demands of life. In the Gospels we have the picture of a life that was full of intense and unremitting activity. Jesus Christ "went about doing good." In the midst of it all He was beautifully and unfailingly calm, and never gave way to feverishness of mind and feeling. And He left his people the legacy of his "peace." It is a legacy which few of them have known how to appropriate. But it is an essential condition of relief from the "overstrain" of which we are always complaining.

The secret of peace is prayer. Those who think they have no time for this refuge from the frets and cares of life would do well to remember Luther's paradox, who said that when he had a specially hard day before him, he could not dare face it without first spending some hours in prayer. Another helpful plan would be to run through the Gospels, pencil in hand, and note the number of times our Lord escaped from the multitude in order to be alone with the Father, and how He returned refreshed and strong for the trying duties of his mission. Great doers for God have always been great pray-ers, and they have always said that the secret of their strength was in this prayerful habit. They draw from the inexhaustible fountain of God's grace strength for all the duties and trials of life, and so they are able to go serenely and without exhaustion through the crowded calls upon their energies. He who would work well must therefore pray often; then, according to his day, so shall his strength be.

The pastor of the Original Secession Church, Kirriemuir, Mr. Conn, owing to differences with his fellow ecclesiastics rather than with his own congregation, has left his charge and his communion. We only refer to the matter because of a very noteworthy confession which he made in his farewell discourse on Sunday last. His words were:—

> Among the many lessons I have learned while here I would like to mention one, because it is a lesson that more than myself would do well to take to heart. I preached all manner of sermons and watched their effect. Some were nothing more than an aping after a literary production; some were dry essays; some were as near as I could produce them pure Gospel discourses, containing only the old and new message. These last were the most effective, the most popular, and the ones that reached the heart. I have discovered that the unadulterated Gospel of Jesus Christ is the message men want to hear, and is the message that brings water to the thirsty soul. I shall therefore remember with gratitude the place that has been more than college to me, and has done more to equip me for the work of the ministry than the most extended college curriculum.

Doubtless Mr. Conn will find another pulpit, in surroundings more to his mind; if his parting words at Kirriemuir are heeded by all preachers, this unpleasant experience will have proved a blessing in disguise.

Indian Christian Realm.—Last week's mail brought tidings to this mission of the baptism of eleven Bheel converts in one district; in this same field five educated young Brahmins have applied for baptism. £8 per year will support an Indian worker. Mr. Jai Bhai will very shortly be returning to India. The London office of the society has been removed to 39, Burton Road, Brixton, S.W.

The Late Empress of Austria.—Mainly through the exertions of Miss Stewart Sandeman, a movement is on foot to erect a monument in Switzerland to perpetuate the memory of the lamented Empress of Austria. Already a considerable sum has been raised towards realising the object, but it is hoped that those who can help Switzerland in the matter, not merely to honour a noble name, but to reprobate the crime by which the Empress lost her life, will come forward and make the memorial truly representative. Communications to Miss Sandeman may be addressed Alexander Cottages, Cannes, France

Killed on an Errand of Mercy.

ONE of God's faithful servants of the Sheo-yang Mission, N. China, has been suddenly called from the midst of much loved work to the Master's presence. God grant that these few lines telling of her removal may be used to lead others to consecrate their lives to his service, as was so truly the case with our sister. Miss Ellen K. Brown was early led to the Saviour, and when quite young most earnestly desired to give herself to missionary work abroad. For years she longed and sought to prepare herself for this, but home claims kept her back for many years, during which she laboured earnestly at home, greatly loved and prized by a large number of God's people.

It was only when about fifty-two years of age that a door being opened in which she felt that she might help the work in Shansi, she at last gained the desire of her heart and set forth to join our mission work in Sheo-yang. Her first idea was to set free others for more direct work, by helping in the care of the household and the teaching of a little child; but some years before, when it seemed as though this door might open for service in China, Miss Brown had begun to study Chinese, and with such success that when she arrived in Sheo-yang she could already ready a little, and had copied out eight chapters in John's Gospel in the Chinese characters. Thus from the first she was able to begin to help in the work of making known the Gospel, and before long was wholly engaged in this work.

Bright, loving, energetic, and methodical, she soon made her presence felt, and became a much valued member of our little band of workers, where her loss has now made a sad blank, as she was much beloved by both the Chinese and her fellow workers.

A young girl, betrothed to the son of one of the Christians, had been suffering persecution in the village of Sichuang, about five miles from the city of Sheo-yang, and had sent word to Miss Brown, desiring that she might visit and help her in her trouble. Miss Brown and Miss Shekleton, with two of the Christian women, left Sheo-yang one morning early in November last for the purpose of seeing this girl, and of having a day's work in the villages. Their road lay in a valley by the side of a stream, the banks of which are liable to be undermined by floods. Miss Brown had just been speaking of the joy of service when the cart wheel went down, the bank giving way.

The Chinese women slipped off behind, but the horse and cart with Misses Brown and Shekleton rolled twice over down a bank, about twelve feet deep, into the muddy stream below. Miss Shekleton found herself unhurt, but greatly shaken, lying between the horse's legs. Freeing herself she looked round and called Miss Brown, but there was no reply, for the latter lay buried in the deep mud under the cart, which had turned upside down over her. It was a terrible time as she waited and in vain implored passers-by to help. Over an hour had passed before—by large rewards—men were persuaded to lift the cart and recover the precious remains. It took eighteen men with ropes to drag out the cart, and the body was found deeply embedded in the mud, but bruises on the head made it probable that there had not been much pain, and the sweet and restful smile told of the bright hope that shone in our beloved friend's heart and life.

And now dear Ellen Brown is gone who will come to fill the empty place? It was her joy to serve and to use her income for the Lord's cause, giving all freely for Him who loved her, and for his wandering sheep. Are there not many who might follow her example of giving all for Christ, find the hundredfold even now in this present life, and manifold more in the life eternal, and all this in the joy of fellowship with the Lord in his work of suffering. This emptying of Himself and becoming poor to make many rich.

T. W. Pigott.

The Necessity of a Mediator.

(Concluded.)

FROM the denial of mediation, as considered last week, let us turn to the affirmation of it, and show how sublime and true it is.

It is a natural principle that wherever there are two great extremes, a middle element is necessary to unite them. Illustrations of this abound on every hand. For example, intercourse between two remote countries, separated from each other by a great ocean, can only be carried on by the "mediation" of vessels, or the cable. In social life mediation prevails everywhere. Between the two extremes of queen and pauper there are many intermediaries through which, in the ordinary way, intercourse is possible. Illustrations such as these, however, are of necessity imperfect, yet they may serve the purpose of shedding a little light upon the higher theme.

Now when we deal with Divine things, we see that mediation is neither mechanical after the manner of a line of steamers plying between two distant countries, nor conventional after the style of our human societies; but that it is a profound necessity, arising out of the essential difference between God and man.

Suppose that man were at his very best, that he had never sinned, that alike in body, mind and spirit he possessed the plenitude of an untarnished purity and power—even then he would be at an infinite distance from the Great Father. He would be finite and but an atom; his eyes could not bear an unmediated vision of the Divine dazzling purity; he would still need a Mediator between himself and his God.

Mediation *per se* is not a contrivance to repair the damage inflicted by sin; it is an essential element in the intercourse between God and man. But man, alas! is *not* at his best; he has grievously sinned, and damaged his moral nature to a terrible extent. If then to a perfect man mediation is indispensable, to the sinful man it is trebly necessary.

It is a remarkable phenomenon of religious history that when men have been deeply convicted of sin they have always cried for the Mediator, while they have never assumed the easy airs of those proud spirits which, regarding themselves as better than others, think to approach God without any intermediary.

But who is to be the Mediator? There is but One, replies the Bible. The Bible knows nothing about

A VARIETY OF CREATURELY INTERCESSORS,

whose prayers we may invoke in order to obtain the favour of God. Its message is, there is ONE Mediator only—Christ Jesus; and it reveals Him as the GOD-MAN—the second member of the Holy Trinity—"very God of very God, and very man of very man."

A God-man is necessary in the nature of the case, because a mediator must sustain full relation to the two parties. No other being could possibly mediate between the two.

The Mediator must have a fulness both of God and of man, or He would be overwhelmed at once. He must have a fulness of God or He would have no right to approach the Dread Throne of Majesty with anything like authority. He must have a fulness of man, or He could not adequately represent the whole human race. Any imperfection about Him would disqualify Him for the office of Mediator.

Jesus Christ alone answers to this demand. He is both God and Man. He has a fulness of each. He is absolutely immaculate. He is the God-man and therefore the sole bond of union between God and man. We need to be most jealous here for the honour of our Lord. There is a word-juggling abroad concerning the person of Jesus Christ which is contemptible to the last degree. Men admit his "Divinity," yet when they are pressed to define their meaning, all they wish to convey is that He is "Divine" in the sense that Dante, Tasso, or Fra Angelico were "Divine." They mean no more than that He is a man of God; they do not believe Him to be a God-man. Now a man of God is no use whatever as a uniting person between man and God. At the highest he is but a man.

Jesus Christ then is presented to us as the One Mediator; but why He rather than another? The Bible defines even that for us. It gives to us

A COMPLETE ACCOUNT OF THE REASONS

why Jesus should be the One Mediator. The most succinct account is found in Colossians I., where the threefold relation of Jesus Christ is set forth as the ground of His mediatory work.

(1). His relation to the Father. "He is the image of the invisible God," (i. 15). "All fulness dwells in Him" (ii. 9). The Godhead has relation within itself, and the relation of Jesus is that of the Eternal Son. He was from the beginning: He was with God—He was God. He was "in the bosom of the Father." He was "the beloved Son." He had his glory with the Father "before the world was." He saw the Father and He was his "express image." So that, if revelation is to be accepted at all, we must believe that Jesus had a perfection of God, and so fulfilled one of the conditions of a mediator between God and man.

(2). But our Lord has also a special relation *to creation* (i. 16). The New Testament is very emphatic about one thing, *i.e.*, that the Father did not produce the universe immediately, but mediately through the Son. "In Him were all things created that are in heaven and earth . . . all things were created in Him and for Him." Further, Christ is the principle of cohesion in the universe. "In Him all things cohere" (ver. 17). Even Christians talk loosely about "God" having created all things. In the most careful way the Apostles insist upon the truth that Jesus Christ the Son was the active agent in creation.

(3). Jesus also has an equally special relation *to men*. He is the "firstborn of all creation" (ver. 15). Elsewhere the same Apostle tells us that "the head of every man is Christ." He is our natural Head: the Pattern after whom we were formed. Jesus did not begin to be the representative of men when He came into our world at Bethlehem—

HE WAS ALWAYS THAT—

but He came into human conditions "to be made like unto his brethren . . . that He might make reconciliation for the sins of the people" (Heb. ii. 17).

But He is also our *special* Mediator on account of sin. He who created men was best fitted to redeem them, and this his immense love led Him to do. Had sin never occurred, we should all have approached the Father through the reigning Son; as it is, we approach Him through the suffering Son—"through his blood."

Jesus, then, is the one Mediator, because He alone possesses the relation proper to God and to man.

But is He *your* Mediator, my reader? Have you given Him your sins to cleanse; your prayers and praises and worship to offer?

He is sufficient — no other mediator is needed; but we must accept Him if we are ever to reach the Father. Let none abandon his only hope, by neglecting to make Christ the *One* Mediator.

FREDERICK C. SPURR.

Lewisham, S.E.

Preaching to Unconverted.

BY REV. THEODORE L. CUYLER, D.D

IS direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not. If anyone will examine the printed discourses of Lyman Beecher, President Edward Dorr Griffin, Dr. Shepard of Bangor, and Dr. Taylor of New Haven, he will see that all those men of great intellectual gifts made it their chief purpose to arouse and direct impenitent souls to Jesus Christ. They recognised human sinfulness, and strove to save sinners. Their style of preaching was common in all the evangelical denominations; even in the Episcopal Church such men of commanding power as Dr. Bedell of Philadelphia and the elder Dr. Tyng practised the same pulpit-methods.

In recent years a great change is observable. Various topics—theological, sociological and ethical—are discussed. A large portion of the sermons preached are addressed chiefly to Christians; and the reason is plausibly presented that if Christians can be kept well up to the mark, sinners will the more readily be won to Christianity. I make no criticism on the methods of my brethren, especially of those who are earnestly aiming to kindle and quicken the people of God; I merely state facts.

Let us go back to the fountain-head. What was the practice of the Divine Founder of Christianity? We are told that "Jesus began to preach, and to say, *Repent*, for the kingdom of heaven is at hand." What was the practice of the greatest of the apostles? He "ceased not to warn every one night and day with tears," and under his pungent warnings one sinner "trembles" on his throne! The three most conspicuous preachers of the eighteenth century were John Wesley, Whitefield and Jonathan Edwards; and how faithfully and constantly they dealt with the unconverted all my readers know full well. The most successful preacher of this nineteenth century was Charles H. Spurgeon. Look over all his hundreds of sermons and observe what a large portion of them are aimed at awakening the impenitent and bringing them to Jesus Christ. In one of my many talks with him, he inquired, "How far do your American ministers aim at the conversion of souls?" Spurgeon's

UNCEASING EFFORTS TO CONVERT

the "outsiders," kept up an unceasing stream of new converts into his vast church.

When we speak of preaching to the unconverted, we do not mean that sermons are to be only—or even mainly—vehement exhortations. Discourses that are only hortatory seldom produce much result. We mean that the eye of the preacher is not to be chiefly on Christians, but very largely on those whom he strives to make Christians. He should so instruct sinners as to the nature, guilt and doom of sin, and so instruct them as to the benefits and blessings of the Christian life, as to win them to the Saviour. In his efforts to convert sinners he should not cap Sinai or conceal hell! "*Warn* them from Me!" is the Divine injunction to all his ambassadors; and because there is less of this solemn, tender warning to sinners, is one reason why the number of conversions is sadly decreasing. If ministers do not pray, preach, and labour to win the unconverted to Christ, then not many will be won.

Dr. Alexander McLaren, of Manchester, is not a hortatory preacher; he is profoundly instructive as well as eloquent; yet in nearly all his discourses he recognises the awful fact of *sin* and *presents Jesus Christ* constantly to his hearers. The atoning blood streams through all his sermons. What I am driving at is, to urge my brethren to direct efforts to move and win the unconverted to Christ. Essays, treatises, and ethical discussions are not the *staple* of a soul-converting pulpit. The great mission of the Christian ministry is "to seek and to save the lost." A ministry that brings no souls to Christ is—not a success whatever it may do.

Nellie.

By the Author of "His Boy."

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I.—HOW I FOUND MY PARISH.

ABOUT the year 1890, having occasion to be in Glasgow one day, I spent an hour at the noon meeting in the Christian Institute. The subject for the day was, "Be filled with the Spirit," and the speaker dealt with the theme in the clearest and simplest way possible. It came home to me with fuller meaning than ever, and with the assurance that God meant really to fill us according to his command.

The meeting was closed with prayer, when I remembered different persons were named for whom special prayer was made that they might be filled with the Spirit. As I sat wondering, Had these persons been filled as we prayed for them? there arose a wish that the speaker had known *my* name, so that I also might have been prayed for. But as no one in the meeting knew me, or could possibly know my name, I decided to ask for myself that I too might share this blessing. I asked that I might be filled, and gave God the promise that I would seek to find some of those for whom Christ died, and bring them to his feet.

Having claimed this blessing, apart from any emotional experience, I left the Institute, wondering what I could do, or where I could go, to fulfil my vow. Thus musing, I wondered on until I turned the Trongate corner. On looking up to see where I was, I found I was in the locality of the Saltmarket. I had heard of the place before, but never had seen it. My chief thought was, Surely I have been led here by the Spirit, that here I may fulfil the promise newly made. As any one at all acquainted with the Saltmarket knows, there are plenty there steeped in sin, and as much lost as it is possible for human beings to be.

I walked on, wondering if I should speak to one of the many women I noticed loitering about. After a word of prayer, in which I asked to be led to the right one, my attention was directed to a young woman who had just come out of a close near me, and whose appearance indicated that

SHE WAS ANYTHING BUT HAPPY.

I ventured to ask her if she stayed there, and she answered that her home was up in the right hand garret I asked her name, and was told it was "Nellie." But my inquiries nettled her. Why, she asked, was I "speiring sae mony questions?" what was I wanting with her?

I replied that my only reason was my wish to help her, and that I wondered if we could not be friends. She answered back quite gruffly, that when she wanted a friend she would pick one for herself, and it would never be I. Then she told me to go about my business, and leave her alone. Surely I did not know what kind of woman she was? She did not want anybody to come about her, and had no thought or wish to lead a different life.

After trying to converse with her a little longer, I saw that she wanted to get away, and so I said to her:

"I will come and see you in your own house some day, and perhaps you will let me get talking to you there?"

I need not come to *her* door, she replied angrily; it would never be opened to me, and I would never get within it if she could help it. So I said "Good-bye; but mind, I *am* coming to see you, and I am quite sure I shall get in some day."

As I came away from Nellie that day, my mind was filled with the thought of her miserable face. I felt sure that the call to go after her till she was found had come from the Good Shepherd, who specially rejoices over the return of those who have gone far astray.

II.—THE TALE OF A SIEGE.

The following week I went along to Nellie's home to pay her a visit and try to have a talk with her. I found her door easily, and on my knocking, it was opened by the girl herself; but before I could get saying a single sentence she had it shut again. I waited for some time, but she refused to open. I could go, she called out to me, and need never come back, for she would never let me in; I need not waste any time on her.

With the assurance in my heart that she would one day be won for Christ, I did not consider that the time would be "wasted," although I called back again; and so the following week I once more climbed the stair leading to the right-hand garret, but only to meet with the same reception — the door being opened and shut as soon as ever I was recognised.

I went twelve times, I think, but always with the same result—never getting one sentence spoken. On the thirteenth occasion, she opened the door rather wider, and informed me that if I came back another time, she would throw

A PAIL OF WATER OVER ME,

so determined was she to stop my visits. She looked quite wild that day, as if she could really carry out her threat.

On going down the stair, I met a lady coming up; and, as she seemed to be a visitor among the poor there, I asked her if she had ever visited the girl who stayed in the right-hand garret. She said she had been at her door twice, but had got it closed in her face, and had not gone back. I told her I had been thirteen times, and had that day been promised a bucket of water if I made my appearance again; "but," I added, "of course I mean to go back again. I wonder if two would be better than one? Do you think you would agree to go with me the next time?"

She laughingly replied, "To get a share of the pail of water?"

But, as we made no agreement to meet, I returned alone the following week, which was my fourteenth time. As I went upstairs, I thought that if Nellie threw the water, there was no neighbour there but would just laugh, and think it all a fine farce, and say I had got what I deserved for coming so often where I was not welcome.

On knocking at the door there was no answer, and I thought she must be out, although I knew it was generally the evening before she went out much. I repeated my knock several times, and then a voice from within said "Come in!" Opening the door and entering, I found Nellie lying on a bed of straw with no covering over her except a piece of packsheet. I could easily see she was in a kind of fever and suffering very much; but as soon as she recognised me, she said in the same bitter tone as she had used to me week after week:

"Oh, it's you, is it? And so you've got in owre at last! I ken ye're rael prood that I'm ailen, because it's let you get in, and you wadna hae gotten in ony ither way." She went on to tell me that I need not wait, as I was not wanted, and she did not think any good person would wait where they were not wanted.

I told her I could not possibly leave her without doing something for her; and as I could find no food in the house to cook, I went out and got something for her. When I had prepared it, she would scarcely take it because I had made it. Then I went for a doctor. On examining the girl, he said she was very low; suffering from a fever brought on

PARTLY THROUGH STARVATION!

She was lying on a bundle of straw, with scarcely anything of any value in the room. For the renting of this garret she paid a trifle in the month. Her life, almost from the time she knew anything, had been a course of sin. Her own mother had sent her to the street when she was about fifteen, and never had she known what it was to earn food or clothing by honest labour. No love had come into her life, no kind word been spoken to her, and she had grown up to think how much better it would have been for her if she had never been born.

I visited her as often as I could, and sometimes sat a few hours with her, always trying to speak a word for the Saviour who loved her, and had given Himself for even her. As may be guessed, her ignorance was great. She had never heard of the Saviour, nor had she any idea that He had come from heaven to earth to save sinners, even the chief. The story of his love and power was new; in fact, it seemed to her almost incredible. In a life to which no love had come, it was no wonder she could scarcely believe that love so great could exist. Sometimes, while I was speaking to her, she would say that the only proof she had was that I had come so often when I had got the door shut. That, she thought, suggested the possibility that God might love her a little. I tried to lead her on to the greater proof that God had given in Jesus, and all the blessings He had promised us, as we received his salvation which comes through faith in his Son. As I went often to see her I got to love her, and thought I would go after no other one till she was won, so that I might devote all the time I had to her.

(To be Continued.)

Thoughts for Parents.

AMUSEMENTS.

Let the young men now arise and play before us.—(2 Sam. ii. 14).

BODY and mind alike require recreation; neither good health nor wisdom is possible without it. The aim of parents should be to find such recreations for their children as shall invigorate spirit, mind, and body. Time spent in games is not lost.

Much of the so-called amusement of the present day is absolutely exhausting; the laborious Sunday outing; the dance carried on until early morning; the athletics, which require the Sunday to be spent in bed to recuperate. The theatre and the music hall—places where the senses are stirred, the passions fired, and the deadly drink furnished—are not the places for your boys and girls. Good rules for the guidance of parents as to amusements are the following tests. Amusements are wrong which

1. Render work distasteful.
2. Damage the desire for Divine things.
3. Involve the moral loss of those who amuse.

Direct your children's minds to simple pleasure, cultivate the sense of beauty in scenery, in trees and flowers, birds and insects, river and sea, sun, moon and stars. Do not grudge a day spent with them in the country.

Frances S. Hallowes.

True Love.

Love without knowledge is impossible.
True love is born of reverence and worth;
The child of fancy sickens at its birth,
And only high-born love has permanence.
Man was not made to feed on mad desire,
But o'er his passions to hold dominance;
Burning at last clear passage by love's fire
Through all earth's darkened heap corruptible.

Thus may two souls, in perfect union blending,
Grow more each day in other to rejoice;
Thus man and wife, in friendship never ending,
May praise their Maker with united voice:
Love is of God, and unto God must tend,
Who having loved, loves freely to the end.

Howard T. N. Ussher.

Literature for India.—Several homes of rest for missionaries are being opened in Coonoor, India, by Miss Orlebar. One will be for invalids, and a school will be established for the children of missionaries. Miss Orlebar will be glad if our readers will send periodically copies of The Christian and other literature of a helpful kind. Packets should be addressed to her, post paid, at Cairnsfoot, Coonoor, India.

Female Education Society.—Miss Gage-Brown, lady superintendent, Chinese Girls' School, Singapore, writes on February 3: "We have had an anxious year with regard to our buildings, as they have, one by one, become dangerous. Two have fallen, happily without injuring anyone, as all were outside at the time. They will cost quite £140 to rebuild, and we are anxious to avoid debt. We continue our efforts to reduce our mortgage of long standing for £550, and are glad to be able to report that about one quarter of this has now been collected." Help for either of these objects, or the support of one of the orphan girls at £10 per annum, will be gratefully received by Miss Webb, 267, Vauxhall Bridge Road, London, S.W.

Day by Day.

SUNDAY, March 12. Numbers xxiii.

THIS is the story of an extraordinary attempt on the part of two men to induce the Almighty to fall in with their plans. Balak had a great belief in the malediction of the prophet to whom he had sent two embassies. Beneath his words he expected to see Israel wither. Therefore, everything was done that he could do to secure his purpose; the altars were reared, the sacrifices offered, and the aspect from which Balaam should look on the encampment, carefully selected, that there should be as little as possible to stir thoughts of Israel's greatness: "Thou shalt see but the utmost part of them."

Balaam on his part was extremely anxious that the flow of inspiration should be antagonistic to Israel, because of the rewards on which he had set his heart. There are times when we are tempted to act similarly. We desire to obtain God's assent to some project on which we are set, and we twist the Bible, or circumstances, or our conscience in that direction. How often people bring themselves to believe that they are right by construing some incident in a non-natural manner, though it is contradicted by the whole trend and drift of God's nature, or by the principles laid down in his Holy Word.

This man who asked to die the death of the righteous, died accursed on the field of battle (Num. xxxi. 8). We must not only cherish good desires, but be careful to yield to the Spirit of God. Nothing is more terrible than to divorce our religion and our morality. To have high and noble thoughts as Balaam had, and to prostitute them for selfish and mercenary ends, is to court hardening of the heart and utter destruction.

MONDAY, March 13. Numbers xxiv.

When your heart is dismayed because of the hatred and opposition of Satan, the great accuser, turn to this chapter. If Satan stands to resist you, the Son of God stands up in your defence. He will make it clear that, in spite of all that may be said or done to the contrary, it has pleased the Lord to bless you; not because you are invulnerable, for there is more than enough to justify the worst maledictions of the adversary, but because God hath entered into a covenant with Christ, in whom by faith you stand accepted.

In Deut. xxiii. 5 we are told the blessed secret which explains Balaam's failure: "The Lord would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee." Because He had set his eternal, unchanging love on Israel for their fathers' sakes, and for the sake of his Son, He stood by them. All that Balaam could do or say failed to alter his tender regard. So with his saints still.

These words of Balaam give us a remarkable insight into the spirit of prophecy. It is, first, clear that a man may be greatly gifted, and yet altogether wanting in grace. It is also clear, that inspiration was at times altogether above man's control, bearing him forward to matters of which he naturally had no knowledge. What fair thoughts God has of his people! Here was his ideal for Israel, which they so sadly missed. See to it, my soul, that *thou* dost not so traverse the Divine purpose in *thy* life.

TUESDAY, March 14. Numbers xxv.

This was a shameful fall, due, as we learn in subsequent Scripture, from the suggestions of Balaam. Thwarted on one side, he would at least succeed on another (Rev. ii. 14). If his incantations and curses failed to divert God's favour from the people of his choice, he would at least inaugurate a policy which would secure the same result. For if Israel were allured into the licentious rites and practices of Moab, this would, in itself, alienate them from their pure and holy God.

Ah! believer, be warned by this terrible chapter. It may become so literally part of your inner history. It is true that Satan cannot divert God's love from you; but he can so tempt you to sin as to cause God to withdraw his favour and help. You may become joined to your idols or to the world, and the anger of the Lord be kindled against you.

Let us not be entangled by the fatal web of evil, but resemble Phinehas, the son of Eleazar, who was jealous with God's own jealousy. Let us come out from among the adulteries of the world and its infidelity to the love of God; let us cleanse ourselves from all filthiness of the flesh and spirit; let us go out to Jesus without the camp, bearing his reproach. Then God will receive us, and be a Father unto us, and make with us a covenant of peace.

WEDNESDAY, March 15. Numbers xxvi.

The numbers of Israel, at the end of the forty years wandering, were much as they were at the commencement: compare *v.* 51 with Num. i. 46 and *v.* 62 with Num. iii. 39. But the salient point is brought out in *v.* 64, that there was not one man left of the former generation with the exception of Joshua and Caleb. Their carcases fell in the wilderness, even all that were numbered of them, from twenty years old and upward (Num. xiv. 29).

It is inevitable that unbelief will keep the unbeliever from the land of rest, satisfaction, and victory. There is no escaping this law. Our exclusion does not depend so much on any individual decision on the part of God, as on the very nature of the case. Faith alone can claim and enjoy the Divine provision which is ours in Jesus. God has stored in Jesus all that we need for life and godliness, all spiritual blessings in heavenly places, but they will not avail us until we definitely claim and accept them. There is forgiveness in Jesus for all, but it avails nothing till the penitent sinner claims it. There is abundance of grace and power, but they avail nought unless we learn to receive them. It is only they that receive the abundance of grace that can reign in life.

THURSDAY, March 16. Numbers xxvii.

Up to the last Moses was faithful as a servant to Him that appointed him, in all his house. Notice that he did not attempt to legislate for these young girls, who pleaded for a possession in their father's right; but he brought their cause before God. It was still, "as the Lord commanded Moses" (*vv.* 11, 22.). And when God calls for him to ascend the mountain and die, his main anxiety is on behalf of a successor to lead the people out and bring them in, "that the congregation of the Lord should not be as sheep without a shepherd." It is much to trust God, it is more to be trusted by Him. The one is faith, the other faithfulness. Let us so act, that God may be able to entrust us with the interests of his kingdom, whether less or more.

The Master said: "Henceforth I call you not servants, but friends, for all things that I have heard of my Father I have made known unto you." There is the servant stage and the friend stage in Christian life. If we are faithful in the one we shall be promoted to the other, in which the mysteries that had veiled the face of the truth shall be withdrawn, and we shall see, not in a glass darkly, but face to face.

FRIDAY, March 17. Numbers xxviii.

"My food" (*v.* 1, R.V.). Such is the Divine designation of the offerings which Israel was to make by fire. And it is added that they would be as a sweet savour to God.

Thus we may think of our Saviour's consecration to do the Father's will. For Him that will was meat indeed and drink indeed: for his Father, his obedience was as bread—sweet-smelling savour also (Eph. v. 2). And when we truly appreciate and meditate upon that sublime self-sacrifice which yielded back the life which the Father gave (John v. 26, x. 18), we too feed with God. This is the mystery of the Lord's Supper. It is the communion of the Body and Blood of Christ, not with one another only, but with the Father.

The children of Israel were required to observe the religious year. Each day and Sabbath day had appropriate victims; the beginning of each month was specially signalised, and the opening month of the year brought again the reminder of the blood by which they had been redeemed. This principle, at least, is very applicable to ourselves. We are apt to fall into a routine, and our religious life to sink into a dull uniformity. It is well then to have special seasons—the anniversaries of birthdays, deliverances, or ordinations—in which we shall renew our early vows. And since we are in danger of slurring over the successive incidents in "the process of Jesus Christ," it is good to set apart certain seasons for their special remembrance. We are bound by no human legislation, but we may voluntarily adopt the principle of the Christian Year, and follow the steps of Jesus from his Birth to his Ascension.

SATURDAY, March 18. Numbers xxix.

The children of Israel certainly did not sacrifice to God of that which cost them nothing; and the enumeration of the sacrifices in the present chapter is sufficient to show the costliness of the ancient ritual. It has been calculated, indeed, that these "old Jews," as they are rather disrespectfully designated, gave as much as *one-third* of their entire income to the maintenance of the Tabernacle and the service of God. And in truth the closing verses of this chapter corroborate the same conclusion: "These shall ye offer, beside" . .

Let us therefore search ourselves whether *our* gifts are commensurate to the great love and cost of our redemption. If in the twilight of the law they gave so much, what ought not we to give in the meridian glory of the Gospel? The true system is to count ourselves God's bond-slaves, and to reckon that He expects us to hold all our property for Himself, reserving only what is necessary for the maintenance of ourselves and our homes. Most Christians practise the reverse of this. They take all as their own, giving what they think they can spare to God; instead of counting all as God's own, allowing themselves what they think He would permit for their own support.

In this connection we should remember that union with the death of Jesus should characterise every day; and if we voluntarily dedicate one day to its special remembrance, it is that all other days may share the blessed result: "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me."

John Hooper,

and the Priesthood of Believers.

By MARGARET A. ROLLESTON.

PERHAPS there has been no time in the history of the Church when it has been more necessary to have clear scriptural views on the Christian Priesthood than now; for while the work of denouncing the errors and abuses connected with the Catholic and Anglican theories of the priesthood has been most necessary, it is certain that the plain exposition of the truth does more than any amount of bare negative criticism to lead men into the liberty Christ has won for them.

This is more especially the case when, as in the present Church crisis, one side is in possession of a half truth, which, from its very character, is more difficult to fight than a lie; and the other has in the past too much neglected the doctrine of the priesthood of the believer. Let us never forget that in virtue of Christ's sacrifice we are "kings and priests unto God"—"kings" in the sense that through Christ we have been made conquerors over our evil natures; "priests," in that we are privileged to offer ourselves to God, and to proclaim the Gospel to others. In studying the New Testament doctrine of the priesthood of believers, the life and writings of Bishop Hooper, martyr in the reign of Mary, form an excellent commentary.

John Hooper was born in 1495, and after an education at Oxford became a monk. Probably he was disillusioned as to the holiness of the monastic life, for he abandoned its profession, and in 1536, we find him again at Oxford, "stirred with fervent desire to the love and knowledge of the Scriptures."

HIS CONVERSION

was completed by reading the writings of the Swiss reformers, and then he tells us he determined by God's grace "to serve my godly brethren *in* Christ, and the ungodly *for* Christ." Persecution, following Henry VIII.'s "Bloody Statute" against the Protestants, forced Hooper to flee for his life, and after many adventures, "bonds and imprisonment—harassed by sea both by enemies and storm," he finally reached a safe haven at Zurich. He devoted himself to Scriptural study, and in 1546 married Anna de Tserclas, "a godly and wise woman," and thus, like Luther, asserted the falsity of the monastic ideal.

In 1547 he wrote his "Declaration of Christ and his Office," of which the greater part is occupied in an examination of the priestly office of our Lord. This he shows to be fourfold: 1st as Teacher, 2nd as sole Mediator, 3rd as sole Sacrifice for sin, 4th as Sanctifier of his people. From Scripture Hooper pointed out that Christ came to teach, and how He commanded his Apostles to do the same. From 1 Peter ii. 9, he proves that the priestly office of the Christian consists in preaching "the power of Him that hath called us from the darkness of sin." Throughout his writings Hooper lays great stress upon the importance of the preacher's or priest's office, which is "to show, by the Word of God, God's justice against sin, and God's mercy in Christ to such as repent." The name priest, used for a church officer, means, according to Hooper, a preacher. "Let all bishops and priests know," he said in one of his sermons, "their office is to preach and pray."

It was not till two years after the accession of Edward VI. that Hooper returned to England to aid in the advance of Evangelical truth. He was shocked at the Popish character of the service still retained by the English Church, and he set himself by his bold Scriptural preaching to open men's eyes to the truth. Twice, and even thrice, a day he would address large crowds, and we read that the people "looked upon him as a prophet." In 1551 he was appointed Bishop of Gloucester, but on account of his objection to the episcopal vestments there was difficulty about his consecration. Cranmer and Ridley argued that such matters of clothing were indifferent, and that for the sake of peace and quietness they should be retained. Hooper answered, "As ye have taken away the mass from the people, so take from them her feathers also. . . . For things that be not brought in by Christ but by popes, must be restored to them again. . . . If these things"—(*i.e.*, candles, vestments, crosses, altars)—"be kept in the Church as things indifferent, at length they will be maintained as things necessary."

It would be well if the rulers of the English Church would remember Hooper's words of warning, instead of following the example of Ridley, which the latter afterwards acknowledged as mistaken, in asserting the non-importance of certain ceremonies. Ritualism may, as Bishop Barry says (*Contemporary*, November, 1898), have arisen, partly out of "the desire to clothe with dignity, and . . . . with beauty the offering of Divine worship," yet, as having for its avowed object the teaching of doctrine which will bring men back to the bondage of the law, it cannot be too strongly resisted. The Levitical priesthood has been superseded, and "there is made of necessity a change also of the law."

For a time the dispute between the Protestant leaders was very bitter. Finally, a compromise was arranged by Hooper consenting to wear the obnoxious garments on grand occasions, but being allowed as a general rule to do as he pleased. As bishop, no one could have exceeded Hooper's activity. When urged to take care of his health, he answered "We are born for our country and not for ourselves," and so capable did he prove himself to be that the Diocese of Worcester was put under his charge. The state of the clergy in the West of England was indeed deplorable. Out of 311 there were 168 who could not say the Ten Commandments, and forty who did not know where in the Bible the Lord's Prayer was!

BITTER WAS THE OPPOSITION

that Hooper had to meet from bigotry, ignorance, and sin, but he laboured so wisely and boldly that when his brief episcopate was over he had gained his people's love whilst leading them to Christ.

On the death of Edward VI. he loyally supported the claim of Mary to the throne, for, though he knew her accession would probably mean his death, he also knew that the cause of truth is not served by injustice. His loyalty went for nothing; he was deprived of his bishopric and thrown into prison on the charge of heresy. This accusation was based upon (1) his denial of the virtue of celibacy, and (2) his rejection of transubstantiation. We cannot stop to consider his trial nor his sufferings in prison, nor his quiet, patient conduct, which won for him the goodwill of his guards. To strike terror into the western counties, the Government decided to have him burnt to death at Gloucester; and there, on February 9, 1555, in the presence of a large concourse of people, he witnessed by his death to the truth of the one all-sufficient sacrifice of Calvary.

The Railway Mission Convalescent Home. — The annual report of the home at St. Leonards contains a record of good work done among our railway men during the past year. 283 men were admitted as patients. Interesting extracts are given from letters written by the men expressing their deep gratitude for the benefits of the home, both physically and spiritually. A number of the men embraced God's offer of salvation during their stay. The need for this Convalescent Home will be seen from the fact that about 3,000 railway men are injured every year by accident in the United Kingdom. Further particulars may be had from Mr. R. Nixon, secretary, Railway Mission, 1, Adam Street, Strand, London, W.C.

Motherless Children.—Three years since a small home was opened at Chiswick. So numerous have been the applications that now two homes and a cottage (with accommodation for sixty-one children who have no mother) fail to meet the need. It is desired to open another home as soon so the necessary funds are forthcoming. £2 10s. entitles the donor to name a bed, and £10 a ward, and such a gift would prove a fitting memorial of a mother's love and care. Though no father pays more than 5s. a week, yet by careful management the homes are (beyond the matter of furnishing) nearly self-supporting. As children are now awaiting admission, it is hoped that friends will soon help to furnish an additional home. Particulars may be had from the founder, Mr. R. T. Smith, 90, Thornton Avenue, Chiswick.

The English Church Union.

THE influence of the English Church Union is great and widespread, and altogether on the side of Romanising practices. At length the Union has declared itself on the various questions raised by recent controversies, and in tone and substance the manifesto is even more Romish than the well-known utterance of the clerical meeting held a few weeks since in Holborn Town Hall.

According to the Union, which numbers its members by thousands, alike in the clergy and also the lay ranks, the Church of England is not Protestant but Catholic, and practices that obtained before the Reformation may be continued to-day if they have not been expressly forbidden in the Prayer Book! This is a bold contention, but it is by no means the boldest to which Lord Halifax and others like-minded commit themselves in the memorial adopted at the meeting of the E.C.U. held on Tuesday last week.

In face of a whole dispensation of change and re-construction in the sixteenth century, the Union plays with terms and "denies that a new religious establishment was set up in England in the sixteenth century." Again, in face of facts, numerous, well attested, and undisputed for generations, the Union denies the right of the Crown or of Parliament to determine the doctrine, the discipline, and the ceremonial of the Church of England. The rule of the Bishops is to be respected or otherwise according to the character of the same and the trend of the decisions they arrive at.

Of course, it is impossible to conceive a Church enjoying State patronage without submitting to State control. The issue involved seems to have occurred to the framers of the memorial, for they even say, "We are not prepared to barter the principles of the Church for the sake either of establishment or endowment." They go further, and profess themselves willing to suffer gladly in the maintenance of these things. Yet no sooner does the manifesto see the light than a number of clergymen come forward, questioning the policy of the Union, criticising its details, and intimating their determination to stand on one side! In a word, the memorial seems to have

OVERSHOT ITS MARK.

Taken as it stands, the document expresses mutinous sentiments. The "continuity" which is so much affected by High Churchmen is a misnomer—in reality, a reversion to pre-Reformation type. The will of the people, we sincerely trust, stands in the way of this; while the Church is the Church of England, it must submit to the decisions of the courts and the control of Parliament. The daily Press of every section has exposed the intolerable nature of the claims of the Union. The *Standard*, for instance, insisting upon loyalty and obedience on the part of the clergy, wrote:—

To deny the supremacy of the Crown in ecclesiastical cases is to be false to the Thirty-nine Articles, which every priest is called upon to subscribe. To disobey the authority of the Bishops is to be false to the oath which every priest takes on his ordination. We have no patience with men who accept Crown livings, and every advantage which the Establishment confers upon them, and then flout the authority alike of the State and of their ecclesiastical superiors.

With equal force the *Daily News* declared:

The mask is thrown off at last, and the Ritualist Party have openly declared their mutiny. They deny the Royal Supremacy. They assert their independence of the State. They flout the Reformation. They throw aside their vows of canonical obedience. There is only one law which they recognise, and that is the law which they mean to be unto themselves.

The *Record* believes that the action of the E.C.U. has given the bishops a great, perhaps a last, opportunity; if they embrace it boldly, the Church and the nation will support them.

The leaders of the revolt will go to Rome and be swallowed up out of sight; the rest will remain, chastened and obedient. The Church will be saved. But if they now hesitate, temporise, shilly-shally; if they rely on smooth words and vague promises and charitable hopes and conjectural developments of favourable events, they are lost; and so is the Church. Disestablishment, disendowment on the worst terms, and then disruption are upon us.

An interesting feature of the present situation is that, notwithstanding the possible object of this manifesto to intimidate them, some of the Bishops are taking steps to stem the advance of Ritualism. Even High Church prelates are putting their feet down; and assuredly the time has come for those who have a name to be Evangelicals to see that the law, as it has been fully ascertained, shall be upheld by those who have voluntarily placed themselves under its operation.

Meanwhile, the memorial of the Union has been discussed in various parts of the country. A useful word was spoken at Louth by Mr. R. W. Perks, M. P. He held that:—

So long as the Church is a State establishment, Parliament is responsible to the nation for seeing that the clergy comply with the formularies and teach the doctrines of the Protestant Reformed Church. They could not divest themselves of this duty; and while he, as a Nonconformist of Nonconformists, utterly abhorred the theory of a State Church, he should assist the Protestant evangelical laity of the Church of England in any reasonable measure they might introduce into Parliament to compel the Anglican clergy either to abandon their Romanising practices or else give up their salaries and start a new sect of their own.

This is a reasonable position. Whatever views we may hold on matters of high policy or remote theory, there is no doubt that it is the duty of those who have at heart the cause of the Gospel to do combat with this evil, in the hope that its baneful consequences may be lessened, and opportunity be given for the dissemination of those truths and principles which are the warp and woof of the Heavenly Message to men.

Protestant Outlook.

IN the House of Lords on Friday, Lord Kinnaird moved for returns as to the exercise of the Bishops' veto, and the setting up of confessional boxes in Anglican churches. Lord Dudley, on behalf of the Government, said that a return under the Church Discipline Act could not be granted, as no records were kept; but a return was being made by the House of Commons with regard to the Public Worship Regulation Act. A return of the number of churches in which confessional boxes had been set up, was agreed to.

In the course of the debate on Lord Kinnaird's motion, the Marquis of Salisbury spoke some piquant words on Confession. He held that no return would tell one-hundredth part of the evil of the practice; also he feared that, as those who return the existence of a confessional box would thereby confess to committing a breach of the law, it would be difficult to ascertain the true condition of things. The Premier seems to think that confession to so-called Anglican priests is confined to women; but those who have more thorough knowledge of the spread of sacerdotal opinions know that many men are victims of the same sinful delusion.

One of the most serious features of the present crisis in the Church of England is the custom of some clergymen to take the children of the day-school to church to witness mass, making this spectacle a substitute for religious instruction. Parents who object to the pretensions of the clergy to change bread and wine into the very body and blood of Christ may well object to their children being led away to see the profane mummery practised. And all English people who remain Protestant in their convictions, and pay rates and taxes, have a right to object. The Bishop of Oxford, we are glad to see, has forbidden the children of Burnham, Bucks, to be taken to church to see mass; but the Government declares that it is "no part of the functions of the Committee of Council to interfere with the religious instruction given to the children of voluntary schools."

Mr. Frank Roberts, writing from Ingham Lodge, South Myms, Barnet, tells in few words a typical story. A new vicar was recently appointed, and on his induction read the usual solemn declaration. Immediately afterwards he introduced into the service candles, wafers, incense, crosses, acolytes, prostrations, adoration of the Host, and other Romish practices. The Bishop of London was appealed to; the cleric was "admonished," but without improvement. The dishonesty of such conduct needs not to be mentioned. Mr. Roberts says it is impossible for Protestants to attend the parish church. He concludes:—

Unfortunately it is the only place of worship in the village, and we are thus placed in the dilemma of either abstaining from public worship altogether or building a free church. We are adopting the latter alternative, and thus a parish of over 550 inhabitants is divided against itself solely through the mischievous action of one man.

In a long letter to *The Times* on Saturday last, Mr. Walter Walsh, author of "The Secret History of the Oxford Movement," says that nearly 1,800 clergymen of the Church of England pray every month for the restoration of "Sacramental confession." He writes:—

The English Church Union advocates Sacramental confession in a large number of its publications, and its confessional—as well as its other work—is supported by 4,200 clergy and thirty-two bishops. Sacramental confession is undoubtedly a part of "extreme" Ritualism, yet many of the bishops tell us that there is "very little" of it at the present time!

The clerical oppression which goes on in country districts in the interests of Sacerdotal teaching may be judged from the following instances in Norfolk.

A mother was persuaded to have her child re-baptised a few days after this had been done by a Congregational minister. A young girl was forced to attend church instead of chapel as a condition of entering the teaching profession. A Methodist local preacher, after being promised a farm by a vicar, was soundly refused directly he confessed his Dissenting principles, the vicar saying "I'll never have a Methodist in my parish." The parents of certain children attending a Church School were summoned because they stayed away during Passion Week, when they were required to attend Church every day.

These cases are personally vouched for in answer to a challenge from the Vicar of Whitwell, who denied that any charges could be substantiated of oppression and bribery against the Church.

In an article in the *Positivist Review*, Mr. Frederic Harrison says:—

It looks like a hopeless task for the Bishops to stem, with bland episcopal counsels, the tendency they have so long trifled with, minimised, and even encouraged. And yet, if they do not, if there be more rebellion, more scandals, more open Romanism in the Church, the British public—which is still Protestant in mass—will knock aloud at the doors of the House of Lords and of Commons, and will insist that these Popish practices and priestly usurpations shall no longer be carried out by the wealth and prerogatives of a Parliamentary Church.

Among recent demonstrations in which Protestant truth has been set forth as an antidote to Romish error, may be mentioned one at Oxford, addressed by Dr. Charles H. H. Wright, and another at Acton, at which Rev. James Neil was the speaker.

A statement, signed by members of the House of Commons and others, has been issued on behalf of the Nonconformist Political Council with reference to the proposed Roman Catholic University for Ireland. The Council gives many reasons and arguments against the endowment of sectarianism in any form.

Howard Street Gospel Mission (Wandsworth Road, S.W.).—During the four months thousands of poor have been fed and cared for by the mission. It has been pitiful to see children with hardly any clothing to cover them, no boots on, and almost starving. The superintendent is Mr. John Soames.

Manchester "Strangers' Homes."—These excellent institutions, conveniently situated near the railway stations, Manchester, and instituted under the care of Bishop Fraser, provide a temporary home for respectable women and girls. When absolutely needed, a free bed, supper, and breakfast are given; the case is investigated, a loan made, or the fare paid, and the stranger seen off to her own home. During the past year much good work has been done. The inmates—for the most part young women from the south—go to Manchester in search of employment, while many hot-tempered, self-willed wives and girls who have run away from home or been placed in circumstances of difficulty, have been advised and mothered. The hon. superintendent is Miss Wright, 9, Addison Terrace, Victoria Park, Manchester.

International S.S. Lessons.

March 19.

"Christ the Good Shepherd."—John x. 1-16.

Golden Text.—Verse 11.

Introductory.

THE behaviour of the Pharisees to the blind man whom Christ had healed (*question on the last lesson*) led to the discourse which forms our lesson for to-day. Jesus made Himself known to the poor man who had been driven from the Temple, and then addressed Himself to those who set themselves up as the leaders of religion (Refer to Matt. xv. 14). They were bad shepherds; Jesus, in contrast, calls Himself the Good Shepherd. The Pharisees would know from their Scriptures the meaning of Christ's words. The Jews were a nation of shepherds (Gen. xlvii. 3). The teachers of the people had been reproved under this title (Ezek. xxxiv. 1-10). Their Messiah had been foretold under the imagery of a shepherd (Isa. xlix. 10, Jer. xxxi. 10, Zech. ix. 16, Mic. v. 4). David, the type of Christ, was the Shepherd King, Ps. xxiii. was familiar to all. When the Lord proclaimed "I am the Good Shepherd," they must have recognised who it was He claimed to be.

Explanatory.

Verse 1. Eastern sheepfolds were not covered, but enclosed places surrounded by a wall of loose stones with thorn bushes on the top—sometimes a shelter at one side in case of storm; they were built on the sunny side of the hill. Shepherds led their flocks in at night, shut the door, and left them in charge of the porter and his dogs. "Thieves" steal craftily. "Robbers" come in gangs and use violence (see Jer. xxiii. 21). (Boys climbing over a wall to rob an orchard.)

Verses 2 and 3. The shepherds return to the fold in the morning, ask the porter to open the door, then call their own sheep by name, and they come out from the rest and follow him. Some sheep have characteristic names, as "One Eye," "Torn Ear," "Broken Leg." The shepherd calls the names very rapidly, and they come at once and he leads them out (Ps. xxiii.).

Verse 5. A fact in Eastern life. A traveller in Greece once met three shepherds with flocks of 500 or 600 sheep each, all mixed up together, and he tested them by getting one and another to call a particular sheep, and watch them find their way out to their master.

Verse 6. This allegory about the door. The sheepfold means the Kingdom of Heaven, Christ the only entrance thereto.

Verse 8. Anyone else professing to be the Messiah, or teaching any other way into God's Kingdom. A true test for all teachers, preachers, rulers.

Verse 9. The door shut *in* for safety, shuts *out* enemies; yet the sheep are not prisoners, but go in and out under the shepherd's care (John xiv. 6, Eph. ii. 18).

Verse 10. Not only life, but abundant vitality, overflowing with activity and joy.

Verse. 11. Characteristics of the Good Shepherd? Enumerate them.

Verse 13. Hireling: some one who works only for *pay*, not from *love*.

Verses 14, 15. R.v. "I know mine own, and mine own know me, even as the Father knoweth me and I know the Father." Intimate relation.

Verse 16. Many folds but only "one flock," and "one Good Shepherd."

Lesson Points.

1. Only one way into Christ's kingdom. Care needed that *I* get in.
2. Thieves that try to steal us away—sin, temptations, &c.
3. Two "I ams" of Christ. Think of some more.
4. Christ the *Good* Shepherd Isaiah (xl. 11). The *Great* Shepherd (Heb. xiii. 20). The *Chief* Shepherd (1 Peter v. 4).
5. The sheep and lambs are the true disciples of Jesus: He knows them and they know Him, and are known by their obedience to his voice.
6. The Good Shepherd specially cares for the lambs (Isaiah xl. 11, Mark x. 16).
7. Jesus knows us by name, knows all about us individually.
8. Jesus seeks after the wanderers (Luke xv. 4-7). Died for all.
9. If we love Jesus we shall listen to his voice and follow Him.
10. How do we hear the voice of Jesus speaking to us?
11. Test all other teaching by the words of the Lord.
12. Test ourselves. Do I know Jesus as my own Shepherd?

School for Bible Study.

TO the regret of all who have attended the meetings in connection with the Ten Weeks' School for Bible Study, the work has told seriously upon the health of Professor White. The result was apparent on Wednesday last week, when the exertion of expounding the Epistle to the Galatians to the large audience gathered in the Queen's Hall, Langham Place, proved too much for the highly-strung mind, and the Professor was compelled to seek relief in prayer and heart composure.

Those who know what is involved in public effort on a large scale must deeply sympathise with the victim of this sad, but let us hope only temporary, breakdown. There is nothing mechanical about Dr. White's work; he prepares for every address, and he spends himself in every effort. It seems clear now that the arrangements by which the School was opened, with two meetings daily for several days in the week, involved labour beyond the powers of the Professor—exertions on a scale that few men could endure for any length of time.

The meeting on Tuesday in the King's Hall was largely attended, and the subject was

THE BOOK OF JOB.

To begin with, Dr. White quoted from (among others) Sir William Jones and Daniel Webster, Charles Dudley Warner and John Ruskin, on the Bible as literature; and regarding the book of Job he quoted from Carlyle and Victor Hugo. Both these latter spoke of the grandeur of the composition, the Frenchman saying that if to-morrow all literature were to be destroyed, and it was left to him to retain one work only, he would save Job! Though a great work, and worthy the attention of the most thoughtful mind, the Bible is simplicity itself in making known the way of salvation. The waters of Scripture are, as has been said, shallow enough for a lamb to wade in, deep enough for an elephant to swim in.

Dramatic poetry, as we know it, is not found in the Hebrew Scriptures, three parts of which are poetic in one form or another. Job, however, comes near to the dramatic type, being singularly living in its portraiture of persons and events. The epic also is lacking; while other literature glorifies man, the Hebrew ever honours and glorifies God. The Psalms constitute the finest lyric poetry in the world. Job is didactic, and has been

ATTRIBUTED TO MANY MEN,

from Moses to Jeremiah, and assigned to various periods of Israelitish history. On the whole, Professor White inclined to the earlier date, the absence of any allusion to the great events of Israel's history and well-known religious institutions favouring this view.

The structure of the book suggests a historical basis, with a digest of discussions on the great subject of the relation of suffering to sin. The first two chapters comprise the prologue. After Job's introductory lamentation (iii.) comes the first cycle of the poem (iv. to xiv.), in which Eliphaz, Bildad, and Zophar speak, and are answered by Job. The second cycle consists of chaps. xv. to xxi., in which there are further speeches, with answers. In the third cycle (xxii. to xxxi.) there are addresses by Eliphaz and Bildad, with an answer to each. Then follow the speeches of Elihu (xxxii. to xxxvii.), and the address of the Almighty Himself out of the whirlwind (xxxviii. to xlii. 6). The remainder of the concluding chapter is an epilogue narrating the end of Job's life. Proceeding to notice

FEATURES IN DETAIL,

Dr. White remarked that the first address of Eliphaz is regarded as one of the masterpieces of the book. (1) He noted particularly the ghost scene in iv. 12-17. Eliphaz claims to have received doctrine through some supernatural being, and hopes thus to impress his views upon Job. (2) Observe also the unsurpassed picture of a troubled conscience in xv. 20-28; and (3) the Redeemer passage in xix. 25-27, in which Job reaches his deepest depths, and in his darkest hour takes his highest flight of faith. Here we are in the middle chapter of the middle cycle of the debate, and by the arguments of his friends, the sufferer is driven more and more into the mystery of the situation. More and more, also, does he reject their views and statements about his case, and at length he shakes himself free from his friends and falls back upon God. He finds that there is no help in those who had come to console him, and, as has been said, he planted the flag of victory upon his own grave. He knows his Redeemer is living, and is assured of vindication in the end.

No longer does he charge God with injustice. He was never in reality bitter against God as he conceived Him, but rather against the God depicted by his friends. As to their doctrine of God, it was true as to character, but wrongly applied. For a time Job accepted it, but finally he repelled it. That fact alleviates the difficulty caused by some of the statements of Job concerning God. The prologue makes him out to be a just man; and the epilogue finds him where he was at the beginning—a servant of God who had spoken what was right. Great care is needed to distinguish things said concerning God according to the special context in which they appear.

Another (4) notable passage describes the majesty of God in nature (chap. xxvi.). The whole book is enveloped in natural scenery. Then again (5)

THE SEARCH AFTER WISDOM,

described in chap. xxviii., contains a marvellous description of mining operations. (6) Also note Job's solemn protestation of innocence in xxxi. He is more than ever set against the charge that his suffering has come because of sin. There is a tendency of self-righteousness (though no claim to sinlessness) in the statement; and maybe that tendency was one reason why God brought trouble upon him. Job maintained that the special sin charged upon him by his friends was not in his life. That was true, and possibly that is the special point for which he was commended by God (xlii. 7). (7) Finally, note the addresses of God, chaps. xxxviii.-xli.

Dr. White proceeded to expose the comparative barrenness of the thought of Job's friends. They could quote precedents by the score; but Job knew that he had not sinned as they declared, and therefore he would not allow their teaching as to the cause of his trials. Driven to desperation, he argued that if God had sent the suffering because of sin, then He was attributing to him offences which he had not committed! Note Job's constant

"WHEREFORES?"

While he inquires, his friends are positive in their declarations. He was in dead earnest to understand his trials; and the man who emulates his example will, in like manner, find his way into the light. God will show Himself to any man who asks "wherefore," and takes all the means of finding out the will of God.

The prologue makes it clear that the suffering was sent as the result of a suggestion on the part of the adversary that Job was not serving God for nought, but had selfish ends in view. God allowed Job to be tested, to show whether he had more than selfish motives; and the grace of God enabled the man to stand the test, so that to intelligences throughout the universe it was demonstrated, as it has often been since, that goodness and love of God may be disinterested. The words of the adversary, "All that a man hath will he give for his life," are not true. A man will give his life for the love of God. The doctrine of suffering presented by the friends is, generally speaking, that suffering is punitive; that involves the conclusion that there has been sin in proportion. Elihu regarded the suffering as corrective, and held God to be right in sending it. He would emphasise the fact that God sends suffering for man's good. The words of God at the close of the debate give no new explanation of what had taken place, but were rather a full and gracious

REVELATION OF HIMSELF.

God does not place Himself at our disposal to explain his treatment in its various processes; sufficient for us to know that God understands all and has a purpose for our good. Job accepts the fact that God knows, and comes out of his trial, not as a result of explanation, but as the result of an operation of faith. God does not base his claim to man's love and obedience upon explanation, but upon evidence. It is impossible for God to make everything plain to us; but if we get a conviction that God is just, holy, and wise, and if we are able to take hold of Him by faith and accept Him, we shall be happy even in the presence of mystery. Among the

LESSONS DERIVED FROM THE BOOK,

Dr. White mentioned—(*a*) There may be suffering which is not punishment for sin. (*b*) Suffering is not evidence in all cases of special sin in the life. (*c*) God may send suffering to test or try, just as He did to Job and Abraham—to develop our character, and prepare us for a fuller revelation of Himself. (*d*) All things work together for good to them that love God. (*e*) Selfishness is not the mainspring of love of God; goodness may exist irrespective of a sense of reward. In connection with the problem of suffering, study three Psalms, xxxvii., xlix. and lxxiii., and recall the statement of the Apostle James: "Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful." Again: "We call them blessed that endure;" and "Take, brethren, for an example of suffering and of patience, the prophets" (James v. 10, 11, R.V.).

On Wednesday afternoon, in Queen's Hall, Langham Place, Dr. White began an address on the Epistle to the Galatians, but he was unable to develop the subject through sudden indisposition. This much, however, was made clear, that whereas the Epistle to the Romans shows that salvation is not dependent upon works, that to the Galatians shows that it is not dependent upon ceremonies.

CLOSE OF THE SCHOOL.

At a meeting on Friday last of the Central Committee of the School for Bible Study, the following resolutions were passed:—

(1.) "The temporary failure of Prof. White's health having rendered necessary the discontinuance for the present of his lectures, the committee have decided to bring them to a close at once, as the course is almost completed."

(2.) To Prof. White, to be signed by members of Central and Local Committees:—"We, the undersigned members of the central and local committees of the Ten Weeks' School for Bible study, desire to express to you our grateful thanks for your lectures. We rejoice with you in the remarkable blessing which God has vouchsafed. Your lectures have given to many a new view of the Bible, and to all an impetus to fresh study. We pray that our deeper enthusiasm in the study of the Word, and our closer adherence to the will of God, may be a permanent memorial to you, and a reward for the abundant labour you have so ungrudgingly expended in the School for Bible Study. It would be a joy to the committee if this present visit should result in the permanent establishment of similar courses under your direction."

Money paid for unused tickets will, if desired, be refunded on application to the secretary, 26, George Street, Hanover Square, W., who will also gladly receive and forward any thank-offerings towards Dr. White's Missionary Fund for India.

A PROPOSAL.

Sir,—The announcement of Professor White's breakdown at his sixty-ninth lecture, on March 1, has evoked, we know, the deepest sympathy.

His methods of Bible study have proved so great a blessing, and the interest in them has so widened and deepened week by week that we may surely hope their sudden cessation is not final.

Many friends have already expressed an earnest desire that a permanent School for Bible Study might be established in London under Professor White. Will all who know him join in prayer that his health may be completely restored, and that, if it be God's will, the way may be made clear for him to return and undertake this great work?

I shall be happy to receive communications and suggestions on the subject from any who will kindly write to me.—Yours faithfully,

J. Herbert Tritton.

36, Queen's Gate Gardens, London, S.W.

A Semi-Jubilee.

PASTOR DAVID J. FINDLAY,
St George's Cross Tabernacle, Glasgow.

THE celebration by Pastor Findlay of his semi-jubilee in work for God in Glasgow carries us back to the stirring revival times of 1874, when the Holy Spirit was claiming the allegiance of many choice spirits among the young men of the west of Scotland. Mr. Findlay was only in his sixteenth year, but matured physically and mentally beyond his fellows, when the call came to consecrate his big heart and great capacity for work. Ever since he has been filled with a passion for the winning of souls.

One evening, in February of the year named, a neighbour came into the house of the Findlay family, saying he had just attended a most remarkable meeting. At Mr. Moody's invitation 101 young men had risen to make solemn profession of having received the Saviour. A week later, Dr. Alexander McLaren, of Manchester, preached from John iii. 16. At the close of the service Mr. Findlay, with many others, crossed the street to another church where Mr. Moody was preaching. He can recall nothing of text or address, but the singing of a hymn—"Just as I am without one plea"—is riveted in his memory. When those were asked to stand who were Christians, or who wished to press into the Kingdom, he felt glad that he had no seat; and he still looks back to the singing of that hymn as the occasion when he consciously "passed from death into life."

Having had the advantage of a godly up-bringing, at the hands of parents who are still spared to him, the young convert was well versed in Scripture knowledge, and with a characteristic energy at once set about his Heavenly Father's business. By the autumn of 1874 he had originated a kitchen meeting, which continued for two years, although the accommodation was altogether inadequate for the numbers who came. In 1876 the British Workman Public-house movement was inaugurated, under the auspices of the Glasgow United Evangelistic Association; and an application by Mr. Findlay for leave to hold a week-night meeting in one of their rooms was granted on condition that he would also conduct one on Sabbath evening. About the same time the Evangelistic Association also introduced tent-work into their operations, and Mr. Findlay threw all his energies into it during the summer months of each year till 1894. Two years under the British Workman roof were followed by six in Grove Street Home Mission Institute, and these again by two in the Windsor Hall.

In 1885 Mr. Findlay's attention was drawn to Garscube Hall, then newly built, with the result that it became the centre for ten winter seasons of much blessed work in a densely populated district. These were years of upbuilding as well as of ingathering. A great company of those for whom the darkness had been dispelled began to apply themselves diligently to the study of the Word, and the hall became even more widely known and appreciated as a place of meeting for workers from different parts of the city. The fellowship meetings attracted visitors from distances and were themselves an eloquent testimony to the value of the help, stimulus, and encouragement received.

The work took what promises to be its permanent form when, with the Autumn Conference of 1894, the Tabernacle in New City Road was publicly dedicated. The main hall seats 1,000 persons, and on many occasions this accommodation has been taxed to its utmost capacity, while on not a few it has fallen far short of the requirements. Every Lord's Day it is well filled three times. Conversions have never been tabulated. No one is asked to continue coming, should he prefer to worship and serve elsewhere, and the records of what God has wrought here would be hard to gather together. Besides those who have gone to other parts of the country and to distant lands, there are men and women scattered over missions and churches in every part of Glasgow who are never done telling of blessing received at the Tabernacle. No sectarian element is allowed to interfere with the simplicity of Gospel effort.

The outstanding and continuous success experienced is attributed, by those who know it best, to the fact that prayer is made the beginning, middle, and end of every step taken. The greatest possible emphasis is placed on this, with the result that at least six meetings are held every week exclusively for intercession and supplication. Equal importance is attached to systematic Scripture study, while the great aim of the pastor is the expository unfolding of the Word. The third main feature may be said to be the constant open-air testimony. Even in winter, not fewer than four such meetings are held weekly, a number greatly increased in summer. Thirty of the workers have set themselves apart for the regular visitation of a needy street in the vicinity; and a special benediction, shared by all concerned, has rested on this branch.

A leading feature of Garscube Hall, the Tent, and the Tabernacle has always been special



From a Photograph by Messrs. Maclure and Macdonald, Glasgow.

missions; recently they have been held twice in each year. A strong mission is arranged in connection with the autumn conference with another in spring adapted to any special circumstances that may arise. No such season has ever been barren. Without exception they have been times of special harvesting. Conversions are laboured for, prayerfully expected, and graciously granted at all times; but the missions have been occasions when the Lord "made bare his holy arm" in the eyes of all.

The interest in the wider field is carefully fostered. A missionary prayer-meeting is held every week, with frequent gatherings for the reception of those engaged in the high places of the field. Many who have had a more or less close connection with the Tabernacle have gone forth at the Lord's call to different parts of the world; but ten who are specially reckoned "of our own number" have answered the summons in this way, and of these several are wholly maintained by their old friends and companions in arms. Over and over it has been proved that prayer was followed by generous gift, and that again by self-surrender.

No account of the Tabernacle, or of its pastor, would be complete without a reference to Mrs. Findlay. Her father is Mr. William Quarrier, well-known as the friend of the orphan and outcast children of Scotland. The greatest blessing of Mr. Findlay's life, since his conversion, was his marriage nearly seventeen years ago. From the very outset his wife was a powerful influence for good, both directly and indirectly. She has seldom come to the front as a speaker at large public gatherings; but, while health and other circumstances permitted, she carried on a meeting for mothers, through which many were helped into the upward way, and others to a clearer understanding of the path of holiness. A number of the workers and friends are united in a prayer union. Many a shy girl and woman have been attracted by Mrs. Findlay's winning smile and gentle manner. Where other workers have been baffled she has won confidence, and has had the privilege of leading not a few into peace and joy. The sick and suffering have been her special care.

Those who know Mr. Findlay intimately are deeply impressed with his strength of character and many-sidedness. Through all these years he has been carrying on—as he still does—his business in Argyle Street, and in addition has found time and opportunity to show a practical interest in many good causes. Few are privileged to look back over such a record of successful work in the Gospel, and he has been cheered as well as surprised to hear from different countries of lonely and discouraged workers stimulated to fresh exertions by his testimony to the abiding faithfulness of God.

T. C. M.

Our Oxford Letter.

(BY OUR OWN CORRESPONDENT.)

CONTROVERSY is not pleasant, but it is certainly necessary. Such was our feeling on Monday evening after attending a lecture by Dr. C. H. Wright on "The Sacrifice of Christ and the Sacrifice of the Mass." Dr. Wright is the clerical and general superintendent of the Protestant Reformation Society, and on the Sunday preached two sermons in St. Aldate's on "The Bible and the Church" and "Is Protestantism a Negative Religion?" The lecture on Monday drew a large audience. There was some opposition, but Dr. Wright said that no anathemas of Rome would alarm him, and no anathema would prevent him from saying that there was no need of any repetition or continuation of the sacrifice of Christ, which was complete and finished.

Mr. Beaney, "bishop of the hotels of London," as he styles himself, had an interesting account to give on Thursday of his work for the London City Mission among hotel employés. The power of the Word of God was illustrated in striking ways, many dating their conversion from the day they began to read the Bible given by the Missioner.

One cannot but regret that the occasion of sending down an undergraduate for misconduct is made the scene of much disorder by other undergrads. This was especially so on Monday, and has given rise to much comment. The party, after creating a disturbance at the station, adjourned to the refreshment rooms, where they boisterously drank the health of "the disgraced member." Such scenes themselves add disgrace to dishonour, and must be injurious to the youth of the city.

In connection with Ruskin Hall, which was opened last week with some fifty working-men students, an evangelistic service has been commenced on Sunday evenings in the Corn Exchange. There is room for services of this kind, where aggressive evangelistic work will be carried on.

Rev. F. F. Irving, speaking on Thursday on behalf of the Assyrian Mission, said that while the highest praise was due to the Presbyterian Missionaries among the Mohammedans in Turkey and Persia, the results of their work were disheartening. It would almost seem that a religion propagated by the sword is impervious to any means short of its own, and that the Lord's coming alone will usher in a day of salvation or doom for the followers of the false prophet. They that live by the sword shall perish by the sword.

Dr. W. White addressed 100 University men in the Hannington Hall on Sunday evening. His subject was "The Claims of Christ," and he urged the men to keep in mind three things—(1) That the claim rests on evidence, not on explanation; (2) That truth must be studied in relation, and not in the abstract; (3) A beginning should be made with what we are sure is true, and that should be followed at all costs. He said that the religion of Christ was the only one which said, "Live and do."

Home Missions.

Twenty-five Years' Apprenticeship.

THERE was given to the people of Glasgow on Friday last, in connection with the semi-jubilee of the conversion of Pastor David J. Findlay, a splendid object-lesson in the true unity which seems to prevail in an increasing measure among Christians of every name. The chairman (Mr. Daniel Walker) struck the true key-note by declaring that the great gathering was for the exaltation of the Lord Jesus Christ, who had done such great things through his servant. The speakers each came forward as representing different companies of Mr. Findlay's friends of many years. The first two were fitly the presidents respectively of the Lanarkshire and Ayrshire Christian Unions. Mr. John Colville, M.P., recalled with a touch of humour the days of 1874, when the exuberance of the young convert earned for him the name of "Hallelujah Findlay," which still adheres to him; and Mr. William C. Gray told how, as a young convert himself, he had been privileged to join hands with Mr. Findlay while their years were but few.

Following these reminiscences came others from Mr. William M. Oatts (Y.M.C.A.), who dwelt on the outstanding character of the man, and admitted the element of suspicion with which various innovations in the tent and hall work were at first regarded, warning the people at the same time that not even the most successful worker is to be imitated, in building a tabernacle or otherwise, but each man is to do his own work. Mr. William J. Govan spoke earnestly of the genuine satisfaction with which he and Mr. Findlay had laboured together, and Mr. Downie expressed the belief that he was the only other person present who had also been in Free St. Peter's Church on March 3, 1874. The band of foreign missionaries who have gone out from the Tabernacle was represented by Miss Charlotte Kerr (North China), who had known Mr. Findlay from his boyhood, and who testified that the Tabernacle was the only place besides her father's house where she had felt quite at home on her return to this country. Colonel Lamont (Greenock), and Provost Logan (Troon), in addition to personal greetings, brought those of many friends in England and Scotland, who had been brought to the truth through Mr. Findlay's ministry.

Handsome presentations were made to the Pastor and Mrs. Findlay, followed by characteristic and touching addresses in reply, in which all the glory was again humbly ascribed to the Lord. Everything else in the meeting was for the time forgotten, and a deep hush prevailed, as Mr. Findlay made the announcement (for the first time) that the Lord had at length opened up the way for his giving up his business as early as suitable arrangements can be completed, leaving him free to devote himself entirely to Gospel work—"after an apprenticeship of twenty-five years." His wife expressed in a few well chosen words the joy with which they had both received the Divine leading in this matter.

Thereafter congratulations were expressed on behalf of the evangelists who had held missions in the Tabernacle by Mr. John Climie; a word as from old fellow workers came graciously from Mr. John George Govan (Faith Mission); Mr. John W. Arthur (secretary) spoke for the Glasgow United Evangelistic Association; Grove Street Home Mission Institute sent a fitting deputy in Mr. Edward J. Mitchell; the Rev. Edward Last expressed the greetings of ministerial brethren, while the children's department of the Tabernacle work had as spokesman Mr. David J. Knox. In every case there was joined with the warmest expressions of affection a thanksgiving for the new departure which is expected to crown the great things wrought by God in the past. It appeared that one after another had for long considered the change highly desirable, and had frequently pressed the thought on Mr. Findlay's attention.

Even the intervals for music were taken advantage of to afford friends from a distance an opportunity of joining in the meeting; and the only drawback at all seemed to lie in the thought of the hundreds who had wished to be present, but had been unable to find accommodation in the large building.

Southwark Home Mission.

A SPECIAL interest attached to the gatherings last week at the Home Mission Hall, Holland Street, Southwark, in connection with Mr. Fegan's well-known work. The first anniversary of the various mission agencies maintained on the capacious premises, which are specially utilised for the aid of factory girls, happily coincided with the opening of the new Institute for Lads.

The latter building, which adjoins the "Homes for Boys," and fronts on Southwark Street, is a splendid addition to the social and philanthropic institutions of London. Situated in the centre of "hooliganism," it supplies a crying need, easily outrivals the drinking shops in comfort and attraction, but disdains to descend to the merely secular. It bridges the gulf between the Christian youth and the London rough, to the advantage of both, the former graduating as home missionary, and the latter coming into touch with a manly and vigorous type of Christianity.

The upper floors are cosily fitted as class-rooms, where courses of technical instruction will be given, the lower being devoted to reading and meeting rooms, a library, a temperance restaurant, and a splendid gymnasium replete with modern arrangements. In each department there is a sense of homeliness and comfort, the walls are hung with tasteful prints, and the blaze of electric light is everywhere. Certainly if the

WILD YOUTHS OF SOUTHWARK

alleys are not attracted they must be hard to please. The large number of friends assembled in honour of the occasion expressed great satisfaction with the building.

At the public meetings Mr. Fegan described with characteristic vigour and humour the efforts made by the Home Mission in one of the most poverty-stricken of London districts. There is a medical mission, commenced under the guiding counsel of Dr. H. Soltau. The staff includes a qualified Christian medical man, a sister-superintendent, a dispenser and a trained nurse, who devote all their time to the work, and fourteen Christian workers—some who have given themselves to foreign-missionary work, and by way of preparation are undertaking sick nursing in the homes of sorrowful slumdom.

Large numbers of poor people are daily attended to in the dispensary, and by means of a Samaritan Fund the workers "are able to give milk daily for, say, a week to a baby pining away, or a fresh egg daily to a delicate girl, or coal to a poor mother who has not got enough even to warm a poultice." There are, in connection, many other mission agencies of a varied and attractive character. The arrangements made for

THE FACTORY GIRLS

are beyond praise: many live close at hand and work far away, while others work close by but live at a distance; but both classes attend the Girls' Institute, which Mr. Fegan pointed out has well answered the highest anticipations. Not only are the many useful departments—cooking class, sewing club, library, ambulance class—thoroughly successful, and the cheap meals in great request, but mission services have resulted notably. All the Sunday school teachers are converts of the Mission, and the hall, a favourite resort of the poor, is the scene of great blessing in the Evangelistic meetings.

Mr. Fegan's stimulating reports were received with enthusiasm by large audiences. Mr. and Mrs. Baker, the blind singers, and Madame Annie Ryall sang, and addresses of an inspiring character were given, among those who took part being Prebendary Webb-Peploe, Revs. J. J. Luce and J. Wilson, Messrs. W. H. Seagram, D. C. Apperly, McVicker and Leonard Weaver. The expense of carrying on so extensive a work among all classes of the community is of course considerable, and the necessary outlay in connection with the Youths' Institute especially calls for help. Communications may be sent to Mr. J. W. C. Fegan, the Boys' Home, Southwark Street, S.E.

N. E. London Gospel Mission.

THE many good works which, like thriving buds from a healthy tree, have developed from the North-East London Gospel Mission's original stations must command our sympathy on account of the pronounced Christian spirit which characterises each and all.

For several years the well-known Earlham Hall, in Balls Pond Road, has been a centre of evangelistic work, and a prosperous cause has been built up, bristling with useful agencies, prominent among which are a work-room girls' institute, a night school for rough lads, and a Bible and Christian literature depôt. The mission work in this

DENSELY POPULATED PART

of London still makes progress, and some interesting instances of changed lives and homes bear witness to its solidity. Earlham Hall is a regular centre of work for many of our leading evangelists. In addition, two aggressive missions are maintained at Bow Common and in the Isle of Dogs.

At the former, amid scenes of squalor and misery, two lady workers devote themselves to the arduous labours of a slum mission. An excellent work is done in sick visitation; rescue and many other social undertakings are the obvious outcome of loving toil in any of our British plague-spots. The district is largely occupied by the match industry, and the Mission's institute for the factory girls has proved a centre of Gospel-light and influence in one of the dreariest neighbourhoods imaginable. The weekly dinners for poor children, and the sales at nominal prices of women's clothing, are a great help to families who exist in a

STATE OF CHRONIC WANT.

The work is maintained in close proximity to the premises of a Romish propagandist effort. At Cubitt Town other evangelistic work, which has been carried on for many years, supplies a great need in a neighbourhood largely under sacerdotal influence.

Among the most successful branches of the mission are the seaside homes at Lancing, which are used to an increasing extent by many south British missions as a summer home for the convalescent poor. There are now four homes, devoted, respectively, to women and children, to men, to mothers with babies, and to the aged and dying. In all, 180 people can be accommodated. As affording to the

suffering ones of large cities a brief respite from the agonising struggle for existence, these excellent institutions are well deserving of support.

The demand for admission has so far outgrown the space at command that Mr. Chorley is anxious to secure larger premises, and a providential opening has occurred for securing a really good, large, well-built house of some eighteen or twenty rooms, facing full south, overlooking the Channel, and within a short distance of the beach. A friendly builder has examined the premises, and declares they were not built for the sum that is asked, £2,050, which sum Mr. Chorley desires to raise. Many pathetic stories of

OLD AGE COMFORTED,

of keen, helpless misery relieved, are associated with the home for the dying, and especially satisfactory are those cases in which poor persons of tried Christian character have there found a haven of refuge, which is a happy alternative indeed to the monotony and rigour of workhouse life. Gospel meetings and Bible readings are a regular feature of the administration at each home. Communications regarding the work may be addressed to Mr. Chorley, at 6, Clephane Road, Canonbury, N.

The State of South London.

A VIVID description of the condition of those notorious plague spots of South London, which are so well-known as the head centre of Hooliganism, is given by Rev. W. J. Somerville, Rector of St. George the Martyr, Southwark, in his recently-issued Annual Report. He says:—

In the courts and alleys off the Borough High Street, drunkenness and immorality abound. This part of the parish consists of a multitude of short streets of two-storey houses, running out of each other at all sorts of angles, and forming a veritable maze to all but constant frequenters.

Only the rent-collector could tell how many families now mingle under one roof; and even he, unless he were the owner and rent-collector rolled into one, would hesitate to term these places really homes. One room is the frequent lot for father, mother, and four or five children. One room also is the holding of multitudes of tenants whose modes of living may not be too closely scrutinised. Men and women of the worst character haunt these places.

About one in every fourteen of the population is born, lives, works, and often dies within the four walls of a one-room tenement. Of every 1,000 children born, 189 die under the age of one year, against 159 in the rest of London. The mortality from measles, diarrhœa, and whooping-cough is very much higher than in the rest of London, some of the chief conditions tending to these deaths being:—Loose, damp soil, polluted by liquid filth from defective sewers, density of population, crowding of buildings on the area, restriction of and impediments to the free circulation of light and air both within and without the buildings, sewer emanations, and accumulations of domestic refuse in ashpits and dustbins. The registers kept at the church show that almost all the births were illegitimate.

There can be no question, says Mr. Somerville, in conclusion, that in Southwark the churches have lost hold upon the people, if indeed they ever had a hold at all. Thousands are living lives of practical heathenism, never entering a place of worship, never thinking of the necessity of training their children in the fear and love of God, never thinking of anything higher than the dull round of monotonous toil, varied with evenings spent at the public-house. There are hundreds of children who ought to be in Sunday schools, but are never found on the Lord's Day elsewhere than on the streets, their childish lips uttering words of awful blasphemy which they constantly hear from their elders, their childish eyes growing accustomed to sights in which they will all too soon take part themselves. There is only one remedy, and that is to send among them men and women whose hearts are on fire with the love of God and their fellow men, who are ready to spend themselves and be spent in their Master's service, who will strive to help, comfort, bless, and raise those with whom they are brought into contact, to whatsoever things are pure, honest, true, lovely, and of good report.

A Growing Work.

MAY I, on behalf of the Committee of the Open-Air Mission, seek prayerful sympathy and help in the present position and prospects of this work?

During the past year we experienced great blessing and enlargement, so that our duty to "go forward" is more than ever clear to us.

There is an unparalleled opportunity in these days for reaching multitudes of our neglected populations with the blessed Gospel of Christ, which is the power of God unto salvation. We have seen them listening in hundreds, sometimes for hours together, under the sky of heaven, and at such unlikely preaching-places as racecourses and fairs. Over and over again, as our evangelists have preached and sung the glorious Gospel in the power of the Holy Spirit, have we beheld quivering lips and weeping eyes among the crowd; and more, those impressed have often come forward and yielded themselves to Christ on the spot, and the racecourse or fair-ground has become the scene of a prayer-meeting as we have knelt on the ground and helped souls to a knowledge of the Saviour's ove.

Multitudes have thus been reached of all classes, who seldom or never darken the doors of any Christian sanctuary, and to whom the Gospel, preached in simple dependence upon God's power, comes as a message new and strange. Thus, indeed, we have seen God's power at work in conviction and conversion, in some measure as Whitefield and Wesley, and other glorious heroes of the past century, saw it in their day. Often our services have lasted more than three hours at a time, with an audience standing round as if spellbound the whole time, though they had originally come there for worldly pleasure.

Altogether our evangelists—sometimes many in company—laboured at 811 races, fairs, fêtes, &c., conducted 2,493 special services, distributed 1,018,781 Gospel publications, travelled 63,414 miles, and reached no less than 714 cities, towns and villages in forty-four English and Welsh counties and 127 districts in London. The income increased from £1,663 in 1897 to £2,034 in 1898, but this is not a tithe of what could be used to grand purpose if the committee were entrusted with larger support.

We have issued a little book entitled "The Joy of the Reaper," recounting the blessing given, which we shall be happy to send post free to any reader.

Having brought only a balance of £6 into the new year, we are greatly straitened at present for lack of funds, and the special object of this letter is to beg the help of Christian friends to enable us to launch the year's work on a large scale, and to respond to the requests for evangelists which we are receiving from many distant parts of the country. FRANK COCKREM, Secretary.

Open Air Mission, 11, Adam Street, Strand.

Union Tabernacle, Wandsworth Road.—At the annual congregational meeting, presided over by Pastor D. M. Cameron, an interesting review of the many useful undertakings of the Church, with an account of the year's progress, was given by the secretary, Mr. C. J. Moignard. £350 is required for the erection of a new hall for work among the young. Mr. Cameron is about to start on an evangelistic tour in Scotland, and asks prayer for his meetings at Munlochy Free Church, commencing March 12.

Showmen and Gipsies.—Mrs. Millington, Layerthorpe Grove, York, honorary secretary of the Showmen's Mission, writes emphasising the need there is for increased effort to bring the Gospel message to bear on these nomads. Though rough and careless as a rule, they are amenable to good and kindly influences. Gospel temperance work among the showmen has not been without success in the past. Mrs. Millington asks for the co-operation of our readers, and will send to any applicants copies of *The Caravan* and the report of the mission.

The Y.M.C.A.

A NEW association has been formed at Bolton, Lancashire.

A successful inaugural meeting has been held of an association at Bridgend, Glamorganshire.

Dr. Monro Gibson has consented to deliver a course of Biblical Lectures at the next Conference of General Secretaries, June 17-23.

The Great Harwood Association has acquired suitable rooms in a central position, and has already a membership of over 100.

The Hastings Association bears an honourable reputation as a recruiting ground for workers in the foreign mission field, no fewer than nine of its members having been accepted by various societies.

The Totterdown (Bristol) Association is commencing forthwith to erect, at the corner of Wells Road and Bushy Park, a new building, which, it is estimated, will cost, including purchase of site and furnishing, a sum of £5,000, of which £3,217 has been already subscribed or promised.

The annual meeting of the Wimbledon Young Men's Christian Association was held in the Lecture Hall on the 2nd inst., the Mayor of Richmond occupying the chair. In the course of the proceedings the deeds of the new premises were presented to the trustees, the building having been freed from debt.

The work of the new association at Oldham was inaugurated by a successful mission to men. The association has already upwards of seventy members. Starting in 1892 with a total membership of forty, the roll of the association now stands at 203, and great promise is given of success in all departments of the work.

Mr. F. G. Wootton, hon. sec. of the Y.M.C.A. and S.C.A. at Lydd, Kent, is anxious that the rooms of the association should be made available every week evening instead of twice or thrice a week as at present. There is no Soldiers' Home for the troops frequently encamped, and the need for such a place of resort is great. Mr. Wootton will be glad of help in this effort.

Sir George Williams presided over the sixteenth annual meeting of the Bournemouth branch. Lord Kinnaird and Rev. W. R. Mowll (Brixton) gave addresses. Sir Matthew Dodsworth, as treasurer, had the satisfaction of announcing the clearance of a heavy mortgage debt which had for some years retarded the full development of the institution.

The Birmingham Association has secured the site of St. Peter's Church, Dale End, for the erection of larger premises, the property having been purchased for it by a friend at a cost of £6,500. It is an extensive piece of freehold land in the centre of the City, more than 2,000 square yards in extent, one minute's walk from Corporation Street, and readily accessible from all parts of Birmingham. The Council have in view the erection of a large pile of buildings thereon. The association has for many years carried on active and varied work amongst the young men of Birmingham.

The forty-fifth report of the Cheltenham Y.M.C.A., presented at the annual meeting of the association, stated that the purchase of the premises now occupied had proved immensely popular amongst the young men in the town, as was evidenced by the fact that no fewer than seventy-seven had joined during the past year. It was a source of satisfaction to the committee that the Cheltenham association, after many years of depression, had once more gained a position as one of the leading associations in the Western District Union. The library of the association contains 3,000 volumes.

The celebration of the ninth anniversary of the Madras Y.M.C.A. has lately been observed. The Bishop of Madras occupied the chair at a public meeting in the Memorial Hall. Mr. W. Reierson Arbuthnot, president, read the annual report, which gave the following particulars: The membership advanced from 425 at the beginning to 521 at the close of the year. Of the 521, 171 are Indian Christians, 236 Hindoos, 20 Mohammedans, one Parsee, one Burman, and 92 Europeans. The treasurer's statement was very satisfactory, showing a total receipt of 6,503 rupees, all locally obtained, which more than met all the expenses of the Association, with the exception of the secretary's salary, which is contributed by friends in America. The educational work of the association, shows considerable progress, and has secured support from the Government in the shape of a grant of 24,000 rupees towards the new building, which will be opened in April next. A hostel for students is part of the enlargement scheme, and will provide accommodation for thirty-eight young men.

Missions to Seamen.—An interesting booklet has been compiled by this society giving many details of the way in which godly seamen have been practical helpers in the evangelisation of people in distant lands. Copies of the pamphlet can be had from the office of the mission, 11, Buckingham Street, Strand W.C

Other Lands.

Visiting Rangoon.

By Rev. F. B. MEYER.

As the steamer makes its way up the noble Irrawaddy to the city of Rangoon, the eye is arrested by the golden Cupola of the great Buddhist Temple, standing on a wooded height immediately behind the city. It is said to have been erected before the commencement of the Christian era. By universal consent it is admitted to the front rank of the Buddhist temples of the world—some say it is the largest and finest.

There is not much in Rangoon for the mere sightseer. It has all the conditions of becoming a great city, and has already attracted a population of 200,000 from neighbouring countries. Here are Burmese, Karens, Chinese, and Japs; every steamer from Calcutta brings over one or two hundred Bengalis, and in addition there is a strong English garrison, a large colony of Americans, and some 5,000 young Englishmen, who are employed in the various great business houses, the premises of which show nobly along the wharves and quays of the riverside.

The river abounds in craft of all kinds, and its landing-stages are crowded with picturesque groups of coolies, many almost naked, but the majority in light Eastern costumes. The streets—laid out in blocks, after the American system—are broad, shaded by avenues of trees, and intersected with steam trams. Pagodas, Hindoo shrines, drink saloons, houses of glaring shame and sin, churches, bungalows, and public buildings line the streets in every conceivable variety. There are also extensive parks and pleasure-grounds. The municipality is to be congratulated for the broad outlines on which the city is being laid out, the streets presenting a pleasing contrast to those of Calcutta.

Of course, every one goes to see

THE ELEPHANTS AT WORK

in the woodyards. They wait till the timber is heaped together and surrounded by the chain to which a rope is attached; then, twisting the rope around their trunks, they draw the timber to its place, piling it up according to its length, making the ends even; or perhaps rejecting the whole load if it be, however little, in excess of the usual weight. The way they use trunk, tusks, head, and feet in this laborious work is most astonishing, and is said to be the most extraordinary instance of animal sagacity on record. And they do their work with the air of haughty condescension to the weakness of men whom they are thus compelled to assist. Why should the lords of the forests spend their lives in piling wood!

But the pagoda is abundantly full of interest. It stands on the hill, the only rising ground for miles. You ascend by a broad covered staircase. At the foot of this, built of brick and covered by stucco, are the figures of mighty and terrible dragons. All the way up, on either side of the stairs and the broad landings, are shops, in which are sold candles, rosaries, charms, emblems, gongs, prayer-flags, toys for children in memory of their visit; and these shops are, for the most part, tended by business-like and pleasing Burmese women. For in this country

THE WOMEN DO ALL THE BUSINESS,

and a very happy, independent, capable, and pushing set they are. They always appear well satisfied and contented, intent on their business, and quite satisfied for their lazy husbands to smoke and loll about, if only they will allow them to carry out their business plans on behalf of themselves and their families.

At the summit of the long stairway you come out on a broad square platform, about the size of Trafalgar Square in London. In the centre, right before you, is the main shrine, behind which the pagoda rises 400ft high in the air. Imagine a temple, the roof of which is supported by two rows of four columns each, painted amber to one-third their height, the rest gold. One image of Buddha sits at the end of the building in a kind of inner shrine, and to this the worship is paid; but there are thirty-six colossal images of him beside, close packed, all round the temple walls, the eyes half-closed, a smile of beatific repose mantling the features, to denote his ecstatic entrance into *nirvana*, *i.e.*, his absorption into nothingness. Some of these images are covered with gold-leaf or adorned with exquisite dresses; all are shaded by umbrellas; and in very hot weather they are fanned by punkahs.

Before the central shrine hundreds of guttering candles burn, some in iron hoops, like those in use in Roman Catholic churches, some standing on their ends on the stone steps. There is a brazier on which incense is sprinkled, receptacles in which offerings of flowers are deposited, whilst scores of prayer-flags, each of which is covered with petitions,

WAVE IN MUTE APPEAL.

There is no lack of worshippers. A constant stream is always pouring up the steps, and in this and the other shrines numberless figures are bowed low in prayer, or raised with every expression of devotion and earnestness stamped on the face, while the lips mutter the name of Buddha and one or two almost meaningless words. Oh, when shall the vast stream, which for centuries has passed into these old walls, be diverted, and the name of Jesus be universally substituted for that of Buddha on the lips of the Burmese!

There is no doubt, however, that the worship of Buddha is not nearly so debasing as that of the Hindoo deities. There are no obscene emblems here, no worship of monkeys or cows, no dancing girls, no wily Brahmins, their lives defiled with sensual excess. Priests abound in saffron-coloured robes, but they are credited with living pure and virtuous lives; and these fanes are not polluted with vicious orgies like those which corrupt the morals of India.

Around this temple is a broad walk or promenade, on either side of which are shrines, and temples, and miniature pagodas crowded with enormous figures of Buddha. Certainly there cannot be less than 300 shrines on the plateau, and three additional ones are being built by wealthy Buddhists with lavish magnificence.

WHAT SIGHTS ARE HERE!

An old man calculating horoscopes for a group of women. Pilgrims passing from shrine to shrine. Women praying for boy children to be granted them. Vendors of small wares and refreshments. Groups sitting under the shadow of the trees listening to native music and enjoying family picnics. Everywhere the figure of Buddha, generally sitting upright, the legs crossed; but in some cases reclining, the head on one hand. Plenty of fine carving in wood or ivory, grotesque and fanciful. Rude paintings of scenes in Buddha's life. Rich jewels set in statues. Splendid cloth of gold and brocade. And always the motley, passing, laughing, careless tide of humanity, silent for a moment before the shrine, then resuming its glad, careless, sparkling career.

* * * * *

How different is all this from the truly splendid work which is being accomplished here by the American Baptist Missionary Union! It surely must stand in the front rank with the most successful and important of foreign missions. In Calcutta I saw the baptistry in which Dr. Carey baptized Dr. Judson. There a corn of wheat fell into the ground to die. By that act Judson cut himself off from those who had sent him forth from the United States—a circumstance which led to the inauguration of distinctively missionary work on the part of the Baptist churches there, and here is one sheaf of the resulting harvest, with its 164 supported workers and 40,000 baptized members, to say nothing of the thousands of young people of both sexes under instruction.

Dr. Judson landed here in 1813; and I grasp hands with him through those of a venerable saint of ninety, one of his colleagues who still survives, hale and hearty, full of memories of the past, lifting his voice in prayer more than once in the course of the mission.

The principal work of the A.B.M.U. is in connection with the Mission Press, which supplies missionary literature for all the races of Burmah, and the Baptist College with 476 students of all races. I addressed a mighty gathering of these, which filled to overflowing the spacious chapel and adjacent corridors. Two schools of Karen and Burmese girls were included. How they sang! And to be told that the vast proportion was Christian gave me a larger perception of the possibilities of the educational system, when in the hands of godly and earnest tutors, than I had ever received.

They told me that large numbers of these youths, after graduating, enter religious work, content to receive about one-fifth of what they might earn in the service of the Government. Some become properly ordained pastors; twenty of them passed out of the theological seminary for that purpose on the day fixed for our arrival in Rangoon. I can only rejoice with Dr. Cushing and his colleagues, who so kindly welcomed me, in all they are permitted to effect. Work like this must

REVOLUTIONISE BURMAH!

Large numbers of missionaries came in to the meetings from other towns and districts. To travel 300 miles did not seem too great an expenditure. And what stories they had to tell, specially of work among the Karens! There had been a tradition rife among these, handed down from far-away generations, that one day white people would come, bringing a book which would teach them the true religion. Whenever, therefore, white missionaries visit the villages of these hardy mountaineers, they are surrounded by eager and sympathetic crowds, who hail their advent as the fulfilment of the long-cherished prediction. There is no difficulty in securing an audience; the only difficulty is to supply teachers fast enough for their proper instruction and training, it being the rule of the Society not to administer baptism, or receive into church fellowship, apart from unmistakable evidence of conversion.

It is impossible to enumerate all the good work which is being prosecuted in Rangoon: that for instance among the Telugus and Tamils by my friend, Rev. W. F. Armstrong, or that among the women by a perfect army of noble ladies. And now Mr. McCowan is beginning to work for the young men, who sorely need some help against the awful tide of impurity, drink, and fast living, which pours through European society here. Here too are the Methodists, the English Baptists, and others. God bless them all!

Our brother, Rev. F. B. Meyer, has closed his series of meetings in Rangoon. They lasted through two days and the early morning of a third. All that was done in these two days and a quarter, eternity alone can tell; enough is manifest to call for volumes of praise to God. Four meetings were held the first day, five the next, keeping Mr. Meyer at it almost constantly from 7.30 in the morning till past 10 at night, and one meeting on the third day at 7.15 in the morning, which closed just in time to enable him to catch the mail boat for Madras at 9 o'clock. Large audiences greeted our brother at all the services, composed mostly of Christian workers in different spheres and of different races. Many missionaries were in attendance, coming for the purpose from all parts of Burma, one coming from near the border of China, a journey of 800 miles.

One of the meetings was for ministers (brethren) and one for ministering sisters. One address was translated into Burmese for the benefit of the more than 500 Karen and Burman students gathered in the Baptist College. Another was translated into Tamil for an audience understanding that language which filled the large Baptist church. The other meetings were for the general English-speaking community, who gathered in large numbers in the Baptist, Methodist, and Presbyterian churches. A mighty impulse has been given to Christian life in Burma, which we believe will produce an eternity of praise to God.

W. F. Armstrong.

Rangoon, Burma, February 4.

Letters from America.

THE VOYAGE.—THE WEATHER.—NEW YORK.—NIAGARA.

MORE than three weeks have elapsed since we started on our trip to America. We have since been passing through various kinds of climatic phenomena.

Our first experience was the fiercest storm on the Atlantic through which the *Lucania* had ever passed. Our considerate captain, not wishing to increase the discomfort of the passengers, let the ship drift southward for more than twelve hours. The American liner *St. Louis* drove through the hurricane, and arrived twenty-four hours ahead of us—unfortunately with loss of two boats and injury to more than one of her passengers. The action of the two commanders—on the one hand caution, on the other "go-ahead"—was characteristic of the nations they represented. You know already that ours was

A RECORD PASSAGE

for the greatest length of time, the fiercest storm, and the smallest day's run in the experience of the fleetest of the ocean greyhounds.

On the arrival of the telegraphic news at home, "tears, idle tears" were shed in sympathy with our supposed sufferings; but we suffered very little, and having taken inside berths, we escaped the influx of water which incommoded some of our outside neighbours.

On landing, we heard that the passengers of the *St. Louis* had been subjected to

VERY DRASTIC EXAMINATION

by the Customs officers, in obedience to a regulation which had lately been passed by the Legislature. The morning papers were full of the grievances and complaints of the home arrivals, and we got the benefit of their protests, and passed easily.

We called one morning at the offices of the City Mission. Dr. Schauffler was giving a lecture to young missionaries and missionary candidates. We could not wait to see him that day, but listened for a few minutes, and this was what we heard: "When preparing an address of which the subject is a narrative or a parable, ask five questions,

"WHERE? WHEN? WHO? WHAT? WHAT THEN?

This will enable you to form a mental picture and to describe the scene.

"*Where?* The answer will present to your mind's eye the country and its climate, the people and their history.

"*When?* In the time of Abraham, or Moses, or Christ, or the Apostles? Now you have depicted the locality and the period, and your picture is half complete.

"*Who* are the actors in the scene? and

"*What* does their action consist of?

"Now your picture is complete, and the culminating question is,

"*What then?* What is the meaning of the picture and what its application to present time and people? For man is the same in all periods, and what men did in other ages they will do again under the same circumstances."

I cannot do better than pass this useful method on to others.

We had occasion to call at "Wanamaker's," late A. T. Stewart. This great store occupies an entire block, and represents almost every conceivable business. We were delighted to find that the young people here, as well as at the same proprietor's store in Philadelphia, are provided with seats which they occupy when not engaged in serving customers. The elevators are continually running, and employés, as well as customers, are constantly using them. Even from the point of view of the employer's own interest, how wise is this arrangement! An assistant kept standing all day, and having laboriously to climb stairs, as in our General Post Office, cannot be so efficient and capable as those who are saved this unnecessary work and weariness.

We also observed that ready-made garments and costumes were much better finished than in some establishments of a similar kind. These have sometimes indicated underpaid women's labour, while here ready-made clothing was equal in style and finish to the best work made to measure.

The four days we spent at New York were cold and windy; but there was more to follow. We left on Friday for Canada, just in time to escape

THE SEVEREST BLIZZARD

that has swept the east coast of the States for years. The railroads were blocked, trains snowed up, traffic and business paralysed, mail service crippled, and great suffering brought upon the poor. Governor Roosevelt opened the armouries of New York to afford shelter, and also supplied food to the homeless; and the charitable and Christian agencies joined heartily in this good work. Even Tammany Hall contributed 50,000 dols.

Had we not left when we did, we should have been weather-bound in New York for several days. In this and other circumstances we have proved the truth of the exceeding great and precious promise, "In all thy ways acknowledge Him, and He shall direct thy paths."

A CHRISTIAN GUIDE.

At Niagara we were shown the rapids where Capt. Webb lost his life. Our guide was a wholesome, honest-faced old man who quite won our sympathy. As we came away I asked, "Are you the father of the young lady in the store?" "No," he replied, "I am only a guide." "Are you an American, or a Canadian?" "No," he said, "I am an Englishman born in good old London, and married my wife in Marylebone Church."

"Is your wife alive?" "Yes; she's seventy-six!" "Are you going to the better country?" I asked, to which he enthusiastically replied, "Yes, bless the Lord; and I *know* it!" By this time we were in the carriage, I held out my hand, and he ran after us and gave me a hearty grip which I shall remember until I shake hands with him again in the Better Land.

When we dismissed the carriage, a word about that Land to the driver brought out the remark: "If any one gets there that old guide will, for he is a real good Christian man." Truly "a good name is better than precious ointment," and "having a good report of them that are without" is no mean qualification.

R. Cope Morgan.

Bible Work in South America.

CHILI is a long strip of country on the Pacific coast with a seaboard of about 3,000 miles and an average width of 100, and is the only country of South America that at all vies with Argentina in point of material progress. The chain of the Cordilleras runs through its entire length, leaving it very little arable land; and the rainless district, extending over a thousand miles of its northern seaboard, presents nothing to the eye but bare brown hills, without a sign of vegetation, except where an occasional mountain stream flows down to the sea. These are always taken advantage of for irrigation.

It is, however, very rich in minerals, and the greatest wealth of the country is derived from its very extensive nitrate fields. The mining and nitrate industries have created most of the seaport towns north of Valparaiso; all the latter taken from Bolivia and Peru some twenty years ago.

As stated in a former communication, soon after its organisation in 1816 the American Bible Society had sent consignments of books to all the chief seaports of South America. In 1823 Dr. Brigham visited Buenos Aires as agent, and carried his agency to Chili and Peru. In 1843 another agent came to Chili, followed by Dr. Trumbull, the first American missionary on the Pacific Coast, in 1845. In an historical review of early Bible work by this society, Dr. Trumbull, speaking of this agent, says "he did so much as to elicit a document from the archbishop against the publication." Of his own early work, Dr. Trumbull says: "From the first I have circulated the Scriptures and other books religious in their nature. The stream of outflow has been constant although small, on an average five cases of books per year. Scriptures in various languages have been put into circulation, say 300 copies per annum in sixteen years, which give 4,800 vols." Under his direction the Valparaiso Bible Society was organised in 1861, by its constitution affiliated with both the British and Foreign Bible Society and the American Bible Society. For over forty years the late Dr. Trumbull was the soul of nearly every evangelistic effort in Chili, and in all the chief centres of work his name is loved and revered.

For several years we have had depositories of Bibles in the four chief cities of Chili. In Valparaiso the work has chiefly been done through the local society. In the capital, Santiago, in Concepcion in the south, and Iquique in the north, resident missionaries have rendered valuable help in taking the oversight and directing the distribution. From Concepcion, the centre of an important agricultural and mining district, the books have gone out in all directions. Mr. Arms, the resident missionary, says the books last sent have gone into quite new regions of country, and the man who sold them is now trying to open up mission work in the most distant provinces that he visited.

Iquique, the largest of the nitrate ports, a city of about 40,000 inhabitants, is a thriving centre of Bible and other evangelistic work; the former and much of the latter are under the immediate care of Dr. Hoover. A letter, recently received from a resident missionary in Oruro, Bolivia, mentions a Christian lawyer there who had been converted through Dr. Hoover's instrumentality, and within a few days letters were received by us from a colporteur at work at Punta Arenas in the Magellan Straits, who is also one of Dr. Hoover's converts. From these four principal centres there have gone out during the past year over 5,000 copies of the Scriptures.

Harriet L. Milne.

Buenos Aires.

Work in Spain.

AN agent of the Spanish Evangelisation Society, writes:—"One of the colporteurs of Cordoba province was going from house to house in the town of Nueva Carteya, when he heard himself called by the inhabitants of a house which appeared to be superior to the rest. They asked him what he was selling, and he gave a courteous reply. Enchanted with what the colporteur told them, and with what they afterwards read from the Bible and booklets, they sent a letter begging me to come and explain to them our Protestant belief, and telling me that many others in the town desired an explanation likewise. That night, after due notice given to the authorities, I held a meeting, which was packed with more than 300 persons. For the first time in their lives they heard the good news, and that with strained attention.

"We agreed to meet again next evening. All next day people were visiting me, anxious to hear the Gospel. The time of evening meeting drew near, when there came a policeman from the Alcalde forbidding the meeting. We had to give up the public meeting, but we held one in a private house. Next morning many came to me asking for leaflets, and expressing a desire to hear more of the Gospel."

The Spanish Evangelisation Society is in great need of funds to enable it to carry on the good work. The Secretary is Miss Rosalba G. Peddie, 44, Viewforth Terrace, Edinburgh.

Paris.—Miss De Broen writes from 3, Rue Clavel, Belleville, Paris:—"In spite of the intrigues for a *coup d'état*, we gave away nearly 25,000 souvenirs, setting forth the Gospel, on the occasion of President Faure's funeral, without being stopped by the police. They were readily received, even the soldiers stretching out their hands for them as we went through the lines where the procession was expected to pass. May God greatly bless the sending forth of his Word. In the midst of all the political excitement, we have been able to continue our meetings in the mission hall unmolested."

Things Chinese.

By Rev. GEO. C. NEEDHAM.

OUTSIDE the North gate of old Shanghai, lying on the filthy bridge spanning the dirty lazy stream, green with weeds, lay a young man in the unconscious moments of approaching death. The upper part of his body was covered with a jacket, while partly shrouding his limbs was a piece of tattered matting. His eyes were closed; his face, youthful, refined, intelligent, was drawn and pinched, suffering and starvation left their chiselled lines. The body, seen through gaping rents of matting, was a mass of scrofulous, raw flesh, where swarming flies had access. Evidently, the youth was friendless. The busy passing crowds did not even cast on him a look of pity.

And we were helpless. Our language was unintelligible. We could get no information which would enable us to serve a fellow-being in the dying hour. We could only look on in dumb sympathy. Our report soon after to a group of devoted lady missionaries called out the testimony, "These are common sights all over China. They haunt us, for only in rare instances can we give relief. The Chinese are indifferent. They would not stoop to save a drowning child. Our work of rescue, of teaching, of evangelising exhausts us, while the death-rate increases alarmingly."

To see a neglected pagan die, as animals die, is an object-lesson not easily forgotten. And to know that one thousand an hour, one million a month, in China, are dying without the knowledge of God as a loving Father

MAKES THE HEART SICKEN.

The vastness of population is the one overwhelming fact of a Chinese city. Other features fade from the memory; this oppressive reality is a perpetual nightmare. The pathetic fact is the heroic missionary, in the midst of these mighty oceans of human life, bravely facing every form of danger and of death to rescue the perishing.

What a contrast from the narrow, dirty streets and polluted atmosphere of old Shanghai, within its dismal crumbling walls, to the pure and peaceful compound of the China Inland Mission! The one an earthly inferno; the other a temporary paradise. One showing the degradation and stolidity of heathenism; the other the refinement and unselfishness of Christianity. Within the gates of the latter we breathe the air of heaven. Its outward aspect of comfort, convenience, and refined taste is very gratifying. The buildings, which occupy three sides of the square, are solid and imposing. The fresh, grassy lawn, the summer-house and flower-beds, arrest the eye and rest the nerves.

In those buildings are rooms for fifty transients, exclusive of the home staff, a hospital, general store for supplying outlying stations, a post-office, a go-down or luggage department, spacious offices, and a Gospel-hall. Everything within and without is executed with business system. The friction of machinery is overcome through the lubrication of a loving spirit, which percolates into every department.

When one hears at a distance of the aggressiveness of this great mission, and of the increasing enrolment of new missionaries, the emotion of surprise is paramount. But our fortnight of membership in the family furnishes proof sufficient that were it otherwise there would indeed be occasion for wonder. For in addition to unceasing prayer by individual intercederes, the thrice daily united prayer of more than two score believers, missionaries, and helpers,

IMBUED WITH THE MISSIONARY SPIRIT,

in that large dining-room, is explanation of itself. These men and women know the power of prayer; to them it is real; the promises are real; God is very real, and very near. Add to this, the weekly united prayer of sympathisers in London, in Toronto, in Melbourne, in many parts of China, and other portions of the globe, and the last day of each year observed at all the centres for over thirty years as a time for fastings and supplications, and no one need be incredulous that supernatural signs follow.

There are other agencies at work in China with bands of heroic missionaries of whom the world is not worthy. They stand in need of instant prayer. The evangelistic work carried on, and the medical work established, in addition to other departments of missionary labour, all demand generous support. Certainly the hospital department is invaluable. Thither flock "the poor, the maimed, the halt, the blind," and loving ministry is given unstintedly to soul and body. As we stooped over a patient, and saw the affectionate tenderness of the lady physician in dressing the mortifying foot of a poor girl, we thanked God for such a ministry. And what a foot! Oh, sad, sad, sight! A foot with its crushed instep, toes doubled beneath, compressed into a shapeless thing three inches long. Think of millions of women hobbling on such limbs as these.

Some educated Chinese have already awakened to a sense of this barbarous, needless cruelty, and 7,000 names are already enrolled members of the Anti-foot-binding Society—another practical proof of the sympathetic power of the Gospel. Its representatives were the first to expose and declaim against the diabolical practice.

Germantown, Philadelphia, U.S.A.

Conference at Dusseldorf.

THE Evangelical Alliance meetings, which recently took place at Düsseldorf, were held at the halls of three different denominations. The principal speakers were Lieut.-Colonel von Knobelsdorff, Pastor O. Stockmayer, Pastor Jellinghaus, Professor Stroeter, Director Millard, Inspector Mandel, Inspector Schewe, Mr. Herbert R. Francis, and Rev. Albert Swift.

The friends who had arranged the meetings are full of praise to God, who has answered our prayers and blessed us as never before. Many who had attended previous conferences testified that they had never experienced a unity of spirit such as was enjoyed at Düsseldorf. The work of the Holy Spirit was visible among us, breaking the self-life of many Christians, and impelling them to live for God only. Mr. Francis stayed a few days longer, and gave us three lectures on the Tabernacle, with the help of his well-known model.

Walter Quitmann.

Obituary.

DR. A. K. H. BOYD.

This well-known St. Andrew's cleric and litterateur recently went to Bournemouth to recruit after an attack of illness. He was already receiving benefit from the change, when by an unhappy mistake he swallowed some carbolic acid lotion instead of a sleeping draught. The result was fatal, as he succumbed to the poison after a brief period of physical agony. For a long period Dr. Boyd had been a conspicuous figure in the Scottish ecclesiastical world, and made a considerable reputation by his chatty volumes of reminscences respecting people he had met. Not many months ago he made his last appearance on a London platform, when he spoke at the Mansion House, in a meeting in connection with the R.T.S. centenary celebration.

MR. C. B. GLENESK.

The death has lately occurred, at his residence in Scotland, of Mr. Charles Black Glenesk, for nearly fifteen years a missionary on the Congo. Mr. Glenesk, who is a native of Aberdeen, was home on furlough for the benefit of his health. He was about to return to his work on the Congo when he caught a chill, which developed into pneumonia, to which he succumbed. He was born in 1861, and served his apprenticeship as an engineer with Mr. J. M. Henderson, Aberdeen. Subsequently he studied at the Harley House Missionary College, and was one of a band of volunteers who went out to Africa to form the Livingstone Mission on the Congo, which was afterwards taken over by the American Baptist Missionary Union. On the first occasion when he was home on furlough he was married, and soon returned to Africa with his wife. He is survived by his widow and a family of four.

REV. ALEXANDER ISRAEL MCCAUL.

Past and present theological students of King's College, London, will sincerely lament the unexpected death of their beloved tutor and friend, Rev. Alexander Israel McCaul, M.A. His lectures and instruction were always given in such an interesting and kind manner that he won the affection of those whom it was his office to teach. He was "given to hospitality," and students were continually made welcome at the rectory of St. Magnus, which witnessed much pleasant social intercourse, enlivened by music, to which he himself gleefully contributed. The late Rector of St. Magnus will be greatly missed at the beautiful church at London Bridge, where he steadfastly maintained a Puritan simplicity of worship, and faithfully preached the Gospel with marvellous clearness. He will be most sorely missed by missions to the Jews, with which he was intimately associated, both by inheritance and choice; and at home and abroad, and probably in every diocese of the Church of England, there are clergymen who will sorrowfully learn that King's College, London, will know no more their trusty friend who helped them so effectually in the study of the Old and New Testaments, and Latin, and Greek, and Hebrew.—*The Record.*

The Aldersgate Mid-day.

ON Monday last Mr. Charles Cook, in the course of a helpful address on the command, "Go ye into all the world and preach the gospel to every creature," alluded to the pitiful condition of the prisoners detained in European and African gaols, and gave some interesting reminiscences of his occasional labours among them. In Moscow forty-thousand prisoners pass annually through one gaol, and Mr. Cook urged the need of giving them spiritual teaching and supplying them with Scriptures. He had been able to distribute Bibles in Italian prisons, the books being placed in the official library catalogues, so that any prisoner could call for a copy. In one instance, a member of the Senate, imprisoned for a political offence, was point blank denied the use of the book, by a priest-librarian. He subsequently brought the matter before the notice of the Senate, and the result was the passing of a law to the effect that the prisoners should be supplied with the book they desired, and that in the event of delay the librarian's salary should be stopped.

In Sweden an especially dreadful interest attached to the female prisons on account of the large proportion of young persons under sentence for infanticide. The condition of French and Spanish prisoners was one of great darkness. As to the North African gaols, those of Morocco were most revolting, since prisoners were simply abandoned to starvation, the Sultan having declared in explicit terms that he found that to be the cheapest method of getting rid of the criminal population. Mr. Cook concluded with a reference to the "leasing-out" system in vogue in Southern Georgia and other of the States, by which women especially were subject to unspeakable indignities.

Cheering news of successful Gospel effort was given by various speakers. Mr. J. T. Isaac referred to the probable establishment of a medical mission at Zanzibar, and Mr. Baker, the Philadelphian blind singer, brought good news of Mr. Leonard Weaver's mission at Earlham Hall, Dalston.

Soldiers' Homes, Bangalore. — Miss A. Nangle has issued in pamphlet form her paper on the Soldiers' Homes, read at the Bangalore mission Conference. She gives graphic accounts of the work which is conducted on aggressive Gospel lines, and states her need of good books for the library and suitable literature for distribution in hospital and barracks. Address at the Homes, Bangalore, India.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Houses.

The Weigh House.—In all towns there are public weighing-houses, where carts of coal or brick can be weighed. A strange custom is still observed in Travancore. The Maharajah seats himself in one huge scale and the other is heaped with gold, which is added to, while the priests chant their Vedic hymns, until the Maharajah rises high in the air. He is then adored and the gold is distributed among some fifteen thousand Brahmins. We, too, must sit in the scales and have our actions weighed one day. God will try our life and we shall be found wanting, but our trust is not in our poor selves, but in Him, who is our substitute, and who is worthy (compare Dan. v. 27, with Rev. v. 9). Even the greatest men on earth, however admired and adored, will be found wanting when weighed against the pure gold of God's law (please carefully read Psalms cxix. 127, and Proverbs viii. 19, where "fruit" means "the Word of God," "the law of God"). Gold must be weighed against gold (read Song of Solomon v. 11 and 15, where our Lord Jesus Christ is described as gold). In Psalm xlv. 13 the believer is described as robed in a golden garment, because, wrapped in the righteousness of Christ, clothed in that precious robe, we need not fear the scales of Judgment.

The Storehouse.—Recently I inspected an immense warehouse, and I wondered whether some of the goods at the back would ever again see the light of day. But I was told that though they were hidden for a time, they would all be brought out one day. We think that our sins will be forgotten, and that they will lie hid and never rise to reprove us. But they are only at the back of the storehouse of memory. They will reappear; the only safe way is to confess them to Jesus, and He will take the burden right away. Then they will disappear.

The Engine House.—In all the great mills there is a building where night and day the fire burns and the great arms of the engine shake the walls. This is the power which drives the machinery. If this be out of order the looms stand idle, the hands are out of work, and the masters gain no profit.

So with our hearts. It is the engine of our bodies. If it is healthy we shall be healthy, too; and if it is sick, we shall suffer. Much more if our souls are sick does everything go wrong. When a child's heart is not beating for Jesus, his thoughts are not right, his temper and actions go wrong, his tongue shows the state of his heart, and Jesus is not being honoured, and the cause of Christ suffers. Remember the seat of the mischief is the Engine-House (St. Matt. xv. 18, 19), and you should speak to some one who understands about these things and who loves Jesus, and tell them your trouble. Above all, pray to your Saviour, and He will show you his will about you.

The Customs House.—In Liverpool, where a very large number of ships from all the countries of the world, from China and Peru, from Lagos and Ceylon, come every day, we have a big Custom House. Each ship which comes in has to pay so much money on the tea, coffee, and some other things they carry. This money is spent by the Government on the country and on us.

Now, in the same way, we should pay duty. God sends us ships. We have many things given to us. You have toys and money and books. Begin a Customs House, and take some of them, and give them to Jesus. If you give a part of your money to the missionary societies you are giving it to Jesus, and, if you give some of your books and toys to poorer neighbours and sick little friends, you are also giving them to Jesus.

The Gate House.—There are five gates to your heart and conscience—eye gate, ear gate, mouth gate, touch gate, and taste gate. Ask Jesus not only to keep the citadel, your heart, but also to set a watch at the five gates, that the enemy may not come in by them.

Herbert Dudley Lampen.
94, Mulgrave Street, Liverpool.

"The Christian" Bible-Searcher.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER.
(No. 165.)
(St. John's Gospel.)

Two words—I am the Vine, *ye are* the branches. xv. 5.
One word—Continue ye in *my* love. xv. 9.
One word—Greater love hath no man than this, that a man lay down his life for his *friends*. xv. 13.
Two words—*If ye* keep my commandments ye shall abide in my love. xv. 10.
One word—For without Me ye can *do* nothing. xv. 5.
One word—Verily I say unto you, *whatsoever* ye shall ask the Father in my name He will give it you. xvi. 23.
Three words—These things *I command you*, that ye love one another. xv. 17.
Hidden Text—Ye are my friends if ye do whatsoever I command you. xv. 14.

No. 165.—Correct answers (first list) received from:—

A—Ernst, D. and William Aldwinckle*. Zeldah Albert, John and Frances Allsop, Violet Ashworth*, Arnold Akers*.
B—Edith Badham*, Daisy*, and May Bligh, Phyllis Boyd, Gertrude Bush, Emily Bridgewater, Herbert Braddon, Edith and James Barker.*
C—Anna Chanyen, Dorothy Cooper, Ethel Colgrave, Bessie, Cheale, Adelina and Augusta Clark, Gulielma Cheal, Ida Cole*, Winnie* and A. G. Cox*, Henry Cheney, John Colville*, Kathleen and G. Brereton Code, Lois Craven*, Lydia Cleary, Mabel Clay, Eleanor Chance.
D—Constance Devenish-Meares, Albert Davis, Elsie, Catherine and Agnes Darke, Willie Davis, Dorothy Daintree, Stanley Drew*, Constance and George Drayson, Elizabeth and Hilda Drayson.
E—Miriam and Muriel Ecroyd.
F—May Fitzgerald, Temperance* and William Foskett, Charles Failletaz.
G—Clarice and Bertie Gale, Ernest George, Dorothy Garfit, Alfred, Ethel, Mary and Daisy Greenacre, Kathleen and Irene Gough, Mabel Golding, Aileen Gardner.
H—Eric Hill, Ruth Hinder, Julyan, Florence, Stanley, and Francie* Hoyte, Nellie Hatchett, Jennie Holmes, Dorothy* and Evelyn Hewer, Frances Harding, Dorothy and Elsie Hanson, Beatrice Hastings*.
J—Betty Jacobs, Nellie Jelfs*, Agnes Jones, Emily Jones.
K—Max Kalb, Maurice Kalinsky, Eva and Stanley Kalb, Lily Kinvig.
L—Cecilia Lichtenstein, Henry, Edward, Sidney, and May Law, Blanche Lindup*.
M—Dorothy McMullin, Leslie Mayes, Charles and George Macdonald, Marie Meek, Annie and Elsie Moule, Ada Macnutt*, May Mills, Mabel Morris, Daisy and Winifred Martin, Arthur, Grace, Lewis and O. L. Morice*, Dorothy Morgan.
N—Eleanor and Valerie Noel, Dora Newman.
P—Alice Palmer, Mary Plumb, Myrtle Perry, Ruth Pledger*, Eva* and Lillie Petter*, Daisy Pym, Hattie and Mildred Peters, Grace and Gladys Palmer, Ethel and Kathleen Pasley.
R—Kate Rosenbloom, Alice Reid, Nora Read.
S—Solomon Stockfish, Esther Simmons, Philip Southam, Douglas Stevens, Mary Symon, Flora Simmons*, Marjorie Sherbrooke, Dorothy Stalker, Joseph Stephens, Gladys Stockman, Betty Stocks, Kathleen and Douglas Shepherd, Ethel, Ada and Jessie Snowball*, Marjery Smart.
T—Arthur P., H. W., Edwin, Peveril and Derwent Turnbull, H. and Frank Tomkins, Eileen* and Florence Tomlinson.
V—Edwin and May Vickers*.
W—Madeline Woodford, Cecile, Noel and Phillis Wright, Madge Wilson, Edith* and Gwendoline Wallis, Edward and Edith Wheeler, Dorothy White.

No. 164.—Correct answers (second list) received from:—

A—John Adams, Arnold Akers, Irene Ashdown*, G. Allan, William Aston.
B—John, Leonard and Lindsay* Browne, Dorothy Bellerby, Gordon, Stanley and Lily* Boxer, Teresa, Lilian*, Frank and Avory Blackie, Ralph Bourne, James* and Edith Barker, Ernestine Buhl, Henriette Bardot*, Lucienne Brabandes, Ashley Bowker*, Elizabeth and Janet Black, Eva Browne, Ethel and John* Benger, Maggie and Charlie* Banks, Lizzie Browne, Rhoda and Ruth Braithwaite, Maud, Sylvia and Dorothy Barrett, Ernest Bond, Harry Butler, Mary* and Susette* Beck, S. E. M. Badham.
C—Dorothy Charles, May and Willie Christie, Richard* Cornthwaite, Cicely* and Millicent* Craven, Dora Corrie, Jessie and Walter* Carter, Joan Clarke*, Mary* and Willie* Charles, Oscar Cross, Gladys Calvert, Henry Cheney, Ethel Colgrave*, Gulielma Cheal, B. Cashford, Edith Corrick, Dorothy Cooper, Dorothy Clarke, Nellie and Janie Crawford.
D—Marjory and Dorothy Dyke, Willie Davies, Gordon Duncan*, Catherine, Elsie and Agnes Darke, Harold Davis, Mai and Ethel Davidson, Albert Davis, Marie Denizot, William Dilly,* Mary and Maggie Duff, Constance Devenish-Meares, Pelognia Daws*.
E—Helen Eardley-Wilmot, Muriel Ecroyd, Muriel Edwards*.
F—May Fitzgerald, Hyacinth FitzSimons*, Louise Filhol, Jeanne Faucon, Francis Field, Agnes, Netta, Flossie* and Maggie* Fullarton, Blanche, Mary and Bessie Freeman, Marion and James Freegard, F. A. and Aileen Figgis.
G—Aileen Gardner, Helen and Walter Gray, Ernest George*, Mary Glass, Agnes Grierson, Frank and A. Gibbs, Dorothy Garfit, Leonard Gandy, Dorothy and Winnie Grove, Evelyn and Minnie Giddings, J. Garrod, Mary* and Ethel* Greenacre.
H—Dorothy Harris, Violet Holford, Winifred Harvey*, Ruth Harrison, Ella Hake, H. Hunter, Freda Hunton, Lila Hughes, May Handasyde*, Willie Hooper, Edith Holms, Bessie Hope, Rosie Hamilton, Gladys Hussey, Ethel Hutchings.
I—Isabel and Ami Inglis.
J—James Jackson*, Kathleen James, Lizzie Johnstone, Kate Johns*.
K—Ray and Ethel Kelsey, Jeanie Kyle, T.*, Agnes*, Alex.*, William* and Isa* Kay, Maurice Kalinsky, Helen Knight, Flossie Key*.
L—Nellie and Edith Lockhart, Henry Laing, C. J. and Eleanor Lowe.
M—Mildred Morgan, Mabel Morris, Hilda Medill*, Edith Monet, Edith Marnham, Margaret Macphee*, Mabelle, Winnie* and E. Mounstephen, W. C. Mallinson, Margaret* and Dorothy* Morris, Kathleen McClure, Olive Mewburn, Ian McGregor, Ada Macnutt*, Reginald Measor, Christina Marshall, Winifred Martin*, Dugald McGilp, John and Ella MacMurray, Annie Macnair*, Annie, Nellie and Daisy Mackenzie, A. R. Marlow*, Gwendoline Moir, Daisie Mackenzie, Marie Meek, Dorothy Morgan.
N—Edith Nash, Peter and Cissy Nicholson, Maude and Amy Nottage, Mary, Dorothy and H. Nathan.
O—Muriel Oldfield*. Eva and Maude Oakes, Mattie and F. A. Osmond, Sidney and Kate Oliver.
P—Mary and Vera Petrides, Myrtle Perry, Gladys* and Isabel* Phipps, Walter Perryman, Muriel Patten, Lillie* and Eva* Petter, Daisy Phillips, J. E. Pearce, Edith Purkiss, Jessie and Willie Palmer, Laura Percy.
R—Alice Reid, Evelyn and Dorothy Rashley, Marion and Gussie Roach, Marjorie and Herbert Rainey, Gwennie Ravenhill, Isabel and Elmina Roe, A. M. Roberts*, Kate Rosenbloom*, Willie Rogers, Willie Rigby.
S—P. Southam, Douglas and Kathleen Shepherd, Florrie Smith, Muriel, Ivy and Rosetta Sherwin, Cecil and Annette* Stirling, Bertha Stocker, Vera Stapylton, Madeline Smith, Eric, Evelyn, and Gladys Shaw, T. M. and D. D. Stanier, C. R. and Violet Salvesen, Ronald Studd, Janet, Arthur, and Sydney Speed, Dellie and Robert Salt, W. Stangoe, Lilian Sargeant, May Short, Gerty Slade, Herbert Stuart.
T—Peveril, A. P.*, Edwin and Derwent Turnbull, Alice Thompson*, John Thomson, Louie* and Nannie Tibbits*, Geo. Taylor, Marjorie Tracey, E. Thorne, Harry Thompson, Herbert Toller, Eileen and Florence Tomlinson.
U—Queenie Upton.
W—Chas. and Amy Wingrave, Leonard Wall, Greta Watson, Mabel Wheeler, Pringle Wilson*, Violet and Louis Walker, Ruby Wilkins, Geo. Wright, Charles and Winnie Williams, Thomas and Robert Weddell, F. White, Edward and Edith Wheeler.
Y—Eva* and Gladys Young, Annie Yeo.

FOREIGN LIST.

Prize Competition.—Division III.—Alice Henderson, second prize. Division II.—Maria Hermina Lister, second certificate. Division I.—Cuckoo Lister, first certificate.

Correct answers received from:—
Nos. 150 and 151—T. Alan Hogg (Chefoo). **No. 157**—Daisy McArthur, Maria Lister (S. Africa). **Nos. 158 and 159**—Alice Henderson (Jamaica). **No. 160**—Jean and Eliza Scott (Canada), Rotha, Ivan, and Lottie St. George. **No. 161**—Jean and Eliza Scott (Canada), Vera and Frank Sjöström (U.S.A.).

THIS WEEK'S BIBLE SEARCHER (No. 166).

Find the following texts, giving chapter and verse, and where possible say by whom and to whom they were spoken:—

1. To whom shall we go? Thou hast the words of eternal life.
2. A light to lighten the Gentiles.
3. We would see Jesus.
4. My sheep hear My voice, and I know them and they follow Me.
5. Enter ye in at the straight gate.
6. Ye are the light of the world.
7. He that followeth Me shall not walk in darkness, but shall have the light of life.
8. In all thy ways acknowledge Him, and He shall direct thy paths.
9. Abide with us.

When you have found the above texts, take the first letter of the first word in each text and arrange these letters in such a way as to form another complete text in themselves, and say where this is to be found.

(Children under ten do any four questions, between ten and thirteen any seven.)

Personal.

Gladys Hussey.—Many happy returns of your birthday. If you turn to the "Young People's Page" of The Christian for January 5, you will find your question answered.

Olive and Sidney Robertson.—School lessons must not be neglected, but try and do your "Searcher" as often as you can, as you will find it very useful when you are older.

Eva Young.—The clocks were counted correct when complete texts or complete parts of texts were found for the hours. The texts were not, of course, all identical with those given in the "answer" clock.

Edith Badham.—Your answers to the hidden texts were correct. No marks or prizes were given for them.

Rose Butler.—The "star" is only given for a tidy or careful paper, and is not awarded. Thank you for your interesting letter.

Mary Glass.—I think "Mary Glace" must have been a misprint.

Katie Brown.—It is always a pleasure to welcome new "Searchers." I hope you will be a diligent little "niece."

Margaret Macphee.—I am glad to know that you are liking your new school, and can find time to do the "Searcher" again.

M. Clay, Ethel Davidson, Ethel Morgan and Leonard Ewin.—I am sorry you have been ill, and hope you will soon be quite well.

Edith Wilkins.—We have so much to get into the page week by week that although I should like to grant your request I find it impossible to do so.

Dorothy Rashley.—Many happy returns of your birthday. You enjoy quite a distinction in being born on the 29th of February; you have fewer birthdays than years.

☞ "Nieces and nephews" who do not find their names in the weekly lists are either incorrect or have broken some rule, such as omitting their name, age, etc. Douglas Shepherd, Ronald Studd and Gladys Bates, please take note.

Uncle Tom.

Children's Special Service Mission.

Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 20; *South Malling*, March 22. Rev. R. Callender, *Ellacombe, Torquay*, to March 14; *Isel, near Cockermouth*, March 19-29. Mr. Hewlett, *Christ Church, Dover*, to March 20. Mr. J. M. Wigner, *Collingham, Notts*, March 18-25. Mr. C. H. Collier, *Zennor Hall, Balham*, March 12-19. Mr. W. H. Wilson, *Hore Town Hall, Brighton*, March 11. Mr. E. Collier, *Wandsworth Road Railway Mission*, March 20-23 · *Upper Norwood*, March 24. Scripture Union Anniversary Meetings, at *Exeter Hall, Strand*, Thursday, March 23, at 3 and 6.30. Chairmen, Rev. E. A. Stuart, M.A., at 3; Mr. Chas. J. Procter (of Liverpool) at 6.30.

Children's Scripture Union—Portions for week ending March 18.

Sun., Mar.	12	*Luke*	xviii. 18-30	Thurs., Mar.	16	*Luke*	xix. 28-38
Mon., ,,	13	,,	xviii. 31-43	Fri., ,,	17	,,	xix. 39-48
Tues., ,,	14	,,	xix. 1-10	Sat., ,,	18	,,	xx. 1-18
Wed. ,,	15	,,	xix. 11-27				

Miss Sharman's Homes.—A correspondent sends to us the following unwelcome news:—"Your many readers who take an interest in Miss Sharman's work among orphans will be sorry to hear that there is an outbreak of whooping-cough in the London home, and that 100 of the children are in bed with this distressing complaint. Miss Sharman has herself been laid aside the past fortnight with a severe attack of influenza and bronchitis."

Evangelistic.

Gipsy Smith in Cardiff.

THIS well-known evangelist has concluded a ten days' mission in Cardiff, under the auspices of the local Free Church Council. It is with hearts full of grateful praise that we place on record the great blessing which our God has graciously poured out upon this town.

Over 600 persons have publicly testified to their decision for Christ.

The council secured the use of the Poole Hall, the largest in the town, and at the first meeting the building was not only crowded long before the commencement of the service, but many hundreds were unable to gain admission. This has been the case every night through the mission. The Spirit of God sent home the preacher's messages, and hundreds flocked into the inquiry room asking, "What must we do to be saved?"

One day Mr. Smith spoke specially to Christians, taking as his topic the words, "Slay utterly." None of those present can ever forget that address. To use the words of a brother minister, "It was terrific." Consciences were aroused, hearts were searched, shame was awakened, and with hot tears of sorrow many members of churches confessed they were not right with God.

The afternoon meetings were times of great blessing. From a congregation of a thousand at the first meeting the numbers increased, until on the last day the huge building was crowded to excess. Day by day the message of life was spoken and sung by Mr. and Mrs. Evans, of Liverpool (Mrs. Evans being Gipsy Smith's sister). May God continue to use and bless these friends, and whether they give their testimony by speech or song, may the richest blessing of God rest upon them!

DAVID SHEPHERD,
Secretary of the Free Churches Council.
PASTOR W. T. DEE,
Member of the Executive.

Mr. C. Inglis in Bristol.

THE mission conducted by Mr. Charles Inglis at Stokes Croft Chapel, Bristol, from February 12 to 23, will long be remembered as a wondrous time of refreshing from the Lord. For some weeks previous there had been much prayer for blessing. The spirit of self-forgetfulness, of unity and love, which was manifested throughout the mission by the church members as they strove together for the furtherance of the Gospel, was a stimulating sight. The mission may be said to have actually commenced on Saturday, the 11th, when a large company of workers gathered to welcome Mr. Inglis and to give themselves to united prayer. The spirit of earnest expectant prayer which prevailed on that occasion was an indication of the copious showers of blessing presently to be vouchsafed. The gracious awakening of the unsaved commenced on Sunday afternoon, when Mr. Inglis addressed the women's meeting. Not a few came out on the Lord's side.

Each Sunday evening the chapel was crowded to its utmost capacity, the schoolroom being also crowded with the overflow, many even then being unable to gain admission. Mr. Inglis addressed both meetings. Some of the week evening meetings were likewise so crowded that a number of Christians vacated their seats to make room for the throng of strangers, and then retired to the classroom to plead with God to bless the word. The earnest appeals of the evangelist for immediate decision were heart-searching and irresistible. The enquiry-rooms were crowded each evening with persons of all ages between eight and seventy-five, some being completely broken down, anxiously enquiring, with tears, how they might escape from the wrath to come. Many backsliders, too, were restored. The Sunday school largely shared in the blessing.

The afternoon Bible readings were very largely attended, the body of the chapel being filled, and, during the second week, crowded. The opening up of the Scriptures proved most helpful to Christians.

A striking feature of the mission was the interest taken in it by Christians of all denominations — Churchmen, Baptists, Congregationalists, Methodists, Exclusive Brethren, and city missionaries being in constant attendance, and readily acknowledging the blessing received. The good news spread into the country districts, bringing many from a distance; these, receiving blessing, went home to tell their friends the great things the Lord had done for them, and thus induced others to come. A. D.

Mr. HENRY VARLEY, after some weeks' work in New Orleans, is now preaching in Georgia.

Major COLE has been evangelising at Granville, Ohio, where his labours have been much crowned.

Mr. D. L. MOODY has recently been at work in Arizona and California. He is to preach at Yale University in the middle of April.

A very gracious movement has been going on for some time in connection with the work in the Christian Institute, Motherwell. During the past two months many have been awakened.

Mr. HARRISON has been preaching and Mrs. Harrison has been singing during the Sundays in February at the St. Giles' Christian Mission. The word was blessed to Christians, and some were led to Christ.

Mr. CANNING has been conducting a fortnight's mission at Grangemouth under the auspices of the Y.M.C.A. There has been a good deal of interest. The Gospel has been faithfully preached, and from the beginning there have been tokens of definite blessing.

Mr. JAS. EYRES, of Liverpool, has conducted during the past month very successful Gospel services at Long Stratton and Hempnall. A number professed to decide for Jesus Christ. This effort was carried on by the Harleston and Long Stratton District Free Church Council.

Mr. ARTHUR KLEIN, who has recently conducted a mission in Newcastle, where the city was moved in a way that has not been seen for many years, has commenced a series of services in South Shields in the Theatre Royal. Immense crowds are being drawn by the Gospel message.

Special meetings for men have lately been held, in connection with the Oldham Y.M.C.A., by Mr. A. K. YAPP, travelling secretary for Lancashire. The attendance and interest increased as the mission proceeded, and much blessing was realised, An "Out-and-Out Conference" was held, which helped many to a closer walk with God.

At a special mission conducted at Haswell, co. Durham, by Mrs. THOMLINE, of Hawick, the village was greatly stirred. With deep religious fervour the people thronged in large numbers to hear the simple Gospel message. The meetings grew in interest and attendance, and some remarkable revival scenes were witnessed, many professing conversion under circumstances which caused wide spread interest and thanksgiving in the vicinity.

Mr. WILLIAM HILL, a Scotch evangelist who spent six years in the Lord's work in South Africa, lately held a ten days' mission in Cawnpore—and a blessed time it was. There were Bible readings each morning attended by Christians, and all were much helped. The Gospel meetings in the evenings were wonderful. The stolidly indifferent and the worldly were made to think. Amongst those who have professed conversion are one who was well nigh despaired of, a Roman Catholic couple and a score of high school girls, besides young men both from civil and military life.

J. T. ROBERTSON, Methodist E. Pastor,
M. E. Parsonage, Cawnpore, India.

Evangelists' Engagements

MR. W. MONRO COLLINGS.—Mar. 12-26, Isleworth; during April, Haling Road Hall, Croydon.

MR. HENRY THORNE.—Till Mar. 13, New Brighton; 15, West Norwood; 18-28, North Shields; 29, Newcastle-on-Tyne; 30, Gateshead; Apl. 5, lecture at the Metropolitan Tabernacle; 9, Queen's Park Congregational Church, Manchester; 16-24, Bristol.

MR. W. R. LANE.—Till Mar. 13, Oakham; 18-27, Farnham; Apl. 1-10, West Hartlepool.

BROTHERS WEAVER.—Till Mar. 17, Sevenoaks.

GIPSY SMITH.—Till Mar. 13, Stockton; 18-27, West Hartlepool; Apl. 1-10, Walsall; 15-24, Swindon.

MR. GEO. CLARKE.—Mar. 12-26, Southampton; Apl. 2-17, Finchley.

MR. E. P. TELFORD.—Mar. 12-23, Rotherhithe Free Church.

MRS. E. L. BAEYERTZ.—Till Mar. 13, Southport; Apl. 2-17, Sunderland.

MR. NEWTON JONES.—Till Mar. 13, Brixton; 18-27, Wisbeach.

MR. J. J. SCROGGIE.—During Mar., Barking.

REV. A. T. JONES.—Mar. 19-27, Bible readings, Evangelistic addresses, Duckpool Road Baptist Chapel, Newport, Mon.

MR. JOHN ELLIOTT.—Mar. 12, Gospel Hall, St. Marychurch; 19, Mount Pleasant Hall, Brixham.

REV. THOS. COOK.—Till Mar. 14, Wesleyan Church, Drayton Park, London.

MR. W. D. DUNN.—Till Mar. 17, Aberdeen; 19-31, Dundee.

MR. CHARLES INGLIS.—Till Mar. 30, Edinboro' Castle and Hastings; Apl. 2, Bromley; 9-20, Canning Town.

MR. JAS. SPRUNT.—Mar. 12-17, Portsmouth; 19, Winchester; Apl. 2, Reading.

SERGT. PULLINGER.—Mar. 12, Welbeck Hall, Welbeck Street, London.

MR JOHN BURNHAM.—Mar. 22-29, C. M. Chapel, Blaengarw.

MR. MONT. GOODMAN.—Mar. 13-16. Stratford Conference Hall (meetings for boys); 19, Shoreditch, Tabernacle.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Mar. 12, 26, Messrs. Loveridge and Owen; 19, Mr. Wm. Hill; Thursdays, Mr. Rickman. Malden Hall, Haverstock Hill, Sundays during Mar. at 7, Mr. W. T. Munn; Thursdays at 8, Mr. A. C. Burley.

EVANGELISATION SOCIETY.—The following missions, with others, will be in progress on Sunday next:—Mile End (Great Assembly Hall), T. W. Canning; Coggeshall, H. Collins; Paignton, F. Holmes; Forest Green, J. Stanger; Battle, N. Taylor; Cradley Heath, J. Brown; Stonehouse, S. Vivian, Cambridge, E. Lambert; Carshalton, H. Bray; Harpley, C. Chenery; Woolwich, C. Noakes; Broadwater, J. Lovell; Essington, C. Lazenby; Box Hill, C. B. Jolliffe; Canning, Town, J. Shields; Camelford, F. W. Pascoe; Walpole, A. E. Knight; Great Wakering, R. Williams; Guildford, A. Clark; Harrold, J. H. Cooke; Bexhill-on-Sea, R. D. Edwards; Burley, R. M. Holman; Swineshead, G. Tuffin; Wisborough Green, J. Harris; Walworth, G. Pell; Glasgow, J. W. Moodie; Glasgow, C. Gallelly; Falkirk, D. M. Payne; Barrhead, R. Hill.

Requests for Prayer.

For blessing on special mission at the People's Mission Hall, Townsend Street, Old Kent Road, S.E., conducted by Mr. Geo. Pell, of the Evangelization Society.

For a ten days mission by Mr. and Mrs. Alexander at the Congregational Chapel, Roe Green, Sandon, Herts.

For a mission at Gilford Hall, Sandymount, by Rev. W. Newman Hall, commencing Mar. 8.

For much blessing on four lectures on the Tabernacle of Israel, by Herbert R. Francis, at Surbiton.

That many metropolitan railwaymen may decide for the Lord at their annual meetings at Paddington Baths.

For a special mission at St. George's, Bristol, by Rev. John Mitchell, commencing on Sunday next.

For blessing on a special mission to be conducted by Messrs. Cockrem, Coultas, and Gray, of the Open-Air Mission in Shifnal, Salop, March 11-26.

Fallen Asleep.

Rev. A. Connell, formerly Rector of St. Mark's, West Gorton.—Rev. G. L. Barker, rector of Watlington, Downham Market.—Mr. Charles R. Compston, one of the oldest members of Centenary Congregational Church, Lancaster, suddenly, from heart disease.—At the Manse, Thatcham, Rev. E. J. Griffiths, Congregationalist, after weeks of severe suffering.—Mr. Frederick Sanders, one of the most respected churchmen of North London. He had only a year or two since retired from business, removing to Pembury Road, Hackney, in order to be near his son, the vicar of St. Mark's, Dalston.—Ebenezer Congregational Church, Chatham, laments the death of Mr. A. Sinclair, who assisted in the formation of the church at New Brompton, and was one of the first deacons.—Rev. Edward Haythornthwaite, vicar of Felling.—Mr. J. Mendus Jones, at Bangor, was one of the oldest members of the Wesleyan denomination in North Wales.

Notices.

APPLICATIONS FOR TRACTS.—Mr. W. Jenkins, Manchester House, Overton-on-Dee, Flintshire; Mr. E. Gardner, 5, Carlyle Villas, Romford Road, Manor Park; Mr. William J. Taylor, 5, Grafton Street, Hanley, Staffs.; James B. McCormich, 20, Waring Street, Belfast, Ireland; Henry Taylor, 15, Grimthorpe Street, North Lane, Headingley, near Leeds; Mrs. Mate, 3, Trevelyan Road, Stratford, London, E.; Mr. Chas. Smith (for house to house visitation), 14, Ruthin Road, Westcombe Park, S.E; Vicente Ballester Rios (English and Spanish), Burriana, Spain; Miss Johnson, 90, Oxford Street, Old Trafford, Manchester; Rev. Arthur Kirby, Church Road, Urmston, Manchester; Miss A. Adams, 210, Glyn Road, Lower Clapton, N.E.; Mr. J. Abbott, 34, College Place, Chelsea; Mr. S. Cooper (for village work), 18, St. Andrew's Road, Southampton.

COMMUNICATIONS RECEIVED WITH THANKS.—A.H.R. W.T.L. A.D. J.G.W. H.G.G. F.J.W. J.W.C. E.J.A. D.M.C. F.D. M.J.B. M.M.G. J.O.M. A.W. W.M.L. A.E.A. F.E.C. C.A. C.P. J.W.B. L.L.R. W.C.D. E.A.R. J.B.F. H.T.N.U. J.H.S. J.S. H.D. W.S. J.U. E.S. W.J. H.H. E.M. E.M. J.K.W. W.W. S.S. A.H C.W. T.H.A. E.J.D. E.A.M. J.M. E.B. A.H. J.T.R. L.B.A. S.D.C. T.R.M. A.E. G.J. J.W.H. D.J. L.M.P. L.M. E.N.G. E.M.S.S. J.E.W. A.M. A.M. M.U.T. A.D. H.E.H.C. H.J.B. S.S.M. J.D.B. W.S. W.F. J.S. W.S.M A.P. S.M.P. J.H.S. E.H.G. P.D. S.R. A.E. G.R.W. G.S. M.L. Mc.N. J.B.W. J.G. J.W.P. F.A.S. J.P.T.

Hampshire Village Mission.—The tenth annual report of this pronouncedly Protestant and evangelistic work tells of much good work in colportage by means of mission vans. The evangelists search out the most needy out-of-the-way villages and hamlets, visiting each house with Bibles and Christian books for sale, and distributing free Gospel books, and tracts, and personal conversation, and engaging in direct effort to win souls for Christ at fairs and markets. Blessing was manifested at the visit to Epsom during race week, both among the gipsies and the pleasure-seekers. Address Mr. John Charlton, Mission Depôt, Fareham, Hants.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE direct attention to the striking communication by the venerated Dr. Griffith John, of Hankow, which we print on a succeeding page. In a brief note to ourselves Dr. John says:—

I can only hope that some of your readers will catch the fire which is burning in my own soul, and which has driven me on to write the letter.

Which hope we most earnestly re-echo.

A correspondent writes:—

Will you call the attention of parents, and all who have the care of young people, to the books of preparation for the Holy Communion which are being given to confirmation candidates by many clergymen, who, judged by the Sunday services in their churches, would be considered "moderate" men? Parents who send their children to pronounced Ritualists for instruction of course know perfectly well what they will be taught; but those who allow them to attend classes in connection with "moderate" Churches may very probably get a surprise. Especially would I urge parents who have children away at school, and principals of boarding schools, to insist on knowing what is taught in the confirmation classes, and to examine the books given.

There is no more insidious means of instilling false doctrine than the use of books in this semi-authoritative manner. We hope parents will give good heed to our correspondent's warning.

The Church of England is making rapid strides in voluntaryism. Canon Burnside's statistical tables of the voluntary offerings for 1898 show that Anglicanism is well able to stand the test put upon all the Free Churches—of self-maintenance. More than half a million sterling was raised last year over and above the amount raised in 1897, the total amounting to £7,506,355. Church extension received £56,000 as its share; home mission societies, £30,000; foreign missions, £236,000; church building, £190,000. If the free-will offering system were properly developed, and Churchmen were trained in the grace of giving, the Church of England could listen complacently to the cry for Disestablishment. Thrown on her own resources, she would realise her true strength.

The illness of the Pope and his subsequent recovery have been made into occasions, both in the Anglican pulpit and in the secular press, for those panegyrics which have recently come with monotonous regularity whenever the slightest chance has presented itself. Canon Robinson, in his very first sermon in St. Margaret's, spoke of him as

the greatest bishop in Christendom, whose jurisdiction over this realm we are sworn to renounce, but whose largeness of heart and longings after unity had won him respect from Englishmen which had been denied his predecessors for 300 years.

When we remember that the Pope's longings for unity have meant simple absorption into the Romish Church, we are constrained to ask whether each of his predecessors for the last 300 years has not been beset by the same longing? The present Pope is different simply in the conciliatory manner in which his longing is expressed. But there is no title to increased respect here on the part of Englishmen. This denial of all religious liberty is a title to a very different feeling.

The debate on primary education last week in the House of Commons re-emphasised a fact which is being forgotten in the Ritualistic dispute—that there are 8,000 parishes in this country where the only schools to which Nonconformist parents can send their children are managed by Church authorities, and in which Anglican, and, in many cases, Romanist, doctrines are taught. These schools are mainly financed by the State, and so belong to the nation. It is a crying injustice that they should be removed from public control, and be made use of to indoctrinate the rising generation of Englishmen and Welshmen with ideas against which the constitution of Church and State, and often the deepest convictions of the parents are a standing protest. Those who win over the children of to-day will have the men and women of to-morrow on their side.

The Council of the Evangelical Alliance has published an invitation to all its branches and members to join in prayer to God, on the first day of the approaching Peace Congress, that He would over-rule all its deliberations and decisions for his glory. We cordially agree with this appeal so far as it goes, and trust that the spirit of the invitation may extend to Christians throughout the world. Judging by Mr. Goschen's recent speech on the navy estimates, England would diminish her programme for naval extension if other great naval powers would consent to do the same. May not the Universal Church be urged to intercede before God now, that when the delegates come together in conference this same spirit may pervade them all? This would afford additional hope that some practical issue may result from the convention.

Mr. Gorst's charge against the agricultural labourers of England that they were "absolutely indifferent to what their children were taught, either in religious or secular subjects, and the majority of them went neither to Church nor to chapel," has been keenly resented and stoutly contested by those who are acquainted with the labouring classes of the country districts. Doubtless, it is true of certain neighbourhoods that there is much religious indifference among this particular kind of working-man; but to bring the accusation in so sweeping a manner against the whole class is to do them a crying injustice, and to discourage those who are working so hard amongst them. In the northern district, in many parts of the Midlands, and in Cornwall and Devon, there is a sturdy type of religion among this class; and in Wales the bulk of them are deeply religious. These are by no means indifferent to what their children are taught, either in secular or religious subjects.

The "Muscat incident" sounds another note of alarm as regards the perilous methods of modern diplomacy. The difference between the account of the incident given by the French Foreign Minister and Mr. Brodrick's in the House of Commons amounts in many points to a flat contradiction. The sentiments of both the French and the British nations are so explosive just now that it is most unfortunate that such differences of statement should be possible concerning the same transaction. It is clear that the rival ministers were anxious to make the affair seem a victory each for his own country. There is a grave danger in such methods of carrying on important and delicate negotiations. A plain unvarnished statement of facts should be possible on both sides. The interests of peace can never be served by attempts to score points over a friendly nation, especially as such attempts leave public opinion on either side of the Channel in a state of painful bewilderment.

A number of correspondents have written us in strongest protest against the action of the proprietors of the *Daily Telegraph* in starting a Sunday edition. It is a gratuitous departure for which no kind of necessity exists, and is sure to awaken indignation in the minds of a large section of the public. Some correspondents urge that Christian individuals and associations should cease to take in the daily edition. The innovation is but one more token of the God-dishonouring tendency to do away with the sanctity of the day of His appointing. The *Sunday Daily Telegraph*

will specially deal with politics, literature, art, music, the drama, and sport . . . as well as careful description of the latest French and English novelties in dress, millinery, and the doings of society at home and abroad. Every Sunday an instalment of a new, powerful, and dramatic novel—a story of passion and pathos.

Full reports of racing, cricket, football, &c., &c.

Ample particulars of law and police cases and Stock Exchange transactions.

Then, to add insult to injury, so far as the Christian community is concerned, the proprietors announce further that

London churches and London chapels will find their place in the columns, to make the new issue essentially a journal for the home and family.

"Find their place" indeed! Surely it is time that Christian opinion should evince some practical expression against this degrading prostitution of public journalism. Let all readers of the *Daily Telegraph* who endorse our view write to the proprietors expressing their sorrow at this dragging of holy things into the dust. The people of this country rightly resisted the attempt to issue in London the *New York Herald* for seven days a week, and that venture did not succeed. We need to pray that this shameful attempt may likewise fail.

The start of the bicycling season should be taken as an opportunity for impressing upon all young people the claims of the Lord's Day for loyal observance. The arguments in favour of Sunday cycling—that it is healthful and invigorating, that it takes its votaries into elevating and beautiful surroundings, that it has no low associations—may be valid enough in their application to other days. But as regards the first day of the week they are fallacious, in so far as they ignore the claims of the soul for prior attention. The rush and distraction of modern life leave small opportunities during the week for the culture of the higher nature, and this makes a spiritual use of the Sunday more imperative than ever. The most healthful recreation becomes an instrument of evil and

ruin when it is made a substitute for the exercises that educate the young in "godliness."

There are bright days occasionally granted to us at this season of the year, when Nature seems to yearn and strive towards her annual awakening. The trees are bare, the meadows sere and brown; but the birds feel the instinct of the spring-time, and sing prophetic songs of coming happiness and plenty. There is a spiritual mood in which the soul, pent in the dry and monotonous round of daily toil and care, is likewise quickened to expectancy of coming blessing. Bright thoughts of God's fulness and grace come unbidden, and the heart swells with the foretaste of renewed and deepened life. We should be on the watch for these promonitions of Divine blessing; we should cherish them by prayer and earnest waiting upon God. Then in his good time there will come seasons of "refreshing from the Lord."

There seem to be many indications that such a springtime of Divine favour and deepened spiritual life is about to descend upon the Churches of our land. The attendance all over the country at special missions is most encouraging. Large halls are crowded, and the Revival wave seems gradually but surely rising. One of the incidental but important results is the recovery of the Protestant sentiment on its proper basis of Evangelical faith. While the Romanist heresy is absorbing public attention, the forces that alone can effectually meet and overcome it are thus slowly but surely gathering strength and volume. Here is a call for prayer and for renewed confidence in the future of evangelical religion.

Another encouraging sign of the times is found in the extraordinary success of the Free Church Catechism, which has now run into a tenth edition, and entered far on its second 100,000 copies. The sale is constantly increasing, and it seems to be adopted in Nonconformist schools and colleges for examination and study purposes. In Canada and the United States it appears to be creating as great an interest as in this country. The Catechism, in spite of some imperfections, seems to be meeting a deeply-felt want for more definite lines of doctrinal education. The vagueness and unsatisfactoriness of recent religious teaching are very clearly shown in the extraordinary success attained by this simple summary of the Christian faith. Everywhere men are realising that religion is more than a sentiment, that it needs adequate form and careful expression in doctrinal propositions. The protest against creeds as such has thus died down of its own accord.

Students of missions will welcome the first two volumes of Mr. Eugene Stock's History of the Church Missionary Society: Its Environment, its Men, and its Work. (6s. per vol. net. *C.M.S. House.*) Those who come to the pages expecting great things will not be disappointed; for the history touches far wider interests than a simple account of the proceedings of the society would do. Another volume will bring the story down to date, and will include indices and other supplementary matter. The work deals with many important and otherwise unrecorded developments in Church and State within the period of the last hundred years. Pending a more detailed notice of this great undertaking, we have sincere pleasure in indicating it as an admirable narrative of noble endeavour in the name of Christ.

The question has been raised in the columns of *The Christian Intelligencer* (New York) whether the sense of sin is as great in the consciousness of men now as in other days. Till sin is a burden grievous to be borne, and the sense of it becomes acute, there can be no fleeing from the "wrath to come" to the infinite shelter of the Cross of the Divine Christ. In the preaching of to-day, however, we do not hear enough of the enormity of sin—its fearful separation from God and its final punishment. We are convinced a need exists of insisting upon this, so that men may see from what it is that Christ saves, and behold in its full glory the supreme love of Christ in giving Himself a ransom for the sins of the whole world.

Many definitions of sin have been given, but nothing simpler or more impressive can be found than that in Isaiah: "All we, like sheep, have gone astray; we have turned every one to his own way." We sin when we go our own way. Sin is self-will; true religion is doing God's will. Self-will may be defiant, boastful, loud-tongued; or it may be quiet, subtle, deceitful. It may even assume the garb of devotedness to God's honour, as when Saul persecuted the Church, and thought he was doing God service. It did not occur to him to ask whether he was doing God's will, yet only by doing the will can we do the service. Doing a service is the way of pride and self-sufficiency; doing the will is the way of humility and self-surrender. Self-pleasing in religion, turning to our own way, is the very essence of sin: it is in the sight of God precisely the same as self-pleasing in any other thing: it is enthroning self, and ignoring God. Happy is the man who can say, "I thought on my ways, and turned my feet unto thy testimonies."

At the annual meeting of the London Wesleyan Mission, Mr. R. W. Perks, M.P., called special attention to John Wesley as a social reformer, and urged upon Methodists the duty of educating their people to a "lofty ideal" in this respect. The stimulus and power for work amongst the poor are to be found in living fellowship with the present Christ. Those who have found the healing of the Cross for themselves, and have caught the spirit of the Saviour's life, "who went about doing good," will follow best in his steps. The danger is lest the social work should have precedence of the spiritual. The order should be "first, that which is spiritual." Our Lord Himself lived in unbroken fellowship with his Father; hence his manifold ministries.

In an article to *Harper's Weekly*, Mr. Arnold White draws a gruesome picture of the incidental effect of education in emphasising the sense of misery among the poor, and so in promoting discontent. In spite of good trade, imperial expansion, and many improved aspects of life, this feeling is growing.

> From the cheap lodging-houses, from the railway arches, from the over-crowded tenements, rises an ever-increasing volume of inarticulate and unquenchable revolt against the intolerable conditions of life.

The difficulty is to get reformers and churches to join in a common plan of betterment. Every great movement is hampered by a lack of co-operation among those who could help it on. While politicians and others are thus divided, it is the duty of all who love their fellowmen and believe in the Gospel of Jesus Christ to bring it to bear on the seething mass of tried and tempted life in our great cities, and to point the way whereby all may escape from the debasing effects of poverty and dismal surroundings.

A "bitter cry" is rising in America—not from the slums, but from the schoolrooms. Boston, according to the *Ladies' Home Journal*, has been shaken by a solemn protest from the city physician against the ruinous manner in which children are overworked. The cry is that an immense number of young girls are being driven into premature graves, while others are condemned through overstrain to an after life of weakness and uselessness. The teachers also find the pressure almost unbearable, and many are unable to go to church because they are too tired, or because their work must be completed on Sundays to be ready by the following day.

The vanity of parents in urging their children to overstudy for the sake of "diplomas" is also mentioned as largely responsible for the terrible state of affairs that exists. Academic distinctions and diplomas may be bought at a price too high, both to teachers and taught. Life is more than learning, as it is more than bread, and they who make undue haste to be learned may sin against their highest interests as truly as those who make haste to be rich.

To those who are interested in the sobriety of our soldiers and seamen, it is worth remembering that in the American navy the canteen is no longer allowed on board ship. Temperance advocates will welcome this decision with unqualified satisfaction. Secretary Long's instructions are expressed in these words:—

> "After mature deliberation, the Department has decided that it is for the best interest of the service that the sale or issue to enlisted men of malt or other alcoholic liquors on board ships of the navy, or within the limits of naval stations, be prohibited."

We can but pray that ere long the officers of the Admiralty will see their way to issue a similar prohibition for Her Majesty's Navy.

The Free Library movement of our own day is of inestimable value. In no fewer than six townships in Pennsylvania, where the employés of Mr. Andrew Carnegie live, he has founded institutes of this nature; while for others in America and some in Scotland a considerable sum has also been devoted, amounting in all to some eight million dollars. While we rejoice in these means of education brought within reach of the people, a peril has to be guarded against lest the Bible be superseded by the novel. For thrilling narrative, vivid biography, graphic history, inspiring poetry, there is no book in the world to compare with the Word of God. Other books, of course, have their right place and time; but as a lamp unto our feet and a light unto our path, the Bible must be the first teacher of morals and religion and life for all time to come.

The cry is often raised that life is full of monotony, and that there is "no new thing under the sun." That there is such an element in human experience we may well be thankful. Were it not so we should be burnt up and exhausted by excitement. The routine duties of life, also, are the important duties; were it not for these the world would fall into utter disorder. The real trouble is not monotony of work, but monotony of feeling, and here we are largely our own masters. By looking at the ideal side of our daily duties, by a wise observation of the newness and freshness which is intermingled with the customary, and by cherishing a humble and grateful spirit, there are few lives so afflicted with sameness but that they will blossom into praise, as the spring flowers out of the greyness and monotony of winter.

Godless Civilisation.

By Rev. T. G. SELBY.*

LAMECH'S song of exultation (Gen. iv. 22, 23) over the new arts springing up within the families of which he was the patriarch breathes the spirit of contempt towards God, the Maker and Judge of men. . . . These brass and iron weapons will be effectual substitutes for God, and replace the unwelcome tokens of his guardianship!

Human nature is ever the same till God puts a new spirit into it, and Lamech's temptation is fatally common at the present time. We are in daily peril of making our civilisations a stop-gap for a God whom we do not greatly desire or love. We have many points of likeness to those early empire-founders who aimed at independence of the spiritual and the Divine. We are not so far away as we think from the archaic tower-builders who imagined they could make themselves judgment-proof. We turn weary, longing eyes to our arts and sciences, and expect at their hands blessings which should be sought on our knees from God alone.

Our rosiest hopes, our most intent anticipations set the face towards scientific discovery. The world will be transformed by a new illuminant, a cheap motor, a flying machine, a man with an original patent in statecraft. Not a few of our thinkers rank civilisation before Christianity, and esteem it to be more vital to the world's progress than the belief in God and in God's holy and loving Son. The golden age will come, millennial jubilations ring through the air, when the programme of annexation is complete, and the network of an ingenious civilisation covers the five continents of the globe. . . .

In this snatch of old world song we have an illustration of

MIGHT REJOICING AGAINST RIGHT.

The first Jingo music hall was the tent of an antediluvian patriarch, and Lamech is the prototype of the Chauvinists and fire-eating politicians of London, Washington, Paris, Berlin, and St. Petersburg. "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." The boast is echoed in a ditty hugely popular years ago . . . The pride of might against right still asserts itself through all the developments of modern life. The first uses to which men put the forces of a new civilisation are often selfish, brutal, unbrotherly. Skilled chemists and engineers are occupied with the problem of how to increase the power of one nation against another. The greatest railways now projected are strategic; new submarine cables are to provide alternate means of communication in case of war. Our diplomatists are always on the alert for fresh occasions of aggrandisement. Wherever we go, it is in the temper of Lamech, and we clear native tribe after tribe off the face of the earth.

And the domestic side of our civilisation is not all that could be wished. Whilst poverty and suffering are alleviated in some directions, they reappear like unlaid ghosts. A strike occurs, and the manufacturer threatens his hands with new machinery that will make their service unnecessary. One man is employed in the place of ten, and nine join the casuals at the dock-side, or pass into the workhouse. And labour uses the resources of civilisation to organise itself through half a continent, and the battle waged by the sons of toil does not want for zeal or rancour. It sometimes looks as though the watchword of our western civilisation were Lamech's vengeance of seventy times seven, rather than Christ's forgiveness of seventy times seven. . . .

It should never be forgotten that our civilisation is not worth giving to the nations of the world unless we can pervade and animate it by the Spirit of Jesus Christ. We can never expiate a moral injury inflicted on a race or a nation by the boons of a meretricious civilisation. It is a little thing to take clocks, musical boxes, and calico shirtings to a negro tribe if we decimate it with vitriol distilled in Holland or Great Britain, and carried under our flag. It is a little thing to give India railways, irrigation works, equal justice, relief in the dark days of famine, while our system of excise tends to spread intoxication among races that once were total abstainers. If the keeper of a dram-shop had allured your sons to debauchery, the madhouse, and the grave, you would not feel much gratitude to the brewer who owned the dram-shop even if he acted as arbitrator for you in a money dispute, opened a drinking fountain in your village, and started a 'bus service to the railway station.

Civilisation has still to be snatched out of the hands of the murdering progeny of Cain and put under the control of the children of the kingdom. It does not always make for purity, temperance, righteousness, and brotherhood; and the sense of power it breeds may tempt anyone of us to forget his responsibility to his neighbour and to God. . . .

BEWARE OF ALL ALTERNATIVES FOR GOD.

Neither through the wit of man nor in the hidden forces of nature can we find the benediction which his hands alone can bestow; least of all can we find it in Lamech-like tempers of retaliation. Live simply, peaceably, believingly, and never let the magicians of modern civilisation with their marvellous legerdemain, come between yourself and God. Dedicate to his service the new powers of an ever-enlarging knowledge. Take heed lest the sense of God become indurated or overlaid. The pride of brute science may be your ruin, as it was the ruin of the line of Cain and his boastful, aggressive descendant.

* From The Unheeding God. A vol. of discourses. (6s. *Hodder & Stoughton.*) In these sermons Mr. Selby shows all the characteristics of a true preacher—clear vision of the principles that ought to dominate personal and national life, and unswerving courage in applying these principles to the circumstances of his age. To the cultured style of the professor he adds the directness and warmth of the evangelist. To other preachers these pages will be found replete with helpful and practical suggestion.

On Bible-Marking.

APART from theory or system, the practice of Bible marking has grown rapidly during recent years. It is nothing exceptional to find the working Bible of an evangelist overrun with oblique and perpendicular lines, associating striking words or phrases; and having margins covered with references and points arranged ready to hand for the building up of addresses or discourses. We have seen Bibles that have been so burdened with notes as to hinder their ready use, and others in which the marking has been immature and injudicious. To bring a printed volume to this condition is a splendid exercise no doubt, but none the less does it frequently involve a measure of disappointment in the end.

Instruction of a systematic character will often save from such disappointment; and many Christian workers have testified to having followed with profit the suggestions given many years ago in a pamphlet on this subject by Mrs. Stephen Menzies. We welcome a re-issue of this work in substantial book form, with the title, How to Mark Your Bible. (Paper, 1s.; cloth, 2s. *Partridge & Co.*) From these pages the beginner in Bible marking may form an idea of what kind of marks are likely to prove of permanent value, and he is furnished with some useful hints and explanations.

By no means, however, is he left to apply the rules alone, for Mrs. Menzies gives a marvellously full series of marks for the entire Bible, in the form of "railway" connections, marginal references, and groups of jottings. Here is seed ready for the sower, ammunition for the Gospel conflict; the groupings are specially good, and will serve admirably as skeletons for Bible readings and evangelistic addresses. We trust many will secure this book; and not be satisfied with transferring it to the margins of their Bibles, but take its contents as typical of further results that may be secured in repayment of personal and independent study of God's Holy Word.

Thoughts for Parents.

FRIENDSHIP.

"Thine own friend and thy father's friend forsake not."—Prov. xxvii. 10.

SHOW your children that you are their best friend, as well as assert it. As your boys and girls grow up put off to some extent parental authority, and make them your confidants as to business, plans, &c.; let them feel you regard their co-operation and even advice as worth having.

Teach your children that friendship is one of God's most precious gifts, not to be lightly entered into. Encourage them to make friends, and give them opportunities of meeting. Watch carefully the companions they choose, and discourage fickleness; teach that "a man that hath friends must show himself friendly."

Friendship is more or less at the basis of every other relation in life. One of the best things that can be said about parents is that they are the friends of their children. Lay much stress on the friendship of Christ as a guard and guide for the young.

Frances S. Hallowes.

The Nature of Life.

THE largest meeting held this year by the Victoria Institute took place at its house, Adelphi Terrace, London, this month, to hear one of its new members, Professor Beale, F.R.S, the President of the Royal Microscopical Society, give an address descriptive of the results of forty years' work as a professor of physiology and of microscopical research in regard to matter. In doing so, he described how all organisms, including man himself, in the earliest stage of development, were represented by a very minute particle of living matter, from which numerous particles, also living, were derived; these proceeded to take up different positions, grow and form. All living forms were once living matter, or bioplasm, and owed their peculiar structure and properties to the vital power of living matter by which they were formed; and at all periods of life the senses—touch, taste, &c.—and all muscular and nerve action—secretions, &c.—depended on the vital power of bioplasm. During the living state, the matter of the living particle was altered according to a definite and pre-arranged plan and purpose.

He concluded as follows:—"Having long thought over the evidence I have been able to obtain as regards the nature of life during the past forty years—from the study of the actual living matter, the bioplasm, its characters, arrangement, and its relation to tissue as existing during its life, and shortly after death, in the case of organisms of very different orders, in various conditions of vital activity, in health and disease, with the aid of very high magnifying powers (up to 5,000 linear)—I now feel it a duty to publicly advocate the doctrine of the constant operation in all life, throughout the whole living world, of Vital Power—Power as distinct from all forces, potencies, and properties belonging to or derived from any kind, or resulting from any physical or chemical state, of cosmic matter.

"I have failed to discover any facts which would tend to cause a thoughtful student of Living Nature to hesitate as to the existence of Vitality, and so far I have been unable to discover or frame any hypothesis which could be advanced as a reasonable explanation of the facts of any kind of living matter without admitting the influence of Infinite Power, Prevision and Wisdom. All my efforts to obtain evidence which in reason could be regarded as adequate to account in some other way for the facts, have entirely failed.

"Looking from a purely scientific point of view only, it seems to me that the cause of all vital phenomena from the very beginning of life—in the present state of our knowledge can only be referred to the direct influence of an Almighty Power; and I feel confident that each succeeding advance in natural knowledge will be found to be, in the words of the Victoria Institute motto, 'Ad Majorem Dei Gloriam.'" An animated discussion followed, in which many took part.

Work among Soldiers.—In connection with the military barracks at Fulwood, Preston, Miss Margaret Kelly is undertaking to open a prayer-room and conduct much-needed aggressive religious work. Miss Kelly writes that there is an open door for visitation of sick soldiers. Much encouragement is afforded by a few worthy Christians among the men, and there is evidently an opportunity of accomplishing much good as soon as the work can be properly established. Address, Lancaster House, Fulwood, Preston.

Nellie.

By the Author of "His Boy."

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III.—NEVER LONELY AGAIN.

TWO months passed. Every visit to the girl seemed much like the last, except that she saw sin ever to be more and more sinful, but could not see that cleansing could come in any way.

I was spending a day with a friend in the west end of the city, who had arranged to have a farewell party with some missionaries going abroad. I had been with this friend all day, and we were looking forward to the evening when the expected party would gather. About two hours before they were due to arrive I had a great longing in my heart to go and visit Nellie, as I had a strong feeling that if I went and had a talk with her, she might decide for Jesus. So I left my friend's house for awhile, and went along to Nellie's home.

It was in the winter-time, and when I opened the door, I found Nellie sitting beside the grate, which held only a few red cinders. She did not so much as turn round when I entered, and seemed utterly wretched. I went forward to her and put my arms round her neck and kissed her cheek. She turned round quickly, and said passionately:

"Dinna dae that! Oh, dinna dae that!"

When I asked her if she did not like anyone to kiss her, she said, "It's awfu' to hae a body care for ye just ainee in your life, and then never again."

She seemed too overcome for words, and had a proper cry, when her heart seemed as if it would burst.

After a little talk, in which I again tried to show her how much greater the Saviour's love was than any I could give her, she said:

"Weel, ye see, I ne'er did onything in my life in the way o' working, an' if I cam' to Christ an' was a Christian, there's naething I could dae to earn a leevin', for, ye see, I never

WROUGHT FOR AN HONEST PENNY."

I had often thought of this difficulty, and, as I had had the assurance in my heart that Nellie would one day be brought to Christ, I had been talking it over with a lady, who had wanted to do something for me some time before. I had asked her if she would take Nellie into her home, and train her as a servant, if once she came to Christ. This had been promised me, and so I could tell Nellie this afternoon about the friend who would take her and train her, and perhaps keep her in her own home.

"Aweel," she replied, "that micht be; but what wad I dae aboot claes, for ye ken I've naethin' but rags?"

As this was my first experience of needing money which I did not possess myself, I thought for a few minutes before replying, and then I said, "Oh, Nellie, I am sure that, if God could show you that there was salvation for you in Christ, and if He could make you believe this, and accept his offered gift, He would be able to send us the money which would be needed for your clothes."

We then had a talk together as to the cost of the things that would be necessary, if Nellie ever got to this her first place. As she required a complete outfit, I decided that the cost would be five pounds at least, at which she smiled incredulously, and said, "That's just aboot as impossible as the ither thing; you couldna get the five pounds, nor yet could I be saved."

We talked on till my time was nearly up, when I said I would require to leave her. She became so miserable that I waited a little past my time. In prayer together we asked God to open her eyes that she might see there was a Saviour as able and willing to save her as she was desirous to be saved, and on rising from our knees I asked her to tell me what was her greatest difficulty in the way of coming to the Saviour. It was this, she said, that it would be "an awfu' thing to think o' her coming if Jesus wadnae be wanting her after a', and if she was coming when she wasna' wanted."

I tried to assure her that Jesus did want her and would make her welcome when she came: and amongst other things I quoted the text, so familiar to most of us that we can scarce realise how it would affect us on hearing it for the first time, especially if we were eager to be saved, "*Him that cometh unto Me I will in no wise cast out.*" I repeated it slowly to her three times, watching her face the while, and I could easily see she was greatly impressed with the thought that such a verse as that should be in God's word. She asked me if "not being cast out" meant that we would be "ta'en in."

"Yes," I said, "that is just what it means—being taken into the fold of the Good Shepherd, which is the opposite of being cast out."

"Oh!" she exclaimed, eagerly, "are ye sure that's how the verse is written?"

I handed her over a Testament which I had been using, and pointed out the place. She slowly spelled out the verse word by word, as that was the only way she could read. As she finished it, and realised that it was written word for word as I had given it to her, she just said:

"It's gey kind o' Him sayin' that, and nae doot He'll be meanin' it when He says it, and I'll just come."

"Nellie," I said, do you mean that you come to Jesus just as you are, and that you take Him to be your Saviour?" She answered, "Yes!"

We knelt down in the little room, and Nellie prayed in words like these: "O God, I'm just a sinfu' lassie, but You have put it doon in your word that whaever comes to You, You'll tak' in, and no' cast oot. Wad Ye tak' *me*, for I've come; wad Ye just tak' me in, for Jesus' sake." Then she added "Amen," saying, hadn't we to say that when we finish praying to God?

When we rose from our knees, I asked her what she thought God had done for her, and her glad reply was: "Oh, He's ta'en me in—just

WHAT HE SAID HE WAD DAE."

As the girl had been so ignorant, I was afraid she might trust to anything I had said. I had many a time heard people say; "Yes, I'm saved, for Mr. So-and-So told me I was saved," and I wanted to be sure that Nellie would never say to anyone that she was saved because I had said so. So I asked again:

"Nellie, are you sure that God has taken you in?"

She looked up quite astonished, and her face was not a little clouded as she said to me: "Are ye dootin' Him yersel'; after a' ye've telt me aboot Him! I wadna hae thocht *you* wad hae dooted His word. I couldna hae ony doot aboot it after what He said."

As I put my arms round her for the second time that evening, I said, "No, Nellie, I have no doubt about it. I am as sure as you are that Jesus has taken you in, and just before I leave we will just again thank Him for all the messages He has sent, and for his goodness in opening the blind eyes to see the light which comes shining from the throne."

So we parted that night. For the first time Nellie had the abiding Friend within, and would never feel lonely again.

(To be Continued.)

Orphanages in Armenia.—A well-informed correspondent writes to *The Times*:—"Advices received in London from Constantinople confirm the reports as to the serious character of the steps taken by the Turkish Government in closing orphanages. The British and United States Governments are understood to be in full agreement as to the steps which are to be taken in the event of the Porte further postponing the withdrawal of the order closing the Protestant orphanages for Armenian children. These institutions, although supported by British, American, German, Swiss, and Swedish benevolent committees, are under the direction of the United States Presbyterian missionaries in Asia Minor. Sir N. R. O'Connor and Mr. Strauss have already made energetic representations to the Grand Vizier, but without effect. The situation is, unfortunately, complicated by the measures adopted by Archbishop Azarian, the Armenian Catholic Patriarch, to influence the Sultan against the Protestant missions, on a frivolous pretext that the directors harbour revolutionary agents and spread sedition. The manifest success of the orphanages has also aroused the cupidity of certain Armenian officials at the Porte, who have been excluded from participating in their financial control."

Rome and the Scriptures.

A Contrast.—3.

By MAJOR G. MACKINLAY.

COMING now to the subject of the worship of saints, the English Roman Catholic catechism (p. 29) states that "we should pay to angels and saints an inferior honour or worship; for this is due to them as the servants and special friends of God." And yet the Lord Jesus said to Satan, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10). Twice did the Apostle John fall down to worship an angel (Rev. xix. 10 and xxii. 8, 9), but on both occasions the abrupt command was given, "See thou do it not, for I am thy fellow servant, and of thy brethren . . . worship God." There was no permission to allow inferior worship—in fact, *any* worship was distinctly forbidden, and in no part of Scripture can we find any sanction for it.

On the subject of seeking the aid of departed saints, we have this searching question, "Should not a people seek unto their God? On behalf of the living should they seek unto the dead?" (Is. viii. 19 R.V.). Not only do Roman Catholics

APPEAL TO THE DEPARTED,

but they collect and treasure up their mortal remains of bones, hair, and other frail relics, and handle them with reverence. The Jewish law declared a man unclean for seven days who touched a dead body, or a bone of a man, or a grave (Num. xix. 16); and in another place it is ordered that a man defiled by contact with a dead body must not eat the passover at the regular time, but must partake a month later after being cleansed (Num. ix. 10, 11).

Romanists are not content, however, to seek the aid of the dead, or even of their mortal remains, but they descend to invoke the aid of inanimate images against which God's people were so repeatedly warned. The terrible satire of the prophet Isaiah (chapter xliv.) is well worth the careful attention of all earnest Roman Catholics. The maker of an image takes a tree and burns part in the fire, and warms himself, "and the residue thereof he maketh a god, even his graven image; he falleth down to it, and worshippeth it, and prayeth unto it, and saith, 'Deliver me, for thou art my god'" (Is. xliv. 17). How many so-called saints are

INVOKED IN A SIMILAR MANNER

by devout Romanists looking at images! And although the worshipper may say, "Thou art my saint," instead of, "Thou art my god," the meaning is similar, and just as much is expected from the Romish saint as from the heathen god.

It is often said that images are only aids to devotion, and that they only assist in fixing the attention on those whom they represent. This was exactly what was said to me years ago by a Hindoo fakir in a native state on the borders of India: the idols were nothing in themselves, only helps to the worshippers, and though the less instructed and ignorant may regard them as something more, they are not really so, he said. I have asked Spanish believers whom I have known personally,

SOON AFTER THEIR CONVERSION,

if they had formerly really thought that the images could hear and help them, and they have assured me that they really thought they could do so, and they looked upon them as much more than mere representations.

A Spanish woman, who had in her house a number of images of saints, as is usual in her country, took to searching the Bible, and became much shaken in her trust in them; so she put a curtain in front of the glass doors of the cupboard in which they were kept, so that she might not see them; but still she was unwilling to part with them altogether. At last, however, clearer light came, and conscience would not allow her to keep them any longer.

After prayer, and with much deliberation, she took them out of the cupboard and into her kitchen, in which a fire was burning brightly. Then she took up the first image, and calling it by name, as if it were able to hear and

understand her, she said, "I burn thee because God has commanded me to do so," and immediately threw it into the glowing coals before her, watching it all the time and almost expecting it to spring out and revenge itself upon her. However, it burnt away quietly, and was consumed. Then she took out one after another of the rest, acting towards each in the same way, until at last only one, the most sacred one of them all, remained. This also she finally took up and committed to the flames, where it also was burnt up. Then, lifting her eyes upwards, she devoutly and obediently exclaimed, "And now, Lord Jesus, I have none but Thee." She knew practically the meaning of the Lord's title of a jealous God, who will not share his honours with another.

Protestant Outlook.

THE subject of Confession is being discussed in daily and weekly newspapers throughout the country. A typical letter in the *Daily Chronicle* ended in the following terms:—

Absolution, or the authoritative assurance of pardon from without, can only be given by a priest. The Church of England commits this power of absolution to each priest when he is ordained, and to no one else.

Lord Halifax declares that during the month of February 1,035 persons joined the English Church Union, and during the first ten days of March 330, making a total of 4,386 during the past seven months. From this it would appear that the High Church ranks are closing up in readiness for coming conflict.

Her Majesty's Government having declared that a return made of the confessional boxes that are used in the Church of England would be "a useless and unnecessary inquiry," there is no alternative (writes a correspondent) but to appeal to Protestants everywhere to assist in unmasking those who are breaking the law. There are in every city, town, and village in England Protestants who, if appealed to, will give the particulars required.

The Archbishop of Canterbury, speaking last week at a meeting of the Council of the Church Defence Committee, said that just now attention is a good deal more occupied with what was within the Church than with any attacks from without. He could not say that he very much feared the ultimate result; but he deprecated the heat which was being engendered in the controversy, and which, he was afraid, would not help them in the slightest degree. What the Committee had to do was still to endeavour with all their powers to teach the people of England the real history and position of the Church.

There have been several controversial lectures in the neighbourhood of Acton. The last contribution to the discussion was a lecture in the Central Hall by Pastor F. B. Monti on "Why I left the Church of Rome." By many quotations the lecturer showed the discrepancies between the Word of God and the teaching of the Romish Church, the discovery of which shook his faith in the so-called "infallible" system. A description of the great mental struggles through which the lecturer passed was received in a sympathetic manner by the large audience.

An organisation, entitled the Imperial Protestant Federation, has been formed in order to provide a means of concentrated action on the part of all existing Protestant bodies; and to stir up public opinion for the purpose of returning to Parliament, at the next general election, a strong Protestant party determined to uphold the Reformation Settlement in the Church and Constitution; and to maintain Protestant supremacy in all departments in the British Empire. The hon. sec. is Mr. E. H. Garbett, 8, Palmer Street, Queen Anne's Gate, S.W.

The Council of the Church Association has issued a reply to the manifesto of the English Church Union; and copies may be had from its office, 14, Buckingham Street, Strand. Dealing with priestly centralisation, which simply means Popery, the document recalls the words of Lord Halifax in the *E.C.U. Gazette* of May, 1886: "Is there a single instructed Christian who would not prefer Leo XIII. to the Privy Council?" The circular asks for active interest in the Church Discipline Bill of 1899, which comes on for second reading in Parliament on May 10.

This measure will provide a lay judge of the first rank; will prevent bishops from denying justice to any man; and will secure a final appeal to the Crown, *on the merits* of each grievance complained of.

On the question of Church Courts, and advocating "the final appeal to the laws of our country," "An Essex Vicar" writes to *The Times*:—

We read in history, and our own experience tells us, that spiritual and ecclesiastical courts are not the surest road to justice, even for spiritual persons and in spiritual causes; and we feel secure in the knowledge that behind their imperfections and prejudices and inexperience there stand tribunals in which evidence will be weighed and justice administered by trained and impartial judges. I trust that neither rebellious Ritualists nor weak-kneed bishops nor compliant statesmen will deprive us of what is to us no bondage, but the surest guarantee for freedom.

Sir Henry Campbell Bannerman, M.P., speaking at Hull on Wednesday last week, said on this subject:—

So long as the Church is established we must insist on the Queen's supremacy, and uphold the authority of the Civil Courts and of Parliament. But what we wonder at is how long it will be ere earnest and honest and good men in the Church discover how much better is liberty than privilege, and find the best solution of this great difficulty in the practice of a free Church in a free State!

In the first of a series of articles on "Confession in the Church of England" a correspondent of the *Leeds Mercury* says:—

Confession is practised in the Church of Rome. Her priests are confessors; they are trained to hear confessions—to discriminate in human weakness; they are pledged to secrecy. Her organisation has provided for every exigency of this article of faith; the form of it is prescribed; it is instilled into the mind of the young; and her adherents, of all ages and of both sexes, are admonished—nay, commanded—to make use of it as a means of grace and eternal salvation. But it is obvious—if only by the lack of a form to be observed—that no provision has been made in the Church of England for the act of going to one of its ministers, kneeling down before him, revealing to him one's conduct of life, and receiving from him exhortations, penance to be performed, and finally absolution. If, therefore, the Church of England is beginning to do what the Church of Rome does and has done, no other conclusion will be drawn than that the Church of England is trending towards the Church of Rome.

Speaking at the Spring Conference of the Church Association and National Protestant League at Bolton, Archdeacon Taylor declared that the Reformers, the men who drew up the first and second Prayer-books, held the Zwinglian doctrine regarding the Lord's Supper, and were dead against both transubstantiation and consubstantiation. The present-day Ritualists, he contended, hold the Roman doctrine all but in name, and the plain line of defence for Protestants in this controversy was to hold the spiritual presence only, and have no compromise with either transubstantiation or consubstantiation. On the subject of Church government, the Archdeacon said that in an unestablished or non-national Church it was entrusted to those who were chosen by the Church for that purpose, but in the National Church of England the chief government belonged by statute law to the Queen, as representing the nation, and to those who were appointed by her, as were the bishops.

The Famine in Persia.—Deacon Abshalom Sayad sends particulars of the continued famine in Persia. Deaths from starvation are reported from Oroomiah, and children are crying for bread. Whole families are in a most pitiful condition. Some financial help has been forwarded direct to Rev. W. A. Shedd, of the American Missions at Oroomiah, and any friends who desire to aid in the matter may communicate with Deacon Sayad, 10, Drayton Park, London, N.

International S.S. Lessons.

March 26.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT.—"My sheep hear my voice, and I know them, and they follow Me."—John x. 27.

I.

REVIEW OF THE GOSPEL.

WRITTEN after the other Gospels. A.D. 80-90.
Its Author.—John, son of Zebedee and Salome. Matt. iv. 21.
Language.—Greek, the then universal language.
Place.—Most probably Ephesus.

Having the other Gospels before him, John omits much which they give, and records what they omit.

Matthew's Gospel was primarily addressed to Jews; Mark's to Romans; Luke's to Greeks; John's to believers in Christ. The fourth is emphatically the Christian's Gospel.

The object of the Gospel is stated in chap. xx. 31. "That ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name."

Elder scholars may be encouraged to study in order to prove that that object has been fulfilled.

II.

REVIEW OF THE CHAPTERS.

Get the scholars to memorise these.

Chap. i. The Incarnation of the Son of God. Lamb of God. First disciples.
Chap. ii. Cana. Water turned into wine.
Chap. iii. Nicodemus. The need of a new heart.
Chap. iv. Samaritan woman. Nobleman's son.
Chap. v. Bethesda cure.
Chap. vi. Feeding 5,000 with five cakes and two fishes.
Chap. vii. Feast of Tabernacles.
Chap. viii. Freedom by the truth.
Chap. ix. Man born blind healed.
Chap. x. The Good Shepherd.

III.

REVIEW OF MIRACLES.

1. At the wedding, providing wine *(Cana)*.
2. Many miracles not recorded (chap. ii. 23).
3. Healing the nobleman's son *(Cana)*.
4. The paralysed man cured *(Jerusalem)*.
5. Feeding 5,000 *(near Bethsaida)*.
6. Blind man receives sight *(Jerusalem)*.

IV.

REVIEW OF CHRIST'S CONVERSATIONS.

1. With the disciples (chap. i. 35-51).
2. With the Jews, when he cleansed the Temple (chap. ii. 18-22).
3. With Nicodemus, in the night (chap. iii. 1-21).
4. With the woman of Samaria (chap. iv.).
5. With the Jews, after the miracle wrought on the Sabbath (chap. v.).
6. With the multitudes, after the miracle of feeding (chap. vi. 22).
7. At the feast of Tabernacles (chap. vii.)
8. With the Pharisees (chap. viii. 12).

Get the scholars to point out the leading truths in each.

V.

REVIEW OF CHRIST'S WORDS ABOUT HIMSELF.

"*I* saw thee"—revealing his Omniscience—(chap. i. 48).
"Destroy this temple, and in three days *I* will raise it up" (chap. ii. 19).
"*I* . . . am He" — *i.e.*, the Messiah (chap. iv. 26).
"I seek not mine own will" (chap. v. 30).
"I receive not glory from men" (chap. v. 41).
"*I* am come in my Father's name" (chap. v. 43).
"It is *I*, be not afraid" (chap. vi. 20).
"I am the Bread of Life" (chap. vi. 35).
"I am come down from heaven" (chap. vi. 38).
"I am the Light of the world" (chap. viii. 12).
"I do always the things that are pleasing to Him" (chap. viii. 29).
"I must work the works of Him that sent Me" (chap. ix. 4).
"I am the Door" (chap. x. 7).
"I am the Good Shepherd, the Good Shepherd giveth his life for the sheep" (chap. x. 11).
"I give unto them eternal life; and they shall never perish" (chap. x. 28).

VI.

REVIEW THE PRINCIPAL TRUTHS TAUGHT.

Leading texts John, chap. ii. 5, iii. 3, iii. 16, iv. 14, v. 25, vi. 40, vii. 17, viii. 34, &c.

The Review can be most successfully conducted by means of question and answer, on these various points.

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Day by Day.

SUNDAY, March 19. Numbers xxx.

THAT vows should stand, unless disallowed by those that had a right to be consulted, is the burden of this chapter; and it is a very important position, else our religious life must suffer.

When once a man has given himself to God, he can never be quite as he was before. He cannot withdraw from the position which he has taken up, and sink to a lower and more indifferent one, without grievous condemnation. He has recognised God's claims; how can he disallow them? He has presented himself at the altar; how can he dispose of what has been made over to the service of the Most High?

But, in some cases, men find themselves prevented from carrying their vows of consecration into the practical form on which they had set their hearts. They had desired to be ministers of his Gospel or missionaries, but have been withheld by family considerations.

One young man, for instance, told me recently that he had greatly desired to go to the foreign field; but his father and mother died and he was left with two sisters to educate, and for their sakes he must needs turn to commercial life. Surely cases like this may be classed with those that were annulled and disallowed under the old covenant. There need be no self-condemnation with respect to them.

In God's sight the life which is diverted from its chosen course to do the pressing duty of the hour is as much his own as it would have been beneath the banyan-trees of India, or on the plains of China.

Do not always be looking at your consecration, or at the special direction your life may be taking, but upon God, to whom you desire to be yielded and surrendered. Cast on Him the responsibility of taking all, and leave with Him the prerogative of deciding in what special direction your gift of yourself shall be expended. Surely He has a right to do what He will with his own.

MONDAY, March 20. Numbers xxxi.

In reading such a chapter as this, we must remember that the Bible is the record and story of the gradual reclamation of Israel from the level of the nations around, and its preparation to become one of the great spiritual forces of the world. That process could only be a prolonged one. And it was only by very slow degrees that the gross cruelty and licence of the times could be eliminated. Our Lord distinctly said that Moses allowed certain things because of the hardness of heart of those with whom he had to deal (Matt. xix. 8). Many times the Master said, "They said of old time thus and thus, but *I say unto you*." If you want to find God's ultimate will about our treatment of our enemies, you must turn to the words of Jesus and his Apostles.

The first steps of the Divine method in the refinement and purification of the children of Israel are obvious in the putting to death of the women who might introduce the vices of the heathen into the homes of Israel, in the rigid rites of purification to which the warriors and their spoils were subjected, and in the dedication of a fixed proportion to the service of the Levites. Time was thus given for passion to cool, and for righteousness to assert itself.

Let us ponder the Divine sentence that whilst all must be sanctified, yet that discrimination must be used in dealing with the material. Whatever could stand fire must go through it; but if the fire would destroy it, then it must go through water. God will not expose us to an ordeal too searching for us to sustain. He knows our frame, and remembers we are dust. He will substitute water for fire. If we cannot bear the baptism of flame, He will plunge us into that of water. "Like as a father pitieth. . . ."

TUESDAY, March 21. Numbers xxxii.

These three tribes never entered into the national life, as those did on the other side of the Jordan. They were further removed from the centre of religious worship, furnished first by Shiloh and then by Jerusalem. On them first the tide of foreign invasion broke, sweeping them and ther cattle into captivity. In Deborah's great song she rebukes Reuben for sitting among the sheep-folds to hear the pipings for the flocks instead of coming to the help of God against the mighty.

May we not see here the suggestion of peril to us all? The "much cattle" are a great hindrance to a resolute and blessed life. They keep men on the wrong side of the river of separation, for even if their owners appear to cross it their hearts are still with their cattle, and they will take the earliest occasion of returning to them. "It is hard for a rich man to enter into the Kingdom of Heaven. It is easier for a camel to go through a needle's eye." The Brahmins say that the holy man dies to every other sin earlier and easier than he dies to the thought of and care for money.

Do not, however, think that riches are the only cause of failure in the religious life. With the deceitfulness of riches our Lord classes the cares of this life, which are the special heritage of those whose wealth is limited, and always below the water-line of comfort. Oh, to be indifferent to these things, leaving them with Jesus, as Potiphar left his affairs with Joseph, and knew only the bread he ate!

WEDNESDAY, March 22. Numbers xxxiii.

The record of ineffectual marches given here is full of pathetic interest and warning. If the stations mentioned in detail had been in a straight line for the land of promise there had been little room for regret. But they were not. They stand for journeys which need never have been undertaken. To and fro the tribes marched on the sands of the desert in an aimless zig-zag—just marking time while the bodies of the generation of murmurers fell in the wilderness and were carried to the grave, wrapt about with the desert sands as their winding-sheet.

Such is the doom of unbelief. To effect nothing, to be condemned to endless and useless toils, to miss the land of promise and perish at its threshold, to lie beneath the sad and lamentable epitaph, "Ye shall not enter into my rest." Let us beware, lest we be involved in this bitter fate, and look back at last on a life of aimless wanderings, instead of steady progress towards the mark of the prize of our high calling in Christ.

It is through unbelief also that we fail to drive out the remnants of our foes, the strongly-entrenched habits and propensities, by which we are often brought into captivity. Alas for us! If only we would unite ourselves fully with Him who died and rose again, we should find that sin would have no further dominion over us, and we should be more than conquerors.

There is entire deliverance or victory for us all in the Lamb that was slain and is exalted now as the lion of the tribe of Judah; but they are only ours in proportion to our faith, and this is also in the measure of our obedience. God has given us the last of rest, victory, and satisfaction (34); let us enter upon our inheritance.

THURSDAY, March 23. Numbers xxxiv.

Jesus Christ is our inheritance. In Him are the hills and valleys, the vineyards and oliveyards, the rivers and streams, of which Canaan's were only symbols and types. But in how great a contrast does He stand to that fair land, the limitations of which, as this chapter indicates, could be so clearly defined on the north, south, east, and west. In contrast to this, the Apostle tells us that the length, and breadth, and depth, and height of God's love pass knowledge, that his peace passeth understanding, that his joy is unspeakable, and his riches unsearchable.

But, as this chapter further suggests, the land must be divided. "Unto each of us is grace given, according to the measure of the gift of Christ." There is something special in Christ for me which cannot be taken by my brother—some special aspect of his character, or communication of his grace. Judah might not take Issachar's portion, nor Issachar Benjamin's. And as each inherited according to his own right, so with Christ. Each believer as a member of his body has a right to some special property in the love of his heart and the direction of his head.

Let us possess our possessions. A missionary told me of a rajah in India who owned a most beautiful and well-appointed house, but for some inexplicable cause lived in a miserable hut in the rear. Of how many Christians is this a type? Though all Christ is theirs, they are content with a mere fragment of his daily help.

FRIDAY, March 24. Numbers xxxv.

How careful God was for the Levites! Repeatedly we have a record of the careful dispositions He made for their comfort. They had surrendered all to become his faithful servants, and now He gave them all that was requisite whether cities for their families or suburbs for their cattle. It is Christ's repeated assurance that those who set themselves to secure their own well-being and wealth lose it, whilst those who renounce all for God, receive from his hands whatever they really need. The world is full of God's Levites. There are hundreds who are occupied with the Kingdom of God and his righteousness, with small thought for themselves, to whom He is adding all necessary things for the body and this life. Our prime consideration must be to live on his plan. He will find the provender.

Perhaps these words may fall under the notice of those who have stepped forth in faith after much prayer for direction, but they are sorely tried, and inclined to turn back. To these the message of God is sure: "Forget the things that are behind, and reach forth to those before." Do not renounce a principle of life to which God has clearly led you. He is only testing the integrity of your soul, to know whether it still follows hard after Him. If you believe not, He will still remain faithful, He cannot deny Himself.

SATURDAY, March 25. Numbers xxxvi.

Already the true position of women was becoming recognised. Instead of being given to whatever husband could pay to the parents the highest price, they were permitted to marry "whom they thought best" (v. 6). How much woman owes to the Bible! It is only necessary to travel in Eastern lands, and contrast the slavery of the poor women, or the seclusion of the upper-class women, with the position of women in Christian lands, to realise how much woman owes to Christ.

In the present case, the daughters of Zelophehad were able to take their property with them to their husbands. We should speak of them as heiresses. How often have noble women brought their husbands estates of spiritual worth and help! Think for instance of the blessings which accrued to Dr. Judson through his first and second wives. Let every Christian girl so cultivate the graces of her heart, and the gifts of her mind, that if God give her in marriage to some devoted servant of his, she may take over to him the wealthiest inheritance possible.

What a lesson this whole chapter is to those who, by their unbelief and worldliness, squander the sacred heritage of a holy name, transmitted from their ancestors!

It was very desirable that each Israelite should cleave to the inheritance of his fathers, and that the tribes should observe their respective limits. And it was his scrupulous obedience to this regulation which forbade Naboth's surrender of his vineyard to Ahab. In his courteous refusal, the good Israelite almost quotes the words of this chapter, "The Lord forbid it me that I should give the inheritance of my fathers unto thee."

F. B. M.

Letters from America.

A COLOURED REVIVAL.—MR. WHARTON, AN ENGLISH EVANGELIST.—THE MOURNERS' SEAT.

BEFORE we left England, I had seen Mr. James Wharton, of Barrow-in-Furness, who has several times visited the Southern States. He pressed me to go there, if the way were opened, when we next visited America. I omitted to say in my former letter that we are accompanied by Mr. Wintle. He is well known to our readers in connection with the Christian Mission, Pontymoile, Mon.

We arrived at Wilmington, N.C., on Feb. 18, and found Mr. Wharton in the midst of a very fruitful revival in connection with the Gregory Institute. Mr. Wharton is working under the auspices of the American Missionary Association—a Congregational body doing good work among the coloured people of the south. Mr. Wharton's method surprised and interested us. He had held some meetings before we joined him. They began at 7.30 p.m. with singing a few hymns, prayer, and reading; not in any formal order, but spontaneous and free, as in our mission halls. He spoke for about half-an-hour. He did not attempt to teach anything new, but the address on each occasion was based upon the conviction that they knew enough to save them, and that what is required of the evangelist is to lead into

"THE VALLEY OF DECISION."

Another principle is that the sinner must not only confess Christ after he has found Him, but must confess his sinfulness, and helplessness, and need before finding Him; as the hymn says,

"Sin and want I come confessing."

Accordingly, when the address was over, the invitation was given at once to come to "the mourners' bench," and one or more seats were immediately cleared for this purpose. Sometimes ten, twenty, thirty, came forward, mostly children from ten to fourteen, but many also of various ages up to twenty five, with occasionally a middle-aged man or woman. After kneeling for a few minutes one would begin a moaning prayer, "Lord save me," "God be merciful to me a sinner;" very soon the moan ran all along the line, and all were in tears. Sometimes a loud and urgent exclamation would break forth from one which moved all the rest.

DURING THIS TIME OF MOURNING,

the Christians stood around singing such hymns as "Jesus is tenderly calling thee home," "Come, every soul by sin oppress," "Just as I am, without one plea." Sometimes very soon, sometimes after a longer interval, one would rise or spring from the kneeling attitude, throw up her hands, and keep on moving hands and feet in a way which could not but remind one of the man healed at the Beautiful Gate, who entered into the Temple, "walking and leaping, and praising God." One such kept repeating, "I know that my Redeemer liveth! He said to me, 'Go in peace and sin no more.'" Another said, "I'll never disown Him again. I do love Him. I do love Him. I'll fight for Him as long as I live!" A restored backslider said, "I feel the Lord has forgiven my sins, and brought me back to Him again."

My wife, in a letter to a friend, gives a more graphic description, than I have done, and I take the liberty of copying it:

"The response to the invitations to come to the mourners' seat was something marvellous. Without much pressure—in many instances without any—adults and little ones flocked to the front to kneel down. The most curious thing was their readiness to shed tears. Some of the little girls and boys walked up with a bold step and a smile on their lips, some even with mischievous twinkle in their eyes, but as soon as they knelt down they started to sob and moan.

"Some worked their emotion up to such a pitch of excitement that it seemed impossible to stop them. Then Mr. Wharton's voice, as calm as a summer breeze, bade them leave off mourning. Some obeyed instantly; others remained in an attitude of

UTTER ABANDONMENT AND DESPAIR,

and while a number got up and sang, 'Oh how I love Jesus,' the rest continued to moan and wail. A pause might intervene—a moment of silence followed by a piercing shriek. Others follow the example, jump up, embrace each other, cry, shout, laugh. In the midst of entangled arms, knocking heads, gesticulating limbs, one feels giddy and lost. It is like delirium—a delirium of souls freed from their chains. It seems that their joy needs physical expression, and unless it finds it they do not realise their freedom. About 150 have thus come out, most of them more or less boisterously."

Comparisons are odious, and I will make no comparison between one method and another; but there is much to be said in favour of holding a convinced sinner to the one necessity of confessing sin and need, and then of yielding: surrendering to Him who "loved me and gave Himself for me," and then to "believe, and receive, and confess Him, that all his salvation may know." At this juncture they do not so much want instruction, as to be led to call on the name of the Lord, and to receive his promised salvation.

It was almost impossible to speak to these "mourners" individually, unless it were a teacher who knew one of her own scholars kneeling there. The evangelist would repeat passages of Scripture with or without remark, or hymns would be sung likely to help them. It was surprising how soon some came into the light, while others were left still mourning. One of such woke up in the night with the new peace and joy possessing her. To another it came while doing her work in the house the following day. Here, as everywhere, there were more girls than boys, more women than men, among the seekers. As Luther said, "It is a hard world for girls," and it is well that "when the dear Saviour bids them come in, they enter the open door."

R. Cope Morgan.

Zenana and Medical Mission.

IN the town of Malegaon, Bombay Presidency, God gave us much work to do for Him the year before last during the famine among the women and children. Many of the women were widows with families dependent on them, and of these some became inquirers. In order to give them Bible teaching, we had to find work that they might support themselves. For this we needed a large capital, £200, but were only able to obtain about £33. Out of this had to come instruments, carts, and bullocks, &c., which of course swallowed up a great deal of our capital. The work has been carried on up to the present, but we find it is impossible to make it entirely self-supporting unless we have the means to buy in the materials for the women to work on while prices are low.

In time we hope to build a home for them, and then another difficulty which is before us of providing a dwelling place for them after baptism will be done away with. May God open the hearts of Christians to help us! Without this, as far as we can see, they must go back to slavery and heathenism.

M. Clark.
M. B. Relf.

Central American Mission.

IN 1888, when a pastor in Texas, I came to know of the spiritual darkness and destitution of the beautiful and fertile region lying between North and South America, and it became a conviction with me that God would surely have a controversy with the Christians of the United States should they continue to neglect the perishing millions so near their doors. Excluding British Honduras and the Mosquito Coast of Nicaragua, the only systematic efforts making for the evangelisation of the five republics were those of the Jamaica Baptists, represented by that devoted missionary, Rev. J. H. Sobey, at Port Limon, Costa Rica, and of one Presbyterian missionary at Guatemala City, Guatemala.

Failing to induce any of the Boards approached for that purpose to take up that work, I invited three Christian business men of Dallas, Texas, to meet for consultation and prayer. The meeting resulted in the formation of a mission council, with Mr. Luther Rees (who has since entered the ministry) as chairman, the writer as secretary, and Mr. E. M. Powell, as treasurer. Subsequently Hon. D. H. Scott, of Paris, Texas, became a member of the council, and is now its treasurer.

It was resolved to keep the mission strictly to evangelistic lines. This has been adhered to. At points where converts are secured churches or assemblies are gathered, in the expectation that gifts of government, pastor, &c., will develop out of the worshipping body, leaving the missionary to the work of evangelisation, counsel, and brotherly oversight. Upon no part of the work has the favour of God more manifestly rested. For example, Mr. Bishop, of Honduras, writes concerning the work just begun in a small village: "Eight are now baptized, but more are converted. Salvador, the shoemaker, is making rapid progress. The Spirit of the Lord is upon him, and he has already received the gift of teacher. He can be seen at many different hours of the day with his Bible and a few listeners."

At another point in Honduras work was begun in a village of devil-worshippers—perhaps the most ill-reputed place in the republic. Everyone warned the heroic missionary, Mr. Dillon, and his wife against going there. Now, after about two years, 149 out of an adult population of about 200 are baptized and are going on wonderfully. Only two have fallen away. Mr. Dillon succumbed to the climate, but his noble wife remained. She has her reward in the sobriety, spirituality, and industry of this church of converted demon-worshippers.

Twenty-three missionaries are now on the field. The great need is devoted young men who will go two and two to the remoter Indian tribes. This service would often be dangerous, because of climatic conditions. Mr. Robert Arthington, of Leeds, enabled the mission to conduct extensive explorations among these Indians, so that the mission is prepared with all information necessary to the wise and economical planting of missionaries in every tribe of this vast region. May we not count upon your readers to labour with us in prayer for men and money for this work?

C. Ingerson Scofield, Secretary.
East Northfield, Mass.

Zenana Work.—The Master of Trinity College, Cambridge (Dr. Butler), presided at a meeting held at Stafford House, by permission of the Duke of Sutherland, on behalf of the Church of England Zenana Missionary Society. Dr. Butler said they wanted to make it more natural for the daughters of England to give their lives to the great cause represented by the Society, so that it might be said it was not only a few exceptional women who engaged in that work, but that there were hundreds of Christian women ready and willing to bear their part in ministering to their ignorant sisters in the East. If they were to look for God's blessing upon that part of missionary work, the carrying of the voice of the Gospel and the voice of skilled humanity to the women of India, it must be largely through the parents of England bringing an influence to bear upon their daughters. Addresses were also given by Miss Valpy and Miss Swainson on the Society's work in India.

A Week in Madras.

By Rev. F. B. MEYER.

THE approach to Madras by sea is very imposing. We sighted it in the early morning, and sailed into the harbour as a magnificent sunrise was causing the harbour lights on either side to pale. As usual in these Oriental ports, our steamer was immediately beset by a motley crowd of boats, rafts, and gigs, manned by almost naked and very vociferous natives.

On landing, we made our way past the post-office, the law courts, the Christian College, and other lofty and noble buildings, mostly in red brick, crowned with towers and minarets, and so to the home of Mr. and Mrs. McConaughy, with whom the week was very pleasantly spent.

Madras is the most modern of the three Indian capitals. It covers twenty-nine square miles, with an entire population of 475,000. The natives, mostly Telugus and Tamils, with about 17,000 Mohammedans, are packed very closely in the congeries of flat-roofed buildings near the harbour, known as the Black Town—and it is black morally, as well as in the appearance of its people. Europeans number between 3,000 and 4,000, including soldiers.

The missionary body, which numbers between 70 and 100 persons, is engaged in all kinds of agency on behalf of this vast native population, and schools, churches, mission centres, orphanages, hospitals, and colleges, abound on every hand.

A MEMORABLE SERIES OF MEETINGS,

was held, which in the evenings have filled the great Victoria Hall. And though the morning hour, 7.15, was very early, and the English residents are scattered over a wide area, we had very encouraging and growing attendances morning after morning. Best of all, the Lord has worked with us, confirming his word with signs following.

Amongst those who have come in from the neighbouring mission stations have been Dr. and Mrs. Chamberlain from Arcot, Dr. and Mrs. Boggs from Secunderabad, Dr. Dowie, who wrote the story of the "Lone Star Mission," Dr. Ferguson of the Theological Seminary, Ramapatam, Dr. Jones of Madura, Dr. Harbison of the Lutheran church, and several Danish missionaries. It has been a most delightful experience to meet and talk with these honoured and devoted missionaries. So many have told me that they understand, as never before, many of the deeper aspects of Christian truth, have given themselves more entirely to God, and have learnt to receive the infilling of the Holy Spirit in deeper measure.

One vignette, which will remain long with me, was of Dr. Miller teaching in a large class-room, full of native students in the great Christian College, the upbuilding of which has been his life-work for thirty years. Another, of the aged Bishop of Madras, whom I met at the annual meeting of the Y.W.C.A., which I had the honour of addressing. And yet another, of a great audience of native young men in the College Hall, assembled on Sunday afternoon to hear an address on "The White Flower of a Blameless Life." This is a subject which sorely needs to be treated in this land, where vice is sanctioned as a part of religion; and it gives a conspicuous opportunity of exalting the keeping power of the Saviour.

THE Y.M.C.A.

But I hasten to speak of the wonderful work being done in connection with the Y.M.C.A., through the instrumentality of Mr. McConaughy, the secretary, in conjunction with Mr. Arbuthnot, the president, himself the son of a Christian lady well known for her maintenance of Protestant principles.

Mr. McConaughy was educated at the Theological Seminary, New York; was secretary of the Y.M.C.A. at Harrisburg, from 1880-83, and then of the branch at Haarlem, where he came under the notice of Mr. Moody. When this sagacious general of the Lord's army took in hand the affairs of the Philadelphia Association—almost crushed with a floating debt of £7,000, and a mortgage of £200,000—he insisted, as one condition of his putting his powerful shoulder to the wheel, that Mr. McConaughy should be appointed secretary. On this being granted, Mr. Moody raised money enough to clear off the floating debt; and in the six years that he held office the secretary justified the confidence reposed in him by securing promises to cover the mortgage; and this in addition to his work of bringing the Association itself into the front rank.

Then changes and sorrow invaded his home-life, and made him more susceptible to Mr. Wishard's appeal, that he should give his life to Y.M.C.A. work in Bombay. He visited England, consulted Sir John Kennaway and Rev. F. Wigram, the unanimous verdict of all being that the work in India had the prior claim, and he finally landed in Madras December 29, 1889, to begin his very difficult enterprise.

From the first Mr. Arbuthnot threw himself into the work, and a little group of devoted men laid down these four principles, which are worthy of being recorded as a remarkable instance of

SANCTIFIED COMMON SENSE AND SAGACITY:

(1). That the privileges of the Association should be open to all young men without distinction of rank, race, or religion. It was understood, of course, that only Christians could be members.

(2). That the control should be vested in the active members, who must be in communion with some Protestant Christian Church,

(3). That the agencies connected with it should aim at building up the whole manhood of the members.

(4). That the work should be developed only so fast as local financial help permitted.

The results have amply justified this wise foundation-laying. Though the premises have been very shabby and inconvenient, the membership has reached the total of 521, of whom 429 are Indian, and 92 European. As to religion, 263 are Christian, 236 Hindu, 20 Mohammedan, one Parsee, and one Buddhist. On the spacious athletic grounds, in the lawn-tennis courts, I saw a European, a Eurasian, a Brahmin, and a Sudra playing in the same game. There is no fear, however, of the athletic or social overpowering the spiritual. Four Bible-classes, three Gospel meetings, devotional meetings, and other agencies are conducted weekly.

For some time the urgent need of new premises has been making itself felt; and I have had the great privilege of seeing how nearly the dream of nine years is realised in the splendid pile of new premises which is fast approaching completion, and forms a worthy compeer to the public buildings to which I have already referred and among which it stands.

So interested is the Governor, Sir Arthur Havelock, that he has arranged for a contribution on the behalf of the Government, amounting to about £1,600. With princely generosity, Mr. Wanamaker has contributed £7,000. Great Britain has contributed the ground, India the foundations, and America the superstructure. All the cost is raised except the amount needed to pay for the lighting. It is a perfect miracle of

WHAT FAITH AND PRAYER CAN ACCOMPLISH.

And this is the man, of whom I spoke in my article on Calcutta, who, when he was on a collecting tour in the United States, renounced a sum of £4,000 to enable Mr. Campbell White to secure his building. "He that loseth his life shall save it."

The building consists of four storeys. Below are the main hall, to hold 400 people, vestibule, and restaurant, flanked on either side with spacious stores, the income from which will be of considerable value. On the first floor the secretary's offices, with a number of large rooms for social and recreative purposes, including the gymnasium. On the next, the educational and Bible-class rooms, including one for lads. And at the top, with a magnificent view of the sea, and away to St. Thomas' Mount, a hostel in which about forty students can be accommodated, who will live there, under the superintendence of two godly graduates of some British university, who, it is hoped, will be induced to give up their lives to individual work among the 5,000 students of all nationalities in this great centre.

The building is to be opened in April, and already the flags of different countries are beginning to arrive. As we sat at tiffin to-day the British Standard arrived from Sir George Williams, through Mr. Putterill; Prince Bernadotte has sent the Swedish, Count Bernstorff the German; Mr. Wanamaker is sending the Stars and Strips. Where God's Spirit reigns we forget all national distinctions in one great love. Our Lord is the Prince of the kings of the earth. Citizenship in the heavenly Jerusalem is the mighty bond of union. In Christ there is neither Jew nor Greek, barbarian, Scythian, bond or free; but Christ is all and in all.

In closing this letter I should like to tell of

A DELIGHTFUL BREAKFAST PARTY

with a group of missionaries. Imagine a large bungalow, with its deep portico, standing in a spacious garden filled with palms, bamboos, cactuses, and other tropical trees and plants. After chatting a little in the portico, seated in comfortable rocking-chairs, we adjourn to breakfast in the pretty inner apartment, where the turbaned bare-footed servants served the successive courses as we sat around the table tastefully decorated with flowers and a pattern of coloured beads laid on the white tablecover. The conversation started with the inquiry as to how many of them had met with elect souls, like Cornelius or the eunuch, who had been previously prepared by God's Spirit for the teaching of the Gospel preacher. Then one tells of a whole family—grandfather, father and son—whom he had met in Delhi, and who, through the reading of a Bible apart from missionary influence, had become Christians. Another, of a young Brahmin, who to beguile his sickness took up a Bible left at his house three years previously, and through reading it found the Saviour, and after great persecution was baptized. Another, of the headman of a village, who through a Bible was led to despise idols, and secretly one night threw the idol of his village into the river, to his people's great dismay when they visited the temple on the following morning. Another, of nineteen men who came for baptism on one occasion from their distant houses, and who had become Christians through a copy of the Gospel according to Matthew.

Dr. Rudisill, the superintendent of the American Episcopal Methodist Mission Press, then told us of the perfecting of printing machinery, which will enable him at the end of the year to print daily 100,000 portions of Scripture in small booklet form at the price of 1,400 for a rupee. Thus mines are being laid throughout the land, by which the hoary systems of idolatry are being disintegrated, as the ice of the polar regions by the genial influences of the spring.

As I write these words a letter comes in from a beloved and honoured friend: "I can find no words to tell how much your mission to Madras has been owned of God. I shall always remember your visit, so far as I am personally concerned, with much thankfulness." Words like these are ample repayment for all that this tour has cost, and fill one with thanksgiving. We are now within a fortnight of our return, and one's heart leaps towards one's beloved work at home.

The Pietistic Movement in Germany is described under the head of "Historical Revivals" in the March issue of the *United Presbyterian Magazine*. The writer is Rev. Dr. Grieve, of Forfar, and he admirably describes a movement which must ever be attractive to spiritually-minded Christians. In some concluding words Dr. Grieve draws the following lesson: "May we, in our Church defence and Church extension, in our anxiety for correctness of creed, in our Bible criticism and counter-criticism, be preserved from neglecting the requirement of a vital Christianity, and from losing hold of the one thing needful—a personal contact of our life with Christ, lest haply, should the dividing sword of the Spirit fall among us, we may be found fighting on the wrong side of the battle!"

The Barry Dock Gospel Tent, we regret to learn, has been totally destroyed by the gales and the storms. A new one will be needed for the spring and summer work. The superintendent of the Mission is Mr. G. E. Coultas, Barry Dock, South Wales.

The Great Awakening of 1740.

JONATHAN EDWARDS.

"THE Great Awakening of 1740" is the name given to the revival of religion in New England in that year, when George Whitefield paid his first visit to that part of America. Wonderful things, however, had taken place during all the years between 1734 and 1740, and it is only just to the workers who preceded Whitefield, and then co-operated with him, that their labours should be known.

The first among them in point of time, the chief in point of ability and power, was JONATHAN EDWARDS, of Northampton, in Massachusetts. Both his father and his grandfather were Presbyterian ministers. His conversion, which took place at the age of seventeen, when he was a student at Yale College, was a very clear and decisive experience. It had been preceded by two ineffectual times of serious thought and outward amendment. His mind had been full of objections from his childhood to the doctrine of God's sovereignty, but after his change they all passed away. His peculiar turn of thought on this deep and tremendous subject had a vital connection with the power he subsequently wielded in preaching to formalists and self-righteous souls.

Edwards remained at College for two years after his conversion, and then, at nineteen years of age, he went to New York to be the minister of the English Presbyterians. The eight months he was there was a time of solemn heart-searching and earnest dedication of himself to God. Then he returned to college again for his M.A. degree, and held a position as tutor for two years. In 1727, in his twenty-fourth year, he was ordained as colleague to his grandfather at Northampton, the place with which his name will always be associated. When his grandfather died he became sole pastor, and held the position for twenty-three years.

The condition of the churches was, at this period, very unsatisfactory, confessedly unregenerate persons being admitted to Church membership, and the difference between the Church and the world becoming scarcely distinguishable. Spiritual discipline was neglected, and growing laxness of morals was invading the churches. Occasional revivals and the preaching of sound doctrine had somewhat stayed the process of decay. The influence of Edwards brought about at first a gradual amendment.

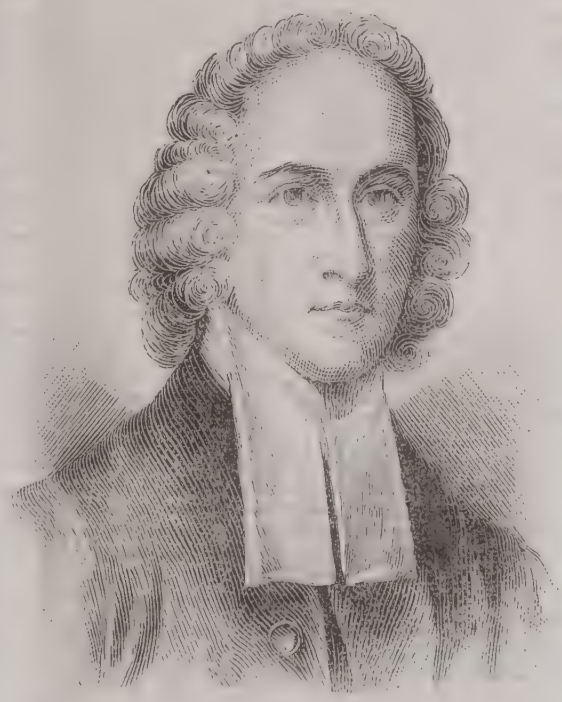
But the great awakening commenced in 1734 by his preaching a series of sermons on "Justification by Faith alone," sweeping away entirely those false hopes of salvation which his hearers had built upon their own doings. Men were made to see that God has not appointed anything for them to do before coming to Christ by faith, and that He is under no obligation to grant them any spiritual favour. Edwards says that in December, 1734, "the Spirit of God began extraordinarily to set in and wonderfully to work among us; and there were very suddenly, one after another, five or six persons who were to all appearance savingly converted, and some of them wrought upon in a very remarkable manner."

One of these converts was a young woman who had been a leader in frivolous living. Edwards, who knew nothing of the change that had passed over her, was surprised at the account she gave him of her experiences, but was afraid that such a conversion might bring odium upon the whole work and hinder its progress. "The event was the reverse to a wonderful degree." The news of it came like a flash of lightning upon the hearts of the young people all over the town, and upon many others. Many went to talk with her concerning what she had met with, "and what appeared in her seemed to be to the satisfaction of all that did so."

Immediately a great and earnest concern about religion and the eternal world became universal in all parts of the town, and among persons of all degrees and all ages nothing was talked of but the things of God. Edwards says that the minds of people were wonderfully taken off from the world; it was treated by them as a thing of very little consequence. They served to follow their worldly business more as a part of their duty than from any disposition they had to it. "It was then a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon was to escape for their lives and to fly from the wrath to come."

The work of conversion was carried on in a most astonishing manner, and increased more and more. Edwards says that souls came by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvelous light. His delight in the work is apparent in these words:—

Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth. The assembly in general were from time to time in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours. Those amongst us that had formerly been converted were greatly enlivened and renewed with fresh and extraordinary incomes of the spirit of God, though some much more than



others, according to the measure of the gift of Christ. Many that had before laboured under difficulties about their own state had now their doubts removed by more satisfying experience and more clear discoveries of God's love.

Edwards hoped that more than three hundred were converted in Northampton in half-a-year; they were of all ages, from the child of four years old to the man of seventy. He received eighty at one communion and sixty at another. It is said that in every case the change came upon the sinner's mind, instead of being wrought by him.

As exaggerated language was no doubt used by some of the converts, it is well we should know what Edwards himself thought of it. In some cases their sense of the excellency of God's justice in their condemnation, and their approbation of it, was such that they "almost called it a willingness to be damned," but he thought that this language must have been used without any clear idea of its import, and must have meant only that "salvation appeared too good for them," and that the glory of God's justice ought not to be sacrificed for their sakes.

This revival, which sprang up through the labours of the pastor of the place, soon spread all around, and some twenty-six other towns shared in the blessing. The work excited widespread interest, and when Edwards, at the request of Dr. Colman, of Boston, sent him an account of it, he had it published, and forwarded it to Dr. Isaac Watts and Dr. Guise in London, who repeated the good news in religious assemblies. This finally led to Edwards writing a "Narrative of Surprising Conversions," which was published in London and extensively circulated in England and Scotland, doing great good wherever it went.

There can be no doubt that the man so signally used of God was a remarkable man in many respects. Of his keen metaphysical power, all know who know anything of the history of thought; but all his great treatises were directly related to the work of God, that on "Religious Affections" being the result of the revival. But he was gifted also with a vivid imagination and great depth of feeling. He was, moreover, a saint whose soul was white with the light of God and in whose heart was treasured much of the Divine love. Let these sentences serve as an illustration of the manner of his hidden life.

"Sometimes only mentioning a single word caused my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. The sweetest joys and delights I have experienced have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the Gospel. When I enjoy this sweetness it seems to carry me above the thoughts of my own estate. It seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself and my own good estate." J.P.G.

Armenian Orphans.

IN a semi-annual report of work among orphans in Marash, Miss Salmond says:—"We feel that in a special sense these are God's children; He has saved them from death, and has in a marvellous way raised up kind friends, through whom they are housed, clothed, and fed. They are also being trained in homes and at school in those principles that make for uprightness, truthfulness, and honesty. The return the children make for all this is that in each home love reigns. We seldom hear of quarrelling with one another. Obedience to the house-mother is prompt, and each one does his or her appointed work neatly and orderly.

"Our industrial work is prospering—shoemaking, weaving, tailoring, &c. We want tools and money for this department, and soon we hope to have carpentry and other useful things in operation. The girls are being qualified in domestic arts, also plain-sewing, knitting, lace-making, and embroidery, and we have just engaged a Koordish woman to come and teach them to make rugs, which we trust will sell. The health of the children is good as a rule, though we have had some severe cases of fever, and two have passed away."

Blackgang Mission ***(I.W.)***.—The annual report of this useful work is a record of progress. The opening of the new hall has been the event of the year, and the various branches of the mission have been stimulated to still more satisfactory and thorough work. A deficit of £75 remains to be repaid beyond the loans which have been permanently arranged for. Communications may be sent to Mrs. E. M. S. Smith, 4, Cliff Terrace, Blackgang, I.W.

Bible Study by Correspondence.—With a view to the promotion of Bible Study, and to affording help to those desiring it, Rev. G. and Mrs. Soltau have organised a Bible School. Local secretaries will undertake the correspondence with head-quarters, and with the students in his or her district. Generally speaking one book in the Bible will be taken each month. But when the book is very long, two months will be allowed. Sets of questions will be issued on the selected book for study, at the beginning of each month, as aids to study. A fee of 2s. 6d. per annum by each member will cover postage and printing expenses — central and local. Further particulars may be had from Mr. Soltau at 37, Pyrland Road, Mildmay, N.

Other Lands.

Central China in 1898.

By Dr. GRIFFITH JOHN, Hankow.

I HAVE been in the habit for some years of sending a sort of annual letter to The Christian. I have many friends among your readers, and I want to keep in touch with them, and deepen their interest in our work. I am also much indebted to some of them for valuable contributions sent to me from time to time for the propagation of the Gospel in these parts, and I want to show my gratitude by giving them some information about the progress of the work.

The year 1898 will be remembered by us in Central China as the most prosperous we have ever had. The Central China Religious Tract Society has been holding its annual meeting. They have always been bright and enthusiastic, but the meeting of this year was the most enthusiastic of all.

The history of this Society is a very remarkable one. The society was formed in 1876. In that year its circulation was only 9,000 copies. In 1883, only seven years later, it was 340,000. The circulation went up year by year till, in 1889, it reached a mark that astonished the most sanguine among us. In that year there were distributed in all China, by the different tract societies in China, 1,287,227 publications, of which 1,026,305 were issued by the Central China Religious Tract Society. Thus in one year this society sent forth more than a million of tracts in response to definite orders sent in from all quarters.

Its circulation has been keeping up ever since in a wonderful way. With two exceptions its annual circulation since 1889 has been more than a million, and the drop in these two years is to be ascribed to riots and other temporary causes. The circulation for the last ten years has been 10,943,283, for the last five years 6,108,728 and for the last year 1,470,699. Its circulation for the twenty-three years of its existence has been 13,207,044. That is something wonderful in the history of missions, and a something of which the society may be justly proud.

To fully appreciate this immense circulation, we must bear in mind the fact that all our tracts are sold. True, the payment is only a part of the cost, and there is a loss on every tract sold. Still the part payment amounts to a substantial sum, and is in a measure a guarantee that the books are preserved and read. The Chinese will not readily destroy what they have given money for. We must bear in mind also that our circulation covers an immense area. Our tracts are to be found not only in the eighteen provinces, but also in Manchuria, Mongolia, Korea, Siam, Tonquin, Australia, the Straits Settlements, California, British Columbia, and and almost all places where the ubiquitous Chinaman is to be found.

THE CHIEF AIM OF THE SOCIETY

from the beginning has been to meet the *religious* need of the Chinese people. Other societies may have other aims, and we wish them all Godspeed as long as they keep the mental and moral elevation of the Chinese in view. China needs light for all conceivable subjects, and the more you pour in the better. Some of our tracts contain valuable information on scientific subjects; but with us this comes in as by way of illustration and allurement mainly. The grand theme is God and his redemptive love. What the Chinese need above all else is the knowledge of God in Christ. Other things are important and desirable; but this is China's great need.

Bearing this in mind, we have gone in for influencing the masses. We do not despise the higher classes, neither do we neglect them. We have books specially prepared for them. But our eyes are generally fixed on the masses, and our chief aim has been to move them. Hence the style of our books, though thoroughly good and idiomatic, is characterised by simplicity, lucidity and definiteness. We never sacrifice the meaning to the style in order to please the vanity of the Confucian scholar or win his commendation. In all things our grand aim has been to make known to the millions of China, in a language that cannot be misunderstood, the Gospel of the Grace of God. "Talk," said Mr. Gladstone on one occasion, "about the question of the day! There is but one question, and that is the Gospel. It can and will correct everything needing correction." There are many things in China needing correction; and it is our firm conviction that the Gospel alone *can* correct them, and that the Gospel *will* correct them.

The highest proof I can give of the value of our publications is the fact that God has owned them by making them the means of salvation to many. Instrumentally they have given to the Church in China very many converts, and not a few evangelists and preachers. There are even churches in China to-day that owe their origin to the reading of tracts sent forth by this society. Not long since I received a letter from a missionary in the province of Chekiang, giving me the following interesting bit of news:—"I need scarcely tell you that here in Chekiang we are finding the Hankow tracts very useful in our work. In our church at Sin-Chang Hien we have ten or twelve members who owe their conversion, under God, in a great measure to the reading of one copy of your 'Catechism of Christian Doctrine.' That is the most acceptable praise, is it not?"

UNFORTUNATELY WE ARE IN DEBT,

and, what is worse, our stock has been reduced to the vanishing point. This is a very serious matter, for it means to us that we shall have to suspend operations unless the debt is cleared and the depôt replenished. Our present condition is to be ascribed to the vastness of our operations, and this is to be ascribed to the increasing demand for our books. The demand for Christian literature, both religious and secular, is growing rapidly, and will continue to grow as the years roll on. Were our resources multiplied tenfold we should soon want every cash of it.

The year 1898 was to the National Bible Society of Scotland, whose headquarters are at Hankow, an exceptionally prosperous one. The circulation for 1897 was: Whole Bibles, 112; Testaments, 8,680; portions, 275,745: total, 284,537. That was an advance on all preceding years. Last year, however, the circulation rose to a much higher figure. Its circulation for 1898 was: Whole Bibles, 169; Testaments, 19,008; portions, 420,785: total, 440,062. If we add the circulation of the Bible Society to that of the Tract Society, we shall have for the year 1898 a united circulation of 1,910,761. What a magnificent piece of work! It is impossible to think of it without praising God.

The London Mission in Central China has also been holding its annual meetings. I do not hesitate to say that we have not had meetings so full of interest from the commencement of the mission in 1861 till now. The year 1898 will be an ever memorable one in the history of this mission. It will be remembered as the year in which the London Missionary Society committed itself to

THE EVANGELISATION OF HUNAN.

This time last year we sent home an appeal on behalf of Hunan. We asked for two men, and now we are rejoicing in the fact that the men have been found and that the means of support have been amply supplied. One of the two, Dr. Peake, is on his way to China; and the other, Mr. Greig, is here on the ground.

Mr. Peng Lan-Seng, our evangelist in Hunan, has accomplished a great work in that province already. He has managed to start a work at eight important centres, at each of which there is a little company of Christians meeting regularly for worship. I hope to visit Hunan in March, accompanied by Mr. Greig, and establish a mission at Yobhou, an important city situated at the mouth of the Pungting Lake.

But we shall want more than two men for Hunan—we must have ten at least. I am praying for this, and I have the faith to believe that my prayers will be answered, and that speedily.

The year will also be remembered as the year in which the Society committe d itself to an educational scheme of vital importance to the mission in Central China. Last year we sent a scheme to the directors, which included primary schools for boys and girls, high schools for both sexes, and a college for the training of ministers and evangelists, with a department for medical students. To-day we are rejoicing in the fact that the scheme has been substantially adopted by the Board, and that we can look forward with confidence to a grand development in this particular line of things in connection with the society's work in these parts. In three months hence we hope to see the scheme fairly started.

The year will be remembered by us as a year of remarkable

INCREASE IN CHURCH MEMBERSHIP.

We have not had a year so prosperous in this respect since the establishment of the mission, though there has been steady progress from the beginning, and though the accessions of the preceding two or three years were unusually large. The accessions in 1896 were: Adults, 337; non-adults, 97; in all, 434. In 1897 the accessions were: Adults, 485; non-adults, 128; in all, 613. In 1898 the accessions were: Adults, 660; non-adults, 149; in all, 809. Had we gone to Hunan, there would have been 200 more accessions at least, and the increase of the year would have been over 1,000. God has done great things for us, whereof we are glad.

Here I would add that the remarkable ingathering of last year is to be ascribed, under God, mainly to the efficiency, earnestness, and assiduity of our native brethren. We may have done much by way of teaching, guiding, inspiring, and helping them in various ways; but they are the men by whom the work of ingathering has been done. Whilst speaking of native helpers, I would not forget the important service rendered by private members of the Church, many of whom have been working with all their might for Christ. Just as we cannot do without our evangelists and preachers, so the evangelists and preachers cannot do without them.

Thus the year 1898 was a good year to the London Mission in Central China. I cannot look back upon it without gratitude and joy. The other missions working at this important centre have all shared in the blessing.

WHAT ABOUT THE FUTURE?

Our prospects, it appears to me, have never been so bright as they are now. Our power for work is greater now than it ever was before. I remember the time when I was alone, or one of two, in Central China; we are now a strong band of workers. I remember the time when there was not a single convert in the whole of Hupeh; now we reckon our converts by the thousands. I remember the time when our native helpers could be reckoned on the fingers of one hand; we can now boast of scores of preachers, evangelists, and teachers, who are actively and earnestly engaged in propagating the truth and building up the churches.

Not only is our power for work greater, our opportunities for work will be vastly greater in the future than they have been in the past. Hankow itself, as the central terminus of several great railway systems, is destined to grow immensely in size and importance. There will be no place like it in the whole of China. With the construction of these railway systems will come the full and complete opening of the empire, and every part of it will be within easy reach of, and in vital touch with, this magnificent centre. Then, the Chinese mind was never as open to the light as it is now.

Recent events have revealed a widely-spread discontent with the present order of things, and a determination that the old in China shall pass away and give place to the new. The year 1898 has shown us that China is really waking up from her long sleep, and that there are men among her sons to whom the welfare of their country is dearer than life itself. The reform movement will render the year 1898 an ever-memorable year in the history of China.

And the movement is not dead. Though some of the reformers are dead, the cause for which they died is not dead. It still lives and must grow in strength and influence. It has received a check, it is true; but we need not be alarmed on this account. Burke said of the British nation, "Its antagonists are its best helpers." This is often true of movements as well as of nations. Their antagonists are their best helpers. They help them by attracting attention to them and developing their strong points. This is the light in which I regard the check which the reform movement received last year. It will only develop the strong points of the movement, and stimulate it to more vigorous action. There can be no doubt that the Chinese are now turning to the west for instruction and guidance as they have never done before, and that the missionary's opportunities of influencing the nation as a nation are greater to-day than they ever were before. I have now felt so hopeful of the conversion of China as I do to-day. The day is dawning; the light has been kindled, and it must spread till all is luminous.

Night's candles are burnt out, and jocund day
Stands tiptoe on the misty mountain's top.

A Letter from India.

IT is to me a pleasure to be again on the great mission field in India, the country which has perhaps the highest claims on Great Britain, for it is virtually our own, given us, no doubt, that we may have the honour to fill it with the light of life.

This winter we have been greatly favoured by visits from Dr. Fairbairn and Rev. F. B. Meyer. These winter visitations are most desirable and promotive of great good to the Anglo-Indians of this great Empire, and it is to be hoped that they may be followed up from time to time by a succession of God-inspired speakers who will have fresh and forcible messages from God to the people of India.

The opium question is one of burning interest both to India and England. Some one said that the official effort made to justify the continuance and promotion of this nefarious traffic by the late Opium Commission was the filling up of the measure of inquity of this crying curse, and that the Nemesis of retribution would soon follow, in one way or other. True enough this has come to pass with something like a swift vengeance by a most rapid reduction in the opium revenue to the Indian Government. In the year 1881 the opium reveuue was Rs.8,451,279 (10 rupees equal to £1 at par); in 1889 it went down to Rs.5,964,404; in 1894 it sank to Rs.4,750,954, and in 1897 it was reduced to the sum of Rs.3,922,546. Here we have a falling off in a few years of over £4,000,000!

I have lately visited the opium-growing field of Malwa, in Central India, and from official records there I found that some eight years ago no less than 40,000 chests of opium were exported to China from Malwa, while now the number hardly reaches 20,000, each chest containing 140½lbs. of the drug. Formerly the opium revenue to Government from the Malwa native states was about £2,000,000, while now it is hardly £1,000,000.

What is the cause? First of all, the significant failure of the poppy crop. The same quantities are sown, but the plant is deficient in juice, and will not yield the usual quantity of the drug, which mystery is beyond the ken of the most scientific officials. While poor China is now the pitiable victim of the opium plague, while the "Celestial" Empire is tottering to a final fall and the Indian Government as well is suffering for want of Imperial revenue, shall England escape the judgment of a righteous God? The ultimate responsibility is with the reigning power in England, for if the Secretary of State for India would but issue the order, the wicked traffic could be shut up at once and this black blot wiped away.

Anyhow the deadly traffic is dying out, and unless our rulers are quick, they will not have the satisfaction to show their disapproval of the evil on which the hand of God has put the seal of condemnation. Thomas Evans.

Protestantism in France.

AN interesting communication comes from Pastor C. W. Cremer, whose work in France is well-known to our readers. He tells of a movement towards Protestantism in the department of the Corrèze. In consequence of the gross neglect of the people by the Romish priest and a vain appeal to the bishop, the inhabitants of the village of Madrange betook themselves for spiritual guidance to the sacristan of the little church who had received enlightenment through the study of the scriptures. Mr. Cremer, who is now in England, says:—

"At last they thought of the Protestants, and wrote to a former agent of the Société Evangélique requesting that a pastor might be sent to them. The society sent first a colporteur, next its agent at Brive, M. Fallourd, who was received with every demonstration of joy, and 400 persons assembled in a few moments before the church door. The Gospel preached there was listened to by the poor people with breathless attention and deep emotion. This was the beginning among the people of Madrange of a very decided movement, which is now spreading throughout the neighbourhood.

"The Société Evangélique has received from Madrange a petition, signed by 153 persons (representing a population of 580), who declare that they have abjured Romish errors, and desire the ministry of a Protestant pastor. From other places have come requests, some of them signed by the mayor of the locality, for Protestant services. Strenuous efforts have been made by the Romish clergy to regain their hold upon the people; but they have used means more likely to estrange the respectable class still further from them.

"If possible, two workers should be sent at once to Madrange to assist M. Fallourd, who is terribly overweighted, having his charge at Brive to serve, at a distance of four hours' journey, in addition to all the daily increasing work opening up at and around Madrange. The cost of such workers would be between £100 and £200 yearly—and for help to meet this I appeal to the Christians of England. The address of the Société Evangélique is 32, Rue de Vaugirard, Paris."

Blind Girls of Jerusalem.

ABOUT two years ago a small home for blind girls was opened just outside Jerusalem by Miss Lovell. It was a work of faith, as the lady had but scant funds in hand; and since then she has been reduced, on one occasion, to her last coin.

A lady who recently visited Jerusalem writes:—We found Miss Lovell recovering from a few days' fever, attacks of which she has been having for some months. These leave her in a very prostrate condition, and she sadly needs another English lady to help her in the work. Her only helper at present is a bright Syrian girl, trained as teacher in one of the schools on the Lebanon.

Miss Lovell has the burden of supporting ten blind girls, one of whom does all the housework. She teaches the children to read English and Arabic in the Braille type—the Arabic she has herself adapted to the system—and it seemed to us quite wonderful that a girl of nine years should be able to read English in this way so well, after but a few months' instruction.

It is important that any suitable helper should have sufficient income to support herself. The treasurer of the work is Rev. J. R. Longley Hall, C.M.S. Jerusalem.

Life in the Holy Land.

THE well-known lecturer on Eastern life and customs, Mrs. Mountford (Miss von Finkelstein), is again in England, and has resumed her interesting engagements. On Wednesday, March 8, she lectured on "Life in the Holy Land," illustrating her subject by men, women, and children dressed in oriental costume. She dealt with village and country life, and said it was most important that people should be familiar with these, otherwise our Saviour's words might be misunderstood and their full significance lost.

The Eastern salutation was graphically depicted, and the reason given for the command "Salute no man by the way" made it clear to the Western mind. The meaning of the expressions, "He shall carry the lambs in his bosom," "He knoweth them all by name," "Thy rod and thy staff they comfort me;" the pictures conveyed by "The lost sheep," "A wolf in sheep's clothing," "The lost piece of silver," "Two women grinding at the mill," "The coat of many colours" were rendered easy of comprehension and more forcible by the living way in which they were represented.

New York Notes.

AN assistant who has recently come to All Souls' Episcopal Church, Rev. M. K. Schermerhorn, has started a new organisation for youths that is likely to do much good, and is capable of almost indefinite expansion. It is called the Order of the Silver Star, and youths between the ages of fifteen and twenty-one years are eligible for membership. Only those lads are invited to join the Order who seem likely to develop something rather above the average in character. But when a boy has once become a member he receives special guidance and help from the president, who exerts himself to obtain suitable employment for him at the right time. All young men who graduate honorably at the age of twenty-one years become "honorable associates." It seems probable that this organisation has an extensive future before it.

Rev. A. B. Simpson, president of the Christian and Missionary Alliance, is expected to start for Cuba and Porto Rico in the course of a few days with a view to inaugurating mission work on those islands. Mr. Cody and De Barritt are already in Havana preparing the way for future work by holding meetings and studying the conditions of the city. The Alliance is also fully alive to the opportunities that will be shortly presented in the Philippine Archipelago.

The large training-school established by the Alliance for the preparation of those who wish to engage in home and foreign mission work is at Nyack, on the Hudson River. During the past winter about a dozen young men have been brought down to the city, where they have taken active part in house-to-house visitation and other forms of work.

Mr. P. W. Radcliffe is an alert, active, and successful evangelist, who takes particular delight in winning souls where the difficulties are great and success seems unlikely, and—leaving behind him a good force of converts to help the pastor carry on the work where he left off. He is finishing a two months' campaign at the Jane Street Methodist Church, in an unpromising neighbourhood. Roger Martin.

Work in Geneva.—With reference to a recent communication bearing this title, M. Ernest Favre, writing from 8, Rue des Granges, Geneva, says:—"If it were deemed advisable to have services every Sunday in the Victoria Hall, the question of expense would not be a hindrance. We are happy to receive financial help for societies working in Roman Catholic countries, such as the Evangelical Society of Geneva, or for the Central International Committee of the Y.M.C.A.; but we do not require financial help for the work done in our own town—it is our duty and privilege to provide this for ourselves. It is needless to say we shall always be thankful for the sympathy and prayers of Christian friends for the work in Geneva."

Missionary Loan Exhibition.

So marked and wide-spread had been the enthusiasm in Glasgow before the exhibition opened, that one after another of the committee declared all the labour was well repaid by the bringing together of Christians of every name—"with, indeed, those of no name at all," as one pithily expressed it. Such a large company of missionaries, from every part of the globe, had never been brought together in Glasgow on any previous occasion. From the outset personal and denominational considerations were completely lost sight of in the united striving after the advancement of the Kingdom of the Redeemer, till difficulty was often experienced in finding out to which society or mission particular individuals belonged.

The morning gatherings for prayer, under the charge of Mr. Thomas McLaren, have been times of real blessing, and through every part of the work it has been felt that the spiritual side was ever in the minds of the helpers, constituting the motive power behind all arrangements and plans. Success, so far as numbers were concerned, was assured from the meeting on the morning of the first Sabbath, March 5, when Colonel Musa Bhai, from India, stirred the hearts of old and young by his testimony to the Gospel as the power of God among his swarthy countrymen.

A CONTINUOUS STREAM

of meetings has since been kept up in the great St. Andrew's Hall, the average being not less than four per day, while in each of the nine lesser halls or "courts," over which the exhibits are divided, "talks" of a more or less formal character have be given in close succession. In this way the visitors have had abundant opportunities of hearing the various aspects of missionary work and life treated. In order to afford if possible additional facility for spreading such information as was actually desired, missionaries were repeatedly "put in the witness box," and all within hearing invited to question them at will.

The visitor was expected to begin his inspection in the hall known as the "China Court," but which also accommodated the exhibits from Japan, Tibet, and Nepaul, in addition to the still more general ones of the Bible societies. A native guest room had been arranged in one of the corners; and in order to gratify as far as possible the desire for a practical demonstration of the manners and customs of the people, a series of

RECEPTIONS IN NATIVE COSTUME

was given by missionaries to illustrate these. The result proved how wide was the opening for such object lessons. Many old and deeply interested friends of the missionary cause declared that a new light altogether had been shed on questions which before they had been unable to understand. Prayer wheels from Tibet, images of Buddha and other deities, with all the different paraphernalia of heathen worship produced looks which were eloquent of deep-seated compassion for the multitudes in thraldom and darkness. Every helper and steward was frequently presented with requests for the Bibles and other relics of William C. Burns, Gilmour of Mongolia, and Robert Morrison.

The interest in the Indian department seemed to centre mainly round (1) the various

RELICS OF WILLIAM CAREY;

(2) a model zenana, in which two lady missionaries were always to be found, explaining the condition and habits of the women; (3) a model of a ward of Delhi Hospital, with lady missionaries in charge, and two others dressed respectively as a Mohammedan and a Hindu patient; and (4) the Burmese collection of curios, including the famous Golden Book of Burmah.

The famous Bible lost by Dr. Andrew A. Bonar in Jacob's Well, and subsequently recovered, would itself have been sufficient to draw crowds to the Bible Lands section. But another notable attraction consisted in a panorama of Jerusalem, constructed and explained daily by Mr. J. W. Moodie (the soldier evangelist). A model of the Tabernacle, occupying the centre of the room, was also a never failing object of interest, and the subject of many lectures.

EUROPEAN AFFAIRS

were necessarily represented to a limited extent. Mementos of the Waldensian persecution were well to the front, as well as the garments and instruments connected with ritualistic tortures. A copy of *La Noble Leçon*, the brief rhythmical confession of faith of the Waldenses (500 or possibly 800 years old), a baptismal register, 1692-1706, and a much-charred Bible of 1580, all elicited expressions of deep interest.

According to the arrangements the tour was expected to finish with African affairs, and it was observed that almost continually persons of all classes were to be found standing before the Livingstone memorials with feelings of deep emotion. Among these were to be found the letter in which he announced to Dr. Moffatt the death of Mrs. Livingstone, and the page of his journal containing the last entry, on April 27, 1873, with the words, "knocked up quite." A special feature of the court was a reproduction of the hut in which the missionary-explorer died. Much attention was directed in the talks to the successful working and hopeful prospects of industrial missions.

On all hands special emphasis was laid on the growing place for the Scriptures and other

CHRISTIAN LITERATURE IN MISSION WORK,

on the education of children, on medical mission work, and on open-air preaching. The missionaries laboured hard to enlist the prayerful interest of all comers for their respective spheres, and the reception with which they met was sufficient to fill their hearts with gratitude. The impression is growing that the results of the Exhibition in this respect will be far reaching indeed.

Arrangements were made for the attendance of large bodies of school children. Christian Endeavour companies and Sabbath School classes were being carefully conducted round by their leaders and teachers.

Special preparations were made to bring under the notice of visitors the interesting and attractive missionary literature of the day, and the entrance hall was set apart for this purpose. The department was placed under the charge of Messrs. R. L. Allan and Son, who made an excellent display of the publications of various societies, as well as those of publishing firms.

T. C. M.

Tempest and Calm.

Hark to the voice of the tempest,
Hark to the hurricane's roar,
Lashing the restless ocean,
Sweeping the peaceful shore.

Loud is its voice of terror,
Awful its mighty breath,
Sad with the wail of sorrow,
Dark with the wings of death.

As the flight of a great destroyer
Hath it passed over sea and land,
Scattering grief and anguish
Broadcast on every hand.

. . . . .

O God of the calm and tempest,
Creator of land and sea,
In pitiful supplication,
We stretch out our hands to Thee!

We know that the winds and waters
Of old at thy word were still,
And rejoice that Thou still doth hold them
Obedient to thy will.

. . . . .

O God! there are fiercer tempests,
Than these in this world to-day—
Storm-winds of dire destruction,
Making men's hearts their prey.

O Thou who hast still the power,
As in days of thy flesh of old,
Who led captivity captive,
Spoiling the spoiler bold,

O! save us, or, Lord, we perish,
Bid sin and its sorrows cease—
In our hearts, our homes, our nation,
Master, breathe forth thy peace.

Harriet Julia Evans.

Friendless and Fallen.

Conveniently situated in a quiet little street close to the great London railway termini near King's Cross, stands an unpretentious building which is notable among London philanthropic institutions as the only "open-all-night" and free shelter for young women.

A glance at its interior reveals a delightful homeliness and quietude. It is a shelter in the best sense of the word, and many girls in times of extreme tension and temptation have found it to be a social bridge leading over a black river of sorrow and sin into happier and purer conditions of life. Always known as a shelter, it is actually a cleanly and comfortable residence, under sound Christian direction.

The greater value attaches to the work, since each new comer is separately dealt with, in order that her physical and spiritual needs may be satisfied. It is well used by the police, as a kind of temporary depository for the homeless, and many and thrilling are the stories told of tragic adventure and rescue, in which the devoted workers have been enabled to bring troublous cases to a happy conclusion. Mothers have received back

THEIR ERRING DAUGHTERS,

and lost wives have been restored to their husbands and families, while vicious traffickers in human flesh have been robbed of their prey.

The shelter is, however, but one of the useful institutions in connection with the familiar work among the friendless and fallen, directed by Mr. William J. Taylor. The offices at Euston Road are the centre of multifarious labours, which, conducted with sanctified common sense, meet the needs of each of the classes into which the unfortunate naturally come. The Society has two homes for those who have fallen deeply into evil ways, another for the more hopeful cases, and a third for the very young who need lengthened training, in addition to a preventive home for respectable friendless girls rescued from circumstances of grave moral danger.

A brief talk with the kindly superintendent, upon whose shoulders rests so heavy a burden, quickly demonstrates a chief reason why, under the blessing of God, the work shows such abiding results. The aim is not merely to rescue from the thorny ways of misery and the "paths of primrose dalliance," but to lead the soul to the Saviour. The work is essentially a Christian one, and although a vast number of services are conducted annually in the various homes by bands of voluntary workers, importance is attached to quality rather than quantity. With such kindly and careful oversight and valuable personal dealing, it is not surprising to find that "after many days" grateful hearts bear witness from all parts of the world to the precious help afforded

IN TIME OF NEED.

At the bright and cheery training home at Parsons' Green the young women go through courses of instruction in such useful matters as cookery, dressmaking and nursing. The demand for servants trained here is twelve or thirteen times as great as the possible supply. The religious services held on Sundays are frequently attended by many former inmates (now in situations), who are gladly welcomed by the executive of the home.

The permanent worth of the many efforts put forth is attested by the present standing of many a girl who,

Owning her weakness, her evil behaviour,
And leaving, with meekness, her sins to her Saviour,

has long manifested a consistent life. Some eighteen years since, a young but desperate woman drunkard, of evil repute, threw herself into a canal, but was fished out with difficulty. Later on she was rescued from the Thames at Gravesend, where she lay, overcome by drink, with the tide lapping over her. Taken to the rescue home, she became an exemplary character, and is to-day highly respected in a position of trust. The records abound with such cases, and the solid value of such work to the community at large surely calls for general recognition.

Many of the cases are of such a sad, indeed terribly painful character, that it is not possible to do more than refer to them. The old story of human perfidy recurs, in one form or another, again and again, often aggravated by circumstances of callous and calculating wickedness. The man often escapes, the woman is left to suffer. That suffering itself, in many instances, has been sanctified to the sufferer, and sincere, if tardy, repentance has led to salvation. Mr. Taylor is able to point to many who are members of churches and industrious toilers in the service of the King.

The committee, while thanking all who have so far assisted this mission of mercy, ask for special help to further reduce the debt. Communications may be addressed to Mr. W. J. Taylor, 200, Euston Road, London, N.W.

A Working Men's Mission.

THE difficult problem—How to reach with the Gospel the bona-fide working men in poor neighbourhoods—has been clearly solved by the splendid results that have been achieved by the Brothers Thos. and James Young, in the New Cut and neighbourhood. Messrs. Young are hard working sons of toil, who were soundly converted to God some thirty years ago in the times of Richard Weaver, William Carter, and Ned Wright, all of whom did such excellent service in the old Victoria Theatre, Waterloo Road, in reaching a class untouched by ordinary Christians.

No sooner had these sturdy young fellows tasted the sweets of the good word of life than they became all on fire to spread the message which had brought about such a radical change in their own lives. They began to testify of Christ in the open-air in the New Cut, and much interest was created among the motley crowds that assembled. The impressions made deepened night by night until it became a necessity that an in-door service should be started somewhere close by. A conference of the young family was called, with one or two other friends, and resulted in the decision to rent a small room at £10 per year, to be paid out of their hard earnings week by week. Empty boxes at first constituted the sitting accommodation until they could make some comfortable forms after the day's toil was completed.

The next step was to secure part of an old warehouse in Collingwood Street, Blackfriars. This was altered and fitted up, and in its turn it soon became insufficient. Further extensive alterations and additions had to be made, and now our friends possess a structure capable of seating some 400 persons, with an upper floor consisting of a smaller hall with accommodation for 400 more, schoolrooms, and other conveniences. In addition to this there are two branch stations in York Street, Walworth, and in Decima Street, Bermondsey, each of them filled with the very class which are so very hard to get at.

These devoted evangelists are worthy of the highest esteem, and we greatly rejoice in their ever-growing usefulness among the working folks of South London. Hundreds of this class have been rescued from degradation, misery, and crime, and are now active disciples of Jesus Christ.

The lease of the Collingwood Street premises will soon expire, and a building fund has been started, with the object of providing a suitable mission hall when the term is out. We trust that this useful work will not in anywise be hindered for lack of support. Mr. F. A. Bevan, of 54, Lombard Street, is the treasurer. The address of the Brothers Young is 33, Nelson Square, Blackfriars Road.

Midnight Meeting Movement.—Mrs. G. S. Reaney has written a pathetic booklet, entitled "Anywhere, Anything, only——" with the object of enlisting sympathy on behalf of the midnight meeting movement, which deserving work is just now in urgent need of support. "It is impossible," says Mrs. Reaney, "to over-estimate the value of the faithful ministry of such as seek the erring and lost *in their own highways and byways* amid their own cruel and disastrous surroundings." The secretary of the movement is Mr. C. W. McCree, 8a, Red Lion Square, W.C.

Free Church Council.

THE fourth National Council of the Evangelical Free Churches of England and Wales is meeting this week at Liverpool. There were large gatherings on Tuesday, the opening day, when addresses of great interest were delivered by Drs. John Clifford and Alexander Mackennal—the outgoing and in-coming presidents.

Dr. Clifford's utterance was a sermon based on Jer. xxxi. 10, 11—"He that scattered Israel will gather him, and keep him." The richest draught of consolation in Jeremiah's Gospel is in the assertion of the principle on which these national and institutional changes proceed. God's goal, he says, is always constructive, not destructive; the gathering together in one the children of God that are scattered abroad, and not the driving them away from home and fatherland. He shatters the social form of Israel's life for the sake of the more perfect and adequate rebuilding of the nobler Israel on the basis of the original redemptive idea.

This law is older than all churches, more fundamental than all States, and as wide and deep as our human life. It is the vital condition of progress. It goes back to the creative and

REDEMPTIVE PURPOSE OF GOD,

and belongs to the principles that precede the foundation of the world. It is true of the whole man and of all men, in all times, and in all places. The nursery is broken up and the toys are scattered, but it is that the life of the school may begin, and the education of the home be advanced by the regulated drill of the specially-trained teacher. Then God breaks in on the sheltered life of the school, and forces the youth into the tented field to face the shocks of temptation, the seductions of the world, and, by incessant combat, make himself a man. It is hard and sometimes sad, but it is really as beneficial as it is inevitable.

Proceeding, Dr. Clifford spoke of reconstruction as the law of progress, illustrating the proposition from Israelitish and Roman history. He continued: What a scattering there was at the Reformation! How it still appals men who fail to recognise the work of God! With what energy they empty the vials of their scorn upon it, both man and thing; but it is useless, they cannot destroy the fact. It is the most signal and decisive achievement of the modern world. It broke up the unity of Christendom. It shattered the hoariest edifices of tradition. It lifted the "dead hand" from the throbbing heart of Europe, rising up in newness of life. It undermined the edifice of Latin Christianity, an edifice built on false ideas of religion, of the Church, and of the way of salvation. But it put in its place a unity more spiritual and inward, healthy and quickening; a unity that develops the man instead of destroying him, reverences the reason instead of poisoning it, stimulates the search for truth instead of quenching it, and, whilst securing all the advantages of consecrated co-operation, develops and perfects the highest type of individual manhood. That reconstruction is going on now. The

FORCES MAKING FOR CHURCH UNITY

are operative all around us. Christ has been drawing us into closer fellowship with Himself, with his ideas, with his revelation of life and duty, with his conception of the Kingdom of God, and thereby He has drawn us into closer union with each other. This federation of the Free Churches of England and Wales, is one of the latest and most prophetic signs of his unifying activity. God is gathering his Israel, dwelling in "many folds," and keeping him as a shepherd doth his flock.

On "The Crisis in the Church," the preacher said:—This "crisis" is the outward and visible sign of the struggle of mutually exclusive ideas. It is another form of the ancient battle between Jeremiah and the priests; between Jesus and the Pharisees; between Luther and the Pope; between Puritanism and Romanism. God will break up this political Israel, so that the ideas of Christ may reign in the land, and He may gather into a purer and more fruitful unity the whole of the people of God in these realms. It is as certain as day is day and light is light, that a priesthood, with its officers, its sacrificial and propitiatory functions, was no part of the "mind of Christ" or of his Apostles, and to claim it as a "development" is to mistake corruption for progress and degeneration for advance.

Oh that all men who are assured of the will of Christ would co-operate to give Him his rightful place in the life of the world—that those who remain in our National Church, but are opposed to everything that savours of

THE TYRANNY OF PRIESTISM,

were ready to demand freedom to govern themselves in subjection to the Lord Jesus, the one and only Master of his people! They hold the key of the situation just now. They could retain their episcopacy, their Prayer-book, their buildings, the prestige of their history, their social influence, their parochial system, their power for conversion; and whatever property they lost would be used in larger national interests than their own, such as ministry to the aged poor and the education of the young; and their gains would be immeasurable; and mainly this, the Protestant Church in Ireland being witness, the restoration of the Christian people to power would be an effective check on priestism and the recovery of the lost functions of the Christian Church.

The new president, Dr. Mackennal, spoke on "Our Growing Work." He gave a brief historical synopsis to make it evident that the work of the Free Churches is no spasmodic effort, no mere stroke of policy, still less an outbreak of despair. In the course of his address he said:—The history of the Protestant sects among the English-speaking people during the last three hundred years is part of the wealth of this National Council. Should we fall to lamenting

THE VARIOUS DIVISIONS

among them, let us not forget that these divisions have been forming character, moulding types of men. We cannot afford to lose the Congregational tradition, the Presbyterian discipline, the Methodist habit, the temperament of the Society of Friends. These are "the riches of Christ's inheritance in the saints," and we must see to it that they are preserved. Hitherto we have not had many serious differences of opinion among us, for we have been considering mainly those things in which we knew we were agreed. But as our work broadens, diversities of judgment are sure to appear, and we must not be afraid of them. Differences of judgment among Christian men are only the outcome of "diversity of gifts;" even controversy, and settling questions by the major vote, may be carried on in a Christian spirit. "Let the righteous *smite me*, and it shall be well with me; it shall be an excellent oil, which will not break my head."

School for Bible Study.—On Wednesday next (March 22nd) at Morley Hall, 26, George Street, Hanover Square, W., a meeting will be held to discuss the subject of Mr. J. Herbert Tritton's letter, in our last issue, *re* the establishment in London of a permanent School for Bible Study. Friends interested in this project are invited to send for particulars. Lord Kinnaird will preside.

Wells Road Gospel Mission.—For thirty-two years mission work has been maintained at the Wells Road Mission Hall, Sydenham. The annual report tells of much excellent effort in the various departments. The workhouse and infirmary are regularly visited, and much is done for the aged and infirm of the district. Encouraging instances of manifest blessing are recounted. The services are conducted in hearty and homely fashion that is well suited to a working class district. There is a deficit on the year's working. Address Mr. Burton, as above.

British and Foreign Bible Society.—At the Guildhall, on Saturday, the annual meeting of juvenile collectors of this society was held, under the presidency of the Lord Mayor. Mrs. Bishop gave an interesting account of her travels in the East, and spoke of what she had seen of the society's work in the countries that she had visited. It was her experience that wherever the Bible went it wrought a great change in the lives of the people. Speaking of the society's work in Russia, she said that there was unlimited liberty for the circulation of the Holy Scriptures there, and indeed their Bibles were carried free on the State railways.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Two Hundred Little Girls.

A VISIT to Miss Sharman's Homes for orphan girls is a delightful experience, for though very large, each wing is so bright and clean, and the bright little lasses are so modest and well-behaved.

Neatly dressed in trim dark frocks, with crocheted collars of their own working, they study, and cook, and wash, and sing in such a nice spirit—not only one of the largest families in England, but one of the happiest. "Half of them are ill," said the matron, "with either whooping cough or influenza. All this floor is full of sick cases; and to crown all, Miss Sharman is herself down with influenza and bronchitis."

Just think of it! Fancy calling on the doctor and saying, "Please, doctor, will you come and attend a hundred little girls?" Think of the washing and medicining and preparing of little delicacies

FOR TINY CONVALESCENTS!

Happily, Miss Sharman has some very kind and hard-working helpers; and, although it has meant a great deal of hard work, every one of the sufferers is getting better. "They are *so* good and patient and grateful," adds the matron, "although they are weak."

Some of the orphans have sad stories indeed. Quite a number of them are children of consumptive fathers and mothers whose dying moments were relieved by the thought that kindness and good training would be the lot of their little ones. Some are sisters, so that although father and mother gone, they have still some earthly relationships to cheer them. Kind Miss Sharman, you see, has not the heart to separate them, so sometimes she takes all the girls of a family. There is Baby Beatie, for instance, and her little sister, besides a group of four other "tinies," each under four years of age.

There are pretty photographs in the secretary's room showing many of the bright and chubby babies: "Dimples," whose poor mother died, leaving her so very young and helpless; and a dear little toddles, who, being "Putt" by name and very plump of person, has acquired the name of "Putty." She has several sisters in the Homes. Of course, as the little girls grow up they are taught all kinds of useful work, in addition to getting a

REALLY GOOD EDUCATION.

The schoolrooms, in spite of there being so much sickness on the premises, were spotless. The large grounds and playrooms are all in good order. In one of the latter I saw a huge dolls' house. It could be lifted by means of two iron handles, and inside there were no less than six large rooms, all nicely furnished, and with a lot of dolls looking so comfortably at home as though they said, "*we* belong to the homes, too, and want the little sick girls to play with us."

Everywhere the teachers are careful to train their charges to love Jesus, so that when the girls are grown up and go out to situations they are able to become useful workers in the kingdom. The Lord speaks, no doubt, to some of these lambs of his. There is little five-year-old Violet whose father, mother, and three sisters were burned to death in a great fire. She only is left, and when the girls were singing the other day of the faithfulness of God, Violet said, gravely, "Yes, nursie, I know God is true."

Perhaps you ask "what becomes of them all?" Well, they get such good training in the Homes that there is no trouble at all in getting them into situations. Miss Sharman gives a watch to each girl who stays seven years in her first place, and no less than twenty watches have been won. As for the needlework; it is so carefully done that Royalty itself has sent orders for some.

Miss Sharman has been toiling for orphan girls for thirty years, and many of her girls have grown up to bless her; and now that she, with so many of her precious charges, is laid aside, let us specially

PRAY FOR HER

and for them. With such a large family to find in breakfasts, dinners, and teas, and suppers, one may wonder whence comes the money to pay all the tradesmen's bills. Well, Miss Sharman's bills get paid in very much the same way as those of the famous orphanages near Bristol, which were started by that good man, Mr. George Müller. The money always comes, according to the need, in answer to prayer.

Just a word in conclusion. The doctor says the children may have plenty of oranges; would it not be nice to send them some? If any of our young readers think, so they may address them to Miss Sharman's Homes, Austral Street, West Square, London, S.E.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 167**).
(Ruth.)

By whom and to whom were the following said? Complete the texts and give chapter and verse:—

1. The Lord deal kindly ——
2. Intreat me not ——
3. For the Almighty hath ——
4. Let me now go to ——
5. Go not to glean ——
6. Let her glean ——
7. Who was Naomi? Give names of her sons.
8. Who was Ruth? Give name of her husband.
9. Who was Boaz? Give name of his wife.

(Children under ten do any three, between ten and thirteen any five.)

ANSWERS TO BIBLE SEARCHER (**No. 166**).

1. John vi. 68. By Peter to Christ.
2. Luke ii. 32. Simeon to God.
3. John xii. 21. The Greeks to Philip.
4. John x. 27. Jesus to the people.
5. Matthew vii. 13. Jesus to the people.
6. Matthew v. 14. Jesus to the people.
7. John viii. 12. Jesus to the people.
8. Proverbs iii. 6.
9. Luke xxiv. 29. The two disciples to Jesus going to Emmaus.

The hidden text is "I am the way." John xiv. 6.

Correct answers (first list) received from:—

A—Zeldah Albert*, Violet Ashworth*, Frances*, John and Mary Allsop.

B—Phyllis Boyd, Mabel Birney, Rose Butler*, Ella Berryman, Mabel Berry, Daisy*, Gordon and May* Bligh, Herbert Braddon, Emily Bridgewater.

C—Anna Chanyen, John Colville, Arthur* and Winnie* Cox, Eleanor Chance, Lois Craven*, Edith*, Mabel and Ida Cole, Ethel Colgrave, Lydia Cleary.

D—Stanley Drew*, Nellie Dowsett, G. Constance, Elizabeth and —Drayson, Catherine* and Agnes* Darke, Ivy, Violet and Kitty* Donaldson-Selby, Ralph and Dorothy Daintree, Violet Dodsworth.

E—Muriel Ecroyd.

F—May Fitzgerald, William and Temperance* Foskett, Charles Faillettas.

G—W. Gordon and Mildred* Greenwood, Clarice and Bertie Gale, Kathleen Gough, E. Mabel Golding*.

H—Beatrice Hastings*, Francie and Florence* Hoyte, Eric and Mary* Hill, Dorothy* and Gertrude Hewer, Ruth Hinder, Jennie Holmes*.

J—Emily Jones, Agnes Jones, Nellie Jelfs*, Betty Jacobs*.

K—Eva Kalb*, Maurice Kalinsky.

L—May, Henry, Edward and S. Elizabeth Law, Edith Lockhart, Blanche Lindup*, Cecilia Lichtenstein.

M—Florence Mitchell, Margie Marston, May Mills, Dorothy and Elsie* McMullin, Mabel Morris, Lewis and Arthur Morice, Dorothy Morgan, Charles Macdonald*, Marie Meek.

N—Valerie Noel, Edith Nash.

O—George O'Beirne.

P—Myrtle Perry, Mary Plumb*, Kathleen Pincott, Daisy Phillips, Kathleen* Pasley, Hattie Peters*, Daisy Pym.

R—Una Reynolds*, Kate Rosenbloom*.

S—P. Southam, Kathleen Scorer*, Dotty Stocks*, Dorothy Stocks, Douglas and Kathleen* Shepherd, Ethel and Jessie* Snowball, Flora* Simmons, Ivy*, Muriel* and Rosetta Sherwin, Douglas Stevens, Gladys Stockman, Solomon Stockfish, Esther Simmons*.

T—Derwent and Edwin Turnbull, Florence and Eileen Tomlinson.

W—Dorothy White, Noel and Phillis Wright, Ella Williamson*, F. Gwendoline and Edith* Wallis, Madeline Woodford, Cecile Wright.

No. 165.—Correct answers (second list) received from:—

A—Enderby Anderson, Gladys Allan, William Aston.

B—Leonard Bentall*, Ashley Bowker*, G. T. Burke, Rhoda and Ruth Braithwaite, Isa Bell, Elizabeth and Janet Black, Stanley, Lily and Gordon Boxer, Henriette Bardot, Ernestine Buhl, Sylvia, Maud, Evelyn and Dorothy Barrett, Eva and Robert Browne, Leonard, Lindsay and Corbet Browne, Teresa, Lilian, Avory and Frank Blackie, Rose Butler, Mary and Susette* Beck, Mabel Birney, Dorothy*, A. and M. Bellerby, Florence Blackman, Allen Baker, Ethel and John Benger, Ralph Bourne, Gladys, Godfrey, Percy and Dorothea Bates, Mary Bryant, Maggie and Charlie Banks, Annie Brisland, Dorothy Berry, Hannah Bridgman, Harry Butler, Ernest Bond.

C—Willie and Mary* Charles, Alice Crang, Dorothy Charles, Ethel Craigie, Daisy Clarke, Walter Carter, Richard Cornthwaite, Jessie Carter*, Cicely and Millicent Craven, Joan Clarke, Gladys Calvert, Daisy and J. Clarke, Nellie and Janie Crawford, Dorothy Clarke, Daisy* and Florence Combes*, Edith Corrick.

D—James Davey, Vera Dickinson, Marie Denizot, Blossom Davis, Cecil Darley, Mai and Ethel Davidson, Phyllis and Faith Duncan, Violet, Ivy and Kitty Donaldson-Selby, Dorothy and Marjory Dyke*, William Dilly*, Mary Duff, Violet Dodsworth.

E—Helen Eardley-Wilmot, Maud Eddy, Muriel Edwards*.

F—Maggie, Eva, Bessie, Kate and Mabel Fletcher, Netta*, Flossie*, Lewis and Agnes Fullarton, Jeanne Faucon, F. A. and Aileen Figgis, Hyacinth Fitzsimons, Francis Field, Bessie, Blanche* and Mary* Freeman, James and Marian Freegard, Richard Farmer, W. Arthur Findlay.

G—Walter and Helen Gray, Minnie and Evelyn Giddings, Thomas Groomb idge, Mary Glass, Dorothy, Stuart, Jack, Edith* and Margaret Gray, Harry Gribble, Alfred* and Frank Gibbs, Agnes Grierson, Norman* and Elsie* Good, Daisy and Hedley George, Dorothy* and Nancy Grove, David Gardiner.

H—Willie Hooper, Edith Harvey, Freda Hunton, Violet Holford, Helen and M. Hunter, L. Kathleen Hughes, Georgette Hofmann, Sand and May* Handsaydo, Margaret Hogg, Rosy Hamilton, Ella Hake, Mary and Freda Haines, Edith and Winnie Harrison, Theodora Hill, Dorothy Harris, Mary Hill, Cyril Hills, Edith Holmes, Ethel Hutchings, Netta and Gladys Hussey.

I—Isabel and Ami Inglis.

J—Lizzie Johnstone, Emily Jeynes*, James Jackson*.

K—Ethel and Ray Kelsey, Helen Knight, Jeanie Kyle, Wm., T., Agnes*, Alex* and Isa* Kay, Elizabeth Keddie.

L—Alice Lemar, Nellie and Edith Lockhart, Henry Laing, Murray and Graham Lloyd, Hannah Lovell*, Guinefred and Elsie Leigh.

M—Dora Marples, Dora Muir, Dorothy and Margaret Morris, Ian McGregor, Avie Mallory, Lois Mewburn*, Barbara and J. Maconchy, Olive Mewburn, Lillie Mallory, John MacMurray*, Mary and E. Vallerie Maitland Kirwan, Margaret Macphee*, Edith Marnham, W. C. Mallinson*, J. H. Mather*, Mildred Morgan, Bessie Millar, Dugald and K. G. McGilp, Abraham* and Bella Mack*, Louis Maclachlan, Annie* Macnair, Daisy, Annie and Nellie Mackenzie, A. R. Marlow*, Margie Marston, Reginald Measor, Christina Marshall, Evelyn Moir*.

N—Peter, John and Cissy Nicholson, Maude and Amy Nottage, Edith Nash, Herbert Newton, Mary Neligan, Mary*, Dorothy* and Henderson* Nathan.

O—Eva and Maude Oakes, Katie Oliver*, Mattie and F. A. Osmond.

P—J. E. Pearce, Daisy Phillips, Winnie Page*, May, Vera and Daisy Petrides, Muriel and Dorothy Patten*, Walter Perryman, Isabel* and Gladys* Phipps, Geoffrey, Percy and Clarice Peach, Kathleen Pincott, Laura Percy*, Evelyn Pechey, Jessie, Eddie and Willie* Palmer, Joanna Pearman, Edith Purkiss.

R—E. Marjorie and Herbert Rainey, May Reed*, Cyril* and A. M. Roberts*, Willie Rigby, Willie Rogers, Elmina, Isabel and Jessie Roe.

S—Bessie Scantlebury*, Janet, Arthur and Sydney Speed, Bessie Symes, Mervyn, Eric, Gladys, W., Llewellyn, Undine and Gwendoline Shaw, McLeod Staight, Kathleen Scorer, Vera Stapylton, Madeline Smith, Gertrude Scott, Nannie Sturrock, Violet and Evelyn Shaw, C. R. Salvesen, D. D. and T. M. Stanier, Marie Sleigh*, Cicely Sherbrooke, Ivy*, Muriel* and Rosetta Sherwin, Bertha Stocker, Constance Schaeffer, Ronald Studd, Florrie Smith, Nelly Sery, Herbert Stuart, Bob Salt, Lilian Sargeant, May Short, W. Stangoe*.

T—George Taylor, Sarah Tyson, Marjorie Tracey, Alice Truelove, John and Janet Thomson*, Alice and Frank Thompson, Annie McT. Taylor, Olive Tritton, Herbert and W. S. Toller, E. Thorne*.

U—Lilian* and Queenie Upton.

V—Nelly Vickers, Gertrude Vellacott*, Kenneth Vining.

W—Thomas and Robert Weddell, Edith Whiting, Amy Wingrave, W. H.* and Ethel Williamson*, Charles Wingrave, Myra Webb, George Wright*, Leonard Wall, Greta* Watson, Pringle* Wilson, Sydney Wisdom, Louisa*, Violet* and Arthur Walker, Edith Wilkins, Charles and Winnie Williams, Florrie White.

Y—Gladys, Maurice and Eva Young, Annie Yeo*.

FOREIGN LIST.

Correct answers received from:—

No. 158—Elsie and W. B. Henderson (Jamaica), Ruth Sprigg (Cape Colony), Maria Lister (S. Africa). **No. 159**—Dora May*, Elsie* and W. B. Henderson (Jamaica), Daisy McArthur (Natal). **No. 160**—Queenie* and Llewellyn Dale* (India). **No. 161**—Lottie*, Rotha*, and Ivan St. George, Dora Wallace (Canada), Queenie* and Llewellyn* Dale (India). **Nos. 163 and 164**—Willie*, Kate*, Nettie* and Ina* Thomson (Bulgaria).

Personal.

Dora May, Elsie Henderson.—I am glad to welcome you as new "Searchers."

Edith Grieve, Ella Hake, Gussie Clark.—Many happy returns of your birthday.

Francie Figgis, Enderby Anderson, Gilbert Allsop.—I am sorry you have been ill, and hope you are better now.

Beatrice Hastings, Ernest George, Winnie and Edith Harrison.—Many thanks for your interesting letters.

Muriel Sherwin.—Thank you for your letter. I was so pleased to read about your "little girl," and hope you are a good example to her.

May Petrides.—Some of the texts in Vera's clock were incomplete, and you had given ten words for 9 o'clock.

Louise Filhol.—I am sorry that you and your little sisters were unable to find the hidden text, but as you are all under 13 years, this was not necessary.

Gwennie and Evelyn Moir.—Many thanks for the pincushions and text-books which you have so kindly sent. Evelyn had given seven words for 8 o'clock in her "clock."

A Gibbs, Thomas Groombridge.—Several texts in your clocks were incomplete, or references omitted.

To all.—Remember you must always put your age on your "Searcher" papers.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Soldiers' Home, Winchester*, March 22. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 29; *South Malling*, March 22. Mr. Hewlett, *Christ Church, Dover*, to March 20. Mr. J. M. Wigner, *Collingham, Notts*, March 18-25. Mr. C. H. Collier, *Zennor Hall, Balham*, March 1 to 19. Mr. W. H. Wilson, *Southport*, March 19; *Stalybridge*, March 20-22; Mr. E. Collier, *Wandsworth Road Railway Mission*, March 20-23; *Upper Norwood*, March 24. Mr. Mont. Goodman, *Conference Hall, Stratford*, to March 16; *Shoreditch Tabernacle*, March 19. Scripture Union Anniversary Meetings, at *Exeter Hall, Strand*, Thursday, March 23, at 8 and 6.30. Chairmen, Rev. E. A. Stuart, M.A., at 8; Mr. Chas. J. Procter (of Liverpool) at 6.30.

Children's Scripture Union—Portions for week ending March 25.

Sun., Mar.	19	*Luke*	xx. 19-36	Thurs., Mar.	23	*Luke*	xxi. 25-38
Mon., ,,	20	,,	xx. 37-47	Fri., ,,	24	,,	xxii. 1-13
Tues., ,,	21	,,	xxi. 1-13	Sat., ,,	25	,,	xxii. 14-23
Wed., ,,	22	,,	xxi. 14-24				

A Book for the Times.—Rev. John Urquhart's work, "The Inspiration and Accuracy of the Holy Scriptures," is full of important facts and arguments for the integrity and authority of the Bible. In obedience to the wishes of many friends, he has prepared a cheap edition of the book, with the hope of placing copies in the hands of theological students and Sunday School superintendents all over the country. For such a purpose the original price (7s. 6d.) was practically prohibitive. The new edition is clearly printed on good paper and well bound, and though unabridged (600 pages), it may be had, in numbers not fewer than three, at 1s. 11d. per copy, post paid. Already some colleges have been supplied, and Mr. Urquhart will be glad of the co-operation of friends of the Bible in placing copies in other seminaries and public institutions. Communications may be addressed to him at 74, Bath Street, Glasgow.

About Books.

THE HOLY LAND.

Mr. Townsend MacCoun, M.A., an American scholar who, from his writings on geography, deserves to rank as a specialist in that science, has successfully met a want which has been felt by many a minister and Sunday School teacher. There is no lack of large works on the Holy Land, and small books and sets of maps are easily accessible. What many require, however, is not so much topographical description as comprehensive and precise information in manual form, relating to every period of Bible history. This desideratum is admirably supplied by **The Holy Land: in Geography and in History.** (Two volumes, 7s. *Partridge & Co.*) Here are 145 maps, describing the lands of the Bible as sectioned off for careful study. One volume contains the geographical letterpress, alongside geological and physical maps and charts; the other volume is devoted to historical chapters, with explanatory maps, both ethnic and political. As a cartological production this work deserves cordial recognition; being based on the latest research, it may safely be recommended for the purposes of thorough Bible study. Full indexes enhance the value of the work for ready reference.

A DEVOTED MISSIONARY.

There is a perennial interest in missionary biography; and, among the many records of lives devoted to Christ in the closing quarter of the nineteenth century, honourable mention must be made of Benjamin Escande, who laboured in connection with the Paris Missionary Society, first in Senegal, then in Madagascar. The story is well told in **Benjamin Escande: Souvenirs Intimes,** a fully illustrated volume. (6fr. *Geneva: J. H. Jeheber, 28, Rue du Marché.*) Those who are acquainted with that excellent monthly, *Le Journal des Missions Evangéliques,* know how eloquently French missionaries write of the peoples among whom they labour and the progress of the Gospel in their midst. Here we have typical letters by M. Escande, full of animation and uniformly spiritual in tone and substance.

The biographical sketch is by M. Ernest Barnaud, and a cordial introduction is supplied by M. Benjamin Couve. Of Christian parentage, Escande was consecrated to the Lord from his birth. As a child he was a model of obedience, and set his heart upon giving his manhood to God. In 1881 M. Coillard pressed the cause of missions upon the churches of France, and Escande offered, waiting upon God to open his way. Difficulties that seemed great were in due course removed; and, having gone through the prescribed course of study and training, the young man was sent to inhospitable Senegal. After eight years' service, he returned to his native land in 1896 for a brief furlough. At that time the Madagascar field was waiting for Frenchmen to enter, and Escande responded without hesitation to the call, knowing all the while that what with political disturbance and Jesuit intrigue, work could not but be difficult in the extreme. He went out in September, 1896, and after nine months' labour was assassinated. He was in company with his colleague Paul Minault at the time, and it was while Escande was attending to his wounded companion that the bandit's bullet killed him.

M. Escande was a grand worker; his letters show the man of resource—preacher and teacher, practical as well as pious. For the most part the illustrations are from his own photographs. The fragrance of his life, as outlined and reflected in these pages, should do something to promote among his countrymen the great and good cause for which he gave himself, especially in the needy field of Senegal. The last dated letter in this book indicates the surrendered mind and heart of the true missionary. Concluding a letter to a friend ten days before his assassination, M. Escande said: "*All to Jesus and all for Jesus;* that should be our motto."

The Illustrated Missionary News is an old friend. We welcome it now in an improved form, edited by Rev. J. Gregory Mantle and Mr. Jesse Page. This monthly is rich in missionary intelligence and arguments for extended service. Right of tone and worthy in object, this magazine appeals to a large class of earnest Christians, and it will not appeal in vain. (1d. monthly. *Marshall Bros.*)

The monthly paper issued in connection with the Mildmay Mission to the Jews is appropriately styled **Trusting and Toiling.** The volume for last year (*Marshall Brothers*) gives a readable account of work by various agencies in many lands, and contains papers in continuance of the Rev. John Wilkinson's deeply interesting autobiography.

Christ in the City (2s. 6d. *Wells Gardner, Darton & Co.*), by Rev. H. B. Ottley, a collection of Advent Lectures to city men, is spiritual in tone, of vigorous expression, and obtains additional interest from its wealth of anecdote and historical allusion. The fervent appeals for more practical piety and national righteousness have our sympathy, but we observe with regret occasional expressions involving sacramentarian teaching.

Messrs. W. & A. K. Johnston have issued a **Chart of the Life and Ministry of our Lord** (7s. 6d.), which will be of great service in school teaching and Bible class study. Prepared by Canon Linton, late of Birkenhead, and provided with a descriptive handbook, this is a really good piece of work—plain in design and execution, and furnishing a useful conspectus of the Gospel story, with full references to the sources in the fourfold narrative. This chart will be welcomed by many as meeting a distinct need in the work of religious education.

The third part of Dr. Bullinger's new work, **Figures of Speech Used in the Bible,** deals with twenty-four forms, and explains and illustrates hundreds of passages of Scripture. Among the specially fruitful sections of this part are those devoted to Paronomasia, Synonymia, Parallelism, and Correspondence. A recognition of these literary features in the Book not only adds interest to reading, but does much to save the student from mistaken conclusions and unsound interpretations. (By subscription. *From the Author, 25, Connaught Street, W.*)

Mr. W. R. Bradlaugh has issued a new series of twelve penny pamphlets bearing striking titles, and in every way suitable for circulation among men and others who have come under atheistic influences. The whole form the first part of a forthcoming volume, "The Christian's Armoury," and as meeting objections regarding revelation and religious truth, the pages will be of value to Sunday-school teachers and Gospel preachers. (*Snow & Co.*) Mr. Bradlaugh offers these publications at half-price (sixpence per dozen) in parcels of 5s. worth and upwards, direct from the Anti-Infidel Tract Depot, 70, King's Cross Road, W.C.

Songs and Verses (3s. 6d. *Ward, Lock & Co.*) is a volume of the new library edition of Whyte Melville's works. The first half is devoted to characteristic lyrics of unequal merit, the best of them spiritual and touching, but many redolent of the stable and the stirrup-cup, and curiously out of harmony with the long poem entitled "The True Cross," which constitutes the latter portion of the book. The author's reputation is, of course, mainly derived from his stories and songs illustrative of life in the hunting field; but, although "The True Cross" can scarcely be called a conspicuous success, it is sufficiently vigorous to induce a regret that the undoubted ability of its writer was not more consistently devoted to the treatment of great subjects.

A pamphlet of great importance, and essentially practical in design, is How to Avoid Tubercle, by Tucker Wise, M.D. (1s. *Bailliere, Tindall and Cox*).

The Dragon in the Castle (2d. *Partridge and Co.*) is a neatly prepared booklet for the young, in which the case against strong drink is put by means of allegory.

The March number of Miss Mason's Rest and Reaping (1d.) is bright and interesting, containing much instructive scriptural teaching and helpful contributions on missionary work.

An instructive booklet by Mr. Thomas Newberry is The Millennial Reign and Everlasting Kingdom. The treatment is but slight, but the pages are sure to proved helpful to students. (3d. *Pickering & Inglis, Glasgow;* or *The Author, Alexandra Villa, Weston-super-Mare.*)

Under-Currents (*Alfred Holness*), a collection of short poems by Mr. W. J. Willmott, contains some neatly-written verse of lofty aim and often of apt expression. One of the number, "A Mother's Trust," has met with much acceptance in separate form.

Rev. C. Musgrave Brown, of Toxteth, Liverpool, has issued a useful "Tract for Churchmen," entitled Royal Condemnations (1547-1576) of Mediæval Fasting, together with the True Scriptural Teaching. (6d. per dozen. *Marshall Bros.*)

Among other revivals may be observed that of catechisms among Nonconformist bodies. Many will welcome a revised and improved edition of A Short Catechism for Use in Congregational Sunday Schools. By J. Hilton Stowell, M.A., with a preface by A. M. Fairbairn, D.D. (1d. *Congregational Union, Memorial Hall, Farringdon Street, E.C.*)

The third edition of Echoes from the "Liberator" Prison (1s. *Unwin Bros.*), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained.

How to Deepen the Spiritual Life in Our Churches (1d. *Christopher & Son, 15, Commercial Road, Newport, Mon.*), by Rev. A. T. Jones, of Maindee, is a lucid and helpful examination of some of the weaknesses that hinder a close communion with God. It insists, in clear-cut and homely terms, on a deeper study of divine truth, and an increase of private prayer, resulting in earnest labour in the great harvest field.

The Ideal Publishing Union issue several very useful books on temperance subjects. The Case for Sunday Closing (1s.) has been compiled for the use of reformers, and bristles with serviceable information. The Beverages We Drink (1s.), by Mr. Walter Edwards, is a pithily written illustrated handbook dealing with many liquors both alcoholic and non-alcoholic. The annual volume of The United Temperance Gazette (2s.) is a welcome issue; and Reminiscences of a Temperance Advocate (1s.) by Mr. Frederick Atkin, is written in cheery and anecdotal style.

Obituary.

REV. WALLACE MCMULLEN, D.D.

THIS esteemed gentleman, general secretary for home missions to the Methodist Church in Ireland, died somewhat suddenly on Monday night in Dublin in the eightieth year of his age and the fifty-eighth of his ministry. Dr. McMullen has had a distinguished career, and has long been a prominent figure in the Methodist Church in Dublin, in which he has successively occupied several high offices. The other churches in Ireland and many philanthropic societies will deplore the loss of one whose broad-minded sympathy was given to every good object, irrespective of class or creed.

PRINCIPAL KING, WINNIPEG.

The death of Principal King, D.D., of Winnipeg, Manitoba, brings sorrow to many who remember him in his native Borderland and to old fellow-students in the United Presbyterian Church. He was born at Yetholm in 1829, and had thus nearly completed his seventieth year. His father was a strong anti-Burgher, and his son John inherited a good deal of his decision of character and firmness. From the parochial school of his native village he passed to the University of Edinburgh, where he took a prominent place. After the usual theological curriculum of the United Presbyterian Church, he studied for some time in Germany, and then, after licence, went out to Canada. After a short settlement at Columbus, in Ontario, he was translated to Toronto, where he built up a strong congregation, to which he continued to minister for twenty years. In 1883 he was elected by the General Assembly of his Church Principal of the Manitoba College. When he entered upon his duties the college was comparatively young and was financially weak; but it grew under him in every way, and now takes rank as a seminary not inferior in teaching power to any of the Assembly's other colleges.

The Peace Congress.

THE prospects of the International Peace Conference have been greatly brightened by several recent events, notably by the successful settlement of outstanding difficulties between this country and France and Russia. The date of the Conference has been fixed for May next at the Hague. Every nation in Europe will be represented that has a standing army. The delegates will be divided into three sections, each with a special list of questions for consideration. The first will deal with the questions of disarmamen and the reduction of peace effectives; the second with arbitration; and the third will be called the "Section of Initiative," and will deal with certain subsidiary but important questions. In this country the movement has been gathering force week by week, and by to-day 200 town and other public meetings have been or are to be held in favour of it. On Tuesday next there will be a great peace demonstration in London, under the presidency of the Bishop of London.

How essential it is that something should be done in the direction of the forthcoming Peace Conference may be judged from a speech made by the French War Minister in answer to a question why he did not propose to raise the "effective" of the army. M. Freycinet replied that the population of France being stationary, this increase "could not go on for ever," and that the field of war being limited, there was no room for more troops. The suggestion is that the perpetual increase of soldiers has gone on till their very numbers tend to defeat their purpose: on any conceivable battle-field they would become unwieldy and useless, because they would be too thick upon the ground. This is a grim *reductio ad absurdum* of the situation. Such statements as these go far towards ensuring some practical result from the Conference of the Hague.

The Barnsley Y.M.C.A. celebrated its second anniversary on March 9 by a reception and public meeting. The reports given showed much valuable effort.

Evangelistic.

Mr. Aitken at Dorchester.

THE picturesque little town of Dorchester has been the scene of a deeply interesting religious movement in the form of a mission, conducted by Rev. W. Hay Aitken, assisted by Rev. J. Nunn and Mrs Crouch. The place has been stirred, and it is hoped that much good has been effected. Fifteen years ago Mr. Aitken conducted a mission in the same church, and he publicly stated towards the end of his mission, just closed, that he had been greatly cheered at the testimony received during this visit to the abiding and satisfactory results of that former effort.

Night by night the church of St. Peter's has been crowded with a most attentive and interested audience, and the feeling has seemed to deepen from day to day. The impression made upon Christians by the morning addresses on the spiritual life has been most marked and definite, and it is hoped that the heart-searching teaching on the subject of holiness has led in many instances to a fuller consecration of life and heart to God.

Perhaps the most striking feature of the mission has been the remarkable work amongst the children under the teaching of Mr. Nunn. It was a sight to stir the heart to see All Saints' Church literally packed with young people who seemed eager to drink in the preacher's words; and, although no attempt was made by him to play upon the tender sensibilities of childhood, it was touching to see the tearful faces of youthful seekers after God. Mrs. Crouch's meetings for women were also very much appreciated.

A large number have professed to give themselves to God, both old and young, and there seems every reason to hope that this mission will again mark an epoch in the spiritual history of the town, as the former mission certainly did.

A united mission in Huntingdon, conducted by Mr. W. R. Lane, under the local Free Church Federation, has resulted in much blessing.

Much blessing has resulted from the mission at Gayton, Norfolk, by Mr. R. Williams, of the Evangelisation Society. The meetings were largely attended, and there was much spiritual awakening.

Mr. Walter Duff has held a gospel mission in Limavady, Co. Derry. All the pastors joined in the special effort, and many young men and women have come out boldly for God. The work is spreading all over the district.

Mr. C. Inglis has held a Gospel Mission at Trinity Chapel, John Street, Edgware Road, W. Large numbers attended the services, and the work was much blessed to believers, and to a number who decided to follow the Master.

Mr. Thorne has conducted a series of Gospel services in the Victoria Hall in connection with the work so long and so successfully carried on by Mr. Thomas A. Leigh. The attendances have been most encouraging, and many have professed to decide for Christ.

The annual mission for young people at Barry Dock, South Wales, has been most successful. Upon several occasions the inquiry rooms have witnessed scenes of prayer and tears. Many have professed conversion, and the effort is being followed up in the Sunday school. G. R. C.

Rev. John McNeill has had a ten days' mission at Wick. There has been manifest interest and deep impression. Mr. McNeill has been receiving many letter telling of blessing which has come to the writers. He has conducted mid-day meetings in the surrounding district. He is now at Thurso.

Mr. Charles Cook, of Hyde Park Hall, has just completed a month's mission at the Great Assembly Hall, Mile End. On Sunday evenings during the month Master Percy Kahn sang, and the meetings were crowded. On Thursdays Mr. Cook gave lectures, illustrated by dissolving views. Many very interesting cases of professed conversion were recorded.

A mission has been conducted at the Conference Hall, Stratford, by Mr. Chas. Galletly, of the Evangelisation Society, and we are most thankful to God for the blessing vouchsafed. We believe many were savingly converted, while Christians were led into fuller light and more complete consecration. Mr. Galletly is a most able evangelist, and eminently suited to give Bible readings for meetings of Christians.

E. Fox Butlin.

Mr. W. D. Dunn is at present paying his third visit to Aberdeen, and is being much used of God. Large audiences have gathered daily at the Y.M.C.A. Hall for Bible reading, and the Gordon Mission Hall has been crowded on week nights with men and women to hear the Gospel; while a special meeting on Sunday evenings has been held in the Albert Hall. Much blessing has come alike to saved and unsaved. An interesting and helpful feature in the meetings has been the singing of Mr. McAusland.

Mr. Monro Collings, of Gosport, has concluded a three weeks' mission in Feltham under the auspices of the Christian Union. The signs of definite blessing have been abundant. Many have professed conversion. From 150 to 200 people in this small place have flocked day after day to the afternoon Bible readings. On the last Sunday all the Free Churches united around the Lord's table, and none will forget that hallowed season. A year ago Mr. Collings conducted a fortnight's mission here, when many professed to find "joy and peace in believing," of whom by far the greater part remain until this day.

P. Mallinson, President.
John W. Robinson, Secretary.

A remarkable mission has been conducted in the Tatham Street Primitive Methodist Church, Sunderland, by the Brothers Weaver. The church, which is one of the largest of the Nonconformist churches in this town, has been filled for fourteen days with eager companies drinking in the "wonderful words of life." On the Sunday hundreds could not find admission. The missioners conducted the services with their well known prudence and ability; the power of God worked through them and rested upon all. Mr. Frank Weaver sang with telling effect, and Mr. Bewley Weaver preached with great power. Nearly 200 went into the inquiry room; some of them appear to be remarkable trophies of God's saving grace.

J. F. Sherman, Minister.

Kirkpatrick-Durham, a village in Kirkcudbrightshire, has been the scene of an interesting work carried on by Mr. and Mrs. Corsie, of Helensburgh. The village, which lies six miles north of Castle Douglas, is situated in the centre of a locality noted for its associations with the persecuted Covenanters. Mr. and Mrs. Corsie's work commenced on January 29 and continued till March 1. The interest deepened and grew as the work made progress. There have been many interesting cases of what appears to be real conversion to God, and a quickened interest in Gospel truth and in the services and work of the Church has been awakened. Our friends purpose beginning a mission in the neighbouring village of Corsock, six miles distant, and many prayers will follow them for blessing there. James Craig.

F. C. Manse, Kirkpatrick-Durham, N.B.

A remarkable work of God has recently taken place at County Road Wesleyan Church, Liverpool, in connection with a ten days' mission, from February 25 to March 6, by Mr. Josiah Nix. The church, which accommodates about 1,000 people, was well filled every night, while on the two Sunday evenings every available seat was occupied, and hundreds had to be turned away. Services were held every week evening and on Thursday afternoons; the Saturday night meeting took the form of a temperance demonstration. Mr. Nix's Gospel messages were accompanied with great spiritual power; numbers were convinced of sin and led to a knowledge of the truth. Over 500 persons found their way into the inquiry room, where they were attended to by a band of efficient workers. The majority of the professed converts were young people. At the Temperance Demonstration on Saturday, March 4, 700 persons signed the pledge. The success of the mission was in a large measure due to the earnest co-operation of Rev. E. Omar Pearson, the minister of the church, and of the workers, who were present night after night. R. A.

Evangelists' Engagements.

Mr. W. Monro Collings.—Till Mar. 26, Isleworth; during April, Haling Road Hall, Croydon.

Mr. Henry Thorne.—Mar. 18-28, North Shields; 29, Newcastle-on-Tyne; 30, Gateshead; Apl. 5, lecture at the Metropolitan Tabernacle; 9, Queen's Park Congregational Church, Manchester; 15-24, Bristol.

Mr. W. R. Lane.—Mar. 18-27, Farnham; Apl. 1-10, West Hartlepool.

Gipsy Smith.—Mar. 18-27, West Hartlepool; Apl. 1-10, Walsall; 15-24, Swindon.

Mr. Geo. Clarke.—Till Mar. 26, Southampton; Apl. 2-17, Finchley.

Mr. E. P. Telford.—Till Mar. 28, Rotherhithe Free Church; 26-Apl. 3, Stoke Newington; 9-20, Gainsboro'.

Mrs. E. L. Baeyertz.—Apl. 2-17, Sunderland.

Mr. Newton Jones.—Mar. 18-27, Whitstable.

Mr. J. J. Scroggie.—During Mar., Barking.

Rev. A. T. Jones.—Mar. 19-27, Bible readings, Evangelistic addresses, Duckpool Road Baptist Chapel, Newport, Mon.

Mr. John Elliott.—Mar. 19, Mount Pleasant Hall, Brixham.

Mr. W. D. Dunn.—Mar. 19-31, Dundee.

Mr. Charles Inglis.—Till Mar. 30, Edinboro' Castle and Hastings; Apl. 2, Bromley; 9-20, Canning Town.

Mr. Jas. Sprunt.—Mar. 19, Winchester; Apl. 2, Reading; 9, Willesden.

Mr John Burnham.—Mar. 22-29, C. M. Chapel, Blaengarw.

Mr. William Grove.—Apl. 8-24, Soldiers' Institute, Portsmouth.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Mar. 19, Mr. Wm. Hill; 26, Messrs. Loveridge and Owen; Thursdays, Mr. Rickman. Malden Hall, Haverstock Hill, Sundays during Mar. at 7, Mr. W. T. Munn; Thursdays at 8, Mr. A. C. Burley.

Requests for Prayer.

For a rich blessing on a mission this month in South Wales by Mr. Thomas Payne.

For blessing upon the united meeting of Bible classes in business houses, to be held on March 18 in Exeter Hall.

For blessing on revival meetings now in progress at Hanley Christian Mission.

Notices.

A correspondent desires to know the first line of the hymn (and where to find the same) in which the following stanza appears:—

"He bids his angels pitch their tents
Round where his children dwell;
What ills their heavenly care prevents
No earthly tongue can tell.

Applications for Tracts.—M. A. Warnett, 6, Industrial Buildings, Craven Lane, Gomersal; O. C. Farr, Codicote, Welwyn; C. W. Benger, Grove Cottage, Grove Road, Mitcham; Mr. Charles Whitehelo, Emmer Green, near Reading, Berks; W. Mayes, 15, Thorpe Road, Forest Gate.

Communications Received with Thanks.—W.H. G.H. McQ. J.F.W. J.A. C.W.C. J.T.G. J.B. J.M. M.Y. G.H. W.E. W.C. T.C.M. E.M. S.S. C.M.B. M.G.G. R.C. W.W. W.S. N.R.H. W.S. G.G. H.J.M. H.S.R. A.T. J.W.W. H.T. J.L.T. J.G.K. W.B. E.W.W. W.W. L.M. E.H.W. H.G.G. E.H.K. R.A. R.C. J.F.S. R.B. F.A.S. J.H.C. J.C. A.R.N. J.E.J. J.G. C.F. G.R.C. C.D. C.W.M.C. J.P. E.C.T. E.F. F.P. G.H.S. W.W. W.C.O. R.C. E.F.B. W.F.G. H.T. A.W. M.C.L.W H.H.P. J.J.W. C.M.W. C.P. G.N.P. C.N.B. J.K.Q. M.M.D. R.O.M. J.A. W.S.D. N.R.H. H.A.J. W.T.K. M.A.L.W. W.R.C. J.S. F.T.H. A.M.G.W. M.S. H.A.E. W.C.B. P.M. J.G. W.J.H.

Out of Rome.—Continental contemporaries continue to report the emancipation of Romish priests. *Le Chrétien Français* informs us that Monsignor Stephen, who has exercised episcopal authority in the patriarchate of Babylon, has now joined the company of those whom the truth has made free from Rome. He is said to be a distinguished man, and to have assumed a truly evangelical position. M. Sallé, well known as a preacher in Belgium, has also broken with Rome. At a recent meeting in the Temple at Belleville, an address was delivered by Abbé Hautefeuille, a young priest, who on arriving in Paris undertook menial work rather than remain in the Papal fold. He was followed by Abbé Sanset, who, still wearing priestly robes, explained why, after twenty years of service, he had left the Church of his childhood.

Medland Hall.—At this known centre, the only metropolitan free shelter for men, the work continues to prosper. On such economical lines is the institution managed, that the cost of the ordinary working does not exceed 1½d. per man per night. This includes rent, wages, gas, firing, cleaning, repairs, bread (½lb. to each man), and various incidentals. At a recent Sunday evening service, word was received that a considerable number of men were wanted for work at six o'clock the next morning. Suitable men were selected, extra food was prepared, workmen's tickets to destination were taken, and at the appointed time all the men were set to work at 18s. a week to start with. Between 300 and 400 men have been sent to Canada, where employment and homes had been previously secured for them.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

GREAT care and prayerfulness of spirit must be used in replying to the question, "What would Jesus do under certain circumstances?" It does not follow that the first answer that occurs to the mind is necessarily the right one. Further heart-searching and waiting upon God may reveal a more excellent way. Oftentimes those most ready with a solution are more superficial in Christian character than others who, with deeper thoughtfulness, take time to reply.

We must seek the *principles that underlay the acts* of our Lord during his earthly ministry. He responded, for instance, at once to every appeal for help without investigating the case. But why? Because He "needed not that any should testify of man, for He knew what was in man." He read at a glance "the thoughts and intents of the heart;" while we, lacking that Divine omniscience, must often spend time and trouble in searching out; else may we do grievous harm by a too ready response to the appeal of a worthless scoundrel, and learn, when too late, that our charity had been more wisely expended upon his long-suffering wife, from whom no appeal had come.

There is truth in the contention that we must have regard to the spirit rather than the letter of our Saviour's words, or his precise act on any occasion. But vague talk about his spirit may in reality be a mere excuse devoid of honest endeavour to reproduce anything like Him. We are subject to human limitations, admittedly; but "where there's a will, there's a way." And what stupendous results would be produced in commercial and social life, in church and on 'change! We ought to encounter them at every turn. But is it so? Alas, human nature is so apt to agree in the abstract, and in a general way "believe in it," and that is all. To how many is it "a hard saying," and they "go away sorrowful"! "How hardly" shall such "enter the Kingdom of Heaven!" "Be ye doers of the word and not hearers only, *deceiving your own selves.*

"Called to be saints." Is not this the great end for which the Divine Spirit always calls? Saints! *i.e.*, holy ones—those who through Christ Jesus are without spot or wrinkle or any such thing. This is the ideal for each of the Lord's disciples. Upon the attainment of this the whole heart must be set. Holiness is the one thing which clears the vision of faith, making it possible even now to see God. Every life has a radiance about it when spent in the real presence—the human face lifted habitually to the face of God. The full apprehension of this call quickens into activity every faculty of the soul till at length it is clothed with the beauty of the Lord our God. And without holiness no man shall see the Lord.

Some weeks ago an article appeared in these columns upon "The Duty of Confessing Christ," by Rev. G. B. F. Hallock, D.D. It urged the necessity of young converts allying themselves definitely with some place of worship. At the request of several ministers and evangelists, it has been reprinted in pamphlet form, and may be had from our publishers at 3d. per dozen, or 2s. per hundred. It states the case precisely and forcibly.

It is an interesting coincidence that the article on "Undenominationalism" (p. 11) should have reached us in time to appear in the same issue as the report of the Free Church Council gatherings. Many of our readers are on a platform different from that occupied by Mr. Gooch, but we have given him the opportunity of a fair hearing. There appear to be many points of contact between the omni-denominationalism of the Free Church Council and the undenominationalism of which he speaks. For practical purposes they are at one when it comes to aggressive work and earnest spiritual endeavour.

Owing to the space required for these matters, it has been found necessary to hold over several important articles (including one of the series by Dr. Robertson, of Venice, upon the condition of Popery in Italy), and a number of lesser items.

A needful hint, wisely put, was given to the ministers present at the Free Church Council on the subject of special missions.

> Give up, for the time being, all the usual weekly meetings. The Church will not suffer, rather the reverse. The best cure for dyspepsia is temporary abstention from ordinary food, and sometimes the adoption of a hot water diet!

We have known many a mission "fall flat" because ministers and people have not foregone other engagements to enter heartily into it, and because after it was concluded the ordinary church routine was too quickly resumed, instead of special efforts being made to consolidate and build up the faith of the converts by special classes for their instruction.

> Much of the service rendered by the Federation defies arithmetic. It belongs to the "inner sanctuary;" perhaps the poorest work of all is that which is easiest to measure out. Ours is supremely a spiritual movement, and is having great unseen spiritual results.

So said Rev. Thomas Law in his report. The union of the Free Churches for spiritual ends is itself a power for good of inestimable value. It has done much already in fostering a truer Christian spirit in all the churches affiliated, and the spirit is deepening in every centre.

Most cordial has been the welcome Dr. Fairbairn has received on his return from India, not only from his numerous personal friends, but from the students of Mansfield College. He is able to speak with authority of the powerful influence which the true missionary exerts upon the Hindu, even when the Gospel is not openly accepted:—

> One thing impressed me greatly (he says), the devotion for the people of those who know them best, and have lived longest in close intercourse with them. . . . I found more appreciation of the good things in Hindu men and in the Hindu religion among the missionaries than in any other class of the European Community. It is possible that the missionary does more to reconcile the Hindu to the British *régime* than any other single Western element operating in India.

Thus the spirit of the Gospel is making its quiet but resistless way to the ultimate overthrow of Hinduism in God's good time.

Public sentiment in Cardiff is deeply stirred just now over the action of the tramways company in suddenly commencing a service of omnibuses on Sunday, a provision that the bulk of the residents deem to be totally unnecessary in a town of that size. The Free Church Council has taken the lead in protesting against the innovation, with the result that a public expression was taken at all its places of worship on Sunday. Canon Thompson also laid the same resolution before his congregation in the Parish Church, with a like result. A spirited Christian public opinion is of great service in cases like these. Numberless evils might be checked, and enticements to evil be destroyed, if the people of God would rise up thus, instead of, too often, allowing matters to go by default.

The decision of the judges in regard to the Kempton Park Racecourse Company, which legalises "betting in the ring," and enables book-makers to carry on their pernicious trade without interference, is one that may represent the letter of the law, but it is a serious blow at social morality. Lord Davey in his dissentient judgment from his colleagues put the case tersely from the other side:—

> "I have a difficulty in understanding why, under the provisions of an Act directed to the suppression of a particular kind of gaming, a person should be allowed to transfer his business for the day or more to an enclosure in Kempton Park, and carry it on there, in precisely the same manner, which he could not do in his own office in London or elsewhere."

In the present state of public opinion we fear that there is little hope of any legislation with a view to amend this iniquitous law. This makes the crusade against gambling all the more urgent and imperative. No opportunity should be lost to raise the tone of social feeling and custom, and to re-awaken the national conscience in regard to this crying evil.

Meanwhile, the bill against another mischievous trade, which is productive of the ruin of thousands of unfortunate people—that of money-lenders—is likely to become law. These harpies have preyed long enough on the misfortunes and credulity of those who in their pecuniary troubles foolishly hand themselves over into their power, with the certainty that they will never get free till they have paid "the uttermost farthing—and more."

Preaching in Carlisle Cathedral, Archdeacon Diggle expressed his conviction that the disquiet and unsettlement in the Church at the present time is due to great ignorance, and particularly ignorance in one department of sacred knowledge:—

> At the last ordination in a neighbouring diocese, three candidates for deacon's orders failed to satisfy the examiners, and they all failed in one subject—in knowledge of the Bible. He was persuaded that the mischief which had come upon them had arisen because they had been going away from the Bible. They had not been making the Bible their first and deepest study.

This is a pretty strong indictment coming from such an authoritative source, and is true in Nonconformist as well as in Church circles. The Archdeacon also touched another diseased spot when he proceeded:—

> Articles in what were called religious journals took the place of the study of the inspired Epistles and

Gospels; and until they went back to the well-spring and the fountain of truth, he saw nothing for it but going on in the same condition of anxiety in which they now found themselves. He read article upon article in newspapers and magazines upon the subject, and not once in fifty times did he ever find any appeal made to the Word of God in these questions which were disquieting them now. What they wanted was a better trained ministry, and particularly a ministry better trained in the knowledge of the Holy Scriptures.

Nothing but the sword of the Spirit itself can do the work of the Spirit.

Mr. Watts, a non-Christian, writing on "The Bible: Past, Present and Future," says:—

We cannot think that in time to come the Bible will be estimated as being different from any other book, except in so far as its contents mark the difference.

We desire no other estimate. The Book must be its own final appeal, not what some one has said about it. Repeated and impressive testimony is borne by men who have been sceptics, that they disbelieved the Bible until they read it for themselves; then they were mastered by it. One of them, who began a thorough reading for the purpose of fastening on all its discrepancies, was at the outset struck with the evidence the Book gave of God's interest in man; and, as he read on the evidence was uniform and cumulative, and overcame him. The Book has a grand unity underneath great diversity. We only wish men did know its contents, for certainly these differentiate it from every other book by an infinitude of thought: it is as high as heaven; they are as low as earth.

The recent tendency in "liberal criticism" of the New Testament has been to rehabilitate the early date of the Gospels and Epistles in an extraordinary manner. Even so dispassionate an authority as the *English Historical Review*, in dealing with Professor Harnack's "Chronology of the Christian Literature," allows that the dates accorded to the books in the traditional chronology are substantially accurate. Referring to the same book, the *Dublin Review* says that it substantiates the "essential truth of tradition." By tradition is meant the conclusions of the earliest Christian writers, whose testimony, until the rise of the Tübingen School of critics, had been unquestioned from the beginning. Now they are unquestioned in their essential features by all ecclesiastical scholars with a reputation to lose. The fierce fight on this crucial question has thus ended in the complete rout of unbelieving critics. The genuineness and authenticity of the New Testament writings can never more be questioned.

The importance of this result is only truly seen in the light of the motives which led to the attacks on the date and authorship of these writings. If the Gospels and a large number of the Epistles could have been proved to be the outgrowth of the second century, a sufficient amount of time would have elapsed for the rise of legend and myth in regard to the subject-matter of the Gospels; and an attack on the miraculous elements in them might have been successfully made. The traditional dates did not allow for this process of myth-making; and so they were assailed with a pertinacity and wealth of apparent scholarship, which to many seemed irresistible. Now that the traditional dates have been reinstated, the theories built on a later origin disappear into thin air. The testimony to the facts they embody is in the strict sense contemporary; it is the testimony of eye-witnesses to the truth, and therefore, as their honesty is not now questioned, they stand firm in evidence of the supernatural origin of our faith.

In view of the manifest signs of revival which are reported from various parts of the world, and particularly in connection with evangelistic and church work in Great Britain and America, an especial interest attaches to the new and interesting halfpenny monthly The Revival *(Morgan & Scott)*. The fourth number, which is now ready, contains much that is helpful and stimulating, pointed appeal, apt anecdote, and telling accounts of revival work. Many of our readers will, we think, find the new publication congenial and helpful. It is eminently suitable both for home reading and for general distribution in connection with mission work.

In connection with the remarkable religious awakening on the Continent, the progress of Protestantism in Italy must be giving the Papal authorities considerable anxiety. The correspondent of the *Morning Post* in Rome thus calls attention to the situation:

If there is a movement in some Protestant nations to return toward Catholicism, it is interesting to note that in Italy, which remained almost untouched by the Reformation, a *serious Protestant movement is taking place*. The Valdese Church, which formerly had a very tormented existence in the Alps and in its colony near Messina, has been growing in different parts of Italy since 1870.

What seems news in some quarters is not surprising to our readers. The persecution of the Waldenses is not forgotten in the joyful remembrance of the Glorious Return, and our pages have from time to time rehearsed their evangelistic achievements and told of the steady expansion of their teaching and influence.

It is said that the solution of the grave difficulty between England and Russia, in the matter of the Newchwang railway, was the result of the personal interference of the Czar, who overrode the demands of his Ministers and gave way to the English claims in order to preserve peace, and so further the prospects of the Hague Conference. This is, if substantiated, a splendid proof of the good faith and earnestness of the Russian Emperor, and should awaken a spirit of concession all round. Such acts on the part of the author of the Rescript are the best guarantee that the Conference will lead to a real and substantial benefit to the peoples of the earth. As the time for holding the Conference draws nigh, all Christian people by example and precept should use their influence in directing public opinion, and in supplicating God, "the only Ruler of princes," to turn their hearts with one accord in the desired direction.

The R. C. Bishop of Newport, in the last of his lectures on "The Office of the Catholic Church," referred to present-day controversies, and said that any church divided upon questions of ritual was divided also upon the deeper questions of faith:—

It was ridiculous to suppose that cultured and scholarly men were contending for the colour of a stole, or a posture, a vestment, or a miserable whiff of incense. These things were contended for because they were symbols, touchstones of belief. Here and there might perhaps be found a foolish curate who had not read deeply enough to apprehend the significance of what he practised, but the majority of the Ritualists knew well what they were about. Catholics prayed that their zeal for ancient and Catholic rites might lead them to see the deeper importance of the ancient and Catholic doctrines underlying that worship, and to hold those doctrines more firmly.

The Bishop's next remarks show that he understands the position of the other side quite as little as his "foolish curate" understands his own:—

They could understand the Low Churchman and the Nonconformist's love of what is called simplicity of worship. It was because they had thrown overboard a large portion of the Christian inheritance. They prayed that their friends might recover that belief in our Lord's sacramental legacies to men which would naturally and surely reconcile them to ritual. In the meantime Catholics did not admit that the simplicity of the worship of these bodies led the worshippers more directly or more surely to Christ. Catholics rather contended that the lack of ritual signified a vagueness of faith, a contentedness with this world, a coolness towards the Heavenly Father and towards Jesus Christ, such as Christianity was especially instituted to render impossible.

In justifying the new movement in America, some writers on Imperialism are prone to exaggerate its benefits for rulers and ruled. In the *North American Review* there is an article on "Imperial Responsibilities and National Gain," in which Colonel Sir G. I. Clarke speaks of our own rule in India, Africa, and other parts of the world as though it were an unmixed boon. It is little short of hypocritical to speak of the continual extension of our empire as though it were the outcome of a pure desire to do good, and as though its history were perfectly free from sad records of crime and sensuality and oppression. Nor is it right to forget that the conditions of life for the Anglo-Indian are such as make the maintenance of a high ideal of personal character a very difficult thing. This rosy view of Imperialism in its motives and outcome is perilous in the extreme, and ministers to a false pride and a fatal self-complacency.

A Trumpet Call.

O ye Christian men of England,
There is peril at your door,
'Tis a peril deep and deadly,
'Tis a peril worse than war.
It is not the roar of cannon,
Ah! we know that sound too well,
It is not the march of armies,
Nor the crash of shot or shell.

'Tis a peril yet more deadly
Than the clash of mortal strife.
'Tis a peril moving swiftly
Into English home and life;
'Tis the peril of the altar,
Of the priests who seek to-day
To reform the Reformation
Just by sweeping it away.

Will you hand the priest your conscience,
Let him secretly install
All the evils of Confession,
Holding heart and soul in thrall?
Brothers, wake ye to the danger,
Now with all your powers withstand
All the subtle forms of priest-craft
Stealing thro' our native land.

Will you let your wives and daughters
To the vile Confession go?
Let your conscience answer bravely,
With a mighty, thundering, NO!
Let a tidal-wave of protest
Like an ocean billow roll,
Surging onward thro' our country,
Stirring deeply heart and soul.

Oh! forget not, men of England,
How our fathers, long since dead,
Yielded up their lives in witness,
How for truth they suffered—bled.
Oh! forget not, even striplings,
In their timid, gentle youth,
Calmly went to stake and burning
For the sake of God and truth.

Rise, ye Christian men of England,
In your majesty and might,
Sweep away the noxious poison,
In the name of God and right.
Shall the work of your reformers
Now be secretly undone?
Answer, NO! with voice of thunder,
And the victory is won.

S. Trevor Francis.

Author of "Whence—Whither?" and other poems.

Undenominationalism.

Its Raison d'etre.

By Pastor FULLER GOOCH.

THE word at the head of this article is long and unsightly in its appearance, and is only used for lack of another equally expressive and comprehensive. It represents the position taken by those who desire to be regarded as unconnected with the manifold divisions of Christendom, and yet to be one with all true Christians found within its borders.

From the treatment that undenominationalism receives for the most part from all the various sections of the Church of Christ, it might be supposed to represent nothing but spiritual outlawry, schismatic ill-will to all outside its pale, and a Cave-of-Adullamite discontent with all things as they are. Ignored on the one hand as too small to be worth notice, and scathingly rebuked and hardly spoken of on the other, it and its adherents often fare badly among the ranks of denominational advocates. And yet to reproach those who take the position from the force of conviction, and in the spirit of Christ, as Ishmaelites, whose every man's hand is against his brother, is as false and contrary to fact as can well be.

That there are those who, dissatisfied with others, piqued at lack of being valued by their fellows at the price they put upon themselves, and, breathing the air of bitter, iconoclastic revenge, seek to add to the existing sects another of their own production under cover of so-called undenominationalism, is undoubtedly true; but these do not represent the honest and true undenominational position. It is surely well to know the ground conscientiously taken and held by those whose reason for a position of

SEPARATION FROM DENOMINATIONAL BONDS

is not unkindness of thought, or want of brotherly love to those who differ from them, but a sincere desire to be loyal to the claims of Christ, as those claims press upon their individual conscience and heart. The writer therefore asks the patient consideration of those who read, while he endeavours to make clear the stand which he, in common with many more, has taken in the matter.

That this stand involves separation from denominational ranks, and very different standpoints on some lines of thought, is no more a hindrance to mutual regard and respect than the same fact in its bearing upon the differences between Baptist and Methodist, Episcopalian and Congregationalist, and so forth through all the manifold divisions and camps of denominational Christianity. All thought and action based on the study of the Word of God, and arrived at through exercise of

THE RIGHT OF PRIVATE JUDGMENT

on the teachings contained therein, are entitled to impartial and respectful consideration.

1. First, then, we reject the generally-accepted idea that different views on secondary points among those who "hold the Head," and recognise the presence and power of the "One Spirit," either necessarily must, or rightly should, mean separation into rival sects or parties, even though there be a tacit recognition of all as belonging to Christ. The unity of the Body is a fundamental truth of revelation, not only to be held as a theory, but manifested as a fact. The central point and unvarying rule of Christian unity and fellowship is the Risen Christ; not any one or other view of baptism, or particular system of doctrinal belief, or form of Church government, as formulated by this or that particular church. Each church holding the Head has some truth which other churches would do well incorporate, and no one

HAS ANY MONOPOLY OF TRUTH.

Seeing eye to eye is prevented by the exclusion of fair and impartial inquiry concerning the points of difference. Each sect trains its ministers and its members to see truth from its own standpoint, and so perpetuates the division, and prevents the *rapprochement* of soul and thought toward others.

If one holds a truth that his fellow-Christian has not yet seen, surely the way to win him over to the seeing of it is not to hold him at arm's length, or compel him to find a spiritual home elsewhere because he has not received it. Or, if my brother has light not yet shining on my path, am I likely to benefit by its gleam while refusing to walk in oneness with him?

ALL CHRISTIANS ARE LEARNERS

in the one school of Christ, under the teaching of one Spirit, and all are bound to make one manual of faith and practice their common text book and unchallenged rule. So long as there is loyalty to Christ Jesus as Redeemer and Lord, surely there should be not mere recognition of rights of private judgment within prescribed circles, but a coming together in close and hearty union as helpers of one another's faith, and seekers of each other's advancement in truth and love. A basis of practical fellowship should exist exclusive of division and sectarian aims.

2. We are also firmly persuaded that the adoption of human names, and even divine ordinances, as denominating the people of God, is contrary to the New Testament rule and subversive of the true spirit of Christ. That it has come to be accepted and practised by multitudes without design or wilful opposition to the Word of God we freely admit; but none the less to us a principle is involved, and one that we hold not only dear but sacred and divine.

It is not that honoured names like those of Calvin, Luther, Wesley and others are not held by us in veneration and loving esteem; nor that the ordinances of Christ, as we are led to see them set forth in the New Testament, are not obligatory or of importance in their own sphere. But we hold that One Name, and only one, has any right to be lifted up or used as a badge of discipleship and centre of unity. It is as true to ask to-day as ever it was, "While one saith, I am of Paul, and another, I of Apollos, are ye not carnal?" "The whole family in heaven and earth," or if you will "every family," is of God, named not after men, but after Christ, the Son of his love in whom all who believe are one, and called to live in the true oneness of his Body.

THE EXALTATION OF MEN,

however good and noble their life has been, to be denominators of separate sections of the indivisible family of God on earth, is diametrically opposed to the foundation law of truth, which finds its outward development in the divinely-inspired record, "The disciples were called *Christians* first at Antioch." There, in the place where the middle wall of partition was broken down, and the door of faith opened to the world without distinction, was the all-uniting and all-comprising name assigned, which, Scripturally understood, denominates every blood-bought and blood-washed soul of this Gospel day.

3. It appears to us, on a review of Scripture teaching on the subject, and of the whole course of Church history, that the direct leading of the Spirit, and line of working on the part of that Divine Agent in all that is of God, is on the side of undenominational methods and principles of action. "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed was his own, but they had all things in common; and with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

In so far as the Church has got away from Pentecostal principles and paths, it has not been by the leading of the Spirit, but by failure to walk in his ways; and the lack of Pentecostal power must surely be attributed to

THE LACK OF PENTECOSTAL PRACTICE.

Whenever and wherever revival times have been experienced, it has been in connection with a laying aside of ordinary sectarian methods of working, and a coming together of those of different persuasions to combine on one common platform of prayer, praise, and testimony. In proportion as revival power has been given, this spirit of abandoning *pro tem.* denominational distinctions and limitations has spread and increased; and only as the special manifestation of the Spirit has decreased has there been a return to the straitened paths of separation and exclusive service. A fact this, which proves that unity, not dependent on variety of thought on minor matters, is the chosen sphere of Divine manifestation.

No greater hindrance to the spread of the Gospel to-day can be found than the divisions and discords, the numberless sects and parties, found among those who profess to hold one faith, to be seeking one object, and to be heirs of one eternal home. It is so abroad as well as in our own land. Missionaries are often confronted with it as an argument against Christianity; while many a district remains unevangelised, and many a sphere is spoiled, by reason of compacts entered into, or feuds between rival societies or differing sects. This is often to the regret of societies and workers involved as much as to others outside, not being the result of personal feeling so much as the inevitable outcome of the systems adopted.

When love, not of this brotherhood or that, but of

THE WHOLE BROTHERHOOD

of an unbroken Church of God prevails in any sphere, blessing is surely given, sceptics are silenced, believers are built up, souls are saved, and Christ is magnified. It is the unvarying result of maintaining "the unity of the Spirit."

We do not deny that these things are found in connection with denominational distinctions. Given a church waiting upon God in the spirit of faith and prayer, backed by holiness of life, and God will surely bless; but we contend that in all such cases the blessing is in spite of denominationalism, and is not its natural fruit. The denominational system has become in the course of centuries so ingrained in multitudes of God's true people, that to question it never occurs to the mind, and the adoption of it is a sin of ignorance, not a trespass of known law.

Believing that the principles adopted at the start are those that God intended us to pursue till the end, we seek, even though but a small minority among the great host of the servants of Christ, to return thereto and abide therein.

W. Norwood.

Postal and Telegraph Senior Christian Association.—The annual conference in London was held in the City Temple on March 14 and 15, when delegates from the various provincial branches with London workers and members met for a time of united conference and prayer. The meetings were addressed by Rev. J. A. Bevan and Rev. J. Gregory Mantle. There was a hearty spirit of prayerful interest, and the proceedings were very refreshing.

Letters from America.

DR. J. WILBUR CHAPMAN AT WASHINGTON, D.C.

"I HEAR a 'going in the tops of the mulberry-trees,' and am assured, in spite of coldness and indifference, that we are on the eve of a great awakening." This conviction has frequently been expressed in these columns, by ourselves and others, and it has taken possession of missionaries in India and other parts of the world. It was uttered with emphasis, in the words quoted above, by Dr. Chapman, of Philadelphia, in the address with which he closed

A FRUITFUL MISSION-WEEK

at Washington, D.C., on Friday night, March 3.

The invitation to undertake this mission came from the Christian Endeavour Union, the young people's initiative being cordially accepted by the evangelical pastors and churches in the city, who formed an executive committee and assumed the responsibility of arrangements and expenses.

We were at Hillsboro', N.C., engaged in an interesting work among the coloured people, from which Mrs. Morgan and I went to Washington (317 miles) for the last two days of Dr. Chapman's meetings, leaving Mr. Wintle to continue those at Hillsboro', reference to which will be made in a subsequent letter.

The *Washington Post* daily reported the meetings in that city, and said at their commencement:—

The size and enthusiasm of the audience which gathered at the Calvary Baptist Church to participate in the first of these evangelistic meetings greatly exceeded the expectations of those interested in them.

The preparatory services in the various churches throughout the city and the large amount of personal effort expended have evidently aroused a great interest in Dr. Chapman's coming, and the meetings promise to be the most successful of the kind which have taken place in Washington since the great Moody revival some years ago.

The meetings take place at 4.15 in the New York Avenue Presbyterian Church, and at 7.30 at the Calvary Baptist Church.

For Sunday, at 3, a meeting for young people, particularly Sunday scholars, at Calvary Church; at 4, for men only at the Y.M.C.A. building; at 7, for women only at the Mount Vernon M.E. Church; and at 8 o'clock there will be a meeting for men only at Calvary Church.

I was reminded of the crowds that gathered in 1859-61—half across the street long before the meetings commenced—to hear

RICHARD WEAVER OR WILLIAM CARTER

at the Surrey Theatre. Dr. Chapman's evening meeting began at 7.30; doors opened at 7. In ten minutes the house was packed with 2,000 people, and not a seat to be had.

His discourses are full of personal reminiscence; I can only speak of the last two days. He said that the methods he pursued, which

ARE SIMILAR TO THOSE OF MR. MOODY,

are successful in the most conservative as in the most popular church. In his first pastorate he desired to introduce a less formal and more spontaneous mode of worship than he found there; accordingly he got some Gospel songs and placed them in the pews a few days before the Sabbath. A precise and conservative elder observed and gathered them up, and told the minister that they could not be used there—it was not a mission-hall. After plodding on for some time without success, he mentioned his position to Mr. Moody, who replied: "Well, you cannot go along on present lines; and after all they can but get rid of you. Slip them in again."

Accordingly, late one Saturday night Dr. Chapman put the hymn books in the pews, and on the Sunday morning gave out "Ring the Bells of Heaven." This moved the church, and then the town. The conservative elder himself asked: "What kind of hymn was that you sang first? It was like

A SONG THAT ANGELS SING.

Let us do all we can to save the people."

The success of the same method in what is emphatically a people's church may be gathered from the following sketch of the preacher and his present pastorate in the paper named above:—

J. Wilbur Chapman was born in Richmond, Ind., on the 17th of June, 1859. His mother died when he was but twelve years of age, and his father when he was nineteen. He pursued his classical studies at Oberlin College and Lake Forest University, and graduated from Lane Theological Seminary, Cincinnati, Ohio, in 1882.

He entered upon his duties at Bethany Church, Philadelphia, early in 1890, and commenced what is, perhaps, the most remarkable experience of any American church along evangelistic lines. In less than three years there were added to the church membership 1,100 souls on confession of their faith, more than half of them being men.

The church was so perfectly organised under his direction that it would be difficult for a person to be in attendance at any of its services and not be reached by its members in a social as well as a spiritual way.

Dr. Chapman is a magnetic man, speaks fluently, uses choice words, has engaging manners, employs few gestures while speaking, and these are always graceful. His strength and influence are in his intense earnestness and heartfelt sincerity.

Again and again Dr. Chapman showed that he has a well-balanced mind and a full-orbed perception of the truth in Jesus. He urged not a particular doctrine of holiness, but *Holiness*. He exhorted to testimony not about ourselves, but about our Saviour. "Abide in Him, and men will perceive that you have been with Jesus." Reginald Radcliffe was walking in London with his friend, Rev. W. Pennefather. A beggar put out his hand and said to the latter, "O man, with heaven in your face, help me!" The testimony of heaven in the face leads people to say, not "what a wonderful man he is," but "what a

WONDERFUL GOD HE HAS."

The afternoon addresses were really Bible readings. The first we heard was on prayer, a very valuable discourse on an all-important subject. On the last morning the subject was "Winning Crowns" (of which five were enumerated); in the afternoon, "Missing Crowns." The evening meetings were remarkable for their lucid exposition of the Gospel; intensely earnest invitations to come to Jesus now; and exhortation to yield absolutely and to accept fully, from subjects such as "The Prodigal Son" (Luke xv.), "The Great Salvation" (Heb. ii. 3), and "A Great Repentance" (2 Sam. xii. 13).

In speaking of his own experience, Dr. Chapman attributed much of the blessing he had received to Mr. Moody and Mr. Meyer. The latter, sitting with him one evening in his library, said: "Dear friend, do you ever think that when we stand before the judgment-seat of Christ we shall be rewarded or suffer loss according to our actions? Will they stand the fiery trial, or be burned up, while we are saved indeed, but so as by fire? Will our works stand that test?" Dr. Chapman said: "I did not sleep much that night, and I have tried since then

TO HAVE MY MOTIVES RIGHT,

that everything I do or say may stand the touch of fire."

In his address on "Winning Crowns," he said that when he came to Bethany Church he received the most hearty welcome from a kind and genial people. The last person who greeted him after the others had left was an old man, leaning on a staff, who said, "I am afraid of your making a failure here. You see we have always had men of wide experience, and you are a much younger man." He followed this with other discouraging remarks, and the new minister began to wish his anxious moderator had waited awhile before coming to such a sad conclusion. But his surprise was great when his tottering friend drew closer and said, "But I have made up my mind to help you." Dr. Chapman wondered how. He certainly could not preach for him. Then the other whispered, "I have entered into a league with two other men to pray, as long as you are our pastor, that God will endue you with power." "Those three in covenant," added the preacher, "soon grew to ten, to twenty, to fifty, and now there are more than 500 men pledged to pray for the blessing of God to rest upon all my work for Him. They have been praying for me while in Washington; they are praying to-night. I believe that every faithful minister could be transformed into a man of power by a people who continually prayed for him. It is often said in praise or blame, 'It's all the minister.' No, it is

NOT THE MINISTER ALONE,

it is the church and the spirit in the church that moves the community."

When Mr. Hall Caine published his novel, "The Christian," we represented to the publishers the inconvenience that might arise by the identity of title with that of this publication; but without effect. I did not anticipate the way in which this would be fulfilled. The *Washington Post*, in its final report, contains the following:—

The meeting was opened with a song service, led by L. P. Zimmerman, who organised the choir, the music of which has been such a feature of the revival meetings. Prayer was then offered by R. C. Morgan, of London, a well-known evangelical worker and a member of the firm which publishes the books of Mr. Moody, and the editor of Hall Caine's "The Christian."

As a practical result of the series of meetings, the following Sunday was to be observed in the Sunday-schools as "Decision Day," following the plan adopted by Dr. Chapman in his own church in Philadelphia.

At the close the minister thanked Dr. Chapman as the instrument by whom God had done a marvellous work among them.

Dr. Chapman began a similar mission in Chicago in the following week, Mr. Harper Garcia Smyth having preceded him to prepare the choir there. R. Cope Morgan.

Hillsboro', N.C., March 6, 1899.

Thoughts for Parents.

IMAGINATION.

"We know in part, we prophesy in part."—(1 Cor. xiii. 9.)

IMAGINATION expands the mind by expanding the boundary of thought. Not a few parents repress imagination in their children, thinking it evil; whereas, rightly guarded, it has a most important part in training. By the power of his imaginations man's thought rises to God; he is able to enter into the feelings of others. By the use of imagination the arts and sciences are advanced, for it is a constituent part of inventions, pictures, music, &c.

Guard sacredly your children's imaginative powers; learn to distinguish between the fanciful and the false. The last, which poses as truth, is hurtful; but the fanciful is known to be beyond human experience and does not deceive. This is why fairy stories are not hurtful, but exciting tales of false adventure are.

Inspire your child's imagination by tales of heroism, and let your heroes be of the homely sort, that the daily common life may be raised by thoughts of noble deeds.

Frances S. Hallowes.

Oxford Notes.

A PARENTS' annual meeting in connection with Sunday-schools affords a good opportunity for emphasising the importance of the home life and example. Rev. J. Robertson, pastor of the Congregational Church, George Street, presided over a meeting of parents on Wednesday week, in which it was urged that the church and the Sunday-school could not do everything for the children; behind all there must be the religion of the home.

The record of the police court affords a loud call for aggressive work in the City. The East End of London could reveal no more terrible indictments of unnatural crimes, child neglect, and rowdyism than the last fortnight has brought to light.

While a representative committee is busy arranging a Sunday Closing Campaign, it is startling to see in the local paper "Balliol College Sunday Evening Concerts." If we have rightly read the mind of Christ, the principle that forbids the opening of public-houses on Sunday also cuts at the root of Sunday entertainments, or large college lunches entailing much extra work on the already overworked scouts. There must be no compromise in a campaign of righteousness.

The students of Mansfield gave Dr. Fairbairn a very warm welcome on Friday on his return from India. They met the carriage in a body, unhorsed it, and dragged it round the grounds. Dr. Glover was the preacher on Sunday, and after the service many remained behind to welcome the Principal home.

Sunday Goods Traffic.—Effort continues to be made by the Shareholders' Union for the Defence of the Sabbath towards the minimising of the labour caused by the running of goods trains on the first day of the week. A strong memorial was recently presented to the directors and shareholders of the Midland Railway, but it was not kindly entertained. All railways shareholders who feel the burden of the existing condition of affairs are invited to co-operate with the union through its secretary, Mr. J. F. Wilson, 22, Western Road, St. Leonards.

Day by Day.

SUNDAY, March 26. Deuteronomy i.

IT is good to rehearse the story of past failure, not to dishearten, but to humble, and to set forth the dealings of God for the direction and guidance of those that follow.

There is little to distinguish Kadesh-barnea among the sand-dunes of the desert. It was situated on the frontier, where the land of Canaan fades into the southern desert. But it is a notable place in the spiritual chart, and few are they that have not had some notable experiences there. Kadesh-barnea, in the history of Israel, was the point where, through want of faith in God, who went before them in the way (32-33), the people turned their backs on the rest, victory, and wealth, which He was prepared to give them, and went forth to wander and die in the desert. For us, it is the division between Rom. vii. and viii., or between Heb. iii. and iv. When we look at circumstances more than at God's all-wise and all-loving providence; when we count that our habits, temperament, and inherited tendencies are too masterful for divine grace to cope with; when we think of giants more than of God; in a word, when we fail to believe that God is able to make possible the obedience which He commands, notwithstanding all that stands in the way—we have come to Kadesh-barnea, and are turning back to the desert.

They could not enter in, because they did not believe in God; and thus the one condition on which all things become possible was wanting. God can do all that we trust Him for. All things are possible to him that believeth. "Let us, therefore, fear lest, a promise being left us of entering into that rest, any of us should seem to come short of it."

MONDAY, March 27. Deuteronomy ii.

The way of God's people is a very precise one. There are many roads which branch off from it that they are not to take. Mount Seir, Moab, and Ammon were distinctly forbidden to Israel. So, in after years, Paul was forbidden to preach the word of God in Asia. Very often it is thus that God shows us his way. We go down the long corridor, out of which doors appear to open, but they are all locked against us, till we come to the one through which we are to pass. God's positive guidance often comes through his distinct prohibitions.

But when we have found out his way by patient waiting, then He goes before us: "Rise ye up, take your journey. . . I will begin to put the fear of thee upon the peoples. Begin to possess. I have begun to deliver up. The Lord our God delivered up all before us." It is very blessed when the soul is walking with God, for God goes in front, removing every obstacle and making an open way.

There are three of our Lord's words, which taken together, inspire one with unfailing courage. "*We* must work the works of Him that sent Me," classing us so lovingly in his mission (John ix. 4 R.V.); "Arise, let *us* go hence," as He takes his way with us to Calvary; "Thou shalt find a shekel, that take and give unto them for Me and thee;" where He makes Himself responsible for all charges that may be incurred in our common pilgrimage.

In the American Civil War, some officers said to Lincoln, "It will be all right if God is on our side." He quickly turned on them and said, "Gentlemen, the first question is not whether God is on our side, but whether we are on his."

TUESDAY, March 28. Deuteronomy iii.

It was sad indeed that Moses might not live to complete the work he had so gloriously begun. But the law cannot conduct us into the land of rest. Strict obedience may win some of the lower and more transient blessings, but faith alone can secure the supreme gifts of God's grace.

How earnestly Moses besought the Lord to allow him to pass the Jordan! Thus, in after years, Paul asked that the thorn might be taken out of his flesh; and Jesus, that the cup might pass from Him. But it might not be. God still sometimes says to us, "Let it suffice thee; speak no more unto Me of this matter." Of God's promises this is never said; but of things which are not included in these, very often the strong impression arises that we are praying against his purpose. Indeed, the power to continue praying comes to an end. We are no longer sensible that the Divine Spirit is making intercession within us, or that the Saviour is adding his supplications with ours before the throne.

At such times, however, God is sure to add some loving alleviation. Moses is bidden to see the land, and then is lovingly put to rest on the bosom of God. Paul is assured that Christ's strength will more abundantly rest upon him if the thorn remains. And for the blessed Lord an angel appears to strengthen; and He perceives the joy set before Him so clearly that He dares to endure the cross and despise the shame. In the case of Moses also, the joy was added of passing over Jordan, and standing on the transfiguration mount with his Lord. It is best as God arranges for us. "In his will is our peace." "After all the time is short, the end approaches; the veils will be lifted, faith will be crowned; the net broken, and the bird recover its liberty."

WEDNESDAY, March 29. Deuteronomy iv.

Let us gather out the sublime thoughts of God which this chapter contains. "*He is so nigh*" (*v.* 7). We need not go to heaven to bring Him down, or back to Pentecost to bring Him hither. He is here, "nearer than breathing, closer than hands or feet." Poor sufferer, tossing through the long nights, He is so near thee in the hot furnace of pain! Lonely widow or orphan, bereaved indeed, He is so near thee, lean on his bosom! Pioneer in some foreign land, amid Sabbath-breaking and impurity, He is so near to strengthen and refresh! Oh, for opened eyes!

"*The Lord thy God is a devouring fire*" (*v.* 24). Isaiah xxxiii. 14, 15 proves that this emblem sets forth the purity, and love, and cleansing grace of God. He is a devouring fire as against the sins of his people; jealous of everything which deflects their allegiance from Himself, and intent on eliminating from us the dross which has vitiated our peace and his joy in us.

"*The Lord thy God is a merciful God*" (*v.* 31). The allusion here is to the backslider, who has done evil, and been scattered from the land of rest and peace. When he is in tribulation, and desires to return to his old position, he is encouraged to come back to God, because He is so merciful, never failing the penitent soul, though it may have failed Him; and never forgetting the ancient covenant by which He has once bound Himself. Prodigal child, come home. Only love awaits thee!

"*There is none else*" (*v.* 39). This was the supreme reason why Israel should be true to her allegiance. And, indeed, we also are shut up to Christ. We may say with Peter, "To whom shall we go? Thou hast the words of eternal life." There is none other Name, given under heaven among men, by which we can be saved. "Only Thee, my soul's Redeemer!"

THURSDAY, March 30. Deuteronomy v.

O my soul, this chapter speaks deeply to thee! Thou too hast heard the voice of the Lord God proclaiming his holy law out of the midst of darkness, fire, and tempest; and thou hast trembled and withdrawn thyself, and been terribly afraid! No wonder, for thou hast greatly sinned!

The holy Adolphe Monod, on his death-bed said: "Sin has two divisions, the evil that we have done and the good that we have left undone. As to the first point, I confess honestly, and without figure of speech, that there is not a single commandment of God which I have not transgressed, either in letter or in spirit. As to the second, it weighs upon my heart, and harasses me, perhaps, even more than the first."

But remember, my soul, that what Moses did in answer to Israel's request, going near and hearing what God said, and coming out to tell forth his words, thus acting as mediator—all this was realised literally and terribly in our blessed Lord, who went into the midst of the punishment which our sin had incurred, and took it to his own sacred heart. The thunder and lightning of a violated law expended themselves on Him; the fire of God's wrath on sin consumed Him, and spent itself, so far as they are concerned who shelter in Him. "I have," says Monod, "a firm, single, and peaceful confidence in the redemption of Jesus Christ, in his blood and sacrifice, accepted before God in expiation of my sins, taking the place of the good which I have not done, and repairing the evil that I have done. God can no more condemn me than He can condemn his own Son."

FRIDAY, March 31. Deuteronomy vi.

"What is this gloomy hour which puts nature into mourning? The sun is veiled, day is changed into night, the earth trembles, the rocks cleave asunder, the tombs open, the veil of the temple is rent in twain. Ah! why is this?" There is but one reply: We have *not* feared the Lord our God, to keep all his statutes and commandments; we have *not* loved the Lord our God with all our heart, soul, and might; his words have *not* been in our heart or taught by our lips; we have forgotten Him amid untold mercies; we have *not* done what was right and good in his sight. And, therefore, in the person of his Son, God has taken the consequences of our sin and shame home to Himself, bearing them to the uttermost. What a word is this! "Houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees which thou plantedst not, and thou shalt eat and be full; beware lest thou forget!" This house of love, the Church, in which we live at peace—let us not forget that He laid its foundation-stones deep in the agony of Calvary. These good things, given for our spiritual help—let us not forget that they were purchased by his blood. These cisterns of living water—let us not forget that they were hewn out by nails and spear. These olives, with their anointing oil, reminding us of Pentecost, these vineyards of blood, recalling the cleansing power of his grace—let us not forget the cost by which He planted them. He said, "This do in remembrance of Me;" let us not forget.

SATURDAY, April 1. Deuteronomy vii.

So sweet and full are the words of this chapter that comment seems superfluous and impertinent. The soul simply revels in the variety and completeness with which every possible spiritual want is anticipated.

There is a covenant for us, also, into which the Father has entered with his Son, and with all who believe in Him. That covenant is not dependent on anything in us. He did not set his love upon us, nor choose us because of any special good He saw in us; but because He loved his Son, and those who had an affinity to Him by faith. To this covenant He will be faithful and true, whatever may befall in heaven and earth.

On our side all that is required is separation from the sins of the world around us. There must be no fellowship between light and darkness, between those who believe and unbelievers. It is neglect of this which has brought sorrow and suffering into so many lives. God is not slack in punishing those who violate the provisions of his covenant; and for those who truly believe, obedience is easy because it is guaranteed through the grace of the Holy Spirit.

And when we realise God's requirements through the operation of the Spirit, we find ourselves possessed of the spiritual counterparts of all the blessings enumerated at the close of the chapter. Not that they are rewards, for all is of grace; but that they are the natural results, fruits, and concomitants of a life which is hidden with Christ in God. O grave of Christ, what harvests of blessing have sprung from thee!

Madura and its Marvels.

By Rev. F. B. MEYER.

OF all the wonders which we have beheld during this tour, certainly the most surprising have been reserved to its end. Indeed, I am completely baffled, and shall not attempt to describe the marvellous relics of the great past in the vast and magnificent buildings which tower over the flat-roofed houses of Madura. I had never realised that Hindoo architecture could achieve such splendid results.

From time immemorial Madura is said to have been the political and religious capital of the South of India. The Pandyan dynasty goes back far beyond the Christian era; but its greatest monarch was Tirumala, who reigned in the seventeenth century, and it is to his munificence that the present erections are due.

As we entered the city we were arrested with the vast crowds of natives dressed in every costume (and in none) pouring through the wide streets, and doing business in the bazaars. There was

A MORE DISTINCTLY ORIENTAL ASPECT

in the scene than in any place we had visited. Presently our further progress was arrested by an idol procession. The doll-like image, screened from the intense sunshine by a gorgeous umbrella, was seated on a peacock, resplendent with flashing jewels, which was placed on a car drawn by long ropes. Tom-toms and native instruments, a retinue of dancing-girls, priests, and attendants, a holy elephant or two, richly caparisoned, together with throngs of people, made up the procession. They halted from time to time, and the idol was presented for worship; nor can I dismiss from my memory the expression of awe, reverence, and dread that passed over the faces of the crowd as I happened to catch sight of them from the rear. Sometimes as many as 150,000 people will troop into the city to join in the processions and bring offerings to the temple.

One morning, as we drove out into the country, the road was filled with crowds of natives bearing votive-offerings, through which it was difficult to make our way. A special feast was to be held at a neighbouring temple, and one long stream of men, women, and children was hastening thither.

But the great temple is the wonder of the place, with its four towering entrances thickly covered with elaborate figures of gods and goddesses, elephants and horsemen; its hall of a thousand pillars, which is singularly beautiful; its spacious tanks, reached by steps, and surrounded by arcades; its imposing corridors of stone, lined on either side by carvings of the principal Hindoo deities. These and many other of the monuments are perfectly marvellous, not only for the grace and beauty of their carving, but from the fact that each statue is executed in a single stone.

Imagine what it must be to walk through a long stone gallery, in which a dozen carriages could drive abreast, with lofty monoliths on either side, elaborately carved. Some of the smaller frescoes are highly objectionable; and on every side there is the significant emblem of the impurity with which the worship of Hindooism is associated.

Here is a well, filled with the mixture with which the figure of the god is daily washed, one draught of which will

WASH AWAY TEN THOUSAND SINS;

and above it is a most terrible picture of the sins it will purge. Here is the place where, once a year, women are rid of demons. The hair of their head is said to stand on end, amid their frenzied excitement; and through it the demon passes out. Here is a pillared hall, 111 yards long by 35 wide, with four ranges of columns, 120 in all, each of which differs from the others, and all most elaborately sculptured. To this, the goddess is removed in hot weather, as it is cooled by streams of water encircling it. It is said that this *choultrie* cost over a million sterling, and the temple four millions; not an excessive estimate considering the elaborateness and quantity of the sculpture, and that it is executed in the hardest granite.

It is sad enough to make the heart—break! And it is still worse to know that there has been a revival of Hindooism throughout these districts, partly through the influence of Mrs. Besant, and partly as an off-set to the marvellous successes of the missionaries of the American Congregationalist Board. In all my travels, I have seen nothing more perfectly organised than this noble monument to consecrated men, methods and means.

The large missionary compound in the city contains the bungalows for the missionaries, the schools for girls, the training-home for native Bible women, who visit 1,000 homes in the city and conduct services in all the adjacent villages. In addition to these, there are in the city three churches, the High School for boys, and the spacious hospital erected by the gifts of grateful patients to the beloved, clever, and consecrated physician, Dr. Van Allen.

At some distance from the city there is another large compound, with extensive educational appliances for schools, college, and a seminary for theological students, another church crowning the settlements on the hill.

WHAT BLESSED TIMES

we had there! My heart was greatly drawn out to the large body of native pastors, catechists, and Christian workers of both sexes. It seemed as though four services in the day were not too much for them or me.

In addition to the services, I managed to snatch time to visit the magnificent palace, founded by the monarch already alluded to. Its courtyard is 100yds square, surrounded by noble columns and galleries. The reception-hall rises into a lofty dome, 73ft. high and 61ft. in diameter. The Royal bed-chamber is a vast hall surrounded by carving, which depicts the gali, a monster of the lion type, like our fabled griffin. When he brought his wife to see it for the first time, and asked what she thought of it, she said: "A stall in my father's stables is as good as the whole of your palace," for which he stabbed and killed her on the spot.

Thence we travelled to Tinnevelly, famous for the great work done here by the missionaries of the C.M.S. These have received me very warmly, and with the consent of the Bishop I am holding three meetings a day in the church, a special platform having been erected for our use.

It is not necessary for me to dwell on the features of this well-known mission work with which the names of Hough, Tucker, Fenn, Sargent, Thomas, and Kember must be immortally associated; nor need I enumerate the causes for anxiety when so vast a number of native pastors, catechists, and schoolmasters are necessarily employed. I can only hope and believe that a very definite blessing may come upon us in answer to many prayers.

The weather is becoming very hot, but I keep encouraging myself with the thought that I have but one mission more after this—that at Colombo, and then the steamship *Oriental* for "Home, Sweet Home."

Tinnevelly, February 22.

South America.—Writing on February 14, from Adroque, F.C.S., Buenos Ayres, Senor Emilio Olsson says: "I have safely arrived at Buenos Ayres after my very long and difficult journey in the dark interior. I have carried the Bible for the first time through the heart of South America, a distance of 6,000 miles from Buenos Ayres to Para on the Amazon. In Bolivia I travelled over 1,000 miles on muleback, and the Word of God was taken to many dark places never before visited by any missionary of the Cross. Over 2,000 Scriptures, Bibles, Testaments, and portions, with Gospel cards in Spanish, were put into circulation, and probably we reached about 30,000 souls with the message of salvation. My trip lasted 170 days."

Central America.—Writing from Barbadoes, Mr. John Rymer, who has recently left British Guiana, says:—"Three young persons—a Christian brother and his wife and another sister, Creoles of British Guiana or the West Indies—came on with us to Barbadoes, and proceeded on to England by the *Ocean Boat*, to go forth and join the work in Central Africa associated with us, and more especially connected with the labours of Mr. F. S. Arnot. They are thus taking back the blessed message of life to the land of their forefathers. Nine have gone forth thus from British Guiana. One of their number has gone to be with the Lord, leaving eight in the field when these three have reached their respective spheres.

Prospects in France.

By Pastor R. SAILLENS.

AMIDST all that is sad and disheartening in the state of France at the present time, there are rays of light, signs of better things which seem to be forthcoming.

There is no doubt that "secularism" has had its day. On the impulse of Gambetta's often quoted words, which are ever true, "Le Cléricalisme, voilà l'ennemi," the fathers of the present Republic applied themselves with a will, not only to the destruction of Roman Catholic teaching, but of every religious idea, which they confounded with Romanism itself. The schools became secularised, and "civic morals" took the place of the Ten Commandments.

It must be confessed that this attempt has been a failure; even worse, though shorter lived, than that of the former Roman Catholic system of education. Any effort to do away with the mystical tendencies of the soul, and to build the morals of a nation on purely utilitarian ground, must end in a tremendous return of superstition. And this is what is taking place now. Rome was at its lowest ebb in France twenty-five years ago. Would to God that Evangelical Protestants had been strong enough, and sufficiently helped from outside, to step in in its place and thus avert the reaction which is now in full sway! But God's time will come. And there are many among us who believe that this is Rome's supreme effort, which may be violent as it is desperate, but which will be followed by

A TRUE NATIONAL REFORMATION.

That people are interested in religious matters more than they were before, is undeniable, and therein lies a great hope for us. That men of talent, like François Coppée, Huysmans, or even Brunetière, should publicly proclaim that they regret their past lives of infidelity and sin, and that they return to the religion of their childhood and to the reading of the Gospels, is, on the whole, a happy symptom. I know full well that the religion which they advocate is not ours, and that one of the first results of their conversion has been an outcry on the Protestants, whom the people are taught to believe to be a sort of infidels. But these are only side issues; the main fact, one over which we cannot but rejoice, is the proclamation by leading Frenchmen of Jesus Christ as the only leader of modern society, and of the Gospel as the only book on which

A NATION'S MORALITY MAY BE BUILT.

As a consequence of this revival among the people, there is a kind of awakening among the priests themselves. They read the Gospel, the whole Bible, far more than they used to do. At the Depôt Central, Paris, and no doubt at many other booksellers', there has been for a year or so quite an affluence of priests wishing to purchase the Scriptures, many of them in the original tongues. Your readers are acquainted with the many exits from the Church of Rome which have taken place of late among the clergy, and which would be far more considerable if the bread-and-cheese difficulty did not prove too much for those timid souls.

Thus the present religious tendencies in France might be summed up in two words—The people feel the need of a religion, of a Christian religion, and for want of a better are returning to Rome; while many of the priests, led by the same spirit of inquiry, are turning towards Evangelical Christianity. Am I not justified in saying that, on the whole, the prospects are more encouraging than they have ever been since the Reformation? Even if we have to pass through a short period of persecution (as is most likely), it will be worth while enduring something for the Master, to

PREPARE FOR THE TRIUMPH OF HIS TRUTH.

The work which it is my privilege to conduct in Paris is so far unhindered, and is giving us much encouragement. Since the foundation of our mission church ten years ago, 704 members have been inscribed on the rolls, three-fourths of whom were born Roman Catholics. Owing to the inevitable dispersion of working men and

their families, the present membership is about 300. We have been able to enter into a new meeting-place instead of our old Rue St. Denis, which the landlord has pulled down. Our present location is 61, Rue Meslay, near the Porte Saint Martin. The hall contains 500 sittings; rooms for smaller meetings are on the first floor. On the street we have been able lately to open a small temperance restaurant, which renders good service to the clerks and working people of the neighbourhood, and promises to be entirely self-supporting in a little while. Though we had no idea of doing such a work, we were driven to it by the prospect of seeing a *marchand de vin* (wine and spirit bar-room) occupying those premises so near our mission hall, and it would have been such an injury to the work that we took the shop at once.

Besides this large meeting-place, we have two mission stations, one in the north and one in the south of Paris. Beyond all this, my colleague, Pastor J. Sainton (formerly of the Mission Intérieure), conducts a mission church on similar principles on the left side of the Seine, 48, Rue de Lille, and has been much encouraged of late. Altogether, our Baptist Mission in Paris has two churches and seven mission halls in the *faubourgs*, with about 420 members, several of whom give their evenings freely for the preaching of the Gospel to their former co-religionists. Some of our young men have gone, or are preparing to go, to the Congo and other heathen fields as missionaries.

Similar work is carried on in all our large cities—Lyons, Marseilles, Toulon, St. Etienne, &c. May I appeal for help at the present time, so that we may enlarge this work by enlisting men of gifts and faith whom we cannot employ through lack of funds? Mr. William Olney, Hill View, Champion Hill, S.E., is the honorary treasurer for England of the French Baptist Mission.

61, Rue Meslay, Paris.

Armenian Distress.

LAST week we noted the action taken recently by the Turkish authorities in the closing of Protestant Orphanages for distressed Armenian children. In a circular letter the Duke of Westminster, after referring to the present destitution in Armenia and the repressive measures of the Porte in relation to the orphanages, proceeds to say:—

"As if the cross borne by these sorely-tried people was not heavy enough, the Russian Government is now mercilessly enforcing an edict issued in May, 1898, requiring all Ottoman subjects of Armenian extraction to quit the provinces of Baku, Kutais, Tiflis, Erivan and Kars within a year from the date of its promulgation. Several thousands of refugees are understood to be affected by this order. The sufferings of old and young of both sexes, especially widows and orphans who had sought an asylum in Russia from persecution in Turkey, are stated by eye-witnesses to be heartrending and pitiable in the extreme. Nor can this be surprising when it is borne in mind that the former homesteads of the refugees have been burnt or seized by Kurds, when their arable and pasture lands also passed into other hands.

"Looking at the reports received from official and private sources, it is no exaggeration to state that not less than 80,000 Armenian men and women and children are partially or entirely dependent upon charitable gifts from benevolent societies in Europe and America. There are, I am sure, on both sides of the Atlantic, many who are anxious to assist in befriending the distressed and persecuted. It is estimated that £20,000 is now required for the purchase of seed corn alone, and a similar amount required for the annual maintenance of the orphanages."

Moneys to the credit of the "Armenian Relief Fund" will be received by Messrs. H. S. King and Company, bankers, 45, Pall Mall, London, S.W.

Tract Work in Wales.—There are several centres in and around Brecon, South Wales, where tracts are systematically distributed. Many of the workers look to me to replenish their store, and as the shelves of my tract room are almost empty, I appeal to your readers for new or old religious literature, illustrated preferred. D. Devoir Thomas.

Protestant Outlook.

AT an influential conference of clergy and laity held at 25, Onslow Gardens, on Wednesday last week, under the chairmanship of Prebendary Webb-Peploe, the following resolution was unanimously agreed to:—

That this conference is of opinion that the bishops, with the clergy, are equally bound by the Prayer-book, and have no power to authorise any violation thereof.

At a Protestant meeting at Buckley recently, Rev. Idloes Edwards, a local Nonconformist minister, declared that Hawarden was the hotbed of Romanism in the county of Flint. Not only had a leaflet been circulated declaring that it was a sin to enter a Nonconformist place of worship, but a book essentially Romish in character, and entitled "Catholic Religion," had been given by a clergyman to a girl of Nonconformist family.

At a meeting in Manchester of the Northern Protestant Electoral Council a letter was read from Lord Lorne, M.P. for Manchester, criticising the Church Discipline Bill, which has been drafted to meet the existing difficulties in the Church of England. The chairman, Mr. Austin Taylor, held that what was wanted was not an "impartial" view of the situation, as desiderated by Lord Lorne, but a view in the interest of the preservation of the Protestant character of the Church of England.

Writing with reference to the recent statement of Lord Halifax, regarding the growing membership of the English Church Union, a correspondent says:—

His lordship does not say how many have left the society. Comparing a leaflet, dated December, 1895, with the "Directory" for 1899, I observe a drop of 1,718. If in the course of five months before that some 2,500 joined, there are over 4,000 to be accounted for by lapses and deaths. The E.C.U. policy is evidently alienating many of its lay members.

The ministry of good books in combating the evils of Romanism and Ritualism is so widely recognised as to need no enforcement. The proposition being admitted, it is a pleasure to name the works of the late Miss Emily Holt as standing by themselves in the class of stories illustrative of sound Protestant doctrine and principles. Forty in number, and portraying English life over a period of a thousand years and more, these excellent books are about to be re-issued in a uniform edition at £3 for the set. Originally published at prices varying from 3s. 6d. to 5s., Miss Holt's stories have been general favourites; and if placed in school and village libraries, they are calculated to assist the Protestant movement as well as help in the cultivation of good literary taste. A list of the volumes and other particulars may be had from *Messrs. J. F. Shaw & Co., 48, Paternoster Row, E.C.*

Rev. Gwilym Rees, congregational minister, of Wellingborough, recently publicly alleged that improper questions were put to young people by some of the Church clergy of the town. The two vicars of Wellingborough demanded either a withdrawal or proof, and suggested that, failing either, they would take legal proceedings. Mr. Rees challenged the clergy to deny his statements. On Friday last, at a Protestant meeting, Mr. Rees produced documents in which it was declared that questions relating to the Seventh Commandment had been put to young persons by two curates at Wellingborough whom he named. The statements were all verified by oath, and the chairman of the meeting, who had seen the questions, considered them unfit to repeat to the gathering. Mr. Rees added that as soon as the clergy favoured him by instituting the threatened legal proceedings he would produce a number of boys and girls who would tell their story in their own words on oath, and a number of parents who had, in consequence of the questions, withdrawn their children from confirmation and other classes in connection with the local churches

An address to the Bishop of Gloucester from lay communicants is being extensively signed in the diocese dealing with disputed matters in the government of the Church. The signatories express their devotion to the Church of England, as Catholic yet Protestant, against the errors and corruptions of the Roman Communion; their adherence to the doctrine and rites of the Church of England as set forth in the Book of Common Prayer; their disapproval of the inculcation and practice of habitual auricular confession as tending to revive some of the most dangerous abuses of the mediæval Church; and their conviction that a dignified simplicity of ritual should distinguish the public worship of the Reformed Church from that of the Church of Rome. The address concludes:—"At this juncture, when, unhappily, certain of the clergy seem to be disregarding both the teaching of the Prayer-book and the authority of their Bishops, we seek to strengthen your endeavours 'with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word,' and we offer our hearty support of such measures as may tend to accomplish this end, and secure due submission to your authority."

In a long letter in last Friday's *Times*, Rev. A. R. Cavalier, of the Zenana Bible and Medical Mission, exposed a disgraceful instance of Ritualistic intrigue, resulting in family estrangement and division. Briefly put, it was as follows: While Mr. Cavalier was recently visiting India, his fourth son, fifteen years of age, came under the influence of a certain "Father" Bridge, of North Kensington, who gave him a Romish manual of devotion and other mischievous books, and also heard his "confession." Acting in collusion with a youthful Ritualist who helps the "Father," the distracted lad ran away from home, and only after being lost nearly a fortnight was he traced to Ilkeston, where he was staying with "Father" Wason, who "was willing to harbour him for a year!" The young runaway was in the meantime acting as an acolyte, and playing the organ occasionally. Being passed on to Mildenhall, Suffolk, the lad spent more time in a missionary institution observing a very stringent rule; and not until urged to come home after more than a month's absence, to say good-bye to his parents who were about starting for Australia, did he return to Kensington. Then his old affection seemed to return, and he expressed sorrow for what had passed. Mr. Cavalier adds:—

The innocent, happy, and dutiful boy of the past is now melancholy, morbid and in a state of extreme nervous weakness. The voyage may restore his health, but his moral and religious tone has been grievously impaired.

Thus one clergyman, "Father" Bridge, received him for confession, and gave him a book full of most objectionable teaching, without the knowledge of his father. Another young clergyman, "Father" Wason, offered him shelter if he would run away from home, and kept him in hiding from his family, causing us much serious anxiety and trouble, and teaching the boy to disregard those whom it was his bounden duty to obey.

The Indigent Blind Visiting Society is steadily multiplying its agencies for good in the Metropolis. Among recent developments may be mentioned a weekly class for the blind poor residing beyond Bow Bridge in the East of London. A lady supporter of the Society is taking a personal interest in the work, which will reach some 150 blind and guides every week. Mr. W. Mead, superintendent, himself blind, will be glad to hear from friends who know of blind people not yet sharing the advantages of Christian care and instruction. He may be addressed at 95, Gurney Road, Stratford, E.

The Evangelisation Society for Liverpool and neighbourhood came into being as an outcome of the first visit of Messrs. Moody and Sankey in 1875. Evangelistic work has ever since been vigorously carried on in the neglected parts of Liverpool and neighbourhood, in conjunction with the churches of various denominations. As time goes on, the need is more widely felt. Last year the total number of evangelistic meetings held was 992, as against 965 in the previous year. The committee are constantly hearing testimonies of the result of these meetings. As many as forty-three preaching stations were supplied last year, and on an average eighteen meetings were supplied every Sunday. The superintendent of the mission is Mr. Thos. Lydiatt, 3, Hackins Hey, Liverpool.

Nellie.

By the Author of "His Boy."

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IV.—"SHALL HE NOT MUCH MORE CLOTHE YOU?"

NOW that Nellie had decided for Christ, I went to the friend who had promised to take her into her home, and told her the good news, and asked when it would be suitable for the girl to come to her. On my next visit to Nellie I was able to tell her that in less than three weeks she would be away from the locality where her life had hitherto been spent, and would start a new life in a new home, among new and certainly better surroundings. Then a woman was found who promised to make Nellie's outfit, and we counted up together what could be got for five pounds. I told her to go on preparing the things; for, though I had no money whatever to pay for them, I was praying God to supply the needed sum before the expiry of the three weeks.

It was the first time I was in the position of having to ask our heavenly Father to send me money for any such purpose; but, as He had answered prayer in the case of Nellie's conversion, my faith went out to Him with the assurance that he would supply this lesser need. For the first fortnight I thought my faith quite strong, and I opened letters different times with the feeling that there might be a draft or cheque for five pounds enclosed. But two weeks passed without any money coming, and I think my faith was rather weaker during the third week. Different times Nellie said, "Have you got the five pounds yet?" and it was rather discouraging to answer time after time that I had got neither the five pounds nor yet part of it. So the time wore away, till it was

TWO DAYS BEFORE THE MONEY WAS REQUIRED

to be paid for the outfit. I was asked at that time by a friend in Glasgow if I would come and take an afternoon meeting for her. As I had taken one for her a month or so before in a kitchen in a poor locality of the city, I thought it was this same meeting she was asking me to address, and I replied that I would come.

The following day I was met by this friend, to whom I had told part of the story of Nellie once before. We entered a car together, and I finished the story to her as we drove along, telling her of Nellie's conversion, of the new home she was going to, of her outfit being got ready, and of our prayer to God to send the money. I had not noticed which car we had entered until we were crossing Kelvinbridge, and then I saw that I was being taken in the opposite direction from where the kitchen meeting had been held. I asked the lady where she was taking me to, and she replied giving me the address of a lady farther west, informing me at the same time that it was not a kitchen but a drawing-room meeting she was taking me to.

I thereupon objected to address the meeting, as I had never spoken in a drawing-room before. I would prefer either not to go, I said, or else just to go as a listener, as I was sure I could not take a meeting where the ladies knew a great deal more than I did myself. She tried to persuade me to come, saying that the same address I meant to give at the kitchen meeting would do for a drawing room meeting, as hearts were alike everywhere, and the needs of the soul the same. But as I still objected, she said:—

"Come along, then, and I will explain that there has been a mistake. We may turn the gathering into a testimony-meeting; and, though it should be the first time a meeting of the kind has been held in this room, it might be a good and profitable change."

On arriving at the house, where there would be over twenty ladies gathered, I found two or three friends whom I knew well. After it had been explained that I would not take the meeting, prayer was offered by the lady of the house; then we sang a hymn and read a chapter; but, when the testimonies were proposed,

ALL WERE SILENT,

although I am sure many there must have had reason to testify of the great things God had done for them. The lady who had asked me to take the meeting, seeing that the testimonies were not forthcoming, appealed to me to see if I would not tell the story of Nellie, which would not seem to me as if I was giving an address. So I related to them the incidents I have told here. As everything had just recently happened, the story was told with a heart that rejoiced in all that the Saviour had done.

When I finished speaking, one young lady rose from her seat, and, crossing the room, lifted a little basket. Coming forward and standing among the others, she said: "I am quite sure that this is where prayer for the five pounds is to be answered, and that we are the people who are to give it. So I am just going right round for a collection, and I am sure it will amount to the required sum."

She went round to each with the basket, and then, coming over to me, she emptied the contents in my hands, asking me at the same time if I though there would be the five pounds I needed.

"I am sure of it," I replied. "It has been so constantly asked that I am certain no less than the needed money will be here."

As may be guessed, it was quickly counted, and, to the delight of all, we found we had £5 1s. 6d. We had some little short prayers after that,

MINGLED WITH MUCH THANKSGIVING,

as many of them were touched by the story of the girl whose heart God had won by his love.

I lost no time in going to Nellie and showing her the money, and it was with a calm quiet gladness she looked at it all. The God of salvation had heard our cry for clothing for the body, as He saw that it too was needed as well as the robe of righteousness which she had received in simple faith.

V. THE ADVENTURES OF THE FIVE POUNDS.

Before telling of Nellie's entrance into her new home, it will perhaps be of interest if I record a strange incident which happened in connection with the five pounds.

On the evening of the day on which I got the sum, I had occasion to visit a friend resident at some distance from Glasgow. Naturally I soon told her of this answer to prayer, and showed her the money. After a little talk over it, I was going out for the evening, when this friend, who was engaged in a shop, advised me to leave my purse behind, as she thought it was too much money to be carrying about. I took her advice, and, taking the purse out of my pocket, I gave it to her. She showed me where she put it—in a drawer in the workroom at the back of the shop. This workroom could be reached by a back door without passing through the shop, and I went out by that door, feeling that it was wisest to leave the money.

I stayed overnight at this place. In the morning, being rather hurried, I forgot all about the purse until I was on my way home. On discovering that I had left it, I at once wrote to this friend, asking her to return it immediately, as I had to pay the money on Monday, or Tuesday at the latest—Tuesday being the day Nellie was to go to her place. What was my surprise when I got a reply stating that I must have taken the purse, as

IT WAS NOT TO BE FOUND

in the drawer where it had been put! The workroom, too, had been searched, but it was nowhere to be seen. I replied that I was *sure* I had left it, as I had never taken it out of the drawer; and, if it was gone, the only thing I could think of was that some tramp had come in at the back entrance and got it somehow. All that could be done now was to pray that whoever had taken it might have his heart touched and return it. My name and address were printed inside the purse, and so I knew that, if the heart of the thief was touched, he could send it without making himself known.

On the Monday, I expected all day that the purse would arrive, but was disappointed; still, I kept believing. I had no way of making up the money, and I thought that the One who had so graciously answered the first prayer could answer this one.

On the Tuesday morning, to my great delight, as I watched the postman turning the corner of our road, I noticed that the first thing he held in his hand to deliver was a little square parcel. Before he rang the bell, I had given thanks to God in my heart, as I felt sure this was my purse. The little parcel was handed to me when I opened the door, and you may guess it was not long in being opened.

IT WAS MY PURSE!

Along with it, there was a little note, written in very poor handwriting, with no signature. The writer stated that he had been a thief for about ten years, and a few of these years he had spent within prison walls; when he was not in prison he *should* have been there, as he was living by theft all the time. This man had gone through to the back court behind the shop where my friend worked to see if by any chance he could pick up anything. He had been looking through the workroom window, and, as the gas had been lit and no blind down, he had seen us quite plainly, and noticed the purse being taken out, and where it was put. Waiting on till the workroom was quite empty, he had then gone in and taken the purse.

That bit of the story was simple enough, but the wonder was how he had returned it. He went on to say that he counted over the money and went straight to his quarters in a model lodging-house, thinking what a fine time he would have on the Saturday with some boon companions, and reckoning up all that he could do with the money. But on the Saturday afternoon, when descending some steps on his way out,

HE FELL AND TWISTED HIS ANKLE,

the result being that he had to return to his lodging. He saw that he would not be able to get out that day, and so had to content himself indoors. On the Sunday he had another look at the purse, and another count of the money. In examining the purse to see if anything else could be found, he noticed a little pocket-book attached, and began to read some jottings written in it. Among other things, I had written down my request for the five pounds, with the date on which I began to pray for it; and on the opposite page I had written the date on which prayer was answered and the amount received. On reading this, the man had been touched. As he expressed it in his note, he thought that if he kept the money he would be committing a double robbery—first robbing a woman, and then robbing God. He struggled against the feeling at first; but it became more intense, and on the Monday he was glad to get rid of it by posting on the money to me.

(To be Continued.)

Christian Endeavour Notes.

THERE are nearly 600 Christian Endeavour societies in London.

Over 55,000 Christian Endeavour societies have now been enrolled.

Madagascar's recent Christian Endeavour convention enrolled 500 delegates.

A Christian Endeavour society has been organised in Tamokoo, Bulgaria.

About fifty French, English and Americans united with the Spanish Endeavourers at Biarritz in keeping Endeavour Day.

A vigorous petition is being circulated by the New York State Christian Endeavour in favour of a bill to prohibit prize-fighting.

One hundred and one new societies have been registered by the Secretary of the C.E. Union of Great Britain and Ireland within the last five weeks.

Dr. and Mrs. Clark sailed for Jamaica on March 8, expecting to reach Port Antonio on the 13th. Christian Endeavour meetings have been arranged in different parts of the island.

The local Christian Endeavour union idea has spread to South Africa. Local unions have been formed in Johannesburg, Pietermaritzburg, Cape Town, and King William's Town.

Professor W. W. White,

And his Bible-School.

OUR portrait this week outlines the features of a Christian teacher whom many, during recent weeks, have learned to esteem very highly for his work's sake. For more than two months thousands of Christian people gathered around him weekly, in large halls in various centres of the Metropolis, to study the Sacred Scriptures. To the sorrow of all, his health broke down and the School had been disbanded. Looking back, we are glad to know that God has blessed his Word by the mouth of his servant, giving it free course—convicting of sin those who were "without Christ," confirming in the faith many who were in doubt or perplexity, and equipping for more efficient service some who had put their hands to various forms of Gospel work.

Professor Wilbert W. White comes from America, being a native of Ohio. He enjoyed good educational advantages during youth, and was graduated from college at the age of eighteen. For two years subsequent to graduation he was employed as a teacher of mathematics and Latin in the preparatory department of his Alma Mater, and spent his spare hours in the study of theology under the direction of his pastor.

The next two years were devoted wholly to a regular theological course of study, after which Dr. White was married and settled as a pastor of a small country congregation near Chicago. After two years of experience in this line he was induced by Dr. W. R. Harper, now President of Chicago University, to take up graduate study in the Semitic languages and literatures at Yale, where Dr. Harper had already become known as a most successful teacher. Three years at Yale brought the Doctor's degree and election to a professorship in Xenia Theological Seminary. Five years were spent at this work.

Professor White was not content with this alone. Even before going to Yale he had recognised the importance of the study of the English Bible. While there he was further stimulated in this line. Every summer, while at Xenia, he was the leader of a large class of college students at the Lake Geneva (Wisconsin) Students' Conference. During the winter, even while engaged in technical language work with his theological classes, popular meetings of an evangelistic character were held in the Opera House on Sunday afternoons, and were largely attended. Various calls to speak in the interests of Bible study at conventions and conferences were responded to, and the attention of Mr. Moody was finally directed to Dr. White. A proposition was made and accepted, which took the professor to the Bible Institute, Chicago, with which he is still connected.

From work there he went on leave two years ago to meet an emergency call to relieve his brother, Mr. J. Campbell White, in work among English-speaking native college students in Calcutta. In addition to large contact with the Indian student world, Dr. White, while in the East, attended fourteen representative conventions of missionaries and Christian workers, and thus secured a broad view of missions and a new interest in the needy foreign fields.

As the end of the professor's visit to India drew near, there was a widely expressed desire that he should return to establish a Bible Institute in India. This desire was definitely formulated by a resolution of the Calcutta Missionary Conference last March, and accentuated by numerously signed petitions from various missionary societies. The request is understood to lie as a serious concern upon Dr. White's mind at the present time. He will probably be content to remain in the homelands only after being convinced that he can serve the foreign mission cause better there than by actual presence in "the regions beyond," for to the promotion of Bible study and foreign mission work his life has been devoted.

Did space permit, it would be most interesting to describe the series of remarkable providences by which Dr. White was led to undertake the London School for Bible Study. It is sufficient to say that, just before leaving us quite recently, he declared that he would never have ventured to assume the responsibility of such a campaign without the clearest evidence that it was God's will for him to do so. It is gratifying to know that the results amply justified this conviction; and we have reason to believe that even in the unexpected termination of the work God has given evidence that He has special interest and a large plan in the entire movement.



Manifestly Dr. White, though yet young—he is but six and thirty—is a man of many and varied experiences and attainments, and Christians on all hands are thanking God for the work He has enabled him to do in England. Dr. White belongs to no country nor to any sect. The world and the Church at large claim him. He has, under God, studied geography until for him there is no foreign land, and mankind until for him there is no foreigner.

We are glad to report that when Dr. White embarked for America on Mar. 11, he felt that there was no serious or permanent breakdown in his health. He received timely warning before his largest audience of the course, in the seventh week of meetings; and he has wisely followed the advice of several physicians and many friends, and will now take a thorough rest. It is hoped that something may grow out of the recent proposal of Mr. J. Herbert Tritton for the establishment in London of a permanent School for Bible Study under the direction of Professor White.

Scripture Gift Mission.

WE have frequently called attention to the work of the Scripture Gift Mission and Crystal Palace Bible Stand, a combination of institutions engaged in the dissemination of God's Word among the people. In various languages, at home and abroad, and among all classes of the community, the brightly-illustrated Gospel portions are circulated for the enlightenment of those who are in spiritual darkness, and the help of such as are making their way to Christian liberty and peace. As our readers have already been informed, the pictures accompanying these portions throw light on the text, being in every case true to Oriental life and scenery. The Epistles of Peter have proved very welcome of late to workers among Roman Catholics in Ireland and elsewhere.

A worker in France recently told of people eagerly seeking copies of the illustrated Gospels, the artistic covers of which are an irresistible attraction. From Rome comes an appeal for other Gospels beside that of Mark, which has been sent over hill and dale throughout the entire province. The various countries in which Spanish is spoken are an interesting field, and in them the Gospel seed is being sown by devoted labourers. Central and South America and islands of the West Indies are included in this sphere, and to assist the workers is an urgent present concern with the Mission. It is good news to hear that Gospels are penetrating Mexico at points where the name of Christ has never yet been uttered; also to learn that a man in South America, "hungering and thirsting after righteousness," walked a hundred miles to procure a copy of the book which tells of Christ Jesus the Lord!

This work deserves to go forward; and if the prayers of those who circulate its publications are answered, it will expand rapidly and in many directions. There is an urgent call for Matthew, Luke, and John in Italian, and John's Gospel in Spanish for circulation in South America and the Philippine Islands. In order that these may be issued at a penny each, large editions have to be printed, and friends desiring to devise liberal things on behalf of any particular field are advised to communicate with the secretary, Mr. W. Walters, 15, Strand, W.C. Another desideratum at present is the Epistle to the Ephesians in Arabic, for the comfort and edification of native converts in North Africa.

In the course of a recent conversation, Mr. Walters expressed himself specially anxious regarding the work of the Bible Stand at the forthcoming Paris Exhibition. Preparations for this, which will involve a large outlay in the provision of Scriptures, are in progress; and as the opportunity for circulating the Word in many languages is unique in various senses, it is hoped that many Christians will support the undertaking, and have a part in a testimony which God is sure to bless. Sending the Gospel to the Philippine Islands should touch the imagination as well as the heart; a people who have long dwelt in darkness are now ready to receive the light of Divine truth.

Bound for Klondike.—Captain Andrew Hamilton, writing from Agassiz, British Columbia, Canada, says:—"The kindness of some of your readers in sending money for the purchase of booklets was so blest to some of the miners going up to Klondike that I ask for more. There is just now a rush to Atlin, the hotels and boarding-houses filling with miners, who accept from the Christian workers something to read in the lonely hours after their mining work is done. Spurgeon's sermons were much sought after, and read with avidity. If subscriptions are sent to me, care of Mr. Charrington, Great Assembly Hall, Mile End Road, London, E., they will be forwarded to a band of workers who visit the miners as they pass through Victoria, British Columbia, on their way to the gold mines."

Free Churchmen in Council.

ENTHUSIASTIC MEETINGS AT LIVERPOOL.

Tuesday.

LIVERPOOL rose to the occasion last week of entertaining the fourth Free Church Council. It was thought that last year, when the Council met at Bristol, the movement had reached the high-water mark, as far as enthusiasm is concerned. We have learned that the North can be as earnest as the West. This is all the more encouraging, for Liverpool is not a unity like Bristol, as the Welsh churches are affiliated with the North Wales Federation of Councils, and there is apt to be a divided interest owing to the trouble of the different languages.

To describe the meetings as intensely enthusiastic is only fair. It may be, as some of the daily papers suggest, that the Council is in a high state of elation because of the revival of interest in the appalling state of the Established Church. It is to this Federation of Free Churches that the eyes of most of the denominational laity are turned for help and guidance in the struggle on which we have entered.

The success of the Federation may contribute much as a stimulus everywhere. Not a single county in England is without its council. At the rate of a hundred a year they are being established, so that no less than 613 were represented at these meetings, combining some 8,000,000 members. This is something for which its members thank God and take courage.

The Council was met in the early stages of its life with the objection that politics, which had destroyed so many good schemes, would speedily destroy this one. On the contrary, it has been possible through these councils to get men to drop their party politics and combine in the interests of

MORALITY AND RELIGION

in a way undreamt of. To this advantage another equally important has been added. Country churches find the Council a real help; town and country have become as one; isolation has been largely abolished, and petty persecution is rapidly coming to an end under the Council's persistent protest. What no single community could do the combined churches are finding easy. Breadth has been given by the adoption of the parochial system of visitation. Each church has its own district to visit, and much labour is saved. In movements like Sunday Closing, purifying theatres and music halls, unearthing vice, and such like, the councils are showing their power. In one particular instance a whole block of buildings used for immoral purposes was cleared out under the determined action of the local council. Above all, to those who are

PRAYING FOR CONVERSIONS,

the fact that the Federation has two evangelists of its own is a source of great delight, and definite results during the past year have been very many; the extraordinary sale of the Catechism and other publications of the Council is also a joy to the more thoughtful of Free Churchmen. There is not one element of depression in the past year to chill the fervour of the Council, the members of which are more than ever determined to carry to the end those great principles that have been their strength in the past.

A notable feature was the readiness with which the Mayor of Liverpool agreed to offer hospitality to the Council. Tuesday's reception was worthy of the great city on the Mersey, both in quality and cordiality. The only drawback was the limited accommodation. It was a fearful crush, for no one wished to be absent. The churches are too strong now to be ignored, even if the Mayor had wished to do so, which is far from the case. The reception was a hearty appreciation of the good the churches are doing, by one who is himself a staunch Free Churchman.

The meetings of the Council began by a reception in the Walker Art Gallery by the president (Mr. Thomas Snape, J.P.) of the Liverpool Council. No less than 2,500 invitations were sent out, in response to which the place was packed to inconvenience. The welcome to the delegates was given by Rev. J. H. Atkinson, the chairman of the reception committee. "We are proud that you have honoured us by coming to Liverpool," he told the delegates. "You have come to no mean city, either as regards population or prestige. You are more dependent on this city than any other in the kingdom, for it is the greatest granary in the nation. It is the birthplace too of one of the greatest men of this century, W. E. Gladstone," a statement which brought forth tremendous applause. "If you measure your welcome by the importance of the city, you may rest assured of its largeness, sincerity and heartiness. Liverpool has had in the past great men that have played no mean part in the

HISTORY OF THE NATION

and in the pulpits of the country. A town that could boast of a Raffles, a Falloon, a Charles Birrell, a Dr. M'Leod, a Hugh Stowell Brown need not be ashamed of its past; and the pulpits of Liverpool are filled with men to-day that will worthily carry on the noble work handed down to them."

The reply on behalf of the guests was entrusted to Rev. Dr. Mackennal, of Bowdon, the new President, who gracefully acknowledged indebtedness to the citizens of Liverpool. They had a magnificent site, and the people had put down buildings worthy thereof. It was

NOT BY BUILDINGS,

however, that a city had glory, but by the honourable names, the names of piety, of energy, of godliness written in their midst. For these all loved Liverpool. The men who had, during the dark days of the past, fought for Free Church principles could never be forgotten by the Council. Their prospects are much brighter than formerly. They had now the ear of the nation. All who loved Christ were looking to the Free Churches with sympathy, even if not members of them themselves. The great question now was—What were they going to do with their opportunities? They were not assembled for the glory of the churches to which they belonged, but to take account of their responsibilities to help each other. The people of England do not exist for the purposes of the churches, but the churches for them; until England was won for Christ, until Christianity had penetrated and destroyed the slums of the city, had entered into the social and political life, had curbed the pride of the soldier and taught Englishmen not to glory, even although they had ships and men and money, but to glory rather in that evangelical mission for which they believed England had been called; until that had been done they would not be satisfied or rest content.

Tuesday morning was occupied chiefly by addresses from Dr. Clifford, the outgoing, and Dr. Mackennal, the incoming president, as noted in our last issue. Following these, Rev. C. H. Kelly spoke on the work in the

ARMY AND NAVY,

explaining that Nonconformists had not now to fight for the right to instruct their own lads in the truths they believe in. The Wesleyans have 153 officiating chaplains, and the Presbyterians have a great army. The time had come, however, to extend their borders, and especially on Salisbury Plain, to provide services for the lads there who had been their scholars. The War Office and the Admiralty would not deny their petition if they went about it in a right manner. At first it might have to be done as in India, where, when only a few Wesleyans are located and many Presbyterians, the latter look after the former; and *vice versa*, This answers well. We must demand that the returns on the question of religion should be fairer. If a lad is asked, "church or chapel?" and he replies "chapel," he is put down as a Roman Catholic very often! To avoid this, he answers "church," although he has been brought up in our schools. Even if the lads get information on the matter from the recruiting sergeant they are not always directed aright. You can give a great deal of information without giving understanding.

Reports followed from Dr. Clifford and Rev. J. Beveridge on their respective visits to America and Norway.

There was a big rush to be back at Myrtle Street Chapel by two o'clock to hear Dr. Brown, of Bedford, and Dr. Forsyth, of Cambridge. The former was perfectly at home on his subject. Perhaps no one is better able than he to deal with

"MODERN SACERDOTALISM."

Up till 1833, he said, Churchmen looked on the Nonconformist as an enemy of the State. The one was established by law, the other was not, and therefore ought to be suppressed. After the *Tracts for the Times*, however, this was changed. John Henry Newman asked the question—a simple if a mischievous one—"If the Government cast you off, what claim would you have on the people?" If the idea of State glory would not then be of any service, the only thing to keep the people in a condition of subjection to the State Church, was by exalting the *priest* idea, and so there came the Apostolical Succession in all its glory. The Sacerdotalists persist in this groundless claim, although scientific historians, even in their own church, give judgment against them. There is no proof of any supernatural condition being granted to an official class, and no agreement as to the mode of transmission. In the light of ominous facts in the Church of England, which every day seem to grow more serious, the responsibilities of the Free Churches of England are great, and their duty urgent. They must stand for enlightened Scriptural religion. Their fathers were not afraid to fight, neither must they be afraid if they would retain their priceless heritage.

Dr. Forsyth's address was entirely along positive lines. He was most urgent on all good men within and without the Established Church speaking out, and not allowing judgment to pass on them by default. What we have to put before people to-day is the priesthood of believers. The Church is an instrument of service to God. It does not originate the salvation of men, but may be the medium through which God works. A noble earl has said lately that in the next hundred years you will see, unless there is a change in the Establishment, that the women will become Romanists and the men atheists. "Never," cried Dr. Forsyth, "if the Free Churches are true to their mission. Some of us would rather die than see that." A short time was allowed for discussion, but the papers so clearly defined the general feeling on the matter that none was possible.

SUNDAY CLOSING.

Perhaps the warmest reception yet accorded to any was given to the Rev. Charles Garrett, as he rose to move a resolution on the Sunday Closing question. There was a touch of pathos in his remark, "I was one of the first to take up this subject. I was black then, and expected the matter to be speedily settled. I am now white, and it is not settled yet. I pray you to help me in this matter, and so remove one of the greatest curses there is in our land, so that we may enter the twentieth century with a sober Sabbath. The grounds on which I base my appeal in this matter are many.

The Sabbath is the Lord's, and we have no more right to annul the fourth commandment than we have to annul the seventh or eighth. The Sabbath trade may be legal, but who has the power to make it legal? I want the public-houses closed for the sake of the publican. He needs time to think and repent and to seek forgiveness. Will you not save those 250,000 girls that have to work on the Sabbath—girls that are amongst the bonniest we have in the land, for the publican will only engage such? It is not fair to other shops to close them and allow this horrible traffic to open. It is wrong to the masters to have the drunken Monday that there is to-day. People talk of robbing the poor man of his beer. Mr. President, we do not hold a monopoly of hypocrites. The working-man of Liverpool does not want the public-houses open on Sundays. He wants them closed." Rev. U. R. Thomas then put in a plea for the children, and the resolution was heartily carried.

Following this session came the Mayor's reception in the Town Hall, and in the evening the Council sermon by Rev. J. B. Meharry.

Wednesday

found the Conference blessed with excellent weather and in splendid spirits for the stirring sermon of Rev. W. L. Watkinson, on the

NEED OF THE PURITAN

in all departments of the national life. Very forcibly he alluded to the tendencies of the age to pleasure and enjoyment. Religion did not exclude wealth and pleasure and fashion, but they could not realise them except through the ethical and spiritual elements of the Puritan. It was the special duty of Free Church ministers to emphasise those elements. If the world was to enjoy these variegated, manifold, magnificent, magical gifts of wealth and power and splendour, it would be only as they learned to be just and temperate and pure and magnanimous and self-sacrificing. If they were to realise the intellectual universe, they must have the Puritan condition of realising and retaining and enjoying the realm of culture. It was only on those conditions that they could have their houses full of pleasant things and of enjoying pleasant things. As Free Churchmen, they stood up for righteousness in trade, in government, in their dealings with aliens and savage tribes; and also, he said it with deep pain and reluctance, they felt themselves called upon to insist on righteousness in the ecclesiastical sphere. Those who had read the "Secret History of the Oxford Movement" and the Hooley bankruptcy proceedings would recognise that the morality in both cases was identical.

The memorial service on behalf of the late

DR. BERRY

was begun by Dr. Monro Gibson moving a resolution expressing the feelings of the Council. We all mourn, he said, the absence of his genial face, his kindly manner, his sage counsel, and broad statesmanship. He paid a warm tribute to the rich mental and spiritual powers of the late president. The resolution was seconded by Rev. J. H. Jowett, M.A. All stood, as the organ played the "Dead March." It was a most impressive service, and many were in tears.

It was not easy to turn the mind at once from this to the resolution moved by Rev. Dr. Randles on

THE CHURCH CRISIS.

On the great question of the remedy for existing troubles, Dr. Randles and Rev. C. F. Aked both spoke for Disestablishment pure and simple, and, as might be expected, the response of the audience was demonstrative. There was, however, a great difference in the tone of the two speakers, as well as in the nature of their arguments. The former, the cool-headed theologian, grounded his antagonism to the existing state of things on the iniquities of those who threaten to dominate the Establishment. The argument of the latter, the impassioned rhetorician, was based on the iniquities of the system itself—the alliance between State and Church. Proceeding from different standpoints, the speeches of both converged to the same conclusion.

Resolutions were also passed in regard to "Sacerdotalism in the day schools." Mr. Evan Spicer, who specially noted the work of the Ritualists in Brighton, said there were 8,000 villages in England where Free Churchmen had hardly a voice in educational matters, which were entirely in the hands of the clergy, who taught the Mass and the Confessional. Such things were being taught not only in the national schools but in the training colleges, industrial and other schools, and they were working it with the support of the State. Were their Free Church children to be left to the tender mercies of Jesuits in the Church of England? ("No, no!")

Rev. C. H. Kelly alluded especially to the training given to teachers. In the Midlands, he said, before anyone could enter the only profession open to the children of the poor, the teaching profession, they had to leave the church of their fathers, become confirmed, and enter another church. He quoted from a Church Catechism for children, pointing out that their Free Church children were taught from it. The catechism spoke of dissent as a sin, and dissenters as heretics, who were not excommunicated because the law of the land over-rode the more wholesome law of the Church. Amid excitement he exclaimed, "This abominable state of things must be ended."

IN THE VILLAGES.

Next came Rev. Chas. Williams with a plea for the provision of a resident minister, or evangelist, in every rural district. There were thousands of villages throughout the country of very small population, and in these places religious life was very weak, and the Free Churches were languishing. He could not for a moment depreciate the valuable work done by lay preachers—(hear, hear)—but without a resident minister Nonconformity declined. They ought to guard against the scandal of overlapping; it was a disgrace in a village of 500 people to see two or three or four separate congregations. If they could distribute their forces better they would soon see an improvement. They did not want evangelists merely to fight, to assail the Church of England, or to help the Liberal party; their object was a higher one. He urged them to help in the work of supplying the villages with evangelists. An interesting discussion followed.

THE WORK OF EVANGELISM

as described by the energetic secretary, Rev. Thos. Law, was full and encouraging. Some of the figures appear in the opening paragraph of this report, but we were particularly interested in his assurance that from the beginning of the Federation movement it had been urged that the first work of the councils was spiritual. This has been more clearly emphasised as the work has grown; during the last year it has been more fully realised than in any previous year. Indeed, it was not, he said, too much to say that during recent months a mighty wave of spiritual revival had been sweeping over the Free Churches of England in connection with the Council movement. United mission services had been held in nearly every centre of the land and in many rural districts. The demand for the services of Gipsy Smith and Mr. W. R. Lane, who were giving the whole of their time to the National Council for this work, had been so great that it had been utterly impossible to meet it. A great many other missioners had been giving nearly all their time to this spiritual service, and still there was a call for others.

The experiment of house-to-house visitation which was first made in Yorkshire in 1892, constituted an epoch and a turning-point in the history of modern English Nonconformity. It was the origin of the Free Church parochial system. The Midlands and other parts of England followed in a magnificent way. Already many councils had adopted the plans with the best results. One church in a large town visited over 2,000 houses with a band of seventy-five men and women, each of whom visited twenty-five houses weekly. The effect was seen in overflowing congregations and great blessing to all the churches of the neighbourhood.

Following up this subject of Evangelism, brief addresses were contributed by Gipsy Smith and Rev. A. J. Palmer, after which Rev. F. W. Bourne moved the important resolution:—"That the Council adopts the recommendation of the committee to make preparations for a simultaneous mission throughout England and Wales as early in 1901 as is locally convenient, and urges upon our federations and our local councils to arrange for as frequent opportunities as possible for united waiting upon God, both by setting apart for the purpose a portion of time at the stated meetings, and also by the appointment of quiet days, and by public gatherings where these can be hopefully convened."

After a reception of secretaries, at the invitation of Mr. W. P. Hartley, J.P., the evening was occupied by a public

MISSIONARY DEMONSTRATION

in Great George Street Chapel, which was crowded. Mr. Wm. Crosfield, who presided, referred to the question of the "open door," but not in a political sense. This phrase came very early into the history of foreign missions, and the gates had been widely opened to them. Commencing with the history of foreign missionary work during the past century, Mr. Crosfield said that it was a favourite thing with him to look back upon one period of the last 100 years, when in 1858 doors were opened for this work all over the world. That was the year when European influence forced its way in China, and when missionary enterprise spread in India and Africa. They were assembled as members of the Free Churches, and there should be rivalry between them wherever the open door presented itself—not, however, in the field, but only to get there.

Dr. Wenyon spoke on missionary work in China, and remarked that after twenty years of missionary work he fully agreed with the expressions of the chairman as to rivalry before reaching a field of work, but not afterwards. The danger of political movements in the Far East was the rivalry between the Great Powers to possess territory, and the same might be said to have applied in the area in which their mission enterprise lay.

Rev. J. C. Gibson, of Swatow, and Mrs. Wakefield also spoke, the latter taking Africa as her field. She alluded to the slave trade, and remarked that it was heart-breaking when the missionaries found that their efforts were not backed up by the home Government. The missionaries stood between the Arab and the slave, appealing to the one and reasoning with the other.

Thursday.

The sermon which preceded the business of the day was preached by Rev. Arnold Thomas, of Bristol. The first item on the subsequent agenda had reference to the

PEACE PROPOSALS,

on which Dr. McEwan proposed the following resolution:—"That this Council, which has associated with it about 600 local councils, and represents about eleven millions of Evangelical Nonconformists of England, expresses its great satisfaction that at the invitation of the Czar of Russia a conference of European Powers is about to be held to consider the question of armaments, with a view to stopping their growth; and recommends the various councils throughout the country by petition and resolution to urge Lord Salisbury to throw the influence of this country on the side of whatever will make for international peace."

Then came a paper read by Dr. Davison (Wesleyan College, Handsworth), dealing with the vexed question of

MODERN APOLOGETICS

in their relation to Biblical criticism. Premising that the ordeals through which the Bible and the Church had passed in bygone days had not all tended to their detriment, but often to their benefit, he maintained that there need not be the slightest fear of the free

play of reason from all sides. The Christian apologist is not set to fight all and sundry and treat as foes all who ask searching questions, nor to wave a flag bearing the motto, "My country, right or wrong." Neither, on the other hand, was he to be like a frightened officer on board what seemed a heavily-laden vessel, giving orders to throw overboard all the articles of faith that might be objected to, as so many "concessions" to the threatening and dangerous waves. It is his business to inquire into whatever was put forward as new light on old problems, any new truth which might come in addition to the old, or to supplement the deficiencies of the old, or even to take the place of the old. Only, when inquiring as to "truth" let him be very sure that it was truth; he must be keen to distinguish between demonstrated conclusions and crude hypotheses. He must know when to meet with a smile, the extravagances of the "cocksure" critic. In fact, there is required so much knowledge, and what is rarer, so much judgment, as to make any wise man hesitate to take up the rôle. Perfect freedom for Biblical criticism to do its work; careful examination of the principles on which it proceeded; a cordial welcome to all sober and reverent inquiry; a resolute opposition to the anti-supernaturalism which with many critics formed a tacit premise; a readiness to relinquish even time-honoured traditions on due cause shown; but a careful scrutiny of critical theories which in our age were so rife, some of them disappearing almost as rapidly as they arose, and even those which were "mature" being hardly a generation old—these seemed to him to be the principles which should obtain in modern apologetics in relation to the Bible. But the Church has

A HIGHER DUTY THAN THIS.

The true apologist is a vindicator of the faith. He must not always, nor chiefly, be found in a defensive attitude replying to objections and jealously watching criticism. The stronghold is best defended not by miscellaneous excursions against small bodies of besiegers, but by concentrating energy and rallying round the flag. We should lay the chief stress upon the Bible as a spiritual guide, and make Christ the centre of the whole. What is wanted, so far as the Bible is concerned, is deeply spiritual and earnestly evangelical teachers who absorb all that is of value in current methods, showing how admirably it ministers to those high ends for which revelation was given, and for which "men spake from God, being moved by the Holy Ghost."

A paper prepared by Dr. Bruce (Glasgow) on "Modern Apologetics in the Sphere of Natural Theology" was read by Dr. Brook (Bristol). Sundry aspects of atheism, agnosticism and theism were treated in a careful and wisely discriminating manner.

A practical side of Christian life was taken up by Mr. Percy Bunting in the question, "What can the Free Churches do

FOR SOCIAL PURITY?"

"No compromise with sin; no slur upon virtue," was the keynote of his contention, which he amplified in his treatment of such phases of the subject as early marriages, physical morality, rescue work, public laws and their enforcement, the Continental "white-slave" traffic. He strongly urged "the doctrine of the equal standard," as regards the respective guilt of men and women, that sin in men should be marked socially, and that confession and restitution should be conditions of reinstatement. He pleaded for a more extended adaptation among the churches of the "girls' guild" principle, pointing out that there is probably no church in which good women could not be found whose motherly hearts qualified them for this simple work, and who were already accustomed to sympathetic friendship with their younger sisters. The guild would itself be a registry. Its members should not be confined, of course, to members of the congregation, for it should befriend young women everywhere.

Not less important and interesting was the comprehensive survey of Mr. A. T. Davies on "The Relation of Municipal Action and Morals." He instanced cases in which the churches had forced the hand of local authorities to remove incitements to vice and drink. The pity is that so few know what power the public has in these respects. It is not so much new laws, as the firm enforcement of existing ones, that is needed. "By many it is considered more to lower a rate than to raise a community!" (Another neat phrase used by a subsequent speaker was "Some councillors fear the next election more than the Last Judgment.") The morals of a town depend largely on its Watch Committee. If citizens were careless about the composition of their Watch Committee, the police would be apathetic or impotent. The men engaged in the liquor trade had been quick to see this, and a seat on a Watch Committee had a distinct monetary value to them. In Wigan the head-constable admitted that his hands were tied by the brewers on the Watch Committee. Birmingham was regarded as the most outstanding example of successful municipal government. On the Birmingham Town Council there was not and had not been for a dozen years a single brewer, liquor seller, or person directly concerned with the drink trade. Well directed municipal action was but the applied science of religion. The State had constructed the machinery, but it remains for the people to make it work.

The following resolutions were also enthusiastically passed:—

(*a*) The Council re-affirms emphatically its former protest against any revival in India or elsewhere of any system similar in object or tendency to the Contagious Diseases Act, and strongly urges the local councils and churches to make efficient preparation for strenuous action whenever the moment may come for bringing united pressure to bear upon the Legislature in reference to the regulation, and therefore sanction and encouragement of a degrading vice.

(*b*) The National Council hails with especial pleasure the arrangements made by the general committee for the Free Church celebration of the 300th anniversary of the birth of Oliver Cromwell, on or about Tuesday, April 25, and earnestly urges all the councils throughout the kingdom to avail themselves of this unique opportunity to express the debt of the Free Churches to the great Protector for his clear recognition of our fundamental principles, for his splendid embodiment of them in his life and character, and also for his courageous and conscientious application of them to the life of the nation in his work as a statesman and ruler.

The afternoon was occupied with the consideration of private, family, and public worship, the respective phases being dealt with by Revs. Geo. Hanson, Dr. Maclaren, and Dr. John Hunter.

A vast mass meeting at night filled Hengler's Circus to hear soul-stirring addresses from Alderman Snape (who presided), Dr. Lunn, Albert Spicer, Esq., Rev. Silas Hocking, which unfortunately we cannot afford space to report. But they made a fitting and brilliant conclusion to what is generally accepted to be by far the best congress the Council has yet held, whose influence there seems no room to doubt will during the next few months be felt through the length and breadth of the land.

Betting in Racecourse Enclosures.—The National Anti-Gambling League have been advised by Mr. A. R. Jelf, Q.C., and other counsel that the decision just announced cannot claim authority in any future case unless the same facts could be proved as those admitted without proof in the Kempton Park case. The league is expected to take immediate action, in all probability by another prosecution, when the admitted facts and the authority of the Kempton case will be challenged, and the decision of the special Divisional Court in Hawke v. Dunn will be relied on.

Royal National Lifeboat Institution.—The annual general meeting of the governors and friends of this institution was held on the 18th inst., at St. Martin's Town Hall. The Earl of Derby, who presided, said the great work of the institution had been carried out during the past year with continued activity and success. After dealing with the details of progress set forth in the report, his lordship appealed for continued assistance and help. It was not enough to do good work; but the institution felt that they must try to do it, if possible, better. But an increased permanent income was necessary. The Hon. W. F. D. Smith, Sir Lewis McIver, and others spoke. The secretary is Mr. C. Dibdin, 14, John Street, Adelphi.

International S.S. Lessons.

April 2.

"The raising of Lazarus."—John xi. 32-45.

Golden Text.—"And needed not that any should testify of man; for He knew what was in man."—John xi. 25.

Lesson Connection.

SOME time has elapsed since the incident in our last lesson. Our Lord has finished his Galilean ministry, which lasted about a year and nine months. He is now in the last three months of his work. The story of the interval between *vv.* 21 and 22 of chap. x. is found in Luke's Gospel, chap. ix. 51 to xiii. 35. Our Lord had retired to Peræa, on account of the animosity of the Jews; thence He returned to Jerusalem for the Feast of Dedication (John x. 22), and then went back beyond Jordan (chap. x. 40). People flocked to Him there.

Lesson Surroundings.

Point out on the map the positions of Bethabara and Bethany. Refer to John i. 28. Describe the two towns and their relative positions. Bethany is now called El-Azariah or Lazariah, after Lazarus. The family whom Jesus loved lived there. The Saviour had no home of his own, but he often stayed with friends (see Luke x. 38-42). Picture the happy home, the sickness of the brother, the first thought to send for Jesus, the disappointment, Christ's reason for the delay. Bring the whole story in all its details up to where our lesson takes it up. Ask for other cases of the dead being raised to life, both in Old and New Testament. Only three recorded as done by Christ (Luke vii. 11-15, Mark v. 35-42).

Explanatory.

John xi. 32. Martha and Mary both greet Jesus with the same words, evidently just what they had so often said to one another during those sad four days. Every time Mary is mentioned, she is at the feet of Jesus; here, and in Luke x. 39, and John xii. 3. Enlarge upon the beautiful traits in her character, humility, teachableness, &c.

Verse 33. The word translated "groaned," implies a feeling of anger or indignation mixed with grief. Christ saw all this trouble arising from sin, for "the wages of sin is death." He would think of all the woe in the world caused by the great enemy. "Surely He bore our griefs and carried our sorrows."

Verse 35. "Shed silent tears" of sympathy. A different word from that in verses 31, 33, which means wailing for the dead, according to Eastern custom. Christ's perfect humanity is here demonstrated.

Verse 36. The word for love here used means a passionate, strong love, not the same as in *v.* 5, which is ordinary friendship.

Verse 37. Describe Eastern tombs, like rooms in rocks, with shelves round; a stone for a door, some rolled in a groove and were rolled back for entrance; others lay against the opening, very heavy to move. All the hillsides in Palestine are covered with such caves for tombs.

Verse 39. No coffins were used, but the body wound up in linen cloths with sweet spices. In hot climates decomposition is rapid.

Verses 41, 42. The Lord's confidence in prayer—in his Father. He gives thanks as if for an accomplished fact. Do we *know* this?

Verses 43, 44. Christ's words and their echo. It is just as easy for the Giver of all life to put life into a body the second time as the first.

Verse 45. In this way God was glorified. There can be no doubt about the veracity of this miracle, when so many enemies of Christ witnessed it and testified about it.

Practical Lessons.

1. The place of blessing is at the feet of Jesus.
2. We often say "If only this or that had happened"; let us remember "it is for the glory of God," and trust Him.
3. It is not wrong to weep for departed friends.
4. The question in verse 37? How much do *we* believe Jesus can do?
5. "Only believe." Be it unto thee according to thy faith."
6. If we would have Jesus to help in the time of trouble, we must make Him our friend beforehand.
7. Jesus knows just the best time to come; never doubt Him if He delays.

Easter Lessons from The Golden Text.

Christ's raising the dead and Himself rising from the tomb proves his power to raise all the dead at the last day, (1. Cor. xv.). Christ's resurrection is the sure foundation of all our hope and joy.

Home Missions.

Young Women in London.

THAT the work of the Y.W.C.A. has as many enthusiastic supporters as ever was evinced by the large gathering at the annual meeting in Exeter Hall on March 15. A shadow was thrown over the proceedings by the announcement of the death on the previous day of Mr. W. T. Paton, who for many years has been an ardent friend and supporter of Y.W.C.A. work. Many references were made to him during the evening. As various speakers remarked, his was indeed a life which lived out the Gospel of love. They felt it hard to realise that we should never again have his genial, bright presence amongst us. We have lost one who was a mighty power for good, because he walked so near his Master, Jesus Christ. Long will his loving sympathy and help be missed, and nowhere more so than in the Y.W.C.A. We hope soon to give his portrait with sketch of his life.

Lord Kinnaird took the chair, and, in presenting the Report, said that year by year the work of the Association grows in numbers and in power. There are now in London forty-nine institutes and homes, and seventy-seven other branches: a total of 126 centres, with over 14,000 members and associates. The twenty-seven London homes accommodate nearly 400 boarders, of whom 100 are provided for at "Welbeck" and "Ames House," near to Oxford Circus. The event of chief importance during the past year was the opening of the New Morley Hall and Gymnasium at the rear of the headquarter's premises in George-st.

The total cost of this building was £4,700, and the whole was met by Mr. Howard Morley in memory of his father, Mr. Samuel Morley. Several of the institutes are provided with a gymnasium, and there are educational classes held, also for dressmaking, basket-making, swimming, &c. The Chairman made an appreciative reference to Prof. White's School of Bible Study, the arrangements for which had been made by the Y.W.C.A. conjointly with the Y.M.C.A. and the Student Volunteer Movement.

Brief reports from several departments were also presented. The total abstinence work was referred to by Mr. J. Keeble. Out of the total membership, 4,858 are pledged abstainers, but there ought to be double that number. Every member should strive to realise her responsibility on this question. How are we helping to bear one another's burdens unless we do something to stem the iniquity and the sin which come from strong drink? A new effort

ON BEHALF OF THE BLIND

was described by Mr. H. J. Wilson. It is estimated that there are 7,000 persons in the United Kingdom who have become blind through inflammation of the eyes in infancy. We need to instruct the poor and so prevent this. He urged members to visit blind girls, and get them to attend the meetings. Let them also remember Henry Fawcett's words to those who could see: "Do not patronise us, treat us without any reference to our affliction, and above all things help to make us independent."

Foreign Y.W.C.A. work had a very capable and eloquent advocate in Miss Reynolds. There are now branches of the Association in many parts of the world. She gave interesting details of the work in Madagascar, in China and in Hungary. The branches all have the same interests, the same methods, and the same spirit as those at home, and all the members are followers of the same Christ.

The holiday home and finance report was briefly submitted by Mr. W. Joynson-Hicks. The convalescent, sick aid and holiday fund has assisted 341 girls and women, and many have greatly benefited from a short rest at "Peace Cottage."

The two chief speakers for the evening were Rev. F. S. Webster and Rev. G. H. C. Macgregor. The latter at short notice took the place of Professor White, who is now on his way to America.

Mr. Webster said that he had had the opportunity for many years of closely watching the work of the Y.W.C.A. in connection with his church in Birmingham. It was a very successful branch, and its success was due: (1) to the hearty union and co-operation between the Church and the Society; (2) to the downright spirituality of the work. The Association kept before it the fact that its main work is not to teach or to entertain young women, but to win souls for Christ. People argued that it was out of place thus to bring religion in; but we could not admit for one moment that Jesus Christ spoils a feast, or is in any sense a kill-joy. Instead of our lives being cramped and fettered and spoiled by being Christians,

THEY BECOME ENRICHED

and blessed more than tongue can tell. Addressing himself specially to the young women present, the speaker said that before they could be "whole-hearted, true-hearted and loyal," they had to be broken-hearted for sin. In these days we take our sins too lightly. The greater our sense of sin, the greater will be our love to Him who freely forgives.

Rev. G. H. Macgregor took as his subject, "The Mastery of Life." In the case of most of those whom he addressed, life was before them with its infinite possibilities. What were they going to do with it? The question is often asked, "Do circumstances make men, or do men make circumstances?" Christians can give but one answer. The New Testament tells us that one of the most wonderful things that Christ does for those who trust Him is to make them free from self and the power of circumstance. Paul makes the bold assertion, "All things are yours;" therefore life is ours.

Five circumstances were noted by the speaker which go largely

TO MAKE UP CHARACTER

and to colour life, over all of which we have absolutely no control—race, residence, social position, family history, and early environment. But we are not to leave Christ out of the reckoning. We mock a man if we call him free, unless we bring some outside power to aid him. We cannot save ourselves any more than we can lift ourselves up from the ground. The only hope for young men and young women becoming masters of life is in Jesus Christ: He alone can make us free. This He does by regenerating us. By our new birth in Christ we are given a new race, a new country, a new family history, a new environment. We have new aspirations, new desires, new affections. Wherever we live we are citizens of Heaven. We are no longer children of peer or peasant, but sons of the living God. Some of us are tempted to think that it is impossible to lead a pure, strong, true Christian life with our peculiar surroundings.

BUT GOD IS NEARER

to us than the things which trouble us so much. Hedged about by the power of God, we shall not be driven by life's forces; but we shall stand strong, and be helpers of others, and more than conquerors, through Him who loved us.

In referring to the finances of the Association, Lord Kinnaird had the gratifying statement to make that the expenditure for the past year was more than balanced by the income, to the extent of about £90; but unhappily there was a considerable deficit in the finances of preceding years, leaving a debt of about £2,500. Through the strenuous efforts of Miss Habershon (co-finance secretary with the late Mr. Paton) a number of friends have generously contributed towards this amount; but a balance of about £1,400 remained.

At a subsequent stage a strenuous appeal for financial help was made by Mr. Joynson-Hicks. He pathetically mourned the loss of Mr. W. T. Paton, who on former occasions had been so helpful in pleading the cause of the Association in this department.

The Metropolitan Tabernacle.

THE meeting held in Exeter Hall on Tuesday, 14th inst., in the interest of the Metropolitan Tabernacle Rebuilding Fund, was marked by conspicuous enthusiasm. Many leading members of the Free Churches testified, by their presence and support, to the general sympathy felt for Rev. Thos. Spurgeon and the Tabernacle friends in the task which they have undertaken.

Sir George Williams, who presided, said that he could well remember the beginning of Mr. Spurgeon's work, before the Tabernacle was built, and once heard him in the immense hall in the Surrey Gardens. He had always thought of him as

A WONDERFUL GIFT OF GOD

bestowed upon the people. They now had an opportunity of helping on the work Mr. Spurgeon began. When the fire occurred they doubtless resolved that when the suitable time came they would do something to manifest their sympathy and help in the restoration of the building. He hoped they would now do their very best to help forward so true and great a power in the service of the Lord Jesus Christ as the Metropolitan Tabernacle work had proved itself to be.

Rev. Thomas Spurgeon expressed his warm thanks for the kindly spirit of sympathy and practical help, and made a statement as to the present need. They had raised by God's blessing and his people's generosity the sum of £14,500, and needed about £8,000 more.

Dr. Newman Hall followed with some fervent references to the many admirable characteristics of Mr. C. H. Spurgeon, remarking how freely he had been wont to give to his brother ministers for the various works in which they were interested. No one could measure the wonderful results of the work which had been done in the Metropolitan Tabernacle. Let them feel that the work of rebuilding was the business of all. The truths so dear to them would be faithfully preached there. They believed not in the priest, but in the pastor; not in the altar, but in the communion table; not in the false pardon given in the confessional, but the true pardon of the Cross of Christ.

Rev. John Bond said he regarded the Metropolitan Tabernacle as the memorial of a mighty ministry. C. H. Spurgeon was a preacher of the Gospel not ordained of men, or by men, but of the Holy Ghost, by God himself. In his earlier years he was maligned and lampooned, but he triumphed over it all. In that Tabernacle the son was proclaiming the same everlasting Gospel as that in which his father delighted.

Rev. Archibald Brown took as a sort of text the initial letters of the words Metropolitan Tabernacle, and said that they might stand for the two words "memory," "treasury,": what an inspiring memory what a

TREASURY OF BLESSING

they had had in C. H. Spurgeon! Then, the letters "M. T." might stand for "magnificent testimonial," which the Tabernacle was when it was built; a magnificent testimonial and also a mount of testimony. He rejoiced that the building was to be erected on the same ground, that so much of the old walls were standing, and, above all, that Mr. Tom (another "M.T.") was the preacher. "Mr. Spurgeon is not dead to me," added the speaker, "he is living to my thoughts, living to my heart. He lives in his sermons, he lives in his influence, and he lives in his sons."

After some remarks by Mr. T. A. Denny, the collection was taken, and the remainder of the evening was taken up with an exhibition of views relating to the Tabernacle, and explanations by Rev. T. Spurgeon.

The Glasgow Y.W.C.A. held its annual social evening for Highland young women on March 17 in the hall, 80, Bath Street. All the proceedings were conducted in Gaelic, addresses being given, solos sung, and limelight views described. Mrs. W. M. Oatts presided, and various friends took part. This has proved a helpful meeting to Highland girls, and is looked forward to with much interest.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

"Fill the Waterpots with Water."

WHAT a simple thing to do, and what a mighty result followed! These words were the request of Jesus to the servants of the household at the time of the marriage feast in Cana of Galilee. Many guests had come to the wedding, the wine had run short, Mary had confided in Jesus the need of the host, and said to the servant, "Whatsoever He saith unto you, do it." Then it was that Jesus bade the servants "fill the waterpots with water."

These large stone jars stood at the entrance of the house, in the shade of the porch at the open court-yard, chiefly for the use of the inmates, and for the strangers coming in order to wash their feet after removing their sandals. For people usually left their sandals at the door and entered the house with bare feet. Here the custom is to remove our hats but keep on our shoes on going into a house or place of worship; in the East people retain their turbans, but take off their sandals or shoes. The water from these jars was used also for ceremonial ablutions; that is, washing hands before partaking of food.

Among the servants or slaves of the household it was usually someone's appointed work to fill these large stone jars with fresh cool water from the well. And we may suppose that they were regularly replenished morning, noon, and evening, or whenever it was necessary.

Directly the word was spoken, the order was complied with, by whom we are not told, but it would seem that the command of Jesus was readily and cheerfully obeyed, and that the servants quickly filled the waterpots to the brim.

It was a very little thing Jesus asked of them; but they did it without hesitation or grumbling, and the result was the first of those mighty works which Jesus did in Galilee.

They did not know the reason or purpose of the service Jesus asked of them; they were in ignorance of the end and issue of the work they did. They were like those who work in the darkness—they could not see the worth or meaning of their duty. To them it was just an ordinary common piece of toil Jesus demanded, that had no glory and honour about it; but they did it because He told them, and the reward came. How often in our homes does Jesus say to boys and girls to-day, "Fill the water-pots with water." It does not seem a great thing for Him to ask. We want to know why we should do this. It is common work that anyone could do. It does not take the wise or learned to do this for Christ. It is often only some little trifle that the Master asks, but his request is the open door of opportunity that leads to greater things we know not how.

Mark the result. The servants put the first stroke, then Jesus added the naughts; and behold the end—their efforts are multiplied ten thousand fold. The water is transformed into the juice of the grape. The ruler of the feast says to the bridegroom, "Thou hast kept the good wine until now." The simple work is beatified, the water transformed into wine, the best kept till last because that is God's way; it is always better on before—"The best is always yet to be." This was the beginning of the mighty signs which Jesus did. In this work "He manifested his glory." Where there is loving obedience and willingness to do whatsoever He saith, when all are ready to do anything for Him, then He will manifest Himself and his glory shall be seen. By this means disciples shall the more believe on Jesus.

So may we, young and old, help or hinder his wonderful works, as we are willing or unwilling to "fill the water-pots with water" and do the menial service in his name and for his dear sake.

J. Johnson.

Sale.

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"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 168).

(Matt. v., vi., and vii.)

1. Give (*a*) The eight classes of people whom Jesus says are blessed. (*b*) What promise is made to each?
2. Write out the verses about giving alms.
3. What does Jesus say (*a*) About laying up treasures for ourselves? (*b*) About treating our enemies?
4. Write out the verses about judging each other.
5. To what two things does Jesus liken his disciples?
6. What does He say about (*a*) Serving two masters? (*b*) The strait and broad ways?

(Children under ten do Nos. 1 and 3, those under thirteen do any four.)

ANSWERS TO BIBLE SEARCHER (No. 167).

1. Ruth i. 8. Naomi to Orpah and Ruth.
2. ,, i. 16. Ruth to Naomi.
3. ,, i. 20. Naomi to the people.
4. ,, ii. 2. Ruth to Naomi.
5. ,, ii. 8. Boaz to Ruth.
6. ,, ii. 15. Boaz to his young men.
7. Wife of Elimelech. Mahlon and Chilion i. 2.
8. Daughter-in-law of Naomi. Mahlon iv. 10.
9. Kinsman of Naomi's husband. Ruth iv. 13.

No. 167.—Correct answers (first list) received from:—

A—Wm. A. and Dora Aldwinckle, Zeldah Albert*, Arnold Akers*, Mary and Henry Allsop, George Arthur, Gladys Axtens, Violet Ashworth*.

B—Molly and Peggy Blower, Rose Butler*, Emily Bridgewater*, May and Gordon* Bligh, Herbert Braddon*, Ella Berryman.

C—Anna Chauvet, Lois Craven*, Mabel Clay, Augusta Clark, Daisy and Jack Clarke, Arthur* and Winnie* Cox, Eleanor Chance, Henry Cheney, Cicely and Millicent Craven, Ida* and Mabel* Cole, Kathleen Code*, Mabel* and Isabel* Candlin, Ethel Colgrave, Dorothy Cooper.

D—Polognia Daws*, William and Philip Doll, Ralph Daintree, Zephyr, Downes*, Violet Dodsworth, Margaret Duke, Stanley Drew, Willie Davies, Violet, Kitty and Ivy Donaldson-Selby, Constance, Hilda and Elizabeth Drayson, Dorothy Duke, Phyllis Duncan, Dorothy Daintree.

E—Miriam and —Ecroyd.

F—May FitzGerald, Wm. and Temperance Foskett, Hyacinth Fitz-Simons.

G—E. Mabel Golding*, Kathleen* and Irene Gough, Clarice and Bertie Gale, Daisy, Ethel*, Mary*, and Alfred Greenacre, Nellie Glegg, W. Gordon Greenwood, David Gardiner, Douglas Gray.

H—Mary* and Eric Hill, Dorothy* and Evelyn* Hewar, Ruth Hinder, Frances Harding, Nellie Hatchett, Jennie Holmes.

J—Betty Jacobs*, Agnes Jones.

K—Maurice Kalinsky, Max, Stanley, and Eva* Kalb.

L—Cecilia Lichtenstein*, Blanche Lindup*, Sidney, Edward and May Law, Beatrice, Ethel and Edith Lay, Arthur Lamb, Nellie and Edith Lockhart.

M—Nellie May, Arthur Morice, May Mills*, Margie Marston, Arabella Mainwaring-Onslow, Edith Marnham, Ethel and Mildred Morgan, Daisy and Winifred Martin, Reginald Measor, W. C. Mallinson, Florence Mitchell.

N—May Newall, J. W. and H. Neligan, Valerie and Eleanor Noel, Maude and Amy Nottage.

O—George O'Beirne.

P—Katie* and Leonard Picknell, Myrtle Perry, Leo Pibel, Ruth Pledger*, Hattie Peters, Lillie Petter*, Kathleen* and E. M.* Pasley, Daisy Pym, Kathleen Pincott, Gladys and Ethel Palmer, Willie Petter.

R—Kate Rosenbloom*, C. Alice Reid, Sydney and Olive Robertson, Nora Read.

S—Esther Simmons, Solomon Stockfish, Alan and Mary Symon, Douglas Stevens, Philip Southam, Herbert Stuart, Maudie, Janet, Sydney and Arthur Speed, Douglas and Kathleen Shepherd, Marjory Smart, Gladys Stockman, Betty Stocks, Ida Shakel, Flora Simmons*, Joseph Stephens, Marjorie and Cicely* Sherbrooke, Kathleen Scorer.

T—Florence and Eileen* Tomlinson, Peveril, H. W.*, Edwin and Percent Turnbull.

V—Phyllis Vigers.

W—Madge Wilson, Edith* and Florence Wallis, Edward Wheeler, Emily Warton*, Ella Williamson*, Cecile, Noel and Phillis Wright, Edith Whiting, Amy and Charles Wingrave, Arthur and George Wright, Greta Watson*, Edith Wheeler.

No. 166.—Correct answers (second list) received from:—

A—Dora, Ralph and Wm. Alkwinckle, Arnold Akers, Enderby Anderson.

B—Florence Blackman, James* and Edith Barker, Henriette Bardot*, Ernestine Buhl*, Lucienne Brabandes*, Janet and Elizabeth Black, Teresa, Frank and Avory Blackie, Ethel Barclay, Charlie* and Maggie* Banks, Gordon and S. V. Boxer, J. Corbet*, Leonard and Lindsay Browne, Albert Baker, Ernest Bond, Charles Brown*, Evelyn* and Dorothy Barrett, Daisy Bowman, Ashley Bowker*, Ethel* and John* Benger, D. Billings, Eva Browne, Massy* and Allen Baker, Hannah Bridgman, Mary Beck, Dorothy Berry, George Brown, Godfrey and Gladys Bates, R. Bulteel, Ruth Braithwaite.

C—G. Brereton and Kathleen Code, Augusta Clark, Dora* and Edith* Corrie, Mary* and Willie* Charles, Willie Christie, Beryl and Gladys Calvert, Richard Cornthwaite*, Edith Corrick, B. M. Cashford*, Janie Crawford, Dorothy Clarke, Isabel* and Mabel Candlin, Maggie*, Jessie*, and Walter* Carter, Daisy Clarke, Dorothy Charles, Joan Clarke* Millicent and Cicely Craven, Dorothy Cooper.

D—Marie Denizot*, Vera Dickinson, Mai and Ethel Davidson, Harold Davis*, Polognia Daws*, Wm. Dilly*, Cecil Darley, Dorothy* and Marjory* Dyke, Albert Davis, Constance Devenish-Meares, Blossom Davis*.

E—Helen Eardley-Wilmot, Muriel Edwards*.

F—Hyacinth Fitz-Simons, Louise Filhol, Joanne Faucon*, Eva, Maggie, Bessie, Kate and Mabel Fletcher, Lawrence and Richard Farmer, Agnes*, Maggie*, Netta* and Lewis Fullarton, James Freegard, Marian*, Ernest and W. Arthur Findlay, F. A. and Aileen Figgis, Mary and Bessie Freeman.

G—Margaret, Stuart, Dorothy, Jack, Edith, Helen and Walter Gray, Harry Gribble, Mary*, Alfred, Ethel and Daisy Greenacre, Dorothy* and Nancy* Grove, J. Garrod*, M. Greenleaf*, Alfred and Frank Gibbs, Agnes Grierson*, Mary Gimson, Hilda Goldthorpe, Daisy George, Minnie* and Evelyn* Giddings, David Gardiner*, Thos. Groombridge.

H—Edith and Winnie Harrison, Theodora Hill, Dorothy and Elsie Hanson, Georgette Hoffman*, Helen and Harcourt Hunter, May Handasyde, Winifred and Edith Harvey, Ella Hake, Edith Holms, Bessie Hope*, Violet Holford, Margaret Hogg*, Freda Hunton, Mary Hall, Willie Hooper*, Dorothy Harris, Rose Hamilton*, Cyril Hills, Ethel Hutchings*, Ruth Harrison.

I—Ami Inglis.

J—Lizzie Johnstone, Sinclair Jackson*, Mary Johnston, Kate Johns*, Emily Jeynes.

K—Helen Knight, Jeanie Kyle*, Agnes Kay, Lily Kinvig, Ethe Kelsey, Dorothy*, Grace*, and Philippa* Kerr, Hélène Kœune.

L—Edith, Harry, and Eleanor Lowe, Alan Light, Nellie Lockhart, Arthur Lamb, Hannah Lovell*, Guinefred* and Elsie Leigh.

M—Eva Monti, Reginald Measor, Armie* and Elsie* Moule, Mabelle, Elsie and Winnie Mounstephen, J. H. Mather, Christina Marshall, Margaret and Dorothy Morris, Bessie and Charlotte Millar, Ian and Eliza MacGregor, Dora Muir,* Edith Marnham, Dora Marples, Ada Macnutt,* Edith Monet, John and Ella MacMurray, Lois*, and Olive Mewburn, B. and Harry Malaher, W. C. Mallinson*, Louis Maclachlan, A. G. Macnair, Nellie*, Daisy* and Annie* Mackenzie, A. R. Marlow*, Abraham Mack, Ethel* and Mildred Morgan, Hilda Medill*, Maggie Munro, Evelyn and Gwendoline Moir.

N—Cissy, John and Peter Nicholson, Amy and Maude Nottage, George Nash, Mary, Dorothy* and H. Nathan.

O—Florence* and Mattie Osmond, Maude Oakes, K* and Sidney Oliver, Muriel Oldfield.

P—Gladys* and Isabel Phipps, Winnie Page*, Lillie* and Willie Petter, Muriel Patten, Evelyn Pechey*, Geoffrey, Percy and Clarice Peach, Daisy, May and Vera Petrides, J. E. Pearce, Edith Purkiss.

R—C. Alice Reid, A. M. Roberts*, Dorothy and Evelyn Rashley, Marjory and Herbert Rainey, Elmina, Isabel and Jessie Roe, Willie Rogers, Willie Rigby*.

S—Bertha Stocker, Florrie Smith, Annette and Cecil Stirling, Marjorie Sherbrooke, Violet Salvesen, Vera Stapylton, Madeline Smith, Janet, Arthur and Sydney Speed, Lilian Sargeant, May Short*, W. Stangoe*, T. M. and D. D. Stanier, Ronald Studd, Bessie Scantlebury, Violet* and Evelyn* Shaw, Nannie St arrock, Gwendoline*, Gladys, Eric and Undine Shaw, Marjery Smart, Nellie Sery*, Dollie Salt*, Joseph Stevens.

T—Frank Thompson, Olive Tritton*, E. Thorne, Janet and John Thomson, Herbert and Frank Tomkins, Alice Truelove*, W. S. Toller, Louie* and Nannie* Tibbits, Harry Thompson*, Marjory Tracey.

U—Lilian* and Queenie* Upton.

V—Gertrude Vellacott*, Kenneth Vining.

W—Edward and Edith Wheeler, Charles and Amy Wingrave, Ethel* and W. H. Williamson, Greta Watson*, Myra Webb, Edith Whiting*, Arthur and Violet Walker, Principle Wilson*, Thomas Waddell*, Leonard Wall, Charles and Winnie Williams, Louisa Walker*, Edith and Ruby Wilkins.

Y—Annie Yeo*.

FOREIGN LIST.

Correct answers received from:—

No. 157—A. Theodora Guinness (Tasmania). **No. 159**—Cuckoo and Maria Lister, Ruth Sprigg (South Africa). **No. 160**—W. B. Henderson, Daisy McArthur*, J. Garrett* (South Africa). **No. 161**—Dora May (Jamaica). **No. 162**—Rotha, Lottie, and Ivan St. George, W. B. Henderson, Eliza and Jean Scott (Canada). **No. 165**—Nettie* Kate*, Ina* and Willie*, Thomson (Bulgaria).

Personal.

Miss Perks, of the Soldiers' Home, acknowledges with much pleasure the receipt of the pincushions sent by "two little nieces;" also the Secretary of the Homes of Hope sends "grateful thanks for the booklets;" also Mrs. Wilkes, of the Poplar Homes.

Mary Gimson, Helene Kœune, Lawrie Farmer.—I am glad to welcome you as new "Searchers." (Mary) Many thanks for your interesting letter.

Eva and Lillie Petter.—A Concordance is *not* allowed in searching.

Janet Speed.—Arthur may please himself about altering his division *now*, but he must enter the competition in the second division.

Annie Moule.—I am sorry you were unable to find the text. It was made up of the initial letters of the given texts.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Tolmers St. Mary, near Hertford*, March 25-31; *Holy Trinity School, Tunbridge Wells*, April 5. Mr. Hewlett, *Kettering*, April 8-24. Rev. R. Callender, *Holy Trinity Marylebone*, April 5; *Bedford*, April 9; *Tulse Hill*, April 15-26. Mr. J. M. Wigner, *Collingham, Notts*, to March 25. Mr. E. Collier, *Wandsworth Road Railway Mission*, to March 23; *Upper Norwood*, March 24. Scripture Union Anniversary Meetings, at *Exeter Hall, Strand*, Thursday, March 23, at 3 and 6.30. Chairmen, Rev. E. A. Stuart, M.A., at 3; Mr. Chas. J. Procter (of Liverpool) at 6.30.

Children's Scripture Union—Portions for week ending April 1.

Sun., Mar.	26	*Luke* xxii. 24-38	Thurs., Mar.	30	*Luke* xxiii. 13-26
Mon., ,,	27	,, xxii. 39-53	Fri., ,,	31	,, xxiii. 27-43
Tues., ,,	28	,, xxii. 54-71	Sat., April	1	,, xxiii. 44-56
Wed., ,,	29	,, xxiii. 1-12			

Missionary Loan Exhibition.

ON the closing days of this exhibition in Glasgow great crowds thronged the various courts and filled the great hall over and over again. Among the speakers were Lord Kinnaird, Lord Overtoun, and Dr. Glover, of Bristol. As the close drew near a growing interest was manifested in the occasions on which missionaries were put "in the witness-box." All comers were invited to question them at will on any points connected with their work. The opportunities were fully taken advantage of, and the hours thus spent declared to be among the most interesting of all. The questions put showed the practical nature of the interest taken in mission work.

The limelight lantern was probably never before used so extensively for missionary purposes in Scotland. Dr. Harry Guinness held his audiences interested by his clever lectures on work in Equatorial Africa, Peru, and Bolivia, illustrated by beautiful views. Excellent pictures shown from other quarters of the globe were also fully appreciated; but the most popular lecturer in this department was undoubtedly Mr. Frank Wilson, of the Mission to the Deep Sea Fishermen, whose animated pictures were a constant topic of conversation.

Another interesting feature of the proceedings was the parade of persons in the costumes of different countries, which took place on the platform each day at the opening of the afternoon and evening meetings.

All within the circle of helpers—and they were a large company—are filled with thanksgiving for the profitable and pleasant fellowship which abounded through every part of the work. Missionaries found personal friends and sympathisers increasing in number on every hand. Friends at home used well the opportunity to make their interest more definite and their support more encouraging.

T. C. M.

"Regions Beyond" Missionary Union.

THE steady growth of the "Regions Beyond" Missionary Union has been observed with gladness by all who watch the progress of world-wide evangelisation. The organisation has not only come to the help of those missionary enterprises that have their home and centre in Harley College, Bow, but it has done something to excite more general interest in Gospel work in the foreign field, and to show larger societies how to combine small efforts so as to make them serviceable in aiding far-reaching undertakings for the cause of Christ.

The Union has been specially concerned in the evangelisation of Central Africa and South America—lands which will, it is hoped, soon cease to be associated with the epithets "dark" and "neglected." And a deeply interesting story of progress and persistent endeavour was told at meetings held on Monday last in Exeter Hall in token of the anniversary of the Union. The afternoon gathering, in the Lower Hall, was made up of a body of devoted helpers, a goodly number too; the evening gathering, in the Large Hall, was more popular in character, Dr. Harry Guinness describing his tour in Peru with lime-light views.

In the afternoon the chair was occupied by the Hon. and Rev. E. V. Bligh, a well-known friend of earnest Gospel work at home and abroad. In some opening words he referred to the loss sustained by the death of Mrs. Guinness, whose life was so useful, and whose works, written and otherwise, follow her. This led him also to express his great indebtedness to the writings of

DR. GRATTAN GUINNESS,

whose prophetical works have been a gift of God to the universal Church. More especially did Mr. Bligh delight to declare himself in sympathy with this view to-day when the ecclesiastical Rabshakehs are standing in the highways of the Zion of many of God's people, using language which makes it certain that they are seeking to bring England back to the darkness which prevailed in pre-Reformation times. Coming to the work of the Congo-Balolo Mission, it gave him joy to learn by the volumes of *Regions Beyond* that God has given blessing on the exertions put forth.

Dr. Harry Guinness followed with a résumé of the work during the past year. Alluding to the labours of his lamented mother, especially in connection with the Congo-Balolo Mission, he divulged the fact that it was through the liberality of Mr. T. A. Denny and Mr. J. E. Mathieson that the Mission came into being. In all, twenty-two missionaries had fallen on the field, but there have never been wanting workers to succeed them. During recent years there has been a great improvement in

THE HEALTH OF THE MISSIONARIES,

and now life is becoming quite enjoyable. Moreover, in regions where Stanley fought battles with the natives, and just escaped being eaten, there are small Christian communities, and pioneer work is in progress in still remoter districts. Dr. Guinness told of remarkable openings on the Juapa river, with facilities to found stations on the Lomami. An urgent present need is a worthy mission boat. It is proposed to procure a steamship in memory of Mrs. Guinness, and to be named "Livingstone." The railway inland having been built, it will be comparatively easy to carry the material up country. The ship will cost £3,900, but it is essential to the proper carrying on of the work. The Horse-Shoe Bend of the Congo is as big as the entire German empire, and the thirty-six workers of the Mission are alone on the field.

Brief addresses were delivered by outgoing missionaries—ladies first. Of Miss Logie, now going forth for the second time, the medical officer of the Mission had reported that she was in better health now than when she first went to Africa—the climate seemed to have done her good! Miss Amery goes with Miss Logie, and both of them asked for prayer that the Holy Spirit may be given, so that the work may be fruitful in the richest degree.

TWO COLOURED FRIENDS

from Jamaica are also going forth. Mr. Philip Clarke trusted that many other negroes would be helped back to Africa to preach the Gospel. Mr. Thomas Sawyer declared his devotion in terms of peculiar warmth. Before leaving Jamaica a young woman asked him why he could not remain in his native island and preach the Gospel. His reply was, "My child, if I were to marry a wife to-day, I would leave her to-morrow to go and preach the Gospel in Africa." Needless to say, the sentiment caused some merriment. It evidently showed that Mr. Sawyer's heart was in Africa. A subsequent speaker remarked that he would advise the missionary to marry the lady and take her the same day—for there is much work for women to do in Africa.

Mr. W. Sinclair, now returning to his sphere at Bongandanga, told of journeys of exploration, which showed that there are immense populations still unreached by the Gospel. Mr. Arthur Bowen, also returning, hopes to enlarge his acquaintance with the language, in order that

THE REMAINDER OF THE NEW TESTAMENT

may be translated into the Lomongo dialect. Already many of the people are reading diligently.

Mr. T. A. Denny followed with a few hearty words. He rejoiced to hear that special exertions are being made to give the Scriptures to the people. The last speaker was Rev. Henry Richards, for twenty years missionary at Banza Manteka on the Lower Congo. He gave an account of a wonderful work of grace at his station—a real Pentecost on the Congo. For seven long years he laboured without seeing any definite fruit. From 1886 to 1889 about 400 were baptized, and many more gave up the superstitions and their idols. The two years which followed were a time of testing, and when the sleeping sickness broke out some of the converts went back, but a goodly number cleaved unto the Lord. The need for teaching then appeared; if converts are not to go back, they must be taught. After a season of trial the work was re-organised on stricter principles, and discipline was enforced. Ever since then there has been a stream of blessing, and altogether more than 1,500 have been baptized. There are now 1,200 standing and serving the Lord. The line is sharply drawn between Christians and heathen, and there are about thirty schools, all taught by Christians. There are in all fifty preachers and teachers—some of the former men of great power in the work—conducting self-supporting pioneer operations.

The evening meeting was presided over by Mr. James Inskip, of Bristol. Dr. Guinness's story of travel in South America disclosed the fact that Roman Catholic opposition to the gospel is very severe in that region. Rev. Henry Richards delivered a charge to the outgoing missionaries.

Bramblebury Hall, Wandsworth. — This hall has been opened for unsectarian Christian work. The initial services were largely attended. Helpful and vigorous addresses were given by Messrs. Alfred Ellis, Ernest Matthews, Ned Wright and others. The subsequent gatherings also gave great encouragement. The hall is situated near a large new district, and the plan of campaign includes aggressive Gospel effort, Bible study, children's meetings, &c.

Christian Instruction Society and Deaconess Mission.—At the annual tea to Deaconesses last week in Bishopsgate Chapel, Rev. Thos. Greer presiding, workers from Rotherhithe and Paddington gave cheering reports. Rev. Andrew Mearns spoke in high terms of his experience of the two deaconesses working in connection with the London Congregational Union, and expressed the earnest hope that the number of such workers may be vastly increased at no far distant time. At the present moment thirty-two deaconesses are labouring in various parts of "greater London," and the sole limitation to numbers is the one vexed question of funds. Many urgent applications have recently been received from churches sorely needing just the help a devoted deaconess can give, and for every £10 of additional income one such application can be favourably considered. Information will be gladly furnished by the secretary, Miss Neuman, 35, Memorial Hall.

Temperance Notes.

The March issue of *The Abstainers' Advocate* contains a portrait and excellent literary sketch of the useful career of Mr. John Hilton of the U. K. Alliance.

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Votes have recently been taken by plebiscite as to Sunday-closing in the constituencies of West Ham and Plymouth, resulting in both cases in large majorities in favour of this reform.

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According to the *Wine and Spirit Gazette*, the fund which is being raised by the Central Board of Metropolitan Defence Societies in order to secure seats for publicans in the House of Commons, amounts to £20,000.

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A largely-attended conference and public meeting was held in Manchester on Monday in furtherance of the closing of public-houses on Sunday. The speeches were strong and weighty, and different sections of the Church were represented.

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On the solicitation of the officers, the Secretary of the American Navy has prohibited the sale of beer on the warships of the United States fleet. The new order aims principally at the protection of apprentices from acquiring drinking habits.

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A handbook, explanatory of the provisions of recent Inebriate Acts as applied to duly certified habitual drunkards, is issued by the C.E.T. Society, 4, the Sanctuary, Westminster, price 1s. The compiler is Mr. R. F. Griffiths, barrister.

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Mrs. Tomkinson, of Willington Hall, Cheshire, addressing a meeting in Gourock, said, with regard to the new Inebriates' Act, that it might prove beneficial, but a lesson might be taken from Canada, where if the members of a family, with one outsider, certified to a person being continually intoxicated, licence-holders were forbidden to supply him with liquor.

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At a Temperance Conference last week in Dundee a speaker strongly denounced the holding of shares in whisky companies by ministers or church members. It is contrary to the law of kindness, he declared, to promote a traffic which causes so much misery. On the economic side it was stated that out of every pound expended in whisky only fourpence or sixpence goes to the workman.

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Sir Wilfrid Laurier has written to the secretary of the prohibition party that, in the judgment of the Canadian Government, the expression of public opinion recorded at the polls in favour of prohibition last September did not represent such a proportion of the electorate as to justify the introduction by the Government of a prohibitory measure. The temperance people are greatly dissatisfied with the Government's answer.

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Considerable correspondence lately appeared in a London daily paper, calling attention to the indignities, temptations, vulgar treatment, long hours, and unnecessary restrictions that are at once unjust and degrading, imposed upon London barmaids. No new Licensing Act will be complete, says the report of the London United Temperance Council, except it prohibit the employment of females in connection with the serving of intoxicating liquors.

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In connection with the Executive Committee of the National British Women's Temperance Association's meeting at Aberystwyth, special gatherings were also held in surrounding towns and addressed by members of the committee; special services were given in a large number of churches on the Sunday. At a mass meeting, held in the Pavilion, Mrs. Pearsall Smith presided, and Lady Henry Somerset and the Hon. Mrs. Russell gave addresses. There was also speaking and singing in Welsh. At the conclusion of the meeting Lady Henry Somerset took about 150 pledges.

Dublin Visiting Mission. — This useful organisation, in connection with the Society for Irish Church Missions, has many departments of labour, including house-to-house visitation, church services, gospel meetings, controversial classes, distribution of tracts, the training of teachers, and Sunday and day schools, supplemented by seven homes for destitute children. The work has been much blessed during the past year, many fairs and markets have been visited, and many Romanists have been reached. In Dublin a staff of sixteen visitors has been supported by the Ladies' Association, and much good work has been done. The hon. treasurer and secretary is Mrs. Smyly, 35, Upper Fitzwilliam Street, Dublin.

Evangelistic.

Mrs. Baeyertz at Southport.

THIS evangelist has conducted a sixteen days' mission in the Temperance Institute, Southport. The meetings throughout have been characterised by deep earnestness and solemnity, and an unusually large number of testimonies to having accepted Christ have been the result. Large numbers of Christians also have testified to receiving blessing. There have been many striking answers to prayer. The afternoon Bible readings for Christians were especially helpful. On several occasions the Spirit of God seemed to fall on the audiences with wonderful power.

The closing meetings were held in the Hoghton Street Baptist Church, which was lent for the day, and it was especially delightful to see clergymen and ministers of different churches on the platform, taking part in the service.

The mission was arranged by the conveners of the monthly meetings for the deepening of spiritual life. Evangelistic services will now be held every week in the institute, and holiness meetings once a month. E. G.

Mr. Philip Hurditch is preaching on Sunday evenings this month at Down Lodge Hall, Wandsworth, with many tokens of Divine blessing.

A fifteen days' mission has been held in the Mission Room, Wisborough Green, by Mr. John Harris, of the Evangelisation Society. The faithful preaching of the Gospel has been greatly blessed.

Mr. Wycliffe Pascoe, of the Evangelisation Society, has concluded an eighteen days' united mission in connection with the Camelford Free Church Council. It has been a heart-searching and life-stirring time, with many professed decisions for Christ.

Miss M. Haddon has held a week of Gospel services at Trinity Church, Bishop Auckland. The meetings were well attended, every church in the town being represented. Several professed decision for Christ, and much spiritual benefit has come through the services on the church itself.

A week of mission services was lately held in Oakham, under the auspices of the Rutland Free Church Council. Night after night the Agricultural Hall was crowded to hear the addresses of Mr. W. R. Lane. On the closing Sunday evening no building in the town was large enough to hold the audience. The Baptist church was crowded and the schoolroom behind the church, and Mr. Lane had to stand in a gallery between the two in order to be heard by both audiences at once. No such mission has ever been held in the district before.

In connection with the Southend Evangelistic Mission, a series of Gospel services has been conducted in the Union Hall by Pastor T. L. Johnson, the coloured evangelist. Signal blessing has from the first rested on the labours of God's honoured servant, and many souls have been gathered in to Christ's fold. A spirit of earnest prayer was poured out on the workers, who gathered in large numbers at the prayer meetings; while the Gospel services were attended by hundreds, many having to be turned away for want of room on the Sunday night.

The past fortnight's mission by Mr. L. Weaver, at Earlham Hall, Dalston, has been a fruitful and blessed time, both for the saved and unsaved. Night by night large numbers have come, while on Sundays seating room could not be found for the crowds that attended. But the greater satisfaction was found in the power of the Gospel. Many hands were raised after each service for prayer or in token of acceptance of Christ, while personal dealing revealed much encouragement to the workers. Effective service was rendered during the mission by the song of the blind evangelists, Mr. and Mrs. Baker.

Evangelists' Engagements.

Mr. W. Monro Collings.—Till Mar. 26, Isleworth; during April, Haling Road Hall, Croydon.

Mr. Henry Thorne.—Till Mar. 28, North Shields; 29, Newcastle-on-Tyne; 30, Gateshead; Apl. 5, lecture at the Metropolitan Tabernacle; 9, Queen's Park Congregational Church, Manchester; 15-24, Bristol.

Mr. W. R. Lane.—Till Mar. 27, Farnham; Apl. 1-10, West Hartlepool; 15-24, Woodford.

Gipsy Smith.—Till Mar. 27, West Hartlepool; Apl. 1-10, Walsall; 15-24, Swindon; 29-May 8, Bristol.

Mr. Geo. Clarke.—Till Mar. 26, Southampton; Apl. 2-17, Finchley.

Mr. E. P. Telford.—Mar. 26-Apl. 3, Stoke Newington; 9-20, Gainsboro'; Apl. 23-May 4, Leeds.

Mrs. E. L. Baeyertz.—Apl. 2-17, Sunderland; May 7-22 Newcastle-on-Tyne.

Mr. J. J. Scroggie.—During Mar., Barking.

Mr. W. D. Dunn.—Till Mar. 31, Dundee.

Mr. Charles Inglis.—Till Mar. 30, Edinboro' Castle and Hastings; Apl. 2, Bromley; 9-20, Canning Town.

Mr John Burnham.—Till Mar. 29, C.M. Chapel, Blaengarw.

Mr. William Grove.—Apl. 8-24, Soldiers' Institute, Portsmouth.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Mar. 26, Messrs. Loveridge and Owen; Thursdays, Mr. Rickman. Malden Hall, Haverstock Hill, at 7, Mr. W. T. Munn; Thursdays at 8, Mr. A. C. Burley. Conference of Christian Workers at Kilburn Hall, High Road, Kilburn, Easter Monday, Apl. 3, at 4 and 6.30 p.m., addresses by Rev. N. Vanstone and others; tea at 5.30.

Mr. Jas. Sprunt.—Apl. 2, Reading; 3, Kilburn; Sundays, 9, 16, 23, and Wednesdays in April, Willesden Hall, N.W.; Thursdays, Union Hall, Carlisle Street, N.W.

Mr. Newton Jones.—Till Mar. 27, Wisbeach; Apl. 1-6, Stone (Staffs.); 8-17, Netherton (Free Church Council); 22-27, Greenhithe, 29-30, Ealing.

Mr. J. Elliot.—Mar. 26, Gospel Hall, Victoria Road, Dartmouth.

Mr. W. R. Bradlaugh.—Mar. 29, Mayes Hall, Wood Green.

Rev. F. C. Spurr (Missioner of the Baptist Union).—Apl. 29-May 4, Onslow Baptist Church, Fulham.

Evangelisation Society.—The following missions (with others) will be in progress on Sunday next:—Mile End (Great Assembly Hall), T. W. Canning; Ipswich, J. Whiting; Wineham, J. Brown; Carshalton, H. Bray; Landford, F. W. Pascoe; Coton, K. Lambert; Trenewan, S. Vivian; Woolwich, C. Noakes; Brill, J. Harris; Box Hill, C. B. Joliffe; Canning Town, J. Shields; Clayton West, C. F. Goode; Walworth, G. Pell; Great Wakering, R. Williams; Sherfield, J. H. Cooke; Cratfield, A. E. Knight; Newport (Salop), J. B. Rochfort; Chard, J. Lovell; Abertillery, A. Clark; Dorking, R. M. Holman; Southall, S. Bryant; Westerdale, H. Young; Glasgow, C. G. Roger; Falkirk, D. M. Bayne; Barrhead, R. Hill; Glasgow, C. Galletty; Spennymoor, H. Laughland; Glasgow, J. W. Gallotty; Glasgow, J. W. Moodie.

Requests for Prayer.

For blessing on an eight days' mission, to be held in the District Mission Hall, Kentish Town, conducted by W. Jameson Moys.

For blessing on the open-air work of Stratford Mizpah Band, which commences on Good Friday.

For blessing on a week's mission, to be conducted in Avenue Theatre, Sunderland, by Mr. A. Klein, commencing March 26.

For a series of services by Mr. William Forbes at Horsley-on-Tyne, to begin on the 25th.

Popular Services.

ONE of the most patent facts to the observant eye is the willingness of the people to attend any religious service that caters for them, and at which they are made welcome. Nowhere is this more apparent than in the theatres and halls used on Sundays by the committee for special religious services in such buildings, associated with the London City Mission. At the drawing-room meeting recently held at the house of Mr. and Mrs. Walter Smith, Ashfield, Crouch End, the secretary, Rev. T. C. Udall, supported by friends and sympathisers, gave an interesting account of the work during the forty-four years it has been in operation.

Rev. F. T. Snow, vicar of St. Peter's, Islington, bore most encouraging testimony to the results in his own parish, where lived some of the roughest characters whom the Gospel had won. Mr. Ehrlich, one of the L.C.M.'s oldest and most trusted agents, also spoke of the meetings at the Pavilion Theatre, Whitechapel, other centres of blessing being also represented.

Reference was made to a large colony of working men resident at Edmonton, where there is much need for aggressive work to augment the agencies already diffusing the light in that needy district. The committee need increased support if their endeavours are to be duly sustained.

Work in Cuba.—Rev. Alfred de Barritt, of the Congregational Church, Marshfield's Hills, Mass., recently visited Cuba, and in view of the lamentable state of the island decided to commence Christian work in Havana. The distress is keen; there are thousands of penniless widows with families, and many children are quite naked. The soldiers have no chaplain in Havana. A church has been founded, and is prospering. Mr. de Barritt asks for clothes for the naked, sewing machines, that the hundreds of poor widows may support their families, Spanish books and Testaments for the converts and others, and English books and papers for the soldiers. Address, Union Church, 25, Calle Suarez, Havana, Cuba.

Obituary.

MR. MURRAY SHIPLEY.

Mr. Murray Shipley, an esteemed member of the Society of Friends, died on January 20 last. He was especially well known as the founder and president of the Children's Home in the city of Cincinnati. He was born in 1830, and had a godly training. After his conversion he sought out a needy neighbourhood, and with others established a Sabbath School in the south-west part of the city, from which grew several useful institutions. The organisation of a Children's Aid Society was the beginning of what became practically his life-work. The Aid Society grew into the Children's Home. He assisted in starting the first foreign missionary work of American Friends, the mission to Mexico. In this service he visited Mexico, enduring discomfort and privation while travelling in the interest of the work there.

MRS. WYNDHAM E. BEWES.

By the death of Mrs. Wyndham E. Bewes, which took place at her residence, 67, Ladbroke Grove, W., the cause of evangelical religion has lost one of its most devoted workers. The widow of the late Col. Wyndham E. Bewes, and the third daughter of the late Mr. G. W. Soltau, of Little Efford, Plymouth, she was a woman of remarkable gifts. She had a strong and vigorous mind, a sound and sober judgment, a remarkable insight into character, and a keen sense of humour. All this was combined with a large and loving heart, as the quite unusual generousness of her hospitality and the wideness of her charities bore ample witness.

She was for many years a member of and an earnest worker in Trinity Church, Notting Hill, where her removal leaves a blank which it will be hard to fill. But her sympathies overleaped the barriers of denomination, and wherever true work for God was being done she gave her sympathy and help. In the work of missions she was specially interested.

REV. DR. A. B. GROSART.

By the passing away of Rev. Alexander Balloch Grosart, D.D., LL.D., a familiar figure had been removed from literary circles. Born at Stirling sixty-two years ago, the lamented scholar was educated at Edinburgh, and entered the Presbyterian ministry. His first charge was at Kinross, and from there he removed to Liverpool. After two years by the Mersey he became minister of St. George's, Blackburn, where for twenty-five years he discharged all the duties of his office with exemplary industry and success. The esteem in which he was held by his colleagues is shown by his election as Moderator of the Presbyterian Synod meeting at Manchester. Whilst a popular preacher and hardworking pastor, Dr. Grosart was best known for his literary labours.

A mere list of the books which bear Dr. Grosart's name as author or editor would fill columns of our paper. His early writings were theological, ranging from tracts and leaflets to elaborate treatises. In his earlier studies Dr. Grosart was a diligent reader of Puritan literature, and this led him to the task of editing the works of Richard Sibbes and Thomas Brooks. He wrote several memoirs for Nichol's "Puritan Commentaries," and contributed others to the "Dictionary of National Biography" and the "Encyclopædia Britannica." Dr. Grosart edited several series which are much sought after by littérateurs; he collected the poems of Thomas Fuller and the prose writings of Wm. Wordsworth, and himself wrote choice verse, having a truly spiritual tone.

About six years ago Dr. Grosart left Blackburn and settled at Dublin, where, with other literary engagements, he was preparing for the completion of his great edition of Spenser. He received the degree of D.D. from Glasgow and that of LL.D. from Edinburgh. He was also a fellow of the Society of Antiquaries of Scotland. He earned warm admiration for his persistent industry. Those who have seen him at work in the British Museum or in the large Manchester libraries will not readily forget the swiftness as well as the sureness of his operations.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

GOOD Friday and Easter Sunday remind us that the Cross and the empty tomb of Christ are the two cardinal symbols of saving religion. The New Testament never separates the Passion and the Resurrection; they are the gold and silver sides of the shield of faith. A correspondent writing to us on the subject draws attention to the fact that many of our preachers tend to lay undue stress on the Cross, as though it were the complete and sufficient symbol of Christianity, and suggests that both in sermons, and in the pictures which adorn the walls of many evangelical believers, it occupies much the same place as it does in the insignia of Ritualism and Roman Catholicism. The full Gospel is expressed in St. Paul's words, "For to this end Christ both died and rose and revived, that He might be Lord both of the dead and of the living" (Rom. xiv. 9); and again, "Who was delivered for our offences, and was raised again for our justification" (Rom. iv. 25).

The hope of believers is not in a Dead Christ, but in the Living One. He who died is the same also as He that rose again, and who now liveth to make intercession for us in the heavenly places. Only in the light streaming from the empty tomb is the Cross seen in its true perspective; the "obedience unto death" has no significance apart from the conquest of the last enemy by Him who "liveth, and was dead, and, behold, is alive for evermore." Because He died, we are "dead to sin;" because He rose again we are able to walk "in newness of life." The Cross stands for the releasing power by which the bondage of past sin is broken; the Resurrection stands for the "lively hope to which we are begotten" of victory over sin in the present and the future. Those who would enter into the life of peace must accept the sacrifice for sin offered by the crying Saviour: If they would enter into joy and strength, they must abide in the ever living Lord, who dieth no more.

The opinion is frequently expressed that London is "getting better," that vice is weaker than it was fifty years ago, and that people who are sinful in London now are much more conscious that they are sinful, and much more anxious to hide their sin, than they used to be. It may be conceded that open vice has declined, and that is so much to the good; but there is a wide gap between a desire to observe a certain outward decorum and a sense of being sinful. Were the latter condition the real one, why are persons of all denominations deploring the falling-off in attendance on the means of grace? Souls under a sense of sin generally have a hunger to know what they must do to be saved, and are glad to go where the people of God congregate. We can hardly adopt this rosy view of London.

Among the many disastrous results of the *Sunday Daily Telegraph* and *Sunday Daily Mail* will be the extra pressure laid on the conscientious newsvendors, who hitherto have been able to refuse to circulate Sunday papers among their customers. Many of the smaller tradesmen will be put to a tremendous strain to continue this protest. For the weekly Sunday papers are published out of relation to the dailies, and form a class apart. But these Sunday editions will be the "daily" continued on the seventh day, and many customers of the daily issue will naturally have their Sunday edition from the same vendors. There is only one way in which Christian people can lodge an effective protest against this fresh invasion of the Lord's Day. It is for those who now take these particular papers to refuse to do so any longer if the present project is persevered in. That would soon put an end to it. In the contrary event, every leading daily, in simple self-defence, will soon be obliged to bring out a Sunday edition, and this will go far to complete the secularisation of the day of rest and peace.

As an offset to the discouraging symptoms of a lowered public tone in the matter of Sabbath rest and sanctity, we welcome the gleam of brightness which comes from the following fact that has reached us:—

> The Highway Committee of the London County Council have determined to recommend to the Council the immediate adoption of one day's rest in seven without diminution of weekly wage for all the employés on the Council's tramway system south of the Thames.

We most earnestly hope that the Council itself will endorse and adopt this recommendation. By doing so, it will set an example which all railway, tramway, and omnibus companies may perhaps be constrained to follow. If it be contended that in a city like London certain means of locomotion on the first day of the week appear necessary, the workers ought certainly to have in some form the seventh day interval of rest, which divine appointment and human experience alike require. Even then it is a great calamity for Sabbath workers to be deprived of the religious opportunities and privileges that belong specially to that day.

The latest and worst type of mammon worship is seen in the increasing sacredness of the interest of the dividend monger as compared with the sacredness of human life. Two important humanitarian bills have just been thrown out of Parliament for this reason. The attempt to raise the "flash-point" of the explosive oils, so much used by the poor, from 73deg. to 100deg. was defeated in the interests of an American monopoly; and Mr. Ritchie's bill to lessen the fatal and other accidents among railway employés by the introduction of automatic couplings has been abandoned. Are we to assume that our legislators think men of less value than property, and that the lives of our hard-working poor are of little account in comparison with the "gains of capital"? The blighting effects of the love of money on the humanitarian instincts are terrible. A new social conscience is clearly one of the imperative needs of the time.

It would seem that the Prison Commissioners have really become anxious about the highest welfare of prisoners. A circular lately issued by these officials allows mission services to be conducted, and sometimes addresses of a religious character, within the prison precincts. The question will now be to secure the services of the most sympathetic missioners for the purpose. Irrespective of ecclesiastical relations, any suitable minister should be invited to tell the inmates of the forgiving love of God in Christ. The time seems peculiarly fitted for appealing to the heart and conscience while prisoners are alone, separated from evil companions, with opportunities for serious thought. Judiciously conducted, such missions should reap a rich harvest of souls.

The present movement towards better relations with the Russian Government should not be allowed to blind us to the persecuting tendencies still manifested by it towards its most pious and progressive citizens. In the *Daily News* of the 24th inst. there is an instructive account of the continued emigration of the Dukhobortsi to Canada in an interview with a Russian subject who is superintending the movement. It is a remarkable instance of the futility of persecution as a means of stamping out a genuine revival of simple evangelical religion. These poor and despised people in their passionate protest against militarism are suffering the loss of all things in the name of Christ, and the permission granted them to emigrate is the result of the despair of the authorities to deal with them in any other way. One earnest enthusiast thus contrasted the present peace movement in Europe with the attitude of his fellow-religionists on the question:—

> We welcome everything that tends for peace. The difference between your crusade and ours is this. You want as much peace as you can get without loss of property. We say we shall hold fast to peace whether it means loss of property, or loss of liberty, or loss of home, friends, or native land.

Apart altogether from purely political and administrative issues, no friend of independent and self-respecting nationalities can withhold his sympathy from the people of Finland at this crisis in their history. The fact that they have always been a loyal and law-abiding section of the Russian empire lends an added pathos and poignancy to their distress at the needless curtailment of their prescriptive national privileges. We have discovered no valid excuse on the part of the Imperial authorities for this autocratic plan of Russifying a high-minded people; and we fear the scheme is only part of the repressive movement which has persecuted the Stundists and the Dukhobortsi. Probably the young Czar is little more in this matter than an unwilling instrument of his chief advisers; but we shall not be greatly surprised if the unhappy step he has taken alienates from him some of the sympathy felt for his proposed Peace Conference.

The demonstrations held throughout the country and culminating in the great meeting last week in Queen's Hall, in support of the National Peace Conference, should certainly have some weight with the members of the Conference when they meet. There is reason for hopefulness because of the deep religious element in the whole movement. It has been more than a series of demonstrations. We believe that much prayer has been offered to God already and will yet be offered, that something practical may result.

Rudyard Kipling, in describing a certain American Sunday, informs his readers that all that day he listened to people who said that the mere fact of spiking down strips of iron to wood and getting a steam and iron thing to run along them was progress, that the telephone was progress, and the network of wires overhead was progress. They repeated their statements again and again. We hear similar things said in Great Britain; and, according to one of the most distinguished Frenchmen, the world's millennium will be ushered in by the discoveries of science! It is strange to dream of "progress" and the millennium while envy, hatred, and all uncharitableness are so rife. The race has, in this century alone, done well in certain lines of material advancement; but true progress involves the heart, the conscience, and the conduct.

Some interesting, if humiliating, instances of the abject mental slavery which lies at the root of Romanism have recently been provided. The American Roman Catholic Archbishops have hastened to assure the Pope of their agreement with his condemnation of the movement recently referred to in these columns as "Americanism," though they had previously advocated it. A French priest who had translated the "Life of Father Hecker" from English into French has withdrawn his book from circulation in a letter to the Pope subscribed thus:

Humbly prostrating myself at the feet of his Holiness, I pray him to condescend in his paternal goodness, to accord the Apostolic benediction.

Two authors of books recently placed on the "Index" have submitted, and *condemned their own works!* This mental tergiversation is profoundly immoral, and cuts at the root of all intellectual honesty. It is no wonder that all fruitful thinking, all independence of judgment, all individual initiative, tend to die out in Romish countries. Such a state of things finally kills self-respect in spiritual things.

Meanwhile, in our own land, ecclesiastical lawlessness forms a striking contrast to the servility of Roman Catholics. At the annual meeting of the East London Church Fund the Bishop of Stepney, according to the report in *The Times*, said it was

for the bishop to decide what should be allowed in the diocese in the matter of ritual. When the bishop reported that he had given an order to a church, and that it was not obeyed, any grant made by this society would at once be stopped, and that, it seemed to him, was all the guarantee any reasonable man could possibly require of them. They were perfectly loyal to the bishop of the diocese, and would stand by him right through this business.

At this, Mr. G. W. E. Russell, understanding the bishop to say that clergymen in the East End who disregarded the Episcopal admonition would find his grant withdrawn, invited any clergymen as were under such discipline to come to the West End, where there were individuals who would see that they should not suffer because they obeyed what they believed to be the Church's law. This brought up the bishop again, who said that

his remarks were addressed, not to any clergyman, but to certain persons who had written to say that, unless those who managed the Fund stopped the Ritualists, they did not mean to continue their subscriptions.

This curious explanation throws an instructive light on the bishop's plea for time and patience in dealing with lawlessness in the Church. It is clear, as the *Church Times* says:—

The English Church has inherited Establishment as a sacred historical trust, and the real "crisis" has certainly not yet arrived in which she is compelled to choose between the retention of her outward temporal quantities and her inward spiritual qualities.

What the bishops are afraid to do will, however, soon have to be done by the nation.

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The *Church Times* is very angry with the C.M.S. authorities, which in view of its approaching centenary has invited honoured representatives of other churches, including Dr. Marshall Lang, Count Bernstorff, Pastor Monod, Sir Henry Fowler, and Rev. F. B. Meyer to speak at its meetings. The Bishops of Manchester and Worcester, who have promised to preside, are told that if they persist in taking part they will forfeit their claim to be obeyed when they urge loyalty upon their clergy. The plea that the above speakers are allied to the C.M.S. by the bond of a common Protestantism is scouted, as the *Church Times* recognises neither the name of Protestant nor any such tie. It concludes this acrimonious attack on Christian brotherhood by the following self-righteous plea:

One thing, at all events, is clear, and that is that the High Churchman alone is consistent and loyal to the Church. He keeps clear of Protestants and Jesuits alike, knowing that they are virtually in alliance against true Catholic principles.

A correspondent draws attention to the undoubted stress laid (often unconsciously) on the administration of the Lord's Supper by a "duly appointed minister," and pertinently asks whether *anyone* who is a true Christian is not equally qualified to do so. There is some peril of a latent form of sacerdotalism creeping into the thoughts and habits of even Nonconformist churches in this way. In view of this, it would be a wise step in such communions to entrust an occasional administration of the ordinance into "lay" hands, and so make a public protest against a subtle danger. According to the Romish doctrine, even a woman who rightly administers baptism may do so. How much more is it permissible and proper that any true member of Christ's body may lead others in commemorating his dying love to the world?

It is interesting to note in this connection that Dr. Lunn at the Free Church Congress in Liverpool suggested the following resolution for the next Wesleyan Conference:—

That this conference views with alarm the increasing hold of sacerdotal views upon the Established Church, and affirms its belief that no special sacerdotal functions are conferred in ordination. In order to make this clear to our people, the president of the conference and the chairmen of districts are authorised to sanction the administration of the Lord's Supper by specially-appointed lay preachers in cases of urgent necessity.

But the question may well be asked, Why should there be any special appointment of lay preachers for this function? Does not this savour of the leaven of sacerdotalism against which the suggestion itself is levelled?

In Defence of the Sabbath.

SIR,—Our God-given Day of Rest is continually assailed, and of late assaults have been more determined and more successful. There are at least eleven societies in England and Scotland working to resist these aggressions, and they are assisted by scores of auxiliaries. Each society is doing useful work, but it is acting by itself, leading here to overlapping and there to neglect. May I do through your columns what I cannot otherwise effect? I long to see the various societies acting in concert, and I want to say this to all their committees and secretaries:

We need to summon a *national conference* to consider our position, to concert action, and to impress the foe. There should be also a *quarterly conference of* secretaries, and a convener, who could summon a meeting in any emergency.

Unless brotherly and concerted action can be arranged, we waste our strength and shall become the laughing-stock of the enemies of the Sabbath.

There never was a time when such concerted action was more imperatively demanded.

I speak not as an outsider. Of the eleven societies, I was secretary to three during twenty-five years, and am still vice-president of two and active on the committee of three.

I rejoice in all the good done, and hunger to see more effectual efforts, both of defence and aggression.

We are engaged in a work which is of God; we have with us the Lord of the Sabbath, and we should be doing the work in the very best way.—I am, &c., John Gritton, D.D.

131, Richmond Road, Hackney, N.E.

Reform in Theological Colleges.

PRESIDENT HARPER has made proposals that are of special interest to the religious world, since they involve a complete recasting of methods of theological training. At the winter convocation of the University of Chicago, he said:—

The environment in which theological training had its origin has utterly changed, while the thing itself stands almost unchanged in a hundred years. There is great unrest in the minds not only of practical men, but as well of those who view the matter from the point of view of scholarship, with respect to the present character of the theological seminaries of this country. . . . .

The old and artificial distinction between Old Testament exegesis and New Testament exegesis, ecclesiastical history and dogmatics, is one which cannot be maintained. The Old Testament student takes up no problem that does not require of him the use of the New Testament; and the New Testament student can not deal intelligently with a single subject who has not considered that subject in all its details from the Old Testament point of view.

One-third to one-half of the time of the theological student is wasted in this vain effort to accommodate himself to the requirements of the so-called departments, involving artificial distinctions which exhaust his patience and his time.

The *Standard*, the leading Baptist paper of Chicago, sums up the proposed changes in eleven articles. Most of these are technical, but the following are of interest:—

Let students select courses of instruction adapted to the work they desire to do.

Group courses of study especially adapted to those who desire to be pastors and administrators and general workers, in which the English Bible shall be made the principal subject, the secondary subjects to be psychology, pedagogy, and sociology.

Introduce to a larger extent than heretofore what may be called clinical work; for example, in Sunday school work with the Biblical and pedagogical departments, in visitation work with the sociological departments, in preaching and church administration with the department of homiletics.

Give a period in the training of each student during which he shall be under the direction of a pastor in active service.

It so happened that while President Harper was formulating these plans, Union Theological Seminary (Presbyterian) of New York was taking actual steps in the same direction by proposing a short course for lay workers, missionaries, &c. Inquiry of President Hall as to those plans elicited the following reply:

Our plan for evening classes is in process of development, and we hope to bring it upon a working basis at the beginning of the next academic year. We are unanimously of the opinion that courses of this kind, if rightly conducted, can enlarge the usefulness of the seminary by enabling it to serve the interests of lay workers of all sorts.

It will be interesting to follow Presidents Hall and Harper in the proposed reformation, and to see how far they will go to meet the needs of the case. It is worth noting that these changes were anticipated ten years ago by D. L. Moody, who gave practical expression to his convictions by founding the Bible Institute at Chicago. He realised that special training was needed by men who desired to become evangelists, city and home and foreign missionaries, and to fill other appointments where a knowledge of the Word of God and of men is of more value than an extensive scholastic training.—*Record of Christian Work.*

"Because I live."

By Rev. J. CULROSS, DD.

"Because I live ye shall live also."—(John xiv. 19.)

I DO not stay to justify the rendering of the original here. I am satisfied that it is the very sense of the original. It has been proposed to translate: "Yet a little while and the world seeth Me no more; but ye (my disciples) see Me because I live, and ye shall live." No grammatical objection lies against this rendering; but the sense is so poor and thin that I think it must be rejected.

Nor do I stay to exhibit how the words lie embedded in the context. I venture to take them by themselves as an independent utterance. They connect the life of Christian disciples with the life of Christ in the most absolute manner. It is not merely that his life is the type and pattern of theirs, but the very ground and security of it. There is no parallel to this in aught that is known among men. The fortunes of the child are bound up with those of the parent, but not as the life of the believing man with that of the Redeemer. The case stands by itself, peculiar and without a full analogy, "Because I live, ye shall live also."

The form of expression brings the Redeemer personally into view, and bids us think of Him as the living One. The thoughts and ideas of a good man will often survive him for ages, and produce results when he himself is forgotten. But it is not merely that the thoughts and ideas of Jesus continue to live:

HE LIVES HIMSELF.

He says not "I shall live," but, with calm sublimity, "I live," and that with death just at hand. He is "the Prince of Life." The world, walking by sight, does not believe this; many even of those who profess to do so come short: He is merely One who lived long ago, and "finished" his work by dying on the Cross—a grand, dim figure in the fading past—not their Friend and Trust in the living present. But his life is going on through human history; there is much that is unknown and mysterious to us; but this is sure, this day and this hour He who died on dark Calvary liveth.

He lives *blessedly*. "The oil of gladness has been poured upon Him," and "He is made most blessed for ever." His blessedness has many springs. He draws it from the Father's love; from seeing of the travail of his soul; from the blessedness He dispenses and the purity He creates; and there lies before Him that great hour when He shall present his ransomed "faultless in the presence of his Father's glory with exceeding joy."

He lives *royally*. He "reigns in life." He "has power over all flesh." He is Head over all things. The far immense of worlds is placed under his rule. On this royal honour He entered forty days after his Resurrection. He led his disciples out from Jerusalem as far as Bethany, on the farther slope of the Mount of Olives, through the golden fields and past familiar groves, conversing with them by the way about the things of the Kingdom. Having reached the chosen spot, in the sweet sequestered upland above the village, He paused, and the disciples gather in a group around Him. Slowly He uplifts his hands and blesses them. Just in the attitude and act of blessing them with hands outspread, He was parted from them—rose upward from their midst toward the azure skies, slowly so that their eyes could follow Him, till, as they beheld, a cloud received Him out of their sight. The sea had been a pavement beneath his feet, and now the bright regions of the air open.

And Jehovah said to Him, "Sit Thou at my right hand;" and He passed through the bowing ranks of the heavenly courts and took his seat upon the throne, "angels and authorities and powers being made subject unto Him." That is the glory in which He entered, and in which He now lives—the glory of royalty.

Once more, He lives *eternally*. He is above the power of death for evermore. "Being raised from the dead, He dieth no more; death hath no more dominion over Him." This is the first thought to apprehend—that Jesus lives. We have never seen Him; we know not the direction of his dwelling-place; we cannot tell what He is like; we could not bear to look with these mortal eyes upon the skirts of his glory; but somewhere or other, in the "boundless worlds of light," "beyond the glittering, starry sky," He liveth, blessedly, royally, eternally.

(To be Concluded.)

Darkness and Dawn.

An Easter Study.

IT needs no vivid imagination to picture the gloom and unrelieved sadness of the evening of the Crucifixion to the women who had followed Jesus from Galilee, and done so much to lighten the hardships and privations of his Judæan ministry. On this day of horror they had stood at the very foot of the cross, bravely watching his dying agony, and hoping against hope that some miraculous intervention would bring deliverance even at the eleventh hour. They had heard the pathetic utterances of their beloved Master spoken out of the weird darkness; had pressed the hand of the heart-pierced mother as she was led away by the disciple who had been so solemnly invested with filial rights by her dying Son. Then on their tensely-strained hearing had come that loud voice, not of one dying of exhaustion, but of One who held his life in his own keeping, and had power to lay it down—the Great High Priest offering Himself as a Sacrifice for the sin of the world.

"It is finished!" In that supreme moment, how hope must have died in their hearts! But not love! It never faileth, and it nerved these tender, timid women to remain, hustled by the crowd in that time of savage excitement, bearing probably the bitter taunts of those who recognised them as disciples of the murdered Teacher, but caring only to watch that lifeless body and see what would be done to it.

And in truth they beheld a wonderful sight, which must have brought a thrill of comfort to their nearly breaking hearts. From the moment that the great Sacrifice was offered up with the commendatory prayer to God, it seemed as if Heaven itself had echoed the cry, "It is finished"—concerning any further insult to the Divine victim. From that moment no earthly hate was permitted

TO TOUCH THAT SACRED BODY

with the slightest indignity, the only exception being the piercing of the side with the spear, which certified the death, and so guarded the great truth from sceptical doubt. It hung under the Imperial inscription, "This is the King of the Jews," and when nature with mighty convulsions attested its decease, the voice of a chief Roman official was heard proclaiming, "Truly, this was the Son of God!"

Soon afterwards one of the soldiers did indeed approach with brutal purpose, but it was only accomplished on the poor malefactors; over the central majestic figure there was the Divine mandate of protection: "A bone of Him shall not be broken," and the man passed on harmlessly. And as the women waited and the crowd dispersed, and they were left almost alone with their dead, hurrying footsteps caught their ear, and there appeared two men of distinction, "rich" and "honourable," followed by attendants bearing fine linen and spices, so costly and abundant that it has been computed that never was there so much used at the burial of any earthly monarch.

Joseph of Arimathea is named with honour by all the evangelists, Nicodemus only by St. John in his considerably later Gospel, by which time probably this somewhat timid but faithful ruler of the Jews had gone to meet, in the glory of the Father, the Rabbi whom he had first met, in the darkness of night, and then in the darkness of death. But so it was. The women, "beholding," saw with joy that sacred form taken from the cross, with reverential touch by the hands of friends, carefully wound in the fine linen with the raw, fragrant spices, and then carried to a new tomb undefiled by previous contact with death, and standing in a garden where flowers bloomed and birds sang a requiem to their Creator. And so another word of prophecy was fulfilled, and He was "with the rich in his death."

"No one has touched Him but to do Him honour since He died," we can fancy one of these little groups saying to the rest; and they would watch, with some gratified pride chastening their grief, as the Imperial signet was brought with due ceremony, and the tomb

WAS SEALED, AS A CASKET

that contained most precious treasure. Then a Roman guard was marched on to the ground, and when the tomb was thus made "as secure as they could," all but the soldiers went away.

But with the return of the women to their own homes, or to a common meeting place, what a reaction would come! If they had reasoned, the logical conclusion that would have been forced upon them must have been that the Master who had been taken from their head that day was an impostor? For if He was hopelessly dead, what could be thought of his predictions and his promises? But, happily, love is seldom logical, and they were content to show that love in the small measure of opportunity that remained to them; never thinking—as, alas, so few of us do—that the truest proof of love is a trust that remains steadfast in spite of appearances.

It was a pathetic little group that, as soon as their Sabbath was past, stole out, while it was yet dark, to the sepulchre, their hands filled with practical evidence of their care, their hearts busy with anxious thoughts as to their success. "Who will roll us away the stone?" they timidly asked, and there was not a man amongst that apostolic band to answer the question and to act as escort. We know the issue. Weeping had endured for the night, but what joy came in the morning!—a joy far beyond our imagining, for we have never passed through such a horror of great darkness.

THE LESSON REMAINS.

All times of dismay and faith-testing, if like these women we "seek Jesus," shall surely have a resurrection dawn of deliverance. But let us not be "slow of heart to believe" the unfailing promise; nor let us, in the greater light that is ours to-day, go back to those early days and "seek the living among the dead." How many are still bringing spices to embalm a dead Christ, in the undue prominence which they bestow upon his Cross and Passion—in seasons such as this Easter-tide, seasons most important and helpful, but needing a true balance of Scriptural teaching to preserve them from erroneous extremes! And is there no need of a note of warning, too, concerning the sacramental service which He bids us observe, in perpetual memory of his precious death, that we be careful to recognise that it is only a remembrance, not a celebration? "He is not here, He is risen as He said," and He has shed, and is shedding, upon those who believe the renewing and sanctifying grace of the Holy Ghost, who is now given because Jesus is glorified.

In presence of every storm of difficulty let us seek his help. The power by which He raised Jesus Christ from the dead is still his, and it will not fail us. M. C. F.

Percy Park, Tynemouth.

The Stepney Creche.—The little report of this time-honoured institution which Mr. Hilton has issued possesses a special interest, as being the last we suppose that will emanate from him. The steps taken in transference of the work of the crèche to Dr. Barnardo's care are detailed, and an earnest plea made for continued generous support under the changed circumstances of management. That plea we very cordially endorse.

Letters from America.

A DETECTIVE'S STORY.

LET me add to my last, that many of Dr. Chapman's remarks, original or quoted, were well worthy of record. For example, he quoted Rev. Andrew Murray to this effect: "Ask, and ye shall receive the gift; seek, and ye shall find the Giver; knock, and the door shall be opened for fellowship with Him." The following was also from his well-timed address on prayer: "There is no such thing as power with God, until we know how to pray; nor can there be continuous power until we have learned to live in prayer."

We were only able to attend one after-meeting, but it was a remarkable one. Mr. Todd Hall, a detective officer of Baltimore, gave a thrilling account of his antecedents. He said that Mr. Moody was holding meetings in that city in 1879. In pursuance of a culprit, he entered the building, little thinking what awaited him there. The man wanted was in the meeting. The door-keeper was a converted saloon-keeper. "I told him," continued the speaker, "whom I wanted. He advised me to stay at the meeting which would not last more than half an hour longer. A gentleman led me to a seat in front of the platform, where I found myself surrounded by a lot of gamblers and the like—some of the toughest people in Baltimore. When Mr. Moody had preached, to my astonishment many of those fellows put up their hands for prayer, myself among them. Jesus with cords of love seemed to draw me from my chair. I heard one say, 'Thank God,' and I saw that they had spotted me. I said to myself, 'Now, old man, stand your ground.' I did not know what was coming, but I gave myself up to God, and He has carried me along for twenty years.

"I returned to the City Hall and told them, 'Boys, I have been to hear Moody, and I have taken Christ for my Saviour.' I went home and told my wife; and the dear little woman threw her arms round my neck and said, 'If you are going that way

I AM GOING WITH YOU,'

and for long years we lived together, rejoicing over souls brought into the kingdom by our means.

"I have had the joy of leading some of the worst sinners to Christ. The summer before last, a woman who had kept a bad house for thirty-eight years was mightily convicted and wondrously converted; and the roughest characters, among them many women whom she had sought to lead from their evil ways, came to her funeral and glorified God in her."

Mr. Hall's visit to his chief when on his death-bed, and the way in which he led him to Christ, was an instance of the wisdom God gives to those who addict themselves to the ministry of winning souls. Many other details were given by which the meeting was greatly moved and many decided for Christ that night. Such evangelistic visits as that of Dr. Chapman to Washington are eminently calculated to promote revival, and to add to the Church such as are being saved.

A MISSIONARY SCHOOL.

The following is an account of the school referred to in my second letter in connection with which Mr. Wharton's very fruitful services in Wilmington were held. It is written by Mr. G. A. Woodward, the principal of the school:—

You wish me to give you a sketch of the missionary school in this city. This mission began at the close of the Civil War. It has for its special object the education and uplifting of the youth of the coloured race. Its influence has been far-reaching, sending out Christian teachers to the surrounding country, and being of incalculable benefit to the public educational system of this part of the State, beginning as it did a third of a century ago, when there was no school system nor teachers for the newly-emancipated race.

During all these years the school and the church planted by its side have stood for a pure Christianity, striving to be as "a light on a hill." While being supported largely by the Congregational Churches of the North, the work of the school is undenominational. The teachers belong to different evangelical denominations, and the pupils are of many denominations. The school is only one of many schools and colleges established in this South land by the association.

The present enrolment of the school is about 300, with ten instructors, including the special teachers of music and sewing. The course of study extends over a period of twelve years, beginning with the lowest primary. It is intended to fit the pupils for teaching, or for the various occupations of life so far as book-knowledge goes, or for entrance to the colleges. The Bible is a daily text-book in the school.

Needlework and some fancy work is the only industry taught. We are very desirous of starting other industries, such as cookery, house-keeping, nursing, &c., for the girls, and agriculture and the trades for the boys. Lack of the necessary funds has kept us from doing more in this direction; and we are only waiting for some philanthropic persons to come to our aid, that we may do more for a needy but rising people. They are worthy and they need help.

I have been here fifteen years in the work, and have had ample time to note results. I have seen go out from our institution scores of teachers and many who have become ministers of the Gospel, doctors, lawyers, architects, &c., a noble array of young coloured men and women, who are a credit to our school and an honour to their race.

R. Cope Morgan.

District Visiting.

VISITATION work is not easy; many prefer direct mission work. It is not showy, exhilarating, or inspiring, and when done thoroughly it is exhausting. Nothing takes so much out of us as the constant effort to adapt our minds to a number of different persons and to try and view things with their eyes.

At the outset the visitor must keep clearly before her one main object, viz., to bring souls to the feet of Christ. This presupposes that she herself knows in her life the joy of Christ. But something more than being a Christian is needed if the visits are to have much result. We have all known the most earnest, well-meaning persons, who yet do much harm by want of wisdom, and forgetfulness of those small courtesies of life which in themselves are an influence.

DO NOT ATTEMPT TOO MUCH.

Personality is a large factor in all work. Your face, manner, tone, dress and bearing will go far to commend your message, or the reverse. If you visit for the whole of a hot July afternoon in a dirty, foul-smelling court, and are tired out after the first four or five houses, the rest of your visits will be of little use. The same applies if you go to people when you are depressed or out of sorts, for you cannot then give your best, and thus you dishonour your Master and your message. I knew an earnest mission-worker who toiled all day among the sinful and sorrowful, and then at night went to her home so tired and overwrought that, to use her words, she "snapped everyone up." The angel of the slum was, to her own people, sadly human!

PRAY SILENTLY AT EACH DOOR.

All sorts of unexpected calls on our wisdom and judgment may be made by those we visit. How shall we gain power to direct rightly a life unless we first claim that wisdom which He has promised to supply? It may not be best to pray always with those visited. To pray with someone without permission may be not only unwise, but impertinent. On the other hand, the wise visitor will be ready to do so, and will try for it, for nothing draws two souls together like united prayer.

The same applies to talk on religious subjects. To force the conversation to a religious turn regularly at every visit gives the idea of professionalism. If there is evident disinclination to speak of higher things, be willing to wait, as God waits. Probably you will not visit a home long before trouble, joy, pain, or death enters it, and then serious words will be listened to as never before. Of course, at any time if there is the smallest opening given you to speak for God, seize it; it may be, a chance word or so will reveal a deep hunger for spiritual help hitherto hidden through shyness. It is a good plan to leave one main thought or verse for your friend to ponder over.

REFUSE TO HEAR GOSSIP.

If you sternly refuse to hear slander, you help the fire of malice to die, instead of adding fuel. If gossip is told you concerning yourself, imitate the worker who always silenced her informant by saying, "I'll go and ask them myself what they did say."

Study the courtesies of life. Treat the women in your district with the courtesy you would show to your own friends. Don't call too often, or at awkward hours. There is a wonderful power in the simple courtesies of life, in a kind word or smile. I once visited a rough, coarse, hard-featured woman with reference to a street fight. She was in a savage mood, scarcely letting me enter the room. After listening to her tirade in silence I happened to utter the commonplace, "I am so sorry; you have had a lot of trouble." With what result? The fire died out of the poor creature's eyes as she turned sharply round and said, "Don't talk kind to me, d'ye hear. I can't bear it; I shall cry. I'm tough enough if folks only let me be."

It is a good plan to let your district come and see you occasionally in your own home. Visits among your own friends are not all on one side, why should they be here? Would it be much trouble to set apart an hour a week to see any woman who cared to call on you? Often in a cottage, with little ones about, it is not possible to get quiet, uninterrupted talk, while in the privacy of your home you could easily, and so set up

A CLOSER BOND OF SISTERLY SYMPATHY.

The difficult matter of material relief must enter into the visitor's work, but it is impossible to lay down any hard or fast rule to suit all cases. A visitor must remember her aim, viz., to bring each soul nearer God, and so any gift of hers or refusal of same must be tested by the simple question: Am I helping or hindering thereby his or her true life? If material relief is given, it should always be in kind—by meat, grocery tickets, etc., and not in the form of money. Lending should be very exceptional, because as a rule the one to whom you have lent views you ever after with a certain disfavour, as under obligation to you, and your spiritual influence is weakened.

I close with the word, "Patience." The district visitor needs that above all. A thought sown to-day, a kindly Christ-like act to-morrow, a text whispered in blinding sorrow, here a suggestion, there a warning—all are elements in building up that precious fabric of the soul which is not the structure of a moment. Be as patient as God is with the unlovely, the untoward, the hard, coarse and ignorant. Underneath the rough exterior there beats a heart; there is still the potentiality of the true and the spiritual, and you must dig, and dig, till you reach that.

Isabel M. M. Young.

Easter Hymn.

Fear not ye who seek for Jesus;
Empty lies the silent tomb,
O'er the opened grave now shineth
Heaven's light to pierce the gloom;
Death, the Prince of Life, hath conquered,
Man's last foe hath heard its doom.

He is risen! Alleluia!
On the finished work He wrought
God Himself hath set his signet;
Christ the purchase-deed hath brought
From the courts of hell to heaven,
With his blood redemption bought.

He is risen! life immortal
Now, through Him is brought to light,
He is risen, as the first fruits
From the world still wrapt in night,
But at sunrise the rich harvest
Will be reaped in glory bright.

He is risen! Go, proclaim it,
Shadows soon will flee away;
Live as those who wait his coming,
As they watch for morning ray;
Till the sunlight of his presence
Brings the fairest Easter Day.

J. H. S.

Professor W. W. White.—Our portrait of Professor White in last week's number was from a photograph by Messrs. Russell and Sons, Baker Street, W.

Day by Day.

SUNDAY, April 2. Deuteronomy viii.

"BEWARE lest thou forget!" Such is the keynote of this chapter. It is repeated in many forms. "Thou shalt remember" (*v.* 2); "Thou shalt consider" (*v.* 5); "Lest thou forget" (*v.* 14); "Thou shalt remember" (*v.* 18); "If thou shalt forget" (*v.* 19). The lessons of our past experiences of God's love and grace may be profitably conned and considered, because they assure us of his gracious purposes in all time to come. What He has done, He will do; what He has been, He will be. We know Him, whom once we simply trusted, and we are persuaded that He is able to keep all that we have committed to Him.

Let us thankfully remember on this day what lies before us. The great and terrible wilderness into which the sin of Adam brought us, with its power of the serpent and scorpion; the thirsty land of unsatisfied desire; the alienation and distrust of God. But to what have we not been brought? Already God hath given us a good land, which may be described in these grand old words:—"A land of brooks of water, of fountains and depths, springing forth in valleys and hills, a land of wheat and barley, of vines, figtrees, and pomegranates, a land of oil, olives and honey, in which there is no scarceness nor lack." In other words, according to his great mercy, God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away. Let us join to bless his name: blessed be the God and Father of our Lord Jesus Christ. May the God of Peace, who brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect.

MONDAY, April 3. Deuteronomy ix.

A review of past backslidings and sins, such as is given in this chapter, tallies only too well with thoughts that insist on making themselves heard from time to time within our own heart. It is quite true that we have no claim on God, and never have had any on account of our righteousness. We have provoked the Lord our God to wrath from the day of our conversion until now, and have often shown ourselves stiff-necked and rebellious. The fairest day we ever spent has been imperfect, the holiest act we ever did has needed cleansing, and if the *light* has been so dim, ah, who can tell the blackness of the night!

All God's dealings with us must therefore be in grace. By the grace of God we are what we are; and, indeed He has been exceeding abundant in its exercise. There is not one of all his redeemed family who is not a monument of the grace, the unmerited kindness, of God. Any knowledge of God, any experience of his lovingkindness, any service we have rendered in the world, any joys in our home, or success in our undertakings, any hope in the life beyond, are due to the exceeding riches of his grace in his kindness towards us.

And we have an advocate with the Father. As Moses interceded for the people, so the Son of Man appears at the right hand of God. But He has no such task as Moses set himself to. Moses supposed that the whole burden of turning back the wrath of God lay on his shoulders, whereas we know that sin has been put away, and that God has reconciled the world unto Himself, not imputing their iniquities unto his people. He remembers Calvary, and looks not unto the stubbornness of his people, nor at their wickedness, nor at their sin, but on the face of his Anointed.

TUESDAY, April 4. Deuteronomy x.

Behold the greatness and tenderness of God! So *great*, that heaven and the heaven of heavens belong to him, the earth with all that therein is. He is God of gods and Lord of lords, the Great God, the Mighty and the Terrible. And yet He *loves* (*v.* 15), and with all the tender yearning of love seeks a response from us. "What doth the Lord thy God require of thee, but to fear the Lord thy God; to walk in all his ways, and to *love* Him with all thy heart and with all thy soul?"

It may seem as though love to one so great and exalted is impossible; but we must distinguish between love and the emotion of love. And we may truly love God without at first realising all the warm and blessed rush of emotion which breathes through the letters of a Rutherford or the hymns of a Havergal. Do things because they will please Him; avoid all that would cast a shadow on his heart of love; dwell on his attributes; imitate his dealings with the stranger, whom He loves in giving him food and raiment; make your boast in Him as your Praise and your God; and you will find a love growing up within you which will become the all-mastering emotion of your life. We may begin by loving God with the soul and strength before the heart tremulously responds.

Of that love there are two symptoms. First, we espouse the place of Levi to stand before the Lord, and to minister unto Him—like the Apostles, whom Jesus chose to be with Him, and that He might send them forth to preach. Secondly, we fear, and cleave to God. We fear to give Him pain by our least thought and word; we cleave to Him as Ruth to Naomi, when Orpah's figure receded through the mountain pass.

WEDNESDAY, April 5. Deuteronomy xi.

What a contrast between Egypt and Canaan! In the former, the water had to be raised by the foot. And in the East one frequently sees a number of barefooted natives causing the great roller to revolve, which draws the water from the well beneath. But in the latter, water poured from the hillsides, and rose in spontaneous fountains in the valleys. And so long as Israel obeyed, there would be no scarcity in the rain supply. Contrast the promise of *vv.* 14 and 15 with the threatening of *v.* 17.

We cannot forget what Jesus said to the woman by the well-head, exhausted by years of coming thither to draw: "The water that I shall give, shall be in him, springing up to everlasting life." What a contrast between the stagnation of some rock-hewn cistern and the perennial up-rush of the fountain, as though to reach the clouds out of which it was born! But *this* is his chosen symbol of his life in our hearts.

We may well ask ourselves whether we are living in that land of promise where ease succeeds to strain, and peace to unrest, and the life of reception to that of production. It is a land which is under the immediate care of God, "which the Lord thy God careth for;" and upon which his eyes constantly rest.

The sole condition for us, as for Israel, is obedience. We must lay up his words in our heart and soul, must teach them to our children, must diligently keep and treasure them. "He that hath my commandments, and keepeth them," said our Lord, "is he that loveth Me: and he that loveth Me shall be loved of my Father, and we will come and make our abode with him." We are not saved by our obedience; but if we do not obey, we shall miss the best that God has prepared for us.

THURSDAY, April 6. Deuteronomy xii.

How insistent the great lawgiver was that there should be unity in the national life and worship! The burnt offerings and sacrifices, the tithes and heave-offerings must all be brought to the central meeting-place at the appointed times, and partaken of with joy. So that in after days the Psalmist could sing "Thither the tribes go up, the tribes of the Lord."

That unity of life with the command of God and the common life of the people was associated with great joy. "Ye shall rejoice in all that ye put your hand unto" (*v.* 7); "Ye shall rejoice before the Lord your God, ye and your sons and daughters, your menservants and your maidservants" (*v.* 12); "and thou shalt rejoice before the Lord thy God" (*v.* 18). We are reminded of our Lord's words, "If the eye be single, the whole body shall be full of light." Unity always brings joy.

There is a sense in which we are always meeting with the tribes of God in the Lord's house. Whenever we realise the meaning of the Holy Catholic Church, the mystical body of Christ; whenever we rise above our sectarian differences in united prayer and praise; whenever we can pray for all those who love the Lord Jesus Christ in sincerity, we approach the great central meeting-place, where all God's saints are one. And what joy there is when we enter into these lofty and blessed conceptions of the communion of saints! True religion is indeed a blessed and happy thing. The bells ring out—"Thou shalt rejoice, thou shalt rejoice!" Nor is our joy confined to ourselves or our immediate circle: it overflows to the Levite and stranger, and blesses the very cattle and animals which are so affected by our moods. "Wherefore, again I say unto you, rejoice!"

FRIDAY, April 7. Deuteronomy xiii.

The extermination of plague is a capital point just now in India; but the extermination of all sources of temptation was not less energetically pursued in Israel. The prophet, the friend, who was dear as the soul, or the city, that endeavoured to turn Israel aside from its loyalty and devotion to God, might have no mercy shown. There was no room for that liberality of view which is so much in vogue in the present day, and which looks favourably on the greatest divergencies of belief if only those who propagate them are sincere.

For ourselves the lesson is clear enough. We are to dissociate ourselves from all companionships, however dear, which exercise a deleterious influence on our character, drawing us aside from God. In this age we are expressly told that we are not to gather up the thorns lest we gather up the wheat also. In other words, we are not to pursue those courses of inquisitorial persecution which some have advocated. But, within our own life, we are to withdraw ourselves from books, studies, people, associations that blight us.

Have you a friend, young soul, who is secretly enticing you? What though that friendship is dear as your own soul, you have no alternative: your course is clear; your eye must not pity, nor your hand spare. Considerations of what may befall him are not to withhold you from breaking loose from a connection which will land you in the outer darkness. Canst thou not act? Then tell God thou art willing that He should act for thee.

SATURDAY, April 8. Deuteronomy xiv.

We must not think that the prohibitions of this chapter, and of this book, were merely arbitrary. It is certain that they originated in great sanitary principles. The Creator knew that it would promote the health of his people if these articles of diet were prohibited; and therefore they were excluded from the category of legitimate food.

With us, too, a great many things that we would dearly love are forbidden. In our poor judgment, we suppose that they would greatly add to our pleasure and augment our strength; but, notwithstanding our prayers and tears, they are still withheld. Would they not be good food for us? we cry. Would they not nourish and cherish us? Would they not be good, if we received them with prayer and thanksgiving? Still God says, "Ye shall not eat!"

We are quite sure that, whatever is prohibited, God is love. Look at the indications of his love in this chapter: that about not seething the kid in its mother's milk; that permission to turn produce into money if the temple were too far away; that tender thought about the Levite, and the fatherless, and the widow. And for us, how much greater proofs of the love of God are furnished by the gift of Jesus and by his tender dealings with us!

Yes, God is love—love when He gives and when He withholds; when He opens the door into the garden, and when He keeps it closed; when He answers our prayer immediately, or keeps us waiting through long years. "My God, though Thou deprive me of the dearest and best, I will still trust Thine ineffable and changeless love."

Ceylon—and Home.

By Rev. F. B. MEYER.

LONG before Bishop Heber sang of "The spicy breezes" which "blow soft o'er Ceylon's isle," this favoured land has been the theme of poet and historian. The epithets bestowed on it recall those which the lover expends on the fair maiden of his choice. The Brahmin calls it *Lauba*, "the resplendent;" the Chinese, "the island of jewels;" the Greeks, "the land of hyacinth and ruby;" whilst the Buddhists describe it as "a pearldrop on the brow of India." It is the rooted conviction of the Mohammedan that Ceylon was the Garden of Eden; and the loftiest mountain in the island, raising its summit to the height of 7,353ft., is called Adam's Peak, from the tradition that Adam stopped here to take a farewell look of Paradise before crossing to India by the coral reef, known as Adam's Bridge.

The week spent in Colombo, at the hospitable home of Mr. John Ferguson, the editor of the *Observer*, and one of the oldest residents in Ceylon, formed a befitting climax to the interest and enjoyment of our tour. A thorough Scot by blood and early training; related by marriage with the great thinker, James Hinton; saturated with Cinghalese lore; an earnest Christian, who for nearly forty years has kept steadily to his Sunday school; and one of the few men who dare to conduct a daily paper on strictly Christian principles—here was an ideal host, and we shall ever cherish the memory of the loving care bestowed on us by his like-minded wife and himself. It was a memorable breakfast when, one morning, Rev. A. Connell, of Regent's Square, on his way through Colombo, which has been called the Clapham Junction of these parts, joined our party. It was hard to say which was the better

RACONTEUR OF HIGHLAND STORIES.

It is impossible to describe the beauty of Ceylon. As we approached it early on Friday morning, first Adam's Peak stood out in the dim haze, and as this cleared, in the swiftly advancing daylight, the long, low, sandy beach emerged, covered by dense groves of waving palms. It is said that from coast-line to highest mountain-top there is no spot of ground without its vegetation, rare, rich and tropical. If the natives erect a palisade of sticks around their holdings, in a few months they will root themselves and become covered with leaves.

We drove out one afternoon some five miles to a native chapel at Kotikawat, at which there was a baptism, and I was to give an address. The whole distance was traversed on good roads through a dense growth of vegetation. Bamboos, cocoanut and date palms, cinnamon shrubs, and breadfruit, rich and rare flowers, glimpses into the luxuriant and beautiful forest glades, met the eye everywhere. It was a memorable service, as before the crowded congregation seven professed their faith in Christ, and put his grave between them and their previous life.

On another occasion, time was snatched between the two services at Colombo for a visit to Cotta, for sixty years a station in connection with the C.M.S. For the last thirty years the work there has been under the care of Rev. R. T. and Mrs. Dowbiggin. Space prohibits the detailed description of our welcome and the incidents of that memorable day. The view from the house down the sloping hill-side to the wood-girt lake, the table covered at meal times with delicious native fruits, the clamber of the swarthy native up the cocoanut palm to fetch down a nut, with its draught of pure nectar, and a sheathed blossom, with its exquisite cream-coloured contents, the tales of native character and life, the flourishing schools for the boys and girls, the memorable service in the church, the snap-shots for the winter lantern entertainments at home, the gifts of tropical flowers—such were among the items that combined to paint a fresco which will not soon fade from

The natives are quick and intelligent, but they lack incentives to exertion; and the hot, steamy climate of the lowlands predisposes to indolence, and saps that masculine virility which wrestles with and conquers difficulty. An easy life is theirs. Nature anticipates their every want. Each family has a share in the palms, and jack fruit, and betel nut; the rice fields supply a further bread stuff; and there is abundant work for all who are willing to do it. Of late there has been an immense increase in the production of tea, and each year thousands of Tamils pour in from Southern India to meet the demands of the tea planters for coolies. Thus the prodigality of nature combines with the climate against the growth of the robuster characteristics; and the comb-crowned physiognomy of the Cinghalese low-lander strikes the traveller as effeminate.

The pressure of work in Colombo made us unable to visit Kandy, which lies in the interior, at a distance of four hours from Colombo by one of the most wonderful railways in the world, climbing an ascent of 1,600ft. above the sea level. It is described as the most charming little town in the world, situated in a valley surrounded by magnificent hills. It was the ancient capital of the island, and contains one of the oldest and most sacred of the Buddhist temples.

Our meetings were held in the early morning at the Ferguson Memorial Hall, where we had unusual opportunities of unfolding the deep things of the Christian life, to delightful audiences of missionaries, native pastors, and other Christians. In the evening we met in the hall of the Wesleyan College, which was specially suitable for the large Burgher population, and where we had

GREAT AUDIENCES NIGHT AFTER NIGHT.

We were impressed with the strength of Christian unity among the servants of God resident in Colombo, and they extended a cordial welcome to those who had come in from the surrounding neighbourhood. One felt strongly attracted to the entire circle of godly and earnest fellow workers. Sermons in various places of worship, an address to the great Boys' College at the request of Warden Buck, meetings with native pastors, an address at the annual meeting of Y.W.C.A., and a drawing-room gathering for the English residents, made a full programme.

But all the while the heart was beating quicker with the thought that every day was bringing us nearer to the start for the homeward voyage. At last the final morning came, with its three closing addresses, the first in the Memorial Hall; the second in the verandah of a mission bungalow by interpretation, to a group of native pastors; the third to a school of Cinghalese girls. A few last purchases, a peep into the Legislative Council, which happens to be in session, then the jetty with its farewells, the choppy water to the great steamer, the final adieus and prayer in the music saloon, where our friend, the secretary of the Y.M.C.A., Mr. and Mrs. Bird, and Mr. Eddy, who has so kindly accompanied us during the tour, relieving us of all anxiety, commend us to God in prayer. Presently they have left the ship, and as the evening shadows gather darkly around Adam's Peak, and the lights on shore glimmer out, we weigh anchor and slowly glide forth on the great Indian Ocean, the fragrant breath of the warm tropical night is in our faces, the brilliant stars over head, and before us a run of seven days and nights till we sight land at Aden.

It is almost too good to be true that we are really on board for home. How often we have anticipated this moment, and longed for it! How often our nervous fears have conjured up possible accidents and contingencies which would have made it impossible! How often have we offered prayer, and exercised faith with respect to it! We long to see our church and friends, to plunge again into the thick of the battle, to devote ourselves to the new possibilities of the Missionary Union, to resume our ministry, utilising, as we hope, the added experience and information of these wonderful months.

We rapidly survey the thousands of miles we have traversed without danger or alarm; the love with which we have been everywhere welcomed, entertained, and speeded on our way; the homes we have visited, the friends we have made, the long and interesting talks we have had; the 130 meetings we have addressed, the missionary operations we have studied, the power and blessing which have accompanied the Word—and we gladly confess that not one good thing has failed of all that the Lord promised.

Glimpses of Romanism.

V.—The Papal Church a Political Conspiracy.

By Rev. ALEX. ROBERTSON, D.D., Venice.

IN my last paper I said that the Papal Church in Italy is recognised by the Government and people as a political conspiracy, and that, as such, special laws exist and special measures have been taken to hold it in check. One of these measures I mentioned, the New Penal Code, which threatens with "fine, imprisonment, and dismissal from office any minister of religion who, in the exercise of his profession, talks against the King or Constitution, or disturbs the peace of families;" and I gave some illustrations of its working. I now pass on to other restrictive measures.

THE PIOUS WORKS BILL.

This bill, which was passed almost unanimously by both houses of Legislature some eight years ago, deals with all the charity monies of the land. Italy is rich in charity funds. Every city, every town, almost every village has such inheritances; for people have been accustomed for centuries to leave money for the poor in order to save their own souls from purgatorial fires. The annual income arising from these accumulated funds amounts to some five millions sterling. All that money used to be in the hands of the Church as administrators.

And how did it administer it? Let me take the city of Venice as an example. In old guide-books (Baedeker's, before 1890) there will be found a statement to this effect: "One-third of the population of Venice are paupers." But there are really no poor-houses and no poor-rates. I used to be puzzled until I had occasion to go to the charity office about a case. The officials there said to me that they would allow the family I was interested in "five francs a month!" "Five francs a month!" I replied. "What will that do for a sick mother and five children?" "Oh, but remember," was the reply, "we have 20,000 people on our books in receipt of five francs a month." Gradually I found this to be the state of the case: that the Papal Church, in order to keep in touch with the people, and to obtain influence over them, put anybody and everybody on their books who would consent to receive this miserable pittance."

Now what obtained in Venice, obtained in every city and town in the kingdom. Indeed, I have heard of cases where the Church would give nothing, but waited till the poor people died of starvation, and then they would pay the money for masses for their souls! Besides which, there was said to be scandalous corruption. As the whole of Italy's charities were thus being used by the Papal Church for her own ends, and to the detriment of the country, the State stepped in, and by the *Opere Pie* Bill deprived the Church of its trust, and took it upon itself. The Pope raised the cry of spoliation, and appealed to Christendom to save him, but

HE APPEALED IN VAIN.

Italy's right to manage her own affairs no one dared to question.

The first result of the passing of the measure was to frighten some of the Church's administrators of the funds out of the country. They could not face the examination of their accounts. The Government now devotes these monies to real charity purposes, such as relieving those really poor, establishing hospitals, providing old age pensions, promoting public works in order to give employment in times of distress, &c. The funds are administered throughout the country by lay

committees, half the members of which are chosen by the people and half by the Government, and if a priest is by chance elected to the membership of the board, the Government has the right to cancel his election.

There is nothing new in this measure. The old Republic of Venice found it necessary to exclude ecclesiastics from its charity boards, and so did the little mountain Republic of Cadare. The priest, it was found, did not exist who could refrain from sacrificing the interests of his country and countrymen to the advancement of the mundane interests of his unchristian Church.

THE MARRIAGE BILL.

Marriage is now a civil ordinance in Italy. Not only are civil marriages legal, but they are the only legal marriages. The Church cannot, dare not, perform the marriage ceremony. A religious marriage is illegal, the offspring of such a union are registered illegitimate, and they cannot inherit property. Besides which, I believe that the performing priest and the witnesses to the illegal union are liable to be punished by law. All marriages in Italy must be performed by the Syndic (Mayor) of the place in which the couple reside, or by his representative, and they must take place in the municipality. After the marriage the couple can go to the Church, and get, through the priest, its benediction if they like, but that counts for nothing in the sight of law, and many dispense with it.

Now, why was this law passed? In hostility to the Church? Not at all. It was in the interests of morality. It was found that the Papal Church would marry any couple, no matter who they were, or what their relationship, if only they paid sufficient money. It was all a matter of pounds, shillings, and pence. The Pope, who is above all moral law, and who recognises no moral distinctions, has the power to grant marriage dispensations within the forbidden degrees, and does grant such dispensations in Papal lands, though in Italy his power for mischief in this direction has been curtailed.

Another law which cripples the power of the Papal Church in Italy, is that it is illegal for it either to hold, or to inherit, real property. All the church-buildings in Italy belong to the State. The Papal Church does not own one stone of ecclesiastical property from one end of the country to another. Not only do the churches belong to the State, but all that they contain—all their furniture, in the shape of pictures, priests' robes, and altar plate.

NOTHING IS THE PROPERTY OF THE PAPAL CHURCH.

She is a lodger in furnished apartments, to be turned out at a moment's notice. Then the Papal Church cannot buy or inherit real property. If the Church, as a church, bought a building, her title to it would not be legal. If anyone leaves a piece of real property to the Church, the State allows usually a certain time for it to be turned into money, which the Church can take, and if this is not done, it is confiscated. It is impossible to alienate a stone of a building or an inch of soil in Italy to the Papal Church.

THE PAPAL GUARANTEES.

It may be claimed that the position of the Vatican, and of the Pope as resident there, form exceptions to this rule. The exception is more in appearance than in reality. The Vatican is the property of the State, and the Pope, like the Church, is a tenant at will. He, too, is only a lodger in the furnished apartments of the Government; only he has got nominally the status of a king there, and the Vatican is guaranteed to him by Act of Parliament. But Parliament that gave him his status and his lodging can deprive him of both. And never a year passes but the cry is raised, when the Papal Church does something outrageously disloyal (as when it sought to desecrate Victor Emmanuel's tomb, or fomented the riots of last May), "Cancel the Papal guarantees!"

Again, the State does not lend these churches really to the Papacy, but to the Italian people, only it happens that the Papal Church meantime is nominally at least the church of the country. If all the inhabitants of any parish became Protestant, they could claim the parish church of their place, and they would get it. Mount Orfano, on the Lake Maggiore, is a case in point. The inhabitants of the village, dissatisfied with their priest, became Protestant, and invited a neighbouring Protestant minister to preach to them in the parish church, and he went, and it was used afterwards for Protestant worship. All these laws and measures show how precarious the footing of the Papal Church is in Italy. How easy it would be to overthrow it if some crisis arose bringing the opportunity. How easily a reformation might be brought in if the Government chose to act as the English Government did in the days of King Henry VIII. The people, I believe, are ripe for reform, and the Government, too, would welcome it; they await the man and the day. In God's providence both will come, perhaps sooner than most of us think.

Protestant Outlook.

WRITING with respect to the recent decision of the Government in the House of Lords to furnish a return showing the number of churches in which confessional boxes are in use, an esteemed correspondent says:—

The more pronounced of the clergy, who have so truly been described as "anarchical," have for some time past already blazoned forth this feature of their services so that all who run may read. I have before me the list of Lenten services of a London church at which the Lord Bishop of Stepney held a confirmation on the 9th inst., and one of the attractions of these services is thereon advertised as follows:—

> Confessions will be heard on Shrove Tuesday—every day from 10 to 11 a.m. Saturdays after 3 p.m., and at other times by appointment.

This announcement is made on the same sheet as that advertising the confirmation on the 9th inst. by the Lord Bishop of Stepney. He must therefore be aware of it. What course did he adopt in regard thereto?

The Archbishop of Canterbury has appointed Mr. Justice Charles judge of the Court of Arches in succession to Lord Penzance. The judge is a High Churchman, willing, it is understood, to accept ecclesiastical jurisdiction from the Primates, which Lord Penzance was not.

On Saturday last the Archbishop of York performed a service of benediction over a village cross at Hovingham. On Sunday, in the church of St. Agnes, Kennington, "the benediction of the palms" was enacted. These things are indicative of the lengths to which superstition may go under episcopal sanction.

The Bishop of Peterborough, addressing a congregation at a confirmation service at Syston, near Leicester, referred to the controversies in the Church. He denied that the Prayer Book taught the doctrine of transubstantiation. Everything that set out the worship of the elements was forbidden, and the Bible did not say that the sacrament should be taken fasting. As to confession, though they might on occasions of conscientious difficulty go for advice to a learned and discreet minister, that must be the exception and not the rule. The Church knew nothing of the necessity of confession before communion.

The National Protestant Church Union, in a reply to the manifesto of the E.C.U., says:—

It is vain to imagine that the Church can enjoy the privilege of a State establishment without at the same time being subject to a certain degree of State control. Nor can the State, having conceded to the Church very great privileges, on the condition that certain doctrines were to be taught, and a particular form of Church government maintained, permit the clergy to contravene these doctrines and repudiate the contract with the State, by which alone they are secured in their offices and emoluments. This is really the question at issue. The plea virtually raised by the English Church Union, that the Royal supremacy has force only against foreign interference, is quite untenable.

The Church Association has issued a memorandum on the subject of the hearing of ritual disputes before the Archbishops. In the opinion of the Association, it would be wrong in principle and disastrous in point of expediency for Protestants to mix themselves up with such "sham litigation." Archbishop Temple is not sitting in any "court" known to the law. He is merely proposing to exercise an administrative discretion, which is and can have no value whatever, except in the particular parish affected, and as to which he will take the full responsibility of acting on his own individual impressions. Whether his discretion is wisely exercised, or is a mere pretext for conceding to the lawbreakers a sort of irregular dispensation from observance of the law, makes no difference as to the extra-judicial character of the proceedings.

The Bishop of Durham has addressed to all the incumbents in his diocese a circular in which he says:—

I have been requested by the Secretary of State for the Home Department to cause a return to be prepared, so far as relates to this diocese, showing the number of churches in England belonging to the Church of England in which confessional boxes have been put up. If there is a confessional box in your church, or in any one of your mission chapels, I must ask you to have the kindness to say—(1) When was it erected? and (2) by what authority?

In the House of Lords, on Thursday last, there was an important debate on the crisis in the Church. Among other utterances was the following, by the Bishop of London:—

The objection taken to confession as a system is taken quite properly. Anything like the introduction into the Church of England of the system of confession that has to be very carefully guarded against, but I think that that is entirely impossible, and that there is no need whatever for any really serious anxiety upon the point. It is impossible, for the simple reason that there is no means whatever of enforcing confession or of requiring confession as a necessity for the reception of the Holy Communion. That being so, it is obvious that confession must remain voluntary, and, while remaining voluntary, it is most necessary that those who can make their voices heard should on all occasions urge upon the clergy that they are not fulfilling their functions properly if they strive to use their influence to urge upon any, and particularly upon young people, the necessity, or even the desirability, of habitual confession. I have with all the influence I possess urged that point upon my clergy privately, and I continue to do so on all occasions on which I have an opportunity.

An African Sanatorium.

IN a communication to hand from Rev. Alfred Hall, of Port Elizabeth, he speaks in the most glowing terms of the curative properties of South African air, in the treatment of lung complaints. It appears that the town of Wakkerstroom is declared by many competent authorities to be unsurpassed as a health resort in South Africa. At this favoured spot, 6,000 feet above sea-level, Rev. T. R. Matthews, lately of Mundesley, Norfolk, is founding a convalescent home for consumptives. Mr. Matthews himself went to Africa in search of health, and having received there an evident prolongation of life and energy, he wishes to provide a like boon for others similarly afflicted.

We have not space for the eulogistic descriptions of this place sent by our correspondent, or the testimonies furnished respecting it, both by medical men and grateful patients. We gladly comply, however, with the request to make the fact widely known, and must leave those readers who are interested on their own account, or that of ailing friends, to procure detailed information respecting the new institution from Rev. T. R. Matthews, Wakkerstroom, South African Republic, or from Rev. F. T. Passmore, 26, Deanery Road, the Green, Stratford, London, E., the latter of whom, as well as the former, can testify to personal benefit received.

Qua Iboe Mission, West Africa.—The past year has been one of steady advance in this most encouraging work, which has now been in existence for some twelve years, in the Qua Iboe River district. A new station has been opened up river at the request of the natives, and a most hopeful work has been commenced. There are now three stations on the river, and there might be thirty, if the men and the means were forthcoming. Mr. A. L. McKeown, well known as secretary of the Londonderry Y.M.C.A., has been accepted for Qua Iboe, and hopes to sail in the autumn.

Missionary College, Madrid.

A REMARKABLE story of leading in a very difficult situation is told by Pastor Fritz Fliedner regarding the Missionary College of Madrid. No sooner had he determined to build the college than various obstacles appeared; but one by one these were removed or surmounted, and to-day the object of years of care and labour is a fully realised fact in the capital of Spain, and an institution of great promise in connection with Gospel work in the midst of Roman Catholic darkness and error.

The first trouble in connection with the undertaking was to get an architect. A capable Spaniard indignantly declined to have anything to do with a Protestant scheme. Mr. Fliedner waited for God's guidance, and at length, when in Alsatia, he was approached by a gentleman who expressed a desire to assist in the promotion of the college project, and in reply to a question announced himself an architect! The result was a set of plans which in due course were actualised in a truly handsome block of buildings. But it was not to be all plain sailing henceforth.

It was not until after a year's waiting that permission to build was secured. When a start was made,

THE POLICE INTERFERED,

and Mr. Fliedner had to answer before the mayor regarding an architectural ornament which looked like a church steeple, and providing a clock and bell. Though not disclosing his own conviction as to the comparatively small importance of these things, Mr. Fliedner was ready with concessions, and consented to lower the tower and dispense with the bell. The plan having been altered, there was delay through the illness of the municipal architect; then there was a change of Ministry. Señor Cánovas, the Premier, was very kind to Mr. Fliedner, and assured him that he should have his school, but——the clock!



The clock having in turn been foregone, the work was resumed. Again, the police were on the scene, and to their bewilderment they learned that the Prime Minister had given permission to proceed. Then the Archbishop of Madrid and the Nuncio of the Pope, Monsignor Cretoni, appeared. They were furious at the prospect of a Protestant college in Madrid. They telegraphed to Rome, and the Cardinal-Secretary Rampolla wrote in the name of the Pope to Queen Christina, in the hope of hindering the project. When Monsignor Cretoni took her the letter, she sent him to the Prime Minister, who said in explanation, "You know, this

MR. FLIEDNER HAS A PASSION

for gathering orphan children. His home having become too small, he builds a new one. We cannot hinder that!" Cretoni's reply was: "I would not care for it in any other country; but here in Spain it is different, and the building looks so very ecclesiastical. "Oh, no," rejoined the President of the Ministry, "we have obliged him to take away the bell and the steeple, and even the clock." "But," continued the Nuncio, "there remains the Gothic window in the top of the front—there is that Gothic window."

After further delay another interview was arranged with the Prime Minister, who in the kindest way urged the point which was being pressed by the Nuncio—really asking as a favour that the Gothic window might be taken away. This point having been conceded, Mr. Fliedner resolved to make the end of the building octagonal, instead of round "like the choir of a church." The Prime Minister then said: "You have yielded even more than you were obliged, and you shall not be hindered a single day."

"And so," adds Pastor Fliedner, "God had given us victory over the Pope and his Nuncio! More than that, having shown his gracious will so far, God made me courageous to go on at once. I had only collected £1,000 with which to begin, and now I was not to be allowed to stop in the midst of the work. When a child I had learned by heart the favourite Psalm of my sainted father, the 25th. But only now I knew why it was his favourite Psalm, when I prayed myself daily with his words, 'O my God, I trust in Thee; let me not be ashamed. Let not mine enemies triumph over me.' Accordingly,

HE LET ME NOT BE ASHAMED,

and I could go on building one month after another, and money was forthcoming. When I was last in England, I was telegraphed for to go to Germany for three days to attend a gathering there. Coming back to Madrid in the end of the autumn, the barrel of meal was nearly wasted, and it seemed as if the cruse of oil would fail. I wrote to a friend in Germany for help. He answered: 'I cannot dispose so quickly of my money, but I will still speak to some friends.' My heart fell when I read it; but I went on reading: 'I had just written this, when Dr. W—— entered, offering you a loan of £2,000.'

"God had sent me to Germany to meet this unknown friend, so that this help should come forth in time. So I have been able to finish the house. We have entered into it, and are living in it with already thirty pupils, whom we are teaching; some of them students, others still in college. God has given us £5,500 in donations, £4,500 as a loan; He will give us also the £1,000 which we still need to pay. For we trust in his word: 'Yea, the Almighty shall be thy defence, and thou shalt have plenty, of silver. He will not be in rest until He has finished what He has begun."

Allahabad.—A correspondent writes to us telling of a largely-attended and impressive Christian endeavour convention held in this city during Rev. F. B. Meyer's recent visit. Evangelising services were held in connection with it, and carried on simultaneously in three centres of the city. Much interest was aroused among the natives. It was agreed by some of the pastors and missionaries to hold regular meetings for prayer and Bible study.

Morocco Missionaries.—In connection with Mr. Budgett Meakin's forthcoming series of exhaustive works on the Moorish Empire, it is suggested that workers in the Morocco mission field would be greatly helped could they obtain a set of these volumes for instruction and reference. Mr. Meakin has accordingly arranged special and greatly reduced terms of a guinea a set for society missionaries if ordered before going to press. The first of the series, entitled "The Moorish Empire," is to be issued during April. Communications should be addressed to the author, El Manár, 58, Parliament Hill, Hampstead, N.W.

Proposed Bible School.

A MEETING was held on Wednesday evening last week at Morley Hall, George Street, Hanover Square, W., to consider the desirability of establishing a School for Bible Study in London. Lord Kinnaird presided, and, in the course of a season of prayer, gratitude was expressed to God for the abundant blessing vouchsafed upon the meetings recently held by Professor White, of Chicago, and guidance was asked regarding further steps in the way of realising the proposal for a School on a larger and more continuous plan.

The subject was opened by Mr. J. Herbert Tritton with suggestions for a scheme extending over a period of five years. Letters which he had received were corroborated by the words of friends who followed in the discussion in regard to the remarkable freshness with which Professor White had invested Bible study in the minds of many who attended his lectures. The West End gatherings included many persons who had hitherto shown no interest in such matters, and the belief was expressed that a period of years would afford opportunity for several courses of study, topical and analytical, intellectual and devotional, for people of different ages as well as varied in taste and experience.

That Professor White would find a large sphere of usefulness if he should return to England, was the declared conviction of several speakers; but in some minds there was a belief that he was hoping shortly to resume work in India. Mr. Tritton's plan did not ignore this possibility, for it contemplated effort in the provinces as well as the Metropolis, and proceeded on lines consistent with periodical or occasional visits to India on the part of Dr. White, should the way be opened. Subsidiary schools or courses, under the care of coadjutors, would facilitate this. As to buildings, no difficulty was apprehended, seeing that such halls as Eccleston in the West End and Mildmay in the North cost the School nothing, and doubtless would be available again.

Among those who took part in the discussion were Colonels Morton and McGregor, Revs. H. Sharpe and George Hanson, and Messrs. T. A. Denny, Tissington Tatlow, J. H. Putterill, and W. H. Mills. Several ladies also contributed views and impressions. It was at length agreed that something in the line proposed was desirable; but the question was (1) whether a School should be established, leaving the question of direction for the moment; or (2) whether Dr. White should be approached at the very outset on the subject of starting such an institution. After a free exchange of thought it was deemed well to leave the issue for the present, Mr. Tritton undertaking in the meantime to send a loving message to Professor White, with the intimation that it would be a joy to see him again in England if the way should be made plain. It was thought that such a letter might assist Dr. White in deciding upon his future movements.

North American Indians.—The Medical Mission work amongst North American Indians in connection with Dynevor Indian Hospital, St. Peter's Reservation, Manitoba, continues to thrive. Miss Lockhart, who went out from England last year, is practically alone owing to the death of Dr. Rolston. The beds in the hospital are all filled, and the need of workers and funds is great. Communications may be addressed to the treasurer, Mr. W. Redford Mulock, Q.C., Winnipeg, Manitoba.

A London Tent Campaign.

SINCE my letter in your issue of December 8, in which I sought to set forth the "Golden Opportunity" presented to the evangelistic forces in London to reach the suburban population of this great city by means of tents worked on the lines of the Great American Tent, I have received numerous communications as to methods, &c., and I rejoice to find that there are so many hearts hungry for such a movement.

Now that the time is at hand when such work might be commenced, will you allow me again to call forth the prayerful sympathy of the Lord's people to such an effort.

THE NEED IS APPARENT EVERYWHERE; in every district of London there are thousands unreached by present methods. Who can look upon these without a yearning desire to tell them of the Saviour, and seek to win them for Him?

The suggestion is to have large tents, seating from 1,500 to 3,000 each, erected and worked in several districts. It may seem to some that such tents cannot be filled, but the experience of last summer demonstrates beyond doubt what has been often stated before—that people who live and move in crowds can be reached easier in large than in small places. Proof of this is seen in the enlarged display in connection with things of the world, such as theatres, public-houses, and business premises generally, so that with proper conditions the larger the enterprise the greater the success.

The question naturally arises, Who is going to preach and have the ability to hold these crowds day by day? My answer to this is, that when believers in any place unite their faith and enthusiasm, victory is sure. The matter of the human ability of the preacher does not count for much, for God still chooses the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence. Capable evangelists, however, are available for such a work, and have it on their hearts to join hands in this special tent movement. As to suitable sites for the erection of such tents, there is no great difficulty to secure good positions where there is local interest in the work.

The amount required to carry through the above project should be no barrier, for every Christian heart touched by the finger of divine love would not only rejoice to see London in every part moved for God, but all to whom our Lord has entrusted this world's goods would esteem it a privilege to give willingly to such an effort.

What I desire to impress upon all your readers is (1) that the work can be done; (2) that the people when thus reached are soon interested and influenced by the Gospel; (3) that as soon a responsible committee is formed, arrangements to commence the work will begin at once. LEONARD WEAVER.

25, Park Avenue, Willesden Green, N.W.

London City Mission.—At the invitation of the Lord Mayor, a conversazione on behalf of the City Mission's operations in the central and east-end districts was recently held in the Mansion House. The Lord Mayor spoke very sympathetically of the society's work in Billingsgate and the Central markets, among the police and the public houses, &c. Mr. James Dunn, district secretary, and Mr. Crozier, missionary, voiced the work and claims of the mission, and Revs. W. H. Griffith Thomas and Dr. C. Moinet supported with able addresses.

THE LATE

Dr. J. A. Spurgeon.

THURSDAY morning last brought the sad news that the well known and widely esteemed brother of the late Pastor of the Metropolitan Tabernacle had died while on a railway journey. Travelling from the city to Croydon, he seems to have been taken ill and incapacitated from leaving the train at his destination; he was accordingly taken on to Preston Park, near Brighton, where a ticket collector found him lifeless in a sitting posture.

JAMES ARCHER SPURGEON was born at Braintree, Essex, in 1837, and was accordingly sixty-two years of age. His father, Rev. John Spurgeon, was at that time pastor of an Independent Church at Tollesbury, and it has been granted to him to survive both his ministerial sons. A man of exceptional ability and no ordinary attainments, "Mr. James," as he was styled for many years in Tabernacle circles, was long overshadowed by his more celebrated brother, with whom he was associated as co-pastor, as well as being of very great assistance in connection with his various educational and philanthropic undertakings. The two worked admirably together; their confidence was mutual, and their affection reciprocal. Wherein the qualities of the two men differed, the differences were not divisive but complementary. In the judgment of careful observers the administrative abilities of "Mr. James" were as needful as the bold origination and strong direction of "C. H. S." The degree of D.D. was conferred upon him seven years ago by Colgate University, New York, and that of LL.D. by Olivet College.



From a Photograph by Messrs. Elliott and Fry, Baker Street, W.C.

Both brothers early took their place in the Baptist ministry, and the younger went through the full curriculum of study at Regent's Park College. In due course he entered upon work at Southampton in succession to Dr. Alex. McLaren; and coming to London in 1862 he laboured for a while in Cornwall Road, Bayswater. At the opening of 1868 he was elected to serve as co-pastor at the Tabernacle, and in conjunction with his brother he spent many happy years, proving himself a useful man of business, and doing much to direct the affairs of the church, the college, and the orphanage. These duties and cares by no means absorbed his attention, however, so in 1869 he undertook a pastorate at Croydon. From an iron hall with twenty-nine members, the work grew to its present proportions; the West Croydon Chapel, with spacious school and lecture rooms, being one of the most important centres of spiritual activity in the district. The thirty years of labour has been attended by the Divine blessing in a rich degree; and it is a pleasure to record that the fellowship is made up of busy workers who have covered the district with Christian agencies.

As a preacher, Dr. Spurgeon had good parts. His sermons afforded evidence of diligent study and varied attainment, and compared very favourably with those of many men devoted more exclusively to the ministry of the Word. Preaching without MS. or pulpit notes, his style was fluent and his language felicitous, abounding with choice and original metaphors and similes. He had the making of an orator, though he did not seem to have cultivated oratory as an art. Dr. Spurgeon was decidedly evangelical in his preaching, and always in earnest when enforcing the claims of the Gospel or enlarging upon its wondrous provision. On one occasion, in the days of "C. H. S.," he was accosted by an Irishman who was in doubt as to which of the pastors he had been listening to, and he addressed to him the question, "Sure, and are you your brother?" The question may excite a smile, but it was an unwitting tribute to the excellence of the discourse.

On Sunday morning last, preaching in the Metropolitan Tabernacle, Pastor Thomas Spurgeon bore a loving tribute to the memory of his uncle. The pulpit was draped in black, in token of the esteem in which the lamented pastor was held. "Mr. Tom" spoke of the service rendered by his uncle to the Stockwell Orphanage, of which he was the able president, also of his honourable connection with the College, the Colportage Association, and the Conference. The sympathy of the audience was bespoken for the bereaved family, and for the veteran father, now nearly eighty-nine years of age, and bereaved of both sons. Despite his latest grief the aged disciple is still able to bless the name of the Lord.

As is well-known, Dr. Spurgeon was not officially connected with the Metropolitan Tabernacle during recent years. He was still, however, a vice-president of the Pastors' College Evangelical Association, and president and treasurer of the Stockwell Orphanage. In April last he was elected vice-president of the Baptist Union, and was looking forward to succeeding to the presidency at the meeting to take place in London three weeks hence. Dr. Spurgeon was much interested in gardening and technical arts. He has left a widow (daughter of the late Mr. James Withers, of Reading) and two children, a son and a daughter. He had for some time been in uncertain health, and his medical attendant, Dr. C. W. Philpot, had no hesitation in attributing his death to natural causes, thus dispensing with the necessity of a coroner's inquest.

The remains were interred on Tuesday at Croydon, where Dr. Spurgeon's mother lies buried.

Dublin Y.M.C.A.—The annual meeting was held in the gymnasium of the association in Sackville Street, under the presidency of Mr. W. Fry, jun., J.P. The association has upon its roll 290 members, 180 associates, and 198 honorary subscribers. In celebration of its jubilee it is entertaining the British Conference of Y.M.C.A.'s from June 13-16 of the present year.

A Lambeth Mission.—The indefatigable workers at the Wesleyan Lambeth Central Mission have issued a graphically written account of their work. Stamford-street Chapel, in an area between the Waterloo and Blackfriars bridges, noted for immorality and ungodliness, has been renovated and made a mission centre; and Vauxhall, in the midst of a dense population of working men, has been turned into a mission hall, and is rejoicing in new life and possibilities. The treasurer of the mission has generously borne the expense of a sister of the people. Many new branches of work have been successfully started. Funds are greatly needed. The superintendent is Rev. J. Surman Cooke, Lambeth Chapel, S.E.

Gospel Effort in Peru.

A MONTH was recently spent in Gospel work at Tambo de Mora and Chincha Alta by Mr. Stark, who had as a companion a young man who has sometimes helped him in Callao. Those who had met Mr. Stark when he visited these places the previous year accorded him a warm welcome, and the good seed then sown had in many cases borne fruit, even to the extent of several candidates for baptism. We give some gleanings from Mr. Stark's diary:—

On reaching Chincha we were fortunate in getting a small room, where we arranged our books and beds. In that little sanctuary we had many to listen to our Gospel hymns, and others who joined in the singing, and some who came to read the Scriptures and pray with us.

Early in the morning we were away on the busy plaza selling New Testaments and Gospels, and distributing tracts. Sometimes a crowd would gather round us,

CLAMOURING FOR TRACTS

or wishing to buy Gospels. Later in the day we visited from door to door, street after street, leaving the incorruptible seed in many homes, and dealing with souls. In the evenings we saw inquirers in our little room or at their own homes, and had meetings at the house of the inspector of police, who was led into the light during my last visit, and now did all he could to help us. This means much in a place like Chincha, and we rejoice that he and his wife had grace to bear such testimony. On a table in his front room a large family Bible lies open continually for the benefit of any visitors who may drop in.

This inspector is one of a large family, over thirty members in all, who, when together, form a small congregation. It is interesting to note that his life has had a good influence over the others, and he is much respected in Chincha. One brother used to ride in a long distance from the Campina for the evening meetings. He is an intelligent, well-educated young man, and has a good grasp of the Gospel. An old mother of seventy years, and older grandmother of ninety, would sit and listen for hours to the simple reading and expounding of the Gospel or the singing of hymns.

It was noticeable how many who were impressed recognised the necessity for a reform in their moral life if they would embrace the religion which we taught. They evidently saw that, while a vicious life might not prevent one from passing as a good Romanist, it would be entirely incompatible with a profession of the Gospel we preached. Among others who saw things in this light was the sacristan, who helps the *cura* at mass, rings the bell, carries the censer, throws holy water on the dead, &c. Last year I gave him a tract, and this year he came regularly to our meetings, and bought a New Testament and hymn-book.

"Tears come to my eyes sometimes as I read the Gospels," he said. Formerly he used to wake up in the morning cursing and swearing, but now it was singing a hymn. Once he was consumed with

A THIRST FOR STRONG DRINK,

but now a desire for the Water of Life had taken its place.

Opposition, indifference, drunkenness, and other evils were not wanting. From the pulpit of the large church we were cursed and excommunicated in the presence of a large audience. The priest prohibited the purchase of our books, and set himself to gather the books already distributed and have them burnt.

The callous indifference to spiritual things of the large Italian element is very marked, and many of these people have no more faith in the Pope of Rome than in a hyena. Chincha is a wine centre, and drunkenness is very prevalent. A bottle of wine may be had for 2½d. The paganising and materialising influences of Romanism have opened the door for spiritualism, though madness has been the end of several mediums. Here we have seen more of demonism than in any other place in Peru.

Barcelona Cottage Hospital.

TWENTY years ago next autumn the first steps were taken at Barcelona to provide a place of refuge in sickness for Protestants. Since then the Lord has led us on, so that now Protestant patients from all nations and denominations are nursed with the tenderest care by a qualified nurse, an earnest Christian, in a well-appointed cottage hospital, which is our freehold property. Patients from England, Germany, Italy, Switzerland, and Norway were received, besides Spanish Protestants. Several of the former on leaving expressed their gratitude that they had not only found healing of their bodies, but peace of soul through faith in Christ.

But all the patients together last year paid only £2 16s. towards the expenses, whereas the expenditure of the hospital was over £400. This shows the poverty of the people, which is extreme at present—no work, no bread, and therefore much sickness. I trust many Christian friends in England and America will come to the aid of these poor Protestant brethren; help is much needed, as there has been a serious falling off in the receipts from England last year.

A piece of ground has been added to the hospital property on which to build the much-needed home for the aged as soon as Christian friends will supply us with the necessary funds. About £600 will be needed, and the present time would be very favourable for this work as the rate of exchange is very high and work is scarce. Such a home has become an absolute necessity; it is a shame that our aged brethren are obliged to enter the Roman Catholic almshouses when no longer able to work. There they are forced to abjure their Protestant faith. Let friends in England and America show them that Christian love knows no nationalities, but that we feel their sufferings as members of the same body of Christ. ANNA VON MIELECKA.

Ridgemead, Englefield Green, Surrey.

Training for Eurasian Christians.

THERE is a universal consensus of opinion that the only hope for a wide-spread system of evangelisation in a foreign or heathen land lies in the large co-operation of native Christian workers. Applying this statement to the case of India, with its three-hundred million inhabitants, Mrs. Longhurst Ward, Madras, writes:—

"Since arriving in England last May I have been using opportunities to bring this great need before the Christian public, and have been so much encouraged by practical sympathy that on my return to South India next October I hope to start an undenominational training home for Anglo-Indian and Eurasian Christian workers, from whose numbers the missionary societies may be able to obtain helpers.

"It is estimated that to purchase, furnish, and fit up a house so as to accommodate eighteen or twenty candidates, as well as to support it for the first two years, the sum of £3,000 will be required. After that time it is hoped the home will become self-supporting. It will give me much pleasure to supply further information to any who may be interested." Mrs. Ward's permanent address in this country is Foreign Missions Club, Highbury New Park, London, N. Among the trustees of her proposed fund are well-known Christian men in Madras and in this country.

Among the Maoris.

IN a letter from Rawei, the Maori evangelist who visited this country in 1896-7, he says:—"We are now established in our homeland, and in future will devote our lives to the work of proclaiming to the Maoris the Gospel of Jesus. I have obtained a block of land in the centre of a native settlement, while within 30 miles or so are at least a dozen other villages, so that the opportunities for working for God are abundant. We are anxious to be able to take into our mission home a number of female native children to train for Christian life and usefulness. We have expended all our funds on land, house, furniture, &c., and will need to receive £50 yearly to enable us to carry out the work. I intend, meantime, to visit the various Maori villages around our district and conduct services."

The modest and economic character of the scheme, combined with the disinterestedness and devotion of our friend, will, I trust, ensure a practical response on the part of many readers. JAS. L. STANLEY.

11, Woodstock Avenue, Redland, Bristol.

Rescue Work in India.

WE have frequently had occasion, in the course of our work for the Chakla women of Indian cantonments, to give promise to interested friends who have listened to our addresses that, if ever a way opened for them to help forward the work of the rescue of pitiful cases, we would let them know.

The time is now fully ripe for us to redeem that promise. There exists at the present time in India a considerable work for the rescue of women who have been made to serve, in hard and cruel bondage, the base purposes of a degraded soldiery. Several women are wholly devoted to the task of planning and carrying forward this work, and among them warm personal friends of our own, whom we can heartily recommend for their piety and practical experience. At the present moment money is needed to pay for a large home which is being erected on land has been donated for the purpose, where rescued cases can be restored to health and fitted practically to undertake a self-supporting, respectable life. In addition to this especial demand, regular yearly subscribers are needed to maintain the current expenses of the work. Money sent for this purpose should be designated, "For Cantonment Rescue Work."

ELIZABETH ANDREW.
KATHARINE BUSHNELL.

I am The Resurrection.

St. John xi. 25.
An Acrostic Poem for Eastertide.

"I am the Resurrection,"
A ll hail, O golden truth,
M elodious love-song ringing,
T o gladden age or youth.
H e is our life, our glory,
E ternal is the song,
R ejoicings on rejoicings,
E cstatic notes prolong.
S oul, thou wast born to worship,
U nite in praise and sing,
R esound the triumph welcome,
R abboni, Saviour, King.
E arth rings with Easter voices,
C hrist now has risen again,
T ell out the joyful tidings,
I mmanuel doth reign.
O 'er valley, plain, and mountain,
N e'er cease love's Easter strain."

HARRIET JULIA EVANS.

Home Missions.

"Yes, into the Light!"

IN addition to its more public operations in St. James' Hall and other well-known centres, the West London Mission carries on in unostentatious fashion a remarkable number of beneficent undertakings among one of the most difficult districts of London.

The plague spots of West London unite the horrors of British and Continental slumdom. Immigrants from Belleville and the natives of Soho outvie each other in moral and physical filthiness, especially in the pestilential area adjacent to Piccadilly. Anarchist and thief, gutter beggar and professional bully, jostle each other in the one-roomed haunts of the failures and misérables of our city life. To this part of the great metropolis the Johnsonian description still applies: "The common sewer of Paris and of Rome." In dens,

BARE OF THE COMMONEST FURNITURE,

or showy with garish but fusty splendour, where poverty munches its crust or wickedness gloats over its ill-gotten gains, the Mission maintains an excellent work.

Among its most interesting branches the medical organisation is conspicuous. From the busy headquarters in Greek-street a band of nurses, under the best medical supervision, systematically visits and takes charge of the sick and suffering, irrespective of age or creed.

At the dispensary, a model of cleanliness and good order, cases are regularly interviewed; but the largest, as it is the saddest, of the medical institutions is the home for the dying poor. Oh, the pathos of these hushed rooms! Fitted, by loving hands, with every comfort, bright with delicately tinted muslins and hangings, with graceful bamboo screens and apple green vases filled with spring flowers, they are beautiful indeed. The wan faces of the patients gleam painfully against the spotless bed coverings. Yet there is everywhere an atmosphere of rest. The good Sisters, who devote their lives to the work, pass to and fro with a smile and a kindly word. In yonder far corner lies a poor shrivelled something which one takes for a girl. Alas! she is a woman, in the death grip of consumption. There is a wistful look in her eyes that would pierce the leaden skies, as the soft-voiced lady reads of the land which had "no need of the sun to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Yea, poor consumptive, a little more waiting shall bring thee thither! Within but the last week they have carried out six coffins.

But the Mission's work in preparing people for a triumphant finish lies chiefly in fitting them for a good life. Temperance and thrift societies, a servants' registry, a rescue home, a labour exchange, a legal bureau, a crêche, and many other useful organisations and institutions are maintained; but in the true spirit of Christ-like desire to do real good, the social operations are ever utilised for spiritual ends. There are thirty society classes in connection with the Mission, and the evangelistic work of the visiting staff is a most valuable piece of aggressive Christian effort. One of the halls was formerly a notorious centre of anarchism and blatant atheism. A helpful function is known as

THE WORKHOUSE TEA,

a kind of reception to workhouse inmates on their "day out." A sister (who is now, by the way, a Guardian of the Poor) was struck by the unhappy condition of these poor old creatures. They wandered the streets or haunted public houses, and ultimately returned to the workhouse in a state of intoxication. In a word, a holiday was to a great extent an orgie, for many frequenters of drink shops deemed it a huge joke to make an aged man or woman drunk. Now, the old people are welcomed to a frugal meal, followed by a homely meeting, and the workhouse-masters testify to a remarkable improvement in discipline and spirit. "Tell the sister," gasped a dying inmate, struggling with bronchitis, "them work'us teas led me into the light. Yes, into the light." Then he fell back, and they drew the screen round his bed.

Another outcome is the Old Age Pension Fund, whereby numbers of the aged poor are enabled to remain outside the workhouse. Of the humanity and success of the scheme there can be no manner of doubt to one who inquires into the instances in which industrious people, with an innate horror of "the house," eke out their own little earnings with a grant from the pension fund, and dwell, in satisfaction, actually in a garret, but metaphorically under their own vine and fig tree.

The briefest sketch of this cheery, hope-bringing Mission would be incomplete without a reference to the Guild of Brave Poor Things, a society formed for mutual cheer and help by those who are handicapped in the struggle for existence. Men, women and children,

CRIPPLED, BLIND, DEAF,

sufferers from spinal complaints, some of weak intellect, others partially paralysed, meet regularly for social meetings and religious services. It is a touching scene, indeed, when the assembly of "Poor Things" pipes, with tremulous notes, its "anthem" song:—

They climbed the steep ascent of heaven,
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train.

To describe in detail the many ramifications of the mission a bulky volume would be needed. But there is the work; let those who are interested in the salvation of the outcast and in self-sacrificing toil see it for themselves, and take hope and inspiration therefrom.

The devoted workers are many, but their methods are economical; nevertheless, the expense of maintaining so huge and resultful an undertaking is necessarily great. Communications may be addressed to Rev. Hugh Price Hughes, 8, Taviton-st., Gordon-sq., W.C.

The National Refuges.

THESE places of refuge for the homeless and destitute are deservedly popular. The large Exeter Hall was well filled for the annual meeting last week, which as usual was a very interesting function. Most interesting of all perhaps were the performances of the children themselves, in song or in musical drill. Judging from the physical appearance of the boys and girls, they are as well cared for and as liberally trained as their more fortunate fellows who enjoy the privileges of parental love and oversight. It is a splendid testimony to the worth of any institution that it has received, fed, clothed, and educated close on

FIFTEEN THOUSAND CHILDREN

—the greater number of them boys—who must otherwise have been thrown on the cold charity of an unfeeling world. This is what these refuges have been enabled to do since their inception, through the generous help of the Christian public.

In his brief secretarial statement, Mr. Bristow Wallen was able to report that arrangements had been made for securing a more complete technical training for such boys as show special aptitude for special trades, thus fitting them better for advancement in life As our readers doubtless remember, the training ships *Arethusa* and *Chichester* provide an outlet for a good proportion of the lads, who are drafted either into the navy or the merchant service. There are two schools for girls, who are initiated into the requirements of domestic service while their more scholastic training is in progress. As to finance, Mr. Wallen was obliged to report a growing deficiency, amounting to over £7,500. A special appeal lately issued to the subscribers has produced £2,200, so that there is still ample scope for the liberal co-operation of the many friends of these homes, in order to put them on a proper financial basis.

The President of the homes, Lord Jersey, was of course chairman of the meeting, and he very warmly pleaded their cause in his short address from the chair. He made sympathetic allusion to the death of Lord Herschell, who was vice-president of the institution, and to the loss that his unexpected decease must entail on that and many similar efforts. Most excellent speeches were also made by Bishop Barry and Rev. George Hanson. The Bishop dwelt on the sad social problems of our time, and the impossibility of solving them effectually without such voluntary agencies as this. To help these institutions is not only a social duty and a labour of love, but an essential part of our devotion to God. Mr. Hanson, after describing the varied ramifications of the work, commended it highly as a practical exhibition of real Christianity, and declared that it ought to be, and must be, well supported by gifts of Christian people.

Not the least impressive item in the engagements of the afternoon was the limelight display of views illustrative of different phases of the work carried on.

Orphans at Brixton.

THE Brixton Orphanage has for many years past found special favour in the eyes of the City magnates; and it is now almost a settled item in the engagements of the Lord Mayor for the time being that he should give the éclat of his official presence to its annual meeting in Brixton Hall. This year Lord Mayor Moore was prevented by the very wintry weather from presiding at the anniversary of last week. He sent a contribution, however, and the City Sheriffs were in their wonted places, one of them, Alderman Alliston, taking the chair. The back part of the platform was gay with bright-looking lasses from the orphanage, whose sweet song is always an attractive feature of these reunions.

The leading spirit of the orphanage since its commencement twenty-three years ago has been Mrs. Montague, who is backed up and helped in many practical ways by a host of kind friends. One of these, Mr. Greenwood, as in bygone years, gave a summary of the year's work, and advocated its claims. One fact reported was the unusually large amount received from legacies, which enabled the year's accounts to carry forward a balance of nearly £300. It was stated that this would be almost all expended in a necessary overhauling of the drainage. There are 300 girls in the institution in Barrington-road, and a glance at those present in the meeting was sufficient to indicate how well they are cared for. Almost all the supervision of the orphanage is done by voluntary helpers, so that it is in very deed a labour of love.

The speeches of the sheriffs and of the local pastors (who always come up in strong force) were of the heartiest possible kind, and of course nobody could refrain from praising such a good work, carried on year by year with such devotion and goodwill. There was a generous collection, and everyone was delighted at the little ceremony of presenting watches to five of the "old girls" who had kept their first situations for six consecutive years. Evidently Mrs. Montague's girls make efficient and contented servants—a somewhat rare commodity in these days.

Needy Children.—Mr. and Mrs. Gilbert Kirlew issue the annual report of their work among children. The year's work commenced with nine children dependent on the funds, and six others have since been received. The superintendents are in constant correspondence with some sixty former inmates. "Our hearts are cheered from time to time," says Mr. Kirlew, "by news of and from these dear fellows, whom we regard as sons in the Gospel. During the year two have left college for the pulpit, and a third has become a home missionary in the very city wherein he was rescued." Communications may be addressed to Taxal Mount, Higher Broughton, Manchester.

Gospel Hall, Sunninghill.—The iron building which has been long in use for Gospel work at Sunninghill is now too small, and is scarcely weather proof. Ground has been secured in a fine position, with a view to the erection of better premises. Owing to the local prevalence of Romanism, the friends who conduct the work find difficulty in obtaining the necessary finances. Address, Mr. John Searle, Bagshot Road, Sunninghill, Berks.

Mrs. Meredith's Institutions.

THE combined annual meeting of the Prison Mission and the Princess Mary Village Homes was held at the Conference Hall, Clapham Road, last Thursday afternoon, Sir Mark Stewart, M.P., in the chair. There was a large attendance. Mrs. Meredith unfortunately was unable to be present, as also was Lord Rookwood, one of the advertised speakers and a tried friend of the work.

The Chairman said that since last year things had gone on satisfactorily in connection with both institutions. As many as 20,000 letters had been sent during the year to persons in prison, that being an increase of 2,000 over the previous year. These letters were welcomed, and had done good. Writing a letter to a person unknown to the writer sometimes touched the person to whom it was written in a manner that was quite surprising. What was wanted was to make these people feel that someone was interested in them. Such an institution as this is not only a benefit to those in prison, but a benefit to the whole nation. The work at the Princess Mary's Home was also going on in a very satisfactory manner. The chairman hoped that those who had assisted the institutions in the past would continue to do so.

Encouraging words were subsequently addressed to the meeting by Rev. E. G. Parr, Rev. A. W. Baldwin, and others. During the meeting birthday presents from the workers, the girls, and the laundry women were handed to Mrs. Meredith's sister to be conveyed to Mrs. Meredith, it being that lady's seventy-sixth birthday. Visitors were invited to inspect the laundry and the work that had been executed by the women.

Work for Soldiers.

DEAR SIR,—Many of your readers are aware that, after six years' retirement, I felt it right to resume the hon. superintendence of this institute with its Southampton branch for troopship work. Thanks, under God, to my good helpers, all is now in a satisfactory condition again, with the exception of our large hall, which still remains almost unused.

I feel the time has come to reopen this for regular Gospel meetings. A suitable helper is about to join us for this department of work—Mr. R. J. Masters, known to so many as the publisher of the "Victoria" series of Gospel booklets and cards, and earlier still as a sergeant-instructor in the Guards.

The hall will reopen after Easter with a fortnight of special services by Mr. William Grove. I ask the prayers and the support of Christians, and will give all information by letter to anyone desiring it.

Yours cordially and obliged,
Sarah Robinson.

Soldiers' Institute, Portsmouth.

Liverpool Strangers' Rest

THERE was a good attendance at the annual meeting of the Liverpool Strangers' Rest, 24, Park Lane. Mr. C. J. Proctor presided.

The twenty-second annual report, read by the hon. treasurer, Mr. T. A. Leigh, reviewed the work performed by the society, the results being of a very satisfactory character. The balance sheet showed that the year had ended with a deficit of nearly £20. Since closing the accounts, however, they had been much cheered by a contribution of £50 from Mr. Samuel Smith, M.P., in memory of his son, the late Mr. Gordon Smith. Mr. Smith had also kindly offered to put up a building in the vicinity of the Sailor's Home, in connection with the Seamen's Friend Society, whose committee had approached the Strangers' Rest with a view to adopting part of the building to suit the latter's requirements. They would, therefore, probably have to leave the present premises, which they had occupied for twenty-two years, and carry on their work side by side with the Seamen's Friend Society.

During the evening the proposal to amalgamate these two organisations was discussed. Those in connection with the Strangers' Rest, however, urged the wisdom of further considering the matter, and the meeting finally decided to leave the proposal in the hands of Messrs. T. A. Leigh and Heber Radcliffe and the ladies' committee, to act as they thought best. The proposed new building is to be called the Gordon Smith Memorial Institute, and the idea is to make it thoroughly adaptable to both societies. The building, which Mr. Smith has promised to erect, would cost £5,000.

Amongst speakers who eulogised the encouraging work of the Strangers' Rest, were Messrs. T. A. Leigh, Heber Radcliffe, and Canon Harrison.

Scottish Notes.

LORD OVERTOUN'S Bible Class in Dumbarton has had another successful year. At the recent annual meeting the number of members on the roll was reported to be 454.

At a recent meeting of the Baptist Missionary Society there was strongly urged the formation of a Young Men's Foreign Missionary Society for Glasgow, such as exists in each of the English cities.

Occasion has been taken of the diamond jubilee of the ministry of Dr. Thomas Smith, late of India and of the Free Church College, Edinbugh, to present him with an address of congratulation and esteem for his work's sake.

The Earl of Moray presided, at Edinburgh, over the annual meeting of the Aged Christian's Friend Society of Scotland. He reported that there were now eight cottages occupied by bénéficiaires in addition to the large number of pensioners, and that more would be built as funds came in.

The number of persons who entered the missionary Loan Exhibition, Glasgow, was over 75,000, and the total income was £1,220 2s. As the independent expenses fund had met all demands (about £1,200), this sum fell to be divided, one-half to the Glasgow United Y.M.C.A. (for Southern Section Building Fund), and the remainder among the forty-four missionary organisations which had co-operated in the scheme.

As the outcome of a wide-spread desire for the permanent conservation and guidance of the enthusiasm aroused in connection with the Exhibition, it was resolved to form a Missionary Prayer Union on a broad basis. The conveners and secretaries of the various sections were appointed as a committee to arrange details. Testimony was borne that missionary interest had been awakened to an extent which had not existed in the city for many years.

The staff of the Bible Training Institute, Glasgow, is usually dispersed all over the city in the evenings, and on Sabbaths helping all kinds of home mission work; but last week all forces were combined in a mission in the Christian Institute under the leadership of the principal, Mr. John Anderson. This has been a means of much blessing, though the severity of the cold prevented the gathering of great crowds in the open air.

Personalia.

Rev. W. Crosbie, of Nottingham, having retired from active pastoral work, has been invited to meet a number of friends in that city on Thursday, April 6, for a service of thanksgiving and dedication. He has been a pastor for forty-three years, and is now over seventy, but hopes still to serve his generation in various ways.

A correspondent of the *Scotsman*, in writing from Madeira, says: "The Funchalese clergy some time ago commenced a prosecution against **Rev. Drummond Paterson**, minister of the Scottish church here, for the alleged offence of propagating heresy against the religion of the State. Objections were taken to the procedure, and these objections were referred to the High Court at Lisbon. Information has been received that the Lisbon Court has upheld the objections, and that the prosecution is now at an end."

Mr. Moody's labours in Colorado are to leave permanent results in the form of a school for boys like that in Northfield, Mass. The site for a building in Denver has been bought, and the institution incorporated with the names of a number of well-known New England men, of whom Mr. Moody is at the head. His continued and deepening interest in men behind prison bars is evidenced by the fact that since he left Northfield last October he has taken occasion to preach in every gaol and penitentiary he could in his visits to different towns and cities in the West.

International S.S. Lessons.

April 9.

"The Anointing at Bethany."—John xii. 1-11.

Golden Text.—Mark xiv. 8.

Lesson Connection.

AFTER the raising of Lazarus, the Sanhedrim were so alarmed at the growing popularity of Jesus that they consulted how best to get rid of Him. Jesus withdrew to Ephraim to wait until the right time for his great sacrifice had come. This town was about thirteen miles north of Jerusalem. The history of the three months spent in this neighbourhood is found in Luke xvii. 11 to xix. 28. (Get the scholars to glance through these chapters, and give the principal incidents.) When the last Passover drew near, our Lord made a detour through Perræa and arrived at Bethany. With what grateful joy would He be welcomed by the family that loved Him!

Explanatory.

Read in connection the parallel accounts found in Matt. xxvi. 1-13 and Mark xiv. 3-9, and let the scholars point out any additional facts in them. Also distinguish from the other anointing in Luke vii. 36-50.

Verse 1. This was on the Friday evening just one week before the Crucifixion. Jesus knew all that He must go through in this week (Matt. xvi. 21, xxvi. 1).

Verse 2. After the Sabbath was over, a supper in honour of Christ and Lazarus. Martha again serves, with new joy in her service; Mary is at his feet with deeper love and gratitude. *(Picture this scene.)*

Verse 3. The family were not poor, as is shown by their owning a tomb, and the costliness of this perfume, value about £50. Mary consecrated the most precious thing to her Lord and Master. Some only give Him what they can conveniently spare. *What am I doing?* "Spikenard," pure and liquid scent: something like otto of roses, in the making of which it takes 400,000 roses to produce 1oz. This was extracted from a plant closely allied to valerian.

Verses 4-6. Judas Iscariot, the hypocrite among the disciples (John xiii. 29). Plausible argument often based on selfish motives. "Bag" is better translated box, "cash-box." Judas was a dishonest treasurer, covetousness being his besetting sin. It grew upon him until at last he not only stole the money given for Jesus, but sold his Lord for forty pieces of silver. "Beware of covetousness" (Luke xii. 15, 1 Tim. iii. 3, Heb. xiii. 5).

Verses 7-8. Jesus always knew the character of Judas, yet patiently bore with him, occasionally giving a sharp rebuke, as here. Two reasons given for the acceptability of Mary's action? It was the custom to use the most expensive spices in the burial of the dead; why should they complain at it being used for the beloved living? The costliness, the amount of real sacrifice, constitutes the real value of the gift (Mark xii. 42-44). Dwell on Christ's words in Mark xiv. 7-9. The fragrance of Mary's act has never failed. Giving to the poor counts for nothing unless it springs from love to Christ. *Why do we give?*

Verses 9-11. Two results. The common people crowded to see both Jesus and Lazarus, and many more believed. The chief priests and rulers were roused to more determined opposition. The effects of the Gospel: it either hardens or softens, like the sun; or it is like the two poles of a magnet, attracting or repelling; also rain, decomposing dead leaves, invigorating living ones.

Character Studies.

Jesus Christ.—The Resurrection and the Life, on his way to death.
Lazarus.—The trophy of Christ's power.
Martha.—The busy worker, in the activity of love.
Mary.—The one who did all she could for Christ.
Judas.—The hypocrite, covetous and a thief.
The Common People.—Believing in Jesus as Messiah.
The Chief Priests.—Increasing in hardness of heart.

Practical Lessons.

1. Jesus values expressions of affection. Fear not to show your love.

2. Give your very best to Jesus; nothing can be too good for Him.

3. Loving service is the sweetest perfume we can give to our friends.

4. The measure of our gifts is not their costliness, but the freeness and self-sacrifice and love which prompt them.

5. Let us take care and not judge things from a wrong standard.

6. Do not wait till our friends are dead before we give them our wreaths and our praises.

7. Are we softening or hardening under the loving message of the Gospel?

8. Aim so to live day by day that we may win the commendation of the "Golden Text."

Nellie.

By the Author of "His Boy."

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VI.—OTHER GIRLS.

THUS prayer was answered again, and Nellie's outfit paid for at last. That day saw her out of the poor little room into a house with every comfort, which proved to her a home in the truest sense.

I visited her as often as possible. As far as I know, Nellie never at any time lost the assurance of her salvation, nor had any doubt that she had been taken into the fold. The first thing she tried to do for her new-found Saviour was to get others to know Him, and so she gave me the names of four girls she had known, asking me to go after them and tell them about Jesus. She thought that they would be more easily won than she had been, as she had heard two of them say some time before that if they could get a chance to do right they would give up their wayward life.

So I went to these girls and told them I wanted so much to tell them of Jesus. I found two of them stayed in a poor little room together, and I asked them if they would let me come to their lodging along with the other two girls and start a little meeting. What kind of meeting would it be? they asked, and I said just a little meeting where I would tell them of Jesus. But they thought that did not suit them. Then I asked if they would let me begin to have a little sewing-meeting with them. I would provide the material, and we would sew something, and when it was finished it would be their own.

We started then with these four. At the end of some months our sewing meeting numbered eight, and I had the promise that I should get speaking to them one night in the month about Jesus. When the meeting got a little bigger

THE PROGRAMME WAS REVERSED,

so that three nights in the month we had a talk about Jesus, and one night a sewing-meeting. As this arrangement was made at their own request, it was evident that they were beginning to realise the importance of knowing the truth as it is in Jesus. By and by a few of them were led to trust in the Saviour.

Nellie's love for these girls, and kindness to them, may be best seen in the life of one named Maggie, who went home to Jesus. She was the first of the four girls to decide. After a year or so she had an illness lasting a few months, and Nellie spent what spare time she had with her. I am sure she had always rejoiced in the share she had had in winning her for the Lord.

I waited with Maggie through the last night she spent on earth. Another girl was in the room with us—the one who shared Maggie's lodging; but towards morning this girl fell asleep, and Maggie and I, as far as she could, spoke of Jesus. About the last thing she said to me was, "What time is it?" and when I told her it was four o'clock, she replied, "Then it will be nearly two hours till the morning bell rings." I asked her if she was wearying for the bell ringing. She replied that she thought she would never hear it again, for when six o'clock would come she would be with Christ. I do not remember her saying more, but when the bell did ring, Maggie had gone from us a quarter of an hour before. So she was the first of that little band to see the King.

VII. NELLIE'S "ALABASTER BOX."

For four years Nellie stayed in Glasgow in the same situation to which she went at first, and her mistress told me different times that she made a good servant. There were three maids in this house, and I know that they loved Nellie, and were very kind to her.

Every Christmas she used to remember me by sending some little present, which I was always pleased to have. At the end of four years I remember her coming to me one day and telling me that her mistress was going to remove to another city, and she wanted to know if I could get her another place in Glasgow, or if she should go with the family. I advised her to go, as she had been so happy in this home already; but she thought, if she went there, perhaps she would never see me again. However, after some talk, in which I tried to show her the advantages of going with the mistress who had been such a friend to her, she decided to go. I remember parting from her at Buchanan Street station, with the promise that if ever I could I would go and see her.

When she had been away about a year, it came on to Christmas. I was rather disappointed on Christmas morning to find no card or other remembrance from Nellie, as she had always remembered me at this season. The week between Christmas and New Year went past without bringing any word from her; but on New Year's morning I got a letter with five one-pound notes enclosed. In the letter—which was a printed one, as Nellie never learned to write anything but big printed letters—she told me that for the last

TWO YEARS SHE HAD BEEN SAVING

to make up the five pounds to send on to me to clothe another girl as she had been clothed. She hoped I would have one ready, and that I had just been praying for the money she was sending. She did not know who would be the happiest about it, she said, but she thought it would make four happy—herself in sending it, me in getting it, the lassie that was to be clothed, and the Saviour who knew all about it. And I am sure she was right, for each one rejoiced in the gift. I was able to tell her that we did need this money, and had been asking for it just when it came. And so, you see, not only her time and work, but her money was given to the friend she loved above all others. It was a generous gift, wasn't it? Surely the Saviour could say she had "done what she could," as she gave all she had.

I occasionally wrote Nellie, and any reply I had from her was just always a little printed note. Last Christmas I received a card from her with no letter enclosed, but only her name printed in big letters on the back. I had often wished to see her, as it was now four and a half years since she had left Glasgow. After the New Year holidays were over, we thought how nice it would be to have Nellie with us in our home for a few weeks' holidays; and so, about the middle of January, I wrote inviting her. I also wrote her mistress saying how glad we should be to have Nellie if she saw her way to spare her. We welcomed the letter which came telling us that she was to get this holiday, and that we might expect her early in February.

We made many plans as to how we could best arrange to make it a real happy time for her. Different friends, who had heard of her often, were invited to come and see her. We never experienced more joy at the thought of anyone coming, and we wearied for the day which was to bring her. There were three servants in the home, and so Nellie was to be spared for three weeks. She had got on well as a servant, as may be guessed from the fact that her wages had been £19 for the last year or two.

We expected her to arrive on Thursday, and on the Tuesday I wrote her a note just repeating what I had said before, of how glad we were at the thought of her coming, and I finished up the letter by sending her a text which had been on my mind for a day or two, "*They go from strength to strength*" (Psalm lxxxiv. 7). I expected no reply to this letter, but to see Nellie herself two days later.

(To be Concluded.)

North Africa.—Four years ago we arrived in Sousse, Tunisia, pioneers and strangers. Without effort on our part poor neighbours began to come for help. Then others followed, and so from town to village the influence spread. Over 17,000 visits have been paid to us by these Mohammedans. If Christians could look in and see a crowd of seventy to a hundred men and woman, in perfect silence, listening with earnest attention to the Gospel message proclaimed in all its fulness, they would be surprised to hear that the pressing difficulty of the work is to pay for the medicines and to provide "wordless books" (the only form of Gospel tract nine out of ten can understand), and not to secure the attention of the people. Mr. E. H. Glenny, 21, Linton Road, Barking, will be glad to hear from those who would like to take a practical share in witnessing for Christ in North Africa.

T. G. Churcher.

Children's Scripture Union.

FOR the last twenty years the Children's Scripture Union has pursued its God-appointed work. As its name implies, the organisation concentrates its efforts specially on behalf of young people. It carries on its operations not only at home, but in various foreign lands, including more especially India and Japan. The total issue of cards of membership in English for England and the colonies has reached annually 590,000, while about 100,000 are sent out in about thirty foreign languages.

The anniversary meetings took place on Thursday, March 23, in Exeter Hall. Rev. E. A. Stuart (president) occupied the chair in the afternoon, when there was a large attendance of members and secretaries from London and the provinces. Rev. R. Callender (assistant secretary) having given an interesting and encouraging account of the work in Japan, the Chairman delivered an address, in the course of which he remarked that one found increasingly throughout our land that the secretaries of the Union were forming a little oasis in the desert, surrounded as they were by a great deal of false teaching. Rev. R. C. Joynt followed with a deeply-inspiring address on the Bible's witness to itself. Rev. A. G. Dodderidge urged upon his hearers the necessity of unreservedness and enthusiasm in service for the Master. Rev. F. S. Webster took for his subject "Looking unto Jesus," and enlarged upon it, especially from the point of view of our Lord's second coming.

Mr. Charles J. Procter, of Liverpool, presided at the evening meeting. Mr. T. S. Hutchinson (travelling secretary) specially urged the need of bringing the work and influence of the Union to bear upon high-class schools for girls. He mentioned an instance in which on the previous day a lady visited a school of the kind, and out of thirty-five young ladies there, no fewer than twenty went to confession.

Rev. H. B. Macartney (British and Foreign Bible Society) remarked that it was a very blessed thing to be a translator, or a reviser, or a printer, or a binder, or a packer, or a despatcher, or a circulator of the Bible, but with all that the Book might remain shut. Their work as a Scripture Union was more important still, because they opened the Book and indicated the precious parts that might help the soul. Other speakers included Messrs. R. L. Barclay, J. R. Naylor, E. Wright, and A. E. W. Gwyn.

Young Canadian Emigrants.

ONE of the first emigration parties for the year for Canada left Euston last Thursday morning. The party consisted of 166 boys and lads trained in "Dr. Barnardo's Homes," and carefully selected as likely to prove successful in the Dominion. The emigrants have situations found for them, and they are regularly visited, supervised, and corresponded with until they attain years of discretion. The bigger lads are principally placed out on the Industrial Farm at Russell, Manitoba, extending to ten thousand acres, which belongs to and is being developed by the institutions.

The boys who sailed last week had been on the average about two years in the homes. Sixty-two of them were complete orphans, and as showing their original poverty seventy of their number had at one time or other earned their living on and by the streets. All the boys have been certified healthy and strong, and have passed the inspection of the Canadian Government Emigration Agent, and none have been included who are not of honest, decent, and industrious habits. The party sailed from Liverpool by the Dominion liner *Scotsman*, under the personal care of Mr. Owen.

Japanese Sailors.—Fresh contingents of these naval seamen from the far East continue to visit our shores. Miss McLean, of the Japanese Christian Institute, Dock Road, Tilbury Dock, Essex, would welcome further supplies of "book" bags to distribute to these sojourners in our midst.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

Three Winter Feasts.

By WILLIAM LUFF.

WE had thought the winter was over, had we not? But the severe weather of the last week or two has told a different story, so that the following little talk will not be *quite* "out of date":—

"Now, Mr. Luff, put on your boots and go out with my husband; the fresh air will blow all the cobwebs out of your brains." So said the farmer's wife. It was Monday morning, sharp and snowy; and being a little weary after the services of Sunday, I obeyed.

As soon as we appeared, the fowls, living in a house in the fields, came running to meet us, reminding my friend that it was feeding time. Going back into the house he returned with what they wanted. How they crowded round us and seemed to love us!

Reaching their domain, the maize was scattered, and it was amusing to see how they picked it up. But we had to go further to see after some lambs. Did the fowls follow us? Not one. It was the food they loved, not the farmer. I thought of boys and girls who come to Sunday school and seem so fond of teacher till the treat is over, and then—the class is empty. Some of old followed Jesus for the loaves and fishes. Let us not be like them.

Passing on, we came to a large field where the cattle were trying to eat the snow. Poor things, they did not understand the grass being invisible green.

"Suppose we shall have to feed them to-day for the first time," said my friend.

So some trusses of nice hay were brought and thrown down. They saw it. It was for them. But they did not understand. Just like us. The cold world cannot satisfy our hunger. Jesus brings us the real food; we see it—we know it is for us, yet try to eat the snows of earthly joy. The prodigal did so (Luke xv. 16).

"Come! come! come!" said Mr. Farmer, and one wise bullock responded. At the first mouthful he tossed his head as if to say, "This is good." Then he looked at his companions, as if he pitied their slowness. Jesus says, Come! come! come!

"Come unto me" (Matt. xi. 28).
"Come ye to the waters" (Isa. lv. 1).
"Come now and let us reason" (Isa. i. 18).
"Come and see" (John i. 39).
"Come, for all things are now ready" (Luke xiv. 17).
"Come, ye children" (Ps. xxxiv. 11).

Are you like the one wise creature who came? As the others came not, we began throwing the hay about that they might see it, or smell it, and so be attracted. Thus teachers open out the blessings of salvation.

"They do not believe your Gospel," I said; and as my friend again shouted his "Come," I recollected a bugle call I had heard, which the soldier's interpreted thus:—

"I called him! I called him! He wouldn't come, he wouldn't come. I called him! I called him! he wouldn't come again."

At last, one of the furthest off started to come; then all followed, and we were soon surrounded. Oh, how glad they seemed when once they had tasted the good food! They fairly skipped and danced, and we should have had hard work to drive them away.

"Jesus is calling the children,
Calling to-day,
Hasten each one for the blessing;
Do not delay!
Jesus is calling the children,
Here, Lord, are we,
Safe in the good Shepherd's keeping
Ever to be."

Happy are they who thus come when called.

Now for a third feast. I was taking the half-pennies at a children's dinner. The last boy had no money, and so I could not let him pass, for the rule was that every child must pay. Oh how disappointed he looked as I turned him away! A policeman was there, and pulling up his great coat, he dived into his trousers' pocket and brought up a halfpenny, which he gave to the lad. By law that constable must keep the little chap out; but by grace he qualified him to enter, and I could not stop him, for he had the one thing needful. It was the copper's copper, and yet it was his copper, for it was given to him. He did not earn it. He could not have claimed it; but received as a gift, it was his.

I have no right to go in to God's feast; but He gives me Jesus, and Jesus is all I need, and if I have Jesus,

Heaven with Him I enter in.

I cannot earn the right, or claim it; but God gives it. Without it I shall be like the man who had not the wedding garment (Matt. xxii. 11-13). With it I shall be like the prodigal son arrayed in the best robe (Luke xv. 22).

OUR THIRTEENTH

Quarterly Prize Competition.

January to March.

Will parents and teachers kindly see that each of the following rules is STRICTLY OBSERVED, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right eight times out of eleven.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those over FIFTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, April 11. The results will be announced on April 20.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. CHAPTER and VERSE must be given wherever possible.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly.

Prize Questions.

DIVISION I.

1. (In Genesis)—By whom and to whom were the following questions asked:—(*a*) "Am I my brother's keeper?" (*b*) "Shall not the Judge of all the earth do right?" (*c*) "And I, whither shall I go?" (*d*) "Hast thou not reserved a blessing for me?"
2. Who said, "Speak Lord, for thy servant heareth?"
3. (*a*) Who was the father of the little girl Jesus raised to life? (*b*) How old was she? (*c*) What did Jesus say was to be given her?
4. In what words did Jesus welcome little children?

DIVISION II.

1. How old were—(*a*) Methuselah, (*b*) Noah, (*c*) Shem, (*d*) Jacob, when they died?
2. What do you know of (*a*) Chedorlaomer, (*b*) Hagar, (*c*) Eliezer of Damascus, (*d*) Melchisedek?
3. (*a*) Describe the dreams that Joseph interpreted. (*b*) Say by whom each was dreamed.
4. (*a*) What was it "the Lord came down to see?" (*b*) What was the result? (*c*) Why?

DIVISION III.

1. (*a*) Who "prayed that he might die?" (*b*) Why? (*c*) How was his prayer answered?
2. (*a*) What king prayed that he might live? (*b*) How was his prayer answered?
3. (*a*) Who "hid the prophets of the Lord?" (*b*) How many? (*c*) Why?
4. By whom, of whom, and why were the following questions asked:—(*a*) "Dost thou now govern Israel?" (*b*) "Hast thou found me, O mine enemy?" (*c*) "Is thine heart right?"
5. (*a*) Find (in the New Testament) the words, "Thy heart is not right in the sight of God." (*b*) Give the circumstances.
6. What happened at (*a*) Padan-aram, (*b*) Bethel, (*c*) Ur, (*d*) Ararat.
7. What lessons are taught by the following parables:—(*a*) The Good Samaritan, (*b*) The houses built on rock and sand? What lessons from (*c*) Birds (*d*) Flowers?

DIVISION IV.

1. (*a*) What was found in Josiah's reign? (*b*) Describe fully the result.
2. By what act is Jehoiakim best remembered?
3. Give lists (four) of the kings of Israel and of Judah who respectively did good and evil.
4. What caused the division of the kingdom? Give circumstances fully.
5. (*a*) Give *five* names of *good* men (not kings) who did *wrong*. (*b*) Explain the temptation of each. (*c*) Give three texts from New Testament upon temptation.
6. A man scolded by his wife and taunted by his friends—who was it? What lessons are we taught by his life?
7. (*a*) In whose tent was treasure hidden? (*b*) Why? (*c*) Describe the event and its result. (*d*) Who lay dead in another tent? (*e*) By whom and with what was he killed? (*f*) Who sat in the door of his tent?
8. What lessons may we draw from Nehemiah's life?
9. (*a*) Enumerate seven persons, or classes of persons, who described Jesus as the Son of God. (*b*) Find a verse in the Epistles to show that God the Father is glorified by the admission of the Divinity of Christ.

The following are eligible for Prize Competition:—

A—Zeldah Albert, Frances John, Henry and Mary Allsop, Gladys Allen, Enderby Anderson, William Aston, Violet Ashworth, Arnold Akers, Dora Aldwinckle.

B—Herbert Braddon, Elizabeth and Janet Black, Ella Berryman, Emily Bridgewater, Dorothy Barrett, Florence Blackman, Maggie and Charlie Banks, Edith and J. Barker, Susette and Mary Beck, Dorothy Berry, Phyllis Boyd, Eva, Leonard, and Lindsay Browne, Gordon Boxer, Ernestine Buhl, Gordon Bligh, Ernest Bond, Rose Butler, Lucienne Brabaudes, Ruth Braithwaite, Ashley Bowker, Albert Baker, Corbet Browne, Henriette Bardot.

C—Augusta Clark, Millicent, Lois and Cicely Craven, Lydia Cleary, John Colville, Ida Cole, Nellie Crawford, Mary Charles, Walter Carter, Daisy Clarke, Arthur and Winnie Cox, Dorothy Cooper, Richard Cornthwaite, Jack Clarke, Gladys Calvert, Kathleen Code, Ethel Colgrave, Janie Crawford, Willie Charles, Jessie and Mrggie Carter, Eleanor Chance, Joan Clarke.

D—Hilda, Elizabeth, Constance, and G. Drayson, Ivy, Violet, and Kitty Donaldson-Selby, Pelognia Daws, Ralph and Dorothy Daintree, Albert Davis, Willie Dilly, Constance Davenish-Meares, Violet Dodsworth, Marie Denizot.

E—Muriel and Miriam Ecroyd, Muriel Edwards.

F—Temperance and Wm. Foskett, Jeanne Fancon, Mary Freeman, Hyacinth FitzSimons, F. A. Figgis, Flossie and Agnes Fullarton, Charles Failletas, Louise Filhol, Maggie Fullarton, Bessie Freeman, Aileen Figgis.

G—E. Mabel Golding, Clarice and Bertie Gale, Alfred Greenacre, Kathleen and Irene Gough, Walter and Helen Gray, F. Gibbs, David Gardner, Aileen Gardner, G. Gibbs, Minnie and Evelyn Giddings, Harry Gribble, Nancy and Dorothy Grove.

H—Mary and Eric Hill, Willie Hooper, Dorothy Harris, Rose Hamilton, Florence and Francie Hoyte, Beatrice Hastings, Evelyn and Dorothy Hewer, Ethel Hutchings, May Handasyde, Winifred and Edith Harvey, Freda Hunton, Ruth Harrison, Theodora Hill, Bessie Hope, Ella Hake, Helen and Harcourt Hunter.

I—Ami Inglis, Isabel Inglis.

J—Betty Jacobs, Emily and Agnes Jones, Nellie Jelfs, Lizzie Johnstone, J. Sinclair Jackson, Kate Johns.

K—Maurice Kalinsky, Stanley and Eva Kalb, Isa Kay, Ethel Kelsey, Jessie Kyle, Ray Kelsey, Lily Kinvig.

L—Sidney, May, Edward, and Henry Law, Blanche Lindup, Nellie and Edith Lockhart, Elsie Leigh, Harry, Edith and Eleanor Lowe.

M—Leslie Mayes, Dorothy and Elsie McMullin, Marie Meek, Mabel Morris, W. C. Mallinson, Chas. Macdonald, Daisy, Nellie, and Annie Mackenzie, John and Ella MacMurray, Ada Macnult, Reginald Measor, Margaret and Dorothy Morris, Winifred Martin, Margie Marston, May Mills, Annie Macnair, A. K. Marlow, Mildred Morgan, Abraham Mack, Ian McGregor, Hilda Medill, Annie Moule, J. Maconghy, Frank Medcalf.

N—Valerie Noel, Amy and Maude Nottage, Mary and Dorothy Nathan, Mary Neligan, John, Peter, and Cissy Nicholson.

O—Katie Oliver, Maude Oakes, Mattie Osmond, Eva Oakes, Florence Osmond.

P—Ethel and Kathleen Pasley, John Pearce, Mary Plumb, Muriel Patten, Winnie Page, Jessie Palmer, Hattie Peters, Willie Petter, Ruth Pledger, Kathleen Pincott, Gladys and Isabel Phipps, Myrtle Perry.

R—Kate Rosenbloom, Nora Read, C. Alice Reid, Marjorie Rainey, Willie Rigby, Herbert Rainey, Willie Rogers.

S—Margery Smart, Muriel and Rosetta Sherwin, Esther Simmons, Betty Stocks, Eric and Gladys Shaw, Evelyn and Vera Stapylton, D. D. and T. M. Stanier, Kathleen and Douglas Shepherd, Florrie Smith, Flora Simmons, Madeline Smith, Kathleen Scorer, Philip Southam, Solomon Stockfish, Gladys Stockman, Mary Symon, May Short, Joseph Stephens, Ivy Sherwin, Undine and Gwendoline Shaw, Cecil and Annette Stirling, Bessie Symes, Janet and Sydney Speed, Violet Salvesen, Ronald Studd, Lilian Sargeant, Bessie Scantlebury, W. Stangoe, Hilda Schaeffer.

T—Marjorie Tracey, Janet Themson, Alice Thompson, Herbert and Frank Tomkins, A. P. Derwent, and Edwin Turnbull, John Thomson, Florence and Eileen Tomlinson, Frank Thompson, Elsie Thorne.

V—Kenneth Vining.

W—Edith Wallis, Greta Watson, Edith and Edward Wheeler, Edith Whiting, Dorothy White, Cecile, Noel, and Phillis Wright, Leonard Wall, Louisa Walker, Robert Weddell, Ethel and Ella Williamson, Winnie and Chas. Williams, Madge Wilson, Pringle Wilson, Chas. Wingrave, Thomas Weddell, Madelina Woodford, Violet Walker.

"The Christian" Bible-Searcher.

ANSWERS TO BIBLE SEARCHER (No. 168).

1. (*a* and *b*) The poor in spirit are promised the Kingdom of Heaven; the mourners shall be comforted; the meek shall inherit the earth; those that hunger and thirst after righteousness shall be filled; the merciful shall obtain mercy; the pure in heart shall see God; the peacemakers shall be the children of God, and those that are persecuted for righteousness' sake shall have the Kingdom of Heaven.
2. Matt. vi. 1-4.
3. (*a*) Matt. vi. 19-21; (*b*) Matt. v. 44.
4. Matt. vii. 1 and 2.
5. Salt and light.
6. (*a*) Matt. vi. 24; (*b*) Matt. vii. 13 and 14.

No. 168.—Correct answers (first list) received from:—

A—Violet Ashworth*, Henry Allsop, Wm., Ralph, Ernst and Dora Aldwinckle, Gladys Allan*, Frances Allsop.

B—Gertrude Bush, Rose Butler, Mabel Birney, Daisy, Gordon and May* Bligh, Rex and C. Bulteel, Herbert Braddon*, Ella Berryman, Emily Bridgewater.

C—Daisy and Jack Clarke, Lois Craven*, Kathleen* and G. Brereton Code, Winnie* and Arthur Cox, Augusta Clark, Kathleen Carey-Brenton*, Ethel Colgrave, Lydia Cleary, Bessie Cheale*, Mabel* and Isabel* Candlin, Mabel and Ida Cole.

D—Dorothy Daintree, Violet Dodsworth, Elizabeth, George, Hilda, and Constance Drayson, Margaret Duke, Ralph Daintree*, Albert Davis, Stanley Drew, Ivy*, Violet*, and Kitty Donaldson-Selby, Phyllis and Faith Duncan, Mordaunt and Philip Dell.

E—Miriam and Muriel Ecroyd.

F—Temperance and William Foskett, Hyacinth FitzSimons, May FitzGerald.

G—Bertie and Clarice* Gale, Nellie and Hilda Glegg, Mary Gover, Irene and Olive* Grandy, David Gardiner*, Denis and Mathleen Groom, Dorothy Green, E. Mabel Golding*, Stuart, Edith*, Margaret, Jack and Dorothy Gray, Alfred, Daisy*, Ethel and Mary* Greenacre.

H—Eric and Mary* Hill, Jennie Holmes*, Frances Harding Dorothy and Evelyn Hewer, Rex* and Nellie Hatchett, B. Hastings, Francie*, Stanley* and Florence* Hoyte, Dorothy Harris, Theodora Hill, Ruth Harrison, Rose Hamilton.

J—Grace and Dora Joyce, Agnes and Emily Jones, Nellie Jelfs*.

L—Arthur Lamb, Blanche Lindup*, Edward, S. Elisabeth, Henry and May Law, Nellie and Edith Lockhart, Bertie and Gertie* Lockington, Alan Light.

M—Dorothy and Elsie* McMullin, Reginald Measor, Ethel and Mildred Morgan, Mabel Morris*, May Mills, Grace, Arthur, and L. F. Morice, Leslie Mayes, Nellie May, Marie Meek, Lois Mewburn, Kitty Madeley.

N—Mary Neligan, Peter*, Cissy*, and John* Nicholson, Valerie Noel, George and Edith Nash.

O—George O'Beirne.

P—Mary Plumb*, Hattie* and Mildred* Peters, Ruth Pledger*, Kathleen* and Edith* Pasley, Kathleen Pincott, Walter Picknell Daisy Pym, Willie Petter, Myrtle Perry.

R—C. Alice Reid, Kathleen Remon, M. L. Richards, Phillis Ridde.

S—Douglas and Kathleen* Shepherd, Douglas Stevens*, Dorothy Stocks*, Ida Shakel*, Betty Stocks*, Gladys Stockman, Alan and Mary Symon, Marjery Smart, Joseph Stephens, Ethel, Bessie and Ada Snowball, Flora Simmons*, Kathleen Scorer*, Mildred*, Gertrude* and Constance* Scott, Amy Stileman, Hilda and Constance Schaeffer, Phillis Southam.

T—Olive Tritton, H. and Wm. Toller, A. P., Herbert, E. L. and Derwent Turnbull, Herbert and Frank Tomkins, Frank* and Alice* Thompson.
V—Kenneth Vining.
W—Ella Williamson*, Dorothy Woodforde, Phillis, Cecile, and Noel Wright, Edith and Edward Wheeler, Edith and Gwendoline Wallis, Dorothy White, Madeline Woodford, Leonard* Wall, Greta Watson*, Evelyn Wood, Sydney Wisdom.

No. 167.—Correct answers (second list) received from:—

A—J. H. Archer*, Irene Ashdown*, Minnie Alcock, William Aston, Enderby Anderson.
B—A. Bridges*, R. Bulteel, Edith Badham*, James Barker*, Lily and Gordon* Boxer, Albert Baker, Charlie Banks, Ashley Bowker*, Mary* and S.* Beck, Teresa, Frank and Lilian Blackie, Mary Bryant*, Louis Berthé, Lucienne Brabandes, Ernestine Buhl*, Henriette Bardot*, Edith Barker, John Benger, Maud and Sylvia Barrett, Rhoda and Ruth Braithwaite, Allen and Massy Baker, Annie Brisland.
C—B. M. Cashford*, Edith Corrick, Daisy Clarke, Guy and Oscar Cross, Jessie* and Walter* Carter, Richard Cornthwaite*, Herbert Clark, Gladys and Beryl Calvert, Willie and Mary Charles, Lydia Cleary, Marjorie Coleman, Alice Craig, Alice Cady, Janie and Nellie Crawford.
D—Gordon Duncan, Ethel and Mai Davidson, Cecil Darley, Muriel Davy*, Catherine Darke, Harold Davis, Dorothy and Marjory* Dyke, Albert Davis, Vera Dickinson, Blossom Davis*, William Dilly* Constance Devenish-Meares.
E—Maud Eddy, Muriel Edwards*.
F—Bessie, Kate, Maggie, Mabel and Eva Fletcher, Aileen and F A. Figgis, Maggie*, Agnes and Flossy* Fullarton, Janet Fawkes*, Jeanne Faucon*, Louise Filhol, Marian Freegard*, Charles Failletaz, Mary* and Bessie Freeman, Arthur*, Reginald and Ernest Findlay, Lawrence and Richard Farmer.
G—Ivan Garrod, M. Greenleaf, Olive Grandy*, E. Grieve, Dorothy Green, Hedley and Daisy George, Aileen Gardner, Agnes Grierson, Mary Gimson, Winnie, Nancy and Dorothy Grove, Thos. Groombridge, Helen Gray, Harry Gribble, Dorothy Garfit, Alfred Gibbs*, Mary Glass, Evelyn* and Minnie* Giddings.
H—Rose Hamilton, Theodora Hill*, Ruth Harrison, Elsie and Dorothy Hanson, Bessie Hope, Beatrice Hastings, Helen and Harcourt Hunter, Kathleen Hughes, Florence Hoyte*, Ella Hake, Winifred and Edith Harvey, Georgette Hoffmann, May and Sandy Handsayde, Violet Holford*, Ethel Hutchings*, Gladys and Netta Hussey.
I—Ami and Isabel Inglis, Mary Inglis.
J—Emily Jones, Lizzie Johnstone, J. Sinclair Jackson, Dora Jay*, Kathleen James, Nellie Jelfs*, Kate Johns*.
K—Jeanie Kyle, Hélène Keoune, Ray* and Ethel Kelsey*, Lily Kinvig, Philippa Kerr, Flossie Key*.
L—Harry, Norah and Edith Lowe, Alan Light, Millie Laidlaw, Elsie and Guinefred* Leigh.
M—J. and Barbara* Maconchy, Edith Monet, Kathleen McClure, Margaret Macphee, Daisie* and Tita Mackenzie, Bella* and Abraham* Mack, Ada Macnutt, John and Ella MacMurray, Mabel Morris, Arnold Maitland Dougall, Bruce Malaher, Ian and Eliza McGregor, Margaret* and Dorothy* Morris, Lillie Mallory, Winnie* and Mabelle Mountstephen, A. R. Marlow*, Valerie and Mary Maitland-Kirwan, Annie Moule*, Dugald and Kate McGilp, Frank Medcalf, Charlotte Millar*, Charles Macdonald*, Hilda Medill*, Nellie* Daisy* and Annie* Mackenzie, Evelyn* and Gwendoline* Moir, Christina Marshall, Annie Macnair, Maggie Munro, Louis Maclachlan.
N—Dorothy Northover, John and Peter Nicholson.
O—F. A. and Mattie Osmond, Katie Oliver*, Muriel Oldfield*, Olive Oxley, Eva Oakes.
P—Gladys* and Isabel* Phipps, Dorothy* and Muriel Patten, J. E. Pearce*, Clarice, Geoffray and Percy Peach, Evelyn Pechey*, Vera Petrides, Willie Palmer*.
R—Marjorie and Herbert Rainey, A. M. Roberts, Willie Rogers, Gussie and Marion Roach.
S—May Short*, Lilian Sargeant*, W. Stangos, Edward Short*, Charles Saunders*, Dorothy Stalker*, McLeod Staight, Evelyn* and Violet* Shaw, Rosetta and Muriel Sherwin, Agnes Shields*, Bessie Symes*, Hilda Schaeffer, Constance Scott*, Bessie Scantlebury*, Bertha Stocker, T. M. and D. D. Stanier, Florrie Smith, Violet Salvesen, Madeline Smith*, Vera Stapylton*, Annette Stirling, Eric, Gladys, Gwendoline and Undine Shaw, Ronald Studd.
T—E. Thorne*, Olive Trench, Olive Tritton, Frank Thompson, Herbert and Frank Tomkins, Janet* and John Thomson*, Alice Truelove*, Nannie* and Louie Tibbits*, Herbert Toller, Marjorie Tracey.
V—Nellie Vickers, Gertrude Vellacott*, Kenneth Vining.
W—F. K. White, Ethel and W. H.* Williamson, Charles and Winnie Williams, Pringle Wilson*, Dorothy White, Leonard Wall, Robert and Thomas Weddell, Ruby Wilkins, Arthur and Violet Walker.
Y—Gladys Young.

FOREIGN LIST.

Correct answers received from:—

Nos. 149, 150, 151, 152—E. Selby-Little (China). **No. 160**—Elsie and Alice Henderson, Ruth Sprigg. **No. 161**—Elsie Henderson, Daisy McArthur. Louise Berthé. **No. 162**—Llewellyn and Queenie Dale. **No. 163**—Eliza and Jean Scott (Canada), Llewellyn Dale, Louis Berthé, Ivan, Rotha* and Lottie* St. George. **No. 166**—Kate*, Nettie and Ina Thomson (Bulgaria).

Personal.

Herbert Clark, Leonard Ling, Katie and Leonard Picknell.—I am glad to welcome you as new "Searchers."

Jenie Kyle, Beatrice Lay.—Many thanks for your interesting letter.

Jennie Holmes, Rose Butler.—You may do the "Searcher" as long as you like, but you may not enter for the competition after 20.

Elizabeth Trayson.—There was one paper without a name. Perhaps it was Hilda's.

Evelyn Hewer.—It was a misprint, but has been indexed under your name. Thank you for your letter.

A. Mainwaring-Onslow, Violet Salvesen.—You had given wrong references to 1 and 5 of **No. 166**. You must put your age.

Mary Gimson.—You will find your name in the second list of No. 166 (March 23).

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Tolmers St. Mary, near Hertford*, to March 31; *Holy Trinity School, Tunbridge Wells*, April 5. Mr. Hewlett, *Kettering*, April 8-24. Rev. R. Callender, *Holy Trinity Marylebone*, April 5; *Bedford*, April 9; *Holy Trinity, Tulse Hill*, April 15-26.

Children's Scripture Union—Portions for week ending April 8.

Sun., April	2	*Luke*	xxiv.	1-12	Thurs., April	6	*Jer.*	vii.	1-16
Mon., ,,	3	,,	xxiv.	13-24	Fri., ,,	7	,,	vii.	17-28
Tues., ,,	4	,,	xxiv.	25-35	Sat., ,,	8	,,	x.	1-13
Wed., ,,	5	,,	xxiv.	36-53					

A Bill to license drinkers is before the Legislature of Michigan. If it becomes law, no public-house will be allowed to serve a customer who is not provided with a certificate, and the State will refuse any application if it considers the would-be drinker unable to observe moderation. The names and addresses of certificate holders will be published at the State's expense. Each certificate will cost about £1, and will be non-transferable.

About Books.

STORY OF THE WALDENSES.

The story of the Waldenses has peculiar charms, and to those who have read Church history it has its problems—antiquarian, geographical, and ecclesiastical. When Emmanuel Comba entered the field a new era dawned in the investigation of Waldensian origins and development; and the first volume (of four) of the new edition of his **Histoire des Vaudois** is as readable as a romance as well as deserving of every confidence as a discriminating and well-informed historical work. This volume is an introduction to the entire history, so remarkable and instructive in its light and shade. In a singularly thorough manner it deals with (1) the Cottian Alps, their characteristics and inhabitants; (2) legends relating to the origin of the Waldenses; and (3) the history of the beginnings of the Waldenses. There are over a score good illustrations and a useful map.

Dr. Comba does not find in the Waldenses—as some have contended—the direct successors and modern representatives of a community who received the Gospel from the mouths of the Apostles; nor does he identify them with the Cathari or Albigenses, as others have hastily done. There were doubtless communities that were Waldensian in principle before the name of Valdo the Reformer was imposed upon the people; and in the course of his studies, Dr. Comba examines with care the views and customs of sects and parties that broke away from Rome and her corruptions, especially such as flourished in the eleventh and twelfth centuries. Peter of Bruys and Henry of Cluny are admirably sketched, also what has come to be known as the Petrobrusian reform. In this reform Dr. Comba finds the forerunner of Waldensian dissent and testimony. With good reason the Jesuit Labbe described Peter de Bruys as "the father of heretics," almost all others appearing to walk in his steps! Dr. Comba expresses surprise that Peter has not been more generally recognised among the precursors of the Reformation, adding that his name should stand with those of Valdo, Wiclif, Huss and Savonarola for determined and bold opposition to the Roman Church. This volume concludes with a salutation to Peter as one of the earliest pioneers of reform in the Upper Alps—one who was in an important degree instrumental in preparing the environment in which the disciples of Valdo and the Albigensian fugitives from persecution were at length to find a safe retreat. (3¾fr. *Paris: Lib. Fischbacher; Florence: Lib. Claudienne.*)

The first volume of **The New Penny Magazine** is a budget of useful and interesting reading matter with hundreds of illustrations. (2s. 6d. *Cassell & Co.*)

The April issue of **Footsteps of Truth** opens with a good portrait of Professor W. W. White. The general contents of the number include, as usual, many useful hints and outlines for Christian workers.

Rev. J. Hunt Cooke has written a striking little book, **Life of King Alfred the Great.** This being the millenary of the good king's birth, the story should find many readers, and do something to invest the celebration with point and intelligence. (9d. *Burrows & Co., 21 and 22, Furnival Street, E.C.*)

The Quiver for April contains several articles of high interest. "The Centenary of the Church Missionary Society" is admirably illustrated and replete with helpful information; while "A Visit to Earlswood Asylum" is tenderly pathetic, and Mrs. Tynan's contribution is marked by all her accustomed vivacity.

Mr. James Van Sommer has bound in a volume sets of his very instructive pamphlets on Scripture Teaching and Christian Duty. The book is entitled **Free Scripture Studies and Free Christian Service.** (Paper, 2s., cloth 3s.) The pamphlets may be had in sixpenny packets for distribution. (*The Author, Cuffnells, Wimbledon Common.*)

The National Temperance Mirror is an old friend. Last year's volume, the eighteenth, well justifies the sub-title, "An Illustrated Magazine for the Home Circle." Here are many short stories and narratives, pieces for recitation, and instructive articles, which will prove of real service to workers in Bands of Hope. (2s. *Ideal Publishing Co.*)

A discussion of Darwinism, at once readable and racy, has been sent forth by E. W. Beaven with the title, **Remnancy; or Evolution's Missing Link.** (5s. *A. H. Stockwell & Co.*) In language mainly untechnical, and with the occasional help of verse, the author deals with many matters of religious importance and speculative interest.

Mr. H. O. Arnold-Forster has brought together many interesting stories of heroism, peril, and adventure in a well-illustrated book, **In Danger's Hour; or, Stout Hearts and Stirring Deeds.** (1s. 8d. *Cassell & Co.*) The pages are good reading for young and old, and constitute a book greatly to be preferred before works of imagination, which though no more thrilling in character, are often unrighteous in substance and evil in tendency.

A volume of addresses by Rev. Thomas Waugh will be prized by many who have heard that talented preacher and evangelist. **Messages from the Master** contains twelve rousing sermons and two lectures—one of the latter on "The Dearth of Conversions" and the other on "Is Life Worth Living?" If the written page is blessed as the spoken words undoubtedly were, Mr. Waugh will be satisfied and his readers will be benefited. A portrait of the preacher is a welcome embellishment. (*C. H. Kelly.*)

Mr. Robert Brown has addressed believers in many volumes, doctrinal and expository, practical and experimental. He has now issued a companion to his well-known book on "Foundation and Scripture Truths" with the title **Expository Teachings, together with Further Divine Unfoldings.** (6s. *W. Wileman.*) These are pages of solid instruction, largely in the words of Scripture. Mr. Brown writes very helpfully on a variety of themes, always from the point of view of one who appreciates the doctrines of grace.

The fifth volume of **Our Daily Homily**, by Rev. F. B. Meyer, contains a meditation, brief and pointed, on every chapter of the New Testament. In the preface the esteemed author speaks of the refreshment realised by himself when, amid the pressure of a busy life, he has turned to the Bible for a devout study of the successive chapters. Those who read the pages will share the blessing which comes from earnest study of the Sacred Volume, always in view of the soul's need and in the power of the Holy Spirit's illumination. (1s. 6d. *Morgan & Scott.*)

Dr. Louis Albert Banks, of Brooklyn, has done much to help other preachers; but he has issued nothing more useful than **Anecdotes and Morals** (6s. *Funk & Wagnalls*). In this handsome volume he gives us between five and six hundred facts and incidents pointing lessons and morals. These practical items have been carefully selected from occurrences of the past few months, and they are so arranged that they illustrate important themes and indicate clear and helpful principles. All Christian workers will find this book suggestive. A combined alphabetical, topical, and cross-reference index makes the contents easily available.

The Scowcroft Critics, by John Ackworth. (3s. 6d. *James Clarke & Co.*) The only drawback we have experienced in our survey of these delightful pictures of Lancashire social and church life has been our ignorance of the rough northern dialect. Even with that qualification, we can honestly give our verdict that for refined humour, deep pathos, and realism of the best sort, Mr. Ackworth's sketches would be hard to beat. The chapters on "The Starting of Scowcroft Mile" and "Adam and the Stars" are gems of character sketching, and most impressive sermons to boot. We are sure that all who procure and peruse these chronicles will thank us for commending them.

In the pathetic story, entitled **The Redemption of Frostown** (1s. *Sunday School Union*), Rev. C. M. Sheldon, after graphically portraying the degraded condition of a city district chiefly populated by negroes, goes on to indicate, with a descriptive style characterised by vividness and directness, how much can be done to reclaim such a population and to purify society generally by the faithful labours of Christ's consecrated followers. The book, like most of Mr. Sheldon's productions, is evidently intended to awaken a deeper sense of moral responsibility among professed Christians, and, in view of its combined fervour and simplicity, can scarcely fail to achieve its end.

Children of all ages have followed "Alice in Wonderland" and elsewhere; and such will find much to entertain and interest them in **The Life and Letters of Lewis Carroll** (Rev. C. L. Dodgson), by Stuart Dodgson Collingwood. (7s. 6d. *T. Fisher Unwin.*) It is needless to speak of the remarkable parts of Lewis Carroll, his varied erudition, literary popularity, and personal peculiarities and charms. The book gives us a good idea of the man and his friends; and of the portraits of notabilities adorning the pages many were taken by Lewis Carroll himself. The bibliography at the end of the book, ranging over a period of thirty-eight years, and giving particulars of a large number of publications, affords a good idea of the remarkable versatility of the subject of this biography.

Evangelistic.

An American Revival.

WE are in the midst of a gracious revival here in Charleston, from whence I am writing. I think I have not held a single service since I arrived in the southern States in the fall, but souls have been saved. On my arrival in New York I preached the same day at Brooklyn, and then proceeded to Enfield, N.C., to hold meetings in a large industrial and normal school, and a number of the pupils trusted the Lord. They had been under spiritual instruction for some time, and just needed someone to go in and reap.

I then went to Washington City for the month of January, and held services at three different churches and at Howard University (Dr. Rankin, principal), and during the month many professed conversion. I then went to King's Mountain, N.C., a place I visited some three years ago, where the Plymouth Academy is under the directorship of a white lady principal and teachers, all of whom are devoted Christians and deeply interested in the spiritual welfare of the pupils. Here again God gave us to see a time of reaping. I also held every afternoon, for the young ladies and young men, a conversational Bible reading, attended by about eighty, many of whom will be teaching school this coming summer. All kinds of subjects were dealt with, the questions being asked at the time or handed in on slips of paper. The Bible to many of them was a new book full of interest.

After that I went to Wilmington, N.C., the scene of the late riots, and God wonderfully owned his word there, and conversions were reported. Here I was joined by Mr. and Mrs. R. C. Morgan, and also Mr. Wintle, of the Pontymoile Mission, Mon., who freely helped in the work then in progress. They afterwards left for Hillsboro', N.C., and commenced protracted meetings, and in a letter just to hand Mr. Wintle reports many anxious souls at the "mourners' seat" seeking Christ as their Saviour. Before they left a much larger number had come forward, of whom many definitely professed conversion. They have now gone to Raleigh, N.C., to hold services. They intend spending the winter touring through the southern States and holding services as they go. They have already the hearts and prayers and the godspeed of scores of white and coloured people who have learned to love them in this short time since they arrived.

I came to Charleston a week ago last Sunday, and from the very first a deep interest was manifest. The church in which I am nightly preaching is a good-sized one, and is packed at every service; even last night, although cold, it was full, and some professed conversion. The interest seems as deep as ever, and better still, is spreading all through Charleston.

Every night ministers of various denominations in sympathy with the work come to our help and join us heartily in dealing with the "mourners," so that other churches are getting the benefit of the revival. The pressing invitations I have already, reaching from Maine to Florida, make me regret I can but touch so few. Would that there were more labourers in this vast field. I go next to Savannah.

James Wharton.

Charleston, S.C., U.S.A., March 7.

Mr. R. Spragg lately closed a month's mission at Cumberland Hall, Bristol, and is now holding meetings at Windsor Hall, Cardiff.

Mr. J. J. Sims has had a good mission at Motherwell. He finds a genuine spirit of revival prevailing and many anxious ones. He is now conducting a mission at Dunbar.

During the past week Rev. John McNeill has been preaching the Gospel with all his accustomed force and impressiveness to large and growing congregations in and around Thurso.

Rev. H. Montgomery, of Belfast, has been conducting a mission in Finnieston Free Church, Glasgow. The meetings have been full of interest, with signs following the proclamation of the Gospel.

Mr. H. Stafford Smith has concluded a successful fortnight's mission at Horningsham. There have been good attendances all through, and several have professed to find blessing. He is now labouring at the sister church in Maiden Bradley, Wilts.

A brief gospel mission has been conducted by Mr. and Mrs. S. J. Alexander in the Congregational Chapel, Sandon, Herts. A considerable number have professed to find Jesus as their Saviour. The whole neighbourhood has been aroused.

A three weeks' mission has been concluded at Cradley Heath, Staffordshire, by Mr. J. Brown of the Evangelisation Society. A large number of persons passed through the enquiry room, and many professed to find "peace and joy through believing. Christians have been refreshed and quickened.

Mr. Alexander Clark, of the Evangelisation Society, has had a nine days' mission at the Shaftesbury Hall, Nasmith Memorial Mission, Guildford. Evening by evening the people came together to hear the Word of God. Christians have been quickened and edified and lost ones have been found.

Brothers Weaver have concluded a fortnight's mission at the Baptist Church, Sevenoaks. All the services were well attended, and on Sunday evenings the chapel was crowded in every part. It was a season of great refreshing, and many professed to have surrendered themselves to Christ.

A remarkable religious movement is at present taking place in Beith, a town of 5,000 inhabitants in the West of Scotland. The work is in connection with the Evangelistic Association, and meetings are being held nightly. The number of professed conversions is without precedent in the history of the association, and consists mostly of young men and women.

Mr. W. R. Lane has concluded a successful ten days' United Mission at Farnham in connection with the local Free Church Council. The numbers who attended the services increased night by night. Many have confessed themselves disciples of the Lord Jesus, and the Free Churches have received a decided quickening of spiritual life.

Mr. Henry Thorne has concluded a ten days' mission at the Victoria Hall, New Brighton, with blessed results. From the very first meeting there were indications of the Master's presence. The young especially seem to have been deeply impressed. The afternoon Bible readings were a special feature, and the attendance increased as the mission proceeded. At the closing praise meeting numerous testimonies were given as to blessings received. Altogether we have cause to thank God for the clear way in which the Gospel message was presented. Thomas A. Leigh.

Dr. L. W. Munhall has been having a good work in London, Ontario. On a recent Sunday quite 1,700 young men assembled in the Grand Opera House, but hundreds were turned away for want even of standing room. Between 500 and 600 of them arose for prayers, and many publicly confessed Jesus as Saviour and Lord. Dr. Munhall was recently in Boston for eight weeks. He supplied the pulpit of the late Dr. A. J. Gordon, Clarendon Street Baptist Church, on Sundays. He is to supply the pulpit of Chicago Avenue Church, Mr. Moody's, during May, and will lecture daily during the week to students in the Bible Institute.

Evangelists' Engagements.

Mr. W. Monro Collings.—During April, Haling Road Hall, Croydon.

Mr. Henry Thorne.—Mar. 30, Gateshead; Apl. 1, 4, 6, and 7, Dorking; Apl. 5, lecture at the Metropolitan Tabernacle; 9, Queen's Park Congregational Church, Manchester; 15-24, Bristol; 29 May 8, Sunderland; 18-21, South Croydon.

Mr. W. R. Lane.—Apl. 1-10, West Hartlepool; 15-24, Woodford.

Gipsy Smith.—Apl. 1-10, Walsall; 15-24, Swindon; 29-May 8, Bristol.

Mr. Geo. Clarke.—Apl. 2-17, Finchley.

Mr. E. P. Telford.—Till Apl. 6, Baptist Church, Bouverie Road, Church Street, Stoke Newington; 9-20, Gainsboro'; Apl. 23-May 4, Leeds.

Mrs. E. L. Baeyertz.—Apl. 2-17, Sunderland; May 7-22 Newcastle-on-Tyne.

Mr. J. J. Scroggie.—During Mar., Barking.

Mr. W. D. Dunn.—Till Mar. 31, Dundee.

Mr. Charles Inglis.—Apl. 2, Bromley; 9-20, Canning Town; 23, Stratford; 24, 25, Chester; 26, Bristol; 27, 28, North Wales; 30, Stratford Conference Hall; May 1-5, Dorking.

Mr John Burnham.—Apl. 4-14, Tredegar.

Mr. William Grove.—Apl. 8-24, Soldiers' Institute, Portsmouth.

Evangelistic Mission.—KilburnHall, Kilburn Gate, Sunday and Tuesday at 7, and Thursday at 8, Mr A. C. Burley. Malden Hall, Haverstock Hill, Sunday at 7; Thursday at 8, Mr. P. H. Thompson. Conference of Christian Workers at Kilburn Hall, High Road, Kilburn, Easter Monday, Apl. 3, at 4 and 6.30 p.m., addresses by Rev. N. Vanstone and others; tea at 5.30.

Mr. Jas. Sprunt.—Apl. 2, Reading; 3, Kilburn; Sundays, 9, 16, 23, and Wednesdays in April, Willesden Hall, N.W.; Thursdays, Union Hall, Carlisle Street, N.W.

Mr. Newton Jones.—Apl. 1-6, Stone (Staffs.); 8-17, Netherton (Free Church Council); 22-27, Greenhithe, 29-30, Ealing.

Rev. F. C. Spurr (Missioner of the Baptist Union).—Apl. 9-17, West Green, Tottenham; Apl. 30-May 7, Onslow Chapel, Brompton, S.W., daily at 3.15 and 8.

Brothers Weaver.—Apl. 2-14, Dumbarton; 16-28, Hamilton; 30-May 2, Langholm.

Notices.

Applications for Tracts.—David Clarke, 21, Barnet Road, Nunhead Green, S.E.; H. Beale, 68, Gurney Road, Stratford, E.; Mr. D. Ruffy, 37, Totty Street, Roman Road, Old Ford, London, E.; Geo. Waight, Station Road, Earley, Reading; Mr. F. J. Skinner, care of Mr. T. Reid, Rose Vale, Hoddesdon, Herts; George Templeton, 11, Sheridan Street, Antrim Road, Belfast, Ireland; J. J. Parsons, Buddleford Farm, Teignmouth; Wm. Midwinter, Utile Dulci, Baker Street, Weston-super-Mare; Rev. J. W. Atkinson, Claremont, Cawley Road, South Hackney, N.E.; B. Brocklebank, 8, Broughton Road, Dalton-in-Furness, Lancashire; James Jackson, 23, North King Street, North Shields; John Johnston, 10, Middleton Road, Dalston, N.E.; Miss Kenny, Shorey Bank, Ormerod Road, Burnley; Mr. J. Williams, 7, Slater Street, Burnley; Mr. L. Bury, 16, Accrington Road, Burnley.

Communications Received with Thanks.—T.A.L. H.C. J.C.B. A.T. W.K. J.C. P.C. W.J.T. E.G.D. E.C.W. G.E. A.S.P. H.T. A.P. F.W. M.C. T.J. F.W.H. S.A.H. D.S. J.H. J.M.R.T. J.C. R.C. H.E. E.S. T.F.T. E.B. R.D. A.W.A. T.G.C. LORD P. A.W.J.C. C.A.S. B.H.M. J.R.C. S.R. N.R.R. M.L.R. J.H.S. Mrs. G.B. W.F.G. Mrs. M. M.B. A.B. R.J.H. H.E.L. W.S. H.A.J. W.R.S. T.H.W.P. J.H.M. W.P.H. H.P. H.M. R.C. W.M.U. C.P. G.M.B. J.R.M. M.E.M. R.L.S. B.B. G.L. J.S. G.W. T.L.C. C.S. M.A.D. S.T. C.H. L.A.L. J.W. A.M.E. E.J.B. G.B.B. C.R. T.S. W.F. H.J.G. J.E.G. W.A.P. A.G. R.C. V.E.S. A.H.W. M.H. A.H.E. T.P. V.J.C. J.C.

Workers Wanted.

Sir,—I should be glad to hear from any gentlemen who could spare one or two evenings in the week to visit Homes for Working Boys in different parts of London. There is much to be done in the way of amusement and instruction, and in showing a friendly sympathy with the boys; but I am particularly anxious to obtain the assistance of those who will also take an interest in the spiritual welfare of the boys.

I am also anxious to obtain workers for a Working Boys' Institute near Oxford Street. A lady or gentleman is wanted to take a Bible-class on Sunday afternoon. I should be glad to hear from any volunteer at the following address.—I am, &c.,

T. H. W. Pelham.

1, Whitehall Gardens, S.W.

Kensal Town Medical Mission.—Kensal Town is solely inhabited by a poor labouring class. The women are the bread winners as much as the men working from early morning till late at night in laundries. The mission conducts a dispensary where twice a week needy patients are seen by the doctor and supplied with medicine, an obstetrical branch, and a surgical department, besides a home of rest at Herne Bay. Old and new clothing, old linen, and hospital letters are asked for, and the help of a lady with some experience of district nursing is greatly needed. Hon. Secretary, Miss Emily C. Thompson, the Cottage, Gospel Mission, Kensal Road, W.

The London County Council and Licensed Houses.—A deputation arranged by the London United Temperance Council has waited on the Improvements Committee of the London County Council to protest against the suggested arrangement with Messrs. Meux and Co. for the leasing to them of the Pitt's Head public-house, Old Street. Mr. Crowle Smith, on behalf of the deputation, pointed out that the Council proposed to extinguish three licences in connection with public improvements. In view of the existence of upwards of eighty licensed houses within a quarter mile radius of Old Street, the local inhabitants and the signatories of nearly 500 memorials earnestly asked the committee to extinguish the Pitt's Head licence as well. The chairman thanked the deputation for the expression of their views, and the committee adjourned for a month. The Archbishop of Canterbury, writing on the subject, remarked:—"I am exceedingly sorry to learn that the London County Council, who have hitherto steadily supported the cause of temperance, should be now inclined to make a new departure and engage in the liquor trade themselves. To pass from steady but quiet resistance to actual encouragement is exceedingly disappointing to all those who have the highest interests of the people at heart."

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

DURING this month the earliest of the "May" meetings are held. Very pleasant and inspiring are these annual gatherings of the religious "clans;" they have often been times of spiritual jubilation, and seasons of refreshing from the presence of the Lord. Should not the meetings generally be anticipated by a very earnest spirit of private prayer? What hath God wrought during the century in home and foreign missions, in ragged and Sunday schools, in Young Men's and Young Women's Christian Associations, in temperance and philanthropic movements? Prayer unions, Bible leagues, and Christian Endeavour societies are children of the latter decades of the century. Should not praise and thanksgiving distinguish this year's "May" meetings? Eternity alone will be able to disclose how largely God has blessed the faithful labours of the great company already fallen on sleep, as well as those yet remaining, who have been Christ's loyal co-workers in the wide vineyard of the world.

There is something peculiarly pathetic in the occurrence of accidents during the holidays; and among the most pathetic of recent tragedies is the wreck of the *Stella*, on the Casquet rocks, last Thursday on her way to the Channel Islands. The gloom of the story is lit up by abundant testimony to the discipline and self-forgetfulness of the captain and crew; and by signal instances of heroism among the passengers; but nothing can dispel the widespread sorrow caused by the event. The "perils of the sea" are still great enough to make even a brief voyage full of terrible possibilities. These occurrences are a perpetual reminder to all that "in the midst of life we are in death," and that those who neglect preparation for the end during health and strength are leaning on a perilous uncertainty, as well as neglecting an immediate and all-important duty.

It is in such supreme moments of impending death that the faith and hope of the Christian shine out as points of light amid surrounding darkness. How touching it is to read that on one boat that drifted about for fourteen hours before rescue came, a young lady calmed the fears of her fellow-sufferers by the singing of Mendelssohn's beautiful melody, "O rest in the Lord!" With what depth of meaning would the soothing words sound in their ears:

"Wait patiently for Him, and He shall give thee thy heart's desire. Commit thy way unto Him, and trust in Him."

Few of those who went down in the wreck will be more widely mourned than Rev. G. W. Clutterbuck, the Wesleyan ex-Indian missionary, who was on his way to undertake deputation work in Guernsey. It is related by some survivors that as the vessel sank Mr. Clutterbuck was on his knees praying earnestly, with many passengers around him. Such a sudden death, in his case at least, would only be a sudden entrance into the glory of the Master's immediate presence. The survivors who were hurriedly parted from loved ones, and the other sorrowing relatives of those who were drowned, may be assured of real and universal sympathy.

Watching the faces along the crowded streets and in the parks on a Bank Holiday does not create any deep impression of the happiness of the individuals who make up the population. There is little sense of joy and light-heartedness even among the children. The fact is, this generation seems beset with a greater sense of care than any of those that have gone by. Our literature mirrors a vague but vast unrest. The sea of life is clouded, and its waves break ceaselessly on a shore of anxiety and worry. We are an age of Marthas, and are "troubled about many things." There is need for a clear announcement of the "one thing needful." Many who follow the Master have not yet come into possession of this secret of inner calm and outer sunshine.

Whatever opinion be held as to the merits of In His Steps—and among equally devout persons wide divergence exists—the phenomenal sale of the book indicates one important fact—viz., that down deep in the hearts of the people there is a yearning desire for something better than their present daily life. Else why should tens of thousands of unconverted as well as Christian people of all ages and conditions be so eagerly reading it? Vague and indefinite as this longing in many cases may be, it indicates a widespread spirit of desire such as Christian workers have not detected for a score of years.

Now is the time, therefore, for Christians to seize so great an opportunity, and endeavour, in reliance upon the Holy Spirit, to deepen the impressions already made. A heart made tender is good soil to work upon. The book has at any rate set people *thinking* "on their ways." Never was it easier than just now to turn the course of conversation, even with a stranger, into spiritual channels. "Have you read In His Steps?" is a sufficient lead. The cry is going up from thousands of hearts, "O that I knew where I might find Him!" Let the Christian believer step in and point the seeker to the dying and risen Saviour.

It is very gratifying to find that the threatened publication of a Sunday edition of two week-day newspapers is eliciting a widespread protest, not only from the religious press and the pulpit, but from newsagents, journalists, and readers of newspapers generally. The offices of the *Daily Mail* and the *Daily Telegraph* are being inundated with letters from indignant readers, so much so that the proprietors of the former are showing signs of an apologetic temper. They confess that there are many solid objections to the innovation, and that their motive is simply the desire to meet competition on its own ground. This is a poor plea at the best, but it suggests a way in which the movement may yet be prevented. If the Christian public generally were to set its face against it, this good result would surely be secured. Meanwhile, the protest should be continued with all possible vigour. In a few days it will be too late.

If any encouragement is needed—and who, in these days of persistent attempts to desecrate the Lord's Day, can doubt it?—to those who would stem the movement of secularising the habits of the nation, it will be found in the successful attempt to stop Sunday horse-racing in Dublin. In 1894 a company was formed in that city for the purpose of holding race meetings in the vicinity, which almost always took place on Sunday. The result was the utter demoralisation of the neighbourhood on that day, and the serious disturbance of public worship. A citizens' committee was formed for the suppression of these races, and after a tough battle they succeeded (as we noted last week) in securing an injunction against the practice from the Vice-Chancellor. This signal victory shows what may be done by means of a reasonable and determined agitation. The wisdom and moderation with which it was carried to victory present a model for all who would make similar endeavours.

One of the needs of the times is a clearer realisation of the alternatives of faith and unbelief. There are multitudes who refuse to face these alternatives, and cling to a religion of the non-miraculous, an "ethical Christianity," and other illogical compromises between scepticism and faith. Peter's blunt confession, "To whom shall we go? Thou hast the words of eternal life," is a straightforward statement of the fact that if we give up the full guidance and leadership of the Master there is no other guidance that is of the slightest value in spiritual matters. It is of the utmost importance that this should be emphasised by all religious teachers, especially in dealing with the young, who are peculiarly liable to be captivated by the glamour of thinkers who retain the mood and temper of faith long after they have given up the doctrines which alone can justify such an attitude. For in reality the alternatives are sharp and final. Either Jesus was the Christ of God, or He has no claim on the absolute trust and service of mankind.

When Mary Magdalene failed to recognise her risen Lord, it is significant that He carried conviction home to her by the simple and familiar utterance of her name—"Mary!" There are many who long for some great outward and spectacular proof of Christianity, and are continually pained because they do not receive one. But the divine comes to us along familiar ways; the supernatural enters our hearts through common doors. Christ can still reveal Himself to his people by the most simple means; what we need is that we should have eyes to recognise Him when He is near us, and ears sensitive to his voice. How to translate the ordinary facts and experiences of life into their divine equivalents—this is the secret of spiritual insight.

Can it be doubted that the *sine quâ non* of all really effective preaching is "heart-power?" And this must spring from spiritual sympathy. The preacher must feel with Christ in his yearning for the salvation of souls. He must also feel for men in the loss of all things which unbelief brings to pass. Does not much of the preaching of to-day lack the heart-power

that produces, under God, conviction of sin and conversion to righteousness? Dr. Cuyler says:—

It seems to be the fashion in these days to cultivate a calm, quiet, and colloquial delivery; but the ghosts of Chalmers, Whitefield, Guthrie, Duff, Simpson, and Beecher rise up in indignant protest, and truly declare that the preacher of the glorious Gospel who stifles and strangles red-hot emotion sacrifices half his power. Pulpit coldness marks degeneracy. Brethren, in God's name I beseech you, fire up!

A correspondent writes:—

I have found the "Suggestive Study" by Lizzie J. A. Barnett, given in The Christian for March 2, very helpful. I am taking the "seven-fold promise" under its different sections week by week, in a very large mother's meeting numbering over 300. We have considered the two first—"Burdens" and "Bondage"—and are looking forward to taking up "Redemption" to-morrow. If one has a study suggested in this simple and concise way, it is easy to expand it by looking up *other* scriptures bearing upon it.

We are always pleased to hear from our readers of the help they derive from our pages, and commend to all engaged in preaching and teaching the plan adopted by our friend. Our "Day by Day" columns, among others, are full of material that can be profitably used and passed on.

The wave of prosperity which has been passing over the country is still unspent, and there is an increase in the revenue of over £1,700,000 beyond the receipts of the previous year. Unfortunately, the increase in army and navy expenditure has more than discounted this advance, and there is a prospect on a still rising income of a deficit during the coming year. We are sowing the wind, and if the Peace Congress fails in its ultimate purpose we shall reap the whirlwind. There are indeed strong political as well as humanitarian reasons for making every endeavour to promote the success of that conference; and if these are strong in this prosperous country, they are doubly so in other countries where taxation is a far greater drain on the national resources. It is a sad reflection on the value of material civilisation that as its resources increase so do its burdens. It is a great question whether all its wealth and its comforts have really added to the happiness of the race. "Things are in the saddle and ride mankind."

The question, "How is Sacerdotalism taught, and what are the causes of its spread?" has been discussed in *The Times*, and the answer given by Rev. Hastings Rashdall, preacher at Lincoln's Inn, is that it is neither in the public schools nor in the universities that Ritualists are made, but at the Church Theological Colleges. In these institutions the students are invited to resort to private confession, inculcated with extravagant High Church views, indirect pressure being brought to bear upon them to join in ideas and practices of Catholic origin; but no scientific training is given in theology proper, nor in the wider spiritual and intellectual culture which would serve as an antidote to narrow and exclusive tenets. And for this the bishops are to blame, for they are charged with the appointment of principals and professors in these colleges, and they almost invariably appoint men of narrower views than their own. Till this evil is tapped at its root, therefore, the supply of Ritualistic clergymen is not likely to cease.

I am certain that the first duty of all Protestants who believe that the Reformation was the greatest blessing which the providence of God ever bestowed on our nation is union—a union in which we are ready to sink the minor differences, political or ecclesiastical, which weak human nature loves to exaggerate, and in which we may combine the great powers of Bible-loving Christianity to meet a common danger. . . . Spiritual foes can only be conquered by consecrated persons and sanctified means.

It is in this way that Rev. H. E. Fox, of the Church Missionary Society, urges the union of the forces of Protestantism in opposition to the march of Sacerdotalism. And surely it is a lack of loyalty to Jesus Christ, the supreme Head of the one spiritual Church throughout all the world, which prevents the hearty co-operation taking immediate effect. The Lord Jesus must be "all and in all" before such unity can be operative.

Some misconceptions are hard to kill, and reappear under ever fresh forms. One of these is that conscientious believers in disestablishment have sinister purposes on the national funds which in that case would be freed for other uses. Mr. Bernard Shaw recently said that "the grievance of the Nonconformist is not that some of his money is spent on the Churchman's religion, but that none of the Churchman's money is spent on his." The struggle for disestablishment is sufficiently embittered to make such crude charges doubly unfortunate. We know no conscientious Nonconformist who would suggest that any but private and voluntary funds should go to the support of religion in any shape or form.

It should be remembered that the persistent ignominy which the High Church party are throwing upon the word Protestant—openly repudiated a week or two ago by the *Church Times*—is a direct contravention of the constitution of the country. In the Bill of Rights (I. William and Mary) England is spoken of as "this Protestant Kingdom," and "the Protestant religion" is referred to as the established form of faith. The Act of Union with Scotland says that the

"true Protestant religion professed and established by law in the Church of England, and the doctrine, worship, discipline, and government thereof, should be effectively and unalterably secured."

And the Coronation Oath of every monarch since the Reformation contains this vow:—

"I will, to the utmost of my power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law."

Whatever be the validity or otherwise of the Ritualist contention of the "Catholicity" of the Church, it is thus clearly a direct violation of the laws governing the relation of Church and State, and makes all claim to continued establishment by the Ritualists entirely illogical and untenable.

Seldom have we read more pertinent words than those contained in an article in the Boston *Congregationalist* on "The Art of Living Together." It treats mainly upon the cordial relations that should exist between pastors and churches if the work of God committed to them is to be spiritually and pre-eminently successful. Some churches we have known have been for years in a state of stagnation, if not declension, for want of mutual confidence between pastor and people. Pastors come and go and seem to accomplish nothing where this art of living together has never been learnt. On the other hand, where it has been learnt, says our contemporary:—

The pastors are not exceptionally brilliant preachers; nor are the churches composed of unusually good men and women. But they have accepted their mutual responsibilities. They have determined to see what is best in one another till they have come into the habit of doing it. This spirit cultivated would mean, in many cases, prosperity in the work of the Lord.

A Congregational minister in Canada has resorted to a method of reaching the young which might well be followed in this country. This is to send a personal letter to the growing youth of his congregation, asking them to meet him in his vestry, with a view to consider the importance of early decision for Jesus Christ. We are persuaded that there is too much collectivism and too little individualism in appeals that come from the pulpit to young people. They need the personal touch, the private appeal, the friendly grip of the hand, in order to bring home the universal truths of the Gospel to the heart and conscience. Many may be in just the spiritual condition in which a seasonable word, an interchange of confidence with their pastor, would overcome the hesitancy they feel, or solve the one remaining difficulty that bars their way into the Kingdom.

An exposure of the methods of the Council at Rome which considers suspected books, and places such as are heretical on the *Index Expurgatorius*, has just been made by the Italian publicist Signor Curci, formerly the editor of the Jesuit publication *Civilta Cattolica*. He says that the congregation generally never trouble their heads about the *Index* or its contents, the business being really left in the hands of the secretary, an Italian monk, who deliberates with a few other monks whenever any question arises concerning a suspected book. Signor Curci asserts that the persons who denounce certain works are far more often moved by personal considerations than by any love of orthodox truth; and goes so far as to affirm that anyone can, for a few francs, purchase the liberty to read any books that have been placed on the Index, or *which may be placed there in future*. And yet behind the judgment of a few ignorant and prejudiced priests are arrayed the full powers and terrors of the Vatican! It is on such a quaking morass as this that the Infallibility of the Pope is built.

The pitiable condition of chaos into which the large island of Samoa has fallen is a fresh and eloquent commentary on the failure of the system of international control over subject races. Every instance in which this system has been tried has ended disastrously. The civilised Powers seem incapable at present of acting together in the interests of the less developed peoples. "Commercial interests," the abundant delays of diplomacy, and the mutual suspicions of officials on the spot, are too complicated and too accentuated to permit the rights of the case a chance of being dispassionately considered; and the central Governments are too far from the seat of disturbance to be capable of taking prompt and calm views of the situation. It is humiliating to consider how far the most civilised international morality lags behind that attained among civilised individuals. It is another of the evil fruits of militarism, which is the greatest blight on modern progress.

Lead-Poisoning.—The unnecessary sacrifice of health and often of life in certain trades is one of the dark blots in many of our industries, and there are few more serious forms of this evil than in our potteries, where lead-poisoning is so frequent. The Home Office is at last moving in the direction of carrying out the recommendations of experts in regard to this matter. It appears that from 1895 to 1898 two-fifths of the women engaged in the lead processes, and one-seventh of the men have suffered from the above trouble. At the same time it has been shown that the use of "raw lead" is quite unnecessary in the glazing, and that a compound can be used which is quite efficient and harmless. The Home Secretary has now notified manufacturers that they must put an end to this shameful practice. It is to be hoped that this warning will be followed up by efficient oversight of those manufacturers who may try to evade it; and it would be well to forbid all women and children to take part in these dangerous trades.

"Because I live—"

II.

By Rev. J. CULROSS, D.D.

THE connecting link which unites the soul to Christ is faith. To get at a man's faith is to get at the deepest thing in him, the very foundations and ultimate supports of his being. Every man *is*, in his deepest and truest self, as he believes. Of course the faith in question is not a mere easy, unthinking *Yes* to a few theological propositions, which we dignify as "the truth as it is in Jesus," but the personal resting of the heart in the Redeemer, the trustful dependence of the being on his grace and almightiness. This faith, in germ, was present in the hearts of those to whom Christ was speaking, and must be present in our hearts, else these words of his have no application to us.

Just as the branches grow out of the vine as well as are fed by its sap, so all true life among men is but the outgrowth of "that eternal life which was with the Father and was manifested unto us."

Growing out of the life of Jesus, the life of believing men is the same with his in kind. It is life in the deepest, truest sense. It is life in law. There is no condemnation to those who have it. It is life spiritual, exhibiting itself in reverence, trust, love, joy, purity, and obedience. Everything great and blessed for this world and the next is comprised in this life which we have in Christ. It is above all that is merely "natural." It is above all that pertains merely to sense, and intellect, and human affection. It rises above even that which burns and throbs in angel breasts. We are made

"PARTAKERS OF THE DIVINE NATURE."

Our life is that of "sons of God," kindred, although so feeble and flickering, with that which now exists in the glorified humanity of the only-begotten of the Father. Exalted to heaven, He draws our hearts to the heavenly and eternal. I feel myself no longer a "child of dust," but a son of God.

As the life of the cornfield and forest depends on the beams of the sun—as the beauty of every flower, from the snowdrop to the latest born of the year, depends on his light, is but a receiving from the sun and a giving back to him again in colour and fragrance—in like manner our spiritual life depends on Christ. It is but *his* life flowing into our bosoms in virtue of our union with Him as our Head. The life that was placed in the first Adam for the race was lost in the Fall; the life that is in the last Adam is immortal and sure.

And it is in Him as life is in the vine root, which grows into living, fruitful branches. Because there is a living root there must be branches. And Christ, the living Root, must have *his* branches too, and the endlessness of his life is the security that ours shall be endless also. Hence a Christian man can say, For me to live is for Christ to live. It is as if Christ lived over again, or rather lived still, among men. His life is reproduced in the life of his disciples; the Christ-life pours through all the channels and works all the machinery of their being.

But I am met by the dark enigma of death. The wondrous machinery of life is arrested; God's glorious handiwork is reduced to ruins. Those great capacities, those hopes, those aspirations that rise above the stars, those thoughts that wander through eternity—a frost, an east wind, a little accident which no one could have foreseen, and over which no one could have had any control, cuts all short in one hour. But Christ's words hold good in the very presence of death, "*Because I live, ye shall live also.*" This is

BROUGHT OUT IN ONE GLORIOUS PASSAGE,

which I select from many. Speaking to the Sadducees of Abraham, Isaac and Jacob, thousands of years after their death, Jesus says, "They all live unto God." It is spoken of the patriarchs not as something peculiar to them, but holding good of them because they belonged to God when here; they are dead to *us*, but they all *live unto God* in the great, deep, blissful meaning of the word. For indeed, what men call dying is but the opening of the eternal gates, and the release of life from all that depressed and fettered and chained it down, that it may mount to its celestial source. They are not cut off from us, and we can love them the very same as when we could grasp their hands in joyous greeting and look into their answering eyes.

But the words of Jesus bid us look further forward still—to the risen life of Jesus, in the world to come. What of our dear ones who sleep in Jesus? We remember all that they were to us, and all the love that grew up between us. They blessed our homes. To our memory their faces wear a deathless bloom; their head is crowned with amaranth. Their spiritual nature was just blossoming out into the promise of a divine beauty; vistas of illimitable progression were opening out before them; they breathed and thought and hoped as immortals. We who stood in the inner circle of love, and saw them in the unguarded hours when the hidden life is unconsciously revealed, knew how real it all was; we could look, as it were,

THROUGH CRYSTAL WINDOWS

into their souls. In that life we thought we saw a Divine guarantee of immortality. "God had wrought them," new-made them "for this self-same thing." Our heart protested against the thought that they could cease to be. To admit such a thought, we said, would be treason to love—would be to suppose life a lie, in which God is an accomplice. Suddenly, by a frost, a fever, a breath of poisoned air, or by an accident which no one could have foreseen, all was cut short, and the "fair companionship" was broken.

Some of them passed more slowly from us. We saw them "wearing away;" we stepped out and in beside them—we in the dimness, to them the Unseen becoming luminous, and standing out in all its great proportions and solemn majesty. We marked the wasting form, the pallor of countenance, the eye so calm and clear, so purged of every earthly passion, looking into ours so lovingly, yet as if mighty realms already lay between us; we felt the last pressure of their hand and caught the faintly-whispered farewell, and then gazed upon the face of our dead in its awful stillness.

WHAT IS GOD'S PURPOSE FOR THEM?

It is not merely the immortality of their soul. Not as the heathen poet sang of one whom friends lamented—how he looked down, arrayed in white, from the unfamiliar threshold of the skies, and saw the clouds and stars beneath his feet. But "as Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him." He is no mere "unit," in whom God has shown forth special grace. As Leader of his ransomed, his resurrection to undying life is promise, pledge, type of theirs. "Everyone in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." Then is the word fulfilled, "Because I live, ye shall live also." He has been at Golgotha, and, in the central and dismallest gloom of death's domains, He has lighted up an everlasting splendour. "I too," He says, "have visited the grave, and ye who follow Me are secure. Ye shall one day come forth from your silent chambers to immortal and glorious life, your tears for ever wiped away—not a tint of your loveliness perished, but stainless as if sin had never touched you.

When I'm to die,
"Receive me," I'll cry,
For Jesus hath loved me, I cannot tell why.
But this I do find—
We two are so joined
He'll not be in glory and leave me behind.

The Marked Testament.

WORKERS in missions know well what marked Testaments are—copies of the Scriptures of the New Covenant in which a few texts are marked so that they may serve as finger posts to persons inquiring the way of salvation. For years it has been the laborious delight of devoted Christian ladies and others to mark Testaments in this way, and all the world over copies have been blessed to readers in an anxious condition of mind.

The process of marking has been slow and tedious, and quite reasonably a more effective method of securing the desired result was sought. Difficulties and disappointments have been numerous; but at length, through the energy of Mrs. Stephen Menzies, and under the auspices of an influential committee, an edition of the New Testament has been specially prepared to meet this particular need. It is entitled The Marked Testament, and issued by the *Oxford Bible House* (3d., 8d., and 1s. 4d. according to binding). The Authorised Version is the one used, and the markings have been reproduced in *facsimile* (red and black) by special setting and engraving. The type is large and clear, and altogether 200 verses are marked.

As already mentioned, the object is essentially practical—the passages thus emphasised will, under the Holy Spirit's teaching, help to make plain God's way of salvation through Christ. Very wisely the selection of texts to receive this treatment was submitted to a number of ministers connected with various denominations, who reported as follows:—"We are of opinion that the Marked Testament will be very helpful in mission work and to mission workers. Having examined the texts selected for marking, we consider that they are judiciously chosen for the purpose, and are not likely to give rise to controversy."

The committee under whose auspices this work has been brought to fruition is composed of about a score of laymen in England and Scotland, and as they are connected with the principal religious societies at home and abroad, there is no ground for suspicion regarding the general acceptability of the book for the end designed. We note that there is an evident call for the book in America, where a like edition of a hundred thousand copies is being issued by Mr. D. L. Moody, who calls a Marked Testament "a finger-post for seeking souls."

Mission to Night Cabmen in London.—The twenty-seventh annual report of this work, which is carried on in connection with the London City Mission, states that the number of licences issued last year, notwithstanding the motors, bicycles, and electric railways, reached a total of 13,623. The registered mortality of cabmen is very high, the death-rate being a little over 26 per 1,000. Many hair-breadth escapes are incurred during the year, added to which their old enemies, bronchitis, influenza, gout, rheumatics, consumption, often lay them low. One of the missionaries writes:—"The men have been most thankful for the underclothing sent by kind friends, and desiredme to thank them. The men often speak of the amount of labour in knitting so many articles for them." The men appreciate *The Cottager*, *Animal World*, *British Workman*, *Herald of Mercy*, and other papers. Communications may be addressed to Miss E. Hebert, Pembroke House, Oxford Road, Redhill.

Preaching by Practice.

By Rev. G. B. F. HALLOCK, D.D.

IT is wrong to affirm that Christianity is a life and not a doctrine; it is equally false to say that it is a doctrine and not a life. It is both. The revelation of the doctrine was to lead to the living of such a life as the doctrine requires; and so doing will ever be the doctrine's best defence. As some one has said, "If you want to defend Christianity, practise it; act, and let others do the talking." "In regard to scepticism," said Phillips Brooks, "the main method of meeting it must be not an argument, but a *man*."

The power of the Church to-day, as in the times of its greatest victories in the past, lies in the Christ-life of its members. A regenerated character and a blameless course of conduct are worth more than a whole circulating library of evidences as a demonstration of Christianity. A good life is an argument for Christianity sixty years long, not easily misunderstood, and absolutely unanswerable. There never was a day when it was more important for every follower of Christ to stand fast and to be true to his profession. There is no answer to infidelity like the life of Christ displayed by the living, loving Christian. "Ye are my witnesses." Nothing puts the madness of the infidel, and the folly of the unbelieving, more to shame and silence than the humble, quiet, consistent walk of some thorough-going, heavenly-minded, divinely-taught disciple. It is character that tells. There is a wonderful

POWER IN A CONSISTENT LIFE.

Multitudes of Christians to-day are called upon to thank God for the force of a living Bible. There have been many and many who would not read God's printed word, but to whom He sent a living Bible in the example of some devoted Christian they could not help reading.

The atheist who spent a few days with the saintly Fénelon said: "If I stay here much longer I shall become a Christian in spite of myself." Fénélon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.

"I tried to be a sceptic when I was a young man," said Cecil, "but my mother's life was too much for me."

A young minister, when about to be ordained to the work of the Gospel, stated publicly that at one period of his life he was almost an infidel. "But," said he, "there was one argument in favour of Christianity I could never refute—the consistent conduct of my father."

It was exactly this outshining piety, beautifying, elevating and transforming his character, that gave David Livingstone's example such a tremendous influence over Stanley. Stanley says that Livingstone did not attempt to convert him at all by preaching, or by exhortation, or by repeated and persistent arguments. Nothing of the kind. Livingstone only lived out in daily conduct the Divine truth which he taught to the simple-minded Africans. His daily prayers and self-control; his serene and undisturbed trust in Providence; his reverential and habitual reading of the Bible; his imitation, without any pretension whatever, of his Master's disposition—so gentle, so kindly, so forgiving, so full of unaffected pity for the suffering and love for the souls of all the erring—arrested and charmed Stanley's attention. "Here is a man," said Stanley, "who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life come, beyond question, from Christ. There must, therefore, be a Christ; and it is worth while to have such a Helper and Redeemer as this Christ undoubtedly is, and as He here reveals Himself in this wonderful disciple."

A consistent life is a power anywhere and everywhere. The religion which keeps the speech pure and honest, the temper sweet and kindly, the actions considerate and unselfish: such a walk and conversation are a constant telling of the Gospel story. "My brethren," said an old African preacher, "a good example is

THE TALLEST KIND OF PREACHING."

"There is an energy of moral suasion in a good man's life," says Dr. Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels." We all recognise the need to-day of more of this preaching by practice. The Christian life is one long stand in the witness-box; but if it is genuine and true it becomes nothing less than a life-long testimony in favour of Christ and his cause.

Rochester, N.Y.

Notes for Bible Critics.

A FEW years ago Herr Wilhelm published a Greek sepulchral inscription from Eubœa, which consisted of anathemas against any violator of the tomb, the terms of which are taken almost word for word from the book of Deuteronomy. It was supposed to be as old as the second century. Recently a similar archæological discovery has been made which is very interesting indeed.

As is generally known, the oldest manuscript of the Greek version of the Old Testament, or Septuagint, is the Codex Vaticanus, of the fourth century. The inscription just found may, however, perhaps be earlier. It consists of a small marble tablet unearthed at Lapithus, in Cyprus, and is inscribed with the Septuagint version of the 15th Psalm. Dr. Wachsmuth, who edited it in the "Rheinisches Museum," tells us it was cut certainly not later than the fourth century, and was probably utilised for public worship.

It is usually considered that many of the statements in the Martyrologies have been much exaggerated by the monkish chroniclers, from whose manuscript versions we have to obtain our records. In 1897 the Bollandist Fathers, in their splendid series of ancient Christian documents, printed what is known as the "Martyrdom of St. Dasius." In this history he was represented as being actually sacrificed because of his determined adherence to his religion, at as late a date as A.D. 303. His death, moreover, the chronicler tells us, was preceded by his being selected as king for the heathen festival, known as the "Feast of Chronos;" that, whilst being treated in mockery as monarch, he was tempted to commit gross sin upon the idea that he should "eat, drink, and be merry," because his time was short, and that he was finally immolated.

This was stated to have occurred in the Roman province of Mœsia on the Danube. It would seem difficult to believe that human sacrifice, even as part of a pagan cult, should have been permitted at so late an era; but a scholar in the *French Philological Review* shows that human sacrifice was a common termination to the "Saturnalia" and Chronos feasts in the East, and gives

MUCH CONFIRMATORY EVIDENCE

of the cruel character of this worship, proving that in late times it was prevalent; that the victim chosen was a prisoner; and that the permission of licence and debauchery to the temporary king, who was to be executed, was a part of the rites, or rather it may be said the orgies, observed. That these practices were prevalent in ancient Babylon at the Sacæa festival we know from Berosus, and many similar customs are cited in Mr. Fraser's work, "The Golden Bough."

A discovery has recently been made of an ancient copy of part of the Samaritan Pentateuch, which may have important consequences for the history of the transmission of the Old Testament Scriptures. This manuscript, which is in the possession of Dr. Gaster, of London, and has been exhibited and described by him to the Society of Biblical Archæology, differs from all

SAMARITAN PENTATEUCHAL CODICES

hitherto known in Europe, by being in the form of a roll or scroll, those previously edited being in the book or page form. It contains the final portions of Deuteronomy from chapter xxvii. to the end, but is imperfect, owing to the lower margin of the scroll, including portions of the text, having perished. It is well known to scholars that the family of manuscripts containing the Samaritan Pentateuch is of peculiar value, because more than 1,000 of the differences between it and the Hebrew text coincide with similar variations in the Septuagint, or pre-Christian Greek version of the Mosaic books,

A MATTER OF GREAT INTEREST

because many New Testament quotations, being from the Septuagint, naturally agree with the Samaritan.

The Samaritan codices are also unique in never being written with the Massoretic vowel points, which have been used by Jewish scribes for about 1,500 years. This Jewish style of writing has led to a number of minor variations in the manuscripts, variations which of course do not appear in Samaritan ones, as the cause of them is absent in the latter. The Samaritan Pentateuch is also interesting, because it possesses passages absent from the Hebrew and Septuagint, these additions being, however, almost invariably duplicates of verses found in some other part of the books of Moses; therefore, they are not, strictly speaking, additions to the received text. There are a few divergences which appear to have been intentional changes of Samaritan scribes, such as the alteration of Mount Ebal into Mount Gerizim in Deuteronomy xxvii. 4, the very chapter commencing Dr. Gaster's text. The learned Gesenius, in a celebrated essay, very much minimised the value of the Samaritan Pentateuch, probably unduly so. This is not the place to discuss its merits, but all who devoutly desire to know, as far as possible, the very letter of the early Hebrew text of God's Word must unite in wishing that means may be found to publish in facsimile this literary relic, and thus add one more to the many ancient documents which, during this century, have been brought to light containing portions of the Holy Bible.

Joseph Offord,
Member of the Society of Biblical Archæology.

"Above Every Name."

(Phil. ii. 9.)

Write my words in water,
Write in sand my fame,
On my heart for ever
'Grave one sacred Name.

Pulse of every purpose
Let that sign remain,
Till in clouds of glory
Jesus comes again.

On my heart's high altar
'Graven it shall be,
Through the countless ages
Of eternity.

Lucy A. Bennett.

From White Hyacinths (2s. 6d. *Marshall Brothers*).

Day by Day.

SUNDAY, April 9. Deuteronomy xv.

THE legislation of this book was a safeguard for the poor. Compare *v.* 4, "there shall be no poor with thee," and *v.* 11, "the poor shall never cease out of the land." At first it seems as if these statements were in direct conflict. The meaning, however, must be that the first establishes God's ideal, according to which there need have been no poor people, because the land would have been so full of plenty, as the reward for obedience; whilst the latter verse establishes the sorrowful inference that indolence, disobedience, and improvidence would always thwart God's purpose. If they had diligently hearkened to the voice of the Lord God (see *v.* 5), there would have been no poor; but, as a matter of fact, they did not diligently hearken, and therefore the poor never ceased.

As we pass, it is well to notice the tender phrase, used more than once, "thou shalt surely open thine hand unto him" (*v.* 8, 11); and compare these with *v.* 10, "the work to which thou puttest thine hand." It is the open hand which is the deft and successful one.

The poor man could not become a permanent serf apart from his deliberate choice, given after some years of the experience of his master and his ways. The bored ear is a memorable illustration of the deliberate yielding of our lives to the service of Christ. It may have been in the mind of the Apostle when he speaks about presenting our bodies as a living sacrifice to do the reasonable and holy will of God. The slave who works for what he can get abides not in the house for ever; but when he ceases to be a slave and becomes a friend, then he goes no more out. The inspiration of his service is love, the reward is his master's smile. Ask that you may be thus affixed to the cross of Christ.

MONDAY, April 10. Deuteronomy xvi.

There are several watchwords here, which embody great principles: "There shall be no leaven seen with thee;" and leaven stands for malice and wickedness, for (*v.* 4) the sins mentioned in 1. Cor. v. 11. "Christ, our Passover, is sacrificed for us; therefore let us keep the feast, not with leaven."

"Thou shalt give, according as the Lord thy God blesseth thee" (10). In too many instances men do not give in that proportion. When they are poor, they give much more proportionately than when riches increase.

"Thou shalt rejoice, with" . . . (*v.* 11). Our sad hours may well be kept to ourselves. Sir Walter Scott was always eager to hide a fit of depression, because "it was bad enough for one to bear it." But our glad hours should shed their light on as large a circle as possible, on the manservant and the maidservant, the fatherless and the widow, the Levite and the stranger.

"Thou shalt be altogether joyful" (15). But perhaps there may be a bad season next year, or fire may break out in the farms or homesteads, or there may be an invasion of the enemy; nevertheless, thou shalt be altogether joyful. Cast all your care upon God, and give free reins to joy. It will rest and relieve you, and fit you for more strenuous endeavour.

"That which is altogether just shalt thou follow" (20). The altogether joyful is founded on the altogether just. We must be just in our judgments of people, just in our dealings with them. It is, for instance, a shame when a Christian man, buying for his firm, allows his purchases to be influenced by the prospect of a liberal present to himself.

TUESDAY, April 11. Deuteronomy xvii.

As we read this book through, we become increasingly sure that the contention of the higher critics, who say that it was not written till late in the history of the chosen people, is wrong. We constantly encounter precepts which were obviously requisite and just in anticipation of their entrance of the promised land, but would have been impossible in the state of civilisation which was introduced by David, and especially by Solomon. There are several instances of this in the present chapter.

The key to the chapter is given in *vv.* 7 and 12: "Thou shalt put away evil from the midst of thee;" and is stated in another form in *v.* 20. This is always the Divine contention, to deliver us from evil, and take away those causes of stumbling and wandering which hinder our growth in grace of usefulness.

This excision was to be very *drastic*. "Thou shalt stone with stones." Ananias and Sapphira were stricken with death; the wicked man was put out of the church (1 Cor. v. 13). We are bidden to deal very severely even with the members of our body, cutting them off and plucking them out, if they cause us to offend. This drastic paragraph ill-suits the temper of this age, ever talking of comprehension and charity, and priding itself with its leniency towards those who betray sacred trusts. Moses would have measured short shrift to those who instil doubts of Scripture into the minds of the young, or who are leading back the Protestant Church to Rome (1-7).

This excision was to be God-directed. The priest who stood ministering was to indicate the Divine will. And it becomes us to ask wisdom of Christ, the great High Priest of our profession, not contending for a cause, but jealous for his honour (8-13).

There must be no return to Egypt, no reliance on chariots and horses, no multiplication of silver and gold, but a life guided by the word of God all the days (14-20).

WEDNESDAY, April 12. Deuteronomy xviii.

It is an extraordinary thing to meet in this chapter with the perfect harmony between priest and prophet. It begins with the priesthood, and passes naturally to the prophetic office. In practice, these two functions were perpetually at variance, the prophet witnessing against the priest; but in the perspective of anticipation there is no collision, because each blends with the other in the Divine Person of Christ.

See to it that your Priest always has his due. Out of everything in your possession, give a share to Christ, and remember that if you, like Him, are a priest unto God, God will see to your maintenance. If He has chosen you to minister to Him, He will become responsible. It is a blessed thing when God fills the human soul with a desire for the place which He chooses. Let such an one act out the promptings of God; let him minister in God's name; let him stand amid his brethren who are actuated by a similar passion—he shall surely have his portion to eat.

We are to be perfect with the Lord our God; that is, we are not knowingly to permit things which are an abomination unto the Lord. What is abominable in the ungodly is much more so in those that profess to be his children. God does not suffer us, that is, He does not permit us, so to do. If the question should arise, How are we to know God's way? (21) then take the difficult cause before the bar of Christ; He is like unto man; but He speaks the words of God, since He is God. Submit all difficulties to Him; let Him inquire of the Urim and Thummim stone; let his verdict be authoritative. He who is Priest may well be trusted to be Prophet, since He gave Himself for our sins, and now waits to illuminate the dark riddles of life by his heavenly knowledge.

THURSDAY, April 13. Deuteronomy xix.

The Mosaic legislation had to deal with a state of society in which the avengement of crime was largely left in the hands of the *Goel*, or nearest kinsman. It deals, therefore, with its elemental stage. But the principles which it enunciates are for all time and all the world. Take for instance that distinction in the earlier paragraph between homicide and murder, and that insistance in the latter paragraph on the testimony of more than one witness. Then, sandwiched between them, is the prohibition of removing the landmark, which was set up after the lot had been cast in the Divine Presence.

But Jesus is here. Here in the refuge-cities, here in his sheltering grace, here in interposing a strong rampart between the penitent sinner and the swift foot of the broken law. He is here also as our inheritance which the Lord God gives us to inherit. But He is specially here as the true and faithful witness, in strong contrast to the false witnesses of that and every age. How vividly these words recall his frequent controversies with the Jews, and his summoning into court the witnesses which should attest his Divine authority. The witness of his Father, of John the Baptist, of the works which God had given Him to do, and of the Mosaic law were successively quoted to abash the unbelief of the Jews, and that we might have strong assurance who have fled for refuge to his heart (John viii. 12, &c.).

FRIDAY, April 14. Deuteronomy xx.

These regulations about war are eminently interesting. They illustrate the perpetual principle of the Mosaic law, that when it was impossible to legislate on the high level of the Sermon on the Mount, owing to the hardness of the people's hearts, every endeavour was made to eliminate the grosser and crueller elements, that if the practice must be permitted, it might at least be purified as much as possible. We have already seen how these remarks are warranted by the laws of marriage and slavery. There is a fresh illustration in this chapter. If there must be war, there shall at least be as much humanity as practicable.

There are spiritual lessons here. Where temptation is near, the Priest is nearer. Listen to Him as He approaches and speaks, and as you enter the fight let not your heart faint, for the living Christ goes before you to fight against your enemies and save you (*v.* 4).

It is also noticeable that God cannot use in spiritual warfare the faint-hearted, or those whose affections are divided. We must be strong in faith, giving glory to God. We must be "whole-hearted, true-hearted, faithful and loyal." We must not entangle ourselves with the heavy baggage or the tenacious attachments which fetter soldiers' movements. No soldier on the march, says St. Paul, entangles himself with the affairs of this life, that he may please him who enrolled him to be a soldier (2 Tim. ii. 4, R.V.)

SATURDAY, April 15. Deuteronomy xxi.

The putting away evil from the midst—that is the key to this chapter (*vv.* 9, 21, 23). The idea being that God was in the midst of the collective life of Israel, and that nothing must be permitted inconsistent with his holy Presence. One cannot but feel the close contact of the pure and Holy Spirit of God as He breathes through these paragraphs. It reminds us of fire burning within a vase of fine porcelain. That description of the priests as chosen to minister to the Lord and to bless in his name; that death of the heifer in the mountain gorge, by the flowing brook, so significant of our Lord's lonely death; that cry for forgiveness on the ground of redemption—are all so full of the very spirit of the Gospel. One lingers over words that imply so much more than they say.

We are taught in the next paragraph (*vv.* 10-14) that it is well for man to pause before he obeys the instincts of his nature. There should be a parenthesis during which passion may be allowed to cool, that we may only act at the dictate of the Spirit-directed and controlled judgment.

What a comfort it must have been to many a despised wife that her child was acknowledged as the beginning of her husband's strength, and that the double portion was his! The use of that phrase throws explanatory light on Elisha's request (2 King's ii. 9). He only wanted to be treated as Elijah's son and heir. And how stringent was their treatment of the stubborn and rebellious son! The ruthlessness of this legislation was yet full of mercy, for all children throughout all Israel who heard of such a fate would be warned and arrested.

And as the chapter closes, our faith looks up to Thee, O Son of God, who wast hanged on the tree of the cross, beneath the curse that should have alighted on us, but which Thou hast put away for ever (Gal. iii. 13).

Nellie.

By the Author of "His Boy."

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VIII.—"FREELY YE HAVE RECEIVED, FREELY GIVE."

ON the day she was expected, I had been watching for an hour or two at the window, thinking to get a sight of her as she crossed the square; but I saw no one that I knew till I heard the door bell ring, and, on opening the door, there was one of the young ladies of the house in which Nellie served. I knew her well, and before welcoming her I said:

"Now, what have you done with Nellie? Is she not with you?"

I thought at first that Nellie might be downstairs, and that between them they were playing a prank on me; but I soon saw by my visitor's face that she was not joking. She came in and told me that she had come instead of writing, and the news she brought was that Nellie had gone to her home in heaven the night before.

I could hardly take it in at first, it seemed so incredible. It was some time before I got all the story from her; but, as far as I can remember, what she told me was this:—

At the end of the previous week, Nellie had come to this young lady asking her what kind of bag she should buy to contain the things she would require when she came to us. She was told not to buy anything; that she could have one of their bags, as they had plenty of spare ones. So she had got the bag that day. She was in such glee over her trip. Different ones in the house could tell afterwards how many questions she asked about what she should take with her and what she should put on; she was continually speaking about it. But on the Monday she had turned suddenly ill, and a doctor was called. A blood-vessel had burst, and he did not think she could possibly recover; he thought she would only live for a day or two. She had been so well before that, scarcely ever been ill during the whole eight years she had been in that home, that it was rather

AN UNLOOKED-FOR OCCURRENCE.

From the first she herself thought that she was dying; and on Tuesday, when she asked her mistress if this was the case, and was informed that the doctor thought so, she told her mistress something which she had been keeping a secret. It was this:—

A poor girl in that city, whom many had tried to reclaim from a life of sin, had at last been won through Nellie. She had gone to her, pleaded with her, and doubtless prayed for her for the last two years. The girl had been won for Jesus some few months before this, and Nellie's secret was that she had got a lady to promise to take this girl into her home and train her for a servant, while she herself was getting her clothing ready, and it was to be finished the day she took ill. The secret was that she was paying for the clothing, and telling no one about it. On the previous week she had taken out of the bank £5 10s., which was the amount this outfit had cost, and she meant to have paid for it and seen the girl into this place before she came to Glasgow for her holiday. So she told her mistress where she would get the money, and asked her to pay it after she had gone, and to see the girl safe into her place, and perhaps visit her sometimes—all which her mistress promised to do.

She had had £15 10s. altogether in the bank, and she asked if one of the young ladies would take out the remaining ten pounds, and ask for "ten new notes." Then she requested that one of them would come and tell me of her, and bring me the ten pounds, which she said I was to use in buying something for myself or my home. She left her clothing and all the other things she had between two girls whose friend she had been.

About a dozen poor girls called to see her on her death-bed, showing how much they loved her. She was not able to speak much to them, but she repeated to each of them that Jesus loved them, that all she had ever told them about Him was true, and that

SHE WAS GOING TO HIM.

On the Tuesday night, she left one or two messages for me, her mistress promising that she would come in a week or so and give me them herself. Among other things she had said to her mistress on the Tuesday night that she was to give me this text: "*They go from strength to strength; every one of them appeareth before God in Zion.*" God had been with her all the time, she said. It was quite true that she had gone from strength to strength, and that she was going to meet God, and it was all right, because she belonged to Jesus. On the Wednesday morning my letter arrived, in which I had quoted the same text. It was read over to her, and she was able to take in all that was said in it, and to answer:

"Isn't it strange that she should have thought on the same text as me, and she never knew I was ill or anything? Doesn't it look as if the Holy Spirit had whispered it to each of us, and told us to pass it on?"

She often spoke about heaven being very near; and her mistress told me she was sure she thought it nearer than many when they come to take leave of earth and earthly things. You see, she had her treasure *there*, not here, and of course the heart must be where the treasure is.

Just before she passed away, one of the friends standing at her bedside asked her the question, "Do you know me, Nellie?" to which she replied, "I know Jesus." At the time when her hold on earthly friends and things was fast loosening, it was evident that her grasp of the Saviour was firm and sure. It makes us glad to know that the Friend with whom she was to spend eternity, and who had been her Saviour and Friend for all these years, was the One whose presence was realised most.

IX.—AFTERMATH.

The following week, Nellie's mistress came to pay me a visit, and I had a long talk with her. She told me that, having had her so long, she had come to look upon her as one of the family, and had felt her loss almost as keenly as if she had been her own daughter. She said that during these latter years, Nellie's spare time had mostly been spent among poor girls, and that she had been the means of helping many of them. She could always tell them the story of her own life, and of how she was brought to Christ, and not a few girls had been brought to Jesus through her words and life.

The lady had a visit once from her own minister, and he had asked her if she had a servant called Nellie, as he had been told she served in her house. He said he had been greatly blessed through hearing her give her testimony, in which she urged on young people the importance of coming early to the Saviour, and also on those who were old, to come now, for even they would not be cast out. He had thought it as beautiful a testimony as he had ever listened to, and he was all the more pleased when her mistress was able to say what a good servant she made, and that she was real in all she did.

A lady in a good position, who heard of Nellie's death, owned to her mistress that she had been brought to Jesus through the girl, as she had listened to her once speaking at an after-meeting for about five minutes. This lady told Nellie's mistress that, when she came through to see me, she might ask if I had a girl whom I would like trained, and she would take her into her home and

TRAIN HER FOR JESUS' SAKE

and Nellie's. This other lady stayed very near her, and if I could supply another girl, she would take one also, and they would be companions to each other in their evenings out. So we see still more fruit resulting, as it was from Nellie's life and death that these two girls were offered a place in a good home.

As the lady was to be away for a fortnight at Crieff, I told her I would try and have the girls ready on her return, so that they might travel with her and have company, as they had never been out of Glasgow. She promised to wait three weeks, so that there might be time to get the outfits ready. So we had a little time of prayer, and two girls were chosen whom we thought would do for servants, both of them having been Christians for about two years. They were very delighted about going; and, as they were "chums," both having shared a little room together for some time, it was an additional pleasure to them to think that they were not to be separated. The lady who was to take one of them sent word that she would try to be a friend as well as a mistress to the girl, and so I had no doubt that both of them would get on.

I often wondered in what way I could spend Nellie's ten pounds; but it was easily decided for me by these two girls going to homes, as the thought which filled my heart from the first was that the ten pounds would pay for their outfits. And so they owed all to her—both getting their places and the money to pay for their clothing. I am sure it would have made her glad to know that two more had been clothed through her, and had got into good homes. In the three weeks the outfits were ready, and I saw them off in the train. They travelled with the lady who had been for so long such a kind mistress to Nellie, and are now in happy homes, where, we trust, their lives will shine for Jesus as the life of Nellie did.

(*Concluded.*)

Nellie may be obtained in booklet form. (6d. net. *Marshall Bros.*, Paternoster Row).

The Dayspring.

"O Lord, revive Thy work in the midst of the years."—Hab. iii. 2.

Hush! there are sounds that quiver thro' the silence
Of night's last watch, before the break of day,
Earth's strange, soft stir at "cock-crow" e'er the waking
When shadows flee away.

Hark! there are sounds that steal across the stillness
Of frost-bound plains, and tell of coming rain,
A spirit-whisper of the south wind breathing
"Revive Thy work again."

Yea, there are watchers on the lofty mountains
Who see afar the little cloud arise,
Herald of spring's abundant showers, transforming
Wastes into paradise.

And we would join, in holy expectation,
The Lord's remembrancers at Zion's gate,
With empty vessels, held in hands uplifted,
The promised rain await.

Revive us Lord! oh, wilt Thou not revive us?
That Thine own people may rejoice in Thee,
And lands that lie in shadow of death's darkness
May Thy salvation see.

Revive us Lord, that e'er the Bridegroom cometh,
Thy sleeping Church may from her slumber wake,
May rise and trim the lamps so dimly burning,
Her couch of ease forsake.

Revive us Lord! Faith cries Thou wilt revive us.
If we the tithes into Thy storehouse bring,
The idols break, and our whole hearts surrender,
To make our David King.

Then shall the corn revive, the desert blossom,
The wilderness be glad, the woodlands ring,
The brooks be filled, and little hills rejoicing
With quickened life of spring.

Thou wilt revive Thy work. Let Alleluia,
Rise to our God from earth, and sea, and sky,
The Spirit-winds through winter's death have wakened
Life's dayspring from on high.

J. H. S.

The Association for Relief of Indigent Blind, having its offices at 50, Lower Sackville Street, Dublin, is a much-needed institution. The sad privation of the blind appeals to every heart, but only those who are brought into contact with the blind poor can realise how destitute their lot too universally is. The lending library is especially worthy of support, as it enables many to learn Divine truth from the sacred Scriptures. The hon. sec. is Mrs. William Perrin, to whom communications may be sent at the address given.

Thomas Cranmer
and the Theory of the Church.

By MARGARET A. ROLLESTON.

Of all the English Reformers, Cranmer, combining as he did considerable mental acuteness with great moral weakness, is perhaps the least attractive, but nevertheless a study of his life and writings is at this time specially interesting. By his compilation of the Book of Common Prayer, Cranmer left an enduring mark upon the Church to which he belonged, and it is probable that next to the Bible no book has had so great an influence over the lives of Englishmen. It has held up before our eyes the ideal of sobriety and piety; and the Englishman's healthy hatred of an hysterical religion may perhaps be attributed in part to the teaching of reverence and uprightness that the liturgy of his Church has, Sunday after Sunday, inculcated.

Historically, Cranmer was a person of considerable importance, but we cannot do more than refer to the main facts of his life. In the reign of Henry VIII. he supported the divorce of the king from Katherine of Aragon, and his conduct towards that unfortunate lady forms a sorry page in his history. He appears in a better light in his advocacy of the translation of the Scriptures into English, and in his championship of Thomas Cromwell when the latter was under the king's displeasure. "Cranmer's Bible," issued 1540, and so called from the preface which he had contributed to the work, is the memorial of his desire that all men should have a copy of the Scriptures in their possession. Just as "a smith, mason, or carpenter" must of necessity have tools, so should the Christian have the books of the Bible, which, he says, may be called "the instruments of our salvation," for from them we can learn what to believe and what to do.

His compilation of the Prayer Book in the reign of Edward VI. we have already referred to, and we should remember to his credit that he withstood the greedy courtiers who by their spoliation of Church property did much

TO DISCREDIT THE REFORMATION.

On the accession of Mary, Cranmer was thrown into prison, and was induced to renounce the Protestant Faith. But Mary bore him too deep a grudge for his conduct to her mother to allow him to escape, and he was condemned to be burnt. His degradation was to be completed by his reading in public his recantation, but when called upon to do so he received grace to witness to the truth.

Under the fear of death he had, he declared, "written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished. For if I may come to the fire, it shall be first burned. And as for the Pope, *I* refuse him, as Christ's enemy and antichrist, with all his false doctrine." When tied to the stake he showed such patience and courage as to win even the admiration of a Romish spectator; and thus he, too, gained the honour of a martyr's crown.

Cranmer was a scholar with the scholar's virtue of unworldliness and the scholar's failing of a desire for a quiet life at any cost; and in studying his history we should keep this fact before us as well as the following principles which guided his life. The first of these was the supremacy of the Scriptures. In his early manhood he had gained for himself the title of "the Scripturist." "Christ," he used to say, "sendeth his hearers to the Scriptures and not to the Church."

Secondly, Cranmer was determined in his opposition to the Papacy, and this long before he abandoned the papal doctrine of Transubstantiation.

Thirdly, he held what in Stuart days was called the doctrine of passive obedience. On the accession of Mary he wrote to her: "It lieth not in me, but in your Grace only, to see the reformation of things that be amiss. To private subjects it appertaineth not to reform things, but quietly to suffer that they cannot amend." Cranmer had to learn that obedience to civil authority may clash with obedience to God; and the tragedy of his life lies in the conflict of these two principles. His doctrine of passive obedience brings us to his

THEORY OF THE CHURCH,

and as in the present Ritualist controversy it is important to understand what the Church is, it is interesting to read what Cranmer has written on this subject. The Church he defines to be Christ's "holy elected people."

Like Ridley, he distinguishes between the "open known church" and the true Church. The latter "is so unknown to the world that no man can discern it, but God alone." This true Church rests upon the foundation of God's holy Word, and therefore is "the pillar of the truth," and the test by which any body claiming to be the Church can be judged is by its fidelity to Scripture. The relation of the Church to Scripture is like that of a safe to the documents it preserves. "As the register keepeth all men's wills, and yet hath none authority to add, change, or take away anything, nor yet to expound the wills further than the very words of the will extend unto, . . . even so hath the Church no further power over Holy Scripture, which containeth the will and testament of God, but only to keep it and to see it observed and kept."

Such a test is a very different one from that of validity of orders. "The Word of God is light," and a devout and constant study of its sacred pages will be the true way to free men's souls from superstition and bondage now, at the close of the nineteenth century, as in the days of the sixteenth century Reformers.

Protestant Outlook.

In view of the next General Election, the Church Association has prepared a scheme which is now being worked by that department known as the National Protestant League. The plan is to enrol in each constituency 100 Parliamentary voters who undertake not to pledge themselves to vote for any candidate until after they have been called together to consider, in conjunction with the London Council of the League, how their united votes may be used in the Protestant interest. They are to canvass for other voters, and already as many as 300 or 500 voters have been enrolled in many constituencies. In the meantime the organisation will be used to influence present members of Parliament by pressing them to support such measures as the Church Discipline Bill, 1899, which has already been read a first time in the House of Commons, and is down for second reading for May 10 next.

In some churches in which confessions are heard, the announcements of "attendance" are made in singularly indefinite terms. At the end of the list of services at St. Matthew's, Westminster, notice is given that "the clergy will be in attendance at church" at stated hours, and in all five names are given in reference to as many as thirty-five attendances from Wednesday, March 29, to Easter Eve.

The Protestant vans that are travelling the country at the present time are doing an excellent work of instruction and religious stimulus. The "Bishop Hooper" has recently passed through the towns and villages of Oxfordshire. In some places the clergymen have done their best to hinder; but in others Protestant laymen have lent stables, barns, and workshops, while again in others public halls have been placed at the disposal of the evangelist, Mr. S. Bradfield.

Mr. Gedge has redrafted his motion, which has the first place in Parliament on Tuesday, April 11, in regard to the memorial of the English Church Union. The resolution deplores the prevalent lawlessness, and directs that "no member of the English Church Union shall be recommended by a Minister of the Crown for appointment to a bishopric, ecclesiastical office, or benefice until the Minister is convinced that he will obey the law as declared by the Courts which have jurisdiction in matters ecclesiastical."

Speaking at Colchester last week, Sir W. Brampton Gurdon, M.P., remarked that the growth of Romish practices in the Church of England has become a great political question. At the recent election in North Norfolk he found numbers of people who had never taken part in any election before, and some of whom had never voted, and they worked hard for him because they said they were staunch Protestants, and felt they must do something to stem the advance of Romanism in this country. He believed the great question at the next election would be that of Protestantism and Romanism.

At the annual meeting of the London Congregational Union last week the following resolution was carried unanimously:—

That this assembly of representative members of the Congregational Churches of London views with profound alarm the rapid growth of Romish teaching and practices in the Church of England, and desires to record its deliberate conviction that the only remedy for the crisis caused thereby is to be found in the complete separation of the Church from its connection with the State.

The annual meeting of the General Body of Protestant Dissenting Ministers of the three Denominations (Presbyterian, Congregational and Baptist) was held last week in the Memorial Hall. Rev. Dr. MacEwen, President of the Metropolitan Free Church Council, moved the following resolution:—

We call upon Parliament to take immediate steps to prevent the Romanising Bishops and other clergy from using their position, as State officials, for the propagation of doctrines and practices which are contrary both to their own formularies and to the whole spirit of the Protestant Reformation; and we renew our emphatic and oft-repeated protest against the connection existing between State and Church in this country, and reaffirm our conviction that the only radical cure for the present deplorable condition of the State Church is its complete disestablishment and disendowment.

The resolution, which was seconded by the Rev. Donald Matheson, was unanimously adopted.

The Reformation.

Shall we forget the Reformation dawn,
Or Luther, Wycliffe, Huss, and all who gained
Us purity in worship, and disdained
Rome's superstitions; who from darkness morn
Rais'd up and trampled down a system base?
No, never! Or each great and massive stroke
By martyrs and by Senate dealt, which broke
The foreign Papal yoke? Shall we efface
The memory of the Reformers good,
Who, with their Bibles in their hands, firm stood,
And from old England ignorance did chase?
No, never! Then, if Rome shall try to sever
Us from our faith, we will in answer place
Our hands upon the Book, and tell her:
NEVER! H. G. Langmore.

The Day of Rest.—Upwards of 200 sermons in defence of the Lord's Day will be preached under the auspices of the Working Men's Lord's Day Rest Association in and around London on Sunday next, April 9, or on a subsequent Sunday.

THE LATE

Dr. W. Thomson Crabbe,

BIRMINGHAM.

READERS of The Christian are already aware of the serious loss religious and philanthropic workers in Birmingham have sustained in the death of Dr. Crabbe, senior superintendent of the Birmingham Medical Mission.

Dr. Crabbe was born in 1844 at Kirriemuir, now famous as the "Thrums" of Mr. Barrie. The pawkie Scotch humour which characterised him to the end was therefore quite natural. In this village also he was born again, while still a lad, in the revival of 1859-60. He never tired acknowledging how much he owed to the loving care and heart-yearnings of his mother. "Soon after birth," he says, "I was solemnly dedicated to the Lord and his service, and to be a missionary, if God willed it. She kept this fact before me, and incidents of missionary enterprise and biography. For years she and another of God's remembrancers met weekly in the vestry to plead for their children's conversion, and one other mother joined the two. In 1859, the revival year, each of these three families received a rich blessing, and I was among those who passed from darkness to light." Then, also, he began his life-long service by assisting in the conduct of the boys' prayer meeting.

In 1860 he entered into his medical studies in Edinburgh, and evinced great aptitude in professional acquirements. Among the distinctions he won at college were the gold medal in Medical Jurisprudence, the silver medal in physiology, and the second prize in surgery. Much time in these years was devoted to mission work in association with that pioneer of medical missions, Dr. Burns Thomson, in the Cowgate. He was for two years precentor in the old Magdalene Chapel. Curses hurled at him from the altar attested the success of his labours among the Irish Catholics in the district.

Without any pressure from without, his mother's hopes and prayers were fulfilled. He had tasted the joy of service for the salvation of men, and the desire to consecrate himself to medical missionary enterprise was fanned into a flame. Turning from the inviting paths open to one with such a fine record, he committed himself decisively to the humbler, but yet more glorious labours of Christ's messenger to the perishing. He had a brief experience of practice in Broxburn and Lasswade. He found an opening for mission work in Aberdeen, where he laboured with many tokens of the divine blessing for eight years. A short period of service with Dr. Burns Thomson followed, and in 1876 he settled in Birmingham, where the greater part of his life-work awaited him.

An unpretentious start was made; but it was soon evident that larger accommodation must be provided, if the appeals for help were to be at all adequately met, and the ends of the mission efficiently served. The building of the comfortable premises in Floodgate Street in 1879 marked a new era in the life of the enterprise. Situated in the very heart of a most necessitous district, the doors were besieged from the first by a crowd presenting every element of pathos, and the waiting-room was filled with a needy and expectant throng. Into the sphere thus opened to him he threw the whole energy of his consecrated manhood; and for many years he never seemed to know fatigue. Of his tireless devotion to his beloved work some idea may be gathered from the fact that his Gospel addresses run in number to several thousands, while under his direction over 500,000 sets of medicine have been dispensed.

Many hard workers have some "hobby," apart from the main business of life, which affords them recreation in leisure hours. Dr. Parker has said that his "hobby" is preaching, Dr. Crabbe's "hobby" was the medical mission. When not in the midst of the work, his observation, his reading, his thought and prayer were all for it. His experiences at home and in foreign travel were all made to serve the main end of his life. This lent it a certain unity and completeness sometimes lacking in lives of great activity.

No one could spend a day in the mission without seeing how thoroughly sane and practical are the lines on which the work has all along been conducted. There is no condescending patronage of the poor and unfortunate. Every look, word and act are eloquent of true human sympathy. Genuine brotherly feeling, the absence of all affectation on the one hand, beget frank confidence and affection on the other. You are not five minutes in the room until you know that the doctor is the *friend* of every sufferer.

There was an air of happy hopefulness about Dr. Crabbe wherever he went. He was, indeed, a thorough-going optimist. In his optimism, however, there was nothing shallow or thoughtless. Few men, if any, knew so well the darker side of life in the slums of Birmingham. Daily contact with it for more than twenty years had familiarised him with its ever-varying aspects of squalor and degradation. But he had diagnosed the trouble at the root of all the ill, and knew that he possessed



From a Photograph by Mr. H. J. Whitlock, Birmingham.

the one absolutely infallible remedy. To the application of this he went forward with an enthusiasm which no failure could damp, and an ardour no disappointment could chill. He did not seek to change outward conditions, or to correct evil habits in detail. He sought to implant a life principle in the heart, which, working outward, would itself make all things new. Many were the cases to which he could point in illustration of the fact that those who are thus won to the love of Christ are won to personal integrity, and at the same time to the cause of social purity.

How winsomely he could tell the old story of redeeming love, and how wisely he pressed the invitation of the Gospel! He seemed to know his audience through and through. With great skill he combined brightness and brevity, simplicity and fulness; and his marvellous felicity in apt and vivid illustration, adapted to the capacity of his hearers, lent wings to his words. In the privacy of the consulting room, where the opening of the heart seemed natural even to the most shy and retiring, by loving and tactful treatment he was enabled to reap much fruit from the wider sowing.

The mission soon became the centre of a network of organisations which, in their number and variety, are almost bewildering to an outsider. A feature peculiarly gratifying to the doctor was that these are almost exclusively manned by children of the mission—men and women who gladly acknowledged this as their spiritual birthplace, and had thus entered into a holy conspiracy with their friend and teacher to lure others to the Saviour.

The confidence of the poor found many touching expressions, as also the fine healthy spirit of independence which the doctor sought to foster among them. Out of their penury, by pinching and self-sacrifice hardly less than heroic, they have contributed annually, for some years now, not less than £100 for the support of the mission to which they owe so much.

In the midst of his absorbing work Dr. Crabbe found opportunity to render effective and valued service as an elder of the Presbyterian Church. When the new charge was opened at Nechells, recognising the splendid field presented by that thickly populated working-class district, he joined the minister in a crusade of fervent evangelism. Aiming at conversions, God blessed their efforts beyond all their hopes; and when a rapidly growing congregation demanded a home, the two were practically both architects and builders of the new church. Money was not plentiful, but neither he nor Rev. W. E. Holt, the pastor, was above taking a turn with hand-barrow or hod to assist the work. Thus encouraged, there was no lack of volunteers, each doing what he could. The structure rose as if by magic, and was completed at a comparatively trifling cost. In the development of congregational work, especially in the large and flourishing Sunday schools, Dr. Crabbe took the liveliest interest, while in the pulpit he was a frequent and ever welcome figure. In the Midland Presbytery, and on the committees of the church in London, he rendered conspicuous service. The evangelistic side of the church's efforts at home and abroad enlisted his enthusiastic support.

Assiduous labour and unremitting anxiety at last told upon his frame. In the autumn of 1896 he was sent off on a lengthened holiday, in the course of which he realised a long-cherished wish to see the lands consecrated by the Master's earthly life. Many friends felt this a fitting opportunity to testify to their love and esteem for the man and their appreciation of his work. A sum of £1,000 was speedily raised and presented to him. His joy in receiving this splendid tribute was as unselfish as his life. It enabled him, in ways known only to few, to gratify his generous desire to help and cheer fellow workers in the service of Christ.

It was a great satisfaction to him that one so gifted, so warmly sympathetic, and so evangelic in spirit as Dr. H. B. Wilson was found to serve as colleague. Their work together was a source of delight to both, and high hopes were entertained that, with division of responsibilities and lightening of labour, there might be many years of happy service before him. It was not to be. The weeks of illness that preceded his departure brought him many touching tokens of the deep affection in which he was held. Those that gave him sweetest joy came from the poor and the unfortunate. Very near his heart they and his chosen work were in his own affliction. Asked by what title he would like to be remembered by his friends, "Call me," he answered, "a medical missionary."

Heart-felt mourning filled many a home when the news spread that the beloved physician was no more, and perhaps never have the streets of Birmingham witnessed scenes of more universal sorrow than when his body was carried through them to the grave.

Dr. Crabbe married Miss Emilia Sandison, a lady of great personal charm, many accomplishments and sincere devotion, in whom he found a sympathetic and inspiring helpmeet. Mrs. Crabbe and three sons survive; the eldest of whom, Dr. J. S. Crabbe, has voluntarily shared in his father's work for two years, and is now assistant-surgeon to the mission.

American Prisoners.

A RECENT issue of *The Ladies' Home Journal*, published in Philadelphia, contained an article contributed by Mrs. Ballington Booth, descriptive of her visitation work among prisoners in Sing Sing, New York, and other places of detention for the criminal. We reproduce some extracts from Mrs. Booth's account, as well as two of the accompanying illustrations given by our contemporary:—

"The awfulness of prison life lies in the memories of the past; the dismal contrast between home and prison cell; the longing for loved ones whose hearts are aching away out of reach; the knowledge that the wretched companionship of misery must be theirs, in the weary round of prison toil from morning till night, for the long years ahead, which seem interminable. Above and beyond all this, prisoners have the bitter realisation of the brand that has fallen upon them never to be removed—'convicts'—that they are degraded before the public, and will be looked upon for ever as accursed. . . .

CONDEMNED.

"Never shall I forget one experience I had in the 'death cell' of one of our prisons. In response to a special plea that I would visit him, I entered the 'condemned cell' to talk with a man who had but one week to live. As I drew my chair up close to the bed on which he was seated he clasped my hand with a grasp that said as plainly as words: 'Help me!' He was a youth, slightly built, not much over twenty. He wanted me to help him to the Light that can even lighten the valley of the dread shadow he was so soon to tread, and to pray with him for the courage that the thought of the awful ordeal to come seemed to be sapping from him.

"I heard of his case from other lips; his wife had deserted him for the home of another man, taking with her their youngest child—a babe in arms. He followed her, and while stooping over the cradle to kiss his little one she taunted him to the point of exasperation, and in anger he turned and shot her. He told me of his bitter sorrow for the wrong that he had done, and spoke with the most loving anxiety concerning the little ones he must leave orphaned. It is no easy matter to speak wisely and helpfully to one in such a position, but it became easier to me, however, after I had reached his heart and could see that, though tears were coursing their way down his cheeks, the words I spoke were of some comfort. I am glad to add that the night before the day of execution a telegram brought him the glad news that the Governor had commuted his sentence to life imprisonment. . .

"As I stood on the platform of the prison chapel looking down upon the sea of faces—between nine hundred and a thousand of them—a new revelation of the great wide field they represented dawned upon my life. The mark of suffering, hopelessness, and despair could be seen deeply stamped on many of them; and as the awful extent of the need dawned on me, and the heartache seemed to surge up from them to my own soul, I broke down, and the picture became blurred and indistinct.

"Perhaps my tears meant more to my audience than my words that day, for many a man wept who had long been unused to weeping; and the chords of sympathy and confidence were struck between us, so that from that hour they accepted me into their lives, and I undertook my new mission as one direct from the God to whom the prisoner's cry has reached and been heard in all its bitterness. From that day little by little the work has grown and become organised and systematised. We commenced with chapel meetings and with correspondence, then came the need for interviews with those who wrote to us.

"As men took their stand for a new, right life it became necessary to have some kind of organisation, and we formed what is now known as the 'Volunteers' Prisoners' League.' In each prison the V.P.L. post has its own



VISITING CONVICTS IN THE CELLS, SING SING.

standard, and very proud they are of the pure white flag, with its blue star of hope, and the motto of our league that shows up plainly on the snowy field in crimson letters:

'LOOK UP AND HOPE.'

"The work has spread from prison to prison until it has become firmly established in eight of our largest State prisons, and over 3,000 members have been enrolled in the league. I have had the warmest assurances from the wardens and chaplains of our prisons as to the beneficial effect on the prison population at large, as well as the wonderful change wrought in many individual lives. I look upon this work within the walls as the great preparation and inspiration for the future life these men must face on their discharge. Having learned self-mastery, having fought evil habits, and having exerted every effort to 'be good' amid the difficulties of prison life, they are far better equipped to carry out the good resolves they have been weaving round the long-looked-for future. By no means the smallest factor of this work is the fact that it is bringing hopefulness in where there was nothing but despair. Sometimes we are called upon to find parents for the son who has lost track of home and for years sent them no message; sometimes the relieving of a family on the point of eviction, having failed in the struggle to make ends meet after the bread-winners were gone; and at other times the reconciling of husband and wife who had been estranged. At Christmas time we have been able to send clothing and toys to many little ones, whose poor mothers could have provided for them no Christmas cheer, and whose fathers were facing the dreary gloom of a Christmas in prison. I am in correspondence with mothers, wives, sisters, and children of prisoners all over this country, and in some instances in foreign countries—even far-away Australia.

"The last, but perhaps the most important branch of work which we have set on foot is that which stretches out the helping hand and gives the needed shelter to prisoners after their discharge from State prison. One can gather no idea of the difficulties which beset their paths; or of the constant rebuffs, disappointments, and suspicions that meet and thwart them in their efforts to do right. Happy the man who has a loving mother to whose home he can turn for shelter, or a wife who has stood by him with devoted loyalty."



ADDRESSING CONVICTS IN PRISON CHAPEL, SING SING.

From the New Hebrides.

IN a recent letter, Rev. Oscar Michelsen explains the silence of recent months. After the death of Mrs. Michelsen he was compelled to take rest, and during a stay in New Zealand it was his privilege to do some translation work and address missionary and other meetings. He saw through the press a volume of daily texts in Tongoan and English, and upwards of twenty pages of new hymns in the languages of the islands. In New Zealand also Mr. Michelsen saw somewhat of the progress of his beloved daughters who are at school there. Under these sweetening influences he made a good recovery to health, but at length these had to yield to duty, and he returned to his lonely sphere.

Calling at Norfolk Island, a pleasant visit was paid to the mission institution there. At Tanna, messages were received to the effect that Gospel work is progressing satisfactorily; but a sad tale was told of natives having gone to Queensland to work under the Kanaka system. At Erromanga, an hour was passed at Dillon's Bay, where Williams, Harriss, and the Gordons were murdered; and at Vila two days were spent with Mr. and Mrs. Mackenzie. Workers from Nguna having been greeted, home was reached in due course.

Having resumed his labours on Tongoa, Mr. Michelsen decided to move about his district in some such way as when he began work in the early days of the mission. His usual Sabbath day's work is to conduct three services, walking from twelve to fourteen miles. He sends out some of his most spiritually-minded helpers to preach elsewhere. The week-days engage his attention in educational and industrial efforts, not to mention home cares and looking after mission orphans. The school is prospering, and eighty candidates for baptism were under instruction when the letter left the island. At a communion service in November last £18 was collected, showing that the people make substantial sacrifice for the sake of Christ and the Gospel. This is very encouraging to one who has himself undertaken no small risks for the sake of the work to which he has devoted his life. (See his book, CANNIBALS WON FOR CHRIST. *Morgan & Scott*).

Other Lands.

On Mule-Back in S. America.

In a recent letter, Senor Emilio Olsson wrote:—"Three months ago I left the river Paraguay to start on my overland journey, and have now reached Trinidad de Mojo in the province of Beni, Bolivia, a distance of nearly 1,000 miles from the river, and more than 2,500 from Buenos Ayres. This journey has been full of experiences of God's goodness and power. To reach many out-of-the-way places we have had to travel through forests and pampas roamed over by savage Indians and wild beasts. Several of the settlements passed through had been attacked by the Indians, and a number of people were killed.

"One morning a jaguar (South American tiger) came near our camp, but a shot frightened him away; at another time savage Indians were round the camp all night, but in the morning they went off quietly. In the swamps of Mojo I nearly lost my life, as my mule sank deeply in the mud. At Lavario our mules had to swim across the river, where also we shot an alligator. In these regions there are myriads of insects and mosquitoes which sting so that the face and hands become swollen for days, but we have suffered from nothing so much as the burning tropical sun. How often have we thanked God for even a little cloud which shaded us from its rays for a while, and relieved our aching heads!

"I earnestly hope that one result of this tour will be to stir up Christians in the home lands to pray more faithfully to the Lord of the harvest to send forth more labourers into his harvest.

VALUABLE INFORMATION

has been collected about the Indians and how to reach them. I know Indians who can act as interpreters for missionaries, and I shall be glad to advise any workers who feel called of God to labour in Bolivia. On this journey the Lord has given me a number of friends, without whose aid I could not have reached here, and these will help future missionaries. Several natives are now spreading the light among their own people by circulating the Scriptures.

"After leaving San Ignacio, we passed through many small villages, and in every place were able to dispose of Scriptures in Spanish, which some of the half-caste Indians can read. At the estancia named Los Tagivos I sold my last Bible. Three people wanted to buy it, all eager to possess 'el libro de Dios' (Book of God), and it pained me to have no more Bibles to give them. Only single Gospels are now left to distribute. I was kindly treated by the friars of the Guardya Indian Mission. One Lord's Day morning I saw several Indians flogged after Mass by order of the priest. It was an awful sight, and the poor creatures cried aloud for mercy. I pleaded to spare them, and at last they were set free. The priest told me that without confession and flogging he could not keep the Indians in order.

"Here in the Province of Beni the Indians are very much ill-treated, and, unknown to the civilised world,

A KIND OF SLAVERY

is carried on in connection with the rubber trade. As high a price as one thousand Bolivian dollars can be obtained for an able-bodied Indian. They are now hard to get, as a large number have died in the forests. I hope at a future date to write about the wild Bolivian Indian tribes, among whom the Romish priests have not been able to establish missions. I have learned a great deal about them, and trust that, when the facts are known, missionaries will not limit their principal operations to the coast.

"To me personally it has been an inconceivable joy to carry the Gospel into the far interior, although at times in loneliness, trials and fears, away from friends, civilisation and home. There are yet many difficulties and dangers before I can reach the river Amazon, but He who said 'Lo, I am with you always,' will be my guide and protector."

Mr. Olsson visited London last week on his way to New York to attend the Spring Convention of the Christian and Missionary Alliance. He hopes to be with us again shortly, and to attend some of the May meetings. Letters for him may be addressed to the care of Mr H. S. Ridings, 31, Carson Road, Dulwich, S.E.

French Canadian Romanists.

The Sabrevois Mission is a Church of England organisation. It was founded in 1853 for the presentation of the pure Gospel to French Canadian Roman Catholics. By the blessing of God more than 3,000 converts—fourteen of whom are clergymen—have been trained in evangelical principles, and have become an influence for good among the 2,000,000 French-speaking Canadians.

When this work was inaugurated, there were no French Protestant churches and scarcely any converts in Canada. In the city of Montreal alone are found this day eleven such churches with more than 6,000 converts, while in the entire country are more than 50,000 converts with more than 200 churches.

In the last year of my ministry it was given me of God to lead sixty-four of my countrymen and former co-religionists to the feet of Jesus as their only Saviour and Advocate. I mention it only that God may be more greatly praised, and also that it may be seen what great opportunities are before us. Many, as never before, are asking for the Bread of Life. Shall they hunger and want while British Christians have plenty and to spare?

I have been sent by the Bishop of Montreal to ask £4,000 on behalf of the Sabrevois Mission, that it may be enabled to continue its work of moral uplifting and spiritual regeneration. To mention this need is only to ask for the crumbs that fall from the table of English Christians. I am longing to be back in Canada, and to be of greater use to my own people; yet I cannot return until the £4,000 has been raised.—Yours, &c., Henry E. Benoit.

3, Thanet Place, Temple Bar, W.C.

Figueras Evangelistic Mission.

The latest "Letter from Spain" states that the Medical Mission at Figueras is giving welcome relief to unfortunate soldiers returning from Cuba. All are suffering from fever, along with the effects of severe privation. Patients come in from all parts of the province. The workers speak to all of the Great Physician, and Gospels and tracts are taken from the dispensary into remote parts of the country.

The abjuration of the ex-priest, Rev. Antonio Forres, took place recently in the Capillia in Figueras, in the presence of at least a thousand persons. His words and bearing were calm and earnest; and with deep solemnity he cast aside his priest's robe and received a Bible from Pastor Lopez-Rodriguez in token of admission into membership of the Evangelical Church. The Word of God, which Rome denounces as a bad book, has done wonders for Don Antonio, who says many priests would gladly shake off the Papal yoke if a helping hand was near. The mission is sending copies of the abjuration to six thousand priests at a considerable cost.

An important event in the history of the town and province was the first Protestant marriage which was celebrated quite recently. The parties were the mission evangelist and a member of the Y.W.C.A., and the ceremony excited universal curiosity. The people are awaking to the fact that they are no longer dependent upon the offices of the priests.

The Capillia in Figueras seats 800 worshippers, and will hold a thousand in all. Address, Pastor Lopez-Rodriguez, Figueras, Gerona, Spain.

Prison Work in Japan.

Dear Sir,—I thank you sincerely for publishing an article concerning my work amongst released prisoners in your issue of June 8, 1898. Some of the benevolent readers of your paper immediately contributed to the work, and thus helped it forward.

The number of released prisoners who have come under my care during the past two years is 336. These persons have provided their own subsistence by diligently working at their several trades, and many of them have already obtained homes for themselves. Among this whole number only three out of every twenty have failed to be reformed.

I am well aware that the real success in this work has not been achieved by education nor by money, but by the prayerful efforts of those who, in the name of the Lord, are sanctioning and supporting it.

There are now in Tokyo, where I live, 135 ex-convicts, and in other parts of the empire 491, besides fifty-two who are now dwelling in my own house (the total number being 678), whom I have assisted and made my friends. With these I go and come and correspond, and together we praise the Lord and warm our love. When they were leaving prison, for such as had no one else upon whom to rely I became surety to the authorities. More than four-fifths of the 678 convicts had served two, three or even more terms of imprisonment in the penitentiaries. My happiness is exceeding great that the whole of these have repented and formed new friendships, and I praise God fervently.

The money to purchase the house in which I shelter these men, and also that for the monthly expenses, has been contributed by both Japanese and foreign friends of the cause; but help is still needed to lay a more firm foundation for the work.—Yours very truly.

Taneaki Hara.

8, Minami, Jimboricho, Kandak, Tokyo.

The Spezia Mission.

In a recent letter from Casa Alberto, Spezia, Rev. H. H. Pullen writes:—"Our schools carry on their vigorous work among the children. Many of them are crowded out. At one within the last few days we have had to extend our premises. A few days ago we had from two places pathetic pleas for schools to be opened. With aching hearts we had to refuse owing to lack of means. Then comes a plea for some sadly needy orphan cases (and to be an unshielded orphan girl in Italy is an awful thing), and anon eager requests for commencement of new meetings in dark and priest-ridden districts. Near two of our schools the priests are now erecting two huge new Roman Catholic churches, to be centres of movements which they hope may crush those parts of our work. What the darkness and sin are in this beautiful land, friends at home have little idea. An excellent cure for any apathy with regard to the Rome-ward march of events in England would be some bird's-eye views of the condition of things in this land where Roman Catholicism has held sway so long."

The Gospel in Mexico.

We have received from Mr. John Mercer, Harburg, Fallowfield, Manchester, some notes of the progress of the work of Mr. Harris at Orizaba, in Mexico, gathered from the letters of the missionary:—

"We are carrying on our printing work as vigorously as possible, but are not nearly able to meet the demand for literature. Of every tract we ought to print at least 50,000, and these could be all sent away by one single mail. Two American missionaries who visited us yesterday gave expression to their surprise at finding *El Sembrador* in every nook and corner of the land.

"Last Thursday we had our annual 'fiesta.' After tea we had pictures and hymns with the lantern, and then distribution of prizes for last year's Bible study, &c. About ninety were present in the evening, when the Word, I trust, reached many hearts. Last Lord's Day we had the joy of receiving another brother at the Lord's Table. He was converted about eighteen months ago, but we have known him for six years."

Letters from America.

A LOST BILL.—OUR MEETINGS WITH COLOURED PEOPLE IN THE SOUTH.

THE following appears in the *News and Courier* (Charleston, N.C.) of March 16:—

RISK THEIR LIVES FOR AMERICA.

BRITISH STATESMEN SUBJECT THEIR COUNTRYMEN TO THE DANGERS OF INFERIOR PETROLEUM RATHER THAN OFFEND THE UNITED STATES.

London, March 15.—In the House for Commons to-day Mr. Harold James Reckitt, Liberal member for the Brigg Division of Lincolnshire, moved the second reading of the bill raising the flash point of petroleum from seventy-three to one hundred. In so doing he said that it would not add appreciably to the cost, as a New York firm had offered to supply oil at 100 flash point at only half a cent. per gallon dearer than the present price.

Mr. Henry Kimber, Conservative member for Wandsworth, moved the rejection of the bill on the ground that it was "veiled protection at the expense of American oils," and Mr. Robert Grant Webster, Conservative member for the east division of St. Pancras, asked how the bill would be considered in the United States, adding, "We ought not to injure a nation which is at present becoming more and more friendly towards us.

The bill was rejected—244 to 159.

Mr. Kimber talks about "veiled protection." We note the veiled sarcasm of the newspaper heading.

If these two worthy members and the 242 who voted with them ever have much to do with the Americans, they will find that they regard with well-merited contempt the snobbishness of the argument that, though at the expense of our own people, "we ought not to injure a nation which is at present becoming more and more friendly to us." If we expect such sentimental folly to be reciprocated by our cousins on this side the Atlantic, we shall be undeceived at the first opportunity.

That Bill would be considered by all right-thinking people in the United States as a wise, humane, and necessary measure, to say nothing of the selfish barbarity of wantonly exposing our own poor, or even careless, people to the certainty of injury or death, in many cases, from the use of the dangerous oils at present sold to them.

AMONG THE COLOURED PEOPLE.

After leaving Wilmington we went to Hillsboro, N.C., at the urgent request of the two ladies in charge of the coloured school of the American Missionary Association, Miss Bechan from Canada, and Miss Curtis from N.Y. State. They had been by prayer and effort preparing the way for our visit, and we came to reap where they had diligently sown. I quote Miss Curtis's account:—

"On Sunday, February 26, Mr. and Mrs. Morgan and Mr. Wintle, of England, started revival services in this place for the coloured people. Much prayer had been offered for the work by friends in Northern States as well as in this town. There was good attendance throughout, but at first no movement by any to be saved.

"On Sunday night but one young man appeared touched; he raised his hand, thus expressing a desire to know Christ. On Wednesday afternoon a meeting was held at the school. At the close Mr. Wintle requested any who so wished, to remain. The highest class remained, and there was an entire breakdown. Many were sobbing loudly, and ten of them went forward at once. One little girl fairly ran to the front, and the others followed. Those who kept their seats were almost screaming. One of two girls kept repeating, 'They have all gone and left Carrie and me.' No one confessed that afternoon, but when the service began at night there were thirteen mourners. Five found peace, and at once went to work for Christ by bringing their companions forward.

"From that night the meetings continued to grow in interest and power, especially noticeable among the church members. Never before were the afternoon meetings so well attended. The school house was filled each afternoon, and the majority of the conversions took place there. The blessing spread and spread until those at their homes felt it and were drawn out, some of whom had not been in a religious meeting for many years. Many of these converts were mourning for three or four days, crying during the entire after-meeting and at their homes during the day.

"Two girls worked their bodies while kneeling as if in intense agony, and one of these shook hands with a friend near by, shouted 'Glory,' then rose with a scream, and jumped several times into the air.

"One little boy rose and went skipping about with joy. A young man came to the front, threw his arms around his mother's neck and knelt down, praying loudly, 'Lord, have mercy!' After some minutes he rose, his face radiant with joy, as he went about the church telling what God had done for him.

"The last song sung was a plantation song, 'Farewell, Mourner,' during which three confessed, the Christians keeping time to the music with their whole bodies.

"Not only have these meetings been the means of saving souls, but have drawn the people nearer together and nearer to God."

"*Hillsboro, N.C., March 7, 1899.*"

The girl who "jumped" for several minutes was but one of several here and at other places who vociferously and physically expressed their joy at their new-found deliverance. It reminded us of the jumpers in Wales, of the shakers of America, the fishermen of Banffshire, and the prostrations which have frequently been a feature of powerful revivals. Primitive people and those who have not been cultured to control their emotions cannot but manifest them in ways which seem grotesque to others. But is there anything really more unreasonable in the demonstrations of those who, in the joy of their first love, shout and sing, jump and dance in their uncultivated way, than in the vociferous applause at a modern political meeting, or the wailing of the Irish peasantry when they bid their emigrating friends farewell?

R. Cope Morgan.

Charleston, S.C., Mar. 16, 1899.

Among the Jews in Paris.

IN the midst of the present unsettled state of the country, evangelistic work among the Jews is steadily carried on in our Mission Hall, 2, Rue du Roi de Sicile, Paris. The Sabbath school for Jewish children numbers about sixty, to whom the pure Gospel is taught; and when one hears them rehearse passages of Scripture out of the Old and New Testaments, and sing our beautiful Christian hymns, the words of the Psalmist are forcibly brought to memory, "Out of the mouth of babes and sucklings hast Thou ordained strength."

In the Bible-classes for Jewish women the cry is often heard, "Lord, I believe that Thou art the Christ, the true Messiah, sent of God." And in our meetings, too, a like testimony is given by many Jews. As a proof of their sincerity, they come regularly, and read attentively the New Testament.

Not long ago the Lord encouraged us in our work by the conversion of an educated Jewish gentleman of the Press, who through frequent meetings and conversations on the truth of Christ requested me to give him a regular course of religious instruction. He was an earnest and sincere inquirer, and gradually proved to be a true believer in the Lord. He was baptized at the British Embassy Church, Rue d'Aguesseau, on Sunday afternoon, March 5.

L. C. Mamlock,
London Jews Society.

119, Rue de Rome, Paris.

Tasmanian Notes.

WE are nearing the close of one of the most agreeable summers this colony has known for many years. Refreshing rains continued until after the close of the year, and very little trying heat has been experienced. The harvest is exceedingly plentiful. Farmers complain that the price of wheat is very low, but the poor people will be thankful to have a cheap loaf.

The summer season is not favourable to energetic Christian work, yet something has been done. The Launceston Free Church Council has been formed, and borne its testimony against the formation of another Gambling Agency which was recently proposed. Endeavour Societies and W.C.T. Unions have been equally united in their protest.

Mr W. H. Stephens, singing evangelist from Victoria, has been holding successful missions in various parts of the Colony. For some time he was assisted by Rev. M. Hart, who has recently removed to Ballarat, but the ministers of the town where the missions are now held usually do the preaching. From several places we hear reports of conversions. Mr. Stephens possesses a clear voice, and sings with great feeling.

At the Memorial Church, Launceston, Mrs. Harry Guinness recently received a hearty welcome from her former friends, whom she greatly interested by an account of the work in which she and her husband are engaged.

The missionary spirit still thrives. In connection with our Baptist churches the Prayer Union is making progress. Miss Arnold, a most devoted Indian missionary, is now visiting the churches; and there are demands for boxes and cards of membership.

Home Mission work is not being neglected. A new Baptist church was recently opened at Burnie, on the North-West Coast. There is every prospect of a good congregation being formed there in a few years.

As to myself, I am thankful to report continued progress. All traces of the old weakness have gone, and I am hoping soon to return.

Geo. Wainwright.

Lebanon Hospital for the Insane.

THE great undertaking of Mr. Theophilus Waldmeier has more than once been described and mentioned in our columns. We have told of his world-wide researches consecrated to the alleviation of the sufferings of the insane in Bible lands, also of his general plans now in course of development. Having raised about £4,500, Mr. Waldmeier returned to Syria, and in conjunction with the executive committee in Beyrout, bought a site with buildings capable of such alterations as will serve for an administrative block and nurses' home.

The needful alterations having been carried out, some of the nurses are engaged in studying the language. A Swiss doctor, a specialist in mental diseases, has kindly offered his services gratuitously. The asylum proper is to be on the cottage principle, and two pavilions, each for twenty patients, male and female, are in course of erection, and will be ready by the end of the summer. Money is in hand for these, the estimated cost being £1,000 for each pavilion.

This provision will only touch the fringe of the vast number of mentally diseased in Bible lands. It is hoped that six more cottages will be erected; but the committee have decided not to proceed until the money is forthcoming. Switzerland has, we are glad to say, promised £1,000 to erect another, to be called the "Swiss Cottage." The committee are now appealing for funds, annual subscriptions especially, as directly the hospital is opened the expenses will begin. Needless to say, the hospital will be a Christian institution; it is the first of its kind in the Bible lands. Further particulars may be had, also an illustrated report, from the secretary, Mr. Francis C. Brading, 35, Queen Victoria Street, E.C.

Home Missions.

Irish Church Missions.

THE eminently spiritual and far-reaching Protestant efforts of the Irish Church Missions to Roman Catholics may well claim special attention at a time when the falsities of Romanism are so strenuously paraded as high truth, and when "re-union" is advocated with such insistent zeal.

The Society, which has this year attained its jubilee, works in many ways, but each is characterised by earnestness and discernment. Its chief centre is in Dublin, where work is maintained at a mission church, five mission rooms, children's homes and schools—in which there is an average attendance of 800—and training homes for men and women workers. Great value is attached to intelligent training; each student is thoroughly informed of the doctrines and arguments of Rome, in order to meet the difficulties and queries of the Romanist temperately and with sympathy. Very satisfactory results have been seen from the

DISCUSSION CLASSES,

several of which are held weekly, and are conducted in a spirit of sincere inquiry on the one hand and of kindly helpfulness on the other.

The classes are mustered by printed invitations, setting forth such subjects as "Purgatory," "Confession," "Transubstantiation," or "the Infallibility of the Pope," and the workers are greatly cheered by numbers of conversions. House-to-house visitation is systematically pursued by the readers, and, in spite of difficulties that may easily be imagined, the leavening influence is palpable.

An interesting branch of the work is the visitation of fairs and markets. The evangelists, travelling two by two, cover the ground from Belfast to Bantry, from Dublin to the far west of Connemara. Their *modus operandi* is well calculated to rivet attention. Arriving at the fair they take their stand in the market-place among the shrill-voiced vendors of all kinds of goods. A stock of attractive books is taken, and to the accompaniment of cornet or other instrument, a Gospel hymn is started. The peasantry crowd round and often listen eagerly. Then the Testaments are brought out, and thousands of copies are thus circulated year by year. Inquiries are sometimes made for the well-known "Glories of Mary." The pedlar-evangelist does not keep it, but can supply

"THE GLORIES OF JESUS,"

which consists of extracts from the New Testament. That suffices, for the people are so interested in their strange visitors, that the demand for religious literature is extensive, and sound evangelical teaching is thus spread throughout the district. Such work is, of course, better suited for the summer months, but the dark evenings of winter are happily utilised for magic lantern exhibitions.

The attractiveness of a good lantern in the small towns and out-of-the-way places of Ireland may easily be imagined. It is a great event and the meetings are crowded. Even when priests forbid attendance, their flocks often avoid obeying the letter of the order by peering through the windows, which are left open for their benefit. The first meeting usually consists of a temperance story, care being taken to use plenty of slides showing texts and Gospel hymns. The second night a Scripture subject is given, the brazen serpent affording an admirable opportunity for a pointed appeal. The "Pilgrim's Progress" and the Philippian Gaoler are other attractive subjects, deep impressions being caused by the two texts, in succession, question and answer, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." In spite of priestly opposition, prejudice is broken down, and subsequent visitation by colporteurs adds to the effect. In some places a visit to a meeting held by an evangelist of the Society has been declared

A "RESERVED" SIN,—

that is, one for which absolution must be obtained from the bishop, but the attendances increase notwithstanding.

A happy departure has been the moveable wooden hall, fashioned, according to the idea of the Irish Evangelisation Society, in sections, and easy to erect or take down. Comfortably accommodating three hundred people, and managed by capable evangelists, the hall has from the first been very popular. It is at present in Limerick, and in spite of denunciation and boycott by the priestly party, has drawn in many of the Romanists. A Limerick editor, threatened by a priest for inserting an advertisement of the hall, stood to his guns, and declared his intention to publish what notices he pleased.

The latest addition to the Society's operations is the Limerick Medical Mission, which, although opened little more than a year, has treated some thousands of cases. True, one woman was beaten by a priest for attending, and others have been deprived of their situations or ejected from their homes; but the more liberal-minded Romanists have protested, and the opposition is somewhat lessened. As demonstrating the permanent character of the Society's work, it may be mentioned that there are now

SIXTY-TWO MINISTERS

working in the churches of England, Ireland, and the Colonies, who are themselves the fruit of the missions in the Western counties alone; while a very large number of converts have sought, by emigrating, better opportunity to exercise freedom of conscience.

It is cheering indeed to be able to sound this note of hope for the future of Protestantism in the Emerald Isle; but it should be borne in mind that the work requires not only reliable workers and skilful management, but liberal support. Communications may be addressed to the Secretaries, Irish Church Missions, 11, Buckingham Street, Strand, W.C.

Old Ford Mission.

WE have more than once called attention to the good work of which the mission chapel in Old Ford Road is the home and centre. The building is spacious, with over a thousand sittings. In days gone by large congregations gathered for worship within its walls; but during recent years, with the outward movement of the population, the chapel is used very much as a mission hall for the evangelisation of the poor of the neighbourhood. All along, a faithful few have toiled with self-denying zeal, doing combat with the sin and indifference that abound.

The work is now in charge of Rev. Robert Browell, a minister whose labours in various provincial centres have been attended with much blessing. With his devoted wife and family, Mr. Browell has introduced an innovation into the administration of the work—he has gone to live in the very heart of the district, thereby touching the hearts and awakening a sympathetic response in the imagination of the people. Mr. Browell's neighbours are all of

THE LOW-WAGE-EARNING CLASS,

many of them match-box makers. The improvement effected in the work during recent months is simply wonderful, and those interested in the problem of reaching the masses of the East End have a striking example of what can be done by earnest, self-sacrificing effort. The congregations are more than doubled, and conversions have taken place every Sunday; and if the walls of the inquiry room could speak, they would tell of conflicts fought against infidelity, intemperance, and sins of every description that would read more like a chapter of romance than facts of everyday life.

During the past six months the workers have had to listen to many heart-breaking stories of deep wanderings into sin. "Oh," said one, "my life has been black and steeped in sin; but if only I could have a chance of leading a good and honest life, I would, by God's grace, endeavour to do so." God be thanked, that one has had a chance given her, and to-day she is humbly walking in the path of duty and righteousness. A man who had not been in a place of worship for fourteen years was induced by the pastor to attend, and to-day he is a humble and earnest worker. The great need now is funds wherewith to relieve the starving poor, and especially the hungry little ones, some of whom know what it is to go to school without any food.

In scores of the homes visited, deep poverty is felt, and in many instances it is of that kind that tries to make the best of things and struggles nobly to earn an honest living. One case may be mentioned, viz., that of a widow, whose pale-faced little girl had the privilege of spending a fortnight in the country. Boots were wanted, and in order to provide them

THE MOTHER SOLD HER DRESS!

This was told on inquiring why she had not been to the services lately. Many children come to school with scarcely any boots to cover their little feet, and in numerous instances lacking sufficiency of food.

Through the kindly help of Messrs. Bryant and May, whose works are in the district, many of the starving poor have been fed. But much remains to be done. Particulars of ways in which specially welcome assistance can be rendered will be gladly sent by Mr. Browell whose address is 148, Parnell Road, Old Ford, E.

Mildmay Medical Missions.

THE annual report of these admirable medical institutions is a record of sound work and steady progress. The Mildmay Mission Hospital, situated in the heart of squalid and miserable Bethnal Green, has afforded timely relief to thousands of the very poor.

Many interesting statistics show what is being done for the bodily recovery of the sick, and a variety of recorded incidents demonstrate something of the blessing bestowed on the efforts made for the spiritual good of the patients in the helpful meetings and Bible classes.

The house surgeon of last year, Dr. Melville Keith, is now in charge of the Mission Hospital at Jaffa, Palestine, and the present resident, Dr. Fisher, will probably be sailing in a few months for Manchuria as a medical missionary to that land. To-day, in many parts of the world, there are missionary workers who formerly received part of their training at the hospital.

The Old Ford Mission also continues to flourish. Brief services are held, comprising some hymns, a Bible reading, and a pointed address, simple in character, with a view of drawing the poor patients to the Great Physician of souls. Then, while the doctor is busy in the consulting room, the deaconesses are occupied reading or singing or talking to the patients who are waiting, and one of the deaconesses is in the surgery doing the necessary dressings.

The Ossulston Convalescent Home, High Barnet, continues to be an inestimable boon to the hundreds of men, women, and children who are yearly admitted to its benefits. The admissions last year exceeded that of any previous one. Communications may be addressed to Colonel J. F. Morton, Conference Hall, Mildmay Park, N.

Miss Child's "Welcome Home" Mission.—Miss Child has issued in leaflet form a brief report of her good work among the sailors of various nationalities who enter the port of London. The new mission room at Canning Town has already proved very helpful. Through the temperance bar many have been led to give up intoxicants and attend the Gospel meetings, which, carried on nightly throughout the year, are greatly appreciated. The Book Bag Mission has continued its widespread usefulness in many countries and languages, and an additional undertaking has been the relief of the many poor in the vicinity of the mission by free meals, shelter, coals, and clothing. Communications may be addressed, Miss Child, "Sailors' Welcome Home," close to Canning Town Station, London, E.

Young Emigrants.

On May 4 we hope that our seventy-sixth party will set sail for the homes awaiting them in Canada, under the direction of Mr. Merry, sen., in the s.s. *Laurentian*. It is a cause for thanksgiving that needy children are well provided for by educational advantages in these days of continuation schools, homes, and reformatories.

Between the lines of the following official report from Ottawa, we read that our children are in great demand:—

J. J. Kelso, superintendent of neglected and dependent children, in his sixth annual report of the work of his department under the Children's Protection Act of Ontario, has the following deserved reference to Miss Macpherson's Boys' Home:

"About forty-seven children arrived at the home, Stratford, early in the summer, which was less than half the number received in former years. During one of my visits there were ten small boys awaiting homes, but on a subsequent visit this number was reduced to two. Many applications were received for children which it was impossible to fill. A notable feature in connection with the home is that the family ties are preserved as far as can be done. Children brought out to this country are encouraged to communicate with their parents and foster parents, and employers are requested to write for the children. This chain of correspondence has led in the past to many happy results. The fact that the child is able to look forward to a re-union on this side of the Atlantic with loved ones, is often the means of encouraging them in industrious and thrifty habits."

What a land of peace and plenty, with liberty of conscience to worship God and rear children in the fear of the Lord! We have found that a good living can be made in the North West by the industrious and abstemious; also, that England's beer-drinking masses are not wanted anywhere.

Two millions of acres are waiting the strong arms of the youth of Scotland and England. The sturdy Canadian farmers are a race worthy of their British ancestors; may they win the day yet for local option, and give a blow to the distilleries and breweries which tend to destroy the very vitals of their hopeful young empire. God bless dear Canada for its kindness to the thousands of children placed in the Dominion!

Annie Macpherson.

Mildmay Night School.

The night school for men is conspicuous among the many excellent undertakings maintained at Mildmay, and the report submitted by Colonel Morton at the twenty-ninth anniversary meeting, held on Wednesday last, in the Conference Hall, was full of encouragement. Subsequent to a conversazione in the lower hall, a large number of students and friends assembled for the presentation of prizes and certificates. Rev. J. Wilkinson engaged in prayer, and Mr. Maynard gave a brief review of the work, pointing out that all the teachers were Christian ladies, and that in each class, at each meeting, a portion of Scripture was read. While the steady progress in study had been very satisfactory, it was still more cheering to know that some of the men had been led to confess Christ. The classes had also imparted useful knowledge to those who were Sunday school teachers.

After Mrs. Barlow, wife of Prebendary Barlow, had gracefully distributed the various awards, Rev. Marcus Rainsford gave a forcible address. He congratulated the students on their enterprise and recognition of the competitive character of the times, and endeavouring to improve themselves, but, at the same time, insisted on the vast importance of spiritual considerations. It was well to train men to be able and shrewd; but a really good citizen was one who was not merely of good mental development, but who had learned to educate the heart in the highest sense, and to feed the soul with divine knowledge with many tersely put statements of truth and apt illustrations. Mr. Rainsford depicted the transformation that accompanies the realisation of God's personal love, and, after an appeal to the unconverted, concluded by adjuring those who had come to know the Saviour to proclaim the tidings of salvation to others.

Mary Wardell Convalescent Home.

This home for scarlet-fever patients, situate at Stanmore, receives those necessarily excluded from all ordinary convalescent homes, and owes its origin to the experience gained by a lady in work in connection with the Female Bible and Domestic Mission. By its airy rooms, well laid out grounds, and private omnibus for transit, the home affords opportunity for recovery under circumstances specially beneficial to the general health, and at the same time removes a dangerous element from the neighbourhood in which the patient's home is situated.

Though originally intended for the benefit of the working classes, the founder was led, at the earnest request of leading members of the medical profession, to provide accommodation in the home also for persons able to pay the cost of their maintenance. An effort is being made to raise £2,000 in order to clear off a debt, and provide for thorough cleaning and repairs, as well as replace property destroyed by a fire last year.

The hon. sec. is Miss Mary Wardell, Stanmore, Middlesex.

The Y.M.C.A.

This year's annual conference of Y.M.C.A. Secretaries will be held at Llandudno, June 17 to 24.

The Kennington Y.M.C.A. introduced 350 young men to lodgings in Christian homes during the year 1898.

The annual conference of the Edinburgh District Union was held in Edinburgh on March 25. Interesting reports were given as to the work and progress of the associations.

The Mountpottinger (Belfast) Association has held its annual conversazione, at which a report was presented showing that the past year had been one of the most successful in the history of the organisation.

Rev. W. Hay Aitken will begin a mission at the Central Y.M.C.A., Liverpool, on Saturday next, April 8, to continue until April 26. Addresses on the spiritual life will be given in the afternoon, and in the evening mass meetings for young men will be held. The largest hall in the centre of the city has been secured for noon meetings for business men.

The annual public meeting of the Bombay City Y.M.C.A. was presided over by Sir Andrew Wingate, K.C.I.E., the speakers including the Bishop of Bombay, and Mr. D. McConaughy, General Secretary of the Madras Association. The Bombay Y.M.C.A. has now a membership of 475, of whom eighty-eight are Indian Christians. Mr. Frank Anderson, who is working on behalf of the English Council among the students of the Bombay Presidency, is on his way home, where he will spend a few months in advocacy of the claims of the Council's foreign work.

The thirty-ninth report of the Bath Y.M.C.A., presented at the annual meeting on March 24, was a record of successful work in all four departments—spiritual, educational, social, and physical. The membership, exclusive of the large number who have joined the classes and clubs, stands at 529, an increase upon the twelve months of thirty-five; and the deficit of £140 last year, now stands at £65. The chair at the annual meeting was taken by Lord Aberdeen, who said he had been much impressed with the value of the Y.M.C.A. in Canada. Mr. Quinton Hogg also spoke, and pleaded for a manly exhibition of Christian character as well as for a sympathetic presentation of Christ to the world.

The annual public meeting of the Wakefield branch was held on Tuesday, March 21, in the large hall of the Mechanics' Institute. There was a crowded and enthusiastic gathering, preceded by a public tea, at which 260 were present. Mr. Alfred Haley was chairman. An excellent report was read by the general secretary (Mr. T. F. Tomes), showing that 130 new members had been gained during the year, while eighty-three had gone from the ranks, the total membership being now 430. The Association has sent out to the Zambesi one of its members, making the fourth in the mission-field. Lord Kinnaird gave a much-appreciated address, and Mr. H. French Ridley, a former secretary, returned on furlough after eight years with the C.I.M. in China, received a hearty welcome and also spoke.

International S.S. Lessons.

April 16.

"Jesus teaching humility."—John xiii. 1-17.

Golden Text.—John xiii. 15.

Introductory.

The last week of our Lord's life on earth occupies a very large portion of the four Gospels. John omits many of the incidents, because they are fully recorded by the other evangelists. These will be found in Matt. xxi. to xxvi., Mark xi. to xiv., Luke xix. to xxii. All four give the triumphant entry of our Lord into Jerusalem and the institution of the Lord's Supper, though John gives no detailed account of this, only speaks of certain lessons taught in connection therewith. John alone gives the story of the Greeks wishing to see Jesus, and his satisfaction thereat (John xii. 20-50). It is most important for the scholars to have a clear perception of all these events. Let them look through the chapters and narrate the events of each day. Note that Wednesday was spent in retirement at Bethany, whither Jesus repaired each night (Mark xi. 19, John xii. 36). On Thursday morning the two disciples go into Jerusalem to prepare the Passover, whither the rest follow with their Lord early in the evening.

Explanatory.

The disciples were under the delusion that Christ was about, in some miraculous way, to set up his kingdom on earth, and they had been disputing as to the positions of honour they should therein occupy. Their minds were so full of pride and expectation that not one of them would stoop to the menial service of washing the feet of the others; no one was prepared to take the lowest place, yet all but one were good men. Notice the gentleness of Christ's method of reproof.

Verse 1. The keynote to all the rest, Jesus *knowing* who he was and what the work he had come to accomplish, *knowing* the hearts of these poor, imperfect men (see *vv.* 3 and 11). "There is no love like the love of Jesus." He loves to the uttermost, to the very end. *Are we resting in this mighty love? Are we disappointing it?*

Verse 2. They had all sat down, and supper was being served. This mention of Judas teaches the personality of the devil. He is the same now as then, suggesting evil, putting temptations in our way; but we are not obliged to yield to him any more than Judas was. Temptations are education (James i. 2-4).

Verses 4, 5. Describe the posture at meals, the Eastern dress, the mode of washing by pouring the water over the feet; the pitcher and basin would be standing ready, provided as a necessity. This was a needed service; in this lies the force of the lesson Christ would teach.

Verse 7. We may adapt this answer of our Lord to many of his dealings with his children which perplex them now.

Verse 8. It was pride and not humility prompting Peter. The negative is in the strongest form. Our Lord's reply contains a spiritual truth, which should be clearly brought out. The necessity of cleansing, obedience, submission to Christ's will.

Verse 10. He that has been cleansed in the bath, only just needs his feet to be washed from the dust of earth. The bathing represents the new birth; the washing, the daily or hourly cleansing from the stains of sin contracted in our walk through life. One disciple was still unconverted; the feet washing availed him nothing.

Verse 13. Christ's acknowledgment of who He was. Matt. xxiii. 8-10. Luke vi. 46.

Verse 14. This may be applied with illustrations to the young people who think work beneath them.

Verses 15, 16. A representation to be imitated in spirit and principle, in humble service for others. No one can be too great to do the meanest service.

Verse 17. Point out the vital difference between *knowing* and *doing*. We all know; are we among those whom Jesus called happy?

Lesson Points.

Unlimited Love (*v.* 1).
A Personal Devil (*v.* 2).
Present Perplexity (*v.* 7).
Future Knowledge (*v.* 7).
Need of Cleansing (*v.* 8).
Divinity of Christ (*v.* 13).
A Holy Example (*v.* 15).
Dignity of Work (*v.* 16).

(Give the verses and let scholars point out the lessons.)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Sermonette.

By Rev. GEORGE ELDER, M.A., Greenwich.

"A burning and a shining light."—John v. 35.

OF John the Baptist Jesus spoke these words of praise, but I shall not say much about John. Let me speak a little parable. Christ often spoke in parables, and though his parables are so beautiful that none can equal them, for "never man spake like this man," still, after his example, his servants too may use parables to set forth the truth.

One day a little lump of coal, dug out of the dark pit, lay on the surface. It looked around at this fair, bright world into which it had been brought, where are so many beautiful and useful things. And it began to wonder of what use *it* could be in such a world, till it grew rather discontented with itself and dejected. "Of what use am I, poor black thing that I am?" it said. "I can't gleam forth rays of beauty like my cousin the diamond. No man will take me to help to build his house with. I'm not fit for that. None will use me to make a highway. I'm not even fit for that. Neither, like the millstone, can I grind corn for men. I'm just useless, useless," and it grew very sad.

But, as it was thinking these things, a hand lifted it up and brought it into touch with *fire*. That was a glad day for it, for at once it felt that between fire and it there was sympathy. It *had the capacity* to receive fire and burn, and that could not be said of the other stones it had been casting an envious eye at. So the fire entered into it, and as it took fuller and fuller possession of it, it became "a burning and a shining light."

Shall I explain my parable? You, my child, are like that little lump of coal. You wonder of what use you can be in this world. You can't be a king, or a wise philosopher, or a writer of great books that all do read. Perhaps not; likely enough not. But, for all that, you may become "a burning and a shining light." John the Baptist said of Jesus, "He shall baptize you with the Holy Ghost and with fire." The Holy Ghost is that heavenly fire. And you, like the coal, dark enough in yourself, have the capacity to receive this fire. The little dog you play with, the horse that carries you, the stones and trees around you, have not that capacity. But you have. Only get this holy fire from Jesus, ask Him to baptize you with the Holy Ghost, and you will "burn," as Jesus made the hearts of two disciples one day "to burn within them by the way;" and "burning" you will shine, and so become "a burning and a shining light" in this dark world.

Some of you may wish to shine, but not to burn. There are some things in the world that shine without burning. I'll mention one, the will-of-the-wisp. Wise men call it "ignis fatuus," which means "foolish fire." It shines, but doesn't burn. It is but a false light, that only leads men astray. Remember that to be true you must *burn* as well as *shine*, like the little lump of coal. See to the burning, and the shining will soon follow. May you all receive of the holy fire from Jesus, and become "burning and shining lights." Then after you have shone in this world for a while you will shine in heaven, like the stars, for ever and ever.

Two Corean Children.

I have received from Miss Jeannie Perry, of Corea, a story about two little girls who live at the home she keeps in Corea for waifs and strays, and I think perhaps my young readers would like to hear it.

Do you know where Corea is? See if you can find it on the map, and then you will know just where these two little children live, for this is a true story and not a make-believe one. Their names are Yongie and Sungie. One day small-pox broke out in the houses near where these two children lived, and so they had to be vaccinated as a safeguard against catching it. They did not want to be vaccinated, because they were afraid it would hurt; but Miss Perry promised them a cent (½d.) each if they were good, and she was glad to be able to give them their money, because they did not cry and make a fuss.

WHAT DO YOU THINK THEY BOUGHT?

Well, Yongie spent her cent on a ring of bright metal with a tiny piece of coloured glass in the centre, and she was quite vain about it. Sungie bought some sweets with her halfpenny, and shared them with Yongie, and she felt happier than if she had spent it all on herself.

Yongie one day was very naughty, and Miss Perry had to speak to her seriously. "Is this the way you thank God, Yongie," she said, "for all the nice things He has given you? Don't you think the best way to thank Him is by trying to please Him?" But Yongie would not answer, and only hung her head and sulked. Presently Miss Perry said to her, "Do you love Jesus?" And after a long pause Yongie whispered "Yes." "Then you must try to please Him and do what He would like you to do." And Yongie is going to try harder than ever, and when she went to bed that night she asked God to forgive her and help her to be his loving little child.

The children in Corea don't sleep in beds like you do, but they have a padded rug for a bed, which they spread on a hot floor, with a fire underneath, and another padded rug to cover them over with.

ISN'T THAT A STRANGE BED?

Now there are numbers of little children in Corea who have no home and no friends; and if any of you would like to collect some money to help clothe and feed them, and to send people out to tell them about Jesus Christ, and will send it to me, I will see that Miss Perry receives it. If you would like to write to Miss Perry, I am sure she would be glad to hear from you, and will answer your letters. Her address is, Home of Destitute Children, Seoul, Corea.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 170).

A SCRIPTURE CLOCK.

Find the following passages, and say where they are to be found. All those not otherwise indicated are contained in the Gospel of Matthew.

1. "Could ye not watch . . . one hour?"
2. "All . . . about the space of two hours cried out." (Acts xv. to xx.)
3. "He went out about the third hour and saw others."
4. "His servant was healed in the self-same hour."
5. "Of that day and that hour knoweth no man."
6. "Again he went out about the sixth hour."
7. "Yesterday at the seventh hour the fever left him." (John.)
8. "Why stand we in jeopardy every hour?" (1 Cor. x. to xv.)
9. "There was darkness over the land to the ninth hour."
10. "It was about the tenth hour." (John.)
11. "About the eleventh hour he went out."
12. "Are there not twelve hours in the day? (John x. to xv.)

(Children under TEN do any four, those under THIRTEEN any seven.)

No. 168.—Correct answers (second list) received from:—

A—Zeldah Albert*, A. D. Adams, J. H. Archer*, William Aston, John Adams.

B—Teresa and Lilian Blackie, Albert Baker, James Barker, Corbet*, Lindsay* and Leonard Browne. Ethel Barclay*, Ernestine Buhl, Henriette Bardot*, Lucienne Brabandes, Maggie Banks*, Stanley and Gordon Boxer, Maud, Dorothy, Evelyn and Sylvia Barrett, Ralph Bourne, A. Bridges*, Charles and Eva Brown, Ethel Bonger, Florence Blackman, George Brown, Ethel Black, Louis Berthe, Godfrey and Gladys Bates, Ashley Bowker*, Susette* and Mary* Beck, Mary Bryant, Charlie Banks, Dorothy Berry, Allen Baker.

C—Daisy Clarke, Dorothy Charles, Richard Cornthwaite*, Eleanor Chance, Willie and Mary Charles, Beryl and Gladys Calvert, Guy and Oscar Cross, Willie Carter*, Millicent and Cicely Craven, Joan Clarke*, Dora Corrie*, Maggie Carter*, B. M. Cashford*, Edith Corrick, Alice Crang, Dorothy Clarke, Dorothy Cooper, Nellie and Janie Crawford, Alice Cady.

D—Harold Davis, Violet Davidson, Gordon Duncan Polognia Daws*, Marie Denisot*, Catherine and Agnes Darke, Jessie Donaldson, Dorothy* and Marjory* Dyke, Vera Dickinson, Constance Devenish-Meares, William Dilly*, J. E. Davey.

E—Helen Eardley-Wilmot, Maud Eddy, Muriel Edwards*.

F—Louise Filhol, Jeanne Faucon, Maggie, Kate, Mabel, Eva and Bessie Fletcher, Agnes, Netta, Flossie* and Maggie* Fullarton. Aileen and F. A. Figgis, Mary and Bessie Freeman, Marian and James Freegard*, W. A. and Reginald Findlay,

G—Kathleen and Irene Gough, Norman Good, Mary Gimson, Helen and Walter Gray, Edith Grieve, Harry Gribble, Gordon Greenwood*, Nancy*, Dorothy* and Winnie Grove. M. Greenleaf, I. Garrod*, Aileen Gardner, L. Mace Glassmoor, Agnes Grierson*, Dorothy Garfit, Thos. Groombridge, Ernest and Daisy George, Evelyn* and Minnie* Giddings.

H—Freda Hinston, Cyril Hills, Harcourt and Helen Hunter, Charles Haig, Georgette Hoffmann, May and Sandy Handyside, Margaret Hogg*, Edith and Winifred Harvey, Ella Hake, Bessie Hope, Ruth Hinder, Mary and Freda Haines, Dorothy and Elsie Hanson, Violet Holford, Edith Holms, Ethel Hutchings*.

I—Isabel and Ami Inglis.

J—J. Sinclair Jackson*, Lizzie Johnstone.

K—Lily Kinvig, Philippa* and Dorothy* Kerr, Ray and Ethel Kelsey, Flossie Key, Agnes* and Isa Kay*, Hélène Kœuno, Jeanie Kyle.

L—Henry Laing, Alice Lemar, Grahame and Murray Lloyd. Elsie Leigh, Hannah Lovell, Eleanor Lowe.

M—Margaret Macphee, Olive Newburn, John MacMurray, Margie Marston, Christina Marshall, Gwendoline Moir*, Daisy Martin, Hilda Medill*, K. G. MacGilp*, Charlotte Millar, Louis Maclachlan, Nellie, Annie, and Daisy Mackenzie, Annie Moule*, Avie Mallory, Annie Macnair, Ada Macnutt*, B. and Harry Melsher, Dora Muir*, Dorothy and Margaret Morris*, Frank Medcalf, Mabelle Mounstephen, Barbara and J. Maconchy, Dorothy Morgan, Louisa Merritt, Eliza MacGregor, A. R. Marlow*, Daisy Mackenzie.

N—Amy and Maud Nottage.

O—Eva and Maud Oakes, Mattie and F. A.* Osmond, Olive Oxley, Sidney and Katie Oliver, Muriel Oldfield.

P—Winnie Page*, Isabel* and Gladys* Phipps, Lillie* and Eva* Petter, Edith Purkiss, Daisy Phillips, Clarice Peach, May, Vera and Daisy Petrides, Joanna Pearman, Geoffrey Peach, Evelyn Pechey, Willie, Ada and Jessie Palmer, J. E. Pearce, Laura Percy.

R—Marjorie and Herbert Rainey, Willie Rigby, Willie Rogers, Dorothy and Evelyn Rashley, Elmina, Isabel and Jessie Roe, Gussie and Marion Roach, A. M. Roberts*.

S—Muriel, Ivy and Rosetta Sherwin, Bessie Symes*, D. D. and T. M. Stanier, Bwendoline, Undine, Llewellyn, Wilfred, Mervyn, Gladys and Eric Shaw, Violet Salvesen, Bertha Stocker, Annette and Cecil Stirling, Maudie, Sydney and Janet Speed, Ronald Studd, Evelyn* Shaw, Nannie Sturrock*, W. Stangoe, May Short, Lilian Sargeant, Charles Saunders*, Florrie Smith*, Bessie Scantlebury*, Herbert Stuart, Bob and Dollie Salt, Nellie Sery, Cicely and Marjorie Sherbrooke.

T—Alice Truelove, Harry Thompson*, E. Thorne*, Eileen* and Florence* Tomlinson, John Thompson*, Louie* and Nannie* Tibbits, Sarah Tyson, Marjorie Tracey.

U—Queenie Upton*.

V—May Vickers, Gertrude Vellacott*.

W—Ethel and W. H. Williamson, Frank* and Madge Wilson, Jack Woodhouse*, F. K. White, Pringle Wilson*, Ernest Wakeford, Chas. Wingrave, Violet and Arthur Walker, Ruby, and Edith Wilkins, Chas. and Winnie Williams.

Y—Annie Yeo*, Gladys Young.

FOREIGN LIST.

No. 160—Cuckoo and Maria Lister (S. Africa). **No. 161**—Lancelot Mayes (U.S.A.), Ruth Sprigg* (S. Africa), Maria and Cuckoo Lister (S. Africa). **No. 162**—Elsie and W. B. Henderson, Daisy McArthur (S. Africa). **No. 163**—Dora May (Jamaica). **No. 164**—Ivan and Rotha St. George (Canada). **No 165** Frank and Vera* Sjöström (U.S.A.). **No. 167**—Kate*, Nettie*, Ina*, and Willie Thomson, Olive van Millingen (Constantinople).

HONOURS LIST.

The following have been correct each week during the quarter:—

A—Violet Ashworth.
B—Herbert Braddon, Charlie Banks, Mary Beck.
C—Lydia Cleary, Walter Carter, Dorothy Cooper, Richard Cornthwaite, Winnie Cox.
D—Albert Davis, William Dilly.
E—Muriel Edwards.
F—Mary Freeman.
G—Bertie and Clarice Gale. Kathleen Gough, Helen Gray.
H—Eric Hill.
I—Ami Inglis.
J—Emily Jones.
M—Daisy, Nellie, and Annie Mackenzie, John MacMurray, Ada Macnutt, Reginald Measor, Margaret and Dorothy Morris.
N—Valerie Noel, Amy and Maude Nottage, Peter Nicholson.
P—Kathleen Pasley, John Pearce, Kathleen Pincott, Gladys and Isabel Phipps.
R—C. Alice Reid.
S—Muriel Sherwin, Betty Stocks, D. D. Stanier, Flora Simmons.
T—Marjorie Tracy.
W—Edith Wallis, Greta Watson, Edward Wheeler, Cecile Wright, Winnie and Charles Williams.

Personal.

Arthur Lamb, A. P. Turnbull, Dorothy Clarke.—I am very sorry you have been so unwell, but hope the bright weather that is coming will make you feel strong again.

Gladys Allan.—Your initial made no difference in the index You may *not* use any "help" outside a "reference Bible."

Kathleen Remon.—I am glad to welcome you as a new "Searcher." The new quarter begins with No. 170.

Henriette Bardot.—Please send Lucie's address.

Alan Symon.—A "star" cannot be given for work done in pencil.

Nellie Brown.—The "first list" contains the correct answers received up to 12 o'clock on Monday morning; the second, those received up till Thursday morning.

Herbert Toller.—Your reference to No. 3 of 166 was wrong. VI. instead of XII.

Ernest George.—You had omitted to put by whom and to whom questi on 6 was said.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Liverpool*, May 7, 8; *Bolton*, May 9; *Manchester*, May 12; *Sheffield*, May 15; *Bradford*, May 16. Rev. B. Callender, *Bedford*, April 9; *Holy Trinity, Tulse Hill*, April 15-26. Mr. S. J. Hewlett, *Kettering*, April 8-24.

Half-yearly Meetings.—*Hope Hall, Liverpool*, May 8 (4 and 7.30); *Central Hall, off Deansgate, Bolton*, May 9 (7-30); *Strangeways Hall, Manchester*, May 12 (3 and 6.30); *Y.M.C.A. Hall, Sheffield*, May 15 (7.30); *Church Institute, Bradford*, May 16 (7.30).

Children's Scripture Union—Portions for week ending April 15.

Sun., April	9	*Jer.*	xvii.	5-14	Thurs., April	13	*Jer.* xxiii. 28-32
Mon., „	10	„	xvii.	19-27	Fri., „	14	„ xxiv. 1-10
Tues., „	11	„	xviii.	1-16	Sat., „	15	*Psa.* cxxi. 1-8
Wed., „	12	„	xxiii.	1-8			

The Flower Mission of the Factory Helpers' Union seeks to bring some of this season's sweetness into the lives of these girls; thousands of fragrant bunches are distributed among them, either in the workrooms, where ladies visit them, or in the clubs and evening homes, opened especially for their benefit and recreation after the day's work is over. Will those who would like to help in this work kindly write to one of the secretaries, who will gladly send all necessary information? Miss L. E. Tritton, 68, Cromwell Road, S.W.; Miss E. M. Tritton, 36, Queen's Gate Gardens, S.W., are the secretaries.

A Dying Saint's Testimony.

In the deeply interesting biography* of Isaac Sharp, the passing away of that saint of God is strikingly outlined. A long life of great activity in the cause of missions, involving much travel all the world over, ended appropriately amid scenes of rest and peace, and with a truly gracious testimony.

"On the 10th of March (1897) there could no longer be any doubt as to the final issue of his illness; but that marvellous vitality which had so signally overcome the effects of hardship and suffering in the past still maintained a conflict in the grasp of death, and the lamp of life continued to flicker to the last. In the afternoon of that day, when the extremity of pain had subsided, the patient sufferer expressed his thankfulness for partial relief; and, addressing one who sat beside his bed, he said, 'I want to say that in my suffering I cast myself upon the Lord. I do not wish to undervalue the kind and unremitting attention I have received; but I wish it to be understood that relief came distinctly in answer to prayer. The means used were blessed . . .

"In the midst of accumulated suffering, his chief anxiety seemed to be lest his patience and resignation should not hold out. Once, during a night of peculiar unrest, he was heard to ejaculate hurriedly, 'Oh, come; come quickly!' But immediately after, in a loud, strong voice, he broke forth, 'Not my will, dear Lord, but thine be done?' In the morning, he remarked to the nurse in attendance that he had never expected to live through the night; but when she inquired, 'And how do you feel now, Mr. Sharp?' he replied, with a twinkle of his old mirthfulness, 'more like life than death.' Then, immediately raising his hands, he added reverently, 'As He wills!'

"In the afternoon of the 15th, he asked Nurse Blake 'Will my voice hold out through the night?' When she expressed a doubt, he intimated his belief that the end was near. . . . Addressing his nephew and niece, he continued: 'This is my death-bed testimony. I have a living sense that it is best to live in the love and power of God, that we may be complete in Him, in whom alone we can be complete. Blessed be his holy name! To me to live is Christ, and to die is gain. Death is swallowed up in victory.' After delivering an affectionate message for his aged and invalid sister-in-law, he resumed: 'May the true life be the blessed portion of us all, now and for evermore. Press on to the mark of the high-calling of God in Christ Jesus.'"

Six days afterwards the warrior's task was o'er, and a few days later devout men carried him to his burial at Ettington, in ground opposite the little Friends' meeting-house where his voice had so often been heard in prayer and exhortation. Testimony was borne to the grace of God, and the fragrance of the memory of the servant whose departure so many mourned.

Good Friday with Theatrical Employees.—Sir George and Lady Williams again invited the employees in London theatres to a social gathering at Shoreditch Town Hall on Good Friday afternoon. Some 700 persons engaged in twenty theatres and music halls were present. Tea and fruit were plentifully provided. A book was given to each person by the Religious Tract Society, and a bouquet from the Flower Mission. Sir Geo. Williams, in giving a hearty welcome, described life as a journey soon to terminate. Rev. W. N. Davis, rector of Spitalfields, spoke of the evil of sin and the growing neglect of public worship among large masses of the people. Rev. Dr. Gritton followed on "Individuality;" Rev. E. E. Cleal, Congregational minister of South Hackney, spoke on "The Love of God as manifested in Christ Jesus;" and Mr. T. C. Chadwick on "The Blessedness of Christian Living." Mr. H. Ehrlich, for thirty-three years manager of the Pavilion Theatre services, Whitechapel, and Mr. Goodenough, London City missionary to theatrical employees, also took part in the proceedings. The gathering was organised by the committee of Special Religious Services, 3, Bridewell Place.

* Isaac Sharp: An Apostle of the Nineteenth Century. By Frances Anne Budge. Introduction by Sir Joseph Pease, Bart., M.P. Portrait and illustrations. (4s. 6d. *Headley Brothers.*)

Zenana Bible and Medical Mission.

The annual meeting of the Zenana Bible and Medical Mission, or the Indian Female Normal School and Instruction Society, was recently held in Queen's Hall, Langham Place. Lord Kinnaird occupied the chair, and there was a large attendance.

Mr. Birdwood, in the absence of the secretary (Rev. A. R. Cavalier), made a detailed statement, in which he outlined the history of the Society, and the progress that had been made in its work during the past ten or fifteen years. At the present time the Society has thirty-two stations, and employs ninety-six European missionaries and 310 assistants, Bible women, &c. Last year there were 6,551 pupils in the schools and zenanas, and the attendances at the hospitals numbered 60,000.

Lord Kinnaird delivered a brief address from the chair, alluding at the outset in sympathetic terms to the death of Mr. W. T. Paton, the late hon. finance secretary. He appealed earnestly for increased support for the work. They wanted continued help, in order not only to maintain their present operations, but to extend their labours as far as possible.

Sir Alexander Mackenzie, K.C.S.I., late Lieutenant-Governor of Bengal, said that while the Government of India was free from all connection with and support of idolatry, yet it was sometimes a little timid to proclaim itself thoroughly as a Christian Government. He spoke in terms of the highest praise of the native Christians, remarking that a more devoted, humble, pure-living set of men they could not have than the native Christians of India. After pointing out that India from a religious standpoint was at present in a very interesting and critical state, he said that the women of India were and must be the most potent factors in the future religious development of that country. It was impossible to overrate the strength of woman's influence in an Indian household. Hence they saw the importance of getting at the women, and there could not be a better means of attaining that end than through Zenana missions. If they could get hold of the young girls and the young mothers of this generation, they would have gone far to secure the young men of to-day, and their sons after them.

The Bishop-designate of Mombasa (Rev. W. G. Peel) spoke from personal experience of the Society's work in Western India, particularly in and around Bombay. Men missionaries could not reach the women, but that task was in the hands of their sisters in England, and it was their privilege to go to the Indian women, to win their confidence, to teach in their schools and in their homes, and to tell them of the love of our Lord and Saviour Jesus Christ. In concluding, he made an urgent appeal for more help and for more labourers. It was the women who were maintaining household idolatry in India, and he appealed to them on their behalf. He appealed to the women of England to give themselves to the work of winning their sisters in India for Christ. To them came Christ's claim to pass on what they knew of Him to India's women.

The last speaker was Rev. F. B. Meyer, who gave an interesting account of his recent visit to India.

Saturday Afternoons for Working Girls.—May we ask friends living within easy reach of London for an invitation for a small or large party of girls to a country garden on a Bank Holiday or a Saturday afternoon? During the next three months thousands of business and factory girls would enjoy such a pleasant break in the monotonous toil of their lives. Will any one responding to this request communicate with Miss Butler, 13, Onslow Square, South Kensington, S.W. (Hon. Sec. of Holiday Department of the Young Women's Christian Association.)

E. R. Hope, President.
M. Bevan, Chairwoman of London Council.

School for Missionaries' Daughters.—An outbreak of infectious sore throat at the School for Missionaries' Daughters at Sevenoaks has necessitated an examination of the drainage of the house, and it is found imperatively necessary to make various radical changes, which must involve very heavy expense. It is proposed to raise a sum of £3,000 to enable the committee to meet the heavy expenditure of the sanitary alterations and to carry on the work efficiently. Any help will be received by Mr. W. Edwards, jun., treasurer, 14 Dalcham Gardens, Hampstead, N.W.

The Victorian Bush.

A forward movement of great importance has been inaugurated in connection with the Victorian Sunday School Mission. A missionary of the Union has started out in a fine new van to do a special work in the outlying country districts of Victoria. Much has already been accomplished through the efforts of the Union or by private enterprise; and frequently such efforts have resulted in the formation of churches now holding regular services.

The Bush Missionary has a stock of books, pamphlets, and Bibles with him to enable him to act as colporteur. The van is constructed so as to act as bedroom, dining-room, and shop, all in one; and should occasion require, it may serve as a pulpit or platform for open-air addresses. The agent carries a lantern and good slides, by which means he can give useful and entertaining lectures. A gramaphone is part of his luggage, and will be a useful adjunct in his work amongst the young.

The agent appointed is Mr. F. W. Fry, who has been assistant secretary of the Victorian Sunday School Union and superintendent of the Children's Church. He has lived a good deal in the bush, and is intensely interested in children and specially qualified for the work.

D. M. L.

Irish Notes.

A "PROTESTANT THOUSAND" has been formed in Dublin, and the first public meeting under its auspices was held last week and largely attended by ministers and members of various Churches. The meeting was chiefly concerned in protesting against the establishment and endowment of a Roman Catholic university in Ireland.

Much regret is felt in Dublin and throughout Ireland that, owing to continued ill-health, Rev. J. S. Fletcher, D.D., rector of St. Barnabas', Dublin, has been obliged to resign that position. From the very first no one took a deeper interest in the Dublin Christian Convention than Dr. Fletcher, and no one was a warmer friend of Christian union and of every good work. He was ordained in 1857, and has been in his present post since 1872. Dr. Fletcher took a deep interest in Mr. Moody's visits, and has been an active member of the Evangelical Alliance Committee.

Much satisfaction is felt that the Vice-Chancellor has granted a perpetual injunction against the proprietors of the racecourse, Jones' Road, Drumcondra, Dublin, preventing them from carrying on in future Sunday racing in the neighbourhood, which had been turned into a sort of pandemonium by the crowds that attended every Lord's Day. A local committee took the matter up, and have gained their point. Now they intend to institute proceedings against the proprietors of two other race courses near Dublin, where similar scenes are enacted on Sundays, and it is earnestly hoped that in these cases also they will be successful.

Mrs. Stern, widow of the celebrated Missionary, Dr. Stern, has been addressing with excellent effect meetings in the South of Ireland on mission work among the Jews in Palestine; and Miss Gordon, of Strabane, has been appointed a Missionary to Damascus.

The Belfast Young Men's Christian Association continues to prosper. Its annual meeting was held on Thursday night, and it was reported that it has a membership of over 2,000, and its income last year was about £1,500. Amongst the speakers were Dr. Barnardo, of London, who said there was a work to be done among the waifs and strays of Belfast by anyone who had eyes and a heart to perceive it, and he intimated that such work would be soon commenced. Mr. A. B. Lloyd, a missionary from Uganda, also spoke, and gave a thrilling account of mission work in mid-Africa, saying that no other religion than that of Jesus Christ could meet the needs of Africa.

Boy Emigrants.—Mr. Fegan writes from the Boys' Home, 93, Southwark Street, S.E.:—"The time is very near for us to despatch our party of young emigrants for the Far West. I am glad to say that the depression from which farming interests in Canada suffered so heavily for several years has given place to much prosperity. In consequence, there is a great demand this season for boy-help. Prospects altogether are better than for many years past. The boys already sent out have proved their gratitude by sending over in voluntary gifts, out of their own earnings, more than £2,000 towards the support of their old Home. More than 100 of them have sent back the £10 expended on their emigration to 'help another poor fellow out.' We need at least £1,000 for this work within the next two or three weeks."

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Evangelistic.

Countess Schimmelmann at Chicago.

GRATIFYING tidings are to hand as to the work of God in the hands of the Countess Schimmelmann at Chicago. The Countess has faithfully proclaimed the glad tidings of salvation through Christ alone, and redemption with his precious blood, alike to anarchist and law-abiding citizens. Among all classes of society there has been evidence of much blessing.

By far the greater number of conversions, however, have been seen among the working classes, and many who have been avowed atheists are now preaching Christ to their fellow workmen, among whom their testimony endorsed by their changed lives is exercising great power.

The Countess has met with a most hearty reception from the clergy and ministers. The Presbyterian churches and pulpits have been placed at her disposal—an unprecedented step—enabling her to reach many who would not otherwise have come under the sound of her telling proclamation of the simple Gospel. She has visited the State prison, and feels assured of her message that "Christ Jesus came into the world to save sinners" has had the Divine seal upon it in souls being saved.

Earnest prayer is desired that the Lord may continue to sustain his servant in her life's business for Him. J. McCall.

Rev. D. M. Cameron has concluded a series of Gospel meetings in the Free Church, Munlochy, Ross-shire. Simple and direct preaching especially secured the attention of the young.

Mr. Geo. Pell, of the Evangelisation Society has held a fifteen days' mission at the People's Mission Hall, Townsend Street, Walworth, with encouraging results. Much blessing has come also to the Christians.

Mr. E. P. Telford has concluded a twelve days' mission in the Rotherhithe Free Church, Lower Road, S.E., with the happiest results. His earnest faithful, manly appeals has led a large number into the light. Night after night the enquiry room was filled with those anxious about salvation.

Rev. J. T. Mateer, of London, has just concluded an interesting mission at the George Street Baptist Chapel, Ryde, Isle of Wight. It continued for twelve days. At the final meeting on the Sunday night some eight or ten rose for prayer, most of whom passed into the enquiry room afterwards. Rev. E. Bruce Pearson is the esteemed pastor of the church.

Dr. Barnes, of Folkestone, has concluded an evangelistic mission at Emmanuel Church, Tunbridge Wells. In spite of the snow and cold, considerable numbers attended. Addresses on the deepening of spiritual life were given to Christians on each afternoon, and also a meeting for children and one for men. At every meeting God set his seal on the Word preached, and many were dealt with at the after meetings.

Mr. William Hill, evangelist, has concluded a three weeks' evangelistic mission in the Methodist Episcopal Church, Calcutta. The meetings were a means of blessing to many souls. Over a hundred persons have publicly signified their surrender to Jesus Christ for salvation, while there has also been much blessing amongst believers through Bible readings on the spiritual life, which were given each morning during the first two weeks of the mission.

Rev. N. Hardingham Patrick (recently of Tangier and the North Africa Mission) concluded last week a successful ten days' mission in the Prospect Wesleyan Chapel, Bradford, of which his old Gibraltar friend, Rev. W. Terry Coppin is pastor. The services were well attended, both on the week days and Sabbaths (two). A large number of young men and women made definite choice of Christ, and much blessing has come to the church and congregation. Mr. Patrick, who for the present is living at the Hermitage, Redhill, Surrey, is open for special services.

More unsuitable weather for a mission could hardly be conceived than that which the friends at North Shields Baptist Church (Rev. C. Stanley) had last weeks. Mr. Henry Thorne, however, did not allow his ardour to be damped nor his faith weakened, and now that the mission is over every one is rejoicing over the great blessing that God has given. Many have professed spiritual decision, while saints have been revived and Christian work has been stimulated. From the Sabbath School, from the C. E. Society, and from the streets, young and old old have been led to the Saviour.

Evangelists' Engagements.

Mr. W. Monro Collings.—During April, Haling Road Hall, Croydon.

Mr. Henry Thorne.—Apl. 6, 7, Dorking; 9, Queen's Park Congregational Church, Manchester; 15-24, Bristol; 29-May 8, Sunderland; 13-21, South Croydon.

Mr. W. R. Lane.—Till Apl. 10, West Hartlepool; 15-24, Woodford; 30-May 8, Windsor; 13-21, Sidcup.

Gipsy Smith.—Till Apl. 10, Walsall; 15-24, Swindon; 29-May 8, Bristol; 13-22, Marylebone.

Mr. Geo. Clarke.—Till Apl. 17, Finchley.

Mr. E. P. Telford.—Apl. 9-20, Gainsboro' Apl. 23-May 4, Leeds; 21-28, Bromley.

Mrs. E. L. Baeyertz.—Till Apl. 17, Sunderland; May 7-22, Newcastle-on-Tyne.

Mr. Charles Inglis.—Apl. 9-20, Canning Town; 23, Stratford; 24, 25, Chester; 26, Bristol; 27, 29, North Wales; 30, Stratford Conference Hall; May 1-5, Dorking.

Mr John Burnham.—Till Apl. 14, Tredegar.

Mr. William Grove.—Apl. 8-24, Soldiers' Institute, Portsmouth.

Evangelistic Mission.—KilburnHall, Kilburn Gate, Sunday and Tuesday at 7, and Thursday at 8, Mr A. C. Burley. Malden Hall, Haverstock Hill, Sunday at 7, Thursday at 8, Mr. P. H. Thompson.

Mr. Jas. Sprunt.—Apl. 9, 16, 23, and Wednesdays in April, Willesden Hall, N.W.; Thursdays, Union Hall, Carlisle Street, N.W.; Apl. 30-May 14, Pulborough.

Mr. Newton Jones.—Apl. 8-17, Netherton (Free Church Council); 22-27, Greenhithe, 29-30, Ealing; May 7, 8, Chester; 14, 15, Huntingdon; 21, Oxford; 27-29, Bedford.

Rev. F. C. Spurr (Missioner of the Baptist Union).—Apl. 9-17, West Green, Tottenham; Apl. 30-May 7, Onslow Chapel, Brompton, S.W., daily at 3.15 and 8.

Brothers Weaver.—Till Apl. 14, Dumbarton; 16-28, Hamilton; 30-May 2, Langholm.

Mr. J. J. Scroggie.—During Apl., Park Hall, Barking.

Mr. W. D. Dunn.—Till Apl. 23, Dundee; Apl. 30-May 12, Banchory.

Mr. John Elliott.—Apl. 9-16, Aller Bridge, North Devon.

Notices.

Communications Received with Thanks.—H.M. A.S. Mrs. F. F.J.C. J.M. G.M.T. A.B. W.S.M. J.B. R.B.W. A.P.H. G.W.L.B. A.McG. L.G.T. J.L.A. H.C.D. H.I. W.H. N.G. T.C.U. B.M. J.M. C.U. J.D. W.G.A. T.E. W.J.L. A.B.B. J.T.M. L.C. W.T.C. J.A.C. C.E.A. J.M.C. W.S.B. T.H. Mrs. S.W. W.S.T. J.S. J.C.G. J.M.L. S.S.U. W.L. E.F.E. Miss D. E.L.O. F.F. L.J.A.B. J.C.H. J.E.J. Miss L. O.C. T.D. G.P. H.E.G. E.A.B. E.F. L.B. J.V. R.K. G.T. C.H. F.C.S. J.McC.

Applications for Tracts.—John S. Williams, 3, Oaklands Park Avenue, Ilford, Essex; Mr. Spare, St. Breward, Bodmin, Cornwall; Mr. J. Sleeman, Delabole, R.S.O., Camelford, Cornwall; Mrs. Pengelly, Fore Street, Camelford, Cornwall; Mr. J. Kent, Trewithan, St. Teath, Cornwall; Mr. W. Rosevear, Trewithan, St. Teath, Cornwall; Miss L. Andrews (for public-house visitation), 7, Huguenot Road, Nunhead; Miss Lottie Rickers (for public-house visitation), 40, Wivenhoe Road, Nunhead; Miss Marley, 106, Blurton Road, Clapton Park, N.E.; George Fisher, Goods Guard, 5, Fowlds Street, Kilmarnock; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.

Lanarkshire Christian Union.—This Union, which for seventeen years has been carrying on aggressive work as an auxiliary to the work of the various churches, reports much blessing on the past year's efforts. In addition to conventions and monthly conference, many Gospel and open-air meetings were held with an estimated attendance exceeding 60,000. Tent work in the summer has been very encouraging, and many being reached in that way. The county is the largest and the most populous in Scotland, and many testimonies as to the value of the work of the Union have been received.

West Africa.—The Liverpool correspondent of the *Daily Chronicle* says:—"I have received from Sierra Leone a communication of an interesting but paisful character. My informant, whose advices are usually reliable, says that there is strong reason for believing that two white women—young girls, aged respectively sixteen and eighteen—are alive, or were until quite recently alive, and in the hands of the natives in the interior. These young girls are the daughters of an American missionary who was killed, together with his wife, when the Mendi uprising took place. The father was killed outright. The mother was first outraged, and then horribly tortured with barbed wire, and finally put to death. Their remains were afterwards discovered, but no traces of the girls were ever found, and rumours have more than once reached the authorities that they were not killed, but carried off. Every inquiry has been made, but so far without success.

Obituary.

REV. G. D. MACGREGOR.

THE death is announced of Rev. G. D. Macgregor, for more than thirty years minister of Paddington Chapel. For a year or more Mr. Macgregor had suffered from an internal malady, and many are to-day mourning his loss at the age of seventy-four. His home at Willesden Green has known much pain and sorrrow, for during several months past his wife has been laid by with cancer, daily expecting death.

Mr. Macgregor held charges in Scotland and provincial towns before coming to London. He did good work, and his church grew in numbers and influence. Some years ago Mr. Macgregor started a "Fraternal" meeting of ministers in north-west London; breakfasts were held regularly at the houses of the members, among whom were Drs. Horton, Newman Hall, and R. M. Thornton. His generosity was proverbial, though his gifts were made anonymously.

The sympathies of Mr. Macgregor were very wide. He was one of the founders, if not the principal founder, of the London Congregational Union, and served a term as its chairman. He was long a director of the London Missionary Society, and a member of the council of New College. He leaves seven children.

MISS MARY E. BARLOW.

An earnest Christian worker has recently passed away in the person of Miss Mary E. Barlow, of Carlisle. Born at Edinburgh in 1853, where her father was professor of comparative anatomy and physiology, she, with her brother, who survives her, shared the inestimable advantages of a cultured Christian home. It was doubtless from her father that Miss Barlow inherited her great love for animals; but after his early death, the mother carried on the work of developing the gifts of voice and pen which her daughter possessed. Shortly after their removal to Carlisle, Miss Barlow became an active worker for the Saviour. All her gifts were laid at her Master's feet. She was specially interested in temperance, purity, and anti-vivisection work.

Miss Barlow belonged by birth to the Society of Friends, but in later years she joined the Church of England, and her Bible Class for men was a source of great help and strength to many. Her influence spread far, and numbers have cause to bless God that they came under her care. Miss Barlow had that rare gift "a heart at leisure from itself, to soothe and sympathise." Failing health compelled her to relinquish her loved work bit by bit; but, though a sore trial, it was borne without a murmur, and her patient endurance of pain and weakness taught many a lesson to those who were privileged to be with her in her sick room until she was called in "to see the King in his beauty."

India and the Post.—A worker in India writes to us: "The introduction of the penny postage is a great boon to Christian workers in India. Our thanks are due to Mr. Henniker Heaton for his efforts in bringing the matter to a successful termination. I hope this concession will tend to draw closer the bonds of union between England and my native land, India, the greatest appanage of the British Crown, a country which, when redeemed and brought under the rule of King Emmanuel, will also prove one of the brightest jewels in his Crown."

Children in Paris.—Many children in Paris have infidel or careless parents, but they do not prevent their little ones from going to Miss de Broen's Sunday school, or to the children's meeting, held once a week. Many rough children who are at play in the streets are gathered in there. Last month a very happy party assembled in the Iron-room, when Miss de Broen gave prizes to the regular attendants. Will your readers pray for this work among the children? Miss de Broen needs funds to carry on her work, and also devoted workers. Gospel meetings, temperance meetings, night schools, &c., are held, as well as visits to the sick and needy.

M. L. Douglas.

3, Rue Clavel, Belleville, Paris.

Letters to the Editor.

A Root of Much Evil.

DEAR SIR,—At the end of a long and active life two facts are deeply impressed on my mind, viz:—

(a) That Christ struck at the root sin of human nature when He said, "How can ye believe which receive glory one of another, and the glory that cometh from the only God ye seek not?" (John v. 44, R.V.). This sin adapts self to all our circumstances, and clings fearfully. With ministers of religion it develops into sacerdotalism, of which the Bible and the world's history, since the Bible was written, give painful evidence.

(b) That every real Christian, let his denomination be what it may, experiences the New birth and indwelling of the Holy Ghost; which entails that the service of God through Christ becomes his main object and the joy of his life, however secular his ordinary business may be. This is a simple test which every man can apply to himself.—Yours faithfully,

HENRY TOYNBEE.

12, Upper Westbourne Terrace, W.

Profession versus Practice.

MY DEAR SIR,— I feel we are under a great obligation to you for the plain and forcible appeals you make from time to time to the hearts of Christians. Let me tell you there is the utmost need. Speaking generally there is a tremendous divergence between the lips and the life, the profession and the practice. To hear people sing, or to talk, you might think they were perfectly ready to do whatsoever Jesus would have them do; and yet when you are seeking, as I am to-day, for ladies and gentlemen of leisure to come down into our crowded parishes in South London amongst the poor and the degraded and try to lift them up, they are not to be found. It is a great reflection upon our Christianity.

Of course, there are those whose duties or circumstances prevent, and against them I have nothing to say; I am concerned only with those of leisure and means who have no excuse whatever. When will Christians see their inconsistencies, and shake off the reproach which is lying at their doors? When will they recognise that if they would walk "in his steps," their talk must be that of a life spent in sacrifice and suffering for the sake of others? (1 Peter ii. 21). There is no other manner of life consistently possible. My Christian brother, my Christian sister, I beg you "roll away the stone;" ask "what would Jesus do?" and then go and do it. Your place is amongst the poor and the lost of God's sheep, and you can have any amount of work which will yield you a rich return in God's harvest. Some of us have obeyed the call, having left lovely parishes and surroundings to come into these crowded parts, and we tell you there is no luxury in the world to compare with the luxury of working amongst those very poor people and putting sunshine into their lives, and we say to you, "Come over and help us."—Yours, in the thick of the fight,

Southwark Park, S.E. J. WALLACE.

"Undenominationalism."

SIR,—Pastor Fuller Gooch has raised some interesting points in his letter on "Undenominationalism." He takes exception to Christians being named Wesleyans, &c. But is that not "Making a man an offender for a word?"

The terms Wesleyan, Baptist, &c., are in themselves useful. If I go to West Norwood and wish to attend Mr. Fuller Gooch's ministry, for whom or what shall I inquire? For Mr. Fuller Gooch's place? For the undenominational chapel? Such terms are open to the same objections as those he finds fault with. In fact, distinctive names as Evangelical, Primitive, and so on, give us at once a general understanding of the tone of spiritual life and the style of services in a place that we cannot have if the generic term, Christian, alone is used.

The term Undenominationalism has in very many cases become a positive snare. Mr. Gooch in his article uses it in a good sense—in the sense that we should not be aloof from other Christians in help, sympathy, and edification because we differ on one or more particular points. But we find the term applied to Christians who band together for Gospel work, and who in many cases, in eschewing points that would lead to mere controversy, eschew practically all Christian teaching. Surely now, if ever, we have through much tribulation to enter the kingdom of God, and we need all the strength and sympathy and help that can be received by strengthening one another's hands in God.

For any one section of Christians to refuse fellowship to those who do not hold similar views seems to us positively wrong. But it is difficult to see how this can be altered. "Each sect trains its ministers and its members to see truth from its own standpoint." What else can they do—unless, as they ought, to encourage the believers to mix with those of other communions? This indeed is very much needed. But how does Mr. Gooch teach? Does he not see truth from his own standpoint? He teaches prophetic doctrines of the futurist school. Would he allow any one to teach diametrically the opposite doctrines in the congregation?

It is well to look at the various denominations as simply various sections of the Church at large, and to forbear with one another in regard to disputable points, and, in seeking first the kingdom of God, seek one another's good to edification. JAMES STORMONTH.

Edinburgh, March 26.

Y.W.C.A. Home, Leamington.

THE twenty-fourth report of this institution has been issued by Miss Bagster, who has carried on the superintendence of the work since Miss G. M. Taylor, the founder, was obliged by ill-health to relinquish the active management of it.

Quietly and unobstrusively, but with constant tokens of the Lord's favour, the work has continued from its formation until now. Its first aim has ever been the spiritual welfare of the young women and girls coming under its influence. For some it has provided a home while out of situation, for others a holiday home, while many a young girl apprentice, who would otherwise have had to live in lodgings, has found during the first years of business life the safe shelter and motherly care needed at that time.

God has wonderfully fulfilled the desire of the founders, and this is seen by the numbers of women workers in his great field of labour who have commenced their Christian life at the Leamington Home. Some work as Bible women; some as matrons of similar institutions; some as helpers in "rescuing the perishing;" some as hospital nurses; at least three as missionaries to the heathen have been influenced there to take up such work; while many more are letting their light shine behind the counter or in home life.

The institution is partly self-supporting, and of late years has been made more so by the establishment under the same roof of a small "Nurses' Home," from which medical and surgical hospital-trained Christian nurses are sent out to private cases, profits going to the maintenance of the Home, to which they return to rest in the intervals of their work. But every year payments have to be made which the contributions of inmates cannot cover. The house is a very large one, with spacious rooms for the constant Bible classes and evangelistic meetings held there. Expenses therefore are heavy. No debt has ever rested on the institution, which is in a small way a standing proof of God's faithfulness in hearing prayer. Marvellous would the full record be, if written, of the ways and means by which help has come just as it was needed.

Central France.—It is a pleasure to note the re-appearance of Evangelical religion in parts of France from which it was stamped out by persecution and massacre in the sixteenth century. Pastor A. de Senger, of Lamastre, Ardèche, recently visited England to interest friends in his work. The council of the Free Evangelical Church have an opportunity at the present moment of buying a building which may serve the double purpose of chapel and manse. The church is not numerous, and its members are peasants and working people. These, however, have made great sacrifices to meet the need, but about £300 yet remains to be raised. Those who realise the great importance of entering the many open doors in France to-day are asked to remember Lamastre, and to pray that its temple may be a centre of light and liberty in the midst of a dark and sin-enthralled people.

About Books.

THE twelfth annual volume of **The Christian Pictorial** (4s. 6d. *Alexander & Shepheard*) forms a handsome book, replete, as the title suggests, with illustration. The letterpress includes representative contributions of many branches of religious literature, historical, exegetical, and evangelistic, and is throughout of a high character.

Inquiries often reach us regarding the Stundists, the persecutions to which they are subjected, and the progress which follows their testimony in the great Russian Empire. It is a pleasure to give in this column the answer which we accord to individual questioners. Current information concerning the Stundists in Russia, as well as the ill-used Baptists of Germany, is given in the **Quarterly Reporter of the German Baptist Mission.** (2d. *Baptist Tract and Book Society.*) The April issue of this little paper is interesting from beginning to end, and witnesses at once to the power of God's Word, and the praiseworthy devotion of men and women who are not allowed to know much of joy or peace outside the Gospel of Christ.

A specially attractive volume is the **Fulness of God and Other Addresses,** by Marcus Rainsford, B.A., late incumbent of Belgrave Chapel. (3s. 6d. *Partridge.*) The set addresses are twenty in number, and followed by two deeply interesting dialogues, one with Major Whittle and the other with Mr. D. L. Moody. There is a warm-hearted preface by Canon Christopher, of St. Aldate's, Oxford, whose concluding words we willingly echo:—"There are many children of God who are obliged to live where the exceeding riches of God's grace in his kindness towards us in Christ Jesus are not preached. What a welcome message of glad tidings to some of these would this volume be if lovingly sent by a Christian friend! To all who value the glorious Gospel of the grace of God, I commend this useful memorial of a tried and trusted servant of the Lord Jesus Christ."

"Marlborough's Edition" of THE PILGRIM'S PROGRESS, unabridged, with a hundred illustrations, is a marvellous pennyworth.

"HOW TO DEEPEN THE SPIRITUAL LIFE IN OUR CHURCHES." The author of the pamphlet recently reviewed in this column under the above title, is Rev. John Williams, of Pontypool.

Recent issues from the *Stirling Tract Depot* include RONALD MUIR'S TEMPTATION, a story for boys (6d.); and TARRY AND HIS CHUMS, a story of the Old Wynd Mission Church, Glasgow, with preface by Alexander Mackeith (1½d.).

A useful work of reference is WILLING'S PRESS GUIDE, now issued for the twenty-sixth year. This is a handy and up-to-date list of the newspapers of Great Britain and Ireland, also a selection of colonial and foreign journals. (1s. *Office*: 125, *Strand.*)

In THE HOLY SPIRIT AND FIRE BAPTISM Mr. Silas Henn expounds Matt. iii. 11, finding in the words a pledge of blessing and not a denunciation of judgment. The pages are thoughtful and worthy of attention. (4d. *The Author, Himley Road, Dudley, Worcester.*)

"HOME WORDS" PENNY MONTHLY STORIES is a series deserving of commendation. The first two issues are:—"The Golden Lock," by Rev. P. B. Power; and "Two Uncles," by Rev. T. S. Millington. These books are handy in form, and well printed and illustrated.

The South Africa General Mission's booklet series is marked by spirituality of topic and chaste style. The latest contains, "I'LL BE THERE," a missionary story, together with information as to the Mission's scope and present position. (1d. 14a *Lingfield Road, Wimbledon.*)

In the booklet entitled THE KINGDOM AND THE KING (*Walford and Sons, Bletchingley*), Mr. E. W. Walford sets forth in conversational form expectations as to the re-occupation of Palestine by the Jewish people and the establishment of Christ's Kingdom as "earth's golden age of universal peace, justice, and prosperity."

A DAILY TEXT BOOK, specially designed for the use of young persons, compiled by H. D., is on sale at *Messrs. Brookes & Jepson's, Hastings* (6d). The Scripture selections will lay a good foundation in doctrine and counsel for life and godliness. Each month a distinct subject is considered—January, "God;" June, "The Scriptures," and so forth.

STOCKWELL GEMS (2d. *Wayre & Son, Lower Kennington Lane*). Under this title a useful series of music sheets is edited by Rev. V. J. Charlesworth. Each number contains two or three good pieces, composed or selected for the Spurgeon Orphanage Choir. "Mother's Easy Chair" is touchingly pathetic; and other good poetic and musical combinations are "Sunday" and "After the Cross, the Crown."

One of the latest public utterances of the lamented Canon Bell has been issued in booklet form with the title, THE HOUSEHOLD OF GOD. The pages contain an address delivered in October last at the annual conference of the Evangelical Union for the Diocese of Carlisle, and deal with a sublime theme in the language of grace and truth. (2d. each, 2s. per dozen post free. *J. Beaty & Sons, City Press, Carlisle.*)

ON THE PERSONAL RETURN OF THE LORD JESUS CHRIST. A full report has been published of the recent Advent conference held in Lansdowne Hall, West Norwood. It includes addresses dealing with various aspects of the Lord's Return, by Rev. G. Campbell Morgan, Rev. J. J. Luce, Pastor Fuller Gooch, Rev. R. Middleton, and other well-known servants of Christ (1s.: post free, 1s. 2d.) from "Lansdowne," Park Road, West Dulwich, S.E.

A young man who had been a ringleader in folly, but on finding joy and peace in Christ gave up the dance and other worldly pleasures, asked his sister to pass on a message to others after his death. With sincere fidelity the sister discharges the obligation in a dainty booklet, A BROTHER'S MESSAGE TO YOUNG MEN, by M. I. F. (2½d. post free. *Bristol: E. W. Buswell, Post Office, Redland; London: Digby Long & Co., 18, Bouverie Street, E.C.*) The pages have a pathetic interest, and should be brought under the notice of those to whom the very serious and urgent message was sent.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of London has instituted Rev. T. Lancaster to the new vicarage of Holy Trinity, Islington, and Rev. A. W. Oxford as incumbent of St. Philip's, Regent Street.

At the first meeting of the new council of the Free and Open Church Association, Lord Teynham was unanimously re-elected chairman. A grant of chairs was made to the new church of St. Peter, Shoeburyness.

The next session of the London Diocesan Conference will be held on April 18 and 19. Several important subjects are down for discussion, but the interest of the conference will centre in the resolution relating to the crisis in the Church.

So successful has been the work in the newly-formed parish of St. Catherine's, Burnley, that the rector has adopted a scheme for providing a parish room and mission building capable of holding 150 persons, not far from the church, at a cost of £1,050.

The resignation is announced of the Bishop of Brechin, the Primus of the Episcopal Church in Scotland (Dr. Jermyn) owing to ill-health. The Bishop is at present resident at Falmouth, where he has been for several weeks. The *Scottish Guardian* states that he has had a relapse, and that the present state of his health is such as to cause grave anxiety.

In connection with church extension work at Bristol, six eligible sites for churches or mission buildings have been secured, two by gift and four by purchase, while four more are under negotiation. Grants have been made for the building of three churches and five mission-rooms; and the permanent endowment of three curacies in populous parishes has been arranged, with two others to follow this year.

Congregational.

Dr. Guinness Rogers is to deal with Mr. Sheldon's "In His Steps" in two of his Merchants Lectures.

Rev. Henry King, owing to increasing infirmity, is about to resign the charge of Point-in-View, Exmouth, Charity, which he has held since September, 1889.

Rev. J. M. Gibbon has suffered a relapse. After being confined to his bed for a fortnight he caught a chill while sitting up in his bedroom, and has had to lay aside again.

Toller Church, Kettering, which has been renovated, has been reopened: Rev. T. Eynon Davies preached in the absence of Dr. Guinness Rogers through indisposition, and Revs. D. Stephens (pastor) and J. Thompson took part.

Mr. Samuel Maddock, of Hackney College, has been ordained to the pastorate at Thame. Principal Cave gave the charge to the pastor; Revs. Professor Bennett and F. Hastings took part. Rev. M. Lansdown delivered the charge to the church.

The annual meeting of Arundel Square Church, Barnsbury, has been held. The secretary's report gave an encouraging account of the church and its institutions. Special reference was made to the labours of Rev. J. Jameson, now missioner of the Yorkshire Congregational Union, and a hearty welcome accorded to his successor, Rev. C. Garnett, late of Manchester. Addresses were delivered by Revs. J. Learmont, J. B. Ellis, and others.

Circulars have been issued by Rev. W. J. Woods to the officers and members of the Congregational Churches of England and Wales, one explanatory of the recommendations of the committee of the union as to the proposed Twentieth Century Fund, as to which a resolution will be submitted to the assembly at the May meeting of the union, and a second addressed to the minister and senior deacon of each church, inviting the appointment by each church of a special officer to raise its proportion of the 500,000 guinea fund—one guinea for every member. The money may be contributed by weekly or other instalments.

Baptist.

Rev. H. B. Murray, of Canterbury Road Chapel, Kilburn, has accepted the pastorate of Gunnersbury, and will begin his ministry on the first Sunday in May.

Every member of the Spring Assembly of the Baptist Union will receive with his card of admission a certificate, which will secure for him a return ticket to London at a single fare and a quarter.

Rev. Bruce Etherington, of Regent's Park College, who had been accepted by the Baptist Missionary Society for service in India, has, with its consent, undertaken the temporary charge of the English Church at Colombo.

Rev. J. G. Greenhough, of Victoria Road, Leicester, has returned from Italy in materially improved health, after three months' leave of absence. The principal theme of his first discourse after his arrival was the evils of Vaticanism.

Methodist.

The growth of the New Connexion organisation at Normacot, Longton circuit, has necessitated the building of a substantial and enlarged church in place of the present iron structure.

On account of the proposed reduction of the British forces at Crete, the probability is that the Rev. Owen Spencer Watkins, now in the island as Wesleyan chaplain, will return to his duties at Malta shortly.

For the seventh year in succession the Primitive Methodists anticipate a marked increase in membership, more especially in the northern counties. The Sunderland and Newcastle district reports the largest increase which has been known in any district for many years.

Presbyterian.

It is expected that Rev. A. Connell will resume his ministry at Regent Square Church on April 23. He will thus be in time to give the Synod an account of his visit to China and India.

Principal Rainy says he would be pleased to see all the Presbyterian Churches of Scotland united, but that is at present impracticable. He believes the union of the Free and United Presbyterian Churches will lead the way to a more comprehensive union in the future.

Society of Friends.

At the close of a successful fortnight's mission in Jericho, Oxford, Wm. Hobson gave a lecture on the subject of "Ritualism: its Cause, and Cure," during which they was some opposition by representatives of a very high church close by. He traced the origin of ritualism to a "great company of the priests who became obedient to the faith" (Acts vi. 7), to the many thousands of Jews who believed, and "were all zealous of the law" (Acts xxi. 20), and to the possibility that "certain men came down from Judea teaching that ye must be circumcised after the manner of Moses" (Acts xv. 1). Jewish rites and customs were thus imported into the church, and when Constantine, the Roman emperor, set up and established her, heathenism gradually carried its customs also into the sacred enclosure, and heathen temples, heroes and rites were adopted. It is easy to see how the love of power and pre-eminence managed the assimilation and produced the compound labelled Christianity, with priests and rites having no New Testament sanction, and being a blend of Judaism and heathenism tinctured with Christianity. The cure alone is in reversion to the teachings of Christ himself as revealed in his inspired Word, and unfolded to the heart and to the Church by the Holy Ghost. "Back to Christ" is our truest wisdom, and "the Lamb and his followers" are certain of victory.

Fallen Asleep.

Rev. Robert Simpson, a retired Congregational minister residing at Wood Green. In 1845, he entered on the pastorate at Gornal, Dudley. He was the author of two publications on "Ritualism" and "Modern Theology."—Rev. John Williams, pastor of Dwyrian Calvinistic Methodist Church, Anglesey, died on Thursday from influenza. He was educated at Bala College, and in 1873 was ordained pastor of Hermon Church, Bethesda. In 1880 he removed to Dwyran.—Rev. W. Murray, Congregationalist, died at Cambridge at the age of seventy-seven. He held the pastorate at Braughing and Puckeridge, Herts, from 1862 to 1876, and at Fairford from 1876 to 1880.—Mr. John Sanderson, J.P., of Sunderland, at the age of sixty-six. He was a generous donor to the Methodist New Connexion Church. He was widely known on Wearside as a shipowner, and old seamen and seamen's widows were his constant care.—Mrs. John Craig, a notable Baptist lady. With her husband she was largely instrumental in founding Baptist churches in Aberdeenshire, where most of her early days were spent.—At Bray, Rev. Jno. G. Clarke, senior Presbyterian minister at Athy.—At Whitney, Oxon, Rev. Wm. Newman, formerly of Kinsale, and late Rector Ringrove, of Cork, aged eighty-five years.—On Easter morn, Charlotte A. Hill, wife of Levi Hill, of Bristol, aged eighty-three years, much beloved.—On 9th ult., at Newport, Essex, Mary Carpenter, aged sixty-three (wife of the Rev. J. G. Carpenter, retired Congregational Minister), a devoted Christian, a warm supporter of the Gospel, and a succourer of many.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman.
APRIL.				
Tues. 11	11 a.m.	Church Missionary Society	m Exeter Hall	Bishop of Durham.
"	3 p.m.	" "	m "	Bishop of Wakefield.
"	7 p.m.	" "	m "	Bishop of Winchester.
Wed. 12	11 a.m.	" " (men only)	m "	Sir J. H. Kennaway.
"	11 a.m.	" "	m Queen's Hall	Bishop of Liverpool.
"	7 p.m.	" "	m Albert Hall	Sir J. H. Kennaway.
Thurs. 13	11 a.m.	" "	m Exeter Hall	Bishop of Exeter.
"	3 p.m.	" "	m "	Bishop of Manchester.
"	7 p.m.	" "	m "	Bishop of Worcester.
Fri. 14	11.15 a.m.	" "	m "	Preb. Barlow.
"	3.15 p.m.	" "	m "	Bishop of Carlisle.
"	7 p.m.	" "	m "	Bishop of Peterboro'.
Sat. 15	3.30 p.m.	" " (Young People)	m Albert Hall	Bp. of Sierra Leone.
Mon. 17	3.30 p.m.	Anglo Indian Evangelisation Society	m Exeter Hall	Lord Kinnaird.
Tues. 18	3.30 p.m.	Midnight Meeting Movement	m Exeter Hall	Sir Geo. Williams.
"	3.30 p.m.	Open-air Mission	m Exeter Hall, Lower	Mr. J. H. Tritton.
"	7.0 p.m.	" "	m " "	Sir H. Bemrose, M.P.
Wed. 19	7.30 p.m.	British and Foreign Bible Society	s Wesley's Chapel, City-road	Dr. W. T. Davison.
Thurs. 20	10 a.m.	Christian Police Association	c Exeter Hall	Mr. A. A. Head.
"	11 a.m.	Baptist Missionary Society	m Mission House, Furnival-street	Rev. J. H. Atkinson.
"	12.45 p.m.	Baptist Zenana Mission	m " "	
"	2.45 p.m.	Reformatory and Refuge Union	m St. James's Hall	Lord Kinnaird
"	5.0 p.m.	Christian Police Association	m Exeter Hall	Col. E. H. Carlile.
"	6.30 p.m.	Baptist Building Fund	m Mission House, Furnival-street	Mr. W. Payne.
"	7.45 p.m.	Christian Police Association	m Exeter Hall	Col. E. H. Carlile.
Fri. 21	3.0 p.m.	Bible League	m Portman Rooms	Mr. J. H. Tritton.
"	3.0 p.m.	Palestine and Lebanon Nurses' Mission	m Exeter Hall, Parlour	Rev. F. Paynter.
"	7.0 p.m.	C. of E. Sunday-school Institute	m Church House, Westminster	Bishop of Ballington.
"	7.0 p.m.	Baptist Missionary Soc. (Young People)	m Mission House, Furnival-street	Mr. F. J. Marrington.
Sun. 23	7.0 p.m.	National Temperance League	s Westminster Abbey	Archbp. of Canterbury.
Mon. 24	2.30 p.m.	Baptist Union (first session)	m Bloomsbury Chapel	Rev. S. Vincent.
"	2.30 p.m.	Methodist Free Church Missions	c Lower Exeter Hall	Mr. J. Craske.
"	3.0 p.m.	Children's Fresh-air Mission	m Mansion House	The Lord Mayor.
"	3.0 p.m.	Church Temperance Society	m Lambeth Palace	Archbp. of Canterbury.
"	6.30 p.m.	Baptist Union (Century Fund)	m City Temple	Mr. H. Wood.
"	6.30 p.m.	Bible Translation Society	m Mission House, Furnival-street	Mr. R. Souttar, M.P.
"	6.30 p.m.	Methodist Free Church Missions	m Exeter Hall	Mr. R. Turner.
"	8.0 p.m.	Church Temperance Society (Juvenile)	m St. Martin's Town Hall	Bishop of Chichester.
Tues. 25	9.15 a.m.	Lord's Day Observance Society	b St. James's Restaurant	Mr. W. Cruddas, M.P.
"	10.30 a.m.	Baptist Missionary Society	m Mission House, Furnival-street	Mr. G. E. Foster.
"	3.30 p.m.	Baptist Union	m Bloomsbury Chapel	
"	4.0 p.m.	Bishop of London's Fund	s St. Paul's Cathedral	Bishop of London.
"	5.30 p.m.	Baptist Missionary Society	so Holborn Restaurant	Mr. J. H. Tritton.
"	7.0 p.m.	" " "	m " " "	" " "
"	7.0 p.m.	Trinitarian Bible Society	m Exeter Hall	Mr. Jas. Mathieson.
"	8.0 p.m.	Church Temperance Society	m Exeter Hall	Archbp. of Canterbury.
Wed. 26	8.45 a.m.	Baptist Zenana Mission	b Holborn Restaurant	Mr. E. P. Collier.
"	12.0	Baptist Missionary Society	s Bloomsbury Chapel	Rev. J. H. Jowett.
"	2.30 p.m.	Church Temperance Society	c St. Martin's Town Hall	Dr. Branthwaite.
"	3 p.m.	Protestant Alliance	c Queen's Hall	Lord Overtoun.
"	3 p.m.	Baptist Union	m Bloomsbury Chapel	
"	3 p.m.	Missions to Seamen	m St. James's Hall	Sir T. F. Buxton.
"	3 p.m.	Asiatic Strangers' Home	m The Home, W. India Dock-road	Dr. E. R. Johnson.
"	3.30 p.m.	Colonial and Continental Church Soc.	s St. Martin's Church	Bp. of N. Queensland
"	4.0 p.m.	Wesleyan Missionary Society	s Wesley's Chapel, City-road	Rev. H. P. Hughes.
"	5.0 p.m.	Baptist Total Abstinence Association	m City Temple	Alderman White.
"	7.0 p.m.	" " " "	m " " "	" " "
"	7.30 p.m.	Wesleyan Missionary Society	s Wesley's Chapel, City Road	Rev. T. F. Hulme.
"	7.30 p.m.	Protestant Alliance	m Queen's Hall	Mr. T. A. Denny.
"	7.30 p.m.	Baptist Missionary Soc. (Young People)	s Regent's Park Church	Rev. J. T. Forbes.
"	8.0 p.m.	London Anti-Vivisection Society	m St. James's Hall	Mr. G. W. E. Russell.
Thurs. 27	10 a.m.	Baptist Union (fourth session)	m Bloomsbury Chapel	Dr. W. R. Nicoll.
"	11 a.m.	Church Temperance Society	c St. Martin's Town Hall	Mrs. Creighton.
"	3.0 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	m Wesley's Chapel, City-road	Mrs. Barnsley.
"	3.0 p.m.	Christian Evidence Society	m Stafford Rooms	
"	3.30 p.m.	Baptist Ministers' Prayer Union	m Bloomsbury Chapel	Rev. F. B. Meyer.
"	6.0 p.m.	Baptist Missionary Society	m Exeter Hall	Mr. G. W. Palmer.
"	6.30 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	m Wesley's Chapel, City-road	Mr. T. R. Friens.
Fri. 28	11 a.m.	Wesleyan Missionary Society	s Great Queen-street Chapel	Rev. Dr. H. McMillan
"	11.0 a.m.	Spanish and Portuguese Ch. Aid Socy.	s Holy Trinity Ch., Marylebone	Dean Farrar.
"	3.0 p.m.	South American Missionary Society	m Lower Exeter Hall	Sir F. L. McClintock.
"	4.0 p.m.	Bishop of London's Fund	c Sion College	Bishop of London.
"	7.0 p.m.	Sunday School Union	m 56, Old Bailey	Mr. F. F. Belsey.
"	7.0 p.m.	Baptist Missionary Soc. (Young People)	m Exeter Hall	Mr. W. Payne.
Sat. 29	9.0 a.m.	Wesleyan Missionary Society	b Lower Exeter Hall	Mr. T. H. Bainbridge
Sun. 30.	11.0 a.m.	Church Association	s N. Brixton Church	Rev. F. C. Ward.
MAY.				
Mon. 1	7 p.m.	National Temperance League	m Exeter Hall	Archbp. of Canterbury
"	7 p.m.	Ragged School Union	m Queen's Hall	Mrqs. of Northampton
"	3 p.m.	Church Army	m 130, Edgware Road	Rev. W. Carlile.
"	5 p.m.	Aged Pilgrims' Friend Society	m Mansion House	The Lord Mayor.
Tues. 2	11 a.m.	Church Army	c 130, Edgware Road	Rev. W. Carlile.
Wed. 3	11 a.m.	" "	s Westminster Abbey	Bishop of Rochester.
"	3 p.m.	" "	m St. James's Hall	Bishop of Bristol.
"	7.30 p.m.	" "	m " "	Bishop of Salisbury.
"	9 a.m.	Colonial and Continental Church Society	b Cannon Street Hotel	Mr. C. H. Bousfield.
"	3 p.m.	" "	m Sion College	Mr. F. A. Bevan.
"	10 a.m.	Women's Total Abstinence Union	m St. Martin's Town Hall	Hon. Miss Portman.
"	11 a.m.	" " " "	c " "	Lady Eliz. Biddulph.
"	3 p.m.	" " " "	c " "	Mrs. Hawkes.
"	7 p.m.	" " " "	m " "	Miss M. E. Docwra.
Thurs. 4	7 p.m.	London Jews Society	s All Souls', Langham Place	Bishop of Coventry.
Fri. 5	3 p.m.	C. of E. Zenana Missionary Society	m Exeter Hall	Sir E. Elliot.
"	3.30 p.m.	Moravian Missions	m Lower Exeter Hall	Mr. T. A. Denny.
"	9 a.m.	London Jews Society	m " "	Rev. G. W. Dalton.
"	11 a.m.	" "	m Exeter Hall	Sir J. Kennaway.
Wed. 10	8.30 a.m.	United Kingdom Band of Hope Union	b Lower Exeter Hall	Mr. C. E. Tritton.
"	2.30 p.m.	" " "	c " "	Mr. C. J. Whitehead.
"	6 p.m.	" " "	m Exeter Hall	Sir Geo. Williams.
Thurs. 11	11.30 a.m.	Daily Prayer Union	s All Souls', Langham Place	Dean of Norwich.
"	11 a.m.	Moravian Missions	s St. Paul's, Onslow Square	Rev. J. H. Faithful.
Sat. 13	12 a.m.	Royal Society Prev. Cruelty to Animals	m Crystal Palace	H.R.H. Duke of York
Mon. 15	3.30 p.m.	Bible Lands Mission	m Parlour, Exeter Hall	Lord Kinnaird.
Tues. 16	10 a.m.	Primitive Methodist Mission	m City Temple	Mr. J. Peters.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

FOR many years the Rev. William Arthur's powerful treatise, "The People's Day," has been a standard work on the Sabbath question. It has hitherto not been published at less than a shilling, but, in view of the increasing tendency to secularise the Lord's Day, and the need which exists to counteract such an evil by every possible means, our publishers are issuing an edition at a penny. At this price it should find its way into the hands of thousands. Many will doubtless be glad to distribute it in workshops, factories, and in connection with missions, lectures, &c. Parcels of fifty copies and upwards can be obtained at special rates for that purpose on application to our publishers (see advertisement on p. 7).

Our sketch this week is one of very impressive interest, in the lessons it conveys, and we have accorded to it an exceptional meed of space. The particulars that have just been published of the provisions of Mr. Cadbury's will, throw his remarkable ministry into still brighter relief. In addition to a life entirely devoted to doing good, he has benefited many a Christian and philanthropic agency by the disposition of his wealth :—

The following charitable legacies become payable at the end of six years from Mr. Cadbury's death :—For the Temperance Institute, London, £10,000; the Friends' Foreign Mission Association, £5,000; the Birmingham General Hospital, £5,000; the Birmingham Eye Hospital, £5,000; the Birmingham Ear and Throat Hospital, £2,500; the Birmingham Orthopædic Hospital, £2,500; the Friends' Adult First Day School, Birmingham, £2,500; the Friends' Children's First Day School, Birmingham, £1,000; the Friends' Home Mission Association, £4,000; the Friends' Brumana Mission, Labanon, £2,000; the Friends' Woman's First Day School, £500. For fourteen years the income from a sum of £10,000 is to be applied for the purpose of carrying on the Gospel Temperance Mission, Birmingham. An amount is to be set apart, out of the residue of the estate, to produce a yearly income of £300 per annum to be paid to the trustees for the time being of the Moseley Road Friends' Hall and Institute.

Such men as Richard Cadbury are the very salt of the earth.

The political world has lost one of its noblest figures in the death of Mr. Tom Ellis, M.P. This young Welshman had attained a high position in public life at an early age, and seemed destined to a noble career of usefulness. He was one of the public men who remained true to his early religious faith in spite of the many temptations incident to his position. He retained his membership in the Calvinistic Methodist Church of Wales, and was a deacon to the day of his death. During his holidays he retained the charge of a large Bible-class of young people, which was a model of what such a class should be. His religious influence over "young Wales" was great and pure, and his own faith was simple and evangelical. The House of Commons has not too many men of this type, and his loss will be keenly and widely felt in political life.

Few who buy newspapers have perhaps realised that the newsagent can promote a love for good reading by refusing to keep and sell literature of a lower order. An agent testifies that while he cannot pretend to dictate what any customer shall buy, he feels compelled by conscience to sell only that which he believes to be good. And he finds he is beneficially influencing public taste. This is encouraging testimony, and shows that the more consistent Christians we can have in all stations of life, the more profoundly will life be affected in all directions.

Every week the tide of indignation rises higher against the audacious attempts to foist the Sunday newspaper upon the nation. Protests come from men of all classes and of widely different views, both on the Sabbath and on many other religious themes. The resistance to the new departure cannot fairly be sneered down as Sabbatarian bigotry. It comes from an honest wish to keep men from being reduced to mere worldly drudges, and from living only to make money. The cry of distress from some newsagents is painful and rousing. A tremendous weapon also is in the hands of Christians themselves. Let them refuse to buy or advertise in any daily paper that issues Sunday editions, and influence others to follow their example. A universal and sustained boycott could not fail to do good.

The tendency displayed in some Nonconformist churches to signalise Easter Sunday with displays of flowers and elaborate music is to be deprecated. It is a concession to the sensuous in worship that may safely be left as the monopoly of the Ritualists. Spiritual and doctrinal reference to the great fact of the Resurrection is one thing; but spectacular displays of any kind are out of keeping with the historical witness and higher aims of the Free Evangelical Churches. "God is a Spirit, and they that worship Him must worship Him in *spirit* and in truth." The simplest rites are the most helpful to spiritual exercises; directly they make an appeal to the senses they imperil the complete absorption of the soul in the things of the spirit.

At a conference of the Lancashire Association of Sunday School Unions, a delegate pointed out that the greatest problem of Sunday School teaching is not the higher training of teachers, but how to induce the average scholar to take an interest in what the average teacher could now teach him. The young people do not come to school full of theological questionings and "higher criticism" problems, but of the Saturday's football and cricket match, and of the week's sports. There is a melancholy amount of truth in this statement of the case. It is the bane of the rising generation that so few give religion a serious place in their thoughts at all. The first and foremost duty of teachers and preachers is to enchain attention, quicken interest, and give those under their care a sense of the supreme importance of the subject with which they are dealing. For this they need the anointing of the Spirit, the "power from on high," without which all preaching and teaching are utterly vain.

Not without reason have Christian workers watched with alarm the application of the Higher Criticism to Bible study and exposition. The consequent confusion, together with the results of archæological research pointing in the direction of the older views, has done much to steady reflecting minds, and there is every appearance that a surer method will soon assert itself in more responsible circles. An esteemed correspondent, deploring the popularity of critical theories in colleges and other unsuspected institutions, thinks the time has come for educated laymen to speak out. He is right; the onlooker as well as the operator may claim to have a voice in discussing the situation.

A new use for the Free Church Catechism has been discovered. The Liverpool School Board proposes to make it the basis of its future religious teaching. This is significant, especially in view of the fact that the Board has a majority of members belonging to the Established Church, and that the chairman is a clergyman. The proposal was made by the strongest Churchman, and is intended as a counterblast to sacerdotal machinations. There are other indications that the Catechism is doing a great deal to open the eyes of Anglicans to the basis of belief which they enjoy in common with Nonconformists. Creeds and catechisms in days gone by have too often divided fellow-Christians from one another. This latest-born of the creeds seems destined to bring fellow-Christians closer together. No catechism could fulfil a worthier and more useful function.

The city of Bristol has a philanthropic committee, drawn from all denominations, which is a model for other towns in the thoroughness and large-heartedness with which the needs of the deserving poor are met. By this means the danger of "overlapping" is avoided; all charitable work is done thoroughly and well, the claims of such institutions as are in need of special help are satisfied, and a truly catholic spirit of brotherhood is fostered among all Christian workers. There are considerably over 100 benevolent institutions in the city, and the sum annually given in various ways for the help of the poor is over £200,000. Great care is taken to dispense this money so that it shall reach deserving persons, instead of being lost in promoting thriftlessness and religious mendicancy. Such a business-like organisation of charitable funds is worthy of being emulated in every town and village of the country.

The fact brought to light recently in Parliament in discussing old age pensions, that one out of every two labourers in this country ends his days in the workhouse, is a sad commentary on our boasted prosperity as a nation. Last year there were 784,815 paupers in England, a large proportion of whom reach this state of destitution through no fault of their own. Over £20,000,000 were spent on Poor Law administration, being an average of £27 4s. for every pauper. Such a large outlay of funds suggests extravagance in the system, and provides an answer, as is well pointed out in *The Christian Commonwealth*, to the question where the funds are to come from for old age pensions for the deserving poor. When the question is approached from this standpoint, instead of being bandied about

as one of the party watchwords of the hour, some way will easily be found for keeping the deserving and aged poor without the degrading associations of the Union. The Christian statesman who solves this problem will be a benefactor to the whole nation.

There is an important article in *The Times* of Tuesday with respect to a proposed training home for lady colonists in the North-West territory of Canada. The writer alludes very cogently to the social deterioration which comes into any community where the softening and refining influences of women are absent. A further element to be considered is the new opening which would thus be afforded for the energies of the many young women who find it difficult to choose useful life-occupations in the overcrowded avenues of the old country. Canada is, on various grounds, a very suitable place in which to initiate such an experiment, and its development will be watched with interest by all who believe in the God-given mission of the Anglo-Saxon race.

Public opinion should be greatly roused by the description of Bishop Tugwell of the enormous quantities of rum, gin, &c., being poured into British West Africa. Throughout a journey of a thousand miles he found that drinking saloons are on the increase, and that drunkenness is growing not only among heathens and Mohammedans, but among the better educated classes of Africans. A Lagos newspaper says:—

> The gin traffic is gradually yet surely sapping the energy and industry of the native, and making him less inclined to new wants and less capable of supplying such new wants; and in this wise British industries are being undermined and the demoralisation of the native wrought. Such a policy is suicidal in the extreme.

So it is, at home as well as abroad; neither can one help asking, What is the reflex influence of this destructive trade upon the nation that carries it on? The doings of our countrymen far away in Africa affect us here. The evil current comes across ocean and land like Marconi's wireless telegraph messages. "Be not deceived; God is not mocked;" for He knows all, and will judge men and nations according to their works both at home and abroad.

All the true friends of international concord will rejoice in the fact that the Vatican is not to be represented at the forthcoming Peace Conference at the Hague. Papal Rome, through its overweening ambition, has ever been a disturber of the world's peace, and there are no symptoms that its character is changing in this respect. A striking example is before us in the religious revolt which is now convulsing Austria, and leading large sections of the people to embrace the Protestant faith. The Romish clergy are endeavouring to enforce measures of active repression, but probably they will defeat their own designs by such methods. Those who are striving in central Europe to throw off the intolerable yoke of the Papacy deserve our heartiest sympathy and good will.

A writer in *The Advance* gives some valuable hints to members of congregations as to how they may help the minister to preach. Regular attendance, careful attention, earnest prayerfulness, just but kindly criticism, and co-operation in all religious work are the sum and substance of good listening. The first point is one on which the minister could say a good deal. The irregular attendance of many of the hearers greatly interferes with the continuity of his teaching. This is a great discouragement to ministers, especially in expository preaching, and it is a serious hindrance to sustained interest in worship and instruction on the part of their auditors. According to present habits it is impossible for most preachers to continue the consideration of a morning subject in the evening. A little careful attention to this matter would lead to a salutary reform, and make our religious services a greater means of grace.

Theologians have been fond of speaking of the Gospel as a "scheme" of salvation. In the New Testament such a mechanical term is never used. Men are not saved by "schemes," however elaborate and perfect they may be. St. Paul went to the heart of the matter when he said that the Gospel is "the *wisdom* of God and the *power* of God." He gloried in the Cross, because it opened up a divine store of help and practical motive-power. In the exposition of the truth, this fact should have foremost place and importance. What men need most is not enlightenment, but help in the battle against wrong-doing and sin. Faith is the appropriating faculty whereby the divine energy of grace is made operative in the soul; and that is why it is always made a condition of salvation. Without faith it is impossible to please God, because without it it is impossible for Him to give the needful grace.

The question "What is the true relation between creed and character?" would not cause so much perplexity if the former word were always used in the proper sense, *i.e.*, not for the beliefs which a man *professes* to hold, but for those which he truly does hold. Creed is really character in solution, and character is creed in action. "Not they who say 'Lord, Lord' shall enter into the Kingdom of Heaven, but they that *do* the will of my Father, who is in Heaven." A great preacher once said:—

> There are men who no more grasp the truth they seem to hold than a sparrow grasps the message passing through the electric wire on which it perches.

If this is so, it is not right to call such truth in any sense a part of their creed. It has no real place in their life, and the mere recital of its expression does not entitle them to claim it as their belief.

It is most important to bear in mind the difference between profession and creed in the above sense, because it is customary with many to discount the value of religious faith, because the life so many who claim to hold the fundamental doctrines of the Christian faith is inconsistent and shallow. Those who excuse themselves from acknowledging the claims of Christ because many so-called Christians are far from what they ought to be, are playing with words instead of grappling with facts. Every Christian doctrine involves a practical Christian duty, and those who neglect the duty cannot truly hold the doctrine. Faith is belief which is willing to express itself in action. Faith without works in this sense is *dead;* it profiteth nothing; it is a tinkling cymbal.

British Museum.—The question of the Sunday opening of the reading-room has been raised by the will of the late Mr. Lean. That gentleman left £50,000 to the Museum, and though he did not make it a condition that the reading-room should be open on Sunday, he expressed a hope that that course would be adopted. The opening of the reading-room on Sunday would involve the employment of the whole or nearly the whole of the usual staff.

A Flower Mission Incident.

RETURNING from Sunday school one afternoon, during a summer stay at Hastings, as I was climbing a hill on which was our house, I noticed a poor girl carrying a very large parcel. At every few steps she paused and gasped for breath, and appeared to be in the last stage of consumption. I offered to carry her bundle up the hill, as she seemed to be suffering greatly. She burst into such violent weeping as to alarm me, and I persuaded her to rest on a shady seat near. As soon as she could speak she sobbed, "You are too good, nobody speaks kindly to me now."

By degrees she told me her story. A young country girl, she had come to London on her father's death, intending to help an aunt who kept a small shop, but who died just before her arrival. Her mother wrote, begging her to return home at once, but she foolishly allowed herself to be persuaded to take the situation of barmaid in a large public-house.

Her health soon failed, she was wretched in her evil surroundings, and even contemplated suicide, when, being sent on an errand by her master, she passed a hospital just as some ladies were entering, carrying baskets of flowers. One of them, noticing the girl's wistful gaze, with a few kind words offered her a bunch.

The card attached to the nosegay had on it two texts, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," and "I will arise and go to my Father."

These words sank deep into the poor girl's heart. She resolved at once to return to her mother, but her master refused to let her leave before her month was up, and on her persisting in her request, turned her adrift without any of the wages due to her, saying that owing to ill-health she had never done a full pay's work.

Thus, penniless and friendless, she had not gone far on her homeward way before her strength failed and she was carried to a neighbouring workhouse, and for some weeks lay between life and death. After a time she rallied, and once more the longing to see her mother again took possession of her. She was within a few miles of her home when I met her that Sunday afternoon.

A home was found for her that night, and the next day a letter was sent, begging her mother to come at once. On her arrival the poor girl was too ill to be moved, and a kind boatman generously gave both mother and child shelter in his little hut.

I visited her constantly during my stay at Hastings, and the kind clergyman of St. Mary's (Rev. T. Vores) often went to see her. Contrary to all expectations, she lingered on for nearly two years. She was led by the teaching of the Holy Spirit to see her sinfulness, and for some time was almost overwhelmed with distress. One day, however, I was surprised to see a bright smile on the usually sad young face, and she eagerly exclaimed, "Oh, Miss, I see it now, and I'm so happy. Jesus did it all. He died for me; and all I have to do is just to believe it, and thank Him; showing my thankfulness, not with my lips only, but in my life. Oh, it seems too good! I have come now." And she drew from under her pillow the worn, dirty little card, with the words, "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

When I began to write or paint texts for the Flower Mission, I always put my initials in the corner, that I might recognise them should they ever cross my path. Imagine, therefore, my joy and thankfulness when, on looking at the card, I found in the corner my own initials.

From that time all seemed changed. In spite of intense suffering, the girl never murmured or complained, and her sweet smile seemed to light up that little hut. Her great joy was in reading her Bible. Surely God had sent that poor girl to teach me that no effort for his sake shall lose its reward, and though we may not see the results, we know that He will give the blessing, even though it be after many days. H. W. E.

A Spiritual Springtime.

By Rev. W. S. BRUCE, D.D., Banff.

HOW thankful we are that winter is passing, and the bright springtime is coming! Every bulb seems to feel it. Every bird seems to know it.

A livelier emerald twinkles in the grass,
A deeper sapphire burns into the sea.

Life is triumphant over death, for Nature's annual revival has come round again.

A similar note of gladness comes to us from the world of commerce. Trade is reviving, wages are rising. Large profits are being made in trades where there has long been dulness. The market and the exchange are full of congratulations. How sweet the sound of the words to the merchant's ears, "A revival of trade has really come!"

And shall there be a springtime to Nature and to trade, and no springtime to the world of Grace? Shall we sweep through the semi-arctic winters of the one and be content to remain in the cold chill December of the other? Shall we not look for the unsealing of frost-bound hearts, for dew-like descents of the refreshing, invigorating Spirit? Should not every Christian be night and day praying that a divine revival may begin to flow down our streets, like the swollen Jordan after the latter rains of February, carrying away before it all accumulated slime and dirt, and bringing fertility to every haugh along its banks?

DOES NOT THE AGE NEED IT?

Faith is being honeycombed with doubt. The creed of many a church member is like some of the houses of our African missionaries, where every door-post and lintel is riddled by the white ants. A puff of the world's breath seems enough to knock it over. Subtly the contagion creeps along, like the fatal damp in the mine, suffocating the lungs and putting out the miner's light.

No less do we need a revived spiritual life to help us to face the perplexing problems of our time — social problems, labour problems, political problems of a new and delicate nature, the great moral and sociological problems of intemperance, impurity, the drift of the people city-wards; the environment of the children in the city, the growth of the *genus* arab and gamin, the rapid multiplication of the physically weak and unfit, their low morality and irreligion; an atmosphere whose icy breath blows over our hearts and our churches like a mistral off an alp in the Riviera; or a wind off an iceberg in the Atlantic which makes the steamer's passengers shiver in every limb.

To meet these problems and to solve them in a Christian spirit is no easy task. It is one that demands minds purified by faith, hearts and consciences disciplined by what St. Paul calls a "gymnastic unto godliness." The self-indulgent spirit must be cast out; the patronising manner must be abandoned. We cannot lecture men into the love of God. The moral leprosies of the slum and of the rural village alike need, for their removal,

LOVING HEARTS AND CONSECRATED LIVES.

All this brings us back to our deepest need, the Pentecostal gift of the crescent prime of the Church. "Ye shall receive power after that the Holy Ghost is come upon you." What a languid religion needs is the Divine enduement, the filling of the Spirit. A deepened spiritual life would strengthen character and duplicate influence. If the fire burned within us the accent of decision and conviction would soon communicate itself. The scepticism which is at present in the air, just like the influenza, would soon give way, for nothing is so persuasive as earnestness. The lifeless orthodoxy of rigid dogmatists would thaw under the warmer atmosphere. All Christian life would advance, and all Christian work gain by such a renewing of the Holy Ghost.

New zeal would come into home mission work, and the Submerged Tenth would be brought to the surface and be rescued; and there would be

FRESH EXTENSIONS OF GOD'S KINGDOM

into the frontier lands of crass heathenism. A revived Church would have fewer stay-at-home members. A wealth of love and prayer would provide both the men and the money required. The sacramental host would soon go forth and bring the world's wars to a close, and rescripts and peace conventions would not be needed.

And wheresoe'er their footsteps move,
This hope makes sweet the air;
And all the path is paved with love
And canopied with prayer.

It was Browning who, in Italy, so "longed to be in England, now that April's there." Who would not long to live over again in a grand awakening like '59? Life in such a season of grace is "life abundant." It is life lived at its highest power, and with the use of its loftiest functions. It is the life of Christ in us, having its legitimate use of all our organs of mind and body, of will and conscience. In these days of death and dulness, Lord revive us again that we may rejoice in Thee. Then shall every Christian life respond to its vocation and fulfil that grand formula, "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It was Herbert Spencer who said, trying to define that subtle thing, life, "Perfect correspondence would be perfect life." We thankfully adopt the definition. What the Christian Church to-day needs above all her other wants is, on the part of her members, perfect correspondence with the will of God. But how many lives are weak and feckless just because they are not entirely in harmony with what God has been whispering to them of his will! He said, "Go," and they went not. He said, "Give," and they withheld the gift. He said, "Make up that quarrel," and they could not meet their brother and apologise for the wrong they had done him. And so their religious life is ebbing, and the ugly neap tide phenomena are but too apparent. Pray for

A SPRING TIDE OF THE SPIRIT

that shall sweep along our shores, and fill up every estuary to the full; then you shall see every little pool joining its neighbour, and the mighty tide bringing about a true union of all hearts and efforts, as when the great spring tides fill the Solway, and all dividing barriers are obliterated in the full, overflowing, cleansing, baptizing waters.

Alas! in some churches paralysis has so crept over them that the very sensation of impotence itself is dead, and even the tradition of Pentecost has been forgotten. But let us each look at home. And let us join in the most earnest prayer that God's Spirit may come and stir the awful stagnation that afflicts ourselves, and give us to see an outburst of vigorous life in spring-like fulness. He has sent us keener anticipations and yearnings, and a deeper consciousness of our dire need of quickening. This is something to be thankful for. "If winter come, can spring be far behind?" Our extremity will be his opportunity if prayer and work go hand in hand. "Arise, Lord, plead thine own cause."

Tunis.—Writing lately, Mr. A. V. Liley says: "During March we have had many Arab visitors at the house as well as at the Bible depôt. Some days have brought a continual stream of callers, who have all had the truth put before them. The greater number of my visitors are students who have had some grounding in Mohammedan teaching, but when speaking to them one is impressed more and more with the fact that they know nothing of the character of God."

Out of Rome.—Through one motive or another, priests are constantly leaving the Roman Church in France. Those who leave before losing their faith in God, cannot but command earnest Christian sympathy. One such is M. Lesne, parish priest of Prémont and seminary professor. In his letter of resignation, sent to the Bishop of Soissons, he says that by coming out of Rome he broke all the most tender bonds and shed most bitter tears. He writes:—"I entered the way of sorrow, retaining a firm hope that the God of all truth and justice would not leave a sincere and loyal soul. To leave Catholicism was not to abandon God or the Saviour Christ. I sought the truth, and that God who awakened my conscience at length illumined my soul with a light of which I formerly knew nothing. I feel myself to have been born into another life; amidst severe trials and the tortures of anguish, God has not failed me."

'Twixt Prayer and Psalm.

By Rev. H. ELVET LEWIS, Harecourt Chapel.

"IS any among you afflicted? Let him pray. Is any merry? Let him sing psalms." So James (v. 13) finds room for the holy restraints of religion at life's extremes. Life may be brought low by affliction, but never too low for prayer to be still between it and the worst; life may be lifted high in the rapture of mirth, but never too high for its joy to be crowned by a psalm. Prayer at one end, a psalm at the other—that is God's method of keeping life safe.

It is a mistake to think that suffering in itself will make anyone better; but suffering, with prayer, always will. The pain, the regret, the sorrow with which all men must be acquainted—they are waters of Marah until the tree of prayer sweetens them, and then they revive and strengthen the soul.

And the mirth of life, how easily it runs waste—like a bright, singing river of the hills losing itself in drear reaches of sand—unless it is kept within the sacred bounds of a psalm. We can test the propriety of our mirth in this: Is it willing to end with a hymn?

These eager, vivid feelings—what are we to do with them? We may know what to do with our ordinary emotions, and how to follow the exercises of religion in ordinary experiences, but the test comes when life touches the depth of suffering or the height of gladness. One thing is certain, that

THE SIMPLEST RITUAL GOES FURTHEST.

There are narrow ways where grand liturgies cannot come, but a childlike artless prayer will still go on and prevail. The real prayer and the true song of praise are like Gideon's 300 Ironsides—they stay when many of the more pretentious offices of religion are useless. The prayer that does not leave us when suffering has entered the house is a true helpmate of the soul; the psalm that grows sweeter when joy is at the full will be most acceptable to God, because it is most like the music of Heaven.

But if we are to remain worshippers in great troubles and great joys, our worship must be the flowing of our lives toward God. If our worship, while we move in ordinary circumstances, is mere excitement, suffering will silence our prayer and mirth will untune our psalm. One is as dangerous as the other—pain without prayer, or happiness without a hymn. Prayer keeps the sufferer from losing God in the darkness, and the psalm keeps the glad-hearted from losing God in the bright light. If the life is

EVER FLOWING TOWARD HEAVEN,

then sorrow and mirth will make no difference. The river may pass through a narrow, gloomy chasm, or along the green sunlit valley, but it always flows toward the sea. And so, when our life is rightly directed toward God, whether we pray in sorrow or sing in joy, we are ever moving nearer to Him. Indeed, when life is so flowing Godward, the soul can do better still, and the words of James might be changed into a still more courageous key, "Is any among you afflicted? Let him sing psalms. Is any merry? Let him pray." When suffering rises into song, when joy humbles itself to pray, then is the victory complete, and life stands radiant, rightly placed between psalm and prayer. For on either side, it is God's mercy that touches life's extremes. Around our affliction, prayer; around our mirth, holy praise; and God around all.

Indian Bacteriological Institute.—The hon. secretary of the Bombay Anti-Vivisection Society writes, on March 11, that the agitation against this proposed institute has brought good results. The *Pioneer* of Allahabad says there is little chance of the scheme (started by the Maharaja of Dohlpore in 1897), for founding a scientific bacteriological institute for India being carried out.

Vivisection.—All who wish to have some idea of the horrors that are perpetrated on defenceless animals by continental vivisectionists should read the letter of protest lately written by Miss Frances Power Cobbe, and published by the British Union for the Abolition of Vivisection. Copies of it may be had gratis from the office of the Union, 20, Triangle, Bristol. It ought to be scattered far and wide.

Fluffy's Bad 'Zample.

THERE was a pleasant family gathering round the breakfast table of Wilton Hall one fair June morning. The sun, glancing through the open windows, touched with brightness the costly table appointments, but rested with apparently special favour on the golden head of the little five-year-old girl who had rushed into the room exclaiming "Fazer, Dickey won't 'peak now!" She was standing at her father's knee with round, serious eyes looking up to him for a solution of her childish difficulty.

"What does she mean?" Mr. Harcourt asked, turning to his wife. "I think she is troubling about the birds," Mrs. Harcourt said. "You know Uncle Tom sent Muriel a canary some time ago—'Fluffy' she called it. It has never sung properly, and has given over altogether for the last few weeks. After trying everything else we could think of, altering its food and hanging it outside in the sunshine, we determined at last to bring the cage from the nursery into the morning-room and hang it beside Dickey, who is such a splendid little singer. But this experiment seems quite to have failed; and what is very remarkable, Dickey has been growing very quiet himself ever since Fluffy joined him. I have scarcely heard his voice at all the last day or two."

"He won't 'peak at all this morning," little Muriel said, mournfully. "Well, let us go and investigate the case," her father suggested, as they rose from the table; and he and Muriel led the way to the morning room.

If material surroundings could have made birds sing, that room would have been filled with melody, for through the open windows there came the fresh, flower-scented morning air and the sunshine was everywhere. But from the two gilded cages that hung side by side in the deep bay of one of the windows, no sound proceeded save the snapping of seed and a quiet chirp as the occupants hopped to and fro intent on breakfast. Mr. Harcourt talked to them, and whistled coaxingly; but beyond a knowing poise of their little heads on one side there was no response.

"It certainly is singular," he remarked to his wife; "there must be an epidemic of silence amongst birds." But little Muriel, shaking her head sagely at her father's long words, had her own eager explanation to offer. "I know what it is, fazer," she said confidentially, standing on tip-toe to reach his ear, "it's just Fluffy's bad 'zample."

So it was undoubtedly, for other similar cases have confirmed this bit of experience that whilst the most musical of companions will not rouse a dumb bird to sing, the dumb bird has power to reduce the other to silence. And it opens out as in a parable the question of influence, which is so much more powerful and operative than we often think. It does not always require an overt act of persuasion: example itself may be

A BLESSING OR A BANE.

How many bright young Christians whose lives were vocal with the new song that had been put into their mouths by the Divine Spirit are silent to-day because of the indirect influence of association with those for whom Christ and his service have no attraction!

Shall we look a little more closely into the subject—one fraught with eternal issues, and therefore all-important? We are met on every hand with mournful statistics concerning leakage from the Church. This being so, and there being in human nature the inevitable tendency of "reversion to type" in the spiritual as well as the physical sphere, unless the utmost heed be given to the conditions of growth, we cannot afford to neglect any suggestions even from an incident like this, which we do not wish to press, in its analogy, too closely. But we do see how the value of the birds to their owner hinged on this point of utterance. Beauty of form and plumage was of little avail when the voice was silent. So any influence that produced such a state of things was counted a disaster. And we know how He, to whom we belong, values testimony, "confession," a loyalty that makes us eloquent for Him, that is under the sweet constraint—

> My heart is full of Christ, and longs
> The glorious matter to declare,
> I cannot from his praise forbear!

We know something in social life of the joy of spontaneous giving out of the heart in communion, just as the bird gives out its heart in song. We have proved how reticence and undemonstrativeness act on family relationships like the nipping breath of an east wind,

WITHERING THE FLOWERS OF AFFECTION

that can only bloom in a sunny atmosphere; whilst even in more conventional intercourse the kindly expression of sympathetic interest and the tactful word of appreciation have refreshed us as with a shower along the dusty road of life.

We who are Christians know, too, the sadness of interrupted communion between ourselves and the Father of our spirits. When from any cause this occurs, the Psalmist's prayer comes with a wail of anguish from our life, "Be not silent unto me, O God!" The Lord, with answering love, says to us, "Let Me hear thy voice;" and when we not only speak to Him in prayer, but speak of Him to others in the communion of saints, He hearkens, and the book of his remembrance registers the act.

So the whole question of Christian utterance, of the speech always with grace, is a very important one. May one or two hints concerning it be given here on "How to Draw the Line" in our habits and associations?—an increasingly difficult art in the present day, when it seems the fashion to

OBLITERATE ALL LINES OF DEMARCATION

between them that fear the Lord and them that fear Him not. But in cases of difficulty surely this is a useful test. "Has such a friendship, or amusement, or engagement been quickening to the vitality of my spiritual life, and made it easier for me to confess Christ?" For remember that this is what is expected from Christians by the world. A young fellow recently, after long struggles with fear of giving offence, ventured on some faithful words to a companion in the same office, and had this significant reply, "Well, I believe in your religion now; I never did so before!"

Will not parents permit a loving word of counsel? These tender plants of grace are in your care to foster until the "planting-out" time comes; but how often plans for education are made that take into consideration benefit to mind and manners, and probably health, but ignore almost entirely the question of spiritual advantage! Continental "finish" may be very valuable in teaching familiarity with other tongues; but how often it closes the lips the Lord had opened to show forth his praise, and by the silent influence of Sabbath profanation and worldliness makes the home habits and restraints, and the blessed adjuncts to piety that prevailed there, become irksome! So let us all find a sermon in the silenced voice of a bird. M.C.F.

Percy Park, Tynemouth.

Christianity in Japan.—In a letter from one of my Japanese helpers—an evangelist labouring about fifty miles from Kobe—he says that some leading men in the place where he is working wrote to the head temple of their Buddhist sect in Kyoto, asking for able priests to visit the town, and for sermons in favour of expelling Christianity from the place. The astonishing reply was given that "Christianity is a civilised religion, and that efforts to expel it from the country are not to be made." This is a very sudden and surprising turn in affairs. Up to within very recently the head temple and all the Buddhist priests in the country have been most anxious to close the entire land to the religion that they call "foreign." It is evident that the Home Department of the Government has been saying something in view of pressure from somewhere, and in view of the coming into operation of the revised treaties in July of this year. Whatever the reason for the sudden change, I am indeed very glad, God surely "moves in mysterious ways his wonders to perform."

J. L. Atkinson.

Kobe, Japan, Feb. 24.

International S.S. Lessons.

April 23, 1899.

"Jesus the way, truth, and life."—John xiv. 1-14.

Golden Text.—John xiv. 6.

Introductory.

THE Passover Supper was over. The Lord's Supper had been instituted. Judas had retired into the dark to do his deed of darkness (ch. xiii. 30). Jesus had undeceived the disciples by plainly telling them of his betrayal and coming death, and also of their own unfaithfulness and Peter's denial. All this had crushed their spirits and sunk them in despondency and grief. Their loving Lord then tries to comfort them in the words of our lesson. John xiv. to xvii. are most precious chapters to all who love the Saviour, being his last addresses before going to the agony of Gethsemane on the night before the crucifixion.

Christ's Antidote for Sorrow.

Verse 1. Faith, perfect trust (Rom. viii. 28, 31, 32).

Verse 2. Heaven, a haven of rest (1 John iii. 2). "Home, sweet Home."

Verse 3. Christ's return to his loved ones. Coming to fetch us.

Verse 4. The way is cleared, the door is open (John x. 9).

Verse 7. Seeing Jesus now; through Him knowing the Father.

Verse 12. Promise of power to work.

Verse 13. Confidence in prayer.

Christ, the Way.

The only way to heaven, happiness, peace, and every temporal and spiritual blessing. The new and living way (Heb. x. 20). The narrow way (Matt. vii. 14). A separated way (2 Cor. vi. 17). The way of holiness (2 Cor. vii. 1). The way of pleasantness (Prov. iii. 17). A glorious presentation at the end of the way (Jude 24, Col. i. 22).

Christ, the Truth.

Truth personified. He teaches us the truth about God. In Him are hid all the treasures of wisdom and knowledge (Col. ii. 3). If Christ is absolute truth we must trust Him. He can make us true (John i. 17, viii. 45). If so, why do we not believe Him?

Christ, the Life.

He is the Author and Giver of all life. Life is the one thing men can never make. Beautiful images, but no life. Man forfeited his right to life by his disobedience (Gen. ii. 17). Christ bore the penalty due to sin, and to those who believe in Him He will restore the right to live for ever with God (1 John v. 11, Acts iii. 15, John iv. 10-14).

Explanatory.

Verse 1. Agitated, perplexed, tossed like the waves of the sea. Just as we might be when told that our best friend is about to die.

Verse 2. The comfort is in the "My." "Home—" elicit all that the word means to us. "Abiding places," resting places. Explain an Oriental Palace with abodes in it for all the sons of the king. Heaven is a real place, its atmosphere—security and love. Jesus is preparing a place to suit each one who is preparing for it.

Verse 3. "I come." From the time of his resurrection Christ has been and is always coming in various ways to his children. Explain ways of his coming (*v.* 23; Acts i. 11; Matt. xxviii. 20). To be with Christ is heaven. Heaven may begin on earth.

Verses 5, 8. Thomas and Philip. Mark their characteristics: Thomas full of doubts and despondency (chap. xi. 16, xx. 24, xxi. 2), Philip very matter of fact, somewhat impatient (chap. i, 44-47, vi. 7, xii. 20-22). Note also the value of asking questions when we do not understand.

Verse 7. The sense is, "If you had recognised Me, you would have known the Father." We can only know our heavenly Father through Jesus Christ. Get the scholars to give some of the characteristics of the Son of God (Heb. i. 2, 3).

Verse 10. "Believest though not?" a question for all and each; if not, *why not?* Jesus Christ was God manifested to us in a human body. The proof of Christ's divinity is in his "words" and "works." Get the scholars to give some of these proofs.

Verse 11. The loving Saviour's appeal to all. "Do believe me." We are bound to believe Him absolutely, or make Him a liar (1 John v. 10).

Verse 12. Results of faith (James ii. 14, 24). Why greater works? What greater works? Benefits of Christ's bodily absence?

Verse 13, 14. Privilege and power of prayer. Conditional promise of the answer. The one motive for asking must always be "That the Father may be glorified." What is our motive when we pray?

(The teacher should illustrate all these truths from daily life incidents or personal experience).

Day by Day.

SUNDAY, April 16. Deuteronomy xxii.

THERE was much tenderness as well as strictness and strength in the Mosaic Code. This book reminds us of the tender beauty of folded petals breaking out of closely-shut sheaths. It was only gradually that God could lead the people from their rugged manners into sympathy with his life of love. But these early books have many gentle touches in them, which point to softening influences.

The care for strayed cattle, the ready hand of help for those that had fallen by the way, the prohibition of ruthless destruction of bird life, the precaution against accident from an unprotected roof, the care for young girls—all these are anticipations of the love and grace of the Gospel. The God who speaks by the lips of his Son, and of Apostles and Evangelists, is speaking here, and would have spoken much more to the same purpose had the people been willing to hear and obey.

There are many cautions also in this chapter—that there should be no aping of man on the part of women: that there should be no mixture in our behaviour and action, but always a singleness and unity in all our life; that there should be perfect purity in the relations of men and women; that there should be justice in laying blame.

What a picture comes back to us of that far-away life, mostly pastoral, concerned with the processes of agriculture and cattle, dealing with the incidents of the farm, the fold, and the field! How different to our crowded city life! But the same principles of thought and care for others, of perfect courtesy and unfailing justice, may characterise us as those for whom these precepts were penned; and, best of all, we may love God with a love which will beget love for man and thought for woman, and mercifulness to cattle.

MONDAY, April 17. Deuteronomy xxiii.

There is always, in true religion, a close commingling of our duties to God and man. It is as impossible to say where the one ends and the other begins as to separate the summer from the autumn. So in this chapter, duties to God and man are closely intermingled. Our religion should gain in communion with God what we give out in thought and care of men.

Towards God there must be separation from all that is unnatural and unholy. We must abhor even the garment spotted with the flesh. We must be cleanly in our habits. We must not bring ill-gotten money into his holy service. We must be careful to yield to Him all that we have promised. And on his side He will walk in the midst of us, to deliver us and give up our enemies before our face. Only sin will make Him turn from us. Does not this suggest the lesson that full deliverance rests on complete consecration, and that those who would be perfectly kept must see to it that in spirit, soul and body they are utterly and completely yielded to God?

Towards man there is to be shelter for the slave; the proffer of money, without oppressive interest, to our brother who may require it; the regarding of another's property when you pass through vineyard or cornfield. Freely ye have received; ye can afford to give freely.

Now count over the blessings which thou as an obedient loving soul shalt enjoy. God loves thee, and will turn thy curses into blessings (5); God comes to deliver thee (14); God waits to bless thee in all that thou puttest thy hand unto (20). If only we knew our God, how strong, brave, and free-handed we should be! Perfect, as He is perfect; merciful, as He is merciful; forgiving, as He has forgiven. Always remembering that we are children of the Father who is in heaven, who makes his sun to shine on evil and good.

TUESDAY, April 18. Deuteronomy xxiv.

What tender, beautiful thoughtfulness pervades this chapter! For the new wife who requires her husband's loving cherishing; for the kidnapped slave; for the poor man's self-respect, on account of which his house might not be broken into; for the servant's wage, which must be paid at nightfall; for the bond-slave and foreigner, who were to receive just judgment; for the fatherless and widow, in the gleanings of the harvest and vintage. There was no class so needy or lowly as to be beneath the beneficent thought of this religious nation, which was to repeat on earth something of that Divine life which God was living in heaven.

What a shelter and protection the poor and oppressed have in God! The man whom the poor bless for his courteous thought, is remembered for righteousness in the day of trouble by the Most High (13); whilst the cry of the poor against his oppressor brings sin and condemnation with it, as it ascends into the ear of the Lord God of Sabaoth (15). The gift of beneficence to the poor will return in Divine blessing on the man that makes it (19). It would appear as though God especially espoused the cause of the poor, identifying Himself with them, and accepting as for Himself all the treatment meted out to them. It seems as though throughout this chapter we could hear the voice of Him, who for our sakes became poor, saying, "Inasmuch as ye do it to one of the least of these, my brethren, ye do it unto Me."

WEDNESDAY, April 19. Deuteronomy xxv.

What a picture is given here of a noble character in its several relations! It might be applied to the good Boaz, of an incident in whose life it strongly reminds us (compare *v.* 5-10 with Ruth iv.). Here is the portraiture of a good man, for whom some would even dare to die.

As a magistrate, or justice of the peace, he metes out even-handed justice, and will not allow even justly-deserved punishment to be unjustly exceeded.

As a brother, though he will not now conform to this ancient Jewish custom, which has passed out of operation, yet he will be careful of the interests of the widow and children of his dead brother. As their trustee and guardian he will serve them equally with his own.

As a man there will be no thought of iniquity permitted in his home.

As a merchant he will not have two weights, two samples, two standards; his word will be his bond, his bulk equal to sample.

As a religious man he will have no sympathy, and make no compromise, with those who are notorious in their ungodliness and sin. There may be the righteous vengeance which characterised Israel, and as it might a General Gordon towards the Dacoit, the Dervish, or the Arab man-stealer; but whether that be present or not, there will certainly be a decided attitude against all who are irreligious, worldly, and ungodly.

THURSDAY, April 20. Deuteronomy xxvi.

This chapter is full of beauty. One often opens it to read it again, and to take these words on one's lips as expressing one's deepest thoughts.

There are days in all lives when we seem to stand on the hill-top and review the way by which we have come. Oh, what a glad and rapturous moment is that in which we can say: "I was a Syrian ready to perish; for long years I suffered bondage and affliction, but the thought of the land of promise into which I was to come cheered and encouraged me amid all my privations and sorrows. It gleamed through the mists, it beckoned from afar; but now all my long patience is rewarded, my tears are dried, my sorrows ended, and I profess this day that I am come into the land which the Lord promised me. Not one good thing hath failed of all that the Lord promised, and I would gladly go through it all again to come to this radiant hour."

O afflicted soul! suffering under the hard bondage of cruelty, cry unto the Lord; He will hear your voice, even as He sees your affliction, and toil, and oppression; and He will bring you forth with a mighty hand and an outstretched arm. Only be sure that you do not forget to bring the produce of that glad hour of deliverance and set it down before the Lord thy God.

It is a pleasant thing to be bidden to rejoice. "Thou shalt rejoice in all the good which the Lord thy God hath given thee." God will do thee only good; so rejoice always, and let thy mirth flow over to the Levite, the stranger, the fatherless, and widow.

In such glad hours we are specially drawn into covenant relations with God. There is a renewal in our mutual avouchments, and a renewal in his promises that we shall be a name, a praise, and an honour, if only we obey his voice (16-19).

FRIDAY, April 21. Deuteronomy xxvii.

These huge and mighty cromlechs, reared in the Land of Promise, plastered and covered with the words of the law, must have seemed a little incongruous with the milk and honey around. But it was meet that they should stand there, because the beauty and fertility around them were contingent on faithful and loyal obedience to their ensculptured commands. Whilst these were obeyed, the land would yield her teeming increase; when their silent testimony to truth and righteousness was disregarded, barrenness and waste would sere the produce of the earth.

It is remarkable that Israel was bidden to rejoice beneath the shadow of those stones, on which the words of the law were written "very plainly." We should have been prepared to hear that they were solemnised, terrified, and filled with awe; we hardly expected that they would be bidden to rejoice. Yet why not? Is not obedience to righteousness and truth the very foundation of a happy life? Need we dread God's law when we are at peace with Him, through the obedience and bloodshedding of Jesus Christ? Ought we not to rejoice that righteousness and judgment are the habitation of his throne? Is not this the best security for our everlasting peace and salvation? If Jesus had not died for thee, thou mightest well tremble beneath the frowning law of a holy God; but He has satisfied its last demand, and made reconciliation. The law, therefore, that was against us, is on our side. God is just, and therefore the justifier of those who believe.

SATURDAY, April 22. Deuteronomy xxviii.

What a remarkable chapter! It is the epitome of what Israel might have been, contrasted with what she actually became. She might have been so blessed that the days of heaven might have appeared to have descended to earth. But through disobedience in successive generations the awful curses of this chapter have been wrung out in full measure.

Perhaps when we reach the presence of God we shall see a brief but exquisite chart of what we might have been. A silhouette, a forecast, a divine horoscope, as full of benediction and beatitude as the opening words of this chapter. And if our experience shall have resembled the dark and overcast experiences of which the latter verses speak, we shall have to trace it, not to the nature of God, but to the disobedience and sin of our own evil lives.

It has often seemed to me that this chapter is the anticipation of the Beatitudes, and unfolds to us the blessedness of the Christian life when we are fully consecrated, and have yielded all to the claims of God. Go over these golden words, lay claim to their spiritual counterparts, ask that they should be verified in your experience. And remember that God is bending over you, rejoicing to do you good; finding a supreme pleasure in giving you everything that can enrich your life, and flow through you to enrich others.

Glimpses of Romanism.

VI.—The Sacrament of Confession.

By Rev. ALEX. ROBERTSON, D.D., Venice.

THE Apostle Paul, in his Epistle to the Philippians, lays down a precept for thought, enumerating a list of subjects that we may legitimately think about. He says (chap. iv. 8): "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely; if there be any virtue, and if there be any praise, think on these things." This precept the Papal Church reverses, and in its sacrament of compulsory auricular confession virtually says: "Whatsoever things are not true, whatsoever things are dishonest, whatsoever things are unjust, impure, unlovely—if there be any vice, and if there be any blameworthiness in them, think of these things." And not only think of them, but speak of them to the priest in secret.

The natural, inevitable result follows—the confessor becomes an accomplice with the confessing one in sin. So much has this been felt by good priests (although there are few such in the Papal Church in Italy, for it invariably persecutes them out of its communion, or they forsake it), that they refuse to hear confessions. It is not every priest who can hear confessions; a special licence is required, and good priests either do not apply for the confessor's licence or refuse it when offered them.

Fra Paolo Sarpi, for example, would not undertake to hear confessions, though he was urged to do so by Cardinal Borromeo; and Count Campello, the leader of the Catholic Reform movement in Italy, never heard confessions during the many years that he was a priest in Rome and latterly a canon in St. Peter's. He saw too much of its

EVIL EFFECTS ON CONFESSOR AND CONFESSED.

In regard to its influence on the confessing one, Count Campello has told me that he has seen ladies in St. Peter's indignant at the questions put to them, and so offended and ashamed that they have actually fainted in the confessional-box. But the corrupt priest held remorselessly on, repeating his immoral questions until he forced them to answer. And he has seen these same ladies, by reiterated subjection to the process, gradually debased.

Of course, by familiarising the mind with sin, and disposing the mind towards it, confession, with its accompanying absolution, prepares the way for its repeated committal. Those who take to confession have always plenty to confess. The very principle of confession is to clear off one set of sins that a fresh set may be undertaken. It has been compared to "a merchant's monthly clearance, leaving the room empty for another set of accommodation bills to be cleared out in turn when the next month is done." Salvation *in* sin, as I have said in a former paper, is the foundation-stone of the Papal system.

Sadder even than the effects of confession upon grown-up people are

ITS EFFECTS UPON THE YOUNG.

In their case it poisons the fountain of their life, it demoralises the very soul and centre of their being, so that they become incapable of even thinking rightly afterwards. Under the pretence of teaching them holiness, unholy things are instilled into their minds—even impurities that are beyond their immediate comprehension. Thus in the confessional all the natural freshness and innocence of the youthful heart and mind are destroyed, and, in a very emphatic sense, "every imagination of the thoughts of the heart" becomes "only evil continually."

Sometimes women and girls have strength of character to free themselves from the snares of confession. One lady told me that it was twenty-five years since she confessed, and that it was the priest's abominable questions that caused her to break it off. These questions she refused to answer, when he denounced her as a "disobedient daughter of the Church;" to which she replied, "No, it is you who are a wicked priest." He then refused her absolution. She asked, "Is that your last word to me?" He replied that it was. "Then," she said, "I have spoken my last word to you;" when she rose, never again to degrade herself by kneeling in a confessional box. The daughter of that same lady was questioned by her confessor as to her parents' life. She answered, "I have come to confess my own faults, not those of my parents." This led to a quarrel; when she, too, resolved never to confess again.

Confession, of course, serves other purposes than those to which I have referred. It is often

USED FOR POLITICAL ENDS.

It was so in Venice, under Austria. During that unhappy domination, no one could hold a civil post who did not go to confession at least once a year, at Easter, and all were more or less forced to confess. If they did not, they fell under suspicion. Of these confessions registers were kept which were sent to the government at Vienna. Copies of these registers, I am told, were found in the sacristies of the churches when the Austrians were driven out of Venice by Manin in 1848-49. The secrecy of confession must ever be limited by the interests of the Church, and by those of despotic rulers who extend to the Church their protection. It has ever served for the demoralisation of women and the betrayal of men.

I was much amused by the way in which an Italian gentleman, who held a high post under Austria, and to whom I am indebted for the above facts in regard to the political uses made of confession, managed himself never to confess. He said he never would debase himself by going to confession, nor did any of his official colleagues. The priest to whom confession was made gave to the penitent a ticket which certified that he had confessed. There were thirty parishes in Venice, and hundreds of confessing priests. There was a class of men in Venice, for the most part clerks out of work and porters, who discharged ship cargoes, or assisted at the customs examination of goods, who took to the business of confession at Easter. They would go from parish to parish, and confess in every one of them, and get as many certificates. These they sold to those unwilling themselves to confess. My friend said to me, "I always bought my certificate of confession, and so did all self-respecting men in Venice."

Confession, happily, is now gradually disappearing from Italy. Few women of intelligence and self-respect ever go to it, and, I should think, no men. I never saw a man kneeling at the grated window of a confessional box. Boys in certain schools are still compelled to go once a year, but I have been told that it is only for them a piece of fun. Their teachers take care to discredit the whole Papal system, and to hold it up before the minds of the boys as a thing so monstrous, and so

WORTHY ONLY OF CONTEMPT,

that they are ashamed to have anything to do with it. Their confession is only humbug, by means of which they fool the priest.

What an extraordinary thing that in England, respectable men, lay and clerical, should be found desirous of re-introducing into the land this engine of moral and political mischief; and that men should even be found amongst the highest in the land who dare publicly to justify the putting into the hands of the youth of the country confessional manuals, which in the estimation of all right-thinking men are corrupt and corrupting! One wonders if any such will ever go so far as the priests used to go in Italy, and tell the people that confession dates from the time of Christ, and before that, because Joseph was a carpenter that he might make confessional boxes!

One cannot but suppose that the explanation of this advocacy of the revival of confession in England, as of the whole Papal system, must be, in the case of many, simply sin. The origin of Popery, the essence of Popery, is sin, and as such it casts its glamour over weak minds and evil hearts. It is that "mystery of iniquity" which worketh "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie."

Protestant Outlook.

WHAT estimate are we to form of the expressed desire of the bishops to put down lawlessness in their dioceses, when we hear that the Suffragan Bishop of Hull has held a confirmation service in Christ Church, Doncaster, where Roman practices are openly carried on in direct contravention of the prohibitions of the Archbishop of York in his recent Pastoral Letter? On the very same day the correspondent of *The Record* attended two masses, and found that the Roman Missal was being closely followed; while in the responses the people were directed to beseech the Virgin Mary for her prayers for them, both then and in the hour of their death. "Pastorals" and "encyclicals" are not worth the paper on which they are printed if they are not followed up by strenuous and determined action.

The vicar of Sledmere persists in the ceremonial use of incense notwithstanding the fact that the Archbishop of York forbade the practice in his pastoral.

Rev. W. Gardiner, vicar of St. James's, Devizes, has announced his secession from the English Church Union, of which he has been a member for over twenty years. He has lost confidence in the council of the organisation.

In a letter to the chairman of the West Middlesex branch of the English Church Union, Lord George Hamilton describes the utterances of Lord Halifax as amounting to nothing less than defiance of all constituted authority, whether emanating from Crown, Parliament, or the Bishops.

Speaking at Doncaster last week, Lord Halifax said the present agitation had excited an interest in Church matters, and had a beneficial effect upon Churchmen! He had been told that confessions had never been so numerous as at this Easter time, and during March 1,500 new members had joined the English Church Union.

At the Diocesan Conference at Norwich, last week, Bishop Sheepshanks remarked that one chief cause of the present trouble in the Church of England arises from the vagueness of the Ornaments Rubric, which was liable to different interpretations.

This consideration had led the bishops to consider the advisability of introducing a Bill framed upon the lines of Archbishop Benson's Bill of 1884. The crux would be the constitution of a proposed appellate court and the terms of appeal. The fault was not in the Ecclesiastical courts, but in existing dubiously uncertain law. The broad, clearly defined limit must be, that no ceremonial must be allowed which was inconsistent with the doctrines of the Reformed Church of England. Subject to this, there should be toleration and wise liberality.

The Bishop of Manchester, speaking at a diocesan meeting last week, declared himself a Protestant, as the Americans said, "to the centre of his backbone and spinal marrow."

But his was Anglican Protestantism; that was to say, a Protestantism which had wide sympathies and a large range of toleration. He utterly abominated lawlessness, whether it were the lawlessness of those who refused to submit to the decrees of properly constituted courts, or the lawlessness of those who refused to allow what was permitted by legally constituted courts. He did not believe, though, that either of those forms of lawlessness was going to prevail. God was to be found neither in the fire, nor in the wind, nor in the earthquake of controversy, but in the small, still voice which made itself heard in the sincere mind and the pious heart.

Mr. W. A. Limbrick writes that he lately attended St. Saviour's Church, St. Albans, in which he found an "altar" of marble, a "tabernacle" for the reservation of the sacrament, and other Romish ornaments, including hanging lamps and large crucifixes. The minister in charge recently gave a prayer and hymn book to a confirmation candidate. It is entitled:—(1) "Before the Altar," (2) "Com-

mon Prayer" (abbreviated), (3) "Hymns Ancient and Modern." By the "abbreviation" of the Prayer-book is meant the omission of morning and evening prayer, the Litany, and Articles of Religion, and much else; while in Part I., Habitual Confession, the doctrine of the localised real presence, &c., is urged with persistency and strength. As the appointment and control of the clergyman in charge is entirely in the hands of the Bishop, Mr. Limbrick regards this case as having an important relevancy at a time when Churchmen are being enjoined to "trust the Bishops."

Rev. E. F. Allworthy, writing from Belfast, say, that recent events have forcibly reminded him of the words of Rev. John Wesley in a sermon preached before the University of Oxford on Ephes. ii. 8. How applicable to this time of Romish revival! Wesley said:

At this time, more especially, will we speak, that "by grace are ye saved through faith;" because never was the maintaining this doctrine more seasonable than it is at this day. *Nothing but this can effectually prevent the increase of the Romish delusion among us.* It is endless to attack, one by one, all the errors of that church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our Church justly calls "*the strong rock and foundation of the Christian religion*," that first drove Popery out these kingdoms; and it is this alone can keep it out.

With reason our correspondent thanks God for such words, and adds: "A revival of this important doctrine—a coming forth of men like Luther, filled with this theme—would scatter to the winds the hollow mockery and miserable mummery prevalent in many churches to-day."

The Rock suggests that the laity should stop the supplies in order to check their "clergy's lawless invasion of their right to loyally conducted services." It fairly reasons that

No parishioner can reasonably complain of Romanising illegalities at his parish church if he continues to supply the means by which any are sustained and encouraged. No Churchman can logically lament the prevalence of Ritualism in his diocese if he contributes to a fund which fosters Ritualistic practices. Let each of us only ask himself, Can I, in the presence of God, and while rejoicing myself in the liberty wherewith Christ hath made me free, give of my means to those who are hindering the free progress of the Gospel, and binding the chains of superstition upon my brethren?

It was at St. Cuthbert's, Philbeach Gardens, that Mr. Kensit a year ago interrupted the foolish and idolatrous "Veneration of the Cross." Mr. Westall, the vicar, has yielded this year to the commands of his diocesan, and has not had this ceremony, but in his *Parish Magazine* he has thus explained matters:

The Bishop feels, and rightly feels, as do a very large number, that it is not for the good of the Church that a small section should get too far ahead of the main body of clergy and laity; in fact, should go on too fast. These days, when people are waking up from a long sleep, many are like the man who saw at first "men as trees walking," and naturally they are frightened. They want patient and gentle handling if they are to be brought to a condition which sees all clearly. There should always be an advanced guard leading the great body on, only not too far ahead, lest they get out of sight and get credited by the ignorant, the stupid, and designing with practices which they are not guilty of.

Here is another evidence of the crafty policy by which Ritualists are educating the nation for the return to Rome. They go as far as they can, in the hope and with the intention of proceeding further in due time. The Uhlans of the enemy are well in view, and there can be no doubt as to who and what will follow.

Three useful pamphlets are—Lawlessness in the Church of England (2d.), a speech delivered in the House of Commons on February 8 and 9 last by Mr. Samuel Smith; What Ritualists Teach, and What the Church of England Teaches, Concerning Absolution and Confession (2d.), by Rev. W. Preston, D.D., vicar of Raskelfe; and Some of the Main Causes of Alienation from the Church; or, Truth for the Present Distress (1d.), by Rev. H. C. Wisdom, B.A., Plumstead. (*C. J. Thynne, 6, Great Queen-st., Lincoln's Inn, W.C.*) Another timely publication is Ritualism Unveiled! a sermon preached at the Congregational Church, Guildford, in October, by Rev. Alex. Cowe, M.A. (1d. *H. R. Allenson.*)

THE ALARM.

"Sound an alarm."—(Joel ii. 1.)

Matrons, noble English matrons,
Lend, oh, lend a willing ear;
Listen while I warn of danger,
Danger swiftly drawing near.
'Tis a battle fought with priestcraft,
'Tis an earnest holy war;
God shall gain a mighty victory,
As He did in days of yore.

English matrons, bravely help us,
Great the danger, dread and dire;
Light, oh, light your burning torches,
Kindle now the beacon fire.
Let the hills and mountains answer
To the blaze of signal light;
Rouse the heart and soul of England,
Stir the land to earnest fight.

Could you bear to see your daughters
Led in secret back to Rome?
Would you let her deadly dogmas
Steal into your quiet home?
Do you wish to see them worship,
Bowing low before a shrine,
Praying to the Blessed Virgin,
Not to Jesus Christ divine?

Mothers, would you have your daughters,
In their gentle womanhood,
By the horrors of Confession,
Turned from what is pure and good?
Would you have them asked in secret,
Questions of the inner life,
Of the strivings, swayings, yearnings
Of the heart's most bitter strife?

Would you wish the Holy Bible
Closed and clasped by priestly hand;
Or replaced by monkish masses,
Which you cannot understand?
Christian women, raise your voices;
In your wisdom be ye wise,
Overthrow this vain delusion,
This dark heritage of lies.

Shall the work of our Reformers,
All they suffered, wrought, be vain?
Shall the sons of Christian England
Turn to error once again?
As you value truth, be faithful;
Turn ye back the crafty foe.
And with noble, earnest courage,
Fling ye back the answer, No!

S. Trevor Francis.

Canadian Emigrants.—Rev. R. and Mrs. Wallace, of the Marchmont Home, Belleville, Ontario, sail for Canada on Thursday, the 13th, in the s.s. *Dominion*. They are taking the usual party of boys and girls with them from Mr. Shaw's Home, Manchester; Mr. Galloway's, Ardrossan, Scotland; and the Royal Albert Orphanage, Worcester. They will be glad of the prayers of our readers for a safe voyage for their large family.

Broussa Orphanage. — The seventy-two Armenian orphans in Broussa Orphanage have come to us from the scene of the late troubles. Besides these seventy-two we have twenty-four other orphans. For the manifold needs of our inmates we look to the generosity of fellow Christians. Rev. W. A. Essery, 7, Adam Street, Strand, London, W.C., will forward any donation for Broussa to us.

G. Baghdasarian, Pastor.

Historical Revivals.

The *United Presbyterian Magazine* for April has a fourth article of the series on Historical Revivals. It is from the pen of Rev. J. W. D. Carruthers, of Perth, and deals with "Jonathan Edwards and the New England Revival."

In conclusion, Mr. Carruthers mentions (but does not discuss) interesting reflections and questions that inevitably suggest themselves in connection with the story—about the affinities and associations of this revival with contemporary ones in England and Scotland; the light which it sheds upon the strength and the weakness of revivalism in general; the effect which it had in moulding the characters of those strong and stern New England men who fought and won in the War of Independence; its spiritual connection with and influence upon the later religious history of America, and especially with those great revival movements associated with such names as Finney and Moody.

Bible Study Lectures.

The course of lectures arranged for in the North of England by Rev. George Soltau, has now been completed. It is not possible, says a correspondent, to describe the interest which the lecturer has awakened. In the afternoons the Four Gospels were handled, being compared and contrasted. In the evening's course the lecturer dealt with the books of Genesis and Exodus, and the Epistles to the Romans and the Hebrews. It is quite impossible in a brief notice to give any adequate idea of the amount of intellectual as well as spiritual research, and the lines of thought, laid before the companies of students who daily gathered.

At Darlington on March 12, and at Middlesbrough on March 19, public meetings for men only were addressed by Mr. Soltau, and though the attendances were not large, they were made up of the class of non-church-goers whom it was wished to reach.

The formation of classes for Bible study by correspondence is proceeding in the different centres with a view of continuing the application of the methods explained to other books in the Bible. Series of questions and answers have been proposed which can be had on application to Mr. or Mrs. Soltau, 27, Pyrland Road, London, N. Fresh interest in foreign mission work has been created through the Bible study classes, as shown in the donating and guaranteeing of between £200 and £300 for such work.

Among the Military.

Anyone interested in the military would have been gratified on Good Friday last, when a party of soldiers paid a visit from Aldershot and Woking to Providence Chapel, Pirbright, Surrey, and spoke and sang for Jesus. It was really good to be there, and to listen to the dear fellows' testimonies as to the Lord's goodness to them in bringing them in wonderful ways to Himself. They also witnessed to grace given in the barrack room and among their unconverted comrades, even in the midst of opposition and persecution. Other meetings were held on Easter Sunday.

Pirbright is a rapidly growing place, the population being at present about 1,000. Military operations are carried on there very extensively from April till October; the Guards' camp is occupied very often with from 2,000 to 3,000 men. The Bisley National Rifle Association brings thousands of visitors and volunteers to the place in July. Large bodies of troops are constantly in the neighbourhood, including Life Guards, militia from Aldershot, and flying columns, so that at times there are 10,000 to 12,000 troops in the neighbourhood. A few years ago there were present one Sunday 18,000 men.

The friends at the chapel try to reach these men by visitation by tracts and by holding open-air services among them in the camps. Tracts and books, suitable for soldiers, would be most welcome. Any further information will be gladly given by Mr. R. Fifield (colporteur-in-charge), Pleasant Villa, Pirbright, Woking. F.

Irish Waifs.—Dr. Barnardo has taken a large house in Belfast, and intends to establish one of his branch homes for the waifs and strays of the city.

The Late Richard Cadbury.

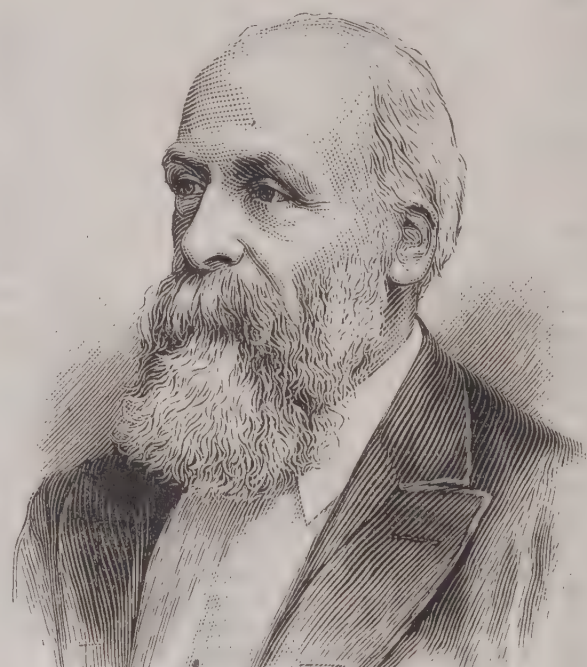
ONE WHO LOVED HIS FELLOW MEN.

In our issue of March 30 we briefly recorded the death of Richard Cadbury, the senior partner of the world-famed firm of Cadbury Brothers, and the practical philanthropist who had made so valuable a personal contribution to the solution of the social problem. The life sketch, with which we now accompany a portrait of the Birmingham worthy who was borne to his grave last Saturday, amid affecting manifestations of the sincere sorrow of a great community, will gain in interest from the fact that its publication has been slightly delayed. In the interval between the receipt of the sad news from Jerusalem and the interment, with the simple rites of the Society of Friends, at Lodge Hill Cemetery, Selly Oak, some of the rarest and most eloquent tributes to the loving kindness of a generous, unworldly nature, that ever found their way into print, have given us real inspiration for the task that lies before us. Humble fellow-workers of the white-haired "Master" at Bourneville have praised his tender-hearted sympathy, his anxious solicitude, and his eminently practical care for their physical, moral, social, and spiritual well-being, with such fervent gratitude as speaks volumes for the sincerity of the affection which had been fostered by years of thoughtful benevolence. Confronted on every hand by concrete proofs of Richard Cadbury's regard for the comfort and happiness of his fellow-men, what wonder that even pens unaccustomed to the language of lofty eulogy found the fluency of a ready writer in sincere and artless admiration of the good works and the great heart of a prince of philanthropists whom they had been privileged to claim as friend and employer.

Very early in life Richard Cadbury displayed his interest in that Adult School Movement which was destined to become his peculiar work and pride. Among the original teachers at Severn Street, where this great movement had its unpretentious beginning, his zealous personal exertion for the improvement of the mental capacity and social condition of the industrial class in the city of Birmingham increased with the passing years. He celebrated the bi-centenary of the starting of the Severn Street school by the erection of an institute in the Moseley Road, to which the description "splendid" is not misapplied. When, efforts had been still further extended to other parts of what was then the workshop of the world, the Highgate school became Richard Cadbury's special charge. He was never half-hearted in anything that he undertook, and this was a work which irresistibly appealed to all his highest instincts. It satisfied his desire for the practical, the really useful. The good effect of adult school work was no mere matter of theory. Excellent results were observable by the most superficial spectator. Real, tangible good was being done by this wise movement, which went on its quiet way, seeking no public advertisement and rarely receiving much attention from the world at large.

Week in, week out, the superintendent of the Highgate Early Morning Adult School was intent upon the advancement of the highest interests of his men. Six o'clock on Sunday morning—whether it rained or whether it snowed—saw Richard Cadbury on his way from the pleasant Moseley (subsequently Moor Green) residence to the crowded working-class quarter in which the adult school was held. He invariably walked on Sundays, for the coachman's day of rest must be respected, though the Quaker capitalist found himself rather tired ere the evening chimes rang out on the Sabbath day. One bleak morning, when the snow was thick on the ground, and there was still a suggestion of a blizzard in the whirling snowflakes, the men had gathered at the school door, wondering whether "Mister Richard" would "turn up." As the clock struck the hour his foot was on the door-step, and his genial "Good morning" was addressed cheerily to the waiting and expectant group.

How great a part this adult school played in his life and thought had remarkable illustration in the way he planned and built for its future. But a little distance from the Mission Hall, Upper Highgate, is the Friends' Hall and Institute in the main Moseley Road. A large hall to seat 2,000 persons, a smaller hall to accommodate 400, forty class-rooms, in which from one hundred down to twenty-five adults can be comfortably seated; a basement fitted up as a gymnasium on a scale which has no parallel in the city; a children's first-day afternoon schoolroom; assembly and retiring rooms; baths, lavatories, and washing-rooms; a coffee-house and a flower garden—these are the main features of an exceedingly well-planned centre of educational, social, and spiritual work. Mr. Cadbury interested himself in every detail, securing that nothing short of the best possible material and the most modern arrangements should characterise the whole structure.



From a Photograph by Mr. E. B. Mowll, 174, Broad Street, Birmingham.

Linked with this truly noble scheme of a far-seeing and intelligent philanthropy was Richard Cadbury's characteristically practical and princely contribution to the solution of the problem of providing for old age. Even in the midst of that foreign travel, which had such an absorbing attraction for him, he had counted upon the great pleasure that awaited his return to Bournville—the completion of the new alms-houses in which some sixty of the deserving poor may pass

> An old age, serene and bright,
> And lovely as a Lapland night.

Free residence in pleasant, well-built rooms, with fire and light provided, and free medical attendance and medicine when required, are the material advantages which will be conferred on those fortunate inmates whose friends can guarantee them an income of (single persons) 5s., or (couples) 7s. 6d. per week. They *may* be of any religious persuasion, for Richard Cadbury's liberalities were never robbed of their grace and acceptability by the slightest manifestation of the sectarian spirit. They *must* be sixty years of age. The houses, thirty in all, are built about a pleasant open space, in the midst of which are sheltered seats, insuring sunshine, and a tempered, kindly airing to the inmates. And here again we have the considerate kindness of the benefactor displaying itself in manifold ways. Each house is self-contained, and has but one floor. The inmate is completely protected from draughts, both living-room and bedroom being snugness itself. A superintendent will be charged with the gentle enforcement of the sound and sensible regulations drawn up by the trustees; but the burden of these will not be onerous. There is a hall for meeting and social intercourse. They will be just beyond the busy world, and yet within hearing of the pleasant hum of honest labour. And so, in peaceful days, life's tale will be told, and the toiler have sweet rest at last. Richard Cadbury longed to see the actual entrance upon this blessed mission in which the dread of old age would at once be removed from sixty worthy lives. Vain though the regret may be, how much we could have wished that he should see the fruition of his generous thoughts and selfless ambition to be satisfied!

Do not let it be thought from what has already been said that the adult population and the aged exclusively enjoyed Richard Cadbury's consideration. Holding his riches in trust, and regarding life itself as a glorious opportunity of doing good, he acted as he lived—

> As ever in his great Taskmaster's eye.

The children had his constant care. To them he gave up his picturesque old home at Moseley Hall when he removed to Moor Green. In the Moseley Hall Convalescent Home to-day there are a number of children enjoying the care and kindness of efficient trained nurses, and the advantages of agreeable surroundings, and the comforts of life that make such strong appeal to the invalid. And but a short time since his great concern for the spiritual welfare of the children of Birmingham led him to present to every child above the third standard in the Board schools of the city and suburbs (above 25,000) a neatly bound, guilt-edged Bible. In a short dedicatory statement, he asked the children to read a portion of the Scriptures every day. Mr. Cadbury was the recipient of a large number of interesting letters from the scholars, in which, with expressions as sincere as they were often quaint and even amusing, they thanked him for the gift with which he had indicated his great personal interest in their individual welfare. It is stated that he was so pleased with the result that he arranged for two future presentations, at intervals of three years each. It is estimated that the institute and alms-houses schemes conjointly cost £80,000. The presentation of the Bibles claimed some £1,300. These figures are given only to show that the counsel of Ecclesiastes the Preacher had been taken and applied literally

with that earnestness which was a marked trait of the simple Quaker's character: "Whatsoever thy hand findeth to do, do it with thy might." He became a magistrate, and displayed the keenest regard for the efficient performance of his duties as justice of the peace. There can be no doubt that the more intimate knowledge of the darker side of our social life which he gained while sitting on the bench, was specially sought by him as a necessary education for anyone anxious to arrive at the best means of helping the lapsed masses to rise "on stepping-stones of their dead selves to higher things." And his interest in the police was manifested by a gift of £1,000 to the new Police Institute, in course of erection.

Attention has here been more particularly paid to philanthropic work which Mr. Cadbury made peculiarly his own. The religious world well knows that there never was a deserving cause which appealed for his interest and support in vain. Again, he always appeared to bear in mind the proverb that "He gives twice who gives quickly" — and, may we add, generously. He established the Temperance Institute in Corporation Street, Birmingham, as a centre of social effort for the betterment of the people. He was thoroughly in sympathy with the Peace movement, and was president of the Birmingham Auxiliary. The Free Church Federation claimed him as a loyal friend, and as well as his brother, Mr. George Cadbury, a generous supporter of the National Free Church Council. As president of the Midland branch of the National Vigilance Association, and in a hundred other like capacities, he strove for social amelioration with all his might. One resolution—that of a political association — catalogued his good works in a felicitous sentence of its consolatory message to the bereaved family: "They record their admiration for the blameless simplicity of his character, and remember with gratitude his deep interest in all that affected the well-being and progress of the city; his concern for the poor and sick; his personal efforts to improve the lot of the labouring classes; his munificent gifts to public institutions, and his life-long devotion to the cause of the people. They respectfully tender to Mrs. Cadbury and family their heartfelt sympathy in their sudden and irreparable loss."

His large sense of citizenship led Mr. Cadbury to take a close personal interest in many movements which one scarcely associates with the public activities of ordinary members of the Society of Friends. He was president of a popular athletic club, and aided from his purse more than one organisation having for its aim the physical training and development of the youth of the city. But Richard Cadbury was essentially a broad-minded man, with a wide outlook on life. Personally he was the very soul of geniality, his nature overflowing with the milk of human kindness. Never, in this life, shall we know the sum of his generosities." He "did good by stealth, and blushed to find it fame." But he has left enduring monuments of a philanthropy that has taught politicians and statesmen—if they will but learn—how best the pressing problems of life and labour may be solved.

Evangelical Alliance.—The annual meeting of the Dublin Branch of the Evangelical Alliance was lately held in the Christian Union Buildings, Captain R. Wade Thompson presiding. Practical and encouraging addresses were delivered by Revs. J. W. R. Campbell, M.A., Geo. R. Wedgwood, Samuel Prenter, and others, in which the favourable opportunities now presenting themselves for preaching the Gospel in the open air in the fairs and markets of Ireland were thankfully referred to.

Upward Steps to the Higher Life.

By Rev. THEODORE L. CUYLER.

"TELL me something that will help me towards a higher Christian life." To this sincere inquirer (and there are many others who have the same desire) I would say—turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he would "see the heavens opened, and the angels of God ascending and descending upon the Son of Man." The allusion here is very clear to Jacob's vision at Bethel. Jesus describes Himself as a sort of connecting ladder between heaven and earth. By his divine nature He reaches to the throne of the Godhead; by his human nature He reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we can find pardon, peace, and power—by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by Him alone, we can attain fellowship with God: and Jesus may become to us "wisdom, righteousness, sanctification, and redemption."

You may say this is too theological in language, and rather savours of mysticism. You want it translated into the language of everyday life, and to know just how you can become a better, stronger, happier and more useful man or woman. It is a good symptom that you desire spiritual improvement; for self-satisfaction is always a curse. The mere desire, however, will not produce the change any more than my desire to get the view from the top of the East River bridge-tower will carry me up there, I must make the ascent, and by one step at a time.

Sin of some kind—or of many kinds—is the real trouble with you. Sin holds down and hinders advancement. Repentance is not a thing to be done at the outset of the Christian life, and then to be done with forever after. It is not a mere feeling bad; it is a *doing better*. Faith also is not the single act of accepting Christ at the time of conversation; it is continual clinging to Him, and the continual resting your whole weight on Him as you trust yourself to every step of stone in that bridge-tower. Your religious life began when you gained your first victory over sin; you gained it by Christ's help. Your grasp on the Saviour for help, for forgiveness, for strength to serve Him, was an act of—faith. When Bartimeus cast away his garment and arose and came to Jesus, he gave a good illustration of what you did when you first became a Christian, and what Jesus did for him is an illustration of what He did for you at the time of your conversion.

What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step—a step Christward. Now don't begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness, which seemed to me very much as if my little grandson were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature. A Christian character is built as my dear old church yonder was built—by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face; if there be an occasional slip backward, then a new lesson of weakness is learned, just as you have been learning your own weakness and the need of a fresh grasp on Christ. Penitence and faith lay at the starting point with you; penitence and faith must accompany every upward step. You have not yet outgrown "God be merciful to me a sinner."

My friend, if you really long for a genuine growth in grace, in vigour, and in effective usefulness, then be done with vague aspiration, and lay hold of what the negro preacher called his "up-settin' sins." Put the knife to that bad habit before it becomes an ulcer. Take hold of that neglected duty and perform it. One step on the ladder was taken by my neighbour A— when he gave up his inordinate appetite for novels (some of them very poisonous) and determined to feed on solid food, and to go back to his Bible. Deacon B— pitched out of doors his Sunday morning newspaper; he found it was killing his Sabbath spirit. Brother C— has stopped putting his club in the place of his prayer-meeting. Brother D—, who said that after a hard week's week he needed a Sunday afternoon nap on his sofa, has become a different man since he enlisted for his Master in our Mission Chapel. Mrs. E—— was sorely tempted to buy that sealskin sacque, but she said, "No, no, not that luxury while that missionary is freezing for want of an overcoat out in Dakota."

And so I could go on through the whole alphabet of *taking steps upward* in obedience to the voice of conscience and to honour Christ. Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing—making *Christ your spiritual ladder*—and by one step at a time.

> Heaven is not reached by a single bound;
> Christ is the ladder by which we rise
> From the lowly earth to the vaulted skies:
> And we mount to the summit round by round.

Cleave closely to the stairway; a single step to the one side or the other brings a fall. Nearly all the catastrophes in Alpine climbing result from wandering from the guides, or from venturing on forbidden ground. Jesus never promises his aid except in the path of obedience. Every redeemed soul is bound to strive for the highest, holiest, and most fruitful life that grace can impart. The angels of prayer will ascend, and the angels of blessings will descend upon that Divine ladder which links earth to heaven.

Scottish Notes.

MR. JOHN ROBERTSON has returned to Scotland after a year's evangelism in America. He will preach in the City Hall, Glasgow, each Lord's Day during this month.

The usual half-yearly Communion with unfermented wine was held in Queen Street Hall, Edinburgh, on the evening of Sabbath, April 9. The attendance was much larger than it has been on any former occasion. The earnest and eloquent words addressed to the communicants by Rev. Messrs. Arnot, U.P. Church, Blairgowrie; Abel, Dudhope Free Church, Dundee; and M. Corkindale, Eassie Parish Church, cannot fail to give an impetus to evangelical truth.

The Sabbath Free Breakfast Mission is carrying on a most successful work in Edinburgh among a class which is the despair of the Churches. During the past year over 46,000 men women and children attended the breakfasts, giving an average each Sunday of 887. The Gospel is preached and sung to the guests, many of whom it is safe to say would not hear it in any other way. In addition, there are lodging house meetings, mothers' meetings, and young women's classes.

The annual report of the Dundee Home Mission Union shows that it is now composed of fifty-six congregations and twelve non-congregational missions. To indicate the progress made during the last five years, it is noted that at the beginning of that period fourteen congregations had no recognised mission districts, and of these twelve were not carrying on any organised mission work. Eleven districts were more or less neglected, and in twenty-six there was overlapping. Now every congregation and mission has a well-defined district of work, and overlapping has practically ceased.

Wandsworth.—Open air Gospel work has been begun at the Howard Street Gospel Mission, Wandsworth Road. On Good Friday a conference was held at the hall on the Second Advent and the best ways of reaching the careless masses.

Cromwellian Tercentenary Celebration.—This celebration will take the form of a great Free Church demonstration on Thursday, April 27, in Huntingdon, Cromwell's native town, and the promoters are most anxious to have with them the leading Free Churchmen of this and the neighbouring counties. Dr. Monro Gibson will preach in Trinity Church at 11 a.m., and there will be an open-air demonstration in the afternoon, with a public meeting in Trinity Church in the evening, Rev. H. Price Hughes presiding.

Other Lands.

Letters from America.

IN NORTH AND SOUTH CAROLINA.—REV. D. MACRAE AND REV. SAM JONES.

WE went from Hillsboro' to Raleigh, the chief city of North Carolina, where we had similar meetings, with similar results to those at Hillsboro'. But the city-bred people are less pronounced in their demonstrations. It was noticeable that in Mr. Wharton's meetings and in our own the greater number of converts were quite young. It is sad that elder people, in the zenith of their lives, should make excuse; but from the point of view of the interests of the kingdom of God, one child is worth several adults, both negatively and positively. He has not so much to unlearn; he is more easily influenced by those things which are true, honest, lovely, and of good report, and he has much more time before him in which to serve God.

At Raleigh about a hundred persons confessed Christ as their Saviour. There, as everywhere, some of them seemed to come into a wealthy place in proportion as previously their distress had been painful to witness.

At Charleston we preached in Congregational, Baptist, American Methodist, Episcopal, and African Methodist churches. The last is ruled and managed entirely by coloured people. Its building was by far the largest of all, holding over 2,000, and when we visited it, at the close of a fortnight's "revival," 200 and 250 were still coming forward each night seeking relief from their pungent convictions of sin.

The greater number of the coloured people are connected with the Methodist and Baptist churches. Many will remember the Jubilee hymn—

> Methodist and Baptist have just gone along,
> To ring dem charming bells.

The unemotional ways of the Congregationalists, Presbyterians, and Episcopalians are, as a rule, less attractive to them than the fervour of the Methodists, and on the other hand the baptism of believers by immersion affords them an object-lesson in doctrine, and an illustration in practice which gives rise to a numerous Baptist denomination.

It is claimed by the three less numerous denominations that their people are more exemplary as well as more intelligent than the others. As to this I have not sufficient information to justify me in the expression of an opinion.

It is to be regretted that denominational distinction rules high in the United States, but at Washington the union meetings of Dr. Chapman, to which I previously referred, and those of the coloured people at Charleston, have shown that sectarian feeling declines as the Gospel of Salvation takes hold of the heart of Christians.

At Raleigh, in the State school, we were pleased to find that the Bible comes first in the course of daily study, and that Mr. Sankey's "Gospel Song Book" is used in the school. The teachers have classes, at the close of the day's lessons, for those who desire to attend for further Scripture study.

REV. SAM JONES ON THE LIQUOR QUESTION.

At Wilmington we met Rev. David Macrae, of Dundee, who is gathering information, I believe, for a book or articles on the Southern States. He gave a very instructive address at the Y.M.C.A. on a Sunday afternoon on "Christian Liberty." We next heard of him as being at Atlanta, where he had an interview with Rev. Sam Jones, the southern evangelistic preacher. The subjects of conversation were the Liquor Question and the Negro Problem. With regard to the former, Mr. Jones said:

"We are trying several experiments. In two States we have a dispensary law, and in two (Maine and Kansas) we have prohibition. In South Carolina the sovereign State runs the dispensary. I have fought simply and only for prohibition and the total extermination of the liquor traffic, and have contended that it is simply a question whether we would down liquor or liquor would down us; and the black flag has been raised on either side."

To Mr. Macrae's question, whether the experiment on prohibition had increased or dimininished the evil, Mr. Jones replied that wherever law has laid its hand on the liquor traffic it has crippled and hurt it. The dispensary hurts it; high licence hurts it; State prohibition hurts it. It flourishes best where it is turned loose. The violation of the liquor law in Atlanta not only forfeits the bond of the dealer, but it forfeits his licence as well, and makes it impossible for him to be re-licensed. In Kansas they enforce prohibition in the smaller towns; you can manage half a dozen rascals better than you can half a million. Anti-prohibitionists say that more liquor was sold in this town of Atlanta under prohibition than is sold now that we have saloons. I tell them, "You sell liquor now that you have saloons, and you say you sold more liquor when you had no saloons. If you only look at that lie you will never repeat it. Liquor is entrenched behind the politics of the country, but the very minute the preachers begin to take a stand against whisky, and we begin to exercise our influence on the politicians, they set up a howl 'Preachers in politics. You are mixing church and state.' I tell them 'We are mixing gentleman and dog; church and state is not in it.'"

Mr. Macrae smiled, and then he asked: "Do you not find that the value of a liquor law depends upon the active force of intelligent public conviction?—that unless the people have determined to have a law enforced it tends to become a dead letter?"

"Yes," replied Mr. Jones, "the active, aggressive sentiment of the community decides this question. In my county we have had prohibition for fourteen years, and just as we have weaned our people away from the saloons in politics, so much have our people grown away from the saloons in our town. It is to the indifference of the good people that our failure is due, and to the eternal and infernal activity of the politicians and the liquor gang."

I must leave the discussion of the race problem to my next letter. I am indebted for the information here given to the *Atlanta Constitution*.

R. Cope Morgan.

The Klondyke Region.

WRITING from Fort Selkirk, Upper Yukon River, last October, Mrs. Canham, of the C.M.S., says:—

"Everything is so changed since we left the country: it is no longer an Indian waste, but the home of the white man. Steamers are so numerous as to be no longer a curiosity, but still a source of excitement. All day long boats and scows are passing, bringing people and supplies to Dawson City, which is about 200 miles farther down the river. There are new routes opening up, and new companies springing into existence, and business of all kinds is transacted in this hitherto quaint locality.

"We were much pleased and thankful to find ourselves at home again, after all the fatigue of travelling. The Archdeacon has extra work now, having two English and two Indian services every Sunday. He holds one service at the barracks for the soldiers and any civilians that may wish to attend. The congregations are usually good; of course the Indians vary, for, as usual, they are constantly going and coming again. They were very pleased to have us back, and appreciate school very much. They are a little in awe of the soldiers, and are a little mystified as to what they are here for; but I am sure they have full confidence in us as their friends at all events."

Mr. L. A. Large, 1, Spencer Road, Southsea, who sends the foregoing communication, will gladly receive contributions of clothing, or money to purchase it, for the annual bale sent to Archdeacon and Mrs. Canham.

Russia and Finland.

WE make the following extracts from a letter which recently appeared in *The Times*:—

"A year has not passed since I gave a bright account of our union with Russia, characterised on her part by lofty statesmanship and due respect for our constitutional privileges; on our side by self-government similar to that enjoyed by Canada, with consequent peace, progress, and contentment. Now, in the course of a few months, the situation is grievously changed, and Finland is to-day threatened with the fate of Poland. Russia has all of a sudden changed her policy, violated our Constitution, and made every preparation to Russianise the country. And this, as every intelligent reader is aware, means the suppression of civil and religious liberty, the moral and political corruption of all the departments of State, the degradation of justice to a merchandise, the impoverishing of the people, the blight of knowledge and education, and the ushering in of gross ignorance, imprisonment, exile, curses, and damnation.

"No English reader can have an idea of the baneful, blighting influence of Muscovite rule. For these last ninety years our country has formed a part of the Russian Empire. We have seen with a shudder its cruel working close to us, and have praised Providence for the blessings of constitutional government which we ourselves, as an heritage from the union with Sweden, so long have enjoyed.

"And yet, though we have done nothing whatever to merit a harsh treatment, we are now suddenly menaced in our very national existence. According to the fundamental laws of Finland—solemnly confirmed by the present Emperor as well as his predecessors on their accession to the throne—the power of the monarch is limited by the Constitution, which, among other things, prescribes that no law touching life, liberty, property, taxes, religion, education, military service, or any form of local government can be enacted without the hearing of the Diet of Finland, and the sanction of all the four Chambers of which this legislative body is comprised. Nor can the fundamental laws themselves, according to constitutional rights, be superseded, altered, or completed except in the like manner. This has been the Magna Charta of Finland, and the secret of our progress in every field of enterprise.

"But, for 'reason of state,' so styled, Russia has now violated our Constitution, plunging the country into

A POLITICAL CRISIS OF THE GRAVEST CHARACTER.

The first step in this direction was taken as far back as July last year, when an Imperial decree was published summoning the Diet to an extra session for the purpose of passing a new Army Bill. The aim and object of this Bill is to Russianise the Finnish national militia, or rather destroy it, by sending the men to do military service in Russian regiments in Russia, where the Finlanders would be deprived of the protection of our laws and be morally and physically ruined. The Bill further stipulates an extension of the compulsory military service—so distasteful to the Finnish mind—from three to five years, besides thirteen years in the reserves. The number of men obliged to serve will be increased nearly fourfold, and Finland will have to pay an annual war subsidy to the Russian Exchequer of more than £700,000, besides paying our own military brigade. Remember that every one of these provisions is a gross outrage upon the law of the land and the sentiments of the people, that the Imperial summons plainly intimated that the Bill would receive Imperial sanction whether the Diet accepted it or not, and that every effort has been used, though entirely in vain, to coerce the legislative body into obedience, and you will understand

THE FEELINGS OF HORROR,

hatred, and indignation this move of the Emperor Nicholas II. has called forth in the bosoms of the people.

"And the Army Bill was not the only one. Worse was to come. On February 15 last an Imperial Manifesto was published, together with

a new fundamental law, whereby the Constitution of Finland was arbitrarily changed, the Emperor Nicholas II. decreeing that the most important legislative measures concerning Finland, which, by constitutional right, require the sanction of the Diet, henceforth are to be decided by the Russian Council of State, the Diet having only a consultative voice. Now this is a *coup d'état* if ever there was one, and this shameful deed will mark the wreckage of Western civilisation, Protestant faith and humanity, and the material devastation of Finland, and this we do not deserve.

"Several attempts have been made to put the matter in its true light before the Emperor, but all in vain. Representatives of the Finnish Government, the highest members of the bench, the four speakers of the Diet—all have been refused admission to his Majesty, and when the people itself took hand of the matter, when in a week 527,000 signatures were obtained to a loyal petition, and all the electoral wards of Finland elected 500 special deputies, who were to present this petition to the Emperor, even then Nicholas II. refused to hear our grievances, and the deputies were on March 18 ordered to leave St. Petersburg.

"The whole nation is subdued by grief. The churches and chapels are crowded, and special prayer meetings held. Many are thinking of emigration to Canada. Every other interest is put in the shade by the great political question of the day. May the Lord's people everywhere lift up holy hands to God without wrath and doubting, praying that He may guide us and the Tsar and his counsellors by his Spirit, and that we may be succoured in our time of national trial, and that good may yet come out of all this evil and sorrow!"

Schools in Lebanon.

IN a communication received from Ameen M. Saleeby, of Shweir, Lebanon, he describes the early educational work of the Lebanon Schools Society, founded by the help of some devout Scotchmen, and also the work of the Free Church of Scotland Foreign Mission Committee in helping these efforts. Our correspondent goes on to say:

Two churches have been founded, one at Shweir and the other at Kafarakab, a village two hours' walk from Shweir, and schools have been opened in the different villages around, which during these twenty-six years have been very successful. The Boys' High School at Shweir has been one of the chief factors in promoting the civilisation of this district during these twenty-six years. It has educated hundreds of young men, and produced many excellent teachers. The students who go from it to the collegiate department of the American College at Beirût maintain a high position in their classes. The influence that its students have had in spreading and promoting civilisation in Lebanon has been very marked. Many have been converted to the Protestant faith. It has also encouraged the study of the Bible.

The village schools, too, have had the same effect, though to a less degree, upon the rising generation. Since the inhabitants of Lebanon are for the most part intelligent, and show great readiness to learn, a great change in the habits of the people may now be perceived in places where the mission workers have visited and preached.

I am very sorry to say that the Lebanon Schools Society have determined to give up their educational work in Lebanon, because they are not able to sustain the expense of it any longer. This news fell upon the hearts of the people as a great blow, and it will be a great check to their advance in education and civilisation. The field of Shweir has been so blessed and so prosperous that it will be a great calamity to leave it and stop its progress just when it is doing most good. We hope this call for helping the people of Lebanon, and especially the small family of Protestants in this district, will meet in the United Kingdom with a favourable answer. The mission is conducted by Rev. Dr. Carslaw, Shweir, Lebanon, Syria; the secretary and treasurer of the Lebanon Schools is Mr. Andrew Scott, 2, York Chambers, Edinburgh.

American Coloured Prisoners.

By CHAS. COOK.

THE people of England will scarcely believe what I desire to state here concerning the sorrows and sufferings of the coloured prisoners in the Southern States of America. Things seem to be getting worse than ever. The Christian public of America know something about these things, and yet seem unable to bring about the reform so urgently needed.

The crying evil is known as the "Convict Lease System," by which the State leases to a private individual any number of convicts. The lessees have power to work the prisoners where and how they desire; and also to administer such punishment as they see fit; what is perhaps worse, they are permitted to sub-lease prisoners to others. Under this system there is no State supervision, and there are no State officials, and the abuses are easily imagined.

In many of the camps, women and boys and girls of tender years undergoing punishment for the first offence, work in ditches side by side with men hardened to crime, and all occupy the same quarters at night. The wretched prisoners are driven to the yards of the stockades, after a long and hard day's work, to find nothing to eat prepared, and no fire to dry their clothes when wet. Corn-bread and fat bacon may be given them, which they must cook as best they can on little fires on the ground, whilst chains manacle their limbs. In some instances over sixty men, women, and children sleep in rooms 18ft. square and 7ft. from floor to ceiling, without windows or adequate means of ventilation. Most of the camps have neither bunks nor mattresses, and the prisoners are obliged to

SLEEP ON THE BARE GROUND.

But this is not the worst. All convicts are punished in the presence of each other. Women are whipped in the presence of men and boys. In Wilkes County, Georgia, an old coloured man was whipped so savagely a few months ago that he died. Exhausted from the loss of blood, he fell to the ground, saying, "Boss, is you going to kill me?" "Yes," answered the "white boss." The poor old man begged to be killed at once. After beating his victim again, the cruel man chained him to a tree; death came and released him.

The death-rate in some camps is very high; one out of every six prisoners dies from punishment and ill-treatment. In the old days of slavery, value was set upon the lives of the slaves; now apparently there is little or none. Even when sick no doctor is summoned, and as for religious or moral instruction, there is absolutely none.

This farming out of prisoners in the south is purely a money-making institution, yet it is supported by executives of States, and by the local and national law-makers. In a pamphlet, just published, it is stated that "some States reap an annual income of 250,000 dollars." This is after the lessees, sub-lessees and others have been satisfied; the same pamphlet gives the name of one lessee "who has cleared over 25,000 dollars per annum from convict labour."

Due advertisements are made "that on a certain day so many able-bodied convicts will be leased to the highest bidder desiring their labour." Prisoners are taken to a place in each State known as the stockade, and are sold from the public auction block just as slaves were before the Civil War. Great crowds of people are attracted to these degrading scenes to see human beings sold into bondage more horrible than the worst form of the old *régime* of slavery.

I am able to substantiate the above by the testimony of the well-known George Kennan, who said at Boston in 1889: "I suppose Americans would be incredulous if I should say to them that in some of our Southern States I have seen terrible sights. I have seen a string of twenty-five convicts—old bent men and young boys—almost bound together by iron chains, a heavy iron ring around the neck of each. I have seen many things which have convinced me of the evils of the system of leasing out convicts to cruel and unscrupulous employers, and I think that system should be abolished. I saw some pretty bad sights in Siberia, but I am serious when I declare that I have seen worse sights in the South, and in this there is abundant food for reflection for the moralists and reformers of this country."

I am hoping soon to leave England with the object of giving New Testaments to prisoners in European gaols, where they have never had them. This will hinder me from visiting America for the present, but I could wish that some one may arise to voice the wrongs of the coloured prisoners of America in the Southern States. I shall be glad of the fellowship and prayers of your readers on my present journey.

6, Frithville Gardens, W.

The Threshold of Tibet.

ALONG the western border of Szchuan there is a large tract of country, which, while nominally in that province, is in every vital respect Tibetan ground. From Tachienlu, the border town, three months from Shanghai, to Batang, almost due west, is seventeen days' road journey through a country that is new to mission work.

The country is held by the nominal suzerainty of China, but the Tibetans are masters of the situation. The mean level of the country is above 12,000ft, with many lofty passes and mountain ranges. The valleys are clothed with rich grass in much abundance, are scored with numerous rivers, and afford pasturage for immense herds of cattle, in which the Tibetan finds his wealth. A large proportion of the people live in tents, a nomadic life much like that of the Indians in America's great west. The few towns and villages are meagre in size and far separated.

The whole land is in the sway of the lamas, who have gathered everything, from politics to commerce and all profits from religion, into their powerful grasp. The farther west one goes the more pronounced is this control. At Tachienlu, West Gelok, Litang and Batang, all on the main road, are four centres of this influence, each having its lamascry, containing in all perhaps 5,500 lamas—an immense proportion of idle, celibate men, as compared with the scattered, ignorant people about them.

This powerful brotherhood is the great conservator of prejudice and ill-feeling towards all outsiders.

FOREIGNERS ARE SUSPECTED AND FEARED.

The way for the entrance of the Gospel is blocked at the threshold by the power and intolerance of the lamas. The Tibetans, as a people, impressed me with their religiousness. The lama cult has so stamped itself upon the people that the land is a vast temple, and all the people are given up to the claims of their creed, more or less, but in no case is the religious element lacking. At home, on the road, buying or selling, in ordinary conversation, or whatever else, the prayer cylinder, the sacred formula "om mani pah me hom" and the Rosary are all in evidence. With that mystic sentence a man will interlard his sentences, the children sing it; indeed, one is hardly free from its monotonous drawl. Allied to this is the lack of individuality. There is a common standard, and all conform—no personal initiative or identity. All are merged into a common type. The lack of variety is striking.

As a corollary to these, you have intolerance and suspicion of all who do not conform to the type. Priestly domination is fatal to freedom of conscience. Ignorance is at the root of all, and the lamas keep the door of knowledge shut tight.

Against these powerful forces the Christian worker must contend. The physical difficulties, such as distance, character of the country, and so on, the racial and social differences inherent in all work in foreign lands, but here, trebly emphasised—great as these are, they fade into relative insignificance beside the vaster obstacles implied in such a condition of mind and heart.

Against these forces thus arrayed the workers of the China Inland Mission have commenced work at Tachienlu, and are seeking to penetrate into "the regions beyond." In company with Mr. C. Polhill-Turner and the late Mr. W. Soutter, the writer was privileged to make the journey across the face of this country as far as Batang during the late autumn. While I returned to the ordinary work of a frontier station among the Chinese, they, with others, remained to begin the reduction of this stronghold of the foe.

And now we learn that away up on the plateau, at a little village named Rathi, Mr. Soutter has been called away "to be with the Lord." He sleeps in Jesus. With the work but just begun, and the road surveyed, his day is ended. Faithful in spirit, quiet in habit, and physically built to meet the strain of just such a life, he was recalled in the strength of his manhood. But the work remains. There is need of prayer and fellowship in sympathy for the men and women who in God's name are undertaking the evangelisation of this new field. As yet they only stand at the threshold of Tibet. W. M. Upcraft.

Yachon, viâ Chung King, Western China.

Work in South Africa.

On a Dutch farm in Weenen County, Natal, the Dutch a few years ago erected a monument in memory of the decisive battle which the early settlers gained on that spot over the Zulu hordes of Dingaan in 1838. Eight miles away lies our little mission station, called Bethany, in charge of a faithful and devoted brother from Holland, named Van Aken. He had won the confidence of the Dutch farmers in the country round about, and was a welcome guest and preacher in their homes. The Hatting family, who own the farm on which the monument stands, had given him permission to preach to their native tenants, had lent him the use of a large barn for Sunday services, and one of their number frequently interpreted for him into Zulu. A promising work had thus been begun.

In January, 1898, at his invitation, I went down to instal three native evangelists on three of our out-stations, and this one among the number. The people, to the number of over two hundred, met in the barn. After introducing Saul Masinde to be the resident Evangelist, I suggested that as Mrs. Hatting had given permission for the erection of a church, the time had arrived for commencing to build, and promised a first donation of £10 towards such a fund. The people present promised to assist, and so faithfully kept their promise that in a few months another monument graced the battlefield in the form of a church built of blue whinstone, and roofed with galvanised iron, capable of seating 250 natives.

Many and loud were the complaints of a number of Amakolwa (professing Christian natives) of various denominations, at the stringent rules of the missionary, who treated all partakers of beer, tobacco, hemp, and snuff, and all participants in heathen ceremonies alike, no matter what their profession might be, and who allowed none but those who manifested the fruits of a holy life to come to the Lord's table or take any part in the preaching of the Word.

PREDICTIONS OF FAILURE

were plentiful, and mocking remarks about the unnecessarily large size of the church frequent; but the missionary went straight on and paid no attention to them, denouncing sin and worldliness and lust as vigorously as ever, and refusing to make the strait gate any wider, or to bring the Gospel teachings down an inch to gain a crowd. The result is that God has honoured his faithfulness with an abundant success. The people gather in such numbers every Lord's day from all the country round that the church has to be filled twice to accommodate them, and souls are being saved every week.

Our brother is very cautious as to baptism, and requires very manifest fruits of repentance before he puts a candidate forward, knowing how emotional the natives are, and how lightly and readily they enter into the most solemn of obligations. The list of professed converts at this one outpost is well over a hundred within twelve months, and every week the numbers are increasing. It was determined to close the year with a baptismal service, and to begin the year 1899 with a special thanksgiving; so I was invited to preside, and I make some extracts from my diary:—

"*Saturday, December 31.*—At 8.30 a.m. held a preparatory meeting with the candidates for baptism, explaining each step by reference to the Word of God. The women and girls dressed in plain white dresses made by themselves, and the men and lads in white duck suits, thirty-four in number, formed in twos, and followed us to the Blaanwkrantz River. The Dutch farmers and their friends and some 200 or more dusky spectators lined the high river bank. After prayer and exhortation in Dutch and Zulu, the candidates followed me one by one into the river, and were duly baptised, a few words being addressed to each as he or she rose out of the water. In the afternoon we held

A TESTIMONY MEETING

in the church, when the baptised ones witnessed to their faith in a few graphic words, many of them showing a clear insight into the spiritual meaning of the ordinance of baptism.

"*Lord's Day, January 1, 1899.*—At 6.30 a.m. we had a prayer meeting, and broke bread with the newly baptised converts. A few words were spoken on "the joy of the Lord" and "separation from the world." It was a solemn and impressive service. At 10.30 about 250 people filled the Church, Brother Wilson, of Sunderland, officiating, whilst I gathered the overflow under a large thorn-tree, and soon had a congregation of 350. At the close, in response to an invitation for penitents, a large number came forward, and, prostrating themselves on the ground, soon worked themselves up into a frenzy of excitement. After permitting this to continue for some moments, and praying that the Spirit might convict some souls, we sent them all back to their places, and then requested those who had counted the cost and sincerely meant to abandon sin and follow Jesus to come forward. About thirty did so, to whom we explained simply the conditions of acceptance with God, before the whole crowd.

"At noon the Dutch friends came over to see the people, so we gathered them up into a circle and sang some hymns. By this time over 700 were present. At 2.30 we drew the waggon under the thorn tree, and used it as a platform, from which two old women, one young widow, two lasses, a man and two lads from among themselves testified to the saving and keeping power of God through Jesus Christ. The anxious were directed to go to the church, whilst Bro. Wilson continued the open-air meeting. After dismissing all who behaved in a light and careless manner, and eliminating the christians, about eighty remained as seekers. A great number of these came forward one by one confessing sin and praying for mercy; a few words of help or of prayer being added in each case. We then all joined hands and repeated a solemn covenant now and closed with a song of thanksgiving.

"Towards sunset the people broke up into little groups, and departed to their several homes. Saul and his wife and daughter reside on the spot, and hold classes for spiritual instruction and impart the rudiments of education, so that the people may be able to read the Bible in their own tongue. It was indeed a day of thanksgiving to me, and one of re dedication to the glorious service of our coming King."

Johannesburg. A.W.B.

Persecution in Spain.—Two members of the congregation of the Gospel Hall in Marin are at the present moment in prison for not raising their hats when the priest passed them in the street with the host. They appealed to the Higher Court in the capital of the province, with the result that the sentence was confirmed. As in the days of the Inquisition, the priest denounces such "heretics" to the secular authorities, who willingly carry out the wishes of the Church.

Italian Soldiers.

When Signor Capellini passed away in July last his last words bequeathed to God the work he left. God has accepted the bequest. Alfredo Capellini, his second son, has vowed his life to the service of the Church. He will go through his years of military service and his university course, and then he will be ordained. In the meantime the brave wife and mother is consecrated to the work; she keeps up the house, the Martin Luther Club, the classes; she registers accounts and answers letters. Carlo Musi, a soldier recently home from his training in an American missionary college, takes the pastoral work, and visits stations, hospitals and camps.

One thing remains to be told. All these years Capellini longed for premises adequate to the needs of his complicated mission, but he longed in vain. Now that he has passed to his rest premises are offered, containing all that is required, which, with thorough adaptation and furnishing, would cost at the outside £3,500. Nearly £1,000 have been collected, and £2,500 are needed to give to this living mission its own premises. Mr. Piggott, Dr. Gordon Gray, and others in Rome are thoroughly competent to do the business part of the purchase and adaptation, and the premises would be held in trust by them and the committee in this country to prevent all danger of interference.

The Y.M.C.A.

The Danish Associations, having recently accepted the Paris basis, have been officially received into the World's Alliance of the Y.M.C.A. There are 195 Young Men's Associations in Denmark.

Mr. Hedley G. Burrough, a member of the Aldersgate Street staff, has been appointed general secretary of the Eastbourne Y.M.C.A.

On Saturday next, April 15, Rev. F. B. Meyer will resume his Bible talks to young men at Aldersgate Street Y.M.C.A. at three o'clock.

The Spring Conference of the South-Eastern District was held at Eastbourne on April 5. There was a capital attendance of delegates from the leading associations, and excellent reports of work were presented.

The jubilee of the City of Dublin Association will be celebrated in June this year. It has been decided to invite the British Conference of association delegates throughout Great Britain and Ireland to meet in Dublin at that time.

Mr. Christian Phildus, Geneva, has recently taken a tour in Galicia, Silesia, Moravia, Upper and Lower Austria, and held about thirty public meetings in behalf of young men's work, resulting in the formation of twenty-seven new associations.

The work in Lancashire has been greatly developed since the appointment of Mr. A. K. Yapp as the National Council's travelling secretary for that district. Eleven new associations have been formed, and the membership enrolled in these centres already exceeds 1,100.

The annual meeting of the Cardiff Y.M.C.A. was held on Wednesday, March 29. The feature of the meeting was the announcement that the new buildings to be erected at a cost of £15,000 are to be immediately commenced. Towards the cost £11,000 has been given or promised.

The nineteenth annual conference of associations in the Midland District Union took place at West Bromwich on Easter Monday. The report of the district travelling secretary (Mr. F. C. Bennott) showed an increase in the membership. Many practical topics bearing on the work of the association were considered.

Over eighty delegates and invited speakers attended the Easter Conference of the North-Eastern District at West Hartlepool on Easter Monday, the associations from Birdhope Craig, on the Northumbrian border, to the city of York, on the southern boundary, being represented. Encouraging reports upon work in small towns were given by various friends.

The fund started in order to enable the Board of the Cape Town Young Men's Christian Association to make extensive additions to the premises is being liberally subscribed to by the merchants of the city. It is proposed to expend some £7,000 in the alterations, which will practically double the size of the present building, and enable the association to centre its operations under one roof instead of carrying on work in two separate buildings.

History of the C.M.S.

HAVING completed its first hundred years of service, the C.M.S. has a wonderful tale to tell. And to whom should we look for the story but to Mr. Eugene Stock, editorial secretary of the Society, whose missionary interest is as deep as his knowledge of the subject is varied and wide? After many years of thought, and several years of hard labour, involving continuous and careful research, Mr. Stock has given us two of the three volumes of his great work—THE HISTORY OF THE CHURCH MISSIONARY SOCIETY: Its Environment, its Men, and its Work. (6s. per vol., net. *Church Missionary House.*)

The preface to the first volume gives a good idea of the scope of the work. The history of such an organisation as the C.M.S. cannot be regarded as relating merely to a band of workers, or a school of religious thought, or indeed to a church. This history is much more than a commemoration of the lives of good men. It is concerned with something much greater and higher. The true idea of missions, as Mr. Stock well says, is not grasped unless

WE HAVE EYES TO SEE—

on the one hand, a human race needing a Saviour; on the other hand, a Divine Saviour for all; and, between the two, the men who know Him, commissioned by Him to proclaim his Message to those who know Him not.

The history of the C.M.S. is the history of an attempt to take a definite part in the work of God in the world, the work of calling men back to their allegiance to their one rightful Sovereign, and of proclaiming his gracious offer of pardon and restoration, through his incarnate, crucified, and exalted Son, for all who return to Him. This is the greatest of all "the principles of the Society."

Three others naturally follow. The first is that those only are qualified to call men back to God's allegiance who are his true servants themselves. . . The second is that we are to be content, in actual missionary work, with nothing short of the real return to God of those who by nature are alienated from Him—that is, their real conversion in heart and life. The third is that the qualifying of men for such a service, and the success of their efforts are the work of the Holy Ghost alone.

The history of the C.M.S. is in many senses a different thing from the history of the Society's missions. Accepting this fact as

A GUIDING PRINCIPLE,

Mr. Stock has devoted probably one-third of his work to the affairs of the Church and the Society at home. His pages are replete with information that cannot be ignored by the student of ecclesiastical history and moral progress. They deal, moreover, with many important and otherwise unrecorded developments in Church and State within recent generations.

A perusal of these volumes cannot fail to impress one with the fact that the development of practical work in the Church of England during the past hundred years has been largely due to the members of the Evangelical party. We are continually face to face with Evangelical doctrines and principles as applied by Evangelical men. Whether in Central Africa or Mid China, in India or the Arctic regions, the same impression is borne in upon us; and this fact may well be emphasised in a day when it is all too fashionable to associate devotion with superstition, and hard work with Romish practices.

The history is divided into ten parts—half of which are in the first volume. Opening with a chapter on the great commission, this volume proceeds to describe missions

BEFORE AND AFTER THE REFORMATION.

Luminous chapters follow on the eighteenth century and the Evangelical Revival, with an account of the missionary awakening. Here we read of the foundation of the Baptist and London Missionary Societies, and then of the formation of the C.M.S. and its early efforts and struggles. For the first few years Thomas Scott was secretary; he was succeeded in 1802 by Josiah Pratt. The twenty years that followed saw prejudice largely reduced and criticism disarmed; in fact, there was encouraging development along various lines. At home a deepening interest had been aroused; on the field good work was entered upon—among other places in Africa and India, in New Zealand and the West Indies. Pratt retired from the secretaryship in 1824, being followed by Edward Bickersteth. In this period Baptist Noel and Thomas Dale were among the advocates of the great cause, and both went far to anticipate the "Own Missionary" plan of recent times. Noel said:—

Among all the friends of the Society, are there not fifty at least, who, without foregoing a single comfort which they now enjoy, without sacrificing what is more to them than the weekly penny contributed by the labourer, or the annual pound by the domestic servant, could each contribute £300 to the maintenance of one additional missionary in India?

It was two years later, in 1837, that Dale elaborated the same plan. He said:—

Not a few among us . . . would have *each his own special representative* ministering the Gospel to the heathen, scattering among them, in his stead, the seed of life, and thus supplying his lack of personal service. . . . Where the burden is too heavy for one, why should not two, or four, or six, if linked together in close bonds of kindred, or by the closer tie of Christian brotherhood, combine to maintain their own missionary? Why should not the various members of families, whom God hath blessed, be led thus to offer a living tribute to his praise?

Henry Venn became secretary in 1841, and the first volume ends with the jubilee of the Society in 1848. The Tractarian movement is reviewed, and Wilberforce and the "Clapham Sect" come in for description. There are many allusions to Simeon and Duff, Daniel Wilson and Samuel Crowther, with scores of other

GOOD MEN AND TRUE,

who, through faith, not only wrought righteousness, but in literal truth subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, and turned to flight the armies of the aliens.

The troubles on the field are by no means overlooked in these massive volumes; but the sadder pages are little more than incidental to the story of blessing and progress described. In the second volume a worthy place is given to the work of the great Lord Shaftesbury, and the eminent Christian men who, as soldiers or civilians, did so much for India during the Mutiny and subsequently. It is impossible, in the space at our disposal, to describe the great work which Mr. Stock has here given us. Principles and polity, men and things, at home and abroad, are arranged with all possible clearness, and the reader and student will find the pages uniformly instructive and inspiring.

WORKERS IN HEATHEN LANDS

will find these volumes of great interest, and we trust they will be placed within the reach of many such. Portrait plates and maps add to the value of the work.

The second volume closes with the death, in 1872, of Henry Venn, whose mental versatility and herculean labours are justly eulogised. Mr. Stock writes with reason:—

The Church Missionary Society will never have another Henry Venn. No one man could now carry the whole work upon his shoulders, as he practically did; and no man could in these faster days work on as he did for thirty years. But the Lord raises up just such instruments as He needs for this and that period of his Church's history, for this and that sphere of work for Him. And though it is right and good that we should love and honour those who have gone before, and in whose steps we seem so feebly to follow, let us remember that all alike are but as earthen vessels, and that God uses such for the express purpose that the glory shall be his alone. Not Pratt or Bickersteth, not Venn or Wright or Wigram; it is the Lord of Hosts Himself that is with us for our Captain.

The third volume of the history, bringing the story down to the present day, is to be issued in May or June, and will include indices and other supplementary matter.

Deptford Medical Mission.—During the past ten years the mission has been enabled to continue uninterruptedly the work of ministering to the bodies and souls of the sick and needy poor in a densely populated quarter of the metropolis. The Sunday evening and Wednesday evening mission services continue to be well attended by the class of people that it is desired to reach—viz., those who go nowhere else. These simple services are addressed by the medical officer and various friends, who come now and again and give in this way very welcome help. A service is also held in the waiting-room on each dispensary day, a short address being given to the patients before the needs of the body are attended. The workers aim at the plain and simple proclamation of the Gospel Message; and those of the hearers who are blessed are expected to find their place among the churches. Dr. Sidney H. Carr, 188, High Street, Deptford, London, S.E., is the mission superintendent.

City Young Workwomen.—A sale of work on behalf of the Convalescent Home at Epping will be held on Thursday, April 27. Contributions will be gratefully received. On the success of the Annual Sale depends the number of free holidays given to girls too poor to pay.—HELEN REYNOLDS, Epping New Road, Buckhurst Hill, E.

C.M.S. Centenary.

THE Centenary Celebration of the Church Missionary Society has been devised on a scale fully in harmony with the grandeur of the record and the work in hand. A glance at the programme is sufficient to show that the past, with its achievements, is not to be allowed to eclipse the future with its still more glorious possibilities. Extending over five days, the meetings will be varied in character, and appeal to different classes of the Christian community; gatherings for men only, and for young people in particular, have their place in a list of meetings of the more ordinary type, along with special services and prayer meetings properly so named.

The programme was opened on Monday morning by a communion service in St. Bride's Church, Fleet Street, the more public proceedings beginning in the afternoon, when a meeting for thanksgiving and confession was held in Exeter Hall. A hundred years of blessing might well suggest this as a fitting inauguration of the general Celebration, and it was with hearts and minds set to the right key that the fathers and brethren of the Society, with others in the great army of helpers and supporters, assembled in the Lower Hall.

After a hymn, prayer was offered by Rev. B. BARING GOULD. Sins, personal and ecclesiastical, were confessed; coldness, apathy, and indifference were deplored; and prayer was offered that the Holy Spirit would direct the proceedings of the Celebration, with the result that the work would go forward as never before, and be still more abundantly owned of God.

Rev. H. E. Fox, honorary secretary of the Society, followed with Psalm cxv., a portion of Scripture in every way suited to the occasion. Bishop ROYSTON, who presided, remarked briefly upon the verse—"The Lord hath been mindful of us; He will bless us." We may, he said, make a plea and argument before God of his dealings with us in the past. The loving kindness of the past is a warrant of great blessing yet to come. Things were never so low and depressing, at home or abroad, as a hundred years ago; but since then what hath God wrought!

After prayer by Lord KINNAIRD, an address was delivered by Archdeacon RICHARDSON, who indicated the relation between home and foreign missions. Passing on, he showed that the message to be taken to the nations of the earth has for its subject the glorified Christ—no longer a child or a sufferer at the hands of men. The sacrifice of Christ is of the past, and cannot be repeated. Men require to know that Christ is head over all things to the Church, and that the Holy Ghost has been given to work in them the mind which was in Christ, unto well pleasing with God. Adverting to the subject of giving, the Archdeacon deplored the fact that so much wealth and talent is lying unused in the Church of Christ. The missionary cause should receive more of the treasure of those who love the Lord.

Prayer having been offered by Prebendary BARLOW, an address was delivered by Canon GARRATT. In the early centuries of our era, he said, missionary work was attended with enormous difficulties, but during the past hundred years God has continually been opening fresh doors; but with what slowness have the opportunities of entering them been embraced! Here is cause for humiliation; efforts have been languid, prayers cold, and zeal for God has been at a low ebb. The dominant note at the moment, however, should be thankfulness because of what God has done through the small and halting exertions of his people. Things evil in themselves, wars and revolutions even, have been used by God to open doors all over the world; and in almost every land there are ears opened ready to hear the missionary's message, and hearts opened to receive the Gospel and follow Christ. God has once again "chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty—that no flesh should glory in his presence."

In our next week's issue we hope to give an account of the succeeding meetings.

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Home Missions.

Dublin Medical Mission.

An excellent account of the past year's operations was submitted to the friends attending the annual meeting recently held, over which Dr. R. B. McVittie presided. In his statement of the visiting department Dr. Pigott observed that the mission had an open door in every part of the city. Those who receive the benefits of medical care and attendance are most grateful and show their thankfulness in many practical ways. The workers had been cheered by seeing not a few of those who had passed away die trusting calmly in Christ. All classes are met with among the patients—the well-born and well-educated, as well as the extremely ignorant and poor. Drink is the great curse that levels all. Many of those who have come under the influence of the work have, however, been restored to sobriety of life.

Referring to the work daily sustained at the dispensary, Dr. McCullagh had many encouraging facts to narrate. There is an average attendance of 60 at the morning dispensaries, and to these the Gospel is simply and earnestly preached, as well as to those who come to every meeting. There is great need in Dublin for such work, and helpers would be cordially welcomed. The fruits of the mission are constantly seen in changed lives and happy homes.

As to finance, Dr. Bewley, hon. treasurer, reported a small balance on the accounts for the year, but the generous help of the public is needed to keep the work in vigorous operation.

Several friends gave addresses in warm advocacy of the work of the mission. Rev. James Alley said the mission was doing work that the churches had so long neglected. He related instances of blessing known personally to him, and declared that if Christians generally were aware of the grand influence exercised by such efforts there would be a large extension of them in all our cities. Dr. Long spoke of happy days spent in connection with the mission, and described it as a bright light in a dark city. He referred to the similar effort in Limerick, which was really an offshoot of the Dublin Mission. Mr. W. R. Wigham endorsed what previous speakers had said as to the spiritual and physical needs of Dublin, and the effectual way in which the medical mission meets these needs. The Chairman, in the course of his opening remarks, told of the desire of the committee to establish a convalescent home in the country in connection with the mission. This would be a great boon to many recovering from illness, and a valuable handmaid to the city work.

Help for Working Women.

In November, 1896, the South Metropolitan Union of the N.B.W.T.A. inaugurated its Police Court Mission Department. It obtained the sanction of the magistrates presiding at Lambeth, Greenwich, and Southwark Police Courts, and in the following month missionaries were appointed, and a work was begun the results of which are far-reaching and ever-growing. God has given many signal proofs of his approbation of this undertaking.

The missionaries attend at the police courts in the morning, interviewing the women and girls who are brought there. They spend the remainder of the day in finding situations for some, training homes for others, in restoring wandering girls to their friends, and visiting those who have previously signed the pledge. The only regret is that there is not a lady missionary appointed at every police-court in our land. Experience has shown that the most depraved women are amenable to the loving influence of a sympathetic, large-hearted Christian woman. Hundreds of women have signed the pledge, and many have yielded themselves body and soul to Christ. Changed homes and changed lives bear witness to the loving ministrations of our missionaries.

In order that the work at Greenwich should be still more effective and complete, it was found necessary in March, 1898, to open an intermediate home, where women and girls could be received for a few days before proceeding to permanent homes or situations. It has more than justified its existence; the frequent visits, letters and tokens of gratitude from those who have passed through the home are abundant testimony as to its great usefulness.

The urgency of the need for a home where respectable but poor working women could be received at a small charge has been continuously apparent. The Union has rented a home (140, New Kent Road, S.E.), which for the future will be known as "The House of Help," and has appointed a Christian lady as matron to supervise this work. Lady Henry Somerset has consented, health permitting, to open this home, and to receive purses (containing not less than one guinea) on April 18. Promises of gifts in money, furniture, clothing, &c., will greatly cheer the committee. The hon. treasurer is Mrs. Blomfield, Hillthorpe, Sydenham Hill, S.E. Gifts in kind should be sent direct to the House of Help.

(Mrs.) R. Kemp (Hon. Sec. S.M.U.).

Barnwell Mission, Cambridge.

Special gatherings have been held at the Barnwell Mission, Cambridge, in connection with an Easter visit from two earnest evangelists, the advertisement of whom, as "converted pugilists," brought together large audiences. The meetings were of a vigorous character throughout, and the solemn appeals and solos made a deep impression. The workers were much cheered by several of the hearers professing faith in Christ.

Mr. W. K. Vawser, hon. superintendent of the mission, presided at a tea and public meeting, and remarked, in allusion to some criticisms passed on the printed announcements, that their one desire was to promote the glory of God in the salvation of souls.

Leave was taken of Mr. F. G. Walker, who has for some years laboured in Cambridge with great acceptance, and Mr. Pouncey, the incoming worker, was cordially welcomed. The services of the mission have been maintained in Barnwell Theatre for over twenty years. Cambridge friends and undergraduates, aided by the missionary, have conducted the evangelistic meetings week by week, and much good work has been accomplished.

Scripture Readers for Ireland.

A record of excellent evangelistic work is to be found in the annual report of that useful organisation—the Scripture Readers' Society for Ireland. Referring to the moral condition of the country, the report observes: "It will, no doubt, be found that in those districts where crime is comparatively less frequent, the Bible is more read. We cannot rely much on the name of any Christian denomination as ensuring moral results; but whatever be the name, if the Bible be largely read, and Scripture readers at work, a higher moral standard will be kept before the minds of the people, while elevating and restraining effects will follow."

The accounts supplied by the Society's district superintendents, as to the value of the Readers' work, are framed in such terms of praise as the following:—"The Reader has faithfully carried out the wise rules of the Society, and has fully observed the instructions for his guidance during the past year. He has carried the message of salvation to many, and spoken it to those who, upon beds of pain and sickness, have found the simple Gospel story the only comfort of their souls. The Reader's consistent walk and daily life commend the one book which he knows and uses, 'The Bible,' to the people amongst whom he labours."

While the agents visit all classes and denominations, they confine themselves to a simple interpretation of the words of the Gospel—a message of love and peace. Itinerant mission work is carried on by special Readers, who distribute many gospel portions, testaments and bibles, and conduct cottage prayer meetings and bible readings. The Society's work is well calculated to reach the end aimed at, and has in fact been greatly owned of God, both among Roman Catholics and nominal Protestants.

Communications may be addressed to the secretary, Captain J. Kearney White, 27, Lower Pembroke Street, Dublin.

Soldiers' Home, Winchester.

The flourishing evangelistic work, so long carried on at Winchester by the devoted Misses Perks, has received a fresh stimulus by the opening of a new hall, entitled "The Soldiers' Welcome." The building occupies an admirable position in the High Street, which was secured after much prayer and persevering toil. The opening services were presided over by Mr. John McCall, who was supported by Mr. Edwards (so long connected with the work) and many representative ministers.

Miss Perks, after alluding to the kindness of the friends who had fitted up the building, said the object in view was to gather in the soldiers and to make them feel that it was indeed a "Welcome." It would be a reading room, writing room, and coffee room; and on Tuesday evenings and Sundays the Gospel would be preached. Miss Perks also referred to the work on the troopships, which was growing every year, and to the social and evangelistic efforts to be made in connection with the forthcoming manœuvres on Salisbury Plain.

Rev. Graham Thwaites, dwelling on the enthusiastic character of the work, said he wanted to give then a word of encouragement in the work they were just starting there, and he did not think he could do better than give them the words from Gen. xxxii. 29, "And He blessed him there." Once convinced of the righteousness of the work, they should go straight on, never minding how many Esaus blocked the way, and in the end they would reap a blessing.

Rev. F. Ehlvers gave a helpful address, and Madame Annie Ryall sang several solos. The gatherings were characterised throughout by heartiness and spirituality.

Christian Police Association.

Christian work has been going on amongst City policemen for over ten years, but has suffered greatly for want of an Institute in which to carry it on. After waiting on the Lord for the last eighteen months, He has given us suitable premises in Sussex Place, 88A, Leadenhall Street, E.C., which Mr. John McCall has consented to open on Monday, April 24 (3 p.m.). Special services will be held each evening during the week at 7 p.m., when a deputation of policemen will witness for Christ.

Just two very interesting cases:—A policeman buried his chum, and God spoke to him at the open grave. He also listened to an open-air preacher, the word going right to his heart, convicting him of sin. On his arrival home, husband and wife surrendered to God, and both are now living testimonies to his saving and keeping power. Another brother had been in a Bishop's service as valet, had attended church regularly, robed his lordship, and heard him preach. But he declares that he had to come into the City of London Police Force to be arrested by Jesus Christ. His wife, too, now rejoices in salvation, and our brother has also led others to the Lord.

We are trusting the Lord to supply all our needs in the furnishing and carrying on the work, and we shall be greatly helped and cheered to be assured that your readers are praying for us. Herbert Leng, Hon. Sec.

The Spurious Sports Bill.—A meeting in support of the Spurious Sports Bill will be held by the "Humanitarian League" at the Westminster Palace Hotel, on Wednesday, May 3, at 3 p.m., Sir William Wedderburn, Bart, M.P., in the chair.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E C.*

Daniel.

As you connect Noah with all animals, Abraham with a ram, Joseph with camels, Elisha with a bear, and Balaam with an ass, so you always think of me in connection with a den of lions. That part of my history has, I know, been always intensely interesting to young people, and has invested my name and life with the charm of a romance or Eastern fairy tale. I am sure that you will be pleased to hear an account of my life from my own lips. And as I cannot enter much into particulars, I hope that what you now hear from me will lead you to read with more delight than ever the fuller history of my life and times, as given in the sacred book that bears my name.

I was born in the tribe of Judah towards the close of good Josiah's reign. My early boyhood was spent during the reigns of his two sons Jehoahaz and Jehoiakim. My parents were among the princes of Judah, and they gave me the highest education, religious and secular, possible in my country. When about fourteen years of age, Nebuchadnezzar, King of Babylon, came with his armies against Jerusalem, besieging it and overcoming it. So my king and his kingdom became his servants.

I was, as a lad, considered to have a fine figure and a handsome face, and being of noble if not of royal blood, well grounded in knowledge and alert in mind, I was carried away in triumph as captive to the distant city of Babylon. How sorrowful was that day I cannot tell you children. How would you like to be torn away by foreign soldiers, from parents, home, kindred, and country, and all your daily round of duty and pastime? It was, however, a great comfort to have

THREE COMPANIONS ABOUT MY OWN AGE

and capability, and what was better, they had like myself strong religious principles, in which we had been carefully trained at home and at school. As we gave such excellent promise of making able officers in the Palace, we were taken charge of by one of Nebuchadnezzar's chief stewards. We underwent a three years' training in the language and learning of the Chaldeans. We knew that the king's food and wines would be harmful to us, so we would not take them, but lived upon a very simple diet, whereby it was found that we were fairer and fatter and cleverer than others who had partaken of the regular Palace diet. When my long period of training in Babylon was finished, I was found wiser than the magicians and astrologers of the kingdom, and was therefore appointed to a very important and honourable post by Nebuchadnezzar, viz., to stand before the king to do his personal bidding.

The king was greatly troubled by a vision which he had one night. His wisest men could not recall it to his mind, for he had himself forgotten all about it. In his despotism and wrath he ordered their death. I should have been slain among them. I begged the captain to defer the execution of the cruel command. My three companions and myself earnestly prayed the God of Heaven to make the dream known to us. The secret was revealed to me in a night vision. I thanked God, and went to the king. My God made me very fearless and faithful while I told the king all the particulars of his wonderful dream, and what God's meaning of it was.

HE WAS ASTONISHED AND DELIGHTED,

and even ordered men to worship me. The lives of all Babylon's wise men were saved, and the king made me a great man, setting me chief among the governors, enriching me with great gifts, and promoting my three godly companions over the affairs of Babylon. As a post of great distinction I sat in the gate of the king.

About thirty years after this, Nebuchadnezzar had another dream which made him much afraid. His most learned men could not tell him the interpretation though he told them the dream itself. But when I heard it, God put its meaning into my heart. But the meaning was such a sad one that I was astonished and sorrowful for an hour. Then I told him plainly and courteously. Directly afterward my interpretation, was fulfilled, and my royal master was driven from his kingdom and ate grass like oxen. God restored him, and then he praised and extolled the King of Heaven. His son, Belshazzar ascended the throne of his father. He was idolatrous, reckless, and drunken. One night he had a great feast where was much wicked merriment and blasphemy. Suddenly he was startled by seeing a hand write some mysterious words upon the painted or sculptured walls of the hall. None of his wise men could read it, and horror seized the king. But the Queen sent for me, and I was able to tell the king that God was ending him and his kingdom. He clothed me with scarlet and put a chain of gold about my neck, and proclaimed that I was

THE THIRD RULER IN THE KINGDOM.

That same night Belshazzar was slain, and Darius the Mede reigned instead. I was made the first president over all the princes. Some were very jealous and tried to kill me. So, because they saw me praying to God three times a day, as was my custom, they induced Darius to put me in the lions' den, which was closed with a heavy stone and sealed with the king's seal. But Darius could not sleep that night. So when he came to the den early in the morning, he found that the lions had not touched me in the least, for God had shut their mouths, and made them more like friends or playmates than foes. So I came out unhurt and very happy, while those who accused me were cast in and at once torn to pieces. God sent me many visions of future days, and sent his great angel Gabriel to tell me that I was greatly beloved of God, and so are you. I lived until Cyrus the Persian monarch ruled the Babylonian kingdom.

C. H. P.

"The Christian" Bible Searcher.

RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. But no answers can be dealt with which are received later than the *Thursday morning* following the issue in which the Competition appears.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 18th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age.

All communications must be addressed to the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 171).

DANIEL.

By whom and to whom were the following said? Complete the texts. Give chapter and verse wherever possible.

1. Is thy God . . . . able
2. Your God is a
3. How great are his
4. Break off thy sins
5. Write out the verse which tells what sort of an education Daniel and his companions had.
6. Why was the decree of Darius written? What was the result?
7. Who was the king who saw a hand writing on the wall at his feast?
8. What was the writing and interpretation?
9. Give the three verses (from third chapter) in the first of which Nebuchadnezzar defies the God of Israel, in the second the three youths trust the God of their fathers, and in the third the king acknowledges the God of all the earth.

Children under ten do any four, between ten and thirteen any six.

No. 170.—Correct answers (first list) have been received from:—

A—Zeldah Albert*, Jennie Almond*, Owen* and Arnold* Akers, George and Stewart Arthur.

B—Herbert Braddon, Ethel Barclay, Phyllis Boyd*, Ella Berryman, May* and Daisy Bligh, Marion and Ella Burton, Eleanor Bennett, Gertrude Bush, Kenneth Bewley, Mabel Birney, Emily Bridgewater*.

C—Anna Chanyen, Lily Church* Edith Chevalier*, Augusta Clark, Charlotte Crowe*, Lydia Cleary, Ethel Colgrave, Guy and Oscar Cross, Dorothy Charles, John Colville*, Ida and Mabel Cole, Bessie Cheale*, Nora and Daisy Clarke, Kathleen* and G. Code, Charles and Mabel Candlin.

D—Polognia Daws*, N. Dowsett, Margaret Duke, Kitty and Ivy Donaldson-Selby, Hilda, Constance, George and Elizabeth Drayson, Lucy Davidson*, Stanley Drew*, B. Davis, Mary Driscoll*, Agnes and Catherine Darke, Dorothy Daintree.

F—Temperance* and William Foskett, Richard and Laurence Farmer, Marian* and James Freegard, Mabel Fleet, Hyacinthe Fitz-Simons.

G—Olive* and Irene Grandy, Irene and Kathleen* Gough, Dorothy Garfit, Clarice Gale*, Mary Gover, Alice Goad, Alfred*, Ethel, Mary* and Daisy Greenacre, Mary Gimson.

H—Hetty Hill, Willie Hopkins*, Elsie Hatcher*, Ruth Hinder*, Helen and Harcourt Hunter, Beatrice Hastings*, Frances Harding, Willie Hooper, Nellie Hatchett.

J—Betty Jacobs, Agnes*, Emily and Conrad Jones, Ruth Johnson*.

K—Stanley and Max Kalb, Maurice Kalinsky, Nellie Keeley*, Helen and Elsie Knight*.

L—Cecilia Lichtenstein*, Gertrude Lambert*, Margaret Lee*, Sidney, May, Edward and Henry Law, Blanche Lindup*, Bertie* and Gertie Lockington, Edith and Nellie Lockhart.

M—Kathleen McClure, May Mills, Arabella Mainwaring-Onslow, Barbara and Jack Maconchy, Marion Maran*, Mildred Morgan, Arthur and Evelyn* Moir, Nellie May, Dorothy and Elsie McMullin, Arthur Grace, and Lewis Morice, G. Macdonald.

N—George, Ernest* and Edith Nash*, Valerie and Eleanor Noel, Maude Nottage, Mary Nelligan.

O George O'Beirne.

P—Lizzie Pratt*, Lilian Pearson*, Mary Plumb*, Daisy Phillips, Alice Palmer, Mildred*, Evelyn and Hattie* Peters, Walter, Leonard and Katie* Picknell, Gladys and Ethel Palmer.

R—Kate Rosenbloom*, James Roy, Gwennie Ravenhill, Alice Reid, Ivor Rickers.

S—Mildred* and Gertrude* Scott, F., Amy, and D. Stileman, Cicely Sherbrooke, Maud, Arthur, Sydney, and Janet Speed, Solomon Stockfish, Minnie*, Bessie*, Edith*, Douglas, and Kathleen* Shepherd, Betty Stocks*, Joseph Stephens, Annie Shelley*, Laura Standen*, Ada, Jessie* and Ethel* Snowball, Flora Simmons*, Rosetta, Ivy, and Muriel Sherwin, Philip Southam.

T—Olive Taylor*, Herbert and Frank Tomkins, Theodora Thorn*, Derwent, Peveril, Herbert and A. P. Turnbull, Ruby, Eileen and Florence Tomlinson.

U—Queenie Upton.

V—Rosetta Viccars*.

W—Annie and Sarah Wood*, Florence Wild Dorothy White, Sydney Wisdom, F. Wilson, Digby Watson, Phillis, Noel and Cecile Wright, Emily Watson, Connie Wood, Helen and Frederick Webb, Charles and Amy Wingrave, Myra Webb, Greta Watson*.

FOREIGN LIST.

Correct answers have been received from:—

No. 158—Theodora Guinness*. **No. 162**—Cuckoo Lister **No. 163**—Daisy McArthur. **No. 164**—Dora Wallace, Vera Sjoström, Queenie and Llewellyn Dale. **No 165**—Dora Wallace, Lottie, Rotha and Ivan St. George. **No. 168**—Nettie*, Kate* and Willie Thomson.

ANSWERS TO BIBLE SEARCHER (No. 170).

1. Matthew xxvi. 40.
2. Acts xix. 34.
3. Matthew xx. 3.
4. Matthew viii. 13.
5. Matthew xxiv. 36.
6. Matthew xx. 5.
7. John iv. 52.
8. 1 Cor. xv. 30.
9. Matthew xxvii. 45.
10. John i. 39.
11. Matthew xx. 6.
12. John xi. 9.

Personal.

Many thanks for the parcel of blotters received for the soldiers (J.); also for some sweet flowers which have been much appreciated by the sick children in the hospital.

I am glad to welcome so many new members, and also to see a few old "Searchers" beginning again.

Winnie Grove and Evaline Pearson.—Many thanks for your interesting letters. I am always glad to hear of your pets.

Ian McGregor.—Your name and not your sister's is in the correct list.

Rotha St. George.—Many happy returns of your birthday.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Winchester*, May 3; *Grantham*, May 5; *Hale, Altrincham*, May 6-7; *Liverpool*, May 7-8; *Bolton*, May 9; *Heaton Chapel*, May 11; *Manchester*, May 12; *Smithills, Bolton*, May 13-14; *Sheffield*, May 15; *Bradford*, May 16; *Hereford*, May 18; *Leominster*, May 19; *Pershore and neighbourhood*, May 20-25; Rev. R. Callender, *Holy Trinity, Tulse Hill*, to April 26; Mr. S. J. Hewlett, *Kettering*, to April 24; Mr. Hankinson, *Underriver, Sevenoaks*, April 27-28; Mr. J. Spiers, *Corn Exchange, York*, May 4-19; Mr. W. H. Wilson, *Workington*, April 25-29.

Half-yearly Meetings and Conferences of S.U Secretaries.—*Hope Hall, Liverpool*, May 8 (4 and 7.30); *Central Hall, off Deansgate, Bolton*, May 9 (7.30); *Strangeways Hall, Manchester*, May 12 (3 and 6.30); *Y.M.C.A. Hall, Sheffield*, May 15 (7.30); *Church Institute, Bradford*, May 16 (7.30).

Children's Scripture Union—Portions for week ending April 22.

Sun., April	16	*Psa.*	cxxii. 1-9	Thurs., April	20	*Psa.*	cxxvi. 1-6
Mon., "	17	"	cxxiii. 1-4	Fri., "	21	"	cxxvii. 1-5
Tues., "	18	"	cxxiv. 1-8	Sat., "	22	"	cxxviii. 1-6
Wed., "	19	"	cxxv. 1-5				

Personalia.

A drinking fountain has been erected and unveiled at West Norwood as a memorial of the late Mrs. **Woodford Fawcett**, and the services she rendered in that neighbourhood to the cause of Christianity and temperance.

Many friends of evangelical truth will learn with regret that **Miss Cusack** has been passing through a season of severe illness, and is still unable to leave her room. She still hopes through God's goodness to be able to help on the Protestant cause by the publication of some lectures suitable for reading at mothers' meetings and other gatherings. Friends may render her great service in this time of her need by purchasing some of her works, all of which are most valuable in view of the present crisis in the Romish controversy. Particulars can be had from Miss Cusack, at 21, Landsdowne Crescent, Leamington.

Welcome Mission, Portsmouth.—The annual report of Mr. Thos. Hogben's evangelistic and social undertakings is a record of good and far-reaching work. The Mission exists chiefly to benefit sailors and time-expired service men and their families. Its work comprises Gospel services, temperance meetings, the gratuitous circulation of books, naval colportage, visitation of ships, hospitals, depôts, and homes, effort, by letter and book, to reach men on foreign service, and many other branches. The mission which is inter-denominational and particularly devoted to spiritual work, is carried on in Romanist and Ritualist districts. Address, Welcome Mission, Edinburgh Road, Portsmouth.

Evangelistic.

Great Assembly Hall.

THE East End of London suffered severely during March from fogs, but despite the fact, the attendances at the services in Mr. Charrington's Great Assembly Hall were above the average. This may be accounted for by the very able presentation of the Gospel by Mr. Thos. W. Canning, of the Evangelisation Society, who was the preacher for the month. Mr. Canning is a Scotchman, and his labours are principally confined to the northern land. Sometimes it was doubtful whether some of his audience caught the meaning of his quaint and original sayings, delivered in broad, unmistakable language savouring of his mother tongue. His power in word-painting has never been excelled by any preacher who has occupied the platform of the Great Assembly Hall. He is not unlike Rev. John McNeill in his earnestness, and yet his style is very different and quite his own. He is very quick of speech, and his matter is excellent and well prepared. He begins without any hesitancy, and obtains the ears of his listeners at once, which he keeps to the very end.

Most searching are his addresses, and they appeal strongly to the imagination. Very effective were the incidents with which he illustrated his sermons, and the description of the scenes was so vivid to the mind's eye that you felt you were actually an eye-witness to all he was narrating. It was a most impressive spectacle on Sunday nights to see that immense concourse of persons leaning over the galleries and hanging upon every word that proceeded from the lips of the speaker. Every one felt when he had finished his half-hour address that time had flown too quickly.

Naturally, one's first thought is, Does all this simply mean an exhibition of unique natural ability? No! the after meetings showed that the power of the Holy Ghost was manifested in the solemn and earnest appeals made by Mr. Canning to decide for Christ. Not a night passed but some boldly went into the inquiry room, and on Sundays the workers found plenty of work to do in pointing anxious men and women to Jesus Christ as their Saviour.

Rev. C. W. Yatman has concluded a series of evangelistic services at Honolulu. He preached to the English-speaking people, the native Hawaiians, the Portuguese, the Japanese, and the Chinese.

In a recent letter Rev. E. Payson Hammond says:—"I have reached home from an evangelistic trip of several thousand miles in the far North-West. I have had some remarkable experiences and seen many converted."

Considerable interest has been aroused and much blessing received as the result of a series of addresses bearing on the Second Advent of the Lord Jesus, being given by Pastor William Povey in the Lecture Hall, Hoole, Chester.

Mr. Henry Thorne, after concluding a successful mission at North Shields, visited Newcastle and Gateshead, giving at the latter place an address entitled "From the Stage to the Cross; or, the Story of My Life." On the 5th inst. he gave a temperance address for the "John Ploughman Gospel Temperance Society." Pastor C. B. Sawday occupied the chair.

Mr. Harris, of the Evangelisation Society, has completed a fortnight's mission at Brill, Buckinghamshire. The meetings were held in the Wesleyan Chapel, and were remarkably well attended. The evangelist's previous work in the neighbourhood had been greatly blessed, and many of the old converts came from the surrounding villages. Great interest was shown throughout the mission.

A five days' mission was conducted at Leighton Buzzard by Pastor John Wilson, of Woolwich. The blessing exceeded the expectations of the most hopeful. The rejoicing on the last night was great, as teachers, wives, and friends realised how fully their prayers had been answered. The pastor, Rev. R. E. Chettleborough, states that the blessing is still going on. Many anxious ones are met with, and the hope is that the fruits may continue to appear.

Rev. D. M. Cameron is at present engaged in a mission in Rafford Free Church, near Forres. A deep interest has been awakened, and a few have professed to have given their hearts to Christ. There are signs of abundant blessing in the North, and believers are earnestly praying that the showers may now be given. The evangelist has been encouraged by meeting in the Auldearn District with not a few who were led to decision during his visit there last autumn, and who are now witnessing for Christ in their daily life.

Evangelists' Engagements.

Mr. W. Monro Collings.—During April, Haling Road Hall, Croydon.

Mr. Henry Thorne.—Apr. 15-24, Bristol; 29-May 8, Sunderland; 13-21, South Croydon.

Mr. W. R. Lane.—Apr. 15-24, Woodford; 30-May 8, Windsor; 13-21, Sidcup.

Gipsy Smith.—Apr. 15-24, Swindon; 29-May 8, Bristol; 13-22, Marylebone.

Mr. Geo. Clarke.—Till Apr. 17, Finchley.

Mr. E. P. Telford.—Till Apr. 20, Gainsboro'; 23-May 4, Leeds; 21-28, Bromley.

Mrs. E. L. Baeyertz.—Till Apr. 17, Sunderland; May 7-22, Newcastle-on-Tyne.

Mr. Charles Inglis.—Till Apr. 20, Canning Town; 23, Stratford; 24, 25, Chester; 26, Bristol; 27, 28, North Wales; 30, Stratford Conference Hall; May 1-5, Dorking.

Mr John Burnham.—Till Apr. 14, Tredegar.

Mr. William Grove.—Till Apr. 24, Soldiers' Institute, Portsmouth.

Mr. Jas. Sprunt.—Apr. 16, 23, and Wednesdays in April, Willesden Hall, N.W.; Thursdays, Union Hall, Carlisle Street, N.W.; Apl. 30-May 14, Pulborough; 21-28, Billinghurst.

Mr. Newton Jones.—Till Apr. 17, Netherton (Free Church Council); 22-27, Greenhithe, 29, 30, Ealing; May 7, 8, Chester; 14, 15, Huntingdon; 21, Oxford; 27-29, Bedford.

Rev. F. C. Spurr (Missioner of the Baptist Union).—Till Apr. 17, West Green, Tottenham; Apr. 30-May 7, Onslow Chapel, Brompton, S.W., daily at 3.15 and 8.

Brothers Weaver.—Till Apr. 14, Dumbarton; 16-28, Hamilton; 30-May 2, Langholm.

Mr. J. J. Scroggie.—During Apr., Park Hall, Barking.

Mr. W. D. Dunn.—Till Apr. 23, Dundee; Apr. 30-May 12, Banchory.

Mr. John Elliott.—Till Apr. 16, Aller Bridge, North Devon

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sunday and Tuesday at 7, and Thursday at 8, Mr. A. C. Burley. Malden Hall, Haverstock Hill, Sunday at 7, Thursday at 8, Mr. P. H. Thompson.

Requests for Prayer.

For a mission to children at St. Peter's Church, Islington, commencing on the 16th inst., to be conducted by Mr. C. Dudley Smith.

For a great blessing upon the Rev. John Brash's visit to Ipswich, April 20.

Fallen Asleep.

At Algiers, Rev. Walter Hook, rector of Porlock, Somerset, and Prebendary of Wells, died on Monday week. He was the eldest surviving son of the late Dean of Chichester.—Councillor Jackson, of Barnsley, an active Wesleyan worker and local preacher, aged fifty-five.—Rev. John Griffiths, aged seventy-one, for thirty-nine years vicar of Mynyddislwyn, Mon.—Rev. R. D. French, vicar of Market Weighton and Rural Dean. By his death the Church has lost an able and devoted clergyman, and the evangelical school one of its staunchest adherents.—Mr. Samuel Brown, for 33 years superintendent of Raunds Wesleyan Sunday school.—By the death of Dr. J. Brunton Regent Square congregation has lost one of its best known worshippers. He was greatly beloved by a wide circle of Presbyterian friends.—In his 68th year, Mr. William Williams. For many years he was one of the leading deacons in North Carnarvonshire, and had for over a quarter of a century been leader of the singing at Gerizim Chapel, Llanfairfechan.—At Maynooth, co. Kildare, Rev. Samuel Patterson, Methodist minister, aged sixty-eight years.—At Timolin, co. Wicklow, Rev. Jno. Twamley, M.A., for forty-eight years rector of Timolin, an earnest worker.—By the death of Rev. D. H. Shankland English Congregationalism in North Wales has lost one of its oldest and most respected ministerial members.—Rev. R. H. Morgan, a prominent Welsh Calvinistic Methodist minister, and secretary to the Bala College Fund, towards which he collected over £20,000.—At Birkenhead, Mr. J. Norris Hunt, who laboured for some years in the London slums, especially during the cholera epidemic of 1848, and was publicly thanked by Lord Shaftesbury. For fifty years he was a Wesleyan local preacher, and for thirty-five years a class leader.—Rev. R. Stevens, of Blyth. He had been in the Wesleyan ministry thirty-two years, and was in his fifty-seventh year.—Mr. J. W. Jameson, who has been associated with Hexham Free Methodist Circuit since its commencement. He was seventy years of age, the senior local preacher of the circuit, and for many years one of the circuit stewards. His wife also died a few days since.

Romanism in French Canada.—Rev. W. M. Roger, deputy of the Presbyterian Church in Canada, lecturing in the Tron Church, Edinburgh, said the party of liberty in the Quebec Province have come to feel their strength and to claim their rights of private judgment, and their growing numbers are in every direction breaking away from the control of the priests, and in too many cases drifting into infidelity. It remains to be seen if the people who owe so much to the open Bible will come to the help of the Canadian Church in saving this province from impending materialism.

Obituary.

MRS. ROUSE.

THIS Christian lady, whose death on the Continent we recently noted, was truly "a succourer of many" during her life, and in this she had the cordial co-operation of her husband, Mr. Robt. James Rouse. They supported and launched in life several families and orphans, besides caring for a host of individual widows and orphans. Preachers of the Gospel, foreign missionaries and workers, and other servants of Christ were freely and hospitably entertained for lengthened periods. For a number of years Mr. and Mrs. Rouse had an iron room erected at their own cost in their grounds at Balham, where many entered on a new life. Quite recently, in her old age, Mrs Rouse managed a Gospel tent during the summer season at Lee. All these efforts for the good of the community, and many more, were maintained in addition to the cares and responsibilities of a numerous family. Her children have arisen up to call her blessed, and they mourn their loss while rejoicing in her gain.

MR. J. A. PEARCE.

On Monday, March 20, Mr. John Alfred Pearce, of Cainscross, Glos., died, and his body was committed to rest by loving hands at Stroud Cemetery on the following Saturday. Mr. Pearce was born at Bath in 1836. His diary for 1853 states that on Sunday, June 12, he was baptised and received into communion at Prince's Street Meeting. After leaving Bath, Mr. Pearce took a business in Cainscross, where he thereafter remained for over thirty years, beloved and respected by all who knew him. His private chests have disclosed some diaries recording many Christ-like acts unknown even to his own family. Three years ago Mr. Pearce was seized with an attack of inflammation of the lungs, which left behind it spasmodic asthma. In September he went to Bournemouth, and returned much recuperated, but the benefit derived was of brief duration. After six days confinement to bed with influenza he passed peacefully away. He leaves a widow and six children.

MRS. SARAH FINN.

A well-known worker in the East End of London has passed away in the person of Mrs. Sarah Finn, at the advanced age of eighty-five. Born in 1814 in Kingsbridge, Devon, she was converted early in life, and was soon actively engaged in Christian work. Later on she removed to Dover, where, after her marriage, she and her husband were engaged in ragged school work, besides visitation amongst soldiers and others, which she continued until the death of her husband. Still later on in life she was much identified with Pyall Diprose in a remarkable revival which took place at that town, where numbers were converted.

Her steps were directed to Clapton, and there she joined Miss Morley in her Bible Class and work amongst women, which helped to prepare her for the chief work of her life, the amelioration of the lot of the outcast poor of our great metropolis. It is twenty-eight years since she commenced this work, by distributing books and tracts amongst the inmates of some of the common lodging-houses in the neighbourhood of Spital-fields. This she continued to do personally week by week, till at last the way was opened up for her to procure a room in Artillery Lane for the purpose of gathering in the people from the surrounding houses.

This work is a striking illustration of what can be accomplished by one who, without any power or wealth of her own, but in simple trust in God, says, "This thing will I do." Many a worker has found the Artillery Lane Mission to be a training ground for service in the regions beyond and the islands of the sea.

MISS HELEN ATTLEE.

The following touching tribute, which is somewhat belated, comes to us from Mr. W. Lethaby, of Aden:—

Christ's earthly church was impoverished and his heavenly choir enriched when, on last

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE Parliamentary vote on Mr. Gedge's resolution regarding lawlessness in the Church of England as voiced in the manifesto of the E.C.U. must have been a rude awakening to the Ritualist party. By it the House of Commons re-affirmed the constitutional principle set at nought in that manifesto, that while the Church is officially related to the State it must be faithful to the conditions of the compact. Only fourteen could be found in the House of Commons to vote against the amended resolution, while 200 voted for it; and among the minority were included the names of the two sons of the Prime Minister. It has been widely acknowledged that the manifesto was a mistake in tactics; it would be more accurate to call it a violation of principle.

Several correspondents express disapproval that we have not taken up a strong position against those who believe that the only remedy in the Ritual crisis lies in disestablishment. We believe that it should be possible to remedy the admitted evils without having recourse to so drastic a measure. If only Evangelical Churchmen would act together resolutely in the matter, something might be done. Nothing will play so much into the hands of the liberationists as division and irresolution among the non-sacerdotalists within the Church.

On the other hand, we cannot share the conviction of our correspondents that disestablishment involves a Godless nation. America has no Established Church, but it is certainly no more Godless than our own land. Indeed, we doubt if there is any institution in any nation which calls forth a more spontaneous and universal recognition of God on the part of the people as the annual National Thanksgiving Day of America.

Last week *The Daily Telegraph* had a short leader commenting, in its usual cynical fashion, on the reported conversion of J. L. Sullivan, the ex-pugilist, under the preaching of Mr. Moody. This news appears to have come from America by press telegram, and no confirmatory details have yet reached us. We refer to the article in our contemporary in order to correct a serious mis-statement of fact. The writer observes that Mr. Moody "will deeply regret that his late associate, Mr. Ira D. Sankey, did not live to witness his triumph." We are glad to inform *The Daily Telegraph* that, so far as very recent information goes, Mr. Sankey is alive and in the best of health. We hope our contemporary will find occasion to contradict an announcement which must have caused grief to many of its readers.

Our mournful drink bill is always giving opportunity for the making of calculations and comparisons that ought to produce a great impression upon thinking persons, indeed upon the most careless. Thus it is computed that the average weekly expenditure of working men on drink is six shillings for each *family* of five persons. If the average earnings be taken as thirty shillings, one-fifth of it is wasted. Were our English consumption of drink reduced to the measure of the American consumption, we should save fifty-seven millions of money yearly, and should still be spending ninety-three millions—a quite sufficient sum. Could we get Britons to be as sober as Americans, the saved money would provide all the means necessary for an Old Age Pensions scheme, and also in less than twenty-two years completely extinguish the National Debt. Surely God will punish our land for its wicked waste.

The reception by the Colonial Secretary of the deputation of the United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic was on the whole eminently favourable. Mr. Chamberlain, on behalf of the Government, avowed himself in complete sympathy with the aims and objects of the movement. From figures supplied by him, it would appear that the consumption of intoxicants in our African dependencies is gradually lessening, instead of increasing, and this decrease would go on at a still greater rate if it were not for the action of other nations, notably of France, whose province of Dahomey is positively "gin-soaked." There is to be a conference at Brussels between the representatives of Germany, France, and this country next week, on the lines of the conference of 1890. The future of the native races will very largely depend on the issue of this interchange of policy. The friends of temperance and missionary enterprise in Africa will look with prayerful anxiety to the result. Even if that proves favourable, it will require all their watchfulness to see that the compact is loyally carried out.

The statement of the Chancellor of the Exchequer, in announcing his Budget for the coming year, bears witness to the steadily-advancing material progress of the country, and, at the same time, suggests a grave and imminent danger. With an advancing revenue, our national expenditure is advancing at still greater strides, and, instead of a surplus, he anticipated a deficit, which it is proposed to make up from the Sinking Fund. The cause of this perilous situation is the same as has already almost ruined most of the Continental nations. It is militarism—the ever-increasing expenditure on the army and navy. It is clear that the higher reasons for the success of the coming Peace Conference are being reinforced by very strong material reasons. Sir Michael Hicks-Beach spoke hopefully of the issue of that Conference. It is probable that it will either be a great success or a greater failure.

For if the universal preparations for war are not to be lessened, the only alternative within a very measurable period of time seems a vast armed conflict among the nations, whose issue no man can tell. At this crisis in the world's history—and it is one of the greatest and most acute ever known—a vast responsibility rests on those who have the leading hand in shaping the destinies of the nations of the earth. If they seek counsel from the Most High and accept His guidance, there will be some hope that a new era is about to dawn; if they permit themselves to be moved by selfish and short-sighted and material considerations the outlook is dark indeed. This fateful hour calls upon all to wait at the throne of Divine wisdom and power, that the representatives who are about to meet on this great question may be led to use all their powers and influence to further the cause of peace and goodwill among men.

One of the most lamentable results of the experiment in seven-day newspapers is the extra labour laid on child-shoulders. Most of the morning papers are delivered by small boys, and the Sunday editions of the *Mail* and *Telegraph* are already adding greatly to the burden of those engaged in work, and increasing the number of the employed. One boy who usually finished his round by ten o'clock, does not now do so till 12.30., whilst he is at work at seven in the morning, instead of eight. Another case is that of a boy who is assisted in the distribution by a younger sister. Up till last week his master had not delivered papers on Sundays, but he has now succumbed to the pressure. As a consequence this boy has been obliged to give up attendance at the Sunday school in the morning, where he had previously gone regularly. In neither case, so far as could be made out, was any extra pay given for the extra labour. The prospect of young lives burdened with seven days' work and impoverished in opportunities of spiritual nurture is one that should appeal to all who have any influence in checking this iniquitous innovation.

It is a very significant fact that while in this country Sunday is gradually losing its distinction as a day of rest, the movement for keeping Sunday more strictly is extending on the continent. In Belgium there are postage stamps with a small portion perforated off, and bearing the words "Not to be delivered on Sunday;" this secures that only urgent letters unconnected with business are delivered on that day. For the same reason in Vienna and Buda Pesth no papers are issued more than six days a week. It is a disgrace to us as a nation that this all-important question seems to be allowed to go by default, while in Roman Catholic countries the tide is setting strongly in the other direction.

Rev. Will. Reason, M.A., in a booklet on "University and Social Settlements," has written some extraordinary words on the place of the public-house in social life, which is the subject of a debate in the April number of the *Young Man*. Mr. Reason has ventured the following statement:—

> A residence of over six years in the East End has convinced me that if it were possible to close all the public-houses in London at a stroke, we should speedily have an uncontrollable revolution. By serving as centres of social life on the one hand, and on the other by drugging the great mass of undisciplined malcontents into apathy towards their wretched conditions, they prevent this.

Dr. Barnardo has had a far wider experience of East End conditions that Mr. Reason, and he has replied in a paragraph of burning protest:—

All the experience I have gained in the East End leads me to a conclusion exactly opposite to that at which Mr. Reason has arrived. Where the public-houses are thronged, there is more disorder, more crime, more pauperism, and less contentment than in those districts where the public-house exercises less potent sway. No doubt there is a social element in connection with the influence of the public-house. But it exists, where it exists at all, only for a short time, and at a very early stage in the visit of the man who frequents the public. The social jollity of the first half-hour is soon exchanged for a quarrelsome, noisy, and offensive attitude. The passions of the young are inflamed, the evil intentions of the criminal are strengthened and stimulated, while the resources which would have gone to build up a comfortable home, where contentment and family life might be happily enshrined, are squandered in that which brings nought to the buyer but temporary forgetfulness.

Dr. Barnardo's words are likely to represent the real case.

"Servants and Served" is the subject of a thoughtful and wise article, from the pen of the late Mrs. Haweis, in the *Contemporary Review*. It is full of earnest and helpful advice to mistresses and servants on their mutual duties and obligations. The writer pays a higher compliment to the servant class than is fashionable nowadays. She says that—

as a class, they are respectable, worthy, honest, and rarely come on the rates, unless they marry unwisely. They habitually do more for their poor relations than many average sons or daughters dream of doing.

This is profoundly true, as many of our readers can testify from experience. Mrs. Haweis earnestly impresses the duty of more thoughtfulness and consideration on the part of employers, and of faithful performance of duties on servants. We have to come back to the old maxim, "Love is the fulfilling of the law;" and if this were more generally observed we should not hear so much about the decay of domestic service as is customary nowadays. See article on page 11.

In the newly published and thoroughly interesting "Life of Dr. John Thomas, of Liverpool," there is an account of a remarkable sermon, preached by him, a year or two prior to his death, before the Welsh Congregational Union, which is extremely apposite to the present crisis. It was on Resurgent Evils in a country, and the text was from 1 Kings xvi. 34. He took as his divisions:—

(1) It is in times of deep religious declension that these evils reappear in a country. (2) That it is some man of more than usual wickedness that takes the lead in re-introducing ancient sins. (3) That these men who are so bold and presumptuous as to resuscitate evils once overcome, very often spring from old religious families. Finally: The terrible responsibility resting upon those who revive evil habits which the Gospel had once overcome.

This line of thought might be appropriately enforced from every Christian pulpit in the country in view of the widespread decadence of the religious habits of the nation.

The 300th anniversary of the birth of Cromwell, which falls on the 25th instant, is to be celebrated by a demonstration at Huntingdon, where the Protector was born, and a great meeting, under the auspices of the Free Church Federation, is to be held in the City Temple. It was the distinction of Cromwell's theory of the Church of Christ that it must be

conceived as spiritual rather than theological, social rather than political, moral not sacerdotal, democratic and not prelatical, united, not in forms and politics, but one in spirit and in service, in faith and hope, in love and fruitfulness.

It is remarkable that a conception of Church life, which has so much in common with the movement among the Free Churches, should have been clearly grasped by the great champion of religious liberty nearly three centuries ago. It has taken a long time to turn this dream into a reality; it will be reserved, indeed, for the twentieth century to bring it to its full development. But the end seems sure.

The promised reduction of fares on the part of railway companies to persons travelling to certain religious gatherings and conventions is now in active operation. Application forms must be printed by the secretaries of the various bodies holding the meetings, and signed by them for the person travelling. It is to be hoped that the conditions laid down by the companies, which are by no means onerous, will be loyally followed by all who intend to avail themselves of this needed and long-delayed privilege. It is a merciful provision, and will enable many who have hitherto been debarred from attending many denominational gatherings on the ground of expense to join in their stimulus and refreshment, so extending their influence among a circle of hard-working Christian people who are in special need of encouragement.

The illusion that Roman Catholics are increasing in the United States at a greater rate than any other religious body is dying very hard, but certain figures drawn from official public statistics by Dr. Dorchester, a recognised authority on ecclesiastical statistics, ought to set the matter finally in a true light. The gain between 1850 and 1870 in the Protestant population of that country was, in round figures, 11,000,000, while that of the Catholics was nearly 3,000,000; while between 1870 and 1890, the increase of the former was 25,000,000. Thus, while in the one period the Protestant gain was four times as much as the Catholic, during the second period it was more than eight times as much. These figures are all the more significant when we remember that the increase in the Roman Catholic population is due far more to immigration than to any other cause, and if this fact is fairly estimated it will be seen that in the free air of the United States there is an enormous leakage from the ranks of Catholicism year by year.

In spite of the cry of the poverty-stricken and overburdened parson, the annual report of the Ecclesiastical Commissioners, just published, gives abundant proof of the fact that the Church of England is not only the richest Church in the world, but that its wealth is constantly increasing, as may be seen that the commissioners are able to appropriate for the current year a sum of £185,000 for the augmentation of benefices. The secret of the poverty that afflicts so many livings in the Church is the unequal distribution of this wealth, which leaves so many hard-working clergymen with a pittance on which it is scarcely possible to keep body and soul together, while there are empty City churches with incomes of £1,000 and upwards attached to them.

Dr. Fairbairn during his recent visit to India made careful observation of the character of missionary work in that country. His estimate of its value is seen in a letter which he addressed to a cultured Hindu of Calcutta:—

Of the missionaries and their work, of their noble service to India, of the remarkable variety of their activities, and the astonishing efficiency of most of their agencies, I will not trust myself to speak, lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came.

Dr. Fairbairn's well-known independence of character and judgment gives additional weight to this testimony, which is indeed the testimony of all impartial and accurate observers. The detractors of missions, who were so numerous but a few years ago, are now few and far between. Even the *dilettante* traveller who skims over the earth like a swallow has opened his eyes a little to the extraordinary influence exerted by missionary influence all over the world. Few books of travel are now written without some kindly reference to the noble band who are preaching Christ in the dark places of the world.

The recent successful experiments in wireless telegraphy have demonstrated the independence of the electric fluid of special connections between the transmitting and receiving centres. Is there not a parallel to this in the spiritual life? It is an essential doctrine of the New Testament that Jesus Christ has done away with the need of all human intermediaries between the soul and the Father. This indeed is the special message of the Epistle to the Hebrews as has been strikingly shown in Dr. Bruce's recent volume on that book. The utter freedom of the soul in its access to God, without the intervention of priest or ritual or sacrament, has been secured to us through the sacrifice and priesthood of Christ. It is of the utmost importance in view of the recrudescence of Romanist views to preach this truth. It is even more important to practise it.

It does not appear to be generally known that the Revised Version of the Bible can now be obtained with references, a help and convenience that no Bible reader can dispense with. In reading the R.V. as originally published, there was always a sense of something wanting, but now the want is supplied, and in a more copious manner than before, *e.g.*, in the first fourteen verses of John i. there are eighty-one references in the R.V. as against sixty in the A.V. Even the marginal renderings, so interesting and so suggestive, have their parallels marked. Parallelism of thought as well as of words is also indicated. The wisdom of including the Apocrypha will, however, be questioned by many, as tending to lead readers to the Popish and erroneous versions of the Scriptures. Would that there were an amount of time and care given to the reading of the Bible corresponding to the painstaking, diligent care devoted by scholars to its elucidation.

Dr. Bruce points out in his "Epistle to the Hebrews" that in that book the two words *true* and *heavenly* are synonyms. "Whatever is 'true' is heavenly—belongs to the upper world of realities; and whatever belongs to that upper world is true and real." Thus we read, "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." And again: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." This is only another rendering of the phrase: "The things which are seen are temporal, but the things that are not seen are eternal." A wider recognition of this truth would lead to less eagerness for this world's good, and a corresponding increase of desire to possess the invisible heavenly substance.

With Good-will Doing Service.

Thoughts for Employers and Employes.

THESE are days of progress, we are told, and there can be no question that in some ways the condition of the people has changed, and changed for the better. The increase of intelligence and education, the wide spread of good and cheaper literature, have broken down some of those barriers between man and man which were dependent upon a continuance of the ignorance which made them possible at first.

There is to-day a wider area of common ground upon which we meet, and though certain differences are bound to exist, yet common interests and common sympathies are more widely recognised.

The question arises, Are men really happier and better under the new conditions than under the old? It seems at first as if the answer must be "yes." But as one ponders the meaning of modern upheavals of society, the unrest and tension, and especially the oft-recurring and devastating strikes which create so much ill-feeling and induce so large a degree of mutual distrust and misery, what can one say?

Are not such troubles—and the memory is yet so fresh—a new proof of what has been often proved before: that education, literature, intelligence, and greater independence are not able, in themselves, to confer happiness? Are we not driven back for a solution of this section of life's problems to the direct teaching of the Lord Jesus Christ?

An observance on both sides of the Golden Rule, "As ye would that men should do to you, do ye also to them likewise" (Luke vi. 31) would do more to conciliate and restore peace and national prosperity than any number of agitations, meetings, deputations and resolutions can do. The grace of God and

OBEDIENCE TO HIS LAW OF LOVE

are the only things which can make us truly happy or prosperous, whether personally or nationally. Even as regards "the life that now is" it is true, though we too often forget it, that "Godliness" is profitable. Perhaps the Scriptural injunctions to masters and servants are amongst those parts of the Bible to which the least attention is paid. In fact, it may be noticed that, both in public and in private, there is a marked tendency to read the doctrinal parts of the Epistles rather than the chapters which deal chiefly with practical matters of every-day life. Pure doctrine lies at the root of pure practice. We plead that more earnest heed and more actual and practical authority should be given to those words of the Holy Spirit which guide as to life's every-day concerns and relationships. "He taught them as one having authority" (Matt. vii. 29). Happy those to whom the teaching of Christ on every possible matter still comes "*with authority.*"

With all our vaunted progress, have we, after all, greatly outrun, as regards the relationship of employers and employed, the great Bible examples? Are there many instances, in modern days, for example, in which the well-placed confidence of Abraham in the faithful Eliezer has been eclipsed? The annals of mistress and maid could bring before us few more striking and suggestive scenes than that depicted in Gen. xxxv. 8. The burying of the old nurse of Rebekah by the sons and grandsons of her former mistress, on their travels, is here briefly drawn, but graphically. The place was called "The Oak of Weeping;" that meant something beyond mere superannuation, surely! It was Joseph's faithfulness as a servant which was one of the means used by God for his own future exaltation and the succour of his nation. Naaman the Syrian was singularly happy in his servants, and his ready acceptance of advice, as well as remonstrance, indicates a noble trait in the character of one who, in those far distant days, must have been a wise and reasonable master. The Book of Nehemiah, too, testifies to conciliatory relationships between master and man which might well be copied.

Of the New Testiment instances, perhaps the history recorded in Luke vii. 1-10 is one of the most striking of all. It is said of the servant (slave) of the centurion that he "was dear unto him"—an expression the strength of which is such, that it would have to be used very guardedly in these

DAYS OF GREATER ENLIGHTENMENT

and of vaunted "brotherhood." Too often the question of wages on one hand and their full equivalent on the other is made *the* consideration. There must have been something more than "eye-service" behind a statement like this, "who was dear unto him"; an expression still more striking, when we remember the cruel and rigorous rule of too many Roman masters in those days, who regarded their slaves (bought and sold) as mere chattels.

There are servants still of whom it could be truthfully said that they have made themselves "dear" unto their employers, but they are not numerous. There are masters, too, with regard to whom the old-time devotion of the willing bond-slave would, under similar circumstances, still find suitable utterance in the old-time resolve, "I love my master; I will not go out free." But perhaps such masters are rare. How little real affection exists in too many cases is demonstrated by the fact that in a variety of ways the "labour question" is one of the most perplexing and painful problems of the day.

If we take now what may seem the simplest instance of this complex difficulty, it will be admitted that in many a house

THE DIFFICULTY WITH A DOMESTIC SERVANT

is the chief worry and anxiety of the mistress. How often the comfort (or discomfort) of a home may be approximately gauged by the manner and appearance of the maid who answers the door!

Ill-temper, discontent, love of change, self-seeking—these are the factors which spread a gloom on the whole house. Even where the work itself is satisfactory, is it not often marred by these things?

In one case known to the writer, a valued servant, and one who really valued her situation, contrived, all the same, to keep the house in a state of unrest and unhappiness by a mania for "giving warning to leave." When at length she actually did leave with tears and lamentation, it was because, even according to her own reckoning, she had "given notice twenty-nine times!" What a model of patience and long-suffering her mistress must have been!

If the centurion's servant had shown that feverish restlessness and ill-temper which in modern days find vent in the habit of "giving notice;" if he had been addicted to slamming doors, or

SHOWING SULLEN DISPLEASURE

when the "Do this" of his master referred to some duty a little outside the ordinary day's work, he might still have been a valuable servant, but we question if he would have been "dear unto him."

Nor is the fault wholly on one side. We know, unhappily, that there are masters, honoured far and wide, but dishonoured in their own homes. Proverbially "no man is a hero to his valet," but why he should not be is a curious question.

There are mistresses, alas, who, though prominent in philanthropic work for the stranger and the outcast (and rightly so), are lacking in regard to care for the temptations of those under their own roof. A little real consideration and kindness from the mistress, go a long way in the direction of making good servants. Long years will not efface the remembrance of one act of a lady of high rank, who, seeing her young housemaid suffering under the weight of a heavy can of water required upstairs, undertook that part of the work herself until the girl had gained strength.

The bright and beautiful young ladies of another stately mansion insisted on packing, cording, and themselves carrying downstairs the box of a trusted servant who was leaving for her marriage. By acts like these the true womanhood of woman is crowned and dignified! Why so unusual, when the remembrance might lend brightness to a life obscure and prosaic? What we plead for, however, is rather a general habit of Christian kindliness and consideration on both sides. This would lift the relations of both to a higher level, and would surely be worth while if, in any degree, it superseded the present strained conditions of service.

Above all, it would be well pleasing to Him who has laid down rules for the guidance of masters and servants—rules which cannot, on either side, be broken with impunity. What education and civilisation have failed to finish,

GOD'S ETERNAL LAW OF LOVE

would accomplish. Is it not time that this should be fairly tried? With the servant the all-constraining consideration should be "As to the Lord, and not to men" (Eph. vi 7); masters have simply to remember, "Your Master also is in heaven" (Eph. vi 9).

Whilst this applies to every part of the double duty of employers and servants, even the most trivial, it is, most of all, the Godward responsibilities which are the greatest of all. It is this aspect of their love for their master which gave to the service of Naaman's servants its highest significance. In the case of the centurion, the bringing of his sick servant's need to the Lord Jesus was at once the greatest proof of this affection and the act which immortalised it. Our service for each other, be the character of that service what it may, falls short of its noblest meaning and its highest possibilities if it lacks the element of intercession, and if it leads not to spiritual edification.

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend!
For so the whole round world is every way
Bound by gold chains about the feet of God."

And although it is not possible to anticipate a time when the distinction between master and servant shall have ceased to be—nothing would be gained by such a change—yet the advantage is not wholly and necessarily on the side of the master, even if it may seem at first sight to be so. In reality, the true nobility of any service or any position consists in the motive which underlies it.

"Who sweeps a room as for thy laws,
Makes that and the action fine."

Nor let us ever forget the often overlooked pre-eminence given in the New Testament to the place of lowly ministry, nor forget either that it was the Supremely Great who said "I am among you as He that serveth," and "Whosoever will be chief among you, let him be your servant" (Matt. xx. 27).

LUCY A. BENNETT.

The Modern Sermon.

By a Minister.

DURING a recent period of rest I heard twenty sermons. They were preached by different ministers, one of whom was a student from a London college. Each sermon had been carefully prepared by the preacher. Most of them were read from manuscript. The themes were well thought out, and all were useful, interesting, and Christian. But I was greatly pained by the fact that in not more than three of these twenty sermons was there any attempt at, or any approach to, a clear statement of the Gospel way of salvation by faith in the Lord Jesus Christ. Nor was there any reference to the necessity of conversion, nor to the work of the Holy Spirit, so that if a sinner had come to listen to any or all of these seventeen sermons, desiring to know how he could be saved, he would not have been instructed.

Is this a state of things that justifies optimistic views of our ministry? Does it not rather call for misgiving and serious inquiry? Should our sermons be of this character? Are they not on this account shorn of their real power? Can we expect conversions while this is the case?

John Angell James, in his most earnest and spiritual introduction to "A Pastor's Sketches" of the late Dr. Spencer, says:—"In all preaching there should be a *prevalence of the converting element—i.e.*, of truths, and the manner of treating them, which are likely to rouse the hearer to the state of his soul; to show him his state as a sinner; to awaken a deep solicitude for his eternal welfare by convincing him of his danger; to make him feel the necessity of repentance and faith, and to urge him to flee without delay to Christ for salvation. Almost any truth of the Bible may be so handled as to lead to this." Is not this true? Why then are our sermons so often destitute of this element? That this is their character is readily confessed by our best friends.

I was one of a group of ministers a short time since. We were speaking about the present-day pulpit. One of our company said, "How is it that there is scarcely ever any earnest pleading with sinners for conversion now? One seldom hears it." There was silence; all felt it was so. There is very little in the sermons we now hear to convince of sin and to lead to genuine repentance and conversion. Yet that should be the prominent aim of our sermons. I think it is William Law who says: "Nothing can do good, or should be used by us in preaching or worship, that has not in it a redeeming virtue." There is need for earnest prayer that our ministers may get back to more rousing, convincing, converting Gospel preaching. J. A. M. B.

Pastoral Unfaithfulness.—If a man should speak fire, blood and smoke; if flames should come out of his mouth instead of words; if he had a voice like thunder and an eye like lightning, he could not sufficiently represent the dreadful account that an unfaithful pastor shall make.—*St. Chrysostom.*

Westward Ho!—A party of about sixty young emigrants from Mr. Fegan's Homes left St. Pancras Station last week en route to Canada by s.s. *Dominion*. A pleasing feature was the presence of a widow with her two daughters going out to join her two sons who have passed through Mr. Fegan's Homes, and the elder of whom has not only sent home the money to bring out his mother and sisters, but has furnished a home ready to receive them. It is a striking proof of the prosperity of "Mr. Fegan's boys" in Canada, and of their gratitude for the kindness shown them, that they have voluntarily contributed out of their own earnings more than £2,000 towards the support of their "old home" during the last ten years.

The Ascent through Christ.

IN the world as it is, moral and spiritual advancement are conditioned upon the operation of an energy specifically Divine. If this is admitted, a still bolder proposition will not be questioned:—Man in his totality—spirit and soul and body—is subject to superhuman power and amenable to the ennobling influences of heaven; hence, in his entire being, he may realise "the Ascent through Christ." The title of Mr. Griffith-Jones's book* strikes us at the outset as a parabolic definition of Christian experience, both as regards the life that now is and that which is to come.

The redemption of the race and the salvation of the individual must alike be traced to Christ and his work. He who said, "Be of good cheer; I have overcome the world," gives a like victory through faith to those who love and serve Him. The strong Son of God is without peer or rival in the work of raising men and women from the mire and clay and setting their feet upon the rock; and at length He exalts them to the blissful society of heaven. He who shares with his Father the glory of times eternal will in due course say to those who lovingly admit Him unto their lives, "Enter thou into the joy of thy Lord." "Ascent" is *by* as well as *through* Christ; and it is at once a grand present experience and a blessed expectation in the life to come.

The author's purpose in the book before us is not to point out happy analogies, doubtless as stimulating to him as to the typical Christian mystic; but, as the secondary title of his volume shows, to study

THE DOCTRINE OF REDEMPTION

in the light of the theory of Evolution. The work involves a degree of speculation such as we are instinctively disposed to distrust; but we have nevertheless read the pages with a certain sympathy and deep interest. Whole classes of Christian readers will have no patience with Mr. Jones's views: others will own that the subject has no attraction for them. Let this be as it may, the book affords ample evidence of thought and candour, also of wide and purposeful reading. Books on Evolution are a great host, and to make them seems comparatively easy; but to apply the theory to Christian doctrine was a daring and difficult thing, and in this particular Mr. Jones's work occupies a place by itself. Some may be helped by a study of spiritual truths and problems expressed in the terms of science and philosophy; for ourselves, the exercise is more exciting to the mind than profitable to the spirit.

This work makes no profession to be a treatise in systematic theology, nor yet an attempt to reconstruct the entire contents of the Christian faith

ON AN EVOLUTIONARY BASIS.

Confining himself to spiritual facts which cluster round the mystery of Divine Redemption, viewed in the light of the great principle of Development, Mr. Jones writes especially for the assistance of any who may be in a position of unsettlement such as he experienced some years ago. He was then compelled to reconsider historic beliefs in the light of modern thought; and at length he emerged from the quest close to the point from which he had entered; but, as he tells us, on higher ground, and with an ampler and clearer outlook on both faith and life. He is to be congratulated upon the issue of his adventure; many good men have lost their parchment roll of Christian assurance through making excursion into Evolution Arbour.

The results of Mr. Jones's thought and study are the substantial message of his book. The subjects include:—Sin, the Fall, and Death; the Person of Christ, His Atoning Death and Resurrection, and the New Life in Him; the Ideal Man and the Man that is to be. Other questions and problems of supreme interest and importance also come in for consideration. Needless to say, Mr. Jones has a controversy with the materialistic school of Evolutionists as well as with those who renounce the fashionable theory and all its kindred. Where Evolutionist doctors disagree, who shall decide? While Principal Dawson sees nothing in the geological story to throw doubt on the plain and obvious teaching of Scripture that death came into our humanity through sin, we can assent to no statement to the contrary without expert corroboration conclusive beyond question. Again, in these days when the inductive method is followed with such cavalier disregard of consequences, it is refreshing to come across such a serious endeavour as this to show the substantial

AGREEMENT OF SCRIPTURE AND PHILOSOPHY;

though we cannot pretend to endorse the result. There is, in our judgment, a great gulf between the ideas of the early chapters of Genesis and those of modern Evolutionary anthropology; and no spider's web of harmonistic accommodation will bridge the chasm.

In an eloquent chapter on the purpose of the Incarnation, Mr. Jones writes:—

> Merely to check the downward process in human nature would not be a complete salvation. To stop that is only to bring man back to the point at which he diverged from the true line of his spiritual development. Scarcely is it even that; for the consciousness of failure and of lost opportunity lies heavy on man's mind and conscience, and he yearns for that which will enable him to turn this sense of defeat and bafflement into a sense of victory. He has also in him an *instinct* of development. He is not satisfied, once the remedial process is commenced, merely to go back to the point at which he parted with his higher evolution; his face is towards the future and not the past; and having cast off the "brute inheritance" and the fallen nature, he looks for the perfect redemption of his whole being. And there are abundant passages in the New Testament, more particularly in the writings of St. Paul, which speak of the New Life as a growth, a true development, in both the individual and the race. 'The old sin-consciousness having been erased through the atoning sacrifice of Christ, and the believer having accepted that as the ground of his justification before God, he is henceforth under the dominance of the Holy Spirit, who not only leads him into all truth, but is a vital atmosphere around his soul, cherishing all its upward tendencies, helping it to wrestle with all hindering evil influences, and drawing forth the slumbering forces of his nature that make for righteousness and holiness of life.

In the enjoyment of "the Ascent" the human mind will soar; and heavenly and earthly things will ever and anon be combined "as apples of gold in baskets of silver." The doctrine of Redemption is the gold of this book; the theory of Evolution may be the silver. The versatile writer would assuredly not wish any other view to be taken of his work. It is excusable to admire the fair filagree of the philosophic basket, but we are compelled in the end to declare that the construction is too frail to comport the precious treasure of Divine truth.

* The Ascent through Christ. A Study of the Doctrine of Redemption in the light of the Theory of Evolution. By Rev. E. Griffith Jones, B.A. (7s. 6d. *James Bowden.*)

Walking with Jesus.

(Luke xxiv. 13-35).

Draw near to us, as on life's winding way
Our path we take; and through the busy day
Constant abide. The toilsome hours beguile
With words of love, and cheer them with thy smile.

Abide with us, the evening hour is nigh;
The shadows creep across the darkening sky.
Weary with earthly toil and earthly strife,
Draw near and break to us the Bread of Life.

Reveal the glorious vision of thy Face,
The Father's likeness, full of truth and grace;
Ope our dim eyes to view, across the night,
The breaking dawn of endless life and light.

Thou, veiled in flesh and veiled in written Word;
Thou, Word of God! make Thyself seen and heard
By our dull eyes and ears. 'Tis even so;
The veil is rent, a risen Christ we know.

Eversley Reid.

Day by Day.

SUNDAY, April 23. Deuteronomy xxix.

THE chapter of the Covenant! This was a second and supplementary covenant; an appendix to that which had been arranged at Sinai. Always in life we may come into deeper and yet deeper views of the obligations under which we lie to God, and of the claims which He has upon us. The measure of consecration in the young man is not adequate for his life when it has opened into maturity and old age. As the area and surface of our life grow, we must push the palings of its enclosure for God further back.

How often we see what the Lord is doing, and yet have not the heart to know and perceive its inner meaning (2-4)! It is for this reason, doubtless, that the Psalmist is so frequent with the prayer for teaching and understanding. Moses has reviewed the past history of God's dealings with his people beneath the light of inspiration, and now uses the wonderful story as an argument for deeper consecration. With us, also, as the Divine dealings pass in review, in those hair-breadth escapes, those marvellous interpositions, those thoughtful arrangements which turned out to be the best that could have been desired, though we dreaded them at the time, we find the most potent persuasives to present ourselves living sacrifices to God, which is our reasonable service.

It is only thus that we can have peace (19). We may think that peace is compatible with lawlessness and self-indulgence, and that we may obtain it in the opulence and security of our circumstances; but we shall experience a terrible awakening. The secret of blessedness lies in obedience, devotion, humility, and faith. Only in strict conformity to the Divine covenant can the soul reach its consummation and bliss. And to such conformity Jesus waits to bring us by his Spirit.

MONDAY, April 24. Deuteronomy xxx.

How moving it must have been to have heard Moses pleading thus. The strong man bowed with strong emotion, the aged law-giver beseeching as in God's stead. Surely the listening crowds, against whom he called heaven and earth to witness, must have been bowed as corn under the touch of the wind. The chapter falls into three divisions.

Invitations to Return (1-10). Some of us would never have come to God had it not been for our bitter sorrow, amid which we called to mind words heard long before, and which wooed us back to the God of our fathers. There is great comfort in that fourth verse—for those whose sons or friends are still in the far country; for it promises that from thence God will gather and fetch them. Oh, cherish and appropriate these precious promises! That God will circumcise the heart of our seed, will make us plenteous in fruitfulness, and will rejoice over us for good. In comparison with blessings like these, what has the world to offer?

The Nearness of God (11-14). We are often tempted to think that heaven only touches earth at the horizon of the past or future. We are disposed to climb to heaven or cross the seas of time to reach it. But there is no need. God is not more in heaven than He is on earth. The Spirit was not more mighty in the Upper Room than He is beside thee now. Jesus lives and loves as at the hour when He gave his life a ransom for thy soul.

A Momentous Choice (15-20). Choose life. Cleave unto God. Love the Lord thy God, and obey his voice. This is life and length of days, and the secret of permanence. So shalt thou dwell in the land of promise, the days of which are days of summer, of satisfaction, and of security.

TUESDAY, April 25. Deuteronomy xxxi.

This chapter, on Joshua's appointment and charge, is a link between the setting and the rising sun. How pathetic and solemn! The tints of evening and the flush of morning mingle on the same sky in the land of the midnight sun; and on this sacred page God buries his workers, but carries on his work. We are none of us indispensable to Him. A Moses is succeeded by a Joshua, a Stephen by a Paul. When the old oak is stricken to the ground by the storm, the young sapling arises to fill its place. Perhaps it would have been altogether stifled and stunted if the monarch had not been removed. "The grass withereth, the flower fadeth; but the Word of our God shall stand for ever."

In the old Greek race the exhausted runner handed on the torch to another hand to bear it forward; so Moses to Joshua, and Paul to Timothy. How strong the reassurance, which the aged law-giver gave to his successor! After all, he was to be little more than the figure-head of a Divine interposition. God was going over before him; God would destroy all foes; God would accompany him and deliver the land into his possession. Oh, why will not Christian workers learn to stand still, and let God work for them while they follow in his wake?

The chapter closes with sad anticipations of Israel's defection and backsliding. God knew all about the sin of coming days before He set his heart upon them. The worst could not take Him by surprise. But in spite of all, for their fathers' sake and for his covenant's sake, He would not abandon them. Canst thou not apply that lesson to thyself?

WEDNESDAY, April 26. Deuteronomy xxxii.

The Song of Moses, like the fabled song of the swan, was his last and sweetest. It is a mine of wealth, and it is remarkable to discover how largely it coloured the thoughts and speech of coming generations. To look up the references made to it in the subsequent scriptures, will show to how large an extent it entered into the very fabric of the national life.

In its earlier portion it is extremely tender and gentle, showing, by the use of natural images, how gracious were God's dealings with his chosen people. They were his portion, the apple of his eye, borne as young eaglets by the strong pinions of the mother bird, provided with the wealth of the earth. We may appropriate all these, because by faith we are the children of Abraham, and are included in the family and household of God.

Let us be warned also by the terrible judgments that overtake backsliding and wilful sin. The greatness of our privileges will be the measure of the anguish of our doom. Capernaum, which was exalted to Heaven by her privileges, was cast down to Hades for her neglect. The love that loves most fervently is the intensest fire when it turns to jealousy. O soul, thou mayest well fear to turn away from God, if thou hast been the favoured object of his affection. When a fire is kindled in his anger, it burns to the lowest pit.

But notice those closing words. The Lord will repent Himself for his people, not for their sakes only, but for his holy Name, and because of his eternal covenant. He may terribly avenge thy sin, but He can never cease to love thee.

THURSDAY, April 27. Deuteronomy xxxiii.

The blessing of Moses, which is the theme of this chapter, is crowded with precious words, which *we* may appropriate. He said on one occasion, "A Prophet shall the Lord raise up unto you like unto me." We know well to whom he referred; and we may infer that as the great lawgiver pronounced such blessings on his people, much more will the Greater than he, who is a son over his own house, spread his hands in blessing over our heads, and pronounce to us also these and similar promises.

To know that as his saints we are in his hand; to be told that we may still have our Urim and Thummim, of counsel and guidance; to learn that the beloved of the Lord may dwell all day between his shoulders, and be covered by his feathers; to be informed of all the precious things which are ours in Christ; to be assured that our day shall never be greater than our strength; to realise that God is our eternal home, that underneath our dizzy steps there are everlasting arms; and that God will thrust out our enemies before us—these are jewels indeed which flash and gleam through the ages for the enrichment and enlightening of souls. Speak them over again to us, thou High Priest and Apostle of our profession.

FRIDAY, April 28. Deuteronomy xxxiv.

The death of Moses may well have a chapter to itself.

Notice the inimitable beauty of the final scene. The majestic withdrawal of the illustrious law-giver from the sphere of his glorious ministry, as he went up, doubtless in the view of all the people, from the plains of Moab; the panorama that burst on his view, for his eyes had not waxed dim; the Lord's unfolding of the scene as He showed him all the land; the Lord's affirmation of the accomplishment of His promises: "This is the land which I sware;" and the Lord's kiss, beneath which the spirit passed rapturously unto his presence.

Note, too, the dispensational truth contained herein. Moses is the representative of the holy law of God, of which the eye never waxes dim, nor does its natural force abate. But the law can never lead the soul into the rest of God, nor give victory over the hosts of wicked spirits in the heavenly places. Moses must give place to Joshua, and the dispensation of law to the grace and truth of the Gospel, not only for nations, but for souls.

Also, ponder that sublime epitaph which the Spirit of God puts on the life-work of his faithful servant. There is the divine fellowship of his inner life, "face to face;" his Divine mission, which the Lord sent him to do;" and his divine credentials, "in all that mighty hand." May these be ours! His grave was hidden, that it might not be the object of superstition; but his epitaph is written large that we may emulate it.

SATURDAY, April 29. Joshua i.

This may be called the *Be strong* chapter, because it rings throughout with that message like a clarion call. God says it in three different verses, and it is taken up and uttered from the lips of the tribes (6, 7, 9, and 16). When we are stepping out on a new work for God, we need to be strengthened with his Spirit in the inner man, else we shall never dare to carry out his biddings when they seem, as in the case of the passage of the Jordan and the capture of Jericho, to conflict with the ordinary judgments and practices of our fellows. And when we are about to match ourselves against our spiritual foes, which are to us what the Canaanites were to Israel, we must be strong in the Lord, and in the power of his might (Eph. vi. 10).

These are among the many lessons to be learnt:—(1) That the man who has served as minister to another is the best to act as leader and commander. Obedience is the apprenticeship of control; they who are most completely under authority are most able to say, "Go," "come," or "do this." (2) That faith has a claiming power: she puts down her foot on the enemies' territory, and says, This shall be for God, and she takes it for Him in possession before she actually occupies it. Let us claim the world for Christ. Let us claim for Him also the unsanctified tracts of our own characters. (3) God cannot fail those whom He thrusts forth into great responsibilities and enterprises. It is not his way to bid a man take up a position under the heavy fire of the enemy, and then withdraw from him, leaving him to his fate. (4) The Word of God is the source of strength and direction, but it must be the theme of our constant meditation. (5) When a man is right with God, he has power over men. They will do as we say, if only the Lord be with us, as he was with Moses.

Mechanical v. Spiritual.

Rev. W. H. AITKEN on the CHURCH CRISIS.

A VERY weighty and welcome contribution to the present discussion on Ritualism in the Established Church of England has been made by the experienced missioner, Rev. W. Hay Aitken. Written originally in the form of a letter to *The Record*, it has been revised and enlarged, and is issued by *Messrs. J. F. Shaw and Co.* as a penny pamphlet, in which shape it ought to have a world-wide circulation. It contrasts what the author aptly calls the "mechanical" and the "spiritual" conceptions of the Christian religion, and does this in such a clear, powerful, and convincing way that it seems impossible any candid mind can refuse acquiescence in the positions taken up.

While admitting that many upholders of Ritualism are good and spiritually-minded men, he shows that their superstitious devotion to ritual of the mechanical sort is utterly inconsistent with and subversive of the true spiritual theory of the Church of Jesus Christ. One or two extracts will illustrate the character of Mr. Aitken's deliverance, which is as timely as it is powerful. We hope our readers, though they may not in every respect agree even with the author's view of "sacramental" doctrine, will help in extending the influence which his pamphlet must exercise.

THE THEORY DEFINED.

"Let us get clearly into our minds what we mean by a mechanical theory. The best illustration of it is to be found in ancient and mediæval notions of art magic. The magician held that certain mysterious forces, whether divine or infernal, could be liberated, or constrained, to act in a certain particular way, by the use of certain incantations, and the employment of certain signs, or of combinations of physical substances. Supernatural and quasi-spiritual results were regarded as dependent upon purely mechanical conditions. Such a theory of the relation of the supernatural to the mechanical is what is usually meant by the word *superstition*.

"Now it seems to me that it is a view of Christianity analogous to this that is being taught in scores and hundreds of our pulpits to-day, with the most fatal results as to the spirituality of those who are affected by this teaching. Let me state this theory of Christianity in the baldest possible way, so that we may the more clearly get at the truth. Nothing would please me better than to find that, when exposed in its nakedness, it is absolutely repudiated by spiritually-minded Ritualists; but, if they do repudiate it, they will, I think, have to repudiate a great deal of which they now seem very tenacious.

"The theory assumes that *God has been pleased to attach the powers of the Holy Ghost to certain mechanical acts accompanied by the recital of particular formulæ, so as to produce consequences of a distinctly supernatural order, whenever these mechanical conditions are complied with.*

"The foundation on which the whole ritualistic system rests is the dogma of

'APOSTOLICAL SUCCESSION';

than which no fancy of the magician can be more rigorously mechanical. Upon this assumption, neither proved nor provable, the whole fabric is built; and, if it prove baseless, equally baseless is the whole system that it supports.

"According to this theory the continuous existence of the Church through the ages is dependent upon an act of manual contact. It is assumed that the laying on of the hands of the Apostles upon the heads of their supposed successors, together with the recitation of certain words (what words no man can say), necessarily conveyed the Holy Spirit to those successors, whatever their character, so that they then and there became the repositories of certain supernatural powers which they, and they only, could in their turn transmit to their successors.

"Chief amongst these is the 'miracle of the altar,' the capacity to work which is dependent merely on this mechanical operation. So it comes to this, that the right and capacity to work the most stupendous miracle that the mind of man can conceive (indeed, I do not myself believe that the mind of man can conceive it), *i.e.*, the reproduction of the body and blood of Christ on the altar, may be imparted to an utterly profane and godless priest by an equally unspiritual bishop, simply by a mechanical act.

"It may be as well to recall in passing that there was a time when the great majority of so-called Christian bishops were avowed Arians, and denied the Godhead of Christ. We must therefore believe that, in response to a merely mechanical act, the Holy Spirit was given to men who did not believe in Christ as God, to enable them to reproduce on the altar a Christ that they did not believe in.

"This theory *un churches* the entire Protestant population of Germany and of France, and about thirty-eight-fortieths of the Protestant population of America. Nearer home

IT UN-CHURCHES

almost the entire population of Scotland, perhaps the most religious country in the world, while it recognises as enjoying the full privileges of the Christian faith the ignorant and superstitious peasants of Ireland, the religiously degraded populations of Spanish South America, and other Roman Catholic countries at large, and even those lowest specimens of the genus Christian which one meets with in parts of Russia, the Balkan States, Egypt and the Orient. To me it is simply amazing that intelligent, thoughtful men can bring themselves to accept such a paradox; but they must either do this or renounce their mechanical theory, and this last they cannot bring themselves to part with. . . . .

"To this theory stands opposed in every particular the spiritual theory of Christianity. It starts with the dread aphorism that fell from lips divine, that God is a Spirit, and that they that worship Him must worship Him in spirit and in truth. From this it draws the inference that, in whatever way God is approached, no supernatural results can be induced, whether by sacraments or otherwise, without that faith which is the necessary condition of pleasing Him. It regards the sacraments as designed to assist our human weakness in concentrating our faith upon a Divine provision: not as a medium through which a divine blessing is conveyed to us, but as a means whereby we receive it.

"It is easy to see that the adoption of the spiritual theory of religion will render us little disposed to multiply unnecessarily ceremonial observances, and make us very jealous of whatever may seem likely to divert or distract the mind from

TRUE SPIRITUAL WORSHIP,

or prove a substitute for it. Particularly it will lead us to shrink with aversion from whatever seems to imply the mechanical theory, which is its necessary opposite.

"This is really the reason why spiritually-minded Evangelicals can so little bring themselves to tolerate the introduction of innumerable mediæval practices which might have seemed in themselves too insignificant for us to waste time or thought upon. It is precisely because these practices belong to the "dark ages" (properly so called), when the mechanical theory was almost universally accepted, and, as a consequence, the grossest superstition prevailed, that those who have accepted, and who believe that our Church has accepted, the spiritual as opposed to the mechanical theory, cannot put up with these ritualistic innovations.

"With a sad heart I say it, as I go up and down all over the country I am ever and again being brought into contact with the disastrous results of this mechanical theory, and again and again I find it inducing self-deception and fatal self-complacency where I can discern no signs of real spiritual life.

"Wonders have certainly been wrought by machinery in this most ingenious age, but no machinery, ecclesiastical or otherwise, will ever be equal to the task of turning out saints. Not even the twentieth century will achieve this; for saints can only be made by God, and this is not God's way; but ecclesiastical machinery may produce any number of superstitious formalists, whose confidence in an unspiritual system will be the measure of their contentment with an unspiritual condition. It is against this perversion of our Church into one great manufactory of unspiritual devotees to an unspiritual theory that all who know what real spirituality means are called upon to make a resolute and determined stand."

Protestant Outlook.

WRITING on the ministry of good books in combating the evils of Romanism, an esteemed correspondent reminds us of the great value of Dr. Robertson's "Life of Fra Paolo Sarpi."

Though in the main a biography of the greatest of all the Venetians of his age, and probably since, the book gives such an insight into the methods of the Papal system as should open the eyes of any who may think that it is not so bad as has been represented. The Papacy—as anyone knows who has lived in and travelled much in Roman Catholic countries—is ever the same, though she may pursue various methods best suited to the time and position in which she finds herself; and if after the perusal of these sad, but truthful, pages of Venetian history any should desire union with such a deadly system, they must indeed be spiritually blind.

The rector of St. Mary's, Woolwich, admits having recently asked the prayers of his congregation for the Pope. It is stated that a similar request was made at St. Margaret's, Westminster, the church of the House of Commons.

The Archbishop of York, in an address to the House of Laymen in that Province, said that the experiences of the past twelve months had made it clear that it was impossible to tolerate a state of things under which every man did what was right in his own eyes in matters of ritual. It had also been made clear that we must maintain unimpaired the great principles of the truly catholic Reformation settlement.

The Council of the National Protestant Church Union has considered the subject of the proposed hearing of Ritual cases by the Archbishops, and passed a resolution which, while recognising the provision made in the preface of the Prayer Book for an Archbishop to advise such bishops as may appeal to him in matters which they cannot resolve, refuses to recognise any authority other than that of the lawfully constituted courts of the land in determining questions of doctrine and ritual.

An important debate on clerical lawlessness took place in the House of Commons on Tuesday last week, on a resolution moved by Mr. Sydney Gedge condemning the recently-published memorial of the English Church Union, and expressing the hope that Ministers of the Crown would not recommend clergymen for ecclesiastical preferment unless satisfied that they would loyally obey the law as declared by the courts which had jurisdiction in matters ecclesiastical. Mr. Hoare proposed an amendment limiting the condition of preferment to a declaration of loyal obedience to the Bishops and the Prayer Book.

Eventually the amendment was carried, with an addendum moved by Mr. Bartley, that clergymen should be asked to declare that they would obey the law as declared by the Courts which had jurisdiction in matters ecclesiastical. In a division 200 voted for this and fourteen against. In the course of the discussion Mr. Balfour charged the Ritualistic party with a desire to alter the traditional character of the Church in a manner which would make it practically unrecognisable. Mr. Samuel Smith, M.P. has expressed the opinion that this resolution is the strongest passed on Protestant principles since the Long Parliament.

The report of the Congregational Union of England and Wales, to be presented at the approaching Assembly, thus refers to the Ritual crisis:—

It was the conviction of our Nonconformist fathers that the Prayer-book of the Church of England, while including much devotional matter, contained also

unscriptural utterances which might easily be the germs of a grave departure from Christian truth. Their forebodings are in the way of a sad fulfilment. . . .

Meanwhile, Dissenters indignantly remember that in thousands of English parishes their children are compelled to attend schools dominated by clergymen of this cryptopapist order. Moreover, they are Englishmen, and they grow impatient of inaction. How long must the nation endure a clerical usurpation that accepts its money but betrays its faith? Imprisonment of contumacious priests would be no remedy. It would invest traitors with the crown of martyrdom. Deprivation would be equally ineffective.

The one thing possible is to abandon once for all the discredited notion of lending state patronage to uphold Christ's Church. The present pitiful deadlock is eating into the fibre of the national character, imperilling its respect for law, menacing its love of truth, and endangering all that stability of its fortunes which coheres therewith."

Rev. W. Crosbie.

A NEW MINISTRY.

A MOST interesting series of meetings was held on April 6 in the lecture hall of Castle Gate Church, Nottingham, attended by friends from many parts of the country, assembled to thank God for the help they had received during the long ministry of Rev. W. Crosbie. A meeting for prayer and the communion of the Lord's Supper was held in the afternoon, and a public meeting in the evening.

Rev. Dr. Paton, who presided, said that he could not conceive of a minister of Christ retiring from the ministry, although, like their friend Mr. Crosbie, he might retire from the work of a pastor. Since giving up his pastoral work, Mr. Crosbie had in most impressive ways been called to a two-fold ministry for Christ and his Church. They knew very well how earnestly he had cared for children and for young men and women. He would now devote himself to urging upon the churches the paramount duty of caring for the young, especially during the critical and formative years from thirteen to seventeen. They knew also how constantly Mr. Crosbie had been calling the churches to continuous pleading and united prayer. He had taught them that any revival worth the name must grow out of deeper spiritual experience. Mr. Crosbie would now seek to bear this testimony even more definitely, and would endeavour to form prayer unions, in which all ministers and all churches should join to entreat an outpouring of the Holy Ghost, so that the Church might enter upon the new century divinely equipped for triumphant warfare. The new century would thus be a true "age of faith," and would witness mighty and glorious movements of the Spirit of God. To that two-fold ministry they now solemnly set apart their brother, and pledged themselves to sustain him by ceaseless prayer and sympathy.

Alderman Bottomley, of Derby, speaking for a large number of subscribers from all parts of England, then asked Mr. Crosbie's acceptance of a cheque for £165. Mr. Crosbie replied that he accepted the gift as a love token. The two-fold ministry which the Master had laid upon him he accepted humbly and joyfully. He would still prophesy his prophecy that the greatest want of these times is a genuine spiritual revival of the Church. The final triumphs of the Christian faith will be won by a Church filled with the Spirit of God, for "Thus saith the Lord God, 'The nations shall know that I am the Lord, when I shall be sanctified in you before their eyes.'"

Open-Air Mission.—On Thursday evening, April 13, a convention of open-air preachers and workers was held at Gresham Hall, Brixton, under the auspices of the South London Auxiliary of the Open-Air Mission, Mr. W. B. Doubleday presiding. The secretary intimated arrangements to re-commence the open-air meetings in Brockwell Park on Sunday evenings this summer. Dr. Z. T. Dowen, Wynne Road Baptist Church, and Dr. W. D. Springett, vicar of St. Matthew's, Brixton, gave helpful addresses to the preachers.

Ho Eisho, the Lamp-Mender.

ONE of the most familiar figures in Yokohama for some years past was that of a Chinaman wheeling a small cart through the streets and calling out from door to door, "Have you any lamps to be mended?" Often he might be seen engaged in earnest conversation with his patrons or the passers-by; and sometimes quite a crowd would be gathered about the little cart to listen to his exhortations. Some laughed and ridiculed him; but others listened intently as if impressed by his teachings. To either Chinese or Japanese he talked with the same eagerness, and among them were often those whom he had helped in time of need.

This poor preacher, though only a lamp-mender, kept two bags on the inside of his coat. When he received his pay for mending a lamp he divided it—putting one half in one bag and the other half in the other. The money in one bag he used to supply his own simple wants, but the other was the Lord's bag, from which he gave alms to the poor; and, if he had more than enough for his daily needs in his own bag, the balance of that was given away also.

His home was in a very small place in Chinatown, where it is said he had not room enough to lie out straight. Yet, this man, living so simply and engaged in such menial employment, was once wealthy and the owner of houses and lands in Yokohama.

He was born in the southern part of China; his parents died while he was young, and being left free to go where he chose he came to Japan to seek his fortune. Working early and late he succeeded in

ACCUMULATING A LARGE PROPERTY.

Having married a Japanese, his possessions stood in her name, and it was not long before he was left with nothing at all. The effect was to drive him almost mad. Then, on the pretext of being a religious pilgrim, he obtained a travelling passport, and went through the whole length of the land, enduring all sorts of privations and hardships, until sickness compelled him to return to Yokohama.

In the course of his sickness he one day bought a book of a paper-rag dealer, in order to have something that would divert his mind. It was a Bible, and though there was much in it that he could not understand, he was impressed by its teachings, and felt they were true. Soon after, a Christian invited him to go to church, and he went very willingly. What he there heard deepened the impression already made, and it was not long before he heartily accepted the new teaching, and acknowledged his faith by baptism and admission into the church. From that time forward he gave up all ambition to become rich, and engaged in active efforts to lead others into the Christian way. For the accomplishment of this purpose he took the humble occupation of a lamp mender because it gave him constant opportunities to preach the Gospel to the people.

Thus he went about the streets drawing his little cart, year after year, telling of Christianity to the crowds that collected about him. He was urged, by those who knew his ability, to go into business again; but he ever replied, "What shall it profit a man if he gain the whole world and lose his own soul?" Had it not been for his faith in the invisible, and hope of eternal life, he could never have endured the ridicule, persecution, poverty, and discomfort of his simple and devoted life. His one joy and comfort lay in going to church and meeting with Christians. On Sundays, and at all religious services, he took a most active and efficient part. In the Japanese meetings, he was prompt and pertinent in prayer and Scripture exposition, and in exhortation. In mixed meetings of Japanese and Chinese he was invaluable in fluently rendering Japanese into Chinese for his fellow nationals.

In his last illness he was carried to the hospital, and as long as he was able he gathered the other patients about him and talked to them of Christ. When he grew so weak that it caused him

INTENSE PAIN AND WEARINESS

to be raised in bed, he still prayed and talked with all who came to see him. In his last hours the exhortation most often upon his lips was, "Let not Satan deprive thee of thy crown;" and as earnestly as ever he endeavoured to impress upon everyone the importance of winning eternal life.

At the funeral services the church was filled to overflowing with Japanese, Chinese, and missionaries, all met to mourn the death of this poor Chinaman, destitute of means to buy a last resting place for his tired emaciated body, but rich in faith and good works. As the pastor gave a history of his devoted and useful life, the whole congregation was moved to weeping. As the long procession passed through the streets, people wondered who could be having such a grand funeral; and they were filled with astonishment when told that it was the funeral of Ho Eisho, the lamp mender.

We may all wonder at the influence of this simple, obscure life. He was not an accurate or eloquent speaker, and people would never listen to him on account of his skill or learning. The power he wielded was the power of faith and zeal, the power of a man who loved God with all his heart and his neighbour as himself; and it is a power which lives after he is dead, to make men better by drawing them nearer to God.

H. L.

Gladness.

By Pastor F. E. MARSH.

THE person who is said to be glad tells out the character of his gladness. What we *are* colours what we *do*.

I. The Gladness of Love.—"It was meet that we should make merry, and be *glad*" (Luke xv. 32). The object loved is glad in being blest, and in Him who blesses; while the One who loves is glad to bless, and in seeing the blessing appreciated.

II. The Gladness of Faith.—"Abraham rejoiced to see my day: and he saw it, and was *glad*" (John viii. 56). Time and space are noted by faith. Faith's eye is fixed on God; faith's feet are on God's Word; faith's hands grasp the promises; faith's heart is entwined around Christ, and its mind is on the Unseen.

III. The Gladness of Victory.—"My tongue was *glad*" (Acts ii. 26). Christ's resurrection proclaimed the conquest of sin, the defeat of hell, the overthrow of Satan, and the undoing of death.

IV. The Gladness of Peace.—"The disciples were *glad* when they saw the Lord" (John xx. 20). The Word of Peace which Jesus gave to his disciples, and the revelation of Himself, filled their hearts with unspeakable gladness.

V. The Gladness of Consecration.—"When he came and had seen the grace of God, (Barnabas) was *glad*" (Acts xi. 23). The consecrated soul is always glad when the grace of God is manifested. It looks not at the means of blessing, but at its source.

VI. The Gladness of Sin.—"They were *glad*" (Mark xiv. 11). The priests join hands with the traitor Judas in seeking the death of Christ. Sin ever stabs at the heart of God, and seeks the destruction of men.

VII. The Gladness of Curiosity.—"Herod . . . was exceedingly *glad*" (Luke xxiii. 8). His gladness was born of idle curiosity and fed by self-desire; hence Christ would not respond to his wish, for He has no blessing for mere curiosity.

The C.M.S. Centenary.

THE various meetings last week in connection with the Centenary Celebration of the Church Missionary Society were very largely attended, and from first to last an earnest spirituality pervaded them. In the words of *The Record*: "The proceedings have been marked by the deep religious feeling which corresponds to the oldest traditions of the C.M.S., and preserves in happiest continuity the sanctified enthusiasm of its founders. The note of self-congratulation has not been heard; self-examination, humiliation, confession, rededication, and hope—these are thoughts that have appeared again and again in the sermons, speeches, and prayers of the week."

After the meeting for confession and thanksgiving, held at Exeter Hall on Monday, April 10, and described in our last issue, there was a special service in St. Paul's Cathedral, when the Archbishop of Canterbury preached from Acts xiii. 2: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

On Tuesday, three meetings were held at Exeter Hall, at which missions were reviewed. The morning was devoted to "Advances" and the afternoon to "Methods." In the evening the home work of the great organisation was discussed. The meetings were presided over by Lord Kinnaird, the Bishop of Wakefield, and the Bishop of Winchester. The various addresses were full of living interest.

Wednesday was the high day of the Celebration, being the hundredth anniversary of the Society's formation. First came a breakfast meeting, which was held with a certain appropriateness in

THE SOCIETY'S BIRTHPLACE—

the Castle and Falcon Hotel, Aldersgate-street. It was there that the twenty-five founders gathered on April 12, 1799. The chair was occupied by Rev. H. E. Fox, who remarked that the fathers of the Society were true Evangelicals and Protestants, loyal to the Bible and the Prayer Book. It is for their children in all humility and loyalty to follow in the same good path. The Bishop of Minnesota intimated greetings from America, and the Bishop of Derry delivered a like message from the Hibernian Church Missionary Society. Rev. Henry Venn, son of the worthy of that name who was the honorary secretary of the Society from 1841 to 1872, made a short speech; and Sir John Kennaway, the warm-hearted president, offered a cordial welcome to the missionaries and native clergy attending the proceedings in a representative capacity. Upwards of a hundred gentlemen were present, including many ecclesiastical dignitaries.

A meeting for men, held in Exeter Hall later in the morning, was largely attended—about four thousand in all being present. Mr. Fox announced that a large number of telegrams and letters had been received from distant lands and from home friends and other religious organisations. The motto chosen for the Society's new year was: "There hath not failed one word of all his good promise. . . The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us; that all the people of the earth may know that the Lord He is God; there is none else."

After reading a sympathetic letter from Lord Salisbury, Sir John Kennaway delivered a vigorous address. He said that the Society's work had tended to remove the reproach of the Church; it had purified the life of Church and nation, had set before the world high ideals and lofty examples, and had added largely to

THE NOBLE ARMY OF MARTYRS,

and to the innumerable multitude gathered from all peoples round the throne of God. There was another side to the picture, for God worked slowly, though surely, and through feeble agents. The Society had excellently administered great revenues, had successfully dealt with great questions of ecclesiastical policy, and had claimed its rightful heritage in the national Church. They had held to the simple faith of their founders, and had maintained through thick and thin the Reformation settlement as defined in the Prayer Book and the Articles, and they meant, God helping them, to be true to that settlement to the end.

The Archbishop of Canterbury proposed a resolution in the following terms:—

On the 100th anniversary of the foundation of the Church Missionary Society, this meeting of clerical and lay representatives of members of the society here assembled would first record their humble and hearty thanks to Almighty God for his abundant goodness manifested to the society during the successive generations of those to whom has been given the honour of serving Him in its ranks at home and abroad. They remember with adoring gratitude his grace bestowed upon the founders of the society, and his faithfulness to their successors, especially in enabling them to maintain the spiritual and evangelical principles which have been and are the life of the society. They praise Him for the vastly multiplied opportunities of proclaiming the Gospel which He has set before his Church during the past century, for the devoted men and women whom He has sent into the mission field, for the great company of converts whom He has gathered out of all nations, and for the increased zeal which He has given to the Church at home. In all these mercies his servants cannot but see proofs of his good pleasure in the past and pledges of larger blessing in the days to come.

In the course of his speech, the Archbishop said the Society's history had been marvellous, and especially marvellous was the faith which God had given to its founders that they would assuredly win, when there seemed so much to prevent them from winning. To go forth as a missionary in those days was such a very



The Bishop of Bath and Wells.

From Photograph by Messrs. Russell and Sons, 17, Baker Street, W.

serious matter; missionaries' lives were far shorter then, owing to disease and incessant toil; and the perseverance which led the Society through everything was itself a great gift of God. He knew of no society which had persisted through so many disappointments. The list of their workers might almost fill up another eleventh chapter of Hebrews. If there were any slackness now, it would be a refusal to acknowledge what God had already done for them. There was great work to be done, not only in the mission field, but in the Church of England here, to convince men that the carrying forward of the Gospel message was an essential part of the ordinary Christian's life. He trusted that God would give his ministers power to rouse the Church to a realisation of the most important duty that Christians had to perform.

The Earl of Northbrook, as an ex-viceroy of India, seconded the resolution. Every thoughtful mind, he said, should put to itself the question for what purpose the building-up of

OUR MARVELLOUS INDIAN EMPIRE

had been allowed. We had established the Pax Britannica where a hundred years ago vast tracts were subject to rapine and ruin; we had introduced Western civilisation; our railroads and telegraphs covered the country; we had established an impartial administration of justice, and promoted education; by the magnificent organisation of our Indian services we had met the worst famine in Indian history with hardly the loss of a single life. Some of these achievements were certainly worthy of Empire; but there was something beyond them all, to be done, not by Government, but by individual Christians—in Milton's words:—

To guide the nations in the way of truth
By saving doctrine, and from error lead
To know, and knowing worship God aright.

In estimating what had been done with that purpose in these hundred years, he embraced in his view all Protestant missions. He remembered that Bishop Milman gave advice and assistance to the missionaries of all Protestant denominations, and that, he was proud to say, was the line always taken by the Church Missionary Society. Though the increase in actual converts might be slow, yet Christian feeling was pervading the Hindu population, and Christian books of devotion were habitually used among them.

The resolution having been carried, the Bishop of Minnesota moved:—

To their grateful record of the exceeding goodness of their Lord, the committee and supporters of the Church Missionary Society are compelled to add the acknowledgment of very much on their part which may well cause sorrow and humiliation. They confess with shame the grievous disproportion between that which the Church of Christ has done during the past century and that which it ought to have done. They mourn over the indifference shown by many to the "command of commands." They think with pain of the vast unevangelised areas inhabited by multitudes still without the opportunity of hearing of Christ, and of the many openings for which the supply of missionaries is wholly inadequate. Both for the Church's sake and the sake of a sin-stricken world, but chiefly for the honour of Him who gave his life a ransom for all, this meeting calls upon all Christian people to join in earnest prayer that it may please God to heal their unhappy divisions, and by the outpouring of the Holy Spirit unite them with one heart to fulfil His gracious purposes in the evangelisation of the world.

Referring to the "unhappy divisions," the venerable bishop said that the hedges in the garden of God were made up of human opinions, which it was not necessary for any man to believe in order to be saved. He trusted they had been cured of the fearful delusion that when the New Jerusalem appeared it would represent their particular doctrinal opinions. The re-united Church would be a catholic Church—catholic because it would recognise that narrowness and bitterness and strife were a treason to Christ. Their sister Church in America was learning, in the spirit of Christ, to recognise all as brothers who were winning souls to Christ. When thousands were asking, not which faith they should hold, but whether they should hold any—when the Church was confronted with problems such as it had never had to face before—it was enough to make angels weep to see men

WRANGLING OVER RITES AND CEREMONIES.

When, in a great Indian massacre, his missions were destroyed, it was a Scottish Free Churchman who sent him the means to rebuild; and when the Christian Indians and others were starving, it was the Society of Friends in Philadelphia that sent relief. The best cure for schisms was to be found in work for Jesus Christ. In grappling for a brother's life, there should be no room to quarrel about shibboleths that many a man could not speak.

Mr. C. E. Tritton, M.P., seconded the resolution, and it was carried.

Viscount Cranborne, M.P., moved the third resolution in the following terms:—

Conscious of the unprecedented opportunities and the solemn responsibilities of the present time, the friends of missions here assembled look forward with ardent expectation to the future. They believe that in the Scriptural doctrine and primitive order of the Church of England, in the history and character of the English people, and in their commercial and political power, there are peculiar privileges which constitute a Divine call to the Christians of the Empire to missionary enterprise in a far larger and bolder spirit than has ever yet been manifested. They earnestly long that the English-speaking race may have the honour of leading the way in a policy of Christian imperialism which shall have no other object than to bring nearer the fulfilment of the Divine promise that the kingdom of this world is to become the kingdom of our Lord and his Christ.

The circumstances of the times, his lordship said, call for a larger and bolder spirit of Christian imperialism. Thousands of square miles are year by year coming under the sceptre

of Her Majesty and the supremacy of the English people. This increasing burden of responsibility is only justified by a belief that our people can confer on the subject races benefits greater than any other nation could give, and that in the train of government would come the preaching of Christ. He asked the meeting to pledge itself to the Christianity of British rule. He did not care what they might do in the countries they conquered, what secular colleges they might found; unless they carried along with those institutions the definite teaching of Christianity they had done nothing at all.

Rev. H. E. Fox, in seconding the resolution, said that Western civilisation in India and Africa was making it impossible for the natives to believe in their own religions. The resolution was adopted, and the Bishop of Newcastle closed the meeting with prayer.

While the meeting in Exeter Hall was in progress, the Bishop of Liverpool was presiding over another gathering in the Queen's Hall, at which similar resolutions were adopted. In the course of a hearty address, the Chairman said he had been a subscriber to the Society for sixty years. In looking back, he said, he saw a few things to be regretted, but there was far more to be thankful for. The Society had adhered to the grand principles of its Puritan and Evangelical founders. The Bishop of Derry said that the Church of Ireland, since it became independent, notwithstanding its heavy burdens, had nearly quadrupled its gifts to this Society, while the gifts of the English Church had merely doubled. They had cause to be well satisfied with the working of the old Evangelical principles that showed the spiritual God for which the world was looking.

A THANKSGIVING SERVICE

was held in the evening in the Albert Hall. A series of short addresses were interspersed with hymns, prayers, thanksgivings, and portions of Holy Scripture. The proceedings were divided into five parts, of which the first was occupied with thanksgiving *for the foundation of the Society*. The singing of the "Old Hundredth" was followed by the recital of two thanksgivings and the Lord's Prayer, which preceded the chanting of Psalm xcviii. Sir John Kennaway, in his address from the chair, said that when the Society was born England was beset with enemies abroad, and there were scarcity and famine at home, so it might reasonably have been said that all available energy was wanted at home; yet their fathers decided to go forward, and by prayer and perseverance they had achieved great things. In the coming century they should go forward as never hitherto, utilising all their accumulated stores of experience and information for the development of the native churches, which must be the end of their labours.

The second part of the meeting was devoted to thanksgiving *for extension at home and abroad*. After a hymn, Rev. H. E. Fox read Deut. viii. 11-18, and the assembly united in a litany. Mr. Sydney Gedge, M.P., said that he had been a subscriber and collector for the Society for more than sixty years, and the crowning joy of his life was to take part in its Centenary. He pointed out that at

THE BEGINNING OF THE CENTURY,

not only was the Church at a low ebb and the claims of Christianity to authority over men's lives ridiculed, but the country itself was in peril; it had lost its greatest colony, and in the very Navy which defended its existence there was a mutiny. As, however, the country had learned to keep its colonies by giving them self-government, so the Church was developing self-governing churches to carry on the work more vigorously.

The period allotted to thanksgiving *for labourers who have entered into rest, and for those gathered in through their means*, was opened with Archbishop Maclagan's hymn, "The saints of God, their conflict past." Several verses of Scripture were then recited by three of the native clergy, Canon Moore (Sierra Leone) and Revs. W. Seetal and W. D. Clarke (India). Archdeacon Eyre (Sheffield) followed, comparing that centenary celebration with the dedication of Solomon's Temple. The holy temple they were now offering to God was built of unspeakably precious stones, of souls that had been redeemed and regenerated.

After another hymn of thanksgiving *for the supply of men and means*, Mr. H. E. Thornton, of Nottingham, addressed the meeting. He had just visited, he said, the old-fashioned building in Nottingham, formerly a Baptist chapel, but now a curiosity shop, where

THE "CONSECRATED COBBLER,"

Carey, preached, in 1792, his memorable sermon that called the Christian world to arms. No better fighting motto for the coming century could be found than the heads of Carey's discourse—"Expect great things from God; attempt great things for God."

The final section of the service was devoted to "*General Thanksgiving*." The *Te Deum* having been sung, an address was delivered by the Bishop of Sierra Leone, who pleaded that thanksgiving must be shown in thanks-living. They had often repeated the words "O Lord, open Thou our lips;" let them now be ready to say, "O Lord, open Thou our lives." "Shall



The Bishop of Sierra Leone.

From Photograph by Messrs. Elliott and Fry, Baker Street, W

we pledge ourselves to pray," he asked, "for 100 volunteers as a birthday offering to the Lord?" The bishop had faith for 300; and he mentioned the Centenary offer of service from a young Christian layman, whose income from one section of his business alone was £2,000. "The call was a test; the response was a testimony." At the close of the bishop's address, prayer was offered for further effort and progress in missionary work, and the General Thanksgiving was repeated by all present. The final hymn was "All hail the power of Jesu's Name."

The same order of service was carried out at a great simultaneous meeting in Exeter Hall, when Colonel Williams, M.P., presided. The Bishop of Newcastle, who was the principal speaker, referred to the fact that his grandfather had preached the Society's annual sermon eighty years ago.

The proceedings on Thursday had an interest all their own, by reason of their recognition of

SISTER SOCIETIES AND ORGANISATIONS.

In the morning "Church Missions other than the C.M.S." were spoken of, the Bishop of Exeter presiding. The Bishop of Newcastle held that in China the success achieved had been quite as much as could reasonably be expected considering the deep-rooted prejudices of the people. The S.P.G. was at work in the north, while the C.M.S. and the American Episcopalians worked together in Mid-China. In Japan they saw the foundations of a really national Church. Of the work of various bodies in Burma, none could compare with that done by the American Baptists.

The Bishop of Rochester spoke of the remarkable achievements of the Universities' Mission in Central Africa, which was founded in response to the appeal of Dr. Livingstone. The missionaries received no stipends, and bare maintenance allowances were paid only to those who could not support themselves. As a result of their labours a people had been new-created in one generation. It was striking to notice how faith pioneered and worldly policy followed. At the consecration of Mackenzie, Bishop Gray spoke of the new Bishop's field as the first link in a chain of missions which would one day stretch from Cape Town to Cairo. The staff now numbered 200, of whom 118 were natives. Peace had been established where everybody had been at war before the coming of the missionaries.

THE BISHOP OF BATH AND WELLS,

formerly Bishop of Adelaide, in a sketch of missions in the South Seas, said that in New Guinea the L.M.S. had worked nobly for twenty-five years; and Sir William Macgregor, with laudable anxiety to protect that society from intrusion, had divided the territory between it and the Wesleyans and the Church of England, with an island for the Roman Catholics. In Australia the story of the dealings of white men with blacks was a sad one; but the Bishop of Tasmania had been stirring up the Church to more systematic efforts to make up for the cruelties inflicted on the rightful owners of the soil. Important work was to be done also among the Kanakas who had been brought to Queensland, and the Chinese of Sydney and Melbourne. Denominational differences were lost sight of when face to face with the enemy. The great question was, "Are you for Christ or against Him?" It was not for lack of admiration, the Bishop said, that he did not go on to speak of the work of the Presbyterians in the New Hebrides, that of the London Missionary Society in the South Seas, and that of the Wesleyans in Tonga.

The Bishop of Minnesota said that in America they organised their missionary society in 1832, and in 1835 they sent the first missionary bishop to the West, which was then a wilderness. Last year the society's income was nearly 600,000dols. and it had 1,126 domestic and 518 foreign missionaries, under eighty-five bishops. One of their great problems was how to deal with the multitude of people of all races who flocked to their country. In his own city of 200,000 people, 50,000 were Scandinavians, so he had ordained Swedish clergy, and licensed them to use the service of the Church in Swedish. Another problem was that of the negroes, who, after emancipation, had developed a religion that was half fetish and half Christian. To-day, however, there were 1,400,000 black children in the free schools which the people of the South tax themselves to support. As for the Indians, where, at the beginning of his episcopate, they were mad with hate against the men who had robbed them of their heritage, there were now Christian churches under Indian pastors.

In the afternoon, Scottish and Foreign Protestant Missions were considered. The Bishop of Manchester, who occupied the chair, said that when confronted with the

GIANT SUPERSTITIONS AND CRIMES

and miseries of heathenism, Christians forgot minor differences. In India there were 80,000,000 Hindus who held neither the Hindu nor the Mohammedan faith, and were looked upon by the Hindus as despicable and by the Mohammedans as accursed; but they shared Christ's human nature, in which there were vast possibilities.

Rev. Dr. Marshall Lang, ex-Moderator of the General Assembly, said that missions were carried on by the corporate action of the Church of Scotland. They rejected prelacy, but they insisted that the Church itself should be a prelate to all its parts. In their Church, clergy and laity sat side by side, with equal powers and rights, and they put the spread of Christ's Gospel in the forefront of the Church's business. Scotland was a small country, and a large part of it was occupied not by dear souls, but by soulless deer in forests created for the benefit of Englishmen and needy Highland lairds. Yet the mission income had trebled in twenty years, and was now about a sixth of the C.M.S. £330,000. They had 116 Scottish missionaries and 586 native assistants, with 9,000 or 10,000 baptized Christians on the roll, and 14,000 scholars, in India, China, and Africa.

Dr. G. Smith, for the Free Church of Scotland, said that their college at Madras was generously supported by the C.M.S., as well as by the other evangelical missionaries; and he wished the Society would send a distinguished Oxford or Cambridge man to fill the chair for which it already furnished the salary. On the Free Church staff there were 230 missionaries, and the income was £110,000. The Livingstonia Mission in Central Africa, with its medical and industrial and educational work, had made unexampled spiritual progress, and last year the number of communicants had doubled. After referring to the Indian, Arabian, and other missions of the Free Church, Dr. Smith said that the United Presbyterian Church stood at

THE HEAD OF ALL CHRISTIAN BODIES

in the average amount given by her communicants for foreign missions. The English Presbyterians devoted themselves to China, where they had solved the problem of establishing purely native self-governing churches; and the Welsh Presbyterian Church was at work in Assam.

Pastor Theodore Monod said that the Paris Missionary Society was born seventy-five years ago out of an evangelical revival, at the bottom of which was a Scotchman—Robert Haldane. Their oldest mission was that of Basutoland, where there were 40,000 baptized persons in a population of 250,000. The work on the Zambesi, to which the founder, M. Coillard, was now going back with fifteen new missionaries, was well known. Among other countries in which French Protestants were at work were Madagascar, the Loyalty Islands, and the French Congo. The income of their society had risen from £20,000 in 1894 to £45,240 in 1898.

Addresses were also delivered by Herr Würz as representative of the Basle Mission, and Mr. Henry Morris on behalf of the British and Foreign Bible Society.

The evening meeting gave a hearing to speakers belonging to Nonconformist communions. The Bishop of Sodor and Man presided, and in some opening words said he much pitied the narrowness that failed to see that the Spirit of God had produced rich fruit by other agencies. These Nonconformists loved

THE GREAT REFORMATION PRINCIPLES,

and he looked forward to the day when all the hedges dividing the garden of God should be cut down.

Rev. F. W. Macdonald, secretary of the Wesleyan Missionary Society, observed that, although that organisation was only formed in 1817, the Wesleyan Church had carried on foreign mission work for thirty or forty years before. One example of Wesleyan work was to be seen in Fiji. There the whole people in 1837 were sunk in the foulest kind of paganism; to-day there was not one pagan left, and the islands had a larger proportion of communicants, of Sunday scholars, and of families engaging in daily prayer than any other part of Christendom. In the Transvaal the society had 46,000 natives under religious instruction. In South Africa, Australia, British North America, and the West Indies the mission churches had become self-governing and self-supporting.

The next speaker was Rev. R. Wardlaw Thompson, foreign secretary of the London Missionary Society, who said that it was four years older than the C.M.S., and, therefore, had had the honour of sending the pioneer Protestant missionaries to the South Seas, South Africa, China, and Madagascar; while another of their representatives, Dr. Livingstone, had made the first journey across Africa. In Samoa 29,000 of the 35,000 inhabitants regarded themselves as under the care of the society, which had many adherents in both the political camps, though Mataafa himself was a Roman Catholic. Mr. Thompson warmly acknowledged the brotherly spirit which the C.M.S. had shown throughout the mission field to the society he represented.

Rev. F. B. Meyer, who had lately been travelling in India, said that one came back after such a journey

AN IMPERIALIST IN SPITE OF ONE'S SELF.

He urged the need of increasing the supply of good literature for the natives who were learning English, and earnestly advised people of means and leisure to go out and live in India in order to help the missionaries—not necessarily to be missionaries themselves.

The last speaker was Rev. Dr. Barrett, of Norwich, who maintained that the things that unite Evangelical Christians are much greater than those that divide them; while at home we talk of union, the missionaries abroad are realising it in actual life.

On Friday morning Prebendary Barlow presided over a meeting at which helpful addresses were given by Revs. Hubert Brooke and E. H. Hopkins. In the afternoon the Bishop of Carlisle occupied the chair at a gathering to which Rev. H. B. Macartney and others spoke on "The Regions Beyond." At night the Bishop of Peterborough presided over a discussion of "The Claims of Christ on his People." From first to last the addresses were vigorous and inspiring.

The week of meetings closed on Saturday afternoon with

A GATHERING OF BOYS AND GIRLS

in the Albert Hall. The spacious building was crowded in every part, and every child was presented with an aluminium copy of the medal which has been struck in honour of the Centenary. The chair was taken by Dr. J. Taylor Smith, Bishop of Sierra Leone. Addresses were delivered by Revs. E. A. Stuart, E. N. Thwaites, and F. Baylis. The concluding words by Bishop Taylor Smith were very serious in tone. He exhorted the children to remember the words of the Centenary text: "The Lord hath done great things for us: whereof we are glad;" and to carry away the facts of the world's deep need. Two of these facts were: (*a*) 990 each hour—that is, sixteen each minute—of the natives of India pass into eternity. (*b*) Every day over 13,500 natives of Africa pass into Christless graves.

It is estimated that the total attendance at the Centenary meetings, not counting the services in St. Paul's Cathedral or elsewhere, was at least 50,000. In the course of the proceedings frequent reference was made to Mr. Eugene Stock's remarkable work, "The History of the Church Missionary Society." These books were very properly spoken of as a monument of devoted labour, and quoted as sources of full and correct information on the work of the past century.

International S.S. Lessons.

April 30.

"The Comforter Promised."—John xiv. 15-27.

Golden Text.—John xiv. 16.

Introductory.

Recall last lesson. The place, the time, the reason and need of Christ's loving words. He had told the disciples He was going away; had promised them that they should do more work than He had done, and that He would answer their prayers. Now, we will read the remainder of the discourse.

Explanatory.

Verse 15. Love and obedience. *True obedience* is the result of love. Point out the difference between a child doing what father tells him, because he loves him and longs to please him, and a slave obeying through fear of the lash. *Keep* means to guard and watch lest they should be broken (1 John v. 3).

Verse 16. The condition on which this promise hangs; the Holy Spirit is only promised to those whose love makes them obedient (see *vv.* 21, 23). "*The Comforter.*" This name for the Holy Spirit means much more than our English word expresses. The Greek word, *Paraclete*, indicates "one who is called to the side of another." The Latin word, *Advocate*, has a similar meaning. The Holy Spirit is our Helper in everything. Refer to John xvi. 7, and point out how much better it is to have the Holy Spirit than the bodily presence of Jesus: "He may abide with you for ever" Everywhere and always the Spirit is around us, and will come into our hearts if we will let Him in (*v.* 17).

Verse 18. "Comfortless" means "*orphans.*"

Verse 19. The world did not see Jesus again after He was buried, but those who loved Him saw Him after his resurrection; also to the spiritual eyes He is real. (Question about Jesus being our life as taught in the last lesson.)

Verse 20. What day? With Christ within us we have communion with God. No other mediator is required or possible.

Verse 22. Judas (Luke vi. 16), *i.e.*, Jude, the writer of the Epistle. The disciples could not divest themselves of the Jewish idea that their Messiah would appear with glory before the whole world, judge the Gentiles, and restore the kingdom to Israel.

Verse 23. Love and obedience are like the two lines on which the engine of our life is to run; the Holy Spirit is like the fire within, or the steam which makes the engine move. The engine running off its track brings ruin and destruction, and the fire soon goes out.

Verse 26. "Ghost" is the old English word for "Spirit." Test these promises by the results. Mark the difference between the disciples before and after receiving the Holy Spirit at Pentecost; especially trace the change in Peter.

Verse 27. The Saviour's legacy to all who believe and trust Him, "Peace;" not outward, but deep down in the soul, like the calm below the ruffled sea. It is a peace like that which the little boy had who had no fear in the storm at sea, because his father was at the helm. Jehovah's ancient blessing (Num. vi. 26).

The Eastern salutation was "salaam" or "peace," just as we say, "good morning," without thinking what it means. *Christ's peace* is a reality; nothing can disturb it. Illustrate by Peter rejoicing in prison, Paul and Silas singing in jail, Paul on the wrecked ship. Also give instances of this peace "guarding our hearts" (Phil. iv. 7, Col. iii. 15). In the greatest of troubles this peace in our soul keeps us calm. It harmonises our whole being.

The Holy Spirit.

Try to get the scholars to realise that He is now in the world on purpose to be their Helper, their guide in every detail of life. Impress upon them the preciousness of this gift. Let them point out and read all the verses in chaps. xiv., xv., xvi., which tell of his work. His first work is to "convince of sin," show us we are sinners. *Has He done this for you?* If so, He will renew your heart, help you to believe, recall the words of Jesus in your memory, teach you to pray, to sing, to work. Explain the difference between the Holy Spirit's work in Old Testament times and in the present. Then, only one here and there; now, every child of God may be filled if he will. In the New Testament there are 261 verses which tell us of the Holy Spirit. Point out the danger of *grieving Him, resisting Him, quenching Him, neglecting his voice.*

Other Lands.

Letters from America.

REV. SAM JONES ON THE NEGRO PROBLEM.

I HAVE been trying to summarise Rev. Sam Jones's replies to the questionings of Rev. David Macrae on the race problem. It was easy to do this on the liquor question, but I find it impossible with regard to the Negro, because Mr. Jones never gives a direct answer, and is unreasoning, incoherent, prejudiced, and unjust—a typical Southerner on this subject. I give the conversation in full, as reported in the *Atlanta Constitution*, lest I should seem to do Mr. Jones injustice.

In the discussion of the drink question, Mr. Jones had said:—

"In the United States, in the country they count on character, and in the city they run on chattels for developing manhood. In the country they work for God, and for mammon in the towns. The greatest curse of whisky in this country is its influence in politics, and perhaps the greatest curse in the south is the influence of liquor upon the negroes."

"That is one question upon which I would like to ask for information," interrupted Mr. Macrae. "What is the political status of the negro in the south?"

"The negro cuts no figure in elections in the southern states," answered Mr. Jones, "only as he is tied out as a reserve force by the devil, to run in on us on election day, and carry cities and towns overwhelmingly wet against the majority of the white people. The effect of this is not only demoralising to the state and the city, but it is hurting the negro in the sense that the better whites are losing patience and sympathy with him."

I suppose that Mr. Jones's remark about being tied out as a reserve force by the devil means that the Negro has generally voted with the Republicans against the Democrats, which was not unnatural seeing they owed their emancipation to a Republican Government.

THE RACE PROBLEM.

"Mr. Jones, what do you think of the race problem from a religious point of view? What will be the solution of that problem?"

"I have contended," said he, "that with the Bible in one hand and the spelling book in the other is the best way to Christianise the world. The negro is religious—not pious, but religious."

Mr. Macrae looked puzzled at the comparison, and Mr. Jones hastened to explain.

"I mean to say that the negro and his religion do not embody the ten commandments. The most religious negroes are the ones who pay the least attention to the commandments. There are a great many negroes who shout and sing in religious fervour until 12 o'clock at night, and go home by way of a hen roost that night. As I say, they shout every time they go to church, but never raise any chickens until they are half-grown."

The visitor looked mystified, but did not ask for an explanation.

"How does the religion of the negro act upon him?" inquired he. "Does it provide a force for elevating him? Does it tend to bring him into the line of good living?"

"Of course," replied Mr. Jones, "a religious negro is better than an irreligious one. But there are three things—we might call them intemperance, dishonesty, and licentiousness or lasciviousness—which are the three flagrant sins of the negro race. The old negro nearly expressed it right when he said: 'It ain't stealing, boss, whar de wrong is; it's being kotched at it.' His conscience in the matter is at the point where he is caught. When it comes to whisky, he believes that whisky is God and there is no other, and that God made whisky. But, I say, you can never take anything made by God and turn it into whisky until you rot it."

"But do you not believe," remarked Mr. Macrae, "that the morals of the negro are improving—that he is advancing in the scale of civilisation?"

"Yes," assented Mr. Jones, "the morals of the labouring negro have improved. It is the idle negro, who sweeps out saloons and lays around the streets gambling and shooting 'craps,' and who gets into the courts and the penitentiary, who causes all the trouble."

"And do you not think it is the increasing influx of the negroes into the cities and towns, where there is no employment for them and where they become associated with the most depraved of their race, which

TENDS TO DEPRESS THE NEGRO

in the moral scale? And would not education tend to alleviate this condition?" questioned Mr. Macrae.

"The good, old-fashioned country negro," said Mr. Jones, "is an institution of the south of which she has always been proud and felt very kindly toward. When a negro is educated in the south, the prejudiced southerner will say, 'Well, you have fixed him up for preaching or teaching or the chaingang.' These are the only possible openings for the educated negro."

"What is it that keeps closed the avenues that might otherwise be open to him? When these forces have led to an issue, what do you expect the outlook to be? What do you expect these influences to make of the negro?"

"We can only look around us," responded Mr, Jones, "and work out this problem by the facts of history. The Anglo-Saxon race has been the dominant race since its incipiency, and the Anglo-Saxon race in this country will always be the dominant race. There is nothing more intolerable to a southern man than for you to put a negro above him, to advance a negro ahead of him. They won't let negroes become locomotive engineers; the brotherhood won't suffer them to be conductors, and the avenues of higher endeavour are closed to the negro. We have a few doctors and a few lawyers among them, but not enough to talk about. When a negro becomes educated, the rule is he will either preach or teach or beat his way and get into the chain-gang. When he becomes educated, the only kind of work he will accept is a first-class job or none. We already have more first-class, educated fellows in the south than we have jobs for, and hence we find them committing forgery, larceny, and all manner of crimes, for which they are committed to the penitentiary. We have a great many more men in Georgia who can read and write well than we have first-class jobs for."

"Then," said Mr. Macrae, "do you think it a wise policy to educate the negro when every avenue open to the better class of white people is closed to him? Do you think it wise to endow him with powers which he cannot exercise in the wisest and best way?"

"A man does not need the classics nor the curriculum of our colleges in order to plough well, or make a good horseshoe, or drive a team well," said Mr. Jones. "Now if education means a man's best preparation for his life work, I can see how he can be over-educated. I can see how every white man and negro in this country should know the three R's, reading, 'riting, and 'rithmetic; but when you educate him to where he considers himself a gentleman—and education no more makes a gentleman than good clothes: it may set off a gentleman, but never makes one;

CHARACTER LEADS BEYOND ALL EDUCATION—

he must have a gentleman's occupation."

"Do you think," asked Mr. Macrae, "that with all the education the negro gets, he is not to be qualified for any work excepting purely servile work? Do you think the race is not worthy of education to a higher position?"

"Well," laughed Mr. Jones, "this country has more white applicants than there are positions open for. I can see no future for the negro in the south beyond manual labour, except for a few."

"Suppose in the development of negro education the negroes in certain localities should equip themselves to exercise the right of suffrage, giving in these localities a majority of educated negroes over the whites. What will be the effect then in the matter of control as between the whites and blacks?"

"The negro will be controlled then just as he has been for the last twenty years," answered Mr. Jones. "We have had no qualification of franchise in this state for twenty years; anybody, white or black, male, twenty-one years old, can vote. Now, when you make an educational qualification, as soon as the negro gets where he can displace the white in office, there will be no such result. The democrats of the south are running the south politically; and what the democrats don't know about running their man for office isn't worth knowing. They are very tractable ordinarily; but put a negro in ahead of them, and I imagine that the devil himself could go to school to them and learn some new tricks."

"Suppose," Mr. Macrae interposed, "the coloured people in any state or district became so well educated, of such good character and ability, that had they been white they would have been taking ruling positions,

WOULD THEIR COLOUR PREVENT THEM

from taking such positions? and do you think it right their colour should prevent them?"

"Let us take Booker Washington, for example," said Mr. Jones; "there is a man who is respected all over the country; he commands the esteem and confidence of all classes of people. He is listened to as closely and as enthusiastically in Atlanta as he is in Boston or Denver or New Orleans; he is a man of character and intelligence. The Anglo-Saxon race has a history with its poetry, with its oratory, with its inventions of genius, with its statesmen, with its literature, that the negro can never achieve. The white race will take care of its history, its poetry, its science, its art. Our brother in black is not much when it comes to inventive genius, nor when he aspires to the professions and sciences. While men like Booker Washington, Douglas, and Granderson are men of ability, and are making history for their race, it will take them a thousand years with men like these pushing the race to reach the position which the whites have achieved."

"Do you think," persisted Mr. Macrae, "that a man like Booker Washington should be excluded or would be excluded on account of his colour from a high office to which he might be elected? Would the fact of his being coloured prevent his taking such a position and being recognised in such office?"

"Yes. I believe that white is better than black in America, and ever will be. It is a better colour; it stands for more, and America gives the right of way to the white man, but contends every inch with the black man."

"Then, Mr. Jones, is a good black man inferior to a bad white man, or should a negro be recognised as better when he is better, and given the place that his actions would fit him for were he white?"

"Booker Washington may be the equal of thousands of white men occupying positions such as state legislators or even congressmen; but as to whether he would be acceptable to Atlanta as a legislator or as a congressman, that is another question," replied Mr. Jones.

"We do with the negro in the south," a gentleman interrupted, "just exactly what the British do with their colony districts in South Africa, and with the Indians in India. In India the Indians outnumber the whites possibly a thousand to one, and in the British colony of South Africa the negroes outnumber the whites hundreds to one; but in neither country has as much been done for the inhabitants as we have done here for the negroes, because Great Britain has

REFUSED EVEN THE RIGHT OF FRANCHISE

to the negro. The same principle of white domination applies here as in the British dependencies."

"When the negro was a slave," pursued Mr. Jones, "America did more toward the uplifting of his condition than will be done the first hundred years of his freedom. There are more lawyers and preachers among the negroes to-day than there were in 1865; but immediately upon emancipation the majority of the rascals went and hired out to the devil. There are more rascals and scoundrels among the negroes to-day than any day in the history of America."

"What do you attribute that to?" asked the visitor. "With your far more intimate knowledge of the coloured man, you are in a position to know more about this question than I; and, while we are very much interested in the problem on our side of the water, we have not an opportunity of studying the question among ourselves. We are anxious to know what you expect from the negro, and what you look forward to as the ultimate solution of this question."

"I was twenty-one years old," responded Mr. Jones, "when the negro was freed. I grew up as the son of a slaveholder. The smaller negroes were my playmates and associates, and the older ones cared for me. I know the negro instincts and I know his 'outstinks.' The best negroes in the south to-day are the ones who were once in slavery. They are the best disposed; they are the best behaved."

"Perhaps," Mr. Macrae suggested, "they are like young fellows who, under the control of their parents, are all right, but when they leave home their strong passions or superabounding energy leads them out of the straight path. It is true with all of us that some things have to be learned by our mistakes and blunders. I should suppose that

THE NEGROES SUDDENLY SET FREE,

without preparation or training, and with no hand to guide and restrain them, plunging into vices and immoralities, prevented them from developing what they might otherwise have learned of self-control."

"Slavery taught him to read and write," insisted Mr. Jones, "and introduced him to our religion; but immediately upon emancipation, instead of falling in line with the better currents of his life, many of them degenerated into vagabonds."

"Yes," assented Mr. Macrae, "but first of all, slavery gave him no principle. Then, again, with regard to lasciviousness and immorality, the negro received a very poor lesson in that, as the history of the mixed race shows. Is it not the bad example he received in moral restraint that is responsible for his present condition?"

"A famous negro congressman from Mississippi," replied Mr. Jones, "said that God Himself could never educate the negro until the negro thought more of his women and less of whisky."

"I am delighted to have met you, Mr. Jones," said Mr. Macrae, "and to have had the pleasure of hearing you. I would like to have had a longer talk with you upon religious questions as well as the solution of this vexed problem."

"In reference to the religious outlook," said Mr. Jones, "a paralysis seems to be on the churches and on the life of the individual. The churches are not aggressive; we are not holding our own numerically. We have force in a way, but it is not the applied force. It does not take hold of the individual as a great moral force should do, and lift humanity up. The average churchman thinks that if he belongs to a church and is respectable, it is all that could be expected of him."

"Do you think," asked Mr. Macrae, "that in the churches there is too much attention paid to mere dogma and creed?"

"Oh, no!" laughed Mr. Jones, "they have got so now they don't even care anything about creed. The average church member is willing to pay his preacher if you will let him alone. All he wants is just to be let alone. He hasn't life enough to get into a fight."

In these pronouncements it is difficult to discern the spirit of the Gospel, or any recognition of the God either of the Old Testament or of the New. Think of this:—

The democrats of the south . . . are very tractable ordinarily; but put a negro ahead of them, and I imagine that the devil himself could go to school to them and learn some new tricks.

Is there then no God overhead? Is there anything, in all Mr. Jones has said about the Negro, so appalling to the whites, as their condition as described by Mr. Jones under the Democrats who "are running the South politically," and to whom "Satan himself could go to school to learn some new tricks"? There is not in all the South so ominous a sign as the attitude of the white Christians to the Negro, and to the Negro's God, who "hath

MADE OF ONE BLOOD

all nations of men for to dwell on all the face of the earth" (Acts xvii. 24-31; read the whole passage). They either sit on the fence, afraid to make a sign, or they take their positions actively against "their brother in black," as Mr. Jones calls him, although the brother may be three-fourths or seven-eighths white.

R. Cope Morgan.

Note from Algeria.

WRITING from El Kseur, Mr. Alfred Smith Lamb says:—"After an absence of over five years, I returned here last January, leaving my family in Scotland. The object I had in view was twofold: to help to encourage fellow-labourers, and to evangelise by word and song among the Kabyles. I have indeed cause to bless God for having enabled me to carry out this object with a certain measure of blessing. Here, as at Taaroost, Tabaarooth and Djemaa-Sahridj, I have had frequent opportunities of ministering to my brethren in the Word, and at each station of speaking and singing the Gospel to numbers of Kabyles, both young and old. God has graciously helped me to add more than a dozen new hymns to the Kabyle collection. These comprise various themes—'The Lord's Coming,' 'The Name of Renown,' 'Two Ways,' 'The Touch of Faith,' &c.

"I may be returning to England soon, but hope that my way may open up to revisit this country later on. The interest shown in the message is greater now than it was years ago. During some of my tours I have felt conscious of the Holy Spirit's presence and power while taking part in a service. I was greatly cheered to meet the young Kabyle Christians at Djemaa Sahridj. There is work to do there in building up the young men and teaching them the things of God. More labourers are wanted."

For the present Mr. Lamb's address is, Chez M. Hocart, Il Mathen, El Kseur, province of Constantine, Algeria.

Young Men in Paris.

THE Anglo-American Young Men's Christian Association of Paris is now thirty-one years old, having been formed mainly through the generous efforts of Sir George Williams in 1868. For the last twenty and odd years it has occupied five small rooms at 160, Rue Montmartre, behind the Bourse, where many a young man has been enlisted as a faithful soldier of the Cross.

Originally the association was composed of French as well as of English young men, until 1888, when the French members, aided by the munificent gift of Mr. James Stokes, of America, separated from their English brethren, worked independently, and ultimately built for themselves the splendid house in the Rue de Trevisa, where the Union Chrétienne has now its headquarters. The English association, which has consisted of 130 to 150 members and associates, has been toiling on through these thirty and odd years, relying entirely upon the annual subscriptions and donations, which barely suffice to make up the £400 required annually for its maintenance.

In spite of the financial hardships which the association has been going through all along, the directors are most thankful to be able to report some very encouraging and rejoicing results of their unwonted efforts in drawing the English-speaking young men in Paris from the fascinating temptations and the bewitching snares of that

BEAUTIFUL, GAY, FRIVOLOUS CITY.

The main object of the directors has been to offer to every English-speaking young man a corner in Paris where he could find the comfort and cheer of a true Christian home, at the same time bringing back to his mind and to his heart the happy and genial influence and enjoyments which he has left behind him by the side of Christian parents in the "home, sweet home," across the Channel and the Atlantic.

The president or the secretary often receives a letter from some young man, a former member or associate, now employed in a firm abroad or returned to "the old country," expressing his deep gratitude for the real spiritual good he received at the Y.M.C.A. The "Testimony Book" of the association contains many such letters. Other young men have expressed their hearty thanks to me personally, or to some other member of the board, for having directed them to 160, Rue Montmartre, where they found what true "heart's ease" meant, and where they were able to spend many a genuine English Christian Sabbath. Several of the members are great helps to the various Protestant English churches of Paris, as leaders of services in and out of the city, active members of various Christian Endeavour societies, helpers in the McAll Mission, &c.: one or two have gone out into the mission field abroad, the Congo and elsewhere.

The directors, as well as the young men, together with the visitors, who number annually 350 to 400, passing through Paris on their way to and from home, find the present rooms far too small and altogether inadequate to the requirements of the association. The association has not been able until now to afford itself a library room, a separate secretary's and committee-room, nor a separate reading-room; hitherto one room has had to serve many purposes. No improvement is possible without large expenditure. A sum of £2,750 is urgently needed to enable the association to move into larger and more commodious quarters, where the young men will be able to enjoy most if not all the comforts and advantages which they expect to find in a Y.M.C.A. Will your readers help us in getting the £2,400 yet needed for this effort?

Jas. Forrister Anderson,
Hon. Sec. Extension Scheme Committee.
A.-A. Y.M.C.A. Paris.

Prayer for the Blind.—The first Sunday in May, which for forty-three years has been set apart for special prayer on behalf of the blind, will again be observed on May 7. I am desirous that as many as possible should join with us in asking a blessing upon what is being done on behalf of this afflicted class.

Brighton. Adelaide E. C. Moon.

South America.

DEAR SIR,—Your readers will be glad to learn that all the work of the Forward Evangelistic Movement of the South American Missionary Society in Buenos Aires is making rapid progress. We have three free schools now fully at work, two for native boys and one for native girls. About 380 children are connected with these schools. In addition to the full course of education prescribed by the Argentine National School Board, the New Testament is a reader in our schools, and Biblical teaching is given every day. It is a standing rule that all our children must attend the Sunday school. This is not possible, however, at present, because our little mission hall could not seat half the number.

Our native services are all well attended; the hall being often quite packed. We hope soon to build a large mission hall, and also a native church. Our colporteur and Bible woman are doing very good work in disseminating the Word of God. The foundations of a great work are being laid, and we much need earnest and constant prayer and generous co-operation.

William C. Morris.

Buenos Aires, March 24.

"Teach Me to do Thy Will."

(Psalms cxliii. 10.)

"Thy will be done, as in Heaven, so on earth."—(Luke xi. 2.)

"It is God that worketh in you, to will and to do of his good pleasure."—(Phil. ii. 13.)

"Teach me to do thy will,"
As the hours and days go by;
Teach me to love and serve Thee still
With single heart and eye.
"Who teacheth like to Thee?"
Patient and sure and true;
Showing each moment tenderly
Just what thy child should do.

"Teach me to do thy will,"
In the little things of life;
Teach me thy pleasure to fulfil
'Mid quietness or strife—
'Mid weariness and pain,
Or joy and gladness fair;
Teach me love's victories to gain
And please Thee everywhere.

"Teach me to do thy will,"
And—to look to Thee alone,
Ready to labour, or be still,
So that thy will be done.
Teach me to show thy praise
In silence, or in speech;
By lip and life, thro' all my days,
As only Thou can'st teach.

"Teach me to do thy will,"
And—have no will but Thine;
Alas! how slowly, and how ill
I learn the task divine!
How often I would fain
That Thou the page should'st turn;
Yet, teach me—e'en through tears and pain—
All Thou would'st have me learn.

"Teach me to do thy will,"
And—to glorify thy Name,
Let me thy purposes fulfil;—
'Twere an Archangel's aim!
Yet I may make it mine,
And press towards it still;
O Teacher, Master, all Divine!
"Teach me to do thy will!"

Plymouth. Edith Gilling Cherry.

["The Master's Touch," "Keep Watch," "With Thee," "The Time is Short," by the same writer are now in print. Address: Mrs. M. S. Cherry, care of the Bible Society's Tract Depôt, Bedford Street, Plymouth. 3d. per doz.]

Mr. Fegan's Homes.—With reference to the action of the Wisborough Green Parish Council last August, in applying to the Court of Chancery for an injunction to restrain Mr. Fegan's boys from using the village green while camping out in the neighbourhood, it is interesting to learn that at the recent election the candidates publicly pledged to welcome Mr. Fegan's boys again this year were all successful, while those who were unfriendly or neutral were all rejected.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Making a God.

THIS is not a pen picture so much as a biography—the biography, in fact, of a heathen god.

Biographies of men who have lived for a purpose and become famous as historians, travellers, inventors, philanthropists, discoverers, or preachers, are full of incidents that thrill and inspire young minds. But the biography of a god is quite a different matter. A heathen deity is nothing but an idol wrought in metal, or wood, or stone. In any case it is the work of men's hands. Mostly it has eyes, ears, feet, hands, mouth, the psalmist tells us; but it neither sees, nor hears, nor walks, nor works, nor speaks. It can, however, have a history. I thought you would be interested in knowing how it came about that a god was made for the Hindus.

Of course, you will have heard already that the false gods of heathendom are generally hideous things, and invariably spoken of as cruel or wicked. They are never to be loved, but feared. They never performed kind or gracious actions unless bribed to do so by gifts of food or money, or by sacrifices. They terrify into obedience, never win it by love. And Jagannatha, of whom I am going to tell you, was

NO EXCEPTION TO THE RULE.

The image of Jagannatha is anything but beautiful and attractive. If you were to dream of it in your sleep it would frighten you. It is an almost shapeless block of wood, with no legs, and only stumps for arms. This then is the story:—

Centuries ago, as the worship of Vishnu—and Jagannatha is only another form of Vishnu—had ceased in a particular district, a king prayed to the god to appear and re-establish his worship. The request was acceded to: the god manifested himself to the king, and instructed him to build a temple, and promised to send the architect and builder of the gods to prepare an image, by which he could be always represented on the earth.

The king, delighted with this honour, did his part. When all was ready Visva-Karma, the divine workman, came down and began his work in an enclosure that was protected by high walls from the gaze of the multitude. Not wishing to be seen at his work,

THE HEAVENLY VISITOR

gave strict orders that he was not to be overlooked as he prepared the idol. For some days his wishes were respected. At length the curiosity of the king overcame his discretion, and led him to get a ladder that he might have a peep of the great work in progress. But this curiosity was not passed over. The angry celestial workman returned to heaven, leaving the image in its unfinished state. The king was greatly disappointed at first, as he saw the shapeless block of wood; but was re-assured by Vishnu (Jagannatha) that, notwithstanding its ugliness, it should still be regarded as his representative. To this day, whenever the idols are renewed at Puri, the scene of the worship of Jagannatha, this ugly model is followed.

At certain times in the year—festival days—gold or silver bands are fixed to the stumps of arms to relieve in some measure the ugliness of the image. The object of a visit to Puri is to *see* this wonderful idol, because to behold Jagannatha is to cleanse the soul from sin. The sanctum in which it is kept is quite dark,

THE IMAGE IS BLACK,

and the people are not allowed to remain long in front of it, but are hurried along by the temple officials.

The priests declare that it is because of the enormity of their sins that the vision of the god is withheld. At special festivals the people flock to it in tens of thousands. Many die on the journey to and fro; but there is this consolation for them—the Hindu scriptures distinctly promise that if a pilgrim sets out for Jagannatha's temple and dies on the way, he secures all the benefit that would have come to him had he lived until he reached the place.

You will, I know, think that all this is very absurd, and so it is. But the ignorant people know nothing better, and trust to no other gods than these dumb, hideous carvings for their own salvation. Do not you pity them? Are you not sorry that so very many have never heard of the living God and the Divine Saviour, Jesus? and multitudes who have listened to the missionaries telling of the great love of God for them will not come to Christ and have everlasting life?

You see, it is so easy for these idolatrous people, believing in their own "graven images," to smile at what is preached, and forget it all forthwith. "The effectual fervent prayers" of the humblest of God's children can work spiritual miracles to-day in the hearts of all who trust in the Lamb of God who taketh away the sin of the world.

Thirteenth Prize Competition.

I have pleasure in giving below the names of the successful competitors:—

FIRST PRIZES.

Division I.—**Margery Smart, Gladys Mary Stockman, Willie Hooper.**

Division II.—Agnes Dick Kay, Gladys Mary Phipps, Marie Alice Meek, David Gardner, Harcourt Hunter.

Division III.—Isabel Winifred Phipps, Muriel Coldicott Sherwin, Muriel Edwards, Dorothy Pelly Grove.

Division IV.—Kathleen Eva Violet Ashworth, John Walter Thomson, Kate Gertrude Johns, Alice Maud Thompson.

SECOND PRIZES.

Division I.—Evelyn Everard Hewer, William Nevill Gordon Boxer, Winifred Eva Martin, Jessie Christine Palmer.

Division II.—Gladys Calvert, Dorothy Gertrude Hewer, Flora Simmons, T. M. Stanier.

Division III.—William Aston, Janet Thomson, Evelyn Mary Shaw, Mary Ellen Plumb, Emily Bridgewater, Ethel Selina Williamson.

Division IV.—Florence Blackman, Francie Hoyte, Ruth Eunice Harrison, Elsie McMullin.

FIRST CERTIFICATES.

Division I.—Dorothy Winifred Nathan, Gwendoline L. Moir, Herbert M. Stuart, Mary Lillian Nathan, Richard Cornthwaite, Thomas John Groombridge, Madge Wilson, E. Thorne, Eleanor Mary Chance, Winnie Williams, Edith Julia Wheeler, Kathleen Elise Pincott, Charles Williams, Daisy Martin, Lizzie Johnstone, Leonard Norman Wall, Hilda Drayson, Ella Berryman, Ella Hake, Dorothy Barrett.

Division II.—Arnold James Akers, Pologhia Daws, Rosa Theodora Hill, Margaret Agnes Morris, Katie Edith Rudland Oliver, Willie Palmer, Aileen Edith Figgis, Sidney Elizabeth Law, Kathleen Alice Shepherd, Louis W. H. Berthé, Frank Thompson, Pringle Wilson Constance Drayson, Reginald V. Measor, Betty Stocks, Herbert H. Braddon, Leonard Southaicke Browne, Dorothy Cooper, Charlotte Aileen Gardner, Charles Macdonald, Dorothy Morris.

Division III.—Alfred Henry Greenacre, C. Bessie Symes Violet G. Donaldson-Selby, Maude Naylor Oakes, Amy Nottage, Eleanor Lowe, Bessie Scantlebury, Blanche Lindup, Isabel Candlin, Temperance Eveline Foskett, Ella C. Williamson, Maude Nottage.

Division IV.—Lindsay Foster Browne, Rosetta Mary Sherwin, Ivy Gladys Donaldson-Selby, Eva Laura Oakes, Ashley Hugh Bowker, Ruth Pledger, Mary Louisa Tibbits, Ethel Hutchings, Nancy Harvey Grove, Freda H. Hunton, Kathleen Scorer, Gwendoline Kathleen Shaw, Randolph Daintree, Flossy Fullarton, Anna Elsie Leigh, Kenneth Julian Vining.

SECOND CERTIFICATES.

Division I.—Cicely Musgrave Craven, Bessie Hope, Ronald Studd, Joseph Gerald Stephens, John MacMurray, Leslie W. Mayes, Harry Gribble, Robert Alexander Weddell, Violet Salvesen, Eileen Margaret Tomlinson, J. Ernest Pearce, Harry Mansfield Lowe, Alice Edith Crang, Dorothy McMullin, John Colville, Louis Maclachlan, Mary Lita Symon, Edith Holms, Elizabeth Bennet Black, Edward George Gidleigh Wheeler, Charlie Banks, Mattie Osmond, Nellie Crawford, C. Alice Reid, Frank Gibbs.

Division II.—Violet Walker, Isabel Inglis, Lily Kinvig, Sidney George Oliver, Margaret Alice Clarke, Florence Hoyte, Ethel Kelsey, Mary Beck, Dorothy Trevor Daintree, Henry Gilbert Allsop, Isabel Theodora Salt, Sydney Charles Speed, May C. Mills, Florence Tomlinson, Winifred Blanche Cox, Evelyn Giddings, Annie Gray Macnair, Hilda Schaeffer, William C. Mallinson, Edwin Laurence Turnbull, W. Harvey, Mary Ada Stopford Law, Arthur George Cox, E. Mabel Golding, Florrie Smith, James Barker, Ida C. Cole, William Douglas Foskett, Alfred Edward Gibbs.

Division III.—Kathleen Mona Gough, Florence Antoria Osmond, Albert Parkes Baker, Charles Herbert Gale, Frances Anna Figgis, Maggie Fullarton, Constance Schaeffer, Mary Josephine Hill, Constance Devenish Mears, Louisa Walker, John Corbet Browne, Irene Gough, George Frederick Drayson, Peter Gibb Nicholson.

Division IV.—Nellie Jelfs, Gladys Allan, Hilda Montgomery Medill, Frances Elizabeth Allsop, Helen M. Hunter, Christina Marshall, John Gibb Nicholson, Undine Muriel Shaw, Arthur Peveril Turnbull, Mary Freeman, Allen Baker.

HONOURABLE MENTION.

Division I.—Charles Wingrave, Walter Stuart Gray, Helen Wingate, May Gray, Violet Dodsworth, Marie Denizot, Charles Noel Wright, Edward Francis Bold Law, Henry Robert Stopford Law, Cecile Helen Wright, Edith Lockhart, Donald Dunn Stanier, Lucienne Brabandes, Jack Maconchy, Daisy Rosalind Clarke, Muriel Patten, Douglas Howard Shepherd, Miriam Ecroyd, Ray Kelsey, Marjorie Tracey, Edith Harvey, Dorothy Berry, Mary H. Neligan, Edith Barker, Eliza Mary Allsop.

Division II.—Edith Jane Lowe, Dorothy Ellen Harris, Kitty Donaldson-Selby, Bessie Freeman, Jeanie Blair Kyle, Agnes Fullarton, Janie Crawford, Mabel Beatrice Candlin, William James Havergal Petter, Enderby Anderson, Willie Rigby, Muriel Ecroyd, Eric Dennis Penrhyn Shaw, Norah Annie Marjory Dyke, James Sinclair Jackson, Gladys Emilie Shaw, Lois Muriel Craven, Dorothy White, Phillis Mary Katharine Wright, Vera Petrides, Daisy Petrides, Abraham Mack, Annie Mackenzie, Daisy Mackenzie, Vera Constance Dickinson, Annie Clarice Gale, Frank Medcalf, Ivy Mabel Sherwin.

Division III.—Millicent Musgrave Craven, W. Stangoe, Christina Nicholson, John Lawrence Clarke, Alice Lemar, Hyacinth Blanche FitzSimons, Gordon Bligh, Margaret Sandles Carter, Maggie Banks.

No. 170.—Correct answers (second list) received from:—

A—Gladys Allan*, Violet Ashworth*, Irene Ashdown*, Ralph and Ernst Aldwinckle. Douglas Adams, Willie, Frances and Percy Allen, John Adams.

B—Louis Berthé, Dorothy Billings, Conyers* and Massy* Baker' Eva Browne*, James and Edith Barker, Leonard Bentall, Leonard, Lindsay and Corbet* Browne, Daisy Bowman, Avory, Frank, Teresa and Lilian Blackie, Stanley and Gordon Boxer, Henriette Bardot, Ernestine Buhl, Lucienne Brabandes, Elizabeth* and Janet Black, Kathleen Brenton*, Mary Bryant*, Maud, Sylvia, Evelyn* and Dorothy* Barrett, George and Colin Brown, Gladys* and and Godfrey Bates, Susette Beck, R. G. Browne*, Ruth and Rhoda Braithwaite, Charlie Banks.

C—Alice Cady, Daisy Clarke, Alice Crang*, Janie Crawford, Jessie* and Maggie* Carter, Katie Cross, Joan* Clarke, Beryl Calvert, Duncan Campbell*, William and Mary Charles, Richard Cornthwaite*, Ethel Craigie, Herbert Clark, Walter Carter*, S. A. Cumbers, Dora* and Edith Corrie, Henry Cheney*, Dorothy Cooper, Cicely and Millicent Craven, Arthur Cox.

D—Cecil Darley, Faith Duncan, Albert Davis, Vera Dickinson, Dorothy* and Marjory* Dyke, Violet and Mai Davidson, Jessie Donaldson*, Marie Denizot, Blossom Davis*, Constance Devenish-Mears.

E—Maud Eddey, Leonard Ewin, Muriel and Miriam Ecroyd, Muriel Edwards*.

F—Louise Filhol, Jeanne Faucon, Janet Fawkes*, Constance Furlong, F. A. and Aileen Figgis, Bessie, Kate, Eva, Maggie and Mabel Fletcher, Reginald and Arthur* Findlay, Helen Forbes.

G—Mary Glass*, Agnes Grierson*, Alfred and Frank Gibbs, Minnie and Evelyn Giddings, Thos. Groombridge, Daisy and Ernest* George, Mabel Golding, William Gale*, Henry Gibson, Margaret Gribble, W. and Mildred Greenwood, Harry Gribble, D. Gardiner, Nancy*, Winnie and Dorothy Grove, Edith*, Dorothy, Jack, Margaret* and Stuart Gray.

H—Elsie Hanson*, Violet Holford*, Theodora Hill, Winifred and Edith Harvey, Kathleen Hughes*, Georgette Hoffmann, Jennie Holmes*, Freda Hunton, Sandy and May* Handasyde, Ella Hake*, Mary Haines, Cyril Hills, Gladys and Netta Hussey, Mary Hinton, Marjorie Hogge, Ethel Hutchings*, Edith Holms.

I—Nellie Irving*, Isabel* and Ami Inglis.

J—Emily Jeynes*, Lizzie Johnstone*, Edith Jepson, Kathleen James, Sinclair Jackson.

K—Lily Kinvig, T.*, Wm., and Isa Kay, Hélèn Kœune*, Grace Kerr, Jeanie Kyle*, Flossie Key.

L—Norah, Harry, Linda, Edith, and James Lowe, Hannah Lovell*, Harriet Lynham, Arthur Lamb, Elsie and Guinefred Leigh, G. Lincoln.

M—Edmund Mansfield, John* and Ella MacMurray, Marjorie Macphee*, Florence* Mackenzie, Dora Marples, Mabel McClean, Mabel Morris, James Mackay*, Margaret and Dorothy Morris, Olive Mewburn*, Edith Monet, Louisa Merritt, Dora Muir*, M. Mounstephen, Edith and Mary Maitland Kirwan, Charlotte* and Bessie Millar, Christina Marshall, Hilda Medill*, Dorothy and Sydney Morgan, Nellie* Daisy* and Annie Mackenzie, Howard Moir*, Margie Marston, Abraham and Bella Mack, Maggie Munro, Frank and Charles Medcalf, Eliza and Ian MacGregor, Daisie and Tita Mackenzie.

O—Benjamin Onions, K. Oliver.

P—Laura Percy*, Edith Purkiss, Marjery, Leo and Gordon*, Pibel, Vera and Daisy Petrides, Lillie* and Eva Petter, Ruth Pledger*, Kathleen Pincott, Muriel Patten, Isabel* and Gladys* Phipps, J. Ernest Pearce*, Winnie Page*, Willie Petter, Percy and Geoffrey Peach, Willie, Ada, and Jessie Palmer.

R—Margie Rickards, Harrington Robley, Evelyn Rashley, Jeanie, John, and Willie Robertson, Willie Rogers, Kathleen Remon, Marjorie and Herbert Rainey, Mary and Willie Rigby, Gussie and Marion Roach, Nora Read, Jessie Roe.

S—Mabel Stembridge, T. M. and D. D. Stanier, Marjorie Sherbrooke, Ronald Studd, Evelyn Shaw*, McLeod Staight, Mervyn, Gwendoline, Undine, Wilfred, Eric, and Gladys Shaw, Violet Salvesen, Bertha Stocker, Alan and Mary Symon, Elsie Slark, Emma* and Susie Sutton, Nellie Sery*, Florrie Smith*, Mary Smith*.

T—Lucy, Fred, and Frances Trotter, Sarah Tyson*, Frank* and Alice* Thompson, Olive Tritton*, Ethel Taylor, Marjorie Tracey, Alice Truelove*, Nannie* and Louie* Tibbits, G. Taylor.

V—Ruth and Dorothy Vigers, Kenneth Vining*.

W—Dorothy Woodforde, George Wright*, Robert and Thomas Weddell, Ibla Woodman*, Madge Wilson, Leonard Wall, Edward and Edith Wheeler, Edith and Ruby Wilkins, Arthur, Violet and Luisa Walker, Charles Williams, Ella Williamson*.

Y—Eva* and Gladys Young.

ANSWERS TO BIBLE SEARCHER (No. 171).

DANIEL.

1. vi. 20. Darius to Daniel.
2. ii. 47. Nebuchadnezzar to Daniel.
3. iv. 3. Nebuchadnezzar to all the people.
4. iv. 27. Daniel to Nebuchadnezzar.
5. i. 4.
6. iv. 3, 4, 16 and 28.
7. Belshazzar, v. 5.
8. v. 25, 26, 27, 28.
9. "Who is that God that shall deliver you out of my hands?" iii. 15.

"Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." iii. 17.

"There is no other God that can deliver after this sort." iii. 29.

No. 171.—Correct answers (first list) received from:—

A—Zeldah Albert*.

B—Ethel Barclay, Kenneth Dewley, Herbert Braddon*, Kathleen Brenton*.

C—Anna Chanyen, Edie Chevalier*, Lily Church*, Vernon Clarke, Dorothy Cooper, Arthur Cox*, Lois Craven*.

D—Ralph* and Dorothy Daintree, Lucy Davidson*, Pologonia Daws*, Vera C. Dickinson*, Kitty, Violet and Ivy Donaldson-Selby, Stanley Drew, Elizabeth and Constance Drayson.

E—Muriel Ecroyd.

F—Kitty Faussett, Vincent and Mabel Fleet.

G—Clarice Gale*, Mabel Golding, Mary Greenacre*.

H—Hetty Hill, Ruth Hinder, Willie Hooper.

K—Max*, Stanley and Eva* Kalb, Nelly Keeley.

L—Sidney, May, Edward and Henry Law, Margaret Lee, Blanche Lindup*.

P—Leo Pibel*, Evelyn and Hattie* Peters, Lilian Pearson, Kathleen Pincott, Mary Plumb*, Lizzie Pratt.

R—Nora Read, Alice Reid.

S—Hilda Schaeffer, Kathleen, Bessie*, Minnie, Edith* and Douglas Shepherd, Margery Smart*, Jessie Snowball, Lucy Soltan*, Laura Standen*, Douglas Stevens, Betty Stocks*, Mary Symon*.

T—Olive Taylor*, Theodora Thorn*, Florence Tomlinson, Frank Tomkins.

W—Madge* and F.* Wilson, Florence Wild, Sydney Wisdom, Sarah Wood, Phyllis, Cecile and Noel Wright.

THIS WEEK'S BIBLE SEARCHER (No. 172).

When you have found the words, take the first letter of each, and read downwards. These will form three words of loving invitation found in St. Matthew's Gospel (viii.-xii.).

1. One of the most needed of Christian virtues (1 Cor. xii.-xiv.).
2. How many lepers returned to give thanks? (Luke xv.-xviii.).
3. The blessed to whom mercy is promised. (Matt. iv.-vi.).
4. A title of Our Lord meaning "God with us" (Matt. i.-iii.).
5. An animal of which we have none now (Psalm xc.-xciii.).
6. How many does Paul say are righteous? (Romans i.-iv.)
7. A virtue mentioned as a fruit of the Spirit (Gal. iii.-vi.).

8. A precious stone in the breastplate of the High Priest (Exodus xxviii.)

9. A little word of two letters used by Jesus in speaking of His sheep (John ix.-xi.).

10. What are we to do at the strait gate? (Matt. vi.-viii.).

Uncle Tom.

Children's Scripture Union—Portions for week ending April 29.

Sun., April	23	*Jer.* xxix. 1-14	Thurs., April	27	*Jer.* xxxvi. 1-10
Mon., ,,	24	,, xxxi. 10-20	Fri., ,,	28	,, xxxvi.16-28
Tues., ,,	25	,, xxxi. 27-37	Sat., ,,	29	,, xxxviii. 1-13
Wed., ,,	26	,, xxxiii. 1-16			

Children's Special Service Mission.

Mr. Hutchinson, *Winchester*, May 3; *Grantham*, May 5; *Hale, Altrincham*, May 6-7; *Liverpool*, May 7-8; *Bolton*, May 9; *Heaton Chapel*, May 11; *Manchester*, May 12; *Smithills, Bolton*, May 13-14; *Sheffield*, May 15; *Bradford*, May 16; *Pershore and neighbourhood*, May 20-25; Rev. R. Callender, *Holy Trinity, Tulse Hill*, to April 26; Mr. S. J. Hewlett, *Kettering*, to April 24; Mr. J. Spiers, *Corn Exchange, York*, May 4-19; Mr. W. H. Wilson, *Workington*, April 25-29 Mr. W. H. Stentiford and Mr. Mont. Goodman, *St. Peter's, Cricklewood*, April 22-30.

Half-yearly Meetings and Conferences of Scripture Union Secretaries.—*Hope Hall, Liverpool*, May 8 (4 and 7.30); *Central Hall, off Deansgate, Bolton*, May 9 (7.30); *Strangeways Hall, Manchester*, May 12 (3 and 6.30); *Y.M.C.A. Hall, Sheffield*, May 15 (5 and 7.30); *Church Institute, Bradford*, May 16 (7.30).

The Aldersgate "Mid-day."

On Monday last Mr. W. R. Lane gave a helpful address on 1 Cor. iii. 4-9. Adopting the illustration which compares Christian workers to husbandmen, the speaker deprecated the too-prevalent view which attached an overwhelming importance to the position of reaper. God gave the increase, and used to the great end many and varied means.

Drawing a lesson of encouragement for all who are engaged in Christian service, Mr. Lane pointed out that, valuable as the labours of evangelists might be, yet in many rich seasons of revival the glorious effects were frequently to be traced to the zeal and entreaties of whole-hearted ministers, the labours of faithful Sunday school teachers, the tears and prayers of loving parents, or the home influence of a godly husband or wife. Mr. Lane urged that less importance be attached to the worker and more to the evangel-message. If this were done, those who laboured sincerely and to their utmost ability without being able, it might be, to point to many results would no longer be unduly downcast, as he, the speaker, had found them to be in many instances. All, prominent or otherwise, who earnestly toiled to secure the harvest, whether by ploughing or sowing, or in whatever way the recurring seasons demanded, would rejoice together at the Great Harvest Home.

Mr. M. H. Hodder added a word on the same line of thought. He recalled a visit to an aged evangelist, who, in refusing to admit having taken any chief share in leading souls to Christ, pointed to his stove fire, and remarked on the many labourers who had toiled to bring together paper, and wood, and coals, and who certainly contributed as much to secure a fire as the person who struck the match and ignited the paper. Pastor Fuller Gooch, who presided, emphasised the value of the points and illustrations of the speakers, and closed the meeting with prayer.

Aid to Discharged Prisoners.—At the annual meeting last week of the Metropolitan Discharged Prisoners' Aid Society, Dr. Robert Anderson said he looked forward to the time when crime of a certain sort, which we now blindly and unintelligently regard as inevitable, would be stamped out in this country. He did not despair of a condition of things under which criminals who had proved by their acts that they were outlaws would be removed from the community and placed where they could no longer prey upon it. There remained another class which was encouraged by those professional criminals—people who were drawn into crime for the first time. It had been said that of people in the prisons half ought never to have been sent there and the other half ought never to have been released. The statement was an exaggeration, as most epigrammatic statements were, but there was a great deal of truth in it. The Discharged Prisoners' Aid Society got hold, at the prison gates, of a man who had been once drawn into crime and put before him, not only motives which were admirable, but opportunities of entering upon a new career.

A Scotch F.C. Convention.

Last week an interesting convention was held at the pleasant seaside town of Oban, under the auspices of the Highland Committee of the Free Church of Scotland. It was, so to speak, a sequel to the gathering held in Inverness last autumn. Some sixty F C. pastors were present, besides representatives of other churches; and a good proportion of the general community attended the more public sessions.

From an excellent summary of the practical addresses given in *The Oban Times* we extract some of the more important utterances of the two days. On Tuesday, the opening day, an impressive Gospel discourse was delivered by Rev. Dr. Whyte, Moderator of the Assembly. At a subsequent conference meeting on "Prayer," Rev. John Hall, of Glasgow, pointed out the need of a still hour for prayer in the cultivation of the religious life. One of the most crying necessities of our religious life was the recovery of the lost art of meditation—what the mystics called the exercise of recollection. Among brethren in the ministry there was a temptation to study the Scriptures professionally, to study them for the benefit of their people, to find a passage that would provide them with capital material. Principal Rainy said that in connection with the reading of Scripture, it might not be a bad rule for some of them to give a corresponding proportion of time to simply thinking and meditating after they had done their reading. A great danger at this time was to be deprived of the power of profitable thinking and meditating. There never was an age when there was so much facility for escaping from thinking, and so much yielding to those temptations.

At a public breakfast on the morning of the second day one of the speakers was Rev. John McNeill. He said he had lately been making a first-hand acquaintance with the Highlands, and he had enjoyed his work. The conditions were different in the south. They were more hearty in the south, and would interrupt the preacher in the middle of his sermon with an "Amen" or "Hallelujah." That would not encourage some Presbyterian ministers; they would lose their place. When he came north after such a career as he had had in England, where the people were so responsive, it seemed strange to find so grim a silence. But they were taking it all in, and if they did not say anything, they were thinking hard, and he had seen that they could be converted to God. The people in the north had their difficulties; they were very doctrinal, and sometimes doctrine came between them and the Lord. But still the Highland heart was there.

THE CHRISTIAN MINISTRY

was the first theme of conference on Wednesday, when a number of the ministers spoke.

Principal Rainy, in introducing the speakers, said it had always struck him that when ministers met to discuss their position, one of the first thoughts that must come to their minds was that no class of men could feel themselves so disproportioned to their work. No class of workers had such reason to be conscious of faults and failings in their work in its intellectual and its moral features. But that was not to discourage them, because they had great promises, and they had Christ as their Head. They all fell back at last upon the great truth, that their message was a Divine message, and if they were able to report it faithfully and press it earnestly, it was the message that God would bless amid their imperfections. There were two great dispositions they would do well to have, and to consider how far they had them, with the view to the right discharge of their ministerial work. One of these was—Wonder. There was a fatal flatness about many of their ministrations that disappointed the people and bereaved their work of its power. The prophets were full of wonder at their message. Oh, that we could come to the pulpit thrilling with the wonderfulness of our message! The other disposition he had to speak of was Love. They as men and ministers professed that they had come into a world of love, and that they were the heralds of it. Their ministrations should be animated by a passionate love—love to God and man. If Love came with something wonderful to propound to those whom Love would help, the business would be complete.

Rev. Dr. J. H. Wilson, Edinburgh, pointed out that sometimes two mistakes were made. One was the idea that all who formed their church congregations were Christians in the strictest sense of the word, and that they needed to be helped in the way of instruction and upbuilding, rather than in conversion. The other extreme was that of being exclusively evangelistic—always preaching what was ordinarily understood by preaching and setting forth the way of salvation. They must keep these extremes in view; but they were not to lose sight in the very first instance of the great and blessed work of winning souls. They might spend much time upon sermons, but if there was no saving power accompanying them, there would be no ingathering of souls.

Rev. Mr. McCallum, Ardeonaig, said that on the previous evening reference had been made to "gloomy Christians." He was opposed to gloomy Christians, but he was likewise opposed to frivolous Christians. He would combine the cheerful and the grave Christian in one person.

A discussion on the subject of the Youth of the Church, was next entered on with spirit and some practical suggestions made. One speaker, a "layman," thought that there was need for a university chair for the teaching of sympathy with the young and tact with the old.

In the afternoon the work of office bearers was spoken of, and thereafter the topic of

TEMPERANCE

was earnestly and practically considered.

Ex-Provost MacLeish, Fort William, alluded to the changes that had come over some of our social drinking customs, and to the many efforts being made to cope with drunkenness. Every one agreed that something must be done to remove the danger of indulgence in alcoholic liquor. Let them try to do all they could, and remember that God was on their side.

Rev. Wm. Muir, Blairgowrie, said that only a great revival all over the country would enable them to deal satisfactorily with this question.

Mr. Guthrie, Q C., said his experience legally in the civil and criminal courts, and as legal adviser to the Church, led him to the conclusion that for Scotland, at the present time, next to religion, there was no cause so important as that of temperance. There was no adequate remedy for the existing evil other than total abstinence. He called upon them to take a stand for total abstinence on the ground of Christian expediency. The matter was summed up in the words so often quoted: "If we become total abstainers, it will make our heads clearer, our hearts lighter, and our pockets heavier." But he appealed to them on the even higher ground—"I will not eat flesh, or drink wine, or anything whereby my brother stumbleth or is offended."

Rev. John McNeill contributed a speech urging particularly upon Highlanders that total abstinence was not "a reflection upon the grace of God," as was written in a certain pamphlet.

At a largely-attended public assembly on the last day an admirable and timely address was given by Mr. C. J. Guthrie on "John Knox and His Work." He vindicated the character of the great Reformer, not only as a strong Protestant, but as a man worthy of respect and admiration in all the relations of private life. Principal Rainy spoke with knowledge and sympathy of the work of John Wesley. Dr. Whyte closed the conference with a dissertation on a congenial theme, "Boston, of Ettrick," whose autobiography he highly commended for study.

Personalia.

Rev. R. Balgarnie is slowly recovering from nervous exhaustion, and is ordered to Bournemouth for rest and change.

Mr. Monro Collings, who has been in poor health for some time, has completely broken down with the strain of constant meetings. He has been ordered a long rest, and his engagements have been cancelled. He requests that our readers will remember him in prayer.

Home Missions.

Orphan Homes of Scotland.

OUR earnest friend, Mr. Wm. Quarrier, of Glasgow, has sent out an "Occasional Paper" describing the present condition of his various philanthropic agencies and the special burdens that press upon him. After uttering some notes of praise, he refers in detail to the controversy between the County Council and himself as to the payment of rates for the Orphan Homes at Bridge of Weir.

It may be remembered that for sixteen years the homes were exempted from rating, on the ground of their being entitled to that benefit under the Act of 1869, which allows taxes to be remitted on buildings where free education is given to the poor, and where Sunday schools and other free classes are carried on. Certain members of the County Council insisted on claiming rates, and the question was tried in the Outer Division of the Court of Session as to whether Mr. Quarrier's institutions were entitled to remission. The decision was that though there were all the elements of a ragged school, they could not on the whole claim exemption. Appeal was taken to the Inner Court of Appeal, and here judgment was given against Mr. Quarrier on an entirely different ground. The argument of the judge in the Court of First Instance was ignored; but it was laid down that the operative words of the Act were only permissive, and not absolutely binding. As the Council had not exercised its discretion, the benefits of the Act were not available.

These conflicting decisions leave the matter in a very unsatisfactory and uncertain state, and Mr. Quarrier is anxious to refer the dispute to the House of Lords for final decree. He appeals to all the friends of rescue and Christian work among the poor to help him in this struggle by contributing to his

HEAVY LEGAL EXPENSES.

His contention is that the Homes have relieved the public rates to a large extent by caring for the neglected children, who would otherwise have been a burden on the community, and on that ground they are entitled to exemption. His plea, it seems to us, is at once sound and just, and we hope he may be the ultimate victor in this legal tournament.

The Occasional Paper tells also of the progress of his consumption hospitals, which have already done good service in a curative sense. Mr. Quarrier wants to have six of these hospitals, with a total accommodation for 200 patients, but as yet he has only got the means to carry through half his scheme, and he invites other wealthy friends to have a share in this good enterprise. The hon. secretary of the hospital department is Mr. D. Hill Jack, 141, West George Street, Glasgow.

The emigration of boys and girls to Canada in connection with these Homes has been stopped by our friend for two years past, because he does not see his way to expose these young emigrants to Government interference on the other side, in the terms of a recent Act passed for Ontario. As to whether he has sufficient grounds for so deciding we express no opinion; at any rate, as he remarks, Scotland will gain what Canada loses, as the boys and girls are now being carefully trained for home trades and domestic service respectively. As to the work of home-training, Mr. Quarrier says:

During the winter months we have admitted to the Homes ninety-eight children, not a few of whom have been taken out of the hands of cruel parents and relatives who have had to suffer the penalty of the law for ill-using their little ones. Our family at present numbers close upon 1,200, and it takes on an average £50 a day, or £15,000 a year, to feed and clothe and educate them. In addition to this, we require £10,000 annually for new buildings, making a total of £25,000. Those who give of their means to help forward the work will find that the investment is one that pays in the salvation of young lives, in the healing of diseased bodies, as well as in spiritual results. We require new cottages to provide accommodation for our increasing family, and trust some friends will be led to give money to build one or more at a cost of £2,000 each. No more fitting monument could be raised to the memory of some loved one gone home.

We heartily commend our brother and his good work to the generous consideration of our readers. His address is Orphan Homes of Scotland, Bridge of Weir, Renfrewshire.

The Metropolitan Tabernacle.

THE following appeal, initiated without the knowledge of the Tabernacle authorities, is a gratifying instance of brotherly fellowship, to which we hope a liberal response will be made:—

"The work of the late C. H. Spurgeon has been of such world-wide influence that there is probably no country in which English-speaking people are found where that influence has not been very beneficial.

"We, the undersigned, representing various denominations, think that the appeal now being made for funds to complete the rebuilding of the Metropolitan Tabernacle (which, as you know, was destroyed by fire last year) is one which will awaken a chord of sympathy in the hearts of Christians generally, no matter to what branch of the Christian Church they belong.

"Some £8,000 are still required to complete the undertaking without debt, and we hope you will see your way to contribute to this end. Gifts may be remitted to Pastor Thomas Spurgeon, Metropolitan Tabernacle, Newington, London, S.E." Signed by—

Lord Overtoun,	Rev. J. Monro Gibson, D.D.,
Lord Radstock,	Rev. Chas. Garrett,
Rev. Canon Fleming,	Rev. Samuel Vincent,
Rev. A. McLaren, D.D.	Geo. Cadbury, Esq.,
Rev. Mark Guy Pearse,	T. A. Denny, Esq.
Rev. Newman Hall, D.D.,	

Cage Lane Mission, Plumstead.

THE annual meeting in connection with the useful work at Plumstead, maintained for so many years under the guidance of Mrs. General Anderson, was held on Thursday last at the mission centre in Lakedale Road.

Since the initiation of the work the district has grown enormously, until there extends from the gates of England's great arsenal such a vast working-class population as affords a splendid field for the devoted workers of Cage Lane. The open-air and indoor evangelistic agencies in connection with the mission are many and thriving, and by Divine blessing the faithful words of preachers and teachers have resulted in the changed lives of many hearers. The year's record bristles with striking incidents.

General Sir Wm. Stirling, who presided, spoke in stimulating terms of the industrious efforts put forth in spite of the difficulties attaching to what was to a great extent a floating population. Passing to the spiritual needs of those engaged in the work, he encouraged them in the thought of the unity of the Church—those who had passed to the heavenly city, and those still labouring in Cage Lane being one in Christ. In appealing words Sir William called for continued labour in consecration and faith.

Mr. J. Lydall, in the course of a brief but spiritual address, urged that Christians should concern themselves more as to their personal religion, that there should be a great increase in prayer, in meditation on the Word, and in evangelistic effort on behalf of the perishing multitudes.

Colonel Roberts added cheery words, especially addressed to young men. In the course of his report on the year's work, Mr. Carnegie remarked that in the day of small things, when they were housed in a hay-loft, moderate funds were well able to cover all the cost, but now that the work had far outgrown its original dimensions, they gladly welcomed outside aid towards reaching so many of the "home heathen" still sitting in darkness. Communications may be addressed to Mrs. Anderson, Cage Lane Mission, Plumstead.

Sailors at Poplar.

IF you want to meet with sailors at the hour of entering or leaving the Port of London, you will find them in large numbers around Limehouse and Poplar. Thither, accordingly, flock the crimps and harpies bent upon robbery and ruin, and many a sad tale might be told of lonely seamen being tripped to a terrible fall immediately after being paid off from long voyages. Thank God, this mission field is not now left unchallenged in the hands of the devil and his agents, but Christian men and women are engaged in efforts to shield Jack from his enemies, and bring him under Gospel influences for his present and eternal good.

A singularly interesting piece of work in this line is the Wesleyan Seamen's Mission, over half a century old, and at present under the sympathetic direction of Rev. David Roe. The chapels of the mission are the home and centre of good work, but after visiting the Seamen's Rest, in Jeremiah-street, we are inclined to regard them as of secondary importance. It is impossible to conceive a more advantageous position than that occupied by the Rest, immediately in front of the busy offices of the Board of Trade, whither sailors resort in a steady stream throughout the day to sign articles and receive their pay. The Rest overlooks the entry to the offices, and its agents and workers are ever at hand to act as true friends and counsellors of home and foreign seamen.

Formerly a public-house, and known as "The Magnet," this Rest is now as public as ever, and more worthily magnetic. The workers tell wonderful stories of men being found of Christ in its walls. A Bible Class, held daily at noon, has been the means, in God's hand, of arresting many in the downward course, and as sure as the poor fellows turn their feet into the way of the Divine law, and come under the influence of the love of Christ, they find situations, and are enabled to regain moral health and dignity. Men of various nationalities benefit by this excellent institution, and the workers rejoice to tell of God's blessing upon their labours and of his gracious response to the prayer of faith.

Miss Gurney recently wrote in her journal:—"One thing has struck me often: that when a man has sought 'first the Kingdom of God' the other needful things have been added. Men have said more than once, 'I gave my heart to God last week, and He has found me work to do since then.' One man said to me one Sunday, 'I found you were right this week, as I have got work, and am to go on Tuesday.' I said, 'How was I right?' and he said, 'You told me to trust and pray about it, and I did.'"

Our indebtedness to the men who "go down to the sea in ships" is great. Whether coming off our great liners or off vessels of lower degree, thousands of men in East London are thrown upon Christian care and sympathy. Those who would like a partnership interest in work for the lasting good of such should communicate with Rev. David Roe at 18, Stainsby Road, Poplar, E.

"In His Steps."—The following letter was written to an inquiry as to Mr. Sheldon's views:—"My dear Brother,—I believe with all my soul in the Atonement of Christ for a sinful world, and I preach it constantly in my church. The book, 'In His Steps,' was written to arouse church members and nominal Christians. It was not written as a text-book on the doctrine of the Atonement.—Very cordially, your brother, Charles M. Sheldon.

Topeka, Kansas, U.S.A., March 29, 1899.

Portsmouth and Gosport Seamen's Mission.—The annual report of this mission is a pithy record of good work. By personal dealing and the distribution of literature, many foreign sailors have been helped to a better life. Some hundreds of yachtsmen also have received during the year bags of books; Testaments, Gospels, &c. Much encouragement has followed the work on board the lightships anchored off Spithead and Southampton water. The men always give a warm welcome and listen attentively to a Gospel address. On shore, both among adults and children, the various undertakings have been much blessed. Copies of the report may be obtained, post free, from Mrs. Cook, 47, Stoke Road, Gosport.

Welsh Forward Movement.

THIS movement was started for the purpose of evangelising the lapsed English-speaking masses of South Wales and Monmouthshire. Thousands of the wildest spirits from different parts of the world flock to the great seaports of Glamorgan and Monmouth, and thousands, too, of the most reckless from all parts of the British Isles pour into the great coalfields of these counties. The development of the coal mines has been such of late years that Glamorganshire in point of increase stands at the top of all the counties of Great Britain; in this respect Monmouthshire stands fourth, while Cardiff stands at the top of all the towns of the British Isles in point of increase.

If this were all, Welsh Christians would only have cause to rejoice; but alas! with this growth of population has come an increase of sin and crime. Realising these facts, Rev. J. Pugh left his charge in a well-to-do neighbourhood of Cardiff some seven years ago, and initiated the forward movement which, under God, has wrought marvellous results.

The movement, begun in a borrowed Gospel tent, has now thirty-three mission centres in full operation. These are chiefly situated in the most neglected and populous districts, where ordinary Church methods are of little avail in evangelising the lapsed masses. The growth of this movement has been so rapid that the committee—consisting of forty of the leading ministers and laymen of the Principality—have been at their wits' end to know how to meet the urgent demands made upon them. But they have felt compelled to go forward in this campaign against the forces of evil.

With all the rapid advance which this movement has made among non-church and chapel goers, the committee have been compelled for lack of funds to turn a deaf ear to the clamant needs of many a sadly neglected district.

CARDIFF.

They have been appealed to for over six years to do something for the neglected thousands of Cathays and its immediate surroundings. To meet the needs of at least 20,000 souls there is not sitting accommodation for 3,500 in all the places of worship in the district. For some time the committee could not secure a site for the erection of a suitable hall and school premises. Last year, however, they persuaded a Cardiff builder to give up an excellent site. As he had begun to build upon the land and gone to some expense, they had to pay him £124 in order to secure freedom of contract on his 99 years' lease. The annual ground rent on the piece which he surrendered is £30 per annum—not dear as things go in Cardiff.

The new hall proposed to be erected will hold 800 persons, but will be so constructed as to hold 1,200 with very little additional expense. This hall—with a school hall for the children—will cost £2,600.

An old Sunday drinking club, which has done immense mischief, and which has been recently closed, is now offered for £1,100. At the back of it are five rooms, which may be fitted up for mission and rescue work for £100. Something is sadly needed on this spot to save the young girlhood of the district. If God's stewards will help in the purchase of these premises a good work will be carried on at Cathays, an experienced Christian worker and his wife will be placed in charge of the home, with a trained Christian Sister to work among the suffering poor and their children.

Anyone desiring further information regarding the special needs of the work about to begin at Cathays, Cardiff, or to help the general work of the movement, are invited to correspond with the general superintendent, Rev. John Pugh, 32, Llanbleddvan Gardens, Cathays, Cardiff.

Canarvon Y.M.C.A.—The inaugural meeting of a new branch has been held. Rooms have been opened in a central part of the town, and the membership of the association already exceeds fifty.

Obituary.

GENERAL SIR JOHN FIELD.

THE death took place at Guildford, on Sunday last, of this well-known officer, who acted for so many years as secretary of the Evangelical Alliance. His military service was largely given to India, where he commanded a native regiment in the time of the Mutiny. He was appointed to this command because of his known influence over the Sepoys. He also rendered distinguished service in the Abyssinian expedition of 1867-68, and received in consequence the titular honour of C.B. He was for over three years Judge Advocate-General of the Bombay Army. During recent years he was best known for his earnest efforts on behalf of Christian unity and kindred objects in connection with his secretariat of the Evangelical Alliance. His son now fills that post. General Field had attained the age of seventy-eight.

SIR MONIER MONIER-WILLIAMS.

The death is announced of Sir Monier Monier-Williams, Boden Professor of Sanscrit in the University of Oxford. He died last week at Cannes from the effects of pneumonia supervening on influenza, in the eightieth year of his age. He was the third son of the late Colonel Monier-Williams, Surveyor-General of the Bombay Presidency, and was educated privately and at King's College, London, and Balliol College, Oxford. Obtaining an East Indian Writership, he proceeded as a student to the East Indian College at Haileybury, where he took the first prizes in all the Oriental subjects, but for domestic reasons did not proceed to India, resigning his appointment and returning to Oxford. At Oxford he entered University College, and was elected to the Boden Sanscrit Scholarship in 1843. Having taken his degree, he went to Haileybury as Professor of Sanscrit, Bengali, and Telugu, remaining there for twelve years. In 1860 he was elected to the Boden chair at Oxford. He was an hon. D.C.L. of Oxford, and hon. LL.D. of Calcutta, and hon. Ph.D. of Göttingen. In 1880 he was made a Companion, and in 1887 created a Knight Commander of the Order of the Indian Empire, in recognition of his exertions in founding the Indian Institute at Oxford, which was opened in 1884. This was the crowning work of his life, and in pursuit of it he made several journeys to India with the object of securing the support and co-operation of educated natives, combining with his project the establishment of a school for Indian studies at the University. Sir Monier was an authority on Buddhism and other Oriental systems of religion. A sincere Christian man, he occasionally delivered strong utterances on the missionary platform, and spoke warmly in the interest of the Bible Society and its work.

Fallen Asleep.

Rev. Matthew Davison, minister-emeritus of the Presbyterian church at Clapton, and formerly of Birdhopecraig, Northumberland, aged seventy-two.—Rev. Dr. Muir, of Huntingdon, Canada, recently died of pneumonia. He was a native of Argyleshire, but had with remarkable success served the Presbyterian Church of Canada for nearly forty years.—Rev. F. G. Marchant has succumbed to the trying illness from which he had been suffering for some few months. His retirement from his position as one of the tutors in the Pastors' College was mainly due to the state of his health. Mr. Marchant entered the ministry thirty-five years ago, being one of the earliest of the late Mr. Spurgeon's students.—Rev. J. J. Irving, pastor of the Baptist Church, Appleton, Wis., U.S.A., died March 17, aged fifty-four. He studied at the Pastors' College, and held pastorates in England at Melton Mowbray, Swadlincote and Maidenhead. He left for the States in 1886.—Rev. John Boyd, of Skelmorlie, aged fifty-eight. He was the first minister of the church at Skelmorlie, a union charge comprising adherents of the Presbyterian Free Church. During the twenty-eight years of his pastorate the place of worship was built, and two years ago it was largely extended.—Mr. Duncan Watson, aged eighty, of Pollokshaws. He took a prominent part in public work, and was a familiar figure at Synod meetings.—Rev. Joseph R. Cleminson, Wesleyan, in his seventy-fifth year. He entered the ministry in 1849 and travelled principally in northern circuits.—At Chelmsford, Rev. George Sargeant, Wesleyan. He had been in the ministry fifty-two years, and rendered great service in the West Indies, being at one time President of the West Indian Conference. On retiring from active work he settled at Chelmsford and heartily aided the causes in that circuit.—At Bournemouth, Mrs. Close, widow of the late Dean Close, of Carlisle, in her ninety-fourth year.—Rev. J. Lomax, rector of Washington, county Durham, from pneumonia, after three days' illness.—At Dunkineely, T. M. Pollard, M.D., for many years a devoted Methodist class leader and Sunday school worker.—At Carrickfergus, Mrs. Johnston Bowman, a faithful follower of Jesus Christ.

About Books.

The Bible Definition of Religion, by George Matheson, D.D., is an exposition of Micah vi. 8. (1s. *J. Clarke & Co.*) Christian people do well to heed the message of this searching booklet.

The Palm Branch, and other verses, by Arthur R. Shrewsbury, minister of Albion Church, Hammersmith, is a choice little volume of poems, some of them in hymn form. (*Elliot Stock.*)

A volume of exceptional utility in its special line is **The Abiding Law:** Twelve Addresses on the Ten Commandments. By Rev. James Aitken, M.A., Dundee. (2s. 6d. *Oliphant, Anderson & Ferrier.*) The pages will prove of real help to students and teachers, alike as regards the Mosaic law and Christian ethics.

A book deserving the earnest attention of parents, and calculated to save young men from evil courses, is **Through Boyhood to Manhood:** a Plea for Ideals. By Ennis Richmond. (2s. 6d. *Longmans.*) The main divisions of the book are Unselfishness, Self-control, and Purity. The author is candid and practical.

The biographies of members of the Society of Friends have a peculiar charm for many minds. A typical little work of this order is **Memorials and Letters of Ann Hunt** (late of Bristol), compiled by Matilda Sturge. (3s. 6d. *Headley Brothers.*) There is a portrait of the subject of the book, and the letters are profitable reading.

The Bishop of Stepney has brought together a series of discourses, with the title **Banners of the Christian Faith.** (3s. 6d. *Gardner, Darton & Co.*) Designed to "explain in a popular way the main truths which a consistent Churchman holds," the pages will find a welcome with many. Here and there the teaching is decidedly "Catholic."

Dr. Ernst Dryander, of Berlin, is widely known as a scholar and preacher, and a series of addresses by him have been issued with the title, **A Commentary on the First Epistle of St. John.** (5s. *Elliot Stock.*) Translated and edited by Rev. W. O. E. Oesterley, these pages open up a very important part of the New Testament, to a practical purpose and in a thoroughly devotional spirit.

A historical sketch which will be valued by all who are interested in ecclesiastical developments and distinctions, is **The Origins of Scottish Presbytery,** by Rev. A. Morris Stewart, M.A., High Street Free Church, Arbroath. (1s. *Oliphant, Anderson & Ferrier*). Many will welcome a statement which Principal Rainy and Professor Orr declare, in an introductory note, to be "compact, intelligible, and interesting" in form.

A little work of peculiar interest is **In Christ Jesus;** or, the Sphere of the Believer's Life, from the pen of Dr. Arthur T. Pierson. (2s. 6d. *Funk & Wagnalls.*) The doctrinal significance of the words that constitute the title will be readily allowed. In these pages their teaching is set forth in general and in particular, a luminous introduction being followed by studies founded on the Epistles of Paul. The result is a book full of instruction, and edifying in a remarkable degree.

Rev. A. R. Cavalier, of the Zenana Bible and Medical Mission, has written a useful story of mission work in zenanas, hospitals, schools, and villages, with the title **In Northern India** (*Partridge & Co.*). The pages describe a tour which the author recently took, visiting mission stations in Bombay, the Punjaub, and North-West Provinces. Lord Kinnaird, who also went over the ground, writes a hearty introduction to the book. There are many illustrations, and the work is sure to do much good by way of exciting interest in evangelistic work among the millions of our immense Eastern dependency.

The "Present-Day Preachers" series has been enriched with a volume of choice sermons by Dr. Alexander McLaren, entitled **A Rosary of Christian Graces.** (3s. 6d. *Horace Marshall & Son.*) The discourses are twenty-one in number, and all of the high order which the author's name guarantees. The first seven are based on the clauses of 2 Pet. i. 5-7, and two follow on the next four verses of the famous passage. From these the book receives its title. The remaining twelve sermons are on great texts, and the treatment is always luminous and spiritually instructive. The exterior and general get-up of the book leave nothing to be desired, and the portrait frontispiece is a feature of special interest and value.

Messrs. George Newnes & Co. have issued Mr. Gladstone's book The Impregnable Rock of Holy Scripture in their well-known "Sixpenny" series.

The Handy Guide to May Meetings (*Id. May, 21, St. Bride Street*) this year contains, in short and handy form, an increased amount of reference matter, and is altogether a convenient little handbook.

Evangelistic.

Mrs. Baeyertz in Sunderland.

THROUGH the mission which Mrs. Baeyertz has been holding in Bethesda Free Chapel, Sunderland, the joy of faith has come to many hearts; while there has also been gladness in the hearts of believers, as these seeking ones have found the Saviour and been found by Him. Close upon 500 persons have been in the inquiry-room as expressive of their desire to know the Lord. The varied character of the cases dealt with in the inquiry-room has been most marked. The burly miner and the little child have sat side by side; the maid-of-all-work has been seeking Christ as earnestly as the lady with her jewelled hand; and hardened sinners, as well as young manhood and young womanhood, have been found at the feet of Jesus.

The meetings have been crowded every night, and sometimes closely packed, even on several occasions when the rain poured. On the last Sunday evening hundreds could not obtain admission, although all standing room was occupied, and the adjacent vestries were filled.

The afternoon Bible readings have been exceptional in their attendance, the large chapel being nearly full on the last afternoon. Christians have been searched, helped, and stimulated by the truth ministered. The churches in Sunderland have every reason to praise God for the manifestation of his working. And those who read this report are asked to pray that all who have professed faith in Christ may be kept true and thorough in their allegiance to Him. F. E. Marsh.

Sunderland.

Mr. Henry Thorne has held Gospel services in Queen's Park Congregational Church, Manchester.

United Evangelistic services have been conducted by Rev. J. T. Mateer at Isleham, Cambs., with good results. Quite a number have professed faith in Christ during the sixteen days' services. Bible-readings were held in the afternoons.

A fifteen days' united mission has been held in the Congregational and Wesleyan churches, Isleworth, by Mr. Monro Collings. A rich spiritual blessing has been received; many persons have professed decision. The afternoon Bible readings were a great spiritual stimulus both to believers and seekers alike.

Mr. Thomas Payne has concluded a four days' mission at St. Alban's, Berington, Liverpool. Though the time was short, there was much blessing. The addresses were thoroughly sound and scriptural, and the word was indeed with power, as was evident by many seeking pardon and peace, not a few of whom were enabled to rejoice in the knowledge of God's forgiving love.

Mr. Chas. Inglis has been conducting services during March at the Edinburgh Castle. God has been pleased to honour his servant again in this place; for by the message of the Gospel from his lips several souls professed decision for the Lord in accepting Him as their Saviour. It was also a time of refreshing to the children of God. May the Lord spare our friend and brother to return to us again!

Walter Notman, Secretary.

Mr. James Wharton conducted a mission at Orange Park, Florida, U.S.A., from March 22 to 30. The work was chiefly in connection with the Orange Park Normal and Manual Training School. At the close of the mission every boarding student was a professing Christian and nearly every day student. In addition, some of the people of the town were reached. Mr. Wharton's work was a great blessing both to the school and town.

Ernest R. Latham, Principal.

Orange Park, Florida, U.S.A.

Dorking, in Surrey, has been the scene of much spiritual awakening of late. The minister of the Baptist Chapel at the beginning of this year rallied his Church members for prayer. For many weeks incessant and earnest work was done in conviction and consecration among the Christians. Mr. Henry Thorne has concluded a fortnight's mission in the Baptist Chapel, and God has greatly honoured him in gathering in many. An interesting feature of the work has been that so many young people have been brought in, so that in several of the churches in the town parents have had the joy of children, sometimes three and four in a family saved. An-Eye-witness.

EVANGELISATION SOCIETY.—The following missions among others will be in progress on Sunday next:—Great Assembly Hall, H. Collins; Warnford, J. Shields; Salford, J. Whiting; Wandsworth, Hy. Bray; Colchester, J. Stanger; High Wycombe, C. Noakes; Fressingfield, A. E. Knight; Whissonsett, C. Chenery; Martock, Jas. Lovell; Shaftesbury, H. S. Smith; Bournemouth, T. Goudie; Ucklow, G. Attwood; Liverpool, H. Laughland; Glasgow, J. W. Moodie; Coalsnaughton, C. Galletley; Woodside, C. G. Roger; Castletown, H. Young; Cambuslang, R. Hill; Kirkhill, D. Pittendrigh.

Evangelists' Engagements.

Mr. W. R. Lane.—Till Apr. 24, Woodford; 30-May 8, Windsor; 13-21, Sidcup.

Gipsy Smith.—Till Apr. 24, Swindon; 29-May 8, Bristol; 13-22, Marylebone.

Mr. E. P. Telford.—Apr. 23-May 4, Leeds; 21-28, Bromley.

Mrs. E. L. Baeyertz.—May 7-22, Newcastle-on-Tyne.

Mr. Charles Inglis.—Apr. 23, Stratford; 24, 25, Chester; 26, Bristol; 27, 28, North Wales; 30, Stratford Conference Hall; May 1-5, Dorking.

Mr. William Grove.—Till Apr. 24, Soldiers' Institute, Portsmouth.

Mr. Jas. Spruntt.—Apr. 23, 26, Willesden Hall, N.W.; 27, Union Hall, Carlisle Street, N.W.; 30-May 14, Pulborough; 21-28, Billinghurst.

Mr. Newton Jones.—Apr. 22-27, Greenhithe, 29, 30, Ealing; May 7, 8, Chester; 14, 15, Huntingdon; 21, Oxford; 27-29, Bedford.

Rev. F. C. Spurr (Missioner of the Baptist Union).—Apr. 30-May 7, Onslow Chapel, Brompton, S.W., daily at 3.15 and 8.

Brothers Weaver.—Till Apr. 28, Hamilton; 30-May 2, Langholm.

Mr. J. J. Scroggie.—During Apr., Park Hall, Barking.

Mr. W. D. Dunn.—Till Apr. 23, Dundee; 30-May 12, Banchory.

Mr. Henry Thorne.—Till Apr. 24, Bristol; 29-May 8, Sunderland; 13 and 21, South Croydon; 17, Dorking; 27-June 5, Ramsden Road, Balham.

Mr. John Elliott.—Till Apr. 23, Marchand Bishop, Devonshire; 24-30, Barn Mission, Priddington.

Mr. and Mrs. S. J. Alexander.—Apr. 22 May-3, Presbyterian Church, High Road, Tottenham.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sunday, Apr. 23, at 7, Mr. W. H. Seagram, Tuesday, 25, at 7, and Thursday, Apr. 27, at 8, Mr. A. C. Barley. Malden Hall, Haverstock Hill, Sunday, Apr. 23, at 7, Thursday, Apr. 27, at 8, Mr. P. H. Thompson.

Letters to the Editor.

The New Biblical Guide.

DEAR SIR,—There is reason to fear that the present aggressive unbelief in centres of theological teaching will lead to a sure, though slow and silent, relinquishing of belief in the Word of God among the people. Their faith will die under the pressure of a seemingly authoritative opinion.

I feel that we must get at the people before this fatal work goes further. I hope to begin in September the issue of a popular edition of "The New Biblical Guide," in sixpenny monthly parts. Each volume will be completed in seven parts, and arrangements will be made for binding the volumes cheaply and well. Care will be taken to have it abreast of the latest researches.

But I may publish, and yet not reach the people. Every well-wisher can give me most valuable assistance by obtaining a few subscribers among friends. Will those who feel with me that this work ought to be done, send me a postcard with name and address?—I am, yours sincerely, John Urquhart.

Parkview, Cambuslang, N.B.

An Appalling Experiment.

SIR,—Nowhere is experimentation on living animals more rampant than in Germany; yet it is in that country and in Austria that the most scandalous abuse of hospital patients constantly takes place.

The *Medical Press and Circular* in a recent issue (March 29) states that a member of the German Parliament recently called attention to the fact that a certain professor had actually published the results of his experiments in inoculating eight healthy persons with the serum of the victims of the most loathsome disease which afflicts the human race. The Minister admitted the gravity of the charge, and promised an inquiry. *La Semaine Médicale* says that the incriminated doctor is Dr. Neisser, and that his experiments are described in Vol. XLIV. of the "Archiv. für Dermatologie." He injected eight healthy girls with specific virus derived from subjects suffering from a horrible disease. Of these eight healthy girls, four developed the hideous malady.

The craze for serum experiment, and the rage for bacteriological inoculations, are fostered by the countless experiments on animals, carried out in the Pasteur Institutes, everywhere being established with the assistance of the wealthy.

These experiments, it has been proved a hundred times, imperatively demand human victims. It is protested that there is no danger of that in this country. I believe that the enthusiastic investigator is the same in all places. The great John Hunter, often called the father of English surgery, records in one of his works how he inoculated with this same disease a man, a woman, and a child in St. George's Hospital, London.

So far from experiments on animals saving human beings from the researches of enthusiastic investigators, the practice of vivisection directly leads to them.

The root of the upas tree is in the laboratory of the vivisector; the fruit, in the hospital ward.—Yours, &c.,

Edward Berdoe, M.R.C.S., &c.

Tynemouth House, Victoria Park Gate, E.

The Sects Abroad.

Correspondence continues to reach us treating of the recent articles by Pastor Fuller Gooch and Rev. Heywood Horsburgh on Undenominationalism, at home and abroad, and especially of the influence of sectarianism in the mission field. Mr. I. Churan Greet in the course of an interesting letter says:—

"It is to be regretted that such *undue prominence* has been given to the names of sects and their doctrinal or other differences before the heathen. 'Sects' at most should be no more than *sections* of an acknowledged whole. But why confuse the Hindu with such things as 'Metodee' (Methodist), 'Ishkatch' (Scotch), 'Speejee' (S.P.G.), &c?"

"Two to four open-air meetings are sometimes to be seen going on simultaneously in one of the public squares of Calcutta by Christians of different denominations. (Praise God that more open-air work is done than was at one time.) Ninety-nine hundredths of the people passing are Hindus, Mohammedans, and such. Imagine one of them laid hold of by the Word. Suppose he inquires of someone where the preachers' 'girjas' (church buildings) are. Perhaps somebody among the bystanders is able to tell him that the 'girja' of yonder group is in Dharamtalah Street, the group to the left have theirs in Wellesley Street leading out of it, that of those nearest him is in the same street as the first one, and the fourth he doesn't know. If the inquirer goes to these places he sees inside the palings a notice board with a mysterious name—each different. Of course he wants to know which is Christian.

"It would not be hard for us to make the A B C of the Hindu's introduction to us simpler in several ways, and one trifling thing that would contribute to it more than we think would be to cease to placard our 'girjas' with enigmas for the passing crowds of people who don't know Christian church history."

Requests for Prayer.

For a special mission, commencing on Sunday, 23rd, in Havelock Place Mission Hall, Belfast.

For blessing on a mission to be conducted by Mr. Henry Thorne, from April 29 to May 8, under the auspices of the Sunderland Y.M.C.A.

For blessing on mission services at St. George's Church, Tufnell Park, N., by Rev. E. J. Kennedy, April 23 to May 1.

Inebriates' Homes.—Three inebriate reformatory institutions under the recent Act have been certified under the Home Office, and are actually at work These are the Royal Victoria Homes, Bristol, which are certified for sixty women; Lady Henry Somerset's Homes, at Duxhurst, certified for twelve women; and St. Joseph's Home, Ashford, for Roman Catholics. Committals have already been made under the Act. All these homes, however, at present receive women only. There is an immediate need of a reformatory institution to be certified to receive men.

The Churches.

** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

It is stated that the Bishop of Exeter expects shortly to resign his see, in consequence of his advanced age and increasing weakness.

The vicar of Maindee, in order to meet the spiritual needs of a rapidly growing population, proposes to purchase and remove an iron church from Newport capable of accommodating 600 worshippers.

The Bishop of Beverley, in consequence of an attack of influenza, has been obliged to cancel all his immediate appointments. Though progressing favourably he is still confined to the house.

The Duke of Buccleuch has presented the living of St. Andrew's, Holborn, vacant by the death of Rev. Henry Blunt, to Rev. Dacre Craven, who has for over twenty years been rector of St. George-the-Martyr, Queen Square.

The Ripon and Wakefield Diocesan Training College at Ripon has been enlarged at a cost of more than £9,000. The new buildings, which include a chapel, hostel, lecture-room, laboratory, &c., will be dedicated and opened on May 8.

Rev. D. Bell Hankin, preaching at St. Jude's, Mildmay Park, alluded to the C.M.S. Centenary, and contrasted the poor results of movements which were merely the outcome of intellectual unrest with those which have had their origin in conviction of sin and the acceptance of Christian truth.

Archdeacon Thornton recently held an examination at the Church Army Training Home, when twenty-six young men successfully passed, and were subsequently commissioned as evangelists. Fourteen women were also examined, and having all passed successfully, were afterwards commissioned as mission nurses, rescue, and slum workers.

The Bishop of Liverpool, speaking at St. Helens, said the whole diocese was full of men who had not adequate assistance to do the work that lay before them. They had an undermanned diocese, and they had nearly the smallest percentage of clergy to the number of people of any diocese in the kingdom. The result was that vicars were continually getting disheartened. Let them get good men to assist their vicars, good Churchmen, not semi-Romanists, but real, downright good Protestants.

The Primate, preaching at Canterbury the opening sermon in connection with the congress of the Kent County Temperance Federation, said that the progress of the work in which they were engaged appeared at times to be slow and discouraging. This slow progress was, as a rule, the only effective way by which work was so done that it stood fast afterwards, and the truth took firm hold not only of man's intellect and conscience, but also of his instincts, and affected all his being.

Mr. A. B. Lloyd, the C.M.S. missionary, who recently completed his record journey through the land of the Pigmy and cannibal tribes of Central Africa, gave an address at a service at Leicester. Taking as the basis of his remarks John x. 16, Mr. Lloyd explained that it was a sermon preached from that text in the same church seven years ago that had induced both his sisters—who perished in the ill-fated *China*—to give themselves to the missionary work. He then gave an interesting sketch of his work in Uganda.

Congregational.

Rev. W. Spurgeon has resigned the pastorate of Wood Street Church, Cardiff.

The London Congregational Union has sent another batch of fifty men to Canada. This will make a total of 400 sent out in connection with the Union's social work, the headquarters of which are at Medland Hall.

Rev. J. Morgan Gibbon, who has now been confined to his house for six weeks, is only just recovering from his illness. In consequence of his prolonged inactivity he has been compelled to cancel all engagements for the coming summer.

A ten days' mission at Thirfield, Herts, has been held by Rev. R. H. Noble with the help of the lay-pastor (Mr. Moon) and a few workers in the village. Blessed fruit has been gathered for the Master, and a very hopeful Christian Endeavour Society has been formed.

Congregationalists of Bow, under the guidance of their pastor (Rev. F. P. Thompson) and a strong committee, are providing a new chapel at a total cost of about £600. The site was given by Mr. W. Carter Pedler, who has also erected a commodious schoolroom, and presented it, together with a site for a burial ground.

Rev. Howard Williams writes from Palapye in reference to the erroneous report of the death of Khama, published two months ago:—"Khama is in the best of health, and shows a vitality and energy that a good many during the present hot summer might well envy. May he long live to rule and guide the Bamangwato nation, who to-day more than ever need an enlightened and determined man at its head."

Baptist.

Successful opening meetings have been held in connection with an Iron Chapel, erected upon a prominent corner site at Haydon Park, near Wimbledon.

At the one hundred and eighteenth anniversary of Carey Memorial Chapel, Hackleton, and the eighth of the pastor's settlement, a sermon was preached by Rev. E. G Gange, and a public meeting was held under the auspices of the Northampton Free Church Council.

Successful anniversary services were held at the English Baptist Church, Oswestry. The preacher was Captain R. Carey-Brenton, R.N. On Monday, Mr. C. S. Dennis presided at a public meeting, where the pastor, Rev. Malcolm N. Thomson, gave cheering accounts of the work.

The Baptists have opened a mission in the chapel connected with Ilkley College. This step has been taken with the sanction and approval of the Yorkshire Baptist Association, from which a "supply" will be sent every week, until the mission is strong enough to have a resident minister.

The first anniversary of the settlement of Pastor Sydney J. Jones at East London Tabernacle was celebrated last week. The special preachers were Pastors Thomas Spurgeon and Archibald Brown; and encouraging progress was reported at a public meeting on Thursday. During the year 121 persons have been received into church fellowship.

The presidential address of the late Rev. Dr. James Spurgeon, which he had anticipated delivering at the assembly of the Baptist Union on the 24th inst., was so far advanced that it will be read, at the request of the executive of the union, by Rev. James Owen, of Swansea. Dr. Spurgeon completed the first draft on the night previous to his sudden death.

The spring meeting of the western district of Baptist Churches in the Lancashire and Cheshire Union took place at Crewe. Rev. S. W. Bowser explained the Century Fund proposals, pointing out that the Baptist Church had not kept pace with the great increase of population throughout the country. Half of the fund was to be applied to evangelisation purposes and works of church extension. The proposed fund was unanimously approved.

Methodist.

The Durham Primitive Methodists have decided to engage a lady evangelist, whose work will chiefly lie in the new mission at Neville's Cross.

Mr. Bolton Smart, of the Wesleyan East London Mission, has accepted a call to take charge of the large mission hall to be shortly opened at Ipswich.

The Somers Town slum sisters of the West London Mission are arranging to hold, on May Day, a rummage sale, when the sisters will sell to the poor all kinds of old garments, crockery, and furniture. Address, Sister Agatha, People's Hall, Chalton Street, N.W.

Throughout Yorkshire and the north generally there is considerable activity among Wesleyans in the way of chapel and school extension. Among the various proposals recently submitted to the Chapel Committee were fifteen cases of new chapels, which are estimated to cost at least £35,000, and will provide 5,270 sittings when completed.

The newly-elected President of the South Australian Wesleyan Methodist Conference is Rev. J. D. Langsford, of Broken Hill Circuit. He is a brother of the retired president, Rev. W. A. Langsford. It is described as a touching sight to have seen one brother hand the other the Bible, at the official installation, with the words, "This is the book our father loved."

Rev. W. R. Winston and Major Smith, who have been visiting as a special commission the Wesleyan churches and mission stations in the West Indies, are expected to arrive home this week. The financial position of the native churches in the West Indies, altogether apart from the damage done by last autumn's hurricane, is causing great anxiety not only to the Methodist but to the other Free Church communities.

Rev. J. H. Greeves, of 88, Penn Road Villas, Holloway, London, N., is organising a subscription for the widow and children of the late Rev. G. W. Clutterbuck, the minister who perished so heroically in the *Stella*. The President, has sent Mr. Greeves a letter of sympathy, in which he writes: "I feel proud to belong to a church and a ministry which his sublime and glorious death has adorned." The President heads the subscription list.

The new regulations for the examination of candidates for the Primitive Methodist ministry, adopted by the last Conference, have taken effect, and Revs. J. Watson, D.D., J. Travis, and R. Bryant have conducted the oral examination at the three official centres—viz., London, Leeds, and Bristol—with the result that sixty have been recommended for the district meeting examinations, the results of which will be considered by the General Examining Committee, which will meet at Sheffield in May, and determine the number to be recommended to the Conference for acceptance.

The General Mission Secretary of the Methodist New Connexion pleads for a forward movement for Chinese missions. In a comparison of the statistics of 1888 and 1899 he points out that there are 36 more churches, close upon double; 873 more members and 765 more probationers, also nearly double; 67 more native preachers, seven times as many; 20 more schools, 23 more teachers, and 342 more scholars. He thinks that in the fewness of its English agents the mission is approaching a peril; for the native agents, however excellent, must have constant direction from the English missionaries.

The new night shelter and coffee tavern of the Manchester Wesleyan Mission is to be opened on the 20th inst. Accommodation is provided for forty women casuals, who will have a separate entrance. The second section will be for those who seem likely to regain their place among good women, and the third is for servant girls temporarily out of employment and stranded in the city. They, too, will have a separate entrance to the others. The coffee tavern is to be fitted with all modern appliances for carrying on a good business. A dedicatory service will be conducted in the Central Hall by Dr. Randles.

Presbyterian.

The extensive mission premises adjoining Regent Square Church are nearing completion, and some of the rooms will be used for committees during the sittings of Synod.

The church at Fifth Avenue, New York, has renewed its call to Rev. Alex. Connell, of Regent Square Church, London, to succeed the late Dr. John Hall, at an annual stipend of £2,000.

Rev. J. Morgan Jones, an ex-moderator of the Welsh Calvinistic Methodist General Assembly has completed the twenty-fifth year of his pastorate of the Pembroke Terrace Calvinistic Methodist Church at Cardiff. Meetings in celebration of the event were held.

At a meeting of the committee in charge of the negotiations for union between the Free and United Presbyterian Churches held in Edinburgh, it was agreed to recommend that the Theological Hall curriculum should be for four years provisionally, leaving the matter to be decided finally by the united Church. The next meeting will be held in Glasgow, when the question of training colleges will be discussed.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS FROM.—E.P.G. A.M. G.J.H. W.Q. E.L.B. J.M.H. P.H. E.W. D.L. J.K. M.G. J.O.B. E.B.S. H.R.A. J.B. M.M. E.J.B. G.A.W. W.J.M. H.E.W. T.S.M. F.R.C. F.R. C.M.B. L.E.T. G.A.W. R.J. M.S. B.G. T.A.G. G.R.K. J.C. S.A.C. F.C. J.W.C.F. W.R.B. E.A.S. C.H. J.K. W.H.M. S.J.B. A.P. G.D.B. J.B.F. A.E.C.M. W.M. J.B.McK. W.C.M. G.E.A. J.C. A.E.G. E.G.S. G.J. C.M. H.H.C) J.M. E.A.D. E.E. E.T.S. E.W.L. J.E.S. E.C. F.C.S. C.E.L. C.B. T.W. T.M.M. F.R. O.V. A.W.D. W.L.A. J.K. H.B.G. S.S. T.P. E.W.A. M.K. H.T. E.H. W.H.A. W.J.E. J.E.B. S.B.N. A.Y. R. R.L.A. M.J.F. Miss A.C. J.M.

APPLICATION FOR TRACTS.—Wm. Price, 68, Salisbury Road, Everton, Liverpool; Rev. Hugh A. Ellis (especially for soldiers and sailors), 160, West Street, Fareham, Hants; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; J. Brenton, St. Just, Penzance; Mr. E. Meddemmen (for children), 84, Credon Road, Rotherhithe, S.E.; Mr. C. Fidler temperance and anti-Romanist), Ardfert Abbey, Ardfert, co. Kerry; Mr. Jesse Brayford, 29, High Street, Silverdale Staffs; Miss Wilkinson, 44, Wilmington Square, Rosemary Avenue; Miss R. Warters, Musley Lane, Ware, Herts.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman.
APRIL.				
Fri. 21	3.0 p.m.	Bible League	*m* Portman Rooms	Mr. J. H. Tritton.
,,	3.0 p.m.	Palestine and Lebanon Nurses' Mission	*m* Exeter Hall, Parlour	Rev. F. Paynter.
,,	3.0 p.m.	Army and Navy Missionary Union	*m* Soldiers' Home, James St., S.W.	Maj.-Gen. Hutchinson
,,	3.0 p.m.	Medical Missionary Association	*m* Lower Exeter Hall	Sir Alex. Mackenzie.
,,	7.0 p.m.	C. of E. Sunday-school Institute	*m* Church House, Westminster	Bishop of Islington.
,,	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m* Mission House, Furnival-street	Mr. F. J. Marnham.
Sun. 23	7.0 p.m.	National Temperance League	*s* Westminster Abbey	Archbp. of Canterbury
Mon. 24	2.30 p.m.	Baptist Union (first session)	*m* Bloomsbury Chapel	Rev. S. Vincent.
,,	2.30 p.m.	Methodist Free Church Missions	*co* Lower Exeter Hall	Mr. J. Craske.
,,	3.0 p.m.	Children's Fresh-air Mission	*m* Mansion House	The Lord Mayor.
,,	3.0 p.m.	Church Temperance Society	*m* Lambeth Palace	Archbp. of Canterbury
,,	3.0 p.m.	Dr. Stephenson's Homes	*m* Wesley's Chapel, City Road	Mrs. John H. Lile.
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,, ,, ,,	Mr. J. T. Burden.
,,	6.30 p.m.	Baptist Union (Century Fund)	*m* City Temple	Mr. H. Wood.
,,	6.30 p.m.	Bible Translation Society	*m* Mission House, Furnival-street	Mr. R. Souttar, M.P.
,,	6.30 p.m.	Methodist Free Church Missions	*m* Exeter Hall	Mr. R. Turner.
,,	8.0 p.m.	Church Temperance Society (Juvenile)	*m* St. Martin's Town Hall	Bishop of Chichester.
Tues. 25	9.15 a.m.	Lord's Day Observance Society	*b* St. James's Restaurant	Mr. W. D. Cruddas, M.P.
,,	10.30 a.m	Baptist Missionary Society	*m* Mission House, Furnival-street	Mr. G. E. Foster.
,,	3.0 p.m.	British Syrian Mission	*m* Lower Exeter Hall	Rev. F. Paynter.
,,	3.30 p.m.	Baptist Union	*m* Bloomsbury Chapel	
,,	3.30 p.m.	Barbican Mission to Jews	*m* St. Paul's Ch. Room, Onslow Sq.	Preb. Webb-Peploe.
,,	4.0 p.m.	Bishop of London's Fund	*s* St. Paul's Cathedral	Bishop of London.
,,	5.30 p.m.	Baptist Missionary Society	*so* Holborn Restaurant	Mr. J. H. Tritton.
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,,	
,,	7.0 p.m.	Trinitarian Bible Society	*m* Exeter Hall	Mr. Jas. E. Mathieson.
,,	8.0 p.m.	Church Temperance Society	*m* Exeter Hall	Archbp. of Canterbury
Wed. 26	8.45 a.m.	Baptist Zenana Mission	*b* Holborn Restaurant	Mr. E. P. Collier.
,,	12.0	Baptist Missionary Society	*s* Bloomsbury Chapel	Rev. J. H. Jowett.
,,	2.30 p.m.	Church Temperance Society	*c* St. Martin's Town Hall	Mrs. Temple.
,,	3 p.m.	Protestant Alliance	*c* Queen's Hall	Lord Overtoun.
,,	3 p.m.	Baptist Union	*m* Bloomsbury Chapel	
,,	3 p.m.	Missions to Seamen	*m* St. James's Hall	Sir T. F. Buxton.
,,	3 p.m.	Asiatic Strangers' Home	*m* The Home, W. India Dock-road	Dr. E. R. Johnson.
,,	3 p.m.	Ch. of Eng. Scripture Readers' Assoc.	*m* St. Martin's Town Hall	Bishop of Stepney.
,,	3.30 p.m.	Colonial and Continental Church Soc.	*s* St. Martin's Church	Bp. of N. Queensland.
,,	4.0 p.m.	Wesleyan Missionary Society	*s* Wesley's Chapel, City-road	Rev. H. P. Hughes.
,,	5.0 p.m.	Baptist Total Abstinence Association	*m* City Temple	Alderman White.
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,,	
,,	7.0 p.m.	Railway Mission	*m* Exeter Hall	Mr. Alex. Hubbard.
,,	7.30 p.m	Wesleyan Missionary Society	*s* Wesley's Chapel, City Road	Rev. T. F. Hulme.
,,	7.30 p.m.	Protestant Alliance	*m* Queen's Hall	Mr. T. A. Denny.
,,	7.30 p.m.	Baptist Missionary Soc. (Young People)	*s* Regent's Park Church	Rev. J. T. Forbes.
,,	8.0 p.m.	London Anti-Vivisection Society	*m* St. James's Hall	
Thurs. 27	10 a.m.	Baptist Union (fourth session)	*m* Bloomsbury Chapel	Dr. W. R. Nicoll.
,,	11 a.m.	Church Temperance Society	*c* St. Martin's Town Hall	Mrs. Creighton.
,,	3.0 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	*m* Wesley's Chapel, City-road	Mrs. Barnsley.
,,	3.0 p.m.	Christian Evidence Society	*m* Stafford House	Sir Richard Temple.
,,	5.0 p.m.	Christian Colportage Association	*c* Exeter Hall	Lord Kinnaird.
,,	7.0 p.m.	,, ,, ,,	*m* ,, ,,	Mr. J. Colville, M.P.
,,	3.30 p.m.	Baptist Ministers' Prayer Union	*m* Bloomsbury Chapel	Rev. F. B. Meyer.
,,	6.0 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. G. W. Palmer.
,,	6.30 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	*m* Wesley's Chapel, City-road	Mr. T. R. Friens.
Fri. 28	11.0 a.m.	Wesleyan Missionary Society	*s* Great Queen-street Chapel	Rev. Dr. H. McMillan
,,	11.0 a.m.	Spanish and Portuguese Ch. Aid Socy.	*s* Holy Trinity Ch., Marylebone	Dean Farrar.
,,	3.0 p.m.	South American Missionary Society	*m* Lower Exeter Hall	Sir F. L. McClintock.
,,	4.0 p.m.	Bishop of London's Fund	*c* Sion College	Bishop of London.
,,	6.30 p.m.	Dr. Stephenson's Homes	*m* Wesley's Chapel, City Road	Ld. Mayor of Liverpool
,,	7.0 p.m.	Sunday School Union	*m* 56, Old Bailey	Mr. F. F. Belsey.
,,	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m* Exeter Hall	Mr. W. Payne.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

☞ Later meetings will be announced in successive issues.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE many Christian workers and others who attended the Bible School recently held in London will be glad to hear that the health of Professor White has become fully re-established. He is understood to be awaiting guidance regarding future work. As to this, also, many of our readers are praying for the great Head of the Church. They will likewise, we are sure, thank God for the renewal of strength graciously accorded to Dr. White.

Following up the "School for Bible Study" recently carried on by Professor White, arrangements have been made by Rev. F. B. Meyer and Dr. Harry Guinness to invite Professor W. R. Newell, of the Bible Institute, Chicago, to conduct meetings on similar lines. Particulars as to dates and places will be given in due course.

Now that the agitation against seven-day newspapers is assuming practical shape, why should not the Evangelical Churches unite in a common protest on a given Sunday—say May 13? We hope some such definite step will be taken to show a simultaneous and united front.

One of the memorable sayings of Oliver Cromwell, the tercentenary of whose birth is being celebrated to-day, was the following:—"A man never mounts so high as when he does not know where he is going." By this he meant not that our conduct should be aimless, but that when it is under the complete control of the Divine Spirit we are led "by a way that we know not," and are carried to nobler issues than would be possible if we kept the reins in our own hands. Thus, in obedience to the call of God, Abram "went out, not knowing whither he went." The best men seldom have clear plans for the future, but they have clear and steadfast principles, and they trust to the "inner light" for the guidance needful in applying these principles to the practical problems of life. St. Paul often changed his *plans*; he never changed his *purpose*, which was ever to be at the call of the Spirit of God. The light of duty, like the light of the sun, shines only from day to day. Remembering that, let us act accordingly.

The extraordinary success of the C.M.S. Centenary gatherings suggests one reflection, among others, which is full of hope. On the platform the common bond of service drew together representatives of all the parties in the Church; and, in spite of the recent unseemly protest of the *Church Times* against the inclusion of Nonconformists among the speakers, these were received with a warmth that was unmistakable. For one week the sword of controversy was sheathed, and every department of the Christian Church forgot their differences in a great outburst of the spirit of the underlying brotherhood of all those who are engaged in the propagation of the Gospel among the heathen. So long as the missionary spirit survives, the evils of division will never entirely triumph. Love to Christ and towards the world for whom He died—this is the true bond of union among his followers. Priestism is the centrifugal force of Christendom; service is its centripetal energy. The more the latter spirit is cherished, the more surely will the former decline.

As the time for the meeting of the Peace Congress at the Hague approaches, the efforts on the part of enemies to destroy its usefulness are increased. We must be prepared for bitter and unscrupulous attacks from many quarters. The hand which deals the blow, and the power which inspires it, will not be shown, but the correspondents of newspapers will have a busy time in retailing evil prophecies from every European capital. The pity of it is that Russia's harsh treatment of Finland, and England's objection to the Transvaal being represented, have stirred a good deal of feeling among the best friends of the Congress. Still, we submit that lovers of peace must strain every nerve to win a substantial result. Some say that, were arbitration adopted, our country would suffer by the arrangement, because she is so universally hated; but we hope that notwithstanding this painful fact our representatives will vote for this better, this more human, method of settling disputes.

Personal controversy between public men is not altogether an edifying subject of comment: but the dispute between Lord Halifax and Lord George Hamilton (representing the "High" and "Low" parties in the Anglican Church) brings into prominence the exact point of offence in the recent E.C.U. manifesto, which is well put by Lord George in these words:—

> You repudiate the jurisdiction of the Crown and Parliament in order to glorify the authority of the Bishops; but you decline to accept the decisions of the only authority you recognise, except when they are in accord with your own views.

This is the exact situation in the Church of England at the present moment, and it reduces the Ritualist position to an absurdity. Priestism logically demands a Pope, and while Ritualism repudiates the authority of the Pope of Rome, it aims at setting up in his stead a pope in each village. Hence the chaotic state of doctrine, practice, and authority in the Church of England at the present moment.

Lord Peel's strong action as chairman of the Liquor Traffic Commission is an eloquent testimony to the high-handed and obstructive policy of the brewers in their attitude towards that endeavour to shape a workable policy on the Temperance question. The difficulties of the situation are being immensely increased by the rapid conversion of the brewing businesses into limited liability companies. This movement aims directly at poisoning public opinion against reform by enlisting as many citizens as possible on the side of the "trade." Those who hold a "stake" in the success of any firm whose business it is to make capital out of the drinking habits of the nation are thereby converted into the opponents of reform. Every nerve is just now being strained to gain an unfair advantage in the battle between drink and duty. There is need of a thorough campaign in regard to the investment of money. Much that is well gotten becomes ill-invested, and so helps the "interests" which thrive on the degradation of society.

There are wider aspects of the evils of joint-stock investments than have just been hinted at. This growth of modern times makes for evil in several important directions. —(1) By enlisting vast multitudes of small investors in businesses over which it is impossible for them to exercise any personal investigation; (2) by lessening the sense of individual responsibility; (3) by placing the power in the hands of directors whose one aim is to produce a good dividend. The result is a steady decline in commercial morality, and a spirit of widespread greed, which pays no heed to the ways in which wealth is earned, so long as a personal profit is secured. Those who hold the Scriptural principle, that all our possessions are held in trust, should ponder this question carefully and prayerfully. It is one of the burning questions of the hour, and too little is said and felt upon it by those who thoughtlessly invest their money in all sorts of dangerous and doubtful concerns.

The endeavour of the Lord Chief Justice to suppress illicit secret commissions deserves the support of every honest man. The evil complained of has reached the most serious dimensions, and its effects on trade and on the character of all sorts of men are utterly demoralising. A wholesale warehouseman has termed the system "a hydra-headed monster," and a witness testified that the blackmailing system even included the boy who took a manufacturer's card in to the persons on whom he called. The boy knows his price, and demands it of a man who looks down upon him. Secret commissions create a conflict between interest and duty, and the object of Lord Russell's bill is

> to check, by making them criminal, a large number of the inequitable and illegal secret payments, all of which are dishonest, and tend to shake confidence between man and man, and to discourage honest trade and enterprise.

Many a man who would do a thing which the law does not condemn as criminal will refrain when the law condemns it. Public opinion, and especially Christian public opinion, must support this endeavour to purify life.

In view of the great and numerous temptations to which policemen are exposed in all great cities, one cannot help asking the old question—"Who shall guard your own guards?" A drink seller in an English borough recently admitted that for many years he had paid the local police a large sum of money every year, but he said that this was a reward for their keeping his houses free from objectionable characters! His explanation hardly carried conviction to the minds of his fellow-citizens, who are bent on probing the matter to the bottom, and paying their policemen all the wages they receive. The power of the "trade" is present and active in every part of our national life, and the sooner we subdue it to the national will the better will it be for all classes.

The battle fought against immoral entertainments in the music halls a few years ago, which had a profound influence on public

opinion in spite of several apparent repulses, will soon have to be renewed against the theatres. A leading actor, who made himself conspicuous recently in defending the character of actresses from the charge brought against them by Mr. Clement Scott, is now taking part in a play that has been denounced, even by the secular newspapers, as grossly immoral in its tendency, yet nightly draws huge audiences in the West End. There are other signs that the moral standard (such as it is!) of our theatres is in danger of a serious decline. Gilded vice, the basest cynicism expressed in all the graces of style, subtle and shameful innuendoes against virtue—these seem to be the leading characteristics of several new plays, if we may judge from the descriptions given of them in the newspapers. They bear witness to the extreme watchfulness necessary on the part of the public authorities in licensing our places of amusement.

The deliverance of Mr. Clement Scott on the character of the stage and the influence of the theatre will still be fresh in many memories, and so will the storm of anger which it raised among actors. Now comes another corroboration from Miss Florence Bright, formerly an actress, who says:—

> People sometimes affirm girls have no temptations on the stage. That is a silly fable, and most of those who say it know it to be so. Then, again, the life of the stage is peculiarly full of other tragedies. The woman of soft, tender, sensitive nature—the very woman whose refined sensibilities make her specially responsive to the fineness of fine ideas and things—the very woman who is temperamentally fitted to appreciate, and potentially, at least, to body forth with adequate expression, the delicacies of light and shade in a great play—she is the one upon whom the rough, sordid, demoralising life of the stage presses most hardly.

Mr. Brodrick recently informed the House of Commons that an outlay of £200 in recruiting expenses in a certain district of Scotland had produced only one recruit! The money might have been saved had the recruiting sergeant gone to a minister there and asked him what were his chances of enlisting men. He would have told him, as he told some of his own friends, that "not a mother's son about here will join an army so rotten as the Government statistics make out." So that the sensational statistics employed to secure the protection of vicious men have struck a heavy blow at the popularity of the army. Someone trifled with both truth and with morality in the name of the Government, and now the sin comes back in consequences—as it always does.

The attempt of Roman Catholics to fasten upon the London Missionary Society the responsibility of the troubles in Samoa is a case of the wolf, who is drinking up the stream, complaining that the lamb lower down is muddying the water. Unpleasant as it may be to say so, there is no denying the fact that representations of a Roman Catholic grievance made through a Roman Catholic channel are tainted. The truth is that the Society avoids politics; its work is religious; and as Mr. Wardlaw Thompson says, if "any of its missionaries have actively taken the side of either the one or the other of the claimants to the throne, the directors will have no hesitation in expressing their condemnation of such conduct." A commission of enquiry has gone to Samoa, and its report should be awaited. Roman Catholic attempts to prejudice public opinion should be sternly resisted.

Mammon's Assault on the Lord's Day.

THERE is nothing new in misuse and abuse of the Lord's Day. Indifference to the claims of God has been combined with a selfish misappropriation of the day by multitudes who have enjoyed the privileges of Christian instruction.

The seven-day newspaper movement is a flagrant infringement of the privilege of Sabbath repose. It has its origin, not in meeting a legitimate public demand, but in a purpose to create new customs calculated to enrich a few who are already wealthy, while robbing many working folk of the priceless heritage of the Day of Rest. To publish and circulate the new editions on Saturday would by no means satisfy the oppressive ends of Mammon, who is the god of modern Sabbath-breakers.

It is very cheering to note the widespread feeling on the subject throughout all classes. We are face to face with a great national danger, and the mere passing of resolutions will not deter the interested parties. Action must be met by action, and the surest action on the part of the people is (1) to refuse to subscribe at all to the offending newspapers, and (2) to refuse to advertise in them. If this course were consistently followed by all who are really concerned to save the country from the inrush of secularism which would follow on the establishment of Sunday papers of the kind now initiated, the movement would speedily collapse, and an impressive object-lesson be taught to others eager to follow suit.

That the fight will be severe is shown by the tactics of the *Daily Mail* proprietors, who at first complained that they had been driven to publish their paper on Sunday by the necessities of competition. Their action altogether contradicts that contention. They have left no stone unturned to force their paper on the public:—

> They sent a motor-van to Brighton at two o'clock on Sunday morning; they sent another motor-van to Windsor and other quiet riverside resorts, with a huge supply of papers, and a horn to announce its approach and to disturb the Sabbath rest; and they despatched six men to Liverpool by an early Sunday morning train to plant copies of the paper all over the city.

It is a good sign that the newsagents are calling out loudly against the innovation. They see that other papers will follow, and if morning papers then also evening issues. Meanwhile a petition is being signed by those who are expected to sell the papers, asking the proprietors of the *Daily Telegraph* and *Daily Mail* to reconsider their attitude in producing a seven-day journal, which will eventually involve the news trade of the country, numbering from ten to twenty thousand tradesmen, in Sunday labour. The Archbishop of Canterbury has signed, and large public support is assured. If the law as it stands is not equal to saving us from this new tyranny, there are men in Parliament who may be trusted to give a good account of themselves on the subject; and we trust that an efficient majority of our legislators are on the right side in this great cause of the people.

We hope that the agitation will strengthen the hands of such papers as the *Daily News*, the *Morning Leader*, the *Morning Herald*, the *Echo*, and other papers not concerned in Sunday issues, either nominally or actually.

Two questions have exercised the minds of many concerning this subject (1) Is it a Christian act to "boycott"? (2) What difference will it make for a few Christian readers to drop the daily editions? The first is well met by the *British Weekly*:—

> Boycotting in the right sense is one-half of Christianity. "Touch not, taste not, handle not." "Abhor that which is evil, cleave to that which is good."

A London newsagent supplies the answer to the second, when he is enabled to state that as the result of Christian support in his locality he has been able to reduce his orders for the two offending papers by *over 1,800 copies a week*. That is a good start. Christian newsagents may fairly look to the members of churches to strengthen their hands in the struggle. It must be forced upon the proprietors of the papers by hard facts that the nett result of their new ventures is to produce less profit from the seven issues than was formerly yielded by the six. Where the only potent argument is that of the pocket, there let that argument be employed; and we earnestly hope that in this case it will triumphantly succeed.

The London Tent Campaign.

THE remarkable blessing and far spread awakening which attended the work conducted by Mr. Leonard Weaver, in the well-known American tent at Tottenham, has very naturally led to a widely-expressed desire for the further development of such evangelistic work among the unreached masses of the metropolis.

As a result of a meeting of friends and sympathisers interested in the question, it was resolved recently, after prayerful consideration, that a committee should be formed to undertake the general direction and management of an aggressive movement, and on Monday last a meeting was held in the Aldersgate Street Y.M.C.A., Mr. Robt. Scott occupying the chair.

After the chairman had introduced the subject, with a reference to the imperative call for more Gospel work of such a character as to rivet the attention of the multitude, he called upon Mr. Leonard Weaver, who gave a spirited address, reviewing his experiences in tent work, and pointing out that the classes who generally avoid churches and chapels willingly make themselves quite at home in a tent. The work would be economical, for durable tents and fittings could be obtained nowadays on very reasonable terms, and there was no difficulty in securing suitable workers possessed by a fervent love for souls.

After much helpful consideration and discussion, during which Mr. T. A. Denny and Mr. T. B. Miller expressed a deep interest in the proposal to consolidate and extend the work, it was decided to purchase two large tents, which, with the familiar American tent handed over to the committee by Mr. Weaver, will mean that in a few weeks the work will be initiated, by divine blessing, in three important suburban centres of population.

Mr. A. Garstin has accepted the position of treasurer, and the constitution of the committee is such as to thoroughly secure confidence in the undertaking. The American tent is now being removed to Tooting, and many pressing invitations and offers of the use of land have been received.

Many readers of The Christian who have already expressed their sympathy with the suggested tent campaign will rejoice to hear that a responsible committee of representative Christian men has been formed, known as the London Tent Evangelisation Committee, and that the said committee has taken definite steps to commence the work immediately. Two new tents have been ordered, with seating capacity for 3,000 to be worked in conjunction with the great American tent.

May we earnestly plead for a constant remembrance at the Throne of Grace, and that all to whom the Lord has entrusted this world's goods shall so respond that the committee, in their loving service, may be encouraged to undertake still greater things as the season advances!

We should be glad if friends who feel that there is need of such work in their own district will communicate with the secretary, Mr. G. R. Williams, 21, Greyhound Lane, Streatham, S.W.

Leonard Weaver.

Christ's Testimony Regarding Judgment.

By Rev. JAMES CULROSS, D.D.

THE thought of judgment is not welcome to the sinful heart, and is eagerly put aside. To mitigate its terrors it is moved into the distant future, just as by standing off from a furnace we are not scorched by its heat. By degrees the word comes to have a far-off muffled sound in men's ears, that fails to alarm. "If we can only tide over the present," is the secret feeling, "and escape detection and exposure by our neighbours, we need not concern ourselves about the future." And so the thought of accountability slips quietly out of mind, and is forgotten. "Yesterday! Well, yesterday is past and done with—it will never be heard of more;" "it will be all the same a hundred years hence;" "all this talk about judgment is the mere conjuring up of a bugbear to frighten us into being good, as if we were naughty children."

Yet lurking behind all evasions is the consciousness, less or more distinct, on the part of men everywhere, that they have come short, that they have done wrong, that they are blameworthy. A voice within the breast is judging them even now, however they may try to suppress it. This consciousness of blameworthiness is as solid and substantial a fact as any five-senses-learned fact of physical life. Hence arise self-condemnation and anticipation or dread of judgment to come. This anticipation or dread is found not only in modern Europe, but in the farthest back ages that history knows of. It is inscribed on the bricks of Babylonia, it is painted on the monuments of Egypt. It is found not only in the bosoms of great sinners, but also in those whose life is beautiful and praiseworthy in the eyes of their fellows. It may be suppressed or argued down for a time, but cannot be finally and utterly extinguished. It seems to belong to the very constitution of our moral nature. Reason and conscience unite in justifying it.

Such words as "responsible," "accountable," and the like do not belong to "revealed religion" only; they indicate a predicament of our very being. In the more outward and less spiritual provinces of our experience, we count on "a day of reckoning." Retribution in the physical realm seems as certain a "law" as that of gravitation, and we can no more evade the former than we can the latter. If a man breathe poisoned air or drink impure water his health shall suffer. If he squander the golden hours of youth and the opportunities of manhood in inglorious sloth, it shall end in poverty. If he yield to vice, it shall bring on him disgrace, disease, physical wretchedness, and lay up fuel for remorse. In this we have not something accidental and occasional, but a rule which holds without respect of persons.

Is it so in the moral and spiritual realm? It seems as if things were "loose" in this realm. We find a retributive system instituted and carried out so far, yet left imperfect; halting where we should expect the final act. Is the halt a full stop? Does it create a presumption of final impunity for the wrong-doer? Or does it mean only a merciful pause, giving summons and opportunity of repentance? In travelling through an unknown piece of country, we chance upon some building of grand design and noble proportions, begun but not finished; blocks of marble lie about, on which we observe recent marks of the chisel; builders' apparatus, such as ladders, planks, scaffolding, all in order. We assume that the building is not meant to remain as it is; some day, we infer, it will be finished, and finished in keeping with what is already disclosed of the architect's design. May we not take this as a parable of what we find in the moral region—a retributive system sufficiently developed to reveal some of its ruling principles, but not complete?

Just here a fierce conflict of argument rages. A widely-accepted philosophy, based on materialism, according to which mind is but a brain-product, denies the determining power of the human will in the shaping of life and conduct, and by necessity of thought denies all blame-worthiness in the doer of wrong. *By necessity of thought*, to deny the free operation of the will is to deny the possibility of morality, or to admit a morality with nothing higher in its heart than the "greatest-happiness" principle. To persuade men that they cannot help themselves is to fling them into recklessness, or into idle despair that weakly awaits its fate.

This philosophy takes man at random—the first man that comes—and finds him to be the "resultant" of an infinite complex of influences, summed up by the two words, "heredity" and "environment." Just as a tree is what seed, soil, climate, and other environments make it, so is a man. According to this philosophy, to take a case by way of instance, a licentious man is licentious as a matter of course, and cannot be otherwise. It is his nature to be licentious, just as it is his nature to have red hair, or blue eyes, or large hands and feet. He is indeed "injurious," like a slug in a garden or a wolf near a sheep run, but he is not "blameworthy." He is a "result," and is impelled to do what he does, irresistibly, as the puppet moves when you pull the string. "Freewill," it is maintained, "does not exist, neither does any amenability or responsibility, such as morals and penal justice and heaven knows what else would impose upon us."

(To be concluded.)

C.M.S. Centenary Thanksgiving.

Bowed in the dust of our own nothingness,
Accept, Almighty Father, through thy Son,
All adoration, gratitude, and praise,
For thine o'erwhelming mercies through a week
Of cloudless blessing! Thine alone the fire
That down a century of battling years
Burned steadfast on ten thousand altar-hearts
'Mid heathen darkness. Thine alone the love,
The love of Calvary, that stung to life
Our saintly fathers, who apart, unknown
Within an upper chamber as of old,
Unconscious of the miracle at hand,
In child dependence, dared to dream again
The dream that thrilled the Christ upon the Cross,
Time's first white dream of empire over souls—
Fair dream of empire—Christ Himself the King.
And there and then, betwixt those narrow walls,
That band of saintly men upon their knees
Spread out in mighty faith at Jesu's feet
The glittering spoils of sovereignty to be.
Then thanks to-day for throngs of burning souls,
That fain had pierced the future's golden gates
And realised forthwith the dream of God.
Thanks for the incense of ten thousand prayers
Wafted aloft 'mid clouds of penitence.
Thanks for the billows of tumultuous praise,
That salt with tears of lifelong sacrifice,
Yet, gleaming as with ocean's countless smile,
Broke ceaseless daily on the eternal shore.
And thanks, once more, for words that leapt to flame
From pleading lips or granite souls on fire—
The fire of sunrise speeding on the dawn.
Then thanks yet deeper, homage more intense,
O Father, for the awe and kindling hush
Of thy near Presence, with thine own dear Son;
Who in the splendour of his Spirit's power,
Through all that week of crowning festival,
Revisiting the battlefields of faith,
Before the hungering gaze of half his Church,
Held royal court within our city walls!

Charles A. Fox.

Planning a Great Campaign.

ON Monday of last week a largely attended meeting of ministers and Christian workers was held in Glasgow, to receive from the directors of the United Evangelistic Association a sketch of the lines on which the evangelistic campaign is being planned for next winter.

Lord Overtoun, in his address from the chair, referred to the fact that Glasgow is often spoken of as being in the van of progress in the careful organisation of Christian work, and in the faithfulness of its Gospel ministry; yet when celebrating the semi-jubilee of the formation of the association—in the revival times of 1874—the directors had felt that the time was now ripe for another great effort for the evangelisation of the city. After much prayer and waiting upon God, they believed that the finger of God was now pointing the way. A general committee (seventy members) had been formed, representing all the churches and the more important branches of Christian work in the city. Nine sub-committees were hard at work arranging details, and the executive consisted of the conveners of these, with the general officials. Briefly stated, the area of the city, comprising a population of 868,000, had been divided into nine districts; and within each of these (for six months beginning next October) meetings would be held, changing about from place to place, until the whole of the ground had been covered. In each district the local ministers and workers would be left to decide about suitable centres and other details.

Dr. Marshall Lang declared that already there was perceptible the thrill of a great expectation. He desired not excitement, but incitement, to intensify the life of the Church.

A hearty assurance of the full sympathy and help of the non-Presbyterian churches was given by Rev. George Gladstone. The view their ministers took was that it was simply a most welcome proposal to help them in their own work—a whole-hearted attempt to spread the kingdom of our blessed Lord and Saviour.

Recalling the small gatherings which preceded the movement of 1874, Dr. Wells thought the present plans were being matured under what appeared to be much more hopeful auspices. He believed the scheme to be the largest that had ever been placed before the Christian community of a great city. It is a very serious thing to pray for a revival. We must ask ourselves if we are prepared to take up the responsibility it brings to us, to give up all else, and place ourselves at the disposal of the work.

Rev. G. L. Carstairs said that although we looked back with longing to 1859, 1874, and 1882, we should not ask a repetition of any former experience, or propose that what had been done years ago should be done again God has not exhausted the possibilities of blessed discovery that He has for his people and willing servants. We are going forward at his leading, because there is work lying to our hands manifestly to do, and because we hear his call. The circumstances are different, but the power is the same.

In closing, Lord Overtoun expressed the hope that ministers and congregations, in making their plans for work during next winter, would give the prospective campaign a large place in them. The directors had asked each of the churches to supply the names of pastors best qualified for this work, that they might be officially asked to give their services. Many leading evangelists — including Rev. John McNeill—hoped to take part in the work; and as Mr. D. L. Moody had not yet sent a definite reply to a request addressed to him, the directors were authorised to cable to him, in the name of the meeting, urging that he should spend a part of the time in Glasgow.

The meeting was of the most widely representative character. Workers of every class and name united in the expression of a deep conviction that God is about to do great things in our midst. It was felt at the close that much progress had been made in welding together the various elements which must make up the standing army of the campaign.

T. C. M.

Letters from America.

MR. MOODY'S RETURN FROM THE WEST.

WE travelled to Detroit, to meet Mr. Moody, who has been for the six winter months in the South and West. He has held meetings in thirty-three centres of population, and one of the newspapers thus deftly describes the purport of his present visitation:—

"Mr. Moody is with us this time in the interests of the spiritual renewal of the ninety-and-nine." That is to say, he has endeavoured to reach the pastors, officers, and members of churches, rather than the man and woman in the street.

Mr. Moody is the same man as we have known him for thirty years, only more so. He is in excellent physical health, mellowed by increasing years, marked by the same quiet and unassuming influence, the same kindly humour, directness, courage, and earnestness, the same spiritual tone, the same power with God and with men, that have always characterised the man, his work, and his words.

In Chicago he is forty times the power to-day that he was when he began his work in that go-ahead city forty years ago. This is from the *Chicago Record* of April 8:—

With his old simple directness Dwight L. Moody yesterday emptied the vials of his wrath upon the higher criticism and scientific analysis of the Scriptures, and, with homely illustrations and humorous stories, urged the faithful acceptation of the Word of God.

Morning and afternoon, the mighty audiences that he had attracted to the Chicago Avenue Church laughed with him, groaned in reprobation, sighed with long-drawn breath, or shouted fervid amens and exclamations of praise, as the evangelist moved them at will.

There was no apparent straining for effect in the manner of the preacher. He employed no florid figures of speech or elegancies of gestures. His voice was rather husky, and the people in the back seats and galleries had some difficulty in hearing him at times. He talked as if his audience was a familiar friend and he had something to tell him concerning other intimates—the saints, apostles, and prophets, who were to him living and breathing men and women.

In similar terms the *Free Press* records his

VISIT TO DETROIT.

Dwight L. Moody took Detroit by storm yesterday. During the day his voice reached at least 5,000 people, who flocked to the different churches where he spoke and packed them to their utmost capacity.

It is not the gift of oratorical eloquence that draws the crowds to Moody, for that he does not possess. It is the straightforward way he has of saying things. It has been called homely eloquence—simple yet impressive.

During his talks yesterday, Mr. Moody did not use a figure of speech in illustrating a point of argument. Figures of speech are not necessary with him. He says nothing that is not as clear as crystal to those who listen.

Words of one syllable mostly are employed. He nails an argument down hard with the hammer of common sense. When he speaks and says some startling things, with as much assurance as he would say "Good day" to a friend on the street, it sometimes seems that he does so recklessly and without serious contemplation. But such is not the case. He announced at one of the meetings yesterday that if anyone in the audience wished to question him on any of the statements he had made, he would be glad to talk with that person after the service.

After the service was over there was an eager throng about him to find out why he made some statements, and he organised those people into a sort of Sunday-school kindergarten, and told them why.

Thus does Evangelist Moody go abroad in the land and preach the Gospel to all people. He has not been in Detroit before for many years, and those who heard him speak yesterday noted that since his last visit he has lost none of the vim which years ago placed him in the front rank of religious workers. He is just as energetic, although he has, perhaps, lost some of the vocal power he possessed when a younger man. Moody is plain-spoken, frank, a good story teller, and he keeps his audience with him all the time.

Mr. Moody arrived in Detroit on Saturday morning (8th inst.), and spoke to crowded audiences—at four, on the power of the Spirit for service; at eight, on three types of Christians in John iii., iv. and vii.—Nicodemus, born of the Spirit—life; the woman who left her waterpot—abundant life; he that believeth on Jesus as the Scripture hath said—overflowing life.

I was reminded, as we walked to the place of meeting on the two following days, of the hymn—

> What means this eager anxious throng
> Pressing our busy streets along?

for as in our own cities in past days, so here and now the churches were thronged. Rev. R. A. Torrey, superintendent of the Bible Institute, Chicago, preached to the overflow congregations on the Holy Spirit, and on the wisdom of winning souls, of which his sermon at night was a vivid illustration.

Mr. Moody's address at nine o'clock on Sunday morning to Christian workers was on the weak and base things God uses, illustrated by Moses' rod, Joshua's rams' horns, Gideon's 300, &c., &c. In the afternoon another large church overflowed with men, and although the text was familiar, the sermon was new to me, but terse, racy, searching, tender, humorous, spiritual. One of the papers headed its report with the line

"MEN IN TEARS."

On the platform, and in pew and gallery, men—young, middle-aged, and old—wept as some specially pathetic facts were told which moved them to pity and to indignation.

The address was a straight and fearless attack on many of the more prominent evils in society, in family, and in business.

Mr. Moody took for his text, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." "The most deceitful thing in the world is the human heart," said he. "Man is for ever trying to deceive God. But God cannot be deceived. A text of this kind applies as much to the preacher as to the hearers; to the saint as well as the sinner. Since the day of Cain man has reaped what he sowed. No millionaire can, by gift or otherwise, escape this great law."

The foregoing furnished the basic thought for the address. Mr. Moody held that if the father is a liar the son is a liar by birth.

"You can't plant cabbages and expect to reap oak trees. Some people wonder why their children are such liars. If these parents would look into the mirror they could find the solution to their problem. Some merchants wonder why they have dishonest clerks, while at the same time they tell their clerk to sell home-made stuff with foreign tags on, and offer half-cotton stuff for all wool. As for me, I have just as much respect for the clerk who goes into his employer's till as for the employer who goes into my pocket and takes my money for a 'snide' (spurious) article worth one-half the price obtained. I have no use for business lies, or for political lies, even when they are called white lies. A white lie is just as black as the blackest lie that was ever told."

Mr. Moody made every statement a positive one. He struck out directly from the shoulder, and wherever he saw a chance to strike he struck home without hesitation. Old men listened with their hands to their ears. The evangelist addressed himself at times directly to individuals in his audience and forced them to reply. He was interrupted frequently with:

"That's true," to which he replied:

"True, of course it's true, I know it's true."

He spoke of the lives of prisoners; of the good that could be done among them by the right class of literature.

"Don't wait until they have been in jail several weeks, but get at them immediately. God bless the motherly woman who goes to the jails," he added fervently, and an echo of "Amen" came from all portions of the church.

"All that are in favour of this work," he cried, "hold up your hands."

It looked like a field of wheat as hands shot up all over the audience.

"Now put them right down into your pockets and give something towards it."

This came like the snap of a whip; the hands went into the pockets; the baskets, as they were passed about, were filled with silver and bills. There were many bills of large denominations. Mr. Moody himself passed a hat about on the platform, and to the choir loft above.

"If you're a believer in silver, give silver," he called, "and if you believe in gold, give gold."

Taking for his text, "Whatsoever a man soweth, that shall he also reap," Mr. Moody shot many shafts of oratory and evident truth directly home.

"Is that so?" he asked now and then. "Own up when I hit you, bow your head and say, 'That's so.'" One man replied, "Certainly," and Mr. Moody resumed, "Certainly, of course, it's so. I know it's so."

In speaking of the saloons, he exclaimed:

"PLANT WHISKY AND YOU'LL REAP DRUNKARDS.

"The man who rents his property for the liquor business is just as bad as the man who sells it."

The applause at this point was deafening, and everyone shouted: "That's so."

"Don't applaud, I don't like it," cried Mr. Moody.

"How about the voter who supports the saloon?" asked a voice.

"He votes for the drunkard, and he will find he is sowing them right in his own family," replied the speaker. "I believe in No Licence. We not only need a revival to bring some men into the church, but we need a revival to turn some men out of the church. The man who rents his property for a liquor-store or a brothel is not fit to be a church-member."

"That's the stuff," ejaculated someone on the platform.

"Don't sell out either, you liquor dealers. Get an axe and smash in the heads of the barrels, and let the stuff run into the sewer.

"I know what cry will answer this; I've heard it before: 'Do you want me to starve?' Yes. We haven't had a martyr in this century; it would be a good thing for Detroit at the close of the twentieth century to have a man starve to death for his principles. I think I'd come any distance to attend his funeral. 'The first martyr of the twentieth century.' It would just take about till the first of the year to starve him out."

At another time, with tears running down his cheeks and his deep feeling projecting itself among his auditors, Mr. Moody said:

"It is a shameful thing the way woman is treated to-day after she has been ruined by man. She is ostracised, but he walks down the aisle with his head erect."

Mr. Moody then made a strong plea for the rescue missions. He did not hesitate to ask leading questions, and directed them all over the audience, until people seemed to squirm beneath them. In speaking of the observance of the Sabbath day, Mr. Moody said:

"It will be a dark day for this republic when we give up the Sabbath. It will grind the working man down beneath the heel, as he is in the old countries."

Mr. Moody again and again declared that the pendulum which has swung to the side of scepticism and contempt of the Bible is now swinging the other way. He defended revivals and affirmed the need of them. And in public meeting and in private conversation said:

"We must reform governments and municipalities by beginning with the individual. That is the only way to get the reforms we hear a demand for at every election. If things go on the way they have been going for the last twenty-five years this land of ours will be swept with a storm of riot and bloodshed before another twenty-five have passed. Nothing can avert it but the power of the church—a church quickened and awakened by the Spirit of God."

After leaving Detroit the evangelist was to address the students of Yale College, and to preach at Philadelphia.

R. Cope Morgan.

Detroit, April 10.

Centenary of Union Chapel.—Union Chapel, Islington, which is this week celebrating its centenary, has had a somewhat remarkable history. The present building was erected in 1876, with schools, at a cost of nearly £50,000. The church has only had three pastors in the hundred years of its existence—Rev. Thomas Lewis, until 1852; Rev. Henry Allon, from 1844 (beginning as co-pastor to Mr. Lewis) till 1892; and Rev. Hardy Harwood, from 1892 till the present time. Dr. Guinness Rogers, who preached the centenary sermon to a very large congregation on Sunday morning, said that the foundation of their church was, like that of the Church and London Missionary Societies and the Religious Tract Society, a fruit of the great evangelical revival. The history of the church, which had only been called Congregational since 1847, showed, first, that there were spiritual affinities infinitely stronger than our dividing sectarianisms; and, secondly, that under the influence of strong convictions and attachments, without any unpleasant assertion of their peculiarities, men drifted into societies shaped according to their own view of what a church should be.

Day by Day.

SUNDAY, April 30. Joshua ii.

THIS chapter is dedicated to the story of Rahab, partly because of her importance as a link in the genealogy of David, and so of our Lord (Matt. i. 5), and partly because her story shows how much faith may exist in the Gentile soul, though reared amid the darkness of superstition, and blighted by failure in the outward life. We can never forget the words of the sacred writer, "By faith Rahab, the harlot, perished not with them that were disobedient, having received the spies with peace" (Heb. xi. 31). And may we not hope that there have been thousands more like her, who have been recognised by no visible church, but have groped after God through the darkness, andbeen found of Him? "Other sheep," said our Lord, "I have, which are not of this fold, them also must I bring." What precious words! Notice, He says: "Other sheep *I have*."

We must also recall the inspired comment on this chapter made by the Apostle James, when he adduces the treatment which Rahab meted out to the spies, as an evidence of the genuineness and strength of her faith, so that faith wrought with her works, and works were the evidence of her faith. Her treatment of the spies was not the result of a womanly tenderness and compassion merely; but was dictated by her strong belief that the Hebrew people were in a special way under God's care, that their God was the true God, and that they were the destined occupiers of Canaan.

What she did for the two that claimed the protection of her roof, she did unto God. He accepted and recompensed the service. As she had sheltered, she should be sheltered; as she had given, it should be given her again. God is not unfaithful to forget the labour of love, which is shown towards any of his saints. The King will recall it on the judgment seat (Matt. xxv. 40).

MONDAY, May 1. Joshua iii.

The passage of the Jordan is the burden of this chapter. It was an unknown and untried way, which the Hebrew people had not passed before. The people were called upon to sanctify themselves, that there might be nothing to limit or restrain God's wonder-working might. This was all-important, because the miraculous cleavage of the water was entirely due to the presence of God in the Ark of the Covenant, borne reverently forward by the priests. "What aileth thee, O thou sea, that thou fleest? Thou Jordan, that thou turnest back. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."

The passage of the Jordan may be taken to illustrate the passage which God gives us through the many floods that threaten to bar our progress heavenwards, and overwhelm us with their waves. It seems as though God loves to bring us to the lip of the Jordan flood, just when it has overflowed all its banks, in order that we may learn to trust Him, and to believe in his almighty power and Godhead. But whenever you approach such a flood, whether it be of anxiety or physical and mental suffering, or of bereavement, or of death, be sure to let the Ark of God go first. Let the feet of your great High Priest stand in the brimming tides till they recede and leave a path through their channel-bed, so that you may pass over on dry ground.

The inner meaning of the passage of the Jordan is, of course, deeper than this. It speaks of our oneness with Christ in death and resurrection; it reminds us to identify ourselves with Him in death to the old that is passing away, and to the new that beckons us; it bids us enter the Land of Rest and Promise, and Victory. And because of this, no one can properly understand the inner meaning of the book of Joshua, who has not drunk into the spirit of the Epistle to the Ephesians.

TUESDAY, May 2. Joshua iv.

This is the chapter of the memorial stones. There were apparently *two* sets of them. The one, taken from the midst of Jordan from the place where the priests' feet had stood in the oozy river-bed; these were carried up the bank, and set down in the place where Israel spent the night. But the other twelve stones were set up in the midst of Jordan in the place where the priests' feet had stood. Thus there were twelve stones in the river-bed, and twelve on the bank.

By these stones a lasting memorial was maintained of the wonderful incident with which they were associated, and which in this way was kept always before the national recollection. The thought of the children who were to come after was frequently present to the thought of these great and wise legislators. Moses thought of them at the Exodus (Ex. xii. 26); and again in the setting up of the great code associated with his name (Deut. vi. 20); and here they are mentioned twice (*vv.* 6-21). See also Psa. lxxviii. 4.

But surely we shall not be accused of an undue straining of the story when we say that those in the river-bed remind us that we were crucified with Christ, and lay with Him in his grave—"for, if one died for all, all died." Those, on the other hand, that were borne to the location of the camp signify our oneness with the risen and ascended Lord. Where He is, we are.

WEDNESDAY, May 3. Joshua v.

The chapter of Rolling, the Rolling-away of the Reproach. Hence the name Gilgal (*Rolling*). There, by the act of circumcision, the symbol of the putting away of the sins of the flesh, Joshua removed from Israel the last vestige of the reproach which had attached to them, during their sojourn in Egypt, and since; in that they had neglected the sign of God's ancient covenant with Abraham. They now became, what it was always intended they should be, a people dedicated to separation and purity of life.

That this rite should have taken place on their entry to Canaan, on the threshold of the land of victorious conflict and peaceful rest, is more than significant. It teaches that God cannot show Himself strong on the behalf of those whose heart is not perfect towards Him, and that He cannot give victory or rest to the unseparate and unholy soul. Is not this the reason why your life is a failure, why you are so perpetually defeated by the adversary, and why the blessed rest, which others enjoy, perpetually eludes you? You are not separate from sin, you have not allowed God's sharp knife to pierce to the dividing asunder of soul and spirit, as it cuts you off from your old associations, your evil habits, your bad and secret imaginations. Submit yourself to it, I pray you. The path of purity is the only one of safety and blessedness.

The remainder of the chapter beautifully illustrates the blessings of the separated life. (1) The Paschal Lamb is partaken of with new zest and great joy. (2) The soul feeds on the fruits of Canaan. (3) There is a vision of the Captain of the Lord's Host. There were three hosts engaged in the plains of Jericho: that of Ai, that of Israel, and that of the Lord, who had come to ally Himself with his cleansed people.

THURSDAY, May 4. Joshua vi.

Across this chapter we must inscribe the words, "By faith the walls of Jericho fell down" (Heb. xi. 30). Whose faith? Perhaps the people's, but probably Joshua's. And thus we have a memorable instance and illustration of what can be achieved when God combines with man, or when man yields himself entirely to the indwelling and co-operation of God's mighty Spirit. Ah! how many walls would fall down, walls of drink and immorality, and Sabbath desecration and careless indifference, if Christian people would only learn to ally themselves with his wonder-working power!

To the people of Jericho the action of Israel must have appeared first incomprehensible, and finally ludicrous. Day after day the marshalled hosts contented themselves with escorting the symbol of the Hebrew faith round and round the city walls, amid the blowing of the seven trumpets of rams' horn. What do these feeble warriors? Why should we fear their methods? Why abash ourselves before their invasion? But during all this time Israel was being trained to obey, emptied of self-confidence, and taught to wait patiently and helplessly on God. Their attitude was one of absolute obedience and dependence, the two conditions out of which the noblest faith always arises. Then came the glad outburst of appropriating faith, as they sprang over the ruined walls to the capture of the city.

It is easier for us all to adopt the methods of the world, and use either the mine, the battering-ram, or the scaling-ladder, than to perambulate around the city with prayer, and song, and faith. But only through the latter can God co-operate, and his co-operation alone secures the victory. Be still, O eager warrior, till God bids thee shout, and lays open thy way into the heart of the foe.

FRIDAY, May 5. Joshua vii.

Th story of the Valley of Achor may well be pondered by us all. Mark its lessons.

1. Sin will alienate God's help. The walls of Jericho fell, not before the impact of that mighty shout, but before the assault of the unseen warrior band whom the Captain of the Lord's host was leading, viewless, through the air. The one condition of that high and sacred alliance was purity and separation on the part of Israel. Whilst these conditions were realised there was no limit to their success; but sin shut off that celestial help, as surely and suddenly as the turning of a switch will shut off electric heat or light.

2. One individual may bring shame and disaster on a host. Achan's act was the cause of defeat, of the death of three dozen men, and of hours of anxiety. No man can sin by himself. The evil which we do in private will spread its baleful effect into other lives, and exert a paralysing influence on the progress and comfort of those with whom we are connected. Let there be one plague-stricken house, and the entire population of town or city are imperilled; let there be one wilful and persistent sinner, and the whole church and organisation amid which he lives is exposed to spiritual defeat.

God's investigation of sin is very searching. One by one we file before Him, as I have seen an entire ship's company pass one by one before the doctor before he permits the vessel to pass out of quarantine. We cannot hide behind our parents, or shelter ourselves in our religious lineage or descent. Each must give an account of himself to God, and the one offender will be inevitably exposed.

SATURDAY, May 6. Joshua viii.

The chapter of the Ambush. The main point is, that when we have put away sin and are assured, as Joshua was, of the Divine companionship and help, we must, nevertheless, adopt all such measures as strategy and common-sense approve, for the obtaining of any object to which the Spirit of God is conducting us.

There is a golden mean between the presumption, which leaves God to do all, and the self-confidence, which practically refuses to let God do any. We have no right to cast ourselves down from the mountain as though God must at any moment compensate for our carelessness by the swift interposition of his angels. Though, if He bids us cast ourselves down, their strong hands will swiftly interpose between us and the jagged rocks beneath.

Let us, therefore, ponder the words with which God comforted the leader of the Hebrew hosts: Fear not, neither be thou dismayed; I have given unto thine hand the king of Ai and his city; but take all the people of war with thee, and set thee an ambush to the city behind it." There is a place for the use of means in the divine economy; but notice the place which they are to occupy—not at the dictation of our reason, but at the suggestion of God's Spirit—not to shut God out, but to supply Him with the pathway along which He may help us. Fear not, nor be dismayed, the Lord is with thee; only put away sin, and none shall withstand thee.

Glimpses of Romanism.

VII. — The Monastic System in Italy.

By ALEXANDER ROBERTSON, D.D., Venice.

THE monastic system, though associated intimately with Christianity, is not the outcome of it. It existed long before Christian times in Pagan and Jewish lands, and is associated with Brahmanism and Buddhism, with Mohammedanism, and, in the sect of the Essenes, with Judaism; and it has existed independently of any religion. Wherever found, and in whatever time, its rise has been more or less due to men and women seeking refuge from political turmoil, from social luxury and extravagance, and from public looseness of morals; and also to a desire for quiet and leisure for study and contemplation, for the exercises of religion and charity, and for the peaceable pursuit of art, husbandry, and industries.

But while such innocent, or even commendable, reasons may explain the origin of monasticism, and while it is undeniable that many men and women have found in the system what they sought, and that such have helped on the commerce and civilisation and intellectual progress of their times, so that we owe to them the preservation of much that is invaluable in art and literature, still the tendency of the monastic system everywhere has always been downwards towards degeneracy and decay.

Indeed, the very evils it was designed to counteract—idleness, luxury, infidelity, and corruption—it has been ever found eventually to foster. Theoretically it has been one thing, practically it has been the very opposite. So much has this been the case, that in every nation where monasteries and nunneries have existed, they have become its plague-spots, sheltering, behind cloistered walls under the garb of piety and self-sacrifice, hypocrites and impostors, profligates and rebels.

SUCH PLAGUE-SPOTS

had monastic institutions become in England about the middle of the sixteenth century, when a Royal Commission was appointed to inquire into their condition. The revelations that were disclosed, and which were embodied in what was called the "Black Book," and laid upon the table of the House of Commons in 1536, shocked the moral sense of the nation. It seemed as if monks and nuns had touched the lowest depths of human depravity. The result was the passing of the Acts of Dissolution in 1537 and 1538, which swept the evil out of the land.

In every land the history of monasticism has been identical with what it was in England, and in every land suppression has been the only cure. In Germany monastic houses were weeded out by the Reformation, and those spared were cut down by the decree of Joseph II. in 1780. In France, after the revolution in 1792, over a thousand houses were suppressed. In Portugal a complete clearance of them was effected by the decree of 1834. In Spain they were similarly dealt with by the decrees of June 21 and October 11, 1835. Next followed their suppression in Switzerland in 1847. Lastly, Italy, the country that had suffered as much as any other in Christendom from them, but which had hitherto been powerless to take action, roused itself to the cleansing of these Augean stables.

In 1866, before the overthrow of the temporal power, the Italians began the work of purification in the sub-Alpine kingdom of Piedmont, although Napoleon before that had set them the good example. Wherever that extraordinary man went he brought about reforms. He cleared Italy from one end to another, although but temporarily, of some of its worse plague-spots. I came across two ruined monasteries in out-of-the-way places, one amongst the mountains of Umbria and one amongst those of the Dolomites. On inquiring how they were in ruins, I was told that Napoleon, on learning that both were centres of corruption, sent his soldiers to destroy them. That in the Dolomites, beautifully situated on the summit of Monte Froppa, was tenanted by the *Batuti*, or Flagellants, monks, who, unbaring their bodies, scourged themselves in public with knotted cords, in order to atone for their sins. But their self-inflicted flagellations do not seem to have effected much, for Ciceni, the historian, says: "*Erano più che altro un branca di buontemponi, e di fuggifatica.*" (They were more than anything else a herd of good livers, and of sluggards). When at last Italy's

> " . . . dreams were done,
> And she herself had wakened into life,
> And stood full armed and free,"

one united kingdom under King Victor Emmanuel, with Rome for its capital, then the suppression of monasteries and nunneries was decreed throughout the length and breadth of the peninsula. In doing this, the Government took possession of all the monastic buildings in the land, declaring them to be, like the churches, national property. The different religious orders

WERE DECLARED TO BE DISSOLVED,

and the creation of new monks and nuns was made illegal.

At the same time the life interests of existing monks and nuns were secured. This was done by allowing them to remain in their monastaries, until reduced by death or other causes to a certain number, say twelve or twenty (dependent upon the size of the house), when these were removed to another monastery where there were more, and the State took possession of the property. In this way, up till the present time, some 3,000 monastic properties have fallen into the hands of the Government, and very few now remain to fall in. These buildings have for the most part been turned by the Government into hospitals and barracks and other such-like useful institutions, and into public schools. Thus they are again serving, in another way, the original design of their foundation, orderly discipline and intellectual development. "But," I have been often asked, "since this is the case, how is it that there are so many monasteries still in Italy?"

The explanation is as follows:—In some cases, where the building, as until lately it was at Pavia, near Milan, is worthy of preservation from an art and architectural point of view, it is declared to be a national monument, and a certain number of monks are retained in it as custodians and showmen. Another reason is that when the monastic property falls in, the Government sometimes has no use for it. It is therefore thrown upon the market for sale. In such cases the Papal Church induces some rich English or American Roman Catholic to buy it. It now becomes private property. The next step is to put back the monks or nuns into it as the servants of the owner, when the law cannot touch them.

A notorious case of this kind is exemplified in the monastery of St. Francis of Assisi. I remember being shown over that building some years ago by a very young monk. When he had finished I asked him, "How is it that you are a monk?" to which he replied, "Why should not I be one?" "Because," I said, "your order was suppressed long before you were born." He then laughed, and said, "Come and I will show you why I am a monk." He then took me to a door in a courtyard, and, pointing to a coat-of-arms over it, said, "Look at that."

IT WAS THE ARMS OF LORD RIPON.

The property had fallen in, Lord Ripon had bought it, and it had become again an extensive monastery. I could not but think that Lord Ripon's conduct was little to his credit. He knew very well that monasteries were being suppressed, not in hostility to religion, but in its interests and in those of the nation; and yet in this manner he does his best to thwart the efforts alike of government and people. His conduct affords another proof of the utter impossibility of a Roman Catholic being true to his political principles when the interests of his mundane church are at stake.

At the same time as Lord Ripon's young monks wore the monastic garb, which is an illegal dress, the Italian Government could take action, but it allows such things to pass. Sometimes, however, the dress is objected to. Some years ago, when I was at San Remo, Queen Margherita passed through the station on her way to visit her mother, the Duchess of Genoa, at Bordighera. The municipality of the town, and the English colony and others, embraced the occasion to show respect to the Queen by presenting Her Majesty with flowers. Some Franciscans attempted to do the same, when the Queen told the Syndic to bid them withdraw, as she could not receive them in the monastic garb.

I am sorry to say that Lord Ripon is not alone in his effort to maintain monastic evils in Italy. Not a few monasteries are in English hands, and I am told that English Roman Catholics are buying properties in Rome, which are turned into nunneries.

The action of Italy and of other countries, in regard to monastic institutions,

READS ENGLAND A LESSON

at the present time, where there is a recrudescence of them. In Scotland, old monastic ruins that ought to be preserved as national monuments are being sold to Roman Catholics, who restore them and use them again as convents. It is urged as an excuse for permitting this that monasteries are no longer the political and social evils they once were. It may be so, but there is every probability that they will become so. In Italy those existing, on the testimony of those who were their inmates, are just what they ever were.

There is a beautiful island out in the lagoons near Venice, called S. Lazzaro. It belongs to the Armenians, who have there their monastery. It is not suppressed, but is in full working order, because it is under Turkish rule. The old Republic of Venice having given the island to the Armenians, who were then suffering persecution, they, by placing themselves under Turkish suzerainty, thus escape the Italian law. These Armenians have now, too, deserted their Church and become Roman Catholics. However, as the monks have a printing press, and some of them are men of letters, I always had some admiration for them. The island, too, with its flower and fruit gardens, is so well kept that a visit to San Lazzaro is one of the things visitors to Venice usually do. What was my surprise, when speaking to an ex-Armenian monk of his old home, and saying, "Well, you have left a paradise," to hear him reply, "Yes, externally a *paradisa*, but

INTERNALLY AN INFERNO."

England, I repeat, ought to take warning. Monasticism is the same as ever, and fallen human nature is the same as ever; and when these elements come together, like those of some fatal compound, the infallible product is a poisoning of the moral atmosphere, with results such as we have noticed, moral and intellectual deterioration and degradation, moral and intellectual decay and death.

In England all the evils of the monastic system are aggravated by the exemption of these institutions from government inspection. I suppose England stands alone amongst the nations of the world in respect of that anomaly. In Italy, in Spain, in Portugal, in Austria, in every European country there is not a house that is not open to the light of day. Strange that England should not only allow monastic institutions to be multiplied to any extent, but should permit their inmates to work as they list behind their walls in secret, against, it may be, the interests of the individual, the family, and the State.

Orphan Working School.—The anniversary dinner in aid of the funds of this charity was recently held. The chairman, Mr. A. W. Aston, made an appeal for additional support. It was the oldest established orphanage of its kind in the United Kingdom. The senior school at Maitland Park, Haverstock Hill, provided accommodation for 400 orphans. In 1877 the Alexandra Orphanage at Hornsey Rise was amalgamated with the senior school. They also had a convalescent home at Margate. Some 500 children of both sexes were now being maintained and educated at a cost of £13,000 a year. Altogether, about 5,500 children had directly received the benefits of the institution. Donations and subscriptions were announced amounting to £5,000.

Protestant Outlook.

THE Memorial at Canterbury of the martyrdoms in the reign of Queen Mary is approaching completion. The site of the martyrdoms has been purchased and planted with trees and shrubs, and June 10 has been fixed as the date for the ceremony of unveiling the monument. The Dean of Canterbury has promised the use of the Cathedral for a special service on the occasion, to which all subscribers will be invited.

A great Protestant Demonstration will be held at Sheffield on May 1. The Lord Mayor of Sheffield will preside, and the Earl of Portsmouth and Prebendary Webb-Peploe will speak on the present crisis in the Church. Archdeacon Eyre and a large body of the clergy are showing warm sympathy with the effort.

Colonel Dewé White, writing from 41, Church Road, St. Leonards, urges hearty co-operation between Evangelical Churchmen and Godly Nonconformists. He says:

As an undenominational Protestant (being as free to worship in church as in chapel), I regard it as a sort of suicidal madness to quarrel at such a time as this on such a very minor point as disestablishment.

I consider those Churchmen dislike disestablishment more than Popery if in the present critical posture of affairs they hold aloof from the Nonconformists, whose help is imperatively needed for getting a bill passed in Parliament for clearing the Mass and the Confessional out of our Established Churches.

And, on the other hand, those Nonconformists who, on account of their longing for Disestablishment, refuse to join Evangelical Churchmen in defence of our national Protestantism, show that they have sadly departed from the glorious examples of their forefathers, who rendered grand and noble service to Protestantism.

Let us remember the good cause at the prayer meeting, and at the next general election let us as a band of Christian brethren, put Protestant principles before party politics.

An Italian correspondent of the *Morning Herald* states, on "unquestionable authority," that—

For some time past confidential negotiations have been proceeding between the Government and Catholic authorities in London and the Catholic authorities in Rome, with a view to the appointment with recognised diplomatic position and powers, of duly accredited Ministers to and from the Holy See. The Pope and his advisers have long considered the present mode of conducting negotiations with England as unsatisfactory; and this has been emphasised to them by the direct and indirect communications which have been carried on in respect to the protest made by the King and the Government of Italy against the Pope being represented at the Peace Conference.

The correspondent adds that "a great Catholic personage" recently said to him:

Were this done in proper form, it would be an enormous facility to us. Your English Church is rapidly drifting towards true Catholicism, and prosecution will cause a split and bring over to us large numbers, including men of exalted social and political influence. With adequate diplomatic relations firmly established between the Holy See and the British Government, intercommunication would be immensely facilitated, and ecclesiastical separated, as it ought to be, from the secular diplomacy.

Even although the Romanist's expectations may not be realised in this particular, it is certain that his interpretation of High Church proceedings in England to-day is very much the same as that of many who hate Popery and all its progeny of evil.

The Peace Conference.—A Vienna correspondent says that as the time for the meeting of the Conference at the Hague approaches, confidence in the beneficent result of the deliberation does not increase. Count Komaroffsky, Professor of International Law at Moscow University, stating his views on the Conference in a Vienna paper, lays stress on the fact that, while all the Governments have expressed sympathy with the Czar's idea, some of them have put forward distinct projects for the increase of their armaments, and he regards this as clear evidence of their indifference, or even hostility, to the Czar's proposal. But, says the Vienna correspondent, Russian armaments have been continued during the last few months with at least as much activity as those of any other European Power, and 300,000 Russian troops remain, as they have done for the last nineteen years, on the Austrian and German frontiers.

The Situation in Armenia.

DR. RAYNOLDS, writing from Van, on April 3, says:—"Let me briefly describe the situation. In the city we are keeping off starvation, doing all that is possible through the industrial bureau, but being obliged to supplement this with a good many free rations. The care of the villages is much more difficult. About £1,000 has been distributed among them. Probably there are 25,000 souls now eking out a most unsatisfactory subsistence with famine food—*i.e.*, hayseed, flax-seed, roots and such like. To keep this multitude in anything like ordinary comfort, at least a 'chop' of grain would be required till harvest, and this would involve a cost of £12,000 for the whole.

"Of course we ought not to give anything approaching this sum, even if it were available, but the £1,000 we have in hand for this purpose will scarcely suffice to prevent actual death, and would need to be doubled or trebled to give the men the strength needed to perform their work, or keep the people in anything like fair health. There have been a good many deaths from hunger, and more from exposure in seeking to appease it; and the general health of the people is being sensibly affected. This is being made manifest by the relatively large number of deaths among the children recently received into the orphanage.

"Despite all the suffering, the poor villagers plead with us to give them all we can as seed, saying they will gladly endure anything short of death to secure this, and we are now giving our strength to this distribution. We shall give out not less than £2,000 (Turkish) in the form of seed, and the Government is giving out a similar amount. The two together may furnish, say, a fifth or fourth of what would have been the normal spring sowing before the massacres. So, you see, we are not making the people rich, but may hope, with God's blessing on the harvest, to avert famine next year."

We received the above letter from Rev. W. A. Essery, secretary of the Bible Lands Missions Aid Society, who is in communication with many workers in the East. Letters to him may be addressed 7, Adam Street, Strand, W.C.

A Neglected People.—I have received a petition signed by Mr. Ivan Pejov and Mr. Antal Trankalof, of O'Besenyo, county Torontal, Hungary, in which they state that while the Scriptures have been translated already into 320 tongues, it has not yet been given to them in their tongue. Therefore they beg that a translation should be made into the language spoken by them, namely, the Palityán. I find that the people were originally Bulgarian, that their language is a dialect of Bulgarian, that it is spoken by 8,000 people in O'Besenyo, 2,000 in Bolgár Telep, 2,000 in Módos, 7,000 in Lárárfôld, Rosendorf, some other small places in county Temes and Vinga, and by several thousands in Denta, Szekelykeve, Omori, Morava, Cserwenka, &c. The people belong nominally to the Roman Catholic Church, but they have no pastors who speak their language and no religious books. I have sent the petition to the committee of our Bible Society—the National Bible Society of Scotland; but perhaps these lines may catch the eye of a kind friend in possession of means who would esteem it a privilege personally to present these poor people with the Scriptures in their own tongue.

ANDREW MOODY, D.D.

Rudolf Quai 8, Budapest.

Coloured People in Canada.

A GREATER number of coloured people are resident in the Dominion of Canada than is generally supposed. Census statistics show that in the Maritime Provinces of Nova Scotia, New Brunswick, and Prince Edward Island there are over 8,000 negroes, whilst the entire coloured population of the Dominion is about 22,000. The majority of these are the descendants of slaves who, no longer able to bear the misery and degradation of their bondage, fled from the United States to find in Canada a haven of refuge.

The people thus rescued from slavery, and brought to know the salvation of God, have greatly benefited by the sympathy of the Christian Church; but many difficulties have had to be contended with. Whilst the good seed has been sown, and there is promise that the doctrine that all men are brethren before God, no matter their origin or colour, is nigh unto full recognition, the baneful effects of hereditary prejudices keep asunder those who, after all, are separated by naught but the accident of the colour of their skin.

So it is that, although the ministers of our white brethren heartily co-operate with us in the work of spreading the Gospel of Christ, and we in turn assist them in the work of evangelisation, our people have sufficient reasons for still worshipping in separate churches. One such church it is my privilege to represent. It is the African Methodist Episcopal Church, or rather its Nova Scotia Conference. There is no need to insist upon the good that is being done; the fruitfulness of her labours is visible in the blessings which, thanks to our gracious Lord, she is able to bestow upon those who, in consequence of their fathers' and forefathers' bondage for centuries, are yet in some respects like children.

I have come to England to solicit the sympathy of Christian people. Our brethren in the Maritime Provinces are manfully struggling to maintain their churches; but they have a hard struggle for physical existence. We desire to extend our work, and shall be glad of opportunities to make known our needs.

HENRY B. BROWN, Elder,
Fin. Sec., Nova Scotia Conference.
10, Dalmeny Road, Tufnell Park, N.

The Y.M.C.A.

IN Cuba the Y.M.C.A. is now at work in about ten regiments and two division hospitals.

The naval department of the American international committee of Y.M.C.A.'s recently established in Brooklyn is doing remarkably well. Already the necessity for enlarged quarters is felt, and the committee is trying to secure an additional house.

The Croydon Y.M.C.A., which started its financial year with an indebtedness amounting to nearly £250, has, owing to the kindness of a few local friends, been enabled to close its account free of debt.

Mr. F. J. Fedarb, recently of Ottawa, Canada, who has succeeded the late Mr. W. H. Roberts in the travelling secretaryship of the South-Western District, reports gratifying progress in the work of several of the associations in the district.

Mr. John R. Mott, of the American Y.M.C.A. Executive and secretary of the World's Christian Student Federation, has just paid a visit to Finland. Dr. Karl Fries, of Stockholm, who acted as Mr. Mott's interpreter, writes of "remarkable and most blessed" meetings held at the university of Helsingfors. "In no other continental university," he says, "have the manifest results of the work in clear conversions been anywhere so large."

Mr. Galen M. Fisher, who went out in December, 1897, as one of the American Y.M.C.A. representatives in Japan, sends an interesting account of a recent association conference in Kobe, which was addressed by Lieutenant R. P. Hobson while on his way to Manila. Hearing that an association rally was to be held, he excused himself from a social company and hastened to the gathering just an hour and a half before sailing time. Upon request he spoke for a few minutes, through an interpreter, on "Religion in Action."

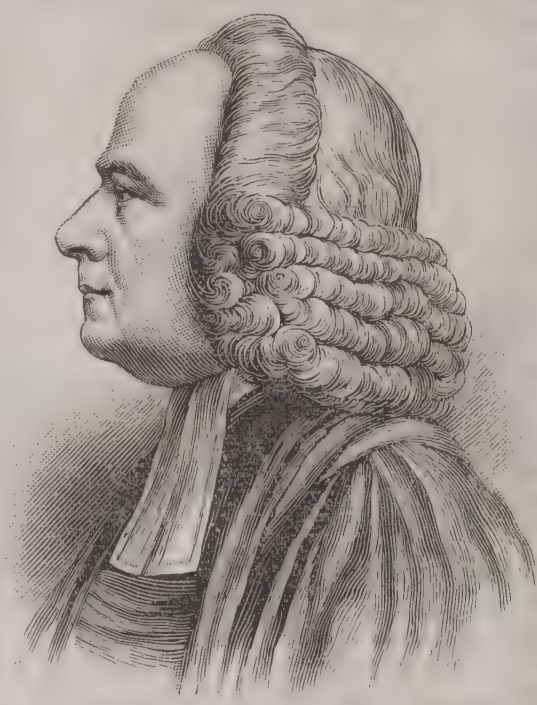
Holiday Home.—Miss Harriet Mason asks us to announce that, Bessel's House being no longer available, she has removed her Home of Rest for Young Women to Oakwood Lodge, Ide Hill, Sevenoaks, which is even more suitable and in a more bracing and healthy situation, and in the midst of lovely scenery.

The Great Awakening in 1740.

GEORGE WHITEFIELD IN NEW ENGLAND.

THE great Evangelical or Methodist Revival may also be called the Revival of the Anglo-Saxon people; for it spread among them in every place in which they were settled, and was one of the forces that aided mightily in their unification, long before "Imperialism" was dreamt of. It was, in fact, a strong cord of unity during the American War of Independence, holding together in sympathy and goodwill at least the evangelical sections of British and American people.

Whitefield, who was born December 16, 1714, converted in 1735, and ordained a deacon in the Church of England on June 20, 1736, went first to America in 1738, leaving behind him in London and in the West of England an astonishing reputation for eloquence and spiritual power, though he was only a young man of twenty-four. He landed at Savannah, where religion was in a deplorably low condition. In the Southern and Middle States he preached with the same success among the rough colonials as he had done at home among more refined people. In the backwoods, in small settlements, and in Philadelphia he was God's messenger to thousands.



At Bethesda, near to Savannah, he founded an orphanage for the destitute children of Georgia which exists to this day, after having encountered numberless difficulties and perils. Whittier, in his fine poem, "The Preacher," speaks of it and the church connected with it as now "but dreams," things swept away by the judgments of God, because Whitefield owned and used slaves for the good of the orphans; but this is a mistake. God's mercy which founded the orphanage, which touched men's hearts with tenderness through Whitefield's appeals, and brought abundant supplies for its need from every part of Britain and the American Colonies, upheld it when its earthly founder and friend was dead and gone. It was, perhaps, the most fixed point in Whitefield's wandering life, and supplied him with motives for exertion and prayer. It was at the invitation of two respected ministers of Boston, and under a strong desire to see the descendants of the Puritans, that Whitefield in 1740 sailed from Charleston, and came, as he believed by a special Providence, first of all to Newport, Rhode Island, just after the beginning of Sunday evening service. He sat in the church, undiscovered as he thought, but after the sermon a gentleman asked him if his name was not Whitefield. "Yes, it was." He had come to a country that was prepared for his work. The local revivals which began under Jonathan Edwards had not died down. A spirit of expectation and desire was widely diffused. Many believed that great and gracious things would come to pass. The short stay at Newport gave evidence that it would be so. On the evening of the first day the house where he stayed was filled with hearers, for whom he held an hour's service.

The Assembly, one day, adjourned its sitting to attend divine worship. So eager were the people after the truth that he could not move about the town, even in the darkness of the evening, without being noticed and followed. A thousand of them once crowded round a friend's house, which he had thought to visit privately, and others came into the house until every room was filled. Taking his stand on the threshold, he preached for nearly an hour from the appropriate text, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Blessed be God," he says, "it was a very solemn meeting." His pointed way of dealing with sin was exemplified in his speaking of the common sin of running in goods; he asked in one of his sermons, "What will become of you who cheat the king of his taxes?" His hearers looked at each other, like men conscious of their own and each other's guilt.

At Boston he was cordially received by the Governor and several gentlemen and ministers, yet was denied the use of the Episcopal Church. He therefore took to the meeting-houses and the fields as his sanctuaries, and preached to thousands. A terrible and unaccountable panic seized one of the congregations as it was awaiting his appearance. Some threw themselves out of the gallery, others leaped from the windows, and some of the strong trampled upon the weak. When he came it was a scene of wild confusion. His invincible presence of mind did not forsake him, and he announced his intention to preach on the common. Many thousands followed him through the rain into the field, but there were five dead persons left behind in the meeting-house, and others were dangerously wounded. The calamity, which weighed heavily upon his spirits, in nowise damaged his popularity, because, notwithstanding the painful selfishness shown by some of the people in the meeting-house, there was a real desire to know the truth.

Neighbouring towns were not forgotten. One of his excursions extended over 178 miles, and had sixteen preachings, yet he returned to Boston without being in the least fatigued. The students of Cambridge had several visits from him, and his language to them was, according to his after confession (made in the most public manner) both from the pulpit and the press, both harsh and uncharitable. He suffered himself to be guided too much by hearsay; and there are always plenty of alarmists who can find nothing but heresy in tutors, and worldliness in students.

Some of the days must have been glorious indeed, such for example as a Saturday, when he preached to about 15,000 people on the common. He thus describes it: "But oh, how did the Word run! It rejoiced me to see such numbers greatly affected, so that some of them, I believe, could scarcely abstain from crying out that that place was no other than a Bethel, and the gate of heaven." He went to his lodgings. "The power and presence of the Lord accompanied and followed me. Many now wept exceedingly, and cried out under the Word, like persons that were hungering and thirsting after righteousness. And after I left them God gave me to wrestle with Him in my chamber in behalf of some dear friends then present, and others that were absent from us. The Spirit of the Lord was upon them all. It made intercessions with groanings that cannot be uttered."

After travelling along the coast to Marblehead, Salem, where he preached to about 7,000 people; Ipswich, where he met a descendant of John Rogers, the martyr; Newbury, Hampton, Portsmouth, and York, in Maine, he returned to Boston, taking these places again on his way. At Boston everything fanned the flame of zeal, both in the preacher and in the people, and the end of the visit was more remarkable than the beginning. The touching words of a little boy, who died the day after he heard Whitefield preach, furnished the ground of one of Whitefield's strongest appeals to old and young. Immediately before he died the child said, "I shall go to Mr. Whitefield's God." Old people bowed their heads in grief, not in anger, when the preacher, with a tenderness that desired the salvation of all, said, "Little children, if your parents will not come to Christ, do you come and go to heaven without them!" Like a skilled fisher of men, he knew that if the children were won, the salvation of their parents would be more probable.

The condition of mind in which he conducted some of these services was very remarkable and suggestive. "On one occasion," he says, "I was so oppressed with such a sense of my base ingratitude to my dearest Saviour, that Satan would fain have tempted me to hold my tongue and not invite poor sinners to Jesus Christ, because I was so great a sinner myself. But God enabled me to withstand the temptation; and since Jesus Christ had shown such mercy to me, and did not withdraw his Holy Spirit from me, the chief of sinners, I was enabled the more feelingly to talk of his love."

From Boston he passed to places that had been directly under the influence of the revival of 1735. At one place he complains that his heart was dead at first, and had but little freedom; but before he finished, the Word came with such demonstration of the Spirit that great numbers were very much melted down. At Worcester, where he preached in the open air to some thousands, "the Word fell with weight indeed. It carried all before it." At Hadley, where Christians were complaining of deadness and losing their first love, as soon as he mentioned what God had done for their souls formerly it was like putting fire to tinder. The remembrance of it quickened them, and caused many of them to weep sorely. At Northampton he spent several delightful days with Jonathan Edwards, whom he describes as a "solid, excellent Christian, but at present weak in body. I think I may say I have not seen his fellow in all New England. When I came into his pulpit, I found my heart drawn out to talk scarce anything but the consola-

tions and privileges of saints, and the plentiful effusions of the Holy Ghost in the hearts of believers. And when I came to remind them of their former experiences, and how zealous and lively they were at that time, both minister and people wept much, and the Holy Ghost enabled me to speak with a great deal of power."

During this visit Edwards spoke to Whitefield, alone, about *impulses*, and told him some reasons he had for thinking that he gave too great heed to such things. He also spoke to Whitefield in the presence of others about judging other persons to be unconverted. Edwards' kind and wise words on these important subjects were not taken amiss; nevertheless Edwards thought Whitefield liked him not so well for his opposing these things, and never made so much of an intimate of him as of some others. Similarity of theological belief was a bond between them, and Whitefield's humble, teachable spirit made him willing to confess his mistakes and adopt more scriptural methods. His safeguard against flattery and fanaticism lay in his humility, teachableness, and candour.

In 1744 he returned to New England, coming, as one minister remarked, "with the same extraordinary spirit of meekness, sweetness, and universal benevolence as before; in opposition to the spirit of separation and bigotry, he is still for holding communion with all Protestant churches."

Subsequent visits to New England were made in 1754, 1764, and 1770 with similar results. On Friday, September 28, 1770, he preached at Portsmouth, the next day at Exeter, for nearly two hours, to a large congregation in the fields. He rode forward to Newburyport with a friend, and stayed with his friend, the Rev. Jonathan Parsons. As he passed through the hall, on his way to his bedroom, the sight of a number of people who had come to hear him, constrained him to halt on the staircase, turn towards them, and begin an exhortation. He spoke until the candle went out in its socket. Next morning, Sunday, September 30, at six o'clock, he died. They buried him under the pulpit of his friend, Mr. Parsons, and New England holds the dust of England's greatest evangelist.

J. P. Gledstone.

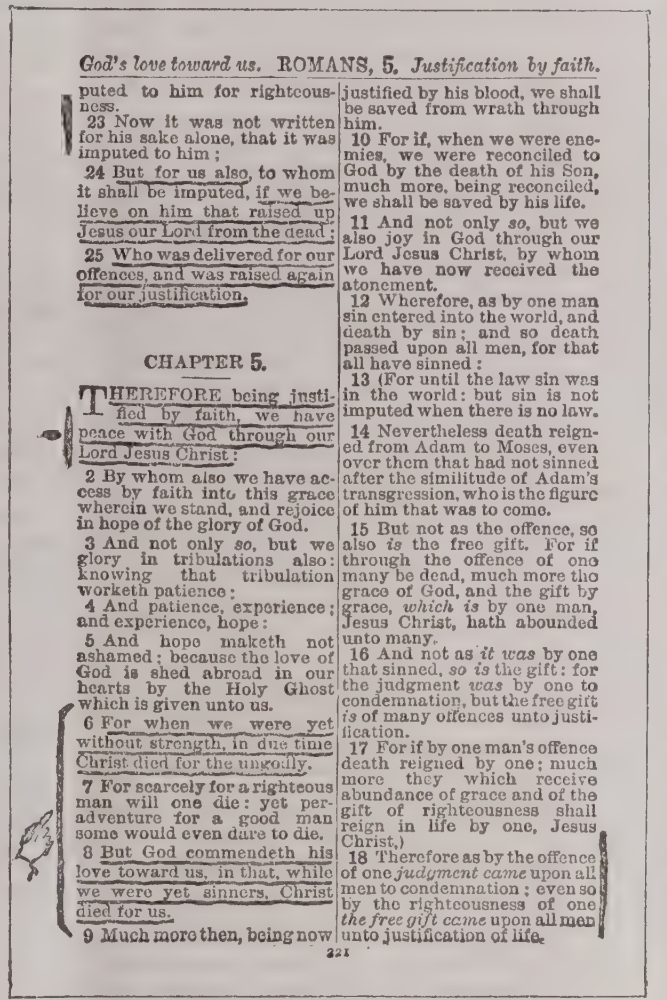
West London Mission.—The story of the past year's work of this mission has been issued, in anticipation of the annual gatherings at St. James's Hall on Friday, May 5. It has been considerably shortened, so as to secure a better chance of perusal. We can honestly assert that those who will take the time to study or even to scan these fifty pages will be well rewarded. Copies may be obtained from Mr. W. T. Piper, Evangelistic Secretary to the Mission, Craven Hall, Foubert's Place, Regent Street, W.

Caledonian Christian Club.—About a month ago the attention of the directors of this institution was directed to a most desirable and commodious residence at 24, Guildford Street, Russell Square. Within a few hours, a few generous Scotsman became responsible for the purchase of the lease. This, with removal expenses, will involve about £450, leaving a very moderate annual rental. The committee have every confidence that their fellow countrymen will rally to clear off the initial debt. It is hoped that parents and pastors of young men and women, coming to or in London, will communicate with the secretary.

Army Scripture Readers and Soldiers' Friend Society.—The basis of the society is interdenominational, and the sole object to spread the saving knowledge of Christ among our soldiers. The Readers work with all Protestant chaplains, Church of England, Presbyterian and Wesleyan. The general testimony is that their services are invaluable, as they reach the men and their families in barracks and out. As a rule, the readers are pensioners, or have been in the Army. The operations of the society are now restricted for want of means. There are at present seventy-two Readers on the staff, and the need is urgent for many more. The cost of a Reader is about £80 a year, and the secretary of the Society, Colonel G. Philips, 112, St. Martin's Lane, W.C., will be glad to communicate with any one desirous of promoting the work in any way.

The Red-Marked Testament.

Mr. R. Cope Morgan writes from Detroit:—"I have received the specimen pages of Mrs. Menzies' marked New Testament, in which those verses are conspicuously and emphatically marked which most vividly present the primary truths of the Gospel of our Lord Jesus Christ. The testimonies of approval from many leading evangelistical ministers of various churches will have the endorsement, I am assured, of all who make it their business to win souls. And not only will these marked passages be of great use to such, but the study of them will be an education to all young Christians in the way of salvation, and a means of giving light to those who are seeking after God, if haply they may find Him. I earnestly hope this valuable help to the knowledge of the Gospel will be widely scattered. I am rejoiced to know from Mrs. Menzies that many cheering testimonies are coming in as to the use these marked verses are likely to prove to seeking souls, and to Christian workers in dealing with them."



God's love toward us. ROMANS, 5. *Justification by faith.*

puted to him for righteousness.
23 Now it was not written for his sake alone, that it was imputed to him;
24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER 5.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
6 For when we were yet without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
13 (For until the law sin was in the world: but sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.
16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.
17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ,)
18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

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The new edition of the Testament, with its red markings and large type, is being welcomed by Christian workers all over the country. Its object is to direct seeking souls—unacquainted with the Word of God—to passages setting forth the way of Salvation. Mr. Moody's name for it is a good one—"a finger-post for seeking souls." As a helpful guide to young Christian workers, also, when dealing with inquirers, the markings will be found of great service.

We are glad to be able to give a *fac-simile* of one of the pages. The book is published by *Mr. Henry Frowde*, of the Oxford University Press.

The Sabbath a Delight.

Holy of the Lord, honourable.

GOD'S GOOD GIFT.

The blessings of the Sabbath are the gift of our earliest, our best, our latest Friend. How can we sell such, or give it for the idea of a paltry gain? Where Sabbath labour is bartered for bread or coin, it is like the sorcerer's money offered to purchase the Holy Ghost—it will perish with him. Whoso goeth out to gather manna on the Sabbath, will find none.

John Younger.

O day most calm, most bright,
The fruit of this, the next world's bud,
Th' indorsement of supreme delight
Writ by a Friend, and with his blood;
The couch of time; care's balm and bay;
The week were dark but for thy light:
Thy torch doth show the way.

Herbert.

MAN'S "SAVINGS BANK."

The Sabbath which God gave was intended as a savings bank; into it we are to gather the resources upon which we are to draw all the week. That man who breaks the Sabbath robs his own nerve, his own muscle, his own brain, his own bones. Every gland and pore and cell and finger-nail demands the seventh day for repose.

Dr. Talmage.

A FAMILIAR TESTIMONY.

I have found that a due observance of the duties of the Lord's Day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and on the other hand, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments. This I write, not lightly or inconsiderately, but upon long and sound observation and experience.

Chief Justice Hale.

THE HEAVENLY DAY.

Why, ye sordid sons of Mammon,
Hew for brother man a tomb?
Rob his children of the heaven
He could make one day in seven
Of his poor but happy home?

A NATIONAL BLESSING.

The people of Great Britain have many peculiarities, and it is to some of them that, humanly speaking, they owe their position among the nations. One of their peculiarities, as contrasted with other people's, is the observance of the Lord's Day. It has stamped a vigour of character on their thoughts and actions; it has created a greater liveliness of conscience and a sense of responsibility—qualities, without which no freedom can be generous, nor the possession of power be safe, either to the possessor or the subject of it.

Lord Shaftesbury.

FORETASTES OF HEAVEN.

Bright days, abide with us! We need you still.
Ye are the ever-gushing wells of time;
Ye are the open casements where we hear—
The distant notes of Heaven's descending chime.

MENTAL AND PHYSICAL BENEFITS.

Believing in the authority of the Lord's Day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian Day of Rest. *W. E. Gladstone.*

THE WORKMAN'S JUBILEE.

O precious day! the workman's jubilee, the slave's release, the shield of servitude, the antidote of weariness, the suspension of the curse! How it smoothes the brow of care! How it brightens the countenance of gloom! How it braces the enervated limbs of labour! How it revives the drooping spirit of despair! It is a perpetual rebuke to the reigning rapacity of the world.—*John Allan Quinton.*

The "May" Meetings.

The London Y.M.C.A.

WEDNESDAY of last week was the annual field-day of the Central Association, which embraces the work carried on at Aldersgate Street, Cornhill, and Exeter Hall. There were three rallies during the day—a prayer meeting with address at the old Home of the Association, in Aldersgate Street; a meeting intended mainly for City folk at the Mansion House in the afternoon; and a mass meeting in the evening at Exeter Hall, the headquarters. All the gatherings went with that swing which indicates a high measure of prosperity and abounding enthusiasm.

The afternoon assembly, under the Lord Mayor's official roof, indeed was too much of a success in point of numbers. Several hundreds of people were left lamenting on the wrong side of the entrance door. It is not at all easy to gauge the probable demand for accommodation or to explain the motives which bring a crowd. The fact of the Lord Mayor being an old Y.M.C.A. man himself may have helped to popularise the meeting at which he presided with much cordiality, and at which equally hearty speeches were made by Lord Aberdeen, Canon Fleming, and that wonderfully youthful old man, Sir George Williams. He really seems to get more young in heart and sympathy as the outward man begins to show signs of decay. For that jubilant and sanguine hopefulness and the gladsome outlook which we associate with adolescence, Sir George was probably

THE MOST UPLIFTING SPEAKER OF THE DAY.

It may be presumed that those who were excluded from the afternoon reception consoled themselves by securing good seats at Exeter Hall in the evening, when there was again a splendid audience, but room for all so far as we could see. A male choir made the half-hour of waiting pass quickly and pleasantly. That militant hymn "The Church's one foundation" was sung with a loud-voiced confidence which seemed to indicate that, in the opinion of a typical Exeter Hall assemblage at any rate, the great ecclesiastical storm of the moment was nothing more than a light breeze ruffling the surface of the ocean deeps. A word of praise might be uttered here for the pretty programme, which contained finely reproduced portraits of the afternoon and evening speakers; but veracity compels us to admit that even Association secretaries are not immaculate, otherwise they would not have described Rev. Henry Sharpe (who read the Scriptures and offered prayer) as "of Christ Church," instead of Holy Trinity Church, Hampstead.

SUMMARY OF THE YEAR'S WORK.

There is really not much scope for novelty in a Y.M.C.A. annual report. We have listened so many times, since the days of Shipton downwards, to the customary unfolding of the four heads of discourse that we could give it all in substance, if not *literatim*, from accumulated memory. It must be admitted, however, that Mr. J. H. Putterill showed quite a Pauline touch of originality when he remarked that the departments of association work for young men were "these four—physical, mental, social, and spiritual; but the greatest of these is the spiritual." Mr. W. Hind-Smith, from a front seat on the platform, honoured that epigrammatic sentence with a special cheer. The two outstanding events of the past year, Mr. Putterill informed us, were the generous gift to the Association, by the President, of Shaftesbury House, Margate, as a sea-side holiday house for young men; and the renewal of the leases of the premises in Aldersgate Street and Cornhill. The latter item, involving increased rentals and considerable outlay for improvements, was made the basis of an earnest appeal for a special fund of £1,000 to cover the cost. It goes without saying that all the agencies at work have been kept in full operation during the past twelve months; these include preachings and teachings innumerable, tea parties, educational classes, recreations social and physical, besides conferences and special Gospel efforts on behalf of different sections of the Association constituency. Indeed, one may say something good is going on all the time at all or either of the three centres. The red coats and blue coats have now come to stay in the Association ranks since the incorporation of the work among soldiers. Every reference to these uniformed and stalwart brethren evoked a cheer which seemed to show that the assembly was not composed of "peace at any price" devotees.

We have not left ourselves much room to speak of the

FOUR ADMIRABLE SPEECHES

that filled up the greater part of the proceedings. Of Sir George Williams' "cheery optimism" we have already spoken; but he does not overlook the other side, for he well observed that young men are hard to catch and hard to keep. Nothing but love, born of the divine love could do the work. Love goes after the young man, and is not satisfied till it gets him safely into the Saviour's fold. As a rule argument is of little use, unless it be the sort of argument used by the Irishman, who, when he wanted to gain a young friend, treated him to a couple of dozen of oysters and took him out for a walk. He thought that was a "tract" which the young man would appreciate. The chairman recalled, in his own happy way, some notable memories of the Basle Conference of July last, when, *mirabile dictu*, he, a simple layman, was permitted to address a crowded congregation in the venerable cathedral of the city. Such a thing in this "enlightened" country would hardly do, but over there it seemed to answer admirably. Another very excellent point was scored by Sir George when he remarked that nowadays people want *unity*. Why, they had it already in the Y.M.C.A.—the fullest unity, with ample diversity. As an old London man of business, he told his young friends that if they wanted something that would help them in times of stress, that would give them backbone and make men of them, let them say a long good-bye to scepticism and give themselves to Christ in the ranks of the Y.M.C.A.

The speech of the Bishop of Minnesota was at once simple, fatherly and full of consecrated good sense; that of Rev. R. J. Campbell, of Brighton, was thoughtful and slightly academic; and the closing utterance by Rev. Dinsdale T. Young was fervid enough for "an excited Methodist" (as he modestly called himself), though it was somewhat too consistently humorous for a last word on such an occasion. The Bishop told of a Y.M.C.A. man who is preaching Christ in the far North America, and has won for Christ many of the wandering Red Indians there. He loved the Association because it teaches its members to go forth and bring others to the Saviour. A tremendous cheer was evoked by the aged prelate as he referred to the bonds of Christian love existing between the two great Anglo-Saxon nations. An apt corollary to the chairman's remarks on the potency of love was Bishop Whipple's story of how love had won both to himself and to Christ the heart of a great medicine-man in an Indian tribe. When these people become Christians they live it out. He had never seen anything more like the love of the Divine Master than the way these red men set to bring back any erring brother to the true fold. It was touching to hear from the lips of the aged bishop how, when he was appointed to that office forty years ago, he took for his seal of office this motto: *Pax per sanguinem Crucis*—"Peace by the blood of Christ." Let the members of the Y.M.C.A. band themselves together for the world's salvation. With the sympathy they have learned from Jesus Christ let them go forth and do his work. And let no word of bitterness or strife ever be spoken by their lips.

Mr. Campbell confessed this to be his first appearance in Exeter Hall. Speaking as a young man to young men, he discoursed on the importance of having a definite purpose in life in order to true success. Too many Christians nowadays are little more than well meaning opportunists; they do little to frame their own career. There must be deliberate choice. Imitation of others whom we regard as ideal characters is well enough so far; but it must not go the length of the students under a certain professor, who was wont to make some peculiar gestures by reason of a physical deformity, and whose students all left college using the same gestures. A reference to Christ as the Great Exemplar brought out a commendatory reference to Mr. Sheldon's book, "What Would Jesus Do?" The speaker, however, anticipated any possible criticism by asseverating that to him Christ was first of all his Redeemer. He was none the less the unique and sinless Example in our relations with the outside world. He urged his young hearers, in closing, to adopt the character of "the fighting mystic," and to be certain that they possessed a working faith.

Mr. Young's speech was delivered rather under the pressure of time, but he imported much life into his remarks and expatiated ably on the grounds upon which he fully endorsed the work and the principles of the Y.M.C.A. They had never blushed to own the word "Evangelical," or the word "Protestant," or to uphold the sanctity and rest of the Sabbath. All these points were, of course, thoroughly up to date, and the speaker's treatment of them earned the approval of the great gathering.

Christian Police Association.

CHARACTERISED throughout its many undertakings by a sturdy evangelistic spirit, this helpful organisation continues to thrive at home and abroad, proving, by divine blessing, a source of spiritual inspiration and social assistance to members of the various police forces in many countries.

Connected with the association in London and the chief cities of the United Kingdom, are many centres, each maintaining its Bible reading union, temperance society, and other good works; while a missionary union, which has its agents busily engaged in Ceylon, Northern India, and West Africa, is supported almost entirely by the subscriptions of constables. Both the Metropolitan and provincial headquarters, so familiar as

SPIRITUAL RALLYING PLACES,

continue to flourish, and the many orphanages and convalescent institutions have a record of increased usefulness.

The annual gatherings were held on Thursday, 20th inst., at Exeter Hall, the programme including many excellent features. Conferences, morning and afternoon, were followed by a missionary gathering, at which Rev. F. B. Meyer gave a telling address. Subsequently the large hall was occupied by audiences evidently eager to demonstrate a hearty appreciation of the objects and work of the association. In the afternoon, Rev. F. Paynter, Mr. T. A. Denny, and other friends, supported Mr. J. H. Tritton, who presided, in the absence through illness of Colonel E. H. Carlile. Mr. Tritton, after referring in feeling terms to the labours of Miss Gurney and the many other ladies now connected with the movement, dwelt on the relative value of physical and moral courage, and urged his audience, which of course consisted largely of constables and their families, to be before all things godly, instant in season and out of season in witnessing for the Master.

Mr. John Colville, M.P., in a very earnest address, pointed out the many opportunities which came to the force of manifesting a practical missionary spirit. Enforcing a vigorous appeal with many homely illustrations, the speaker went on to remark that it was the fashion nowadays to regard an out-and-out man or woman as a crank or nuisance; nevertheless let none be discouraged, but by word of mouth and the sincere seven-day-a-week witness of a consistent life, confess Jesus as their Lord.

Rev. Thos. Cook, in a stimulating evangelistic address, dealt with the difficulties that seem, to the unconverted, to bar the way of salvation. Mr. Cook's chief point was that grace would be given to them in the hour of need. When Mr. Moody was asked if he possessed grace to be a martyr, he replied, "No; but if

I were called to be a martyr, God would give the grace." Mr. Cook concluded with a pathetic appeal for immediate acceptance of Christ, and a number of his hearers quickly responded. The tone of the meeting was one of deep spirituality throughout. Subsequently another largely-attended gathering was held, attended by much blessing. An interesting feature was the presence on the platform of a police choir and a band of charming little singers from the orphanages.

The Midnight Meeting Movement.

THE friends of this long-sustained effort on behalf of wronged women held their thirty-ninth annual meeting on Tuesday last week in the Council Chamber, Exeter Hall. Sir George Williams presided, and was supported by Mr. Wilson M'Cree (secretary), Mr. W. J. Taylor, of "Friendless and Fallen;" Rev. A. J. Poynder, vicar of St. Michael's, Burleigh Street; Rev. J. Surman Cooke, of Lambeth; Mr. J. H. Lydall, and other friends. Extracts from the Annual Report, read by Mr. D. Nixon, went to show that not only in London, but in many provincial towns, meetings had been held. Grateful acknowledgment was made of the kindness shown by Sir George Williams for providing an annual gathering of women frequenting the Strand. One could have wished to hear a larger income announced at the close of the report than £926 13s. 1d., in support of an effort of such importance.

The President, in his address, likened the society to the Good Samaritan, who of old found the poor traveller robbed, stripped of his raiment, and left half beaten to death by the thieves who had sprung upon him. It was a graphic picture of the condition in which the workers of this society found so many women, robbed of everything they counted valuable. Rev. A. J. Poynder said that, living as he did in the centre of London, amidst the many courts abutting on Drury Lane, it was with thankfulness that he welcomed the assistance of this society. Two nights had they spent among the busiest and most frequented thoroughfares of Piccadilly, Regent Street, and Oxford Street, but with their best efforts he felt that they were only touching the fringe of the evil. Mr. J. H. Lydall expressed a hope that the "Letters to Men" would have a yet larger distribution, and that hearts and consciences might be stirred by them. Rev. J. Surman Cooke reminded the meeting that one case rescued was of infinitely more value than the society's entire income.

The Pastors' College.

THE usual gatherings for friends and supporters of the Pastors' College were held on Wednesday, April 19, in connection with the College Evangelical Association. The capacious hall at the rear of the Tabernacle was filled with a large and enthusiastic assembly, and the entire proceedings were of a spiritually stimulating character.

Mr. Henry Wood, who occupied the chair, remarked that the work of the college was more necessary than ever. One of the great features of the century almost closed would be the work of their honoured and revered friend, the founder and first president of the institution.

A pithy review of the work was given by Rev. Thomas Spurgeon, who pointed out that no fewer than 765 former students are labouring as

PASTORS, MISSIONARIES, AND EVANGELISTS

in various parts of the world. The reports of their work afford great encouragement to all concerned in the administration. The college income, however, has shrivelled considerably. This, perhaps, is not to be wondered at, for a strenuous effort is still in progress for the restoration of the beloved Tabernacle. Even now that the church has returned to the old spot, the weekly offerings cannot be wholly devoted to the college. As to the interior workings the aim remains unaffected, and methods are much as they were. If the educational standard is somewhat raised, the spiritual tone is not allowed to be lowered. There is, of course, no change of front with regard to doctrine. The college is *in statu quo* in that respect, even at the risk of being labelled as behind the age.

Pastor Charles Spurgeon gave a characteristic address, demonstrating that the character of the college had not changed. As in times past, so in the present, by the help of God, those who were called to its management intended to keep upon the lines laid down by its founder. The growing requirements of the age, from an educational point of view, are being efficiently met by a tutorial staff whose competency is unquestionable, and the training received by the students is commensurate with the demands which will be made upon them in their future ministerial career.

A number of short addresses by ministers who owed their training to the college were

RECEIVED WITH KEEN INTEREST

by the great audience. Pastor W. Whale, of the City Tabernacle, Brisbane, said that in Queensland they had not half a million of people in a country ten times larger than England, but many positions in the ministry were held by old students of the College. Six out of about twenty Baptist ministers in Queensland were educated there, including the president and secretary of the local Union and the editor of the denominational journal.

Pastors A. W. Bean, of Glasgow, R. N. Snellgrove, of Dalston, and Mr. T. Murray gave vivid and helpful accounts of difficulties surmounted and causes built up, and at the close, in accordance with custom, the large company took supper together, the meal being laid in the new lower hall of the Tabernacle. The responsibilities of the college management are just now especially numerous and arduous, and the remarkable vigour and enthusiasm of these annual meetings must have proved an emphatic incentive to continued effort.

Anglo-Indian Evangelisation Society.

LORD KINNAIRD presided in Exeter Hall on Monday, 17th inst., at the annual meeting of the Anglo-Indian Evangelisation Society.

Rev. John Forgan, hon. secretary, said that the society's evangelists worked among the small communities of our fellow-countrymen scattered along the railway lines and on tea and coffee and jute plantations.

Lord Kinnaird said he hoped they would receive more help from Episcopalians in the future than in the past. If we did not do something to keep alive in our scattered fellow-countrymen the sense of duty to God, their lowered condition would react on us at home. He thought it would be a great thing if mission stations were so strengthened that the missionaries could do some work among their own countrymen where there was no chaplain.

Sir Alexander Mackenzie, ex-Lieutenant Governor of Bengal, highly commended the society for its unsectarian character and the catholicity of its aims. The churches at home did not appear to realise the importance of the work to be done. The real danger of Anglo-Indian life was not sun or pestilence, but the heathenising influence of the surroundings. He maintained the truth of a statement which Lord Northbrook had rather countered last week—that the ungodly lives of many Anglo-Indians were the greatest obstacles to the spread of Christianity among the heathen, though he would be the last to deny that there were many good Christians exerting great influence on the right side. By neglecting the Anglo-Indians and Eurasians, we were creating missionaries of evil who did far more harm than the Christian missionaries could do good. Numbers of our people in India were living practically heathen lives. All who took an interest in India should come forward to support this society; and he specially appealed to commercial firms, if only for their own interests, to share in the work done among their isolated representatives in India. The meeting was also addressed by Mr. Samuel Smith, M.P.

Stratford Conference Hall.

ONE of the many good all-round Gospel agencies of Greater London is the Stratford Conference Hall and Y.M.C.A. An "all-round" agency, on the one hand presupposes a needy sphere, and on the other hand involves wide sympathy, commonsense, discernment, and earnest devotion on the part of the workers employed. These important conditions are all realised in the Conference Hall work in the populous Stratford district of East London, and it is a joy to learn that the labourers are not without continual encouragement in their faithful ministry. As elsewhere, there is, much to grieve and disappoint; but the victory over these and other depressing influences is given by an ever-enlarging and deepening faith in God.

The fourteenth annual report of the work says: "The preaching to the people of the glad Gospel of Jesus Christ has gone on as heretofore in our large hall on Sunday afternoons and evenings. Without attempting to tabulate results, we yet may say that there have been many visible results of these services. One case is worthy of notice. An intelligent young man, but densely ignorant on spiritual matters, was brought into light, and his

CHANGED LIFE AND CHEERFUL WITNESS

were under God used to the conversion of three others in the same house, who are all to-day rejoicing in a new-found joy and peace. These two services are together attended by an average of over 2,000 persons.

"One hundred and sixteen have joined the Y.M.C.A. during 1898, making a total of over 400 members; and thirty-five, on giving satisfactory proof of their faith in Christ, were elected to full membership. As ever, the Bible Classes have been the chief care. The Sunday afternoon Bible Class has kept up its truly remarkable attendance—the average through the year was 127. This class is strictly limited to young men, which makes its large membership the more significant. The class owes no small measure of its success to the devoted labour, in looking up absentees, &c., of a band of workers who, having themselves been blessed, seek to make the Class a means of blessing to their fellows.

"The Junior Y.M.C.A. has gone ahead during the year. A room has been specially fitted up as a sitting-room, and is well patronised by the lads. In addition to week-night meetings, there is a flourishing Bible Class on Sunday afternoons, with an attendance of forty. This branch of the work is growing, and is exceedingly promising. It has already proved itself to be a good

RECRUITING GROUND FOR THE Y.M.C.A.

While recognising the fact that the spiritual side of our work is that which we should labour most earnestly to develop, we are careful not to forget that the physical and intellectual side of young men also wants developing.

"The year's record of the Y.W.C.A. is decidedly encouraging. The enlarged accommodation provided in the 'Jubilee' Hall has enabled workers to increase their agencies for the welfare, physical as well as moral and spiritual, of the young women of Stratford. The Tuesday evening Bible Class has an attendance of 100 to 120. The various agencies of the Mizpah Bands have again done good work. Some 200 meetings were held, being an average of ten a week. The workers were encouraged by several interesting cases, and many pledges were taken."

The general secretary of the work, Mr. E. Fox Butlin, continues with unabated vigour his many-sided and devoted ministry. He has a host of true and loyal helpers. At the annual meeting, held on Wednesday last, Mr. C. Boardman, J.P., the treasurer, was present, though not now enjoying the strength of years gone by. He would have preferred to report a balance in hand rather than a deficit of £37. Cheery words were spoken by Mr. W. F. A. Archibald, who presided on the occasion; and Dr. Harry Guinness delivered a capital address on "Redeeming the Time." Several anthems were sung by a choir from the Blind School, St. George's Fields, Southwark.

City Police Institute.

THE work of the International Police Association has made rapid progress of late in the City of London, and one especially cheering outcome is the new Police Institute in Leadenhall Street, which was opened on Tuesday last by Mr. John McCall.

The premises are capacious and centrally situated, and will be so fitted up as to afford accommodation for Bible classes and spiritual meetings, as well as the usual arrangements of a well-conducted educational centre. The chief object in view is, however, aggressively evangelistic, and it was refreshing to note the fervency and freedom of the testimonies from converted policemen, which formed, to everybody's satisfaction, so pronounced a feature of the opening meeting. The combined earnestness and simplicity of these transparently sincere men, so concerned about the conversion of their fellows, came like the tonic of a vigorous breeze from the ocean.

The proceedings were characterised throughout by a happy informality. Mr. McCall and Mr. T. A. Denny evidently enjoyed very much the duties devolving upon them while presiding. Lady Hope made forcible and touching references to the policeman's consecration to his duty, and Miss Gurney gave an address full of thankfulness for the deep spirituality of tone which spoke so well for the future prosperity of the institute. Pastor Fuller Gooch, expressing his appreciation of the bubbling joy of the various young constables, and the simple directness with which they sought to preach the Gospel, wished the work God speed; and certainly Mr. Leng, who has devoted himself to the work as hon. secretary, has much to cheer him at the outset. The financial burden is a somewhat heavy one, and the empty bookcases seem to call loudly for supplies of sound literature. Communications may be sent to Mr. Leng, Police Institute, Sussex Place, Leadenhall Street, E.C.

The Salvation Army.

IN the Egyptian Hall of the Mansion House on Friday last, the Lord Mayor presided over a meeting on behalf of the social work of the Salvation Army.

Mr. Bramwell Booth said that their object was to rescue what was called the worthless class. In business the prevention of waste often meant the difference between poverty and affluence; and he believed it would make a great difference to the nation if the worthless people in our midst could be turned into honest citizens. It was a monstrous thing that the workhouses should be harbouring thousands of able-bodied paupers who lived and grew fat at the public expense. The Salvation Army had found a better plan.

The Earl of Aberdeen bore testimony to the value of the work. He had visited the farm colony, and, as one who knew something of agriculture, he was highly pleased with what he saw there. Lord Monkswell, who had also visited the farm colony, was gratified with what he witnessed. The Salvation Army undoubtedly understood how to do a large amount of good with a small sum of money.

Mr. Cecil Rhodes remarked that he could only speak regarding South Africa, where the work of the organisation came before him in a very practical way. The Parliament there was asked to make a grant in aid of the work, and he was a member of the Cabinet to whom the matter was submitted for consideration. Statistics were called for, and it was seen that the Salvation Army afforded a home for the waifs and strays—for the homeless—and that it was through the medium of their agencies that those who had been in prison or destitute obtained a fresh start in life.

The practical outcome of the opinion of that Parliament on the work was a vote in aid, and it had been continued ever since. He was told that in fifteen of our colonies grants were now made by the different Parliaments towards this social work, not on a sentimental basis, but as a practical return for the good work done in distant parts of Her Majesty's empire. He had been told that members of other religious organisations in this country objected to details of the Salvation Army's work—among others, to the band and to the employment of what might be called military forms and titles. He did not intend to discuss those matters; but, after all, let them put those details aside and recognise that the work which was being done was for the betterment of humanity.

Lord Justice Rigby, Dr. Cockburn (Agent-General, South Australia), and Mrs. Bramwell Booth also addressed the meeting.

The Bible League.

THIS organisation held its seventh annual meeting in Portman Rooms, Baker Street, W., last Friday afternoon, Mr. J. Herbert Tritton presiding. The membership embraces Christians of all denominations, who, believing in the full inspiration of Holy Scripture, are banded together to counteract the injurious influences of rationalistic criticism.

Extracts from the report were read by the hon. sec., Rev. John Tuckwell, showing that dependence upon Divine strength had turned difficulties into blessing in the furthering of operations which touch the source of all true spiritual power. The past year's work had been specially encouraging in the ninety-seven engagements fulfilled; and the League had made its influence decisively felt in that educational sphere which concerns the young.

The Chairman declared that the spade of the explorer favours the cause of consistent and constant opposition to the shifting attacks of men who assail the integrity of God's Word. But, after all, Scripture is its own best apologist, when reverently and fairly examined; and this the speaker illustrated at some length.

The need of positive advocacy of Bible truth, and discovery to men of its authoritative bearing, was the subject of exposition by Rev. W. H. Griffith Thomas (Portman Chapel). The church, said he, by its reception of God's revelation, becomes the *product* and not the *seat* of Divine authority. An embodiment of this authority is found only in that Book which is accessible and reliable, as well as clear and definite in its testimony to Christ. The ultimate test of canonicity must be the sanction of accredited representatives of Christ in the Apostolic age; and, having this, Holy Scripture becomes unique in its supremacy and sufficiency.

Pastor W. Fuller Gooch (West Norwood) urged the claims of the League because of its sound basis. It is to be deplored that attacks upon the Word of God now come mainly from within the professing Church, and these attacks, which have widespread and deplorable results, must not pass unchallenged and unmet.

Reformatory and Refuge Union.

THE annual meeting of this excellent association was held on Thursday last, at St. James's Hall, Lord Kinnaird presiding. An especial feature was the presence of a choir of 500 children, drawn from the various industrial schools of the metropolis.

The annual report gives a businesslike review of many important undertakings. For some years special efforts have been made, and with no small measure of success, to save the children of tramps and vagrants from the neglect and misery inherent to the life pursued by their parents; but the council are seeking further amendment of the law prior to initiating more extensive work.

Over a thousand hopeful cases have come under the care and influence of the twenty-two workers in the female mission department of the union's work; the mission houses in the different parts of the metropolis have all been maintained, and every part of London has been visited with the direct view of the reclamation of those who in circumstances of moral danger.

The girls' protective home continues to be a most valuable adjunct. It has been full during nearly the whole year. Some hundreds of children also have been placed in homes and schools.

Examinations in Holy Scripture are held annually at many of the industrial schools. Each child's work is examined separately, and marks, certificates, and prizes are awarded. The teachers and managers are able thus to compare the result of the instruction given in their own school with that given in other similar institutions in different parts of the country.

Commercial Travellers.

THE annual meeting of the Commercial Travellers' Christian Association was held at Exeter Hall on Saturday evening last, Sir George Williams presiding. The general secretary (Mr. L. Courtney) stated that during the year 450 new members had been received, and the present membership was about 2,000. The Association publishes a monthly magazine, *Good Lines*, which yielded a profit of £50 to the funds, and to which 1,400 new subscribers had been enrolled.

The Chairman commented on the fact that the benevolent fund was rarely called upon to assist members of the Association, most of the applications coming from non-members. It was those who gave way to habits of improvidence and intemperance who were compelled to seek relief. He wished they could get all commercial travellers to become total abstainers. The firms they represented, and the firms with whom they did business, would benefit. He deprecated the custom of "treating," and hoped the members would do all in their power to discountenance it, and also to exercise a Christian influence over young men just entering upon life as travellers. Mr. John Colville, M.P., also delivered an address.

The Open-Air Mission.

THE forty-sixth anniversary gatherings of this Mission, held in Exeter Hall, on Tuesday last week, will long be remembered by those who attended. For numbers, for enthusiasm, and for interest, the meetings reached the high-water mark, and should give a decided impetus to the growing work of the society.

In the afternoon, when Mr. J. Herbert Tritton presided, the body of the hall was full. Two announced speakers, Revs. E. Bachelor Russell and W. Houghton, were unfortunately absent through illness; but the interest of the meeting was well sustained throughout, first by the sympathetic utterances of the Chairman, and afterwards by addresses from Dr. Henry Soltau, Mr. Henry French Ridley (from China), and Mr. B. Barry Wake. The last-named delighted the audience by a graphic description of a recent evangelistic invasion by the society of the Torquay Racecourse, where large crowds had gathered, and blessing had resulted from the efforts put forth.

Tea was partaken of by nearly 300 friends, a large proportion of whom were active open-air preachers connected with the society, and at seven o'clock a crowded and enthusiastic meeting began. Sir Henry H. Bemrose, M.P., was in the chair. The report, read by the secretary (Mr. F. Cockrem), was listened to with keen interest. It was a recital of profound significance, showing that during 1898 evangelists of the society had laboured in 714 towns and villages, had witnessed for Christ at 811 races, fairs, and fêtes, had distributed more than a million Gospel publications, had conducted 2,493 special services, and had travelled 63,414 miles while engaged in their holy toils. Dipping into the pages of the report, Mr. Cockrem outlined the story of a memorable year, in which the income had risen to £2,034, and the expenditure to £2,028.

Sir Henry Bemrose's genial speech was listened to with much appreciation. It was full of happy points and of spiritual sympathy. Thereafter addresses were delivered by Rev. J. Tolefree Parr and Dr. A. Christy Wilson (Doncaster), both of them utterances of great power. Dr. Wilson narrated case after case of remarkable blessing on the labours of the Mission at Doncaster races.

Medical Missionary Association.

Sir Alexander Mackenzie, ex-Lieutenant-Governor of Bengal, took the chair on Friday last, at the annual meeting of the Medical Missionary Association, held at Exeter Hall. The secretary, Dr. J. L. Maxwell, presented the annual report, which showed that eighteen students were now undergoing the five years' course.

In connection with the association medical missions were being carried on, not only abroad, but among the poor at home, in Islington and St. Pancras. It was calculated that there were now 550 medical missionaries in the foreign field in connection with the Churches of this country and America. The Continental Churches were still sadly behind, having only thirteen men and no women.

Sir Alexander Mackenzie said there was no surer way of getting at the heart of people than by dealing with their bodily needs. The Mohammedans were perhaps the most difficult class to deal with. They were proud of their monotheism, and there was hardly a chink in their religious armour; yet there was one soft place, and that was reached by medical missions. Christian people were specially bound to support medical missions to the women of India, because in the administration of Lady Dufferin's fund religious teaching was absolutely excluded. The wives of American missionaries in Burma were nearly all medically qualified; and as many lady medical missionaries as possible should certainly be sent out. Dr. P. B. Cousland and Dr. W. Gauld subsequently gave accounts of medical mission work carried on in China and in London.

The Suppression of the Opium Trade.

The annual meeting of the Society for the Suppression of the Opium Trade was held on the 18th inst, at the Memorial Hall, Farringdon Street, under the presidency of Sir Joseph W. Pease, M.P. In their report the executive committee stated that the chief feature of the past year's agitation had been the complete exposure of the Opium Commission's report, as regarded the trade with China, by the Rev. Arnold Foster, of Han-Kow. Besides endorsing Mr. Foster's charge against the Commissioners, of misrepresenting the evidence which they professed to summarise, the Archbishop of Canterbury had protested against the principles asserted in the report, as opposed to Christian morality. Hitherto no reply had been attempted in this country to the precise and serious allegations made, under such weighty auspices, against the majority report of the Commission.

The Chairman referred to the position of the opium question in the House of Commons. In 1891, he pointed out, a resolution was passed that the system by which the Indian Opium revenue was raised was morally indefensible. On that occasion the late Mr. W. H. Smith declared that it was the policy of the Indian Government gradually to reduce the acreage of the poppy under cultivation, and later, Mr. Gladstone, when Prime Minister, urged the Government of India to carry out that policy. Nothing of the kind, however, had been done.

Speaking of the China Trade, Sir Joseph went on to say that no one who knew the facts could doubt that it had resulted in demoralising the Chinese. It was admitted by their opponents that opium was doing harm in China, but they pleaded that the drug did not all go from India. That was true, but we were responsible for our share in the evil. The only argument that now had to be met was, that if we did not do the trade some one else would.

Sir William Wedderburn, M.P., in a well-informed address, said that it was extraordinary that there should be so much difficulty experienced in bringing the report of the Opium Commission before the House of Commons. The Indian Government were on their defence in this matter, and were not to be considered as an unprejudiced authority which would tell the public the truth regarding this great controversy. Dr. Philip B. Cousland (of the English Presbyterian Mission, Ch'ao-chow-fu, Swatow), Sir W. T. Charley, Mr. Henry J. Wilson, M.P., and Mr. J. R. F. Pledger (missionary from West China) also spoke in support of the aims of the Society.

Work for Jews.

The annual meetings of the Hebrew Christian Testimony to Israel were held on Monday in Brunswick Chapel at 3.30, and at the Mission House, Whitechapel Road, at 7.0, Mr. James E. Mathieson in the chair. Before opening the meeting, the chairman introduced Deacon Abraham, of the Nestorian Christian Orphanage, Oroomiah, who is at present on his third visit to this country.

Mr. Mathieson said he believed the city of London, both east and west, to be the best mission-field in the world for Jews, and the methods adopted by Mr. Baron and his co-workers were also about the best, both in the home and the foreign fields.

The honorary treasurer, Mr. A. Boake, made the interesting statement that after long and repeated efforts a site had been secured for the new mission premises, and the contract signed only that morning. The sum of £3,500 is urgently required to open the same free of debt.

Rev. David Baron recited some causes for thanksgiving to God in the features of the work, for the privilege of preaching Christ to his own people, for the many opportunities of the same, for the many others that were at work besides themselves. He spoke of the constant stream of Jews nightly filling the mission room, and the thousands during the year who thereby hear of Jesus as the Messiah, many of them for the first time in their lives.

Interesting addresses followed from Rev. Abraham Herschell and Rev. Robert Graves Walker, who very happily compared the workers in their two-fold sphere of labour to Zebulun rejoicing in his going forth and Issachar in his tents. The meeting concluded by short testimonies from Rev. S. Bachert, twenty-four years missionary amongst the Jews at Hamburg, and Pastor Edwards, of Dover, a friend of Israel.

Lord's Day Rest Association.

At the annual meeting of the Working Men's Lord's Day Rest Association, held on Monday last at the Holborn Restaurant, a crowded attendance and conspicuous enthusiasm bore witness to the strong feeling which exists in the matter of Sabbath desecration.

The Bishop of Exeter, who presided, said that the essence of the Sabbath consisted of the consecration of one day in seven to God. Works of necessity, mercy, and piety were sanctioned by our Lord, but he had never suffered any infraction of the day's holy Sabbath character. Mr. Gladstone had attributed the long preservation of his own life and faculties largely to his observance of the Sunday rest; and the Bishop of Durham had declared that in proportion as we neglected our day of rest and our study of the Bible we should be preparing our national ruin. They were bound to attempt to baffle and crush the recent attack of newspaper proprietors upon the sanctity of Sunday.

Mr. Charles Hill, the secretary, presented the report, from which it was evident that much excellent effort, characterised by heart and intelligence, had been successful in many ways in combating the spirit of worldly disregard of the claims and needs of Sunday rest. The *Daily Telegraph* has long been foremost in efforts to secularise the Lord's Day, and the proprietors of that paper now publish seven days a week, and the *Daily Mail* professes that this competition has forced its proprietor to publish on Sundays also. Most vigorous opposition is being made by the association against Sunday newspapers, which inflict the burden of Sunday labour on thousands of newsagents and boys, many of whom work seventeen hours a day on week-days; and a great volume of opinion against Sunday newspapers is being expressed all over the country.

Sir Fortescue Flannery, M.P., moved a resolution adopting the report, and declaring that newsagents and newspaper workers were entitled to rest on the Lord's Day. The publication of two papers on seven days a week was, he said, a most insidious attack on the rights of labour—an attempt of rich men to make themselves richer by the toil of those who had their bread to earn.

Rev. J. W. Ewing said that to whatever school of religious thought his hearers might belong, he was sure they would agree in defending the Lord's Day. Tracing the influence of the day on the child, the youth, and the person of maturer years respectively, Mr. Ewing declared that respect for the Sabbath, and an appreciation of its privileges, was one of the secrets of England's strength. Those privileges must not be surrendered to an unholy triple alliance of atheists, pleasure seekers, and money grabbers. He seconded the resolution, which was carried unanimously.

Lieut.-Colonel Rotton moved a resolution cordially approving of the committee's efforts to check Sunday labour. This was seconded by Mr. Richard Bell, secretary of the Amalgamated Society of Railway Servants, and adopted.

The Baptist Union.

The annual assembly of the Baptist Union commenced at Bloomsbury Chapel on Monday afternoon. A memorial service was held for the late Dr. J. A. Spurgeon, who would have become president on that occasion. The presidential address he had prepared, and which urged contention in a right spirit for the faith once delivered to the saints, was read by Rev. James Owen, of Swansea. Subsequently Dr. Clifford was elected president for the present year, and Rev. W. Cuff, vice-president.

A great public meeting, on behalf of the Twentieth Century Fund, was held in the evening at the City Temple. Rev. J. H. Shakespeare (Norwich), the new secretary of the union, made a statement from which it appeared that the scheme has been adopted in a brave and hopeful spirit. The scheme proposes to raise at least £250,000 from half a million Baptists, by contributions of at least 10s. each. Various proposed allocations of the fund are: £125,000 for evangelistic work, including church extension; £30,000 to assist weaker churches in maintaining pastors; £30,000 for the annuity fund for aged ministers and widows of ministers; £6,000 for the establishment of scholarships open to students in Baptist colleges; a sum not exceeding £34,000 for the building of a Baptist church house; and £25,000 for educational and other objects, which, in the judgment of the council, may appear desirable.

Brief words of commendation having fallen from Rev. J. G. Greenhough (Leicester) and Mr. Alderman White, of Norwich, Rev. Dr. Maclaren said his conscience, judgment, and feeling entirely went with the movement, because under its prominent money considerations lie spiritual ones, which we dare not neglect, in view of the growing heathenism of our great cities and the torpid indifference into which the rural life of our country is lapsing. To this end organisation and sacrifice will be needed.

Dr. Glover expressed the view that the world is standing in the market-place, waiting for someone to hire it for the holiest of all ends. Our heritage of Protestant birth needs to be realised and applied by means of our great wealth as a community. An age is upon us that demands the blending of the keenest inquiry with the most absolute submission of the heart to Christ.

Dr. Clifford, president elect, made touching reference to the decease of Dr. Spurgeon ere he could see the beginnings of a movement which was very dear to his heart; but the inspiration of their departed friend's memory and devotional consecration would remain. Criticism of this scheme, he said, must be met in the spirit of self-sacrifice; and the men of 1899 and 1900 may, by deeds of generosity, heroism, and self-denial, provide a noble equipment for the evangelisation of our country and of the world in the coming era.

Palestine and Lebanon Nurses.

THE annual meeting of the Palestine and Lebanon Nurses Mission was held at Exeter Hall on Friday afternoon, Rev. F. Paynter, M.A., of Guildford, presiding. The balance sheet and report, read by Mr. W. Southall, the secretary, showed how great a necessity there is to add a men's ward to the hospital at Baakleen, and a clergyman to work among the men would also be a great help. From the balance sheet, however, it appeared that there was great need of further financial support.

The Chairman, who has kindly taken the presidency of the society, alluded to the matter of the men's ward, and promised, together with Mr. Paynter, to give £100 towards this object, if the balance of £200 could be raised. He said that he hoped to visit Baakleen at some future time, if it was the Lord's will.

Rev. R. Douglas made a few remarks on the work of the mission; after which Miss Kitching, the honorary superintendent of the station at Baakleen, gave an outline of the work done. Miss Eliot and Miss Ward, ladies who have spent many years at Baakleen, showed how much the Druses need a medical mission, and how thankful they are to have good medical care and skill; also how ready to hear the Gospel message, although very slow to act upon it.

The various speakers pleaded earnestly that God's people would pray both for the workers and the population of the Lebanon.

Reunion of Christian Singers.

AN interesting gathering of Christian singers connected with the choirs which led the singing at Rev. John McNeill's London Mission last year was held at the Mildmay Conference Hall on Thursday last, by the kind invitation of Colonel Morton and Mr. W. H. Seagram.

On the motion of Colonel Morton, a resolution was adopted declaring it to be desirable that some scheme should be formed for a closer union of Christian singers in the north and other parts of London, with the object of promoting mutual fellowship and co-operation. An adjourned meeting for the fuller carrying out of this resolution is to be held at the Conference Hall at Mildmay on Thursday, May 4, and Christian sight-singers who would like to be present and co-operate, are asked to communicate with Mr. H. Beaton, 54, Leigh Road, Highbury, N., who will furnish all particulars.

An interesting feature of the meeting was the presence of singers who took part in Mr. Moody's first London mission at the Agricultural Hall in 1875. Mr. J. W. Godfrey, leader of the North Evangelistic Choir then formed, almost from the very first, also led the singing on this occasion, the pieces being selected from the "Christian Choir." It was with thrilling interest that those privileged to be present listened to reminiscences of the early morning meetings at the Agricultural Hall, and the Sankey hymns sung along the streets and in railway stations by workers in the service of song, as they went about their Master's business of winning souls.

The Traffic in Young Girls.—*The Times* St. Petersburg correspondent telegraphs:—"A letter appeared in *The Times* of April 14 from Colonel G. H. Bolland announcing the intention of holding an international congress in London, in June next, on the European traffic in young girls. It was stated that most of the European countries had agreed to take part in it, and that Russia would also probably send delegates. Mr. William Alexander Coote, of the National Vigilance Association of London, has just paid a visit to St. Petersburg, and Russia's participation in the congress is now assured. Mr. Coote had interviews with Count Muravieff, Minister for Foreign Affairs, and Baron Fredericks, Minister of the Imperial Court, as well as with the Ministers of the Interior and Education, all of whom expressed warm sympathy with the object of his mission. A Russian committee has accordingly been formed with reference to the congress, including Princess Dolgorouki, Princess Alexander Lieven, Countess Tolstoi, and others.

Obituary.

MR. EDWIN WEEKS.

IN the recent death of this Christian worker a striking personality has been removed from the life of Northampton. In his early days he passed a wild career, but his conversion through a London city missionary turned him right about. He soon began to preach, and though he was comparatively illiterate he had a remarkable gift of utterance; his past experiences, moreover, gave him plenty of material. He gave up his occupation of engineering, and for many years carried on mission work in Northampton with great energy and success. Two years ago failing health compelled him to cease many of his activities. He has left a fragant memory behind him of overflowing zeal for Christ and the welfare of his fellow men.

REV. F. G. MARCHANT.

After a lingering illness, Rev. F. G. Marchant, who will be widely remembered in connection with his work at the Pastors' College, where he filled the position of classical tutor, died on the 9th inst.

Mr. Marchant was brought up a member of the Church of England, but, becoming friendly with a neighbouring Baptist minister, his views altered, he was baptized, and soon afterwards sought admission into the Regent's Park College. There being no vacancy just then, he applied to Mr. C. H. Spurgeon, who received him as one of his early students. After useful work at Birmingham and Wandsworth, he accepted a pastorate at Hitchin, subsequently undertaking, at the request of Mr. Spurgeon, the additional duty of assisting at the Pastors' College. Resigning his position at Hitchin, and removing to Brighton, he continued his tutorial work till the spring of last year, when his health completely failed. In 1878 Mr. Marchant published a homiletical commentary on the book of Joshua.

MRS. G. B. SETON-KARR.

Although by her immediate circle of friends the serious state of the late Mrs. Seton-Karr's health had been for some time recognised, yet to very many the end came at last with a painful shock of surprise, as it was hoped that by unremitting care and attention her life might have been prolonged. It pleased God, however, to order it otherwise, and after much suffering, patiently borne, she passed peacefully away on Thursday morning, April 13, 1899.

Mrs. Seton-Karr was the widow of a distinguished Indian Civil Servant, the late Mr. George Berkeley Seton-Karr, whose services during the Indian Mutiny were of the highest value to the Government. The present writer has often heard her describe the tact and ability with which, in that time of most trying suspense, Mr. Seton-Karr succeeded in controlling the population and preserving the allegiance of the native chiefs and princes in his district, mainly by his remarkable personal influence and the confidence which he inspired. His unlooked-for death on his return to England, at a comparatively early age, was a heavy loss, not only to his mourning widow and children, but to the country which he served so well.

After her husband's death Mrs. Seton-Karr first resided at Malvern, where her name is still loved and honoured. She subsequently moved to London, and finally, in 1887, took up her abode in Wimbledon. She was in many respects a remarkable woman. She possessed a personal charm of manner, which was the true index of a still greater charm of mind and heart. Beneath an unfeigned kindliness of disposition lay a penetration and discernment which were seldom at fault. Her prevailing characteristic, however, without doubt was thoughtfulness for others. She had a large-hearted sympathy which seemed to make their trials and sorrows her own. Few cases of real distress appealed to her in vain. How many toilers under life's burdens have been cheered and comforted, either directly or indirectly, through her liberality, her hospitality, and, in countless cases, her personal sympathy, the Great Day alone will declare.

It has not been generally known (for she shrank from publicity), but it should be known, that "The Welcome," in Jewin Street, E.C., to which Mrs. Seton-Karr has devoted her life, and which has brought hope and help to hundreds of working girls, was originated by her in conjunction with Mr. E. M. Denny and the late Mr. W. T. Paton, and has since been maintained in great measure at her personal cost, besides being continually indebted to her sound judgment and practical wisdom in its working. A firmly attached member of the Church of England, she was a warm supporter of C.M.S. and other evangelical Church societies, but her sympathies were not limited to the work of her own communion, and she rejoiced to recognise and aid every good work which had for its object the extension of Christ's Kingdom. The Evangelisation Society, and in later days the South Africa General Mission, may perhaps be specially named among the many agencies in which she was interested.

With the movement for the deepening of spiritual life she had a very real sympathy. Friends of the work will not forget the kindness with which on one occasion in years gone by she placed her house in Lancaster Gate at their disposal for the purpose of a conference. The multiplicity of her engagements in her London life proving too much for her strength, Mrs. Seton-Karr moved to Wimbledon in 1887; but though debarred from the same measure of activity as formerly, her interests in every good work remained unabated. Her pleasant home at Atherton Grange became a "House Beautiful" to many a weary worker or tired missionary, while nothing gave her greater pleasure than to throw open her grounds on the summer afternoons to gatherings of workwomen and others from the City.

Much more might be added, but this brief outline must suffice. Upon the sacred ground of personal friendship, continued without break or hindrance for nearly twenty-two years, this is not the place, nor could the writer trust himself to enter. Enough for him, and those who with him mourn an irreparable loss, to look forward with "sure and certain hope" to the reuniting of severed ties in the resurrection morning, when "the day breaks and the shadows flee away." E. W. M.

Personalia.

Mr. Geo. Clarke is suffering from loss of voice, and has been compelled to cancel his Chorley engagements. He requests the prayers of our readers.

Rev. Alexander Connell, of Regent Square Presbyterian Church, has decided to decline the call recently addressed to him by the Fifth Avenue Church, New York.

Rev. George Wainwright, late of Bournemouth, after a twelve months' pastorate in Launceston, Tasmania, writes that his health is now completely restored. Mr. Wainwright is on his way home, and due in England early in June.

Dr. A. Robertson.—The Princess of Wales, during her recent stay at Venice, graciously accepted from Rev. Dr. Robertson a copy of his new work, "The Bible of St. Mark." Dr. and Mrs. Robertson had the honour of being invited by Her Royal Highness on board the *Osborne*.

Mrs. Reginald Radcliffe.—In a letter to hand on Monday from Miss Radcliffe, Waterloo, Liverpool, she writes, respecting her mother: "On Friday, quite suddenly, her illness, which has lasted since January, took a serious turn for the worse. Three doctors were here consulting, and all seemed grave. Will your readers ask that her precious life may be spared, and that we may fully trust our Heavenly Father in this great trial?"

Rev. J. Tinson Wrenford, for forty-five years vicar of St. Paul's, Newport, is this year celebrating his ministerial jubilee. His parishioners propose to present him with a token of kindly appreciation of his long and faithful ministry; and others who have profited by the products of his singularly helpful pen are having a part in the testimonial. The treasurer of the Jubilee Fund is Mr. Henry Duckham, Gaer Fach, Newport, Mon.

Putney Y.W.C.A.—The annual report of this branch states that the membership now stands at 300, there having been an increase of 100 during the past year. In view of the increased membership, the question of obtaining larger premises is occupying the attention of the committee.

Oxford Letter.

BY OUR OWN CORRESPONDENT.

THE comparative dulness of the vacation has been broken by the C.M.S. Centenary meetings which have been held this week. They ought to prove a crisis in the spiritual history of the city; the meetings have been marked by a spiritual power rarely reached perhaps in ordinary gatherings. God has spoken, and we trust many hearts have responded.

Rev. F. J. Chavasse, Principal of Wycliffe, gave the key-note to some of us on Sunday morning when he preached at St. Aldate's. "Union with Christ," was his subject: "its responsibilities." The vine bears fruit *through its branches;* the head works through the members of the body.

A united prayer meeting was held on Tuesday, and the series of meetings began on Wednesday. The Bishop of Coventry preached in the Cathedral at three, and those present will not easily forget the reading of the "roll" of Oxford men "called, chosen and faithful." We felt that this was the only true succession, and prayed that we might be in it.

Sir Henry Bemrose and Dr. Barlow were the speakers in the evening at the Town Hall. The latter roused the meeting to some enthusiasm by telling us that at Bristol the day before, the Nonconformists had asked permission to present an address of welcome. It was on Thursday that the spiritual tone of the gatherings rose, perhaps, to the highest. The afternoon and evening meetings were marked by a warmth which we wish was oftener exhibited in Oxford. Rev. W. E. Burroughs, central secretary of the C.M.S., and Rev. F. J. Chavasse were the chief speakers. The former told of a letter received at Salisbury Square, scarcely intelligible, but enclosing a £10 note, from a servant, "who loved Jesus Christ, and wanted others to love Him, too!"

It was left to Mr. Chavasse to bring the series of meetings to a close. This he did in a speech full of unction and searching appeal. Taking as his subject the reflex blessings on the Church at home from an interest in foreign missions, he showed how this interest brought a higher standard of living begotten by the self-sacrificing lives of the missionaries; a spirit of prayer fostered by the fact that some had gone out from our own congregations; and a stronger faith derived from a study of great things attempted and done in the face of great difficulties.

Some valuable testimony to Sunday school work was given at the meeting held on Monday week in connection with the Wesley Memorial Church Sunday School anniversary. The Mayor of Maidenhead, who presided, said it was a remarkable thing to find tens of thousands of men and women freely giving up their time and day of rest to engage in Sunday school work. He urged that one of the surest bulwarks of the sanctity of the Sabbath was the Sunday school.

The annual meetings of the Association of Congregational ministers and churches have been held in the city during the week. On Monday evening a public meeting was held in the hall of the Y.M.C.A. in George Street. Rev. R. H. Sewell, in the course of a stirring address, urged that while a chapel may be built of bricks or other material, a church must be made of souls. He urged this distinction on the ground that a protest should be made against sacerdotal heresy. A devotional service was held in George Street Chapel on Tuesday morning, and in the evening the Mayor and Mayoress held a reception to meet the Principal of Mansfield, Dr. Fairbairn, on his return from India. In the course of a long address, in which Dr. Fairbairn described his journeys, he remarked that everywhere one felt that God had given the life that teemed in India into the hand of England, and she had undertaken to guide and to form that life; and, in spite of mistakes, she had marvellously prevailed in shaping it to more noble and more consistent uses. Referring to missionary work, he said that England's duty lay deeper than England's power, and that duty was to make India loyal, not merely to England's rule, but to England's God.

The Schoolboys for Christ.

THE story told at the semi-jubilee gathering, held on the evening of Friday, April 20, of "The Schoolboys' Meeting" in Glasgow is one which may well be laid to heart by those interested in Christian work among the children of the well-to-do classes in other towns and cities. In April, 1874—when the spiritual life of the city was being stirred—a special meeting was arranged for schoolboys, with the intention of, perhaps, repeating it for two or three weeks. But no fitting time to stop has ever presented itself, and the weekly gathering is still an active force for good in the west-end of the city, girls having been admitted also in later years.

From the commencement it has been the spiritual birthplace and training ground of a continuous stream of ministers, missionaries, and helpers in every branch of Christian effort—a fact abundantly proved by the names of those who apologised for absence, and at the same time testified to blessing and impulse received.

The attendance was reported by the present chairman (Mr. John W. Arthur) to average about 250. So carefully has the missionary spirit been fostered that the contributions to the Fresh Air Fortnight Fund alone have amounted to fully £600. Over 220 boys and girls are members of Scripture-reading unions, and the whole work seems to find its deepest roots in two prayer meetings (boys and girls separately), which have gone on for a number of years, and which are at present full of vigour and power.

In the course of a vivid and interesting sketch of early days and doings, Mr. Arthur A. Govan (chairman for the first ten years) paid an affectionate tribute to the memory of Dr. Donald Morrison, who, after labouring among the young people from the outset, was a few weeks ago called to higher service. The blessing of many a lad followed him: indeed, the thought of him often recalled Great Heart, in "The Pilgrim's Progress," to the mind of the speaker.

During the second period the president of the meetings was Mr. J. G. Govan (of the Faith Mission), who was unable to be present; but Mr. Andrew T. Arthur (now of Manchester) told how, in the autumn of 1886, a few months after he had been led into the light himself, the way opened for him to take charge. Before Christmas of 1888 the attendance was at a low ebb, when Miss Tyson visited the city; and her preaching was so greatly blessed that within a week or two the accommodation available was insufficient for the numbers who presented themselves.

From among old members present Mr. David J. Knox testified gratefully to the influence for good in his life of counsel received from leaders and speakers; Mr. George F. Newlands recalled the timidity with which he remained to after meetings about the time of his conversion; and Dr. Alexander Mowat (Jalna, India) told how one piece of advice—when temptation presented itself, even in the playground, to go aside and ask for help—led on the following morning to his first experience of a personal relation with the Saviour.

In an address dealing with the spread of the Gospel in other lands, through the influence of the meeting, Mr. W. A. Campbell told what he had seen of the much blessed labours of one former member in Durban; and was immediately followed by Mr. Thomas A. Boyd, who showed, from an old notebook in his hand, that he had himself dealt with that worker on spiritual matters, on April 19, 1874. In the same book Mr. Boyd had the names of forty-three boys whom he had the privilege of pointing to the Saviour, within three weeks, and expressed the hope that in the coming evangelistic campaign in the city, special steps will be taken to reach the schoolboys of the new generation.

City Young Workwomen.—The sale of work announced by Miss Helen Reynolds for Thursday, April 27, is to be held on behalf of the Convalescent Home at Woodford Wells.

International S.S. Lessons.

May 7.

"The Vine and its Branches."—John xv. 1-11.

Golden Text.—John xv. 5.

Introductory.

THE last verse of chapter xiv. records that Jesus said: "*Arise; let us go hence.*" The first verse of chapter xviii. says: "*When Jesus had spoken these words, He went forth,*" &c. We must infer that the intervening chapters must have been spoken after rising from the table and before leaving the house. Perhaps our Lord noticed the distress of his disciples, and comforts them by the assurance that they are vitally united to Himself, even though He is going away. He had used many illustrations to show their relationship to Him, such as the shepherd and the sheep, but this one shows a living union. Similar illustrations in Eph. v. 23-30. Col. ii. 19, Members of one body. Family relationship.

The Vine (1).

Palestine was a country full of vineyards, and the illustration of a vine familiar to the Jews (see Ps. lxxx. 8-10, Isa. v. 1-7, Eze. xix. 10, Hos. x. 1). Some of the vines were 300 years old, and their trunks 6ft. or 8ft. high. Describe how they grow in the open, trained up tall sticks. The grapes were exceptionally fine. Recall the story of the spies going into Canaan (Num. xiii. 23). All God's works in nature teach us spiritual lessons. So Jesus used the familiar vine as an illustration or allegory to try and make the disciples and us understand how closely those whom He saves are joined to Him. The true vine, of which all other vines are only a picture. (Compare John i. 9, Heb. ix. 24.) True also means *genuine.*

The Husbandman (1).

God the heavenly Father planted the true vine, and cared for it. He sent Jesus Christ into the world to be its Saviour and life-giver. He originated the close relationship between the vine and its branches.

The Branches (2, 4, 5, 6).

Two kinds of branches, the living and the dead. The branches are entirely dependent on the vine for life and power to grow. The sap flows from the vine stem into the branch and nourishes it. The vine supplies the sap on purpose for the branch to bring forth grapes; we do not praise the branch for bearing beautiful grapes, but the vine—"In Me." The living branches are *true Christians.* It is useless to profess to be a Christian if you are not really one; it is like tying a beautiful looking branch on to a vine or sticking it on with glue. No fruit results, and time shows what it is. The vine-wood is no use for anything but to be burned (Eze. xv.). The dead branches must be cut off, because they hinder the growth of the living ones. (Matt. xv. 13; Luke xiii. 6-9; Matt. xxi. 19, 20).

The Fruit (2, 4, 5, 8).

"No fruit." "Fruit." "More fruit." "Much fruit." *Four steps; how many have we taken?* No tree requires so much care, and washing, and pruning as a vine. After the fruit is gathered, the branches are closely cut, and all through the summer all extra growths have to be continually removed if we would have good fruit. *We* cannot *make* the grapes grow, but we can fulfil the conditions of growth. Even so in Christian life, we can avoid all that would hinder by prayer and the Word (verse 3), keep ourselves cleansed, and all clear for the flowing through us of the life-giving, life-preserving Spirit. The branch has nothing but what it gets from the vine; we have nothing but what we get from Jesus. The fruit is produced for the blessing of others. Distinguish between mere work and true fruit.

The Blessed Results

of thus abiding, depending, trusting, resting, and fruit-bearing.

1. Answer to our prayer, *v.* 7.
2. Being Christ's scholars, *v.* 8.
3. God glorified, *v.* 8.
4. Hearts full of love, *v.* 9.
5. Power to obey, *v.* 10.
6. Fulness of joy, *v.* 11.
7. All this always; *v.* 11.

Important Lessons.

The necessity of being sure that we are really joined to Christ. How can we tell this?

We can do nothing that will last without Christ; with Him we can do all things. (Phil. iv. 13).

The fruit of the Spirit (Gal. v. 22-24). Like a perfect bunch of grapes, if one grape is missing the bunch is marred.

Evangelistic.

As a result of large attendances and much blessing, Mr. John Elliott is continuing his mission at Morchard Bishop, North Devon, for another week. The people willingly receive the Gospel message.

The seventy theatrical women and girls who accepted Mr. Forbes' invitation to tea on Thursday last, at Orange Street Lecture Hall, listened with attention to an address from Rev. G. F. Johnston Ross, of Westbourne Grove Presbyterian Church. The Bible Flower Mission sent primroses with texts attached.

The two days at the Epsom spring races witnessed earnest toil on the part of the evangelists of the Open-Air Mission, who, joined by several from the London City Mission, and making altogether a company twenty-five strong, held meetings on the racecourse and in the town, and distributed thousands of Gospel booklets. The last day—Wednesday, the 18th—seemed like a "Derby Day" in respect of the vast crowds present, and the preachers had a grand time at their prolonged service on the racecourse.

Mr. Josiah Nix has had an interesting time during a Gospel mission at Spennymoor, co. Durham, in the Wesleyan church. Most of the people are colliers or ironworkers, and the evangelist's blunt, hearty mode of address made his labours very acceptable and effective among these sons of toil. Large numbers were dealt with spiritually, and over 400 temperance pledges were taken. Gamblers, drunkards, pigeon flyers, &c., were among those who professed conversion.

Mr. Joseph Whiting, of the Evangelisation Society, has concluded special services at the Salford Dock Mission, held from April 9 to 23 inclusive. God has owned and blessed his Word through his faithful servant. Sinners, young and old, have been led to Jesus, and one who had been a backslider for thirty years was restored. Believers have been greatly helped and strengthened. Our Lord Jesus Christ has, through him, been greatly magnified and glorified, and the exposition of the Word of God was faithful, clear, and plain, also strikingly illustrated from life.

Evangelists' Engagements.

Mr. W. R. Lane.—Apr. 30-May 8, Windsor; 13-21, Sidcup; 27-June 5, Brockley.

Gipsy Smith.—Apr. 29-May 8, Bristol; 13-22, Marylebone.

Mr. E. P. Telford.—Till May 4, Leeds; 21-28, Bromley.

Mrs. E. L. Baeyertz.—May 7-22, Newcastle-on-Tyne.

Mr. Charles Inglis.—Apr. 30, Stratford Conference Hall; May 1-5, Dorking.

Mr. Jas. Sprunt.—Apr. 30-May 14, Pulborough; 21-28, Billinghurst.

Mr. Newton Jones.—Apr. 29, 30, Ealing; May 7, 8, Chester; 14, 15, Huntingdon; 21, Oxford; 27-29, Bedford.

Rev. F. C. Spurr (Missioner of the Baptist Union).—Apr. 30-May 7, Onslow Chapel, Brompton, S.W., daily at 3.15 and 8.

Brothers Weaver.—Till Apr. 28, Hamilton; 30-May 2, Langholm.

Mr. J. J. Scroggie.—During Apr., Park Hall, Barking.

Mr. W. D. Dunn.—Apr. 30-May 12, Banchory.

Mr. Henry Thorne.—Apr. 29-May 8, Sunderland; 18 and 21, South Croydon; 27-June 5, Ramsden Road, Balham.

Mr. John Elliott.—Till Apr. 30, Barn Mission, Priddington.

Mr. and Mrs. S. J. Alexander.—Till May-3, Presbyterian Church, High Road, Tottenham.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sunday, Apr. 30, at 7, Mr. A. C. Burley.

Requests for Prayer.

For blessing on meetings for deepening of spiritual life, at Christ Church, Coventry, April 30-May 8.

Children's Fresh-Air Mission.—The annual meeting of this society was held on Monday at the Mansion House. The Lord Mayor warmly commended the object of the mission, and said that, in order not to interfere with similar work, the committee selected the children which they sent away into the country almost exclusively from among those living in the area known as the Holborn Union. The Bishop of Stepney made an earnest appeal for sufficient funds to enable the committee to give a holiday this year to even more children than in 1898, when the number was 3,034. Canon Newbolt said this was one of the societies which helped the charitable to lay out their money to the best possible advantage. Mr. Flower, M.P., and others, spoke.

Letter to the Editor.

The Person of Christ.

DEAR SIR,—In your "Notes and Comments" of April 6 you touch upon one of the most important and fundamental Articles of the Christian Faith. You say: "Either Jesus was the Christ of God, or He has no claim on the absolute trust and service of mankind." This is most true. To those who take the Scriptures of the Old and New Testaments as their infallible guide, there is absolutely no standing ground for the Unitarian and Broad Church view that Jesus, whilst one of the greatest teachers and examples this world has ever seen, was something less than the Son of the Highest—co-equal with the Father.

It appears to me that there is no alternative between these two opinions—either, Jesus was the Son of God equal with the Father (John x. 30, 33, 36), or He was the greatest impostor the world has ever seen.

If Perkin Warbeck—who claimed the throne of Henry VII on the pretence that he was the Duke of York (really murdered by his uncle Richard, afterwards Richard III.)—was an impostor, how much more was Jesus an impostor IF he was not really the Son of God. That He claimed to be such, cannot be doubted unless by those who will not read the Bible or who practically ignore all texts that do not harmonise with their previous opinions.

If any doubt this let them refer to John iv. 25, 26, v. 17, 18, ix. 35-37, x. 30-36 (and see 33), Matt. xxvi. 63, 64. The last is the most important of all, being the answer given by Jesus on oath to the High Priest's question at the crisis of his life.

The above are Christ's own testimonies to Himself; second only in importance are the testimonies given by others in the presence and hearing of Christ, and without eliciting from Him any rebuke or denial, and in some instances a distinct confirmation. Such are John i. 49, by Nathaniel; John vi. 69, by Peter; Matt. xiv. 33, by the disciples; Matt. xvi. 16, by Peter; John xx. 28, by Thomas. We have also in Matt. iii. 17, and xvii. 5, the repeated message from God the Father, "This is my beloved Son, in whom I am well pleased."

Further, we have the testimony of Christ's miracles. The proof does not lie in the fact that Christ raised the dead, &c.—Elijah, Elisha, Peter and Paul also did this—but in the fact that Christ raised the dead, and performed many lesser miracles, claiming at the same time to be the Son of God. The miracles of Christ could only be worked, like those of Elijah, &c., by the power of God. Would God grant this power to one who was claiming to be his Son when in reality he was not? Impossible! Jesus was therefore either the Son of God, co-equal with the Father, or He was the greatest impostor who has ever lived—which? There is no middle course.—Yours truly,

T. Crewdson Wilson.

Thorny Hills, Kendal, April 23, 1899.

* I do not for a moment mean to place our Divine Saviour on an equality with Elijah, &c.; but, in becoming Man He appears to have emptied Himself of much of his Divine Power, or, more correctly, kept it in abeyance, thus being dependent hour by hour on his Divine Father.

Notices.

Newcastle-on-Tyne.—Will the friend who recently sent us postcards, kindly send his name and address?

Applicants for Tracts.—Mr. William Pode, Launceston, Cornwall; Mr. Tom Ham, Wadebridge, Cornwall; Rev. D. H. Ritchie Snoddon (Standburn Church), Constie Cottage, Avonbridge, N.B.; G. H. Binks, 53, Nunnery Lane, York; Mr. G. E. Pugh, Rose View, Pontesbury Hill, near Shrewsbury; Mr. John Martindale, 11, Broad Street, Bloomsbury, London, W.C.; Geo. O. Carroll, 5, Titchborne Row, Titchborne Street, Edgware Road, London, W.

Communications Received with Thanks from.—J.H.H. E.P.F. E.C.S. S.H.J. F.A.H. H.E.W. E.M. R.M.R. J.W.C. C.W. W.F. H.G.G. F.C. W.F.C. D.J.E. G.J.J. D.F. J.T.C. G.S.J. H.J.E. D.E. W.J.B. L.W.B. C.H. H.M.B. C.W. B.M.C.B. E.W.M. J.G.W. C.H.A. A.L. H.J.E. H.M. W.J.F. C.L.E. J.P.W. W.W. W.G.W. A.F.S. A.C. H.P.L. E.H. G.J.C. F.C. J.H. C.H.F. A.M. S.D.W. H.R.F. H.A. C.E.K. W.D. F.C. J.H.H. A.H.B. W.S. C.R.H. R.B. T.C.W. M.C. J.T.R. A.M.P. J.C.G. E.C. N.B. H.F. W.W. E.B. A.L. J.R. W.W.M. M.L.J. L.J. F.S. T.S. W.B. S.B. L.B. W.E.B. E.G.B. C.E.W. L.A.R.J. W.W.C.

About Books.

Rev. John Mitchell's book, **Points and Illustrations for Preachers and Teachers**, is now issued in two forms. *(Paper, 1s.; cloth, 2s. 6d. Stoneman.)* It is a useful collection of suggestive matter.

Frances E. Cooke has produced a bright and useful little biography, **The Story of William Penn.** *(1s. 6d. Headley Bros.)* A true nobleman, the old Quaker deserves to be remembered. Several illustrations embellish the book.

Some of the most remarkable contents of that deeply interesting French journal *Le Chrétien Français*, conducted by ex-priests, have been translated, and published in a handy form in **Rome from the Inside**; or, The Priests' Revolt. (1s. *James Clarke & Co.*)

Mr. H. W. Fry's book, **The Brand of Hell**; or, Life in Babylon, has been issued in cheaper form (1s.). A companion volume, **The Seal of Heaven** (2s.), is, in the words of the preface, "intended to depict what may be expected to be the condition of things during the period of the millennium." *(Marshall Bros.)*

Rev. Robert Tuck has written a series of meditations, or "spiritual preparations," with the title **The Hour before Holy Communion.** (2s. 6d. *Marshall Bros.*) Twelve in number, the meditations are preceded by Scripture selections, prayers, and verses of hymns. The pages are calculated to prove helpful to many.

There is much that is curious and mysterious in E. W. Beaven's book, **Tales of the Divining Rod.** (*A. H. Stockwell & Co.*) The general contention is that the gyration of the rod is owing, not to any functional potency in the diviner's brain, but to the electric power of the water spring, or other substance for which search is being made. Some of the stories are quite wonderfully made.

The new volume of the "Self and Sex" series is entitled **What a Young Woman Ought to Know.** It has been written by Mrs. Mary Wood-Allen, M.D., of the Purity Department of the Women's Christian Temperance Union, and Rev. Sylvanus Stall, D.D., of Philadelphia. The pages treat of matters of great importance in the realm of morality and general behaviour, and delicacy and candour are admirably combined in the method followed. *(4s. net. Vir Publishing Co., 175, Fleet Street, E.C.)*

Two thousand copies of Mr. Mackenzie Bell's volume of poems, Pictures of Travel, have now been printed, including an American copyright edition.

Mr. Charles M. Sheldon's new book, The Miracle at Markham; or, How Twelve Churches Became One," will be published by Messrs. Oliphant, Anderson, and Ferrier, who have secured the copyright for Great Britain.

A pamphlet of distinct value is The Personal Study of the Bible: an address delivered at Nottingham, before the Midland Clerical and Lay Association, by Rev. H. J. R. Marston, M.A., incumbent of Belgrave Chapel, S.W. (2d. *C. J. Thynne.*)

A booklet which should be read by all who have the care of lads is Schoolboys' Special Immorality, by Maurice C. Hime, M.A., LL.D., some time headmaster of Foyle College, Londonderry. (6d. net. *J. & A. Churchill, 7, Great Marlborough Street, W.*)

Captain Henry Toynbee has issued a timely tract on religious error, entitled The False Prophet: his Past and Present Work. (½d. *Thurgate & Sons, 18, Harrow Road, London, W.*) Coming from the pen of a thoughtful and sincere man, these pages deserve careful attention.

Mr. E. Kaufmann, 5 and 6, *Paternoster Square, E.C.*, issues some striking Gospel cardlets. The Time and Eternity series, in various tints, will be of service in many quarters. (18 for 6d.) Some new booklets are Favourite Bible Stories in Words and Pictures. There are Old and New Testament series. (Packets of twelve for 1s.) These will be specially useful in Sunday school work.

Messrs. T. & T. Clark announce that the second volume of the new Bible Dictionary, edited by Dr. Hastings, is now all printed off, and they hope to publish it on the 29th of this month. It extends from "Feign" to "Kinsman," and includes the three most important subjects: "God," by Professor A. B. Davidson and Professor Sanday; "Jesus Christ," by Professor Sanday; "Holy Spirit," by Professor Swete.

Lord Halifax in a Nonconformist Chapel.—On Sunday afternooon Lord Halifax paid a visit to Stepney Meeting-house on the invitation of the Men's Sunday Union. The chairman, Mr. H. A. Kennedy, introduced the president of the English Church Union as one whom they were accustomed to consider as their arch enemy, and it was useless to disguise the fact that Nonconformists were divided from High Churchmen not merely by forms and ceremonies, but by very serious differences of principle. Lord Halifax gave an address on "Other-Worldliness." This world, he said, could not satisfy the high ideals planted in man—ideals that were only explained and satisfied by Christianity. Nothing but devotion to a person, to Christ, could supply us with an adequate motive for life; and with that motive the weakest and most selfish would do for others what they would not do for themselves.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

A Suggestion—Will You Help?

My Dear Young Friends,—Two years ago you were kind enough to provide a bathing machine for the use of the cripples at the Ragged School Union Home at Southend-on-Sea. I need hardly say that your gift is heartily appreciated by the poor little sufferers who are fortunate enough to spend a holiday in the home. Your kindness has led me to make another suggestion, which I hope will also meet with your approval and call forth your sympathy.

The visitors to the home are not supposed to stay more than two or three weeks, and I am glad to tell you that in this brief time many of them gain strength, and return home much improved both physically and spiritually. But, alas! in many cases the physical improvement is not sustained when the child comes back to the great city. The stifling air and the poor living which are the portion of so many do not favour the return of health, and some unhappily suffer much pain until death releases them.

Now, it is a fact that many of the crippled children of East London would derive permanent benefit if circumstances permitted a prolonged stay in the home, so I have asked Mr. John Kirk, the secretary of the R.S.U., if he will kindly have a cot set apart, to be called

"UNCLE TOM'S COT,"

for the purpose of one such sufferer being supported by the numerous nieces and nephews of "Uncle Tom." Shall I tell you the story of the dear little girl who now occupies that cot? The accompanying picture will, I hope, give you some idea of the child's happy face; though I hope many of you when visiting this favourite resort will call and see her, as I have done.



POOR LITTLE HANNAH

is eight years of age. Until last Christmas twelve-month she was able to run about and play as merrily as other girls of her own age; but one day she was accidentally knocked down in the school playground, and the blow she received resulted in hip disease. She was taken to the Royal Free Hospital, where she remained for a whole year. Then she was discharged a helpless little cripple, with irons round her waist and down each leg—really encased in an iron frame.

Hannah's parents being poor, and having to struggle for a living, they were unable to do what they would like to have done for their child. She needed fresh air and good food, a spinal carriage in which she could be wheeled out, and someone to constantly attend her. But these things were impossible in her humble home, and the wound would not heal. Then some good friend got her away to Southend, and here she improved so rapidly that it seemed a pity to send the child away without seeing what a few more weeks would do for her. When I heard of the case and saw the dear girl so patiently enduring this heavy cross, I thought of you happy rollicking boys and girls, and said I was sure you would contribute the sum needed for Hannah's stay to be prolonged. The doctor believes that if she can remain in the home for nine or ten months in all she would be quite cured—that is, as far as it is possible to cure hip disease. She would be able to run about again with other children, though it may be necessary for her to wear a special boot to make up for the shrinking of the limb.

Now, the probable cost of Hannah's stay in the home for this period would be £12; and seeing that this would set the dear girl on her feet again, I feel confident that you will gladly fall in with my suggestion and show your approval by sending your contributions, which "Uncle Tom" will be pleased to acknowledge. The home is situated at Southchurch Beach, Southend-on-Sea; the office of the R.S.U. is 37, Norfolk Street, Strand, London, W.C.

F. T. Watt.

Children's Scripture Union—Portions for week ending May 6.

Sun., April 30	*Jer.*		Thurs., May 4	*Jonah*	iv. 1-11
Mon., May 1	*Jonah*	i. 1-17	Fri., " 5	*Eph.*	i. 1-14
Tues., " 2	"	ii. 1-10	Sat., " 6	"	i. 15-23
Wed., " 3	"	iii. 1-10			

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 173).

IMPOSSIBLE THINGS.

Complete the texts, give chapter and verse.

1. It was impossible for God——— (Hebrews v.-vii.
2. Without———it is impossible to (Hebrews ix.-xi.
3. It is impossible but that——— (Luke xvi.-xviii.)
4. It was not possible that He should——— (Acts i.-iii.)
5. It is not possible that the blood——— (Hebrews ix.-xi.)
6. Ye cannot serve———and——— (Luke xiv.-xvi.)
7. St. Luke records these words of Jesus: "The things which are impossible with men are possible with God." What was the question which drew forth this answer?

Children under ten do any three; between ten and thirteen do 1 to 6.

No. 172.—Correct answers (first list) received from:—

A—Zeldah Albert*, Gladys Allan, Violet Ashworth*, Ralph, Dora, E. and W. Aldwinckle, Jennie Almond*, Enderby Anderson*, Irene Ashdown*, Arnold* and Owen* Akers, Henry and Mary Allsop.

B—Herbert Braddon*, Susette Beck, Phyllis Boyd*, Evelyn* Sylvia, Dorothy and Maud Barrett, Kenneth Bewley, Florence* and Lillian Blackman, Rose Butler*, William Berwick, Ethel Barclay, Kathleen Brenton*, Gordon*, May* and Daisy* Bligh, Ella and Marion Burton, Emily Bridgewater*, Gertrude and Edith* Badham, Dorothy Butcher, Alan and Charlie Banks, James and Edith Barker, Ella Berryman, Mary Beck*.

C—Anna Chanyen, Mabel* and Ida* Cole, Katie*, Guy*, Philip* and Oscar* Cross, John* and David* Colville, Arthur Cox*, Daisy, Vernon and Jack Clarke, Kathleen Code*, Eleanor Chance, A. M. Clark, Edie Chevalier*, Edith Clarence, Lily Church*, Lois*, Millicent and Cicely Craven, Brereton Code*, Dorothy Cooper, J. A. Chamberlain.

D—Folognia Daws*, Vera Dickinson, Hilda, Elizabeth, G., and Constance Drayson, Stanley Drew*, Dorothy and Ralph Daintree, Nellie Dowsett, Lucy Davidson.*

E—Leonard Ewin,

F—Mabel and Vincent Fleet*, Temperance Foskett*, Kitty Fausset, Aileen and Francis Figgis, Constance Furlong.

G—William Gale* Irene and Kathleen* Gough, Gracie Grout, Bertie* and Clarice* Gale, Ethel*, Alfred*, Mary* and Daisy* Greenacre, Mabel Golding* Alice Goad*.

H—Nellie Hatchett*, Theodora Hill, Hetty Hill*, Edith Holms, Dorothy* and Evelyn* Hewer, Mary Hinton, Willie Hooper, Elsie Hatcher, Ruth Hinder*, Jennie Holmes*.

J—Ruth Johnson*, Betty Jacobs*.

K—Stanley, Max* and Eva Kalb, Maurice Kalinsky*, Nellie Keeley, Lily Kinvig*.

L—Cecilia Lichenstein*, Alan, Harold, and Frank Light, May*, Edward, Henry and Sidney Law, Gertrude Lambert*, Margaret Lee*, Blanche Lindup*, Nellie and Edith Lockhart.

M—Hedley Meader*, Ian MacGregor, Marie Meek, Daisy and Winifred Martin, Lewis, Grace, Arthur and O. L. Morice, Charles Macdonald, Arabella Mainwaring-Onslow, Marion Maran*, Elsie and Dorothy McMullin, Elsie* and Annie* Moule, Nellie*, Annie* and Daisy* Mackenzie, Frank Medcalf, Abraham Mack, Arthur, Gwendoline* and Howard Moir, Louis Maclachlan.

N—Ernest*, Edith and George Nash, H. and Mary Neligan.

P—Kathleen Pasley*, Ruth Pledger*, John Pearce*, Alice Palmer*, Ruth Patient, Walter and Katy* Picknell, Mary Plumb*, Kathleen Pincott, Lilian Pearson*, Lizzie Pratt*, Eva* and Lillie* Petter, Hattie* and Evelyn Peters.

R—Kate Rosenbloom*, Alice Reid, Gordon Remington.

S—Solomon Stockfish, Esther Simmons*, Douglas*, Kathleen*, Edith* and Minnie* Shepherd, Sydney, Janet and Arthur Speed, Mabel Stembridge, Cicely Sherbrooke, Annie Shelley*, Laura Standen*, Jessie Snowball*, Herbert Stuart*, Betty Stocks*, Mary Seed*, Joseph Stephens, Alan and D. J. Symon, Douglas Stevens*, Mildred* and Gertrude* Scott, Flora Simmons*, Mary Symon, Lucy Soltau*.

T—Olive Taylor*, Arthur*, Peveril, and Derwent Turnbull, Eileen*, Ruby and Florence Tomlinson, Theodora Thorn*, Alice* and Frank Thompson.

V—Rosetta Viccars, May* and Edwin Vickers.

W—Annie* and Sarah* Wood, Madge and F. Wilson*, Sydney Wallace, Ibla Woodman, Thomas* and Robert* Weddell, Greta* and Digby Watson, Cecile, Noel and Phillis Wright.

Y—Gladys and Eva* Young.

No. 171.—Correct answers (second list) received from:—

A—Violet Ashworth*, Enderby Anderson, Victor Armstrong, Ernst and Ralph Aldwinckle.

B—Alan, Maggie, and Charlie Banks, Edith Badham*, Colin and George Brown, Mary Beck*, Dorothy Barrett, Ashley Bowker*, Louis Berthé, Ella Berryman, Dorothy Berry, Edith Barker, Lily Boxer, Lucienne Brabandes, Henriette Bardot, Ernestine Buhl, Leonard Browne, Alcina and Frank Bentall, Eva Browne*, Frank, Avory, and Lilian Blackie, Percy, Edward, and Dorothy Bates, B. Bulteel, Massy*, Conyers, and Allen* Baker.

C—Ethel Colgrave, Janie, Nellie and Beatrice Crawford, Millicent and Cicely Craven, Beryl Calvert, Augusta Clark, David* and John Colville, Winnie Cox*, Ethel Craigie, Lydia Cleary, Mabel Candlin*, Richard Cornthwaite*, Henry Cheney*, Oscar Cross, Duncan Campbell*, Willie Charles, Walter Carter*.

D—Constance Devenish-Meares, Hilda Drayson, Harold Davis*, Cecil Harley, Dorothy* and Marjorie* Dyke, Marie Denizot, Mai and Violet Davidson, Catherine Darke.

E—Leonard Ewin.

F—Constance Furlong, Arthur and Richard Farmer, Marian Freegard*, Aileen and F. A. Figgis, Janet Fawkes, Bessie Freeman, Maggie*, Eva and Mabel* Fletcher, Hyacinth FitzSimons, Jeanne Faucon, Louise Filhol, Helen Forbes, Flossy, Agnes and Lewis Fullarton, Agnes and Augustine Fry.

G—Winnie Grove, Mary Glass, Thos. Groombridge, Minnie* and Evelyn* Giddings, Dorothy Garfit, Alice Goad*, Daisy Greenacre, Frank and Alfred Gibbs, Edith Grieve, W. Gordon Greenwood, Daisy George.

H—Willie Hopkins*, Edith Holms, Bessie Hope, Ethel Hutchings*, Jennie Holms, Dorothy Harris, Beatrice Hastings*, Ella Hake*, Sandy Handasyde, Florence* and Francie* Hoyte, Freda Haines Theodora*, M. J.*, and Eric Hill*.

I—Ami Inglis.

J—Betty Jacobs*, Thomas Johnson, Lizzie Johnstone*, J. Sinclair Jackson.

K—Maurice Kalinsky, Jeanie Kyle*, Tessa Knowles, Helen Knight, T.*, Isa*, Agnes*, and Alex* Kay, Lily Kinvig.

L—Harriet Lynham, Gertrude Lambert*, Linda, Edith, Harry and Willie Lowe, Bertie* and Gertie* Lockington, Mary Lindsay, Bernard and Arthur Lamb.

M—Margie Marston, Mabel Morris*, Grace and Arthur Morice, Annie Moule*, Barbara Maconchy*, Mabelle Mounstephen, Dorothy* and Margaret Morris, Harry Malaher, Charles* and G. Macdonald, Lewis MacGregor, Eliza MacGregor, Daisie and Tita Mackenzie, Christina Marshall*, Ethel* and Mildred Morgan, Nellie*, Annie* and Daisy* Mackenzie, Frank Medcalf, Abraham Mack, Arthur, Howard* and Gwendoline* Moir, Louis Maclachlan, Hedley Meader*.

N—George, Ernest and Edith Nash, Peter Nicholson*, Mary Neligan.

O—George O'Beirne*.

P—Vera and Daisy Petrides, John Pearce*, Ethel and Gladys Palmer, Myrtle Perry, Willie Petter, Katie* and Leonard* Picknell, Eva* Petter, Muriel Patten, Gladys Phipps.

R—Mary Rigby, Elmina Roe, Marion and Gussie Roach, Willie Rogers, Gwennie Ravenhill, Ivor Rickers, Herbert Rainey, Kathleen Remon.

S—Nellie Sery*, Violet Salvesen, Florrie Smith, E.* and Susie* Sutton, Joseph Stephens, Marjorie and Cicely Sherbrooke, Esther Simmons*, Nellie Skinner, Ivy Sherwin*, Cecil and Annette Stirling, Fred Stileman, Mabel Stembridge, Janey Sinclair, Sydney, Maudie, Arthur and Janet Speed, Flora Simmons*.

T—Alice Truelove*, Geo. Taylor, Peveril Turnbull, Eileen Tomlinson, Lucy Trotter.

U—Queenie Upton.

V—Kenneth Vining*, Rosetta Viccars*, Phyllis Vigers.

W—Winnie and Charles Williams, Violet Walker*, Annie Wood, Edith and Edward Wheeler, Dorothy White*, Connie Wood*, Bertie Walls, Leonard Wall, Kenrick Wakeford, Myra Webb, Helen and Frederick Webb, Digby Watson, Pringle Wilson*, Thomas and Robert Weddell.

FOREIGN LIST.

No. 153—Alan Hogg (China). **No. 160**—Ethel Woodrow (Mexico). **No. 161**—Mary Pearson (Tasmania). **No. 162**—Louis Esra*, and Queenie Matthews (S. Africa), Theodora* Guinness, Mary and Graham* Pearson (Tasmania). **No. 163**—Alice Henderson* (Jamaica), Ruth Spriggs*. **No. 165**—Alice Henderson*. **No. 166**—Llewellyn* and Queenie* Dale (India), Lottie, Ivan and Rotha St. George (Canada), Olive Trench. **No. 167**—Vera Sjöström, Llewellyn and Queenie Dale, Ivan, Rotha and Lottie* St. George, Jean and Eliza Scott (Canada). **No. 168**—Frank and Vera Sjöström. **No. 170**—Olive Mellingen (Constantinople).

ANSWERS TO BIBLE SEARCHER (No. 172).

1. Charity. 1 Corinthians xiii.
2. One. Luke xvii. 15.
3. Merciful. Matthew v. 7.
4. Emmanuel. Matthew i. 23.
5. Unicorn. Psalm xcii. 10.
6. None. Romans iii. 10.
7. Temperance. Galatians v. 23.
8. Onyx. Exodus xxviii. 20.
9. My. John x. 14.
10. Enter. Matthew vii. 13.

Come unto Me. Matthew xi. 28.

Personal.

I am glad to welcome more new "Searchers," and hope they will continue as they have begun.

Winnie Page, Mary de Spiganovicz, Herbert Stuart.—I am very sorry to hear you have been ill, and trust you will soon be strong enough to resume your "Searcher." (Winnie) I am glad to see your paper again.

Emily Bridgewater.—Thank you very much for your efforts to interest others in the "Searcher."

Ibla Woodman.—You must do the whole as you are over thirteen. I am glad you are starting again.

Mary Beck.—Many thanks for the flowers.

Ernestine Buhl.—Thank you for your letter and for Lucie's address.

Marion Burton.—You may continue the "Searcher" as long as you like, but may not enter for the Prize Competition after twenty.

Maud Eddey, Eric Hill.—I am so sorry you are ill, and hope you will soon be quite well again. (Eric) You were just a few marks behind. You had given no chapter and verse for Question 3. Better success next time.

Many thanks for a box of primroses received.

In past years some of you have been good enough to send boxes of flowers for sick children in hospitals, &c. I hope this will be kindly remembered during this summer.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Winchester*, May 3; *Grantham*, May 5; *Hale, Altrincham*, May 6-7; *Liverpool*, May 7-8; *Bolton*, May 9; *Heaton Chapel*, May 11; *Manchester*, May 12; *Smithills, Bolton*, May 13-14; *Sheffield*, May 15; *Bradford*, May 16; *Hellifield*, May 17-18; *Clapham, near Ingleton*, May 19; *Pershore and neighbourhood*, May 20-25; *Leominster*, May 26; *Malvern*, May 27-28; Mr. J. Spiers, *Corn Exchange, York*, May 4-19; Mr. J. S. Tyler, *Norwich*, May 3-17; Mr. W. H. Wilson, *Workington*, to April 29; Mr. W. H. Stentiford and Mr. Mont. Goodman, *St. Peter's, Cricklewood*, to April 30; Mr. S. J. Hewlett, *Liverpool*, May 8; *Manchester*, May 10; *Bolton*, May 12; Mr. F. A. Glover, with caravan, *Hemyock, Devon*, from April 28.

Half-yearly Meetings and Conferences of Scripture Union Secretaries.—*Hope Hall, Liverpool*, May 8 (4 and 7.30); *Central Hall, off Deansgate, Bolton*, May 9 (7.30); *Strangeways Hall, Manchester*, May 12 (8 and 6.30); *Y.M.C.A. Hall, Sheffield*, May 15 (5 and 7.30); *Church Institute, Bradford*, May 16 (7.30).

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A newly built church at Dalton, near Richmond, Yorks, has been consecrated by the Bishop of Ripon.

Bishop Tucker (Uganda) writes:—"The sale of Scriptures during the last six months has been nearly three times what it has ever been in any similar period."

The Duchess of York has just sent to the Church Army two women's garments, worked by Her Royal Highness, to be sold on behalf of the Army's work among the destitute and outcast.

Mr. Percy C. Causton, a son of the late Rev. T. L. N. Causton, vicar of St. Matthew's, Croydon, has sailed for Cape Town as a lay worker of the Missions to Seamen on board the shipping anchoring in Table Bay.

Rev. J. G. Holburn has been instituted to the living of Carbrook, Sheffield. The congregation of St. Jude's, Sheffield, where Mr. Holburn has been curate for fifteen years, took leave of him at a public meeting. Rev. G. W. Turner, vicar of St. Jude's, who presided, said that Mr. Holburn's strictly evangelical teaching and preaching, and his zeal and earnestness, had gained a warm place in their hearts.

Prebendary Webb-Peploe told the London Diocesan Conference last week that he feared that some preachers founded their sermons upon the daily papers, the novels, and the topics of the day. He had heard of one clergyman who said that a man who could not find three sermons in the *Times* of Saturday to preach on Sunday must be a bit of a fool, and not fit to preach to an educated congregation.

Preaching at Wimborne Minster the Archbishop of Canterbury alluded to the vast changes in the Church during the last sixty years. They sometimes thought, he said, of the time when many abuses prevailed, when the clergy were unfit for the work they were doing, when the services were slovenly, when there was little religious teaching given to children, and little or no visiting. That reproach had been taken away, and the gross abuses of non-residence had been entirely stopped. In mission work the call of the Church of England was imperative.

The Bishop of Durham recently remarked: "I endeavour to press on all who hear me the simple counsel, *Guard your Sundays.* I believe that England owes her stability and greatness to the general observance of the Day of Rest and the study of Holy Scripture. The two are bound together, and exactly in proportion as we neglect the one or the other we prepare our national ruin. In these times of reckless excitement and engrossing business, I do not see when we can reflect calmly on the greatest things—the things unseen and eternal—if the quiet of Sunday, 'the day of the rest of the heart,' is taken from us."

Congregational.

The anniversary meetings of the Liverpool auxiliary of the London Missionary Society have been held with conspicuous success.

Rev. Thomas Bagley (of Edmonton) conducted a very successful five days' mission last week at Melbourn, Cambridgeshire (Rev. G. P. Chapple).

Rev. R. B. Brindley, of Nottingham, has received a unanimous invitation from the Grafton Square Church, Clapham, to be co-pastor and successor to Dr. Guinness Rogers, who will retire next year.

Canadian Congregationalists are contemplating the inauguration of a Twentieth Century Fund with a view to bringing moral and spiritual help to the growing populations of the newer Canada, and to setting free the mortgage-burdened churches.

At the recent meeting of the Yorkshire Union a report was presented on special missions, showing that Rev. John Jameson, missioner, had visited twenty-two churches, and conducted 255 services. Gratifying reports had been received of the work accomplished.

Rev. C. Silvester Horne, of Kensington, at a meeting of the committee of the London Union on Monday intimated his acceptance of the office of vice-chairman of the union to which he was recently elected. This appointment carries with it the chairmanship of the union in 1900.

Yorkshire Union adopted a resolution declaring the recent Marriage Act as most unsatisfactory in principle and detail, and calling for "a measure containing efficient and impartial provision for the registration of all marriages by the appointed officer of the State." Thanks were voted to Rev. Bryan Dale.

Baptist.

The foundation-stones were laid of the new chapel at Kensal Rise. The new church will hold about 900 people, and will cost £4,000, towards which £1,400 has been raised.

Successful opening meetings have been held in connection with an iron chapel erected upon a prominent corner site at Haydon Park, near Wimbledon, which was purchased about two years ago, when the neighbourhood was commencing to develop.

The church in Derry of which Rev. E. T. Mateer is pastor has just celebrated its first anniversary. Special sermons were preached by the pastor, and at a public meeting, in which Pastors Marshall, Irvine, Gribbon, and Boyce took part, favourable accounts of the year's work were given. A number of persons have been baptised; two have entered mission work. A manse is being erected.

Methodist.

The Primitive Methodists are building a new church at Douglas.

To commemorate the fifty years' labours of Mr. Job Pennington at Fellside, in Kendal Primitive Methodist Circuit, it has been decided to erect a Memorial Mission Hall. Mr. Pennington was a working quarryman, and for fifty years conducted services.

Mr. Josiah Nix has visited North Ormesby (Middlesbrough) to inaugurate a scheme for the erection of New Wesleyan Sunday Schools, largely as the outcome of a mission conducted by Mr. Nix about a year since. Mr. Nix appealed for £200 as the nucleus of a fund, and that amount was raised.

At the monthly meeting of the Hull Wesleyan ministers, a strong resolution relating to the new Sunday newspapers was adopted. Over the tea table a subscription list was started for the widow and family of the late Rev. George Clutterbuck, and a sum of about £9 raised. Arrangements are being made with the other Methodist churches in the city to hold a large united lovefeast.

Great structural improvements have been made at St. John's Square Church (Wesleyan Central London Mission), Clerkenwell. Seating has been arranged for 400 more persons, and there is a fine block of premises for social work. The expenditure has been £10,500, the cost of the additional land being very heavy. Something like £6,000 has now been secured.

The Tuesday midday services at the Central Hall, Oldham Street, Manchester, are to be continued this year throughout the summer. Amongst the special preachers whose help Rev. S. F. Collier has secured for the next three months are Revs. John Thomas, Dr. Marcus Dods, J. Monro Gibson, J. G. Greenhough, W. L. Watkinson, G. Jackson, H. W. Horwill, and J. E. Roberts.

Presbyterian.

The total cost of Westminster College will be £38,000, and towards this £23,059 has been subscribed, leaving nearly £15,000 to be raised.

Principal Rainy, in an address to Divinity students, urged them to cultivate a manly sincerity of purpose and aim. A danger beset all speakers, which could gain ground until a man seemed earnest and fervent on the gravest topics, and yet was all the while merely cultivating his power of producing effects upon people by skilful expedients. Some men were so naturally dramatic that they could not help throwing themselves into parts.

Society of Friends.

Willesden Friends have purchased a plot of freehold land at Harlesden, with a view to building a meeting-house for the service of this populous district.

Alice A. Newson, of Spring Bank, Victoria Road, Worthing, with her husband and two other friends living in the town, for the past few weeks have together held a meeting for worship They now desire to make it known to friends visiting Worthing that such a meeting is held at the foregoing address at eleven o'clock on first-day mornings.

The *Lake Superior* sailed for Quebec on the 19th with all the Cyprus Dukhobors. On the same day the *Lake Huron* was to leave Avonmouth Docks for Batoum to take over 2,000 more of the Dukhobors from the Kars district to Canada. Wilson Sturge reports all well among the Cyprus emigrants. He will probably stay some two months longer in the island to arrange for the harvesting of the crops and the disposal of the farms.

Fallen Asleep.

Mr. W. H. ELLIOT, deacon and secretary of the Clifton Congregational Church, Peckham, and superintendent of the Sunday school. Mr. Elliot, who was fifty-seven, was an indefatigable worker on behalf of the church.—Rev. T. K. EATON, vicar of Pilton, Shepton Mallet. He was ordained in 1871 to the curacy of St. Mark's, Gloucester. Later he was curate of Coleford, Gloucestershire, vicar of Oakridge, and he held the living of North Newton, Somersetshire, from 1879 to 1893, when he was appointed vicar of Pilton.—Archdeacon QUARRY, of Cork, one of the oldest and most learned dignitaries of the Irish Church. Born eighty-nine years ago, ordained in 1832, he has served the Church for sixty-seven years. He was a scholar of wide attainments, and was select preacher to the University of Dublin in 1879, and at Cambridge in 1882.—Mr. J. M. NICHOLSON, J.P., a leading Dublin Methodist, who had been several times circuit steward of two of the principal circuits, and was one of the chief promoters and supporters of the flourishing suburban church at Rathgar. His death occurred only four days subsequent to that of his wife.—Rev. GEORGE WARNER, who was for fifty years connected with the Primitive Methodist ministry. For many years he was Connexional Evangelist, and, as a rule, conducted three services per day. Methodism loses a notable figure by the death of Mr. GEORGE GELDER, of Huddersfield. One of the 200 members of Queen Street Church who were expelled at the time of the Disruption, he helped to found the United Methodist cause in Brunswick Street, was a trustee up to his death, and Sunday school superintendent 1862-77. Twelve years ago he returned to Queen Street, and at one time or another had held every office open to laymen, while he had been on a preacher's plan for over sixty years.—Rev. SAMUEL SMITH, one of the oldest ministers of the Methodist New Connexion, has died at Altrincham. He was ninety-two, and entered the ministry in 1834. He held appointments in Lancashire and Yorkshire until 1877, when he was placed on the superannuated list. He did not finally relinquish pulpit work until he had passed his eighty-fifth year.—Rev. DAVID JEHU, Congregationalist, has died at the age of seventy-three. He was trained at Bedford College, and commenced his ministry in 1858. For some years past he has lived in retirement at Coventry.—On the 20th inst., Rev. THOMAS LOXHAM, Rector of Great Lever in his eighty-first year.

"MAY" MEETINGS.

Date.	Hour.	Institution.		Place of Meeting.	Chairman.
APRIL.					
Fri. 28	11.0 a.m.	Wesleyan Missionary Society	*s*	Great Queen-street Chapel	Rev. Dr. H. McMillan
"	11.0 a.m.	Spanish and Portuguese Ch. Aid Socy.	*s*	Holy Trinity Ch., Marylebone	Dean Farrar.
"	3.0 p.m.	South American Missionary Society	*m*	Lower Exeter Hall	Sir F. L. McClintock.
"	4.0 p.m.	Bishop of London's Fund	*c*	Sion College	Bishop of London.
"	5.0 p.m.	Anti-Slavery Society	*m*	London Inst., Finsbury Circus.	Sir T. F. Buxton.
"	6.30 p.m.	Dr. Stephenson's Homes	*m*	Wesley's Chapel, City Road	Ld. Mayor of Liverpool
"	7.0 p.m.	Sunday School Union	*m*	56, Old Bailey	Mr. F. F. Belsey.
"	7.0 p.m.	Baptist Missionary Soc. (Young People)	*m*	Exeter Hall	Mr. W. Payne.
Sat. 29	9.0 a.m.	Wesleyan Missionary Society	*b*	Lower Exeter Hall	Mr. T. H. Bainbridge.
Sun. 30.	11.0 a.m.	Church Association	*s*	N. Brixton Church	Rev. F. C. Ward.
MAY.					
Mon. 1	11.0 a.m.	Wesleyan Missionary Society	*m*	Exeter Hall	Sir G. J. Smith.
"	3.0 p.m.	Church Army	*m*	130, Edgware Road	Rev. W. Carlile.
"	3.0 p.m.	Miss de Broen's Belleville Mission	*m*	Council Chamber, Exeter Hall	Mr. H. W. Maynard.
"	3.0 p.m.	Khalsa Prayer Union (for the Sikhs)	*m*	Lower Exeter Hall	Col. R. Williams, M.P.
"	4.0 p.m.	Bishop of London's Fund	*m*	Grosvenor House	Duke of Westminster.
"	5.0 p.m.	Aged Pilgrims' Friend Society	*m*	Mansion House	The Lord Mayor.
"	6.30 p.m.	Wesleyan Missionary Society	*m*	Wesley's Chapel, City Road	Mr. Jno. Gibbs.
"	6.30 p.m.	Church Missionary Society	*s*	St. Bride's, Fleet Street	Bishop of Worcester.
"	7.0 p.m.	Sunday School Union (young people)	*m*	City Temple	Mr. A. Pye Smith.
"	7.0 p.m.	National Temperance League	*m*	Exeter Hall	Archbp. of Canterbury
"	7.0 p.m.	Ragged School Union	*m*	Queen's Hall	Mrqs. of Northampton
"	7.30 p.m.	Church Association	*m*	St. James's Hall	Capt. A. W. Cobham.
Tues. 2	10.55 a.m.	Church Missionary Society	*m*	Exeter Hall	Sir J. H. Kennaway.
"	3.0 p.m.	" " (ladies)	*m*	King's Hall, Newton St., W.C.	
"	7.0 p.m.	" "	*m*	Exeter Hall	Earl of Aberdeen.
"	3.0 p.m.	Miss Weston's Work for Sailors	*m*	Lower Exeter Hall	Miss Weston.
Wed. 3	11 a.m.	Church Army	*s*	Westminster Abbey	Bishop of Rochester.
"	3 p.m.	" "	*m*	St. James's Hall	Bishop of Bristol.
"	7.30 p.m.	" "	*m*	" "	Bishop of Salisbury.
"	9 a.m.	Colonial and Continental Church Society	*b*	Cannon Street Hotel	Mr. C. H. Bousfield.
"	3 p.m.	" "	*m*	Sion College	Mr. F. A. Bevan.
"	10 a.m.	Women's Total Abstinence Union	*m*	St. Martin's Town Hall	Hon. Miss Portman.
"	11 a.m.	" " " "	*c*	" "	Lady Eliz. Biddulph.
"	3 p.m.	" " " "	*c*	" "	Mrs. Hawkes.
"	7 p.m.	" " " "	*m*	" "	Miss M. E. Docwra.
"	11 a.m.	British and Foreign Bible Society	*m*	Exeter Hall	Sir T. F. Buxton.
"	2.30 p.m.	Society for Propagation of Gospel	*m*	St. James's Hall	Archbp. of Canterbury
"	3 p.m.	Missionary Leaves Association	*m*	Lower Exeter Hall	Bishop Royston.
Thurs. 4	11 a.m.	London City Mission	*m*	Exeter Hall	Mr. F. A. Bevan.
"	2.30 p.m.	Society for Propagation of the Gospel	*m*	St. James's Hall	Archbp. of Canterbury
"	3.15 p.m.	Factory Girls' Country Fund	*m*	Charterhouse, E.C.	Dr. Haig Brown.
"	3.30 p.m.	Female Preventive Institution	*m*	Exeter Hall	Sir George Williams.
"	6.30 p.m.	Sunday School Union	*m*	" "	Mr. A. J. Scrutton.
"	7 p.m.	London Jews' Society	*s*	All Souls', Langham Place	Bishop of Coventry.
"	8 p.m.	Church Association	*c*	Princes Hall	Capt. A. W. Cobham.
Fri. 5	9 a.m.	London Jews' Society	*b*	Lower Exeter Hall	Rev. G. W. Dalton.
"	11 a.m.	" "	*m*	Exeter Hall	Sir J. H. Kennaway.
"	3 p.m.	Ch. of Eng. Zenana Missionary Society	*m*	" "	Sir C. Elliott.
"	6.30 p.m.	Religious Tract Society	*m*	" "	Lord Overtoun.
"	3.30 p.m.	Moravian Missions	*m*	Lower Exeter Hall	Mr. T. A. Denny.
Mon. 8	3.0 p.m.	British and Foreign Sailors' Society	*m*	Mansion House	The Lord Mayor.
Tues. 9	11.0 a.m.	Irish Church Missions	*m*	Exeter Hall	Archdcn. of Liverpool.
"	12.0 a.m.	Home for Incurables	*m*	Cannon Street Hotel	Earl Amherst.
"	3.0 p.m.	China Inland Mission	*m*	Exeter Hall	Sir George Williams.
"	7.0 p.m.	Ch. of Eng. Sunday School Institute	*m*	Church House, Westminster	Bishop of Carlisle.
"	7.0 p.m.	British and Foreign Sailor's Society	*m*	Sailors' Institute, Shadwell	
"	7.0 p.m.	China Inland Mission	*m*	Exeter Hall	Mr. Theo. Howard.
"	7.0 p.m.	Colonial Missionary Society	*m*	City Temple	Earl of Aberdeen.
"	7.30 p.m.	Anti-Sunday Travelling Union	*m*	Lower Exeter Hall	Maj.-Gen. Bruce.
Wed. 10	8.30 a.m.	Band of Hope Union	*b*	Lower Exeter Hall	Mr. C. E. Tritton, M.P.
"	2.30 p.m.	" " "	*c*	" "	Mr. C. J. Whitehead.
"	6.0 p.m.	" " "	*m*	Exeter Hall	Sir Geo. Williams.
"	4.0 p.m.	Female Guardian Society	*m*	191, High St., Stoke Newington	Mr. F. A. Bevan.
"	7.0 p.m.	London Missionary Society	*m*	City Temple	Lord Reay.
Thurs. 11	11.30 a.m.	Daily Prayer Union	*s*	All Souls', Langham Place	Dean of Norwich.
"	11 a.m.	Moravian Missions	*s*	St. Paul's, Onslow Square	Rev. J. H. Faithfull.
"	4.0 p.m.	Colonial Missionary Society	*c*	Memorial Hall	Mr. W. M. Hitchcock
"	7.30 p.m.	"Help for Brazil"	*m*	Council Chamber, Exeter Hall	Mr. W. Hind Smith.
Fri. 12	11.0 a.m.	Ch. of Eng. Waifs and Strays Society	*m*	St. Paul's Chapter House	Lieut.-Gen. Lowry.
"	3.0 p.m.	" " "	*m*	Church House, Westminster	Bishop of London.
"	3.0 p.m.	Spanish & Portuguese Church Aid Soc.	*m*	Lower Exeter Hall	Sir R. Lighton.
"	7.30 p.m.	Young Abstainers' Union	*m*	" " "	Sir George Williams.
"	3.30 p.m.	Early Closing Association (women only)	*m*	St. Martin's Town Hall	Mrs. Creighton.
Sat. 13	12 a.m.	Royal Society Prev. Cruelty to Animals	*m*	Crystal Palace	H.R.H. Duke of York.
"	4.0 p.m.	Religious Tract Society (young people)	*m*	Exeter Hall	Earl of Aberdeen.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

☞ Later meetings will be announced in successive issues.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IT is interesting that in the invitations sent out by the conveners of both the Mildmay and Keswick conventions a similar note should be struck. The subject of the former is "The Three Appearings of our Lord Jesus Christ;" of the latter Mr. Robert Wilson says:—

We again meet in the joyful anticipation of our Lord's return. May we ever seek to live in such hallowed communion with Him in our daily life that, when that blessed day comes, we shall be able to say—"Lo, this is our God; we have waited for Him." "We will be glad and rejoice in his salvation."

Here we have respectively doctrine and practice, the one the indispensable complement of the other, and each interpreting the true motive of Christian life and service—the "blessed hope" of the Lord's return.

The specific object of this year's Mildmay Conference is—

To confirm and brighten the faith of God's people in those grand, massive, foundation truths that neither the controversies of the past nor present time can shake or dim. We are confident that in proportion as these glorious truths are realised, will error be overcome, and the faith of Christ's own shine out bright and clear. We remember the apostolic admonition, "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves" (2 Tim. ii. 24, 25, R.V.), and in the setting forth of high and momentous, and sometimes difficult themes, we need greatly and seek earnestly to make manifest the spirit of brotherly love. And it is possible to contend for great and vital truths without bitterness of controversy.

The Scriptures selected (see page 14) for the first two days form a well-compiled refutation of the claims of modern priestism.

The programme of the International Council of Congregational Churches, to be held in Boston in September, embraces topics of vital interest to the English-speaking race. The happy combination of English and American leaders of religious thought will give to the meetings a unity of sentiment that will do much to confirm the best traditions of Congregationalism. Not only England, however, but Canada, Australia, and other countries are to be represented. Such an assembly of ministers of Jesus Christ will surely exert an influence upon the religious community at Boston which must tend to the quickening of fraternal regard and the deepening of the faith-life. All sections of the one spiritual Church of Christ will share in the out-pouring of blessing which, it is confidently believed, will descend upon the gatherings.

The Cromwellian celebration organised by the Free Churches proved a great success, though it passed off amid the studious disregard of the High Church party, and of politicians of all degrees. It was possibly as well that the religious aspects of the commemoration should be almost exclusively emphasised. The greatest service wrought by the Protector was, in the words of a recent writer in the *Standard*, the "elevation of religious enthusiasm to the rank of statesmanship." Other aspects of his work were largely temporary; this was its vital feature; and in this we find his message for to-day. At present, the "intrusion" of religious principles, as such, into the realm of politics is bitterly resented by a large section of the population. The task of the future for Christian people is to see that the teachings of Christ are made operative and dominant in all their political and civil policy. Whatever "party" in the State they may belong to, this ideal may be followed by all true citizens.

In these days, when we are so frequently celebrating the centenaries of men and institutions, it is well to remember that the good men who witnessed for some great truth, or founded missionary societies, had only God to build their faith upon. They had no romantic stories to tell of the conversion of fierce enemies, or of the acceptance of the Gospel by whole tribes; their history had to be made; they could only say to their brethren that they believed missions to be according to the will of Christ, and that God would give them his blessing. And God honoured their faith. We may make the mistake of confounding an interest in the marvellous deeds wrought by faith, with the faith itself. Simon Magus was captivated by the wonders wrought by Peter at Samaria, but his "heart was not right in the sight of God." There is need for us all to go behind men and institutions and come into living contact with Him who worketh all in all.

How numerous and precious are the teachings of spring-time! We never hear the flow of the rising sap in trunk and branch to the bursting bud and the opening blossom. So the faith-life in man is silent, but equally as evident. In due season it is manifest in beauty of character and fruitful service. It cannot be hid. It is God's gracious influence to which nature yields, and by-and-by the desert blossoms as the rose. Similarly, the mighty power of the Spirit of God, submitted to by the heart of man, produces renewing as real as the glory of early spring. Spiritual transformation is the work of God alone. The direct action of the sun woos plant and shrub, tree and flower, and presently there is a wealth of life in garden, field, and forest, on sloping hill, in peaceful valley, by rushing river, and whispering brooklet. So, also, the Divine Sun of Righteousness wins man to live the true life. Without Him the soul is dark and dead. By his grace, spiritual life grows and develops, until it attains the fulness of the stature of the perfect man.

How difficult it is to hold the balance evenly in the statement of truth. The latest writer on Wycliffe ("England in the Age of Wycliffe," by G. M. Trevelyan) says that the reformer's assertion of the superiority of an active over a devotional life was in that age a daring rebellion. Yet surely he asserted no such thing, but rather that the observance of prayers and penances as a *substitute* for active service was evil. True prayer inevitably leads to sacrifice and effort, and these, again, as certainly bring the soul under a sense of its helplessness to God. There can be no such thing in the truly devout life as compounding with our Maker and Saviour. The freedom of the lives lived by the reformers, their naturalness and humanness, struck all observers; but this was rooted in earnest, importunate devotion. We have the same evils as they had to contend with in the Church, and we must assail them with the same weapons—the Word of God, prayer, and holy living.

The chairman of the Surrey Congregational Union (Rev. Bernard J. Snell) is reported to have urged his ministerial brethren to use their freedom of utterance in bringing their doctrinal teaching into harmony with the Christian consciousness, and the thought of the age; and this especially with regard to Bible inerrancy, everlasting punishment, and substitutionary atonement, all which, said Mr. Snell, are no longer tenable. This deliverance suggests a few questions:—1. Should our teaching be harmonised with our consciousness, or does our Christian consciousness depend upon our teaching? 2. Is the teacher of the Gospel to be subject to the thought of the age, or should he seek to permeate the thought of the age with the Gospel? 3. Is a preacher to spend his time in showing that the Bible is an unsafe guide, that punishment for sin is not so very serious, and that atonement for sin is not substitutionary, or should he insist that the Bible alone can guide man safely to immortality, that the wages of sin are unspeakably awful, and that Christ died as a sacrifice for our sins?

So far from the doctrines of everlasting punishment and substitutionary atonement being out of harmony with the Christian consciousness and no longer tenable, Dr. Orr, one of the ablest theologians of our day, says in "The Christian View of God and the World":—

Everything that would weaken the appeal of Scripture to repent and believe now, or lead men to throw over into a possible future what ought to be done now, is a distinct evil.

And with regard to the Atonement, he affirms that the judicial aspect of our Saviour's work is the one upon which the apostolic theology specially fastens, as the ground of the remission of sins, and the means by which the sinner is brought into a relation of peace with God—the ground, as Bunyan phrases it, on which God "justly justifies the sinner." We believe, Mr. Snell notwithstanding, that there is a distinct trend in the churches towards the old beliefs that our fathers firmly held.

At the annual meeting of a County Union of Congregational Churches held recently, the chairman called attention to the fact that whereas the trade of the district—one of the busiest in the county—had never been better than during the past three years, yet the income of the Union had declined. Are the two things cause and effect? Increase of wealth seldom means corresponding increase of giving to the cause of Christ; generally it does mean an increase of personal and family expenditure. Times of revival are more common when wealth is scarce than when it abounds. The early Church was born and nursed in poverty. It is said that a Cardinal of the Church of Rome, passing through a room where the Pope was counting over a large sum of money, was thus addressed: "You see, the Church cannot say now, 'Silver and gold have I none.'" "No," was the reply, "and she cannot say to the lame man, 'In the name of Jesus of Nazareth, rise up and walk.'" Money is not indispensable; the power of Jesus is. "Without Me ye can do nothing."

Mr. J. W. Mellor, M.P., put his finger upon the real danger of Ritualism when he said: "It was not Ritualism that they were met to complain of, it was the teaching and preaching of false doctrine of which ritualism was the symptom and the expression on this question." In other words, it is the root that must be destroyed, and then the tree and its fruits will perish. The evil began in false teaching; with false teaching it is strengthened and developed; and by means of false teaching it will be consummated, if the nation returns to Rome.

The remarks of Canon A. Robinson, of Westminster, at the recent London Diocesan Conference as to the deplorable dearth of expository preaching in the Church of England, were forcible and timely, and have a wider bearing than the immediate occasion. How popular expository discourses may be made has been recently seen in the large crowds that have gathered during week-days at Professor White's Bible-readings. There is a vast mine of expository wealth ready to be turned into current coin by any conscientious preacher. The Word of God has survived all hostile attack, and has turned the armoury of the enemy into a splendid equipment for the teacher and the evangelist.

One of the best guarantees yet given of the success of the coming Peace Congress is found in the "friendly agreement" on Chinese matters between this country and Russia, which has been concluded. There has not been a greater menace to the peace of nations than the mutual suspicions that have lasted for generations between these two great powers. As rivals they have helped to keep Europe in a perpetual state of unrest: as friends they are strong enough to maintain peace and progress throughout the world. With goodwill fully assured between Russia and Great Britain on all outstanding questions that have so long agitated their international relations, there would be real hope that the Congress will at least remove causes of irritation that have been a marked feature of recent Continental history, and so pave the way for better things.

The statements made last week in the House of Commons by Sir John Gorst, as to the employment after school hours of children in our elementary schools, made up what he well called "a sickening return." As the result of his inquiries, it was found that as many as 144,000 entered on the books as "full-time scholars" were engaged as labourers for wages or profit.

As to the ages of the children receiving wages, he found that under six years of age there were 131, between six and seven there were 1,120, seven and eight 4,211, between eight and nine 11,027, and between nine and ten 22,131. The educational attainments of these children were of course very low. There were 329 of them in no standard at all, 3,890 in the first standard, 11,686 in the second, 24,624 in the third, and 36,907 in the fourth.

This is a serious indictment against the parents of such children, who are made incapable of fruitful studies by the amount of physical labour laid upon them, and so unfitted for future success in life. It is clear that parental instinct is often quite inadequate in protection of the interest of the young.

We have sometimes to pay a dear price for originality and vigour, and three occurrences of the last week well illustrate the fact. (1) The German Emperor, as if in sheer scorn for the Conference at the Hague, has appointed one of the most warlike and most provocative of his subjects as a delegate to it. How he can be thought suitable, except for bringing it to nought, one cannot imagine. (2) Dr. Parker, who has just defended the extremest action in the case of Cromwell and the Puritans, counsels a milk-and-water policy in dealing with the shameless attempt to foist seven-day papers upon us. He pleads for rest, but on religious principles—so do we. He would not drive men into rest by cracking a whip over their heads and frightening them with boycott or with persecution—nor do we. We cannot drive men into rest, but we object to capitalists driving hard-worked men out of it. As to boycotting, he who takes their papers aids and abets them in evil-doing. (3) Mr. W. T. Stead goes down to the Cromwell celebrations at Huntingdon to plead for a Roman Catholic University in Ireland If Cromwell had heard him! The moral is, "Cease from man."

We are so often compelled to deplore the action of our Government or our countrymen with regard to the drink traffic that it is a peculiar pleasure to note how the British delegates at the anti-alcohol conference now sitting at Brussels proposed the adoption of a prohibitive customs tariff on the low-class spirits which are imported into Africa. Unfortunately, yet very naturally, it was warmly opposed on behalf of Germany and Holland, who hold the monopoly of this particular trade. We do not envy any nation the money gained in such a way. We trust that the British delegates will hold to their proposal, for to fail in carrying it will be an honour second only to that of succeeding.

In the *Missionary Review*, Rev. P. F. Mackay gives some striking facts relating to missionary work, and refers to the extreme need of more enterprise in South America, which he calls the "neglected continent" of missions. In spite of the fact that eighteen societies are now at work there, it is computed that there are 30,000,000 people on that continent who have never seen a Bible and who know nothing of saving truth. Many facts may be deduced to account for the slow evangelisation of South America, but it is high time the work were taken more seriously in hand. There are countries there which lie at the very bottom of the scale of civilisation, whose population needs the Gospel as the only means whereby they may ascend out of savagery into the "light of life."

The Italian police authorities have at last taken measures to stop a disgraceful traffic in children which has been going on in Italy for years. The surprise is that it has been disregarded for so long. Children of tender age —from seven to sixteen years—have recently been bought from their wretched parents at prices varying from 20 to 150 francs. These poor outcasts—worse than orphans—are taken to France, where they would have to earn their living by grinding organs or hawking trifles in the streets. This iniquitous slave trade has only to be named to be condemned, and those who engage in it should not be allowed by any subterfuge to escape swift and adequate punishment.

The temporary breakdown of evangelists and others owing to overwork illustrates the importance of adequate care being taken by all who make use of such willing Christian workers not to lay too heavy a burden on their energies. A correspondent thoughtfully points out that, not unfrequently those who have undertaken a mission, find drawing-room and other meetings arranged for without their previous consent, between the hours of more public gatherings. This involves a great extra strain, and the results are often serious. Those who have the management of these missions should consider the health and efficiency of those who take part in them, and safeguard them from thoughtless and impossible demands on their strength.

The choice between written and *extempore* sermons is one that has often been discussed. Dr. Clifford, whose effective power of reaching an audience is acknowledged even by those who would warmly dissent from some of his theological positions, thus describes his pulpit habits:—

I try to re-think my sermons before my congregation. I write them out, and write them fully; then I make a digest, but never attempt to remember words. My object is rather to re-think in public what I have carefully prepared in the study, which is to my mind the most effective means of bringing a man's personality into living contact with his audience, and of imparting to them that which he himself feels and believes and is most eager to give. This is most conducive to spiritual tone and emotional glow.

This method of combining the exactitude of the written with the force of the extemporaneous style is one that might be commended to those who follow either plan exclusively. The peril of reading from a manuscript is to lose fire: the peril of trusting too much to the inspiration of the moment is to become aimless and diffuse. A combination of both methods tends to retain both fire and force.

It is suggestive that St. Paul, in dealing with the factions that had arisen in Corinth, found the solution not in any ecclesiastical principle, not in any common philosophy of religion, not in any common acceptance of sacraments, but in loyalty to Jesus Christ as the basis of union among his followers, "bringing every thought into captivity to the obedience of Christ" (2 Cor. x. 5). It is the same principle which alone can reunite the broken fragments of Christendom to-day. To insist on any other basis is to fail. Common faith in Him as Redeemer and Lord, common service for the world in his name and for his sake—these are the conditions of reunion among the churches. These are essential; all else is subordinate.

The stir made about the increase of Sunday labour involved in the introduction of "seven-day journalism" into this country reopens the whole question of what and how much work is permissible on the Lord's Day. There is no doubt that in many Christian families a great deal of unnecessary work, as a correspondent points out, is laid on servants. With careful management much that is now left to Sunday mornings might be done on Saturdays instead, and the elaborate cooking indulged in might be avoided if a little self-denial were practised by those who should value the Sunday rest for their employés as much as they do for themselves.

"I shall soon be ninety," said a poor woman to her pastor when he visited her; "and," she added, "I cannot see to read now; my poor head troubles me, and I am all alone." She had been a widow fifty-seven years, and had had to fight her own and her children's battle. She is only one of many. It might be one of the best correctives of the tendency of young persons in these days to disparage the aged, to encourage them to befriend the aged. What a cheering effect it would have sometimes, at the close of a long, dreary, wet day, during which not a soul had called, if, at 7 or 8 p.m., a trio or a quartette of young persons looked in and sang a hymn before the old friend went to bed.

Christ's Testimony Regarding Judgment.

By Rev. JAMES CULROSS, D.D.
(*Concluded.*)

LET there be no misconception. Under this philosophy no room is left for the old-fashioned God of the Bible, and a new kind of God must be invented. *Duty* is a word without meaning; and, as for ourselves, we are but the clay that is being fashioned into vessels of honour or dishonour on the potter's wheel of "necessity," and baked into hardness in the fire of circumstances. My "will" is but the turning of the leaf sunward, or the search made by the tree-root for moisture: my conduct is determined for me.

Not by way of concession to materialistic philosophy, be it said, but freely and without burden, that we have inherited tendencies in virtue of our humanity which have descended to us through successive generations. They were in us potentially when we were born; we are no more responsible for having them than for birth itself. Farther, our powers are limited in all directions, which means liability to be misled or overborne. Farther still, we are influenced by conditions which we did not create or choose, and from which we cannot escape. Thus, one inherits a bright, joyous temperament, so that he is the favourite of all around him; another is constitutionally slow and dull. One is born into an atmosphere of virtue, another into society where purity, honesty, and truth seem all but impossibilities, where from his earliest childhood his conscience is darkened, his intellect dwarfed, his animal passions fostered, and his whole nature debauched. One is guarded by a wise thoughtfulness at the critical period of life when a lad is at the winning or losing, and another slips unwarned, or is pulled into the horrible pit and the miry clay ere he knows whither he is sliding. To overlook

"HEREDITY" AND "ENVIRONMENT"

in the estimate of human conduct would obviously be unjust. But in affirming human responsibility, who ever suggested that the Judge of all would fail to take them into account? It is true that *we* cannot reckon them justly, but the Supreme Judge both can and will, knowing equally what is done, and why, and what is "resisted." In the judgment of this world, we shall find judgment *in righteousness*, and there may be publicans and harlots who are less vile in God's sight than some who wear the robe of sanctity or pride themselves on their stainless honour.

Christ's words set the doctrine of Divine judgment in the clearest light. He speaks of a Day of Judgment in which it shall be more tolerable for Sodom and Gomorrah than for Capernaum; of idle words of which men shall give account in the day of judgment; of authority given to Him to execute judgment because He is the Son of Man; of the sending of the Holy Spirit to convince the world of sin, of righteousness, and of judgment; and of a day in which the Son of Man shall come in the glory of his Father, and "then shall He reward every man according to his works."

In one great, ever-memorable passage—Matt. xxv. 31-46—in metaphorical language, the hints and brief statements given elsewhere are broadened out into a wonderful and awesome parable. The Son of Man comes in his glory, and all the holy angels with Him. He takes his seat on the throne of his glory. For shame and spitting and the hatred and scoffs of crucifixion, He exchanges the Throne of Judgment. All his once-challenged claims of royalty are now admitted: He is owned to be King of kings and Lord of lords. All nations are gathered before Him. Just as an Eastern shepherd divides his flock into the sheep and the goats, so does the omniscient and unerring Judge divide men into two classes, according to their moral state—the righteous and the wicked—placing the former on his right hand and the latter on his left. There is no need of witnesses, and none are called. His

PROCEDURE VINDICATES ITSELF

to every man's consciousness as righteous. Every one will feel that Christ has given him his proper moral place on the right hand or the left. In this world, to our eye, class melts into class insensibly, as darkness melts into morning light, so that we cannot draw a line and say, On this side is the darkness and on that the light. To Christ externals are nothing. He sees men as they are in truth; and He separates them outwardly, as they are already separated inwardly, into the only two classes which God recognises, the righteous and the wicked. All affinities and relationships are set aside save these two.

Having separated them, the King pronounces his award, which is subject to no review. There is no Court of Appeal. He first turns to those on his right hand, and says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave Me drink; I was a stranger and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." The works named are

NOT SPLENDID AND HEROIC,

they are such as indicate the state of the heart toward the King Himself, deeds of benevolence, self-forgetfulness, personal helpfulness.

In view of such deeds, they are invited to inherit a kingdom prepared for them from the foundation of the world. He views them as "the blessed of my Father," though their earthly lot may have been lowly and full of sorrow. He does not say, "Enter in; an open door is set before you." But, as if He Himself would lead them in, "Come, inherit the kingdom." They are surprised; in astonishment they ask, "When did we act so toward Thee? We cannot recollect these deeds of love with which we are credited." Pointing to Christ's little ones, and calling them "my brethren," He says, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Having approved and blessed the righteous, He turns to the wicked with these awful words, "Depart from Me." They stand by, and hear from what they are missed out. They had said to Him in their hearts, "Depart from us;" and now their fulfilled desire is their punishment. The word rendered "punishment" is derived from a word belonging to the vineyard, meaning to lop off. The fruitless and withered branch is cut off by the pruning knife, and cast into the fire as useless rubbish. The fact indicated is the cutting of these men off—not, as is sometimes argued, the pruning of the men; but the pruning of the tree by cutting them off.

Sailors' Orphan Society.—The tenth annual report of the Sailors' Orphan Society of Scotland is a record of steady progress. A larger number of children have been received during this year than in any previous one. Commencing with 472 on the roll, sixty-eight have since been admitted, making a total of 540 who have been provided, some for the whole year and others for a part thereof. New homes are being erected at Kilmalcolm, including a large central block, with a home for boys at either end, and a hall in the centre, with stores and executive buildings beneath. Communications may be addressed to Mr. R. H. Hunter, 2, Park Circus, Glasgow.

A Timely Utterance.

AT the annual meeting of the Protestant Alliance, Mr. T. A. Denny gave the following most weighty and timely utterance:—

We are allied together in the defence of the faith and in the interests of liberty and truth. We live in times of anxiety and excitement; but let us take heart. It is not long since there was no platform in London for Protestantism—when men who had the courage of their convictions were called bigots, uncharitable, and fomenters of discord.

It was said that in this nineteenth century Popery was not as of old, &c., in forgetfulness of the fact that Rome never changes, but pursues her system of sapping and mining, ceaselessly encroaching, and compassing sea and land to make new proselytes.

The conspiracy of more than half a century in the National Church has been exhumed and exposed by Mr. Walsh, and it is manifest that the citadel which was impregnable from without has been surrendered from within by the treachery of its sworn defenders.

John Kensit, a man whose works wrought with his faith, was raised up in the nick of time, and his courage and zeal set in motion a ball which we believe will roll on, and increase as it rolls in size and momentum, till Britain from north to south, and east to west, will wake up from the lethargy of years, and determine that lay men and women will not be the slaves of ecclesiastical and priestly rule.

There is a sharp contention nowadays over the Book of Common Prayer. Men are deeply concerned as to what their fellow-men wrote and said three centuries ago—fallible men like ourselves. Now if we want to find the truth, why not go to Headquarters? The nearer the fountain, the purer the stream! If God speaks, let man be silent. "Cease ye from man whose breath is in his nostrils, for wherewith is he to be accounted of?" "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." The trouble in the present day is that men do not

STUDY THE WORD OF GOD.

If we were to make a clean sweep of all our traditions, and construct a Church from the teaching and example of our Lord and his apostles, we should omit many of the things which have been introduced into public worship.

If we search the Scriptures from cover to cover, we find no authority for the invocation of saints, for the Mass, for the eastward position, for candles in the sunshine, for purgatory, for holy water, for ordinances beyond two, for services in a dead language, nor in a living one so intoned and disguised as not to be understood by the people. We do not even find in Scripture the words so much used to-day—Sacrament and Eucharist—nor any precedent for the Lord's Supper in the morning, nor basis for the fiction of Apostolical Succession.

"Who is this that forgiveth sins also?" It was the Lord Himself. "And that ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, 'Take up thy bed and walk.'" "Go, show again the things which ye do hear and see—the blind receive their sight, the deaf hear, the dead are raised up." So that when the Lord was challenged as to his right and power to forgive sins, He showed his credentials in reply.

Strange that A should pretend to cancel debts due from B to C—debts which A had no means of paying; more strange still, when an offended God is the creditor. What if, after all, the debt remains, and the remission is a mere delusion?

Men naturally love power; and ecclesiastics are not only no exception to, but are an illustration of, the rule. Hence the pretensions of the so-called priest. The Epistle to the Hebrews has completely disposed of all such pretensions, as if it had been written for that express purpose.

What are the "priests" going to do with that Epistle? It is pleasant to their natural heart to believe that they have a mission to go

between their fellow-sinners and God, although it be contrary to Scripture and our prerogative.

This assumption culminates, and is at its worst in the confessional, with its ghastly history and all its unmentionable impurities; which abominable institution is being largely introduced in our midst in these days. Therein pure girls and children, to whom vice is unknown, are contaminated by questions and suggestions equally pernicious to confessor and confessed; and therein the penitent, losing all modesty and self-respect, becomes the abject slave of the confessor, and comes away from the ceremony under the awful delusion that this transaction with a sinful man effects the cleansing of the soul in the sight of a pure and Holy God.

Men and women, husbands and wives, brothers, are you going to tolerate this invasion of the purity and sanctity of your homes, and will you allow the man, whose duty it is to minister, to become your master?

The Church of Rome well knows that with the confessional and the keys it has the people at its feet. The people of Italy, oppressed for ages under this tyranny, are an object lesson for us. There the Church has lost its power, and the nation has risen to freedom and power.

But oh! wonder of wonders! to see England, whose greatness and growth for three centuries have been built upon Protestantism and the Bible, groping her way into the darkness; and, despite all experience and all warning, holding out the hand of fellowship to an apostate communion, drunken with the blood of the saints!

Day Schools for China.

I HAVE just returned from Wesley Chapel, where a young native minister, in his first year's ministry, was preaching. As I listened to his earnest words and his faithful Gospel preaching, I prayed that many more such men might be raised up to proclaim the truth in this needy land.

My thoughts went back a few years to the time when this young man was but a boy on the streets of a town 200 miles from here; when he, with others, was induced to attend a small day-school supported by the mission. Thence he passed into the high-school, and, in due time, he won a scholarship in Peking University, where he received offers which would have been tempting to many another man. But he placed the question before the Lord, and decided to enter the ministry at two-thirds the salary he was offered by a Government office.

This, to my mind, is true self-denial. Such men are invaluable to the great missionary cause we have so much at heart. Alas! the Church is either unable or unwilling to furnish the funds for the support of day-schools, which is the first place in which we meet the boys; and where we *first* gain an influence over them. Such schools form to my mind, after a missionary career of over sixteen years, the best kind of work for the young in China.

Having charge, for the Methodist Episcopal Mission, of the Tientsin district, which includes hundreds of towns and villages as yet untouched by the Gospel, and with only three day schools, I am anxious to open many more, and I beg to lay the following scheme before your readers:—(1) I will open ten new day schools in new places if friends will furnish me with £50. One school will cost £5 for the year; the remainder will be furnished by the people themselves. (2) None but *Christian* teachers will be employed, and each will be a centre of Christian light. (3) If a donor gives the amount needed for a school, he or she shall give the school a name by which it will be known in the future. Thus a dear departed one may be remembered in a Memorial Chinese School. I will undertake to keep the donor in touch with the scholars by letter writing, &c. I trust many will hear the call, and see the privilege of being "workers with Him" in seeking to bring the little ones to Christ, and training them for missionary service in their native land of China.

Frederick Brown.

Meth. Episcopal Mission, Tientsin, China.

Letters from America.

MR. MOODY—MACON—HILLSBORO'.

IN conversation at Detroit with Mr. Moody, he dwelt on subjects so well described in the following communication which appears in the Chicago *Advance* of April 13, that I gladly avail myself of it. Readers at home will sympathise with our 16,000 brethren in Australia, while hoping that the urgent invitation of Lord Overtoun on behalf of the United Evangelistic Association of Glasgow may have precedence, and that Mr. Moody may be constrained to devote the coming winter to the British Isles.

The following is the report of the interview:—

Mr. Moody made a flying visit to Chicago last week. He had just dismissed a great congregation from the Chicago Avenue Church, and was hurrying bareheaded over to the Institute. "You will catch cold in this sharp wind," I remarked. "I know I will," he replied, "but they sit down on my hat so much that I never take it along when I can leave it."

Of course, Mr. Moody is growing older, but he never seemed more active. He is life to the full, and tingling to the finger tips with interest in everything which concerns the kingdom. And I think I may say that there is no other man in America who is so badly wanted on all sides of the globe. On his table was a pile of letters and telegrams, and also a bulky volume which contained a huge petition.

SIXTEEN THOUSAND PEOPLE IN AUSTRALIA

had signed it, all urging him to come across the Pacific and hold a series of evangelistic meetings.

"Look at it," he said. "That goes a long way to refute the story that the day of religious revivals is past. Revivals are not dying out, and I think that petition would be taken as evidence, not only in Australia, but also here in America. There are twenty-five revivalists in this country where there was one thirty years ago, and the people want them more than ever. Anybody can get a hearing who has something to say, and if he has nothing to say we do not want him to be heard. And here is

A LETTER FROM LORD OVERTOUN

of Scotland; they want me to hold another series of meetings over there. Lord Overtoun has established an institute like ours in Glasgow, only in a much finer building."

Among other things in his letter Lord Overtoun said: "From the date of your first visit in 1874 the work has steadily gone on, and with a great blessing to Glasgow and Scotland. The United Evangelistic Association which was then formed has become a great Christian organisation, affording a platform on which all denominations can work, and conducting an endless variety of agencies for the conversion and amelioration of the people, both old and young. We have just completed the twenty-fifth year of the association's work, and held a great commemoration meeting to thank God for what He has done, and to plan for the future. Now we propose to conduct a six months' campaign, extending

FROM NEXT OCTOBER TO MARCH.

We are mapping out the city, as was done before, and expect to hold meetings in every district." Then followed an urgent invitation to Mr. Moody to come over and help them.

To my question as to whether he would go, Mr. Moody replied that he had not yet had time to consider the matter. Nor could he tell what his plans for the future would be. "I never make plans long ahead," he said. When I referred to the report in one of the daily papers that he was contemplating a series of meetings in Chicago after the Northfield plan, he seemed to know much less about the scheme than the reporter. Of

HIS MEETINGS ON THE PACIFIC COAST,

where he had spent six months, Mr. Moody spoke enthusiastically. "I never had such crowds there before," he said; "the people seemed eager to hear the Gospel. But I do not think they are very eager to hear the Bible picked to pieces, on the Pacific Coast or on the Atlantic Coast. And that is one of the most effective checks on loose preaching. The man who preaches away the Bible and the faith of his people, soon preaches away the people themselves. There was Dr. ——. When he went to Boston some years ago, crowds came to hear him and cheered him to the echo. But his audience got down to a hundred and he left. Everywhere the audiences of these men are dwindling. And why shouldn't they? If there is nothing in it, why should the people be in it?"

Reaching down into the pile of papers on the table, Mr. Moody took up a fine photograph. His eye kindled as he handed it to me. "That is a picture of Colonel Sexton," he said, "our former postmaster and commander of the grand army of the Republic. When I first went to his house years ago, they put me out. There were thirteen Catholics in the house; afterwards they were all converted, and now the colonel is gone."

To a reporter, the great evangelist said: "Don't ask me if the world is getting better or worse, for I am always asked that. It must be answered yes and no. There are more good men and women in the world now than ever, and they are doing more active Christian work; but there is also another side presented by the people who deliberately close their eyes to the light."

MACON, GA.

We went to Macon, Georgia, in response to a letter from Rev. Mr. Maclean, pastor of the Congregational Coloured Church. He said they had from 8,000 to 12,000 soldiers stationed there all the winter, and the demoralising influence resulting from this large number of men—strangers, most of them irreligious, and many of them immoral—had set the morals of the people of the town back at least ten years.

We learned that some of the best people in the town, leaders in churches, and even some pastors, had given balls at which drinking and dancing proceeded all night. Many homes had been broken up, numbers of young people ruined, trouble brought into many of the churches, and many good people had become discouraged.

We commenced there on Sunday, March 26, by preaching in the Congregational Church in the morning and evening, in the Presbyterian in the afternoon, and on the two following evenings again in the Congregational. The Ballard Institute is near this church. It is under the auspices of the American Missionary Society. Professor Burridge and the teachers connected with the Institute threw themselves heartily and earnestly into the efforts, and Mr. Wintle conducted special meetings for the students. Altogether upwards of sixty professed conversion, most of them young. Mr. Wintle's experience enabled him to deal effectively with the particular circumstances at Macon. At the close of the brief mission, pastor and people expressed their appreciation, and also their deep regret at our inability to remain longer.

Revivals are being experienced in most of the coloured churches at this time of year. We conducted one meeting for Rev. S. Johnson in the large First Baptist Church; here we met Rev. Dr. Walker, of Augusta, a very able evangelist, who has just returned from Cuba, where he was chaplain to a coloured regiment. He is called by his brethren "The Black Spurgeon."

HILLSBORO', N.C.

We had hoped to return to Hillsboro' and to invite the converts together; but being unable to do so, Miss Bechan proposed to utilise the amount we placed at her disposal for the education of a fair-faced negro boy in whom we were much interested, and who is said to be a descendant from a former governor of the State. Miss Bechan wrote:

"We were much disappointed that we could not see you again. We were counting so much on your coming and the help the young Christians would receive. But we are very thankful for the time you were here and for the rich blessing we received. A man over forty years old, who teaches a school near Hillsboro', became a Christian since you left. He was very deeply convicted at your meetings, but would not give in to go forward. However, he would not teach till he finally gave in, and cried for mercy, and now he is a happy Christian. He was a hard-shell Baptist. Many of the converts are to be baptized in May."

Miss Curtis also writes of their Junior Endeavour meeting, in which the new Christians poured out their hearts in prayer.

This has been quite a case of one sowing and another reaping. These two sisters have been far more than school teachers. They have persistently, amid many obstacles, sought the salvation of their children, and for their encouragement, and that of others like them, I have written more than might otherwise be thought necessary.

R. Cope Morgan.

New York, April 18.

Day by Day.

SUNDAY, May 7. Joshua ix.

THIS chapter might well be quoted as that of the Rash and Hasty Covenant. The key-verse is 14, where we learn that the elders of Israel ate with the ambassadors from Gibeon, without asking counsel of the Lord. Many a man has repented through long years a promise made, or engagement entered into, on the spur of the moment, without meditation, or heart-searching, or waiting quietly before God. If Israel had waited but three days, the whole secret would have been out. Wait on God before making your decisions. You need not be so quick to snatch at an apparent advantage, for if it is of God, He will give it you. "It is vain for you, that ye rise up early, and so late take rest, and eat the bread of toil: for so He giveth unto his beloved in sleep." (Psa. cxxvii. 2, R.V. *marg.*)

But how comforting it is to notice the strict fidelity with which that covenant was kept. Though it had been obtained by fraud, and the Gibeonites, with whom it had been struck, had shown themselves utterly unworthy of confidence, yet, because the princes had plighted their word in the name of Jehovah, it was agreed that it should be kept inviolate. Is there not comfort here? When God has entered into covenant with a man, He cannot and will not withdraw from his sacred engagements. Even though that soul should show itself less earnest and devoted than in past and happier days, the Almighty will ever be mindful of his covenant. Heaven and earth may pass, but his word cannot fail. (See also 2 Sam. xxi.)

Be it remembered also, that God can overrule the results of wrong-doing. Here was a double error; first, on the side of Gibeon, then of Israel; but there was blessing in the result, for as hewers of wood and drawers of water the Gibeonites were brought into close connection with the service of God, and as Nethinim are repeatedly referred to with respect in the sacred narrative.

MONDAY, May 8. Joshua x.

The story of the great Southern Coalition, as told in this chapter, is the background of a grand picture of God's deliverance. In all lives there are crises when troubles combine and the regiments of difficulty marshal themselves against us. But these are the days of the right hand of the Most High; and if in our experience the hours of daylight are not actually lengthened out, yet so much help is compressed into the ordinary hours that they are long with the crowded incidents of divine deliverance.

Words of Encouragement may be looked for as we enter the crisis and prepare to meet the formidable array of our foes. "Fear them not"—such is the Divine assurance on the eve of battle.

Deeds of Interposition may be confidently counted on, for the Lord will discomfit our foes. He will fight for us. His legions of angels wait in the dark shadows of the garden, ready at a signal to come to our help.

Nature herself will be on our side; for when we are Christ's, all things are ours, whether life and death, principalities and powers, things present and things to come. The stars in their courses fight on our side. The sun and moon, with the course of nature, befriend the man who is the friend of God. Every wind wafts him blessing; every wave bears him nearer his desired haven.

There must be no quarter shown to sin. Note the repetition of those words, "be utterly destroyed." There must be no compromise with evil. We must be separate, and not touch the unclean and accursed thing, if we would be received by the Father and know his innermost love.

TUESDAY, May 9. Joshua xi.

The story of the great Northern Coalition is also the background of a wonderful deliverance. There was the same combination (5), the same assurance (6), the same interposition (8), the same utter destruction (9, 12, 20).

How vast was the change wrought on the face of the country by this one great leader! That he was well-supported by his lieutenants and subordinates is clear, yet the successive steps which led to the subduing of the Canaanites and the settlement of Israel, are ascribed to him as though they were his alone (9, 12, 15, 16, 18, 23). It was through his faith, courage, and obedience to God that the mighty enterprise was brought to so successful a conclusion.

How often God has raised up men for similar work in the spiritual sphere. The counterpart of Joshua may be found in Luther, Latimer, Cromwell, Wesley, Spurgeon — men through whom God wrought, not always with sweet and gentle speech, but with words that fell like thunderbolts, and deeds that shook the world.

What may not one man do when God is with him! On one occasion John Elias went to preach in the open air on a Sunday, during which a fair was held to sell and buy implements for the harvest. Crowds of ungodly persons were present. He ascended some steps, and began to denounce their sin. The contagion of fear spread through the people; they hid their implements as though the Judge of the world had come to call them to account. Mirth and music were hushed. The people wended their way home in fear and trembling; and from that day no Sunday fair has been held at Rhuddlan. One man, when God is with him—what cannot he do?

WEDNESDAY, May 10. Joshua xii.

The chapter of the Smitten Kings. Will such a chapter as this be part of our biography, written, not by human hand, but by God's recording angel? There is no single Christian soul that has not to meet thirty-one kings, and more. Lo, they come upon us in their pride. The works of the flesh are manifest, which are these: fornication, uncleanness, strife, wrath, envyings, jealousies, and many more—these are the kings against whom we must fight, and from whom we must win the land. If we had kept a record from the first day we awoke to the meaning of life and the necessity of resistance, I wonder whether we might not have had just such a list as this.

But think of that list of conquered kings which shall one day be included in the story of Emmanuel! O my soul, thou shalt hear a recital which shall astonish thee, and fill thee with ecstasy. Thou shalt peruse a list like this:—The King of Gladiatorial Shows, one; the King of Infanticide, one; the King of Polygamy, one; the King of Drunkenness, one; the King of Impurity, one; the King of the Oppression and Demoralisation of Native Races, one; the King of Betting and Gambling, one; the King of Avarice and Greed, one; the King of Lord's Day Desecration, one; the King of Demonlike Cruelty, one. This is but part of the record which shall be made when the kingdoms of this world have become the kingdom of our God and his Christ.

THURSDAY, May 11. Joshua xiii.

The chapter of the Unfulfilled Ideal. "Joshua was old and well stricken in years. . . . and there remained yet very much land to be possessed."

Was Joshua then an old man, according to the standard of those days? Not specially, for he was only 110 when he died. But the words "well stricken" mean that time had told upon him, and that the wear and tear of the conquest had made havoc of his strength. A man may be old at forty, well stricken in years at fifty, not because of anxiety, but by the intensity of his spiritual out-put. You cannot help people, without virtue going forth from you. We can work, it has been said truly, off-handedly—work that need not take much out of us; but if we think about it, ponder it, execute it with both hands, if it is the one thought of our soul, how soon the strongest may run out, and the youngest become a white-haired patriarch!

It was sad that Joshua should show signs of exhaustion, when his work was not yet done. There remained much land to be possessed. But is not this the law of all lives? Only the blessed Lord could say, "It is finished." We would like to finish the building; to conclude our treatise; to see the children educated. But we are "well stricken" on the threshold.

Yet be of good cheer; God keeps the record of the unoccupied territories, and they shall be possessed. Leave the map and plan. He will fill up its outlines. His work will appear unto thy children, and his glory to thy children's children. He will establish the work of thy hands, and it will appear a perfect whole.

FRIDAY, May 12. Joshua xiv.

If this chapter were entitled "Caleb's Claim" it would not be amiss. He was the wholehearted man. He dared to say of himself, and it was said of him, that the secret of his life was in "wholly following the Lord." It is said that the Hebrew word is equivalent to a ship in full sail and going straight on—not beating about the shore or clinging to the sheltered port, but following a bold course, even though storms threaten it.

Such a man is always buoyant. David was "very old" at seventy, but there is a resonance in Caleb's voice at eighty-five—a blitheness of spirit, a spring of enterprise and courage, a vigour of determination which inspire us and set the heart-pulse beating faster. They who are wholly devoted to God have learnt the secret of perennial youth and courage. "They bear fruit in old age, and are fat and flourishing."

Such a man is strong for the fight. "As my strength was then, even so is my strength now, for war, and to go out and to come in." He might have chosen some sheltered spot, where life would be easy. Instead of this, the doughty old chieftain chose Hebron, the metropolis of the Anakim, the citadel of the most warlike people in southern Canaan. Faith takes no account of difficulties. It looks not at them, but at the Almighty Lord, who is as able to help a man of eighty-five as one of forty.

Such a man may count absolutely on God. He will keep his word with them. He will not fail them in the hour of need, nor forsake them, world without end. He will bring them into the place of rest and fellowship. Such is the meaning of *Hebron.*

SATURDAY, May 13. Joshua xv.

The chapter of Apportioned Inheritances. To each one of us God assigns an inheritance. For one of poetry, for another of art, and for yet another of preaching, or organisation, or the direction of great affairs. It is not for us to compare our lot with our brother's, or to envy him, or to encroach upon his possessions. The true policy of life is to possess our possessions, to drive out the enemies that now hold them, and to push the limits of our cultivation outwards till they coincide with the furthest frontier of our inheritance.

Yes, and there are possessions in Christ which await our appropriation. God has given us all things in Him, and to each of us a peculiar and special share in the all things. There is a special portion of grace and strength, of patience and Holy Spirit filling for you in Jesus, which God has allotted to you, and which only you shall know; but you must by faith put down your foot on it, and say, This is mine by my Father's gift, and it shall be mine in actual enjoyment and use.

Find out what your special gifts are, since to each man some gift has been made, according to the measure of the gift of Christ (Eph. iv. 7; 1 Cor. xii. 4-11). Then be sure to trade with them, or put them out to usury by placing them at the disposal of the Church, that at last the Lord may receive his own, greatly increased and improved (Matt. xxv. 14-30). Even the land that flows with milk and honey can be cultivated to richer productiveness.

Mildmay Conference,

June 27-29.

SUBJECT:—"The Three Appearings of Our Lord Jesus Christ." Heb. ix. 26, 24, 28.

Perfect Propitiation for Sin. Priesthood that passeth not to another. Presence of the Prince of Peace.

TUESDAY, JUNE 27, 1899.

I. "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. ix. 26.

"God was manifest in the flesh." 1 Tim. iii. 16.

"This man . . . offered one sacrifice for sins for ever." Heb. x. 12.

1. The Perfection of Christ's Atonement.

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when He offered up Himself." Heb. vii. 27.

"For Christ also hath once suffered for sins." 1 Peter iii. 18.

"In that He died, He died unto sin once." Rom. vi. 10.

"It is finished." John xix. 30.

"By Him, all that believe are justified from all things." Acts xiii. 39.

"By one offering He hath perfected for ever them that are sanctified." Heb. x. 12, 14.

2. Christ's propitiation for our sins having reconciled us to God, there needeth no more sacrifice for sin.

"That He might reconcile both unto God in one body by the Cross. Eph. ii. 16, 17.

"And having made peace through the blood of his Cross, by Him to reconcile all things unto Himself." Col. i. 20.

"In whom we have redemption through his blood, the forgiveness of sins." Eph. i. 7.

"Now no condemnation to them that are in Christ Jesus." Rom. viii. 1.

WEDNESDAY, JUNE 28.

II. Christ is not entered into the holy place made with hands . . . but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24.

"The heavens opened, and the Son of Man . . on the right hand of God." Acts vii. 56.

"Even at the right hand of God, who *also* maketh intercession for us." Rom. viii. 34.

"He ever liveth to make intercession." Heb. vii. 25.

1. Our Lord continueth a priest for ever. There can, therefore, be no priesthood which passeth from one to another.

"After the similitude of Melchizedek there ariseth another priest, who is made . . . after the power of an endless life." Heb. vii. 15, 16.

"This man, because He continueth ever, hath an unchangeable priesthood. Heb. vii. 23, 24.

"Him hath God exalted with his right hand." Acts. v. 31.

"I the Lord thy God am a jealous God." Ex. xx. 5.

"But Christ . . . through his own blood, entered in once for all into the Holy Place." Heb. ix. 11, 12. (R.V.).

2. Silence of the New Testament concerning any new order of priests: and its insistence on the ministry of the Word.

"And God hath set some in the Church—first, Apostles; secondly, prophets; thirdly, teachers." 1 Cor. xii. 4-28.

"He gave . . . . for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 10-16.

"Who also made us able ministers of the New Testament." 2 Cor. iii. 6-8.

"The ministry which I received of the Lord Jesus, to testify the Gospel of the grace of God." Acts xx. 24.

"We will give ourselves continually to prayer and to the ministry of the Word." Acts vi. 4.

THURSDAY, JUNE 29.

III. "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. ix. 28.

"This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts i. 11.

1. The blessed hope of our Lord's return the consolation of his Church, whilst He tarries within the veil.

"I go to prepare a place for you. . . . I will come again and receive you unto Myself." John xiv. 1-3.

"I will come to you." John xiv. 18.

"He that shall come will come, and will not tarry." Heb. x. 37.

"Till He come." 1 Cor. xi. 26.

"Everlasting consolation and good hope through grace." 2 Thess. ii. 16, 17.

"Abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at his coming." 1 John ii. 28.

"A strong consolation." Heb. vi. 17-20.

2. The glory of the Church postponed until her Lord's return, and the manifestation of the sons of God.

"I appoint unto you a kingdom, as my Father hath appointed unto Me." Luke xxii. 28-30.

"The manifestation of the sons of God." "The glorious liberty of the children of God." "Waiting for the adoption—to wit, the redemption of our body." Rom. viii. 19-23.

"Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i. 3-5, 13 (R.V.)

"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John iii. 1-3.

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

"Weeping may endure for a night, but joy cometh in the morning." Ps. xxx. 5.

(Signed) Polwarth (Chairman)
Jas. E. Mathieson
Harry C. Nisbet
A. R. Pennefather
J. H. Tritton
E. Trotter
R. C. Hart Dyke
W. H. Dawson
} Trustees.

J. F. Morton (Supt.).

Keswick Convention.

JULY 24 to 29 is the period selected for the convention this year, "that, humbled under a deep sense of our nothingness, we may reverently worship our God and Father, and seek in the power of his Holy Spirit more conformity to his will, and more oneness with our Divine Master, and with one another in Him."

Particulars as to meetings, accommodation, &c., are to be had from Mr. John Postlethwaite, Eskin Place, Keswick. For special train arrangements from London and the south on Friday, July 21, apply to Mr. J. T. Budd, Ambleside, New Barnet, Herts.

Missionaries to the heathen (*only*) desirous of attending the convention and needing assistance in their expenses, should address Mr. A. A. Head (Keswick Convention), Corrie Lodge, Wimbledon, S.W., to whom also donations may be sent to the special fund for this purpose.

The Glasgow Home Mission Union, in which 192 congregations are associated, was able to report, at its annual meeting, that during the fourteen years in which it had been in force 10,725 persons have been added to the membership of the various churches, while 33,619 have been induced to attend church or mission services.

Cardiff Sailors' Rest.—One of the most vigorous of the many sailors' rests which are as spiritual lighthouses in the dark places of our chief ports, the Cardiff institution presents, in its annual report, a highly satisfactory account of good work. The foreign departments—Scandinavian, French, and Italian—continue to prosper; the hospital ship is visited weekly; meetings are held in the boarding house for coloured seamen, and open-air work maintained. Many of the workers in various departments give cheering news of spiritual advance.

Stornoway.—The herring-fishing season, which opens here early this month, will present a larger field for Christian work than on any previous occasion, for the fleet of fishing boats will be exceptionally large. I shall consider it a privilege to take charge of and personally distribute any religious periodicals, booklets, or tracts that may be sent to me. In past years I have been wonderfully helped to make such distribution on Sabbaths among the boats; and if Christian friends interested in this work could see the possibilities for good that lie in it, they would unite in seeking God's blessing upon this sowing of the seed in the hearts of the great multitude whose home these boats are. J. F. Macfarlane.

Parish Council Chambers, Stornoway, N.B.

Protestant Outlook.

THOUGH at home the outlook may not be encouraging, abroad there are many signs of discontent with Romish darkness and tyranny. The stir in Austria and the revulsion in France are becoming familiar. Now there are reports of an agitation in Spain. At Corunna an anti-clerical meeting was held recently, at which the evils afflicting the country were attributed to the Jesuits and the monks. The meeting decided to found a league to oppose the machinations of the clergy against liberty. Violent denunciations of the clergy are also reported from Barcelona. At a large meeting, the representatives of the prefect expostulated with several speakers, but his remarks were received with jeers. One orator bitterly attacked the Jesuits, and said that the Philippines had been lost to Spain through the monks.

At a private meeting held in London on Friday evening last, the Bishop of Hereford presiding, resolutions were adopted affirming Protestant principles and Reformation positions. Also, on the motion of Sir Edward Clarke, the meeting resolved that the true interests of the Established Church demand that the final determination of ecclesiastical causes should continue to rest with Her Majesty in Council. This means, as the formal resolution set forth in unequivocal terms, opposition to "the pretension put forward by a section of Churchmen that the law of the Church in spiritual matters is to be authoritatively interpreted by the clerical order alone."

In an account, which appears in the *Record*, of a church service at Freeland, an Oxfordshire village, it is stated that the vicar began his sermon by saying that "it was St. George's day. Just as Blessed Mary was the patron saint of Freeland Church, so St. George was the patron saint of England. What was a patron saint? Did they know what it was to have a friend at Court, or a friend with the squire—one who would plead their cause? St. George was the friend of this country of ours at the Court of Heaven." The preacher proceeded to tell the story of St. George, and, reverting to the subject of intercession, said that God sometimes heard the prayers of the saints when our own prayers were unavailing!

Mr. Charles McArthur, M.P., has addressed the following remarks on the Church Discipline Bill, which he is to propose on May 10, to a correspondent who had forwarded to him the report of the Liverpool Constitutional Association:—

The main purport of the Church Discipline Bill is to safeguard the constitutional rights of Churchmen by giving effective expression upon the Statute Book to three fundamental principles, viz.:—(1) The maintenance of the Royal supremacy by securing the obedience of the clergy to those Courts which represent the Crown in matters ecclesiastical; (2) free access to the Courts by the abolition of the episcopal veto; (3) the removal of an obsolete and objectionable penalty by the substitution of deprivation for imprisonment. It is evident that nothing but the most uncompromising opposition can be expected from those who deny the Royal supremacy, repudiate the ruling of the Bishops, excepting in so far as it is in accordance with their preconceived opinions, and the object of whose policy is, as Mr. Balfour has so well expressed it, to "revolutionise, transform, and destroy the Church of which they are members."

At a meeting of Churchmen at Liverpool, organised by the Laymen's League, Mr. Austin Taylor described the Church Discipline Bill as a serious attempt to deal with a serious scandal. The final court of appeal on this question was not the Government nor the bishops, but the ingrained Protestantism of the inhabitants of this country. Rev. G. Harford Battersby moved a resolution viewing with grave concern the continued lawlessness in the National Church, and calling upon the authorities in Church and State to secure a faithful obedience to the order and teaching of the Church of England as by law defined and set forth in the Book of Common Prayer. Mr. J. W. Mellor, M.P., in seconding the resolution (which was carried), said it was not Ritualism merely of which they complained; it was the teaching and preaching of false doctrine of which Ritualism was the symptom and the expression.

The Attack on the Sabbath.

SIR Hugh Gilzean-Reid, whose word may be taken as safe, writes to the *Morning Herald*, saying that the seven-day paper is the beginning of a huge Sunday business, which will greatly tend to the abolition of the Christian Sunday, and that he is aware that in at least four other daily newspaper offices the question is being practically considered whether they will not be at once compelled to enter on this unsought and uncertain race. And, at the bottom, all the pretensions and claims of the "pioneers" are a virtual sham. Had it not been for the hard competition—to put it mildly—between two morning papers on the week days, there would not have been a whisper of the Sunday issue.

He also hits the nail on the head when he says:—

It is all very well for the pioneers, at the outset, to allege that a separate staff will be employed, and that independent means of distribution will be devised. The end will be—as one sees all over the Continent and in America—that the ordinary workers will have to do seven days' work for six days' pay, without the possibility of any reliable mental refreshment or physical relaxation. This uncalled-for and needless addition to the burdens of journalists and newspaper vendors will become intolerable; and it is hopeful to see, all over the country, indications that they fully realise the mischief that must accrue.

But what is the use of bishops and clergy, Nonconformists and Pressmen crying out, unless they are prepared and ready to act? Let a National Union be formed for the specific purpose of saving the one day of rest, for which our race have successfully contended, from these and all other like wanton assaults.

Saturday's and Tuesday's *Morning Leader* devoted special supplements to scores of letters received from clergy and ministers, from the Archbishop of Canterbury downwards, written in strong protest. In the Upper House of Convocation the Bishop of Rochester moved a resolution, supported by the Primate and several bishops:—

That this House has observed with regret and apprehension the issue by certain daily newspapers of a Sunday edition, and trusts that this innovation, which puts a great pressure upon other journals to take a like course, and which, if allowed to spread, will lead to a great extension of Sunday labour, and an obliteration of the distinction between the Lord's Day and the other days of the week, may be emphatically and effectively discouraged by public opinion, and that churchmen will take an active part in this process.

By desire of the Annual Committee a circular to ministers has been issued by the president of the Methodist New Connexion, Rev. D. Heath, calling attention to the new "seven-days-a-week" newspapers, and urging them to use every possible means, in and out of the pulpit, to educate the public conscience and stir up enthusiasm to thwart the ventures.

The mother country has often been taught some important object-lessons in reform by her daughter-colonies, and in Victoria the question of Sunday newspapers has already been solved in a very practical way. Since 1889, when the "Sunday Newspaper Act" was passed, it has been a public offence to publish, distribute, sell, circulate, or dispose of any newspapers on Sunday. No one has attempted the repeal of this Act, which has worked to the entire satisfaction of the community for ten years. This fact justifies the right of the community to interfere with "private enterprise" in such matters, and shows the possibility and wisdom of legislating with a view to hindering the spread of the evil in this country. If, however, it can be stopped by the force of public opinion alone, it will afford an even more impressive object-lesson of the determination of the nation to refuse to be dragooned into further desecration of the Sunday.

An important statement has been issued for distribution to the editors of journals and to ministers throughout the country on the question of the seven-day newspaper. It is signed by the Archbishop of Canterbury, nine other bishops, a large number of ministers representative of the leading Christian denominations and religious bodies, as well as by newspaper editors and others. We make the following quotations from the memorial:—

"We deeply regret the action of the proprietors of *The Daily Telegraph* and *The Daily Mail* in publishing their papers seven days in the week. This is not a matter which merely concerns the publishers; it involves consequences of profound importance to the public generally.

"It touches, in the first instance, journalists and printers, newsagents and newsboys. From newsagents there have come many pathetic protests. One writes:—

I and thousands of other newsagents already work more than 100 hours per week, and therefore our claim for a day of rest is both reasonable and human.

"Concerning journalists, Sir Hugh Gilzean-Reid, first president, and Fellow of the Institute of Journalists, and President of the Newspaper Society, says:—

If the two great experiments entered upon now are to succeed, or even be long persisted in, other daily papers will have to follow suit, and we shall gradually have, all over the country, a new and enormous Sunday business. The men who make the newspapers will have the worst of it. Whatever may happen to individuals in the heat of the conflict, it will ultimately be the same in England as it is in America and on the Continent—the average working journalist will have to toil seven days for six days' pay. Anyone acquainted with the conditions under which most editors, subeditors, and reporters pursue their arduous and too often ill-requited labours must look upon this new departure with dread.

"If this wanton attack on the day of rest prove successful, it would almost inevitably lead to a wide extension of Sunday trading; the floodgates of business life would be opened, and the day which for so many generations has brought its opportunities for rest and worship would be practically lost to our country. The probability, or even possibility, of such a grave national peril is a loud call for resolute action on the part of all who care for the welfare of the land we love.

"The men who publish these seven-day papers have immense resources, and if the people's Day of Rest is not to be trampled under foot by them the most resolute action is necessary; we therefore appeal to Christian ministers, to editors, and to Christian men and women generally to discourage the purchase of a single copy of these papers, or any other publication of these houses, so long as they persist in their unwarrantable attack on the rest of the Lord's Day."

Dear Sir,—*The Daily Telegraph* is said to have a great circulation, and to bring in an enormous revenue to its Jewish proprietor. The Sabbath is the oldest institution in existence, as old as Creation (Genesis ii. 2, 3), and in its spirit as one day of rest in seven is equally binding on Jew and Gentile. It is, moreover, an incalculable blessing to an overwrought world, so much so that those who infringe its sanctions would imperil one of the greatest blessings which the human race enjoys.

There is neither necessity nor excuse for the recent assault upon an institution which is so highly cherished by all the best Christian citizens in this country; and I hope I may be pardoned for thinking that it comes with especial bad grace from those whose religious persuasion is, unfortunately, the cause of persecution in most nations, and who in England not only find an asylum, but enjoy all the rights of the highest citizenship. It seems to be an ill return for exceptional privileges. Of course it is obvious that if this movement is not arrested it will provoke competition, deprive working men of their day of rest, and end in a week of seven days' labour for six days' pay.—Yours faithfully, T. A. Denny.

The Headquarters Committee of the Young Women's Christian Association, 26, George Street, Hanover Square, has resolved to exclude *The Daily Telegraph* and *The Daily Mail* from their reading room in consequence of the issue of Sunday editions.

In a recent letter, the Dean of Norwich writes to explain the circumstances under which he wrote the article that appeared in the first Sunday issue of *The Daily Mail*. He says:—"Let me say at once, without the least reserve, that I am and I have ever been opposed in principle to Sunday journals. You will say: 'How then came the article in the *Mail* from your pen?' The answer is this: I was asked by the editor 'to write a suitable article on The Aftermath of Easter, showing what non-worshippers miss by neglecting church. . . . . The manuscript to be forwarded by Thursday morning.'

"I regarded this suggestion as a great and rare opportunity of reaching thousands of souls, and of setting before them the Gospel of our Risen Lord. This I did. You will observe the editor fixed the time by which the article was to be in his hands. This proved to me that he was true to his word in avoiding the actual production of his journal on Sunday.

"An extraordinary opportunity was presented to me to tell thousands the blessing of the Gospel of Christ, and the loss incurred by neglecting it. I seized the opportunity. This is my only association with this development of a practice which has been in existence for years, during which the Church of Christ has been, on this point, sound asleep. Thus it began. There it shall end."

It Comes.

We said—when winter's dark eclipse
Had pressed on earth its icy lips,
When ocean yawned o'er sinking ships—
Will spring appear?
But now—the sunshine floods the sky,
The flowers bloom, the lark is high—
The valleys shout, the hills reply
The spring is here!

We said—ah, then! when we were young,
When life was jubilant with song,
Its future—oh! so bright, so long!—
Can we grow old?
But now—we shiver in the gale;
The eye gets dim, the cheek grows pale,
The hair turns grey—the same old tale
Is nearly told.

We said—when longing to be free,
When perishing in sin's wild sea,
When none on earth seemed bad as we—
Can Jesus save?
But now—the Master works his will,
The winds are calm, the sea is still—
We dwell in sunshine on the hill
Above the wave.

We said—(this shall we say in heaven)
When by earth's tempests rudely driven,
When tenderest ties of time were riven—
When shall we rest?
But now—'tis come! At last we stand
With Jesus in our Fatherland,
Hard by the Throne, at God's right hand,
For ever blest.

Donegal. J. K.

Mr. Gipsy Smith, we regret to learn, is suffering from overwork, and all his present engagements have been cancelled.

"The People's Day."—A correspondent, in ordering a quantity of this pamphlet, by Rev. William Arthur, writes: "These are for distribution at our P.S.A. Others of your readers would do immense good by putting this paper into the hands of the men who attend such meetings. By this means a wide circulation would be obtained of the pamphlet amongst those whom it would largely affect."

A Congo Pioneer.

Mr. BROOME P. SMITH.

THE other day there came to our office a very tall, lean Afro-Americo-Englishman, named Broome P. Smith. He came well-recommended by friends out on the Pacific coast, known to ourselves and to him. We soon discovered, however, that his most convincing credentials were himself and the story of his adventurous life, especially the later part of it. We listened to his tale and felt that he was a true man, not desiring to attract attention to himself, but most anxious to give glory to God; whom, indeed, he has good reason to praise and magnify for many signal instances of protecting and guiding care, in circumstances when all human help seemed out of the question. Daniel himself, at the mouth of the lions' den, could not have said, "My God is able to deliver me," with more emphatic confidence than our missionary friend uses the words in telling of the deliverances he has experienced in times of imminent peril.

Mr. Smith is only making a short stay in this country, as his face will soon again be set towards the foreign field. Before going he would be glad of the opportunity of addressing companies of his fellow Christians on the theme that is nearest to his heart; we therefore recite here in brief some of the facts he has communicated to us, that the reader's appetite may be whetted for hearing more of them, and at first hand.

As we have indicated, Mr. Smith is a Briton by birth, having been born in Wilts, and trained in a Christian household. As a young man he suffered from weak health, and a sojourn in South Africa was prescribed. There he recovered tone sufficient to enable him to engage in pioneer trading operations in Zululand, Matabeleland, and, later, in Madagascar. Twelve years were thus spent. Into the experiences of those years we cannot enter, but we understand they were lived without any serious thoughts of God or his claims on the human soul and life. But Mr. Smith fully believes now that, even in those rough, adventurous days, his heavenly Father was training him, and preparing him for after service among the ignorant and degraded dwellers on the dark and long-neglected continent. Even in his unregenerate days, Mr. Smith seems to have been much and painfully impressed with the ravages that are wrought in those parts of the world by the white man's liquor. He tells how, in Madagascar, he had a palaver with a native chief on this subject. He plainly told the dusky potentate that if he did not set himself by influence and example against the cursed drink, he would withdraw trading operations from the district. The chief was complaisant, and thereupon Mr. Smith emptied all the fire-water in his store into the sea, and confined his trading to less dangerous articles of commerce.

These days of free and roving business came to an end, and, after a visit to the old country, we next find Mr. Smith over in America, in the region of the great lakes. Here, as he himself expresses it, "the Lord won his heart." Under what special circumstances we know not; but the work was clearly thorough, judging from the results. By the guiding hand of his God, whom now he knew and loved and longed to serve, his steps were led to various places in Canada and the States, doing divers sorts of secular work, but in them all gaining knowledge and experience that were subsequently helpful in his career as a pioneer missionary in Central Africa. His spirit was all aflame to be there, so that he might help to carry the light of the Gospel into the darkness of which he had seen so much in his careless trading years.

From California he was ultimately directed to Dr. Simpson's Christian Missionary Alliance, New York. He had previously been induced to send an application to be received into the college there for a period of training. He quaintly describes, however, how, as every line of that missive was penned, he prayed God that his application might not be granted. He wanted to go to Africa at once, and felt sure the Lord could equip him for the work without years spent in acquiring human lore. Strangely enough, when he got to New York he found that his letter, written months before, had never reached its destination! The upshot of the matter was that he was despatched by the Alliance to Central Africa, leaving America in April, 1894.

At Bonny he attended a Christian Endeavour meeting in Archdeacon Crowther's church, and there, in the presence of 850 people, he told of his previous life and his present call. At the close, one of the audience, a young native woman caught hold of his hand and said, "God bless you for coming to declare the Gospel to us." That young girl had been bound to a stake by the witch doctors because she had given up heathen worship; but happily the Archdeacon had released her.

In due time Mr. Smith reached a station of the Alliance at Ngangila, where he set himself to learn the Fioti language, throwing aside what he already knew of the Malagasy, Zulu, and Matabele tongues. September of that



year found him preaching sermons to the natives. Then he received his commission to begin the pioneering work to which he mainly devoted himself for the next four years or more.

Space would altogether fail us in attempting to reproduce the interesting incidents with which these years were crowded—going with his band of native carriers into villages where hitherto the foot of no Christian missionary had ever been; inviting the inhabitants to come and hear the Gospel message, and for the most part meeting with a wonderfully favourable response. The children took kindly to him, and through them a way was often found to the ears and the hearts of the elders. Thus he was compensated for the toilsome work of travelling day by day through the rank grass, fording the rivers, crossing the mountains, or threading his way through the forests. All these trials would be forgotten when he heard native chiefs say, "Yes, we do want to hear the white man's words about God." After staying some time in a village, building mission premises, preaching the Gospel, teaching the people various industries, he would go back to the Congo and return as soon as possible to the station with some fresh workers to settle there, receiving a boisterous and delighted welcome from the people. Then a new journey would be taken into an unknown region, and the same process would be repeated.

Of course our friend met with opposition, and was often in peril; but his faith in God carried him through, and he sometimes seemed to the natives to lead a charmed life. He gave himself the name of *Malembi Nsi*, the peaceful man, and for the most part the people were eager to hear "the white man's words about God." So the years passed, full of wearing toil, of many privations, and of strange experiences, but also full of happy testimony as to the love of God in Christ to all men, whether Zulu, Hottentot, or Soudanese, and of the glad reception into dark hearts of the good, blessed news. Through all there was the clear and constant sense of God's immediate presence, unerring guidance, and protecting power, sometimes shown in a very remarkable way.

All this expenditure of body, and heart, and brain brought its usual result in depleted strength, and in the beginning of April last year Mr. Smith had to be carried down the river for shipment to England, with his temperature on one occasion standing at 106 for a whole day. No one expected that he could reach the old country alive. At Boma, a native woman, whom he had nursed in sickness during his first year on the Congo, came on board, in spite of officers and seamen, and said "God bless you. Come back to us." Mr. Smith believes in his soul that God raised him up in answer to that woman's prayer, and that there is more work for him to do in Central Africa. A year of furlough has been spent in America and England, and, as we have said, he hopes in a month or two to be on his way back. We hope that during the two or three weeks that elapse before he says good-bye to London, Mr. Smith will be granted many opportunities of telling Christian audiences what God has enabled him to see and to do, that the faith of the churches may be strengthened and their zeal increased for the evangelisation of Africa's millions. Mr. Smith may be addressed, care of Exeter Hall, Strand.

International Bible-Reading Association.

THE annual meetings of this association, held on Tuesday, 18th ult., in the Lecture Hall of the Sunday School Union, were of a stimulating character. At the conference of district and branch secretaries, messages of greeting from foreign countries were read, and the home workers brought many cheery reports of progress. The necessity for efforts to bring about an increase of systematic Bible reading seemed, it was pointed out, to increase rather than to diminish. The ever-increasing stream of literature of all kinds which flows through the land threatened to absorb the attention of the people, and to thrust out of sight the things which are more important.

In the evening Rev. G. Howard James, of Derby, presided. A review of the work showed that the past year has been one of steady work and growth. Substantial additions have been made to the membership, which now totals half a million in the United Kingdom alone, beside many others in various parts of the world. The Sunday School Missionary maintained in India has been heartily welcomed by Christian workers of all denominations, who have found his presence and labours a stimulus to greater effort on behalf of the children of India.

Strangers' Rest.—A very interesting gathering of supporters of the excellent work among sailors and others in Ratcliff Highway took place on Friday afternoon, April 28, at the Y.M.C.A., Aldersgate Street, when an illuminated address, accompanied by a purse of 100 guineas, was presented to Mr. and Mrs. J. T. Isaac, in recognition of their indefatigable services for twenty years during which Mr. Isaac has acted as honorary secretary.

The May Meetings.

Baptist Missionary Society.

THE anniversary of the Baptist Missionary Society was last week celebrated by a series of meetings held in various metropolitan centres, and attracting different classes of the great body of friends and supporters. There were gatherings for subscribing members, women, and young people; and on Thursday evening there was a general meeting for all orders and ages held at Exeter Hall. At all the meetings stimulating addresses were delivered; and at the one most distinctively public, encouraging and rousing words were spoken by well-known leaders in work and organisation.

The general secretary of the Society, Mr. A. H. Baynes, spoke very briefly on the work in its progress and extension. He presented for adoption a resolution congratulating the Church Missionary Society upon its century of conspicuous service, rejoicing in its labours in many departments and fields, and praying that the past may be the earnest of still more fruitful and extended effort in the years to come. Having been seconded by Mr. W. R. Rickett (treasurer), the resolution was cordially adopted. The report told of opportunities unexampled and responsibilities stupendous. Among the details, special interest attached to the Congo Mission, only twenty years old, but full of promise. In Congoland an elementary literature has been created in five languages, which were before without written character, and

NATIVE EVANGELISTS,

supported by the contributions of the converts —more than an few of whom were previously cannibals—are now engaged in pioneer and aggressive evangelisation. Mr. Rickett's financial statement was also encouraging. The income reached a total of about £75,000, and the new year had begun without debt.

Mr. G. W. Palmer, M.P., who presided, enlarged upon the responsibility of Christian people in these days of wide opportunity. He was followed by Rev. W. T. A. Barber, principal of the Leys School, Cambridge, who spoke with great power of work in China, where he was formerly a missionary. He had witnessed the operations of men of various societies, and he spoke of the great hopefulness of Christian testimony in the Flowery Land. That mighty country is at present a terrible responsibility, having an awful claim upon those who would show faith and love in Christ. The prejudices of the people and their self-satisfaction were described; and it was shown that the predominant wisdom and ethics have one great lack—God. Hence Confucianism is sterile; men of the type of the Sadducee, believing neither in angel nor spirit, and having no sense of a future life,

RULE CHINA TO-DAY.

There is likewise a sound of all manner of righteousness, but the heart of morality is eaten out; men of the type of the Pharisee, supremely self-satisfied, the elect of the elect nation of the whole earth, rule in China to-day, and have done for a thousand years. To a nation with these feelings and sentiments the Gospel is sent from the West. "Miserable foreign barbarians" go among the people, talking about a foreigner, Jesus, representing a God of whom nothing is known! The scholar passes the chapel with indignation and contempt, though he may set the commonalty to insult the missionary in his behalf. Yet to such the Gospel is taken; the mightiest and proudest and most self-complacent are those that need the Saviour most, and while the Gospel has to be preached to the poor, the ruling classes have also to be reached.

In passages of great descriptive power, the speaker told of the triumphs of the Gospel in China to the reclamation of the most helpless victims of the opium habit; even mandarins have been baptized in the presence of despised coolies, and rulers have set out upon their visiting cards the designation, "Disciple of Jesus!" Coming to the crisis of to-day, Mr. Barber said that, after the war with Japan, there came a sense of want never known before in China.

THE WORK OF REV. TIMOTHY RICHARD

was spoken of in terms of high commendation. Recognising the need of the day, that well-known missionary had sought to influence the general community as well as the individual, with marvellous results among students and ruling classes. The publications of the Society for the Diffusion of Christian Knowledge have been read by men who, a few years ago, would not have touched them, and no one can prescribe limitations to the outcome. The outer "barbarian," instead of being held in contempt, is now held in great honour, and, as will be remembered, the young Emperor last year spoke boldly for reform on western lines. What followed is also well known; the Emperor, the young "Son of Heaven," was pushed into the background, and the Empress annulled the edicts for reform. It was obvious that there was no moral preparedness in the country. Even the intensely anti-foreign province, Hunan, has altered its attitude; with a sense of need, following on the humiliation of the war, there has come marvellous opportunity which the Church of Christ must readily and faithfully embrace. Marked attention was accorded to Mr. Barber's striking address.

Rev. Charles Williams, speaking of financial matters, said that all the difficulties of recent years originated in success, that is, through the blessing that God had given upon the work.

THE FRUIT GATHERED

on various fields compares remarkably with home prosperity. Though statistics altogether fail to afford any adequate idea of the good done, the percentage of members received, both in India and on the Congo, was double that recorded by the home churches. The work in Chou-ping is done, not so much by the missionaries as by the members—each one bringing another; and at the church meetings the members discuss what is to be done to evangelise new streets and remoter districts. The speaker marvelled at the steadfastness of the converts; and the great present need is for the further instruction of these, in order that they may go forth to evangelise distant regions. The men required to take up such work should be the best the Church could provide, after the model of the Spirit's demand in the early Church—"Separate Me Barnabas and Saul"—Barnabas a man of wealth and a prince of consolation; Saul, a man of learning and great power in witnessing for Christ. In conclusion, Mr. Williams pleaded for greater generosity, so that the annual income of the Society may speedily be raised to £100,000, the amount resolved upon at the centenary seven years ago.

The last speaker was Rev. Leonard Tucker, of the Calabar College, Kingston, Jamaica, who began missionary work seventeen years ago at Serampore, and during recent years has laboured in the West Indies. He devoted his attention to answering the question, How goes

THE WORK IN JAMAICA,

as the fruit of the planting of years long past? Passing by the oft-told tale of the combat with slavery, and the events of emancipation, he spoke of the danger in which early missionaries did their work. The schools that were then founded have proved a great blessing, and the economic arrangements made for the settlement of people on the land, after liberty had been secured, were fruitful of important results in many directions. There is not only a Union of the churches but also a Jamaica Missionary Society. Brave men and women administer the work and shepherd the flocks, and Englishmen sadly needing furlough have to go without through lack of means in the present time of commercial depression in the West Indies.

The Protestant Alliance.

POWERFUL and many-sided testimony against error, with evident disposition to determined and united action against Romish inroads, present and prospective, were marked characteristics of the meetings of the Protestant Alliance held in Queen's Hall on Wednesday of last week. Mr. B. Nicholson presided at the afternoon gathering. On behalf of those then assembled, Colonel Sandys, M.P., voiced thanks to God that so many people in this country are awakening to the importance of maintaining an earnest and vigorous protest against idolatry, sacerdotalism, and superstition in the Established Church. Mr. John Kensit urged Christian electors to sign in large numbers the Alliance pledge subordinating party politics to the interests of pure religion.

Various political opinions and religious denominations were represented on a full platform and a crowded auditorium at the evening meeting, with Mr. T. A. Denny in the chair. He declared, in opposition to those who would keep things as they are by smoothing over difficulties, that there can be no peace until God's Word secures more attention than the Prayer Book *(see p. 11)*.

Pastor W. Cuff called upon ministers of the Gospel to organise lectures and meetings for contrasting the teaching of the Church of Rome with that of the Bible. We are not of those who find fault with the great instrument whereby Luther and Cromwell secured our liberties. While bishops will not and the laity cannot do anything, we call upon the sleeping giant of Protestantism to arise and lead the armies of the living God to the battle, that our sons may not have cause to curse the fetters which bound their fathers.

An impassioned speech followed by Rev. W. R. Mowll, of Brixton. He said he had just returned from a visit to Ireland, and the poverty there was strongly confirmatory of the statement that Protestant countries prosper, while those lands where Rome is influential decline. He said his hearers must use their personal influence with ministers, in order to maintain a regular weekly Protestant educational class. He had seen splendid results in school examinations upon the "one hundred texts" issued by the Irish Church Missions. It is, he said, well to bear in mind that personal knowledge of Christ is essential to true Protestant witnessing.

Another branch of the great controversy was dealt with by Mr. R. W. Perks, M.P.—namely, the apparent willingness of some leading statesmen to favour the endowment, at the national expense, of an Irish university under Romish management. He expressed determination to employ all lawful means to frustrate a design so detrimental to the interests of a Protestant kingdom. The more educated Ireland becomes, the more Protestant will she be; but it is a cardinal doctrine with many of us that no public money should be given for sectarian purposes. Happily, the Free Churches of this country have nothing in common with Romanism, which is a political system; and if negotiations are pending between our Government and the Vatican, the people will assuredly rise to declare that there can be no national recognition of the temporal authority of the head of the Romish Church.

Rev. C. Fenwick Ward (Manchester) said that primary and intermediate education in Ireland is at so low a level that there would be few students for the proposed university. Let in the light of the Gospel, and we shall hear no more about "the Irish Question," which is—Popery.

In view of the determined lawlessness of a section of the clergy, Rev. H. Lindsay Young, vicar of St. John's, Portsea, urged the support of legislation for securing immediate obedience to the law as defined by the Supreme Courts. Mr. John Kensit related some of his stirring experiences in contending for Protestant truth and practice, and suggested that the outcome of such a meeting as that should be a large accession of members to the Alliance.

Trinitarian Bible Society.

THE sixty-eighth annual meeting of this society, held in Exeter Hall on the evening of Tuesday last week, was presided over by Mr. James E. Mathieson.

The distinctively Protestant character of the society was described by the secretary, Rev. Dr. Bullinger. When Rome failed to keep the Bible from the people or to destroy it, her last great and temporarily successful design was, like an angel of light, to put forth counterfeit Bibles of her own, intended to make God appear to teach the very errors He most severely condemns, and to sanction that for which He has reserved his most solemn denunciations. The work of the Reformers was to combat all three of these Satanic designs against the Word of God. Their Protestantism began with the Bible. They contended for its authenticity and its integrity; and while they did this, God looked after the State and the Church, delivering them from all their enemies. But much of the Protestantism of the present day stops short at the Scriptures, and no longer contends for their purity. The consequence is that, while God looks after his own truth, and sees that none of his sheep are poisoned by the error which Rome has mixed with it, there is plenty of Popery for modern neo-pseudo-Protestants to protest against in Church and State.

A new work undertaken and carried out during the past year, has been the printing of the book of Genesis in the Basque language, spoken by about a million people on either side of the Pyrenees and in the colonies of Basques formed in America. Pastor Lecoat says:—"In spite of numerous difficulties and the general excitement in the country, we have been able to continue to distribute the Bible in our departments of Brittany. We have had many reasons for uneasiness, caused, firstly, by the Dreyfus affair, which is nothing more than a machination of the Jesuits; and, secondly, by rumours of war between France and England, which the Breton clergy did their best to turn to account against us; but the Lord has been with us." Pastor and Madame Rodriguez, who act as honorary agents of the society in Spain, report that the present sad position of that country, with "all her spiritual nourishment falsified," calls loudly for compassion, sympathy, and help. Other calls come from new fields in South America, Argentina, Brazil, and Peru; and if the thousands thirsting for the pure Word of God are to be satisfied, the society must be adequately furnished with the necessary funds.

The Chairman's speech covered a wide field, in deprecation of any approach in Biblical or religious literature to the latitudinarian principle of doing evil that good may come.

True Protestantism, based upon the Word of God, and drawing all its vitality therefrom, was the principle contended for by Rev. F. Cecil Lovely (St. John the Baptist, Bexley), who showed that, according to Psa. xix., the law of the Lord is perfect, sure, right, and pure, and needs no "improvement," on the score of expediency, in the circulation of corrupt versions of the Scriptures.

Rev. G. D. Hooper (Bournemouth) declared that there is a "crisis" not only in one Church but in all Christendom to-day, and to this society it has been given to hold a great "fort" in the heart of the battle. There is an indissoluble union between the living Word and the written Word; therefore it is impossible to tamper with the latter, without robbing the Lord Jesus Christ of his glory, and taking the crown from his redemptive work. If a society or church is to do the work of God efficiently and faithfully, there must be jealous guarding of the accuracy and purity of the written Word. Even the late revered Father Chiniquy, with his corrupted Bible in his hand, seduced souls into the Roman pale as long as he himself remained within it.

Testimony was borne by Rev. G. Handler (London Jews' Society) to the excellency and purity of Hebrew translations of the Scriptures extensively circulated by the society. On this ground, and that of the faithful course of action so successfully adopted, he warmly advocated increased support.

Rev. Richard Roberts, a Wesleyan friend of the society, rejoiced in the opening of new fields for its labours, and heartily approved of its active Protestant regard for the spiritual needs of the people.

The closing word was by Rev. Dr. F. J. Hamilton (Homerton), who urged his hearers to boldness in testimony against error, in the spirit of Cromwell. If that great man "made" England, in some sense, it was the unadulterated Bible which made the man what he was.

Barbican Mission to the Jews.

BY kind permission, the tenth anniversary meeting of this mission was held on the afternoon of April 25, in St. Paul's Church Room, Onslow Square, S.W. Rev. Dr. Bullinger opened the proceedings by reading a passage of Scripture, and prayer was offered by Rev. A. Bernstein (London Jews' Society).

A note of thanksgiving to God began an interesting abstract of report read by the secretary, Prediger C. T. Lipshytz. His tour on the Continent has been attended with many evidences of the Holy Spirit's presence and guidance. The work has been removed from its old quarters in Finsbury Square to the new temporary premises at 262, Commercial Road, E., and the Converts' Home in Wood Street, Walthamstow. As to finance, the whole of the increased expenditure due to the growth of the work has, through God's mercy, been fully supplied. The home work of the mission has been graciously prospered, and there is no department of operations into which the element of evangelistic effort does not enter. This is the guiding feature of the work. "We have always studiously refrained," says Mr. Lipshytz, "from tabulating conversions and baptisms, although many times we have been pressed to do this. Nevertheless, we cannot withhold expression of our gratitude to God that at no time during the year have we been without evidences of Divine grace working on the hearts of Jews, and the months of April, May, July, December, and March were marked by the baptism of those whose firm convictions and careful preparation made it clearly evident that the rite should be administered." During the year twenty-three young men passed through the Converts' and Inquirers' Home, making a total of 206 since it was opened in 1891.

Prebendary Webb-Peploe, president of the Mission, was in the chair, and said he had taken that position because he was the son of parents who continually taught him to feel a deep personal interest in everything connected with God's ancient people. The Jew of to-day is very much to the front, but he lacks a knowledge of the great salvation which Christ brings. The Zionist movement is not affecting the people in a spiritual sense as yet, but if we use our powers, as God may enable us, good results must be secured in this direction. A certain movement is on foot for reaching Continental Jews by letter-writing; but with 150,000 of this race around us in London our Christian responsibility toward them becomes great. The work of the Mission really dates back some twenty years. The term Barbican Mission is simply a distinguishing title, covering a widespread work with great blessing resting upon it.

Personal acquaintance with the developments of the work was referred to by Rev. Joseph Kahn, himself a convert from Judaism. He pleaded that the "middle wall of partition" was broken down, not to let the Jew *out*, but to let the Gentile *in;* while both Scripture and experience go to prove that they who do not believe in Jewish conversions are not Christian but infidel. With two sons devoted to the Christian ministry, the speaker considered himself a living proof of God's grace towards Israel.

Mr. Percival Etheridge earnestly asked those present to translate their thankfulness into action and prayer in support of a work which is evidently bringing men to a saving knowledge of Jesus Christ.

Sympathy with the work was expressed by Rev. Dr. Ginsburg, because he believed that it made much of preaching the Gospel and bearing testimony to Christ rather than in spending effort to make a show of external success in conversions. His knowledge of Jews in continental cities showed that they have an intuitive horror of image worship; and the prevalence of Romish ornamentation in so-called Christian churches is a serious stumbling-block to these people. As to rationalistic expositors, it would appear more necessary to convert Christians than Jews to faith in ancient prophecy. Dr. Ginsburg hoped that the scheme for providing the mission with permanent headquarters, as a memorial to the late Prebendary Gordon Calthrop, might soon be accomplished; and this desire was echoed by Rev. R. W. Colquhoun. Through the kindness of some friends, and the President's appeal, there is now in hand about £1,600 for this undertaking—an increase of £500 during the year.

The Baptist Union.

THE meetings of the Baptist Union, held in London last week, were largely attended. The presidential address, which Dr. Spurgeon had prepared just prior to his lamented death, was read by Rev. James Owen, of Swansea. The subject was "The Faith Once for All Delivered to the Saints." It was held that more than ever is there need to assert the authority of the Bible as the charter of our Christian liberty and the sole source of our Christian faith. The Bible, and the Bible alone, is our creed book, and we will acknowledge no other revealer of the Divine thought than that Holy Spirit who guides us into all truth. We preach Christ crucified—even Christ the power of God and the wisdom of God. Christ is the Alpha and Omega, the first and the last, the beginning and end, all and in all to us. Crucified with Him, and buried with Him, we are now risen with Him, and sit with Him in the heavenlies. In conclusion, the address called for consecrated giving, as under the eye of Him who sits over against the treasury and sees what is cast therein.

At the first session, and subsequently, the Twentieth Century Fund was described, and although the hope was expressed that the churches would receive blessing through sacrifice and self-denial, emphasis was laid upon

THE SUPREME NEED

of personal holiness and evangelistic fidelity. The report concluded: "We rejoice in the abundant signs on every hand of new life, energy, and hopefulness, but in the last resort the true equipment for entrance upon the new century is to be found—not in any successful enterprise, but in constant and humble dependence upon God, in the faithful preaching of Christ, and in the revival of spiritual religion."

At Wednesday afternoon's session a resolution was adopted congratulating the Religious Tract Society and the Church Missionary Society on the attainment of their century of service. It was decided to unite with the Evangelical Alliance in sending a deputation to the Czar of Russia to plead for a mitigation of the sufferings of the persecuted Stundists, and another deputation to the Minister of Religion in Royal Saxony to pray for the removal of the disabilities under which Baptists labour in that country. Other resolutions were against the establishment of a Roman Catholic University in Ireland, and in opposition to the seven-day newspaper aggression.

On Thursday, Mr. Cuff presiding, there was some discussion on the Twentieth Century Fund. At the suggestion of Rev. T. W. Medhurst, it was decided that the committee should devote to Ireland, Scotland, and Wales at least the full amounts contributed from those countries, for use within their own borders, due regard in the allocation being given to the wishes of the respective unions. Rev. J. H. Shakespeare was able to announce promises towards the fund amounting in the aggregate to £32,000, about one-eighth of the whole

Christian Evidence Society.

AT the annual meeting of this society, held last Thursday at Stafford House, Sir Richard Temple emphasised the value and importance of the work, and warmly commended the works of Bishop Westcott to those who desired to be thoroughly furnished for the difficult task of convincing the sceptic concerning the authenticity of the Divine revelation.

The Secretary (Rev. T. T. Waterman) read extracts from the report. Methods have been much the same as in former years—public lecturing, followed by questions and discussion; private interviews and correspondence, circulation of literature, and examination of students in appointed text-books. In London, from Acton to Forest Gate, and from Wood Green to Norwood, the society's work has been continuously carried on, as well as in many important provincial cities and towns. Where arrangements can be made, conferences on current topics are useful. Lecturing in the open-air is still a most important department of operations. The success of Mr. Waldron's lectures in Hyde Park shows the necessity for permanent occupation of a station there, week evenings as well as Sundays.

Rev. C. J. Ridgeway remarked upon the necessity of distinguishing between the honest doubter and the one who loved the darkness and revelled in his doubts. The last-named we must fight, but with the former we must be sympathetic and seek to lead them back into the light of truth.

Rev. Mr. Chapman said his sympathies went strongly with the workers of such a society. They deserve the Victoria Cross among Christian warriors; it is a most thankless task, and requires a vast amount of pluck.

Mr. Lee, one of the society's workers, was able, from his own experience, to give many remarkable cases of men and women, once unbelieving and atheistic, but now convinced that Jesus is the Christ. Such instances, he declared, could be easily multiplied by the hundreds.

Christian Colportage Association.

IT is customary once a year to gather a number of colporteurs to meet friends of the society in London. This break in the useful labours of the men is thoroughly enjoyed, and it gives opportunity for them to renew their spiritual strength through the words of Christian counsel and cheer addressed to them. On the other hand, supporters of the association get accounts of work fresh from the various fields of operation.

The twenty-fifth anniversary was celebrated last Thursday in Exeter Hall. There was a conference for an hour and a half in the afternoon, upon the spiritual needs of our English villages, and the suitability of this colportage agency for meeting such needs. Lord Kinnaird was chairman, and among other speakers were Prebendary Webb-Peploe, Sir Geo. Williams, Mr. T. A. Denny, Mr. W. R. Moore, and Mr. W. H. Seagram.

Very bright and interesting was the evening meeting, presided over by Mr. John Colville, M.P. The Secretary (Mr. H. D. Brown) gave some particulars of what has been done. An enormous number of Scriptures, books, and tracts have been distributed since the association was started. There is now a staff of 132 colporteurs, who visit from door to door among rich and poor. These men are not simply book hawkers: they are evangelists, who, by printed page and living voice, preach the Gospel from house to house. God has so greatly blessed the operations that the committee are anxious to extend them greatly, and they desire to mark this year by a considerable extension of the work in the villages.

From many poor country districts where the need is greatest, funds are not forthcoming to maintain a colporteur; but in not a few cases the lack is supplied by supporters resident in London. It is hoped that many more friends may follow this example, so that at least ten additional colporteurs may this year be sent to village districts. Toward the maintenance of each worker £50 a year is required.

The Chairman having briefly spoken, a number of the colporteurs in a lively manner told how they go about their work, and the cheering results that come of it. These stories indicated watchfulness for opportunities of serving the Master, indomitable perseverance under discouragement, and much confidence in the power of the truth.

Rev. Gregory Mantle said the circulation of sound Christian literature is doubly important in the face of recent attempts to rob us of the sanctity of the Lord's Day. Rev. G. Everard sought to encourage the colporteurs in their endeavours. Mr. John Evans described the useful work that goes on in the Training Home of the association—a department which stands in need of increased support. Then Mr. T. A. Denny presented handsome copies of the Bible to colporteurs and others who had seen long service.

British Syrian Mission.

THE annual meeting of this mission was held in the Lower Exeter Hall, on Wednesday, April 25, under the presidency of Rev. F. Paynter. He said he had twice visited the Mission Schools in Syria, and had been deeply impressed by the reality and solidity of the work.

Miss Werner, missionary from Beyrout, speaking of work among Moslem, Druses, and the Bedouin, said it was difficult to represent the deadness, sinfulness, and degradation outside the schools, that the B.S.M. workers had to fight against with so few to help. Miss Bazett remarked that the great hope for the land was to train the children to know Christ as their personal Saviour.

Mr. Stuart Holden said he loved the British Syrian Mission, because the personal and definite salvation of the children is sought, and because of its strategic value. The girls of these schools will be the mothers of the country. In a recent tour through the land, he had been struck by the mental receptivity of the children and their interest in the Gospel.

Miss Walker, missionary from Tyre, gave some touching incidents, illustrating the darkness and superstition of the people. Miss Bryden, in the absence of Mr. Sellwood (hon. treas. *pro tem.*), read the financial report, and alluded to an impending deficit of £300.

Dr. Stephenson's Homes.

THE annual meeting of the Children's Home and Orphanage, held in Wesley's Chapel last Friday evening, was presided over by the Lord Mayor of Liverpool. The full choir of the home enlivened the proceedings with sweet devotional song.

Dr. Stephenson's report acknowledged the loyal devotion of colleagues during his absence from the work through ill-health. The hopes and aims for 1899-1900 included £1,000 increase in income, 100 more children, and the abolition of debt by the end of the century. Of the £5,000 required for the latter purpose, close upon £4,000 has been gathered; while the increase of ordinary income has exceeded the sum named. During the thirty years of the Home's existence hundreds of children have been saved from the workhouse; and financial aid is now accepted from boards of guardians and other authorities chargeable with support of the children, the aim being to save every Nonconformist child from the union.

The Chairman felt sure he might join with the meeting in congratulating Dr. Stephenson upon his comparative recovery. Such work as this is the most important that the Church or the State can be engaged in.

Rev. Hugh Price Hughes spoke of the great work which the founder of these homes has done for destitute children; it is too little known. Dr. Stephenson secures for the destitute boys and girls of the streets, as distinguished from what may be called "hereditary paupers," the atmosphere of a true home. From this time forward, by the aid of a contribution of £50,000 from the Twentieth Century Fund, no child of deceased Methodist parents should ever be sent into the workhouse; and this beneficent provision is to extend to the offspring of soldiers and sailors who have fallen in the service of their country. The speaker went on to refer to the abomination of seven-day journalism, which tempts boys to turn their back upon all that is good in order to minister to the greed of gold. In the name of God and humanity, the boycott of papers concerned must grow until the iniquity be killed; and he rejoiced to hear that one man had, in this connection, withdrawn advertisements to the value of £1,000.

Dr. Townsend having borne his testimony, Sister Dora Stephenson said that the loving watchfulness maintained over boys and girls who had left the Home had found some reward in the fact that within eighteen months £100 had been contributed by former inmates towards a building to be called the Old Boys' and Girls' House.

Prevention of Cruelty to Children.

A NUMBER of influential people were invited by Sir Gerald and Lady Fitzgerald to attend the annual meeting of the N.S.P.C.C.'s Kensington, Chelsea, and West London branch, held at their house in Cadogan Gardens. Lord Ripon presided. Mr. Herbert Paul and Rev. Benjamin Waugh spoke, and, as usual, not the faintest room was left for doubt as to the beneficent character of the work which is being done by the society. For though it was nominally a meeting of its West London branch, the work of the society as a whole was chiefly dealt with by the speakers.

The society exists, Mr. Paul explained, to put down the mischievous doctrine that a man might do what he liked with his own, and that an Englishman's house was his castle, neither of which was true in law or fact. As to the work of the West London branch of the society, the most eloquent comment was contained in the fact that of the seventy-seven prosecutions undertaken seventy-five had resulted in convictions. Mr. Waugh, in the course of his address, referred particularly to the splendid work which had been done on behalf of the cause by Mrs. Stephen Coleridge, and gave numerous striking illustrations of the good which was being accomplished through the society's operations.

The Railway Mission.

THE annual gathering of this mission was held at Exeter Hall, on Wednesday evening last week, Mr. A. Hubbard, Deputy Chairman of the G.W.R., presiding. Madame Annie Ryall rendered some very pleasing solos during the course of the proceedings.

Mr. R. Nixon, the secretary, in presenting his report, said that in England alone the railway constituency amounted to some half a million. The aim of the mission is not only to get these men sober and temperate, but soundly converted and witnessing for the Master. The operations of the Mission are by no means confined to this country, and the work is continually expanding. Twenty-one new branches were added last year; eleven new workers were enrolled, one of whom had been appointed for India and another for South Africa. Kindly reference was also made to Miss Dolby's work at the Convalescent Home, St. Leonard's. It is hoped in the near future to see another home established in the North of England. The spiritual work of the mission is most encouraging, and many interesting cases of blessing were cited.

The treasurer, Mr. Gurney Sheppard, reported that the annual income entrusted to him was only £3,000, and they could to great advantage use more than ten times that amount.

The Chairman reminded the railway men that there are something like a thousand million passengers travelling along their lines every year, and urged the importance of living joyful Christian lives before the travelling public. He rejoiced at the splendid lot of men which the G.W.R. had in its employ, and he

believed that at least 10,000 of them were members of the Temperance Union.

In a stirring and helpful address, Rev. F. S. Webster referred in pleasing terms to a young railway porter who had laboured with him at Oxford, and who had now settled in the United States as pastor of a church.

A few hearty testimonies having been given by Christian railway men, Rev. Thos. Cook pointed out to the men the secret of victory. He remarked that he was himself converted through a railway man. He urged upon Christians to cultivate a spirit of prayer and a deeper realisation of the presence of Christ within.

South American Missionary Society.

THE annual meeting of the South American Missionary Society was held at Exeter Hall on Friday last.

The secretary, Captain E. Poulden, R.N., presented the report, which described the society's operations as of four kinds—direct missions to the heathen, evangelistic work for the native population, the work of the chaplaincies, and work among sailors. The society's income had been £16,253, including £2,076 drawn from various available funds; and the expenditure £16,185, included £500 invested.

Sir Leopold McClintock, who presided, describing the society's operations, pointed out that it started in the extreme south among the wretched people of Tierra del Fuego. He had himself been there before the time of Allen Gardiner, and well remembered the degraded savagery of the people who came off to the ship in their canoes—one woman actually holding up her own child for barter. The society had progressed steadily northwards into the semi-civilised countries of the South American continent. It was with very great pleasure that he saw the way in which missionary effort was being extended all over the world. Rev. R. B. Ransford and General Sir William Stirling also spoke.

Presbyterian Synod.

THE Synod of the Presbyterian Church of England met last week at Regent Square Church. The opening sermon was preached on Monday night by the retiring Moderator, Rev. W. Hutton, of Birkenhead, who then gave place to his successor, Rev. Dr. Charles Moinet. Dr. Moinet, in his inaugural address, referred to the Ritualist movement as possessing two elements of strength—in the place assigned in it to the Incarnation and the prominence it gave to the idea of mediation. The greatest danger was indifference, not Ritualism.

On Tuesday the committee on religion and public morals presented its report. Adopting the committee's recommendation, the Synod expressed regret at the increasing laxity of Sunday observance, urged all who loved the Sabbath to discourage by all means in their power the publications of those who issued Sunday editions, expressed gratification at the Czar's peace proposal, and condemned the retrograde policy of the Government in regard to the State regulation of vice in India. In the evening a crowded missionary meeting was held, and Rev. A. Connell gave an account of a six months' tour of inspection he had just made among the missions in China. The solid character of the results obtained were, he said, beyond his expectations.

At Thursday morning's session it was resolved to hold the next meeting of the Synod at Grosvenor Square Church, Manchester, in April, 1900. In the evening a resolution was adopted, on the motion of Mr. S. Smith, M.P., expressing deep sympathy with the Evangelical members of the Church of England in view of the deliberate attempts of many to bring back doctrines and usages of the Church of Rome, in open defiance of the existing compact with the State. At the final session on Friday, Dr. McEwan suggested the raising of a Twentieth Century Fund of £100,000, following the example of the Wesleyans, Congregationalists, and Baptists. The matter was referred to a committee, to report to the Synod next year.

Wesleyan Missionary Society.

THE general muster of friends and supporters of the Wesleyan Missionary Society is always a gathering hearty in character and fruitful in evangelistic stimulus. The meeting on Monday morning was a worthy one in the long line of succession; there was an enthusiastic audience, and the speakers laid themselves out to do justice to the great interests that had brought together, with one accord and with such noble purpose, so many of "the people called Methodists."

Rev. F. W. Macdonald, general secretary, was enabled to present an encouraging report. While Divine blessing had rested upon the work as a whole, in certain directions a special measure of prosperity had been realised. Early in the year sixteen additional missionaries were sent into the field, and a hope was expressed that this movement in advance would be maintained. Under the head of statistics, whether in members, persons under instruction, or children in Sunday schools, steady, and in some cases

REMARKABLE, PROGRESS

was reported; and the same applies to the amount of money given by converts in support of the work in and beyond their own fields. Spiritual influence, however, cannot be tabulated, and in the midst of hoary systems of heathenism, Christian sentiment has spread and deepened in a manner rich in promise for future reaping. Amidst the horrors of pestilence and famine in India, eloquent testimony had been borne by native Christians, who had proved loyal to the Gospel and truly devoted in labours for the care and consolation of their distressed and panic-stricken neighbours.

Pointing out that the opportunity for the spread of the Gospel is steadily assuming the character of an imperative summons, the committee called upon the supporters of the mission to realise the great significance of this fact. From China, Burma, and India urgent appeals are received; and quite recently Cairo has put in a claim for like consideration. The mission in Mashonaland forms a door of approach to the Zambesi country. From Lisbon also has come a cry for the Gospel, and that city is not alone in showing impatience of Papal darkness and oppression. These calls show that nothing less than

A FORWARD POLICY

will give expression to Christian duty at the beginning of the new century. The income of the year met the expenditure, and the society was free from debt. The committee called upon rich and poor alike to resolve upon more liberal support in order to meet enlarged responsibilities.

Sir George J. Smith, who occupied the chair, in the course of a thoughtful address, asked whether the sacrifices and efforts of Christian people bear any rational proportion to the needs of the world and the wealth of the Church at home? In earnest passages, waiving for the moment the teaching of Scripture regarding the future life, he spoke of sin and its awful consequences as making a present hell from which only the Gospel can deliver the heathen millions. Reason demands a remedy for the abounding evil; and even without the scriptural command to evangelise the world, elementary philanthropy demands a missionary zeal. He uttered a word of solemn warning against that selfish materialism which results in a gift to missions amounting to less than one-fiftieth of the cost of summer holidays. Thanking God for the means given to the Methodist people, he appealed for stimulation, education, and consistent maintenance of the disposition to give. Speaking of

THE EXIGENT RESPONSIBILITIES

of our day, Sir George remarked upon the dominance of the Anglo-Saxon race. Is the purpose of this merely that more and more material prosperity may flow into this land? Is it not rather that the Imperialism of Britain shall be merged in the higher patriotism of the kingdom of heaven? The speaker rejoiced that no conscription is needed for the armies of the Cross, as the Student Volunteer Movement shows; so that those who are ready to send their deputies, and "hold the ropes" at home, need not wait long for opportunities to do their part.

Rev. Hugh Price Hughes, president of the Conference, opened a vigorous address with two general remarks. First, he assured the Evangelical section of the Church of England of the "incorrigible Protestantism" of the Methodist people; and secondly, he called for a united protest against the pestiferous innovation of seven-day newspapers. Coming to the subject of mission work, Mr. Hughes spoke in particular of France. A cordial understanding with our neighbours across the Channel will do much to ensure the peace of the world; and the way to do that will be to replace every Jesuit by a Christian minister. This led to a brief account of the revolt among

THE PRIESTS OF FRANCE,

and the work now in progress under the direction of ex-Abbé Bourrier—a work of which accounts have from time to time appeared in The Christian. France is no longer a Roman Catholic country in any effective sense, and there is readiness on the part of the people to see the distinction between Romanism and Evangelical Christianity, and to declare a preference for the latter. Since the Reformation, France has given to Popery more men and women and money than any other country; and to strike Romanism in that country will mean to cripple it in a manner not otherwise possible. A new revolution is dawning in France, to end, not as that a century ago, in a reign of terror, but in a reign of love and peace.

Rev. C. W. Mowson, of the Transvaal, told a story of great progress. The churches there are touching the heathen races at many points, the expansion of the work being largely due to native agency. Great as is the curse of the gold-fields, through the deadly drink traffic, many natives have found Christ while engaged on the fields, and they take the Gospel back far into the interior. As a result, many appeals have been received from unevangelised regions. Only last year messengers came from a distant country, requesting that teachers should be sent among them; but unfortunately such appeals cannot for the present be satisfied.

The concluding address was by Rev. B. Pratt, of Hyderabad, who spoke of work in a population of over two millions, living in rural conditions. There are no other missionaries in that part, but

NEARLY FIVE THOUSAND CONVERTS

have been gathered from Hinduism. Though the mission knows nothing of class distinctions, the work has chiefly succeeded among the Pariahs, who live outside the villages, as they have done for thousands of years. These people are ignorant, superstitious, and poor; but the Gospel has succeeded among them in a marvellous manner.

Though the mission includes social and industrial operations, it is from first to last evangelistic. The speaker gave an interesting outline of his method of work, describing a typical meeting, with its native organisation and ministerial catechising; the children repeating Scripture stories and the grown-ups delivering testimonies before the assembled church. A remarkable evidence of the character developed in the converts was afforded by a simple fact. A railway being in course of construction, advances of money were made to the men engaged, security being demanded in return. From this security, however, the Christian converts were exempted, the Mohammedan contractor explaining that their religion was a sufficient guarantee! Another interesting fact is that the Pariah children are learning to read and write, and promising to rise above the caste community. When, in due course, the missionaries pass on to other regions, the natives will take the tiller and carry on the work in Hyderabad.

R.S.U. and Shaftesbury Society.

THE fifty-fifth annual festival of this evangelistic and philanthropic institution was held at the Queen's Hall on Monday last, when the MARQUIS OF NORTHAMPTON presided over a large and enthusiastic gathering.

The report shows that, in addition to the Christ-like efforts among London cripples and the numerous agencies at work for the improvement, temporal and spiritual, of the poor children of the Metropolis, there are 153 affiliated schools and missions. The finance shows a decrease on the gross total, though the dependable sources of income are slightly in excess of last year. The report concludes with an earnest appeal for larger resources, and grateful recognition of the devotion of the 5,000 voluntary helpers, by whose aid, through the blessing of God, so much has been accomplished.

The PRESIDENT remarked that the immense gathering of ragged-school workers before him was a proof of the necessity of the society. A great deal had been done in the past for the uplifting of the vast numbers of poor children of the metropolis; but much yet remained to be done—and should be done—in the future. He deplored the horrible system of overcrowding, and said it was time that our statesmen should be told that something must be done to sweep away this evil, so that the poor may live in some measure of decency and comfort. The Government knew well the evils which attend child-labour in the present day, and those interested in the welfare of the children should declare that this state of things shall cease. The key-word of the Ragged School Union is *love*—love for little ones huddled together in alleys and courts; love for them in their tatters; love for them in their hunger; love for them in their ignorance; love for them in their sin; love going out to them—the reflection of the Divine love in which we all believe. The weapon used in the battle against ignorance and sin has been one, and one alone—the Bible; love giving forth the Gospel message to the children, by which alone the little ones will be won for God. The pure truth of the Gospel of Christ had been preached throughout the year, and would continue to be preached, with the blessing of God.

Canon WILBERFORCE said that the hope of every nation, and the danger of every nation, lay with the children. In the city in which we live there were a great number of children who, but for the workers assembled, were destined to fill the ranks of the felon, the harlot, and the pauper; but it was the duty of those assembled to see that this should not be the case. The work of this admirable society resembled that of Him who came forth from the Father, and who loved and cared for the children. He referred pathetically to the seventh Earl of Shaftesbury, whose heart was bound up with the children of the East End of London and other great cities. He cared for them intensely. All through his political life many positions of honour had been offered to the noble earl by the various Ministers, but he had refused them all for the sake of the working classes. In his public life he had throughout acted as the servant of the Lord Jesus Christ. The speaker exhorted the workers present to carry on by every means in their power, by their intercessory prayer, their sacrifice of time, and their gifts, the work for which the noble earl had given his life.

Other addresses were delivered, and an original recitation, entitled "Following His Footprints," was given by Mr. W. A. Eaton.

Lady Margaret Graham gracefully distributed the faithful-service prizes, which were awarded to scholars of affiliated schools who had held one situation for one, three, or five years, each prize being accompanied by a certificate bearing the autograph of the Queen.

Solos were sweetly rendered by Miss Adelaide Burton, and the proceedings of the evening were enlivened by the cheerful singing of the red-clad members of the cripples' choir.

National Temperance League.

PROGRESS all along the many lines of influence commanded by this League was the order of the report presented at the annual meeting in Exeter Hall, on Monday night. The ARCHBISHOP OF CANTERBURY, president, faced a large audience from his position in the chair.

In the absence of Mr. Robert Rae, who had not sufficiently recovered his health, his son, the acting secretary, gave a brief review of extensive operations during the past year. Attention was called to the World's Temperance Congress. The report concluded with an earnest affirmation of the conviction that the persistent presentation to the intelligence and conscience of the community of the principle and practice of total abstinence must inevitably produce that change in public opinion regarding the use of alcoholic liquors which would presage a final victory over the national intemperance.

Appreciation of Mr. Rae's long and devoted labours was feelingly expressed by the CHAIRMAN, who proposed that a message of sympathy be sent to the absent secretary. The educative work of the society, said the Archbishop, is gradually unsealing the eyes of our countrymen. He looked forward to an ultimate victory for the cause such as the world has never dreamed of. The battle is to be fought by the rank and file in persevering individual effort.

Miss AGNES WESTON told the interesting story of the inception and progress of the League's work in the important field of the navy, and mentioned that 1,033 honours had been issued during the past year to men keeping the total abstinence pledge during varying periods. That the adherents thus represented are at work was shown by the year's issue of 14,291 pledge cards. The cause is growing and extending right through the service, and is worthy of increasing Christian effort.

Speaking of governmental provision of inebriates homes, Dr. GEO. HANSON submitted that it would be far better to deal with the manufactories than with the manufactured article. Mr. T. W. RUSSELL, M.P., also spoke, and in a special appeal to the chairman urged that the members of the Church of England in the House of Commons should stand shoulder to shoulder on this subject.

The Belleville Mission.

IN the Council Chamber at Exeter Hall, on Monday afternoon, Miss de Broen gave an account of the progress of her Gospel work among some of the 300,000 souls of Belleville, Paris. Mr. H. W. MAYNARD, who presided, spoke from personal experience of the worthy character of the mission, having had part in some of its meetings; and he strongly pressed its claims upon the increased support of those who sympathise with poverty aggravated by spiritual destitution.

Pastor W. FULLER GOOCH said there could not possibly be two opinions as to the need of the work. Very simply but with real eloquence did Miss DE BROEN plead that the Lord had need of the love and sympathy of English Christians for this quiet sowing of the seed of God's Word in a corner of the poor East End of Paris. The Romish priests' mercenary presentation of Christianity appears to be a serious hindrance to some of the people, in regard to having anything to do with workers who bring them the Gospel. The medical missionary work, which once occupied four days in the week, had to be practically abandoned for want of means; but as long as this department of work lasted the people came from far and near, even from Normandy and beyond, waiting from five in the morning for admittance. This fruitful and necessary work is to be reopened as soon as funds will permit. Before these patients came to the door, faith had laid their cases before God for bodily and spiritual healing. While practical commonsense is prominent in the work, all its concerns and difficulties are laid at the feet of the Master. Under discouragement, the Lord had plainly shown that his servant holds this many-sided work for Him; and in its fruit-bearing He gives signs of his favour. A week ago five precious souls were brought to God, including a father, mother, and daughter of one family.

Aged Pilgrims' Friend Society.

THE ninety-second annual meeting of this society was held in the Mansion House on Monday, Sheriff ALLISTON presiding.

The aim of the organisation is the welfare of aged Christian poor, by means of life pensions of five, seven, and ten guineas per annum, given through the personal visits of Christian friends; a second branch of the work consists in the maintenance of four homes for those of the pensioners to whom such dwellings are a benefit; and in each sphere of its operations it is desired that the perfume of the love of Christ may permeate every gift with its sweet savour. In the pension department there are to-day 1,524 recipients, and their pensions reach to upwards of £10,600 per annum. The expenses of the four institutions amount to another £2,000 every year.

The CHAIRMAN said all could appreciate the fact that the pensions given to these aged ones constitute the difference between penury and some degree of comfort; and enable the recipients to live in the midst of their little circle of friends instead of ending their days within a workhouse. Christian sympathy and personal relations, in active operation form the objects of the society. This was one of the points of commendation mentioned by the Hon. EVELYN ASHLEY; which, as he pointed out, secures that only suitable persons are placed upon the books. The undenominational basis of the society should give it wide acceptance.

ARCHDEACON MADDEN, of Liverpool, was impressed with the fact that the society has, from its beginning, been saturated with prayer to Almighty God. Such an organisation must last and be a blessing. Its record is one to make us thank God, take courage, and stand by it in our liberal support. The connecting of the aged and the poor by the word Christian is a unique feature. Rev. J. H. HALLETT and other speakers followed.

Wild Oats.

Sown—in many a sunny field
Where flaunting poppies wave;
Reaped—where solemn yew trees shield
A mother's lonely grave!

Sown—around a happy home
And near its sheltering door;
Reaped—where weary exiles roam
Upon a foreign shore.

Sown—in morning's golden light
A full and heaped-up measure;
Reaped—amid the shades of night,
Like an ill-gotten treasure.

Sown—in wild and reckless joy,
'Midst boyhood's laughing years;
Reaped—in bitterest alloy
With manhood's burning tears.

Sown—a light wind's idle tale
So witty and so droll;
Reaped—the whirlwind's stormy wail
Over a ruined soul!

Sown—along life's broad highway
In summer's merry hours;
Reaped—in age's wintry day—
Sharp thorns instead of flowers!

Sown—while Heaven's open gate
Stood wide the soul to win;
Reaped—the dreadful words "Too late!
"Ye cannot enter in."

The sowing time all bright and fair,
With Hope behind the plough;
But oh! the harvest of Despair
That some are reaping now!

Tewkesbury. E. A. SCOTT.

In Eastern Europe.

MY last journey of over five months in the eastern parts of Europe has brought me in touch with many nationalities and many conditions of men. It has been my happy privilege to sow the seed of the Gospel in many places and in many hearts.

In Budapest and in Klausenburg I met students and others, professors offering their services as interpreters. Thence I went to Bucharest, Constanta, Rustchuk, where Germans, Russians, and Armenians congregated together to hear the joyful sound. Constantinople, Smyrna, Broussa, and Samsoon were visited, where many nationalities are scattered, and where the Gospel is proclaimed to Armenians, Turks, Greeks, and Germans. The Strangers' Rests at Constantinople and Smyrna

FORM A VALUABLE LINK,

and the orphan-houses and schools established by American missionaries and by Germans form an encouraging feature in missionary efforts. Constantinople and Smyrna are especially centres of missionary activity. The Bible House in Stamboul is the connecting link of the various branches. One cannot over-estimate the many-sided services of the American Board of Missions.

Leaving Constantinople in the middle of December, I arrived in Batoum, and at Tiflis had the joy of fellowship in prayer during the first week of January, when many Russians, Germans, Armenians, and Swedes met together with one accord in many languages. The praises and prayers were very sweet, and banished brethren had a large share of interest in our prayers.

Brethren in banishment (Stundists) are not easily approachable; the police

WATCHING VERY CLOSELY

my movements as well as theirs. In some places one had to meet them at midnight in order to minister relief to them. A visit to the places of banishment was thought unadvisable, because they would be more severely dealt with after such a visit, and one had for their sake to abstain from seeing many of them. Suspicion, and in consequence close surveillance by police officials, is the rule in Russia, and has a painful effect on any stranger. One can sympathise with those who are continually watched and suspected of evil designs. Surely the Russian Government might save many of their police force if they would allow Christians the liberty of worship in their own way according to the light they have gathered from the Word of God.

From the Caucasus my tour went to South Russia, where I spent about two weeks in happy, restful service with Mennonite brethren. German is their language, and they enjoy the freedom of worship which to their Russian fellow subjects is denied, and on account of which many are suffering imprisonment and banishment.

There is great liberty enjoyed in St. Petersburg and some of the Northern provinces of Russia, and it is a joy to see the crowded assemblies and the eager

RECEPTIVENESS OF THE PEOPLE

for the Gospel. Some meetings amongst Esthonian, Finnish, Lettish and German, as well as Russian peoples, will not soon be forgotten; the Word of God is not unfruitful, and at times immediate results may be seen, which will multiply more and more. From Riga and Liban I returned viâ Berlin to England in the beginning of April, having found a ready entrance of the Word in very many places and in various languages, praise the Lord!

Now the cry from many parts of the Austrian empire, "Free from Rome," touches one's heart and claims one's sympathy. What will the Lord have one to do? Even if the movement amongst Roman Catholics is somewhat political, connected with the strife of nationalities, there will be a great gain if the people are brought under scriptural teaching, the Roman Catholics having forbidden the Bible and having ruled them by priestcraft contrary to the New Testament teaching. It would be well if evangelists and teachers would go over and help the people who seek after the truth. The labours of the American Board of Missions in Bohemia and other parts of the Austrian Empire have borne much fruit and are most encouraging in their results, especially amongst the Roman Catholic populations; but there is room for many more labourers, who will go forth, in the name of the Lord, with hearts full of love to the souls of men.

I shall be grateful for the prayers of God's children for guidance as to my movements. "There is much land to be possessed!"

F. W. BAEDEKER.

Weston-super-Mare, April 28.

Among Roman Poor.

THE poverty of Rome is specially acute during the winter months; and this seems all the more sad in view of the beautiful climate and various surrounding charms. The work of Mrs. E. J. Wall, in alleviating the distress and taking the Gospel to the downtrodden people, is well known. In her report for last year Mrs. Wall says:

"My heart is stirred within me when I think of so many who come to enjoy this beautiful climate and visit the interesting ruins of this city, but never, I fear, think of the thousands who are unable to find work, and obliged to endure the sight of their poor wives and little ones starving for want of bread. Each day many of these are threatened to be turned out into the street because they cannot pay for the bit of a room, which, in numberless cases, is occupied by two or three other families as needy and miserable as themselves.

"When I reach the hall in Trastevere, where my meeting is held on Friday mornings, I see a crowd of poor old men round the door. Their sad faces brighten a little as they see me, for they know if there is half a yard of space in the hall I shall not refuse to let them in. It would require a harder heart than mine to refuse their pleading eyes. Look at them, so ragged and so dirty; many of them have no second shirt, and can you blame them for not being clean and tidy?

"It may be the last and only time they will ever listen to the sweet invitation of our blessed Lord, 'Come unto me, all ye that labour and are heavy-laden.' We pass the first half-hour in singing; this is what they enjoy. I always let them repeat some of their sweet verses from the Gospels, and if I find that they can remain a little longer, I read them some part in the life of Jesus.

"These meetings are held twice a week, on Wednesdays for the women and on Fridays for the men. About a hundred come to the former and over a hundred and sixty to the latter meeting. Before leaving the hall each one receives a loaf worth four sous. The poor are usually admitted by tickets, and the cases are inquired into to ascertain that they are really deserving. These poor people are visited in their homes, when they have any, but the majority sleep at the public dormitories. They frequently send us word if they go to the hospitals, and this has enabled us to comfort many of them in their dying hours. Each week the bread for the men and women costs about fifty francs."

The medical missions are an important branch of the work; and there are crèches for the little ones. The six Bible women are engaged in visitation and the distribution of sacred Scriptures. Letters to Mrs. Wall should be addressed to 35, Piazza in Lucina, Rome.

Black and White.—Another negro, who had used inflammatory expressions against the whites, was lynched in Georgia last week. Rev. Alexander Williams, the negro Methodist bishop, as president of a Methodist Conference at Jersey City, made a remarkable prediction that the continued lynchings of coloured men will lead to another bloody struggle, in which the northern whites will be called on to give their best blood to pay the penalties and crimes of the South. "Nothing," he says, "but the manly resistance of the negroes themselves will stop the atrocities. In the name of the Almighty, what are we to do but fight and die?"

International S.S. Lessons.

May 14.

"Christ betrayed and arrested."—John xviii. 1-14.

GOLDEN TEXT.—Isa. liii. 3.

LESSON CONNECTION.

WHEN Jesus had finished his last long talk with the eleven disciples, and had offered the wonderful prayer, in John xvii., He led them through the city. The streets would still be busy with preparations for the great festival; lights streaming from the doors of many houses. It was about midnight, when the Temple gates were thrown open. Let the scholars turn to the parallel accounts, Matt. xxvi. 30-56, Mark xiv. 26-50, Luke xxii. 39-54, and keep their Bibles open at these places for reference.

In the meantime Judas had been busy with his arrangements (Luke xxii. 3-6). Some think that Judas never conceived that Jesus would submit to be taken, but would manifest to all then who He was.

EXPLANATORY.

Verse 1. KEDRON means "black" and "cedar trees;" it was a winter torrent dashing through a dark ravine. "Gethsemane" means "an oil-press;" it was a gentleman's olive-garden; doubtless a press was in it, in which the oil was extracted from the olives. Jesus left eight disciples to watch near the gate, three He took with Him further into the garden; then asking them to keep praying for Him, He retired to fight the great battle alone, to bear the darkness and agony indescribable, *alone*. Refer to the other three Gospels, and gather all the sad story.

Verses 2, 3. One of the Lord's favourite resorts for quiet and prayer. Most probably Judas and his company went to the upper room first. There would be, probably, at least 200 soldiers, besides all the officers or Jewish policemen from the Temple, and a great crowd of people; torches, lanterns, swords, clubs, bludgeons; all come to take the gentle loving Jesus. *(Picture the scene, and Judas' kisses).*

Verses 4, 5. Jesus was strong now. *Why?* (Luke xxii. 43). His prayer was answered, and the great victory gained; He could go calmly on to the death. Picture his calm, fearless majesty as He asks the question. "I AM" to the Jewish ears was the name for Jehovah.

Verses 6 and 7. Something in the look of the Saviour which overawed them; they all knew what wonderful things He could do, and perhaps feared He would strike them all dead. Judas and all fell backwards. (Refer to Matt. xxvi. 53, 54.)

Verses 8 and 9. They had no warrant to take the disciples. Their lives were needed afterwards to testify to Christ. *Where do we find this saying?* (John xvii. 12.)

Verses 10 and 11. Peter, rash and hasty, not really courageous. *How do we know this?* This act compromised the Lord, would make Him appear the rebel they pretended He was. He asked the soldiers to delay binding Him for a minute while He restored the ear.

Note the Saviour's perfect submission to his Father's will.

Verses 12-14. Annas was the old High Priest who had been deposed from his office by the Romans. He had great influence. It is most likely that Annas and Caiaphas lived in different parts of the same palace. (See John xi. 47-53.)

LESSONS TO BE EMPHASISED.

1. Contrast the transactions in the two gardens, *Eden* and *Gethsemane*, and their great results.

2. Jesus was not obliged to suffer and die. 'Twas "out of pity Jesus said, He'd bear the punishment instead."

3. The punishment of sin is separation from the Heavenly Father. Christ's agony was bearing the weight of our sins with God hiding his face from Him.

4. All this was for *me*. His suffering was caused by *my* sin.

5. The tender love and kindness of Jesus, healing the ear of his enemy, and he only a slave.

6. Christ's care for his disciples. His thought for others in the time of peril.

7. Contrast the characters, *Jesus, Judas, Disciples.*

8. We can trust *this* Saviour, for He never lost one who truly trusted in Him.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

Spring Tongues.

BY REV. JOHN MITCHELL,
Author of "Silver Tongues," &c.

"I SPRING up," said the tiny blade of grass, as it peeped on the world for the first time in its life, "and how delightful it is to enjoy the warmth of the sun, and to breathe the fresh air from heaven! God is good even to little things like me. He is very great, and therefore is careful of what others would overlook. Who but God would number the hairs of your heads? Men often measure the greatness of things by their size, but God measures according to their real value and usefulness. A soul which is not reckoned of so much value as the body in which it dwells is considered very precious in the sight of God. Out of his vast riches He gave the highest possible price that it might be redeemed. Men often sell it for a few simple pleasures, and will not think of the misery that is sure to follow so wicked a deed. I hope the young people who hear my voice will commit their souls to the Saviour who loves them, and who gave his life for them. And then joy will spring up in their hearts.

"Now look at my colour, and remember that green speaks of hope and peace. Spring is the brightest season of the year, and seems to say to the sorrowful ones, 'Hope for happier days; weeping may endure for a night, but joy cometh in the morning. Trust God and you shall yet praise Him.' The rainbow of which you read in the last book of the New Testament was green, 'like unto an emerald.' Not only was there hope for a blessed future, but an assurance that all storms of temptation and sorrow were over and eternal peace begun. The Christian has a foretaste of that peace on earth.

Peace, perfect peace, in this dark world of sin
The blood of Jesus whispers peace within."

"*I spring up,*" said the sweet-scented violet, "to do my best to give a little extra joy to mankind. I really lose nothing by doing so, and even if I did, that would be no good reason why I should not do my duty. We flowers are never selfish.

"I am a humble flower, and do not hold my head so high as one of my neighbours, but then he has no fragrance to send forth; and, therefore, his way of cheering men is to be pleasing to the eye. You see there are differences of gifts in flowers, as in men."

"*And I spring up, too,*" said the water as it bubbled up and rolled down the hill. "I spring up to give drink to man and beast. You think I am small and scarcely worth noticing, but I am the source of that great river which fertilises the country, and on which big vessels sail out to the open sea. And is it not true of men that when they drink of the Living Stream which Jesus gives, it becomes in them a well of water springing up into everlasting life? The life consecrated to Christ, and springing up with heavenly love, like a mighty river, rolls on to be a blessing to untold multitudes."

"*I spring up above you all,*" said the butterfly, as he arose from his winter's sleep; "and, oh, how changed I am! A few months ago, I could only crawl on the ground, and had no respect from girls or boys. Girls jumped and screamed when they saw me, and some boys were not much better. Now I have wings, and am happy in flying above the earth; and children are delighted to see me, and clap their hands for joy. Preachers say that a new and more glorious life awaits all people who have given their hearts to the Lord Jesus, and that one day they shall soar beyond the fogs of earth until they reach a land of pure and perfect joy, where they will be changed into the image of Christ, and be like Him for ever. How foolish are those people who prefer to have their minds taken up with the things of earth, and set their affections on a world which will soon pass away! There is no glorious change for them. All they have to look for is the blackness of darkness! But you do not want a long sermon from a butterfly, so I will say 'Good-bye! and fly away to kiss the lovely flowers on the hillside."

Children's Special Service Mission.

Mr. Hutchinson, *Grantham*, May 5; *Hale, Altrincham*, May 6-7; *Liverpool*, May 7-8; *Bolton*, May 9; *Heaton Chapel*, May 11; *Manchester*, May 12; *Smithills, Bolton*, May 13-14; *Sheffield*, May 15; *Bradford*, May 16; *Hellifield*, May 17-18; *Clapham, near Ingleton*, May 19; *Pershore and neighbourhood*, May 20-25; *Leominster*, May 26; *Malvern*, May 27-28; Mr. J. Spiers, *Cora Exchange, York*, May 4-19; Mr. J. S. Tyler, *Norwich*, to May 17; Mr. S. J. Hewlett, *Liverpool*, May 8; *Manchester*, May 10; *Bolton*, May 12; Mr. F. A. Glover, with caravan, *Hemyock, Devon*, from April 28; Mr. Frank McLaine, with caravan, *Staplehurst, Kent*, from May 7.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 174).

Fill in the missing words, giving chapter and verse. The initials of these words read downwards form *the name* of one of the Apostles.

1. To ——— he gave five changes of raiment (Gen. xliv.-xlvi.).
2. Five kings of the ——— encamped before Gibeon (Josh. ix.-xi.).
3. Abigail made haste and took five sheep ——— dressed (1 Sam. xxiv.-xxvi.).
4. Five kings gathered ——— together (Josh. ix.-xi.).
5. Five of you shall chase an ——— (Lev. xxiv.-xxvi.).
6. Five smooth stones ——— (1 Sam. xvi.-xviii.).
7. There is a ——— here with five barley loaves (John iv.-viii.).
8. I have bought five yoke of ——— (Luke xii.-xv.).
9. He was five years old when tidings came of Saul and Jonathan. His name was ——— (2 Sam. iii.-vi.).
10. Benaiah slew an ——— five cubits high (1 Chron. ix.-xi.).
11. Five of them were ——— (Matt. xxiii.-xxvi.).

[Children under ten do any four; between ten and thirteen, any seven.]

ANSWER TO LAST WEEK'S SEARCHER (No. 173).

1. Hebrews vi. 18.
2. Hebrews xi. 6.
3. Luke xvii. 1.
4. Acts ii. 24.
5. Hebrews x. 4.
6. Luke xvi. 13.
7. "The things which are impossible with men are possible with God" (Luke xviii. 27). "Who then can be saved?" (Luke xviii. 26).

No. 173.—Correct answers (first list) received from:—

A—Violet Ashworth*, Ralph and Dora Aldwinckle, Owen* and Arnold* Akers, Jennie Almond*, Gladys Allan*, Zeldah Albert*, Enderby Anderson*.
B—Lily* and Florence* Blackman, Phyllis Boyd, Ella Berryman*, Rose Butler*, Eleanor Bennett, M. and Ella Burton, Charlie Banks*, Alan Banks, Dorothy Billings, Herbert Braddon*, Mabel Birney, Evelyn*, Dorothy and Sylvia Barrett, Gordon* and May* Bligh, Gertrude and Edith* Badham, William Berwick.
C—Nora Clarke, J. A. Chamberlain, Dorothy Cooper, David* and John* Colville, Lydia Cleary* Charlotte Crowe, Edith Clarence, Edie Chevallier*, Lily Church*, Lois Craven*, Brereton and Kathleen Code, Augusta Clark, Bertha Courtenay, Anna Chanyen, Ida* and Mabel Cole*, Kathleen Carey-Brenton*.
D—John Davies, D. Daintree, Mary Driscoll*, Cecil Davis, Kitty*, Ivy*, and Violet Donaldson-Selby, Willie Davies, Lucy Davidson*, Violet Dodsworth, Stanley Drew*, Constance, Hilda, Elizabeth and G. Drayson, Nellie Dowsett*, Margaret Duke, Polognia Daws*.
E—Muriel and Miriam Ecroyd.
F—Temperance Foskett*, Mabel* and Vincent* Fleet.
G—Irene and Olive* Grandy, Alice Goad, Clarice* and Bertie* Gale, Gracie Grout, Irene and Kathleen* Gough, William Gale*.
H—Ruth Hinder*, Beatrice Hastings*, Beatrice Harland, Edith Holms, Eric and M. T. Hill*, Elsie Hanson*, Jennie Holmes*, Hetty Hill*, Elsie Hatcher*, John Harkess*, Nellie Hatchett*, Theodora Hill*.
J—Thomas Johnson, Conrad Jones, Betty Jacobs.
K—Helen and Elsie* Knight, Nellie Keeley, Lily Kinvig*, Eva* and Max* Kalb, Maurice Kalinsky.
L—Blanche Lindup*, Sidney, May, Edward and Henry Law, Margaret Lee*, Gertrude Lambert*.
M—Charles and G. Macdonald, Marie Meek, Mabelle Mountstephen*, May Mills, A. B.*, O. L.*, Lewis* and Grace* Morice, Annie Moule*, Marion Maran*, Dorothy and Elsie* McMullin, Winifred and Daisy Martin, Hedley Meader*, Mabel Mackay.
N—Mary and H. Neligan, Valerie Noel, George Nash.
P—Leonard, Kate* and Walter Picknell, Eva* and Lillie Petter, Alice Palmer, W. and Louie Penny, John Pearce*, Gladys* and Grace Palmer, Lizzie Pratt*, Lilian Pearson*, Ruth Patient*, Hattie and Evelyn Peters, Kathleen Pincott, Myrtle and Melbourne Perry.
R—Winifred Roberts, Joan and James Ready, Ivor Rickers, Kate Rosenbloom*, Harry Robinson, Alice Reid.
S—Betty Stocks, Jessie* and Ada* Snowball, Alan Symon, Daisy Stanger*, Joseph Stephens, Flora Simmons*, Edgar Stocker, Dryll, Fred, and Amy Stileman, Laura Standen*, Annie Shelley, Margery Smart, Mabel Sharp, Mary Seed, Douglas and Kathleen* Shepherd, Dorothy and Bertha Symons, Cicely Sherbrooke, Esther Simmons*, Solomon Stockfish, Philip Southam, Bessie Shepherd*, Douglas Stevens.
T—Olive Taylor*, A. P., Peverill, and Derwent Turnbull, Theodora Thorn*, Frank Tomkins, Ethel Taylor.
U—Queenie Upton*.
V—Rosetta Viccars*, Edwin and May Vickers.
W—Sydney Wallace, Emily Warton*, Cecile*, Noel*, and Phillis* Wright, Sydney Wisdom, Dorothy White*, Ibia Woodman, Digby and Greta* Watson, Florence Wild, Sarah and Annie Wood, Robert and Thomas Weddell, Edward and Edith Wheeler.
Y—Eva* and Gladys Young.

No. 172.—Correct answers (second list) received from:—

A—Percy Allen, Victor Armstrong, John Adams, George Arthur, William and Frances Allen, W. Aldous*.
B—Mabel Bailey, Stanley and Lily* Boxer, Leonard*, Corbet* and Lindsay Browne, Henriette Bardot, Ernestine Buhl, Lucienne Brabandes, Alcina* and Leonard* Bentall, Ashley Bowker*, Albert Baker, Clara Barnes, Ralph Browne, Lilian Bowman*, Mabel Birney Eva Browne*, Gordon Boxer, Colin and George Brown, Ruth and Rhoda Braithwaite, Cyril and Rex Bultcel, Dorothy Berry, Hannah Bridgman, Ethel and John Benger.
C—Ethel Craigie, Gladys Calvert, Charles, Mabel* and Isabel* Candlin, Edith* and Dora* Corrie, Joan Clarke, Beryl Calvert, Henry Cheney*, Maggie*, Jessie* and Walter* Carter, Richard Cornthwaite*, Mary and Willie Charles, Susie Cumbers, Bessie Cheale*, Dorothy Clarke*, Alice Crang*, Bertha Courtenay, Nora Clarke, Nellie and Janie Crawford.
D—Cecil Darley, Ivy, Violet and Kitty Donaldson-Selby, Blossom Davis, Mai Davidson, Gordon Duncan*, Mary Denisot, Dorothy and Marjory* Dyke, Faith and Phyllis Duncan, Harold Davis, William Dilly*, Constance Devenish-Meares*, Hattie Disney*.
E—Muriel* and Miriam Ecroyd, Muriel Edwards*, Maud Eddey*.
F—Hyacinth FitzSimons*, Elsie Forbes* Louise Filhol, Jeanne Faucon, Janet Fawkes, Flossy*, Maggie*, Agnes* and Lewis* Fullarton, Maggie*, Mabel*, Kate* and Eva* Fletcher, Marian Freegard*, Agnes and Muriel Fry, Richard and Lawrence Farmer, Helen Forbes, Blanche*, Bessie* and Mary* Freeman, Ernest, Arthur* and Reginald Findlay, James Freegard.
G—Mary Ginson, R. Gifford*, Margaret*, Edith*, Stuart*, Jack*, and Dorothy Gray, Evelyn and Minnie Giddings, Edith Grieve, Alfred and Frank Gibbs, Maude Gresham*, Nancy* and Dorothy* Grove, Harry Gribble, Dorothy Garfit, Agnes Grierson*, Gordon and Mildred* Greenwood, David Gardiner*, Aileen Gardner, Mary Glass*, Thos. Groombridge, Ernest, Daisy, and Hedley George.
H—Edith and Winifred* Harvey, Kathleen Hughes*, Sandy and May* Handasyde, Helen* and Harcourt Hunter, Ella Hake, Marjorie Hogge, Freda and Mary Haines, Georgette Hoffmann, Violet Holford, Rosie Hamilton*, Francie* and Florence* Hoyte, John Harkess*, Freda Hunton, Ruth Harrison*, Ethel Hutchings*, Gladys and Netta Hussey.
I—John Ireland*, Ami* and Isabel Inglis.
J—Agnes* and Conrad Jones, Thomas Johnson, Lizzie Johnstone*, Norman* and Kate* Johns, Emily Joynes*.
K—Jeanie Kyle, Tessa Knowles*, Philippa*, Grace* and Dorothy* Kerr, Willie*, Alex*, Agnes*, Thomas* and Isa* Kay, Flossie Key*.
L—Edith, Linda, Harry, James and Norah Lowe, Murray and Grahame Lloyd, Mary Lindsay, Henry Laing*, Harriet Lynham*, Carrie Learmouth, Hannah Lovell*, Bertie and Gertie Lockington.
M—Olive* and Lois* Mewburn, Dora Muir, Barbara* and J.* Maconchy, Bessie and Charlotte* Millar, W. C. Mallinson*, Ethel*, F.*, Dalsie and Tita Mackenzie, Christina Marshall, Louisa Merritt, Kathleen McClure, Margaret Macphee, Dora Marples*, Edith Marnham, Edith Monet*, Abraham and Bella Mack, Mabelle Mountstephen, Lewis McGregor*, Margaret and Dorothy* Morris, Charlie and Frank Medcalf, Howard* and Arthur* Moir, John and Ella MacMurray, Mildred* and Ethel Morgan, Daisy*, Nellie* and Annie* Mackenzie, Annie Macnair*, Mary* and Valerie* Maitland-Kirwan, L. Mace, Hilda Medill*, Margie Marston, Harry and Bruce Malaher.
N—Maude and Amy Nottage, Cissy, Peter and John Nicholson, Herbert Newton*.
O—George O'Beirne* Sidney and Katie* Oliver, Maude and Eve Oakes, Lottie*, Harriette* and Mina Orr.
P—Willie Petter, Clarice* and Percy Peach, Elsie Parnell* Edith Purkiss, Daisy Phillips*, Gladys* and Isabel* Phipps, Walter Perryman, Winnie Page*, M. and W. Penny, Violet Phillips*, Laura Percy*, Daisy, May, and Vera Petrides, Ada, Jessie, Winnie*, and Willie* Palmer.
R—Gwennie Ravenhill, Ivor Rickers*, Nora Road, Evelyn Rashley, Harry Robinson, Marjorie and Herbert Rainey, A. M., Cyril, and Gordon Roberts, May Reed, Marion and Gussie* Roach.
S—Bessie Symes*, Margery Smart, Amy* and Fred Stileman, Bertha Stocker, Violet Salvesen, Neil Saylor*, Marie Sleigh*, Gwendoline*, Undine*, Wilfred, Mervyn, Gladys and Eric Shaw, Muriel*, Rosetta and Ivy* Sherwin, Herbert Stocker, T.M. and D.D. Stanier, Annette and Cecil Stirling, Elsie Slark*, Florrie Smith*, Edith Saunderson*, Hilda Schaeffer, Bessie Scantlebury*, Susie* and Emma* Sutton, Violet Shaw, Effie* and Nellie* Sery, Dorothy Shaw*, Ronald Studd, Dollie Salt.
T—Alice Truelove*, Annie Taylor, Ethel Taylor*, Herbert and Laurence Turnbull, John Thomson*, Olive Trench, Olive Tritton*, Herbert and Frank Tomkins, Sarah Tyson*, Marjorie Tracey, Louie Tibbits*.
U—Queenie Upton*.
V—Dorothy Vigers.
W—Leonard Wall, Myra Webb, Connie Wood*, Amy* and Charles* Wingrave, Bertie Walls, Georgina and James Wilson, Ella Williamson*, Evelyn Wood, Dorothy Woodforde, Lissa*, Violet*, and Arthur Walker, Annie Watkinson*, Pringle Wilson*, Ernest and Kenrick Wakeford, Helen and Fred Webb, Edith and Edward Wheeler, Elsie and Gladys Willoughby, Winnie and Charles Williams.

FOREIGN LIST.

PRIZE COMPETITION.—Katie T. Thomson, 1st Prize, Div. II. Ina F. W. Thomson, 1st Cert., Div. I. Nettie E. Thomson, 1st Cert., Div. III. Willie D. Thomson, 2nd Cert., Div. IV.

Nos. 153, 157, 159—E. Selby Little (China). **No. 163**—Mary, Graham and Christine Pearson. **No. 165**—Maria and Cuckoo Lister. **No. 166**—Daisy McArthur, Launcelot Knight. **No. 167**—Launcelot Knight. **No. 168**—Rotha, Lottie and Ivan St. George. **No. 170**—Willie, Nettie and Kate Thomson.

Personal.

MANY thanks for box of primroses and leaflets received. Please do not enclose papers with flowers again,; they absorbed the moisture from the flowers, which arrived withered.

EVELYN MOIR.—Many thanks for your lovely flowers. You had given the wrong *Psalm* in question 5.

DOROTHY GROVE.—Thank you for your letter, and for letting me know your new address.

J. W. NELIGAN had three references incorrect in No. 172.

KATIE OLIVER, NELLIE KNIGHT.—Many happy returns of your birthday.

GLADYS CALVERT.—Your answer to the last question was wrong.

FRANCES ALLSOP.—Thank you for your letter. You gave no *chapter* to No. 7, John gave no chapter to No. 3, and Henry gave the wrong chapter to No. 9 in 170.

VERA SJÖSTRÖM.—Both of you had wrong answers to the "Searchers" you name.

ADELE EVEREST.—Many thanks for the pincushions sent. They will be forwarded to Miss Weston.

UNCLE TOM.

Children's Scripture Union—Portions for week ending May 13.

Sun.,	May	7	*Eph.*	ii.	1-10	Thurs.,	May	11	*Eph.* iv. 1-16
Mon.,	,,	8	,,	ii.	11-22	Fri.,	,,	12	,, iv. 17-32
Tues.,	,,	9	,,	iii.	1-12	Sat.,	,,	13	,, v. 1-16
Wed.,	,,	10	,,	iii.	13-21				

HALF-YEARLY MEETINGS AND CONFERENCES OF SCRIPTURE UNION SECRETARIES.—*Hope Hall, Liverpool*, May 8 (4 and 7.30); *Central Hall, off Deansgate, Bolton*, May 9 (7.30); *Strangeways Hall, Manchester*, May 12 (3 and 6.30); *Y.M.C.A. Hall, Sheffield*, May 15 (5 and 7.30); *Church Institute, Bradford*, May 16 (7.30).

Blind and Crippled Children.

AMONG the multitudes of slum children who are every year sent to the seaside and inland holiday homes, none have a stronger claim upon the practical sympathy of the charitable public than the blind and crippled who are found in incredible numbers huddled away in the pestilential courts and alleys of our great city. Their pitiable condition, added to their extreme poverty and destitution, renders their case sad in the extreme, and anything that can be done to send but a ray of sunshine into the dreary lives of these sightless and helpless little ones is a boon indeed.

We have erected at our village orphanage at Clacton-on-Sea a suitable holiday retreat for these suffering children. It is specially fitted up, with a due regard to their safety and comfort. They are sent down in batches of twenty or more all through the fine weather, and it would be extremely difficult to exaggerate the great benefits derived even from a short stay at this bracing seaside resort. Ten shillings will defray the entire cost of each child for a fortnight, including railway fare. I feel satisfied that many readers will count it a joy to participate in this good work.

JOHN ALFRED GROOM,
Secretary Watercress and Flower Girls' Mission,
8, Sekforde Street, Clerkenwell, E.C.

	£	s.	d.
Uncle Tom's Cot—C.A.R., 3s.; M.J., £1; E.P.P., 1s.; Miss B.G., 3s; M.D., 2s. 6d.; Grandma and V.A., 2s. 6d.; Dora, 5s.; L.C., 2s.; M.E. and D.V., 1s.; Children, Kingsdown Orphanage, 3s.; Dorothy C., 1s.; K.L. and W.P., 1s.	2	5	0

Evangelistic.

MR. JAMES WHARTON continues to witness blessing accompanying the preaching of the Word in the Southern States. Upon young and old the Spirit of the Lord has been poured out, especially in the coloured churches, souls having been blessed at each place visited.

A very helpful ten days' mission has been concluded by Mr. HENRY THORNE at Brunswick Congregational Chapel, Bristol (pastor, Rev. Alexander Wilson). The meetings were of growing interest and power, and the best were the last. Several scores of young people entered the inquiry rooms.

Mr. HENRY BRAY, of the Evangelisation Society, has concluded a three weeks' mission in Bramblebury Hall, Wandsworth. Many unconverted have professed to receive the truth with joy; and Christians have been stirred by the earnest appeals of the preacher. The work at the hall, though only seven weeks old, has been owned of God in a wonderful way.

The BROTHERS WEAVER have concluded a most helpful mission in Dumbarton in connection with the Free High Church. The meetings grew in attendance and in interest every night, and on the Sabbaths the church was crowded to its utmost capacity. Mr. Bewley Weaver's straight, earnest appeals were used in the arresting and quickening of many, and the singing of Mr. Frank Weaver was a great attraction. He is possessed of a beautiful voice, which he uses with telling power. A goodly number professed decision in the course of the ten days, and many have been round to a new interest and activity. Altogether the mission has proved a great blessing to the town.

Woodford Green Congregational Church and Woodford Union Church have been richly blessed by a mission, conducted by Mr. R. W. Lane, from April 15 to 24. The common feeling is one of praise to God for his great mercy and goodness. The enthusiasm which Mr. Lane evoked seemed to increase meeting by meeting and day by day. On Sunday morning he preached in the Union Church. In the afternoon a mass meeting for men only was held at the Congregational Church in connection with the P.S.A., and it is estimated that some 600 men must have been present to listen to what was, perhaps, the most forceful and impressive address Mr. Lane has given in the course of his mission at Woodford. Mr. Lane will re-visit Woodford in the course of the next month.

Evangelists' Engagements.

MR. W. R. LANE.—Till May 8, Bishop's Stortford; 13-21, Sidcup: 27-June 5, Brockley.

MR. E. P. TELFORD.—May 21-28, Bromley. During June, Great Assembly Hall, Mile End.

MRS. E. L. BAEYERTZ.—May 7-22, Newcastle-on-Tyne.

MR. JAS. SPRUNT.—Till May 14, Pulborough; 21-28, Billinghurst.

MR. NEWTON JONES.—May 7, 8, Chester; 14, 15, Huntingdon; 21, Oxford; 27-29, Bedford.

REV. F. C. SPURR (Missioner of the Baptist Union).—Till May 7, Onslow Chapel, Brompton, S.W., daily at 3.15 and 8.

MR. W. D. DUNN.—Till May 12, Banchory.

MR. HENRY THORNE.—Till May 8, Sunderland; 13 and 21, South Croydon; 27-June 5, Ramsden Road, Balham; 11 and 12, Wimbledon.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Sunday, May 7, at 7, and Thursday, May 11, at 8, Mr. P. H. Thompson; Malden Hall, Haverstock Hill, Sunday, May 7, at 7, and Thursday, May 11, at 8, Mr. J. G. McVicker.

MR. J. J. SCROGGIE.—Till May 15, Park Hall, Barking.

MR. W. R. BRADLAUGH.—May 7-12, Longton, Staffs.

BROTHERS WEAVER.—May 7-13, Langholm; 14-26, Paisley.

Fallen Asleep.

Rev. GEORGE FRANCE, for over fifty years rector of Brockdish, Norfolk, at the age of eighty-three.—Rev. P. S. WRIGHT, emeritus-minister of the United Presbyterian Church, Forfar.—MRS. JANE MASON, one of the original members of Amble Congregational Church, has died at the age of eighty-two.—Mr. DAVID EVANS, of Tabernacle Congregational Church, Haverfordwest, aged seventy-one. He was from his childhood to his death connected with the Sunday school, and for many years its treasurer.—Dr. WM. FRAZER, of Dublin, for thirty-two years an elder in the church at Ormond Quay. He was mainly the instrument in establishing a home for poor Presbyterian women, and was associated with the late Dr. Johnston in founding the Orphan Society.—Mr. DANIEL PEIRSON, of Hertford, has died at the age of eighty-two. He was a minister among Friends, and founded the Hertford Town Mission.—Mr. JOHN RENNISON, of Darlington, in his seventy-fourth year. Not only as a local preacher, but also as an active philanthropist in many directions Mr. Rennison had earned a high reputation.—At Sixmilecross, co. Tyrone, Rev. THOS. W. JUNE, Presbyterian minister. He took an active part in the great revival of 1859.—At Ballycastle, co. Antrim, Mr. THOS. MCCALL, a native of Scotland, and a devoted Presbyterian elder.—At Tobermore, co. Derry, Mr. RICHARD WILKINSON, an earnest and liberal member of the Presbyterian Church.—At Ballynine, co. Antrim, Mr. ROBERT BEATTY, for many years an earnest Methodist class leader and Christian worker.—Rev. R. J. KNIGHT, vicar of Throwley, Kent, aged seventy-five. He was an uncompromising Evangelical, and the Church Missionary Society loses in him a very earnest supporter.—MRS. RANDALL, wife of the Bishop Suffragan of Reading, died at her residence, Christ Church, Oxford, on Saturday last.—The Established Church of Scotland has lost a well-known and scholarly minister in Rev. Dr. MILROY, who has been minister of Moneydie since 1858.

About Books.

AN attractive poem on a sublime theme is **Waiting for the King**, by Richard Hayes McCartney. (50cents. *Fleming H. Revell, Chicago.*)

Messrs. Partridge & Co. are issuing some stories specially timely in these days of Romish activity and tendencies—the first two being **St. Mary's Convent**; or, Chapters in the Life of a Nun, by Jeanie Selina Dammast; and **The Last Look**: a Tale of the Spanish Inquisition, by W. H. G. Kingston (1s. each).

The inaugural Lees and Raper Memorial Lecture, delivered in November last by Dean Farrar, has been issued in volume form by *Nisbet & Co.* It is entitled **Temperance Reform**; as required by National Righteousness and Patriotism. (1s. 6d.) The pages are at once informing and fervent, and we trust they will do much to advance the good cause.

Fifty years ago Sir J. William Dawson gave a very useful course of lectures on temperance in Nova Scotia. The substance of the lectures was embodied in a pamphlet, **Testimony of the Scriptures respecting Wine and Strong Drink**, which has gone through two editions, and is now reissued in revised form. Temperance reformers will find the pages of special service. (1s. *Montreal: F. E. Grafton & Sons.*)

A capital work in its line, and in every way suited to promote intelligent interest in the celebration of the tercentenary of the birth of the Lord Protector of the Commonwealth, is—**Oliver Cromwell and His Times**; Social, Religious, and Political Life in the Seventeenth Century. By G. Holden Pike. (6s. *T. Fisher Unwin.*) Amply illustrated, and written by one in full sympathy with Puritan ideals, this sketch should have many readers.

A manual which will be welcome to many is—**Pain Quotidien pour le Peuple de Dieu: Textes Tirés des Saintes Ecritures—Ancien Testament.** (1fr. 50c. *Geneva and Basle: Librairie Georg & Co.*) There are three or more texts for each day, the first in the original Hebrew as well as French. Designed in particular for Christian Israelites, the passages selected deal largely with the glory of the latter days. For mission purposes, the book may be had on special terms from M. Dardier, Société Evangélique, rue Tabazan, Geneva.

The Church Association has issued a searching pamphlet from the pen of that authority on Reformed Church history, Mr. J. T. Tomlinson, entitled **Lay Judges in Church Courts.** (1s. *J. F. Shaw & Co.*) It examines the Primates' Ecclesiastical Procedure Bill, and declares it to be subversive of the Reformation. There is also a very useful analysis of the report of the Ecclesiastical Courts Commission of 1883. The pages are the result of much research, and characterised by acute reasoning throughout.

A publication which will have special interest for members of the Free Churches is **Proceedings of the Fourth National Council of the Evangelical Free Churches**, held at Liverpool March 14 to 18, 1899. Giving addresses and discussions in full, this report of combined and varied deliberations on the part of Christians representing several communions, should do something to promote continued and enlarging intercourse on an interdenominational basis. (2s. net. *Thomas Law, Memorial Hall, E.C.*)

Anything from the pen of Rev. Thomas Champness is sure of a hearty welcome. His little book, **How the Flail Became a Sword**, derives its title from a lively and instructive discourse on Gideon. The book also contains other "Tales of Adventure from the Old Book," some treated at length and some with brevity, but all of them with point and to excellent practical purpose. Evangelists and others will find helpful material in these pages. (1s. *Rochdale: "Joyful News" Depôt; London: Wesleyan Sunday School Union.*)

Thoughts of God and the Soul, by Agnes Threlfall, is a volume of fragments, which originally saw the light in "The King's Highway" and "Joyful News." They are from the heart of one who for thirty years has been visiting the sick and dying, and who well says in the introduction: "I knew what God was to me as a little child—that his gentleness was wonderful. But for our joy to be complete, we must know what He is to others." Whether in verse or not, these pages are all poetry—spiritually beautiful. (*Rochdale: "Joyful News" Book Depôt.*)

The **Memoir of Rev. William Rogers, M.A., LL.D.**, minister of Whiteabbey Presbyterian Church, Ireland, has been prepared by his intimate friend, Rev. Robert Barron, of Whitehouse, Belfast. (2s. 6d. *Belfast: Religious Tract & Book Depôt.*) The book is chiefly a history of the spiritual life of Dr. Rogers, who was an exemplary Christian man and an earnest Gospel minister. The pages not only unfold a story full of interest and profit, but include a number of choice addresses and sermons. "Thoughts on the Spiritual Life" is a deeply instructive section of the book.

Students of missions will find much that is interesting in **Founders and Pioneers of Modern Missions**, a series of sketches of Carey and his friends and helpers. These men either arose in or were associated with the county of Northampton; and in addition to portraits this book gives many engravings of places of historic interest. To such as are acquainted with the promoters of the Baptist Missionary Society and early workers in India, Jamaica, and other fields, this book will have a special attraction. The sketches are from the pen of Rev. Dr. Culross and Mr. John Taylor, a Northampton antiquary. (3s. 6d. *A. H. Stockwell & Co., 17, Paternoster Row.*)

Messrs. Clay & Sons have issued from the Cambridge University Press Warehouse a facsimile edition of the **Codex Bezae Cantabrigiensis** (in two volumes, containing 830 pages. Price 12gs. net). As is well known, this codex contains the four Gospels and Acts of the Apostles in Greek and Latin, and is preserved in the Cambridge University Library, being generally known as Codex Bezae or Codex D. M. Paul Dujardin, of Paris, has reproduced the manuscript, with marvellous precision, by the process known as "heliogravure." It is believed that this process has not yet been used for the reproduction entire of so large a volume.

Dr. H. Grattan Guinness has made an important contribution to Biblical study in his latest work, **Key to the Apocalypse**; or, The Seven Interpretations of Symbolic Prophecy. (2s. 6d. *Hodder & Stoughton*). The Apocalypse is regarded as the New Testament sequel to the Book of Daniel, the introductory vision in which—that of the image, the stone, and the mountain—is a grand outline or framework, in which the details of all subsequent prophecies find a place. Five Divinely-given interpretations are found in Daniel and two in the Revelation; and these, as Dr. Guinness shows, open up the entire volume of prophecy as given in the closing book of the New Testament. It would be difficult to name a more useful introduction to prophetic study.

Messrs. Ward, Lock & Co. have issued a new and cheap edition of Coulson Kernahan's GOD AND THE ANT (1d.) and A DEAD MAN'S DIARY (6d.)

A brightly-written story free from the affectation and flightiness that characterise so many tale books, is IN SELF DEFENCE, by Julia Hack. (1s. 6d. *Partridge & Co.*)

JOB: AN APPRECIATION, by Rev. J. Hunt Cooke, is a pamphlet full of thought and power. (2d. *S. H. Burrows & Co., 21 and 22, Furnival Street, E.C.*)

IN UNPAINTED PICTURES (1s. *Eliot Stock*) Mr. H. N. Burgh gives us a small number of fragments in blank verse, spiritual, and polished, but slight even to fragility.

Messrs. Newnes have issued as new volumes in their "penny library," Rev. C. M. Sheldon's HIS BROTHER'S KEEPER, RICHARD BRUCE, and WHAT WOULD JESUS DO?

HOW TO TEACH CHILDREN, a stirring discourse by Pastor Archibald G. Brown, based on Deut. vi. 6-9, has been issued in booklet form by *R. Banks & Son, Racquet Court, Fleet-st.* (1d.)

A penny pamphlet on a subject of urgent present day importance is THE LORD'S SUPPER: What it is and for Whom it is. By Rev. F. C. Spurr. (1d. *Baptist Tract and Book Society, 16, Gray's Inn Road, W.C.*)

SACRED SONGS OF THE WORLD, translated from 120 languages, and edited by the late Rev. Henry C. Leonard, M.A., is announced by Mr. Elliot Stock as ready for immediate publication. This collection is the fruit of many years' study, ethnological, literary, and theological.

Mr. E. Kaufman, 5 and 6, Paternoster Square, has published intaglio cards, the one with morning lines, ANOTHER DAY FOR JESUS, and the other with evening lines, ANOTHER DAY WITH JESUS (3d. each). To say that the poet is Miss Mercedes Rivolta is a sufficient indication of the beauty and spirituality of the thought and expression.

Bishop Thoburn has a new book in the press, entitled THE CHURCH OF PENTECOST. Among its twenty-three chapters are found thoughtful discussions of such topics as Christian Communism, the Gifts of Pentecost, the Baptism of the Spirit, New Testament Prophecy, Church Polity, Social Life and Worship, Evangelists, the Bible of Pentecost, and other themes of kindred importance.

Midland Free Churches.—Some very interesting and helpful village conventions have been recently held in connection with the West Midland Federation of Evangelical Free Churches. These gatherings have tended to strengthen and unite the little companies of Free Church Christians scattered among the villages, and to help on all good efforts for the evangelisation and uplifting of the people.

London Medical Mission.—This energetic organisation, which has its headquarters in Short's Gardens, St. Giles', one of the most squalid districts of the metropolis, presents an annual report full of interest. A more interested and attentive spirit of hearing has been manifested; Christians have had their spiritual life quickened, and unsaved ones have been aroused, and in some instances blessed. Gospel Mission, Sunday School, the invalid kitchen, Bible classes, and many other departments have been much owned. During the past year many young ladies have joined for practical instruction in nursing and visiting. They are taught bandaging, first aid to the wounded, how to treat ulcers and simple diseases. Communications should be addressed to Dr. Henry Soltau, Superintendent, 33 and 34, Short's Gardens, Endell Street, St. Giles', W.C.

Obituary.

MRS. REGINALD RADCLIFFE

WITH much sorrow we have to announce the death of Mrs. Radcliffe at her residence in Waterloo, Liverpool, on Sunday evening. As we intimated last week, she had been suffering for some months past, and had taken a serious turn for the worse. Hopes and prayers that she might recover were destined to be disappointed, and now she has passed away to rejoin her beloved husband, whose memory she did so much to perpetuate, through her delightfully written biography of him. Mrs. Radcliffe was herself a devoted and experienced worker, and many good causes will miss her earnest help and counsel. Her surviving family, especially her daughter, will have the sincere sympathy of a large circle of friends.

MRS. DOROTHEA AGNES HILL.

Dorothea Agnes, the beloved wife of Richard Harris Hill, fell asleep in Jesus, after a very brief illness, on Thursday, April 20, at St. Keverne, Bromley, Kent. She was laid to rest in Bromley Cemetery on April 24.

Unseen by mortal sight, there came a hand
To touch her eyes.
She slept; and now upon the Golden Strand
Beyond the skies,
An unclothed spirit bows before the Throne
And joins the throng
Of myriad blood-washed ones God calls his own,
'Midst seas of song.
So, Saviour, 'twas thy will that she should rest
And with Thee dwell.
We bow to Thee—it is, it must be best—
Farewell, *farewell*. S. T. F.

The Shaftesbury Institute.

WRITING from the Shaftesbury Institute, Lisson Grove, W., Miss Meredith Brown says: "For long it has been our heart's desire to provide better accommodation for our deaconesses, who are giving their lives to the work, and whose rest is continually disturbed by street fights after the public-houses are closed; and for long we have asked the Giver that the means might be sent. In January last a pencil letter was received from an old lady inquiring whether the amount for the Deaconess House had been got, and, after visiting the lady at her request, we returned with a cheque for £1,000! One week from that date the lady died. It was the last work she did, and, therefore, we feel the gift to be peculiarly sacred.

"We have purchased property adjoining the Institute, but at the quiet side, where there is no public-house. The alterations will be considerable. Not only will the shop on the ground floor have to be adapted to a sitting-room, but money has been given to enlarge the house by building an additional storey. At our annual meeting, to be held at the residence of the Speaker of the House of Commons, on Friday, June 23, the Duchess of Albany has consented to receive purses of not less than £5 on behalf of the Deaconess House, and we trust if not finished, the house may be so far advanced that Her Royal Highness may declare it open. The chair will be taken by Lord Reay."

For details regarding the arrangements for this interesting function, readers are advised to apply without delay to Miss Meredith Brown, at the address given. The new premises will be named "Barclay House," in memory of the kind donor.

Working Lads in Whitechapel.—The second anniversary of the re-opening of the Working Lads' Institute and Home was held on Tuesday evening, April 25. A large company assembled, presided over by Viscount Horncastle. The report, submitted by Rev. Thos. Jackson, showed that forty-seven lads have resided in the home, and 480 become members during the past two years. Numerous spiritual agencies are actively at work. Mr. Henry Hill, who originally started the work, spoke of the need of such institutions and the benefits they conferred. The other speakers were Mr. Geo. Nokes and Mr. E. C. Rawlings.

Letter to the Editor.

"Modern Preaching."

DEAR SIR,—My experience fully corroborates the statements in the article on Modern Preaching in your issue of 20th ult. I am an old minister, and, not being in active service, I hear many sermons, and I am much within the truth when I say that dozens of them do not contain saving truth. They are all excellent in their way, but a sinking soul would never learn the way of life. Sin and atonement are not there.

It seems to be assumed that all the hearers are converted persons. There is no speaking to the conscience; nothing to convince of sin and danger; nothing to lead souls to Christ. Repentance and conversion are not preached and pressed home as they ought to be.

"It is the Spirit that quickeneth;" but it is the Gospel of Christ Crucified that He uses to convert and save, and that is not held forth. The consequence is that in many congregations a conversion is very seldom heard of. People sit at ease in Zion, with nothing to make them afraid, hastening on to the eternal world.

This surely is a matter of the utmost importance and urgency. The everlasting welfare of multitudes is involved in it. The great clamant want of our day is a revival of earnest Gospel preaching; and what we need in the church is "fishers of men," soul-winners, men "filled with the Spirit" and burning with zeal to save souls by preaching to them "the unsearchable riches of Christ."—Yours faithfully,

A. B. C.

Temperance Notes.

The congregation of a Baptist church in Louisville, the principal city, has, after a long debate, voted a resolution for the expulsion from the church of all connected in any respect with the whisky trade, unless they abjure connection with it within a year. Several of the wealthiest distillers in the State are members of this congregation. The question has long been agitating Louisville, and some other Churches are taking steps to follow the action of the Baptists.

* * * *

Leaders in Christian work are becoming more and more impressed with the increasing evil of intemperance in Scottish cities and towns. Of 1,300 cases dealt with by the Dumbarton police last year, close upon 80 per cent. are declared to have been directly attributable to drink. The President of the Glasgow Y.M.C.A. Temperance Society has declared that among the first indications of a recent increase of prosperity on some parts of the Clyde had been increased trade to the publicans.

The Race-Course Mission.

IN a communication received from Mr. O. L. Heatley (King's Own Mission, St. James's Hall, Royal Road, Kennington Park, S.E.), secretary of the Race-Course Mission, he says: "We want the help of a hundred live Christian men who will value the grand opportunities of witnessing for Christ in a variety of ways during the coming carnival at Epsom from May 30 to June 2. If those who can help in this important work will send me name and address, full particulars will be sent. If any cannot spare the whole week, let them come for a part of it, particularly on the Wednesday, Derby Day.

"We also require some 20,000 Gospels during the four days. As to tracts, great care is needed in the selection. In past years many have been sent that were most unsuitable. We therefore would suggest that friends should send us the money, so that we can make the selection most adapted to this particular work. Parcels of Gospels, &c., should be sent to Mr. W. Hodson, North Ladworth Farm, Epsom.

"This year we are to celebrate our anniversary on Monday afternoon, May 29, at Exeter Hall. We shall be glad if London friends will help to make this meeting known."

British Columbia.—Mr. H. Pillar, of The Woodlands, French Creek, B.C., writes concerning the influx of people into this province in search of gold. Many new districts are being opened up by immigrants from all over the world—many of them indifferent and godless. An evangelist is greatly needed. One eminently suitable for the work is known, and can be secured if his salary can be guaranteed. Some of our readers interested in these needy regions may like to communicate with Mr. Pillar to this end.

The Y.M.C.A.

THE New York Association has received a gift of 50,000dols. to establish Sailors' Homes.

A well attended District Conference was held at Oxford on April 26. A conference was held in the evening when representatives of Oxford and Cambridge Universities spoke and suggested means of furthering the work of the Y.M.C.A. by University men.

Mr. John McAuliffe, of Tunbridge Wells, has held a nine days' mission at the Y.M.C.A., 396, Clapham Road. The results were most gratifying.

A social room for senior members is being added to the building of the Ipswich Y.M.C.A., the cost of which, including furnishing, will be about £600.

The annual report of the Blackburn Young Men's Christian Association records a year of great activity. It is hoped soon to erect a new building for the Association.

The Prudential Assurance Prayer Union, numbering over two hundred members, has become affiliated as an auxiliary with the National Union of Young Men's Christian Associations.

Mr. Frank Anderson, who is working on behalf of the English National Council of Y.M.C.A's. among native students in the Bombay Presidency, has arrived in London with a view to spending a few months in this country, presenting to friends the claims for a forward movement in the work in India.

The Spring Conference of the Western District of Y.M.C.A's. took place at Malmesbury on Thursday, April 27. The attendance was very satisfactory, and reports given at the morning session showed an increase of membership for every association represented, and that generally the work of the past winter had been most successful.

The thirty-sixth conference of the Liverpool and North Wales District Union of Young Men's Christian Associations was held in the Liverpool Central Y.M.C.A., Mount Pleasant, on Saturday afternoon, the 22nd ult. There was a good attendance of delegates from Liverpool, North Liverpool, St. Helens, Birkenhead, and Chester. After an address upon "The Missionary Character and Work of the Y.M.C.A." by Mr. W. Hind Smith, an open conference was held on "Seven-Day Journalism."

A meeting took place at Exeter Hall, under the presidency of Mr. Alfred C. Furse, to consider the subject of Bible-class work in London and the possibility of increasing its efficiency among the various metropolitan associations. There was a good attendance of class leaders and others particularly interested in this department of work, and many useful suggestions were made, which it was resolved to formulate and submit for consideration at a larger meeting of the general body of London members in order to their adoption, if possible, by all the associations.

Notices.

Communications Received with Thanks from.—F.J.R. H.W.W.P. F.J.H. Dr.R. J.W.C. E.P. J.W.D. A.E.S. G.N.K. W.M.S. A.W. F.L. H.F.W. W.E.P. H.J.E. J.H.K. W.T.S. J.O. C.M. H.A. E.L.D.B. W.C. J.S. M.C.H. E.P.L. H.T. W.D. E.A.N. A.M. A.S.J. W.H. R.H.P. M.E.K. F.W.P. H.W. R.W. J.A.G. M.S. R.S. F.M.S. W.L. M.H.F. J.T. H.J. A.F.S. C.W.M. G.S. J.F.M. W.H. D.J.E. J.C.R. A.G.F. L.L. T.J. J.C. L.L. J.C.P. R.H. S.S.M. J.C. J.M.H. J.M.C. T.M.N. T.N. F.W. N.L. D.S. T.C.W. H.N. F.W.B. F.E.W.

Applications for Tracts.—Rev. J. W. Atkinson, Clarcmont, Cawley Road, South Hackney, London, N.E.; Miss H. Clark, c/o Mrs. Hodges, Oak Cottage, Downside, Shepton Mallet; Mr. Metheval, Fore Street, Camelford, Cornwall; Mr. G. E. Pearce, Free Lending Library, Camelford, Cornwall; Rev. T. C. Jacobs, Bible Christian Minister, Camelford, Cornwall; Mr. R. Elford, Penrose Farm, St. Tudy R.S.O., Cornwall; Z. Spare, St. Breward, Bodmin; Joseph Aggis, 10, Storers Buildings, Exmouth Street, Stepney, E.; E. Bing, 25, Frederick Road, New Brompton; James Jackson, 23, North King Street, North Shields; James Allen, Refreshment House, Pengelley, Delabole R.S.O., Cornwall.

Hebron Medical Mission.—Much good work continues to be done by the Mildmay Medical Mission at Hebron. The Jews attend in considerable numbers, but often with the fixed determination to accept nothing but the bodily relief they are in need of; while the Moslems, more ignorant, are more unprejudiced in regard to New Testament teaching. The pleasure that some of them take in listening to simple Bible stories, often heard for the first time, is very touching; but the difficulty of persuading them that religion has anything to do with life and conduct is incredible. Many of the men and boys who can read beg for portions of Scripture, but not all of the latter are allowed by their parents to keep them. The number of attendances registered during the past year was over 11,000. A large sum is required to replenish the stock of drugs. Communications should be addressed to Colonel Morton, Conference Hall, Mildmay Park, N.; or to Mrs. Bowie, Mildmay Medical Mission, Hebron.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, May 1st, 1899.

*** Donations should be sent by Cheque, Postal or Money Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

Friends of Armenia—C.F.	2	0	0
Armenian Sufferers' Relief—H.H.H., 1s.; W.E.T., 10s.	0	11	0
Armenian Relief Fund—Daisy, 10s.; S., £1	1	10	0
Figueras Mission—C.F.	0	10	0
Mission to Lepers of India—S.L.R., £1 1s.; L.M.H., £1	2	1	0
Ch. of Eng. Zenana Missionary Society—T.S., St. Albans, 10s.; G Bros., £10	10	10	0
Cantonment Rescue Work, India—T.F.	0	5	0
North Africa Mission—L.M.H., £1; E.J.P., £1 ...	2	0	0
China Inland Mission—L.M.H., £1; E. and W.B., 12s.; G. Bros., £20; E.J.P., £2; Daisy, 10s.; First Fruits, Greenock, £5	29	2	0
Moravian Missions—L.M.H., £1; L.B.R., 10s. ...	1	10	0
McAll Mission—Memorandum	3	0	0
Church Missionary Society—M.J.E., 5s.; S.S., 2s. 6d.; G. Bros., £5; Mede, £1 10s.; C.F.C., 4s.; (*Uganda*), L.B.R., 10s.; (*Centenary*)— W.H., 5s.; M.A.H., 5s.	6	1	6
S. American Missionary Society—G. Bros, £10; (*Mr. Morris*)—Miss W., sen., 10s.	10	10	0
London Missionary Society—S.S., 2s. 6d.; G. Bros., £10	10	2	6
Work among Priests in France—C.M.S	1	0	0
British and Foreign Bible Society—G. Bros., £10; P.N.Z., £10	20	0	0
Miss de Broen's Work, Paris—Daisy	0	10	0
Anglo-American Y.M.C.A., Paris (*Extension Scheme*)—W.F.C.S.C.	0	10	0
Mr. and Mrs. Innes Wright's Work, Nepaul—J.J.G.	0	2	6
Mr. Fegan's Homes—C.F., £2; Gratitude, E.J.T., 5s.; Memorandum, £2 10s.; (*Southwark Home Mission*)—Memorandum, £2 10s.	7	5	0
R. N. Mission Deep Sea Fishermen—C.F., £2; L.M.H., £1	3	0	0
Church Pastoral Aid Society—C.F., £1; G. Bros., £5; Anon, £2	8	0	0
Barbican Mission to the Jews—M.A.T.	0	2	6
Homes Aged Blind, Crouch Hill—M.A.T., 2s. 6d.; L.B.R., 5s.	0	7	6
Ned Wright's Gospel Tent—For Jesus' Sake—E.L.,	0	2	6
Mr. Charles Cook's Work—(*Prison*), S.L.R.... ...	1	1	0
Salvation Army—(*Rescue Work*)—J.L., 10s.; Gratitude, E.J.T., 5s.; Mede, £1 10s.	2	5	0
Mildmay Mission to Jews—J.McC., 2s. 6d.; Daisy, 10s.	0	12	6
St. Giles' Christian Mission—Gratitude, E.J.T., 5s.; Mede, £1 10s.; Reader of THE CHRISTIAN, 10s.; (*Prison*), Diana, £5	7	5	0
Flower Girls' Mission—Gratitude, E.J.T.	0	5	0
Destitute Childrens' Dinner Society—N.	0	5	0
Bristol Orphan Houses—A.A.N., 10s.; L.B.R., 5s....	0	15	0
Dr. Barnardo's Homes—W.C.F., £2; Mede, £1 10s.; Daisy, 10s.	4	0	0
Scripture Readers' Society, Ireland—Miss W., sen....	0	10	0
Religious Tract Society (*Centenary*)—W.H., 5s; M.A.H., 5s.	0	10	0
Professor White's Bible Lectures—A Working Man.	0	0	6
Uncle Tom's Cot, see page 23	2	5	0
Field Lane Institutions—Mede...	1	10	0
George Yard Mission—Mede	1	10	0
Dock Labourers' Mission—Mede	1	10	0
Bridge of Hope (*Miss Steer*)—Mede	1	10	0
Friendless and Fallen—Mede	1	10	0
Medland Hall Mission—Mede	1	10	0
Aged Pilgrims' Friend Society—L. B. R.	0	5	0
Miss Sharman's Orphan Homes—L. B. R.	0	5	0
Church Association—Anon	2	0	0
Kensit Campaign—Anon	1	0	0
London City Mission—Daisy	0	10	0
Scripture Gift Mission—Heb, iv 12	0	15	6
Spurgeon Orphanage—A Reader of "THE CHRISTIAN"	0	10	0
Royal Alfred Aged Seamen's Institution—M. S. ...	1	1	0
Home and School for Children of Missionaries, Blackheath—M. S.	2	2	0
Seamen's Christian Friend Society—M. S.	2	2	0
Total	£161	17	6

(ADVERTISEMENTS.)

Barbican Mission to the Jews.—H.G., 10s.; A Reader of THE CHRISTIAN, 2s. 6d.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for *Beach Rocks Convalescent Home and Hospital, Sandgate, Kent*, and for the relief of the poor:—D., 5s.; L. and L., 2s.; L., 10s.; B., 10s. 6d.; G., £3 3s.; J.G., 2s.; D.M., 14s.; M.A.C., 4s. W.R.P., 10s.

Lydd, Kent.—During the summer over 2,000 troops will be stationed here. A house, suitable to supply the need of a Soldiers' Home, stands vacant which can be had on a seven years' lease for £38 per annum. Another much better can be purchased for £1,600, but there are no funds in hand. Friends desiring to help may communicate to Mr. Frank E. Wootton, hon. sec. Y.M. and S.C.A., Ness Villa, Lydd, Kent.

Sheffield Public-Houses.—At a meeting of the Sheffield Temperance Association, the Lord Mayor said it had been computed that if the 1,804 licensed houses in the town were fairly assessed, the rates would benefit to the extentof over £27,000 a year. It was bad enough, he said, to have these houses in their midst, but it was worse if they did not pay their quota, amongst other things, for the maintenance of the police force, which existed very largely to counteract the work of the public-houses.

LONDON MISSIONARY SOCIETY, 1899.

ANNIVERSARY ARRANGEMENTS.

The following Arrangements have been made for the forthcoming Anniversary of the Society, May 6 to 12.

MAY 6.—3.30 P.M.

CHILDREN'S DEMONSTRATION IN EXETER HALL. President: Rev. C. SILVESTER HORNE, M.A. Speakers: Rev. JOHN KNOX, of Vizagapatam, and Rev. F. P. JOSELAND, of Amoy.

MAY 8.—10 A.M.

PRAYER MEETING IN THE MISSION HOUSE. President: Rev. W. BOLTON, M.A.

MAY 8.—2 P.M.

GENERAL BUSINESS MEETING OF MEMBERS IN THE MISSION HOUSE. President: F. H. HAWKINS, Esq., L.L.B.

MAY 9.—3 P.M.

LADIES' MEETING AT FALCON SQUARE CHAPEL. President: Mrs. WYCLIFFE WILSON. Speakers: Miss TUCK, of Berhampur; Mrs. SEWELL McFARLANE, of Chi Chou; Miss SCHULTZE, of Samoa; and Miss JESSIE M. BALGARNIE, Secretary of the Watchers' Band.

MAY 10.—11 A.M.

SERMON IN THE CITY TEMPLE. Preacher: Rev. J. SMITH, D.D., of Broughton Place, Edinburgh.

MAY 10.—3 P.M.

WATCHERS' BAND MEETING IN THE CITY TEMPLE. President: Rev. H. ARNOLD THOMAS, M.A. Speakers: Rev. R. FOTHERINGHAM, M.A.; Miss THEOBALD, of Mangari; Rev. A. PEARSE, of New Guinea; and Rev. JOHN PARKER, of Mongolia.

MAY 10.—5.30 P.M.

CONVERSAZIONE IN THE CITY TEMPLE (Schoolroom). Tickets, **1s.** each.

MAY 10.—7 P.M.

ANNUAL MEETING IN THE CITY TEMPLE. President: LORD REAY. Speakers: Rev. R. WARDLAW THOMPSON, Rev. A. M. FAIRBAIRN, D.D., and Rev. W. C. WILLOUGHBY, of South Africa.

MAY 11.—10 A.M.

SESSION OF THE CONGREGATIONAL UNION IN THE MEMORIAL HALL (for C.U. delegates only). President: Rev. H. ARNOLD THOMAS, M.A. Speakers: Rev. T. E. SLATER, of Bangalore; Rev. G. OWEN, of Peking; Rev. C. JUKES, of Madagascar.

MAY 12.—6.30 P.M.

MEETING FOR YOUNG MEN AND YOUNG WOMEN IN THE CITY TEMPLE. President: SAMUEL D. WILLS, Esq. Speakers: Rev. H. M. DAUNCEY, of New Guinea; Mr. J. N. FARQUHAR, M.A., of Calcutta; Mr. LEWIS H. GAUNT, M.A. (L.M.S. Editor); and Rev. W. B. SELBIE, M.A.

SUNDAYS, MAY 7, 14, 21 AND 28.

ANNUAL SERMONS IN LONDON CHURCHES.

Tickets on Application to the Mission House, 14, Blomfield Street, E.C.; or Messrs. John Snow and Co., 2, Ivy Lane, E.C.

MORAVIAN MISSIONS (LONDON ASSOCIATION).

THE ANNUAL MEETING

Will (D.V.) be held on

Friday, May 5th, in the Lower Exeter Hall.

The Chair will (D.V.) be taken at 3.30 p.m., by T. ANTHONY DENNY, Esq., Vice-president.

Speakers:—The Rev. H. E. FOX, M.A., C.M.S.; The Rev. W. R. MOWLL, M.A., Vicar of Christ Church North Brixton; The Rev. H. B. MACARTNEY, M.A., late of Melbourne; W. COLDSTREAM, Esq., Benga Civil Service, retired, and acquainted with the work in Tibet.

THE ANNUAL SERMON on behalf of the Missions will (D.V.) be preached in St. Paul's Church, Onslow Sq., S.W., on Ascension Day, May 11, By the Rev. J. A. FAITHFULL, M.A., Rector of Whitechapel. SERVICE at 11 a.m.

ATTENDANCE IS EARNESTLY REQUESTED.

CHINA INLAND MISSION.

Thirty-Third Anniversary

EXETER HALL, STRAND, TUESDAY, 9th MAY, 1899.

AFTERNOON, AT 3 O'CLOCK.

SIR GEORGE WILLIAMS will Preside.

Addresses will be given by

Rev. W. E. BURROUGHS (C.M.S.),
Miss SOLTAU (just returned from China),
and Missionaries from the Field.

EVENING, AT 7 O'CLOCK.

THEODORE HOWARD, ESQ., in the Chair.

Speakers:

Rev. GEORGE HUNTER, of Hu-nan, and other Missionaries.
Rev. G. CAMPBELL MORGAN, of New Court Chapel, will give the Closing Address.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

DR. PIERSON has just published through Messrs. Nisbet & Co. his "Life of Mr. George Müller," which forms a fitting memorial of that great and good man. A notice appears on page 33.

Mr. D. L. Moody's weighty utterance on the Sabbath, which form one of the chapters in "Weighed in the Balances: Addresses on the Ten Commandments," has been reprinted as a penny booklet, under the title of "Remember the Sabbath Day." *(London: Morgan & Scott.)* Is would be difficult to find a more appropriate tractate for distribution among all classes of the community in these days, when such havoc is being made of the Day of Rest and Worship.

The article we inserted recently upon Undenominationalism has led to its republication in more complete and elaborated pamphlet form, which may be obtained (price 1d.) from the author, Pastor W. Fuller Gooch, "Lansdowne," West Dulwich. Those who are interested in the subject will find in this little treatise a fair presentation of "Undenominationalism, its Basis, Objects, and Claims."

The Local Veto Bill for Scotland deserved a better fate than it met with at the hands of the House of Commons. By a majority of 217 votes against 143 it was rejected. Whatever English opinion on the question may be, Scotland is overwhelmingly in favour of such a measure. To this Sir Henry Campbell-Bannerman, who knows Scottish views well, added his personal testimony. Had this matter been before a Scottish Parliament, there can hardly be two opinions as to what the issue would have been. But the English House of Commons at the present time is not given to philanthropic legislation. Much less does it spend itself in considering the great religious questions of the age.

Where were the bishops when the Seats for Shop Assistants (Scotland) Bill was rejected by the House of Lords? The measure was one of common humanity. It had passed the Commons without opposition. The simple provision was—

> That every shopkeeper who employed female assistants should give them seats behind the counter and in the show-room in proportion of at least one seat for every two assistants.

We have again and again alluded to the long hours and hardships of many shop assistants. To have granted the relief the Bill was framed to secure would have been a boon to hundreds whose health is impaired by the wearisome standing that their duties render obligatory.

Following on our recent note on the mutual duties of mistresses and maids, certain additional grievances on the part of the latter have been pointed out by correspondents. One of these refers to domestic service in circles where the mistress delegates the management of her household to the "housekeeper." In cases where the latter is unsympathetic or selfish, the position is at times a very hard one for those under her. Delicate girls are sometimes under a cruel disadvantage as to food and treatment, and an instance has been brought under our notice where the death of one was accelerated by insufficient feeding. Complaint may lead to dismissal, and a character is often withheld under such circumstances, on trifling pretexts. The remedy seems to be that every mistress should make it her personal care to safeguard the interests of every employée in her household—a responsibility that cannot be properly delegated to another.

The crusade against the *Mail* and *Telegraph* in their endeavour to force Sunday journalism on an unwilling community is steadily gathering strength. The bishops in convocation have unanimously denounced the movement, and have called upon all loyal churchmen to "take an active part" in defeating it. All the large newsagents have declined to help in the circulation of the Sunday editions of these papers, and many of the smaller dealers are steadily refusing too. The editors of *The Sunday Mail* are men who have been trained on the staff of the New York *Journal*, a paper which "has carried sensationalism and every kind of villainy that is practised in newspapers to the last possible degree." So that we know what to expect, if once the movement takes firm root in this country. But the signs are most hopeful that this attack on the liberties of the people and the sanctity of the Lord's Day will fail, if only Christian people stand firm.

We are glad to welcome into the cause of Church reform the Ladies' League, just inaugurated. The promoters say:

> Believing that there exists all over the country a vast body of women who, from the deepest religious convictions, are deploring this departure from a pure and simple faith, and are longing to know in what way they can help to arrest the evil, we have after much thought and consultation decided to form and organise a Ladies' League. The objects of the League are to promote the principles of the Reformation as set forth in the Prayer Book and Articles of the Church of England, and to protect the Church against the revival of the mass and the system of the confessional. In our opinion the chief danger of the present time lies not so much in excesses of ritual—which may and probably will be restrained by episcopal or legal authority—as in the teaching which has for years been permeating large sections of society, and which has been especially addressed to the young. We desire that the League should in no sense partake of the character of a party or political organisation, that it should approach the great questions at issue from the religious side, that it should aim by educational methods to convince others of the disastrous consequences of any departure from the primitive truths of Christianity.

The memorandum is signed by Lady Wimborne (president), the Duchess of Grafton, the Duchess of Wellington, the Marchioness of Northampton, Lady Caroline Grenville, the Countess of Tankerville, the Countess of Bessborough, the Countess of Ilchester, the Countess of Leitrim, the Countess of Chichester, Lady Frederick Fitzroy, the Viscountess Wolseley, the Viscountess Duncannon, Lady Edith Ashley, Lady Barnard, Lady Templemore, Lady Hood of Avalon, Lady De Ramsey, Lady Hope, Mrs. Wingfield Digby, Mrs. Hope Morley, and Miss Marsh. Information as to membership, &c., will be given by the hon. secretary, 6, Grosvenor Mansions, Victoria Street, London.

The present Church crisis is giving opportunity to discontented members of the Catholic fold to speak out their minds. *The Contemporary*, the *Nineteenth Century*, and the *National* all contain important articles on the evils of the Papacy, looked at from an intellectual, a political, and a religious point of view. "Voces Catholicæ" describe, in the *Contemporary*, the failure of the Catholic universities at Washington and Freiburg, and say that the scholars who were connected with them, and who believed in scientific progress, "have disappeared as completely as if the Angel of Death had spread his wings on the blast." Their testimony supports the experience of the world, that Rome is an enemy of truth, and offers the strongest inducements to promulgate falsehoods which shall be to her interests. Thus:—

> There is hardly a field of study which does not contain pales beyond which the true believer must not stray. Opinions, theories, and well-established scientific facts are being yearly condemned, many of our best writers censured and punished; and there is hardly one Catholic thinker among the few courageous enough to give their thoughts to the world whose works do not figure in the Index of Forbidden Books.

The fewer seats of learning in this country that are under this baleful power, the more will learning flourish—and religion too.

It is gratifying to note that in the opinion of at least one clergyman of the Established Church, the Board Schools of England may yet be regarded as a bulwark of Protestantism. Canon Page Roberts has always been a supporter of voluntary schools, but latterly he has begun to see that the National Schools were in danger of becoming the nursing grounds of Romanism in the hands of the Anglican clergy. In a sermon recently preached, the Canon has said in effect that—

> So long as the Board Schools read the Bible, it might eventually become more prudent to encourage them than the National Church Schools.

He has specially condemned the children's eucharists and juvenile confession. Such plain words coming from within the camp of the Establishment have special weight, and there is a great deal of solid truth in them. The pure Bible is a mighty safeguard against sacerdotal heresy.

When men begin to speak of certain anticipated changes in religious belief, or of some changes they themselves have passed through, it puts us on our guard. We are told that, with the incoming of democracy—

> The conception of God's government and God will be found not outside of the world but inside of it. He is seen to be, not an absentee God, but a very present God. His throne is not in some far-off island in the skies, but in the hearts and minds and consciences of his people. This is the revolutionising conception of God which is coming into the world, not only as the result of the study of physical science, but unconsciously as the result of the change in our political life itself.

But surely Christian believers never conceived of God as a far-away being, but always as one nigh at hand. Is it so difficult to interpret the words—"Lo, I am with you alway"? Let us not sacrifice faith to a desire to propitiate science or politics or sociology.

Dr. Sanday is the writer of the article on Jesus Christ in the New Bible Dictionary, and expresses in it the belief that the historian who should try to construct a reasoned picture of the life of Christ would find that he could not dispense with miracles. He would be confronted with the fact that no sooner had the life of Jesus ended in apparent failure and shame than the great body of Christians passed over at once to the fixed belief that He was God.

"By what conceivable process," inquires Dr. Sanday, "could the men of that day have arrived at such a conclusion if there had been really nothing in his life to distinguish it from that of ordinary men?"

It is not every man who can construct a reasoned picture of the Perfect Life, and thus see how necessary miracles are to it; but every one can take his New Testament, and, by cutting out the miracles, see what that life is like without them. It is like the human body with the bones taken out.

It is one of the seeming paradoxes of Christian history that no sooner did the life of Jesus end in apparent shame and ruin, than his followers sprang into the faith that He was God incarnate. Rationalists have in vain tried to explain this extraordinary phenomenon which so flatly contracts the "probabilities" of the case. Only the Christian solution can be called truly "rational." The resurrection transformed the situation, and in the presence and power of the risen Christ, acting on the infant church through the ministrations of the Spirit, is to be found the explanation of the mystery. Christ is his own witness in the hearts and lives of his people. To the natural man and to the intellectual unbeliever this is "foolishness;" but to the Christian the Cross is vindicated as the "power of God" and the "wisdom of God."

In Professor Alfred Russel Wallace's new work on "The Wonderful Century" there is a graphic account of the extraordinary advances made in knowledge and in practical control over the forces of nature since the beginning of the century, coupled with a very pessimistic picture of the results as regards social well-being. According to this authority, during this period there has been a greater advance in many directions than in the whole previous history of the race. At the same time there has been no real improvement in general happiness. The problems of poverty have become accentuated owing to the concentration of the population in great centres; the relations between employers and employés have become increasingly strained; there is an increasing unrest and discontent with the conditions of life; the old simplicity has given place to a widespread longing for the dubious blessings of wealth.

This book presses home the lesson, taught in so many other ways, that civilisation in itself is no guarantee either of happiness or of moral well-being. It deals only with the outward conditions of life. It cannot touch the springs of motive, or develop the higher functions of the soul. For these essential aspects of life nothing but religion will suffice. Men's hearts must be touched by the Divine love, and their better nature lifted into activity by faith and hope, if the advances made in science and mechanics are to result in permanent additions to the progress of the race. Ancient civilisations passed away for lack of religious impulse and guidance. Our modern civilisation, unless permeated with the purifying and ennobling forces of Christianity, would speedily show signs of decay. Its future is bound up with a more earnest faith in God, which is the one guarantee of love and goodwill between man and man.

Substantial fines were inflicted last week upon defendants for allowing a lad under eleven years of age to "perform for profit." The magistrate expressed himself strongly on the case, and in reference to the immediate employer of the lad said "it was disgraceful that young boys should be working to keep a strong young man." We agree with him, and would protest even more strongly against little girls being taken about the streets by able-bodied, irresponsible youths to dance to their organs. Is not this also "performing for profit?" If so, why do not the police interfere?

The following story, from the Lucerne *Tageblatt*, points its own moral as regards the tyrannical attitude of the priesthood over their flocks. A subscriber to that paper recently went to confess his sins to his father confessor, and was asked, among other questions, these:—

"Do you read any Lucerne newspaper?" "Yes."
"Which one?" "The Lucerne *Tageblatt*."
"Do you subscribe for the paper, or do you receive it gratis?" "I am a subscriber."
"Then let me tell you that you are not to read this paper any more. You are to take in the *Volksblatt*. Your gain will be double. In the first place, you save seven francs a year; secondly, you save your immortal soul."

The point of the story is clear when we add that the *Tageblatt* is a Protestant, while the *Volksblatt* is a Roman Catholic paper.

We learn with pleasure that arrangements are being made to organise special evangelistic services in Paris during the Exhibition of 1900. The proposal originated with the *Mission Populaire*. It has also the full adhesion of M. Appia, the new president of the *Evangelical Alliance*, and the *Société Centrale* is expected to join in the effort. At the opening of the exhibition, it is proposed to hold a great thanksgiving meeting to bless God for all his gifts to men. A general conference of pasteurs is to be convened to arrange details. At the present crisis of morals and religion in France, the exhibition will present a unique opportunity to press home the great truths of the Gospel upon the multitudes who will throng the city.

The American custom of Bible circles—a modification of the Bible-class—is being introduced with much acceptance into this country. The plan is for every member of the class to contribute his or her share towards the elucidation of the passage under consideration, the leader's duty being rather to guide and supplement than to monopolise the discussion. This deepens and extends the interest, and forces each member of the class to think for himself. In various ways it is clear that the study of the Bible is destined to a widespread revival. Among all classes there is growing up a deep desire for first-hand mastery of its saving truths. A more cheering symptom could not be asked for. It is bound to lead to a revival of Bible doctrine and Christian life in our churches. There is no doubt that a neglect of the Scriptures accounts for much of the religious indifference and shallow views of life and doctrine which we have lately had to deplore.

Africa is much in the mind and on the lips of thousands just now, but probably very few realise what has gone on there during the last twenty years. Gold and diamonds have been found, we all know; immense quantities of land have been annexed, we know; but, for all that, our Empire is growing in the same unconscious, unplanned manner as Professor Seeley says it has always grown. North and South Africa almost touch under the British flag, and in twenty more years we may have a larger empire than India. The method by which we are to rule the millions of people who will come under our sway is unknown We go for the gold, the diamonds, and the land; and the people—why we shall have to get on with them some way, or they will have to get on with us, or go! In the Soudan we are said to be exacting forced labour from them—practically reducing them to slavery. We did the same with the Bechuanas, and we have slaves under our flag on the East Coast. Empire extension is apt to become a demoralising process. Rome found it to be so, and we are finding the same.

Although all the evidence obtainable favours the conclusion that grocers' licences are the cause of a great deal of drunkenness, especially among women, the Licensing Commission has made no suggestion for doing away with or modifying them. Drunkenness in a woman may not be more culpable than drunkenness in a man—the moral standard is the same for all—but it is more repulsive, and the extent of its increase is alarming. While the Mother Country is droning over reform, it is pleasant to read that the proportion of liquor drunk throughout the Colonies has steadily diminished during the last twenty-five years, and that in Canada, New South Wales and New Zealand the amount consumed is considerably less than it is at home. So far as the evil on the West Coast of Africa is concerned, we have the good news of an action-at-law to be brought against Bishop Tugwell for his exposure of it. The exposure will be a good deal worse when that action comes off.

The real "white man's burden" is to carry the blessings of the Gospel to the lower races of the world, and not to shame it in the act. Impurity and drunkenness are the two scourges which he usually introduces on the heels of the Bible, and which often more than counteract all the results of missionary teaching. The "burden" of introducing Western civilisation into the South and East weighs more heavily on the coloured races than on the white, because where it is not counterbalanced by the introduction of the Gospel, which has alone preserved it from decay, the contamination of its vices speedily ruins those whose weak moral will has no power to resist temptation. For this reason every effort should be directed by the friends of the native peoples to bring the forthcoming Brussels Conference on the Regulation of the Drink Traffic in Africa to a practical issue. The fate of not a few of the "Hinterland" tribes depends on the issue.

Meanwhile the Americans, who have assumed "imperialist" responsibilities abroad, are being confronted with a problem of ever-increasing seriousness at home in the condition of the coloured races of the Southern States. Mr. Goldwin Smith in the current *Contemporary*, brings a severe indictment against the race hatred which is rampant. There is hardly an issue of an American paper which does not contain an account of the lynching of negroes, accompanied with circumstances of cruelty such as reveal the depth of this hatred and contempt. No lyncher, it is believed, has yet been punished. The grave peril which this situation reveals in one of the most civilised Christian nations is a strange commentary on the progress of the world. Unless we awake to a higher sense of our own responsibilities in South Africa we may in time be face to face with a similar problem.

Above all—the Holy Spirit.

By Rev. T. L. CUYLER, D.D.

THERE are times when God's people are fenced in, and cannot move a step without God's interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until He parts the waves before them. The land of Israel is parched with drought, and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark's house realise that a divine arm only can unloose the prison doors.

These cases illustrate the condition in which our churches find themselves to-day. The wheels seem to drag; the conversions are few; the question that many pastors and people are asking is—What shall we do? For one I can see no other deliverance except by a *descent of the power from on high!* Our churches are fenced right up to this fact—we must have the Holy Spirit, or all our machinery is at a standstill. The most powerful sermons cannot move a single sinner one inch towards the Cross, without the agency of the Holy Spirit. The New Testament teaches us that the two agents that are to bring sin-smitten souls to Christ are the Christian Church and the Holy Spirit. The Church without the Spirit is as powerless to move itself, or to draw others Christ-ward, as a locomotive is to propel a railway-train until a fire is kindled under its boiler. Here is the secret of the failure of a vast amount of elaborate sermonising, and a vast amount of church-going, and of a vast number of prayer-meetings. The Holy Spirit is not in the Sabbath assembly; the propelling and penetrating power of the Spirit is not behind the sermons, and the prayer-meetings are not converged to the vital point of pleading for the power from on high. Long, formal, stereotyped petitions are repeated in the meetings, and people go home

WELL NIGH AS EMPTY AS THEY CAME.

In a certain church in Philadelphia the pastor and his half dozen church officers met together every evening for a week, confessed their sins and their weakness, and besought the gift of the Holy Spirit. A fire was kindled in that church that resulted in the conversion of a large number of souls. That pastor and his staff did not send for any human aid; *they went right up to heaven for help.* And I do not believe that any Christian, or body of Christians, ever undertook a good work for the glory of God, and, having sent for the Holy Spirit, were turned empty away. The trouble in too many cases is that Christians are now *resisting* the Divine Spirit and grieving Him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than an earthly parent to feed a *hungry* child. But Christians have got to *hunger* for the Spirit, and be ready to work for the Spirit and with the Spirit, or else He will not come. With Him everything; without Him nothing! Unless He descend with his enlightening, warming, melting, purifying, and life-giving power, all preaching, praying, and working will be as useless as an attempt to light a lamp in a vacuum, or to heat up an ice-cold room without fire. A blessing is held out by a loving God to every church in this land which is willing to confess its sins, and to co-operate with the Holy Spirit. *Above all things—the Holy Spirit!*

Should China be Divided?—I.

A Serious Missionary Question.

By Rev. J. SADLER, L.M.S., Amoy.

THOSE who know the power of prayer are earnestly requested to consider the following. We have this week seen flaming announcements thus:—"China Divided." "Arrangements between Russia and Britain!"

What does this mean? An immediate outcry comes from France that her share may not be interfered with.

It is all very well to say "the arrangement merely affects the making of railways." Politicians know what is behind. The following questions may help to clear our vision:—

To whom does China belong?

China's sovereign rights are often referred to. Are they being observed? Did China look for good faith when she opened her country (more or less) to foreigners? Is it a fair advantage now being taken of her? This question is agitating the mind of the most serious-minded Chinese. They come to us and ask, "How is it that Christians can steal our country?" The question thus raised is by Chinese, who are

TRUE FRIENDS TO THE WEST,

and this makes the question all the stronger.

China is waking up. Why not give her fifty years more to attend to her own business? If only half a dozen able men are produced by her, interlopers may have a hard time! If partition be not prevented, trouble to foreigners of many kinds will arise, *even amongst themselves.* Is the opinion of Lord Charles Beresford valueless? Does *he* advocate partition? Has not the boast of Britain been "The open door and *not* partition?"

What would be the result of the proposed changes?

We have seen the treatment meted out by Russia to Jews and Stundists. We have seen the havoc to Protestant mission work in Madagascar under French control. We have seen how even Germany will not be slow to put forth amazing claims for her Roman Catholic subjects. Now, supposing (*e.g.*) that France should slice off the South of China

WHAT WILL BECOME

of the present prosperous Protestant missions?

Let lovers of the Chinese and of fair play consider! We are defeating our own ends, even as regards trade, by unfairness. The Chinese are more and more inclined to be friendly if we will encourage them. Was ever such a sight witnessed as last year when the Emperor issued a strong appeal for Western aid to sustain him in his vigorous reforms?

Let all these matters be taken before God, as Hezekiah took the letter he had received from a formidable foe.

To us, as Christians, China is now bound by many thousands of ties through the multitudes of Chinese Christians.

What are they worth? we are asked. A *tu quoque* question might be put to many of us!

Foreigners sometimes allow themselves to be taken in by counterfeit Christians. Sometimes again they fail to consider that when a native learns to read and write he begins to think; thinking leads to action. And a Chinaman is only like another man if he comes to the conclusion that he too has rights, and need not be treated as if *might* were *right.* Many proofs might be adduced, and from foreign official quarters, as to the importance of missions and their converts, even from a point of view of conciliation and opening ways for trade. The native Christians are worth much as patriots. Patriotism is a new virtue marvellously developed. As *hope* is inspired and they see themselves in kindly touch with Christians of the Great West, they are led to wake up to all forms of good for their own and for other countries. They never cease talking of the goodness shown them from the west.

Chinese Christians also are worth much as the pioneers in education. Further, they are rendering great service to their country in seeking to put down many evil customs, and to work for all forms of righteousness. Those who wish to see the value of even ordinary Chinese in relation to the British Empire, may study our Straits Settlements and other parts of the world where Chinese-British subjects reside.

In the next paper I hope to deal with the question, "How far is it possible for China, as a nation, to establish a permanent position for herself?"

Young China and Opium.

SIR,—Allow me to relate an incident which I think cannot fail to interest those of your readers who are watching the course of history in China at the present time, and who are asking what are the causes of China's decay.

I arrived at Hong Kong on February 17, on my return to China. On that day, or a day or two previously, a competitive examination had been held under Government auspices for a Government clerkship of the value of 40dols. per month. The candidates were to be English-speaking Chinamen, and as a part of their examination they had to write an English essay on a subject chosen by the Government examiner. The theme he selected was "The Effects of Opium-Smoking." It will not be supposed that the candidates thought that they were expected to denounce a habit from which the Colonial Government derives a considerable revenue, yet everyone of these young men spoke in terms of unmeasured disapproval of the habit and of its effects upon the smoker. By the kindness of a friend I was permitted to make extracts from each of these essays, five in all, and I now transcribe them *verbatim* for the benefit of your readers. The halting English in which the essays are written gives piquancy to the ideas which the writers endeavour to express.

Extract 1. "No matter how diligent or capable a man is, he would, after getting into the habit of opium smoking, gradually become lazy—so lazy that he would not attend to his duties. . . . As there is not one of the officials of China who does not smoke opium, and consequently every and all of them have neglected to attend to their duties, the effects have done so much as to have ruined the Chinese Empire, which, though not actually smokes opium itself, has been ruined through opium smoking."

2. "It is a bad habit of smoking opium. . . . When you are walking in the street you can observe a great number of miserable statutes lying in street corners; they simply become poor and useless through smoking opium. . . . Take it as your enemy, then you will be free from touching or suffering this kind of disease. Laziness, which brings him into ruin, comes from the same effect. Chinese officers or mandarins are suffering the same thing which dishonour them, and very likely bring the whole Empire into ruin."

3. "When a person once has the habit of smoking opium, he cannot leave it until he died. . . . Many persons have persuaded the Government to stop trade but failed."

4. "With regards to the opium-smoking specily the Chinese, I should say it is the very point which ruins the Chinese Empire. . . . Now I should say something about it. It is a great devil. It robs away plenty money from China. . . . Some years ago some kind-hearted white gentlemen tried many times to stop the growing of the opium, but sorry to say in vain at last."

5. "The effect of smoking opium is dangerous matter to think of. It is also chiefly employed

among Chinese Mandarines. To smoke opium is easily to weaken any one who was in the habit of smoking it. Oonce about several scores of years passed the Governor of Quangtung wished to forbid the importation of opium, and to prohabit the people smoking it."

From the above extracts it will be seen that three out of the five young men whose essays I have quoted attribute the ruin of China directly to the spread of opium smoking, and the language of the other two is scarcely less strong. Of course, I do not quote these young men as if they spoke with any special authority. The value of their testimony consists in the fact that when asked to express an opinion they promptly, naturally and spontaneously utter the opinion which they always heard expressed and never disputed in the society in which they have moved—an opinion universally held amongst respectable and even non-respectable people in the Chinese Empire.—Yours truly,

ARNOLD FOSTER.

L.M.S., Hankow, March 16.

The Crisis in China.

IT is difficult for Christian people at home to understand the bearings of the political question in China on the cause of missions. I therefore offer a few suggestions, which are the expression of my firm convictions.

Negatively it is frequently stated that China will fall to pieces; positively it is stated that China will be divided up. There is, therefore, a great deal of hopelessness as to the future of China as a nation and as a Government. If China falls to pieces, it will be due to the unwillingness of the Government to accept reforms. If China is divided up, it will be due to the action of foreign Powers in favour of what is termed "spheres of influence" as opposed to "the open door." Is there then any hope for bringing reforms into China under the present régime? and is there, secondly, any hope for maintaining the sentiment at home in favour of the traditional policy of the open door, and helping to maintain the autonomy of China as a nation? Have the Christian people of England, as well as the Confucianists of China, left out God and righteousness in the consideration of the question, and so lost all hope?

Those who fail to take a serious view of the question will not be satisfied with any small degree of hope that may be pointed out. This lack of seriousness, as well as this lack of hope, is leading to the growing sentiment in the country—first, for "spheres of influence," and finally for actual partition.

WHAT DOES THIS MEAN TO MISSIONS?

It means that in the three Southern Provinces of China the German Protestant missionaries, the London Mission, the Church Missionary Society, the China Inland Mission, the American Presbyterian Mission, the English Presbyterian Mission and the American Baptist Mission will be placed under the supervision and control of France. Already several of the Protestant missionaries and their converts in that section have been handicapped in securing the protection of the Chinese authorities owing to the interference of France. It means that in Manchuria the Scotch and Irish Presbyterian Mission will be placed under the control of Russia. It means that in Shantung the Church of England Mission, the English Methodists, the American Presbyterians, the American Methodists, the English Baptists and the American Baptists, and the American Board missionaries will be placed under the control of Germany; and this in a province where the German missionaries, zealously defended by the German Government, are all Roman Catholics. We need say nothing of the other provinces whose location in the proposed division of spheres has not yet been determined.

I, for one, if labouring as a missionary in connection with any of these societies, would prefer to look for favour and protection from the Chinese authorities. At present, in this country, owing to the lack of grasp of the situation, there is not a single man in Parliament who has risen to plead for the rights of China, or to consider the rights of the missionaries.

It should also be noted that if this crusade continues, and China is actually partitioned, even though it be into spheres of influence, the Chinese will not be favourably impressed with the character of the Christianity that these interlopers have exhibited. There cannot possibly be any assistance given to the cause of missions by any such policy or any such achievement.

Therefore I, for one, am ready to use all my strength, here at home, to cultivate the sentiment, which has not altogether died out, of

REFUSING TO INTERFERE

in the political *autonomy* of China. I am also ready, on my return to China, to use all my strength for helping to bring about reforms under the present régime. China has a government *de facto*, and certainly if the Roman Government could have been declared to be the powers ordained of God, there is at least a degree of sacredness to be attached to the Chinese Government.

As already referred to in the columns of your paper, I have been seeking to secure the support of the International Institute of China. From letters which I have received from different sources in Pekin, it is regarded as one attempt, and, I may add, the only attempt from the outside, in favour of reform likely to be appreciated by the present régime. It is also an attempt to arouse a sentiment among the different nations in favour of generous treatment of the Chinese, and of a willingness to co-operate in trying to strengthen the Chinese Government.

Whether the Christian people of England will see the significance of such an enterprise, or even the importance of the present movements concerning the future of China, I cannot say. I have had eight months' experience in the country, but I have detected a large amount of apathy and unconcern. The Christian people are certainly zealous to promote the cause of missions, but they do not care very much about the outcome of present discussion in determining the future of China as a nation. The general feeling is, "It does not matter whether China remains or falls to pieces. The Chinese can still be saved, and the Kingdom of God go on."

I acknowledge that God's great plan for evangelising the world is not thwarted by any amount of human scheming; nevertheless, I cannot but see that there is a moral element, nay, even Christian principle, in all these political and international problems that are rising up in all parts of the world. May the recognition of true practical Christianity in harmony with the spirit of Christ be given to the problems of China! GILBERT REID.

c/o. Hong Kong Bank, 31, Lombard St., E.C.

Marseilles Sailors' Rest.

FOR twenty years a Sailors' Rest has been carried on at Marseilles, and the workers have been much encouraged by the attendance of sailors at the reading-room. During last year over 7,000 sailors visited the house, 38, Quai du Port, and Mdlle. Merz, the directress, was kept constantly busy. Inmates of the hospital are cared for, and Scripture and tract distribution is never neglected.

The loan libraries, one for ships and another for the reading-room, need to be renewed. Miss A. Malpas, who has for the past two years had a hand in the work, replacing Mdlle. Merz almost daily in the reading-room, emphasises the importance of that adjunct. The work of Mdlle. Merz has been greatly blessed in the past; there have been many conversions, and she is also quite a mother to the young men, taking care of their money, and giving them good advice, both spiritual and temporal. The work is now suffering from lack of funds. Communications may be addressed to Miss Malpas, 29, Rue Montaux, Marseilles.

The Plague in India.

DEAR SIR,—As your readers helped us so liberally a year ago by subscribing towards our Indian Famine Fund, they will learn with regret that some of the districts so terribly afflicted by the famine have now been visited by the plague. These districts include several places in the Bombay Presidency—e.g., Bombay, Poona, and Nasik. Now we learn by the last mail that Ratnagiri, one of our stations in the south, has fallen under the scourge.

Our ladies have taken and are taking part in the work of relieving the sufferings of the people, and have in some cases completely abandoned their usual avocations to devote themselves entirely to this work. Residents have been loud in their praises of the self-sacrificing efforts of our missionaries during these times of anxiety and trial. One missionary had to be invalided home in a very serious state of health, having completely broken down owing to the extra strain in the relief work.

Rev. W. G. Peel, Bishop-designate of Mombasa, who has lately arrived in England, says: "I have come from the white faces and worn forms of your missionaries; I have but lately seen them on the verge of breaking down, and you have none to take their places. At least five more ladies are needed for stations in Western India, and the reply of your committee is that they have no means! But, though the supply is so limited, my heart rejoices when I think of the kind of missionaries you have. I cannot speak too highly of that little band; they are doing real work for Christ. Miss Campbell and Miss Trott, who were in charge of the Beni-Israel work, were breaking down through overwork, and if three ladies could be sent out for these schools they could commence work at once. One sentence in the report touched my heart: 'Village work in Allahabad is languishing for want of workers. At Nasik, a centre for village work, Miss Harvey had been out fifteen years without taking a rest, because there was no one to relieve her.'"

Testimony such as this shows the crying needs of the work more than any words of ours can do, and the responsibility of us all in this matter is very great indeed. The committee are making their arrangements for the autumn reinforcements, and are anxious to receive contributions towards the passages and outfits of the new and returning missionaries, which amount to several hundred pounds, as well as annual subscriptions for the upkeep and extension of the present work.—Yours faithfully,

GERTRUDE M. KINNAIRD, Hon. Sec.

Zenana Bible and Medical Mission, 2, Adelphi Terrace, W.C.

The New Hebrides.

THINKING you would like some further tidings of Mr. Houlton Forlong, in the New Hebrides, I send you an extract from a letter written at Tanna:—

"I am now living some five miles from where I used to be, so as to be near fresh people, and going backwards and forwards to the old. God is already working in hearts out here. They all wish to be taught, and come out well on Sundays, and all are very good to me. The old friends at Loanbukel have twice come on Sundays, thirty strong, to help in teaching these people, and some of the women have taken meetings for the women. After a baptism of four men and four women, at Loanbukel, three women testified. Things are going on wonderfully now, the heathen almost everywhere are giving up opposition, and asking to be taught."

I would ask the prayers of your readers for this work, and also for the work among the Maoris; there seems a revival of the Lord's work begun among them. Prayer is greatly needed, too, for the settlers in New Zealand, those in the bush are in a most deadening position from their loneliness.

MARIAN MINCHIN.

Fielding, New Zealand.

Letters from America.

REV. SAM JONES.—AN EDUCATED SLAVE AND HIS MASTERS.—LYNCHING LAWLESSNESS.—DR. CUYLER AND DR. HILLIS.—IN HIS STEPS.

REV. SAM JONES, in his interview with Dr. Macrae (see THE CHRISTIAN, April 20), deprecated the education of the coloured people. We learn, however, that there is much scope for doctors, dentists, surgeons, lawyers, &c., among their own race. Impartial observers say that the poor Negro as a rule makes more of the opportunity of educating his children than the poor white man does. To enable her daughter to study, the Negro widow will stand at the wash-tub from morning till night. Students who have no means of their own, generally earn their school-fees by working during their holidays. We met with a British subject from the West Indies, who is preparing himself for the legal profession. He is a skilful blacksmith, and quite gentlemanly in manners. He meets his expenses at the university by what he earns during vacation, sometimes as clerk, sometimes as head waiter. Surely such men deserve the esteem of right-thinking people.

Referring to another blacksmith, and reverting to Rev. Sam Jones's view that an educated Negro has before him only preaching, teaching, or the chain-gang, we were told the following incident by one who knew.

In the days of slavery a Virginian blacksmith bought a slave at Richmond. After awhile, a neighbour told the purchaser that the Negro could read and write well, and urged that he should be got rid of, because of the harm and discontent he would work among other slaves. The owner spoke to the offender, and found the allegation only too true. He talked it over with his neighbours, and was influenced by them to send him back to Richmond, where he sold him for 1,400dols. Then the neighbour who had first taken such interest in his welfare as to urge him to sell his educated slave, took two of his own slaves to Richmond, sold them, and bought for 1,600dols. the reading and writing Negro blacksmith, whom he had considered so dangerous as the property of his friend, declaring that he was worth six other darkies. Then this disinterested man set up in the same business, and by the skill and ability of his learned and capable chattel diverted the trade from his neighbour to himself.

In South Africa, similarly, the "Mission Kaffir" is denounced; yet he is found worth four times as much as the verbally appreciated "raw Kaffir."

At Brooklyn, spending an evening with Mr. and Mrs. Sankey,

OUR OLD FRIEND DR. CUYLER

called in, and, in course of conversation, spoke of THE CHRISTIAN as "a weekly breeze from Zion!" Dr. Cuyler is well known to our readers as one of the faithful and sturdy adherents to the Bible and the Gospel. He had, a few days before our interview, made a pronouncement as to the kind of preaching which the people need. It arose in this way. Dr. Hillis, an able and popular preacher, who had made his mark in Chicago, recently accepted the pastorage of Plymouth Church, in succession to Dr. Lyman Abbott, resigned.

Dr. Hillis commenced his ministry in April. On the Sunday evenings he preaches from a text illustrated by references to great novelists, poets, &c. We heard him on Browning's "Saul." His first chief point was the tragedies in the lives of ten-talent men—e.g., Napoleon, Burns, Byron, Shelley, Keats, Coleridge. This introduced the subject—Browning's poem on "King Saul."

Sometimes a preacher so elaborates an illustration and works up the interest in it, both in himself and in his audience, that the subject illustrated is almost lost sight of. Something of this kind characterised Dr. Hillis's sermon, which was, in fact, an able lecture on Browning's "Saul," supplemented by an appeal, feeble by comparison, to seek salvation in Jesus Christ, to obey God, and to live a holy life.

Dr. Cuyler objected to a minister taking his texts from novels, Dr. Hillis having previously made "George Eliot" the subject of his discourse. I cannot but think the objection was timely and called for. There can be little doubt that the congregation was largely attracted by the desire to hear Dr. Hillis's views on George Eliot's novels, Browning's "Saul," &c., rather than about Christ and the salvation of their souls. Let us hope that Dr. Hillis will apply his undoubted gifts to putting the first thing first.

A WORD ABOUT RECENT LYNCHINGS

that have disgraced the Southern States. It does not seem to be known in England, nor generally even in the States, that Cranford, the white man whom the Negro, Sam Hose, murdered with an axe (for which he was tortured and burnt by a mob), was one of their chief actors in the murder, in cold blood, of five negroes, a very few weeks previously, under a charge of arson, of which there was not a tittle of proof—a charge which it is believed by many on the spot was only brought to cover the guilt of some of the lynchers themselves.

Some of the wisest men in America think that there is no greater peril to their country than the lawlessness of these lynching murderers, and the general sentiment which makes their punishment impossible. One of the newspapers gave the portrait of a lady who has made herself conspicuous as an advocate of lynching in cases of outrage on women. But it is easy to give a negro a bad name and then hang him, torture him, burn him, having cut away and preserved parts of his body as souvenirs!

It is earnestly to be hoped that the means adopted by the U.S. Supreme Court to stop these lynching outrages will prove successful. The following has been telegraphed:—

Washington, May 5.

The State Legislature of South Carolina inserted a new provision into its constitution, which the Supreme Court has finally upheld as legal. It makes the counties in which lynchings take place liable to the heirs of the men so killed in not less than 2,000 dollars damages.

The Supreme Court, in sustaining this decision, declares that lynching is a form of murder, for which the county in which it is committed should be made liable without admitting any extenuating circumstances.

The prospect of further lynchings in the disturbed counties is thereby greatly reduced.

This remedy is all the more important as having been suggested by the Hon. W. G. Atkinson, the humane and brave governor of the state of Georgia, in his message to the General Assembly so long ago as October 27, 1897.

"IN HIS STEPS."

One evening a party of brethren, whose names are known and honoured as wise and faithful men, were talking in our hotel, and "IN HIS STEPS" became their subject of conversation. The severe criticism passed upon it on both sides of the sea was endorsed by some and dissented from by others. For my own part I think there is much to regret both as to what is said in the book and as to what is not said, in relation to the One Foundation; but it must in fairness be admitted that the author was not writing the Gospel to sinners, but presenting to professing Christians their obligation to follow Christ, who "suffered for us, leaving us an example that we should follow his steps." I should have thought it essential to dwell upon His having "suffered for us," before exhorting to "follow his steps." But before censuring an author for not doing so, the warning comes, "Who art thou that judgest Another's servant? Yea, he shall be holden up, for God is able to make him stand."

Is it not the first duty of a critic to place himself at the point of view of the writer, and seek to apprehend the *purpose* of his book? The evident object in this case was to press professing Christians to follow Christ. I read the book when it first appeared, and it did me good.

It has been said that it would stumble unconverted people. The same might be said of the Sermon on the Mount; or of the parable of the Good Samaritan; or of the Lord's reply, "This do and thou shalt live," to the young man who summarised the commandments into two. Every endeavour to do right, on the part of an unconverted man, has the effect of law; it makes the offence abound and proves his helplessness. This was the purpose of the legal dispensation. It is the duty of every man to follow the steps of Christ; and the attempt to do so is used by the Spirit to convict him of sin and lead him to the Cross.

It is probable that the extensive opposition to the attempt to fasten upon us the curse of Sunday newspapers is largely due to the effect produced upon the public mind by the exposure of the evil in the book before us.

Would it not be candid to defer our utter condemnation of the book until we have asked ourselves whether it lays its finger upon some dereliction of our own duty to do likewise—to follow his steps? Is it impossible that it may have a message from God to us? What means the avidity with which a million readers devour a book which, like Zechariah's flying roll, curses everyone who continues not in all things written in the book of the law to do them, and rebukes every reader? Could anyone have anticipated such a fact? Is not the secret that it touches every one to the quick?

Some one says it is fiction? Yes; the same kind of fiction as "Uncle Tom's Cabin," since which no book has so moved the reading world. Another says it is blasphemous. But if a blasphemer convicts me of disobeying or neglecting the commands of God, it will be my wisdom to mend my ways before denouncing him.

If a foe have kenn'd,
Or, worse than foe, an alienated friend,
Some rib of dry rot in thy ship's stout side,
Think it God's message, and with humble pride
With heart of oak replace it: thine the gains:
Give him the rotten timber for his pains.

R. COPE MORGAN.

The Knowledge of God.

IF any people should have known God, it was Israel, for whom He had done so great things, and who had seen his wondrous works; and yet He says in Hosea v. 4, "They know not the Lord;" and in Psalm xcv. 10, "They have not known my ways." (See also Isa. i. 3.)

"He made known his ways unto Moses" (Psa. ciii. 7)—those ways which are past finding out (Rom. xi. 33). But Moses had been led by the Spirit to pray, "Show me now thy ways, *that I may know Thee*" (Exodus xxxiii. 13). It was knowing God that made Moses the mighty prophet he was, and enabled him to do what he did. The same may be said of all the worthies whose faith and works are recorded in Heb. xi. Refer to Psa. ix. 10, "They that know thy name will put their trust in Thee;" and Dan. xi. 32, "The people that know their God shall be strong, and do exploits."

God desired to bring Israel to the state of heart which would lead to their knowing Him. Hos. vi. 6, "I desire . . . the knowledge of God more than burnt offerings." And revival created a corresponding longing for the knowledge of God on their part. Hos. vi. 3, "Let us know, let us follow on to know the Lord;" and Hos. viii. 3, "My God, we, Israel, know Thee."

On the contrary the wicked and hardened cannot know Him (Ex. v. 2; Rom. i. 28; Tit. i. 16).

To know God is eternal life (John xvii. 3). The only begotten Son, who is in the bosom of the Father, hath declared Him (John i. 18).

Those who really know God are never satisfied with their attainments (2 Peter iii. 18; Col. i. 10). Philippians iii. shows the path to more perfect knowledge and the results.

To know God more and more should be the our aim, and will be the blessing of the believer (Eph. i. 17, iii. 19; Col. i. 10; 2 Peter i. 2, 3. 8; 1 John).

A. DE ST. D.

Day by Day.

SUNDAY, May 14. Joshua xvi.

IN this chapter, in the first four verses, we have a general account of the rich pasture lands in the midst of Canaan, which were allotted to the children of Joseph; the remainder of the chapter defines more particularly the limits of Ephraim.

This wealthy territory reminds us of the blessing of Jacob, in which he compared Joseph to a fruitful bough whose roots struck into a perennial fountain, and whose branches ran over the wall. He who was separate from his brethren came in for the richest tracts of country, which lay between the Jordan and the great sea. We recall the words of the "Imitation:" "They that willingly and freely serve Me shall receive grace for grace. But he who desires to glory in things outside Me, or to take pleasure in some private good, shall not be grounded in true joy, nor be enlarged in his heart, but shall in many ways be encumbered and straitened. . . . If heavenly grace enter in and true charity, there will be no envy nor narrowness of heart, neither will self-love busy itself. For Divine charity overcometh all things and enlargeth all the powers of the soul."

Where God gives vast possessions, He waits to furnish the power by which they can be appropriated. He would have empowered Ephraim against all the Canaanites of his border; but alas! the people of this tribe were content to reduce the Canaanites to task-work. This compromise laid the seeds of endless misery and failure. The only safe and peaceful policy of the soul-life is a refusal to compromise with evil.

MONDAY, May 15. Joshua xvii.

The portion west of the Jordan given to Manasseh was divided into ten parts, five for his male descendants, and five for the daughters of Zelophehad. But the Manassites failed to make the most of their land, for they lacked faith. The antithesis of the two verbs is extremely remarkable. "The children of Manasseh *could* not drive out the inhabitants of the strongholds, but the Canaanites *would* dwell in that land." What a striking illustration of the wrestle in the regenerate heart! "The flesh lusteth against the spirit." "The evil which I would not, that I do." Child of God, are you sure that this is not the condition of the inner kingdom of your soul? There are strong Canaanites there, whose persistent antagonism to your best life has been the cause of failure and misery. You say, "They *will* dwell in the land, and the most I can do is to reduce them." Nay, but there is something better. The Spirit of God yearns with jealous envy to drive them forth, and to fill the inner realm with righteousness and peace and joy in Himself.

There were vast tracts of forest land within the frontiers of Joseph, and when it was complained to Joshua that the land was too scant for an increasing population, he bade the people appropriate the hill country, though it were forest. Many, says Matthew Henry, wish for larger possessions who do not make the best of what they have; and think they should have more talents given to them, when they do not trade with those with which they are entrusted. Let us cease then to bemoan the scantiness of our privileges and opportunities, and resolve in the strength of God to bring into use and cultivation those which have seemed utterly beyond our reach. Our limitations in the valley are intended to drive us to cultivate the hills.

TUESDAY, May 16. Joshua xviii.

In a rugged and romantic glen, twenty or twenty-five miles north of Jerusalem, the tabernacle was set up, to remain there for more than three centuries and a half. The choice of this spot for the sanctuary was probably suggested by its accessibility from all parts of the land, and pious Israelites went up out of their cities, from year to year, unto the house of the Lord in Shiloh, to worship and sacrifice unto the Lord of Hosts (1 Sam. i. 3, 24).

At a great convocation held here under the presidency of Joshua, the noble leader complained of the slackness of the people to possess the land. They had been too prone to preserve the manners of their pilgrim wilderness life, dwelling in tents, and pasturing their flocks upon the luxuriant wolds, instead of acquiring their respective portions at the hand of the Canaanite. It was therefore resolved to compile a Domesday Book, in which the land was described into seven portions, for which lots were to be afterwards cast. Josephus says that this survey was performed by experts in geometry and mensuration, arts derived from the long sojourn in Egypt.

It is necessary from time to time to make a survey of the possibilities of the Christian life. We are, the Apostle says, very short-sighted. We are content with what we have already attained. We lack the ambition which leaves that which is behind and presses on. The true life can never be a standstill one.

WEDNESDAY, May 17. Joshua xix.

This chapter contains an account of the completion of the distribution of the land among the remaining tribes; and again the lesson is impressed upon us that we do not possess our possessions, nor appropriate the possibilities of life in the heavenly places in Christ Jesus. There are four directions in which that life is capable of enlargement.

First.—In *length*. Let us go further back, beyond our conversion, our parentage, to the death of the Cross, and beyond, to the eternal purpose of God, which He purposed in Christ Jesus for our redemption, and beyond this again to the eternal love from which it sprang. Base your lives upon the eternity and infinity of God's loving purpose.

Second.—In *breadth*. The true church is always the broad church. Not in the sense in which that word is commonly used, in laxity of doctrine, but in its breadth of sympathy, and in the love which goes out to all mankind, and which hates nothing which God has made. Let us set ourselves to a greater catholicity of love.

Third.—In *depth*. The best life is marked by the greatest humility. It wists *not*. It lies at the feet of Christ in helpless nothingness. It esteems all others better. Is there not room for us to make progress downward? The sage said that his garden extended upward to all the atmosphere that was based on its few yards, and downwards to the antipodes.

Fourth.—In *height*. One of the most striking passages in Dr. Dale's biography, is that in which he tells how in writing an Easter sermon the words "Christ lives" laid hold on him. It was as though some struggling plant had suddenly caught sight of the sun above its narrow bed.

THURSDAY, May 18. Joshua xx.

What the refuge cities were to the manslayer, beneath whose hand some brother Israelite had fallen dead to the ground, and who found safety within the walls of the refuge city, that the nature of God is to the soul of man. In the covert of his wings, in the secret place of his tabernacle, we find refuge until our calamities be overpast.

There are two sweet sentences in the Chronicles of the Schönberg-Cotta Family which will cast a light here. "I feel an atom—but an atom in a solemn God-governed world, where truth is mightiest; insignificant in myself as the little mosses which flutter on these ancient stones, but yet a little moss on a great rock which cannot be shaken—the rock of God's providence and love."

"God's common gifts are his most precious; and his most precious gifts, even life itself, have no root in *themselves;* not that they are *without* root; they are better rooted in the depths of his unchangeable love. Henceforth let me be content with the only security, Dr. Luther says, God will ever give us—the security of his presence and care."

God Himself is the one refuge of the soul, not sermons about Him, not prayers, meditations, or reveries, but that environing presence of which Jesus spoke when He said, "He that sent Me is with Me; the Father hath not left Me alone." Beloved friend, hide in God; make your refuge in the wounds which Calvary opened for the hiding of tempest-driven, sin-convicted men.

Hide me, O my Saviour, hide,
Till the storms of life be past.

FRIDAY, May 19. Joshua xxi.

The venerable representatives of the three great divisions of the Levites came near Eleazar and Joshua, with the request that the cities which Moses had promised them in lieu of territorial possession should be now assigned. And the people, conscious of the importance and value of their services, did not hesitate to acquiesce in their request. Forty-eight cities in all were assigned to them by the commissioners who had already allotted the country. In the case of the family of Aaron, which supplied the priests who ministered by their courses in the sacred tent, these cities were assigned in the tribes of Benjamin and Judah, a provision which had the greatest consequences in after years, when the northern and southern kingdoms were divided.

The strain of joy and triumph with which this chapter closes anticipates the song of Moses and the Lamb. One day the Lord will give his people rest, not only from the inward war, but from the outward brunt of sin and hostile demon power. There shall not stand a man of all our enemies; the Lord will have delivered all of them into our hand, and there will not fail aught of any good thing which the Lord hath spoken. All will have come to pass.

We do not simply say with Buddha (I quote from Dr. Rendel Harris) "that sorrow drops off from him who has finished the path, as water drops from a lotus leaf." We are not sure whether sorrow always disappears like that. But the drop is turned to honey in the cup of the flower, and is really the richer for the burden which it carried, almost to heart-breaking. We are more than conquerors through Him that loved us.

SATURDAY, May 20. Joshua xxii.

Seven years had passed since the two and a half tribes had crossed the Jordan in company with their brethren to aid in the conquest of Canaan. That enterprise was now well concluded, and there was no further need for their assistance. Joshua therefore dismissed them to the land of their possession. They went off with a handsome share in the spoil of Canaan. Alliance with our brethren always enriches.

On the western bank of the Jordan they erected a vast altar as the outward and visible sign of their unity with Israel. There would have been no need for this, however, if they had regularly fulfilled the Divine command, that all the males of Israel should appear three times in the year before God. The substitution of our human expressions of unity, which generally consist in the formal and outward, for the spiritual unity, begotten by a common relationship to God, has always been the cause of misunderstanding and strife.

It was a sign, however, of the religious earnestness that was in vogue at that time amongst the people, that the remaining tribes should take so seriously to heart the least symptoms of apostasy and idolatry which showed themselves in their midst. The remonstrance they addressed to their brethren evinces a high degree of spiritual fervour. But their inquiry as to whether the facts of the case justified their armed interposition was very commendable, and might well be copied by those amongst us who are apt to arrive at hasty and ill-considered decisions, landing themselves in precipitate and intolerant behaviour. (See Deut. xiii. 14.)

The Attack on the Sabbath.

THE true character of the seven-days-a week newspaper innovation is well understood, and has reasonably caused real alarm. Representative men of all sections of the Christian Church declare that the success of these publications would be the prelude to the general secularisation of the Lord's Day.

Professor Handley Moule says that the issue of these papers is "the boldest and most cynical outrage yet inflicted on the Lord's Day in England. Canon Ainger remarks:—"It is a distinct and overt challenge of the Divine origin of the Sabbath Day, and of its necessity or advisability."

Newsagents vehemently protest. Working ninety or more hours during six days of the week, they view with dismay the prospect of being robbed of their one day of rest. Many of our readers may not be aware that the *Daily Telegraph*, in its first announcement of a Sunday issue, said the paper would carry on "the week's doings in an unbroken fashion."

Among other details it said, "Particular attention will be given to sporting topics." Novelties in dress and millinery were to be described, full reports of racing and other sports were promised, and also particulars of "Stock Exchange Transactions." In short, so far as the news given could make it, the Day of Rest was to be as other days.

Despite all excuses, what the issue of seven-day papers would mean from a trade point of view has been powerfully stated by the *Birmingham Daily Gazette*, which says:—

Above all, there is the tendency of the Sunday newspaper to act as a vigorous advance agent for every form of secularising. If newsagents dispose of their wares seven days per week, *why not bakers, drapers, shoemakers, tobacconists, and all the rest?* And if journalists may supply the secular cravings of the masses, and make a *profit* thereby, who shall deny like privileges to *the actor, the music-hall artiste, or the dancing saloon keeper?* We risk the loss of what wise men look upon as one of our greatest possessions, and can only hope to get in return for it *the curse of a continental Sunday.*

That there has been during recent years a growing laxity in the observance of the Lord's Day must be sorrowfully admitted. We need to study afresh the blessings the day brings when rightly spent. In words strikingly forceful and true the late Lord Selborne described the physical and moral benefits of the day. He said:—

The physical advantages are that each seventh day is withdrawn from that arduous labour of body and of brain which would otherwise wear out the physical and mental powers; that man is rescued from his toil for the purpose of refreshing and husbanding his powers, so that every week he may recommence his work with renewed and invigorated energy. This is the physical benefit; and no man can venture to say how much of the successful industry, how much of the wealth, how much even of the greatness of this country is due to the continual supply of strength which is chiefly maintained by this important institution.

But the moral benefit is infinitely greater. The consecration of this day to God withdraws man once a week from the contemplations of secular and earthly things, and invites him, with a call which every man must hear, though all may not regard, to remember his eternal interests—to recollect that he is a spiritual being with an immortal soul; and that this world, its pleasures, its labours, its objects, and its gains are not the only things for the sake of which he has been born into the universe.

Monday's papers gave the text of a protest against seven-day journalism. It embodies the testimonies of newsagents and others as to the need and value of the weekly rest day, and concludes:

Momentous issues are involved. The men who publish these seven-day papers have immense resources, and if the people's day of rest is not to be trampled underfoot by them, the most resolute action is necessary; we therefore appeal to Christian ministers, to editors, and to Christian men and women generally, to discourage the purchase of a single copy of these papers, or any other publication of these houses, so long as they persist in their unwarrantable attack on the rest of the Lord's Day.

The protest was influentially signed by bishops, peers, members of Parliament, presidents of Nonconformist organisations, and other men of position in Church and State.

Yet another move in the secularisation of the Lord's Day! The Crystal Palace Company has announced the intention shortly to provide Sunday afternoon concerts of sacred music. For this purpose a Choral Society is being organised, under the direction of Mr. August Manns.

A valued correspondent writes to us:—

Is it not *at such a time as this* that the bishops should justify their position in the House of Lords? I know prejudice and ignorance are telling us this would be "persecution," and sophistry is confusing the issue, but have we not abundant *precedent* for our warrant? Bankers have secured their seventh day *rest;* the post office the same; and no one thinks of persecution. Sir John Lubbock obtained legislation for his "Bank Holidays," and why not a *weekly* holiday?

Again, since 1889, when the Sunday Newspaper Act was passed in Victoria, it has been a public offence to publish any newspaper on Sunday, and, in the face of the benefits secured, no one thinks of calling it "coercion," or dreams of cavilling about it as "a restraint upon trade." I put it to the leaders of all religious denominations, especially to the bishops in the House of Lords, whether they are not called upon to make an earnest attempt to legislate for the prevention of so serious an evil as this on all hands is admitted to be.

The Sabbath Day.

'Tis Sabbath Day! Delightful thought!
This day may I by Christ be taught;
The glory of his light divine
Shall on my waiting spirit shine.

How shall it make my heart rejoice,
To hear once more that "still small voice,"
To pour my soul in pleading prayer
To Him who doth our burdens bear!

God's message from his sacred page
My heart shall blessedly engage;
How bright our heavenly visions seem,
As Christ is our unfailing theme!

As we, upon his fulness dwell,
Our doubts and fears doth He dispel,
Till, finding Him our strength and stay,
We learn to trust Him all the way.

No Comforter like Him we find,
Who can renew the wounded mind,
The oil of joy for mourning give
And bid us in his sunshine live.

He gently breathes our spirits o'er,
As Him we worship and adore;
Hence to our souls how sweetly blest
These Sabbath Days of peaceful rest!

We lay our worldly cares aside
With Christ our Saviour to abide,
That all we read and all we do
May bear his impress thro' and thro'!

With gladsome voice our praises rise,
And, as we Heavenward lift our eyes,
The sunbeams that around us play
With glory gild our Sabbath Day!

When dawns the morn and shadows flee,
Dear Saviour! may we rise to Thee;
Then, all life's weary conflicts o'er,
The Sabbath sun shall set no more!

WM. KITCHING.

Clevedon. Somerset.

The Sabbath a Delight.

A SABBATH well spent
Brings a week of content
And health for the toils of to-morrow;
But a Sabbath profaned,
Whate'er may be gained,
Is the certain forerunner of sorrow.

AN URGENT DUTY.

The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view the observance of Sunday is a duty of absolute consequence.

W. E. Gladstone.

THE LESSON OF THE DAY.

The consecration of one day in seven implies that all our time belongs to God. And the public setting apart of a certain measure of time to God's service, as a witness to God's claims before the world, is calculated to strike the imaginations of men.

Anon.

A POET'S COUNSEL.

Restore to God his due in tithe and time:
A tithe purloined cankers the whole estate.
Sundays observe—think, when the bells do chime,
'Tis angels' music; therefore come not late.

Herbert.

A PHYSICAL AND SOCIAL NECESSITY.

It is certain that the observance of a weekly day of rest is written in God's physical and social laws for man as plainly as in the Decalogue. Nor can we escape the conclusion that the fourth commandment is but a reminder of a previous institution, so that those who contend that the whole Mosaic law is abrogated, as a guide to Christian life, do not escape this enactment. *Lange.*

A SERIOUS APPEAL.

You cannot find in your hearts to keep from your shops or sports, to lay aside your worldly business and diversions, one day in seven. How then will you persuade yourselves willingly to quit all at death, which yet you must do, whether you will or no? We must forsake these things shortly, to prepare us for which it is good for us, at least as often as God hath appointed us, to forget them now, and lay aside the thoughts of them. If we would make a virtue of the necessity we shall be under of leaving the world when we die, let us make a necessity of the virtue of retiring from the world, and putting off the care and business of it, every Lord's Day. *Matthew Henry.*

THE ATTACK ON THE SABBATH.

We need not be surprised that the Sabbath—an institution crossing fallen man's self-interest at such a variety of points—should come in for its full share of hostility and repudiation. Avarice grudges it, and would be glad to buy it up. Selfishness covets it, and waits only for a plausible pretext to seize upon and annex it to its domains. Sensuality gloats upon it, and, scorning its alleged sanctity, would spend it in a carnival of folly and voluptuousness. Infidelity would raise its shouts of triumph on beholding it trampled down by worldliness. Whilst religious lukewarmness holds its entreasured blessings with such a relaxing grasp, that it would not require a very powerful effort to wrench them from its custody.

Quinton's Prize Essay.

Shaftesbury Institute.—In order definitely to identify the new Deaconess House with the donor, it has been decided to name it, in memory of her, "The Jane Barclay House."

Bible School.—Professor Newell writes:—"My five classes, during this last winter, in Chicago, averaged about 5,000 members at their close. Our largest class has about 1,500 members, and the two smallest about 700 each. Of these somewhat over 500 are non-church members; the remainder come from about 460 different churches and missions. The interest in Bible study is on the increase. I believe our classes next fall will be larger than ever. Many of the ministers are beginning to see the folly of going outside the Bible for their themes, and are beginning to form classes in their churches." Professor Newell begins his six weeks' courses in London in Whit-week.

Mrs. Reginald Radcliffe,

LIVERPOOL.

IT is given to few to possess so many of the Christian graces as did Mrs. Radcliffe, and yet never was one more sweetly unconscious that grace had made her to differ.

From the earliest days of her married life she joined heart and soul in all her husband's zealous plans for winning souls to Christ; placing her home at the disposal of miners and others for their meetings for prayer and conference. Notwithstanding the cares of her family—which have been amply rewarded—she accompanied her husband on many of his evangelistic tours in Great Britain and Ireland. In later years, with enthusiastic sympathy, she journeyed with him in France, Germany, Switzerland, Russia, Finland, Sweden and Norway, and more recently in the United States and Canada. With inimitable skill she adapted herself to the exigencies of each fresh situation, caring most tenderly for her husband's physical welfare, seeking to anticipate and fulfil his every wish for the advancement of the Redeemer's cause, bravely enduring hardship and fatigue; cheering and encouraging him in the face of difficulties and opposition, and rejoicing with joy unspeakable as together they witnessed the working of God's mighty hand.

As tendrils, in their delicate frailness, find an entrance into the rock to which they cling, so her gentle grace won for her ready access to the hearts of wise and simple, noble and peasant, saint and sinner at home and abroad. Like her husband, she was a mighty winner of souls. During Mr. Radcliffe's lifetime, and afterwards, as long as her physical powers would permit, she regularly visited the Strangers' Rest in Liverpool, and wrought hard amongst the sailors of various nationalities.

In the later years of their married life, when Mr. Radcliffe's strength commenced to fail and God called him from the more active life of frequent journeyings to the quiet contemplation of the fields he formerly occupied, his great heart was on fire with intense desire that all the world should know the Lord. He laboured mightily in prayer, and his beloved wife shared to the full all his desires and supplications. During these quiet days, with much wisdom and assiduity, Mrs. Radcliffe compiled out of a great mass of material a volume of brief "Recollections of Reginald Radcliffe"—a memorial greatly valued by all who loved him.

After his removal to glory, Mrs. Radcliffe, for three and a half years, has sought with all her heart to carry forward the objects so dear to his heart. She was instrumental in forming a Prayer Union for world-wide evangelisation, and had enrolled some hundreds of suppliants throughout the world.

Her gentle, loving nature, however, never recovered from the pain of the severance from her life-long companion. While accepting her Lord's will with absolute submission, she could not be comforted. Ere long the Master Himself has graciously called her into his own presence to rejoin her beloved husband. When, in the midst of great suffering, she realised that "the home-call" had come, her peace was unbroken; her only concern was for the loved ones she was leaving: A daughter, Miss Catherine Radcliffe, herself an earnest and honoured evangelist; and a son, Mr. R. Heber Radcliffe, who, with his wife, has long laboured successfully in the Gospel in Liverpool, its suburbs and elsewhere.

Mrs. Radcliffe was in her seventy-third year, and was connected with St. Andrew's Presbyterian Church, taking an active part in all the ladies' gatherings and operations. While greatly beloved in her own and other lands, she was best beloved by those who knew her best. One small token of this was manifested in the large and varied concourse of friends who gathered round the grave on the day of her funeral—Wednesday last week.

The interment took place at Smithdown Road Cemetery, Liverpool, amid every manifestation of mourning. Prior to the departure of the funeral party, a brief and impressive service was conducted in the house by Mr Robert Glasgow, of Bootle, Rev. John Mackintosh, of St. Andrew's, being also present. At the cemetery, Canon Woodward officiated, being assisted by Mr. Glasgow.

In words of chastened sorrow, Canon Woodward recalled the meeting, some three and a half years ago, when many of those present had gathered together to lay in their last resting-place the mortal remains of Mr. Reginald Radcliffe, who would never be forgotten as a philanthropist, a devoted Christian, and a great missionary enthusiast. Truly it might be said of those two who had gone that "they were lovely and pleasant in their lives." Death had taken Mr. Reginald Radcliffe away first; but in preparedness for the Lord, in holiness, in unlimited faith in Christ, and in the power and presence of the Holy Ghost they were never divided; they were but one life. Now they would have met again, and would have received the divine recognition of their fidelity and service in this world. All who knew Mrs. Radcliffe must have been impressed by the beauty of her life, her modesty, her gentleness, her feminine grace and sweetness, her kindness, her overflowing sympathy, her readiness to help at any cost to herself, and the thoroughness of her glorification of the Saviour. The same resources were open to all. They had but to plead and God was willing and ready to respond to earnest prayer.

Mr. Radcliffe's last desire was that all Christians should be inflamed with a divine enthusiasm for the conversion of the world,



that they should make it the object of their lives to spread the message of the Lord everywhere, and give to the heathen in the uttermost corners of the earth the opportunity of hearing of Christ. All who had known Mr. and Mrs Radcliffe had a great responsibility resting upon them, and it was for them to endeavour to love, to serve, to labour for their fellow creatures, and to glorify God like those two saints who were now before the Throne.

Mr. R. J. Glasgow said that it had been one of the sweetest privileges of his life to know Mrs. Radcliffe, and he counted it a privilege to be allowed to pay some tribute to her sacred memory. He could not find words to express his appreciation of their departed sister. Truly hers was a holy life, devoted in an exceptional manner to the service of her God. He thought it would be difficult to find, in all the records of Christian service, an instance where there was a more marked fitness between husband and wife than in the case of their beloved friends; she was truly a fit helpmeet for her husband in all that was dear to his heart on earth and in heaven. The speaker had first met her some forty years ago, and ever since that time, until they parted a few days ago, she had been to him a bright witness for Christ. He pointed out the wisdom and prudence always shown by Mrs. Radcliffe in her Christian efforts, which he had never known to fail on any single occasion.

During the service the hymns "Jesus, the very thought of Thee," and "Thy will be done" were sung.

Oxford Letter.

AT a meeting in connection with the Walton Street Wesleyan Anniversary we had a glimpse of Methodism as it was intended to be by its founder, and as we believe it is capable of being still. Rev. W. Spiers said he believed in Methodism, because it was a church for all kinds of work, and every kind of talent could find full scope for exercise. He would not say they were perfect, but it was a Church with a heart. Their mission was to go into the world and make Christ known to the poor people. Surely a test of a standing or falling church is just this: its love for souls, and its evangelisation of the poor.

The subject of the confessional has been before us in the local papers for some time, and on Friday a lecture on the subject was given in St. Clement's Mission Room by Rev. F. J. Horsefield, vicar of St. Silas', Bristol. There was a rather stormy meeting, as besides a company of Evangelical clergy, Rev. S. V. Coles, principal of Pusey House, "Father" Fuller, and Rev. W. Scott, vicar of Cowley St. John, were present. The latter made objection to some of the statements. The chairman stated that in the parish of St. Clement's the wife of a working-man was pressed first by the clergy and then by some Sisters of Mercy to attend confession. She refused, alleging as her reason that her husband objected. The Sister's answer was, "Oh, but your husband need never know." The Vicar of Cowley replied that such advice was given without his sanction.

In reply to the statement of a working man, who told the meeting that he had attended a mission at Cowley Church, and was told that unless he went to confession he would go to hell, Mr Scott said that the man must be mistaken, as he never could have committed himself to such a statement. The moral is plain. The arguments for confession, if they prove anything, prove too much. If it is necessary for salvation, and is a part of God's plan, then a woman would be warranted in disobeying her husband, and a priest would be obliged to say, "Confess or be condemned." A lady at the meeting also stated that she knew a girl who was refused communion at Cowley St. John because she would not go to confession. It is time the doings at this nest of Ritualism should be made public.

The Bishop of Oxford, speaking on the crisis in the Church at his triennial visitation on Thursday, said: "He did not mean to say it was not a crisis, for every day's work involved a crisis, every moment a trial, every morning a visit of judgment. He did not think it was essentially a crisis determining the defeat or victory of parties or the relations of Church and State, but it certainly was a crisis for victory between the moral forces of charity and intolerant assumption, the spirit of controversy and the spirit of peace, Christian civilisation and un-Christian savagery. He evidently felt the indictment brought against the bishops for not using their authority to enforce obedience.

The Y.M.C.A.

The fifteenth anniversary of the Hackney Y.M.C.A. was celebrated on the 2nd inst. A meeting in the capacious lecture hall, presided over by Mr. J. H. Tritton, was addressed by the Archdeacon of London, Revs. F. B. Meyer, Dr. Harry Guinness, and Dr. John Gritton.

Negotiations are now on foot for the acquisition, for the Mile End Artisans' Y.M.C.A., of large premises in the Cambridge Road, Mile End, at a yearly rental of £200. The premises include two houses and shops and two large halls. A splendid work may be done at this centre amongst a class of men unreached be any existing agency.

A reunion of old members of the Hammersmith Y.M.C.A. was recently held in the new rooms. An effort had been made to bring together many of the workers who, since this branch was started about seventeen years ago, had from time to time worked heart to heart for the good of young men. A most interesting gathering resulted.

At the spring conference of the Manchester district union of Y.M.C.A.'s, recently held at Preston, the proceedings were marked by great enthusiasm. The Mayor of Preston, who is president of the local Y.M.C.A., occupied the chair. There was a large attendance at a public meeting held at the Guildhall, and a hundred of the delegates took part in a vigorous open-air gathering.

By invitation of Sir George and Lady Williams, a large number of friends assembled at Exeter Hall a few days ago, to welcome Mr. Frank Anderson, B.A., the National Council's student-worker in the Bombay Presidency. Mr. Anderson, after two and a half years in India, is spending a few months in this country, advocating the claims of the English Council's foreign work, and endeavouring to raise, if possible, funds for a new building for student work in Bombay City.

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THURSDAY, MAY 11, 1899.

Missionary Sermons.

IN last week's issue of the *Christian World Pulpit* there were reported three missionary sermons, delivered in London in connection with the spring meetings of the societies. One of these was preached by Dr. Hugh Macmillan, of Greenock, the poet-preacher, to the Wesleyans; his subject being "The Waiting Islands" (Isa. xlii. 4). It is full of beautiful and suggestive thoughts, touching on the prominent part that the islands of the sea have played in the history of Christian missions, from the case of Cyprus in the first century of the era down to Japan and Madagascar in modern days. In the following paragraphs he makes a keen and close

APPLICATION OF HIS THEME:—

"Christ has given to our island the empire of the seas, the light and liberty which the truth as it is in Jesus imparts, and He is preparing his own way upon the earth by the wonderful discoveries and inventions and commercial relations of modern times which unite all the ends of the earth to each other. The teeming populations of the earth have been made our neighbours by the great facilities of travel which the resources of modern science have provided. The vision of the man of Macedonia is familiar to us. We see constantly with our own eyes on these London streets strangers from the remotest parts of the earth. We thus realise in a way unknown before that, however outlandish their dress or speech may be, they are of the same human nature with ourselves. We feel that God has made of one blood all the races of the earth, and that they have the claim of blood-relationship upon our sympathy and help.

"We cannot suppose that it is for purposes of trade and commerce alone that the most remote regions are thus brought closer to one another. What profit that China should be opened up to European enterprise if it is only to find a wider market for opium? What profit that New Guinea should be explored if it is only to corrupt its ignorant inhabitants with the vices of our civilisation? The isles are waiting till our island has freely given to them the knowledge of the Lord Jesus Christ, which it freely received itself. How long must they wait? Is there no higher than a mere political meaning in the acquisition by England of the island of Cyprus, the very island where the first missionary enterprise of the Christian Church began? Should it not be used as a fulcrum for preaching the Gospel to the regions from which it was first diffused, and for greater and more extensive operations than Paul or Barnabas ever dreamt of?"

More important still, because more in touch with the special needs and circumstances of the hour, were the other two sermons—one by Rev. R. J. Campbell, of Brighton; and the other by Rev. J. H. Jowett, of Birmingham. Mr. Campbell's topic, descanted on at Herne Hill, before an audience of members of the United Methodist Free Churches, was

MISSIONS AND THE NEW THEOLOGY.

While admitting, he said, that in many quarters there has of late been rather an advance than a decline of missionary zeal, he was disposed to assert that this is not true of all quarters of Evangelical Christendom. The decline in mission enthusiasm is not the fault of the missionaries on the field, but may be attributed to various causes. An important cause, Mr. Campbell contended, is what may be called "the new theology."

"The new theology has little about the Christ who is a Redeemer; it says much and says it nobly about the Christ who is a Saviour. It places emphasis upon conduct rather than opinion, and declares noble character to be the best orthodoxy. Far be it from me to say a single word against a position which the conscience of every man in this building must approve. But there is a point at which we must say to ourselves, 'How do I stand with God?' and at which our first duty is to make



DR. S. G. GREEN,
Editorial Secretary Religious Tract Society (*see p. 24*).
Photo by E. Smorthwaite, 174, Regent Street, W.

our peace with God. The old theology, which made much of the injunction to save your own soul, contained a truth that is eternal—the truth with which the ministry of Jesus began, a message to the individual to repent.

"The new theology preaches earnestly the revelation of the love of God; but that message has sometimes been preached so as to obscure the inflexible righteousness of God; and anything that tends to belittle the righteousness of the Father, who, because He is love, is goodness, is a mistaken theology, for it is not the theology of Christ."

The preacher proceeded to point out that the prominence given in the teaching of the new theology to the doctrine of "the larger hope," laying little stress upon the doctrine of the wrath of God and on retribution because of iniquity, helps to diminish our anxiety to save the heathen. He went on to urge that the modern theology errs by what it excludes rather than by what it asserts. Added to this there is the increasing attention given to heathen systems of religion and their favourable points; and the idea sometimes entertained that if our civilised vices are to follow the missionary it would be better to leave the heathen alone.

In the later part of his discourse, Mr. Campbell said the churches must do their utmost to recover the Evangel by preaching Christ as a Redeemer before setting Him up as an Exemplar; by insisting on the need of confession of sin, and repentance, as well as by believing in the salvability of human nature at its very worst, while recognising the impossibility of human nature saving itself. Finally, we must remember that we have not to give to the world a religion that has much in common with ancient systems of faith, but one that supplies something that the world never had or knew before the advent of Jesus Christ.

Mr. Jowett's sermon to the Baptist Missionary Society was on

"THE TRUE IMPERIALISM."

One or two brief quotations will indicate the nature of his telling argument.

"Acquisition and expansion are the primary notes of modern life. The lust of gold and the lust of empire are the twin ambitions of our time. But is there no thirst, no disquietude of spirit, no drooping leaf, no weary feet? Our novels and our poetry are full of the drooping leaf. Behind the droop there is the thirst. . . . What we need is the infinitely gracious ministry of an unveiled and redeeming Christ.

"The vulgar imperialism of to-day is empire by grab; aggrandisement by the power of the sword. The imperialism which I covet for my nation is empire, not by the aid of Maxim guns, but by great and heartening evangels proceeding from a redeemed and glorified people."

The May Meetings.

Slavery Under Britain's Flag.

THAT ancient institution, the British and Foreign Anti-Slavery Society, celebrated its anniversary last Friday at a meeting held at the London Institution. The new president of the society, Sir T. FOWELL BUXTON, Bart., presided. He sketched the history of the society, and said the progress had not been such as their fathers could have expected. Even after the Queen's Proclamation in 1897 there was slavery in the Zanzibar Protectorate, Pemba, and elsewhere.

Mr. J. R. ELLIS, M.P., moved a resolution deeply regretting the great amount of slavery which still exists, and in particular the slow progress made in carrying out the Abolition Decree of 1897 in the islands of Zanzibar and Pemba, which are under British protectorate. He said that one of the fundamental bases of the society was to obtain the unequivocal recognition of the principle that the slave, of whatever clime or colour, entering any portion of the British dominions, shall be free, the same as upon the shores of the United Kingdom. During the sixty years that had elapsed since the society was formed there had been an enormous increase in the area and population of the British Empire. There had been great difficulties in Africa. He considered, however, that they had a right, with regard to Zanzibar and Pemba, not only to express their disappointment, but to urge that the Government should have carried out what they knew to have been the aim of the Queen's proclamation.

Sir JOSEPH PEASE, Bart., said he was one of those who were ready to support, with his colleagues in the House of Commons, the Anti-Slavery Question—which was not a party, but a moral question. He believed that it was a thoroughly honest and sound commercial question too. He hoped the society would persevere until the English flag ceased to wave over a slave. Rev. R. Wardlaw Thompson, Mr. Thomas Bayley, M.P., Mr. A. E. Pease, M.P., and Mr. E. W. Brooks also spoke.

The Bible Society.

IN the absence, through illness, of the president, the Earl of Harrowby, the chair of the Bible Society meeting, on Wednesday last week, was occupied by Sir Thomas Fowell Buxton, Bart. The meeting was held, as usual, in Exeter Hall, and there was a large muster of friends and supporters.

The abstract report, presented on the occasion, had the usual characteristics of interest and instruction, and was listened to with marked attention, as read by Rev. T. H. Darlow. We make brief extracts from this document:—"Christ's parting command, to preach the Gospel to every creature, applies not only to the Church but also to the Bible. As his apostles and witnesses go forth to make disciples of all nations, they must carry his missionary Book, or they lack their weapon with which to conquer. And not only must the preacher in foreign lands frame his lips to new and uncouth languages, the Scriptures must learn them too. The immortal truth must borrow fresh raiment, and clothe itself in many a strange garb, before it can enter as a friend into the huts and tents of far-off tribes, and bring home the message of redemption to every man in his own tongue wherein he was born.

"The Bible Society has been the great instrument in modern times by which God's providence is accomplishing this wonderful work of translating and circulating the Scriptures. Already it has helped the Gospel to speak in some 350 languages and dialects. So that the Book, which a century ago was a sealed book to four men out of every five, to-day lies open, more or less completely, to seven men out of every ten in the world. Such a result, partial though it be, bears the manifest

SEAL OF A DIVINE VOCATION.

"If we count in each agency and auxiliary a year's figures onward from those incorporated in the totals of a year ago, we find that the issues by the society now to be reported have been as follow:—Bibles, 803,236; Testaments, 1,218,348; portions, 2,457,855; total, 4,479,439. The total announced at the last anniversary was the highest ever attained by the society, but this year has surpassed it by 92,287 copies. It will be noticed that for every two Bibles issued there are sent out three Testaments and six Scripture portions, chiefly single Gospels or Psalters.

"This splendid result represents increased effort and corresponding expenditure, especially in some of the foreign fields. The total payments amounted to £224,736, and the receipts to £219,966, showing a deficiency for the year of £4,769 18s. 1d. The society includes, at the present time, over 7,600 auxiliaries, branches, and associations in different parts of the world; of these nearly 5,700 are in England and Wales. During last year the society supported an average number of 725 colporteurs at work for the whole twelve months. These are employed in selling the Scriptures from door to door, chiefly on the Continent of Europe and in the great Asiatic countries. The society also maintained 552 native Christian Bible women, who laboured mainly in India and Ceylon."

In the course of some hearty words, the Chairman referred to the great encouragement to be gathered from the extended circulation of the Scriptures. He also spoke of the broad platform of the society, which brings together many who in other matters are separated. Bishop Mitchinson followed. He dwelt on the greatness of the society as shown by the many-sidedness in its benefits. He believed that there were very few who had strong Christian sympathies and interests who had not, at some time or other, personally experienced the usefulness of the society, which is constantly stepping in at the right juncture, and under the right circumstances, to spread the Divine Word.

Rev. Dr. Barrett, of Norwich, traced our national greatness to the influence of the Holy Scriptures. Moreover, he pointed out, as a fact of present day relevance, that it is to the Bible we owe the blessing of Lord's Day rest. Rev. T. S. Wynkoop, from India, declared that there were more copies of the Bible in India than any other book; and Dean Howell enlarged on the obligations of Wales to the Bible.

Church Missionary Society.

THE meetings in connection with the Centenary Celebration of the Church Missionary Society might well be expected to overshadow the ordinary annual gathering. Yet the latter fixture was faithfully observed on Tuesday last week, when friends and supporters assembled in Exeter Hall.

Rev. H. E. Fox read the report, which was full of interest. Up to March 31 the gross income was £379,827, including £53,260 for centenary and jubilee contributions, which by Tuesday morning had reached £70,000; £18,906 for special funds, not available for ordinary purposes; and £61,315 for appropriated contributions and interest, including Three Year Enterprise gifts. Yet in spite of this large revenue,

AN ADVERSE BALANCE

is carried forward to 1899-1900 of £30,110, irrespective, however, of centenary funds. This adverse balance includes £20,013 adverse balance of 1897-98. The year's payments on general account have been £325,223. No fewer than 107 men and 127 women offered their services as missionaries during the year, and 43 men and 43 women were accepted. The following are the summarised statistics of the missions for 1898-99: Stations, 496. European missionaries: ordained, 403; lay, 128; wives, 314; ladies, 273; total, 1,118. Native clergy, 303; native lay teachers, 5,708; native Christian adherents (including Catechumens), 245,769; native communicants, 65,387; baptisms during the year, 16,047; schools, 2,107; scholars, 86,798. Medical work: Beds, 1,325; in-patients, 10,747; visits of out-patients, 612,080.

Sir John Kennaway, who presided, announced that about £70,000 had been paid or promised to the Centenary Fund, and that £30,000 of that sum would be used to defray the accumulated deficit of £30,000. At the centenary meetings £1,005 had been received in the collection boxes, and £700 from other meetings. Looking to the future, he expected the society's bankers would desire the reserve fund raised from £60,000 to £100,000. He expressed his thankfulness for the testimonies which had been borne in various quarters to the work of the society.

In the course of a hearty address, the Bishop of Hereford spoke of the marvellous succession of consecrated lives devoted to the work of the society. They were especially thankful for the 250,000 native Christian adherents, and 6,000 consecrated native workers. After mentioning many of the society's fields of labour, he especially referred to

THE WORK OF MEDICAL MISSIONS.

He had been up the Nile to the second cataract, and was impressed with the thought that the most useful form of missionary labour was in medical missions. The great growth of the Empire was at once a warning and a challenge. Referring to the centenary celebration, the Bishop said: It is impossible for us to have thought of the girdle of praise and thanksgiving, passing from land to land, and from continent to continent all round the Christian world, in the name of the C.M.S., without feeling that we have before us, as members of the British Empire, an opportunity which has never been put before any Christian people in the whole history of Christianity. The circumstances of the present moment remind us indeed of the time of the birth of Christianity itself. When our Lord came in the fulness of time He found the Roman Empire the great leveller of barriers, the great road-maker, having prepared the way for the free passage of the ministers of the Gospel of peace from end to end of it. And so within this expanse of the Roman Empire, Paul and his companions and all other carriers of the Gospel of the Lord went freely from city to city. It is just the same within all the bounds of the British Empire and all her spheres of influence. What a great call is involved in this!

The other speakers were: Rev. J. P. Haythornthwaite, N.W.P., India; Mr. J. Inskip, of Bristol; Dr. Duncan Main, of the Mid-China Mission; Mr. C. R. Walsh, hon. sec. of the New South Wales C.M. Association; and the Right Rev. W. G. Peel, Bishop Designate of Mombasa. All the addresses were pitched in the key of thankfulness to God for open doors; and workers and helpers in every way were urged to rise to the great opportunities of our day.

Missionary Leaves Association.

THIS most useful handmaid of the C.M.S. held its annual meeting on Wednesday week in the Lower Room of Exeter Hall. The Bishop of Athabasca (Dr. Young) presided.

Rev. R. B. Ransford read the report, which was of an exceedingly interesting character. It began with a thankful reference to the C.M.S. Centenary, but went on to warn its supporters against the danger lest "the shouts of praise" should "drown the more ordinary voice of duty." The financial aspect of the year is on the whole encouraging.

A number of interesting statements from missionary workers in various parts of the world—Africa, India, Baghdad, Jerusalem, Cairo, China, Japan, and North-West Canada—proved that the services rendered by *Missionary Leaves* are most highly appreciated by their recipients.

The Chairman devoted most of his attention to Canada. He remarked that though the centenary might have unfavourably affected some other streams of offerings, none regretted it. We must double our efforts, and, where possible, our subscriptions to prevent any injury to *Missionary Leaves*. As the representative of North-West America, he was anxious to make known the great benefits received from this Society. At present the Women's Auxiliary of the C.M.S. in Canada was sending bales of gifts of a most useful nature.

Dr. Lankester defined the place occupied by the society as that of

A "SUNDRY MAN."

There were a hundred and one things which a missionary wanted to do his work properly, besides his salary supplied by the C.M.S. If he were connected with a popular church, or had a large number of friends at home, he easily got what he wanted. But many missionaries had no friends who could help them, and without *Missionary Leaves* they would be badly off indeed. The Medical Mission, to which he belonged, did send out these sundries to their members; forty-one cases had recently gone out to fifty-three missionaries. But what about the hundreds of non-medical missionaries to whom no cases were sent? Dr. Lankester highly commended missionary exhibitions. They helped people to realise the accounts in the missionary magazines. Missionaries should not shrink from describing the horrors of heathenism. It ought to be understood that home and foreign workers were equally missionaries—soldiers of the same great army.

Rev. B. Harcourt said Mauritius was the key to our Indian Empire, our coaling station if the Suez Canal were closed and we had to round the Cape. He proceeeed to give an animated description of the delight and excitement caused by the arrival of the beautifully packed dolls, books, clothes, and other items utilised for boarding-school inmates and Christmas sales.

Dr. Duncan Main, of Hangchow, gave graphic details of the surprises and difficulties of every-day life in China. The many phases of hospital work, the opium wards, the leper patients, the lectures to Chinese students, the work among children, were lucidly explained; and the graver side of the case brightened by lively anecdotes and humorous allusions.

Rev. W. D. Clarke, of Madras, spoke, and was followed by Archdeacon Tims, of Calgary and Saskatchewan. The latter was greatly indebted to the society. His work had been

among the Blackfoot Indians. They wanted warm clothing now more than sixteen years ago. There were 150 Indian children in boarding schools, which meant 300 shirts and 300 pairs of trousers, to keep them going in Calgary alone. It was impossible to train children in day schools, because of the life both boys and girls led among their heathen relatives in camp.

Women's Total Abstinence Union.

A BUSY day was spent at St. Martin's Town Hall on the 3rd inst. by members and delegates of the W.T.A. Union. Public conferences were held, presided over by Lady Biddulph in the morning, and by Mrs. Hawkes in the afternoon; papers bearing upon "Inebriety" and "Junior Work" were read and discussed; and motions were adopted in favour of Sunday closing, against grocers' licences, and against any scheme by which municipalities or public bodies should undertake the sale of intoxicants.

In the evening a well-attended public meeting was held. The review of the year's work, presented by Mrs. Brooks, hon. sec., showed that the operations of the Union cover a wide field of public influence, embracing Nurses and Deaconesses' National Total Abstinence Leagues, Metropolitan Conferences, provincial gatherings, autumn and other annual meetings, deputation work, lectures, and the issue of a monthly magazine and other publications. The directly federated societies now number 288, and many of them show increased membership. In order that income may cover yearly expenditure some special effort has in the past been necessary, and it is hoped that the list of annual subscribers may be so augmented each year, so that the increasing demands of a growing National Union may be met with less frequent recourse to special efforts.

Miss M. E. Docwra, president of the Union, occupied the chair, and spoke of steady growth and progress in the organisation of women as a collective force for uncompromising opposition to the drink curse. The Union is not merely a moral suasion society, but recognises as an essential the use of women's influence in the direction of

INCREASED LEGISLATIVE RESTRICTION.

The importance of sustaining the union's work among young women of the middle class, was urged by Rev. J. H. Horsley. He declared that the extent of evil fruitage from drink, discovered among women in prisons, is double that among male prisoners; while reclamations among inebriate men generally far outnumber results in that respect among women.

Sir Wilfrid Lawson attended after a hard hard fight in "the House," realising that the words of earnest and good women were the greatest encouragement a man could have with a tough task before him. Mr. Chamberlain is horrified at results of the sale of drink to negroes; but "an uncontaminated zone" is as much a necessity to the "natives" of London as to those of Africa. Sir Wilfrid exhorted members of this Union to persevere in contending for the sound principle of self-protection.

Some experiences mentioned by Sister Lillian (Deaconesses' League) tended to show how drink degrades and ruins those whom Christian workers are trying to uplift. A sick man under her care crawled out of bed to a publican who gave him liquor, well knowing that it meant death to the man; and one Christmas time she found boys, some no more than seven years old, drawn away from the good influences of a mission-hall to a public-house shed, where they were ministering to the amusement of besotted men.

Reference was made by Mr. Leif Jones to the threefold aim of the Union—to rescue the perishing, educate the young, and promote legislative reform. The painful and obvious facts of the drink question call for governmental action rather than commissions of inquiry. Miss A. W. Richardson added earnest words of cheer regarding a reasonable and hopeful cause.

London City Mission.

WHAT can be more important than that London, containing some 6,000,000 of human souls, and exercising such an influence as it does morally, spiritually, and intellectually upon the country and the world, should be thoroughly evangelised? In the Christian effort which promotes the present and eternal welfare of individuals and the well-being of the nation, the London City Mission has a large share. It was stated by Rev. T. S. Hutchinson, one of the secretaries, at the crowded annual meeting, held in Exeter Hall last Thursday morning, that the expenditure during the past year was £58,502. But while this is less than the amount spent during the preceding year, owing to the employment of fewer missionaries, yet it is £4,457 in excess of receipts during the past twelve months. This serious fact shows that, notwithstanding retrenchment effected, a further reduction in the number of missionaries may be necessary in the near future, unless enlarged support is received.

Of the 454 missionaries now employed, 336 are engaged in domiciliary visitation; 101 in the visitation of special classes, chiefly working men; and 17 in visitation of the Welsh, Jews, and foreigners who reside in London or visit its docks.

Christian responsibility with regard to the spiritual needs of a great city was the opening point of Mr. F. A. Bevan's speech from the chair. Doubtless the need was being met, to some extent, by other agencies; for clergy, ministers, and various workers are labouring harder than ever. But it is sad to find a mission which has so long occupied the van of Christian effort going backward instead of forward as regards support. Leaving out of consideration the enormous annual increase in the population,

THE SINS OF THE PEOPLE ARE NO LESS;

rather, drunkenness, gambling, and Sabbath desecration seem to be on the increase. The recent development in seven-day newspapers is a public calamity, and should be discountenanced by all Christians. It is well that Christian opposition to this new evil should take organised shape. Theatrical pictorial posters upon the walls of the City, and critiques in the press, show that the drama of to-day, instead of elevating the people, must have the contrary effect. Secular education, art, and literature cannot take the place of the Gospel, preached by a body of hard-working men who have themselves felt its power. In view of their labours, we may hope for increase of regular annual contributions in support of this mission, while we thank God for its past, and take courage for its future.

Prebendary Webb-Peploe said the day has gone when any apology was needed for Christian missions, home or foreign, as an agency for the real advancement of mankind. To neglect the mission or force others to do so, would be suicidal in a national sense, for London has been kept, to some degree, in a wholesome condition morally and spiritually by the aid of this and kindred societies. The work which lies before the mission is solemnly great, and has received small attention from the Christian public, compared with what it deserves. The income has been overspent by £35,000 within the last five years. On this account Christians should take shame to themselves, and determine that, by the grace of God and the moving of the Holy Ghost, there should be no further depleting of the coffers in the year to come. Special offers, individually or in combination, for the support of one missionary, would encourage the executive, and would come back tenfold in holy joy at results accomplished thereby. It is deplorable to find that our drink bill amounts to one-tenth of the national income; while the combined Protestant denominations of the land contribute only a thousandth part of that amount to the work of spreading the Gospel throughout the whole earth. If Christians could feel what it is to come into really close contact with their Lord, their souls would yearn for fulness of blessing to the world, in hastening the time when He shall take possession of his kingdom. Suffering humanity cares not for ecclesiastical distinctions, but it *does* want Christ and heaven; therefore, let us act upon the Divine injunction, "Freely ye have received, freely give."

Love to the people among whom he works seemed to inhere in every word uttered by Mr. Rowland Bamber, missionary to canal boatmen. He said that there are about 40,000 of these people upon the tidal rivers of the country. While there is

MUCH SPIRITUAL DARKNESS

among them, they must be regarded as men and women with souls, and he had found them accessible to Christian kindness. There are also some 4,000 children on our canals, and some effort had been made to reach them with Christianising influences; Miss Bevan having, three years ago, opened for their benefit a room into which some 400 are occasionally gathered. Provision for their inclusion in certain Board schools is a dead letter, inasmuch as they are never long in one place; but the little effort for their good made by this mission is bearing gratifying fruit. There is full scope for Christian sympathy towards the women on the boats, who start at three or four in the morning, and, while carrying or nursing their little ones, steer the boats or drive the horses. A maternity room has been provided for these poor women. Interesting details given by Mr. Bamber, discovered how God has blessed him in gaining the hearts and ears of these humble folk, and has made him wise in the ready use of opportunities for personal dealing with them to their spiritual profit.

Rev. G. Campbell Morgan, of the Congregational Church, Tollington Park, said that after a little more than two years' labour in London he stood in greater perplexity than ever before the enormous problem which waits at the door of the churches for solution. The history of our cities is, for the most part, a record of sin and unrighteousness. Wherever man has attempted to mass himself, there has come, sooner or later, development of all the vices that characterise our London of to-day. A great city is the worst foe of that true socialism which results from the aggregation into a society of individual men living in the will of God. But as the city is a fact, what is our duty toward it and our true service therein? This can only be discovered in a life which closely touches the Divine heart. God's attitude has never been that of aloofness from sin, in the spirit of those who thank Him that they are not as other men. God is where sinners are with their wounds and woe; and He is there in pity. From the history of Jonah at Nineveh, and of Christ weeping over Jerusalem, we may learn God's attitude toward cities. God understands London, as we cannot—the west as well as the east; the one with its tawdry splendour, its cultured indifference, and its

VENEERED ROTTENNESS;

the other, with its grim fight with poverty, unhealthy dwellings, open shame, and smothered agony. These things are more present to the heart of God than to civic authority; and it must be ours, as Christian men, to make easier the conditions of work for our missionaries. As to the Church, here we have no continuing city. When we cease to be "other-worldly," we lose power forcefully to touch the present age. The Gospel of full salvation is against the doctrine of the survival of the fittest. We seek a city, but its principles we are to seek here. Godly men and women must contribute to Christian service by taking some part in the government of this city, securing the appointment to office of men who believe in God; for no man believes in man, save as he believes in God. We are here to claim this city for Christ, seeing that it shall be his by and bye; and we must press forward all the time with our distinctive work of getting men and women into personal contact with Him. Here in this mission is machinery for doing work for which the churches are responsible, but which they cannot do for themselves. Therefore, let the mission directors feel that behind them is the heart and means of the Christian Church.

Work Among Bluejackets.

THERE can be no doubt that, whether on board a man-o'-war, with bluejackets for an audience, or on the platform of Exeter Hall, telling of her work, Miss Agnes Weston is the right person in the right place. There is about her speech a breeziness and an absence of starchiness and formality that accord well with the situation. As the sea song says, "We all love Jack," and we fancy there are few Jacks of the "bluejacket" species that would not vow the same about their true and tried friend Miss Weston.

We felt it was good to be at her annual meeting in Exeter (Lower) Hall last week, and so we imagine did every individual in the crowd that crammed the hall, those who had to stand not excepted. Miss Weston is her own chairwoman, her own secretary and treasurer, and her own advocate-in-general; and the arrangement works splendidly, in her case at any rate. She knows exactly what the public want to know, which is more than can always be said of chairmen and speakers at anniversaries.

At the meeting last week our friend, in nautical phrase,

"TURNED ON THE SEARCHLIGHT"

on different phases of the work, and at the close of her talk we seemed to be quite posted up in all that is being done through the agency of this institution, which well deserves the title of "Royal." First of all, she spoke of the growing scope of the work; there are now 116,000 men and boys in the navy, as compared with 60,000 when she began to care for the welfare of bluejackets.

The searchlight was thrown on the Biblical aspects of the mission, and the saying quoted of a royal princess who, when she saw a well-thumbed copy of the Scriptures in one of the rooms, said "This Book is the Crown of the Work." There is a quiet room in each of the Rests for study and meditation, and the Royal Naval Christian Union is now a thousand strong. As to the correspondence department, Miss Weston declared that nothing would induce her to let that pass out of her own hands, so long as she is able to see to it, though she has to employ several private secretaries in connection with it. These letters keep her in personal touch with the men, and there are many blessed results. The printed *Monthly Letters* continue to go forth in increasing numbers, and so does *Ashore and Afloat*, the organ of the mission, which is ably conducted by Miss Wintz. As many as 1,145,580 copies of these serials were scattered last year, not only in the Royal Navy, but in the merchant service and among fishermen as well as in the



Returning off Service: Bound for the Sailors' Rest.

American Navy. Printers' bills and postages make a heavy item in the yearly expenditure, and friends can help materially by becoming annual subscribers.

The revolving searchlight next rested on the two Royal Sailors' Rests at Devonport and Portsmouth. They each represent an outlay of £100,000, but happily when in good going order they are self-supporting, with something over for the furtherance of the work in other directions, such as caring for the widows and orphans, temperance work, &c., and a small reserve fund. It would be impossible here to go into the many details of the helpful agencies in connection with these Rests; but to show how popular they are with bluejackets ashore, it may be stated that last year there were very nearly 200,000 sleepers—an increase of over 20,000 on the figures of the previous year. From the figures given as to food consumed at the Rests at certain periods of special stress, it is clear that the British bluejacket, man or boy, is gifted with a healthy appetite. Here is a little

PICTURE OF CONTRAST

from the pen of Miss Weston herself:—

"Where was Jack ashore before adequate provision was made for him? Ask our pensioners who served in past years. Ask senior naval officers. 'Homeless mid a thousand homes' was the bluejacket, only cared for by the vilest harpies, while his money lasted, then cast aside in a gutter a miserable wreck. The Royal Sailors' Rests are bright lights to encourage others to start in the same way. No intoxicating drink is ever allowed on the premises, and their remarkable success has shown that strong drink is not necessary to ensure popularity or success."

Passing on from this enticing theme, Miss Weston, with some pardonable pride, threw the revealing light on her memorable

VISIT TO THE QUEEN

at Windsor, in response to a special command. The details given were very interesting, and must have turned any red Republican present into a leal-hearted supporter of the Monarchy as at present represented on the British throne. In the words of a bluejacket, who had inspected Her Majesty's cabin in the Rest at Devonport, we were constrained to regard this august lady not merely as a Queen but as a friend, and to say "God bless her." That half hour's interview at Windsor Castle was evidently a time of remarkable interest, creditable alike to guest and to host. Her Majesty's parting words were "I must bid you good-bye; God bless you, and prosper more and more the work amongst my brave men that you are carrying on, and for many years to come."

Before closing her story, Miss Weston naturally made seme references to the future. The Empress Frederick of Germany recently opened the Diamond Jubilee block of the Portsmouth Rest, and it was actually full before



Proposed Additional Buildings.

it was opened. It is now greatly desired that the old part of the Devonport Rest, which is really dangerous, should be pulled down and replaced by a new block. The proposed addition is shown in the illustration on page 20. Miss Weston wants £10,000 for this extension, "a small sum indeed for England to give for the good of her magnificent navy."

We can but mention in brief the work of the "Needlework Guild," in which the Duchess of York takes a deep and personal interest, and the "Naval Brigade," which specially interests young people in the work among bluejackets, giving them the opportunity of helping. All that we have written, and a great deal more, will be found embodied in a most attractively got up and profusely illustrated booklet by Miss Weston, which she has issued with the title, "Under the Searchlight." We strongly advise our readers to write to Miss Weston, Royal Sailors' Rest, Devonport, for a copy. Let it be read (as it is sure to be), and then handed on to a friend for perusal.

Moravian Missions.

THE annual meeting of the London Association in Aid of Moravian Missions was held in Exeter Hall last Friday afternoon, Mr. T. A. DENNY in the chair. Rev. W. WETTON COX, clerical secretary, stated that the large deficiency caused by widespread misapprehension as to the terms of the Morton legacy, which can only be used for commencing new work and not to help existing missions, has been, by God's providence and in answer to prayer, nearly met without serious diminution of the ordinary income. But unless the regular income be now not only steadily maintained but largely increased, withdrawal from some mission fields, urgently calling for extension, seems inevitable.

In last year's report, allusion was made to the long-time of trial through which the mission

ON THE MOSKITO COAST

in Central America had been passing; from this it appeared to be emerging triumphantly, and appearances have not proved deceptive. For, notwithstanding seeming hindrances and opposition, the spiritual character of the work has suffered neither in stability nor development. "We can record," writes the Mission Board of this field, "with thankful hearts that the prominent political events which have transpired during the past year in Central America have not in the end materially affected our *Mission* work.

"Neither the internal revolutions in Nicaragua, nor the brief breaking out of hostilities between Nicaragua and Costa Rica, caused any difficulty beyond pecuniary loss and temporary discomfort. As a rule our brethren have been permitted to carry on their work in comparative peace and quietness, and with trustful, thankful hearts to the Lord for his protecting care and mercy. Occasional difficulties still arise, especially in the interior.

"Visits to the heathen in the interior have been paid with encouraging results; especially has this been the case in connection with the Indians living near Cape Gracias a Dios and on the Wanks River, also amongst the Sumus up the Prince Apolca River. Traces of the working of the Spirit of the Lord among these heathen are not wanting."

Speaking of the decline of income which the Association is thought to have suffered on account of recent centenary celebrations by another organisation,

THE GENIAL CHAIRMAN

said he believed God would maintain and encourage every work built upon the rock of the Divine name.

Rev. H. E. FOX said it is not numbers or a large balance that constitutes a good



MR. T. A. DENNY.
Photo by Messrs. Elliott & Fry, Baker Street, W.

society, but consecration to God, so that He may work freely; and he loved this Society because it sets all others such a good example in this respect. His prayer was that centenary celebrations might stimulate general missionary interest throughout the country. God has been struggling with his Church ever since Pentecost, that it may put first things first. Domestic organisation took too large a place, and internal quarrelling followed; but persecution scattered members of the early church so that they went everywhere preaching the Word. Our first business is to let the Gospel be known throughout the world. What magnificent audacity on the part of a little church, with no resources and only just out of the fires of persecution, is seen in the history of Moravian Missions from the yea 1732! What magnificent faith our fathers had! Faith and obedience are going to tell in the end. That is why men honour and love the Moravians, who are to be measured by their faith, hope, and charity.

The great indebtedness of the Church Missionary Society to Moravian example was touched upon by Rev. W. R. MOWLL. The Missions have gloriously carried out the "musts" of Scripture, in their doctrinal and practical aspects. The Word of God is *read* but is not *preached* in the Church of England after the manner of the Moravian Church; and the latter has never drifted back, or sailed near to the Church of Rome. Moravian Missions have always been the work of a separated Church.

ONE IN SIXTY

of its members go out to the foreign field. Self-denial has also characterised the work. The way in which Moravians have inaugurated and supported their Missions deserves our full practical recognition.

Rev. H. B. MACARTNEY, late of Melbourne, loved the Moravian Missions because of the examples of practical and wise Christianity among their disciples and converts as described in the report. For instance, one who wanted to come to the Lord's Table says, "It is our experience that if we do not at once do or leave undone anything with regard to which Jesus has given a command, we lose a certain amount of power, and are not able to do other things." As to his own experience, Moravian faith and practice was a memory of his childhood. The people are not afraid to go to the lowest, the most degraded and the worst of mankind. Fragrant memories of missionary workers in various Australian districts were detailed. The Moravians have penetrated among a cannibal people, and are found in all parts of the world, providing lovingly for the wants of peoples rendered homeless and houseless. They have even crept up the high mountains that overlook Tibet, only awaiting the Government's word to fall upon that country and win it for Christ. If Moravian missionaries have not entered Tibet, they have reached the Tibetans by loving words in intercourse with that race. While the Moravians owe much to Wycliffe, we are greatly indebted to them for their influence upon our own country in days gone by.

Further testimony came from Mr. W. COLDSTREAM, retired from the Bengal Civil Service, and acquainted with the work in Tibet. Several instances of Moravian missionary devotion in isolated spots and amid physical suffering were mentioned. Tibet soil is hard, but it must not remain untilled. Our brethren have seized the standard and are waiting for the dawn. They must have a full measure of our moral and material support.



SUMU INDIANS, MOSKITO COAST.

Slum Work. — For many weeks an effort has been sustained in connection with the "Lighthouse," Bow Common, E., to reach a class of men of the most hopeless description, humanly speaking. A substantial supper is provided week by week, which is attended by a large number of these men, the aim being to secure as far as possible the attendance of the same men each week. The Gospel has been faithfully proclaimed by Miss Keighley, who has kindly undertaken this part of the work. It is hoped to follow up the impressions already produced upon some of the men by visiting them in their homes and seeking to win them to Christ. Friends wishing to help may send their contributions to Pastor Hazzard, 52, Addington Road, Bow, E.

London Jews' Society.

THE ninety-first anniversary of the London Society for Promoting Christianity amongst the Jews was held on Friday morning in Exeter Hall. From a statement made by the secretary, Rev. W. Fleming, it appears that one of the most encouraging features of the work is the large increase in the number of missionary agents within the past year or two. Two years ago their number was 154; it now is 184. If missionaries' wives are included, and they should be, as they are as much engaged in the work as their husbands, the relative numbers are 185 and 203. These figures tell of great progress. The increase of fifty agents in ten years has, however, led to the present adverse balance of £11,087 on the General Mission Account.

The report on "Missions to Israelites," issued by the Lower House of the Convocation of Canterbury, will doubtless give a great impulse to missionary activity on behalf of the Jews. In alluding to the work of this Society, the report contained these weighty words: "If the field of operations is to continue to cover four continents, its income and its agents ought to be multiplied four-fold."

Varied home mission work carried on in the Society's mission house in Goulston Street continues, under God's blessing, to attract large numbers of Jews. During the year 235 Jews and Jewesses have been instructed, as compared with 107 in the previous year. Twenty baptisms took place, not counting children. The colporteurs have steadily pursued their work of visiting Jewish families, distributing Bibles and Christian literature.

The chairman, Sir John Kennaway, president of the Society, said that this work, second in importance to none, and taken in hand in obedience to the Divine command, s

EXPANDING AND ENCOURAGING.

The Jewish problem in the east end of London is being favourably affected by our mission operations. The industrial work in Jerusalem reached its jubilee on December 21, and during its existence 462 inmates have been accommodated in the House of Industry, of whom rather more than half have been baptized, while twenty-five have become missionaries. Baptisms in the city have numbered 565 during those fifty years. The hospital work is also flourishing. "We may go forward in the work with the confidence that God's blessing must rest upon it. The Jew is the key to the working out of God's will and way in the world. If we gain the Jew for Christianity, we shall have won the world for Christ."

In commending the report to the meeting, Rev. Canon Brenan, vicar of Emmanuel Church, Clifton, said that this is a cause very dear to the heart of Christ, and should be so to his people generally. The possession of the Old Testament by itself must lead Jews to sceptical views connected with their future. Our duty is to give them the New Testament which is the complement of the Old. Our singular and unique debt to the Jewish people increases, so that their evangelisation should be the most popular Christian work in this country. If there is one nation in Christendom where Jewish missions should find favour it is England, which has given to the Jew civil and religious liberty; and, consequently, emissaries of this Society go to the people with a certain claim and influence. Various Jewish movements which loom largely before us to-day have been promoted by the circulation of God's truth. The attractions of new forms of Christian enterprise should not be allowed to divert support from a Society which is the true sympathetic exponent of the church of our fathers in Jewish evangelisation. Let us, in God's name, pray and work for this Society, for the future of the Jew is a noble one, and the present opportunity is a blessed and a real one.

Rev. A. C. Adler, missionary at Amsterdam, declared there will be no peace among the nations of the earth before Jesus is crowned King of the Jews. It is glorious to work for the peace of souls, and, through that, for the peace of the world. In the Dutch city where he has been working for twenty-six years, there is a great field for Christian work among 50,000 Jews; but operations are crippled for lack of means. New Testaments, sold by hundreds among these Jews, produce evidence that the books are read and bear fruit; and this is also the case with other ministry carried on in connection with this Society.

Testimony to the genuineness of the work in Jerusalem was borne by Sir Wm. T. Charley, Q.C., late Common Serjeant, who has lately returned from the Holy City, and who stated that Jewish parents themselves conduct their children to the schools.

Rev. A. E. Barnes-Lawrence had learned that the Jew is the key to the Old and New Testaments; for the people in exile to-day are still God's witnesses to the unity of the Godhead. Not only do we owe that doctrine to the Jew, but he has ever been a witness to the necessity of God's salvation; and Leviticus—with the sin-offering, which has nothing analogous to itself in antiquity or in the nations once surrounding Israel—is one of the most important books of the Bible in these days of false teaching and ritual. The Jew is also a witness to the ultimate triumph of good over evil, of God over sin, of the Lord Jesus Christ over all that is opposed to Him to-day.

THE ZIONIST ENTERPRISE

is not life, but it is movement. The leaves are beginning to shoot forth on the old stem of Jesse. "If the casting away of them be the salvation of the world, what shall the receiving of them be but life from the dead?"

It was only four weeks since Dr. W. H. Anderson, medical missionary, had left the work at Safed, Galilee. God is, indeed, working there, and results are seen, although that point is left in the Divine hand. Among many instances which might be mentioned was the case of an opponent of the work when it first began, a chief man among the people. Conversation with him two years after, contrasting Christians with Judaism, issued in a letter from him, in which he said, "I am fully convinced of the truth of Christianity. If I be a Jew in the flesh, I am a Christian in heart, and some time I hope to confess it fully." The work is handicapped by the need of better hospital premises, and for want of means for helping poor Jewish converts.

Colonial and Continental Church Society.

THE seventy-fifth annual meeting of this Society was held last week at Sion College, Victoria Embankment. Mr. F. A. Bevan presided, and said the attention of Churchmen in this country had lately been especially directed towards the heathen abroad, and hearts had been stirred when they heard how the Word of God had been extended among the heathen. This Society deals with missions in Greater Britain, and they would agree that the first claim upon them is that which comes from their sons who have gone out to other corners of our Empire, and who are, in numberless cases, deprived of the public services in which they were wont to engage. The mother's heart went out naturally to the son in a distant land, and she should therefore support the teaching of the Gospel in all parts of

THIS EXTENDED EMPIRE.

We hear much just now concerning our great Empire. It was our duty to minister to spiritual wants, and give our countrymen who have left their homes the same teaching that they had in this country. The Continental work of the Society was more familiar to them than the Colonial. All of them had been on the Continent, and valued deeply the services of the Colonial and Continental Church Society. He was in the south of Spain a short time ago, and missed the services of the Church very much. "We have got so accustomed to the Society's chaplaincies that we cannot do without them." He congratulated Canon Hurst on the selection of chaplains which he had made.

The Secretary (Canon Hurst) read the annual report, which stated that the Society's educational work in Newfoundland, the oldest of British Colonies, continued, as for many years past, with undiminished activity. The local committee maintained twenty schools, and were educating some 2,000 children in Newfoundland, but were greatly in want of funds for the repair of school buildings and the salaries of teachers. In the dioceses of Montreal, Rupertsland, and Saskatchewan and Calgary, and Athabasca and Mackenzie River the work was flourishing. In the diocese of Goulburn, Australia, eleven of the clergy were aided by the Society. In the diocese of Ballarat four of the clergy were on the Society's list labouring in a region but

RECENTLY RECLAIMED

from what was formerly believed to be utterly irreclaimable. In Central America, East India, South Africa, and West Indies the work is also continued. In the diocese of Jamaica arrangements were made some years ago for the gradual withdrawal of the Society's grant, but in the present distressed condition of the colony the committee have responded to the wish of the bishop, and increased instead of reducing it. On the Continent the chief event of the present year was the erection and dedication of the new church at Lucerne. The work was also exceedingly satisfactory at other chaplaincies. In conclusion, whilst the Society had made considerable progress both at home and abroad, it was not accomplishing what was expected from it. Its funds ought to be doubled, and it should be enabled to assist more effectually in providing an evangelical ministry in every good opening presented to it.

The Bishop of Newfoundland said that country was the birthplace of the Society. In the early days it was able to stem the tide of Roman Catholicism. During the last quarter of a century 200 teachers have passed through their training school. Sixteen have become clergymen, and others were in responsible positions, taking their place in Church and State very creditably.

The Bishop of New Westminster said that he stood in a somewhat different position from the Bishop of Newfoundland, because he had no history to speak of. Last year was the first time that the Society had given a grant to his diocese. There were many other points in which his diocese could be contrasted with that of nearly every other diocese. He could not speak of the terrible disadvantages which they had to undergo. The climate was like that of the most favoured parts of England. That was all the more reason why the Society should support his diocese, for Englishmen were now flocking to it by the Canadian Pacific Railway. The size of the province was far larger than that of the United Kingdom.

The Bishop of North Queensland emphasised what all the other speakers had said, that England did not recognise her duties to her sons and daughters.

ENGLAND MUST RECOGNISE

them. Imperialism! Yes, because the great God of nations is directing it. Not the Imperialism that simply gloats over the numbers of its soldiers and sailors, and the amount of its imports, but Imperialism that may give openings for spreading the Word of God. Pearl miners, gold miners, coal miners, and sugar refiners were some of the men that he had in his diocese. He had been amused to hear one of the speakers say this diocese was the size of England and Wales. He could show him a parish that size.

Rev. A. Murphy said he had seen something of the work of the Society at Kingsville, Essex-centre, and Dresden in Canada. He doubted very much whether there would be any churches there if it had not been for the Society. The Canadians had to look across the ocean to the mothe country for help. England was sending out to them about 28,000 people a year, who brought no money with them. The returns from farming were, moreover, slow, and if it were not for the assistance of the Society the work among them could not be continued. Other societies were withdrawing their grants; some were reducing them on a sliding scale. Therefore they had to rely on the Colonial and Continental Church Society. All could not go out to the Colonies, but they could give money and support by their prayers those that did.

The West London Mission.

THE vigour and enthusiasm which usually characterise the efforts of the West London Mission were very much in evidence at the anniversary gatherings held on Thursday last.

In the morning Rev. Chas. Garrett preached in St. James's Hall, to a large congregation, on "Doing Good." The annual luncheon followed at the King's Hall, the Lord Mayor of London presiding, supported by the Sheriffs and a large number of friends of the Mission. In the course of an interesting address, the Lord Mayor referred to early association with Wesleyan Methodism in Lincolnshire.

Rev. H. Price Hughes said they had now a Mission Church in West London of some 1,600 members, gathered within twelve years, from the

NON-CHURCH-GOING POPULATION,

which was entirely self-supporting. In regard to Evangelistic work they were without any sectarian object, trying to reach the hitherto unreached with considerable success. He detailed the social side of the work, and pleaded for increased support to carry forward the varied labours of the Mission amid a vast and needy population.

Subsequently a dense audience assembled in St. James's Hall to bear tidings of the work of the Sisters of the People, those devoted and spiritually minded women who labour in season and out of season on behalf of the poor and suffering of the plague spots of the west.

Rev. H. P. Hughes, in a few well-chosen words, introduced Miss Wyburn as president of the meeting. That lady, in spirited terms, referred to the increasing extent to which women were answering the call to work for the Master. In former years the chief business of woman was to work green cats on a yellow ground, but under altered and improved circumstances, and by the blessing of God, she was taking her proper position of usefulness in carrying the Gospel to those who sat in darkness. The many-sided character of the work, and the extent of its God-given success in reclaiming the sinful and degraded was remarkable. The Sisters were welcomed in the dark homes of metropolitan squalor, not because of culture or doles, but because they went about their work in a spirit of Christlike compassion.

Sister Agatha gave a vivid picture of the mission outpost at Somers Town. Remarking on the enormous local supply of imported second-hand goods of every imaginable kind, she traced their existence to the fact that people could not afford to pay first-hand prices, since the major part of their income was

TRANSFERRED TO THE PUBLICAN'S TILL.

The open-air work had been greatly blessed, and numbers of wild characters had been led to Christ. Visitation afforded of course the best means of personal dealing. Amid sights and scenes sometimes grimly humorous, others tragic, and generally of a deeply pathetic character, much opportunity of good work was found among the sick and dying. Sister Agatha went on to give a touching description of a slum home with a stony-hearted father and mother looking on while their dying lad listened to words of invitation and comfort and peace. "Some of us in this room," the Sister had said, "have never known Him, never thanked Him for his goodness to us." The stricken youth had eagerly interrupted even with the death rattle in his throat—'I—I thank Him, Sister,' was his last whisper as he fell back dead.

Sister Margaret, representing the Piccadilly Midnight Rescue Work, forcibly described the loneliness and difficulty of the lives of young women who come to London from country homes in the anticipation of finding an Eldorado. Many of these poor creatures were led astray under appalling circumstances. Relating some sad instances of betrayal and abandonment, and indicating some of the hindrances which barred the way back to a virtuous life, Sister Margaret was yet able to point to some glorious cases in which repentant women had been turned from the lavish life and gilded riot of wicked splendour into the paths of righteousness.

MRS. HUGH PRICE HUGHES,

in a graphic review of the work, briefly referred to some branches of the work, which during the year had proved a conspicuous blessing. The Crèche, where the children of the poor were cared for while their mothers sought to earn a few coppers by charing or flower-selling; the Relief department, which enabled families in temporary distress to tide over the crucial period, and so remain free of the workhouse; the clubs for boys and girls; and a variety of guilds and institutions were one and all conducted, the speaker contended, with deep feeling, with the one end in view,

THE ATTRACTION OF SINNERS

to the feet of Christ. Dealing with the mission work at St. James's Hall itself, Mrs. Hughes emphasised the importance of dealing, as they did, with the indifferent frivolous masses of respectability. People in widely different phases of spiritual experience, and people of no spiritual experience whatever, had been blessed, and converts unconnected with any religious body had been linked on to that stimulating organisation—the Methodist class. Their converts testified to a thorough conversion by self-sacrificing devotion in such work as workhouse meetings, public-house and lodging-house visitation, and the like. The speaker concluded with an appeal for more workers and general public support.

The Boys' Brigade.

WHATEVER may be the objections to the "militarism" of the Boys' Brigade, certainly the annual meeting and demonstration, at the Queen's Hall on Friday last testified to the popularity of the movement. The report, too, proves its power; and the spiritual work accomplished shows that there is in our midst a mighty force, the object of which is the advancement of Christ's kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness.

The Earl of Aberdeen said that there are now nearly 800 companies, with over 2,800 officers, and 35,000 boys in the United Kingdom, besides at least 30,000 more in the United States, Canada, South Africa, Australia, West Indies, India, and Ceylon, so that the increase during the year proved that the movement was a living and growing institution. He spoke of the *adaptability* and the *catholicity* of the Boys' Brigade, for it was not limited to any part of the world, and it embraces the various denominations of the Church of Christ. Having addressed the boys, the noble Chairman commended the officers for their great self-denial. They were engaged in a good cause in every sense of the word. He hoped they would induce others to join in this truly Christian effort, and assured them that they would certainly experience the blessings which are to be expected from a fulfilment of their duty.

Rev. W. H. Griffith Thomas, as a member of the 7th London Company, having delivered a helpful address to the boys,

Major W. A. Smith, the founder of the movement, congratulated the various companies who had so ably contributed to the proceedings of the evening, and the numerous officers, through whose zeal and devotion such marvellous result had been achieved. He spoke of the evils which attended boys of twelve years of age and upwards, and their tendency to fall into groups or gangs which often resulted in stealing, lying, and fighting; while the various agencies at work in the numerous companies of the Brigade met this tendency, and directed the love of physical exercise and deeds of bravery which characterised boys into a proper channel. Anyone could see for himself the results of the work in the hearts of the boys and their officers. There always would be objectors; to them he said, in the words of John Bunyan:—

Let him that liketh it profit by it; let him that liketh it not, himself produce a better.

The addresses were interspersed by various displays, which reflected great credit upon all concerned, while bands of the 1st Enfield and 1st Greenock Companies rendered selections during the evening, the notes of "God be with you till we meet again" resounding through the building as the meeting dispersed.

Friendless and Fallen.

DURING the past year no less than 346 young women and girls, of honest, respectable character, but who were found to be in circumstances of great moral peril, were succoured in various ways by the London Female Preventive and Reformatory Institution, which held its forty-second anniversary in Exeter Hall last Thursday afternoon. The Rescue Homes have continued their good work, with the happy results—some cases being very remarkable in their various particulars, and all deeply interesting.

The doors of "the Open-All-Night Refuge" are open day and night to receive the erring, penitent woman, when weariness with a wanderer's despised and cruel life, or the call of mercy, bids her sin no more. Equally welcome is any homeless girl, alone and friendless in the streets, overtaken by unexpected or sudden destitution, and having nowhere to lay her head. In either case, the troubled woman or the helpless respectable girl is taken in, and the return of morning brings with it inquiry, counsel, or help—sometimes all three—to enable her to begin life afresh.

Spiritual work in the Homes is the primary object constantly kept in view, and whatever temporal assistance is given may be regarded as of secondary importance, and contributary to the other. The finances of the year are of a hopeful and promising character; though the raising of funds never fails to be a source of anxiety and unremitting labour.

All this and more was told at the meeting by the secretary, Mr. Wm. J. Taylor; and then the ever-genial Sir Geo. Williams, who was chairman on this occasion, expressed his appreciation of

THE PREVENTIVE WORK

of the Institution, by saying that he would build a rail, even of gold, at the top edge of a precipice rather than a grand hospital at the bottom.

Rev. W. R. Mowll said that ministers of the Gospel well know what a good work has been done these many years by this excellent institution. After dealing in a very searching manner with some of the public evils which render that work necessary, the speaker strongly commended it as pre-eminently Christlike, although it is sadly neglected by God's Church as a whole. A large number of Christian women will not look at the evil, although the work which mercifully deals with it is one particularly suited to women, calling, as it does, for loving personal dealing with the erring. He traced the blessings which rest upon the work of this Institution to the spiritual aims which it represents, and he called for prayer and earnest effort in furtherance of its interests.

Declaring himself to be in love with all such broad, undenominational platforms as that upon which he stood, Rev. Ossian Davies said that none were so friendless as the lonely girls of our city, many of them writing their shame in the blood of a mother's heart. The magnificent work of prevention and rescue must send a thrill of joy through the once wounded heart of our dear Redeemer. Mohammedanism sets woman too low; Popery elevates her too high; but Christianity gives her the right place, and is her best friend.

Mr. Thomas Salt, treasurer, urged that funds are much needed not only for extension of operations, but for expensive but very necessary sanitary improvements in the Homes. He mentioned that since the beginning of the work 16,000 women have been received into the Homes, and 20,000 have passed through the "All-Night" Refuge. Colonel Douglas Jones expressed sympathy with the work, and added a warm commendation of its methods.

Religious Tract Society.

AN occasion of much thanksgiving to God was found in the hundredth annual meeting of the Religious Tract Society, which drew together many friends in Exeter Hall last Friday evening.

In his review of the past year, the Secretary, Rev. Dr. Borrett White, opened with a grateful acknowledgment of the Divine favour which continues to rest upon the labours of this Society. The Centenary Fund has reached in payments and promises the sum of £45,300. Among the many interesting points with which the report abounds, it may be mentioned that the Council have decided to suspend the series of "Present Day Tracts," with the hope, however, that these valuable papers may be renewed at no distant date. They will issue shortly a series of tracts bearing the title, "Present Day Papers on the Romish Controversy," by able writers.

The Society has always considered it an important part of its work to issue from time to time tracts and books on the controversy with sacerdotalism and the Papacy. The list of publications bearing upon the various phases of this great controversy is already very large, but in view of the amount of attention recently directed afresh to this question, the committee have felt it advisable to offer a prize of £100 for the best book on the subject of "Protestant Belief: a Popular and Thorough Vindication of Evangelical Protestantism against Romanism and the Romanist Tendencies of the Day;" and three prizes of £50, £35, and £21 for the best stories dealing with the present-day aspect of

THE CONTROVERSY WITH ROME.

The award in this competition will be made in the course of the summer, and the books, should any be found suitable, will be published in the course of the autumn.

Mingled with encouragements are many causes for anxiety. While openings abound on every hand, and applications for increased help come from every quarter, the resources at the disposal of the Committee, so far from showing a corresponding increase, are far less than they were some years ago. Unbounded competition in fields which at first the Society occupied almost alone, the continued depression in the bookselling trade, and the reduction in profits which the circumstances of the present day have caused, have largely diminished the funds available for supplementing the Society's missionary income.

Let, therefore, the new stage of existence on which the Society is now entering be marked by more earnestness in its cause, by more earnest prayer for the Lord's blessing, and by more hearty support given to its work by those who value evangelical truth.

In the absence of Lord Overtoun, Mr. Edward Rawlings took the chair, and expressed enthusiasm for the work of the Society, a feeling which he had maintained for some fifty years. Increased issue of religious works by various publishers besides this Society is a good sign of growing interest in that direction. The Society is the helper of every missionary society throughout the world; and it is believed that the reform party in China got their idea from its literature. There are some eleven different missionary societies which the R.T.S. helps in China, and nineteen in India. Increased means are necessary for the ordinary work of the Society; while it is also needful to complete the Centenary Fund, so that the organisation may have means to meet its ever-increasing opportunities of usefulness. Let us help to the utmost of our ability, and get others to do the same. Besides money, sympathy and prayer are much needed. The Society earnestly desires to

BE KEPT UPON THE RIGHT LINES

of the blessed Gospel of our Lord and Saviour. Divine strength is also needed in order to respond to all the claims made upon this Society in the spirit of love to our Master and to our fellow men. Above all, there must be dependence upon God for guidance, in view of the diversified needs of the present day. May that guidance be graciously vouchsafed, "lest we forget!"

(300)

Mr. Archibald Campbell considered it a great privilege to speak upon this auspicious occasion—to stand there as a representative of that "elder sister" of this great Society, the Religious Tract and Book Society of Scotland. They in Scotland were deeply sensible of the service rendered by this Society to the cause of religion and pure literature throughout the world.

Earnestly hoping that what had been accomplished in the past was but the beginning of greater things from this Society, Rev. Dr. Butler, Trinity College, Cambridge, said it is only by the Spirit of God that increase is to be looked for. In early days the Society was the subject of much obloquy, but this has long been surmounted. The characteristics of a good tract are opposed to dryness, shallowness, and what is called the "goody" quality, although the cause of piety embraces everything that is good. One special service of the Society is what may be called its antiseptic power in literature. That which cannot be destroyed may be dispossessed. The value of every branch of literature which tends to expel evil cannot be over-estimated. Believing that this Society has borne its part in stemming the tide of all that is defiling and polluting in literature, he felt grateful to those who have had a part in so good a work. A hundred years hence, when men look back upon the virtuous reign of good Queen Victoria, these halycon days



Prebendary Borrett White,
General Secretary Religious Tract Society.
Photo by W. & A. H. Fry, 68, East Street, Brighton.

of British history, may they who follow us be found, with even greater success than has been granted to us or to our fathers, still contending earnestly, faithfully, and unweariedly, for whatsoever things are pure, noble, lovely, and of good report.

Rev. W. T. A. Barber bore testimony to the great usefulness of the R.T.S. as the handmaid of missionary societies. An enthusiasm for literature has been begotten in China, where only the aristocracy of mind is recognised. Our holy religion comes to men who believe that truth of a high order can only be presented through their own hoary literary channels, but by Bible translation, Christianity is giving a new dignity to the language which is spoken by the common people. How is the demand thus created for Christian literature to be supplied? Missionaries have their hands full, yet they feel the necessity of suitable books for the education of the people. There are in China a dozen different Tract Societies supported and helped by this great central world-wide organisation of ours. The currents of reform in China have been begotten by this agency; while Christians are helped, souls are converted, and the scholars of the land are influenced. Many little sketchy glimpses of the work thus done were given by the speaker, accompanied by the declaration that but for the assistance of this Society in London the work of missionaries in distant China would be shorn of half its power.

A message of congratulation from the Evangelical Society of Geneva was read by Rev. Dr. White, acknowledging that ever since that society was founded, seventy years ago, it had always received from the Religious Tract Society continual proofs of the affection and support which the latter had delighted to give; also intimating that Professor Appia has been deputed to be present from Geneva at the Centenary Celebration. At this stage of the meeting a written suggestion was handed up that a prize be offered for an essay on

THE VALUE OF THE SABBATH.

It was also announced that an anonymous donor, who had already contributed to the Centenary Fund, would give a further donation of £500.

Canon Fleming favoured a hopeful view of the present opportunities of Christian literature. All writers, good and bad, are in earnest; but where one man will attack the truth, a hundred are ready to defend it. It is the same with regard to the seven-day newspaper question; and Lord Rosebery's appeal respecting a truce of God would not die. Sunday reading for rich and poor was long ago provided by this Society, which has never departed a hair's breadth from the principles of its founders, namely, ruin by sin, redemption by Christ, and regeneration by the Holy Spirit. The great and grave problem of the day is not how to buy books, but how to choose them. In another generation all will read; let us hope that all will think. Every Christian now is a reader; we aim at making every reader a Christian. England to-day holds the same love for an open Bible as that which caused Wycliffe and Tyndale to give it to this country; and all things are consciously or unconsciously moving towards an eternal jubilee. Therefore, "Christian men of thought and action, lead the way."

A note of thanksgiving was voiced by Rev. Dr. Geo. Hanson that, in the present crisis, the Society is projecting a defence which should stand against Romanism, and is nobly responding to the necessities of the situation.

Sunday School Union.

YEAR by year the work of the Sunday School Union grows in scope and in power. A most enthusiastic gathering was held at Exeter Hall on Thursday last, the occasion of its ninety-sixth anniversary. Both before and during the meeting much pleasure was afforded by the excellent singing of the senior and junior choirs.

The chairman of the council, Mr. F. F. Belsey, in presenting the report, referred to the great necessity for funds to enable them to carry on and extend the good work. Mr. Scrutton who presided at the meeting, mentioned the many useful agencies at work in connection with the Union—country holiday homes, International Bible-reading Association, continental work, normal class, choirs, lecture department, benevolent fund, teachers' and scholars' examinations. Opportunities are opening up on every hand, and there is great need for earnest, faithful workers.

Rev. Eynon Davies spoke of the growing necessity for teachers to keep pace with the demands of the time. Great care is needed in the preparation of the lesson. We must have not only a clear head, but a warm heart. The lesson, like the sermon, is all the better when the chill has been taken off, and when it travels from heart to heart. We must try and understand the children, but most of all we must love them. They may not be bright and intelligent, but it is largely in our power to make them useful men and women, and these are the men and women who are the mainstay and hope of our nation. We must treat childhood as sacred, for when we lay our hand on the head of a child, we are placing it, so to speak, on the heart of Christ.

In speaking of the qualifications of a Sunday school teacher, Rev. Justin Evans asked for sincerity, intelligence, honesty, and courage. We must speak out what we believe, and only that. The great need is for men and women to preach positive truths rather than abstract

facts; it is only when we put our whole life into our belief that we can touch the heart of the children. Our Sunday schools are not sanatoriums for invalids, but gymnasiums where strong men and women are to be trained. We must make the lessons fresh, and bright, and living; and not only should we teach but live out the lessons in our daily lives, so that the children may know our religion is not a sham. Let us teach the children that true godliness means true manliness and womanliness.

Rev. E. A. Stuart gave an address on "The Commands of Christ to His Disciples during the Time between the Resurrection and the Ascension;" as, for instance, "Go and tell," "Handle Me and see," "Receive ye the Holy Ghost," and "Tarry ye . . . until ye be endued with power from on high." Christian work must not be done with feverish haste; it must depend upon the guidance of the Holy Spirit, Who will enable us to overcome the difficulties that meet us in our work for Christ.

During the evening several references were made to the seven-day newspapers. A resolution was passed expressing strong disapproval of the action taken by the offending journals, and resolving to leave no stone unturned to frustrate the aims of the proprietors.

The Church Army.

THE platform of St. James' Hall presented a varied and interesting spectacle on the occasion of the annual gatherings of the Church Army. To the left of the speakers were large numbers of mission nurses and rescue workers, in addition to the kindly women whose special labours are devoted to the spiritual care of metropolitan barmaids; while on the right were van evangelists, prison missioners, workhouse visitors, and labour home managers from various parts of the country each group being marked by large distinguishing label.

The audiences were large and enthusiastic. In the afternoon the Bishop of Bristol, who presided, sketched in the course of a vigorous address the efforts made by the Church in ages past in the interests of the very poor. Coming to the present day, he pointed out that the Church Army was strenuously endeavouring to alleviate the miseries of the destitute and suffering. Mere philanthropy was, however, powerless in itself to reach the source of social ills. It could tinker with the symptoms, but it was reserved for Christianity to deal with root causes. The great strength of the Church Army was that its methods were all based on the principles of religion. It did more than set a man to chop wood. It was all the time trying to lift him. As a guardian recently said: "The poor law might provide a homeless, helpless creature with a meal and a shelter, but only the spiritual workers could put backbone into him." Thousands of formerly

WEAK OR DEPRAVED PEOPLE

had gone forth from the labour homes to earn their living by honest toil, and the small number of failures recorded was a subject for thanksgiving and hope. Turning to the mission van and tent work, the Bishop related in vivacious terms his own experiences of a diocesan van. The evangelists reached a section of the populace entirely beyond the reach of the clergy. Concluding with a fervent recognition of the self-sacrificing spirit of the officers, and an encouragement to increased faith in Divine help and guidance, the speaker next called upon a number of workers for brief departmental reports.

Captain Hardy, prison missioner, forcibly described a day's spiritual toil in gaol, and after remarking on the blessing which had attended the many missions, adduced, among other interesting instances, the case of a repentant felon who disgorged a large sum of money to its rightful owners. The speaker read with strong feeling a letter written

FROM A DARTMOOR CELL,

in which a convict pleaded that a fellow-prisoner might be met on discharge. That request had been complied with, and the young fellow in question, met by a Church Army officer at the gaol gate, was now restored to the paths of honesty, and led to Christ.

Among other experiences eagerly followed by the attentive audience, were those of a parochial evangelist in a Durham colliery district, a Labour Home "mother" from Gateshead, a mission nurse, and a group of workers among inebriate women. The cheery character of the testimonies, and their agreeable rendering in homely, unstilted terms, helped the meeting greatly. Then Dean Hole gave a characteristic address, contending that although in the past many had joined the Church from mundane motives, and the consequence was that the organisation had been called "the Church of the rich and not of the poor," yet they had on



Church Army—Waste Paper Department.

that platform a cloud of witnesses to the fact that the Church was endeavouring to remove the accusation.

Old people, like himself, continued the Dean, could remember the time when the local squire and his retinue alone occupied the church which was intended to be the people's temple of prayer; when foreign and home missions were in a most backward condition; and when a clergyman, if he went, like Paul, to preach in the market-place, would be regarded as a subject for inquiry into the state of his mind. They had remembered the remedy, "Go out into the highways and hedges, and

COMPEL THEM TO COME IN,"

and as a result the condition of things had been entirely changed. No more Christ-like work could be found than that of these evangelists and social officers. The speaker instanced, as a sample of the people dealt with, a ragged individual, who, when urged to doff his coat and wash himself, pleaded to be excused on the ground that he "had nothing on underneath except a *Daily Telegraph*." A telling reminder of the only source of inspiration for true work, and an appeal for continued effort, concluded a spiritual and forcible address.

Rev. W. Carlile, hon. sec., appealed for aid to maintain and extend the work, and particularly to erect a new headquarters and mission hall near the Marble Arch.

An interesting financial point was that the proceeds of work, done chiefly in the wood-chopping and paper sorting sections, amounted during the year to £23,000. Our illustration affords a glimpse of the paper-sorters at work, placing the various kinds of waste, brown, news, card, or what not, into baskets, and then baling the goods ready for transport.

An evening meeting was subsequently held under the presidency of the Bishop of Salisbury. The proceeding at both gatherings were marked by a spirit of deep and prayerful earnestness.

The Pentecostal League.

THE eighth annual meetings of the Pentecostal League, of which Mr. Reader Harris, Q.C., is the founder, took place on Wednesday last week, when large and enthusiastic audiences gathered in Exeter Hall. In the morning a conference was held, when delegates from different parts of the country gave reports of the work of the League in the churches.

A large and representative audience gathered for the afternoon meeting, when Mr. Reader Harris spoke of the wonder-working power of prayer, and mentioned the fact that two years and a half ago the Pentecostal League unitedly prayed for the Sultan of Turkey. "We still pray for him," said Mr. Harris, who proceeded to suggest that a telegram should be sent to the Sultan saying that the Pentecostal League was praying for him.

At the evening meeting, Mr. Harris said that the following telegram had been sent in French: "The Pentecostal League, assembled in London, prays to God for your Majesty." Five-minute addresses were given by several clergy and ministers. Mr. Reader Harris has since received, through the Turkish Ambassador, the hearty thanks of the Sultan for the prayers of the Pentecostal League.

Protestant Reformation Society.

FOUNDED in the midst of the political storms which brought about the Roman Catholic Emancipation Act of 1828, and led to the Oxford Movement, the Protestant Reformation Society still maintains its work, and has to prepare for a larger and more difficult struggle, after more than seventy years of work.

At the annual meeting held in Exeter Hall on Monday night, the chair was occupied by Colonel Sandys, M.P. Rev. Dr. Wright, clerical superintendent, in a sketch of the Society's work, pleaded for an increase of aggressive Protestant effort in the spirit of love. There is need for far more rousing controversial work than ever before, and for Gospel and Christian propaganda among Roman Catholics. He hoped the movement in these directions was only at its commencement.

The Chairman spoke of the need for recalling the attention of the mass of our countrymen to where England stood at the time of the Reformation. The wave of Romish aggression has arisen again, in spite of the concessions made in the Roman Catholic Emancipation Act. The Protestant law of the land must, however, be obeyed by all, whether "spiritual persons" or others; and it is cause for thankfulness that this principle is likely to be emphasised by the legislature. Otherwise the voice of the country will make itself felt at the general election.

Valuable labours by the Society in lovingly bringing the Gospel to bear upon our Roman

Catholic countrymen, was made a strong point by Rev. Canon Christopher. He also described the useful labours of Rev. Dr. Wright in the successful "reply" lectures at Kensington Town Hall, permeated as they were by the spirit of Christ. There is plenty of scope for personal support of such missionaries in connection with this Protestant organisation.

Rev. H. J. R. Marston, Belgrave Chapel, considering that it is absolutely necessary to contend for the truth, condemned the conduct of clergymen who adopt practices and teach doctrines contrary to the laws of the Church of England as expressed in her Articles and endorsed by the Supreme Courts of the realm; maintaining that the spread of auricular confession constitutes a danger to family life, individual character, and national interests. This latter practice is the final expression of the lordship of an unwarranted and unwarrantable sacerdotal caste over the free-born and blood-bought people of God. So long as the Church is connected with the State, we must call upon Parliament to remove all hindrances in the way of enforcing the law.

Archdeacon Taylor followed in able confirmation of the views just expressed. He would rather see the country invaded by a foreign foe than by the black brigade of the confessor. He hoped Parliament would not only remove hindrances, but would take measures to retain the Protestant character of this kingdom. There are thousands of men in the Church who are determined to put the principles of the Reformation before all other considerations touching the establishment.

In some closing words, Mr. Samuel Smith, M.P., said men of religious conviction are required in the legislature, to oppose time-serving politicians in this time of national awakening.

British and Foreign Sailors' Society.

On Monday afternoon the British and Foreign Sailors' Society was privileged to hold this year's annual meeting in the Mansion House. Among letters referred to by the secretary, Rev. E. W. Matthews, was one from the President of the United States, expressing hearty appreciation of the Society's good work.

Last year the Society was associated with 102 ports, in which there were 108 stations, having ninety-nine Bethels, Institutions, Homes, Rests, Reading-rooms, Mission Houses, forty-four Mission steam launches, sail and row boats, and floating Bethels. Since 1867 no less than 1,123 Christian shipmasters have joined the Bethel Union and hoisted their distinguishing burgee—white with blue star; eighty-eight Christian officers and men have also recently joined. In London stations alone there have been 120 missionaries and helpers, with a host of friends who have been encouraged to give their services freely in various ways for the men of the sea. While all this indicates the mere machinery, where and how the work is done, it does not tell of the hundreds of thousands of seamen who during the eighty-one years of the Society's existence have come under the influence of the various Missions to be blessed in body and soul: some saved from drunkenness, debauchery and blasphemy; young fellows saved from going wrong, some becoming Christians in character and conduct, bright and shining light. Some, from the highest admiral of the fleet to the lowliest cabin boy and the trimmer in the stoke-hole, have become the most courageous followers of Christ, worthy representatives of their nation and Church. While no appeal has been issued for a big century fund, the needs of the work for the coming century are great. New buildings are required in various places, and a growing work at home and abroad demands at least £1,000 a year additional income.

The Lord Mayor, who presided, referred to the necessity for extension as a special reason for liberal support. The Duke of Fife warmly welcomed one of America's most distinguished sons, the United States Ambassador. This world-wide work having our common Christianity as its active principle, has completely transformed the sailor of to-day from what he was eighty years ago. The speaker presented to the ambassador a copy of "Chart and Compass," inscribed with the names of the Duke and Duchess of Fife.

Rev. Dr. Barrett, in the course of a vigorous address, said that the present Bethel at Yarmouth was utterly inadequate to the needs of seafaring men who love their Sunday, but cannot all get in to hear the Word of God. It is here that one of the seven new buildings is to be erected, as soon as the necessary £3,000 is subscribed.

Mr. Joseph H. Choate, the United States Ambassador, said that while he was neither "British" nor "foreign," but "only an American," he felt entirely at home, and in sympathy with the objects of the Society, which had for its first president Admiral Lord Gambier, one of the British Commissioners who signed the treaty of peace with the United States—a peace which, from that day to this, has never been broken, and which, the speaker hoped and believed, never could be broken.

Rev. W. J. Fleming, of Buenos Ayres, described the valuable help which his Harbour Mission and similar enterprises derive from the British and Foreign Sailors' Society. Pastor Thomas Spurgeon added "a breezy word" about the catholic and costly work which the organisation is ever maintaining, and the necessity for prayerful and material support.

The Congregational Union.

At the assembly of the Congregational Union, held on Tuesday morning in the City Temple, a devotional service was conducted by Rev. Dr. Horton, followed by the chairman's address, delivered by Rev. H. Arnold Thomas, of Bristol, upon

THE END OF THE COMMANDMENT.

The dying words of Sir Walter Scott showed him to be absolutely in the right when he said: "Lockhart, I may have but a few minutes to speak to you. My dear, be a good man, be virtuous, be religious, be a good man; nothing else will give you comfort when you come to lie here." But it is not only because of the comfort they may bring when a man is broken down and worn out, that goodness and religion are of such value. They are always the best things. "Ah, sir," said an old woman, who had been speaking to me once with a quivering lip of sad things that she had known in her long experience of life—"ah, sir, it is good to be good." And I felt that she had succeeded in packing into a small parcel a great deal of sound philosophy.

It is in the light of their effect upon goodness and religion that the value of all other things is to be estimated. There is the Church, for instance; what is it? What is its use and end? We may easily go wrong here. The Church is not a pretty plaything for the amusement of people with time on their hands; nor is it an ornament to be decked out and admired; nor a venerable relic to be jealously preserved; nor an idol to be worshipped; nor an attractive field for those who have a fancy for antiquarian research; nor an institution to be maintained for the glory of those who hold office in it. The Church is none of these things. It is an instrument for purifying and perfecting human souls. It is a nursery and school for the saints. Like the Sabbath, it was made for man; and the true test of its worth is the measure in which it serves to make men good and to make them religious. What are the bairns like that the Church is bringing up? Are they all coming, through its influence and training, to a perfect man, to the measure of the stature of the fulness of Christ?

Then, too, the essential purpose of the doctrines and sacraments of the Church is a practical one. Why did Christ die? That He might provide material for Divinity lectures, or themes for theological debate? No, but that He might bring us to God. I do not think He would have endured the Cross in order to create a philosophy of redemption. But it *was* worth while, even to die, to make us good. So He thought at least, though to us perhaps the thing may not seem to be of quite so much importance. And the Sacraments. Why, on that last night that He spent with his friends, did He break bread and give it to them, and pour out the cup? Why did He say that the bread was his body, and that the wine was his blood? Was it his purpose to propound a riddle for metaphysicians? Do you think He was inviting us to exercise our ingenuity on the question dear to Schoolmen of the relation between substance and accidents? Was He concerned to multiply mysteries? Surely his purpose rather was that we might remember his dying love, and that we might walk in love even as He loved us, and gave Himself up for us, an offering and a sacrifice to God, for a sweet-smelling savour.

A word may be said on the Christian relation to questions of public policy, domestic and foreign. While "the Nonconformist conscience" has not been slow to make itself heard, there may be a doubt whether a little more vigilance in some directions would not be beneficial. Most governments require looking after more or less closely; and it is the duty of the Church to know what is being done in the name of the people. We may surely join with Mr. Sidgwick in calling for the "morally emancipated statesman" of whatever party, "who, when circumstances drive him to cruelty, rapacity, breach of faith, or falsehood, will not waver and whine about the painful necessity, but with simple decision, unhampered by scruples, will take the course that leads straightest to the next stage of the everlasting progress."

After tracing the application of the principle of practical godliness to the ministry, the school, and to woman in her social and business relationships, Mr. Arnold Thomas concluded: "We know now that many early ambitions and hopes can never be fulfilled. But here is one high privilege and glorious achievement of which no power on earth can defraud us if we will be true to the voice within. It is difficult to be good; but, thank God, with Him all things are possible. By his almighty help it lies within our reach to be honest, pure of heart, loving, gentle, magnanimous, brave, in all things like our Lord, which is the best that any child of man can ever hope for or desire."

Scottish Notes.

At the Wesleyan Methodist Synod Meetings held last week in Glasgow, a special minute was recorded, expressing thankfulness for the cheering accounts of spiritual revival in various circuits. The belief was expressed that the prospects of Methodism are brighter to-day than ever before.

The Wesleyan congregations in Glasgow district have pledged themselves so to arrange their work for next winter that they shall be free to devote their entire energy into the great evangelistic campaign now being arranged by the United Evangelistic Association.

In her presidential address at the Church of Scotland Women's Guild on "Modern Christian Light Literature," Mrs. Charteris called attention to the great change which has recently come over the trend of popular religious literature, and expressed the opinion that Christian people are being led by altruistic books back to the simple directions of Christ in conduct and service. Naming as examples of books in which the unselfish nature of a Christian's duty is enforced, "In his Steps," "Enter Thou," and "The Ministry of Intercession," she expressed the opinion that the first-named had met with much unfair criticism, but it has taken the popular heart by storm because it is an honest endeavour to interpret and satisfy the longing after a higher ideal.

Reduction of Crime.—Major Evered Poole speaking at a meeting at Slough under the auspices of the Young Helpers' League, said one of the warders at Dartmoor the other day told a gentleman visitor that the supply of criminals was each year becoming less. The warder expressed it as his opinion that Dr. Barnardo and other philanthropists were mainly responsible for this happy state of affairs, adding that eleven convict prisons had been done away with in as many years, thanks to the great amount of rescue work that has been accomplished.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

ONE of the features of the May Meetings has been the increased prominence and splendid success of the gatherings for young people. There is a clear indication that when the principles of Puritanism are lucidly and adequately expounded, there is an abundant response on the part of the young. The spirit of Cromwell and his Ironsides is not dead, but sleeping, and it only needs awakening. The time is ripe for careful tuition on the part of ministers, Bible-class leaders, and Sunday school teachers on the great religious questions of the day. In this direction, Sacerdotalists have shown how much can be done to spread their views. It is clear that those who desire their children and young folk to grow up with a firm grasp of the Evangelical faith must begin earlier to train them. Judicious knowledge and ardent faith are the greatest bulwarks against Popery and worldliness.

The Peace Conference meets at the Hague to-day (Thursday). We have repeatedly urged the necessity of earnest prayer to God for his over-ruling providence throughout the several sessions. We believe in prudent diplomacy; but we have far more faith in God. Rulers and their representatives are in the hands of God; but praying souls reach his ear and move his heart. This conference will mark an epoch in the history of nations, whatever the issue. We trust that it will promote the cause of peace for many years to come.

It would be difficult to point to a conference more pathetic than that which met last week to consider the question of obtaining employment for men who are growing old. It was the men themselves—who had reached the age of forty and upwards—who assembled to discuss their own hard lot. There must be something wrong in the commercial principle which condemns a man as incapable when he has reached what we have been wont to consider the prime of life. It seems as though nowadays experience is of no value in business affairs. Shop assistants and clerks who happen to have the tell-tale grey hair find it almost impossible to secure a re-engagement. Years of service count for nothing, testimonials notwithstanding. We trust that the association about to be formed, to help these classes to obtain work, will meet with active support.

One of the most impressive portions of Rev. Arnold Thomas's address from the chair of the Congregational Union was that in which he referred to the temptations of ministerial life. It is one of the shallow commonplaces in which business men are prone to indulge, that preachers are free from the difficulties which they have to meet and master day by day. Mr. Thomas's searching remarks on the spiritual perils that beset the occupant of the pulpit were thus timely in two senses. These temptations are subtle and hard to realise in their true character; they attack the soul in its highest qualities; and they often arise out of the very success of the work. In some measure similar perils assail all workers in the Lord's vineyard. There is need for occasional self-examination and for constant prayer on the part of all who have to do with sacred things. The very steps of the altar are slippery at times.

When the London Missionary Society celebrated its Centenary, in 1895, regret was felt that the standard history of the organisation was not ready for publication. At length this great work is completed; and while reading the two handsome volumes, with the view of giving a detailed account of them in a future issue, we have pleasure in pronouncing an anticipatory judgment. In a word, we rejoice to say that this is a great work that was well worth waiting for. It is entitled The History of the London Missionary Society, 1795-1895, by Richard Lovett, M.A. (21s. nett. *Henry Frowde.*) The result of years of research, by one fully in sympathy with the subject, these volumes should excite renewed interest in foreign missions. To be taken back to the times of Henry Nott and Dr. Morrison, John Williams and Dr. Moffat does us good; while to see that less prominent workers and the men of to-day are not left out of account, is an assurance that the history is as comprehensive as it is reliable, and calculated to help the good cause of world-wide evangelisation.

Her Majesty's visit to London in celebration of her eightieth birthday is a record visit. Memorable indeed must have been the scenes of her childhood and youth as she was wheeled from room to room in Kensington Palace. Play-room, reception-room, lesson-room, bedroom—each must have awakened memories which would make the home of other days and its once familiar faces full of the deepest interest. God has graciously preserved to the country its good Queen during a long and chequered life. The nation will mingle with its prayers for Her Majesty's safety, sincere praise to God for the manifold blessings from heaven which have accompanied this eventful period.

No prince or princess of the Royal Family ever had a warmer place in the hearts of the English people than the late Princess Alice, mother of the Czarina of Russia, and it is gratifying to come again and again upon testimonies to her goodness and beauty of spirit. At one time she was much under the influence of the opinions of Dr. Buechner, who died the other day at Darmstadt, but this changed. She never was a disciple of his, and "after afflictions crowded upon her, she lost touch with his rationalism." It was a saying of his that "her life was a hymn." After all, the religion that gives most courage and comfort in sickness, and has the strange influence of changing "life" into "a hymn," is the religion that is based on the supernaturalism of the Word of God.

In view of the race going on between some of the great European Powers to obtain a paramount influence in China, the series of short articles we are now publishing by Rev. J. Sadler, of Amoy, are worthy of serious study. His plea that China should be left to work out her own national salvation and destiny, without any aggrandising interference from Russia, France, or even Great Britain, is one that must carry much weight with it. In his comprehensive book on the commercial aspects of the Chinese problem, which has just been published by Lord Charles Beresford, all the weight of the argument is in the same direction. What China really needs is an honest and upright governing class. We may well pray that God in his gracious providence will raise up such men, to serve the best interests of this great and remarkable people.

The recent change in the international relationships of the Transvaal has given edge to the claims of the Uitlanders, and there is some hope that the long-drawn strife between them and the Boer Government may soon be adjusted. There is, however, a great danger against which the English people should now be warned. The desire for vengeance for past humiliations has never been quite suppressed on our side, and it is showing itself in many a subtle hint and innuendo in the public press. A boys' paper has recently published a picture by way of supplement entitled "General Colley's Last Stand at Majuba Hill," and in a note at the bottom the hope is expressed that President Kruger may yet live to see him avenged. This is nothing less than an appeal to the brute passions of the young; and it is doubly reprehensible because it is a token of the secret attitude of not a few public men and of a large number of journalists who have the ear of the people.

From Uganda comes the intelligence of the defeat and capture of the two leaders, M'Wanga and Kabarega, who have been hindrances to the best progress of the people for many years. These men removed, or prevented from doing more mischief, will leave the way largely open for the missionary to pursue his Christianising and elevating work. In the capture of Kabarega the slave trade in Africa will receive a decided check. This evil traffic has not only been a curse to Africa in the oppression and wrong it has caused, but also in its moral effect upon the African himself. The entire region will now, it is hoped, be less subject to influences that impede the advance of civilisation and religion.

Governor Rollins, of New Hampshire, made use of the following words in his Fast Day proclamation:—

> The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the truth of Christianity. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnised only by Justices of the Peace.

The *Christian Advocate* of New York states that all New England is like New Hampshire, and hundreds of religious societies have died out in New York, New Jersey, and Pennsylvania; yet these States in the north and in the middle were the home of the purest, strongest, and intensest religious life in the last and preceding centuries. This is a terrible indictment if true; but it constitutes a call to

Christians in our own land to fight every encroachment of the enemy upon the religious institutions that they hold dear.

The London County Council have laid temperance reformers under an obligation by the resolution passed by a substantial majority last week to continue the policy of extinguishing public-house licences falling into their possession. The decision of the Council years ago "not to go into the drink traffic," has received the support of the public. If only Lord Carrington's suggestion that the Council ought to be made the licensing authority for the metropolis could be carried out, some radical progress in temperance reform might reasonably be expected. Till licences are brought under popular control, no decisive step is likely to be taken in this direction.

The *Church Times*, in a curiously vindictive note, suggests that the reason why Nonconformist ministers have joined so warmly in the crusade against seven-day journalism is their fear of the "dangerous competition" of Sunday newspapers.

They are in an evident fright lest the Sunday newspaper should prove a greater attraction than their own Sunday sermons and their P.S.A. entertainments.

The writer at the same time disclaims any sympathy with the proprietors of the two offending journals. It is clear, however, on which side this organ of High Churchism leans. The Sunday papers have shown a more tolerant attitude towards Ritualism than their denouncers have done, and for this favour its exponents are singularly half-hearted in their defence of the Lord's Day against the Sabbath-breakers. It is clear that we shall gain no whole-hearted help from the Ritualists in this battle. Popery in every form is no advocate of a Spiritual Sunday.

The strange inquiry into some of the charges against Ritualism before the two Archbishops last week is one of the signs of the times. The two authorities who have been receiving evidence disclaim the suggestion that they constitute "a court;" they have no legislative function, and no power to enforce their decisions on the offending parties. The issue of the inquiry is not likely to be of real value to anyone. It is really an object-lesson of the *impasse* to which the situation is drifting in the Church of England. The anomalous condition of things inside the Church, and the impotence of the State to control the movement which has assumed such immense proportions, are painfully evident. What the immediate issue is likely to be it is impossible to say. "Recommendations" are not likely to be of much use just now.

Meanwhile, Mr. McArthur's Church Discipline Bill was rejected in the House of Commons in favour of an amendment which amounted to a simple warning that unless matters improved Parliament would have to legislate on the question in the near future. This was practically a victory, by a large majority, for the Ritualists. Their one object is to be left alone, and every device is resorted to to shirk all responsibility on the part of the Church to the State. This postponement of the problem into the future is a policy of procrastination, which cannot go on for ever. The lawlessness which has become so rampant in the Church must be checked somehow, and before long. It is a standing peril to the cause of true religion, and a hindrance to progress in a dozen directions. While Christians are disunited and litigious, the world, the flesh, and the devil are in possession of the field.

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The May Meetings.

Some Prominent Features.

By Dr. JOHN GRITTO N.

THE United States Ambassador, speaking recently at the Mansion House, expressed his admiration of the far-reaching benevolence of London—benevolence which dealt with every possible need and suffering of the body, every phase of calamity, every cry of need—physical, social, moral, and spiritual. This activity in well-doing—this ingenuity of Christian love—finds some expression in the nearly 400 "May" Meetings which now spread themselves over four months of the year. From so many meetings it would be easy to select very many prominent features; but there are some eight points which stand out conspicuously, and which have shone forth at all kinds of meetings for countless objects.

The Sabbath Question stands to the very front. Times without number, references to recent aggressions on the rest and sanctity of the Lord's Day have elicited enthusiastic response. Particular acts of anti-Sabbath aggression have, in other years, called forth general remark; but this year the love of England for the Divinely-given Rest Day has broken forth in almost universal reprobation of recent efforts to deprive the churches and the whole community of the blessings which flow from obedience to the Sabbath Law of God.

The Protestant Question has been almost as prominent. It has been made clear that the heart of England, as represented by the scores of thousands at different meetings, is sound in attachment to Reformation principles, and in detestation of Romeward declension. Friends of Protestant Truth—another word for the Gospel of the Grace of God—will return to their homes and their churches full of courage and of patient hopefulness.

The Evangelisation of the World in this Generation has been very generally enunciated, and the phrase has been more than ever commended to thoughtful men by the difference of *Evangelisation* and *Conversion* being emphasised, and by the absence of exaggeration and of numerical and mechanical illustrations. The seed of the Kingdom grows night and day, not according to laws of progression—whether arithmetical or geometrical—but according to the will of God; and his will in this matter is more and more clearly manifested.

The World and the Dispensation.—Many times, and at many meetings, have been heard heart-moving statements, that the "World" of the Missionary Commission is *the whole world of every creature*, and that the period covered by the Commission reaches from the Ascension to the destruction of Jerusalem, and reaches thence onwards to the Coming Again of our Lord Jesus Christ. His people are to "go into all the world," are to "preach the Gospel to every creature," are to "teach all nations," and, in doing this, are to enjoy the presence of the Master "unto the end of the Age." It is well that these terms should have been so often defined at recent meetings, for the narrow conceptions of exclusives and the dispensational utterances of systematisers have been seriously endangering missionary enterprise.

Brotherliness of Heart and Comity in Operation have never been more evident or more strenuously asserted that in recent gatherings. Men of many societies, on many platforms, have spoken in worthy terms of other men and other societies. The waste of overlapping has been discouraged: heart-burning, springing from aggressive rivalry and from selfish limitation of interest, affection, and co-operation, has been mourned and confessed. Christian men and women, workers in home fields and in lands beyond, in Christendom and heathendom, have come nearer to appreciative recognition of the great principle, One is our Master, and all we are brethren.

The Relation of Opportunity and Responsibility has been clearly seen and distinctly enunciated. An open world demands an open purse. Opportunities which are world-wide call for offerings of our best in men and money. The greatness of opportunity encourages to great efforts. The probable shortness of opportunity stirs to immediate action. The world of "every creature" is brought into the field of *practical religious politics*, and is laid on the conscience of the Christian Church as a responsibility to be met and welcomed.

Human Inability and Divine Sufficiency have been humbly confessed and fruitfully illustrated. Men—even the greatest—have been less applauded, and the Lord—Father, Son, and Holy Spirit — more magnified. Meetings for prayer, confession, and praise—where man has been nothing and Jesus Christ the All and in All—have marked our May meetings, and obtained from the Giver of every good and perfect gift exceeding grace and wisdom for the work and the workers.

Pessimism, which is of Satan, has been mightily rebuked. It has been made clear that the living Head of the Church is better—not only than the fears of his servants, but better also than their hopes. The Lord's people go forth with quickened faith and more buoyant hope to the conflicts and the victories which lie before them.

"In Meekness Instructing."

A REMARK of Mr. Moody's touching controversial expressions is worth remembering and acting upon. Speaking of one term in particular, he said, "I never use it. I don't contradict these men. I try to win them." And he mentioned more than one case in which this endeavour had not been without success.

Many false opinions are the result of men's circumstances and surroundings, and instead of scolding them it would surely be wiser and more effectual to seek to discover the cause of their aberration. An unsympathetic orthodoxy is quite likely to drive men into a sympathetic heterodoxy.

The affections and the will have very much to do with one's beliefs. College friendships with men of superior intellect, at a time when opinions are being formed and convictions are being received, lead the weaker to say ditto to the views of the stronger, and influence them long after the immediate personal contact has ceased.

Kindness, courtesy, and forbearance will win a brother to the truth when a different course would drive him further from it and confirm him in his error. There are men whose career has been blighted by a mischievous error, from which they might have been won by a kind and patient treatment, but into which they were driven by a rough and censorious demeanour.

We are to "contend earnestly for the faith once delivered to the saints;" yet "the servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing them that oppose themselves, if God peradventure will give them change of mind to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil who are taken captive by him at his will." M.

"My Lord and My God."

By Rev. Dr. CULROSS.

JESUS appeared to his disciples on the evening of the Resurrection Day, and saluted them with the benediction, "Peace be unto you." But Thomas was not with them. Where he was, and why he was absent, we are not told; but it does not seem probable that his absence was accidental; and though we are not in a position to censure him, yet somehow we cannot help connecting his absence with his condition and temper of mind, and attributing it to the man rather than to his circumstances.

They tell him all that had occurred at their evening gathering. Thomas will not believe them. He stands in the centre of a rejoicing circle; hears the undoubting assurance from every tongue, "The Lord is risen indeed, and we have seen Him;" and yet no admission that it may be so escapes his lips. He does not even express astonishment; his only reply is, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Their story seems incredible to him. He must examine and receive satisfaction *for himself*. I must see—I myself, and not another for me; I must not only see, but handle; not only handle, but probe; and he does not say that he will believe even then, but only that he will not believe sooner.

It was right that he should require full proof of the fact. If he had said, "Except I shall see, I cannot testify," we might have approved his word. A man who is to bear witness, and, if necessary, lay down his life in confirmation of his testimony, had needs be very sure of his facts. And I would not say that Thomas was guilty of treason against Christ by doubting the ten; but has he not forgotten something—the prophetic intimations in Messianic prophecy, the reiterated foretelling of Jesus, the whole impression of his Personality?

The week passes, a week of joy to all but Thomas. *He* continues to wear his mourning robes, while

THEY ARE GIRDED WITH GLADNESS.

The first day of the week comes round again, and again the disciples are met within closed doors. This time Thomas is with them. Perhaps he was not so utterly incredulous as his words made out. At all events, if Jesus *should* again appear he would like to be present. Suddenly Jesus stands in the midst as aforetime. Looking Thomas in the face, he says, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be* not faithless, but believing."

Jesus takes up the very words of Thomas, spoken a week before; and it signifies, "I heard thee." There is the well-known countenance, with the light of immortality upon it; there is the beloved voice; it is Jesus Himself; and instantly, in awful joy, Thomas cries out "My Lord and my God!" He does not put his finger into the nail prints, nor thrust his hand into Jesu's side; he cannot—he knows without a doubt *It is my Lord*; and not only my Lord, but also *my God!* I cannot look on this as a kind of profane exclamation into which Thomas is surprised and startled; nor can I believe that he means to call Jesus "my God" in some inferior sense. He confesses more than the resurrection of Jesus from the dead; in faith he has leaped to the front, and recognises Him as Divine. Not that as yet he knows the full significance of his own confession; he has that still to learn, under the teaching of the Holy Spirit, even as we have to do after the lapse of so many centuries.

How does Jesus receive this confession of his disciple? He accepts the homage, and thereby endorses the truth of it. When Paul and Barnabas were supposed to be gods by the people of Lystra, they ran in among them, crying out, "We are men of like passions with you." When John in the Apocalypse fell down before the angel to worship, he refused the homage, saying, "See thou do it not, for I am thy fellow servant." But Jesus accepts the homage without a hint of its impropriety. It is not merely that he does not reject it, but he accepts it as the utterance of faith, "Thou hast believed." And I do not see how we can escape the conclusion, that

HE CLAIMS TO BE DIVINE.

It is not difficult to understand how Thomas was led to recognise our Lord's higher nature. He had been silently, unconsciously preparing for it all through his career of discipleship. And now that look which searched his inmost being, those words which showed that the Lord had heard him, that heart-reproving, heart-winning love which now broke forth, along with the nowr-ecognised fact that He has overcome death and the grave, like a lightning flash revealed and illumined the whole world of truth that had been lying in darkness to him before; revealed it as by a lightning flash, only with this difference, that the truth could never lie in darkness to him again; henceforth Jesus would be "my Lord and my God" to him for ever; "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead."

When Peter made his great confession, "Thou art the Christ, the Son of the living God," Jesus said to him, "Blessed are thou, Simon Bar-Jona." No such word is spoken to Thomas. On the contrary, Jesus says, "Because thou hast seen Me, thou hast believed. Blessed are they that have not seen, and yet have believed." Could a more emphatic endorsement of the confession of Thomas be conceived? It is no benediction on incredulity or believing in the absence of evidence. The benediction is upon those who have so understood the Scriptures, who have so understood the Lord Himself, that faith is instantly awakened by the testimony of the witnesses. I must either shrink from Jesus in horror, as a blasphemer, for tolerating without rebuke this idolatry of his disciple, or I too must kneel down beside the delighted Apostle and repeat his words.

* Literally, *Become not*. Thou art on a dangerous road. The reference is not to a single manifestation of unbelief, but to his spiritual condition generally. The rebuke is finely tender and true.

Pentecost.

"The day of Pentecost was fully come."—Acts ii. 1.

THE Heavenly Comforter, sent down
From Christ the risen Lord,
By cloven tongues of fire was known,
'Mid saints in sweet accord.

That rushing wind, those tongues of flame,
Told God was very nigh,
Imparting, through the Saviour's name,
The "Abba, Father," cry,—

The Spirit's cry, as sons of God,
Now saved, indwelt, and blest,
They stem the world's opposing flood,—
The "Church of God" confessed.

"Baptized in one," no "orphans" now,
Joint-heirs with Jesus made;
In solemn, wondrous joy they bow,
With heavenly power arrayed!

O happy scene, of glory born!
The world its light regains;
The promised Pentecostal morn
Has dawned, and brightness reigns!

ALBERT MIDLANE.

Should China be Divided?—2.

Can She Work Out her Own Reform?

By Rev. J. SADLER, L.M.S., Amoy.

FRIENDS who read the first paper have asked, "What can China do for herself? See how in Africa in a few years, by foreign intervention, barbarism has given place to civilisation. Why should not the Western Powers take hold of China and lick her into shape? Is she *capable* of working out her own reform?"

Answer: How would we have liked to have our country taken from us when we were in the throes of reformation? It is asked, Is China in the throes of reform? Answer: See what was actually going on last year. There had been the widespread influence of contact with Western thought, specially through the work of the Society for the Diffusion of Christian and General Knowledge. There had been the tremendous rousing given by the Japanese conquerors. There had been the rising up of young China in a new and marvellous spirit of patriotism. These young men of nerve, vigour, and deep moral earnestness were backed up by all the best and most influential minds of the country. A mighty start was made in reform. Conservatism and corruption in government received a severe check. Then came the crisis, when the Emperor stretched out his hand to the West for aid in the reforms which all friends of China desired. Had he received such aid, had he even been duly honoured and upheld by Western Powers when reactionary forces were trying to assert themselves, the good cause of reformation would still have kept its pace. But

A TRAGIC ARREST WAS PERMITTED.

Still, a revelation was the result. It turned out that there were slumbering moral forces in Chinamen that could be roused when necessary. Six reformers were willing to lay down their lives for their convictions, saying, "We will not run away; let our blood be a voice calling our countrymen to carry on the work we have begun." It is privately known that extraordinary efforts are being made to carry forward the good work. Does not all this need serious attention? And is it not enough to call out our deepest sympathy and willingness to encourage self-development?

Further, even those now in power must have credit due. They do not hinder the founding and carrying on of the Imperial University under the famous Rev. Dr. Martin. Here Western learning is carried on without limit. Further, the Imperial Board for Foreign Affairs still grant their encouragement to Rev. Gilbert Reid to carry out the scheme for an International Institute on behalf of the mandarins. From the people there comes the call for English and for European science. The importance of these signs can hardly be over-estimated. The Christians, native and foreign, in China, may be likened to a Cabinet. Then there is a Parliament of men who think, and are prepared to act, for the good of their country. Further, there is a kind of wide democracy of men willing to learn. To

ASSIST CHINA IN SELF-DEVELOPMENT

is surely better than to partition the country. Rev. James Johnston, a great student of Eastern peoples, has written a valuable book, entitled "China and its Future." (5s. 6d. *Elliot Stock.*) He has hope as to the future of China for the following reasons:—

Because the people are awaking out of their long sleep: because of the education movement: because of the effect of the Japanese war. Other points are noted thus: The

extent and unity of China: the hope inspired by the past: the people are not enervated by luxury: they have physical stamina: they have intellectual power: further, hope is entertained because of their comparatively high standard of heathen morality: because of the numbers and growing influence of native Christians. The whole book gives reasons for "hopefulness as to the future independence and material and moral progress of China."

Letters from America.

COLOURED EDUCATIONAL INSTITUTIONS.

IN honour of one of its chief financial supporters, the Shaw University, at Raleigh, N.C., is so named. With its eleven buildings and spacious grounds, it forms an attractive feature of the city. It is dedicated to the education of coloured men and women. All its teachers, except the president, Mr. Charles Francis Meserve, are of the Negro race.

It is interesting to go back to the humble origin of this institution, and to note how hard the struggle had been at first. Only a fully-consecrated couple could have faced all the difficulties and endured all the hardships which presented themselves to Rev. Henry Martin Tupper, an ex-Union soldier, and his young wife, on their arrival at Raleigh in 1865. No kind welcome was extended to them. As soon as their purpose of starting a school among the Negroes was known, they were ostracised and persecuted.

Mrs. Tupper is still able to tell of the anxiety of a night when, fleeing from the threats of their opposers, she and her husband

HID THEMSELVES IN A CORNFIELD

in the rear of their humble cabin, expecting every moment to see their home consumed. Yet God watched over them, and the work progressed.

As a larger building became necessary, Mr. Tupper and his faithful helpers shouldered their axes and day by day went into the woods to fell huge yellow pines and hew the logs into timber. After many weeks of hard work and with little help from the north, the actual work of building began, and a large two-storied house, to be used both for a church and a school, was finally erected. The work grew with the progress of the race and the demands of time until Shaw was incorporated as a university. There are to-day, in addition to Normal College, Missionary Training and Industrial Departments, Schools of Law, Medicine and Pharmacy.

It must have cheered President Tupper's heart to see the work to which he had consecrated all the energies of his life becoming more and more the blessing of thousands of young men and women. He went to his rest five years ago. In compliance with his last wish, he was buried on the open grounds in the front of the main building.

GAMMON THEOLOGICAL SEMINARY, ATLANTA.

Among the attractions of Atlanta, the beautiful capital of Georgia, is the Clark University, a series of buildings in which about 500 students of both sexes enjoy the privileges of a Christian and general education.

On the same grounds are situated the buildings of the Gammon Theological Seminary. Both institutions are under the auspices of the Freedmen's Aid and South Educational Society. The nucleus of the latter is said to have been formed by Rev. George Standing, an Englishman, who was the first teacher and preacher of the Episcopal Methodist Church, sent through its Freedmen's Aid Society to Newman, Georgia, where he started work amidst such risks of life that it was found necessary to protect him by United States soldiers. His day-school of 250 and Sunday-school of 700, of all ages, only two of whom could read the simplest word, were the pioneer work which in due time made the seminary possible.

Biblical instruction was given from the first, but as the teachers were also burdened with other work, the result showed the need of an institution for the special training of ministers. Bishop Warren, of Atlanta, undertook what many then considered impracticable. By praying, lecturing, working, he collected half the amount needed for building purposes. The other half was given by the late Rev. E. H. Gammon, who, having been obliged by a bronchial affection to retire from the ministry, had thrown his energies into business enterprises, and become rich. His interest once secured, remained with the work, and proved of the greatest benefit to its growth and development.

The building was dedicated in 1883 as a department of the Clark University. According to Mr. Gammon's wish that a young man should be elected as dean, the choice fell on Rev. W. P. Thirkield, A.M., B.D., whose enthusiasm and energy grew in proportion to the multiplying obstacles. His fertile brain saw great possibilities in apparently ludicrous beginnings. The theological department had opened with only two students. Before the end of the first year nineteen were enrolled. The Dean preached, lectured, travelled, using his platform abilities to influence the church and public, and his pen for informing the secular papers in favour of the school, until at last full recognition was given him by some of the leading people.

Since 1887 the Seminary has been a separate institution, with an average attendance of eighty students. They have no special rules for conduct, but are expected always to behave as becometh ministers of Christ. They choose an advisary council of two from each class to consult with the faculty concerning the general interest, conduct and life of the Seminary. This plan of self-government is highly conducive to the development of Christian manhood.

One prominent feature of the establishment is the Stewart Missionary Foundation for Africa. Its purpose is to secure, sustain, and encourage the evangelisation of Africa by the American Negro. R. Cope Morgan.

Asheville, N.C., April 3, 1899.

[Since writing the above we have returned home. Some observations on Prisons and on Lynching will form the subject of one or more additional papers. Professor W. W. White's friends will be glad to know that I saw him, and that he has quite recovered his health.—R. C. M.]

Northfield Fixtures.

MANY of our readers will be glad to have some particulars of the forthcoming conferences at Northfield.

The World's Student Conference is arranged for June 30—July 9, the list of speakers including Drs. W. H. P. Faunce, A. F. Schauffler, and D. G. Hodges, in addition to Professor George Adam Smith. Increased importance is attached to the Bible classes, and in order that students from each institution may be prepared to lead classes in all the courses in the cycle of Bible study which is being prepared by the student department of the International Committee, normal devotional Bible classes will be conducted simultaneously in each of these courses.

Mr. F. S. Goodman will conduct a less advanced course of studies for delegates from normal and preparatory schools; the subject in Mr. H. B. Sharman's class is "Studies in the Life of Christ;" Professor E. I. Bosworth, of Oberlin College, will again conduct the class in the "Studies in the Acts and Epistles;" and Prof. Wilbert W. White is preparing a course on "Studies in Old Testament Characters."

A helpful feature of the Conference will be the daily hour set apart for the consideration of the various methods and agencies for promoting the cause of Christ among students. It is also recognised that at no time in the history of universities and colleges has there been such a widespread, deep and practical interest in missions. In order to foster and give practical direction to this interest, special preparation is being made for a Missionary Institute, conducted under the direction of the Executive Committee of the Student Volunteer Movement.

The Women's Conference, which is to take place July 13-24, is in process of organisation, as also is the General Conference for Christian Workers, August 1-21, in which Revs. F. B. Meyer, G. Campbell Morgan, and Sidney A. Selwyn will take part, and details of which will be announced at a later date.

Higher Criticism in America.

"HIGHER Criticism" was bitterly attacked by Rev. Dr. L. W. Munhall, evangelist from Philadelphia, at a Methodist ministers' meeting. His theme was "The Integrity and Authority of the Bible." Dr. Munhall conceded that many of those who favour the higher criticism are entirely honest, but he vehemently attacked their teachings nevertheless.

"No sensible person," he said, "will object to any devout and honest effort to ascertain the dates and determine the authorship—humanly speaking—of the various books composing the Bible, and the exact text of the sacred writings, but we insist that the examinations and criticisms shall be made by competent persons; and that, before we will abandon the views and faith held by the historic Church for eighteen centuries, we must have, not conjectures, presuppositions and bold, unprovable assumptions, but demonstrable facts.

"Nearly every objection raised against the integrity of the Bible by the present day higher critics can be found in Voltaire's works, and Paine's 'Age of Reason.' The plan of the battle has changed. The enemy used to be outside the breastworks; now he is inside—in our own pulpits, in our educational institutions and editorial chairs; and the weapons used against the Book are the very same the infidels have always used."

SCHOOLS MAKING INFIDELS.

"I do know," he continued, "that in two of our theological schools the Old Testament professors are giving their students all the objections against the integrity of the record, and making no attempt whatever to answer such objections; and these students are going out to fill our pulpits with little or no knowledge of the Bible, their minds filled with objections to the Book which the Church commissions them to expound. Can we reasonably expect spiritual results from the ministry of such men?

"I know of one of these young men who, within four years of his graduation, left the Methodist Episcopal Church, became pastor of a Congregational Church, then pastor of a Unitarian Church, and then a blatant infidel, all in the same town.

"A wealthy member of our Church, a delegate to the last General Conference, told me:—'I sent my eldest son to a Methodist educational institution not 300 miles from New York City. Before he left home he was considered by all who knew him to be a model Christian young man. While at school he came under the influence of a certain professor who is a higher critic. He returned home an infidel, and has not once been inside a church since.'

"What moral right has any institution of our Church to employ and support such men in its faculty? For any one of them now to employ a teacher who will promulgate infidel and rationalistic objections to the Bible is a gross betrayal of one of the most sacred trusts of the Church."

Although a vote of thanks was accorded to Dr. Munhall for his address, it was not until after sharp criticism had been offered. One minister declared Dr. Munhall guilty of heresy "in putting the text of the Bible higher than the living Christ." Another said: "No such vague charges ought to be made. They should either be withdrawn, or else made specific and followed by an official investigation."

We do not believe, however, that Dr. Munhall would make such statements without being pretty sure of his ground. The charges certainly seem to be "specific" enough, rather than "vague." We shall await the result with interest.

Visiting Swiss Prisons.

By Mr. CHAS. COOK.

So many reports having appeared in the papers concerning Lucchini, the murderer of the Empress of Austria, and friends having written asking me to visit him, I made my way straight to Geneva, where he is confined, in hopes of being allowed to see him. Two ladies from Florence had sent me a cutting from a paper describing him as being in "a subterranean dungeon reached by a corridor so dark as to exclude all light. No bed, save a sack of straw to serve for a seat by day and a bed by night; and he is only taken out once a fortnight for a breath of fresh air."

The authorities, understanding my objects in prison visitation, at once accorded to me every facility for seeing over the gaols, and I soon found myself in the old, small prison of Geneva. Here there were some sixty men, thirty per cent. of whom were Italians.

Lucchini is about twenty-five, and has no appearance of the hardened Anarchist. He has a good, open face, and spoke with a frankness which I was pleased to note. He was at work in a large and airy cell, in which the window, which is like the window of an ordinary room, must have been at least seven feet by five. He was making cardboard boxes, and appeared even bright and cheerful. I judged this was because of the humane treatment he has experienced at the hands of the authorities.

Getting into conversation with him, I spoke of the folly of anarchy, of its uselessness and wickedness, and said I hoped he had now seen his mistake. "Ah, yes! I recognise it now," he replied.

I then held out hopes to him that he might yet turn to God and righteousness, and be an example for good, though in the past he had sinned so grievously. He hung his head down for a time, and then looked at me without speaking, smiling slightly, but sadly.

I offered him illustrated copies of the Gospels of Matthew and Luke, which he gratefully accepted and promised to read.

On wishing him "good-morning" in his own language, he seemed somewhat touched, and exclaimed, "Grazia tanti, grazia tanti; bon giorno, Signor, bon giorno." Since leaving Geneva I have heard a report that Lucchini has attempted to commit suicide, but there is not a shadow of truth in it.

Working in the same prison is a man of most ferocious countenance, in appearance more like an animal than a man; he has been most hardened in bearing for nearly the whole of the twelve years which he has spent there. Convicted of a heinous offence against his mother, he afterwards killed her, and of course was sentenced for life, as there is no death penalty in the Geneva canton. He has been visited all these years by a Christian friend, but has rejected all efforts to lead him to a better state of mind.

One day the visitor took his two little girls with him to the prison, and the youngest of them artlessly approached this inhuman convict, and kissed him. "From that moment," my friend says, "the man's reserve and hardness gave way," and he now listens to all the exhortations that are addressed to him. Some time after the above incident, the man implored him, "You will bring those children again, won't you!" How great a change a little child hath wrought! The man willingly accepted the book I gave him.

M. Victor Lombard not only visits frequently the prisoners in the two prisons of Geneva, but has a large wood-chopping yard, where he can find employment for those who are discharged when their sentence expires. I was interested in the story of the confidential man in charge, who is the foreman of the yard. He is a reformed criminal, having been an incorrigible drunkard; better still, he is a converted man and a spiritually-minded winner of souls.

Geneva very wisely permits suitable and accredited persons to become honorary visitors in the prisons, and the remarkable cases of conversion, and, consequently, permanent reformation of character among the prisoners, is the natural outcome of so wise and beneficent a system. When will our old-fashioned and behind-the-times Home Office learn the wisdom of this course?

Friends have written to me concerning the awful condition of the coloured prisoners in the Southern States of America, asking whether it is not possible to write to the President to look into the matter. I should be glad if some one of more importance than myself would take the initiative; perhaps our good friend—Mr. William Tallack, the Secretary of the Howard Association, of which I am but a humble member—may see his way to do it. Lord Polwarth writes me of his interest in the matter, and surely others have their hearts stirred by the cruelties and inhumanities practised, that could lead George Kennan to say that he "had seen greater horrors among the coloured prisoners in the Southern States than he had ever seen in Siberia." "O Lord, our Lord, let the sighing of the prisoner come before Thee!"

Zanzibar Strangers' Rest.

THERE was a full gathering of friends at the Strangers' Rest, Ratcliff Highway, a few evenings ago, to bid God-speed to Mr. and Mrs. Waugh, new missionaries, sailing for work at Zanzibar. Mr. H. W. Maynard was in the chair, and Dr. Harry Guinness gave the farewell charge.

Mr. J. T. Isaac, hon. secretary, gave a brief statement of the circumstances under which the new missionaries had offered themselves for work at Zanzibar, explaining that the cost of their maintenance would be defrayed by a lady who was anxious to do some definite work for God. The Chairman followed with hearty and sympathetic words. Speaking on power, he remarked that there was first *physical*, then *intellectual*, afterwards *moral*, and finally *spiritual* power, and it was this last which alone could avail in missionary work. Mr. Waugh gave an interesting sketch of the Lord's dealings with him. Called to missionary work several years ago, he had first spent some time in preparing himself at Harley and Cliff Colleges, and subsequently had a year's medical training at Livingstone College. He went out to the West Coast of Africa, but the climate after twelve months' stay compelled him to return. But he could not resist the desire to be back at his old work, and the Lord having opened this door he felt he must go forward.

Dr. Harry Guinness congratulated the council of the Zanzibar Strangers' Rest on having secured Mr. and Mrs. Waugh for this station. He had known Mr Waugh intimately at Harley House, and believed him to be the right man for the post. Founding his farewell charge on St. Paul's address to the Ephesians in Acts, "Remember the words of the Lord Jesus," he laid stress on the importance of "remembering" Christ's words. What words were his! Loving words, sometimes austere words; and he had spoken also missionary words—"Go ye into all the world and preach the Gospel to every creature." Unlike many other words, these were repeated in all the four Gospels. "Remembering" implied "doing;" it was practically a call to obey a command.

Kurdistan. — There are 3,000,000 people in Kurdistan consisting of Kurds, Yezides (Nestorian), Chaldean, Christians and Jews. All Kurds are Mohammedans; they have no literature and no education. The Yezides are devil worshippers, and are equally ignorant. Yezides and Kurds speak the same language, and that is the great business language of the country. The Christians suffer greatly at the hands of the lawless Kurds, and their distress is hardly known in other countries. The need of sympathy, relief, education, and evangelisation is truly great. Work among these people has for some time been in progress under the care of Pastor Khamis and his three sons. One of the latter, Rev. Joshua Khamis, is now in England, interesting friends in the work, which is called the Central Kurdistan Mission. These friends are well accredited, the committee of the Bible Lands Missions Aid Society acting as treasurers; secretary, Rev. W. A. Essery, 7, Adam Street, Strand, W.C.

Soldiers in India.

THE Soldiers' Home at Wellington, Nilgiri Hills, South India, supplies a very real need. Miss Janie L. Moore writes to us:—

"Besides the one regiment constantly stationed here, many hundreds of men come up every spring from the plains below to spend the summer in the hills. A Home is needed where these lonely lads—some of them just out from England—can not only find a refuge and a welcome, but where they can hear the 'old, old story of Jesus and his love.'

"Last October my friend Miss Lowdell and I opened a small home. God has blessed and encouraged us in our work; but as our present house proves quite unequal to the need of the place, the necessity presses upon us of building a new Home. We have, therefore, secured a site, and we hope to have our Home (with a few rooms for furlough men attached) ready for Christmas. Our present estimate of cost (including land) is £800. Very little of this money has yet come in. Our constant aim is to put Christ before the men who attend the Home, and to win them for Him."

Further particulars may be had from Miss Moore at the address given.

Mr. Stead and the Czar.

IN *The Times* of Monday, the St. Petersburg correspondent of that journal says:—

"Mr. W. T. Stead had a long interview with the Czar on Friday, at Tsarskoe Selo, and his Majesty thanked him very much for his support of the peace and disarmament proposal.

"On Sunday night Mr. Stead delivered an address at the British and American Church in St. Petersburg on the way in which the English people had received the Imperial proposal for a conference on armaments. Rev. A. Francis took the chair, and a number of Russians, including Mme. Olga Novikoff, as well as Englishmen and Americans, were present. The novelty of such a meeting in St. Petersburg was enhanced by the still greater novelty of the lecturer's remarks, which included some very severe strictures on the working and eccentricities of the Russian censorship and an appeal to Russian society to hold meetings in support of their Emperor's proposal.

"The work of the Peace Crusade was, of course, eloquently described, and such special questions as those of Finland, Siberian prisons, and the Dukhobortsi were touched upon, with the usual arguments in approbation of Russian official action and policy which are now familiar to Mr. Stead's English audiences and readers. The meeting concluded with a collection for the starving peasantry of the eastern provinces, whither Rev. A. Francis starts for the purpose of organising the distribution of relief."

The McAll Mission.—Thursday, May 11, was the sixth anniversary of the death of the late Rev. R. W. McAll, D.D. A meeting was held in the Rue Royale, Paris, to commemorate his death, and several of the oldest members of the mission and colleagues of Dr. McAll took part. Messrs. Sautter, Réveillaud, and Brown spoke, giving instances of Dr. McAll's humility, love, and sympathy; by which he had so endeared himself to the French people amongst whom he laboured. The best way to honour his memory is to carry on the work he founded.

The Late Rev. G. Clutterbuck.—Many of our readers will, no doubt, have read the interesting volume by the late Rev. G. W. Clutterbuck, entitled "In India; or, Bombay the Beautiful." It makes now a pathetic appeal from the fact of the author's tragic but heroic death in the wreck of the *Stella*. Mr. H. J. Osborn is devoting the proceeds of its sale to his bereaved family, and is supplying single copies at 2s. 4d., six for 13s., twelve for 25s. The book is of stirring missionary interest, and well repays perusal (*Ideal Publishing Union, 33, Paternoster Row.*)

Worker Wanted in Milan.—It is most important to reach the children of this priest-ridden land. I am constantly asked to receive fresh girls in my "Beehive Orphanage," but we need funds and workers. We need a bright Christian young lady with deep love for children, active, healthy, musical and domesticated, who would come as a self-supporting missionary. A knowledge of the language is not essential to begin with. God is blessing us not only in the orphanage but at our new mission hall, which is crowded with eager listeners, principally young men. We have Sunday schools, Y.W.C.A., etc. Jane Cose.

25, via Correggio, Porta Magenta, Milan.

(629)

Day by Day.

SUNDAY, May 21. Joshua xxiii.

THIS is the chapter of Review and Retrospect, and enables us to understand what the Church will feel and say when she reviews from the vantage-ground of an achieved victory all the steps by which she was brought to it. You and I will join that great congregation which, from the hill-tops of glory, will survey the past.

It will then be seen how all success was due to the Divine interposition. When the list of the Church's victories is mentioned, this significant sentence will be appended, "Ye have seen all that the Lord your God hath done unto all these because of you." In all spiritual conflict our one aim should be so to live in fellowship with God, and to do his will, that there should be no interference on our part with the free action of his Almighty help. Cleave unto the Lord your God, and He shall thrust out the enemy from before you, and ye shall possess their land.

It will be recognised also that not one good thing has failed. It sometimes appears that good things are lacking in our lives, and that good gifts are withheld; but we shall so learn God's reasons for delaying them, and shall be so satisfied with the life He has meted out for us, we shall be so satisfied with his bountiful kindness, that we shall say, as Joshua did, once and again, not one good thing has failed—all, *all*, ALL has come to pass.

It will be seen, also, how foolish we were in looking right and left for help. One man, with God at his side, can chase a thousand. One of the regrets of eternity will be that we did not make more of God in earth's battlefields.

MONDAY, May 22. Joshua xxiv.

The chapter of the Deeds of God. It is remarkable to notice, in the earlier verses, how every onward step in the history of Israel is directly attributed to the gracious interposition of God. "I took. . . I gave. . . I sent. . . I brought. . . I did. . . I destroyed. . . I would not hearken. . . I sent. . ." Whatever Israel had thought of the prowess of her sons, it is here shown that throughout their history all their triumphs and successes were due to the mighty God, who had chosen them from amid the idolatrous peoples which dwelt beyond the Euphrates Flood. Every step of development in your life, on which you have been sometimes disposed to pride yourself as a proof of your sagacity or courage, is really due to one who now stands suitor for all your heart's love and faith.

When you want to influence people, it is sometimes best to declare your own fixed resolve. This was Joshua's policy. Instead of saying Go, he cried, Come. Instead of attempting to drive the people, who might have resented his interference, he cried, "As for me and my house, we will serve the Lord;" and elicited the immediate response, "God forbid that we should forsake the Lord to serve other gods." And the more Joshua dwelt on the high and lofty claims of God, the more absolutely did the people press into his service.

In the absence of public documents, stones and other objects were associated with great public decisions and events. And with us also, how many scenes in nature have been associated with great resolves! I saw the tree recently under which Wilberforce made covenant with God that he would never rest till the slave trade was abolished.

TUESDAY, May 23. Judges i.

This chapter tells the story of success and failure, of success to the man of faith, who relied on God as Judah did; of failure to others. It is a miserable record from verse 27 to the close of the chapter! With what knell-like notes those words ring forth, "did not drive out," "did not drive out!"

The importance of the Church pondering these solemn words cannot be exaggerated. There are gigantic Jebusite citadels in our midst where drink, impurity, and other gross evils abound. It seems tacitly understood that they cannot be dislodged. Perhaps they may become tributary, but that is all. Like the disciples at the foot of the Mount of Transfiguration, we stand paralysed and ashamed; and may well approach Christ with the inquiry, "Lord, why cannot we cast these evil spirits forth?"

There is no tone of hesitancy in his calm, unfaltering voice, "Because of your unbelief; for if ye had faith as a grain of mustard seed, ye should say to this mountain, 'Be thou removed into the sea,' and it should remove, and nothing would be impossible to you."

Faith unites a man with God, and opens a tiny doorway for the irresistible might of God to pass through it to the overthrow of sin and Satan.

> All things are possible to God,
> To Christ, the power of God in man,
> To me when I am all subdued,
> When I in Christ am born again,
> And witness, from my sins set free,
> All things are possible to me.

There are many subsidiary lessons; such as the rebound of the cruelty on Adonibezek; the courage which asked for upper as well as lower springs; the lavish and ready generosity with which an earthly father gave good gifts to his beloved child.

WEDNESDAY, May 24. Judges ii.

This chapter is in many senses the summary of this book. It contains a brief and comprehensive summary of the principles which underlie the story which it tells—a very varied story, in which light and shadow are variously intermingled. Many earth-born clouds intercepted the blessing which God would have sent without intermittence on his people. Their iniquities separated between them and their God, and their sins caused Him to hide his face, so that he could not hear. He had said that He would never break his covenant with them, but by their persistent violation of their side of that covenant they had forfeited all claim to its stipulated benefits, and caused on God's part an apparent breach of promise.

Note in the *first verse* that the R.V. uses the definite article, *the*—"*The* Angel of the Lord." It has been generally supposed by Jewish commentators that reference is made to some specially commissioned messenger, perhaps Phinehas, the high priest (Hag. i. 13, Mal. ii. 7). It is, however, more probable that he was the Angel of the Covenant (Ex. xxiii. 20, Josh. v. 14), who had already appeared as the captain of the Lord's host, and who now came from the place which had witnessed their solemn dedication to God to remind them of the obligations they had broken. God often comes to remonstrate with us; let us heed his voice, whether it come in the inner voice or through the pleading looks and tones of those that love. For, oh, how pitiful the Lord is! Just so soon as there is the least sign of penitence and faith, He returns to his people in the greatness of his compassions.

This book powerfully accentuates the strength of individuals when linked with God, a fact of which the history of the Church down to these latest days is blessedly full. "By faith," the writer of the Epistle to the Hebrews says (Heb. xi. 32, 33).

THURSDAY, May 25. Judges iii.

The nations of Canaan escaped extermination because of the unbelief of Israel, and yet even this, by the goodness of God, was made to subserve the true benefit of his people. Without doubt, we shall some day praise God for difficulty and temptation as among the most precious gifts of his wise Providence. And even though we may have been personally accountable for them, still we shall see that they were overruled by God to our advantage.

We now began to be familiar with the oft-repeated phrase, "The children of Israel cried unto the Lord, and the Lord raised them up a deliverer." What tender beauty there is in the recital of the Psalmist:—

> Many times did He deliver them;
> But they were rebellious in their counsel,
> And were brought low in their iniquity.
> Nevertheless, He regarded their distress
> When He heard their cry,
> And He remembered for them his covenant,
> And repented according to the multitude of his mercies.

Two classes may be addressed here. First, those who have come into great distress. Let such inquire whether this may not result from spiritual declension, and if so, repent and return unto the Lord. Second, those who feel that the Spirit of the Lord is upon them for some special purpose. Let such yield themselves up to it. Men are filled and used by the Spirit, not for speaking only, but for legislating, governing, and ruling. The power of such men is often never realised till they die (11, 12).

FRIDAY, May 26. Judges iv.

After their overthrow by Joshua, the power of the northern states was broken, until it revived under Jabin. With the aid of his chief captain, Sisera, he established a military despotism over the northern districts of Canaan, which lasted for twenty years.

The more to magnify God's power, a woman was selected as the channel through which the Divine Hand wrought. There seems, at first, and it was doubtless intended that it should seem so, a great disparity between the 900 iron chariots and Deborah, the prophetess, who dwelt beneath the shadow of the palm-grove. But God is not limited in his choice of agents, and as in the case of Mary in the Gospels, the touch of a woman's weak hand may direct the flow of Divine Power to raise a child or a Lazarus from the grasp of death.

God's servants know his secrets, and it was her assurance about his purpose that made Deborah so decisive and wise in her arrangements. *Barak* means "lightning;" he was probably famous for his decisive and deadly action. Tabor was central as a rendezvous, and the assurance that Jehovah had already preceded Barak to the battle-field was in the highest degree reassuring.

What a comfort there is in knowing that God goes before us against all foes, temptations, and perplexities! The Breaker, as Micah says, always precedes us, clearing the way through all the tangled undergrowth of the forest and through the dense battalions of the adversary. "When He putteth forth his own sheep, He goeth before them." Up, child of God, why slumberest thou on beds of down? Why tremblest thou at the masses of opposition? Is not the Lord gone out before thee?

SATURDAY, May 27. Judges v.

This great song of Deborah has dyed with its thoughts all the minstrelsy of Israel. There is nothing like it; even apart from its inspiration; it stands alone amid the battle songs of the world. The march of God before his people, with dropping clouds and flowing mountains; the desolation of Israel in the days of Shamgar and Jael; the spreading rumour of deliverance at the well-head and in the tapestried homes of the rich; the mustering of the clans; the description of the battle by the waters of Megiddo; the flight of the proud captain, Sisera; his death; the exhausted patience of his mother and the ladies of her court—there is a graphic power in all this which is without parallel.

Twice the freedom with which the people offered themselves is recited (2, 9), reminding us of the words the Psalmist builds on them: "Thy people shall be willing in the day of thy power." God wants volunteers, and not pressed men. Let us ask ourselves whether, in the stress of conflict against evil, we have willingly offered ourselves to the service of our King.

On the other hand, let us never forget the curse that befel Meroz, that did nothing; but refused to come to the help of the Lord against the mighty. We are always talking of God helping us; do we sufficiently remember how urgently God needs our help? If it is true that without Him we can do nothing, it is also true, let us reverently say it, that without us He will do nothing. We are his fellow-workers, and his one aim is to bring us into such living sympathy with Himself that He can achieve through us wonderful things which we looked not for. The curse of most man-made religions is on those who do wrong, whilst that of the Bible befals those who do not do right.

Glimpses of Romanism.

VIII.—Mariolatry in the Papal Church.

By Rev. ALEXANDER ROBERTSON, D.D., Venice.

FRA PAOLO SARPI, the greatest of the Venetians, in the second book of his "History of the Council of Trent," when relating the discussion that arose in the Council on the question of Original Sin, sketches, in few words, the rise and progress of Mariolatry in the Papal Church. He tells us that the phrase Mother of the Divine Son, which towards the close of the third century was applied to Mary, was so used not in her honour, but solely in honour of Christ, to show that He was born divine. In the same way, after the deposition of Nestorius, the Patriarch of Constantinople, by the Council of Ephesus, in 431, the picture, so common now everywhere, of the Madonna and Child, was adopted in order to show that Jesus was divine from his birth, in opposition to the heresy of Nestorius, which was that Christ was born merely human, but that afterwards at baptism he received the Holy Ghost without measure, constituting him divine. Then, *pian piano*, the phrase I have referred to was used in honour of Mary, not of Christ; and, in the same way, the mother became venerated in the picture, and not the Child, until *restando egli nella pittura come appendice* (he remains in the picture as an appendix). In conformity with this, I may here say, the picture itself was altered.

Originally, as is still seen in the sculptures and mosaics of St. Mark's Church, Mary was the chair on which Christ, the God-Man, sat, He having all the emblems of divinity—the gold disk with the shadow of the Cross on it, the open Bible, and the hand raised in blessing; now, in most modern pictures, He is represented as a helpless babe, and

SHE IS CROWNED AND SCEPTRED,

as the Divine mother (not the mother of the Divine Son), the Queen of Heaven.

To go back to the record of Fra Paolo Sarpi, he tells us that in the eleventh century a canonical office was instituted in honour of Mary, with forms of prayer only addressed previously to the Divine Wisdom. Mariolatry, thus introduced, gained ground slowly during succeeding centuries by the decrees and bulls of Popes and Church Councils, until the Jesuits came on the scene in the sixteenth century, when it advanced by leaps and bounds. And now in the own day it and nothing else is the cult of the Papal Church. The worship of Mary has supplanted that of God and Christ, and almost every one else. Every Church has its Lady Chapel, which is almost the only one frequented by worshippers, and hung with votive offerings.

Not content with exhibiting the picture, dishonouring enough to Christ, to which I have referred, the priests frequently set a life-size figure of Mary on the altar, usually a hideous doll, dressed up in old, faded, cast-off finery, with an abundance of

GLITTERING TINSEL ORNAMENTS.

To her honour are dedicated more festivals than to any one else, festivals the non-observance of which would be a mortal sin—her Nativity (September 8); her Presentation in the Temple (November 21); the Annunciation (December 18); her meeting with Elizabeth (July 2); her Immaculate Conception, promulgated by Pio Nono, on December 8, 1854, and observed on the anniversary of that day; her Purification, called also Candlemas, from the lighting and consecration of candles in the Church (February 2); and her Assumption (August 15).

Besides these great festivals, to be observed by all her worshippers, almost every city and town and village has its own local Madonna day. Then, over and above all that, each Saturday is dedicated to her, and the whole of the month of May, called emphatically *Mary's Month*. Throughout this period, as on the other occasions mentioned, her praises are chanted in the *Ave Maria* (Hail Mary), the *Ave Maria Stella* (Hail Mary, Star), the *Litany of Mary*, which consists of a long series of verses, in each of which she is invoked by an extravagant title; and the Rosary, which consists of 150 repetitions of the *Ave Maria*, with a *Pater Noster* after every ten. Prayers, too, are directly addressed to her (indeed many of the hymns to Mary are prayers, like her litany), and sometimes, though less seldom, they are addressed to God through her.

Now all this Mariolatry in the Papal Church has not sprung up by chance. It has been carefully

CULTIVATED BY SUCCESSIVE POPES,

and by none more assiduously than the present; and, as it is not unfrequently said in England that there is now no real Mariolatry in the Papal Church, I shall here quote this Pope's own words, which endorse and add to his predecessors' utterances on the subject. In an encyclical, issued in 1893 in praise of the use of the Rosary, he says:

As often as occasion permits me to re-kindle and augment the love and devotion of Christian people towards the great Mother of God, I am penetrated with a wondrous pleasure and joy. For, indeed, the holy affection for Mary that I imbibed almost with my mother's milk has vigorously increased with growing years. The many and remarkable proofs of her kindness and goodwill towards me, which I recall with deepest thankfulness, and not without tears, kindle and inflame more and more my responsive affection. For in the many varied and terrible trials that have befallen me I have always looked up to her with eager and imploring eyes, and my hopes and fears, my joys and sorrows, have been deposited in her bosom; and it has been my constant care to entreat her to show to me a mother's kindness, and to be always at my side. When then, in the secret council of the providence of God, I was raised to the chair of the blessed Peter, I strove in prayer for the aid of Divine assistance, trusting in the maternal love of the most blessed Virgin. And this, my hope throughout all my life, has never failed to help and console me in every crisis. Hence under her auspices, and with her mediation, I am encouraged to hope for still greater blessings, tending to the salvation of the Christian world and to the glory of the Church.

It is therefore right and opportune that we should set apart the month of October to the celebration of our Lady and august Queen of the Rosary. *For when we betake ourselves in prayer to Mary*, we betake ourselves to the mother of mercy, well disposed towards us; that, whatever trials we may be afflicted with, she may be always at hand and may lavish on us the treasure of that grace which from the beginning was given to her in full plenty from God that she might be a worthy mother of Him. *Let us therefore not approach Mary timidly or carelessly, but pleading those maternal ties wherewith she is most closely united with us through Jesus; let us piously invoke her ready help in that method of prayer which she herself has taught us and accepts. Then we may rest securely and with joy under the protection of the best mother.*

The above is only a specimen of a thousand utterances of Leo XIII. in favour of Mariolatry, because of which he has been called the "Pope of the Rosary." And now, in conclusion, let us ask, "Why does the Papal Church thus devote itself to Mariolatry?" To this question many answers may be given. Some have thought that Mary embodies qualities the human heart craves for, and that the Church therefore lends itself to her cult for the satisfaction of these wants. But the human heart has no needs that are not met and satisfied in Jesus Christ No, the reason must be sought elsewhere, and I think it is this. The Papacy is simply

PAGANISM VENEERED WITH CHRISTIANITY,

and Mary, in its system, just takes the place of the ancient classic goddesses.

After Count Campello left the Papal Church, the Archbishop of Spoleto sent a message through his sister, then an ardent Papist, that he wanted to see him. On Count Campello calling upon him, he said: "I was glad to see you in the chapel of the Holy Images the other day, and I hope you felt them influencing you to return to the bosom of the Church?" Count Campello replied that he felt no such influence. "Then," said the Archbishop, "go to such a Madonna, and pray there and leave a gift; and if she does not help you, go to such another; and if you are still obdurate, go to such another." Count Campello could stand it no longer, and so he retorted, "It is a shame of you, a so-called Christian Bishop, to talk to me in that way. Why, you are no better than an old Pagan, who would say, 'Go to Venus, and if Venus does not help you, go to Diana.'"

And this brings me to say that as money is a prime object in the Papal Church, as it was in Paganism, *Mariolatry* is cultivated because it pays. The words of the Spoleto bishop show that the Church can

MULTIPLY MADONNAS

to any extent she likes. We have seen that every place has its local Madonna festival day, because every place has its local Madonna. And the people are taught to pit the one against the other. "Our Madonna is stronger than yours," the inhabitants of one village will say to those of another. "No, ours is strongest" will be the reply. But as no Madonna acts without the stimulus of gifts, and as her strength is proportioned to the number and value of these, the way to have a good responsive Madonna is to give.

Therefore the more Madonnas, the more Madonna festivals; and the more Madonna competition, the more money flows into the coffers of the Church and into the pockets of Pope and priest. We may be sure that Mariolatry, like every other feature of the Papal Church, has its root in the pagan, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" "The servant is not above his Lord;" so need we wonder that a Church that sells Christ day and daily on the altar should traffic also day and daily in the sale of his mother?

Professor Newell's Bible Studies.

DURING his approaching visit to London, Professor Newell will lecture on the Gospels, the first two chapters of Genesis, the Books of Samuel, and the Book of Daniel. His meetings will be held as follows:—

Lower Exeter Hall, Monday afternoon, 4.30; evening, 8; June 5, 12, 19, and 26.

Conference Hall, Stratford, Tuesday evening, 8; May 30, June 6, 13, and 20.

Morley Hall, Wednesday morning, 11.30; May 31, June 14 and 21.

Mildmay Conference Hall, Wednesday afternoon, 3.30; May 31, June 7 and 14.

Morley Hall, Thursday evening, 8.30; June 1, 8, 15, 22, and 29.

Communications regarding this enterprise may be sent to Rev. F. B. Meyer, Christ Church, Westminster Bridge Road; or Dr. H. G. Guinness, Harley College, Bow.

Union Tabernacle, Wandsworth.—In connection with the anniversary a conference was held on "Revival." Mr. J. E. Matheson and Mr. A. Garstin presided, and Dr. Gritton, Rev. John Wilson and other friends took part. The need of beginning with one's self in the question of revival was felt to be the starting point. Revived life was needed in our assemblies prior to the ingathering of the unsaved. The Church must seek to partake more deeply of the Spirit of Christ. That is the cure for worldliness and indifference. Mr. Lamb, who had recently returned from a visit to Kabylia, North Africa, mentioned that the labours of past years out there are being crowned with blessing, a number of young Mohammendans having witnessed a good confession for Christ.

Village Work in India.

By Rev. F. B. MEYER.

AMONG the most interesting missionary societies in the Bombay Presidency is the Poona and Indian Village Mission, having its headquarters at Poona, five hours' journey from Bombay.

It was founded in 1893 by Mr. Charles F. Reeve, after much prayer and waiting upon God; and the methods adopted appear so simple and satisfactory that I venture to recite them as furnishing suggestions to those who desire to expedite the evangelisation of this mighty empire.

It is said that 92 per cent. of the vast population of India is found in the villages, of which there are 600,000; and only one missionary to every 400 of them. The number of people living in any one village is most surprising. One, on which we looked down from the summit of a hill on which an idol temple stood, seemed to contain not more than two dozen houses, closely clustered, but the priest told us that it contained at least a thousand souls.

If the perishing souls of India, 1,200 of whom pass into eternity with every hour, are to be won for God, it is imperative that some expedient, like that organised by Mr. Reeve, be set on foot and persistently maintained.

The present number of workers is about 150, most of them young men and women, but with a sprinkling of older ones. I was much struck with their brightness and enthusiasm, which are due in part to their association with one another, spirit kindling spirit, and in part to the principle of reserving one day in the week—generally Thursday—for waiting on God. On that day no work is done, the hours being devoted to prayer and conference. This leaves Sunday free for mission work. I was told by one, who was well able to form an opinion, that there were few missions in which there was so much mutual trust of love as in this, and that the Saviour was greatly honoured in the life which was being lived in the stations beneath the close inspection of the natives.

The principles of the Mission are to accept duly qualified men and women as missionaries, without restriction as to denomination; to receive its support through faith and prayer; and to guarantee no income to its workers, providing them only with such assistance as the means allow. The needs of the work are laid before God in prayer, and no debt incurred; thus, a few weeks ago, when the coffers were almost empty, the workers lived for some days on the ordinary native food, which is very much cheaper than the simple European diet which is usually served out to them. Some £200 was needed at that time, which, in answer to prayer, accompanied by heart-searching and confession, came in in various sums. Mr. Reeve says that when money supplies fail it is not their habit to agonise with God, because it is an understood matter that no forward step should be taken until it is clearly understood to be his will; and surely his children may reckon on Him to supply their need, so long as they are executing movements to which He has prompted them; but times of scarcity indicate the need of self-examination and self-judgment, since there is probably some inconsistency or evil thing that has to be searched out and ended.

But the feature that was most novel and interesting to me was the following. Poona is the central base of the whole mission; it occupies there some four spacious compounds, with convenient bungalows, and other sheds and offices. These were originally constructed as soldiers' quarters. Amongst them are a large hall for evangelistic services, a hospital with two nursing sisters in case of illness among the missionaries, a printing press, workshops for the manufacture of every requisite for the Mission, even to the construction of its conveyances, and store-rooms, where all the necessary provisions for food and dress and medicine are contained, to be supplied to the stations by bullock-carts, which are always going backwards and forwards between the base and the out-stations.

These stations are planted out at distances of ten miles from one another. Directly one is well-equipped and fairly started, another is planted further into the heart of the country, and then another; and this goes on in several directions, like the spokes of a wheel. In each station about ten workers are located, all men in one centre, all women in another, and the time is busily engaged. Where the language is acquired there is perpetual preaching and teaching in the name of Jesus; but where it is yet being grappled with, rules are laid down for study and exercise and recreation, so that health and spiritual life are maintained while familiarity is formed with the habits and methods of thought of the surrounding people.

This system of providing food, clothes, and all else from a common store enables the mission to support its workers at £47 per head, including all expenses of management. And I cannot see why it should not be indefinitely developed to cover the dense network of Indian villages.

In conversation with some of the young men, I found that they adopted the Apostolic method



of preaching Jesus and the Resurrection. They said that the Hindus are so familiar with the idea of incarnation that our Lord's birth does not arrest their attention or excite opposition. They are also quite willing to discuss the being and attributes of God; but they flush with anger at the repeated use of the name of Jesus, and spurn the thought of his resurrection with derision. On several occasions these young witnesses have been stoned. Some are English, some Scandinavians, but the majority are Australians, and these but a small proportion of those that apply. Medicines are dispensed, and medical work done at all the centres.

The new comers spend the first months of their sojourn in India at the base, where they receive a course of careful Bible study. Even where they have a good general knowledge of the Word of God they are found to be very deficient in acquaintance with its devotional and spiritual aspects. Twice a week the superintendent leaves the house at four in the afternoon and drives quickly off to visit one or two of the stations in the brilliant moonlight, travelling back so as to be in time to conduct the class for Bible study at nine o'clock on the following morning.

He has evidently passed through many and severe trials. Only last year, when in England, he went to the station at Mildmay without sufficient money to pay his fare to Broad Street, but resting on God to supply his need; and the Christian friend who walked with him from the Conference Hall to the station became God's almoner, as he slipped a sovereign into his hand on parting.

I do not minimise the work of other societies when writing thus, but I do feel that here is an inexpensive, practical, and effective manner of reaching the present generation of village-India.

The Student Movement.

IN the May number of the magazine of this important organisation particulars are given of several forthcoming events. First, perhaps, in point of interest, though not in point of time, is the international conference of the S.V.M.U. to be held in London from January 2-6, 1900. All the principal meetings of the conference will be held in Exeter Hall.

"We hope that 2,000 students, professors, missionaries, Mission Board secretaries, and other leaders of Christian organisations will be present. Among others, the following speakers are expected to take part:—The Bishop of London, the Bishop of Newcastle, Rev. Robert Bruce, D.D., Rev. Richard Glover, D.D., Rev. T. M. Lindsay, D.D., Rev. G. Robson, D.D., Rev. Wm. Watson, M.A., Dr. Harford-Battersby, Dr. Geo. Smith, C.I.E., Mr. Eugene Stock, Mr. John R. Mott, Mr. Robert E. Speer, Mr. G. A. King, and Mrs. Bishop. An exhibition of missionary charts and diagrams will be arranged for. We would appeal at once to student volunteers and others to take a share in making this exhibition a real success and a powerful witness to the world's need."

The summer conference of students will this year be held at Aberystwyth, North Wales, from July 29 to August 7. The magazine says, respecting the arrangements:—

"We hope to have with us the Bishop of Sierra Leone, Rev. G. Johnston Ross, M.A., Rev. W. D. McLaren, M.A., Rev. D. Wilkinson, M.A., Miss Gollock, Miss Richardson —Vice-Principal of Westfield College—as well as several student leaders who have come into close touch with the students of India and America, as well as of Britain. Rev. R. P. Wilder, missionary in India, founder of the British S.V.M.U.; Mr. Frank Anderson, General Secretary of the Indian Student Movement and late General and Travelling Secretary of our own; Miss Rouse, whose two years' Travelling Secretary work in America; and Dr. J. Rutter Williamson, whose tour among the medical students of the United States have been so signally blessed, will, God willing, be amongst us again.

"The sessions will be held morning and evening, and will include addresses on aspects of the Christian life—'The Morning Watch,' 'The Place of Intellect,' 'Personal Responsibility'—on social work, on the missionary call, as well as Bible circles, missionary bands, and open conferences, at which various methods of conducting Christian Union work will be discussed."

A conference booklet is being prepared, copies of which can no doubt be had by students from the offices of the Movement, 22, Warwick Lane, London, E.C.

Royal Naval Scripture Readers' Society.—There was a good attendance at the meeting of this Society at the R.N.S. Institution on May 11. The chairman, Canon Fleming, told of our indebtedness to seamen. The Society is doing a quiet but successful work. Admiral Sir Vesey Hamilton and Captain Lowry, R.N., spoke. Thelatter had during his nineteen years' connection with the Society watched the work very closely in our principal ports and hospitals. Rev. E. Sullivan, chaplain R.N., spoke of the help given to the chaplains in barracks and hospitals.

The May Meetings.

China Inland Mission.

NOBLE ambition dominates the China Inland Mission in constantly pressing toward the mark of something commensurate with the enormous spiritual need of the vast empire to which the active labours of this Christian organisation are devoted. Exeter Hall was filled with interested friends and supporters for the thirty-third anniversary of the Mission, celebrated on Tuesday of last week. Two meetings were held on that day; and at the first of these, in the afternoon, Sir George Williams took the chair.

It is a happy thought, said Sir George, to hold this gathering in a building which has such grand associations for the great missionary societies of the world. The year had been one of varied experience in the work of the Mission, including the martyrdom of two devoted servants of God (Mr. Fleming and a native evangelist); and the Master must regard with pleasure the self-denying effort of his people to sustain such devoted missionaries. It is cause for thankfulness that, in answer to prayer, God had provided the Mission with ample funds. The great need now is that

CONSECRATED MEN AND WOMEN

may come forward, filled with the Holy Ghost and with power, to carry on the work with patience and perseverance. It is part of our Christian duty to pray that the great Lord of the harvest will send forth labourers into his harvest, for there are thousands upon thousands whom God could use. The Y.M.C.A. had during the year contributed about a hundred workers to the mission field, and he hoped some of them had found their way into the ranks of a mission raised up by God to carry the glad tidings of great joy to the wonderful world of China, which is so full of significance for Christian enterprise.

A letter from Rev. Hudson Taylor, written from China to the meeting, was read by the bearer, Mr. Robert Cooper. It acknowledged the loving sympathy of friends in England regarding the serious illness from which Mr. Taylor is recovering. Lack of strength prevented much reference to the work. Rebellious disturbances have been put down, but there is need of constant prayer on behalf of those engaged in labours for Christ among the Chinese.

Mr. Walter B. Sloan, one of the secretaries, in the course of a brief and interesting review, pointed out that political unrest had made the position of missionaries in the interior more than usually dangerous; and there remains much need for prayer on this account. The eyes of the people having been opened by recent events, to the advantages of European learning and the benefit of fuller intercourse with European nations, there is greater

READINESS TO HEAR THE GOSPEL,

and, at least, to consider its claims. Baptisms in connection with the Mission during 1898, number 1,029. New workers to the number of seventy-one have joined its forces. Grateful thanks to God were expressed for the full provision made for financial need. The income of the Mission in London was £53,460; in China, America, and Australia, £8,117. Taking Great Britain only, there had been received for general purposes, £32,122; and for special purposes, £21,338. Particulars were given about the C.I.M. "Prayer Union and Helping Hand," now including upwards of a thousand members; and the statement concluded by acknowledging the Lord's gracious hand over all the operations of the Mission, while thanking fellow workers for their continued help in prayer, means, and effort toward the furtherance of God's kingdom in China.

Coming from the Province of Si-ch'uen, Mr. J. G. Cormack described his resident city as ten miles square, with a population of half a million. A journey of 150 miles, sixty of them by river, disclosed superabundant opportunities for sowing the good seed of the Gospel. When the travellers anchor near some village, the face of the foreigner is quite sufficient to gather a crowd. After preaching and tract distribution, some are certain to follow to the boat for conversation. At the first out-station, where a year ago there was not a single native Christian, there are now thirty-six baptized native converts, and probably at least seventy inquirers. The native disciples come five and ten miles to an evening reading of the Scriptures; and the heartiness of the meeting is full recompense for physical discomforts endured by the travelling missionaries. Next day medicines are distributed; markets are visited with books, and patient dealing with curiosity wins the love of the people. The journey included a thirty-miles walk through rice and poppy fields; and even among opium smokers there is but one opinion as to the evil which attaches to the use of the drug. It seemed necessary to take away a pastor from one place for evangelistic work among a more spiritually needy people elsewhere, but the poor folk among whom he laboured were so affected at the prospect of his removal that they made a strenuous effort to retain him among them by providing for his entire support in connection with the Mission. Their bright faces, upon accomplishment of their object, formed a sight not to be soon forgotten.

INDIVIDUAL NATIVE DEVOTION

was exemplified in a native man of wealth, bearing his solitary Christian testimony to rich and poor in a city of some 30,000 inhabitants, and freely giving of his means to the cause of Christ in various ways. There is nothing like a visit to the out-stations to refresh the spirit and gladden the heart, as one looks upon the bright and happy faces of those who worship God in the midst of idolatry.

Miss Soltau brought from China to her Christian sisters the message of the Resurrection morning, "Go quickly and tell." She had spent more than thirteen months in incessant travelling, covering nearly 6,000 miles, with visits to forty-four stations, and the sight of thousands upon thousands of native Christian faces. These journeys included many seasons of fellowship with workers in waiting upon God; for, while there is much cause for thanksgiving, an inexpressible feeling of sadness comes over one amid the many signs of spiritual darkness. The great walled cities seem like fortresses of the enemy of mankind, and work in them is most difficult. Sunday in the mission stations is a busy day from morning to night, and even the sick are carried long distances to hear the Gospel. There is

A WONDERFUL FUTURE

for China in the influence of Christianity upon its women alone; and some of them implored their English sister to make known the great need which exists for evangelisation. An address full of stirring incident closed with the picture of a Chinese widow gazing upon "happy little girls" in a mission school, and weeping at the remembrance of her own four children, literally sacrificed to idols. Poor, lonely, sorrowing heart! She herself had a personal interest in salvation by Christ; but her face will always bear the marks of the anguish she has gone through.

Work in the province of Kan-suh was described by Mr. H. F. Ridley. At first it was found difficult to reach the people with God's message, but some progress was made through the opening of a shop on a main street. The rebellion, however, spread to the district; and while the workers were shut up in enforced idleness, but waiting upon God for guidance, an old beggar brought the news that some 130 wounded men, women and children were gathered in one of the temples. This gave fine opportunity for

PREACHING BY DEEDS.

During nine months 2,000 wounded were succoured by the servants of God. Divine care was wonderfully manifested during the siege, especially in provision of food for the missionaries by officials, who thus showed their appreciation of Christian acts of mercy to the wounded soldiery.

The Chairman here made a suggestion which met with hearty adoption, namely, that a message of sympathy be conveyed from the meeting, through the secretary, to Rev. Hudson Taylor, expressing the hope that his useful life may be spared, and that he may be benefited and strengthened physically.

Cordial words, expressive of fraternal feelings toward the C.I.M., were spoken by Rev. W. E. Burroughs on behalf of the Church Missionary Society. He said there is a great identity of principle between the two societies. Both go forward upon the ground of simple trust in our Lord's command, not asking whether there is a big balance in hand, but taking the living agents God gives them, and sending these forth in simple and scriptural confidence that they whom God sends He will abundantly support. This C.I.M. believes in the power of prayer. He would tell them that, at the recent C.M.S. centenary, prayer was made for 200 additional missionaries; and, in the short time since then, 100 offers of service had reached Salisbury Square.

In the evening Mr. Theodore Howard presided over another large meeting in the same hall, whereat addresses were given by Rev. G. Campbell Morgan, of New Court Congregational Church, and by missionaries representing various Chinese provinces.

Young Abstainers' Union.

A BRIGHT programme was provided for the annual meeting of the Young Abstainers' Union, held in Exeter Hall on Friday evening, under the genial presidency of Sir George Williams. His opening words met with a ready response from a little sea of happy young faces upturned to greet him. He expressed thankfulness to God for the restoration to health of Mrs. Hind Smith. This Union, "a nice young lady" aged nineteen, had steadily increased in branches and membership during the year. Further development requires more means. The late Mr. John M. Cook was instanced as a striking example of the sufficiency of water-drinking in the case of a great traveller. In the decease of Mr. Richard Cadbury they mourned the loss of another valuable friend of the cause.

Canon Fleming paid a tribute to the abiding sympathy of the Chairman with that young life which is the hope of the country. Although the body grows old, the soul never does so. If we could only make the *men* of this great England sober, we should be better able to fight the battle of Christian temperance; but their influence is undoubtedly secondary to that of *women*. Every one of us has a gift for God. It may not be the power of speaking, but women's moulding power permeates the home, the family, and the social sphere. No one has suffered from the drink curse as have women. My mother, said the speaker, was the inspiration of my life, and whatever I am, little though it be, I owe to her. Let the world, the Church, and society know that all our work is Christian work. Our battle with this great evil is the Lord's. In all this the Lord helpeth us. May God bless and prosper this vigorous Young Abstainers' Union, until "the little one shall become a thousand."

Presentations in connection with competitions and prize essays were made by Sir George Williams in his happy manner; and Miss Hatty Purvis sang in tender strains the song, "The Voice of the Father."

Mr. T. P. Whittaker, M.P., spoke on some of the economical aspects of the drink question. This country spends more on liquor than it pays for all its taxes to the Imperial Government, and for all the rates demanded by all the local authorities throughout the United Kingdom. The excess of the drink bill, beyond the amount necessary to pay rates and taxes, would provide free postal and telegraph services. If drink were banished, the money saved would furnish the country with free railways, leaving a surplus of sixty millions; or the money would cover the annual rental of every building in the land. It is a serious fact that between 1875 and 1897 (the last return) the death-rate among women went up 150 per cent. in proportion to population. We cannot be and do our best as a people, and hold our position in the world, unless we be sober.

London Missionary Society.

RICH and varied blessing, accompanied by many anxieties, has been the lot of the London Missionary Society during the past year. The ravages of the plague in South India, the revolution in China, the serious political trouble in Samoa, have all had an effect upon mission work; but the dominant note of the year, as voiced by speakers at the annual meeting, has been that of movement and progress. The meeting referred to was a crowded one, and was held in the City Temple on Wednesday week.

Lord Reay, who presided, said that the constitution of the Society happily presents an open door to all who worship God in spirit and in truth. Amid the present tendency to materialise religion spiritual Christianity is

A WORLD-WIDE NEED,

and the heathen will not abandon their idols for anything short of it. The whole earthly career of Christ, judged by worldly standards, was a failure, and for its just appreciation spiritual vision is a necessity. The speaker (ex-governor of a province) had always considered missionaries to be the best auxiliaries of the Indian Government. As to Samoa, the tenets of Christianity, and the instructions of this Society preclude the idea that missionaries have had any leaning to either side in the conflict for the throne. Notwithstanding the troubled state of the country, a satisfactory translation of the Bible had been accomplished. Happy relations among workers of this Society and their Protestant brethren from Paris labouring in Madagascar, had indirectly contributed to friendly feeling between our own nation and France. There is a selfish view, and a broad view of imperialism, and the continuity of our empire depends upon whether we, as a nation, remain true to spiritual Christianity.

Reference was made by Mr. Albert Spicer to the recently-issued

STANDARD HISTORY

of the Society. He hoped it might form a text-book for many papers in connection with Christian Endeavour and other meetings during next winter. He had the pleasure of presenting the first copy to the Chairman.

Rev. R. Wardlaw Thompson reviewed what the constituents of the Society had done in answer to God's call to spread the Gospel, from the point of view of the balance-sheet, and with reference to offers of personal service. The financial statement resolved itself into the fact that the new year commences with an accumulated adverse balance of £10,206; and had it not been for exceptional help in legacies this would have stood at £15,000. The Society is spending £20,000 a year more than its average income. While the executive bows to the heavier burdens of the work, regarding them as a call to renewed confidence in God, there is no excuse for slackness of support on the part of the Christian public. There seems to be a growing wish to specialise gifts by devoting them to some particular station or worker; and the committee are considering how best to encourage this desire. It was to be hoped that, while the Centenary Fund would be worthy of the Congregational body, it might not prejudice

CONTINUED AND REGULAR SUPPORT

of missionary work. There has been a steady flow of high average service offered; but means were not available to send out a large number of the candidates. Work in Madagascar is moving forward. That is also the case in New Guinea; but the Society wistfully awaits a mandate from its friends to enter the interior. Whoever ultimately rules in Samoa, the Society is determined to watch with the closest attention the point of securing religious liberty. All the means needed to open the province of Hunan have been furnished, and the native helpers in Central China are a source of unspeakable joy to pioneers of the work there. Need is always ahead of work in the Society's whole field, but he trusted that support from the churches will not be far behind the broader aims of the Society.

Ubiquity and audacity in modern missions was the theme of an eloquent discourse by Rev. Dr. Fairbairn, who has recently returned from India. No land whereon the sun rises is untrodden by missionary feet. Love of gold clothes the meanest selfishness in the most magnificent "patriotism;" but greater than passion or greed is Christian enthusiasm for humanity. The missionary has gone before and beyond the trader, inspired with

A NEW HOPEFULNESS

for men. Aiming to change India is like attempting to lift the earth from its axis; but, without arms or imperial power behind him, the missionary faces its hoary religious system and defies it to overcome his faith. The fact that he still lives and works is the grandest example of audacious heroism in the history of our English race. The problem of reviving missionary interest should be met by sending men of influence to India and elsewhere, that they may return and convert to holy enthusiasm the churches at home. Christ's Church has not yet conceived what the spiritual conquest of India means. He had visited churches, colleges, schools; but what is their united work as compared with the needs of teeming thousands? Much as the missionary does for the native, he does more for his fellow-countrymen in India, standing as an embodiment of conscience, and pointing to what the man who loves empire ought to be among the people whom he rules. Before his visit, the speaker's impression had been that the mission field of India is a dangerous and adventurous one for women, but his experience is that no work could be finer or more successful; and he mentioned instances of the manner in which

GODLY AND DEVOTED WOMEN

workers commanded the confidence and respect of the natives in the midst of riot, famine, and disease. Ideal womanhood has the promise of re-making India. Medical missions and Zenana work are accomplishing wonders in the land; while Christian education is gradually changing the temper and texture of Hindoo society. We shall only continue to hold India as, by God's grace, we bring it into unity of thought and faith with our own higher England. The missionary stands to the Hindoo as the great force of reconciliation to English rule. Beyond the missionary is a greater, grander England than that of arms—an England which represents God's life in man. A scientific frontier cannot avail against the power of custom and belief; and unless a nobler faith and higher belief prevail in India, through the Christian churches of our own land, English rule will vanish past recall. There we are, not knowing the greatness of the work before us, to remain there until the people of India become the people of Christ.

Rev. W. L. Willoughby (from Phalapye, Bechuanaland) referred to the want of missionary enthusiasm among ministers who favour "Modern Thought"; that theology being destructive rather than constructive, its enterprise is naturally small. It is false and mischievous sentimentalism to say that missionaries love "the dear native" as they do wife or child; but the uplifting of the degraded people of South Africa is none the less imperative upon the Christian conscience.

The Poor Children's Society.

THE annual meeting of the Poor Children's Society was held at Exeter Hall on Wednesday last. Rev. Arthur Woods, who presided, said the key-note of the meeting should be one of praise for the work of the past year. Further exertions, however, were much needed, for the accommodation of the Southend Home was quite inadequate. After Mr. G. Nokes had remarked on the excellence of the work at Southend, Rev. D. H. Moore said the Society should be supported on account of its preventive work. It helped the little ones from homes of sorrow to fresh air, and it helped them to rise above their surroundings.

Rev. J. Tolfree Parr added that he was convinced the Society went the right way to work by entrusting such institutions as were in touch with the children with the task of selecting deserving cases.

London Medical Mission.

AFTER twenty-seven years of quiet but effective progress, the London Medical Mission held its first annual meeting at 33, Short's Gardens, Endell Street, W.C., under the chairmanship of Mr. T. A. Denny. The visitors were shown over the building, which comprises clothing room, invalid kitchen, Gospel Hall, surgery, dispensary, waiting room, and other offices, where the work of the Medical Mission is carried on, much surprise being evinced at the accommodation, considering the unpretentious exterior. At length, the spacious Gospel Hall was filled with enthusiastic friends and workers, the other medical missions of London being well represented.

Dr. Henry Soltau, the superintendent, in pointed and graphic language, briefly summarised the work of the Mission, its many branches and inner workings, the Convalescent Home at Folkestone and the Children's Holiday House at Brasted. He spoke of the golden opportunities and open-doors for Gospel work and soul-winning, and told how God had vouchsafed great spiritual blessing, and had hitherto caused to be sent in the much-needed supplies of money and clothing.

The Chairman expressed his great astonishment and pleasure at the good work so unostentatiously carried on. Dr. Geo. Saunders, C.B., the president, spoke in earnest and forcible terms of the urgent need of the Endell Street Mission twenty-seven years ago, relating interesting instances of blessing amongst the outcasts and wretched in the slums, many of whom had filled high social positions in life. In simple reliance upon God alone, the work had grown, and had never been in debt.

Major Geo. Mackinlay, the hon. treasurer, referred to the special branch of work introduced by Dr. Soltau in training candidates for the foreign field both at Endell Street and Lambeth. These ladies receive practical, medical and surgical instruction while visiting the homes of the patients, thus fitting and preparing them for their future labours. He also spoke, from his own experience, of the privilege and joy of visiting the poor and afflicted at their homes, and how welcome a visitor from the London Medical Mission was, even though a stranger.

Dr. Foster Owen, superintendent of the Lambeth Branch, described the growing work carried on in that overcrowded district, the attendances having nearly doubled in two years —15,500 having attended the dispensary last year alone. "Many," said he, "are waiting upon God to open up larger and more suitable premises in the district." Speaking of the overcrowding and high rents the poor have to pay, Dr. Owen stated that he intended renting houses in the neighbourhood and letting the rooms off to the deserving poor at rentals just sufficient to meet expenses. He quoted many instances of souls being awakened and brought into light and joy through the Gospel, amongst others the case of a late actor whom he called upon to give the story of his conversion.

The Pioneer Mission.

IN connection with the anniversary meetings of the Pioneer Mission, Pastor Archibald Brown invited a number of interested ministers and other friends to meet at his house for special prayer a few days ago. This was followed by a public meeting in Chatsworth Road Chapel, Norwood. The attendance was good, and on the platform well-known ministers supported the chairman (Mr. J. Marnham, J.P.). These included Revs. John Thomas, M.A. (Liverpool), J. Wilson (Woolwich), George Turner (Sutton), E. A. Carter, G. T. Bailey, and Mr. R. Cory, J.P. After the Chairman's words, Mr. Thomas gave an address, in which he spoke in hearty commendation of the Pastors' College work, and testified, from his own knowledge, to the useful efforts being carried on by the Pioneer Mission. Addresses were also delivered by Rev. E. A. Carter (founder and hon. director), Rev. G. T. Bailey (deputation secretary), and others as to the encouraging results already achieved.

Spain and Portugal.

ON Friday afternoon, the annual meeting of the Spanish and Portuguese Church Aid Society was held in Exeter Hall with Sir Robert Lighton in the chair.

The statement presented by Rev. Dr. H. E. Noyes, hon. secretary, showed that the work in Spain and Portugal has gone on steadily and well during the year; and although there was not any marked extension to report in the way of new stations, all the old ones have been maintained. Several calls for evangelists or pastors have been received from places where hitherto no reform work has been done; but it has been felt that no further extension can be made until the Society at home rests upon a firmer financial basis.

A very important acquisition of property has been made in the purchase of a block of buildings in Lisbon known as the Marianos Convent, held by the Presbyterian Church for some twenty years. By gifts and loans, added to £1,000 collected by the late Lord Plunket, for an episcopal residence in Portugal, the convent has been acquired without any grant from the general fund of the Society. This important purchase includes a well-built church, an episcopal residence, halls for public meetings, stores and offices, and all these are now available for the work of the Lusitanian Church.

The Bishop of Clogher said that in spite of great pressure upon the reformers of Spain, intensified by famine and war, their good work is maintained. He went to Portugal in February, and found there an open field for reform. The reformed schools were in full operation, and no work could be more advantageous to the movement. The thorough earnestness and reverence of congregations and candidates for confirmation was beyond praise. Conference with clergy in Oporto was most satisfactory in the manifest spirit of devotion and solemnity prevailing. An ordination service in Lisbon was crowded with attentive listeners, and there were 130 communicants. The whole movement impresses one with its reality.

After an address by Bishop Mitchinson, who avowed himself "a decided High Churchman and a sacerdotalist,"

Canon Girdlestone advocated a speedy completion of the Plunket Memorial Fund, seeing that £2,300 are still needed to make up the £5,000 aimed at. The Reformation was the true "crisis" in church affairs; and its work was accomplished by a handful of earnest men. The spontaneous nature of the Reform movement, apart from any English agitation, was pointed out by Rev. F. S. Webster, who also said that support of the movement will be a timely protest against Romish encroachments, which always mean decrease of true religion.

Friends of Armenia.

ON Friday last the members of the "Prayer Union for Armenia" gathered at the offices, 47, Victoria Street; and it has been decided to continue this every second Friday in the month for definite and united prayer on behalf of Armenia throughout the summer.

The members of the Union agree to pray that God's rich blessing may be poured out on Armenia and its persecuted church, that his servants there may be given wisdom and grace for their labours; also that the children in the orphanages may be trained up to become the restorers of the spiritual and industrial life of the country.

Rev. George Grubb opened the meeting with prayer, after which Mr. Millard pointed out, from Nehemiah iv. 1-9, the supreme importance of prayer in this work, as well as "having a mind to work." There is great opposition and conspiracy to encounter, and something worse even than that—the want of sincerity and spirituality amongst many of the Armenians themselves.

Special prayer was sought for the boys who, having received education, are now ready to go out into the world; also for the thousands of widows who have learned to read and write and are daily witnessing for Christ.

U.K. Band of Hope Union.

THE forty-fourth annual meeting of this Society was held last week at Exeter Hall, Sir George Williams presiding.

Mr. Charles Wakely, the secretary, read a report, which showed an increase of bands amounting to nearly a thousand, and other juvenile temperance societies, bringing up the total to 27,836. The gross membership of these societies is 3,430,000, an increase of over 120,000. The 333 country, town, and district unions showed rapid progress, and the Parent Union, by means of its agents, with the help of honorary lecturers, had extended its influence to every part of the kingdom.

In London the work had been well-sustained, 1,860 ordinary and a large number of special meetings having been addressed by the agents of the Union. The "school scheme" had secured the delivery, in 813 cities, towns, or villages of 4,963 addresses in schools and institutions, and 265,648 reports of the lectures having been written by the children in the form of essays or examination papers. The whole of these returns show a marked increase over any former year.

Important work was also accomplished in connection with a "village campaign," and yielded excellent results. Nearly one million copies of the Society's publications were issued from the trading department and the stock had increased by several useful editions. Illustrated lectures were delivered in a number of Poor-law schools, training ships, and similar organisations. The members and their friends collected over £1,000 on behalf of the Temperance Hospital and Band of Hope movement. The income for the year's work, in its varied and numerous branches (apart from the Special Jubilee Building Fund), amounted to £3,915.

At the meeting of the General Council in the afternoon, it was decided to hold the next autumnal conference at Cardiff, and in 1900 at Manchester. The addresses which followed were of a high order. The speakers were the Dean of Hereford, Mr. R. W. Perks, M.P., and the Revs. T. Eynon Davies, and Tolefree Parr.

Brazil Mission.

A MEETING for "welcome and farewell" in connection with the Brazil Mission was held last Thursday evening in the Council Chamber of Exeter Hall. The chair was taken by Mr. W. Hind Smith, who referred to the vastness of the field in Brazil, with its 16,000,000 of inhabitants exposed to the evil and debasing influences of rampant Popery. The objects of the Mission are twofold: to assist self-supporting churches formed by the late Dr. Kalley, consisting of poor people unable to meet the expenses of their own evangelistic work; and, secondly, to promote the wider evangelisation of Brazil from the centres in Pernambuco and Rio Janeiro.

Rev. J. Fanstone, recently returned from a visit to the country, spoke of the beginning of the work in 1892. The first missionary, Mr. McCall, is still labouring in Pernambuco. Twelve workers have been sent out, and other two have been found upon the field. His heart was glad, because all the money contributed has been spent in support of those who are doing a grand work; but the dearth of workers as compared with the need calls for an extension of this interdenominational work. States as large as England are to be found where no missionary of the Cross exists, congregations in abundance with no one to minister to them. People are being saved in Pernambuco, but there is terrible Romish persecution.

NATIVE CONVERTS

are very ready and zealous in preaching the Gospel, catching the spirit of workers sent to them.

Hearty words of welcome were spoken by Dr. Maxwell, to the previous speaker, to Mr. and Mrs. Kingston, and to Miss Melville (on furlough). Brazil, he said, has for 300 years had the full fruits of Romanism, in a low state of morality and in abounding ignorance.

Instances of degrading superstition among the people were mentioned by Mr. Kingston. Some cheering results had been seen among individuals in the displacement of image worship, together with perseverance in spreading truth received. Mrs. Kingston described how the effects of persecution upon the mind of workers is minimised by the sight of faces lit up by spiritual joy on reception of God's salvation. Miss Melville had to tell of a growing Christian educational work at Rio Janeiro among girls and young women. The *name* of the Lord is familiar, but the people are fed upon husks by those who misrepresent Him.

In fervent thanksgiving and prayer, Dr. Harry Guinness mentioned the returned workers and those who are departing. Dr. Soltau sought to direct the confidence of the outgoing missionaries, Mr. W. S. Cooper and Mr. Alec Telford, to the assurance that

GOD WILL CARE

for every plant of his own planting, that they may take firm root and bring forth fruit to his glory.

A few words from each of the friends referred to expressed sensibility, in view of great need, to God's claim for spreading his Gospel, and desire for prayer that He may open unto them an effectual door of utterance. Pastor Fuller Gooch commended a work so evidently evangelistic and dependent upon God, as worthy of a far wider constituency of prayer and practical sympathy. There is a double need for the Gospel where Romanism perverts Divine truth.

Religious Tract Society.

THE one-hundredth "birthday" of the Religious Tract Society was celebrated by a reception at the Mansion House, by the Lord Mayor and Lady Mayoress, on Tuesday evening, 9th inst.

In his speech from the chair, the Lord Mayor referred to the time when the Society began its beneficent operations in St. Paul's Churchyard, and from then until now its residence and great success have been associated with the City of London. Remembering its origin, he felt double gratification by taking part in this great commemoration, which celebrates, with praise and thanksgiving to God, all that the Society has been permitted to do, while steering clear of religious conflict and partisanship in the hundred years which have gone by. He trusted that the Society will ever be associated, as it has been, with that

LOYALTY TO THE WORD OF GOD

which is the alpha and omega of all Christian service.

Lord Kinnaird felt it an honour to have a share in this commemoration. Some who had not been lavish in annual birthday gifts to the Society will have a good many arrears to make up. The importance of the work is apt to be overlooked amid the many things which crowd upon our attention, especially in the sphere of consideration for the physical necessities of men. The many institutions with which he is connected would be seriously hampered in their operations but for the aid of this Society in providing literature for those to whom such institutions minister. As to the Centenary Fund, it was needful to help the Society in prospect of near renewal of the lease of their premises. Everyone connected with the Church Missionary Society would acknowledge that, but for the Religious Tract Society and the British and Foreign Bible Society, missionary work would be only half done. The Colportage Association, which beneficially influences

THE TOWNS, VILLAGES, AND HAMLETS

of our own beloved country, also owes much to this Society. Producers of infidel literature are sending forth periodicals and papers by the million; and to overcome evil with good, in the way of literature, is the only wise course. The Indian reading public are increasing by a million a year. What is the Church going to give them? Unless we do far more than we have done, education will be a very qualified blessing. Lack of funds prevents the adequate

accomplishment of the work for which the Society exists. It sends out literature in 230 languages or dialects all over the world, but the Bible Society has publications in some 350 tongues. In conclusion, his lordship made an earnest appeal for help toward the balance of £4,000 on the R.T.S. Centenary Fund.

The moral peril attaching to enthusiasm unfollowed by actions was dwelt upon by the

DEAN OF NORWICH.

This danger can only be averted by prayer, the greatest force outside heaven, except love. If the latter is to be active, permanent, and pervasive, it must be reinforced by individual and corporate participation in the spiritual wireless telegraphy, whereby communication is maintained between God and those whom He has left here to represent Him before men. Christians are under great obligation to the R.T.S., as the mother of that fertile offspring, the Bible Society, which has so marvellously out-grown its parent, and is encouraging the hope of even larger scope for the latter in the coming century. The principle, already referred to, of overcoming evil with good has been applied by the R.T.S. in three departments of our literary life. First, it turns youthful curiosity from unwholesome avenues. Then it deals effectively with materialistic rationalism, agnosticism, and open unbelief. In the strength of God's truth we do not fear that which opposes itself; but we have to recognise the existence of what may be called

THE DOMESTICATION OF INFIDELITY.

The Society is not concerned so much with the denunciation of these evils, but discovers in its excellent "Present Day Papers" that fundamental unity upon vital points which is characteristic of all orthodox sections of the Church of Christ. While rationalism seeks to chill, Romanism would stifle us; and to meet the danger of the evil thing which seeks to infect our households and churches, a series of suitable tracts is in preparation by the Society. In the many departments of this great organisation the need is urgent, the fields are white unto harvest, the sphere is enlarging and the opportunities are increasing. Encouragement to the support of a larger enterprise is found in the fact that every shilling of income is administered, without deduction, in direct work, executive expenses being met out of trade profits.

Mr. Henry Robson rejoiced that this Society, a sapling planted in 1799, has grown into such a stately tree, with branches spreading far and wide, and with leaves for the healing of the nations. He remembered the time when to him, as a boy, the *Leisure Hour* and the *Sunday at Home* were his delight. The benefit he derived from these publications must have been common to many other readers; and in a day when magazines were few, the Society were

PIONEERS OF EXCELLENT WORK

in the dissemination of healthful, useful, and interesting literature. The founders were wise in not confining their operations within the channel represented by the name of the Society, although something like thirty-five millions of tracts were circulated last year.

The Religious Tract and Book Society of Scotland was represented at this meeting by the Earl of Moray, who expressed gratitude for the material aid derived by the Scottish organisation from the Society in London. Copious testimony was quoted by his lordship from various agents at work in Scotland as to the need for maintaining an extensive diffusion of Christian literature, and the ready reception which it meets with on the part of the people.

Mr. Edward Rawlings and Mr. R. Holmes White acknowledged the service rendered by the Lord Mayor and Lady Mayoress in hospitably welcoming the friends of the R.T.S. to the Mansion House; and in reply his lordship said that, in common with Christian citizens and the Corporation, there could be no greater source of satisfaction to him than the promotion of every enterprise for the good of men.

The chief functions in connection with the Centenary came to a conclusion with the Breakfast held at Cannon Street Hotel on Tuesday morning last.

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Congregational Union Assembly.

By a Minister.

THE May gathering of the Union always begins with a prayer-meeting at the Memorial Hall. The "business meeting" follows after an interval for tea in the Library, where ministers and delegates foregather to renew ancient friendships and exchange confidences about their work. The Chairman, Rev. Arnold Thomas, M.A., of Bristol, initiated his formal tenure of the chair with a few kindly and gracious remarks, in which he paid a generous tribute to the pastors in obscure corners, who, unlike the occupant of the chair, got very little change, and very often worked for very small salaries on hard and unpromising ground. The report was read by the secretary, Rev. W. J. Woods, B.A. A reference to the New Marriage Act elicited a strong expression of opinion that it is not going to be popular among Congregationalists, whose objection to the former condition of things was not so much any prejudice against the presence of the registrar, but a feeling that equal treatment was not meted out to Dissenting ministers and clergymen of the Church of England. Another noteworthy incident of the gathering was the election of

MR. J. CARVELL WILLIAMS, M.P.,

to the chair for 1900, by a large and enthusiastic vote. Those who have had the privilege of working with Mr. Williams in the non-contentious field of Christian service, as well as those who only know him as the doughty champion of religious equality, equally rejoiced at his attainment of this highest denominational honour. The pleasure of the incident was speedily hushed in a resolution commemorative of the great services and noble character of the late Dr. Berry, whose loss is deeply felt by all his old comrades. The subject of seven-day journalism was dealt with by Revs. J. Brierley, B.A., and Silvester Horne, who carried the audience away by their passionate denunciation of the attack on the sanctity and rest of the Lord's Day.

On Tuesday morning a magnificent audience listened to the Chairman's address, which had been eagerly looked forward to. Mr. Thomas is one of the least militant of our denominational leaders, and we did not expect a belligerent oration. What he delivered was exactly the kind of thing we had expected, though the subject of course had not been anticipated. It was a highly spiritual treatment of the "beauty of holiness" which should characterise Christian life and conduct—

A PLEA FOR PURITAN PRINCIPLE,

crowned by the charm and winsomeness which too often have been conspicuous by their absence in those who are the representatives of that robust faith. Mr. Thomas applied his test in half a dozen different directions, and on each topic he said something suggestive and stimulating; nor was he forgetful of pointing out the distinction between the works that would supplant faith and the works which are the natural fruit of faith. The speaker was listened to with earnest attention, punctuated by frequent applause, and a great hush fell on the assembly when he lifted the veil from the inner life of a minister and showed the lurking perils, glittering and poisonous as a serpent, which beset his character in his peculiar position.

The Twentieth Century Fund formed the chief topic of the after-discussion. An outsider might have thought during its progress that a serious division of feeling existed in the assembly; but those who know us better recognised that the difference was purely one of judgment as to the proper allocation of the fund—when we get it!—and we soon showed by the issue that there was no lack of unanimity as to the importance and desirability of the fund itself. It will indeed be no easy task at the best to raise so large a sum in so short a time. We have not the denominational machinery of the Wesleyans, nor half the *esprit de corps* of our Baptist brethren; and it will be necessary to rouse the churches thoroughly if we are to succeed in so magnificent and "audacious" a scheme.

The afternoon was signalised by a sermon on behalf of the Colonial Missionary Society by Dr. Marcus Dods, of the Free Church College, Glasgow. I have called it a sermon, but it was really a closely-read essay dealing with some of the recent objections against missionary effort on the part of representative writers speaking from the outside. The objections dealt with were these: (1) That savage tribes on which missionary effort is spent are too undeveloped to be within the pale of Christian influence; (2) That it is questionable whether, for the inferior races, certain other religions than that of Christ are not more suitable; and (3) That the result so far, of all missionary work, is distinctly disappointing. On all these points Dr. Dods whole-heartedly stood up for the missionary idea. With cogent logic, and a vast array of learning—behind which loomed

A DEEP EARNESTNESS

of faith—he affirmed that on all these counts Christianity has vindicated itself as the one universal and Divine message of redemption and progress to all the races of men. This was followed in the evening by a splendid meeting in the City Temple, at which Lord Aberdeen presided, and speeches were delivered by Dr. Mackennal, Rev. Silvester Horne, Dr. George, of Montreal, and Dr. Dods, all of whom showed the deep importance of aggressive Christian work among the settlers and inhabitants generally of our colonies in all parts of the world.

Wednesday was the L.M.S. field-day. The gatherings were all packed, and the enthusiasm was immense. Though this Society is not officially united to the Union, its supporters are more and more exclusively drawn from the Congregational body, and the delegates look upon these meetings as their own. The day's gatherings were opened with a stirring missionary sermon by Dr. John Smith, of Broughton Place U.P. Church, Edinburgh, on Isaiah xlix. 26. The gist of the discourse was that while God was constantly creating situations, which were sublime opportunities, Jesus Christ was the one source whereby these could be used for the redemption of humanity.

Rev. Arnold Thomas presided over a large gathering in the afternoon in connection with the Watchers' Band. He spoke on the need for more prayer for the missionary cause. It was easy in one sense to pray, but in another sense it was far easier to preach sermons and cheer in crowded annual meetings; but

THE SUCCESS OF MISSIONS

after all depended mainly on the prayerful spirit and consecrated faith of the churches at home. [Wednesday evening's meeting is reported on page 18.]

Some more missionary addresses and other papers were delivered to the assembly on Thursday morning, and in the evening a splendid crowd of young people filled the City Temple under the auspices of the Young People's Union. This item in the annual programme is becoming a most attractive feature in the week's fixtures, and the delightful and stirring addresses of Revs. Bernard Snell, Jowett, Aveling, and Campbell (of Brighton) were delivered to an audience responsive to every quickening word or thought. The future of young Nonconformity seems bright, if we may judge by the character of the audience and its magnificent spirit at this meeting.

The concluding session of the week took place on Friday morning, when, among other addresses, a suggestive paper was read by Mr. Compton Rickett on the Sacerdotal movement, and resolutions were passed in favour of the Czar's Peace Manifesto and Old Age Pensions for the poor. The venerable Dr. Newman Hall spoke with wonderful vivacity and force on the question of Ritualism. A beautiful and tender Communion Service followed, presided over by Rev. Arnold Thomas, whose utterances throughout the week were marked by a characteristic loftiness of tone and spiritual fervour; and this brought a very successful series of May Meetings to a suitable close.

[*Reports of other May Meetings are held over till next week.*]

Seven-Day Journalism.

THE increasing intensity of the popular antagonism to seven-day journalism was powerfully manifested at the great North London demonstration held on Thursday last at Holloway Hall.

The gathering was of lofty spiritual tone throughout, the speakers dealing with the question as one of high principle, and the audience encouraging the platform with an enthusiastic vigour, which left nothing to be desired. The capacious hall was densely crowded, and hundreds were, of necessity, refused admission.

After prayer, Mr. Samuel Smith, M.P., contended that the issue was one of national importance. Unless the two seven-day papers were promptly stopped a great amount of Sunday labour must surely ensue. He desired to take an eminently reasonable view of the position, and desired to welcome all the aid that was forthcoming in the matter from those who adopted a humanitarian standpoint. Nevertheless, he (Mr. Smith) was free to say that he spoke with

STRONG RELIGIOUS CONVICTIONS.

He claimed that practically all newsagents were strongly opposed to the breaking of the "unwritten law of England," and went on to give it as his emphatic opinion that newspaper men, compositors, and others connected with the bringing out of newspapers, would ultimately have to work seven days for the same salary as they now received for six days' work. Moreover, if the seven-day paper were permanently installed, the effect would be as in America, the presence of papers crammed with journalistic garbage, degrading to the intellect, and always tending to increased and immoral sensationalism. The experience of continental countries, formerly guilty of secularising the Lord's Day, was shown by the fact that some of them were now passing laws to suppress Sunday labour. Turning to the question of personal gain, the speaker said it would be a different matter were the proprietors of the *Telegraph* and *Mail* working to eke out a scanty income in order to provide for their respective families; but it was impossible to feel any kind of sympathy with a person, who, being proprietor of a journal which brought him a vast income, yet sought to

FIND STILL GREATER WEALTH

by means of seven-day journalism. After quoting Macaulay's words, that "We are not poorer, but richer, because we have rested one day out of the seven," Mr. Smith asserted that those who travel abroad notice that the greatest safeguarding of Sunday means the highest national tone. A spirited appeal for united action concluded a choice and telling address.

Alderman Duckworth, M.P., in a scathing speech, said the new departure was introduced in the spirit of the age, which was one of selfishness and greed. After speeches by ministers of all the chief denominations, and by public men well known in the district, the great gathering, which was especially remarkable for its ready appreciation of each reference to the spiritual aspect of the matter, separated at a late hour.

On Friday last a deputation waited upon the Home Secretary, introduced by Sir Mark Stewart, who said that it was representative of millions of people. Sir M. White Ridley agreed that to publish daily newspapers on seven days a week was a most unfortunate departure, and that there was no public demand for such newspapers. He did not at the moment see much prospect of legislation dealing with the matter, but he promised that what the Government could do in the direction advocated by the deputation they would be anxious to do.

At a meeting of the Free Church Council on Wednesday last week it was decided to arrange a deputation to wait on the proprietors of the *Daily Telegraph* and the *Daily Mail* to urge them to discontinue the Sunday editions of their papers. Headed by Dr. Mackennal, and including the leading Free Church ministers of the metropolis, this deputation will, it is hoped, wait upon the publishers named this week.

Protestant Outlook.

ANY hopes that Protestants may have cherished that the Church Discipline Bill would relieve the acuteness of the strife in the Church have been utterly dissipated. Sir Richard Webster's Amendment has left the questions at issue very much where they were. The decision will encourage the Bishops in their policy of delay and inaction, and in no way safeguard the Romanising section in the establishment in their lawlessness. The policy of the Government is simply one of fear. The only honest procedure would be to affirm in an unmistakable way the Protestant character of the English Church. A straightforward course is the safe one. Sacerdotalism and its insidious practices and teachings are at enmity with the best religious convictions of the nation.

The Archbishops sat at Lambeth last week to hear the appeals of two clergymen against the directions of their respective bishops to discontinue the ceremonial use of incense. Day by day "expert" opinion and legal argument were elaborated; but in the words of *The Record* the arguments were "familiar, and, as to an immense bulk of them, astonishingly irrelevant." In the course of the hearing much was said of "primitive" usage, and the elasticity of the term was made to justify astonishing divergence of opinion. The proceedings concluded on Saturday, when the Archbishop of Canterbury said due notice would be given of the delivery of the decision in the matter.

With reference to the suggestion in our last issue that "young people should be taught something of Church History and the points of difference between Romanism and the Reformed Faith," an esteemed correspondent writes:—

This may be all very well if the teaching goes as far back as the time of the Apostles; but what is wanted now is the simple Gospel, th eglad tidings of salvation, and when that has been well implanted by the Holy Spirit, all the Romanism and superstition and priest-craft and idolatry existing in the so-called "Church" would prove to be almost, if not quite, powerless. It is, however, to be feared that this will not suit a good many of our Christian leaders.

Rev. W. E. Collins, chairman of the Church Historical Society, writes to *The Times*:—

At his synod, held recently, Dr. Bourne, the Roman Catholic Bishop of Southwark, stated that there were fewer (Roman) Catholics in his diocese that in 1895 by several thousands; and that the same thing was true of a certain other diocese. He added that the bishops had known all along that the (Roman) Catholic increase was not keeping pace with the increase of the population, but that they were astounded to find an absolute diminution in their numbers.

The eighth annual conference of the Women's Protestant Union will be held next week at Exeter Hall on Wednesday, Thursday, and Friday. There will be reports on work among Roman Catholics, as well as statements of Protestant principles. Applications for tickets, available for all the meetings, may be made to the conference secretary, Mr. N. R. Hughman, 88, Sinclair Road, London, W.

A timely booklet is Auricular Confession and the Church of England, by Rev. T. Teignmouth Shore, M.A., Chaplain in Ordinary to the Queen (1s. *Cassell & Co.*) Substantially a reprint of an article that appeared some years ago in *The Nineteenth Century*, these pages enunciate the authoritative teaching of the English Church in contrast to the unauthoritative teaching of the Sacerdotal party. The Prayer Book, Articles, and Homilies, also the Constitutions and Canons Ecclesiastical, are examined, with results in harmony with the Evangelical position. The tone is as judicial as the drift of the teaching is sound.—An exposure of modern Romanising tendencies that should have many readers has been issued by *Messrs. Partridge*—The Foundations of Ritualism Exploded, by A Clerical Engineer (4d.).

Children of the Poor.—Mr. Charles Wells, Conference Hall, Eccleston Street, London, S.W., pleads for gifts of Scripture picture-books for the work among the very poor children who gather at the Wednesday evening services.

Obituary.

REV. JOHN SMALL, POONA.

INTIMATION was received in Arbroath, last week, of the sudden death of a townsman, Rev. John Small, missionary of the Free Church of Scotland at Poona, India, which took place on May 9. It is understood that the cause of death was heart disease. He had been a missionary in India for thirty-six years, two of these years at Bombay and the remainder at Poona, where he had charge of the mission station.

REV. DONALD MURRAY.

The death is announced of Rev. Donald Murray, senior minister of the Tarbert Free Church, Ross-shire. The reverend gentleman was in the enjoyment of good health, and looking forward to be present at the General Assembly, until Sunday week, when he developed symptoms of influenza, to which he succumbed on the Monday forenoon. He had completed his ninety-fifth year. During his lifetime his opinions in Church affairs carried great weight in the Highlands, where for over fifty years his stalwart figure and sound judgment commanded universal respect.

EX-PROVOST MACPHERSON, GRANGEMOUTH.

By the death of Mr. Macpherson, which occurred at Crieff on the 8th inst., the cause of religion in Scotland suffers a heavy loss. Although engrossed with many cares, he threw himself unselfishly into all good work. He was a true friend of the churches, and all who had the cause of Christ at heart; especially Y.M.C.A. and evangelistic workers, found in him a sincere sympathiser. But he did not confine himself to generous gifts and to public advocacy of a cause; at an evangelistic meeting he would be found in some back seat dealing with a young inquirer or else giving away booklets and tracts to the careless and Godless at the street corner. There are many to-day rejoicing in Christ who have reason to thank God that they ever met Mr. Macpherson. The Falkirk Associations, the Town Mission, the Y.M.C.A., the mission bands, &c., have lost a devoted friend.

MR. GEORGE MACFARLANE.

Very sincere regret will be felt amongst a wide circle at the sudden and unexpected death of ex-Councillor George MacFarlane, of Glasgow. A member of the firm of Messrs. George Gray Macfarlane and Co., South American merchants, 4, West Regent Street, he was at business as usual on Wednesday week, and attended a church meeting in the evening. He was out again on Thursday morning, but not feeling very well at luncheon-time he went home, where he suddenly expired at four in the afternoon, death being due to heart disease. Mr. Macfarlane, who was in his sixty-eighth year, was born at Dalkeith, where his father was Free Church minister. He began business in 1858 in Philadelphia, where he threw himself very heartily into various branches of Christian work. On his return to Scotland he settled down in Glasgow. In 1874, when Messrs. Moody and Sankey were in this country, Mr. Macfarlane was one of their most active supporters and helpers. As president of the Y.M.C.A., a position he held for eleven years, he found congenial work, and he remained a staunch supporter of the Association to the last. Having travelled much, and being gifted with the power of observation, he was widely known as a popular lecturer. For many years he was an elder in Free St. John's Church; latterly he held the same office in Free College Church. He leaves a widow and four of a family.

A Grand Floral Exhibition of artificial flowers, palms, foliage, &c., the work of poor crippled girls, is to take place this week at the Holborn Town Hall, continuing till to-day (Thursday). The Duchess of York was expected to attend the sale on Wednesday, which is organised by the cripples' branch of the Watercress and Flower Girls' Mission; the object of the Mission to train these girls (so terribly handicapped) to earn their own living and to provide them with permanent employment.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

The Martyr's Bible.

IT is not very well bound, it has no gilt edges, it is rather heavy, the printing looks very queer to our way of thinking, and altogether it has a very musty, fusty look about it that does not suggest the sort of book you would choose as a prize or present. But look at it again; the edges of some of the pages appear to have passed through the fire. Turn over its leaves and it will be seen that some are stained with some dark substance. If those yellow pages could speak what a story they would tell.

This is the story of this faded old book. In the year 1554, in a little town on the south coast called Brighthelmstone, and known now to us as Brighton, a few simple-minded folk met together at the house of one Derick Carver for prayer and reading their Bible. Certainly not a very dreadful thing to do; but in those bad old days a very dangerous occupation, for in a short time two of the little company found themselves before Bonner, Bishop of London, charged with heresy. Those were sifting days, the fierce winnowing of persecution often separated the chaff from the wheat. But Derick Carver stood firm, and right nobly gave his testimony against the errors of Rome and for the truth of God.

"Turn or burn" was the test then! It was burn if anybody denied that in the wafer which the priest consecrated there was not the actual physical body of Christ. Derick Carver believed in a living Christ seated on high at the right hand of God, and not in a wafer God which a mouse can nibble, or that will go mouldy if kept some length of time.

Derick Carver had confessed his sins to his Great High Priest in Heaven, and had obtained a full and free pardon; so he refused to acknowledge the authority of any man-ordained system of priesthood. Finding that he would not recant, the authorities remanded him until another day for a final hearing. Upon that occasion he was asked if he would still abide by his confession of faith, which involved the denial of the doctrine of the mass. Would he recant? "No," said he; "I will stand to it, for your doctrine is very poison and sorcery. If Christ were here you would put Him to a worse death than he was put to before."

Rome had only one answer to this sort of belief. Derick Carver must be burned alive at the stake in the county town of Lewes, in Sussex. So to that breezy town, high up on the South Downs, he was taken, and on a sunny day in July, when everything around was full of life and light, he willingly laid down his life. It was Rome, not England, that spilled the martyr's blood in those unhappy days, for when he was brought to Lewes to suffer the people called out to him, beseeching God to strengthen him. He thanked them, and prayed God that He would strengthen them with like faith.

When Carver arrived at the Star Inn the people crowded around, comforting him as best they could. He kneeled down and prayed while the sheriff with great haste, made everything ready for the last sad scene. His Bible was thrown into the barrel full of combustibles in which the martyr was to be burned. As soon as he was placed in the barrel, with the faggots all around him, he seized hold of his Bible and threw it out among the crowd that was standing round. The order was given that the book was to be destroyed, but to this day it remains a link between those bad old days and the happier days in which God has placed our lot. It is the book referred to at the beginning of this article.

Before the fire was lighted, Carver addressed the crowd as follows: "Dear brethren and sisters, you are all witness that I am come to seal the Gospel of Christ with my blood, because I know it is true. You know it hath been truly preached in Lewes and in all parts of England, but now it is not. Because I will not deny God's Gospel, and conform to the devices of men, I am condemned to die.

"Dear brethren and sisters, as many of you as do believe unto everlasting life, see to it that you do the works appertaining to the same. As many of you as do believe on the Pope of Rome, or any of his laws, ye do believe to the damnation of your souls, and except the great mercy of God prevent will burn in hell for ever."

The sheriff then taunted him. "Speak," said he, "to thy God, that he may deliver thee now, or strike me dead for an example to the people."

Carver replied, "The Lord forgive you that saying," and then, turning to the people, he exclaimed, "Dear brethren, and all whom I have offended in thought, word, or deed, I ask you, for the Lord's sake, to forgive me, and I heartily forgive all who have offended me." Then he prayed, saying, "O Lord, my God, thou hast written, 'He that will not forsake wife, children, house and all that he hath, and take up thy cross and follow Thee, is not worthy of Thee. But, Lord, I have forsaken all to come to Thee. Lord, have mercy upon me, for unto Thee I commend my spirit, and my soul doth rejoice in Thee." After the fire was kindled he cried, "O Lord have mercy on me," and leaping up in the flames, and calling on the name of Jesus, he went home to receive his crown.

Visitors to Lewes can see the very cell in which Carver was imprisoned; they can ascend the stone steps up which he walked; and, more than that, the Martyr's Bible, which escaped the flames which consumed its former owner, still lives. The present writer had it in his possession only a short time since. Bibles are cheap enough now, but alas! many, we fear, let their Bibles get dusty through not using them. Derick Carver's Bible, with its yellow and soiled pages, is a witness against all who, in these days of liberty, do not treasure the Book of God as did the noble martyrs of the days of long ago.

A wise man once said that "the Bible among books is what the diamond is among precious stones, the most precious of them all."

This holy Book I'd rather own
Than all the gold and gems,
That e'er in monarchs' coffers shone
Than all their diadems.

Nay, were the sea one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This Book is worth them all.

W. Stanley Martin.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 176).

From Psalm cxix. and make a list of terms or expressions used in speaking of the Word of God.

Children under TEN write out three verses from the Psalm on "statutes" and "precepts"; children under THIRTEEN, three verses on other four of the terms; and those children over thirteen, three on any seven of the terms used.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 175).

Bible Clock.

I. Life. John iii. 16.
II. Everlasting life. John iv. 14.
III. Light of life. John viii. 12.
IV. In Him was life. John i. 4.
V. I lay down my life. John x. 17.
VI. I am the bread of life. John vi. 35.
VII. I am the resurrection and the life. John xi. 25.
VIII. He that believeth on me hath everlasting life. John vi. 47.
IX. I am the way, the truth, and the life. John xiv. 6.
X. Whosoever will, let him take the water of life freely. Rev. xxii. 17.
XI. I give unto them eternal life, and they shall never perish. John x. 28.
XII. Is not the life more than meat, and the body than raiment? Matt. vi. 25.

Correct answers (first list) received from:—

A—Violet Ashworth, Dora and Ralph Aldwinckle, Jennie Almond, Owen Akers.

B—William Berwick, Ella Burton, Phyllis Boyd, Gordon, Daisy and May Bligh, Rose Butler, R. Bulteel, Emily Bridgewater, Herbert Braddon, Gertrude Bush.

C—Edith, Ida and Mabel Cole, John and David Colville, Anna Chanyon, Gussie Clark, Olive Cottereli, Carl and Kitty Cope, Lydia Cleary, Edith Clarence, Lily Church, Edith Chevalier.

D—Stanley Drew, Polognia Daws, Margaret Duke, Nellie Dowsett, Ralph Daintree, G., Constance, Hilda, and Elizabeth Drayson, D. Daintree, Violet, Ivy, and Kitty Donaldson-Selby, Lucy Davidson, Violet Dodsworth.

E—Muriel Ecroyd.

F—Temperance Foskett*, Mabel and Vincent Fleet.

G—Rex Gifford, Clarice and Bertie Gale, David Gardiner, Mabel Golding.

H—Elsie Hatcher, J. Hay, Hetty Hill, Ruth Hinder, Nellie Hatchett, Eric Hill, Willie Hooper, Evelyn and Dorothy Hewer, Jennie Holmes, Beatrice Hastings, Mary Hill, Frances Harding.

J—Thomas Johnson, Betty Jacobs, Emily Jones.

K—Max, Stanley and Eva Kalb, Maurice Kalinsky, Nellie Keeley.

L—Blanche Lindup, Henry, Sidney, May and Edward Law, Cecilia Lichtenstein, Gertrude Lambert, Margaret Lee.

M—Margie Marston, Annie and Elsie Moule, Hedley Meader*, Marion Maran, Elsie and Dorothy McMullin, Lewis Morice.

N—George Nash, Eleanor Noel.

O—Arabella Onslow.

P—Kathleen and Ethel Pasley, Willie Petter, Ruth Pledger, Kathleen Pincott, Ethel and Gladys Palmer, Myrtle Perry, Lissie Pratt, Lilian Pearson, Mary Plumb, Evelyn, Hattie and Mildred Peters.

R—Alice Reid, Winifred Roberts, Kate Rosenbloom.

S—Minnie, B. and Edith* Shepherd, Flora Simmons, Betty Stocks, Joseph Stephens, Cicely and Marjorie Sherbrooke, Ada, Ethel and Jessie Snowball, Solomon Stockfish, Esther Simmons, Douglas Stevens, Kathleen and Douglas Shepherd, Lucy and K. Solteau, Alan and Mary Symon, Mary Seed, Laura Standen, Annie Shelley, Flora Shadbolt, Amy, Dryll, Fred Stileman.

T—Olive Triton, Theodora Thorn, Frank Tomkins, Derwent Turnbull.

V—Rosetta Viccars.

W—Edith and Edward Wheeler, Florence Wild, Sarah and Annie Wood, Emily Warton, Agatha Ward, Blanche Warren, Phillis, Noel and Cecil Wright, Digby Watson, Dorothy White.

No. 174.—Correct answers (second list) received from:—

A—Hal and Victor Armstrong, Gladys Allan, John Adams, Frances* Henry and May Allsop, William Aston, Percy Allen, Enderby Anderson, Ambrose and Irene Ashdown*.

B—Florence* and Lily Blackman, Mary Bryant, Gladys Beard*, Dorothy Benson, Evelyn* and Dorothy Barrett, Leonard, Corbet* and Lindsay Browne, Mabel Bailey, Alcina*, Frank* and Leonard* Bentall, Gordon, Stanley and Lily* Boxer, Louis Berthé*, Lucienne Brabandes, Ernestine Buhl*, Henriette Bardot*, Rhoda and Ruth Braithwaite, Colin and George Brown, Dorothy and H. C. Berry, J. and Edith Barker, Ashley Bowker*, Teresa and Lilian Blackie, Robert Browne, Edith Badham*, Rex Bulteel, Conyers Baker.

C—Daisy Clarke, Nora Clark, Duncan Campbell*, Cicely and Millicent Craven, Gladys and Beryl Calvert, Alice Crang, Maggie Carter*, Richard Cornthwaite*, Henry Cheney*, Mabel Candlin, Edith Corrie*, Willie Charles, Alice Cady, Katie, Guy and Oscar Cross, Ethel Craigie, Eleanor Chance, Dorothy Clarke, Susie Cumbers, Kitty Cope, Joan Clarke, Janie and Nellie Crawford.

D—Ernest Davies*, Marie Denizot, Marjory Dyke*, Harold Davis*, Vera Dickinson, Hattie Disney, Constance Devenish-Meares, Blossom Davis*, William Dilly*, Mai and E. V. Davidson.

E—Helen Eardley-Wilmot*, Muriel Edwards*, Leonard Ewin.

F—Hyacinth FitzSimons, Bessie, Kate, Maggie* and Mabel Fletcher, Mary* and Bessie* Freeman, Aileen and F. A. Figgis, Jeanne Faucon, Louise Filhol, Janet Fawkes*, Helen Forbes, Agnes, Muriel, and Augustine Fry, Marian Freegard*, Lewis, Flossy*, Maggie* and Agnes Fullarton.

G—Thos. Groombridge, Alfred Gibbs, Harry Gribble. Elsie* and Norman* Good, Alice Goad, Margaret*, Edith*, and Dorothy Gray, Edith Grieve, Agnes Grierson, Minnie Giddings, Ernest*, Hedley*, and Daisy* George, Nancy Grove*, Mildred Greenwood, Aileen Gardner*, Mary Glass, Dorothy Garfit, David Gardiner.

H—Dorothy Harris, Harcourt and Helen* Hunter, Marjorie Hogge*, Kathleen Hughes, Netta and Gladys Hussey, Rosy Hamilton, Francis*, Florence*, and Stanley* Hoyle, Edith* and Winifred* Harvey, Georgette Hoffmann, Kathleen Hamilton, Ruth Harrison, Ella Hake, Violet Holford*, Willie Hopkins, Elsie Hanson, Freda and Mary Haines, Freda Hunton, Fergus, Charlie, and Ronald Haig.

I—Katie Ireland*, Daisy Iredell, Isabel and Mary Inglis.

J—Betty Jacobs*, Kate* and Norman* Johns, Lizzie Johnstone* Sinclair Jackson, Arthur Jones.

K—Jeanie Kyle*, Flossie Key, Grace Kerr*, T.*, Alex.*, Willie*, Agnes* and Isa* Kay.

L—Mary Lindsay, Dorothy Linney, Carrie Livingstone-Learmouth, Harriet Lynham*, E. and Nellie Lockhart, Henry Laing, H., F. and Alan Light, James, Norah, Edith, Harry and Linda Lowe, Hannah Lovell*.

M—Lois Mewburn*, Christine Marshall, Charlotte Millar*, Dora Muir*, J. and Barbara Maconchy, Dorothy*, Margaret* and Daniel* Morris, F. Mackenzie*, Edith Monet, Margaret Macphee, Kathleen McClure, Ian McGregor, Mabelle Mounstephen*, Daisy and Tita Mackenzie, Ella and John McMurray, Dora Marples, Olive Mewburn*, Mary and Valerie Maitland-Kirwan, Frank and Charles Medcalf, Elsie* and Annie* Moule, Jessie McFarlane*, Daisy*, Nellie* and Annie Mackenzie, Annie Macnair, Della Mack*, Evelyn* Gwendoline* and Howard* Moir, L. F. Mace.

N—Mary, J. W. and H. Neligan, John, Peter and Cissy Nicholson, Herbert Newton.

O—George O'Beirne*, Eva and Maude Oakes, Sidney and Kate Oliver, Harriette*, Mina* and Lottie* Orr.

P—Elsie Parnell*, Winnie Page, Daisy Phillips, John Pearce*, Nellie and Ernest Potter, Eva Petter*, Muriel Patten, Gladys* and Isabel* Phipps, Walter Perryman, Eddie and Ada Palmer, Evelyn Pechey*, Vera, May and Daisy Petrides, Willie and Jessie Palmer, Laura Percy.

R—Gordon Remington, Herbert and Marjorie Rainey, Gwennie Ravenhill, Jessie and Isabel Roe, Gussie and Marion Rosch, Sidney Robertson, May Reed*, Nora Read.

S—F. and Amy* Stileman, Douglas and Kathleen* Shepherd, Marjorie and Cicely Sherbrooke, Nellie Skinner, Bessie Symes*, Violet and C. R. Salvesen, Nellie Sery*, Nannie Sturrock* Gwendoline*, Eric, Mervyn, Wilfred and Gladys Shaw, Herbert Stuart, Flora Shadbolt, Ronald Studd, Arthur and J. Speed, Violet* and Evelyn* Shaw, Duncan Stopford, Mary de Spiganovicz*, D. D.* and T. M. Stanier, Elsie Slark, Edith Saunderson, Bessie Scantlebury*, E.* and Susie* Sutton, Janey Sinclair, Constance Schaeffer, Edgar Stocker, Mabel Stembridge.

T—Alice* and Frank Thompson, Peverll Turnbull, George Taylor, Marjorie Tracey, Alice Truelove, Louie Tibbits*, Harry Thompson, Frances and Lucy Trotter, Olive Trench.

U—Queenie Upton*.

W—Myra Webb*, Dorothy Woodforde, Amy and Charles Wingrave, Edward and Edith Wheeler, Connie Wood*, Ronald Watson, Leonard Wall, Georgina Wilson, Agatha and Leonard Ward, Ernest and Kenrick Wakeford, Robert and Thomas* Weddell, Pringle Wilson, Lissa* and Louisa* Walker, Helen Webb, Zoe, Edith, and Ruby Wilkins, Evelyn Wood, Charles Williams, Annie Watkinson.

Y—Gladys* and Eva* Young.

FOREIGN LIST.

No. 164—Christine Pearson (Tasmania). **No. 165**—Theodora Guinness (Tasmania). **No. 166**—Ezra Matthews (South Africa). **No. 167**—Minnie* and Cuckoo Lister, Ezra and Queenie Matthews (South Africa), Dora Wallace (Canada). **No. 168**—Daisy McArthur (South Africa), Launcelot Mayes (U.S.A.), Llewellyn Dale* (India), Dora Wallace (Canada). **No. 170**—Eliza Scott, Lottie, Rotha and Ivan St. George (Canada), Vera Sjöström (U.S.A.).

Personal.

Cuckoo Lister.—Thank you for your interesting letter.

Lois Mewburn.—I am sorry you have been ill. Many thanks for your flowers.

J. Hay, Carl Cope, and Ernie.—I am glad to welcome you as new "Searchers."

Many thanks for boxes of flowers received.

Those who do not find their names in the list are either incorrect or have broken some rule. The papers are very carefully examined.

Uncle Tom's Cot—G.A., 1s.; W.D. and H.B., 1s. 6d.; F.T., 1s.; M.T., 2s. 6d.; G.B., 1s.; A.B.C., 2s.; Gordon Road Mission, S.S., 4s.; F.B., 3s. 6d.; Collected, M.E.C., 3s.; T., 2s.; L.J., 5s.; E.B., 3s.; G. and I.W.P., 6s.; F.A., F.H., and L.M.T., 1s.; Mrs. S., 5s.; A Domestic, 5s.; J.T. and D.D.S., 3s.; per E.M.S., 4s.; Anon., 1s.; A friend of the little ones, £1; G. and E.G.P., 3s. 7d.; H.H.B., 1s.; Mrs. F., 10s.; Dressing Case and other articles, F.L.S.—Total, £4 9s. 1d.

For Sale.

FOR UNCLE TOM'S COT.

In response to the appeal that appeared a fortnight ago for a "cripples' cot" in the Home at Southend (in which my young friends have more than once interested themselves), "A Father" has very kindly sent me the following articles to be sold for its benefit.

1. A case of seven first-class razors (as good as new), named with the days of the week. Price 35s.

2. A gentleman's fitted leather dressing-case. 25s.

I hope some of my young readers will succeed in finding me a purchaser for them.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Hellifield*, May 18; *Clapham, near Ingleton*, May 19; *Pershore and neighbourhood*, May 20-25; *Leominster*, May 26; *Malvern*, May 27-28; *Derby*, June 1, 2; *Hawkestone Hall*, June 6; Mr. J. Spiers, *Corn Exchange, York*, to May 19; Mr. J. S. Tyler, *West Horsley*, May 27-30; Mr. Hankinson, *Guildford*, June 3, 4; *Epping*, June 6; *Howerton*, June 27; Mr. Hewlett, *Chelmsford*, May 18; Mr. F. A. Glover, with caravan, *Hemyock, Devon*, Mr. Frank McLaine, with caravan, *Staplehurst, Kent*; Messrs. Hewlett and Harrison, with caravan, *Busper, Sussex*, May 18-25.

Children's Scripture Union—Portions for week ending May 27.

Sun.,	May 21	*Acts*,	ii. 1-21	Thurs.,	May 25	*Acts*	iii. 12-26
Mon.,	„ 22	„	ii. 22-36	Fri.,	„ 26	„	iv. 1-18
Tues.,	„ 23	„	ii. 37-47	Sat.,	„ 27	„	iv. 19-37
Wed.,	„ 24	„	iii. 1-11				

Scottish Churches in Council.

THE prospect of a near union with the Free Church was undoubtedly foremost in the minds of the members of the United Presbyterian Synod as they assembled last week at Edinburgh. No important question had been sent up by the inferior courts for settlement. The only other claimants for a large share of attention were the Reports on Church Life and Work, and on Foreign Missions. The determination to bring the Union proposals to an issue is growing, not abating; but the importance of the step is becoming more apparent as the Joint Committee proceeds with the examination and settlement of all the questions involved. Next year it is expected that the committee will lay before the two Church Courts a draft of the Uniting Act. Professor Orr's address in moving the adoption of the report was a model of calm dignity and clearness. His seconder was Dr. John Smith, of Edinburgh, who made a rousing appeal to the deepest spiritual sympathies of the brethren, and showed the enormous advantage to be gained in aggressive work by such a closing up of the ranks.

Dr. Alexander Mair opened a conference on "the state of religion, the need for revival, and the means of its attainment;" and it was noticeable that the deepest feelings of the gathering were stirred by the different points raised. References to the Sheldon literature were applauded in a manner which proved how deeply and widely men are thinking of the far-reaching nature of Christ's demands. Among remedies proposed for existing indifference were the greater emphasising in sermons of the fact of sin, the abolition of pew rents in churches, and the adoption of adequate provision for carrying on evangelistic work under the control of the Church. At the close, it was agreed to instruct Presbyteries and Sessions "to arrange meetings for conference and prayer, with a view to the promotion of revival of religion within their bounds."

On the Report on Evangelistic Effort, Rev. Robert Campbell (Glasgow) made an effective appeal for the placing of home mission work on a more satisfactory footing. The results of the home mission unions of Dundee and Glasgow were referred to in terms of approbation.

Rev. James Buchanan (Foreign Mission Secretary) said he had never been privileged to submit a more interesting or satisfactory report. Mr. Duncan McLaren, in moving its adoption, said the increase in the membership of the native churches had been double that at home. As usual, the Wednesday evening was devoted to a public missionary meeting. On this occasion the dominant note of the proceedings was one of thanksgiving. The number of baptisms is said to average ten per day.

Attention was called to the leakage among the young people of the congregations. With a steadily growing adult membership, the Sabbath schools are practically stationary, while there is a decrease both in the numbers attending the Bible classes and in the staff of Sabbath school teachers. The Care of Youth Committee reported a substantial increase in Christian Endeavour Societies. The Committee on Temperance and Public Morals expressed the opinion that legislation should be directed to the causes of intemperance rather than to its effects. The Sabbath Observance Convener referred to attacks often made by the Press on the sanctity of the day, and asked whether the curses had not now come home to roost in the introduction of seven-day journalism.

Prominent among accredited representatives of other churches was Dr. Alexander Whyte, moderator of the Free Church. The Moderator (Dr. John Robson) expressed his anticipation of good results, both at home and in the foreign mission fields of the two churches, through the closer relations into which they hope to enter.

Tower Street Mission School.—The annual report of the useful work so long maintained at this centre amid the dense population of Seven Dials gives evidence of steady progress, the various organisations for the spiritual and social welfare of the boys and girls of St. Giles's slums being largely attended and carefully conducted. Address Mr. Paul Keed, hon. secretary, 56, Old Bailey, E.C.

The Coming Glasgow Campaign.

Sir,—I have been asked to appeal to the Press to assist us in arresting the attention of the people of Glasgow, and of Scotland at large, on the projected Evangelistic Campaign for next autumn and winter. We invite all Christian people to make this concerted movement for the better religious well-being of Glasgow a matter of daily private intercession at the throne of heavenly grace, and of public prayer in all congregations or religious meetings held within the city.

All the churches appealed to have, through their local courts and otherwise, cordially and unanimously pledged themselves to co-operation; so that this is a combined effort of every Evangelical and Reformed church within the bounds—(1.) To seek a great quickening of pure and undefiled religion amongst ourselves; and (2.) thereby to seek the ingathering into the Church of Christ of those multitudes still without. The city has been divided into nine districts, each to be regulated by its local committee of ministers and other Christian helpers, with the guidance and sanction of the Central Committee. Arrangements for a sustained series of meetings, going on simultaneously in each of these, for children and for adults, and extending from October to March, are being rapidly completed. I am, &c.,

James Paton,
Convener of the Prayer Committee.

Hyde Park Services.

THE opening services for the twenty-eighth year in connection with Mr. Charles Cook's work took place on Sunday evening, May 7. A magnificent audience numbering several thousands stood from six till eight o'clock, charmed by the singing of the choir and attracted by the message of the glorious Gospel of the Grace of God.

Mr. T. N. Goad, Mr. W. Fuller, and a Waldensian Pastor were there to take part, and it was acknowledged that there had never been more interest evinced or more blessing seen. At the close of the meeting many in the audience were moved to tears, and at the service which followed in Hyde Park Hall from eight till nine — which was inconveniently crowded—evidence was given of real revival blessing.

Four persons who sat together, who came from three different parts of London, confessed Christ, whilst close by a young Italian and a young girl accepted the Saviour and left the meeting rejoicing in Christ. During Mr. Cook's absence on the Continent, where he has been engaged in prison visitation, the work has been vigorously carried on by his lieutenants and the splendid band of workers which have grown up with the work. Their motto, "For God and for souls," speaks of the spirit which possesses them in their arduous and almost nightly work for God among the masses of the Edgware Road, and the teeming thousands who flock to the park of the West End during the summer months.

Camp Meetings for Rothesay.

IN connection with Glasgow mission work an effort is being made to organise a series of great camp meetings at Rothesay, to be held during the last fortnight of July. At that time vast numbers of Glasgow visitors take advantage of the "Glasgow Fair" holidays, in order to visit the beautiful seaside resort in question, and it is felt that a vigorous evangelistic mission should be arranged on an extensive scale so as to grasp the manifest opportunity of preaching the Gospel to the unsaved.

It is proposed to erect a large tent capable of accommodating 2,000 persons, and among those who have already expressed willingness to take part are Dr. McKilliam and Mr. Henry Varley. It is hoped that this may prove to be the seed of a yearly camp meeting on the Clyde during the summer holidays. Friends who are interested in the matter should communicate with Mr. John Robertson, 122, Ingram Street, Glasgow.

International S.S. Lessons.

May 28.

Christ before Pilate.—John xviii. 28-40.
Golden Text.—John xix. 4.

Time and Place.

IN our last lesson we left Jesus before the Jewish Sanhedrim. The crowing of the cock announced the dawn of day. They then condemned Him to death for blasphemy (Luke xxii. 70-71), but as the Jews could not put anyone to death without the consent of their Roman rulers, they conduct their prisoner to the Judgment Hall of Pilate, the Roman governor. The Pretorium has been described as partly a tyrant's stronghold, and partly a fairy pleasure house. It was a building in two marble wings, far surpassing the glory of the Temple, surrounded by magnificent parks and gardens. Externally built with intricate colonnades, within, the floors and walls were covered with the rarest stones. Into this gorgeous place our Lord was led, bound like a common felon, weary with his awful night of suffering. (*Try to make this scene a vivid reality.*)

Explanatory.

Let the scholars read also the parallel accounts, Matt. xxvii. 11-31, Mark xv. 1-20, Luke xxiii. 1-25; get them to point out the fresh incidents in each.

Verse 28. The word used for "early" means the fourth watch, from three to six a.m. The Jews expected Pilate to give the order for Christ's death without special inquiry, as *they* had condemned Him. Note the hypocrisy of these men—too religious to enter the house of a heathen during the Passover time, but desiring the murder of an innocent man.

Verse 29. Pilate's chair of state was carried out on to a raised pavement platform, around and behind him were the Roman soldiers, the prisoner on the platform in front of him, the crowd below.

Verses 30 and 31. The accusation was threefold—1, Sedition; 2, Refusing to pay tribute; 3, Saying He was King (Luke xxiii. 2). The Jews were in a hurry and angry.

Verse 32. The death for blasphemy was by stoning; the Roman death for criminals, crucifixion. Jesus had foretold the mode of his death—*where? when?* (Matt. xx. 17-19; John iii. 14, xii. 32.)

Verse 33. Pilate calls Jesus into the Judgment Hall to have a private conference. The emphasis in the question is on the "Thou."

Verses 34-36. It made all the difference whether the question was asked from a Jewish or Roman standpoint. Christ's answer cleared Him from the false accusation: his disciples were not a band of soldiers, but scholars in the school of truth. Truth was what Pilate could not understand.

Verse 37. Cæsar's kingdom was over men's bodies, supported by soldiers, arms, forts, and was limited to this world. Christ's kingdom is over men's hearts and spirits; ruled by heavenly principles and love, it has no limit.

Verse 38. Luke's account is wanted here, and the trial before Herod, who was tetrarch of Galilee.

Verse 39, 40. Jesus again before Pilate, who makes a third attempt to release Him. The Jews chose Barabbas, a robber and murderer (Mark xv. 11; Luke xxiii. 18). At this juncture comes the message from Pilate's wife; he washes his hands, but that did not really remove his responsibility. Then the patient Saviour was cruelly scourged and mocked by the Roman soldiers, and Pilate brings Him out clad in an old royal robe and crowned with thorns. "Behold the Man." Finally he yields to the threat that they will accuse him to Cæsar.

Contrast the Characters.

Jesus Christ.—Gentle, loving, pure, proved innocent by all his judges. Only answering rightful questions (Isaiah liii.).

Pilate.—Unjust, violent, cruel, vile. Condemning and ill-treating a prisoner whom he declares innocent.

The Soldiers.—Cruel, barbarous, adding insult to injury.

The Jews.—Full of envy and hatred, led blindly on by the priests, calling down vengeance on their own heads (Matt. xxvii. 25).

Lesson Points.

Warning from Pilate against vacillation and acting against the dictates of conscience.

Jesus Christ proved quite perfect; the son of God; suffering the just for the unjust. Suffering the punishment due to *my* sin. Jesus Christ the true King over all true hearts. Is He *my* King? What is truth? (John xiv. 6, xvii. 17.)

Evangelistic.

MR. HENRY THORNE has conducted a ten-days' mission at Sunderland Y.M.C.A. Special efforts were made to reach men, and on the Sunday afternoons about 250 gathered together in the Assembly Hall. An interesting out-door service was held in the early morning of the last Sunday in the Park. It was addressed by Pastor Marsh. Afterwards, a breakfast was provided at the Y.M.C.A., attended by a large company of young people, to whom Mr. Thorne spoke on "Equipment for Service." Several conversions were professed, and many of God's people were greatly blessed. Bible readings were given each afternoon, and Mr. Thorne told the story of his life to a large audience in the Victoria Hall. The meetings were much helped by a special choir.

Rev. JAMES WHARTON conducted an eight-days' mission at Cocoanut Grove, Florida, the most southern church in America (on the mainland). Many professed to receive benefit by the services.

JAMES BOLTON,
Pastor, Congregational Church.

Three weeks' special services have been conducted at Morchard Bishop, North Devon, by Mr. JOHN ELLIOTT. Some who seldom, if ever, hear the Gospel have been regular attendants. The room has been engaged by a few earnest Christians, who will use it regularly for Gospel preaching.

A most interesting fifteen-days' mission has been conducted at Hoylake by Miss SCHOFIELD and Miss M. STURDEE, of the Pentecostal League. The meetings were held first in the Town Hall, then in the various churches in succession. Many were convicted of sin and turned to God, while believers were revived.

F. PEIRCE, M.D.

A twelve-days' Gospel mission has been conducted by Mr. and Mrs. ALEXANDER in connection with St. John's Presbyterian Church, Tottenham. Many yielded to Christ. The blessing received by all had been so great that the meetings were continued. The presence of God was again manifestly felt, and others were added to the Kingdom.

Mr. W. R. BRADLAUGH recently conducted six-days' evangelistic services at Longton, Staffs. The spiritual tone of the meetings was high, and a number of the unconverted came out on the Lord's side. The Bible readings also were very helpful, the inner meaning of the Word being brought out with clearness. The services prove to be a season of great blessing to the mission, the Churches, and the town generally.

T.R.M.

A ten-days' mission, under the auspices of the Free Churches of Bishop Stortford, has been held by Mr. W. R. LANE. On Sunday afternoons a noteworthy meeting was that for men only, about 800 being present. On the Sunday evenings upwards of 1,000 people gathered to hear the Gospel message. The earnest and powerful addresses of the evangelist produced a great impression. Many stayed till the after meetings, and a large number publicly confessed Christ. Christians of the various churches have been drawn nearer to each other and stirred up to more earnest effort. No such mission has been held here for ten years or more.

We praise God for gracious answers to prayer during the ten-days' mission conducted at Cage Lane Hall, Plumstead, by Miss Glover, of Edinburgh. Believers have been quickened into new energy and zeal for the souls of those around them. God's Spirit has worked mightily in the hearts of the unsaved, convicting of sin and leading into the joy and liberty of the sons of God. Last Sunday evening the hall was crowded, every bit of standing room being occupied and many having to go away. God was working, as the souls who came out at the close revealed.

KATE ANDERSON.

Evangelists' Engagements.

MR. W. D. DUNN.—May 21-June 4, Motherwell; 18-30, Bethany Hall, Glasgow.

MR. W. R. LANE.—Till May 21, Sidcup; 27-June 5, Brockley.

MR. E. P. TELFORD.—May 21-28, Bromley. During June, Great Assembly Hall, Mile End.

MRS. E. LE BAKYERTZ.—Till May 22, Newcastle-on-Tyne; June 18-July 8, Annan.

MR. JAS. SPRUNT.—May 21-28, Billinghurst; during June, Sundays and Thursdays, Walthamstow; Wednesdays, Wimbledon.

MR. NEWTON JONES.—May 21, Oxford; 27-29, Bedford.

MR. HENRY THORNE.—May 21, South Croydon; 27-June 5, Ramsden Road, Balham; 11 and 12, Wimbledon; 18-25, Bromley.

MR. J. J. SCROGGIE.—May 21 and 28, Tunbridge Wells.

BROTHERS WEAVER.—Till May 26, Paisley.

Pastor F. E. MARSH.—Till May 19, Tamworth.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Sunday, May 21, at 7, and Thursday, May 25, at 8, Mr. P. H. Thompson; Malden Hall, Haverstock Hill, Sunday, May 21, at 7, and Thursday, May 25, at 8, Mr. J. G. McVicker.

MR. JOHN ELLIOTT.—May 21—June 4, Puddington; June 18—25, Central Hall, Pokesdown, Bournemouth.

(640)

Y.M.C.A.'s for East London.

THE spiritual and social needs of the young men of East London were stated very emphatically at a large and enthusiastic meeting at the Mansion House on Monday afternoon last. The primary object of the gathering was to raise the sum of £10,000, to be devoted to building or renting premises in the most important districts, maintaining a Training Institute for works, and conducting, to an extent commensurate with the requirements, all the agencies for ministering to the welfare of young manhood which are associated with Y.M.C.A. effort.

The LORD MAYOR, who presided, recalled with keen satisfaction his long and happy connection with Y.M.C.A. work. He recalled in feeling terms the kindly help and sound Christian influence which he experienced when he was a youth just commencing a commercial career at the City Institution in Aldersgate Street. He heartily welcomed the new effort to make the work as extensive and successful in the East as in other parts of London.

Mr. R. L. BARCLAY, hon. treasurer, contended that the case was an urgent one. The opportunity for work in the East End was unique, but the present centres were inadequate and badly equipped.

After Sir T. Fowell-Buxton had given a brief but pithy address, Dr. BARNARDO declared that the community owed a great debt to the Y.M.C.A. Pleading urgently for the fund, he said the associations provided a home, safe companionship, healthy recreation, and religious influences for young men.

Dr. HARRY GUINNESS contended that East London was so large and so important and so destitute that it ought to possess at any rate fifty large and flourishing associations. He instanced the Stratford and Hackney branches as proving how vast a work could be done, and in a forcible portrayal of the forlorn and neglected state of East London pointed out that in its great artery there was a public-house every hundred yards but no Y.M.C.A. In huge, densely-populated blocks, filled with all but forgotten multitudes, were numbers of young men who only needed reaching and training to make splendid missionaries.

A spirited word of encouragement was added by Mr. T. A. DENNY, who said that a better object lesson of the excellent effects of Y.M.C.A. influences than the Lord Mayor himself could scarcely be found. Communication respecting the work may be addressed to Mr. R. C. Barclay, 54, Lombard Street, E.C.

The Y.M.C.A.

THE Duke of Connaught has consented to open the handsome new building now in course of erection for the Newcastle-on-Tyne Young Men's Christian Association.

Resolutions of protest against seven-day journals, and authorising the removal from the reading-rooms of such newspapers as publish Sunday editions, have been passed by the Y.M.C.A.'s at Sheffield, Needham Market, Devonport, Shoreditch, Carlisle, Ballymena, Stockton-on-Tees, Newton Abbot, Taunton, Paddington, Bayswater, &c.

The Rio de Janeiro Association has recently entered into new and commodious premises, at the opening of which there was an audience numbering over 500 persons, including representatives from all the churches. The building is very large, but part only is at present occupied by the Association, the rest being let out in order to pay the debt incurred in its construction.

The new premises of the Perth Y.M.C.A. have been opened by Sir Robert Pullar in presence of a large audience. Mr. Aitchison, the secretary, stated that more than the amount required to cover the expenditure had subscribed. During the evening addresses were delivered by Bailie Drighorn and Mr. William Oatts, Glasgow, and Andrew Bell, Edinburgh.

The annual report of the Anglo-American Y.M.C.A. in Paris is a record of faithful labour. With more prominent and commodious premises the work of this Association would be greatly enhanced, for it would become increasingly a place of beneficial resort, and where many more might be shielded from allurements which so often have proved ruinous to many. It is especially desirable that the move be made before the Paris Exhibition of 1900. A committee has been formed to develop an extension scheme. The hon. secretary is Mr. J. Forrester Anderson, 89, Boulevard, Malesherbes.

Personalia.

Mr. John Jones, evangelist, Shepherd's Bush, has laboured in the Gospel for forty years. A few days ago a meeting of his neighbours and friends was held in Park Hall, Providence Place, whereat Mr. Jones was enabled to unfold a deeply interesting story of Divine leading and blessing on his work.

Mr. A. S. Lamb, just home from North Africa, is free to assist in pastoral or evangelistic work in connection with any body of evangelical Christians. Mr. Lamb both sings and preaches the Gospel, and has been already blessed in his ministry both at home and abroad. (1, Thornwood Terrace, Partick, Glasgow.)

Rev. F. B. Meyer is going once more to the Northfield Convention, thus acceding to an earnest invitation from Mr. Moody. He hopes to leave Liverpool on July 29, after attending the Keswick Convention. This will make Mr. Meyer's sixth journey to the United States at the request of Mr. Moody.

Pastor Charles E. Faithfull, of the Chamberi Evangelical Church, Madrid, is at present in England for a brief season of much needed rest. He will be in London from June 12 till the first week of July, when he would thankfully accept invitations to speak of the Lord's work in his hands.—Address, care of Mr. Raymond, 16, Paternoster Square, London.

Professor L. J. Bertrand, of the Œuvre des Prêtres Convertis, is in England once more. He has of late suffered from ill-health, induced by overwork consequent upon the increasing anxieties attending mission operations among ex-priests in France. He has now recovered, however, and hopes to find many old friends at home during his travels in England and Scotland. Letters to him may be addressed 39, Woburn Place, Russell Square, London, W.C.

Rev. Charles Neil has accepted the living of St. Mary's, Stamford Brook, Hammersmith. An esteemed correspondent writes:—"Mr. Neil has spent thirty-three years in East London, having been appointed first to the vicarage of St. Paul's, Bethnal Green. After holding this living for nine years, the late Bishop of London presented him to the vicarage of St. Matthias, Poplar, where he has spent the last twenty-three years. He has been president of Sion College, has held the office of secretary to the Stepney Deanery for some years, and has represented the clergy at the London Diocesan Conference from the day of its institution. But Mr. Neil is best known perhaps throughout the churches of England, America, and the colonies by his various theological works, such as his "Expositions of the Pauline Epistles," his "Classified Lesson Bible," and his "30,000 Thoughts." The Bishop of London has conferred a benefit on the Church at large, and on the parishioners of St. Mary's in particular, by this excellent choice. It is to be hoped that it will be followed up by the selection of other devoted and earnest Protestant Evangelical East London clergymen for North and West London parishes. There are some whose rich experience and able public ministry would strengthen the cause of the Church of England immensely if they were transferred to more prominent and influential neighbourhoods."

Temperance Notes.

THE Karen tribe, Burmah, has renounced its savagery, and has accepted Christianity without the drink. Nearly every village has its church and school, and crime and drunkenness are unknown. The high standard is accounted for by the fact that every member of the Christian community is an abstainer—that being a condition of Church membership.

* * * * *

A Bill has been introduced into the Belgian Senate reducing the number of cabarets or drinking places from one to every thirty inhabitants, the present legal proportion, to one to 150 inhabitants in communes of under 10,000; one to 200 in from 10,000 to 20,000; one to 250 in from 20,000 to 50,000; and one to 300 when the population is over 50,000. The Bill will reduce the number of cabarets in Brussels to one-tenth of the present number—that is, to 700.

* * * * *

The Birmingham Auxiliary of the United Kingdom Alliance has issued a pamphlet, entitled "A Record Year of Crime in Birmingham," and asks the question, "Who is responsible?" It states that in 1898 more than 12,000 persons fell into the hands of the local police, and more than 8,000 passed through Winson Green Gaol, a much larger number than in any previous year. Of these latter, 1,900 were young people between sixteen and twenty-one years of age, and 985 children between the ages of seven and sixteen were before the courts for misdemeanour, drunkenness, or vagrancy. The gaol was filled to overflowing, and the workhouse and asylum were crowded. It was only necessary to read the local Press to see that the open public-houses generate crime.

Letters to the Editor.

Vindication of the Microbe.

SIR,—The opinion of those who believe in inoculation for the cure and prevention of diseases, receives a serious assault in the assertion, on medical authority, that the presence in the system of germs, long regarded as the causes of specific diseases, is necessary and beneficial. In a paper read recently before the British Gynaecological Society, Dr. G. G. Bantock practically challenged the whole theory of pathogenic micro-organisms.

After supporting his position by a great weight of evidence in the form of facts, Dr. Bantock concluded: "I claim to have shown that the poisons of variola, vaccinia, and syphilis are not and cannot be the product of a bacillus; that Loeffler's bacillus is not a constant, and therefore cannot be the essential element in the production of diphtheria; that the essential element in typhoid fever is not the bacillus typhosus; that there is no evidence worthy of the name that tuberculosis is due to the ravages of the tubercle bacillus; that the comma bacillus cannot be regarded as the essential element in the production of an attack of cholera, and that the same can be said of the plague and its special bacillus; that the so-called pathogenic (disease-producing) micro-organisms are constantly found under conditions consistent with perfect health, and that, in more than one instance they not only appear to, but actually do, exert a beneficent influence. All these things—which are facts, not opinions—capable of demonstration and proof, go to show that the modern doctrine of bacteriology is a gigantic mistake; that we are already at the parting of the ways, and that it is safe to predict that, ere long, it will come to be recognised that these various bacilli play a beneficent rôle in the economy of nature."

Anti-vivisectors have always asserted that in following the vagaries of bacteriology, the medical faculty was forsaking the sane and scientific lines of therapeutic inquiry, and now their views are proclaimed from the profession itself. Considering the large sums voted by different States to enable specialists to experiment in cultivating germs and preparing from them inoculating sera for the supposed cure and prevention of disease, this discovery is rather painful.

I am, Sir, yours truly,

MAURICE L. JOHNSON.

1, Alton Villas, Warwick Road, Cotham, Bristol.

Missions to the Jews.

DEAR SIR,—At our most enthusiastic missionary meetings, where every heathen or Mohammedan field may be pleaded for, seldom, very seldom is a single voice raised on behalf of *the Jews*. This and another fact, viz., that our ordinary hymnology, notwithstanding its wide range and much spiritual beauty and power, furnishes very few hymns specially suitable for use at a Jewish missionary meeting, are significant of age-long Christian indifference.

It is the more remarkable because of the wave of missionary enthusiasm which has swept through the Church during the Nineteenth Century, and yet at its close we find her only beginning to arouse herself and see that she has literally reversed God's order, "*the Jew first*," and considered him last of all.

That there is a judicial aspect to this blind indifference we are aware, but it is largely due to ignorance of God's purposes concerning the nation *as his chosen channel of blessing* to mankind at large. So few are taught by preacher or teacher that "the history of Israel is the history of Redemption." From Genesis iii. 15 to the last verse in Revelation, the Coming One is the great, glorious truth round which all other truths revolve, and with which they are closely intertwined. First, in humiliation and sacrifice to which the whole Mosaic economy pointed. "He came unto his own, and his own received Him not!" But "the veil" was upon the heart of the proud nation, and remaineth even until this day. The second time He will come in glory, and in the midst of their deepest humiliation they shall look on Him whom they pierced (Zech. xii. 10), and He will reveal Himself as their Deliverer and King (Zech. xiv.).

If the leaders in the Church, the College and the Press, would only give to these truths a greater prominence, there are many thousands who would study the Bible with increased interest and intelligence, and learn to "pray for the peace of Jerusalem." Its contingent promise, "They shall prosper that love thee," has never yet been claimed by Christ's Church. Who can venture to say how much blessing and prosperity have been lost to her thereby? "This people have I formed for myself; they *shall* show forth my praise."

M. E. SEARLE,
Australasian Hon. Secretary
Prayer Union for Israel.

Children's Holiday Fund.—An interesting development in connection with this useful society is the issue of examination papers to be sent round to schools on reassembling after the summer holidays, with a view to encouraging the children who go into the country for their fortnight's holiday to learn to observe and care for the sights and sounds of nature. Particulars may be obtained from Mrs. H. O. Barnett, Toynbee Hall, Whitechapel, E.

New Forest Gipsy Mission.—The annual report affords an interesting glimpse of a branch of work which is in some respects of exceptional interest. Impressions are made by varied means. Bibles or Testaments are given to those who can read, and also cards on which a simple prayer is printed. Much time is very properly devoted to visiting among the tents and caravans. Particulars may be obtained from Mr. G. R. Shaw, Salisbury Road, Totton, Hants.

Ross Evangelistic Mission.—During the past eighteen years much good work has been done in a quiet way by this Mission, which from the centre at Ross has carried on colportage in the towns and villages of several counties. By means of house to house visitation, Bible carriage work, special missions to militia encampments, many have been blessed, while the tent meetings have a highly satisfactory record. Grants of tracts and books have been made to needy works, and large numbers of Testaments distributed in places of spiritual darkness. Superintendent, Mr. John Coates, Northleigh, Cantilupe Road, Ross, Herefordshire.



The Churches.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Southwell is still suffering from the effects of a serious attack of influenza, and it is stated that there are rumours in the diocese of his early retirement.

Rev. E. Lee, vicar of Christ Church, Doncaster, recently announced in church that he would shortly appear before the Archbishop of York with respect to the ritual and ceremonial at his church.

St. Paul's Church, North Shore, Blackpool, will be consecrated by the Bishop of Manchester on Wednesday, July 19. This church will supply the needs of a new district to be eventually formed out of Christ Church parish.

Dr. G. C. Fisher, who has been appointed an Assistant Bishop in the diocese of Norwich, with the title of Bishop of Ipswich, was, until 1898—when family reasons compelled him to retire—Bishop Suffragan of Southampton. He had previously been in charge of the important parishes of St. George, Barrow-in-Furness, St. Nicholas, Beverley, and Croydon.

Congregational.

The restoration of Kingswood Hill Chapel, Bristol, is now being pushed forward.

Fourteen members were recently admitted into fellowship at Queen's Park Church, Manchester, by the pastor, Rev. J. M. Dryerre.

Owing to continued ill-health, Rev. D. M. Jenkins, of the Welsh Congregational Church, Park Road, Liverpool, has intimated his intention to resign at the close of the year.

The Leeds Council have voted £1,500 towards the cost of a new chapel in Harehills Road, on condition that the congregation raises £1,000, half the sum to be forthcoming by August.

Mr. F. Crofts Rollin, the senior student, and Mr. J. Beveridge Thompson, also student of the Yorkshire United Independent College, have been appointed to the charge of churches in Johannesburg.

The following pastoral changes have occurred:—Rev. W. H. Alexander, to Willesden; Rev. R. W. Johnson, to Silloth; Rev. J. D. Fletcher, to Cawsand Church, Plymouth; and Rev. W. Batcock, to Debenham, Suffolk.

Rev. William Mottram recently reported that the growth of temperance principles among the Congregational churches is remarkable. Eighty-four per cent (as compared with thirty-four in 1880) of the ministers are now total abstainers, and 264 out of 280 theological students in the colleges have taken the pledge.

Baptist.

Pastor H. F. Gower, of Cann Hall Church, Leytonstone, has consented not to act at present upon his intimated intention to resign.

Rev. James Carvath has become minister of the church at Bourne; Rev. W. J. Dyer, at Bridgnorth; and Rev. Thomas Woodhouse, at West Street, Rochdale.

Rev. Frederick C. Spurr, Missioner for the Baptist Union, has just concluded a fruitful ten days' mission at Onslow Church, South Kensington (Rev. John Garden).

Rev. Dr. Maclaren has preached in the Methodist Free Church, Higher Openshaw, Manchester, kindly lent for the occasion, in aid of the proposed new Baptist church.

Rev. John Jones, who has been in the Baptist ministry for sixty years, twenty of which have been spent in charge of the cause at Llandrindod Wells, brought his ministerial work to a close last week. His successor is Rev. J. Gimblett.

Rev. J. H. Shakespeare has visited George Street Chapel, Plymouth (Rev. S. Vincent), and after paying a high tribute to the manner in which Mr. Vincent had carried out his presidential duties during the past year, spoke on behalf of the Baptist Twentieth Century scheme.

At Bow Road Church special sermons were preached in connection with the Sunday School anniversary by Pastor Fred H. King and Rev. A. Tildsley. At the public meeting a most encouraging report was given by the secretary. Among other items, over £40 has been donated to foreign missions.

A new chapel in Tenterden Street, Bury, which, together with a school adjoining, has been erected at a cost of about £5,000, was formally opened last week by Mrs. Clifford Davies, of Bury. At the service which followed a sermon was preached by Rev. J. H. Shakespeare.

The twentieth anniversary of the foundation of the work at Bournemouth (West) has just been held, Revs. H. E. Stone (London), A. W. Wood (Winchester), A. Corbet (Lansdown), and the pastor, G. D. Hooper, taking part. About £50 was raised towards liquidation of debt. It was stated by Mr. R. Colman, J.P., that the thirteen members originally forming the church were all living and working for God in some part of the world.

Rev. H. C. Wagnell, of Blackpool, has commenced a series of evangelistic services on Sunday evenings at Her Majesty's Opera House, Blackpool. Very large congregations have gathered, the proceedings have been characterised by homeliness and deep feeling, and a cheering spiritual work has resulted. Many who were strangers to a place of worship have attended and some have professed to find salvation. The attendances are increasing.

The Baptist Union of South Africa has been in session at Pretoria. At one of its sittings President Kruger attended, and was presented with an address, in which the assembly spoke of Mr. Kruger as "a strong, God-fearing ruler," whose support of his own "Puritan Church" they had noted with interest. In his reply the President expressed his belief that in their adherence to the Word of God and to Jesus Christ they had ground for hoping that minor differences would one day be forgotten.

Methodist.

Rev. Thomas Champness is on his way back from Australia to England.

Stirring meetings are being held by the Bible Christians in connection with the effort to raise a Century Fund of 100,000 crowns.

The committee of the Wesleyan Missionary Society have received a donation of £500 from an anonymous donor, through Rev. Dr. Rigg.

Mr. George Clutterbuck, sen., desires to express his grateful thanks for all the kind tributes paid to the memory of his dear son, and also to ask any who can give any personal reminiscences of Rev. G. W. Clutterbuck to address them to Rutland House, Peckham, S.E.

The report of the Wesleyan Metropolitan Chapel Building Fund shows that since the initiation of the movement ninety-four new chapels have been built, the cost of which approximately has been £700,000, and towards which, in grants, &c., the fund has provided £220,000.

A much blessed ten days' mission has been conducted at Longsight, Manchester, by Rev. T. Cook. Ministers and members co-operated heartily. Large congregations assembled and great power rested on all the services.

The report of the council of the Primitive Methodist West African Missions shows that the gravest difficulties are caused by the drink traffic. It is the growing opinion of missionaries that total abstinence from strong drinks should be a condition of membership in the mission churches.

The ninth annual report of the Wesleyan Soldiers' Home at Buckingham Palace Road, with its branch Home at Pirbright, has a good story to tell of the year's doings. The lease has been purchased, and the home enlarged, making the premises most complete and attractive.

The first Welsh Wesleyan Methodist assembly of Wales will meet at Machynlleth on Tuesday, June 13, and will remain in session for three days. The president of the conference will preside, and the ministers designated by the conference to accompany him are Revs. Dr. H. J. Pope, Dr. T. B. Stephenson, and John Hornabrook.

Memorial stones of a new Bible Christian chapel at Wellington, Somerset, have been laid. The total cost of the work is estimated at £2,200, towards which upwards of £1,700 has already been either subscribed or promised. The services were attended by Rev. W. B. Lark, President of the Conference, and Rev. H. W. Horwill, nearly all the ministers of the Free Churches in the town also taking part.

In the little village of Portbury, the only Nonconformist place of worship is a disused railway carriage. In this modest house a Wesleyan Society meets, and a Sunday School is taught. A gracious work has been going on for some time, but the owners of the land have given warning that the removal of the carriage may be required at any time. The lord of the manor has given a site for a chapel, but the villagers are too poor to build.

Presbyterian.

Rev. John Owen, of Mold, has been appointed secretary of the Theological College, Bala.

Rev. J. M. Wilson, of Hexham, brought his ministry there to a close last week after forty-three years' service.

A meeting has been held in Marylebone Church (Rev. Dr. Hanson) to welcome Miss Keith, the newly-appointed lady missionary.

The Presbyterian Hall, which is being erected at Wembley through the generosity of an anonymous donor, is now externally complete.

Rev. J. Campbell MacGregor, lately of Kilfinichen, Mull, has been unanimously elected assistant minister by the kirk-session of Stevenston Parish Church, Ayrshire.

The Secretary of State for India has nominated Rev. Alan Cant to be chaplain on the Bombay ecclesiastical establishment, in succession to Rev. A. B. Watson.

A Welsh Presbyterian has intimated his intention to give £20,000 towards the liquidation of the debts on the Calvinistic Methodist chapels of North Wales.

Next year is the jubilee of New College, Edinburgh. Dr. Stalker, convener of the College Committee, has just issued a circular requesting subscriptions towards enlarging the college buildings

Steps are being taken for the formation of a congregation at Harrow. An excellent site has been secured for a church and hall, midway between the London and North-Western and the Metropolitan Railway Stations.

The Presbytery of Philadelphia have congratulated Rev. Dr. N. E. Schenck on his entering on the eighty-first year of his age. From 1854 to 1887 he was the able and efficient secretary of the Presbyterian Board of Publication.

At a meeting of the Deer Established Presbytery, the Rev. Dr. Stewart, Peterhead, intimated a gift of 700 volumes of theological works, to be placed in the church hall at Peterhead for the benefit of his successors in office.

The Church Extension Committee of the Manchester Presbytery have decided to continue permanently the services now being held in the Conservative Hall, Heaton Moor, and steps are being taken to secure a young probationer to take charge of the district.

The young people's missionary meeting, which was held this year for the first time in connection with the synod of the Presbyterian Church of England, took place in Dr. Thornton's church in Camden Square. Rev. Alex. Connell, of Regent Square, was the principal speaker, and delighted the children greatly by talking in a pleasant way about his visit to China.

Aberdeen Presbytery of the Church of Scotland has adopted a report in connection with communications which had been laid before them by Rev. Jacob Primmer with regard to Ritualistic practices. The report acknowledged Mr. Primmer's ability, but opposed the taking of any formal action by the Presbytery on the ground that there were more constitutional means by which the end Mr. Primmer had in view might be attained. Dunfermline Presbytery has unanimously recommended that a grant be made from the Home Mission Funds to Mr. Primmer.

Society of Friends.

At the Board of the Friends' Foreign Mission Association Clara Hooper dwelt on the urgent need for more workers among the women of India. The Madagascar Committee brought forward a proposal for the reopening of the work at Arivonimamo which was so cruelly destroyed by the Malagasy rebels. The Board sanctioned this step, and a new mission house is to be erected there.

The Foreign Office has intimated to the secretary of the Friends' Foreign Missionary Society that the French Government has agreed to settle the claims of the Society for the hospital at Antananarivo, which it took from the mission for military purposes three years ago. It proposes to pay £6,000 in three instalments, together with interest at the rate of 3 per cent. for the past three years. The first £2,000 is to be paid at once, the second in 1900, and the last in the following year.

At the Meeting for Sufferings the question of prisoners in the Southern States of America was considered. It was thought the question might be hopefully left in the hands of American friends, but that it might be helpful in strengthening their work if the forthcoming yearly meeting would encourage them in their efforts for the coloured people. William Tallack thought there was evident need of pressure. He could not admit that the statements made by the Howard Association were exaggerated.

Fallen Asleep.

Rev. T. GRIFFITHS-NEWELL, pastor of Gohebydd Memorial Church, Barratt's Grove, London. Mr. Newell, who was a native of North Wales, was ordained at Barratt's Grove in 1893, and has laboured with much diligence in a sphere beset with difficulties. He had been married but nine weeks.—Rev. R. O. JONES, minister of Moriah Congregational Chapel, Bedlinog, who had taken part in most of the public movements within the parish of Gelligaer and district for the last thirty-five years.—Rev. Dr. DUNCAN, minister of Bridge of Weir Parish Church, for over fifteen years. He was much esteemed.—The death of Rev. ALEXANDER HUNTINGTON CLAPP, at New York, removes a leader and father from the Congregational churches. Dr. Clapp, after several pastorates, became secretary of the Congregational Home Missionary Society in 1865, and served in that and other important functions to the end of his life.—Buxton Road Wesleyan Circuit, Huddersfield, has lost its oldest member by the death of Mr. JOSHUA RILEY, one of the members when the circuit was formed in 1845. He was for many years circuit steward and superintendent of the Sunday school.—Rev. ROBERT FISH, Wolverhampton, who was in the Congregational ministry for about sixty years in Dorset and Gloucestershire.—In Northern India, Mrs. ESHWAR DAS (Grundy), of the Indian Christian Realm Mission, for many years a devoted missionary worker.

The Aldersgate "Mid-day."

ON Monday last Mr. R. C. Morgan gave, at the request of friends, a summary, necessarily brief, of his impressions of the United States.

In describing the characteristics of a Southern revival, a series of Gospel meetings, conducted by Mr. Jas. Wharton and Mr. Wintle, were particularly instanced with an interesting description of the scene at the "mourner's bench." The speaker alluded to the administration of American prisons, remarking on the degree of ease and comparative comfort which prevailed, and the opportunity for Christian work among the inmates. There were some well-known *habitués* of the gaols. One man, if discharged during the earlier part of the week, invariably managed to return by the Friday, on the ground that he must have his Sunday porridge. The greater familiarity between warders and prisoners allowed Christian officials to exercise a beneficent influence. With an appreciative reference to Mr. Moody, Mr. Morgan said that the American evangelist was, in spite of the vagaries of occasional newspaper criticism, a greater power for good than ever before, commanding general respect. A stimulating conversation, full of deep feeling, arose from the speaker's moving account of the racial troubles in the Southern States, particularly as manifested in the sufferings of the Afro-American women and children.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman
MAY.				
Fri. 19	1.15 p.m.	Religious Tract Society	*s* St. Mary's, Aldermanbury	Rev. Griffith Thomas.
Tues. 23	7.30 p.m.	Peace Society	*m* Devonshire Hse, Bishopsg'te St.	Sir J. W. Pease, M.P.
Wed. 24	7.0 p.m.	Women's Protestant Union	*co* Exeter Hall	Mrs. Arbuthnot.
"	8.0 p.m.	" " "	*m* " "	Mr. T. A. Denny.
Thurs. 25	11.0 a.m.	" " "	*co* " "	Mr. Robert Scott.
"	3.0 p.m.	" " "	*co* " "	Rev. George Olver.
"	7.30 p.m.	" " "	*co* " "	Mr. W. H. Seagram.
"	7.30 p.m.	Aged Pilgrims' Friend Society	*s* St. Mary's, Aldermanbury	Rev. J. Ormiston.
Fri. 26	11 a.m.	Women's Protestant Union	*co* Exeter Hall	Rev. F. B. Meyer.
"	3.0 p.m.	" " "	*co* " "	Miss E. Smyly.
"	7.30 p.m.	" " "	*co* " "	Dr. T. J. Barnardo.
Sun. 28	11 a.m.	Religious Tract Society	*s* St. John's Wood Pres. Church	Dr. Monro Gibson.
Mon. 29	3.0 p.m.	Racecourse Mission	*m* Exeter Hall	Mr. T. A. Denny.
"	6.30 p.m.	Friends' Foreign Missions	*m* Devonshire House, E.C.	Mr. Joshua Rowntree.
Tues. 30	3 p.m.	Shipwrecked Mariners Society	*m* Hotel Metropole	Earl Stanhope.
"	6.30 p.m.	British Jews Society	*m* Exeter Hall	Mr. R. Green.
Wed. 31	3.0 p.m.	Daily Prayer Union	*m* Council Chamber, Exeter Hall	Archdeacon Sinclair.
"	5.0 p.m.	Field Lane Refuges	*m* St. Martin's Town Hall	Earl of Aberdeen.
"	6.30 p.m.	Friends' Temperance Union	*m* Devonshire House, E.C.	Mr. John Hilton.
"	7.0 p.m.	Christian Community	*m* Exeter Hall	Mr. F. A. Bevan.
JUNE.				
Thurs. 1	3.30 p.m.	Invalid Children's Aid Society	*m* St. Martin's Town Hall	Earl of Aberdeen.
Fri. 2	3.0 p.m.	St. Giles' Christian Mission	*m* Mansion House	The Lord Mayor.

b.—Breakfast; *c.*—Conference; *co.*—Convention; *m.*—Meeting; *s.*—Sermon; *so.*—Soiree.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OWING to the intervention of the holidays, we have been compelled to hold over several important matters (such as the C. E. Convention report) which, in point of time, should have appeared this week. These will duly appear in our next issue.

No item of news in last week's papers created livelier satisfaction among Christian people than the announcement in the *Daily Mail*: "Death of the *Sunday Mail*. Frank concession to the religious feeling of the public."

The directors acknowledged, further, the strong opposition of their own staff, who objected to the substitution of a rest day in the middle of the week for the Sunday to which they had been accustomed, and the consequent loss of the Saturday half-holiday. In their memorial the Harmsworth employés said:—

> For those of us who work on the Sunday Edition (and this number includes practically the whole of the staff), and are on duty until midnight on Saturday, it is impossible to reach home until such a late hour on Sunday morning that we practically lose the whole of the day, and are deprived of all chance of joining in the Sunday reunion of the family circle or availing ourselves of those Sabbath opportunities and participating in the observances that are inseparable from the recognised English Day of Rest.

This confirms the contention that with the most careful adjustment the introduction of the Sunday newspaper would mean increased pressure on those who produced it, and the loss of the Sunday itself as a rest-day, and with it all opportunity of religious worship.

The victory thus gained is a considerable one, but the battle is only half won so long as the other offending journal—the *Daily Telegraph*—continues its Sunday issue. And unless some very potent argument, probably of a material kind, can be applied to its proprietor, it will apparently continue in the field. If pressure can be put upon large advertisers in its columns, and *they* take action, some good may be done. We have heard of one firm that withdrew its advertisements, which amounted to several thousand pounds. To reduce the circulation of the offending journal is, of course, one way to reduce advertisements; but this is difficult to any considerable extent. Yet we fearlessly appeal to all Christian people not to buy a copy of *The Daily Telegraph*, nor to advertise in it, until it discontinues its Sunday issue.

In her usual letters to the *Daily News*, Mrs. Crawford recently made some observations on Sunday observance in England and in Paris which ought to carry great weight. She recalled the opinion of the late M. Léon Say, that the steady energy of the English during the six work-days of the week was due to the Day of Rest. It seemed to him most honourable for a commercial nation to shut up shop completely one day in seven. He started the Sunday Rest movement, and obtained a half-holiday on Sunday tor post-office clerks and letter-carriers. So deeply did he impress his views on others that Paris is not now like what it was under the Empire, for "few shops are open at all on Sunday; provision shops close at twelve o'clock." We have some things worth having, one of them is the Sunday.

Mrs. Josephine Butler, always alive to the subtle dangers which threaten the sacred cause of purity, expresses her conviction that at the approaching Conference on "The White Slave Traffic" the presence and activity in it of known regulationists of vice means that "the enemy is about to bring into the midst of the pure motives of the promoters of the Conference some element which will weaken the force of their action and promote division." Her fear is that attention will be fixed upon those who are traders in women and girls in such a manner as to overlook the rich villains who pay them, and whose vice is the *fons et origo* of the whole hideous traffic. Replying to the objection that these men cannot be found and cannot be reached by the law, Mrs. Butler remarks:—

> Perhaps not! The application of the law must be limited in most cases of personal immorality; but the less these men are attainable by legal penalties, the more should they be condemned by an informed and awakened public conscience.

There can be no manner of doubt that it is the recognition, by the State, of vice as a necessity that is the greatest feeder of the trade in girls, and that system must be unpityingly exposed and unsparingly attacked at the approaching conference.

The Peace Congress has been very auspiciously opened. That fact alone has a deep significance, and is in itself a guarantee of some measure of success. The question of disarmament is at least being seriously considered, and behind it come other matters which will receive adequate discussion. The present mood of the delegates is said to be "non-committal;" but there is already an improvement in the tone, and prospects are brightening that some substantial results will be attained. That this promising beginning is largely due to the Peace Crusade in this country and abroad is unquestionable. So far, however, from slackening their hands, and thinking that their work is done, those who have this matter laid on their hearts and consciences should redouble their efforts in the good cause, and wait constantly at the throne of grace on its behalf.

The attempt of the Pope to get the Vatican represented at the Peace Conference has been defeated, and by way of retaliation the Papal Nuncio has ostentatiously left the Hague by way of marking his displeasure. This method of showing sympathy with a great religious and humanitarian movement is, to say the least, peculiar for the leader of "the largest church in Christendom." The craving for political recognition and temporal power is ingrained in the Papal office, and accounts for not a few of the evils and tragedies of history, as well as for the terrible condition of all Roman Catholic countries just now. The Peace Conference will succeed none the less surely because the Pope's representative is absent from its conclaves. The probability is that it will succeed all the more surely.

Now that the Peace Conference is in session, it may be well to reflect upon the military forces which the countries represented at the Hague possess. In all, the peace footing of the assembled Powers reaches the total of 3,500,000 trained men, while the war footing would touch the enormous figure of 17,750,000; and if the untrained forces of British Volunteers and men on the Continent who pass straight into the reserves be included, the grand sum would be swollen to about 23,000,000. It is difficult to realise this aggregate of men ready for mutual slaughter at the bidding of rival potentates.

It was a foregone conclusion, under the present tension in the sacerdotal controversy, that the Bishop of London's Fund would suffer a great falling off in income. We trust that the Bishops will be wise enough to attribute the deficit to the real cause. The laity, as a body, have lost confidence in their lordships' willingness to deal fairly with the Protestant agitation, and therefore refuse to support diocesan appeals. It is as Sir C. R. Lighton says:—

> Let the Bishops and clergy be true to their vows, and respect the principles of the Reformation, and I have no doubt they will not appeal to the public in vain.

It is truth and honesty in their religious teachers that the laity are looking for, but in vain. Ordination vows are not respected. Loyalty to articles of faith does not appear. The attitude of the laity is clear enough.

The trend of the Ritualistic movement is shown by an incident arising out of the visit to Russia of Bishop Macrorie, Canon of Ely. He told the Metropolitan Antonius, "I am happy to meet again the head of the Russian Church, with which we desire to be united." This Russian Church is the persecutor of the Stundists and the Doukhobortsi and the Lutherans, and as intolerant and superstitious as any Church in Christendom. It is a sad set-back to find the representatives of our National Church thus showing more sympathy with the most degraded forms of faith than with the Nonconformists of their own land and blood. Sacerdotalism blinds the eyes and warps the heart of its victims. It is the enemy of true spiritual reunion with those who hold to the Evangelical faith.

It is a significant sign that the week of special prayer, suggested by the Protestant Alliance, in association with several other Protestant Societies, has been so widely observed. Prayer is the great power faithful hearts can employ in a crisis like the present to bring about the intervention of God. It is not spasms of supplication, however, that will effect any great improvement in the situation. Ceaseless prayer, in which the heart lives with God in holy fellowship, is the most powerful spiritual force that man can use. "God's hand is stretched out still" to succour, when the effectual fervent prayers of righteous men rise to heaven on the wings of faith.

Revival is the subject of unceasing prayer in many lands. The need of the world corresponds with the prayer of the Church. Who will not read with a sorrowful acquiescence the following sentences from an address to Congregational

ministers, delivered in 1853 by Rev. John Angell James:—

A better ministry would make a better Church; and a better church would make a better world. Yes, yes: let us hear it and tremble, and weep, and pray, and improve. The world's conversion, the glories of the millennium, the universal reign of Christ, are accelerated or hindered chiefly by us ministers.

There was an incomparable tract published some years ago, entitled "A Revived Ministry the only hope of a Revived Church." Its tenderness was equal to its pungency, and its humility to its boldness. Some complained of its title, and others disliked its uncompromising fidelity; and we showed how little we wanted to be revived by suffering its circulation to languish, instead of pushing it in every direction. We suffered the voice of meek reproof and affectionate exhortation to fall on heedless ears, and we were not revived because we did not wish to be. But it is a solemn truth, which we ought to ponder; and I repeat it again, "A Revived Ministry is the only hope of a Revived Church," even as a Revived Church is the only hope of a dead world.

These considerations are as true to-day as they were when first spoken. May the God of John Angell James impress them upon the heart and conscience of his servants!

We have recently had several communications on the subject of the Person of Christ; and as often as points on this sublime theme are raised, we are thrown back upon Sacred Scripture as the sole authority to inform and decide. The Written Word is our source of knowledge regarding the Living Word; and the two are marvellously combined in the Divine dealings with men. The Scriptures testify of Christ (John v. 39); in like manner also does Christ fulfil and unfold the Scriptures (Luke xxiv. 44-48). "What therefore God hath joined together, let not man put asunder." As opened up and expounded by the late Dr. Saphir in CHRIST AND THE SCRIPTURES, these truths and relations have proved a blessing to many. If introduced to Scripture study on the lines laid down in that stimulating little work, our young people would assuredly develop a much-needed knowledge of the truth, and strength of character for Christian service and the conflict with present-day error. (1s.; 1s. 6d.; and 2s. 6d. *Morgan & Scott.*)

In an article entitled "Spiritual Diagnoses," the *Independent* touched the spiritual equipment of ministers for soul-winning. This is above all things the power that God uses in carrying on his work in the world. Mental culture is an important feature in the successful presentation of the Gospel in order that it may reach all classes of mind. Preachers need to be students, to bring forth, for the edification of their flocks, "things new and old." But they *must* know *men* in their spiritual struggles, in doubts that paralyse, in infidelities that deceive. More and other knowledge is required than books supply. Light and strength must come from persistent contact by prayer with the living Christ. This as the source of power is absolutely indispensable.

The "Ministerial" office requires a practical knowledge of the soul's difficulties and sorrows—a knowledge not of books but of men. . . . We insist upon our ministers learning in some practical fashion how to deal with men whose sickness is moral and spiritual, how to apply the warnings and welcomes to the unconverted, how to edify the people of God.

This does not discount ripe scholarship and mental training, but it demands the culture of the heart with assiduous care.

A very threatening cloud, which hovered over the industrial world last week, has suddenly been lifted, greatly to the relief of thousands of families. The friction between employers and employed in the building trades had for some time been serious, and a great strike was imminent. Through the good offices of the Editor of the *Daily News* and other friends of both parties, they have been brought to consent to a meeting for discussion of the points under dispute, on a basis which is likely to lead to a settlement. Abroad and at home, therefore, we find that the principle of conciliation is replacing the old belligerent attitude. They are both but beginnings; but sometimes beginnings mean a great deal, and though the end may not be yet, it still may be within sight.

The attempt to legalise betting-stands for bookmakers in the public streets has been summarily defeated by Her Majesty's judges, and the validity of the County Council's bye-law prohibiting such a practice has been upheld. It is well known that most betting transactions in London are even now made on the streets; and if once the rogues who, under various pretexts, such as newsvending and other employments, induce thoughtless lads to venture their hard-earned money on horse races, could secure a right, the evil which is already only too rampant would be increased tenfold. But it is not enough to refuse the right; it is necessary to suppress the illegal practice. The police should be instructed to be more watchful of these nefarious customs which go on under their eyes, or "round the corner." Too often "the sight of means to do ill deeds makes ill deeds done," with the young and thoughtless youths of the city. They should be protected from their own credulity and foolishness as far as possible.

There is something extremely pathetic in the self-consciousness of degradation of some drunkards, and in the longing they have to be confirmed in better habits and to be reinstated in the confidence of their fellows. They will hang about temperance meetings like the sick folk at the pool of Bethesda, dimly hoping that some good angel will come and help them, and save them from themselves. Some of them are now turning to the Inebriates' Act, hoping that it may bring them some succour. Mr. Thomas Holmes says in the *Contemporary* that numbers of men, mostly young, have consulted him with a desire to be committed to some Inebriate Reformatory. When he told them the conditions, four times in one year before a magistrate, "they have gone away sorrowing, for self-respect was not yet dead in them." This is the old story of men not bad enough to be helped. There is cause for a further readjustment of our machinery.

The case of the needy in some parts of the world is at this time enough to awaken pity in any human heart. Seven great provinces in Russia are famine-stricken, and the people are suffering both from starvation and pestilence. Six millions out of a total of twelve millions of people in the eastern provinces on the Volga have no food. Yet it is said that there is food enough in Russia for everyone. Surely this is a case in which the great military resources of the country might be employed to good purpose in the distribution of food and grain. And if the people are too poor to pay for it, a governmental system of credit might be adopted. Then, also, in Armenia there is great distress owing to the old oppressions and exactions being enforced. And from India comes the news of an outbreak of cholera. Some day, when men shall have learnt that they are members one of another, the need of one place will be the call to all the rest to give aid, and they will hear and answer.

Protestant Outlook.

INFLUENTIAL laymen in the county of Dorset have presented a memorial to the Bishop of Salisbury, in which they say:—

At this crisis, which causes so much anxiety, when many of the clergy of the Church of England seem to be disregarding the teaching of the Prayer Book and introducing services which are alien to the principles of the Reformation, as enunciated therein, we desire to strengthen your hands and to help you in your endeavours, with all faithful diligence, to "drive away all erroneous and strange doctrines contrary to God's Word," and to offer our hearty support in carrying out such measures as may tend to accomplish the end, and secure for you all submission to your authority.

The Bishop of Oxford has spoken on the subject of "Confession." We could wish his condemnation of it had been more definite. True, he stated that no clergyman has a right to impose confession on the young in preparation for confirmation and their first communion, and he strongly advised the disuse of any manuals that recommended minute or suggestive examination before absolution. So far, so good; but he then went on to attack in the strongest language those who were crying out against the practice. The Bishop seems to forget that the Romanising priests caused the outcry by doing the very things he condemns, and his rebuke of those who are justly grieved is calculated to take away the edge from his condemnation.

At the West Hackney Parish Church, the sidesmen and the treasurer of the Assistant Clergy Fund (Mr. Glynn) have resigned office, in consequence of the vicar's having heard private confessions in the church. The sidesmen have sent to the vicar, Rev. A. L. Jukes, a letter, in which they state that their resignation is due to their belief "that it is quite contrary to the spirit of the Reformed Church of England that any man should make private confession of his sins to his minister, and receive from him 'the benefit of absolution.'"

A meeting convened by the National Protestant Church Union was held in Birmingham on Thursday last week to consider "the present crisis in the Church, its gravity, and its remedy." Sir Christopher R. Lighton presided, and the other speakers included Prebendary Webb-Peploe and Mr. J. W. Mellor, Q.C., M.P. The last-named said things had come to such a pitch that they were fighting for their religion, their families, and their homes. He did not think either of the Archbishops had realised the extent to which the mischief had gone, or that the battle was being fought by laymen for truth and justice as against priestcraft. What was wanted was a Protestant party in the House of Commons.

Widespread interest has been manifested in the petition, heard in the Consistorial Court of London, to remove crucifixes and other ornaments from the Church of St. Ethelburga, Bishopsgate. It appeared in evidence that—

Even the colours used to drape the picture of the Virgin, blue and white, were the same as those used in the Catholic Church. The Roman Catholic Missal was followed in the service, even to the prayer for the Pope, the priest substituting the word Pontiff for Pope. The choir sang the "Inquisition Hymn," the hymn sung while heretics were being burnt in olden days.

It was subsequently stated by a parishioner that at one service there was a picture of the Madonna put up. It was surrounded by about thirty candles, which were ceremonially lighted by an acolyte at a time when it was broad daylight. At Easter time there was a "crib" or "manger" fixed up. Around it were placed a number of kneeling-mats for the members of the congregation, in order to do reverence. Holy water stoups were placed about, and Father Phillips walked around the church and sprinkled the congregation with holy water.

A contemporary states:—"Out of the fifty-nine selected speakers at the forthcoming London Church Congress, I can only find the names of ten who can in any way be termed Evangelical. Lord Halifax is a selected speaker. Ought not his recent pronouncements alone have been sufficient to justify the Subjects Committee in quietly passing him by this year?'

Should China be Divided?—3.

The Diffusion of Christian and General Knowledge.

By Rev. J. SADLER, L.M.S., Amoy.

TO show that the Chinese are capable of change, we may remind ourselves of the Tai-ping Rebellion. Says Mr. J. Johnston: "That rebellion, with all its inconsistencies and cruelties, showed that the Chinese mind was capable of freeing itself from its own fetters, and of adopting new and progressive ideas in harmony with the highest form of civilisation; and it is to be deplored that civilisation was employed to crush it after it had conquered three-fourths of the Empire, and was on the eve of victory over its enemies, the Manchus."

As to *religious* changes, let us remember the rise of the three religions of China, and of Nestorianism (which is said to have failed through its own fault) and of Early Roman Catholicism. If we complain that the progress of Christianity is slow to-day in China, the answer is, not slower (making a fair comparison) than was the progress in the Roman Empire during the first fifty years.

We come now to consider the rise and progress of the Society for the Diffusion of Christian and General Knowledge as a factor of importance in the life of China. In the year 1877, the first General Conference of Missionaries was held in Shanghai. Very earnest attention was given to the preparation of literature. In accordance with the authoritative advice of the Conference, the S.D.K. was subsequently formed, and has been doing grand service. Its aim is to prepare

BOOKS SUITED TO PRESENT-DAY NEEDS,

and to establish, so far as funds will allow, libraries, reading-rooms, and book-stores in large cities. This kind of work has been wonderfully blessed. High-class newspapers have found their way into highest quarters.

The same is true of books, such as books on Western Governments, the relation of China to them, international laws, books for the times, mathematics, geography, physiology, political economy. The "History of the War with Japan" was the only reliable one, and the Chinese were so grateful, and showed such confidence in the missionary (Dr. Allen) who had prepared the work, that they handed to him all their private telegrams, so as to make the history the more complete.

In one case, a lady has rejoiced over her book-store as a means of bringing men to the Saviour; again, by literature a native doctor and all his connections became influenced heavenward; a village has thus been opened to the Gospel. We have to bear in mind that the earnest movements of young China were

INSPIRED BY THE ORIGINAL S.D.K.

It is not too much to say that this same Society prepared the way for the mighty changes advocated by the Emperor last year. Serious hindrances have arisen to the rate of progress in all such movements, but if we judge correctly the antagonism created will rouse the deeper earnestness. The newspaper of young China to-day is named the *Universal Gazette*, and I am told it is widely read.

Our duty is to see that the breathing space now granted be used to make all due preparations. Last year there was an unreadiness for all the great opportunities given. Books, funds, teachers, and general workers were inadequate. A strong public opinion should be created in favour of the S.D.K. At present, Christians have a vantage ground. It is for them to meet this desire for learning; otherwise mischief will follow. Hostile forces will work against us, and then our efforts will need to be tenfold greater. If evangelical friends will exert themselves, they may greatly help to secure evangelical results. We should be proud of the S.D.K. as one of the best parts of our missionary work, the *only* means for reaching the educated in the first instance. How can we aid? By funds, by giving strong reasons to the home societies for supporting it, by furnishing weighty facts concerning its history and progress to important conventions, not only local, but international ones, such as the one to be held at New York.

If any plead, "First Christianise and then give general knowledge," the answer is, We cannot *force* the Chinese into our methods. If we win their confidence in a way they can understand, other things will follow. We have to learn the A.B.C. before being able to read our Bibles; so with the Chinese. Our Saviour used all means to win men. He even condescended to win them by healing their bodies.

Sunny-Souled Christians.

By Rev. THEODORE L. CUYLER.

A TRUE Christian has not only a right to be happy—he is commanded to be so. "Rejoice always," exclaims sunny-hearted old Paul—the hero who had not a roof of his own to cover him, and whose back was scarred by the lash of his persecutors—"and again I say, *Rejoice!*" The secret of his fortitude and perpetual cheerfulness was that Jesus Christ lived in the very depths of his soul. A perennial well-spring was opened in the Apostolic soul when he was converted: the novelty of the first experience at Damascus passed away; but the deep, clear, living fountain of joy never ran dry.

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide: to-day they are happy; to-morrow they are in the dumps. When business thrives, they are great believers in Providence; when times become hard and income falls off, their faith goes out like a candle under an air-pump. In revival seasons they can sing and pray and perhaps exhort with a glib tongue; when the surrounding atmosphere cools down, they are as lukewarm as ever. The reason is that they live on circumstances, and

DO NOT LIVE ON CHRIST.

Genuine spiritual joy is heaven-born. It is not the effervescence of animal spirits or exuberant health, nor does it depend on external conditions. There is a vast amount of wretchedness behind brown stone fronts, and a vast deal of genuine happiness under lowly roofs among those who wear coarse raiment and eat their frugal meals off pine tables. Some of the most miserable people in Greater New York are grumbling over their porcelain and silver, and lay their uneasy heads and sin-pricked hearts every night on couches of rosewood. During my long pastorate I loved to visit certain members of my flock who lived in such obscure quarters that the tax collector did not discover them. Their worldly assets were not worth assessing. They have very little of this world, but a great deal in the next; they take short views of this life, but long views of the life to come. They have the knack of setting open the windows of their souls for the Sun of Righteousness to stream in.

In the depths of a devout, loyal, and trustful heart, Christ kindles a glow that cannot be extinguished by pains of sickness, or storms of adversity, or even by the tears of bereavement. One of the most sunny Christians I ever knew was racked with the tortures of a rheumatism that had distorted every limb. In the darkest hours Jesus can give triumphant "songs in the night." When Dr. Horace Bushnell was writing a letter of consolation to a brother who had met with a severe bereavement, he said, "Soften your grief by *much thanksgiving*." Gratitude for what Jesus has done for us sinners, for what He gives us every day, for what He has laid up in store for us in Heaven, and for the solid assurance that we shall meet our loved ones there—such gratitude can pour its rays into our hearts and put a new song into our mouths.

Is it possible for all of us who claim to be Christ's followers to live steadily in the bright sunshine of Christ's love? It must be possible; for the Master never bids us do what we cannot perform, or be what we cannot become. Sinless perfection may not be attainable in this world, or unalloyed happiness. But there is one thing which all of Christ's redeemed people can do, and that is to keep themselves in the atmosphere of his love. "Abide ye in my love." It is our fault and our shame that we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the bleak atmosphere of conformity to the world.

"If ye keep my commandments, ye shall abide in my love."

THAT MEANS OBEDIENCE.

"Building up yourselves on your most holy faith, keep yourselves in the love of God." That signifies godly character. "Praying in the Holy Spirit, keep yourselves in his love." That means that the wings of prayer can lift us into the sunshine of Christ's countenance.

Do you want peace, power, fruitfulness, and to be a blessing to others? There is one sure way—and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.

Sow, and Faint Not.

SOME years ago a Christian lady visited the village in which I live, and scattered some of the precious seed of the kingdom, apparently with no result. She went on her way, and knew not that a seed which she had dropped had entered the heart of a young girl to yield a glorious harvest. As this servant of Christ gave forth her message, "He that believeth on the Son *hath* everlasting life," light came with the driving home of the word *hath*, and the new life was received as a present possession.

Our young friend soon became an earnest worker, and after awhile was called of the Master to service in the foreign field. In the midst of her labour in Africa, which was being owned and blessed of Him at whose word she had gone forth, she bethought herself of her spiritual birthplace, and sent over a thank-offering to be used in connection with the work of the Lord there. The money was used in special efforts for the salvation of souls. A fortnight's mission was held in the humble building, of sacred memory; several souls were gathered in, of whom three are now engaged in active service for Christ.

This mission stirred the heart of a lady interested in a neighbouring village, which for many years had seemed very barren in a spiritual sense; there also a mission was held, which was abundantly blessed. A goodly number accepted Christ, and are witnessing for Him. Such manifest blessing led on to the holding of another mission in an adjacent town, where many more were brought to full decision for Christ. This last mission has been held during the present year.

Who can estimate the final ingathering from that one grain of seed-corn? Fellow labourers in the great harvest field, let us sow on in faith and hope! M. J. F.

Epileptics.—The Duke and Duchess of York will on Thursday, June 22, visit Chalfont St. Peter to open four new Homes at the colony established there by the National Society for Employment of Epileptics, of which his Royal Highness is president. These homes comprise two for children, one for men, and one for cases requiring special care and treatment; and they will in the aggregate increase the existing accommodation of the colony by nearly a hundred beds. The cost of building the new homes has been defrayed by special donations given respectively by Mr. Passmore Edwards, Mr. Frederick Greene, and Mrs. Dearmer, but the cost of the necessary furniture and equipment has as yet been only partially provided.

A Dream and Its Message.

"AFTER MANY DAYS."

DURING my dear mother's last illness, she had a remarkable dream, which she told to my sister and myself the next morning. She said:

"I thought I was in a little boat on a wide and swiftly-flowing river, but not at all in a comfortable situation, for being quite near the shore the boat was swaying and lurching with every swell of the tide, and did not seem to be making any progress in any direction. Suddenly a large vessel came in sight. It was nobly proportioned and gaily painted, flags were flying from the masts, and a band was playing most bewitching music.

"As it came nearer I could see the decks crowded with passengers, who were having a splendid time, for their laughter mingled with the other festive sounds that reached my ears. The ship came near enough for me to see quite plainly the faces of the people on board; but I only recognised one, that of David Cameron."

I must explain here that this David Cameron was the foreman in my father's works, a faithful servant of his earthly master, but with a power of resistance to the claims of a heavenly One that had hitherto withstood all influences that had been wooing him to the service of Christ.

My mother, who had often to pause in her narrative through weakness, went on: "David was standing in a very prominent place on the deck, apparently enjoying himself as much as anyone; and as

MY BOAT SWAYED AND ROCKED

most uncomfortably on the wave caused by the passing of the large vessel, I grew quite impatient at my position, and could not help exclaiming, 'I don't know why I am here; I wish I were in that splendid ship!'

"I merely uttered the words as a relief to my feelings, for I thought I was alone; but they were instantly answered by a voice—oh, so sweetly musical—'Do not wish that, my child; that ship is without a helmsman and the rapids are near, and all who remain on board must perish. But your boat is in my charge; she is safely anchored, and very near the shore. Be patient, only a few more tossings and you

WILL BE LANDED IN THE HAVEN."

My mother told us all this with a sweet content in her face that showed that to her the dream had a joyous interpretation, and we checked our tears for her sake. The end of her lovely life came soon afterwards, and in the evening of the day when, amidst rare marks of universal mourning in the little town where we lived, she was borne to

HER LAST EARTHLY RESTING-PLACE,

I wrote the account of her dream and sent it to David Cameron, who had been one of the bearers at the funeral of his beloved mistress.

It was impossible not to be moved, by a death so calmly triumphant, into a keener desire that others might show the loving faith in Christ that had led to it; and I pleaded with David, whatever the apparent sacrifice in earthly pleasures might be, to embark with Christ, and meet the dear honoured lady, who had always been such a true friend to him, on the heavenly shore.

In my youthful inexperience I expected immediate results from my appeal, very much like the child who sows seed to-day and looks for its up-springing to-morrow. But David made no sign, nor sent any answer to my letter, and when I afterwards met him, disappointed me by an aspect of stolid indifference, which I afterwards found was far from genuine. In a short time a turn in the wheel—not of fortune but of Providence—closed the old home and the old works, and removed us from the town, and as David Cameron and his family also went, but in another direction, it was years before I heard of him again.

Then, on a return visit to Y——, I met with Mrs. Cameron, who was also staying with friends in the place, and who, hearing I was there, came to see me. She had always been a reserved, hard-mannered woman, who had never encouraged any of my attempts to be on friendly terms with our workpeople. But now all was changed. She came to me with hand outstretched and a face beaming with welcome, and I soon heard the secret of the influence that had ploughed up the hard soil of her nature.

She told me that David, who was a man of few words (I did not wonder when I remembered her former ungenial manner!), had said little when he received the account of my mother's dream; but he had told her to read it, and to show it to their only child, a girl of about eighteen, as stiff and reticent as her parents. But from that time she could see many tokens of increased interest in spiritual things. His Bible was more frequently opened, and his attendance at Divine worship became more regular, and, most happily, in the new home to which they went, an earnest, brotherly-souled minister won his confidence, and soon had the joy of leading him to Jesus.

The change thus wrought was so marked, his character blossoming into geniality and kindliness, as the

EARTH BLOSSOMS INTO BEAUTY

under the breath of spring, that, as Mrs. Cameron said, "Both Mary and I thought we must try the same road, and to-day, miss," she went on, "I'm bound to say there is not a happier home anywhere. Both my husband and Mary are Sunday-school teachers, and Mary is engaged to be married to a fine Christian young man who is a teacher too, and they are going to live next door to us, so we shall be like one family still."

"But, Mrs. Cameron, why did not your husband write and tell me all this?" I naturally inquired. "I have had many troubles, and this would have been such a bit of sunshine for me!" "Well, miss, we've often talked of it; but my husband is not much of a man for writing except on business, and Mary and I did not feel as if we could express it all plain enough; so David made up his mind that the first time he had a holiday, and there was a cheap trip, he'd come over and see you, and one way and another it has got put off."

It was "after *many* days," but the bread cast upon the waters had been "found"—according to the faithful promise—and the sowers and the eaters rejoiced together.

Percy Park, Tynemouth. M.C.F.

"Waiting for Summer."

What will the summer bring?—
We vainly try to pierce the silver mist,
Which hides the nearing landscape from our view;
Will golden days be ours, and sunshine that shall fill
Our hearts with gladsome songs of praise anew?

What will the summer bring?—
The heavy clouds must sometime veil the blue—
The flowers would fade, all nature droop and die
If showers never fell, nor morning dew,
And the sun always shone in a clear sky!

What will the summer bring?—
Ah, that is best which the dear Master wills;
It may be that thou couldst not bear the glare
Of the bright sunshine's fierce unclouded rays—
That so much radiance filling all the air
Might hide the face of Jesus; and the gaze,
From looking unto Him, be earthward bent.

Wouldst thou not rather walk in shady ways,
Where thou canst see his face, and e'en must cling
More closely, as the shadows deeper fall
To his strong hand? Yet shalt thou joyful sing,
Midst cloud and storm his praise, who ordereth all,
And giveth strength sufficient for thy days.

What will the summer bring?—
Leave it in his wise hand. He knoweth best
If rain or shine be good for thee. Just rest:
He doeth all things well, and thou shalt see
Whatever He shall send is right for thee.

E. L. D.

Words to Workers and Others.

A WORTHY EXAMPLE.

I NEVER cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus. But I say, as to other things, I would let them alone, because I saw they engendered strife, and because that they, neither in doing nor in leaving undone, did commend us to God to be his. Besides, I saw my work before me did run into another channel, even to carry an awakening word. To that, therefore, did I stick and adhere. *John Bunyan.*

A SPIRITUAL CORDIAL.

In time of trouble, say:—First—He brought me here; it is by his will I am in this strait place; in that will I rest. *Next*—He will keep me in his love, and give me grace in this trial to behave as his child. *Then*—He will make the trial a blessing, teaching me the lessons He means me to learn, and working in me the grace He intends for me. *Last*—In his good time He can bring me out again, how and when He knows. *Say*—I am here (1) by God's appointment; (2) In God's keeping; (3) Under his training; (4) For his time. *Dr. Andrew Murray.*

BE NOT DISCOURAGED.

What is approved by God—honours Him—resembles Him, must be made successful, triumphant, and predominant, in his empire. He will not for ever suffer the enemy's camp on his grand field. The awful mystery why this triumphant ascendancy is so slowly achieved—so long delayed in this world—will, it is reasonable to believe, be one of the subjects for illumination in a higher state of existence, where enlarging faculties will have endless duration for their exercise. It may *then* be seen that the whole course of this world, from the beginning to the end, was "a day of small things," as compared with the sequel—only as a brief introduction to an immense and endless economy. *John Foster.*

BEWARE OF PERSECUTION.

Men forget that zeal for truth unmixed with love is the very essence of persecution. Just in proportion as men in the support of their opinions indulge in malice, wrath, and all uncharitableness, they cherish the spirit and evince the character of persecutors. They are persecutors in a small way, and would deal in it more largely if the law did not prevent. Whoever, I repeat, seeks to degrade an opponent as well as to confute him—to insult him by scorn as well as to answer him by reason—to make him appear ridiculous as well as erroneous—to wound his feelings by irony and sarcasm as well as to convince his judgment by argument and persuasion—who, in short, is not satisfied with demolishing the system he upholds, but aims to crush him personally to the earth—such a man may be a conqueror, but he must be content at the same time to add to this the character of a persecutor. *John Angell James.*

DEALING WITH SIN.

It is important that you should effectually open to the person with whom you are conversing "the plague of his own heart." You may find it easy to adduce instances of outward sin; you may conceive it to be the most obvious and effectual manner of bringing home the charge of actual guilt, and you may be more particularly tempted to act on this principle in cases of gross profligacy, where immoralities constitute the grand aspect of character; but in all cases, if you do not entirely avoid this method, you should lay on it very little stress. Make no use of the sins of drunkenness, lying, profanity, Sabbath-breaking, or any other outward sin, but as an occasion of tracing up these acknowledged wrongs to the source of evil within the breast. If you do not exhibit and establish the fact that *the heart* is evil, that the indulged passions and cherished purposes of the soul are wrong, you do nothing towards the production of any valuable effect. A man who does not know and acknowledge this, neither acknowledges nor knows his great criminality, and can never take his right stand before God. You should therefore be very particular in this respect, and press with earnestness and perseverance the instructions and illustrations by which this often strange, and always unwelcome, truth may be fully manifested to the understanding and riveted on the conscience.

John Howard Hinton.

Day by Day.

SUNDAY, May 28. Judges vi.

A CHOICE devotional booklet by a beloved brother in the ministry begins with the startling exclamation of a stalwart coloured woman, as she sprang to her feet in the midst of mass meeting of hopeless, down-trodden slaves. "Is God dead?" she cried. Such might have been the exclamation extorted from the Israelites during the terrible oppression of Midian. They had to learn that their sins had come between them and Him, as a black cloud may blot out the sun, and that a cry was sufficient to bring about his manifested help.

First, we are told that the angel of the Lord came (11); then, that the angel of the Lord appeared (12); then, the phrase becomes clearer and more emphatic—the Lord looked on him (14); and the Lord said (16); finally, Gideon feared that he would be overtaken by the death that the mortal incurs when God is manifested (22). What could prove more conclusively that this was one of those appearances of Christ which preceded and anticipated his incarnation and eternal presence with his Church? As He was to Gideon, He will be to us, and more also. He will cast on us the empowering look, and send us to save, and pledge Himself to be with us. He will do wondrously with our poor gifts laid before Him in love and reverence. "Peace be unto thee" is familiar enough to his lips; and his sweetest name is Jehovah-Shalom, for He is our peace.

O soul of man, though thou be nothing in thine own eyes, the youngest, weakest, and most unworthy of his children, what may not be thy destiny if thou wilt only let Him clothe Himself with thy nature. We are told that the Spirit of the Lord clothed Himself with Gideon! (chap. vi. 34, R.V. *marg.*)

MONDAY, May 29. Judges vii.

This chapter might well be termed the Winnowing Chapter, for it tells the story of God's way of reducing the vast host which followed Gideon, to 300 picked and chosen men. The key lies in the second verse: "The people that are with thee are too many for Me." The fearful and the self-indulgent must be winnowed out: they can have no part nor lot in the victory of God. And yet if we may take the reading which is suggested by some who endeavour to account for the presence of Mount Gilead in the narrative, we may conclude that these were directed to march across the Jordan into the district upon the further side that they might be able to harass the discomfited Midianites as they fled eastward to their own country. "Let him return, and fly round from Mount Gilead." Thank God that there is work for us all, if not in the front rank, yet in the second or third.

Would you be in the first rank, amongst the 300, by whom the Lord delivers? Then remember you must not cast yourself prone on the bank, to quaff long draughts of the refreshing water, as though you had no other purpose in life than to gratify the flesh. There must be no relaxing of the girdle, but the erect attitude of him who, because the foe may be near and the trumpet may sound, dares only catch a handful from the brimming water, and always keeps his loins girt.

Learn also the lesson of the cake of barley bread. To the wandering tribesman, barley spoke of the settled agricultural people; but to us it speaks of the commonest and poorest. When God is with such, there is no withstanding them, when one condition is fulfilled, then their cause is so identified with God's that their sword is his and his theirs. The broken pitcher, the flashing light, remind you that the treasure is in earthen vessels that the excellency of the power may be of God.

TUESDAY, May 30. Judges viii.

The moment of victory is never without its dash of bitterness. Here, the men of Ephraim chide with the young conqueror, and the men of Succoth are *taught*, and the children of Israel yield homage to the ephod, the emblem of "the day of Midian." Dark clouds rolled up on the sky and overcast the landscape. How little we know the bitter ingredients that mingle in the cup of earthly success! and how often the man at whose feet a nation is bowing has no time to be proud because of the anxieties and cares which success brings!

The kings of Midian have passed, but the proverb which they quoted, as the youth hesitated to kill them, will always remain pregnant with truth. "As the man is, so is his strength." Our strength for God does not depend on what we know, but on what we are. Let each ask, What am I? What are the contents of my nature? What are the constituents of my inner life? For, what a man *is*, so is his strength.

From this old story also comes one of those deep true words which open the heart of things. The men of Israel said unto Gideon: "Rule thou over us, for thou hast saved us." The foundation of Gideon's power lay in the salvation which he had wrought. And may we not, with these words upon our lips, approach the Lord Jesus and say unto him, "Rule Thou, for Thou hast delivered, and dost deliver, and wilt still deliver"? Thou art worthy to receive power and might and honour and glory, for Thou wast slain, and hast redeemed us to God. He is prince because he is Saviour; He is king, though meek and sitting upon an ass, because He bringeth salvation.

WEDNESDAY, May 31. Judges ix.

I heard the other day a conversation amongst a number of eminent men as to the best way of presenting the Gospel to the masses of the working men; and one of them said that, in his judgment, nothing attracted them more than to speak of our Lord's brotherliness to all who were sorrowful and needy. One is reminded of that remark when one reads that the men of Shechem inclined to follow Abimelech, for they said, "He is our brother." The cry of the French Revolution was for "Liberty, equality, and brotherhood," three words which express yearnings of man's heart which are destined to be unrealised until, one by one, men enter through the new birth into that sonship to God, which means brotherhood to man.

The compact between Abimelech and the men of Shechem, founded in treachery, ended in disaster. No alliance between man and man which is founded on wrong-doing is permanent. Sooner or later, an evil spirit will arise between them. God has so constituted the world that sin inevitably avenges itself. This does not appear in a cursory view of the world, but those who have lived long enough to see the issues of men's actions, will acknowledge that no confederacy in crime can withstand the inevitable hour of retribution. The men of Shechem fall out with Abimelech. Abimelech revenges himself on the men of Shechem, but himself dies by a woman's missile. And 2 Sam. xi. 21 shows how unavailing was his attempt to save his memory from disgrace.

THURSDAY, June 1. Judges x.

Well might this be entitled the Chapter of God's Grief. At first, he said, "I will save you no more. Go, cry unto the gods which ye have chosen; let them save you." And when the children of Israel refused to take this as his final answer, and threw themselves at his feet, abjectly crying, "Do Thou unto us whatsoever seemeth good unto Thee, only deliver us," then his soul was grieved for the misery of Israel. This verse reminds us of the tears of Christ over the approaching desolation of Jerusalem, and of the pain suffered by the Spirit of God, who, the Apostle says, yearns for us even unto jealous envy. (Jas. iv. 5, R.V. *marg.*)

Is not this a key to God's dealings with ourselves? When we forsake Him, and serve Him not, He surrenders us to the full onset of difficulty, trial, and suffering. He, so to speak, sells us into the hand of the Philistines, who vex and oppress us, so that we are sore distressed. But He never ceases to love us, and his soul is full of pity for our suffering beneath the weight of penalty which our sins have incurred. And He waits beside us until the favourable moment comes when we are prepared to be delivered on his own terms. "Only deliver us."

Have you lately been doing that which is evil in his sight? Have you forsaken Him and served your own desires, notions, and plans, living at the dictation of self in one of its many forms? Do not be surprised if this breaks down the holy cordon of protection, and lays your soul open to all sorts of attack. Put these things away, I pray you. Let the grief of God excite your grief. Let his broken heart break your heart. Let his pity excite your pitifulness. Look upon Him whom you have pierced, and mourn.

FRIDAY, June 2. Judges xi.

Jephthah, living on the other side of Jordan, had probably had few facilities of becoming acquainted with God's law. He was just a strong, rough outlaw, who held his own position by the strength of his right hand. But he was a man of faith. We hear the great human heart throbbing under his coat of mail. Quick to resent his expatriation, and to contrast it with the entreaty for his help in the hour of national calamity, he yet believed that the success of battle lay with Jehovah, who alone could deliver the children of Ammon before him. It is interesting to hear that he spake all his words before Jehovah at Mizpah; to follow his recital of Israelite story; to notice his perpetual reference to Jehovah, the God of Israel (21, 23, 24); and to hear him speak of Jehovah as the Judge. He reminds us, indeed, of Cromwell's Ironsides, who combined doughty deeds with a strong religious faith. His was a brief, concise, strong soldier's creed.

And then, also, how touching that vow! He no doubt expected that some slave, valuable perhaps, would be the first to greet him, never thinking that his only child would break through the proprieties in the exuberance of her welcome. And how magnificent his determination, since he had opened his mouth unto the Lord, not to go back. Alas! too often we have opened our mouths, and gone back! But his determination to abide by his vow is even surpassed by the noble resignation of his child. It is hard at first for the young life to face the shadow of death, but for Israel's and her father's sake she folds her meek hands over her breast and resigns herself to knife and fire. O Christian parent, have you dared to give your child to God? O Christian child, have you flinched?

SATURDAY, June 3. Judges xii.

The Chapter of Shibboleth!—a word which has passed into the speech of the world, especially in matters of religious controversy. We are all anxious that men should pronounce every letter of our religious faith, and if they refuse we are inclined to slay them at the ford. Remember that the forty and two thousand of this verse is not forty-two thousand, but forty added to two thousand, which is a Hebrew way of expressing such numbers. This should be borne in mind throughout the Old Testament. Add together the numbers as they are given, to obtain the sum total.

The Master told us that we were not to imitate the men of Gilead in this. He said distinctly, "Let both grow together until the harvest, lest in gathering up the tares ye gather up the wheat also." Where there are notorious offenders in the Christian community, 1. Cor. v. tells us we must put them away. It is necessary on account of the Church's testimony, which otherwise would be invalidated, and also for the salvation of those exposed to discipline. But this is altogether different to the attitude of those who are always subjecting others to creed tests, and refusing fellowship with such as are unable to agree with their way of stating truth, to the dotting of the *i*, and the crossing of the *t*.

What a comfort it is that our entrance into heaven does not depend upon our being able to answer every question in the Catechism, or being able to pass an examination in the doctrines of the evangelical faith! These things are not unimportant; but our salvation depends on whether, amid much ignorance and misconception on many points, we are still trusting in Jesus Christ, to believe in whom is to be saved.

Other Lands.

Letters from America.

BOSTON—HARTFORD.

AFTER leaving Detroit we spent two or three enjoyable days in Boston, so full of memories and relics of the Pilgrim Fathers, who landed at Plymouth Rock, a few miles away, when they went out from their native land, not knowing whither they went.

Here, as everywhere else in the States, one is struck with the imposing character of the public offices, in the construction and furnishing of which no expense has been spared and no convenience left unsupplied. Native granite buildings, with pillared halls of Italian marble, rooms luxuriously furnished and replete with every modern and useful appliance, from whose walls pictures of the illustrious nation-builders of the past look down upon the millionaires and prospective millionaires of the present—nothing too great or too good for the Royal People. Yet the inequalities of condition are as wide and as manifest in this new home of liberty and fraternity as in the hoary European lands from whence their populations have been derived.

Through the courtesy of the Speaker, the Hon. Mr. Bates, we were introduced to the floor of the House of Representatives and the House of Senators, which were both in session, and it interested us not a little to listen to their discussions.

THE LOG OF THE MAYFLOWER.

The Bradford Journal, or "Log of the Mayflower" (a manuscript history of the experiences, sufferings, and exploits of the Pilgrim Fathers), has a prominent position on the table of the State House library. It was surreptitiously brought to England, and some years ago found in the Library of Fulham Palace. A little over two years ago, by order of the Consistorial Court of London, it was sent back to New England. It was pointed out to us with peculiar satisfaction.

MR. T. R. ROBERTS.

Twenty-five years ago I met, at the Boston "Moody and Sankey" meetings, a young man, a race-horse rider, who had recently been converted at the Y.M.C.A. Forsaking the turf, he devoted himself to the cultivation of his mind and to seeking the good of others, especially the poor and destitute. By steadiness, diligence, perseverance, and character, he attained one position after another until now he has become a trusted and influential man in all things connected with the deserving and undeserving poor in Boston. Many of the latter he has been instrumental in lifting out of the mire into respectable life, some of them into the Kingdom of God. Mr. Roberts is the superintendent of the Boston Industrial Home, in connection with which for years he was a fellow labourer with the late Dr. A. J. Gordon, and where he carries on an excellent work for the amelioration of the masses. He is a native of Penzance, Cornwall, which place he visited two years ago, and returned with his second wife.

It was a pleasure to see once more my old and valued friend

MR. H. L. HASTINGS,

editor and proprietor of one of the best papers in America, which bears the same title as our own. Mr Hastings has signalised himself for fifty years by his pungent and illuminating anti-infidel writings and lectures, of which he has distributed many millions in number and many tons in weight. His bow still abides in strength. When his work is done he will be remembered, like the apostle, "as poor, yet making many rich."

REV. E. PAYSON HAMMOND.

We were glad of the opportunity of spending a Sabbath with our old friends Rev. and Mrs. E. Payson Hammond, at Hartford, Conn., which we reached on Saturday night and left on Monday morning. At 9 a.m. on Sunday our host took us to the County Gaol, where he has often preached to the assembled prisoners, and ministered to them individually in their cells. At the invitation of the chaplain, Rev. E. B. Dillingham, whom I have met more than once at Mr. Moody's Northfield Convention, and who is an earnest, sympathetic, and indefatigable worker, Mr. Wintle and I addressed the prisoners, of whom several requested to be personally visited. Among them was a cotton-weaver from Lancashire, who came to the States some months ago, leaving his wife and children at home. He was a man of good character and sober habits, and had saved about 150dols. towards the passage of his family. In the previous week, a friend from England called upon him, and he, wishing to show himself friendly, took the course, so common and so detrimental to working men, of giving him drink in a saloon. The result, as he tearfully confessed, was "a little spree," continued on the following day, when he was arrested for being drunk and disorderly. He was fined five dollars for this, ten for resisting the police when taken, and seven for costs. Though he had 150 dollars at home, he was not allowed to fetch it, nor would the authorities send to tell his friends, although he offered to pay the messenger, but sent him to gaol for sixty days. Mr. Wintle went with Mr. Hammond to his lodgings to verify his statement, which they found to be true, with the result that it was arranged that the fine should be paid in time for the man to be liberated the following morning, and thus retain his situation.

A LORD'S DAY AT HARTFORD.

We heard a timely discourse from Dr. Stone, Baptist minister, on "Jesus looked on Peter," of which one chief point was, that though our words may belie us, our faces generally tell the truth.

Our evening was fully occupied with a Christian Endeavour Missionary Meeting in Dr. Stone's lecture-hall, a talk to a congregation of Danish believers in a room of the Y.M.C.A.; a look into a coloured meeting round the table of the Lord, the soft and reverent singing and prayer of which left an indelible impression upon me. Then we visited the Open Hearth Mission, where Rev. B. N. B. Miller, an evangelist gifted with the love of souls, and knowledge and tact in dealing with them, ably seconded by his wife, is carrying on a splendid though unobtrusive Gospel work in one of the out-of-the-way places, where much of the most effective work is wrought. The congregation consisted chiefly of men of the working and out-of-work class, of whom, after addresses by the pastor and Mr. Wintle, seventeen came forward professing faith in Christ.

On leaving Hartford the following morning, our friend Mr. Hammond, speaking to some friends in the railway carriage, did not perceive that the train had begun to move. I called to him and he ran for the door. The speed had become dangerous before he sprang from the step; another second would have been too late. I daresay his escape may afford an illustration in a future Gospel address.

A new generation has sprung up since Brother Hammond last visited our shores, and I believe that in the revival which has already begun he would find again in England and Wales, in Scotland and Ireland, a warm welcome from the parents who owe their conversion to him in their childhood, and a fruitful field among their children. R. Cope Morgan.

Barbican Mission to the Jews.—The many friends of this Mission will rejoice to learn that the new mission house enterprise, to be called the Gordon Calthrop Memorial, has received substantial help through a donation of £1,000 recently received from a lady supporter of the Mission. This brings the amount in hand on behalf of the scheme to a total of £2,600. The committee of the Mission, of which Prebendary Webb-Peploe is chairman, hope soon to secure a desirable freehold site upon which to build. At present the Mission is conducted in hired premises, 262, Commercial Road, E.

The Gospel in North Italy.

THERE is encouraging movement in North Italy, deeply interesting particulars of work being reported from Guastalla in the province of Reggio, Emilia. As usual, the Gospel has been stigmatised as heresy by the Papal authorities; but in the presence of large congregations the Waldensian and Free Church pastors have set forth the truth and exposed Romish error. At a small place named Codisotto, not far from Guastalla, regular meetings have been started, with a night school and many adjuncts of Christian service.

Nor has persecution been wanting at Codisotto. On November 27 M. Zini, an evangelist, was severely wounded as he was posting up the notice of a conference. The priest organised a procession in honour of St. Anthony, the patron saint of the district, in January, and the presence of the Bishop of Guastalla and a band from Luzzara gave zest to the rejoicings, which, besides the procession, included a fair and a public ball! On the same day Pastor Borgia gave an address, which attracted such a crowd that 300 people were unable to find room in the building. In spite of the holiday, some devout Roman Catholics were amongst the attendants. The following day the audience numbered 1,000, also a large number on a succeeding day, and, strange to say, many women. Finally, on the Sunday the crowd was large beyond precedent, and when the lecturer apologised for speaking for an hour and a half, "No, no," they cried; "continue till midnight. We shall never be weary of listening to you."

Meantime, the work in Milan makes steady progress. The soldiers often attend the Sunday sermon, and the want of a temple in the vicinity of the barracks has been felt for several years. The site chosen is in the Via Boccaccio, and subscriptions for the construction of the building already amount to 10,000 francs, but the estimated cost is 50,000 francs.

Christian Alliance Mission.

THE tenth annual spring convention has lately been held in New York. Grateful acknowledgments to God were recorded for his goodness shown in so many ways; in preserving the lives of workers at home and abroad; in pouring out his Holy Spirit so abundantly at meetings and conventions; in extending and strengthening the work in all the fields; in the generous contributions of friends; in the opening of doors in foreign lands; and especially in the power of the Holy Spirit, resulting in additions to "the little flock" throughout the world.

As regards South America, the work is distributed through most of its Republics. There are three missionaries in Venezuela, and the work has been encouraging. In Ecuador there are also three, two in the far interior and one near the coast. A bloody revolution, inaugurated by the priests, has just closed unfavourably to them, and again there is a season of religious toleration.

In Chili there are four missionaries at two stations. There have been many conversions, and cheering evidences of the Lord's gracious working. From Bolivia Mr. Mebius writes of a long journey, during which the seed had been sown. In Brazil there have been three labourers, two in Mattagrosso, and Mr. Cook, who spent the year among the Indians on the banks of the Araguay river.

The Argentine Republic is the head-quarters of the mission, and in it is the home of Mr. Emilio Olssen, who has returned to New York just in time for the Convention, after having made another most remarkable journey of several thousands of miles through the heart of the Continent.

Special acknowledgements were given to friends in England, under the direction of Pastor W. Fuller Gooch, Mr. Henry Ridings, and others, who are working most successfully for the support of the mission stations in South America, and through whom the large sum of 2,300dols. was contributed during the past year. Mr. Ridings' address is 31, Carson Road, West Dulwich, S.E.

South Africa General Mission.

By A CAPE COLONIST.

"GOD only knows where we should have been, had it not been for the Mission," said a lady in South Africa to the writer. The expression conveys the feelings of a great number who have received blessing through this agency; while at the same time it illustrates the need which existed for such a work.

The Cape General Mission, as it was at first called, was founded in 1889; being more or less the outcome of work previously carried on by Mrs. Osborne-Howe, and of a mission conducted by Mr. Spencer Walton in Cape Town in 1888. The first party of six landed in 1889, and started work in an obscure street in Cape Town. The plan of campaign has from the first been to stir up the European centres, and then to go on to the heathen. From the excellent results achieved, this has proved to be the wisest course that could have been adopted. The work developed with rapid strides. A fine hall was soon built in a better part of the town; and the meetings were attended with great blessing. Opposition was soon stirred up, and the reproach attaching to those who sympathised with the work was a real thing. As time went on work was started in various native centres. Here, however, the development was not so rapid, owing to the amount of darkness and superstition to be overcome.

It would seem that the Lord foresaw the need of South Africa, and sent his servants out there just as

THE GOLD RUSH WAS COMMENCING.

When Johannesburg sprang into existence a branch was opened in that town, but only indifferent success was at first met with.

Then came an epoch in the history of the Mission. There were some twenty or thirty missionaries at work in Cape Town, and it was felt that an altogether deeper tone was needed in the work. It was therefore decided to have a time of waiting upon God. A farmhouse at the base of Table Mountain was secured, and here for three days the whole staff sought the Lord. Many of the workers entered into closer union with Christ, and in a few weeks' time more than half of the party had responded to the call of God to go further afield.

It was some time after this that a fresh party settled in Johannesburg. They had no resources, humanly speaking, and on their arrival they had to take up a rental of £600 a year! Being "strong in faith," they were not allowed to want, and in eleven weeks from the day on which they left Cape Town they had a hall built to seat three hundred people, every penny of the expenses was paid, and the whole affair in thorough working order. The blessing which followed this move was immense. It was soon found that the hall was too small, and it was therefore enlarged to double its original size. Large congregations, composed almost entirely of men, constantly attended, and many have been saved and sanctified.

After some years of work it was decided to amalgamate with the South-East African Mission, and thus was formed the South Africa General Mission. This step, of course, widened the sphere of work from the Cape to the whole of South Africa, more especially taking in Natal and Zululand.

One portion of the European work which has been specially blessed is

THE VILLAGE WORK.

Many of the small towns and villages are in the most deplorable condition spiritually. To meet this need a regular system of missions has been organised. The plan adopted has been to settle two workers in a certain village for a month or two; then, after the place has been thoroughly visited and interest awakened, a missioner is sent to it for a ten days' mission. By this means hundreds have been brought to Christ and whole neighbourhoods awakened.

Another very marked success has been the Conventions. These were inaguarated soon after the Mission was founded, and now there are several held in various parts of the country. English readers, familiar as they have been for the past quarter of a century with this kind of thing, will readily understand how much the Church of Christ in South Africa owes to this move. Hundreds from all parts of the country have entered into deep spiritual blessing, and are to-day consistently witnessing for Christ in their respective spheres.

As stated above, the European work is generally regarded as of a more or less temporary character, the ultimate aim being to reach the heathen. Acting, therefore, upon this principle, it was felt some eighteen months ago that sufficient had been done in Cape Town to justify the removal of the headquarters to Johannesburg. All the work, except the Soldiers' Homes and Sailors' Rest, was accordingly handed over, as far as possible, to local agencies, and the workers took their departure for the Transvaal.

OF THE NATIVE WORK

much might be said, though at present it is only in the embryo stage. Swazieland was first occupied in the year 1891, and naturally the work there is more advanced than in other parts. Several stations have been formed, and already a number of converts have been baptised. In Pondoland, Zululand, Bomvanaland, and Tembuland the work is also progressing; though in the former it is specially difficult owing to the witch-doctoring, &c. In Durban there have been a large number of baptisms, natives flocking there from all parts; and at Johannesburg work is also carried on among the thousands of natives who work in the mines. The last station opened is in Gazaland, some way up on the east coast. The first workers to accompany Mr. Dudley Kidd to this terribly needy centre were two who had joined the mission as a result of the European work in Johannesburg. Here there are now three men at work, and it is confidently hoped that they will soon see fruit for their labour.

No account of the work of this Society would be complete without some mention of its honoured President, Rev. Dr. Andrew Murray. To his prayers, to his wise counsel, and to his saintly life, the Mission no doubt owes much of its success. As may easily be supposed, many grave difficulties have had to be faced in the work at various times, and on such occasions the benefit derived from his mature Christian experience is very great. May God long spare him to the Mission, to South Africa, and to the Church at large.

In conclusion, it is not too much to say, after closely observing the work for several years, that for depth of spirituality as well as for abundant fruitfulness, it can scarcely be equalled much less surpassed by the work of any agency which the writer has seen in England. If it be asked:

"WHAT IS THE SECRET

of this success?" the reply is given unhesitatingly that it lies in the fact that the workers have both preached and *lived* a very high standard of holiness.

The weekly "Consecration Meetings," and the periodical "Half-Nights of Prayer," have all tended to deepen the spiritual experience of the members; while the teaching that every individual believer may receive a Pentecostal filling of the Holy Ghost has had the effect of making them depend absolutely upon Him, and thus secure for them the blessed results of which we have spoken.

Many and many there are in South Africa to-day who praise God for ever raising up this organisation, and eternity alone will reveal the full extent of the work accomplished by the South Africa General Mission. Any further information can be obtained from the Secretary, Arthur Mercer, 14A, Lingfield Road, Wimbledon, S.W.

Madagascar.—The Foreign Office has officially informed the Society of Friends, whose mission hospital at Antananarivo, Madagascar, was seized in 1896, under military requisition, that the French Government has agreed to make suitable reparation. It proposes to pay £1,200 for the drugs, furniture, &c., which were in the hospital at the time of the requisition, and also to pay £6,000, in three instalments, for the building, together with interest thereon at the rate of 3 per cent. as from 1896.

Notes from Peru.

AN interesting account has been sent by Mr. A. R. Stark, of the work in which he is engaged on the coast of Peru. It will be remembered that the work which Mr. Stark and his fellow missionaries inaugurated in 1894, is now carried on under the direction of the "Regions Beyond" Missionary Union. Mr. Stark writes:—

"The year that has closed finds Lima, Callao, Trujillo and Cuzco occupied by evangelical missionaries. Referring to our labours in the first three of these places, the circulation of Scriptures probably claims the premier place. Amid discouragement and persecution the precious seed of the Kingdom has been scattered far and wide. The number of those who have professed conversion is not large, but God is working, we believe, and the brighter day for which we have been praying and toiling may soon break upon us. There are hundreds of inquiring minds awakening from papal gloom and superstition, and seeking after the Word of Life and Truth.

"On our arrival in Peru in 1894, Bibles were lying in the Custom House, Callao, as contraband, through the influence of priestcraft. In 1895, besides the circulation in and around Lima, Scriptures were circulated in Matucana, Oroya, Tarma and Palca; and for the first time Protestant missionaries stood on the eastern slopes of the Andes of Peru, and on the banks of streams that pour their waters far into the Atlantic. In 1896 the most important journey was along the coast as far south as Pisco and forty miles inland to Ica, when the Scriptures found their way into new homes, and many for

THE FIRST TIME HEARD THE GOOD NEWS

of salvation through Christ. It was a desert route, with small towns and villages nestling in the scattered valleys watered by the snows of the Andes.

"It is a dreary region, food was bad, and the *tambos*, or wayside inns, provided little comfort for the weary traveller. H. Backhouse, who was accompanying me, fell ill through bad food and the lack of necessary rest, and had to return from Ceno Azul to Lima by steamer. Persecution and opposition, also, were not wanting. At Mala, where we spent four days, the priest denounced us from the pulpit as deceivers, and our Bibles as false. Failing to secure our expulsion from the town, the friars collected and burned many of the Scriptures that had been sold, most of which, however, were subsequently replaced. In the next village

A LODGING WAS DENIED US.

The *cura* of Pueblo Viejo tried to have us arrested, and in Pisco and Ica the fanatical friars opened a campaign against us. In one of the *tambos* the landlord and family joined with us in family prayers morning by morning. During 1897 Scriptures were scattered along the coast, in the *Sierra* and onward into the Montana, with encouraging results; 1898 finds a larger circulation over a more extended area.

"In a country where preaching is under ban of law, where entrance into a Protestant place of worship is a mortal sin, and where our religious beliefs are grossly misrepresented by a corrupt priesthood, Bible and evangelistic itinerating become of great importance. Here, as in other places, there is ample scope for a forward movement in evangelistic work."

Communications in respect of the mission in Peru should be addressed to Dr. H. Grattan Guinness, at Harley House, Bow, E.

Canary Islands.—It is proposed to open a House of Rest on Grand Canary Island for missionaries and others who go to Africa. The climate of this island is most invigorating and tonic, and is well placed for shipping and all supplies. A house there, for the entertainment of weary workers, would save many lives.

"The Spirit-filled Life."—A praiseworthy effort to tempt the popular appetite for literary "pennyworths" with helpful reading, is made by the issue of "The Spirit-filled Life," by the late Rev. John MacNeil, the Australian evangelist. There is much in the book that makes for true consecration, while the earnest prefatory note by Rev. Andrew Murray forms an excellent introduction. (1d. *Marshall Bros.*)

Famine in South Russia.

In a recent letter to Rev. Samuel Wilkinson (Mildmay Mission to the Jews), Pastor Gurland, of Odessa, writes of the famine in South Russia: "Several governments, especially the Volga and German colonies, are sorely visited. In consequence of insufficient nourishment, scurvy and typhus have now attacked the population. In spite of the Russian Government having already spent more than ninety million roubles for the starving provinces, the distress is by no means relieved. There are repeated appeals for help from the suffering brethren which reach us and claim public benevolence.

"Thank God, Christian charity is mighty, and not only the rich and well-to-do, but also the poor are giving willingly to meet the distress, and thousands of roubles daily are sent out to Odessa for the starving. We here are fellow-sufferers by the distress through the rise in price of all kinds of food. Our poor converts now feel the pressure the most. Who will think of the poor Jews at such a time?"

Princess Alexandra Lieven writes:—"During the whole spring and summer we have scarcely had a drop of rain. The consequence of this is a terrible famine. The peasants of the afflicted provinces, especially the Tartars and the half-savage Finnish tribes, are simply starving. You cannot imagine what they eat; anything is looked upon as good enough to fill the stomach. Typhoid fever and scurvy are the natural results of bad and insufficient food.

"I am doing my best to help the poor people in the Government of Kazan, near Tchistopol, but my private means are not sufficient, and I am obliged to

CRY FOR HELP.

It is not a pleasant business, and a very new one for me, because, not being very deep in charity, I never asked anybody to help me in my enterprises. But now I have no right to be silent; the misery is too great, and I feel too much my responsibility. So, putting aside my pride, I stretch out my hand and beg: 'Help me to save some more lives out of the perishing thousands; try to collect something from your friends and acquaintances.'

"We use what we get with the greatest discretion: one child costs us the ridiculously small sum of one rouble, fifty koppecks, or even less, a month. My younger sister, Miss Wassiltchikoff, in the Government of Samara, Bougouroustan District, and myself in Tchistopol, with the help of charitable persons, keep from absolute starvation several thousands of people; but it is not sufficient, we must do more, and we cannot do it without help. Another of my sisters is now in the Samara Government with a sanitary expedition, in the midst of scenes of misery and suffering difficult to describe."

Rev. A. Francis, of the British-American Church, St. Petersburg, writes to us:—"Over an immense area there is dire need, horrible sickness, and a high death-rate. The affected provinces have over 11,000,000 of people, of whom about half have to be fed up to the next harvest; and a large proportion of those who are starving have to be nursed and supplied with medicines.

"H.I.M. the Emperor has contributed 3,000,000 roubles, and the Empress also has subscribed liberally for the relief of the peasants. The Red Cross Society is devoting all its energies to the same end, and private charity is abundant. Princess Lieven, for example, has given Rs. 3,000 (£300) for the one district about which she writes. Yet, as the Princess and all others who are informed upon the subject unanimously declare, all that is being done is

MUCH TOO LITTLE,

whence the request to me to appeal for co-operation to all whom my voice may reach.

"Before this reaches you I shall have started for the famine districts, going in the first place to the Government of Kazan, about which Princess Lieven writes. I intend making arrangements for the distribution of the money which I feel sure will be sent from Britain. During the last famine, when, by the way, England and America were distinguished beyond all other nations by the generosity of their contributions, I had the privilege of co-operating in distributing relief with the late Sir Robert Morier, British Ambassador, and also with two American Ministers Plenipotentiary here, viz., Mr. C. Emory Smith, now Postmaster-General, U.S.A., and Mr. Andrew D. White, now Ambassador at Berlin; and, as I am personally unknown to many of your readers, I beg to refer them to the last-named gentleman should they wish for any information regarding myself.

"Subscriptions will be received and acknowledged by Mr. J. T. Woolrych Perowne, 3, Bryanston Place, London, W.; Mr. W. Porteous, solicitor, 11, York Buildings, Edinburgh; and forwarded to Mr. J. L. Nobbs, assistant manager of the Private Commercial Bank, St. Petersburg, and treasurer of the British-American Church Famine Fund, 1899. One of my members here has started the fund with a subscription of Rs.1,000 (£100), and other subscriptions of large amounts have been made."

Since writing the above, Mr. Francis has started for the seat of want, and we hope to receive from him further particulars of the efforts to relieve distress.

The Gospel in France.

THERE is an intense interest in following the evangelistic career through Europe of the Irish saints in early times. At the close of the sixth century Columbanus was seized with a strong desire to bring the Gospel to France. Quitting Lough Erne with twelve Irish companions, he landed on its shores, the country at that time being sunk in immorality. Their character and ministry soon became known and appreciated, and "crowds flocked to the Irish teachers to learn the secret of a pure and happy life" (Stokes' *Celtic Church*).

Not a few of the French people of to-day are learning this "secret of a pure and happy life" from their own fellow-countrymen, evangelists, colporteurs, and pastors; but, it is lamentable to add, there is a general conspiracy of hate on the part of the abettors of the politico-religious system prevailing towards Bibles, tracts, and the preaching of the pure and simple Gospel; and this, be it understood, in gross violation of the principles of its Republican Government.

It is a remarkable fact that in many villages and towns in Central Western Departments, there is a waking up to the consciousness of the little there is in the Roman Catholic system as it displays itself amongst the people in its present workings, to meet the cravings of their never-dying souls; and they hail the arrival of evangelists in their midst.

THE FOLLOWING NARRATIVE

illustrates the interest of the people, the Christian spirit of the evangelists, and the un-Christian spirit of some (happily we can add not all) of the Curés.

Two evangelists obtained from the municipality of St. A. the large hall of the Mairie, and the Curé hearing of it announced his intention of putting in an appearance to "Ecraser les Protestants." This was permitted him; thus there were to be three speakers. The population of St. A. and its environs flocked to the Mairie half an hour before the time, waiting for the opening of the doors.

"I own," says Mr. G., "I trembled at the responsibility which was about to rest on us, and Mr. F. and myself recommended ourselves to God, and then mounted to the assault. We began by explaining what true religion was, who we were, and why we preach the Gospel. Then we gave the word to Mons. le Curé, and he spoke as follows":—

"'The Methodists that you come to hear, gentlemen and ladies, tell you they are Frenchmen. Well, there is one cry they have omitted to put forth; it is that which I invite you to utter with me—Vive l'Armée. Ah! the army; this army that we love; this army for which we make so many sacrifices; this army which protects the modest labourer, which favours commerce. They betray it, your Methodists, they sold it to the Germans in 1870. Do you want a proof? Here is a carte de visite of one who dares to call himself agent of the Société Biblique Britannique et Etrangère. You understand, my dear friends, 'Britannique'—that is to say, English; 'Etrangère'—that is to say, German. What would you say if I told you that this said Society disposed of a budget of fifty millions?'

"He continued for half an hour in this style, mixing the most perfidious insinuations with the basest calumnies, speaking absolutely nothing but politics, and of subjects fitted to awaken the anger of his hearers. However, they cried out, 'Mons. le Curé, speak to us of religion at this time.' Again and again the tumult drowned his voice, whilst when we began our reply, they warmly cheered us. At the end of the Curé's discourse, he was visibly embarrassed. He sought for words, coughed and blew his nose. Then he began to read an interminable article in a newspaper—this to gain time, and, at length, to escape.

"But being decided not to leave the auditory under an impression so little edifying, I mounted the tribune after him, and said, 'Gentlemen, we have come amongst you to speak only of religion, and God is my witness we never intended to make the least remark about political matters. Mons. le Curé has not observed this reserve, and now I am obliged to defend myself against these imputations and to follow him on the ground he has taken; on him lies the responsibility. We cry, as strongly as he, "Vive l'Armée," for we love the army, and we have proved it in satisfying the military law of our country. The one of us, the colporteur, whom Mons. le Curé has so cowardly attacked, has served for sixteen years as adjutant, and retired from service with the best testimonies of his chiefs. As to Mons the Curé, who cries out so loud "Vive l'Armée,' I am sure he has never carried a gun. He brings

AFFIRMATIONS WITHOUT ONE PROOF.

Let him show one case where Protestants have betrayed their country.' I was about to proceed, when, boiling with rage, he rushed towards me and cried out, 'You are a friend of Dreyfus.' These words unloosed a storm. We exhorted our auditors to be quiet, but in vain. The noise went on increasing, and le Curé, rubbing his hands, exclaimed, 'My friends, let us conclude, we have been long enough here.'

"This day has been a good day for us on account of all the sympathy we have gained. We were very warmly applauded; he had a few cheers, but a great number of groans.

"We only employed courteous and Christian words, avoiding everything wounding. We were accosted with such words as 'salutists,' 'traitres,' and 'vendus.' But intelligent people like the French are quite able to draw their own conclusions; words go with them a very little way; the clergy fail to see that they are doing themselves a deal of harm; but it is this kind of weapons against Gospel preaching that are used *ad nauseam* over the country."

G. P.

Father Chiniquy's Work.

In the name of the executor of the late Father Chiniquy and of the Board of French Evangelisation of the Presbyterian Church in Canada, we hereby inform the public, and especially the friends of Father Chiniquy, that all the missions carried on by him during his lifetime have been transferred to said Board, and will be continued under its management.

It is deemed most important that there should be continued and strenuous effort in furthering the aims of this great man's life; and therefore it is earnestly requested that all contributions and bequests be forwarded to the treasurer of the Board, Rev. Dr. Robt. H Warden, Confederation Life Building, Toronto.

J. L. Morin, Executor.
D. H. MacVicar, Chairman, Board of French Evangelisation.
S. J. Taylor, Secretary Board of French Evangelisation.
Y.M.C.A. Building, Montreal.

"The Woman of Ross."

THE LATE MRS. MARFELL.

"WORK while it is called to-day, for the night cometh." "And whatsoever ye do, do it heartily, as to the Lord, for ye serve the Lord Christ." These words might well have been the motto and inspiration of the late Mrs. MARFELL (often called by those who loved, her "The Woman of Ross"), whose beautiful life and work on earth ended in May, 1898.

She was brought to God when fourteen years old by a sermon from the text, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." A severe illness followed. Symptoms of heart disease, such as had carried off other members of the family, showed themselves, and she was sentenced by the physician to a life of semi-invalidism.

It was a heavy trial to the bright, winsome girl, who had been the sunbeam of the household, and the leader in all innocent fun and adventure. But while she had to give up her pony and "study to be quiet," within doors and without, she made up her mind that work for her newly-found Saviour could and should be done. As health improved, the young girl resolved to rise always at five o'clock to secure time for Bible and prayer and Christian service. "I will live much if I cannot live long," she said.

God permitted her to do both, and for seventy years she unwaveringly kept her resolve, except when illness compelled her to break it. One hour was always given first to God, and then, with needle or pen, she worked diligently till breakfast time. Probably millions of stitches were set, and miles of flannel and print cut up and fashioned for missions or charitable uses, during her long life of early morning toil. Every inch of material, every hour of time, every shilling of money were then and always held simply and literally in trust for God, to be put out in honest usury for the spread of his kingdom and the help and comfort of the needy.

Her father was Mayor of Gloucester on more than one occasion, and her brother, Rev. Edward Dowling, rector of the Crypt Church in that city until his death.

Seventy years ago, parish work for young ladies was almost unheard of, and the word "slumming" had not been invented; but in the narrow streets that still kept the memory of Robert Raikes and his first Sunday school, there was a world of work to be done. As she grew older, systematic visiting of the poor was allowed, and, giving herself unstintedly to the service of the lowly, she started evening classes for factory girls, and Dorcas meetings for mothers in the poorest parts of the city.

Great was the lamentation when her marriage to Mr. George Marfell took place, and she went away to live in Herefordshire. In the little country village that was now her sphere of labour, there were no noisy streets or crowded alleys, but much spiritual darkness and moral heathenism in the scattered cottages of the poor. Every house was visited, meetings for prayer and Bible study being begun in her home. Children were gathered into Sunday-school, the musical powers of the villagers utilised in a choir for the village church, taught and trained by herself, and every man and woman she could reach was spoken to on the need of personal salvation.

For soul-winning was *the* great work of her life, to which everything else was subordinate. As she realised the uncertainty of her own health, and knew that at any moment sudden death might come, she seemed to hear always a voice saying, "That thou doest, do quickly," and to her "now" was the accepted and the only time.

Yet this exceeding eagerness to make the most of time, in the near view of eternity, never lent any sense of stress or strain to her intercourse with others. Always bright and hopeful, quick to see the merry side of things, and, with unquenchable faith in the ultimate victory of good over evil, her radiant smile was always ready, and with speech, witty as well as wise, she put heart and cheer into many a flagging cause.

When her husband's health failed, the country home was given up, and a house bought near Ross. After his death she commenced a Saturday working party in her drawing-room, for girls of all ranks and ages, to work for the Church Missionary Society. All expenses of materials came out of her own pocket, and for thirty years the meeting was vigorously sustained. There were no class distinctions in that gathering; rich and poor sat side by side and partook of home-made sweets together; and work, plain and fancy, useful and ornamental, grew into a store that astonished onlookers at the yearly exhibition and sale.

Her views of life were broad and cultured, and she was quite abreast of the times in knowledge of passing events. THE CHRISTIAN she took from its first number; it was always read through, and then sent on tour in a long round of lending among friends. One of Mr. Spurgeon's sermons was read aloud by her servants every Saturday night before prayers, and then in turn carefully passed on to other readers.



From a Photograph by Mr. M. Guttenburg, 27, Triangle, Clifton, Bristol.

Her favourite method of using her home as a talent for God was to give an invitation for a fortnight's visit and rest, *expenses paid*, to tired workers in the Master's service. One of these said lately, "I shall thank God all my life for my stay under her roof. She put me up to so many things I could do for God that I had never dreamed of before, and her companionship was like a mountain breeze."

Invitations to breakfast or supper to workers unable to come at other times, lawn parties to working mothers and their babies, music lessons on the harmonium for young people unable to learn otherwise, sweet-making for sale on behalf of the Missionary Fund, the rearing of choice canaries within the house and prize rabbits outside for the same cause, and countless other unusual and ingenious ways of doing good, filled her house and time to overflowing.

Through it all she rarely passed a day without pain, and the discipline of almost every form of physical suffering followed her through life. But she adhered to two rules made by herself as a girl—never to *talk* of her ailments to others, and never to *think* of them while work wanted doing. Brave self-forgetfulness and indomitable perseverance kept her working on to the end.

When past three-score and ten she began a Sunday Bible Class for married women in her drawing-room. It began with fifteen women, and ended, after years of strenuous yet joyful work, with 120 members, every one of whom had been personally visited, written to, and prayerfully and lovingly shown the way of salvation. Pages might be written of all Mrs. Marfell did and suffered in this portion of her life-work.

Incessant labour proved too much, and her health so completely broke down that the class had to be yielded to other hands. For a long time it seemed only a question of waiting for the summons home. Gradually strength came back, and the pony carriage again went its daily rounds of blessing; the sewing machine and knitting needles went cheerily on once more. She could not rest, even at eighty, without some definitely aggressive work of righteousness, and the children now seemed to have the greatest claim upon her.

Though urged repeatedly to take stimulants for health's sake, she had been for long years a consistent abstainer, and many to whom the wine-cup had been a snare owed their deliverance to her efforts and prayers. She began a Band of Hope for children, hiring a room at first for the meetings. The law of growth was in everything to which she put her hand, and soon they were crowded out. Her income was not vast, but purse and basket and store were all elastic in the service of God and humanity. So a pleasant room was reared in her own garden, and named the Victoria Hall in honour of the Queen's jubilee. It was dedicated on her last birthday, and nearly three hundred children were soon in attendance, boys and girls alternately. Much more than temperance was taught in these gatherings, for the goal of all her work was Christ, and to lead the children to Him was the passionate desire of her heart. Truly she had her reward.

Other meetings for prayer and Bible study were often held, and plans for still wider service were forming in her loving heart, when suddenly the voice from heaven was heard saying, "Come up hither!" On her last day of life she visited the poor and wrote letters, observing still her lifelong rule to pen some word for God in every epistle sent forth. She presided at the Band of Hope meeting, and finished her seventy years of unselfish toil with loving counsels to the boys assembled.

At daybreak next day an attack of illness came on, and within an hour she had gone hence in the fiery chariot of pain to the rest she had so nobly denied herself in life, and to the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

J.

A Saviour Still.

Lines written on reading Oliver Cromwell's remark:
"I know that I *once* had grace."

O Saviour! not on feeling past,
When most from Heaven they seemed;
On Thee alone my hope I cast,
Who hast my soul redeemed.

Thou only know'st how dark a hue
Hath dimmed what once was bright;
To Thee I look, the only True,
The sinner's changeless Light.

Bare, as when first I felt my need,
Cling to this hope I WILL:
If yet I am not saved indeed,
Thou art the Saviour still.

T. H.

Co-operative Holidays.—The programme of the Co-operative Holidays Association shows what astonishing economies can be effected by careful organisation. Holidays are announced at Whitby, Scotland, Ireland, Wales, the Lakes, and amid the wild and little-known scenery of Swaledale. The association has opened a delightful guest-house on the Gareloch, Scotland, and has federated with the London Polytechnic. Programme can be had by sending stamped addressed envelope to the Secretary, Abbey House, Whitby.

The May Meetings.

The B.W.T.A.

AMID every sign of abounding vitality and enthusiasm the National British Women's Temperance Association held its annual gathering in London last week. The meetings of council were in Great Queen Street Chapel, while the usual evening public rally took place in Queen's Hall, Langham Place.

The proceedings this year have not been marked by any feature of unusual interest, except perhaps that the imminent issue of the report of the Licensing Commission awakened anticipations as to what the ultimate outcome may be. Lady Henry Somerset presided over the principal gatherings, and her presidential address on Tuesday morning was marked by all the intensity of feeling and eloquence of expression with which her ladyship has accustomed us. It may here be noted that on the closing day of the council Lady Henry was re-elected president almost by a unanimous vote. There was the customary large attendance of official delegates (numbering nearing 800) from different branches throughout the country, and also a number of fraternal delegates from other lands. Many pathetic references were made to the loss sustained by the temperance cause by the death of Frances Willard.

On the Monday there was a prolonged devotional service at St. Martin's Town Hall, when brief words of exhortation were given at intervals by such well-known friends as the President, Dr. Monro Gibson, Rev. F. B. Meyer, and others.

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referred, by way of strong protest, among other matters, to the drink licences recently obtained by Messrs. Lipton and Company, and to the fact that many clergymen and women hold shares in brewery companies. The book on the temperance reform lately written by Mr. J. Rowntree and Mr. A. Sherwell was commended as a valued addition to the literature on the subject. The work of the Royal Commission, of course, formed the subject of special remark, and the moral drawn from its proceedings was the urgent and constant need for greater combination and unity of action among those who are fighting the drink evil. "The Trade" is powerful because it is united in defence. Christians must also be united in defence of the home and the family.

A reference to the life-work of Miss Willard led up to an earnest plea for the education of public opinion in the direction of prohibition. Some pathetic references followed to the blight which falls on child-life among the poor through the drink curse, and the work among the young at Duxhurst was very feelingly described. The closing section of the address was a most strenuous appeal for

MORE PERSISTENT INDIVIDUAL EFFORT,

which, after all, is the only effectual way of lifting up those that have fallen through the drink, as well as of recruiting the ranks of abstainers. The address, as we have said, was singularly telling and eloquent, and will well bear close and repeated perusal.

The great public meeting in Queen's Hall on Wednesday evening was as inspiring and stirring as any of its predecessors. Lady Henry Somerset's address was largely on the lines of her presidential utterance, and was at once full of thankfulness for past progress and of hope for still greater achievements in the years to come. The second speaker was Dean Farrar, who, needless so say, was at once eloquent and earnest. He indicated that his personal share in the great fight for temperance must now be nearing its close, and his earlier remarks were rather of a discouraging tendency, indicating the little that has been accomplished compared to the efforts put forth. When the Dean came to speak, however, of woman's work in this great cause, his words were hopeful and rousing. He brought many instances from the history of the past, classic and modern, to show what one devoted woman had been able to do, and he warmly exhorted the women before him to emulate the achievements of those who had gone before.

The closing speaker was Rev. Benjamin L. Gibbon, of Bloomsbury. He, too, dwelt at some length on the dark side of the picture; but he powerfully showed how the temperance cause had won all along the line so far as argument was concerned, and how many influential classes of society were now ranged on its side. He was very emphatic on the hindrances that have come in the past from disunion within the temperance ranks, and he called for a united rally so that such measures as Sunday closing, the abolition of grocers' licences, and some form of popular control of the traffic may soon be brought to pass.

In answer to calls from the audience, Lady Carlisle, who sat by the side of the president, made a brief but very stirring speech. She declared that she could see no reason for discouragement, but many for encouragement and hope of a speedy victory. She warned her sisters against entertaining any idea of municipal control of the traffic; if it be wrong for women and clergymen to hold shares in a brewery, how much worse for the whole community to make itself responsible for the carrying on of an evil trade, even if gain should result in a commercial and monetary sense!

Coalies and Carmen.

A HAPPY anniversary was celebrated on Tuesday week by men and their families who come under the influence of the Mission to Coalies and Carmen in connection with the London City Mission. A tea for coal porters and their wives was followed by a public meeting in the Mildmay Conference Hall, Mr. W. R. Rickett in the chair. The coalies have a choir of their own, and members thereof were joined by their mates among the audience in making the evening bright with sacred melody.

The Chairman said a fifth missionary was appointed last year, and the Ladies' Committee had worked nobly in obtaining funds for his support. But it is desired that yet another worker may be provided. He exhorted the men to loyalty in personal service to Christ, and perseverance in spreading among their fellows a knowledge of the great salvation.

Cheery words from Col. J. F. Morton met with evident appreciation by those who listened. He dwelt in simple terms upon the Gospel message of rest—rest from sins forgiven for Christ's sake, in a surrendered will, and in God's strong arm to lean upon.

Mr. F. Portsmouth, deputation from the London Coal Porters, gave strong personal testimony to the value of God's provision in Christ. "Lost Opportunities" was the solemn subject of some remarks by Mr. A. H. Gamble, local superintendent.

Brief addresses were given by the treasurer, Mr. F. Tite; Mr. H. Barton, missionary to South London coalies; Capt. Thom, general superintendent of the mission; Mr. T. G. Nevill, local superintendent of missionaries, and others.

Seamen's Christian Friend Society.

THE Divine blessing has signally rested upon the manifold efforts put forth for the temporal, spiritual, and eternal good of seafaring men by the Seamen's Christian Friend Society, which held a series of meetings all day long on Wednesday week in the Aldersgate Street Y.M.C.A. and at Exeter Hall. Sir Geo. Williams presided over the evening gathering in the latter place.

Some points of the fifty-third report were touched upon by the secretary, Rev. G. J. Hill. While the Society has missioned about forty places round the British coasts, the port of London has necessarily claimed and received the largest share of attention. The Thames missionaries have been daily occupied in the visitation of sailors' boarding-houses, and of the shipping at the various docks and wharves. A large number of English and foreign meetings have been held with crews afloat, besides many social, conversational, and prayer meetings. A vast amount of English and foreign literature, books, Bibles, Gospels, periodicals, and tracts, have been gratuitously circulated, a goodly number of loan libraries and bags of books have been placed on outward-bound vessels; and the Bible colporteur, besides much other work, has sold 465 Bibles and Testaments to foreign seamen.

How many thousands wrecked by sin have been rescued from perishing by God's blessing on the labours of the Society can be known to Him alone; but this organisation can make its boast in the Lord and tell of

THE TRIUMPHS OF GOD'S GRACE

in the uplifting of the fallen, the reclamation of the intemperate, and the salvation of the lost. Receipts have amounted to £2,729, and expenses to £2,724, with an adverse balance due to the bank of £722. It may be added that at the new and commodious head-quarters, in the very centre of the old Ratcliff Highway, there have been held 1,300 English and foreign Gospel services and other meetings. There is a considerable sum due upon this building, and there is nothing in hand to meet this month's salaries of missionaries.

Telling personal testimonies were given at this meeting by two seamen as to the abiding value of the Society's work. Sir George Williams, in his speech from the chair, declared that the work is too good for its promoters to be allowed to suffer discouragement on financial grounds. He told an interesting story for the instruction of sailors as to the blessed results of Y.M.C.A. work at Stockholm, which followed from personal dealing by one young man with another as to the possession of spiritual "hearts-ease." Christ's love for men of the sea, and the large maritime influence of England, make bold appeal for the support of this Society.

After a solo by Madame Annie Layton, Rev. Griffith Thomas, of Portman Chapel, gave reason why we should all love "Jack." As a nation of travellers, traders and islanders, sailors have a special claim upon us. The dangers of the sea, and those of the land—in a social and spiritual sense—demand Christian solicitude. Sailors' opportunities for wide witness to God's grace make their salvation important. The Gospel is a "sea-going craft" for the voyage of life; the Word of God is a reliable chart; the Holy Spirit is a true compass; the best "crew" is the Church of God; and, above all, Christ is the best Captain. All this the Society seeks to commend to sailors, and its work should be facilitated by removal of the debt.

Dr. Harry Guinness, from the depth of his heart, wished the Society well. The principle of sub-division in Christian effort tells in favour of this agency's specialised work among sailors and fishermen. Words of commendation were also spoken by Mr. H. W. Maynard, of the Union Line, and by Captain Wisely, R.E., Castle Line.

Presbyterian Missions.

THE flame of missionary enthusiasm burned brightly at the great meeting held on Tuesday, 16th inst., at Queen's Hall, in support of the foreign work of the Presbyterian Church of England. An interesting feature was an address in which Rev. T. Barclay, of Formosa, gave a vivid description of the work in that island. Generally speaking, the recent change from Chinese to Japanese rule was helpful to Christian work. The Japanese desecrated the temples, and the Chinese waited to see the vengeance of the gods fall upon them, but

NO VENGEANCE CAME,

and so their heathen faith received a considerable shaking.

During the last few years the church in Formosa had passed through a baptism of fire. Christian people were murdered in cold blood by the heathen, but Mr. Barclay rejoiced to say that the missionaries did not hear of a single case where any of the Christians had given up their faith for fear of suffering.

After the Earl of Aberdeen, in the course of some stirring remarks, had declared that the recognition by a Church of her duty in the matter of missions might be regarded as an index to the level of the spirituality of that Church, Rev. F. B. Meyer, referring to the missions of India, said the chief difficulties were that the missionary belonged to the conquering race; that the success of missions had caused a temporary revival of Hinduism; and that centuries of oppression had robbed the native of manhood, grit, and strength of character. Nevertheless, the whole history of the Church had been one of victory, and there was no need for her to be discouraged as she looked abroad upon the great work that God had given her.

Rev. A. Connell, in a review of the work in India and Singapore, dwelt especially on the state of China, saying that although we speak of stagnant China—China is stagnant only in relation to progress; the country itself was a perfect beehive of life and industry. There were incredible masses, incredible ignorance, incredible vanity, incredible self-contentment, incredible conceit. It was not in a year, not by sending 10,000 missionaries to China that that vast empire was to be converted. It could only be done by creating among those people a native Christian Church; thus only would the thrill of the Gospel and the power of Jesus Christ be communicated.

Unquestionably, the speaker went on to say, the Chinese were laggards in the march of civilisation. As to the religious condition, all that the casual visitor could see was the evidence of terrorism or gross and ignorant superstition. It meets one everywhere, in all kinds and every form—the piles of idolatrous paper in the shops as one passes through the streets, the shrines where men burned

INCENSE TO THE GODS,

or read their fortune through the divining stones. Once Mr. Connell saw a strange object resting upon trestles by the side of the road—something wrapped in coarse matting. On inquiring what it was, he was told that it was a coffin awaiting burial until the Taoist priest had decided upon a lucky day and a lucky place in which the ceremony might be carried through! The Chinese believed that the gods they dreaded could be deceived, and therefore the strangest commingling of terrorism and contempt is found; but the prevailing shadow is the shadow of fear. The idea of the love or of the goodness of God has not yet dawned upon un-Christian China.

The work of the Medical Mission was, Mr. Connell considered, absolutely beyond reproach. Certainly the doctors did not have to wait for their patients, nor did they need to emblazon their names upon the front door. The door was simply opened, and the patients came thronging in. Every man of the medical staff was an evangelist. Concluding with a stirring appeal for renewed interest and increased help, the speaker said that the churches would not stand by and allow mere political prestige or commercial gain to be the sole motives of influence. They must pray and work for the will and sway of Christ. He had told his story falteringly enough; it was for the audience to say whether they had heard in it, however brokenly, the accents of the voice of Jesus Christ. And if they had, should Christ and China call in vain?

Evangelical Alliance.

THE annual conversazione in connection with the Evangelical Alliance was held on Tuesday afternoon last week at Regent's Park College. After a season of social intercourse, friends assembled in the library for the meeting, at which Sir Wm. Muir presided.

Mr. E. P. Field, general secretary, gave a sketch of the past year's work, embracing the promotion of Christian union at home and abroad, and the collection of large sums to help the persecuted Stundists of Russia and the suffering Armenians in Asia Minor. The decisive attitude of the Council with reference to sacerdotalism and ritualism has been generally approved by the friends of the Alliance. An *Evangelical Alliance Quarterly* is shortly to take the place of the monthly magazine.

Reminiscences of early enthusiasm among many who engaged in the work of the Alliance were pleasantly recalled by Sir Wm. Muir, who rejoiced in the great amount of good at home and abroad which has marked the progress of the Alliance. It has been pleading the cause of others, and consequently finds increased need of financial support for its own varied and widespread operations.

Rev. F. B. Meyer said Christian unity has so entered into the life of the Church to-day that we do not need to re-affirm it, though it is as great a necessity as ever. When he went to India he found the principles of the Alliance part and parcel of daily life in Christian circles. On the Continent the Alliance seems to be more present as a fact, to the minds of Christians, than it is in our own land. The more we read the story of the French Revolution the more do we recognise that the

UPRISING OF EVANGELICAL MOVEMENTS

in our own country was the safety-valve for England. We must re-affirm Evangelical truth as against Roman Catholicism and Ritualism. Behind modern negations, however, is a strong force active for evil. Would it not be possible for the Alliance to take for the key-note of its advance, as the new century dawns, some fresh aspect of the Divine purpose? Is it not imperative that we meet the incarnation of evil in men by presenting the re-incarnation of Jesus Christ, calling the Church to wait upon God until it is endued with power to meet the needs of our day?

A greeting from Christians in Paris was brought by Pasteur Ch. Merle-d'Aubigné. He hoped the Alliance would continue the work of Cromwell, in purifying the life of this country and making the nation great, not only in new territories, but by standing forward in the cause of righteousness. He stood as a representative of the union, in the best sense, which obtains between continental peoples and England.

Rev. R. J. Ward, L.M.S. missionary in Madras, said that the Apostle Paul's thanks to God on behalf of the Philippians practically recognised them as an Evangelical Alliance. Having the Gospel ourselves, and prizing it, we are wishful to give it to others. If England holds India, it is, in the purpose of God, that we may bring a knowledge of Christ to that country. The expansion of Britain as an empire is only to be justified in so far as it means the progress of Christianity. "We missionaries," said the speaker, "do thank God for this Alliance in all that it represents by its Week of Prayer, in a land where the people are drunken with a religious system which is evidently Satanic, root and branch."

A point of contact between the Alliance and missionary work was alluded to by Rev. Claude Field, C.M.S. missionary at Peshawur. Among Mohammedans it is no light thing to be persecuted for conscience' sake. The prayer promoted by this organisation to meet the needs of those under social ostracism for Christ's sake, is very valuable. The speaker earnestly sought to enlist Christian fellowship in this direction.

Country Towns Mission.

A STIMULATING story of unassuming but sound and vigorous evangelistic effort was unfolded at the annual meeting of the Country Towns Mission, held on Wednesday evening last at Exeter Hall. Many difficulties have had to be surmounted by the workers, not the least of which have been the apathy of the people and the sustained and well-financed efforts of aggressive sacerdotalism; but the devoted toil of the missionaries has been useful and effective, especially in house-to-house visitation, which is regarded as the backbone of the work.

With simple but zealous words of instruction and appeal, the workers aim to lead the masses to Christ. Great importance is attached to Bible reading in the homes of the people, and to inducing the hearers systematically to study the Word for themselves. It is satisfactory to note that in a number of instances local Bible Unions have been initiated; while

PERMANENT MISSION WORK

has been established in several new centres in industrial towns. Gatherings are regularly held with excellent spiritual effect in the factories; special tent missions continue to prove a successful means of attracting the usually careless and indifferent; and at preaching stations in all kinds of out-of-the-way places thousands of poor country folk hear the Gospel message.

After Dr. Gritton had briefly dwelt on the great aim of the Mission—the salvation of souls—Mr. W. H. Seagram, who presided, congratulated the society on the many signs of all-round progress. At the same time it was necessary to deal with the fact that vast masses of people regarded religious privileges with entire unconcern. In view of this, the value of the open-air work was obviously great. Many, too, were reached by tract distribution.

Pithy accounts of work in various towns were given by Mr. Jabez Peaceful and other evangelists. Some of the very worst characters, confirmed drunkards and wife-beaters, ex-convicts and ne'er-do-wells, have yielded to Christ as a result of personal dealing in the street or the home. Special missions have gathered in large crowds; and numbers, particularly of young men and women, have been influenced for good, grounded in religious truth, and guided into joining some sound evangelical body. Hospitals and common lodging-houses have been visited, and even amid the forbidding surroundings of a tramps' kitchen

WEEPING PRODIGALS

have poured out a heart's repentant prayer. Nor have the old folk in workhouses and infirmaries been overlooked; some have openly confessed Christ in the course of homely talks on Bible subjects. The consolation of the Gospel has been taken to many of the sick and aged poor, who in varying circumstances of sorrow and suffering have gladly welcomed the workers. Indeed, the society's record is one of whole-hearted evangelistic effort in very many directions. Among the interesting incidents related was one concerning a number of young people who were brought to Christ, and all of whom were found, at a much later date, when scattered in various parts of the land, to be earnestly labouring for the Master.

Mr. H. C. Nisbet added some helpful comment on the Scriptural title, "A Man of God," observing that such a person, as it appeared from the Bible, was held high in general repute for wise, sober and kindly counsel, as one who could be relied on to guide wandering feet into the paths of truth. Such men were needed to-day, and, in their humble fashion, such it was the aim of their missionaries to be. God used their simple testimony in the dark places of the land. They would hold strenuously to good, sound, evangelical truth, which, in spite of the most desperate attacks, would, the speaker believed, stand well in the day when modern "breadth" would be proved to be wood, hay, stubble. Prayer, offered by Major MacKinlay, brought this interesting meeting to a close.

London Female Guardian Society.

A RECORD of ninety-two years of rescuing those who have lapsed from virtue, training them in morality, religion, and useful occupations, and replacing them in respectable life or restoring them to reconciled friends—such was the burden of the annual meeting of the London Female Guardian Society, held on Wednesday last week at its Training Home, 191, High Street, Stoke Newington, London. It is known among such institutions as "a long home," because it has always been a cardinal feature with the committee that nothing less than a thorough moral and religious training, for from fifteen to eighteen months, is adequate really to chase out evil associations, and make habits of industry, thrift, morality, and religion permanent. The institution claims not only to confer on deceived women and girls temporal blessings by teaching them a useful occupation, and giving a new start and a new outfit in life, but first and foremost it aims at imparting those benefits of which eternity alone can declare the duration and worth. "It snatches the victim of vice from ruin . . . leads her to the Cross . . . . instructs her in the virtue of purity, and trains her to habits of reflection, subordination, and useful industry." Seventy new cases were admitted last year, of whom a large number were poor and young general servants and without one or both parents.

An heroic effort is made towards self-help by the laundry work done by inmates, who last year dealt with 440,000 articles, which produced £1,722 in receipts. Mr. F. A. Bevan presided, and, like the other speakers, deplored the deficit of £442 on the year. They pleaded not only for money help, but also for sympathisers to patronise the institution by sending household and personal linen to the laundry at the address mentioned. A pleasing feature of the gathering was the record of inmates who have married respectably, or been re-united to their families, put into suitable situations and otherwise re-started in virtuous careers, and many of whom have given ample proof of continuing to run well.

Native Races and the Liquor Traffic.

THE annual meeting of the Native Races and the Liquor Traffic United Committee was held on Wednesday last week at Grosvenor House. Dr. C. F. Harford-Battersby presented the report, which expressed satisfaction at the Sirdar's proclamation in the Soudan. The Committee had also been concerned with the liquor traffic in the New Hebrides, Madagascar, and other parts. Smallness of income, however, had handicapped their efforts.

The Duke of Westminster, who presided, intimated that the object of the organisation was to prohibit the importation and sale of liquor among the backward races of the world, and when that course cannot be adopted they aim at the imposition of a high duty. For instance, at Lagos the total import of spirits in 1894 was £117,000; since then the duty had risen to 2s. a gallon, and the total had sunk to £58,399, while general trade had increased. In Dahomey—a French colony—the imports of spirits had risen from 1,862,000fr. in 1894 to 4,170,000fr. in 1896, showing the great increase where the duty was low, viz., 8d. per gallon. His Grace hoped the minimum duty might be raised by agreement of the Powers to 4s. per gallon, where prohibition was impossible. In Africa the native population was increasing, and this fact foreshadowed grave problems for the future; but, at least, they could prevent the people from being demoralised by the liquor traffic.

Sir Sidney Shippard, for many years resident in South Africa, as Attorney-General, Judge, and Administrator of Bechuanaland, spoke in hearty support of the Committee's objects and methods. Natives are like wild beasts when they take spirituous liquors. They have no power of self-restraint. The gaols become full, and the expenses of government are much increased. But without such liquor the natives of Bechuanaland are amenable to reason, they are well-behaved. and the expenses of government are much less. It is impossible to imagine more contented people than the natives of British Bechuanaland without spirituous liquor.

Dr. Alfred Hillier, speaking from large experience in South Africa, emphasised the importance of the work. He expressed a hope that committees might be formed in the United States and self-governing colonies to co-operate with the United Committee in Great Britain. He believed there was only one remedy—total prohibition; and he hoped the Committee would never admit that total prohibition of the liquor traffic among native races was an impossibility in any British colony.

After an address by Rev. James Johnson, a coloured clergyman from Lagos, Sir Wilfrid Lawson spoke briefly. He was delighted to hear of prohibition among the dark-skinned races, and he thought it was time to put in a plea for prohibition among the white races also.

Protecting the Children.

THE record of work accomplished by the National Society for the Prevention of Cruelty to Children may well occupy the earnest attention of all who are interested in the welfare of a suffering and helpless section of the community.

It is too frequently concluded that, with the progress of education and of the many modern means employed for the uplifting of the people, anything like the atrocious deeds of cruelty that formerly disgraced the nation have ceased to exist. On the contrary, there is still a vast need for the work of shielding the little ones, and by bringing their inhuman persecutors to book, creating a healthy fear of the terrors of the law.

The annual meeting of the organisation, with which the name of Rev. B. Waugh is intimately associated, was held on Wednesday afternoon last at the Mansion House. After a few introductory remarks from the Lord Mayor, who presided, in recognition of the service of the Society, Sir Sydney Waterlow expressed his regret that even in this Christian country it is

ABSOLUTELY NECESSARY TO INTERFERE

between ill-treated children and their parents. During the past year over 75,000 children had been the subject of police-court proceedings.

The Bishop of Stepney, referring to old associations at Bethnal Green, testified to the soundness of the work. It was untrue, insisted the bishop, that the Society maligned the working class. On the contrary, it recognised the general and remarkable kindness with which working people treated their children. It aimed to put down cruelty among all classes—to deal with brutes for whom a little fear was a wholesome thing. That such folks could "do what they liked with their own" was an old heresy. The people of God were well warranted in interfering on behalf of the helpless little sufferers. They found that one excellent effect of warning a stony-hearted parent was to arouse his better instincts, while the tender forgiveness of the child-nature often completed the work of repentance. To take into court cases that could not be proved would bring any organisation into disrepute, but the record of Mr. Waugh's work in the percentage of well-justified charges was very good indeed.

After Mr. Charles Trevelyan, M.P., had recognised the humanitarian importance of the work, the practical character of its methods, and its value in forming and guiding public opinion, Lord Balcarres, M.P., said that many could testify as to the lasting efforts of child-cruelty in embittering the adult life. He rejoiced in the remarkable fact that many parents who had been prosecuted by the Society were now among its strongest supporters; so that, in addition to the children being protected,

THE PARENTS WERE RECLAIMED.

Too many people regarded the Society with suspicion, for the simple reason that they knew not of the atrocities to which the young were subjected. The British public still needed informing as to the extent and depth of what was certainly a national shame.

Following an address by Hon. A. Holland-Hibbert, a brief but strongly worded appeal was added by Rev. Dr. Adler, Chief Rabbi, on behalf of those parts of the country in which a "children's man" or society's inspector was required. He who bade them "Open thy mouth for the dumb, judge righteously, and plead the cause of the poor and needy"; these commands laid upon them responsibility of standing by such excellent work.

Irish Church Missions.

THE annual meeting of the Irish Church Missions Society was held a few days ago at Exeter Hall, Archdeacon Taylor, of Liverpool, presiding. This was also the Jubilee meeting. After united praise, and reading of Scripture by Canon McCormick, the clerical secretary, Rev. N. F. Duncan, read extracts from the annual report.

The former portion dealt with the more conspicuous events connected with the history of the Society, from its initiation by Rev. Alexander Dallas up to the present time, and showed how the work had progressed in spite of the vehement opposition of Rome. Reviewing the operations of the past year, the report stated that in Dublin the Scripture readers of the Society, forty-seven in number, had paid about 5,000 visits per month; that throughout the city mission hand-bills had been distributed dealing, week by week, with some special feature of the Romish controversy; and that there are now 956 children in the Society's homes and schools there. Much the same class of work had been carried on successfully in Belfast and Cork.

The event of the year in Limerick had been the remarkable success of the Medical Mission, commenced in February of last year by the Society's medical missionary, Dr. Lang. He had treated at the Mission dispensary no fewer than 3,458 separate cases, and 7,534 attendances were registered. The itinerating work had been a deeply interesting and far-reaching agency for good in connection with the rural population. The

ITINERANT EVANGELISTS

had visited 200 fairs and markets, and sold nearly 4,700 Scriptures or portions, and 3,500 books. The workers calculated that on these occasions they were brought into personal contact with as many as 30,000 Roman Catholics and 18,000 Protestants. The seven colporteurs of the affiliated Irish Church Colportage Society had sold nearly 10,000 books, more than half of which were scriptures, to Roman Catholics, and to Protestants 3,000 books, including upwards of 600 scriptures.

The report further declared that there could be no doubt as to the substantial improvement in the moral and social condition of the people during the past fifty years. After an allusion to the fact that emigration had carried away to other shores no fewer than 3,800,000 of the people since the year 1851, it was stated that, though Rome's machinery had since then been increased and thoroughly disciplined, she had lost ground, there being in the year 1861 a percentage of 77·69 of the population Roman Catholic, whereas in the year 1891 the percentage stood at 75·40. Not only was Ireland now less Roman Catholic than she was, but also far more enlightened. National education had progressed by leaps and bounds, and the early work of the Irish Society had no doubt been one of the factors which brought the demand for education to the front. With the advance of education the degrading superstition that had so long possessed the people was now dying away. The year's receipts had amounted to £22,577, and the expenditure to £23,877, leaving an adverse balance of £1,300.

Addresses were delivered by the Chairman, by Revs. W. R. Mowll, M.A. (North Brixton), and Charles Askwith, M.A. (Carlisle), both of whom heartily commended the work of the Society, which they had personally witnessed in operation during a recent visit to Ireland; also by Rev. Philip B. Johnson, M.A. (superintendent of the Dublin Mission), and by Rev. F. W. Ainley, M.A. (superintendent of the Cork Mission), who each told an interesting and encouraging story of their year's labour.

Mission to Deep Sea Fishermen.

ONE of the most distinctive religious agencies of our time celebrated its eighteenth anniversary last week. Much interest was evident in the afternoon and evening meetings held in Exeter Hall on Thursday by the Royal National Mission to Deep Sea Fishermen.

The Bishop of Wakefield, who presided in the afternoon, remarked that people seldom consider at what great danger to life the fish upon their tables is procured. One hundred thousand men and boys are employed in sea fishery; and he hoped that the Mission would find full support in its two-fold work of caring for the souls and bodies of men. After an address by Rev. J. G. Train, details of the work were given by Dr. Grenfell; and Dr. Graham Aspland pleaded for adequate funds to carry on the mission work in Newfoundland. Lady Dodsworth presented good-conduct stripes and St. John Ambulance certificates to skippers and members of crews of mission vessels. Other addresses followed.

Mr. T. B. Miller occupied the chair in the evening. Mr. W. F. A. Archibald, chairman of the Spiritual Work Committee, spoke of last year as one of marked

PROGRESS IN CONVERSIONS AT SEA.

Steam mission ships now seem to be a necessity, and already one of these has been given to the Mission by a gentleman. Attacks upon the "earthworks" of the enemy are concentrated in the new jubilee building at Gorleston, the centre of the United Fishermen's Christian Association. It is hoped to found a similar Institute at Grimsby. These are only some of the points in a review which covered many places at home and abroad. The organisation of volunteer letter-writing to cabin boys and men at sea becomes increasingly important, and correspondents now number over 1,600. Forty-seven tons of literature have been sent to sea, and three or four hundred library boxes are in use. The Scripture Union numbers 240 members, and there are 1,430 pledged abstainers in connection with the temperance branch of the work.

The Mission now owns fifteen vessels of various kinds, employs six doctors, sends out as volunteer missionaries in the summer months, when alone special services can be held, clergymen and laymen of all evangelical denominations, and maintains active practical work in six fishing ports. Its sphere of work embraces the North Sea trawling fleets from the Straits of Dover to the Shetland Isles and Iceland, the mackerel fishers of the Channel and South West Coast of Ireland, the trawlers and herring-fishers of the west coast, and the cod-fishers of the Labrador, from Blanc Sablon in the Straits of Belle Isle to Hopedale in the north, some 600 miles of coast-line.

Touching instances of self-denial, showing the reality of work for God among the men of Grimsby, were mentioned by the superintendent of the branch there. Then came a characteristic trio by three of the North Sea fishermen, "The Bible my Mother gave to Me." A skipper from Milford Haven brought a message of thanks from the men of that port, for the provision of "a home away from home," where the souls and bodies of fisherfolk may be cared for. Great Yarmouth was represented among the testimonies; and hearty Christian greetings came from Lowestoft and Ramsgate. It was said of one of the missionaries: "He can tell us of the love of Jesus, and that's what we want."

THE "POWER OF LITTLES"

was illustrated by the Chairman in the production of a bag of 200 farthings sent by one donor to the Mission funds. Loving service to God therein represented was declared to be as worthy of acknowledgment as the Christian generosity which had prompted the gift from another friend of a fully-equipped steam trawler costing £10,600. All the effects of the introduction of steam trawling cannot be foreseen; but the energies of the Mission must in future be more largely concentrated in work upon shore. Among demands in that connection is the very necessary provision of dormitories for fisher boys, exposed as they are to peculiar temptations. With rapidly developing work, increasing expenditure, and a diminishing income from changed conditions in the fishing industry, the Mission needs the very best efforts of friends in its support.

An appeal to the eye, as well as to the ear, concluded the evening's proceedings, in a series of limelight views and animated pictures, explained by three workers of the Mission, who represented its operations in Labrador, in the North Sea, and on some of our home coasts. The story of what is done to mitigate spiritual and temporal destitution in Labrador disclosed a record of glorious missionary enthusiasm and devotion.

Foreign Aid Society.

THE arduous work of maintaining a vigorous Protestant propaganda in the dark, priest-ridden countries of Romanist Europe, must receive a considerable stimulus as a result of the annual gathering of the Foreign Aid Society, which was held on Thursday afternoon last, at the residence of Mr. H. Bosanquet-Smith, in Queen's Gate.

Rev. J. Gossett Tanner pointed out, in the course of a review of the work, that, whilst Ritualism was causing difficulty at home, there was found on the Continent a greatly increased spirit of resistance to Papal pretension. In Italy

THE PRIESTHOOD WAS DISCREDITED;

in Austria thousands had forsaken Romanism; while France was displaying a wide and deep interest in evangelical truth. Great good had been accomplished by means of colportage work, and the movement among the priests had so prospered as to arouse keen attention.

Mr. Bosanquet-Smith, remarking on the satisfactory progress made by the various organisations aided by the Society, deprecated the callousness of many Christian people who remained unconcerned in the face of the great effort now in progress, which aimed to drag England back beneath the debasing influence of the Vatican, and to trample under foot the precious Protestant truth for which our forefathers had sacrificed their lives. Such people might well take a lesson from those on the Continent who were evincing so strong a desire to rescue their fellows from the thraldom of Rome.

After a brief but vigorous word from Captain the Hon. Hobart-Hampden, who urged the need for more whole-hearted and enthusiastic labour, Dr. Gritton, who had seen much of Protestant work in Belgium, testified to the beneficent character of the movement in that interesting land. To him it had been a cheering sight to witness hundreds of those who, having forsaken the errors of Romanism, had become members of evangelical bodies, toiling in the true missionary spirit, and used in proclaiming the Gospel message.

Some interesting testimonies were given by continental workers. Pasteur A. Brocher, of the Belgian Missionary Church at Liege, said that in that city Jesuit influence was remarkably strong, and a Protestant congregation necessarily had much to bear, but the spirit of his people was determined. The greatest difficulty had been experienced in obtaining proper premises, for even professed liberals went in fear of the Jesuits. The colporteurs' work had proved invaluable, and the more general reading of the Bible had resulted in a somewhat hidden but widespread

SUSPICION OF THE PRIESTS.

He rejoiced most of all at the simplicity and industry of the converts, who invariably took to the workshop, mine, or factory a supply of helpful literature for sale or distribution, and who supported the work with a touching generosity.

Pasteur Ch. Merle-D'Aubigné, of the Société Centrale, Paris, after gladly recognising the help afforded to that organisation by the Foreign Aid Society, remarked that France had been the right hand of the Pope; but there, as in all parts of the Continent, the priesthood was losing ground. The speaker went on to picture in vivid terms the sad condition of France at the present day. There are 500,000 drink shops in the country, and the old legend that the French are a sober people must be abandoned. Immorality is making terrible ravages, the number of illegitimate births and of degrading crimes being steadily increasing. A lamentable sign of the times is that the criminality of young people under the age of twenty is twice as great as that of their elders. As to religion, the number of Protestant believers is terribly small compared with the total population. In every struggle on behalf of the moral welfare of the people,

PROTESTANTS ARE IN THE FOREFRONT,

occupying as they do much more important positions than was formerly the case. In the defence of the Sabbath, in the temperance crusade, in the effort to suppress the half-million weekly copies of Parisian immoral literature, the Protestants are most zealous. Last year France sent out forty foreign missionaries, and raised from a mere handful of givers £40,000 for missionary work. These facts must needs encourage English sympathy, and call forth increased aid. The meeting concluded with a favourable report of evangelistic work among young men, given by M. Em. Sautter, of the Y.M.C.A. in Paris.

Metropolitan Tabernacle Colportage Association.

THE thirty-second annual meeting of this Association was held at the Metropolitan Tabernacle a few days ago, Pastor Thomas Spurgeon presiding. A pleasing item in the programme consisted in the presentation, through the secretary, Mr. Stephen Wigney, of the sum of fifty guineas to Pastor Thomas Spurgeon for the rebuilding fund, which brought the total up to 200 guineas contributed by the Association.

Notwithstanding many drawbacks, and amid difficulties of various kinds, there has actually been an increase of districts occupied by the Association, fifty-eight having been occupied in 1898; and the sales for the year exceeded in value £6,000, representing a total of 610,612 publications. More than 6,000 services were conducted by the colporteurs.

"The Colporteurs' Prayer Union," which was formed last year, has now a goodly number enrolled, uniting in intercession for spiritual results in all districts. With the month of July "The Colporteurs' Messenger" was started to record details concerning the progress of the work, and to form a bond of union between the many friends scattered throughout the land.

Proposals are made from the Association to supply a colporteur to any district for which £45 a year is guaranteed, provided the funds will permit. The average cost of each colporteur is nearly £80, and the balance has to be met by such profits from sales as may be available. Interesting accounts followed from some of the colporteurs, amongst others from Mr. R. Fifield, of Horsell, Mr. J. Morey, of Sittingbourne, and Mr. R. Dodds, of Tewkesbury.

Bible Lands Missions' Aid Society.

NO region of the field of the world to-day is more woeful, blighted, and sorrowful than that of the Bible Lands. Once the light of the Gospel shone over these lands, but now they are enveloped in the dense night of Islam, and the name Christian has become hateful in the last degree to the Moslem. For pity's sake these desolated lands should be the most prayerful object of missionary endeavour to all evangelical churches throughout the earth. Much has been done in this direction by the Bible Lands Missions' Aid Society, which held its forty-fourth annual meeting in "The Parlour" of Exeter Hall on Monday afternoon.

Rev. W. A. Essery, secretary, gave a sketch of the year's operations, showing that the strong hand of the Lord, who opens and no man shuts, has kept open door for the Gospel even in Asia Minor. Praise is due to God, who has prompted the hearts of his people to send their gifts in such measure that the aid for

DIRECTLY SPIRITUAL WORK

has been larger in amount and wider in distribution than in recent years; but, after all, not one-half has been done of what was open to the Society. Necessarily its efforts have been largely devoted to Asia Minor with its twofold need—provision for the orphanages, and support for the faithful but impoverished labourers in the Gospel.

Lord Kinnaird, who presided, pointed out the wisdom of helping Armenians through existing organisations rather than through unattached individuals; and he held that it is a "better way" to confine the education of natives to the excellent institutions supported by Christian enterprise in Armenia.

Unity of heart in Christian work, as represented in the report, was one point of warm commendation by Mrs. G. Crosfield, of Reigate, late hon. secretary of the Volunteer Committee of the Friends of Armenia. Even were the 35,000 homeless ones who are still uncomforted, the "wards" of the Christian Church, if all these and the

MULTITUDES OF DESOLATE WOMEN

were cared for, the work would be but begun. There is a great call to the Christian Church to make use of its opportunities for *spiritual* work at a time when grand object-lessons have been given to the Sultan concerning the vitality of true religion, as displayed in its faithful adherents. Missionaries are overworked with cares attaching to hospital and orphanage work, in addition to their Gospel labours. Not only is money needed, but there is a great call for personal help.

Mr. Edward C. Millard, Keswick evangelist, just home from Gospel labours in Asia Minor, emphasised the need of spiritual work in the desolated land. Interest in the things of God is replacing the indifference which once obtained among the people. It is not sufficient to feed orphaned boys and girls; but we must pray, give, and labour that the Holy Ghost may fall upon them, as it has upon many.

Another eye-witness was Rev. J. Knaggs, Stratford, who, in March last, toured in Greece, Syria, Palestine, and Egypt. To reclaim for the Lord Jesus Christ territory whence Christianity has been expelled for centuries is a noble aim; and to that end this Society should be liberally supported by Christians of all denominations.

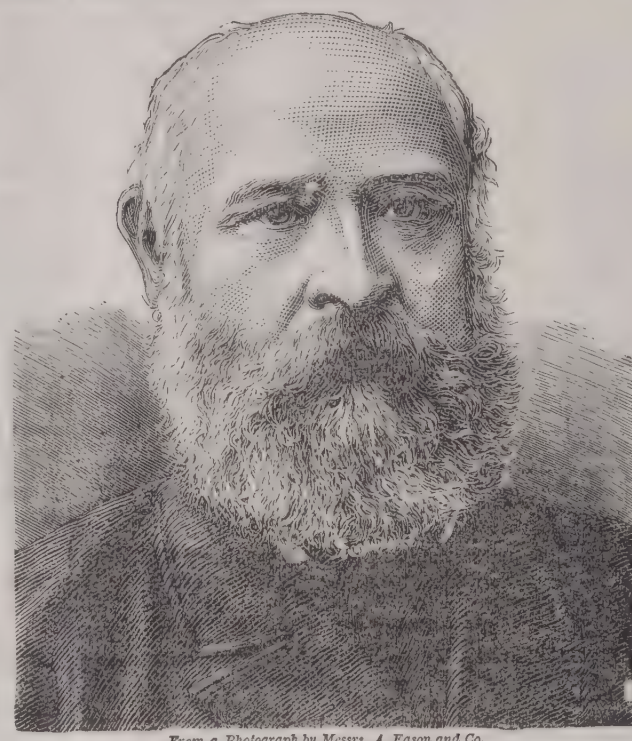
Rev. W. M. Macphail, Presbyterian Church, Streatham, considered the very name of this Society to be an incitement to Christian gratitude, chivalry, and faith.

The Soldiers' Christian Association have furnished the lecture hall of the Wesleyan Church adjoining the Agricultural Hall as a reading and writing-room for the soldiers and sailors attending the Military Tournament. The hall will be greatly appreciated by the men. Writing material is provided free.

Death of Joseph Rabinowitz.

MANY will hear with sorrow of the death of Joseph Rabinowitz, the well-known Hebrew Christian evangelist and teacher. For some time past Mr. Rabinowitz has been in failing health, and lately his condition gave rise to much anxiety. It was hoped, however, that his life would be spared; but such was not the will of God. On Wednesday morning last week this man of world-wide name and fame, as a guide of Jews to Christ, passed peacefully away; and as the observer surveys the field, he says: "What a loss to the Jewish Mission! There is no one to replace Rabinowitz." God knows; God is able!

The story of this man is altogether singular. A lawyer in Kischineff, a scholar and philanthropist, Rabinowitz had in early life a commanding influence among his Hebrew brethren; he loved his nation, and was loved in return. About twenty-five years ago, when the Jews were suffering much from persecution in Russia, he was selected to visit Palestine for the purpose of promoting a colonisation scheme. He provided himself with guide-books for the journey, and although having no leanings towards Christianity, he yielded to the advice of someone to take a New Testament with him,



From a Photograph by Messrs. A. Eason and Co.

as furnishing an admirable directory to the sacred places of Jerusalem and its vicinity.

Arrived in the land of his fathers, Mr. Rabinowitz was soon involved in serious reflections. Sitting on the brow of the Mount of Olives, he thought of the city at his feet—why its long desolation, why the scattering of its people to the ends of the earth, why the recrudescence of persecution in various lands in which Israel had found refuge? While distressed by these questions, he looked in the direction of the reputed site of the hill of Calvary, and in a flash the answers were impressed upon his heart and mind: "We have rejected the Messiah; hence our long casting off and dispersion by Jehovah." With the eye of faith he looked upon the crucified; he cried, "My Lord and my God!" and from being a Hebrew of the Hebrews, he became an Israelite of the New Covenant, a disciple of Jesus of Nazareth.

Taking the New Testament from his pocket, he found it a guide-book in a sense of which he had not dreamed. He read the first passage that met his eye: "I am the Vine, ye are the branches . . . *without Me ye can do nothing.*" In his own words: "I saw it in the twinkling of an eye. Our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonisation societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at his own right hand. '*Without Him we can do nothing.*'"

Returning to Russia, Mr. Rabinowitz boldly announced, far and wide, his acceptance of Jesus Christ as his Saviour and Lord. In the synagogue and through the press he spoke with plainness and vigour, and at length persecution and obloquy were meted out to him in return. Familiar with the letter of Scripture, and now enlightened so as to discern its inner spirit, the new believer in Christ waxed bolder and stronger, and attracted the attention of many who were seeking the good of Israel.

The significance of his conversion and the importance of his work were almost at once detected by the late Professor Franz Delitzsch, who spoke of the man as "a star in the firmament of his people's history," and of the movement in South Russia as "a prelude of the end," when the remnant of Israel should return unto the Lord. To the surprise of many the Government gave permission for the erection of a synagogue in which this remarkable man could preach regularly, and to serve as a home and centre of his varied undertakings.

From year to year these have grown, and Somerville Hall and its prophet have a place in the prayers of many who remember Zion. And not only have the spoken discourses been greatly blessed, but the printed page has gone far and wide, and been the means of implanting Gospel truth in many Jewish hearts. Baptised in Berlin in 1884, Rabinowitz made continual progress in grace and in the knowledge of Christ. It is a joy to know that he has never lacked friends among British Christians, who now praise God for his testimony, and invoke his protecting and providing care upon the mourning family.

Home of Industry.

THE monthly meeting last Wednesday evening was a season of refreshing from the presence of the Lord. The chief address was given by "a man sent from God" with a message—"The Life of John the Baptist as a Model Worker." Prayer after prayer ascended, mingled with praise and Holy Ghost breathings. These monthly meetings all through the winter have been times of blessing, and have stimulated workers to fresh efforts, resulting in the salvation of souls in our Mission. Two brethren spoke most encouragingly of the open doors in China.

One of these friends had been in north China for twenty-four years, the other in a southern province as a medical missionary for ten years. Both spoke well of the Chinese, and encouraged God's people to ask for great things.

Ere the meeting closed, there was prayed for blessing on Dr Baedeker, about to visit Austria and Bohemia. A cablegram from Mr Merry told of a safe voyage, and the sixty children well. What an exchange for them!—from former misery and neglect, to be the recipients of loving care and instructed in the ways of the Lord.

Some of them have been rescued by kindred spirits, who, whilst confiding them to our care, have continued in prayer, and sought to gather the means which gives them their start in life.

"Lacked ye anything?" Our reply is "Nothing, Lord," His unfailing bounty has surpassed our expectations.

"Not unto us, but unto thy name be the glory."

Annie Macpherson.

29, Bethnal Green Road.

A Warning reaches us from the secretary of the Bath Y.M.C.A. against an ex-Roman Catholic priest named C. de Latte, who is described as quite unworthy of help in any way.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

What is Life?

A little crib beside the bed,
A little face above the spread,
A little frock behind the door,
A little shoe upon the floor.
A little lad with dark brown hair,
A little blue-eyed face and fair;
A little lane that leads to school,
A little pencil, slate, and rule.
A little blithesome, winsome maid,
A little hand within is laid;
A little cottage, acres four,
A little old-time household store.
A little family gathered round,
A little turf-heaped tear-dewed mound;
A little added to the soil,
A little rest from hardest toil.
A little silver in his hair,
A little stool and easy chair,
A little night of earth-lit gloom,
A little cortège to the tomb. —*Selected.*

A Flood in Japan.

Rev. George P. Pierson, of Sapporo, Hokkaido, Japan, in a letter intended to interest young people in the spread of the Gospel in that wonderful land, says:—

Thirty years ago the Ainu, an old race, had well-nigh possession in this large island of Hokkaido. Now they are dying out. They are a fine-looking set of men, with long black beards, good-natured and always polite. The only Ainu sentence I know means, "I do not understand Ainu." That is a rather limited capital. But when I talk to them, we get along all right in Japanese, which most of the younger men and many women use freely.

The lowlands were visited by destructive floods last year. Shortly after, I visited one of our self-supporting churches there. Among the colonists is a strong Christian, Mr. Sakamoto, who gave up political prospects in the south and came to this colony. On the night of the flood, when the rapidly rising waters became too high to occupy lower floors in their new house, the family went to the attic for refuge. They were not the only occupants; rats sought security in the same place, and afterwards ate through the children's best dresses, which had been stored there for safety. The family listened to the hard rain on the roof, the gurgling of the waters outside, and the occasional shouting of the men. Morning came and the storm cleared away. They looked out from the broken roof upon a great flood that was to carry away 90 per cent. of the harvest they had expected soon to reap. Mr. Sakamoto said he thought of Noah and the ark, especially as the outcoming sun made a rainbow of promise for them.

On Sunday, the church being damaged, the people held a service in the stony bed of a stream on higher land. They were sad at heart at the prospect of the winter cold and snow, with no grain or fruit laid by. But they thought of God and took courage. Late one evening after this, I went to the house where the regular prayer-meeting was being held. As I approached, I heard them singing a favourite hymn in Japan, "God is Love." Mr. Sakamoto thought he had been sent, as Joseph was, to be a deliverer. He went to Tokyo, and through his efforts in part, and his acquaintance with the Home Minister, over half a million yen were secured for the Hokkaido relief.

Sapporo has proportionately more Christians than any other city in Japan, and yet only one person out of forty is a Christian. When I go off on a trip nine persons out of ten I meet do not know about Christ. I met a fisherman recently who had heard the Gospel about fifteen years ago, and not once since until I spoke to him. An old man in my hotel asked me how it was that other nations had known about God and the Japanese had not. I might have answered: "Because 300 years ago the Japanese Government put to death thousands of Christians in the attempt to drive out their teaching." But that is not the whole reason. To-day you can preach here almost as freely as anywhere.

A few months ago, an evangelist of the Canadian Methodist Church closed a preaching place because of an assault, but in that same place last month an audience of 500 people listened quietly to preaching in a theatre meeting. The reason why only one person out of 1,000 in Japan is a Christian is—what? Much of the fault lies with us. I answered the old man, "It is largely because Western nations have not done their duty."

A Christian Schoolgirl in China.

A little girl connected with the American Methodist Mission in China has sent to friends in this country the following account of what they do in their school on each day:—

"At 6 a.m. We get up.
"At 7 a.m. Eat our rice.
"At 8 a.m. Pray alone in our room.
"At 8.30 a.m. Go into school.
"At 11 a.m. Write characters.
"At 11.30 a.m. Eat our lunch.
"At 1 p.m. Go into our school.
"At 3 p.m. Sew on our clothes.
"At 4 p.m. Eat our rice.
"At 5.15 p.m. Sing.
"At 6 p.m. Study.
"At 8.30 p.m. Go to sleep.

"I have read *The Christian Three Character Classic*, the Catechism, and St. Matthew, also six Chinese classics. I thank you because you spend so much money and heart for me. I am thirteen years old.—Your loving friend, Wen Hing."

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 177**).

1. What does Jesus say we are to seek first of all? (Matt. v-vii.).

2. In the eighth chapter of Proverbs what promise does God make to those who seek Him?

3. What was Mary looking for when Jesus said, "Whom seekest thou?" (John xviii.-xxi.)

4. Give the name of a man who fled away when God came to seek for him. Why was he afraid? (Genesis.)

5. In Luke (xii.-xvi) you will find the story of a man and another of a woman who had lost something. What had they lost, and did they find it?

6. Who were the foreigners who came seeking for Jesus, and did they succeed in finding Him? (John x. xv.)

7. What are the names of the following people whom Jesus sought?

(a) Two fishermen, (b) a publican, (c) two sorrowing sisters, (d) three sleeping disciples, (e) eleven lonely disciples.

8. Relate the circumstances under which the following people sought Jesus, and give book and chapter.

(a) A palsied man, (b) some terrified men in a storm, (c) some mothers, (d) armed soldiers, (e) a rich young man, (f) an anxious father.

(Children under ten, do any three; under thirteen, any five).

No. 176.—Correct answers (first list) received from:—

A—Jennie Almond, Violet Ashworth*, Dora and Ralph Aldwinckle.

B—Herbert Braddon, Mabel Birney, Mabel Bailey, Robert Beveridge, Lily*, Stanley and Gordon Boxer, Louis Berthé, Lucienne Brabandes, Henriette Bardot, Ernestine Buhl.

C—Brereton and Kathleen* Code, Ida Cole, Lydia Cleary, Lily Church*, Edith Clarence, Edith Chevalier, K. Carey-Brenton, Augusta Clark, Ethel Craigie, Anna Chanyen, Lois Craven*, Eleanor Chance, Dorothy Cooper, Oscar and Guy Cross, Edith Corrie*, Walter, Jessie* and Maggie* Carter, Daisy Clarke, Mabel Cole.

D—Kitty, Ivy and Violet Donaldson-Selby, Lucy, Mai and Violet Davidson, Ralph Daintree, Nellie Dowsett*, Hilda, Constance, Elizabeth and George Drayson, Marie Denizot.

F—Mabel and Vincent Fleet, Janet Fawkes*, Jeanne Faucon, Louise Fillol.

G—Clarice and Bertie Gale, Mary Gover, Harry Gribble, Irene and Kathleen Gough.

H—F. Harding, Eric and M. J. Hill, Beatrice Hastings, Jennie Holmes*, Dorothy* and Evelyn* Hewer, Beatrice Harland*, John Hay, Ruth Hinder, Ella Hake, Rose Hamilton, Georgette Hoffmann, Netta and Gladys Hussey, Edith Harvey.

I—Isabel and Ami Inglis, Daisy Iredell.

J—Emily Jones, Betty Jacobs.

K—Nellie Keeley, Stanley, Max and Eva Kalb, Maurice Kalinsky, Lily Kinvig.

L—Margaret Lee, Gertrude Lambert*, E. and Nellie Lockhart, Cecilia Lichtenstein*, Blanche Lindup*.

M—F. Mackenzie*, Charlotte Millar*, Dora Muir*, Kathleen McClure, Margaret, Dorothy and Daniel Morris, Lois Mewburn, Mabelle Mounstephen, O. L., Lewis, Arthur and Grace Morice, Hedley Meader*.

N—H. and Mary Neligan, Edith Nash.

O—Arabella Onslow.

P—Kathleen Pincott, Mary Plumb*, Lilian Pearson*, Lizzie Pratt*, Daisy Phillips, Mildred, Evelyn and Hattie Peters, Alice Palmer, Walter Perryman, Ruth Pledger*, Ernest Pearce.

R—Evelyn Rashley, Alice Reid, Winifred Roberts, Kate Rosenbloom, Gwennie Ravenhill, Cyril and Gordon Roberts.

S—Cicely and Marjorie Sherbrooke, Annie Shelley, Laura Standen, Amy, Dryll, and F. Stileman, Nannie Sturrock*, Solomon Stockfish, Esther Simmons, Mervyn, Wilfred, Undine*, Gladys Llewellyn, Eric and Gwendoline* Shaw, Jessie and Ethel Snowball, H. Stalker, Joseph Stephens, Lucy Soltan, Evelyn Shaw, Marie Sleigh, Bessie Symes.

T—Derwent and A. P. Turnbull, Alice and Frank Thompson, Olive Taylor*.

V—May and Edwin Vickers.

W—Dorothy White, Digby Watson, Agatha Ward, Pringle Wilson*, Thomas and Robert Weddell.

Y—Gladys Young.

No. 175.—Correct answers (second list) received from:—

A—Ambrose Adams, John Adams, Enderby Anderson, Muriel Annesley, Gladys Allan, Victor Armstrong, Percy Allen, William Aston.

B—Eva Browne, Mary and Suzette Beck, Dorothy Butcher, Ashley Bowker, May Barker, Lucienne Brabandes, Ernestine Buhl, Dorothy Benson, Mary Bryant, Stanley and Lily Boxer, Robert Browne, Ella Berryman, Alcina and Leonard Bentall, Teresa, Frank, Avory, and Lilian Blackie, Dorothy Billings, Florence Blackman, Douglas and Robert Beveridge, Mabel Bailey*, Mabel Birney, Alan, Charlie, and Maggie Banks, George and Colin Brown, Evelyn Barrett, Edith Badham, Dorothy Berry, Edith and James Barker, Rhoda Braithwaite, Louis Berthé, Dorothy and Walter Bass, Allen, Massy, and Conyers Baker.

C—Dorothy Clarke, Nellie Crawford, Dora and Daisy Clarke, Richard Cornthwaite, Beryl and Gladys Calvert, Ethel Craigie, Millicent and Cicely Craven, Joan Clarke, G. B. and Kathleen Code, Nora Clarke, Walter Carter, Willie Charles, Edith and Dora Corrie, Bessie Cheale, Maggie* and Jessie* Carter, Isabel Candlin, Daisy Clarke, Duncan Campbell, Henry Cheney, Dorothy Cooper, Alice Crang.

D—Agnes Darke, Dorothy and Marjory Dyks, William Dilly, Ernest Davies, Marie Denizot, Faith and Phyllis Duncan, Violet and Mai Davidson, Constance Devenish-Meares, Blossom Davis Vera Dickinson.

E—Helen Eardley-Wilmot.

F—Janet Fawkes, Constance Furlong, Jeanne Faucon, K. M. Fausset, James and Marian Freegard, Helen Forbes, F. A. and Aileen Figgis, Bessie and Mary* Freeman, Nessie and Muriel Fry, Maggie and Flossy Fullarton, Kate, Maggie, Mabel and Eva Fletcher.

G—Margaret, Jack, Dorothy, Edith and Stuart Gray, Harry Gribble, Henry Gibson, Thos. Groombridge, Edith Grieve, Alfred Gibbs, Dorothy Garfit, Alfred, Daisy, Mary and Ethel Greenacre, Gracie Grout, Aileen Gardner, Daisy, Hedley and Ernest George, Evelyn Giddings, Nancy and Dorothy Grove, Mary Glass.

H—Theodora Hill, Edith and Winifred Harvey, Ella Hake, Gladys and Netta Hussey, Freda Hunton, Florence, Stanley, Julyan and Francie Hoyte, Violet Holford, Dorothy Harris, Georgette Hoffmann, May Handasyde, Helen Hunter, Ruth Harrison, Edith Holmes, Bessie Hope, Kathleen and Rosy Hamilton, Ethel Hutchings, Charlie and Ronald Haig.

I—Daisy Iredell, Nellie Irving*, Isabel and Ami Inglis.

J—Sinclair Jackson, Lizzie Johnstone, Norman and Kate Johns.

K—Dorothy, Grace and Philippa Kerr, Agnes*, Willie, Alex.*, Thomas* and Isa Kay, Lily Kinvig, Flossie Key, Jeanie Kyle.

L—A. D. Light, E. and Nellie Lockhart, Arthur Lamb, James, E., Harry, Linda and Norah Lowe, Grahame and Murray Lloyd, Carrie Livingstone-Learmouth, Ethel Larwell, Elsie and Guinifred Leigh, Hannah Lovell, Harriet Lynham.

M—W. C. Mallinson*, Lois Mewburn, Dorothy, Margaret and Daniel Morris, Christina Marshall*, Ian and Eliza McGregor, Harry and Bruce Malaher, L. R. McGregor, Mildred Morgan, Owen Morice*, Margaret Macphee, Mabelle Mounstephen, Bella Mack, Marie Meek, Winifred and Daisy Martin, Bessie Millar, Evelyn and Howard Moir, Hilda Medill, Dora Marples, Annie Macnair, Nellie, Annie and Daisy Mackenzie, Frank and Charles Medcalf, Ethel Mackenzie.

N—Maude and Amy Nottage, Edith and Ernest Nash, John, Cissy and P. Nicholson, Herbert Newton.

O—Benjamin Onions, Eva and Maude Oakes, Sidney Oliver.

P—Winnie Page, Isabel and Gladys Phipps, Rhoda Partridge, Gordon and Leo Pibel, Daisy Phillips, Walter Perryman, John Pearce, May and Vera Petrides, Ruth Patient, Winifred, Ada, Willie and Jessie Palmer, Edith Purkiss, Laura Percy.

R—Gussie and Marion Roach, May Reed, Sydney Robertson, Gwennie Ravenhill, Gordon Roberts, Isabel, Jessie, and Elmina Roe.

S—Mabel Stembridge, Maudie, Arthur and J. Speed, Hilda Schaeffer, Violet and C. R. Salvesen, Nannie Sturrock, Ivy, Rosetta and Muriel Sherwin, Gwendoline*, Gladys and Eric Shaw, Bertha Stocker, Florrie Smith, Edgar Stocker, Mary de Spiganovicz, D. D. and T. M. Stanier, Evelyn Shaw, Janey Sinclair, Herbert Stuart, McLeod Staight, John Smith, Susie and E. Sutton, Bessie Scantlebury, Elsie Siark, Ronald Studd.

T—Herbert Tomkins, John Thomson, Olive Taylor*, Olive Trench, Alice Truelove, Frank and Alice* Thompson, Ethel Taylor*, Eileen Tomlinson, Frances Trotter, Nannie Tibbits, Marjorie Tracey, Harry Thompson, G. Taylor.

U—Queenie Upton.

V—May Vickers, Kenneth Vining, Dorothy Vigers.

W—Ruby and Edith Wilkins, Myra Webb, Sydney Wallace, Connie Wood, Dorothy Woodforde, James Wilson, Helen and Fred Webb, Amy and Charles Wingrave, Leonard Wall, F. and Madge, Wilson, Charles Williams, Evelyn Wood, Violet, Lissa, Arthur and Louisa Walker, Sydney Wisdom, Lilian and G. Willoughby.

Y—Maurice, Gladys, and Gwendoline Young.

FOREIGN LIST.

Prize Competition.—Queenie and Llwellyn Dale (India), 1st Certificate, Div. III. Eliza Scott (Canada), 2nd Certificate, Div. III. Jean Scott, 2nd Certificate, Div. IV.

No. 171—Ivan St. George. **No. 173**—Nettie*, Kate*, Willie* and Ina* Thomson.

Personal.

Many thanks for the kind little notes which have been sent acknowledging prizes and certificates. There are so many, it is impossible to answer all personally.

Louisa Walker.—Thank you very much for your long and interesting letter, and also for the enclosure.

Ethel Larwill.—I am glad to welcome you back as a "Searcher," and hope you are better.

Fan Trotter.—Thank you for your letter. I hope you will persevere and succeed with your music.

Norah Lowe.—I am sorry you have been ill, and hope your knee will soon be better. Did you have an accident?

Uncle Tom's Cot—M. and S.H., 2s. 6d.; A.S.B.L., 1s. 2d.; S.A.C., 2d.; D.B., 6d.; Collected, L.W., 10s. 9d.; S. W. and R.F.H., 2s.; Leytonstone, 1s.; per H.L.B., 2s. 6d.; F. and F., 6d.; Dawkee, 1s.; Children, Shilow Hall, 6s. 9d.—Total, £1 8s. 10d.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Pershore and neighbourhood*, to May 25 *Leominster*, May 26; *Malvern*, May 27-28; *Derby*, June 1, 2 *Hawkestone Hall*, June 6; Mr. J. S. Tyler, *West Horsley*, May 27-30; *Worthing*, June 4; *Ventnor*, June 11, 12; *St. Lawrence*, June 13-15; Mr. Hankinson, *Homerton*, May 30; *Guildford*, June 3, 4; *Epping*, June 6; Mr. F. A. Glover, with caravan, *Hemyock, Devon*; Mr. Frank McLaine, with caravan, *Horsmonden, Kent*; Messrs. Hewlett and Harrison, with caravan, *Rusper, Sussex*, to May 25; Mr. J. H. P. Cutting, with caravan, *Wetheringsett*.

Children's Scripture Union—Portions for week ending June 3.

Sun., May 28	*Acts* v.	1-16	Thurs., June 1	*Acts* vii.	1-16
Mon., „ 29	„ v.	17-32	Fri., „ 2	„ vii.	17-29
Tues., „ 30	„ v.	33-42	Sat., „ 3	„ vii.	30-43
Wed., „ 31	„ vi.	1-15			

Dunoon Training College.

A year ago the founder and principal of Dunoon College, Rev. Duncan McGregor (pastor of Dunoon Baptist Church), met with a serious accident, which for a time was expected to have a fatal termination. He slowly rallied, however, and by October was able to take up his duties to some extent. Having gradually gained strength, Mr. McGregor has resumed his work, and a series of meetings was recently held in thanksgiving for his recovery.

At the morning meeting, the Principal gave an account of the way he had been led to take up the work, not because he desired it or felt himself specially fitted for it, but because it had been forced on him by circumstances in which he could not fail to see the leading hand of God. The work had always been carried on in the spirit of dependence on God for all that was needed, and he rejoiced that he had been spared to continue his work, and that he had been enabled to train so many young men for work for the Lord. The key-note of the meetings was thankfulness to God for his great mercy.

Obituary.

MRS. GRUNDY, OF KUMAON.

NEWS has been received this week of the death by consumption of Sister Jivee Bai, wife of Mr. Ishwar Das (F. Grundy), of the Indian Christian Realm Mission. She latterly laboured among the hill people in a hitherto unevangelised part of Kumaon, and God used her there in bringing souls to Himself. She was a native of Gujarat, and her husband of Croydon. Twelve years ago, she left the Ahmedabad Government College to share the life and labours of Ishwar Das, and of her missionary career all of the following portion of Paul's experiences might be quoted:—"In journeyings often, in perils of waters, in perils of robbers, in perils by her own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Prayer is asked for the little ones left with the sorrowing father.

REV. PREBENDARY DANIEL MOORE.

Rev. Prebendary Daniel Moore has just gone in to see the King in his beauty, at the ripe age of ninety. It was at Camden Church, Camberwell, where Mr. Ruskin attended this gifted preacher's ministry.

To follow such a pulpit orator as the famous Canon Melvill was a great distinction, and for twenty years he was one of the most popular and powerful preachers in South London. From 1856 to about three years ago he was the Golden Lecturer at St. Margaret's, Lothbury. When, in 1865, Bishop Tait secured him for Holy Trinity Church, Paddington, he soon filled an empty church. He was ultimately appointed Chaplain in Ordinary to Her Majesty; and in 1880 Bishop Jackson gave him a prebendal stall in St. Paul's Cathedral.

Some of his most useful sermons were preached before the University of Cambridge, where, for three years, he was Select Preacher. Since 1895 he had been almost entirely laid aside with paralysis.

REV. THOMAS RUDD, B.A.

For thirty-five years the late Rev. Thomas Rudd, B.A., was head master of the School for the Sons of Congregational Ministers. The home of the School at the time of his appointment, in 1859, was at Lewisham, and for many years Mr. Rudd was a valued deacon of the Church under the ministry of Rev. Morlais Jones.

In 1884 the School was removed to Caterham, where a handsome pile of buildings had been erected. A number of "old boys" held their late head master in much esteem, as the cheque for £105 presented to him on his retirement in 1884 testified. Other public testimonials had been received by Mr. Rudd.

In 1892 failure of health necessitated a voyage to the Cape, but the return of robust health was not permanently secured. He suffered from repeated attacks of paralysis, and recently succumbed to one of them. He was a graduate of the London University.

DR. JOHN MOIR, EDINBURGH.

The death is announced of Dr. John Moir, at the ripe age of 91. He was seven years old when the news of the Battle of Waterloo rang through Europe, but he had an additional good reason for remembering the stirring times amid which he was born, for it was in the French prison of Verdun that he first saw the light. There his father, a naval surgeon, taken prisoner during the Napoleonic wars, was joined by his mother, and they remained in captivity until such time as an exchange could be effected. In Edinburgh, where his father afterwards settled down to practise, most of Dr. Moir's studies were undertaken, and in 1828 he graduated as Doctor of Medicine. For many years he enjoyed an extensive and high-class practice in the city, and retained a few of his patients until some months before his death. Dr. Moir was a leading member of the Obstetrical Society, of which he was at one time president—a position he had also held in the Medico-Chirurgical Society and the Royal College of Physicians, of which he was the father. In many philanthropical institutions he was warmly interested, notably the Royal Infirmary, Chalmers Hospital, and the Medical Missionary Society, of which he was the only surviving original member. For more than fifty years he was an elder in Free St. Andrew's congregation, and to his efforts largely was due the transference of the Church to Drumsheugh Gardens. Dr. Moir was an earnest advocate of the tithe principle in the support of Gospel work; and whenever that subject was suggested in our pages, letters of encouragement and supplying reasons for systematic giving came from him. Dr. Moir, who was twice married, is survived by a widow, two sons, and two daughters. The names of his sons are familiar to all who take an interest in mission work in Central Africa.

Open-Air Preaching in Cork.

AT a recent meeting of the Cork County Council the following resolution was adopted unanimously:—"That this Council pass a bye-law under Section 16, Local Government (Ireland) Act, prohibiting street preaching in this county, and directing the solicitors to this Council to take all proper legal steps to have said bye-law carried into effect."

On this an Irish correspondent writes to us:—"Cork people, since Wesley's time, have been notorious in their hostility to the street preachers. It is also remarkable that in Cork Wesley and subsequent open-air workers have had splendid success in casting the Gospel net. Although at times compelled to fly for their lives from hostile crowds, the preachers invariably returned to the work and gradually wore down the opposition, thus gaining repeated victories for liberty and freedom of speech. Above all, bright gems were picked up here and there, almost from the gutter, that have shone brilliantly in Ireland for a few years, and will shine as the stars for ever and ever. Ireland at present is a land of 'open doors;' the common people hear the Word gladly, and one fears lest other counties may follow the lead of Cork in closing these doors."

The O.A.M. at Epsom Races.

DEAR SIR,—This great carnival is once more upon us, and from Sunday, May 28, until Friday, June 2, will present an opportunity for Christian service not to be excelled in all England. For more than forty years the Open-Air Mission has laboured in this difficult field. Our company this year will probably exceed sixty evangelists, including the fine male choir of the London City Mission, and will be employed in arduous toil every day on and around the race-course, preaching, singing, warning, pleading, and distributing vast quantities of specially-prepared literature.

May I plead for immediate and liberal help? We need at least £100 towards the expenses, which, in conjunction with Miss Alexander, we incur. Not least in importance is the need for earnest prayer that many may be saved and God may be abundantly glorified. — Yours sincerely, FRANK COCKREM, Secretary,

Open-Air Mission, 11, Adam Street, Strand, London, W.C.

The Y.M.C.A.

ON June 1, the handsome new building of the Bedford Association, which has been erected in a central position opposite the Modern School, will be formally opened by Sir George Williams.

In connection with the extensive effort being put forth by the committee of the Anglo-American Y.M.C.A. of Paris, Mr. James Forrester Anderson, the hon. sec., is now in London. Communications may be addressed, 104, Hereford Road, Bayswater, W.

The Totterdown (Bristol) Association is proceeding with the erection of a new building, which, including furnishing, will cost £2,400. Of this sum £1,100 is still required. The Mayor of Bristol occupied the chair at a meeting recently held in support of the scheme.

Letters to the Editor.

"The Lord Reigneth."

DEAR SIR,—The prayers of the Lord's people for Paris are evidently being answered—there is a growing spirit of prayerfulness and unity which betokens subjection to the Lord's way and trust in Him. Several are beginning to see "the Lord *reigneth*," and that in proportion as we are in communion with Him, we *must* be "in all these things more than conquerors." As "Head over all things," He is given "to the Church which *is* his body." In coming to England, one feels the need of much prayer. So many in their zeal for truth seem to forget that a fleshly zeal is the greatest hindrance of the work of God.

It is so easy to detect false doctrine in others, and yet all the while to scatter the sheep instead of "restoring such an one" "in the spirit of meekness." I am hoping to be in the Conference Hall, Eccleston Street, Sunday, May 28, and in June and July, and would be thankful for prayer for that very worldly neighbourhood.

May I mention that believers' meetings have been going on every Friday at 8 for many years, and that, waiting "only on God," we have *never once* failed to realise his presence and blessing?—Yours for Christ's sake,

RADSTOCK.

Mayfield, Woolston, Hants.

Leased-Out Convicts in the Southern United States.

SIR,—In a letter in THE CHRISTIAN of May 18 from Mr. C. Cook, he suggests that the Howard Association should take up the subject of the horrible treatment of many negroes in the leased-out convict gangs of some of the Southern States of America. If he had read the last annual report of the Association (issued in October, 1898), he would have seen that the committee have already been in correspondence on this matter with the governors, the press, and the philanthropists of all the Southern and some of the Northern States, and that in consequence a greatly increased amount of public attention has been directed to this subject on both sides of the Atlantic.

The Howard Association has received from persons of both races in America grateful acknowledgments of the utility and influence of its efforts, and during the present year it has circulated thousands of papers on the subject, and has procured much notice of the question in American journals.

But two immense difficulties in the way of a more humane treatment of the coloured race by the whites consist: firstly, in the very general apathy of the American churches towards the negro; and, secondly, in the helplessness and ignorance of the coloured people as a whole. They seem powerless to combine for mutual help. As to the attitude of the churches, what more typical example could be given than the sadly prejudiced utterances of the noted Southern evangelist and "revival preacher," Sam Jones, as reported in Mr. R. C. Morgan's interesting communication to THE CHRISTIAN of April 20?

However, some progress is being made in the South, both in reference to the lease system and also as to a growing expression of disapproval of the atrociously savage lynchings which from time to time disgrace that portion in particular of the United States. When the American churches do their duty in this direction, they can hardly fail to secure a much more rapid improvement. And even the British churches might usefully stimulate their American brethren in this matter.—Yours respectfully, WILLIAM TALLACK.

Howard Association, 5, Bishopsgate-st., Without, London, E.C.

The Working Men's Mission.—The work carried on in Collingwood Street, "New Cut," continues to prosper. A "parlour meeting" has been started for crippled children, and the recent meetings in connection with the extensive children's work were times of much blessing.

Evangelistic.

Awakening in Ireland.

A REMARKABLE religious awakening is going on in Portadown. It commenced about a month ago in connection with a fortnight's Gospel Mission, conducted in the Methodist Church by Mr. Billy Spence of Belfast. During that time the whole town was moved as it has not been for years, and night after night there were not only overcrowded congregations, but many professed conversions. Since then the meetings have been kept up daily by the local ministers, who hold dinner-hour services in the open-air for the workers in factories, and also open-air services in the evenings, followed by a march through the streets with a singing band. The work is spreading and deepening, and the hope is expressed that the summer of 1899 may witness a similar manifestation of God's Holy Spirit to that which was experienced in 1859.

Miss Glover at Plumstead.

MAY I add to what has already appeared in your paper concerning Miss Glover's ten days' evangelistic services at the Cage Lane Mission Hall, Plumstead. It is very long since there has been such an awakening in the mission, the character of which was in some way indicated at the closing meeting on Monday evening, the 15th inst. After Miss Glover had delivered a soul-stirring address, between twenty and thirty rose and testified that they had received special blessing during the mission. Many of the testimonies were from those converted during the special services. It was a most impressive and helpful meeting.

There were two marked characteristics about the young evangelist which were productive of good results—viz., the lack of excitement and the untiring patience displayed during the after-meetings. She fully realised that the work was the Lord's; and we had the pleasure of seeing one after another rise from the audience and walk into the inquiry room before the assembled company. The workers in connection with the Mission have been greatly stirred, and no one can estimate what good will result from the Mission.

(Mrs.) Kate Anderson.

The Glasgow Evangelistic Campaign.

PROBABLY never have the churches of a great city banded themselves together in a spirit of more perfect unanimity than is being manifested in Glasgow at the present time, in connection with the evangelistic campaign planned for next winter. The fire and enthusiasm of the central committee have now spread into all the nine districts, and the same interest and expectation is being shown over the whole area.

A very large number of ministers of all denominations have agreed to take part, and engagements have been fixed with a good many evangelists, while negotiations with others are still in progress. Mr. D. L. Moody has not yet replied to the invitation, but strong hopes are entertained that he may see his way to come.

According to present arrangements, the work will be preceded by gatherings of Christian people—at different centres over the whole city and district—during the first fortnight of October, for the deepening of spiritual life, and for united waiting upon God for blessing on the work. These will be followed by communion services in at least the Presbyterian churches on Sabbath, the 15th, and thereafter the aggressive effort will be immediately and systematically proceeded with.

Gospel Work in South Wales.

IT is some time since we sent you word of the mission work in this part of the country, but we feel sure Wales has a warm place in the hearts of the Lord's people. It will encourage further prayer and effort if a little of what is being done is made known. Some of God's chosen servants have been helping us in the work. Their names include Mr. George Dent, of Rev. F. B. Meyer's Church and Cheshunt College; Evang. R. Parson, of Sudbrook; Mr. Frank Penfold, of Brighton; Rev. J. Gregory Mantle, and Mr. Thomas Payne. These and others have all visited the Gospel Tent Mission, and their earnest addresses have been owned of God in the blessing to his people and the conversion of sinners. Though the effects of the past terrible strike are still felt among us, and will be for some time to come, yet the meetings have been well sustained. Some seventeen meetings weekly are held in Barry Dock alone, including children's services and mothers' meetings, whilst Gospel meetings are held nightly. At Brynmawr blessing has been given. One poor fellow who had tramped into the town, after serving a term in prison, was cared for until work could be found. A.B., who was a notorious character and purposed committing suicide, was saved on his way to the water three years ago. He can now be seen praising God for his wonderful salvation with others who had been saved from terrible depths. We want to put up as soon as possible a new tent for Barry Dock—the old one is hopelessly destroyed. Sailors are easily attracted inside a tent who will not even come to a mission hall. The summer is upon us, and we ought to start the latest in June. £45 is wanted.

Gerald R. Coultas,
General Superintendent.
Mission House, Barry Dock, South Wales.

Mr. H. Stafford Smith, Evangelisation Society, has held a second mission at Shaftesbury, and is now conducting a tent mission at East Kenoyle, Wilts.

Mr. James Sprunt has been conducting a mission at Cootham, Sussex. Lectures were given on "The Tabernacle," illustrated by coloured diagrams and a beautiful model. Believers were blessed, and some professed conversion. F. M.

Mr. B. W. Jackson, evangelist, of Belfast, has conducted two weeks' evangelistic services in Clonavon Congregational Church, Ballymena, with encouraging results. There was a good attendance throughout. The Gospel was preached with simplicity, earnestness, and power.

A twenty days' mission has been conducted by Mr. J. B. Anderson in the Baptist Church, Hartlepool, with much blessing. An interesting feature was that some of those who yielded to Christ were the children and grandchildren of the converts of a mission held in Hartlepool by Mr. Anderson some twenty-five years since.

The Mission at Hamilton, N.B., by Messrs. Weaver Brothers, had to be prolonged a week owing to the great blessing that followed their labours. The meetings were held in the Baptist Church, and scores professed conversion. One feature of the Mission was the number of families that experienced blessing. An urgent request for a return visit of the evangelists was presented to them.

Evangelists' Engagements.

Mr. W. D. Dunn.—Till June 4, Motherwell; 18-30, Bethany Hall, Glasgow.
Mr. W. R. Lane.—May 27-June 5, Brockley.
Mr. E. P. Telford.—Till May 28, Bromley. During June, Great Assembly Hall, Mile End.
Mrs. E. L. Baeyertz.—June 18-July 3, Annan.
Mr. Jas. Sprunt.—Till May 28, Billinghurst; during June, Sundays and Thursdays, Walthamstow; Wednesdays, Wimbledon.
Mr. Newton Jones.—May 27-29, Bedford.
Mr. Henry Thorne.—May 27-June 5, Ramsden Road, Balham; 11 and 12, Wimbledon; 18-25, Bromley.
Mr. J. J. Scroggie.—May 28, Tunbridge Wells.
Brothers Weaver.—Till May 26, Paisley.
Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sunday, May 28, at 7, Mr. P. H. Thompson; Malden Hall, Haverstock Hill, Sunday, May 28, at 7, Mr. J. G. McVicker.
Mr. John Elliott.—Till June 4, Puddington; June 8-25, Central Hall, Pokesdown, Bournemouth.
Mr. J. S. Tyler.—(Children's Special Service Mission) Southsea, May 26.

Personalia.

Rev. F. B. Meyer has been elected to preside over the National Convention of the Young People's Society of Christian Endeavour in 1900. The election took place on Monday last at the annual Convention at Belfast.

Rev. George Wainwright, who is returning from Tasmania in restored health, hopes to reach London early in June. Communications to receive first attention may be addressed to the care of Mr. Millard, 17, St. Michael's Road, Stockwell, S.W.

Mr. Tennyson Smith, of the Society of Temperance Ironsides, has been ordered by his medical man to take a complete rest from platform work for some time. He has lectured nearly every night since early in September last, and in the midst of a mission at Stourbridge (which concluded on the 15th) he was compelled to rest for a few nights. Mr. Smith is now at his home in Deganwy, Llandudno.

Pastor Fr. Coillard, by recent intelligence, has made a satisfactory journey inland from the Cape. When writing on March 28, the veteran missionary was about a week's journey from Bulawayo, *en route* for the Zambesi. The great caravan of twenty-one waggons doubtless reached Kazungula some days ago, and there a conference is to be held and arrangements made for the location of the reinforcements.

"Too Old at Forty."—With reference to the useful conference recently held with the interesting and pathetic object of assisting those who are discharged from situations for being "too old at forty," we understand that a number of sufferers have already been aided. Particulars of the movement, which is being organised on a religious basis, may be obtained from Mr. A. E. Clarke, the C.B.A. Office, Earlsfield, S.W.

International S.S. Lessons.

June 4, 1899.

Christ Crucified.—John xix. 17-30.

Golden Text.—Gal. ii. 20.

Explanatory.

READ the parallel passages, and some keep their Bibles open there for reference (Matt. xxvii. 31-66, Mark xv. 20-47, Luke xxiii. 26-56).

Verse 17. Picture this sad procession. First walked a soldier, holding up a white board on which was written the crime for which the prisoners were to be killed, then four soldiers with the hammer and nails, and a Centurion to guard Jesus carrying his own cross; after Him the two robbers, each bearing his cross, and four soldiers with each; thus they left the gorgeous palace and were followed through Jerusalem by a great multitude. "Golgotha," in Latin Calvary, a small eminence outside the city gate. Jesus, exhausted by the cruel treatment and mental agony, faints under his burden, and a black African man is compelled to carry it for Him. Many women kept as close to Jesus as they could, to whom He spoke tender words (Luke xxiii. 27, 28). When Jerusalem was besieged and destroyed, the suffering of the women and children was too terrible to relate.

Verse 18. About nine o'clock, the very hour of the morning sacrifice of the lamb. Jesus the Lamb of God (Explain the full meaning). The prisoners were nailed to the crosses as they lay on the ground, then they were raised and jolted into holes dug out for them. Stupefying drinks were offered to them, which Jerusalem ladies prepared in order to assuage the sufferings. Jesus in the midst, the Saviour of sinners.

Verses 19-22. Pilate wrote this to annoy the Jews: "Latin" for the Romans, "Greek" for the visitors and learned people, "Hebrew" for the Jews.

Verses 23, 24. Criminals were crucified naked, their clothes the perquisites of the soldiers, turban, outer robe, girdle, sandals, and the tunic, which reached from neck to foot; it was this that was without seam.

Verse 25. Only a few of the women and one disciple were near the Cross. Jesus could easily speak to them, He was only raised a little from the ground. Note his words of forgiveness to the robber.

Verses 26, 27. Saving others while dying Himself; care for his earthly mother, who doubtless now was a widow, and her other children did not believe in Jesus as the Messiah, and did not sympathise with their mother. A sermon on the Fifth Commandment preached from the Cross. *(Press this on the scholars: duty to mothers.)*

Verses 28, 30. Every Scripture concerning the Messiah was fulfilled in Jesus. *(Give the scholars the exercise to find the passages and their fulfilment.)* Jesus died at the time of the evening sacrifice. Darkness was over the city from 12 to 3 o'clock; the moment that his spirit left the body there was a great earthquake; the veil, which shut out the holiest place in the temple from men, was rent in half; the rending began at the top. This veil was about 60ft. long and as thick as the palm of a man's hand. *(Ask for the other wonders that happened, and point out their significance.)* Crucifixion did not kill Jesus. He "gave up" his life when He knew He had done everything needed for our salvation. He did not die of exhaustion, for He cried, "It is finished," with a loud voice. The physical cause of death was a broken heart. These facts are all corroborated by history.

Christ's Seven Sayings from the Cross.

Get the scholars to give these in their order, and point out the cause for each and the meaning (Luke xxiii. 34, Luke xxiii. 43-44, John xix. 27, Matt. xxvii. 46, John xix. 28, John xix. 30, Luke xxiii. 46).

Seven Lessons to be Impressed.

Explain the need of atonement for sin.

What is sin? Every sinner is under God's curse (Gal. iii. 10-13). Refer to the curses and blessing in Deut. xxviii.

The price of our redemption shows God's love, God's feelings about sin. It should teach us to hate sin and love the Saviour. Not only all prophecies about Christ, but every Scripture will be fulfilled.

Christ's example of unselfishness in suffering. *Are we like Him, or absorbed in our own troubles?*

What did Jesus say about bearing his cross? (Matt. xvi. 24, Mark viii. 34, Luke ix. 23.) *What am I doing?*

What does all the sad story mean to *me?* Can *I* treat this Saviour with scorn? In which group of people should *I* have been found?

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The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Newcastle has licensed a number of miners as lay-readers.

The Bishop of Bristol has appointed Rev. W. J. F. Robberds to succeed Canon Cornish as vicar of St. Mary Redcliff, Bristol.

Mr. F. C. Rollin and Mr. J. B. Thompson, of the Yorkshire United College, are sailing for the Cape, in connection with the Colonial Missionary Society, to take joint charge of the churches at Ophirton and Braamfontein.

Rev. George Denyer, of Didsbury, has accepted the vicarage of Christ Church, Blackburn. The appointment has been received with general satisfaction in the parish, which is strongly evangelical, and where some uneasiness had been caused by a report that a High Churchman would be selected.

Sir C. R. Lighton writes to the papers, that "a very large part of the laity decline to support, as formerly, diocesan appeals. Let the bishops and clergy be true to their vows, and reassert the principles of the Reformation, and I have no doubt they will not appeal to the public in vain."

Archdeacon Sinclair has issued a long letter on the subject of the spiritual wants of the diocese of London, in which he refers to the position of the Bishop of London's Fund. He says that "we are doing very little indeed;" as only three churches were consecrated last year, while at least forty are needed.

The Archbishop of Canterbury, preaching at Westminster Abbey, remarked that the Religious Tract Society, as the unwearied helper of missionary work at home and abroad, was deserving of the most liberal support, and all should bear in mind that not a penny of their contributions was devoted to the Society's trading purposes, but to the strengthening of its missionary work.

The Southport Clerical and Lay Conference is to be held on May 30 and 31. Among the subjects to be discussed are: "The Influence of the Pulpit on Modern Life;" "The Ornaments Rubric: its Judicial Interpretation;" and "The Responsibility and Duty of the Laity in the Present Crisis." The speakers will include Archdeacon Taylor, Canons Robson and Sutton, and Revs. A. R. Buckland and H. J. R. Marston.

The C.M.S. Centenary services and meetings in the provinces are being attended with great blessing. Very notable was the great meeting held in the Drill Hall, Derby, when an impression, that could scarcely be exceeded for solemnity, was left upon the largest missionary gathering known in the town by the special deputation, Rev. James Johnson (of Lagos) and Mr. Eugene Stock.

The Archbishop of Canterbury held a reception on the 18th inst., in the Great Hall of the Church House, on behalf of the Boards of Missions of the Provinces of Canterbury and York, of Colonial and Missionary Church workers. Although this was the first time that such a reception had been held, it was a great success. The Primate spoke of the importance of, and the need for, missionary effort, the progress that had been made and what still remained to be done, and urged all present to do everything in their power to carry out the Lord's command to preach the Gospel to all nations.

Congregational.

At Ebenezer Chapel, Dewsbury, Rev. M. Anstey is preaching a special series of Sunday morning services on the Reformation.

Rev. Dr. Parker has forwarded a cheque for £500 to the committee of the Union Church Children's Home, Sunderland, to buy their present building, or to erect a new home, in perpetuation of the memory of his late wife. Mrs. Parker, whose family live in Sunderland, had up to the time of her death taken an active interest in the institution.

Baptist.

Special services have been held in connection with the first anniversary of the Baptist Mission at Ringwood. The mission was commenced with cottage meetings; then a public room was taken, and the gatherings have been much blessed.

A special and interesting gathering was held at North Kelvinside Church, Glasgow, on the occasion of the visit of Alderman Cory and Rev. E. A. Carter. Addresses were delivered by Rev. John Horne and other friends.

As an outcome of the mission gatherings that are being held in the Opera House, Blackpool, extensive premises have been secured for week night and Sunday school services, and a movement is on foot for the erection of a new chapel to be called the Blackpool Tabernacle.

At the Annandale Road Church, Chiswick, Mr. William Olney has conducted special services with great blessing. At the close of the morning service some young men confessed Christ. In the evening a number of the elder Sunday School scholars also yielded. The day will long be remembered.

Stimulating services were conducted at New Road, Oxford, by Rev. J. Dann, in connection with the Century Fund. In the evening a large number of persons who had professed conversion at the Free Church Mission conducted by Rev. Thos. Cook, were received into the membership.

A stimulating sermon was preached by Rev. T. Spurgeon, at the Metropolitan Tabernacle, specially addressed to the workers in the Colportage Association. The preacher, alluding to the seed, its multiplication, and its fruitfulness, said he desired to speak a word of cheer to the colporteurs—he was going to say, to give three cheers, not for them, but to them.

Methodist.

The nett increase this year in church membership in Irish Wesleyan Methodism is 281. Last year it was only sixteen.

At Gospel Oak, a district which has greatly developed of late, between Kentish Town and Hampstead Heath, the Great Queen Street Wesleyan circuit is building a much needed new church.

The Wesleyan Central Sussex Mission reports progress. In connection with services which were commenced at Hayward's Heath in a hairdresser's saloon, a chapel is to be built immediately. A month ago, services were begun in a tent at Burgess Hill, where a chapel must also be provided at once.

Bishop Hartzell, the missionary Bishop of the Methodist Episcopal Church of America, is paying a short visit to England. He was present recently at the examination of candidates for the ministry which took place in Wesley's Chapel. It is stated that the Bishop has little difficulty in gathering workers of a high order for the missions of his society.

The anniversary meetings of Bowron House Institute (Free Methodist) were held at Exeter Hall on Monday. The secretary, Rev. T. J. Cope, reported thirty-four sisters, or deaconesses, now on the list, and gave interesting accounts of the many and much-blessed evangelistic missions which the sisters had conducted.

In connection with the recent outrage at Johannesburg when Mrs. Appelbee, wife of Rev. R. F. Appelbee, was murdered, the British Agent in the South African Republic reports: "There can be little doubt that outrage is an act of deliberate revenge on part of liquor dealers for efforts made by these ministers to expose their nefarious trade." The ministers referred to are of course Mrs. Appelbee's husband and Mr. Wilson, the latter of whom was also attacked. No arrests have been made.

Speaking at the anniversary of Oxford Place Wesleyan Mission, Leeds, on "Who say the people that I am?" Dr. Clifford said that at no time since the close of the first century was there a greater sense of the historical reality of Christ, while He was respected as never before as a perfect example of living. Diverse witnesses like J. S. Mill and C. M. Sheldon testified to this. Another and more important thing was that He was looked upon more than ever as the Saviour alike of the lost individual and of lost society.

Presbyterian.

Rev. J. M. Wilson, of Hexham, has brought his ministry to a close after forty-three years' service. A large congregation assembled to hear the farewell sermon, and the service was of a most impressive nature.

Dr. Marcus Dods preached the anniversary sermons at Derby to large congregations. Speaking in the morning on "The rich young man," and in the evening on "The impotent man," the speaker delivered the Gospel message with simplicity and weight.

An effort is being made by the Bermondsey congregation to raise funds for the erection of new buildings, which have become urgently necessary by the prosperity which has attended the work. Principal Dykes speaks highly of the work as a centre of Christian activity open in one of the most necessitous parts of London.

In the Free Church Assembly at Edinburgh, the Moderator, Dr. James Stewart, delivered an inaugural address, which dealt largely with foreign missions. He urged the adoption of a forward missionary policy, suggesting that it should be the settled aim of the Church to direct a larger amount of attention and effort to the work of foreign missions.

Speaking at the U.P. Synod on the Union question, Dr. John Smith, of Edinburgh, said: "When this Union is accomplished, Scotland will see a sight which she has never yet seen—a Church with a world-wide horizon, yet rooted in and filling with a wonderful influence the whole land: strong in the city and in the country, in the Highlands and in the Lowlands, among simple and cultured, and above all, and through all, and in all, mighty in her preaching of the Gospel of God's grace to men."

Society of Friends.

The annual report of the Friends' First-day School Association is now issued, and contains many helpful facts and suggestive hints for workers.

The Dukhobortsi on the *Lake Superior*, from Cyprus, have landed at Quebec, and are reported "all healthy." The emigrants from Russia sailed from Batoum on the *Lake Huron* on the 11th inst., the party numbering 1,540 adults and 738 children.

Lucy E. Wright, in an address at the Dublin Women's Yearly Meeting, said: "If we are to be of any service to others the things we do and the words we say must bear the stamp of reality. In this somewhat superficial, diffusive age, let us not rest satisfied without going to the very root of, not so much in the sense of knowledge, which may be imperfect and incomplete, but in faithfulness, in sincerity of purpose, and in humility, without which we cannot fulfil our responsibility to the Church."

Fallen Asleep.

Mr. ELISHA SMITH, of Liverpool, who for nearly fifty years had been a member and deacon of Great George Street Congregational Chapel.—Rev. HENRY LEWIS, a retired Congregationalist minister, dropped dead during the singing of the opening hymn in the Baptist Chapel at Chelmsford on a recent Sunday morning.—Rev DONALD MURRAY, senior minister of the Tarbert Free Church, Ross-shire.—Rev. JAMES RITCHIE, senior minister of Stromness Free Church, in his 80th year.—Preb. DANIEL MOORE, one of the most venerable and highly respected of the London clergy, in his ninetieth year. He was ordained by Bishop Blomfield, of London, became Prebendary of St. Paul's in 1880, and was *doyen* of the Queen's Chaplains-in-Ordinary.—Bunyan Baptist Church, Norbiton, has sustained a heavy loss by the death of Mr. SILVANUS BROWN, one of its most esteemed members.—Rev. J. SHORTT, vicar of Hoghton, near Preston, in his seventy-fourth year. He had held the living for the past forty-six years.—Dr. ROBERT RYLAND, among the most widely known, as well as probably the oldest Baptist minister in America, at the age of ninety-four. He kept up preaching and pastoral work until a few months ago.—South African Methodism has just lost Mr. THOMAS W. GARLAND, of Natal. He emigrated to the colony at the end of 1849, and grew up with it, and was one of the foster fathers of its now vigorous Methodism.—The Epworth Wesleyan Circuit has just sustained a great loss in his removal by death of its beloved superintendent, Rev. SAMUEL SHEARD. For some years he struggled with impaired health, but bravely continued his work until, overtaken by a sudden attack of hæmorrhage brought on through exposure to cold and fatigue, he was compelled to cease from active work.—Rev. WM. CLOSE, senior minister of Loughmorne Presbyterian Church, near Carrickfergus, Ireland, aged seventy-seven. Originally the deceased had been a minister of the Eastern Reformed Covenanting Church, but about five years ago both he and his congregation united with the Presbyterian Church, of which he continued to be a highly respected minister up to the time of his death.

A New Home of Rest.—In connection with the North-East London Gospel Mission, a new and capacious home of rest for working men and youths was opened at Lancing-on-Sea on Whit-Monday by Mr. John McCall. The building, which stands in its own grounds, commands a fine sea view, and is well fitted with modern appliances. Mr. W. Chorley, superintendent of the Mission, while mentioning that a large sum was required to be raised, indicated the advantages of the institution to the enfeebled poor of Metropolitan slumdom. Communications may be addressed to Mr. Chorley, 6, Clephane Road, Canonbury, N.

About Books.

A PREACHER'S HANDBOOK.

BOOKS of seed-thoughts and outlines for Christian workers are becoming legion. There is undoubtedly a place for them, as supplying suggestive matter ready to hand for the use of the preacher and teacher, and as affording assistance to such as, at short notice, sometimes leave home and business cares to address gatherings of men and women on Gospel themes. We have from time to time called attention to the compilations in this line of Mr. J. Ellis; and we now welcome another product of his industry and research—**Gospel Seed for Busy Sowers,** a compact little book, well described on the title page as "furnishing materials for preachers, evangelists, Sabbath-school teachers, and lay workers." A glance at the pages shows the work to consist of outline addresses, sermonettes and talks for young and old, Bible readings and telling points, missionary incidents, and hints to workers. Rev. Mark Guy Pearse says in the introduction:—"Pointed, concise, and thoroughly practical are these outlines—so arranged as to be easily remembered. Though the spring be full, yet there are times when the pump needs a little water to be poured down in order to fetch much water up. They who lack a subject, and have little time to seek one, will find here something for which to be thankful," (1s. *Morgan & Scott.*)

Great Thoughts half-yearly volume (October-March) is marked by all the familiar features of that well-known repository of thought. Few will fail to find, amid a little that fails to carry the judgment, much that is stimulating and serviceable in the work of Christian instruction. The illustrations are excellent. (4s. 6d. *A. W. Hall.*)

Comparatively few persons are aware that Rev. Augustus Toplady's immortal hymn, "Rock of Ages, cleft for me," first appeared in 1776 in the **Gospel Magazine,** of which he was at that time the editor. The fact is recalled by the issue of a "Toplady Number" of the magazine named, which was established in 1766, and therefore is the oldest religious magazine in the country. There are, besides a paper on the "Rock of Ages," which is reproduced exactly as it originally appeared, several articles and numerous illustrations, with four portraits of Toplady. (6d. *Collingridge.*)

An interesting missionary sketch is **Sophia Cooke;** or, Forty-two Years' Work in Singapore, by E. A. Walker. *(Eliott Stock.)* A native of Norfolk, Miss Cooke went to the Straits Settlements in 1853 under the auspices of the Society for Promoting Female Education in the East; and she was privileged to witness much blessing upon her devoted life and labour. There is an introduction by Rev. B. Baring-Gould, of the C.M.S., on the influential character of Miss Cooke's educational work, and a reminiscent postscript by Miss Webb, whose privilege it was to be intimately associated with Miss Cooke in friendship and correspondence during the whole of her long term of service abroad.

Church records have an interest peculiarly their own, but they are rarely presented to best advantage in memorial volumes. A thoroughly successful piece of work in this line, however, is **Union Chapel: The Story of a Hundred Years:** 1799-1899 (2s. 6d. *Hazell, Watson, & Viney*). Though a full hundred years old, this Nonconformist Church, the influence of which has extended much beyond the borders of Islington, is yet under the care of its third minister. Rev. Thomas Lewis was pastor for fifty years; Rev. Dr. Henry Allon followed him, being succeeded by Rev. Hardy Harwood, the present pastor. Portraits of these worthies, with their church officers and others, embellish this admirably digested story; and there are excellent engravings of the present chapel and its predecessors.

The issue of another volume of Dr. Alexander Whyte's **Bible Characters** (3s. 6d. *Oliphant, Anderson & Ferrier*) is a welcome event in the publishing world. This third instalment completes the survey of the leading figures in Old Testament history, and embraces the study of such men as Elijah, Job, Jonah, Isaiah, Jeremiah, Daniel, &c. What a wealth of biographical treasure is here, and what an unfolding by a master mind of the eternal principles that lie at the foundation of all true living! This is the sort of exposition that perpetuates the power and gives undying zest to the study of the Bible. In Dr. Whyte's hands it is the most modern and up-to-date of all books; if it is full of comfort where that is needed, it is also full of stinging reproof and self-revelation—things more needed still for most of us. Let no young man or woman, who wants to be told the truth and to face it, neglect the perusal of these priceless chapters.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IN the interesting "Revival" sketch, which appears on page 15 of this issue, occurs an important paragraph, the truth of which few will essay to deny :—

Probably the chief hindrance to spiritual life at the present day is the worldliness of so many professed followers of Christ; and this again is traceable to the inadequate views of the nature of sin held by so many, and which is largely fostered by much of the religious literature of the day; and it is not at all likely that any great movement will take hold of the souls of men, as the revivals of last century did, unless the destroying power of sin, and the clamant necessity of deliverance from it, is made a prominent feature.

Those who have found pleasure and instruction in the Standard Life of C. H. Spurgeon will be glad to know that Vol. III. of the Autobiography, published this week, is as rich as its predecessors in information regarding the man and his teaching. The illustrations are numerous and good. (10s. 6d. *Passmore and Alabaster.*)

Rev. C. New, of Hastings, is delivering on Sunday evenings a series of discourses on Priesthood according to Scripture, on the one hand, and Priestcraft according to Romanism and Romanisers, on the other. Last Sunday we listened to an admirable exposition of the Holy Priesthood, the Royal Priesthood of believers, and to a caustic exposure of the Christ-dishonouring claims of self-styled priests who arrogate to themselves not only functions which are common to all believers, but those which belong only to our Great High Priest, Jesus, the Son of God. Would it not be well for all evangelical ministers to make themselves accurately acquainted with both sides of the subject, and diligently to instruct their people in it? The next generation will be enslaved or free, according to the action of the present one.

In the current *Evangelical Magazine*, Professor Adeney has an interesting article on present-day neglect of Bunyan's "Pilgrim's Progress." There was a time when every cottage had at least two books—a Bible and "Pilgrim's Progress." Professor Adeney (we fear rightly) doubts whether it is so now, and says, "It really looks as though before long a generation will have grown up that knows not Bunyan." He suspects that this is partly due to the fact that the book is a product of Puritan theology.

Those who condemn Puritanism will condemn Bunyan. He went to Bedford jail for his religious practices. Those people who join in the Catholic reaction that is sweeping over England in the present day will find more to sympathise with in the views of his persecutors than in those of the Baptist preacher. Parents who desire their children to grow up in pure evangelical faith should encourage them to read the great Puritan classic.

Very cheering to Her Majesty must have been the loyalty and enthusiasm of her people at the attainment of her eightieth birthday. Congratulatory messages poured in from foreign sovereigns and the Colonies, as well as the homeland. It is no ordinary event which the nation has rejoiced to commemorate. Prayer rises from millions of hearts that God may still more abundantly bless Her Majesty as the years pass away.

It is fortunate for the opening of the Peace Congress at the Hague that just at present the world is in a state of profound and unbroken peace, without a cloud to darken the sky. The eightieth birthday of our beloved Queen is also a link in the chain of influences which ought to help on the cause of international fraternity. It has called forth a splendid outburst of goodwill from all quarters of the world. Her personal influence for good on the Courts of Europe has ever been great; just now she is able to use that influence through the many family ties that bind her to the leading Sovereigns of the Continent in a way that is unique. The prospects of the Conference under these circumstances are brightening day by day, and there is now every probability that some valuable and permanent results will be the outcome of its deliberations.

Although the sittings of the Conference are held in private, the results arrived at seem to be very regularly and faithfully given to the world. According to one correspondent, Baron de Staal, the President, has remarked that henceforth war, and not peace, would be regarded as Utopian. The proceedings of Friday last constituted it, to quote the words of Mr. W. T. Stead, "a memorable day in the history of mankind." The principal British delegate formally proposed the appointment of a permanent arbitration tribunal, and his action was fully endorsed by the Russian representatives. A special committee was at once appointed to formulate the proposal. This step would, of itself, justify the holding of the Conference, and is fraught with hope for the future peace of the great nations. Jealousies and factions seem to be absent from the Conference; delegates are getting to know and appreciate one another; and, above all, the great purposes indicated in the Czar's rescript are assuming a definite shape in their minds. To those who are outside, the Conference is assigned the task of aiding the whole work by prayer and wisdom of speech.

It is much to be regretted that difficulties continue to arise in the way of a satisfactory conclusion of the Anglo-American Commission. "Retaliatory Measures" do not make for peace, nor produce good feeling. Surely, while the masses of England and America regard each other in so friendly a manner, it ought to be possible to adjust all differences happily and satisfactorily. The situation suggests the suspicion that the interests of certain commercial magnates, who have influence with the Government in either Canada or America, or both, are responsible for the deadlock. If the wrong is on the Canadian side, with all deference to Colonial rights it is to be hoped that the British Government will refuse to allow the speculative investments of a handful of men to jeopardise the peaceful relations of the two branches of the Anglo-Saxon race.

The surrender by the *Daily Telegraph* of its Sunday paper, in deference to the continued pressure of public opinion, has brought a daring experiment to a summary issue. It has been a great victory for Christian sentiment. The result has furnished an impressive proof of the power of the Christian public in voicing and giving effect to national feeling. Of late years there had been a distinct set-back in the general estimate of the place held by religious principle in the country. This had been partly the result of efforts towards reform, which were badly led and so failed to be fully carried out. In this instance the crusade was based on broad and incontestable principles, and the appeal was made on grounds that appealed to the best instincts of the people. This distinct triumph of the cause of Sunday observance should hearten all Christian reformers, and teach them the resistless power of united Christian testimony.

But we shall make a mistake if we now go to sleep and let things take their course, dreaming that all peril is over. There is need for constant vigilance. And there is still more need for Christians to turn the Sunday to the best possible account for bringing all classes under the influence of the Gospel. Should the recent struggle produce any effect in the way of rousing the churches to renewed evangelistic exertion, it will have proved a boon. Its influence can also hardly fail to be felt on the Continent and in the United States, where the evil we have escaped is one of the greatest curses. There are hosts of Christians in America who probably have it in their power, were they once aroused, to sweep the deadly thing out of the land.

In fact, the failure to start seven-day newspapers in this country has made a deep impression in America. The Boston *Congregationalist*, while commenting in a leader on the advantage enjoyed by the Christian public in England in having to fight the battle at a period of profound peace, asks whether the time has not come for the marshalling of the Christian forces of America against the evil which has had such disastrous effects on the religious life of that country, and which is

doing more to vulgarise the common life and undermine the habit of reading good literature and the habit of religious worship than any force cognisable.

An appeal is made to the churches to join in fighting evil rather than each other. Not till then will an enemy "whose conscience is its purse" give up the field. It would be a grand issue of the present happily-ended crusade if it stirs up a similar crusade across the sea. There are other Sunday papers—of a much lower standard than the ones that have been attacked. For the most part they are printed during the week and published on Saturday; but they are sold everywhere on Sunday. Surely the crusade ought not to end until these are compelled to cease their Sabbath distribution.

According to an article in *Truth*, the Sunday concerts at the Queen's Hall during the winter months have resulted in a nett loss to their promoter of £500. From this we are supposed to draw the absurd conclusion that these concerts have not been held "for the sake of profit." The fact that a venture has been unsuccessful from a financial point of view is no proof that gain was not its object. But that by the way. The question, however, is pertinent—Whose profit? The amount of receipts from the sale of tickets

at these and other Sunday concerts must be considerable, and someone profits by them. The lessees of the Alhambra, with their £30 or £40 rental for the hall, and the owners of other halls, are to that extent profited by these concerts. The singers and the orchestra do not give their services from philanthropic motives; and while such entertainments involve such a large amount of Sunday labour, those who believe in the day of rest must continue to oppose them on principle.

Few things have done more to foster the good feeling between England and America than the growing habit in the last few years of exchanging pulpits. Every year a number of Americans are preaching in England and Englishmen in America. This year the International Congregational Convention meets at Boston, and many of the delegates propose seeing something of the country. Next year the International Convention of the Y.P.S.C.E. will bring crowds of Americans to England; while in 1901 the Ecumenical Conference of the Methodist Churches, to be held in London, will also bring a large delegation. This mingling of Christian workers of both countries in large numbers and in three successive years should help materially to strengthen the bonds of friendship already formed.

The news came last week of the death, while speaking at a meeting in Philadelphia, of Mr. Aaron M. Powell, of New York. He was one of the old anti-slavery party, a friend of Garrison and Wendell Phillips, once editor of the *Anti-Slavery Standard*, an earnest temperance reformer, and latterly a prominent worker on behalf of social purity. A member of the Society of Friends, his spirit and character were greatly influenced by their doctrines and life, and his forms of service by their philanthropy. He was one of the first to see the danger to his country from the repeated attempts made to legalise and regulate vice, and he organised a Vigilance Committee t keep a sharp outlook on the doings of the enemy.

Measures promoted by the State legislations throughout the country, municipal bills, police regulations, and all the means so craftily used as doors for introducing the immoral system, were eagerly and narrowly scrutinised, and so far "regulation" has made no headway in the States. For many years Mr. and Mrs. Powell have edited the *Philanthropist* as an anti-regulation paper. They were often in Europe attending conferences on the subject of purity, the last being the one in London in 1898; but now the quiet, faithful, patient worker rests from his labours.

You must either falsify or obliterate history if you are to maintain that the National Church of the English people is any other than a Protestant Church. . . . The people are completely deluding themselves who suppose that this is a mere question of the lawlessness and the disobedience of a very small number of the clergy. It is nothing of the kind. It is a contest against a very large, enthusiastic, and learned school, and we are engaged in that which is neither more nor less than a battle for life or death for the Church of England and its true Protestant character.

So spoke Rev. Prebendary Wace at the Church House on the Ritualistic movement. We perfectly agree with him that what is needed now to combat the insidious Roman practices in the Establishment is the preaching of positive truth. The Confessional, the Mass, incense, priestly vestments, prayers for the dead and to the saints, will be compelled to yield to the preaching of the great Evangelical doctrines which Luther and the Reformers revived, if accompanied by the Spirit of the living God.

The pronouncement of the northern bishops on Fasting Communion has drawn forth the bitterest criticisms of the *Church Times*, who, in declaring that it was the practice of the Church since the Reformation, actually claims Bunyan as an advocate of this unscriptural custom. The proof is drawn from a passage in the second part of the "Pilgrim's Progress," where Christiana's son has to take some medicine *ex carne et sanguine Christi*. This he has to take with some salt, fasting, in a quarter of a pint of the tears of repentance. At this rate it would be possible to prove any doctrine from any premises whatever. To treat an illustration or a chain of imagery as a logical proof in an argument is one of the oldest pitfalls of commentators of the Bible. But an advocate must be sorely put to it when he has to fall back on such flimsy deductions from irrelevant matter. We can readily imagine Bunyan's attitude towards such a treatment of his matchless allegory.

Dr. MacColl's book on the Reformation Settlement is an attempt to prove that the Protestant movement in its inception was political rather than religious, and that the Church of England, before and after its separation from Rome, was practically identical in doctrine, ritual, and officers, with the sole difference that the headship of the Pope was then renounced. Whatever may be the issue of this much-disputed controversy, it does not touch the fact that later on the Protestant movement was at heart a thoroughly religious one, and that it was and is essentially inconsistent with sacerdotal claims. The establishment of the English Church depends to-day not on any doubtful historical conclusions; it is "broad-based upon the people's will" in the very nature of the case; and if the people become convinced that it is unscriptural and wrong in principle, no amount of "historical continuity" can justify its continuance. Legal arguments do not touch a question that goes to the root of things as this one does.

Temperance reform is hampered by many difficulties, but there is one that is becoming more and more accentuated. The conversion of most of the brewery businesses into limited liability companies is continually increasing the number of shareholders, and many of these are drawn from among the members of Christian Churches. It is clear that, so long as this is so, there will be more and more difficulty in carrying out any method of reform drastic enough to do much damage to the "trade." As the *Edinburgh Evening News* put it, in commenting on the recent vote of the Free Church Assembly against "Threefold Option:"

As long as ministers are found among those who use strong drink, as long as church members are found among brewery and distillery shareholders, the moral influence exercised will be weak and fitful. Until the churches purge themselves thoroughly of all connection with the drink interest, they have no ground for dictating to the community at large that it shall not touch the traffic, even when its interference is in the direction of regulation and good order.

The loss of the *Paris* close to the Manacle Rocks, near Falmouth, adds another to the list of vessels recently wrecked through being miles out of their true course. Fortunately no lives were lost, as was the case when the *Mohegan* went to pieces not far from the same spot, and when the *Stella* struck on the Casquets at Easter. These terrible incidents strike the imagination with terror. But what of the innumerable bands of souls that are yearly wrecked on the shoals and rocks of passion *through being out of their course?* Those who perish on their voyage across the Atlantic are as dust in the balance compared with the multitudes of misguided and wayward people who, having abandoned the "narrow path," wander in the perilous ways of sin. There is no earthly danger so awful as to lose one's way on the voyage to the eternal shore. Only by "taking heed to one's path," under the guidance of the chart of the "Word" and the compass of conscience, can we reach our desired haven.

Among the apparent contradictions in human nature and in human life is the fact that humble means are frequently a source of confidence in anyone who is appointed to be a leader of men in the highest walks of life; while money disqualifies for the purest influence, for the most responsible office, and for the noblest service. It is said that one cause of the respect that was felt by all parties for Senor Castelar, just deceased, was that he left power as poor as when he entered it. He went back from the palace to the modest flat which he shared with his sister, and to his chair of philosophy and of history in the University of Madrid. It has been pointed out that the United States never elects a rich man as President. Luther was poor, and so were Whitefield and Wesley. Many others have wielded an influence over their fellow-men which was largely due to their modest means and simplicity of life.

According to the confession of Father J. E. Sherman, a Jesuit priest, the result of priestly rule in Porto Rico, during the dominance of Spain over that island, has been to make them hate Roman Catholicism—the only form of faith tolerated there—and so to deprive them of religion altogether. Fifty Spanish priests left the island at the outbreak of war, and no one regretted their departure. There will now be an open field for the Christian churches of America to show another side of Christianity, and to win back the population into an attitude of sympathy with and respect for the true faith. It is a curious but general fact that it is only in Protestant countries that Romanism is able to win anything like a hearty enthusiasm from its adherents; and that is because it is only when it is unable to show its true spirit of tyranny and intolerance. Wherever its sway is undisputed it at once shows its unconquerable hatred of the principles of civil and religious liberty.

The religious destitution of South London has been often dwelt upon. Seldom has its alarming extent been more forcibly emphasised than in an appeal just issued by fifteen incumbents of parishes of more than 10,000 people to the English Church, in which it is pointed out, among other facts, that for a population of over 2,000,000 souls, increasing at the rate of 26,000 every year, with only one "priest" to every 4,000 people, with sixty-one of its parishes numbering over 10,000 persons, only £12,000 is provided from extra-parochial resources. This, of course, represents the case only from the Church of England point of view. The case is no better, probably worse, from the standpoint of the other churches. The poverty, and crime, and destitution of this "metropolis of poverty" is as bad, or worse, than even the East End. While we send away missionaries to foreign lands, it is imperative that something more adequate should be done to meet the needs of this teeming heathen population at home. The call is for personal service quite as much as for funds.

The Church.—I.

A Study for the Present Time.

By Rev. F. C. SPURR.

NEARLY all the great religious words which stand as the symbol of fundamental Christian truths have been subjected in the course of centuries to singular treatment at the hands of Christian men. There are few of these words which are not historically associated with storm and controversy. At the present hour the verbal symbol which above all others is the occasion of strife is that which appears at the head of this column—"The Church"! It is upon the lips of Romans, Anglicans, and Free Churchmen as never before.

Some arrogate to themselves the exclusive right to the use of the term, declaring that they and they only belong to that body which alone can claim the symbolic title. Others claim to belong to the Church who deny every Christian verity. Others will have no Church at all, pleading that religion is merely individual, and that every man must please himself as to what body of people he chooses for religious association. Again, we have the spectacle of rival Churches, in which doctrines and practices diametrically opposed to each other are proclaimed, each as being *the* truth.

It seems a tangled skein. Is it possible to discover the end of it, and to reach the point of order and of truth? Let us try. We must begin with

WHAT IS INCONTROVERTIBLE.

1. The word, "church," is merely a translation of the Greek word, *ecclesia*, and so far as words are concerned, the one word is as good as the other. But as the word *ecclesia* is the primary word, we must, of course, demand its meaning. It was in common use long before the Christian era. According to the dictionaries, the *ecclesia* amongst the Greeks was an assembly of citizens proclaimed by the public crier. All legitimate citizens of full age were compelled to attend the assembly, or in default be subject to a fine. Any person entitled to attend the assembly might speak upon any subject which affected the life of the commonwealth. If the subject demanded a vote, this was afterwards taken, and so the matter was settled.

In our English New Testament the word *ecclesia* is used once or twice in the general sense of an assembly—for example, in Acts xix. 41 and in Acts vii. 38, in both cases the idea being that of a congregation only, without reference to the purpose of its meeting, or to the religious views of the assembled people.

Now this word *ecclesia*, like so many other words, was consecrated by our Lord and his Apostles to a new use. The congregation or assembly of regenerated souls was called *his ecclesia;* it was a new society of men and women belonging to a spiritual commonwealth. In its widest meaning then the Church, or *ecclesia* of Jesus Christ, consists of those citizens of the kingdom of God who, by the blood and grace of that same Lord, have been "made fit to partake of the inheritance of the saints in light."

THE FOUNDER.

The Founder of this new *ecclesia* is without doubt Jesus Christ Himself. He announced this truth in an unmistakable manner. In that very hour when Simon Peter saluted Him as the Son of the living God, our Lord said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). But did He, after having founded it, abandon it to its own proper evolution? No! Creator of the Church, He remains its permanent head.

At the hour when He finally quitted the world, after having commissioned his Apostles to evangelise the entire globe, He said to them, "Lo, I am with you alway, even unto the end of the age" (Matt. xxviii. 20). Did the Apostles understand Him to mean that He would be with them as their Director, as He had been during his earthly sojourn with them? They did. Hear St. Paul: "Christ is the Head of the body, the Church" (Eph. v. 23). Did Jesus leave behind Him a vicegerent, a temporal head of his Church? *He did not.* Jesus lives, and, according to his promise, acts incessantly in the life and conscience of his people, directing his affairs as really as He did when upon earth. He has no need of any vicegerent; He said that He Himself would remain with the Church unto the end.

2. There are two distinct uses of the word "Church" in the New Testament. Chiefly it signifies that inner and incorporate company of souls which are "in Christ," belonging both to the militant and to the triumphant wings of the spiritual body. This Church is viewed as "his body," of which He is the vital Head and Director, and it ought to be obvious to all that no person can possibly belong to this spiritual body who has not a real and vital relation to its Divine Head. The figure of a body, so frequently and so emphatically employed, carries with it as a fundamental notion the idea of a living organism. The Church is also advertised as the general assembly and church of the first-born *which are enrolled in heaven*" (Heb. xii. 23). Obviously in this place also the Church is regarded as the company of men in true relations with God and his Son.

But there is a second signification of the word in the New Testament. In several places the word "Church" can only mean

THE VISIBLE BODY OF BELIEVERS—

believers who make the formal profession of faith in Jesus Christ. Thus St. Paul speaks about the shame of certain persons speaking "in the church" (1 Cor. xiv. 35). Again, the same Apostle writes to Rome about a church in a private house (Rom. xvi. 5); and later he speaks of having "persecuted the Church of God" (1 Cor. xv. 9). In these cases he evidently means the visible body of believers, apart from any question of their inner life, which was known alone to God.

The visible Church was "scattered abroad" amongst all nations. Yet the Church never became the Church of a nation. Wherever it was planted it remained the Church *of God*, and it had nothing whatever to do with political intrigues. The Church, because it is God's Church, can never become the Church *of* a nation; it is the Church *in* a nation—separate from the nation, a protest against all that is evil in the nation, and a perpetual invitation to every member of the nation to ally himself individually, and according to the Divine method, with the Church.

Neither is the Church the Church *of a doctrine*, or of a policy, or of any one man, however eminent and saintly he may be. We need a new nomenclature to replace the misleading terms which are in use amongst us. It is a pity that men have come to speak of themselves as belonging to the Church *of England*, or to the *Baptist* Church, or to the *Wesleyan* Church, or the *Presbyterian* Church. The Church is the Church of GOD, and any other name applied to it for purposes of distinctiveness ought to be severely secondary to the true and Divine appellation given by our Lord and his Apostles.

3. Now there are certain popular errors concerning the Church which need ruthlessly sweeping away. The *first* of these is *that the Church is wholly spiritual*, and does not therefore possess an authoritative visible organisation. Many good people hold this singular view, which, alas! has had a disastrous effect, during the last twenty years in particular. This notion is really a revolt against the worldliness of many church-members, and the good people who withdrew from the fellowship of all other Christians, to form themselves into an exclusive sect, thought, without doubt, that in so doing they were approaching the New Testament ideal But the rebound went too far, and the world knows the result.

THE CHURCH IS NOT WHOLLY SPIRITUAL.

It has a soul, but it must also have a body. Organisation is necessary to it, because it is a living thing. Organisation is the necessary outcome of life, and the life must *shape* the organisation. Because there is an inner and invisible Church, there must also be, in mortal conditions, a visible Church; it is here that the *true* Church is seriously menaced. For it is not possible to guard the visible body from the presence of unworthy and unconverted members. The strictest scrutiny will not keep out Simon Magus or Judas Iscariot or Ananias. Certainly the severest tests should be applied before members are received; but it ought to be recognised that even these may fail.

Our Lord distinctly taught that in the *visible* Church there would be an admixture of good and evil, which would only finally be separated at the Judgment. And the experience of the Church has only confirmed our Lord's prediction. The presence of the mixed element, therefore, however much we deplore it, gives us no right to deny the truth of the Church's organisation. Accretions will gather round it which are no part whatever of the true life.

A *second* error is that which practically regards the Church *as a body only*, a humano-religious society which may be entered mechanically by the magical door of priestly sacraments, and in which membership is sustained by the same magic until the final exit from life, which is still assisted by more magic. Against this falsehood every true Christian ought with redoubled vigour to protest to-day.

A *third* error is that which regards any *ethical or religious society* as a Church. We have the "Unitarian Church," the "Labour Church," the "Brotherhood Church," the "Humanitarian Church," and I know not what else. In fact, it is becoming a fashion to appropriate the name "Church," and affix it to any company of people, independently of its beliefs. To speak moderately, such a proceeding is reprehensible in the last degree. Words have a recognised meaning, to tamper with which is a kind of verbal housebreaking. There is nothing more hateful than the present fashion of using recognised and historical Christian words in a sense other than that which honesty demands. No society which denies the fundamental verities of the Christian faith has the least right to the use of a word which in every way protests against the doctrines which its purloiners hold.

The *final* error is that which believes that one body and one body only is *the* Church. This brings us to the heart of our theme, with which the next article will deal.

Lewisham, S.E.

Spurious Sports.—The record of last season's "sport" of the royal buckhounds is described in a leaflet issued by the Humanitarian League. Pithily put in the form of a diary compiled by Rev. J. Stratton, these accounts of the sufferings of the unfortunate tame deer are strong in a simple and unexaggerated recital of fact.

Temperance Reform.

WE are still waiting for the report—or reports—of the Royal Commission on Licensing, and there is little guarantee, we fear, under existing circumstances, that much of a beneficial and positive kind will result from them. Governments in these days are not very heroic, and the unhappy, though not surprising, differences that have revealed themselves among the members of the Commission, will afford an excuse to the Cabinet for postponing any adequate legislation to a more convenient season. The ably compiled and comprehensive work by Messrs. Rowntree and Sherwell (The Temperance Problem and Social Reform. 6s. *Hodder & Stoughton*), which has recently been published, comes therefore at an opportune moment. We venture to think also that its statements, statistics, and conclusions will carry more weight with thoughtful and earnest students of the ills now afflicting society, than any recommendations of a body so curiously constituted as the Licensing Commission.

The thing that has impressed us most deeply in reading this book is its perfect candour, and freedom from bias of any sort. The authors are of course genuinely strong and ardent temperance reformers; their investigations would have compelled them to become that, if they had not already been so. They have aimed at presenting facts, not only as to

THE EXTENT OF THE DRINK CURSE,

but as to the comparative value, experimentally considered, of the various remedies that, from time to time, have been suggested and tried. And it is on this latter point, we imagine, that they will fail to carry completely with them the conviction and co-operation of some other workers in the same field of sociology. In his recent speech before the B.W.T.A., Dean Farrar spoke highly of the book under notice, but added that he did not agree with all its recommendations. Doubtless there are others of the same mind. The most unfortunate thing in the history of modern social reform is that while all reformers are at one with respect to the magnitude of the evil, they are much divided as to the most effective remedies.

Our chief purpose in this article is not to criticise the positions taken up by Messrs. Rowntree and Sherwell, but to indicate the nature of them. So much pains and labour have been bestowed on the work, that fairness demands a calm and thorough

STUDY OF THE RESULTS

of their effort, before serious adverse comment is attempted. The book contains six lengthy chapters, dealing respectively with (1) a statement as to the extent of the evil, (2) its peril as a social and political menace, (3) the history of "Prohibition" as a remedy, (4) State monopoly and high licence, (5) the Scandinavian systems, and (6) those solutions of the problem that commend themselves to the writers. There are also valuable appendices relating to various aspects of the subject, which extend to nearly 200 pages. It will be seen from this outline how far-reaching and exhaustive the book is, and how indispensable it will be to the reformer of the future.

We need not make many references to the chapter detailing the nature and extent of the drink evil; surely no reader of these lines requires to be convinced on the point. A few brief sentences will serve to show the impressive nature of the well-ascertained facts and figures here presented:—

Of the £154,000,000 spent on drink in the United Kingdom in 1898, more than £100,000,000 must have been spent by 30,000,000 persons belonging to the working classes (p. 9).

In London, nearly one and a third million of persons, or 30·7 per cent. of the entire population, are "in poverty" (p. 22).

Either we must grapple with the forces that undermine our national strength and weaken our industrial efficiency, or be content to fall behind in the struggle for commercial supremacy (p. 54).

While temperance workers have been steadily endeavouring to reduce the number of public-houses, the publicans and brewers have been busily intent on increasing their size. . . The smaller and least profitable houses have been largely replaced by huge gin-palaces capable of much more extended mischief (p. 83).

It appears that while the ratio of mortality from alcoholic excess has increased 43 per cent. among males, during the last twenty years, among females it has increased by no less than 104 per cent. (p. 90).

Capital amounting to from £250,000,000 to £300,000,000 sterling is invested in the liquor trade of this country (p. 93).

The startling facts of the first chapter are powerfully supplemented in the second by a description of the strongly-organised character of the drink trade, for purposes of mutual defence, rendering it a serious peril and menace to the social well-being of the people.

Chapter III is devoted to a searching record and analysis of the various experiments made in America and other parts of the world in dealing with the drink evil by the agency of total prohibition. The authors give it as their verdict that with respect to the prevalence of drunkenness, crime, pauperism, thrift and administrative efficiency, prohibition has, to put it briefly, conspicuously failed, especially in the crowded urban centres of population. At the same time it is admitted that in rural parts, and in certain city wards or suburbs, local option has justified itself.

"STATE MONOPOLY AND HIGH LICENCE"

are dealt with in chap. IV, their advantages and disadvantages being impartially sketched, with the result that they are not deemed worthy of commendation for trial in the United Kingdom. Very interesting indeed is the account of the Swedish and Norwegian systems, given in the next chapter. The authors conclude, in this survey that in order to success the trade must be taken out of private hands, and that the control of the traffic must be local—not worked by the State or municipality, but on the company system under the supervision of the State.

The final chapter, after a brief historical allusion to past proposals, takes up "the problem of the towns," and considers the various aspects of it in a masterly way. The need for constructive as well as restrictive reform is urged, especially in view of the sad, social, and economic condition of the masses of the people, in poor, crowded, and insanitary districts. Counteractives to the gin-palace are strongly recommended, and suggestions are made as to the adoption of the Scandinavian system, in so far as that eliminates the element of private gain out of the misery of the people, and replaces it by local restriction and control, in the sole interests of the community.

The problem has become a vast one and as intricate as it is vast. But surely it is not beyond the wit and sanctified wisdom of man to solve it, in a way that will preserve society from the evils that now threaten to engulph it in ruin. For this contribution to the study of the question Mr. Rowntree and Mr. Sherwell certainly deserve sincere thanks. We must remark in closing that to our own thinking the great defect in the book is the total absence of any reference to the supreme value of evangelistic effort among the masses as a cure for the drink evil. It may be that this was not regarded as within the scope of the work. We should have thought that, as Christian men, both the compilers would have been fully alive to the comparative futility of purely legislative and ameliorative agencies, apart from the regenerating force of the Gospel of Jesus Christ.

Letters from America.

I REMEMBER that my first letter from the Cape three years ago was entitled "Black and White." It also appeared in *The Cape Times*, by whose readers I was twitted as "a new-comer" who would imbibe the views general among the colonists after a few months' residence. To which I replied, in the wisdom of our fathers, that "lookers-on see most of the game," and that "in matters of prudence second thoughts are best; in matters of right and wrong, and of conscience, first thoughts are best."

But the antipathy of white people to coloured (whom they euphoniously call their "brethren in black," though they may be seven-eighths or nineteen-twentieths white) is even more accentuated in the Southern States of America than in South Africa.

One of the straws upon the surface which show how the tide flows, is that, while the whites acknowledge the improvement in the coloured race from the training and education given in Christian schools, teachers from the North are generally ostracised, so far as social intercourse is concerned, by the white people, who, nevertheless, share the advantage of that improvement. There are some grateful exceptions, but few are strong enough to stand against the general boycott.

The present good accord between the United States and Great Britain is being used to discourage any discussion of this subject in this country, lest we should offend the susceptibilities of our friends across the Atlantic. But it is a very poor compliment to good and influential people in the North and West, or even in the South, to think that they do not wish to end such a ruinous condition. The Southern States cannot advance or even maintain their ground, commercially or religiously, so long as it exists. Not commercially, for capital is too sensitive to enter where the mob rules; not religiously, for the hands of God are restrained from blessing by hatred of others on account of the colour which He has given them.

Think of this, from Rev. Sam Jones, in his interview with Dr. David Macrae:

The Democrats (who are running the South politically) are very tractable ordinarily; but put a Negro in ahead of them, and I imagine that the devil himself could go to school to them and learn some new tricks.

Yet that Negro may be whiter than a sunburnt white, and morally, intellectually, and religiously, the manifest superior of those politicians who could out-trick Satan.

BARBARIC LAWLESSNESS.

The unmitigated barbarism of the recent lynchings is a flagrant instance of the lawlessness of these last days. It cannot be too strongly urged that lynching affords white criminals a means of charging their evil deeds upon innocent black men, by hanging or burning whom they appear to have executed the guilty parties, while they, the real criminals, go free. In some cases the murdered blacks are the witnesses whose evidence would have convicted those who murdered them.

During the riots at Wilmington, S.C., last November, promoted by the "tricky" politicians, three ministers were out on the side-walk with shot-guns, to protect their people against the Negroes charged with being armed for riotous purposes. Yet another minister challenged the real rioters to produce a hundred weapons of any sort taken from the Negroes whose houses or persons they had searched for arms.

One would think that any real improvement in the attitude of white to coloured must be brought about by the Christian people, led by their ministers, "the angels of the churches." But they must give up fishing with straight pins instead of hooks. The quality and quantity of steel may be the same; but the one is ineffective, the other succeeds. Nathan's parable to David would have been as a straight pin if he had not applied it with "Thou art the man." That was a barbed hook and secured his royal fish.

We heard two remarkable sermons in different cities, one on Good Friday eve, the other on

Easter Sunday. They were both admirable as expositions of the truth of man's fall and redemption, and of the victory over sin through the Spirit of life in the risen and glorified Christ Jesus. I asked the second preacher if such discourses, pressed home upon the conscience in the power of the Spirit with reference to race-hatred, would not lead Christians at least to a better mind. He replied, "The prejudice is stronger than the Holy Ghost."

THE NEGRO NATION'S CALL TO FASTING AND PRAYER

The National Afro-American Council has issued a proclamation calling upon the coloured people of the United States to set apart Friday, June 2, as a day of fasting and prayer, and has called upon all coloured ministers to devote the sunrise hour of the following Sunday, June 4, to special exercises, in order that "God, the Father of mercies, may take our deplorable case into his own hands, and that if vengeance is to be meted out let God Himself repay."

The proclamation invites all the prominent coloured clergy of all denominations to co-operate, and consists of a lengthy statement setting forth the present "indescribable barbarous treatment" of the negro in this country. Reference is made to the loyalty of the negro in foreign wars, and the recent lynchings of coloured persons in the South are denounced in the most strenuous language. The circular says in part:

"We pay out millions of dollars yearly to ride in 'Jim Crow' cars, some of them scarcely fit for cattle, yet we are compelled to pay as much as those who have every accommodation and convenience. Indians, Chinamen, and every other race, can travel as they please. Such unjust laws make the railroads highway robbers. In some sections of the country we may ride for thousands of miles and are denied a cup of tea or coffee, because no provision is made, or allowed to be made, to accommodate us with something to eat while we are ready to pay for it. Waiving hundreds of minor inconveniences, we are practically outlawed by many States and also by the general Government in its endorsement of silence and indifference.

"We are dragged before the courts by thousands and sentenced to every form of punishment, and even executed without the privilege of having a jury composed in whole or in part of members of our own race, while simple justice should guarantee us judges and juries who could adjudicate our cases free from the bias, caste and prejudice incident to the same in this country.

"In many sections we are arrested and lodged in jails on the most frivolous suspicion of being the perpetrators of most hideous and revolting crimes, and regardless of establishing guilt; mobs are formed of ignorant, vicious, whisky-besotted men, with whose approach the keys of these jails and prisons are surrendered, and the suspicioned party is ruthlessly forced from the custody of the law, and tortured, hung, shot, butchered, dismembered, and burned, in the most fiendish manner.

"Nor is this dreadful fate limited to a few unfortunate and monstrous wretches, which we, like other people, doubtless have among our race; but instances have multiplied into hundreds, thousands and tens of thousands. And horrible to conceive, these mobs no longer conceal themselves in the shadows of night, but in open day plunder the prisons for the victims of their lawless vengeance, and defiantly walk into courts and rob the sheriffs and judges of their prisoners and butcher them without even time to commune in prayer with God, a privilege that no barbaric age has ever denied a soul about to be ushered into the presence of his Maker.

"Owing to these and many other calamitous conditions which time forbids a recital of, unhistoric, unprecedented, and dreadfully abnormal, we are impelled by a sense of duty and the instincts of our moral nature to appeal to the Afro-Americans in the United States to put forth some endeavours by ceasing to be longer silent and to appeal to some judiciary for help and relief. If earth affords none for our helpless and defenceless race, we must appeal to the bar of infinite power and justice, whose Judge holds the destinies of nations in his hands."

More of this next week. Is it too much to hope that Christian men and women in large numbers will heartily unite with their brethren in mourning, for such a deliverance as will constrain the Church and the world to say, "This is the finger of God"?

R. Cope Morgan.

Howard Street Gospel Mission.—The annual May meeting took place on May 25, and was a most successful gathering. The secretary read a highly encouraging report of the past year's work. The meeting was presided over by Mr. W. Vale, and Mrs. Grimes and others gave cheering addresses.

Christian Endeavour Convention at Belfast.

(From an Endeavourer.)

THE ninth annual C.E. Convention was held last week at Belfast. Ireland had no mercy as far as weather was concerned, but joined with England and Scotland in trying to damp down the spirits of the enthusiastic Endeavourers by continuous rain. It made little difference, however, in the attendance, and Belfast, as well as other towns in past years, has had a good time.

The Convention began well with the Junior Rally on Saturday, May 20. The usual Welcome and Reply also took place. It cannot be said that Belfast, as a city, did much to welcome the Convention; one was all the more glad therefore to hear the encouraging words of Mr. T. F. Shillington, J.P., who spoke on behalf of the citizens. When we say that replies were given by the presidents of the Irish and Scottish and South Wales Unions, besides Messrs. Chas. Waters, of London, and J. Willis Baer, of Boston, U.S., it will be clear to all that a good beginning was made.

On Sunday we had seven prayer meetings at seven o'clock. The Convention sermon, by Rev. Geo. H. C. Macgregor, at 9.15, was not neglected. It was not, however, all taking-in. About fifty children's services were held in the afternoon, and at eight o'clock in the evening

A DOZEN EVANGELISTIC SERVICES

were arranged. No amount of work seemed too great for the Convention.

One disadvantage of the arrangements arose from the fact that two halls had to be taken, and the same subject taken in each. At the Grosvenor Hall, Rev. D. F. Mackenzie, of Glasgow, was chairman. He struck the right key-note when he maintained that they should be in the forefront of the van of the great army of Christ, fighting against all the moral evils in their land.

Miss Jennie Street's paper on "The Influence of Pernicious Literature upon the Young," was a timely effort. It was eminently practical. "You must have no shares in companies who sell such publications. You must not sell them. Instruct your fellow-workers and friends. Create a thirst for good reading by starting reading circles." A paper by Rev. J. R. Fleming, of Glasgow, in the Y.M.C.A. Hall, was no less interesting. He deplored the fact that so many of our leading novelists pandered to the lowest instincts.

It was the papers dealing with conversion, however, that won most attention and thought. It is one of the most hopeful signs of the Christian Endeavour that it has taken up root questions.

THE CONVERSION OF THE YOUNG

was one subject. Why children were not more frequently professed followers of Jesus Christ was owing to the fact that parents had no family worship, and therefore the children had no chance of being instructed in the things of God. This was the chief thought of the paper by Mr. Alex. McKeith, of Glasgow. Rev. Charles Davey treated the subject in another way. The Lord requires the young people for his world-wide purposes of mercy. He requires their intelligence, their energy, their enthusiasm; and He must have these.

If these papers brought before us the importance of the matter, the papers by Revs. J. Robertson and James Mursell brought home

OUR RESPONSIBILITY.

"God had done his best for man, and the winning of every soul to Him was a blessed possibility," said Mr. Robertson. "We must therefore never so act as to be the least hindrance to a soul entering the kingdom." "In soul winning," said Mr. Mursell, "there are two things, the revelation of the charm of Christ in Christlike character, and the presentation of the truth and claims of Jesus in personal search for that which was lost. There must be personal dealing, but there need not be the aggressiveness of the pugilist."

By this time we were ready for the next question, "Evangelistic Work." Is not this one of the great ways of winning souls for Jesus? When we had agreed on our methods of work, only one other thing sought for an answer. Am I fit to be a vessel of mercy to others? This was answered by an able paper on "Consecration," by Rev. J. F. Horsefield, Vicar of St. Silas, Bristol. Two quotations may be given: "There are many clockwork Christians, as they have been called, who get wound up at certain seasons, perhaps even C.E. Conventions, and consecrate themselves afresh time after time; but they, alas! gradually run down and slip back into a selfish, idle life, until some other spiritual clock-winder meets with them, and they start off again."

"THE FIRST STEP IN CONSECRATION

is separation—separation from the world and separation for service. Salt is not of much use when it is in the salt-box with the lid shut; it needs to be used. We must be separate in our pleasures: carrion may suit a certain class of birds, but to feed upon it the eagle must leave his flight in the open heavens in the face of the sun and descend to earth. We cannot afford to do that for the sake of what the world can offer."

The afternoon saw an immense gathering in the Ulster Hall, where Rev. Carey Bonner conducted a service of praise. This service was unique. Perhaps a large part of the animation of the meeting was the speech of Mr. J. Willis Baer, of Boston. It was real American in character, and given by a soul that felt keenly the warmth of the reception given him as he rose to speak.

The evening meeting, also in Ulster Hall, had the same enthusiasm as was manifested in the morning, although the subjects were not of the same living interest. Yet no Endeavourer could be listless when "Our Endeavour," "Home Missions," and "Foreign Missions" passed under review. Many were glad to get to rest, for the day had been one of great excitement.

Tuesday, however, found ready audiences for the papers of the day. Let it rain outside, there was no gloom in the hearts of the Endeavourers. The entrance of Rev. F. B. Meyer, of London, evoked thunders of applause. "Our Personal Relation to the Holy Spirit" was Mr. Meyer's subject, and his words touched all our hearts by their tenderness. Miss Sutherland's paper on "What can we do to Advance the Temperance Cause?" showed that the C.E. is destined to lead the Church to victory on

THE TEMPERANCE QUESTION.

The afternoon was taken up by a Denominational Rally. It was with feelings of intense regret that we met in the evening for the last time. Rev. A. Streuli, of Manchester, took for his text Psalm civ. 34 (R.V.): "Let my meditation be sweet unto him." Meditation, he said, is a lost art. And yet there is nothing so absolutely essential to the religious life as secret meditation with God. It is not a luxury, but a supreme necessity. Failure on the contemplative side of Christianity is at the root of much of the inconsistency of believers to-day. Earthly possessions are increasing, but men and women are neglecting to possess their own souls. To regain this lost art three things are necessary. 1. Make *time* for fellowship with God. 2. Unto the *place* which the Lord thy God shall choose, thither shalt thou come. 3. The *spirit* of our meditation must be one of expectancy or reverent love. "The Lord be with you and bless you" was the note with which we parted, and we went home thanking God and taking courage.

Rev. F. B. Meyer was elected president for 1900. He will, therefore, have the privilege of presiding at the World's Convention of the C.E. to be held in London. An important announcement was made by Rev. W. Knight Chaplin, that the Council now recommend the following addition to the pledge:—"I will support my own church and its services in every way within my power." This is a modification of what has hitherto been known as the "revised pledge."

Day by Day.

SUNDAY, June 4. Judges xiii.

THIS chapter should be carefully pondered by mothers. It is full of deep and solemn teaching for them, based as it is on the recognition of profound natural relationships and laws. What the mother is, the child is apt to become. Not invariably, of course, but appreciably. And it is therefore of prime importance that the mother should see to herself first, that she is in all particulars what she would wish her child to be. A celebrated Frenchman, on being asked what was the best way of winning children, said aptly enough, "You must begin with their mothers, when they are still girls."

There are two ways of looking at everything,—the hopeful and the despondent, the optimist and the pessimist. Some, by the force of natural temperament, are always looking at the dark side of things, as Manoah did, and crying, "We shall surely die;" whilst others are full of strong common-sense, and detect the one chink of light in the darkened sky. "If the Lord were pleased to kill us, He would not have told us such things as these." It is right to reason about God on principles derived from the study of our own nature and of other men. This is what Jesus constantly did. "If," He said, "earthly fathers do thus, how much more your Father in heaven?"

We are told that the Spirit of God began to *move* Samson, and it is said that the phrase might be rendered "began to strike on his soul as on an anvil," or "began to sound in his heart as a peal of bells." Either of these will yield a beautiful meaning. Happy are those in whom God's hammer rings, and bells of holy melody resound.

"Plying their daily toil with busier feet,
Because their secret souls a sacred strain repeat."

MONDAY, June 5. Judges xiv.

Does not the young lion still come out and war against us? Too often our foreboding fancies it can detect his roar, when there is none. The sluggard and the coward say, "There is a lion in the way." But, quite often also, the lion of the pit, the lion of ungodly antagonism or hatred, the lion of formidable difficulty, roars against us. And how blessed it is when the Spirit of the Lord comes mightily upon us, so that we turn on the deadly assailant and rend it as though it were a kid! Yes, my friend, where the foe is strong, God's Spirit is stronger: where sin abounds, grace over-abounds: where heart and flesh fail, God becomes the strength of the heart and the everlasting portion. "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? When my enemies and my foes came upon me to eat up my flesh, they stumbled and fell."

It is out of such conflicts that life's true sweetness comes. As Samson put it: "Out of the eater came meat." Instead of being eaten, you eat. You are not devoured, but you devour. What appeared inimical and hostile to your welfare, is made to promote it. You rise on your dead self to a higher level. Let us never forget this, and when next the young lion comes leaping and bounding towards us, let us turn immediately to the supply of the Spirit of God, that He may give us the spoils of the fight, making the eater furnish us with meat.

And as it is with the food of life, so it is with the sweetness. Out of the strong trials and persecutions, to which God's saints have been exposed in all ages, they have extracted the sweetness of patience and long-suffering which have abashed their persecutors and made men admire the grace of God shining through them. So let it be with you.

TUESDAY, June 6. Judges xv.

There is an affecting collect of the Book of Common Prayer which complains that we are tied and bound with the chain of our sins, and this is an all too common experience, even among the children of God. But, let us notice that when the Spirit of the Lord comes mightily on a man, the ropes upon his arms become as flax burnt with fire, and his bands drop off. When the Spirit in his Pentecostal fulness is given to the eager emptied soul, He lifts it into a region where the power of the flesh is unable to claim victory, and drops off.

But the Spirit which delivered Samson from his chains also gave him power against his foes. The jawbone of an ass in the hands of a mighty man can do what none could have foreseen. And if we yield ourselves into the hand of the living Christ, what shall He not be able to achieve? When shall we learn that the work of life is done best, when we let God work it through us, when we are his weapons and instruments, and when the excellency of the power is of Him and not of us!

That incident of the water gushing where the rejected jawbone lay is very touching and beautiful. How often God causes refreshing influences to enter our souls from the scenes of our most terrible conflicts. Holy and heaven-born thoughts, Divine consolations, glimpses into new regions of truth, often accrue to us as we sink fainting on the battlefield. Then our spirit comes again, and we revive.

WEDNESDAY, June 7. Judges xvi.

This is one of the most tragic chapters in the Bible, and so true to life. Surely Tennyson borrowed from this source his conception of Merlin and Vivien, and the way in which the wily temptress wormed his secret from the sage, and fled laughing down the woodland path. Delilahs have wrought their evil work in every age of the world, and reduced to ashes the strength and peace and usefulness of God's foremost servants. Their work has been burned, though they have been saved as by fire.

No temptation springs on us without some preparatory warning. And if only Samson had been warned by the obvious treachery of the first attempts against him, he would have escaped his ultimate fate. But he would not be warned. The watchers on the prow of the noble vessel cried out, "Land ahead, breakers ahead!" but he refused to alter his course, and presently found himself on the rocks and the mighty waves breaking up his life.

The most tragic touch in the whole story is his evident unconsciousness of what he had lost. "He wist not that the Lord had departed from him." It was bad enough to lose the mighty presence and help of God, but worse indeed not to have heard the voices that cried, "Let us depart." Some day, if you do not take care, you will go out to do your accustomed work for God, and become aware that the Lord has departed from you.

Yet for backsliders there is hope, as for the imprisoned, enslaved Samson. In solitude and silence, the hair begins to grow again, new strength returns, new vows of consecration are made, new feats of heroic might are done. Peter, who denied, is the Apostle of Pentecost.

THURSDAY, June 8. Judges xvii.

This chapter contains the favourite expression, so characteristic of this book, "Every man did that which was right in his own eyes, because there was no king in Israel." Is it not always the case, that when we do not recognise the absolute kingship of our Lord, we are apt to set up for ourselves a religious system after our own ideal? We make our own ephod and teraphim, and set up a worship of God out of our own heart. It is a very important thing to ask ourselves from time to time, Am I giving God the love and worship which He claims, and in the way that He has enjoined? There is nothing better for us than to come back again and yet again to the Bible, which is the supreme directory of what God asks of his children.

Micah's personal character does not appear to have been of the highest order, for the earlier verses of the chapter suggest that he had stolen his mother's money, and it seems strange that such a man should have been anxious to have a domestic chapel and chaplain. But strange as it is, it has its counterpart in the present day. How many men there are who are defrauding those who are dependent on them, and deceiving others, who, nevertheless, are great sticklers for religious observance, and make for themselves an ephod and teraphim! Nay, are there not some who make a god out of the proceeds of unlawful gain? They think that God will overlook their faults, and do them good if only they are lavish in the maintenance of his cause.

The paltry wages, together with his board and vestments, induced the Levite to renounce his share in the service of the tabernacle. Given to change, and eager to gratify his ambition, he commenced a course which shortly afterwards culminated in still further declension, as we shall see. Beware of yielding to the first solicitations of evil.

FRIDAY, June 9. Judges xviii.

It is said that brigands in Sicily will ask the blessing of the priest before starting on an expedition, and will come to give a share of the proceeds afterwards. Even in the worst of men there is a religious instinct, which cries out for the living God, amid much inconsistency and ignorance. It was thus with the Danites. They had no scruple in robbing Micah of his gods and priests, and in slaying a defenceless people; but they must have some religious emblem and worship. We cannot count all Israel to be of Israel, nor suppose that all who profess religious interest are really religious.

It seemed a good stroke of policy on Dan's part when a part of the tribe moved from the plain of Sharon, where it was constantly subject to the inroads of the Philistines, and settled in the fertile valley which their spies discovered. But the division robbed the tribe of its cohesion and strength, and the distance secluded them from the rest of Israel. In addition to this, the introduction of Micah's images, prevented them from participating in the annual feasts at Jerusalem. As one sin leads to another, it was at Dan that Jeroboam set up one of his calves. When the national and religious spirit decayed, the tribe itself dwindled, and its name ultimately died out of the commonwealth. It is actually omitted in the enumeration of the tribes in the Apocalypse (Rev. vii.).

Amid other sad features of decadence and declension, in this chapter, notice that the R.V., with the best authorities, reads *Moses* instead of *Manasseh* in *v.* 30. So greatly had the family of the great law-giver deteriorated. The heart of the nation was corrupted indeed. So is it with the soul that does as seems good to itself, and refuses Jesus as King.

SATURDAY, June 10. Judges xix.

An awful story. It is necessary that the Word of God should hold its impartial mirror to human nature, that man may know what is in his heart; and that the necessity of God's interposition should become manifest. What a contrast between the state of society as revealed here and the glimpse of the New Jerusalem, which is the result of the Redeemer's blood and tears! Look on this picture, and on that. See what man is by nature, and what he may become.

One murdered life may rouse an entire nation, as in the present case. Why then is it that our people are so impassive, whilst every day tens of thousands are being ruined, not only in body, but in soul, by the iniquitous sale of strong drink, which is legalised in our midst, and by the many other methods of vice and crime which flourish almost undisturbed! Oh that men would consider of it, take advice, and speak their minds!" From all the horror of these scenes we turn to the Lamb of God—holy, harmless, undefiled, and separate from sinners. How wonderful that He should love us, whose nature is capable of such things, and that He should be willing to take our nature on Himself! Blessed Lord, Thou hast made grace to abound over the sin that so terribly abounded, that grace might reign unto eternal life!

Historical Revivals.

WHITEFIELD IN SCOTLAND.

IN the May issue of the *United Presbyterian Magazine*, Rev. Robert Dick, of Colinsburgh, writes the fifth of the current series of articles on "Historical Revivals." He narrates the story of Whitefield in Scotland, and describes the Cambuslang revival. Between 1741 and 1768 Whitefield paid fourteen visits. Mr. Dick says:—

"The revival movement spread itself widely over Scotland, though it was strongest in the west; and it culminated at Cambuslang, then a country parish in the near neighbourhood of Glasgow. Mr. M'Culloch, the minister, was an earnest, godly man, in no way distinguished for learning or eloquence. He was a faithful pastor, deeply concerned about the spiritual well-being of his people, and anxious for a revival amongst them. He was greatly interested in the revivals going on in England and Wales, as well as in America, and he not only kept his people informed about the movement from the pulpit, but issued a weekly sheet giving full details of Whitefield's preaching and the remarkable success that attended it. He had preached for more than a year on the subject of Regeneration, showing the necessity of conversion and the radical change it produces in the heart and life, when

SOME OF THE FRUIT BEGAN TO APPEAR.

"A spirit of serious concern about religion manifested itself in the congregation. Meetings for prayer were frequently held by the people themselves, and in January, 1742, a petition was presented to him, signed by ninety heads of families, asking for a week-day service. This was at once instituted, and the attendance was nearly as large as on the Sabbath days. By the middle of February as many as fifty anxious inquirers had come to him; and for some months after this he was engaged every day exhorting the people, or dealing with individual cases in the manse. At the end of April he had reason to believe that about three hundred persons had been awakened, and that of these two hundred had been hopefully converted and had found peace and joy in believing, and that the remainder were earnestly seeking Christ as their Saviour.

"The attendance at public worship on the Sabbaths had immensely increased. The church was small and out of repair, and for months Mr. M'Culloch preached in the open air; and at the evening services in the summer great crowds came from Glasgow and the neighbouring parishes, no doubt attracted, in most cases, by curiosity about the spiritual experiences of which so much has been heard, though many came in the hope of getting a like blessing for themselves. The place was well adapted for the purpose. It has been described as a green brae on the east side of a deep ravine near the church, hollowed out by nature in the form of

AN AMPHITHEATRE,

the level tract of ground in front of the tent being capable of containing many thousands, and being well adapted for sitting and hearing; and on several Sabbath evenings in the early summer of 1742 the attendance was computed at 9,000 to 10,000. For some time there was a sermon every day, and Mr. M'Culloch was assisted by many of the evangelical clergy who came to see the work for themselves, and who readily took part in it by preaching and conversing with the anxious in private.

"The annual observance of the Lord's Supper took place in July, at which Whitefield was present, along with many other ministers. This was the first occasion on which the popular evangelist had preached at Cambuslang; the Revival had attained great dimensions without his personal presence, though undoubtedly it was largely owing to his work, as many of the Cambuslang parishioners who were most eager in furthering the work had been converted under his preaching at Glasgow and elsewhere. On the preceding Tuesday, Whitefield preached three times to vast audiences, and, in giving an account of it afterwards, he said that the commotion far outdid anything he had seen in America. To quote his own words, 'There was much weeping,

MANY FALLING INTO DEEP DISTRESS,

and the people were smitten by scores. They were carried off and brought into the house like wounded soldiers taken from the field of battle.' On the Sabbath two tents were set up, and from these preaching was carried on the whole day. The Sacrament was observed in the open air; the tables accommodated about a hundred communicants at a time, and these were filled and emptied seventeen times; and at night Whitefield preached for an hour and a half to the entire audience, which he computed to consist of about 20,000 persons. He again preached on the Monday morning, and the excitement was even more pronounced than on the earlier days. 'Thousands were bathed in tears—some wringing their hands, others almost swooning, and others crying out and mourning over a pierced Saviour.' The services had been preceded by much prayer on the part of the people. Many of them, in little companies, spent practically whole nights in prayer, praising the Lord for what He had done for them, and seeking further blessings for themselves and others.

"A few weeks afterwards, on the third Sabbath of August, the Communion was again observed. This was unusual, but the special circumstance attending the former celebration seemed to warrant it. The

EXCITEMENT THROUGHOUT THE COUNTRY

was very great; many had found it a blessed experience, and longed to enjoy it again; others had shrunk from communicating on account of their distracted condition, and now wished a further opportunity; while not a few who had not been present on the first occasion desired to attend. The proposal was made by Whitefield, and supported by other ministers, and M'Culloch consented to it, having learned from his kirk session and the praying societies in the district that the desire for it was very general. No fewer than twelve ministers assisted him on this occasion, of which Whitefield was the chief. Three tents were set up, from which the various ministers preached in turns. Three thousand persons communicated, as was ascertained by the number of tokens distributed, and the attendance was estimated at 30,000, many having come from England and Ireland, and even from the ranks of the secession. On the Sabbath Day public worship began at half-past eight in the morning, and the serving of tables continued till sunset, the people crowding in so fast that often there was only time to sing one verse of a psalm after serving one table before beginning another; and the day's services were concluded by Whitefield preaching to an immense audience in the churchyard amid the falling rain.

"It cannot be doubted that the whole movement was the work of God—a Pentecostal effusion of the Holy Spirit. Mr. M'Culloch

KEPT A MINUTE ACCOUNT

of the more noticeable cases, and from his observation of the subsequent manner of life of these converts, he satisfied himself that the great majority of them were truly the subjects of Divine grace. There were hypocrites and impostors among them, but these cases were exceptional. And many of the ministers who had the opportunity of taking part in the revival, and of seeing it for themselves, testified to the wonderful reformation in the lives of multitudes. Similar revivals, though on a less extended scale, were experienced elsewhere, as in Kilsyth, where Mr. Robe was frequently assisted by Thomas Gillespie, of Carnock, afterwards the founder of the Relief Church; in Edinburgh and Glasgow, and in many places in the northern counties of Scotland which Whitefield had never visited; and although the excitement and the abnormal manifestations soon died out, the effects of the revival were abiding.

"The peculiar phenomena that accompanied this revival in many places, but especially at Cambuslang, formed no necessary part of the movement, and furnished no evidence of its genuineness, being rather an excrescence on it. The cries of terror and the falling down in fainting fits, the bodily contortions, the penitents, or

'WOUNDED SOULS,'

as they were called, sitting together in a prominent place, with white napkins on their heads, were all to be deprecated, and cannot be desired in future revivals. Yet it is not hard to suggest some explanation of the excitement, excessive though it was. When a crowd of some thousands is gathered together, the contagion of fear readily spreads from one to another. Many of the addresses were of an awe-inspiring nature. The awful condition of lost souls was often vividly pictured, and the preachers besought sinners with intense earnestness to be reconciled to God. Then the people attended these meetings, not as the performance of a formal duty or as a matter of custom—as it is to be feared is the case with many church-goers at the present day—but with ardent expectations, and prepared to have their feelings strung up to the highest pitch; and when a strong conviction of their sinfulness and unpreparedness for the Day of Judgment fastened itself in their consciences, it is not wonderful that their feelings found expression in cries of terror.

"As we think of the great blessing that came to the Scottish Churches through Whitefield's preaching, one cannot help uttering the prayer of the Psalmist, 'Lord, wilt Thou not revive us again, that thy people may rejoice in Thee?' No doubt future revivals will be different in many ways from those of the past, yet some features of former ones will never be absent. For one thing, they must be prepared for beforehand by earnest and widespread prayer for the descent of the Holy Spirit, for the gifts of God always depend largely on human expectations. The great Gospel facts of sin and salvation, the setting forth of the death of Christ on the Cross as an atonement for the guilt of men, and the need of a new spiritual force in the soul of man to produce a higher life, must occupy a large place in pulpit teaching. Probably

THE CHIEF HINDRANCE

to spiritual life at the present day is the worldliness of so many professed followers of Christ; and this again is traceable to the inadequate views of the nature of sin held by so many, and which is largely fostered by much of the religious literature of the day: and it is not at all likely that any great movement will take hold of the souls of men, as the revivals of last century did, unless the destroying power of sin, and the clamant necessity of deliverance from it, is made a prominent feature. It is much to appropriate the fatherly love of God, and to seek an imitation of the life of Jesus, but these can have no sure foundation unless they are built on the regenerating influences of the Holy Spirit, and the personal surrender of the will to the commands of God. It was the preaching of the Gospel with heart-searching power, and with direct forceful application to the consciences of men, that wrought such wonders in Cambuslang and other places; and such preaching adapted to the needs of the age may lead to a revival at any time. The Lord hasten it in his own good way!"

Dr. Stewart on Missions.

We append extracts from the opening address by Dr. Stewart, of Lovedale, Africa, as moderator of the Scottish Free Assembly in Edinburgh. Dr. Stewart has laboured long and with singular success as a medical missionary, and his words come therefore with the greater weight. A few years ago we gave his portrait and an account of his work at Lovedale. We reproduce his portrait on this page.

AFRICA is that land of mystery and magnetic attraction into which he who has travelled will travel again. It has been called the dark Continent, and the neglected Continent, and the long-lost Continent, and was long generally regarded as a part of the world not worth attention. It is undoubtedly a strange Continent with a strange history—a land of mystery—historical, geographical, and moral. To what purpose have its countless tribes come and gone like the leaves of autumn, after having been born to an inheritance with so little in it of what makes life worth living to us? This idea, also, about the African Continent being worth nothing has, within the last ten or fifteen years,

UNDERGONE A STRANGE REVERSION.

Nothing more remarkable has ever been witnessed than the great struggle of all the European Powers to obtain large areas of that Continent, which they formerly refused to take as a gift. No more stupendous partition of the earth's surface, within the same time and by the same means without war, amongst the partitioners at least, has ever taken place in history. And of this vast Continent—5,000 miles long by 5,000 broad, and stretching through seventy degrees of latitude—only one and a half millions of square miles now remain unappropriated.

Under the old régime, or the power of hereditary chiefs, Africa was a land where all things continued always the same, without change or improvement of any kind, except that, when the strong man arose, he enlarged his little territory by devastating and destroying the territory of his neighbour. Under a rule of this kind, progress and civilisation were impossible, and a fixed condition of barbarism and the despotic rule of individual chiefs was perpetuated. Their government contained not a single element of an elevating or humanising kind. Cruelty, torture, death were the methods of procedure, and the punishment inflicted on districts which fell under the ban was to sweep the people and the villages out of existence.

In the first rough regeneration of the African Continent, this country has taken a conspicuous part; also in many other forms of activity. In exploration, in the spread of commerce, in the planting of Christianity, no other country in the world has expended money, life, and effort so freely. The great partition which has taken place lately means a rapid change of government, with a correspondingly rapid change in the social state of the people. In some regions we could wish the method had been different from what it is. We have to make some unfortunate admissions. If all is true that we hear of the administration of the Congo Free State, and even some parts of German territory, the natives must be much puzzled at the ways of white men. At times they may also think that the old barbarism was as good as the new civilisation. A great deal has been done that is simply deplorable, discreditable, and inhuman. But out of all this there will gradually emerge a better and more human administration.

There is no doubt that the African Continent will now rapidly be civilised. A great deal of its future, however, depends on the kind of civilisation now to be introduced, and whether with or without the Gospel. Let us turn to the general subject of missionary work, present and future.

CHRISTIAN MISSIONS.

The future of Christian missions is nothing less than the future of Christianity. Any doubt cast upon the one becomes reflected upon the other. And in what I may say I shall attempt to show that Christianity is the one remaining remedy for the world's ills, the one last hope of humanity, and that it is more likely than any other means to make human life a happier, better, completer thing—the ideal thing we want it to be, and feel that it might be. If this can be shown, it will afford a strong reason for missions. I put it this way because there are many whose hope lies in the future of modern civilisation. They are inspirited with its marvellous progress as that appears at the present day. They say civilisation, or all that is comprehended in that complex term, has something to show as having helped mankind.

WHAT HAS CHRISTIANITY DONE?

Those who take this view and are unfriendly to Christianity, illustrate and defend their view by pointing—to take only one instance—to the condition of the world at the close of this century, and say that when the twentieth century begins, nothing like or approaching to what will then exist as the armies of the Christian nations of Europe has ever been seen since the world began. Is this, they ask, the reign of the Prince of Peace and the fulfilment of the angels' song? This is but one instanceof many forms of objection; and it is also an instance of the subtle fallacy and perverse reasoning current enough at all times, and certainly current at the present time, which confounds the thing itself, namely Christianity, with imperfect representations of it. And, from an erroneous and confused opinion of this kind, they drop down to a total disbelief in Christian missions, and even to disbelief in the work of the Church at home, and go over to the other side, to a region of life in which practical religion is a shadowy belief or a pallid ghost. There is nothing wrong with Chris-



tianity, whatever there may be with Christians—that is, with our good and worthy, noble or humble selves. Our impatience, our prejudice, our narrowness, and our frequent misconceptions of God's ways of working in his own world have often led to entirely wrong conclusions.

But there is no need to be down-hearted, nor is there the slightest reason for any decay of hope, or paralysis of effort. Neither the world of humanity, nor the cause of Christianity is exactly in the same position as when He came. With all its unrighted and countless wrongs, with all its vast misery, and with all its immeasurable iniquities, the world is a better world since Jesus Christ began his teachings. And that being so, it is well that these teachings should go on, and that

CAN ONLY BE DONE BY CHRISTIAN MISSIONS.

In offering a statement on their behalf, or an argument in support of them, we require to take into account the opinions that are held about missions; to consider what rival forces they may have to contend with, for the favourable opinion of the world generally, and to ask what the probabilities are of their final and complete success.

If we can start with a conviction that the two following statements are sound in substance, and true in the reasoning or process by which they have been reached, then our way will be so far clear. First, that the religion of Jesus Christ is the religion best fitted for all mankind in all countries, conditions, and climates. Second, that no other influence, not even the great influence of modern civilisation, can be substituted for Christianity, or do the work which Christianity does in the world's regeneration. The proof of these two points would be rather a long process, and I must ask you to assume that both statements are fairly correct, whatever objections might be formally brought against them. . . .

To those who are always advising missionaries to civilise first and Christianise afterwards, and thereby betray their doubt in the power of Christianity, it is enough to reply that man as man—the nineteenth century man in this country, or the Central African man as we find him to-day—can never be completely served or entirely satisfied with what civilisation can give him or do for him. Man himself created civilisation; he knows that he will outlive it, for he has a suspicion that he has come from the Eternal, and is going back to Him who alone is Eternal; and, therefore, though the wonders which civilisation has to offer may please him for a little, they cannot satisfy him. He needs something more.

PROGRESS OF MISSIONS.

There is also the slow progress of missions on which some found objections. The causes of this slow progress are so far explainable. Some are due to the methods, some to the agents, and some to the nature of the work. We have not yet discovered all the best and most necessary methods of missionary work, and from the very progress which the world has made, that work is more complicated and difficult to-day. These methods will, however, be discovered; and a science of missions will no doubt gradually emerge. Then there are the mistakes which missionaries themselves make. I know I myself have made mistakes enough to make my days uneasy, and to fill my nights with evil and troubled dreams. There is also belonging to this cause the fact that I suppose most missionaries will admit, that the work requires more moral strength and spiritual force than most of us naturally possess, and that here is our greatest failure.

As affecting the work itself, there seems to exist an expectation on the part of many Christians, of some great and sudden intervention of the Divine Power on behalf of missionary effort; or if not that, at least the appearance of an undoubted, steady influence producing marked and rapid progress, such as will gladden the hearts of all Christians, encourage all missionaries, and demonstrate to the world that Christianity is of God and not of man.

THERE ARE TWO ANSWERS TO THIS.

The first is, men are not aware—that is, the Christian Church is not aware—of the magnitude of the change that is going on all over the world at the present time where missionary effort exists. Another answer to it is this: if human history or that of Christianity teaches us anything, it shows this, that human progress is mostly slow, that human nature changes from worse to better with great reluctance, with many aberrations and returns to the old condition.

If I may give my own observation of more than thirty years over my own field, and of what I have gathered from other fields, it is this, that slow organic change is the law which rules in missionary operations as well as in the realms of nature, of God's providence, and of human society. There is only one point where a new and different element comes into missionary work. It is the point where the direct interference, addition, or intervention of God's power becomes apparent—that is, when the action of God's own Spirit, moving the human will without destroying its liberty, results in the conversion of an individual soul, and by this influence a new man emerges out of the old, a totally different man—in other words, a converted man or a Christian. When this happens, the missionary has to stand by and look on, and, with awe and wonder, admit that more than human agency or slow organic change is there. Except for this, all else, the education of intellect, heart, conscience, brain, and hand, proceed as if it were an ordinary human process, in which no spiritual element or aim is

involved. But this is no reason for diminishing missionary effort, or standing idly by, waiting for some great interference or help from God Himself. It only shows the need of multiplying the agency by which divine help becomes possible. No heathen becomes a Christian without having Christianity presented to him.

A MISSIONARY POLICY.

I have now, with all deference and humility, to submit to you a proposal for the future. It is that the Free Church proceed to work out the idea that Christ is King of the world as well as King of the Church—the real and ideal King. In Him alone, now and always, and in all that concerns humanity and its destiny, the real and ideal truly, fully, and eternally meet. This means the adoption of a missionary policy. We all know what a policy is. It is a dominating idea that insinuates itself, or that rules a great variety of action with a definite end in view, whether it be the action of a Government, or nation, or Church. It is a spirit rather than an act. Let no one be unduly alarmed. I am not proposing a centenary fund; but the adoption of a missionary policy; that is, that the settled aim of this Church shall be to direct a larger amount of attention and effort to the work of foreign missions, and that this shall regulate a large amount of its activity. It would mean a certain amount of re-organisation, distribution of information, and the interesting of every individual member, adherent, and minister of the Church in this great work; and that not as an occasional or spasmodic effort, but as a continuous work carried on day by day and year by year. It would also touch the missionary finance of this Church in a beneficial way.

THE FOUNDATIONS OF SUCH A POLICY.

The policy I am referring to is a more serious, more important, and more difficult matter than to raise £100,000, or even a larger sum. It would need to rest on a broad foundation, and be well planned with statesmanlike grasp; and later on made public as an intention, or, better still, silently and earnestly begun without much formal proclamation, except within the Christian constituency, on whose support it must depend. For a foundation there must be strong conviction, a simple desire to obey a command not yet fully obeyed, a strong belief in the power of Christianity to help the world, as the chief and most important power in that process. This is the true basis of missions. The sentiment of missions will not do, because sentiment is to missionary work what colour is to any substance or fabric. The enthusiasm of humanity won't do, good as that is; for in such work, enthusiastic humanity as a missionary force is apt to be shocked and driven off the field by that other humanity, or portion of it, on which it works, and which is enthusiastic about nothing except its own evil and foolish and wicked ways. The enthusiasm of denominationalism will do still less. Its air is too close, its horizon too narrow, and its aim too temporary.

With the utmost deference I repeat, I submit this proposal to the representatives of this Church, and beg for it, at least, a consideration and a deliberate and not hurried judgment. Of it, and about it, I could say that no higher, safer, or sounder policy lies in the coming century for this Church or any other Church. It is as safe as duty itself, than which there is nothing safer at all times and in all circumstances, and for all sorts and conditions of men and churches. I suggest it because I believe it contains within itself the means or idea of considerable consolidation of our work and many other advantages. I believe it would be acceptable to the members of this Church, and to most of the ministers. I believe its immediate effect on congregations and individuals would be to take them out of themselves, to make them value more highly the blessings they already possess, to elevate the various activities of every well-ordered congregation, to widen their religious interests and sympathies, and to give them the happy consciousness of a performed duty. It might be the direct road to a new spiritual revival, provided the motive were right and the work properly done.

It may be said that this work is already being done. That is true, but proper consideration will show that more is meant than a mere sudden and temporary effort. It may also be said that since the work is being done, why should more burdens be laid on a Church that is already doing its duty? The reply is, this is the way God rewards us when we do our duty. It is always thus—promotion to something higher and more difficult. To rule ten cities is more difficult than to trade with ten talents; and so He draws us on from one level to another, upwards till we reach the shining table-lands where God himself is sun and moon.

One proviso only is necessary, and that must be secured beyond all doubt or danger. That is, that all home interest must first be entirely safeguarded, that the home mission is not to be sacrificed to the foreign mission, and that the present missions be not allowed to suffer in any way. Who is to do the work of raising the money which this new policy of extension will in the course of years involve? The contributors themselves are to raise it. Let him who believes in this policy, and who wishes it were adopted, add a little to what he has already given. It is surprising how great a difference the addition of a very small amount would make to the funds of the Foreign Mission Committee.

STRATEGIC POINTS.

Now that the African Continent is opening up, there are points which are called, in common phrase, strategic points, which it is not wise in missionary churches to neglect, or to be behindhand in occupying. I say this from personal knowledge and observation of what I see going on in that continent. By the adoption of this policy, some of these points could be occupied ere it be too late, and if the Free Church public and the committee approve, and after full consideration agree to launch out on this new course, I am willing to go and see such points taken possession of and the work commenced. I have, however, no special field to propose to the exclusion of any other. I do not say Africa to the exclusion of Asia, with its multitudinous millions, but if a new field is wanted, I can suggest one. In it we can try a new departure by an inexpensive and humble beginning.

Some preliminary inquiries have already been made. Capital is powerful in South Africa, and has certain well-known representatives. Some of these are in this country now, or were, till the sailing of the last steamer for the Cape. One or two of the great men of that order have been approached. The request was a perfectly modest one. It was simply for £10,000 and 100 square miles of land for the new mission. In these days, when millions are required to connect the Cape and Cairo, that amount is entirely a negligeable quantity. For the regeneration of a continent more is necessary than even so great and useful a work as the connection of the Cape with Cairo by an iron road, important as that really is. The reply to this inquiry was not encouraging. The best lands of a vast region were said to be in the hands of companies, which is unfortunately true; and about the £10,000, they would see later. From capital, then, we turn to Christianity, for Christianity and not capital is the one hope of the world's future.

At a Wayside Station in May.

A spirit divine hath touched thee,
Thou wondrous sleeping earth,
Flushing thy cheeks with colour,
Flooding thy lips with mirth!
The clouds seem touched with a great surprise,
And a golden rapture holds the hill,
And a ripple of dancing butterflies
Makes sunny silence sunnier still.
And the nightingale listens, then sings again
Of the love that skirts the haunts of men.
And the lark hath caught a wingéd thought
Of joy he dare not discover,
Till he mounts on high through depths of sky
Right over his listening lover,
Tearing the blue, as he struggles through,
With an ecstasy for ever new,
An ecstasy all fire and dew—
Melting the Heaven with bliss, God-given,
And the love of one little heart all true!

Charles A. Fox.

World-Wide Evangelisation Prayer Union.

About the beginning of 1897 my mother, Mrs. Reginald Radcliffe, invited friends to join a Union to pray for the advancement of our Lord's Kingdom throughout the whole world, without restricting the members of the Union to time or place. From many far-away countries warm and loving acceptances came, and the chain of prayer thus formed almost surrounds the globe.

On April 30, 1899, my beloved mother was called to enter the presence of the Saviour she loved so well. Though she had been ill since January, I did not know she was dying until Friday, April 21, when suddenly she took a bad turn, and rapidly grew worse and worse until the end.

The Prayer Union was very dear to her heart, and many hours she spent over it trying in some measure to carry out my father's last recorded words, "I want — I want — the Christians to go all over the world spreading the Glad News."

Now that both my parents have gone to glory, will you allow me the privilege of trying to carry on the Prayer Union,

IN MEMORIAM
Mr. and Mrs. Reginald Radcliffe,

so that I may be specially linked with all the members over the wide world in prayer for all nations, and kindreds, and peoples, and tongues?

A meeting for this object my mother started at "The Strangers' Rest," 24, Park Lane, Liverpool, and many bags containing Bibles, books, tracts, &c., in different languages, are sent by sailors and foreigners over the world. On Sunday, May 14, twenty countries were represented by men at "The Rest."

But bitterly do we miss the leadership, advice, prayers, companionship, and love of both my parents, who started "The Rest" about twenty-two years ago, and it is with sorrow and tears the workers now meet.

Those Christians whose hearts God has enlarged to pray for world-wide evangelisation would be welcomed to this Union if they would kindly send their addresses to me. There is no subscription.

(Miss) Catherine E. Radcliffe.
Inglewood, Waterloo, Liverpool.

Bible Defence Union of Scotland.

A circular has been issued by this organisation, opening in these terms:—"There never was a time when it was not beneficial to direct attention to the only Book in all literature which sheds God's full light upon man's heart and life. But the need of such work to-day is urgent. The faith of our young people in the Bible is being silently but powerfully assailed. What it will mean to send out these with the basis of moral conviction in ruins, we need not say. No wise man can contemplate such a prospect without alarm, and no lover of his kind will fail to do what he can to avert such a catastrophe. The assault and the panic are alike unjustified by any fresh facts. These, as they have been disclosed by recent science and discovery, have brought to the Bible some of the most extraordinary confirmations which it has ever received."

In view of these things, the Union has made arrangements with Rev. John Urquhart, whose work during recent years in connection with the Bible League is well known, to serve the cause of truth by meeting the special needs of the hour. The circular proceeds: "Mr. Urquhart will be pleased to preach at the ordinary Sabbath services in churches throughout the country, and to arrange for week-night lectures or drawing-room meetings, wherever these may be desired. He will begin his work in June, and applications for services and lectures should be sent in as soon as possible. Funds, of course, are required for the work, and we feel sure that they will be gladly contributed."

The treasurer of the Union is Mr. Thomas Niccol, 93, Hope Street, Glasgow. Further information may be had from the secretary, Mr. A. B. Munro, 129, Bath Street, Glasgow.

Chinese Converts.

By Mrs. G. C. NEEDHAM.

AFTER ten months' wandering in heathen lands, the Lord has graciously brought us to our own home in peace. Often during these past days we proved what it meant to be "strangers and foreigners, yet fellow citizens with the saints." Observation has confirmed what we long held in theory, that the foreign missionaries, wherever you find them, are the noblest types of Christian character upon the face of the globe. We saw everything to admire among these devoted heralds of the cross, and almost nothing to deplore.

Our most pleasing experience just before leaving the interior of China (the region of literal and spiritual graves) to take the boat for Shanghai, was to visit the neat little home of a converted Chinese young woman. I want to tell a bit of her history, with the hope that thereby I may provoke someone to take up a line of charity for which we saw much need.

Lu Weng was put to a mission school when quite young — a little betrothed maiden promised to a man she had never seen by an ambitious and unloving step-mother. Her unusual beauty and gracefulness and brightness attracted the affection and prayers of all the teachers. After six years, when her education was finished, she left the school an earnest Christian convert. Very quickly she found a great gulf bewixt her and her relatives. The man had no use for a Christian wife, and her cruel stepmother tried to beat the "foreign" notions out of her.

In her distress she hastened to the kind ladies of the school, and begged them to take her back. But what could they do? Scores of similar cases are constantly presenting themselves to the missionaries. The boards at home make no provision for such extra charities. The meagre salaries allowed them are barely sufficient to meet their own domestic wants. How can they buy rice for every convert, starving and ostracised by relatives? Yet their hearts bleed over these poor creatures, whose souls may be lost if their bodies be not attended to, and so everywhere we found the dear missionaries pinching their own expenses a little tighter each year, that they might have wherewith to help the native converts.

After much trial to poor Lu Weng's faith, and much prayer by the ladies, her relatives came to the school and offered to sell her for the high-sounding sum of 40,000dols. The missionaries pleaded, "Slavery is wrong; we cannot buy girls." "Very well," said the indifferent relatives, "then we sell her to an opium joint, and she bring us plenty of money."

It was a time of crisis for all concerned. There was a long and anxious season of parleying. But the dear girl must be saved from the dreadful life of compulsory sin that threatened her. And so, waiving all theories about establishing a bad precedent, one of the noble ladies decided to take the risk of buying her, and for the girl she paid in gold, out of her own salary, all that she had been saving for a year to give herself a much-needed outing during the heat of summer.

A fine young native pastor was deeply in love with Lu Weng. But so long as she was betrothed to another he kept his preference a secret, while Lu Weng herself, and the ladies thought his choice was for another girl. So it was an utter surprise when he asked her hand of the lady who had redeemed her, and received it amid such romantic emotion and joy as is rarely manifested by the dignified, undemonstrative Chinese.

It was their pretty home I visited. The missionaries urged me to visit it in order that the history of Lu Weng might be more deeply impressed upon my memory. Together this young couple, both of them well-educated and speaking English, are preaching and teaching the Gospel of Christ.

Where would Lu Weng have been to-day but for the self-denial of one lady missionary? In all places the need grew upon us for the placing by the different Home Boards of some discretionary fund, which the missionaries could draw upon in such a contingency to tide over similar cases. There is now in Yokohama a noted fortune teller, converted in one of my husband's meetings last November, who is tempted to go back to heathenism because his employment is gone; he is starving, and the missionaries cannot assume his support.

Preaching and teaching is only half the missionary's daily service. Practical doing is the other half, and in this their hands are sadly crippled by want of means.

Philadelphia.

Soldiers' Home at Cairo.

THE readers of The Christian who have so kindly contributed towards the purchase of the Alhambra will be glad to know we got possession on May 8. The delay in the transfer has been unavoidable, some of the owners being minors and not residing in Cairo. The property is a valuable one; it is in the centre of the city, and near Shepherd's Hotel, just behind the American mission.

I have had the building examined by the chief of the sanitary department under the Egyptian Government. He reports:—"After my examination of the building known as the Alhambra, I have to inform you that the existing sanitary arrangement will have to be entirely suppressed and a new system devised more in accordance with accepted hygienic conditions, before it would be fit for occupation. I can also state that in my opinion the walls, after a little consolidation, are sufficiently strong to bear another storey. The price you are paying for the premises, compared with the price of similar property in Cairo, is very reasonable."

We are paying for the Alhambra £3,300 (English); court dues, brokerage, legal expenses, &c., will bring the cost up to about £3,750 sterling. But we have been assured by a competent authority that the value of the ground alone is £4,100, and the house more than £4,000. Messrs. Hamilton and Grant, sanitary engineers and builders, are giving me an estimate of the cost of a new sanitary system, building a storey as apartments for our workers, with painting and putting in order the whole house. This does not include furnishing and fitting up. They estimate roughly this will cost £2,500 to be in keeping with the rest of the house. We are asking for £5,000; of this we have £465.

The Cameron and Seaforth Regiments are in Cairo. In October the 1st Battalion of the Camerons go home and the 2nd Battalion comes out. They have, as regiments, been recruited from the Highlands of Scotland, and "many of them never tasted drink until they enlisted." The leader of our tract distribution band, a young Highlander, said to me last night, "There are so many young lads in my regiment who have Christian parents, sisters, and sweethearts, and they want to be right. I visit the bazaars on Sunday night to try and bring my comrades to the meeting, and they tell me they long to be different. And the poor women in the bazaars are glad to get the French and Italian tracts I give them. One *old* woman has asked me for a larger book about Jesus. So I am going to get a Bible for her."

God has given us this place as a centre for Christian work among the soldiers and a true home, and we believe He will use this house for his glory. Could our friends hear our soldiers plead for the money now needed to complete our Cairo Soldiers' Home, I feel sure their hearts would be stirred to send in at once what is required so as to enable us to open it early in the autumn free of debt.—Yours, &c., (Mrs.) Alice Todd Osborn, Hon. Treas., &c.

Rysland, Newton Mearns, N.B.

Tangier.—Writing with respect to a second visit to Tangier, after an interval of seventeen years, Mr. George Holmes remarks thankfully on the growth of the work of the North Africa Mission. He also noted the more friendly feeling that exists on the part of the natives and the willingness with which they now hear the Gospel message. Mr. Holmes testifies to the universal esteem in which the late Miss Herdman was held, and he urges prayer that greater freedom may be granted by the authorities to those who confess Christ.

International S.S. Lessons.

June 11, 1899.

"Christ Risen."—John xx. 11-20.

Golden Text.—1 Cor. xv. 20.

Parallel passages: Matt. xxviii. 1-20, Mark xvi. 1-20, Luke xxiii. 56, xxiv. 1-12.

Lesson Connection.

WE left Jesus hanging on the cross dead. He died much more quickly than most who were crucified. The soldiers, to make sure that he was really dead, pierced his side with a spear (John xix. 34, 35). Then Joseph, a rich man, took the body, and, with the help of Nicodemus and the women, laid it, wrapped in linen cloths, in a new tomb. The stone was sealed, and a band of soldiers set to watch. Jesus' body was hurriedly buried because the Sabbath was nigh; that began at 6 o'clock on Friday evening. The body remained in the grave till Sunday morning. Christ then by his own power left the grave (read Matt. xxviii. 2-4, John x. 18). Only the Roman soldiers saw it, and they were terrified. Very early on the first day of the week the women returned with the spices they had prepared for embalming the body. Mary of Magdala reaches the tomb first and hastens away to tell Peter; the other women follow, afterwards Peter and John; and Mary of Magdala finally is left behind alone. *(Picture all this in detail and make it real.)*

John xx. 11-20.

Verse 11. Mary of Magdala must not be confused with the woman who was a sinner (Luke vii. 37, viii. 1-3). She loved Christ so much she must linger and look again.

Verse 12. Our eyes cannot see spiritual bodies unless by the special power of God. Quote other times when men were allowed to see angels. These angels waited to give God's message of comfort. *What did they look like?* (See Mark xvi. 5; Matt. xxviii. 3, 4.)

Verse 14. As she talked, a shadow of some one, perhaps, fell across the entrance, and Mary turned. Jesus was there in his resurrection body, a spiritual body, which could only be seen when He chose to make it visible. *Why did she not know Him?* Not expecting Him, perhaps her eyes blinded with tears, or something different in his appearance. *Note* how brave Mary was, how determined to find her Lord. To all who thus earnestly seek, He will be found.

Verse 16. The love and power in the voice of the Saviour (John x. 3, 27). It was like saying, "Don't you know me?"

Verse 17. The word here does not mean to touch or handle, as verse 27, Luke xxiv. 39, but do not hold Me or cling to Me now. I am not going to ascend directly; hasten and tell the disciples. If Jesus is our own Lord and Saviour, then his Father is our Father, his God our God. The Son of God honours *women* specially.

Verse 18. Mary's love and faith prompted her to obedience. *How was her message received?* (Luke xxiv. 11).

Verse 19. Jesus made Himself seen five times on the first day after his resurrection, and appeared many times afterwards. He remained on earth for forty days, and then in the presence of his disciples ascended up to Heaven (Acts i. 1-11).

The Resurrection of Christ

is the best attested fact in history, and is the crowning proof that He is the Son of God. It shows us that death is not the end: the spirit lives after the body dies. We have a living Saviour up in heaven, who hears our prayers and intercedes for us. Stephen saw Him (Acts vii. 55, 56), and so did Paul (Acts ix. 3-6). It assures us of *our* resurrection, and takes away the fear of death. Death is only the gate of glorious, sinless life. Paul wrote four of his letters within thirty years of Christ's death, and said then that there were more than 250 people living who had seen Jesus after his resurrection (1 Cor. xv. 6, 35-58).

Recorded Appearances of Christ after Resurrection.

1. To Mary Magdalene. John xx. 14.
2. To other women. Matt. xxviii. 9.
3. To Peter specially. Luke xxiv. 34.
4. To two disciples. Luke xxiv. 13-15.
5. To the ten Apostles. John xx. 19.
6. Again when Thomas was present. John xx. 26.
7. In Galilee. John xxi. 1-4.
8. To disciples on a mountain. Matt. xxviii. 16.
9. To 500 people at once. 1 Cor. xv. 6.
10. To James specially. 1 Cor. xv. 7.
11. At the Ascension. Luke xxiv. 50; Acts i. 9, 10.
12. To Paul. 1 Cor. xv. 8

Christian Instruction Society.

SIR GEORGE WILLIAMS presided at the annual meeting of this Society, which was held at the Hampstead Congregational Church, of which Dr. R. F. Horton is pastor.

Miss Neuman, the secretary, in presenting the seventy-fourth annual report, rejoiced that there had been an increase of the income, and that no districts had been closed, as it was feared would have been the case from the prospects at the last annual meeting. At the same time she had received many letters from ministers in south, east, and central London beseeching the Society to send deaconesses to visit in their district, but owing to the limited means at disposal all such appeals had of necessity been refused.

Mr. T. Dence, the treasurer, remarked that there were now some thirty deaconesses continually at work, and that the income and expenditure were gradually equalising themselves. The total income last year amounted to a little over £1,400. Sir George Williams, in a few words, explained the Mission of the Deaconess to carry the Gospel into the poorest home and make glad the hearts bowed down by sin and misery. He showed how the more wealthy churches could share in the spoils of these labourers by assisting such a Society as this to send forth an increased number into the poorer districts.

Dr. Horton sincerely trusted that, as the outcome of the Society's visit to his church, they would make an effort to provide at least for one such worker amongst themselves. Rev. Andrew Mearns pointed out that any church needing the services of a deaconess could have one on raising half the expense, that is, £20. Interesting incidents were given by a few of the deaconesses as to the encouragements as well as the difficulties of their work.

Strangers' Friend Society.

A PUBLIC meeting in connection with the 113th anniversary of this Society was held a few days ago in the lecture hall of the City Y.M.C.A., Aldersgate Street, when several speakers testified to the great good effected by the Society's 167 voluntary and unpaid agents, who are engaged in ameliorating the condition of the sick poor of London, regardless of creed or nationality.

One gentleman related how, after visiting a poor sick woman on behalf of the Society, at the building in Drury Lane (where recently a man was murdered by being thrown from one of the windows), he was arrested by a detective as a "suspicious" character, and was obliged to accompany the officer to Bow Street before the blunder was discovered.

The treasurer of another district referred to the sad case of a lady visitor sacrificing her life in the Society's work by contracting small-pox from a poor sufferer whom she visited. His thirty-six years' experience as one of the voluntary agents was, that the visitors were always prepared courageously to do their duty in face of all dangers. On an average fifteen thousand visits, exclusive of those necessary to investigate cases which prove unworthy or outside the Society's rules to assist, are annually paid to the sick and sorrowful, and relief is given at each.

The administrators of the charity have ever striven to be guided by the principles and teachings of Christ in their solicitude for the less fortunate of their fellow-creatures. Every district in London is defined, and each has its local committee, consisting of representative residents whose intimate knowledge of the poor of the district is most valuable, and every case is visited within a few hours after attention has been called to it. The visitors are frequently made channels for the bestowment of the private bounty of subscribers.

The claims of this, like some other old charities, are in danger of being overlooked, and an increase in the income was pleaded for by the speakers.

The treasurer is Sir Joseph C. Dimsdale, 50, Cornhill, E.C. The office of the Society is at 52, Finsbury Pavement, E.C.

Armenian Boys' Home.

A MOST interesting occasion was the annual meeting of this Home at Exeter Hall on Thursday last, when Mr. F. A. Bevan, the treasurer of the Home, presided. One special attraction was the presence of some of the boys in native dress and the singing of Armenian hymns in their own language and tunes.

Professor Thoumaian, who, with his wife, manages the Home, presented a most interesting report of the work done. The Home, which is at Chigwell, Essex, has completed two years' work. Its object is the rescuing and training of Armenian boys by teaching them the love of Christ, and then sending them forth to preach in their own country. This could be done only in a free Christian country like England. The boys are now attending the Board school, and the masters speak most highly of the progress they have made. Up to the present, God has sent kind friends to assist in finance, and there is a small balance, but increased funds are greatly wanted.

The Chairman spoke in high terms of the Home and its management. He had received letters from many parts making inquiries about the institution, and it was a pleasure to him to advocate the faithful efforts of the Professor and his wife.

Dr. J. T. McGaw, Rev. Alex. Jeffrey, and Mr. Edwin H. Kerwin also spoke from personal knowledge of the work.

Gray's Yard Ragged Church.

THE friends and supporters of the Gray's Yard Ragged Church and Schools met a few days ago for the annual meeting, at the hall of the Mission, 23, Duke Street, Manchester Square, W.

The Secretary, Mr. Alister G. Fraser, gave a summary of the report. He stated that the work was commenced sixty-four years ago, and that during the whole of that time it had been steadily going on amongst the poor of the neighbourhood. More than a thousand persons came under the sound of the Gospel every Sunday. Three-quarters of these were the homeless poor who attended the services every Sunday morning and afternoon, and the remainder were the children in the Sunday school and their parents. He described the different kinds of "casuals" who attended the meetings—the confirmed loafer and criminal, the man who longed to be freed from the power of sin, the comparatively respectable man, who through misfortune had been brought to destitution, and the man who gave evidence of accepting the Gospel message. With such an audience the workers felt very keenly their utter helplessness, and had proved that the Gospel of the Grace of God was the only power.

He also enumerated the various agencies at work amongst the poor of the neighbourhood —the mothers' meeting, the club for boys and girls, and the meetings conducted by the City Missionary. He stated that the cost of the work annually was about £700, and that the funds were about £100 behindhand.

The chairman, Colonel the Hon. Francis Bridgeman, heartily sympathised with the work, and spoke of the importance of sowing the seed, and urged all to spend their lives in thus scattering it, that they might reap a harvest by and bye.

Rev. F. S. Webster, vicar of All Souls', Langham Place, described his visit to the afternoon service on a previous Sunday, and the distribution of bread and tea that took place after the meeting. Whilst entering into the difficulties of the work, he warmly commended it to those present. His experience of the needs of the poor in the West End of London led him to feel that in many ways their lot was harder than that of the poor in the East End and in the manufacturing centres, for they were surrounded by wealth and luxury, and their own want seemed all the greater by contrast.

Rev. Dr. George Hanson, of the Marylebone Presbyterian Church, had also recently been to Gray's Yard for one of the Sunday afternoon services, and had addressed the usual audience of about 400 "casuals." He sympathised heartily with the mission, and encouraged the workers to labour on.

The Peace Society.

THE anniversary of this Society was held at Devonshire House, Bishopsgate Without, on May 23, Canon Benham, D.D., in the chair.

In presenting an abstract of the annual report, Mr. W. Evans Darby noted the coincidence of the opening of the Peace Conference at the Hague, and congratulated the Society on the success of the principles which it has so long proclaimed. Resolutions adopted at over 1,200 meetings during the recent Peace Crusade had been received. Promises of about 8,000 sermons and addresses on Peace Sunday had come to hand. A dozen instances of arbitration were in progress or initiated during the year, and special reference was made to the Treaty of Arbitration concluded between Italy and the Argentine Republic. The regular work of the Society had been carried on with vigour throughout the year, and the recent agitation had afforded the members and agents opportunities of which they fully availed themselves. The total expenses amounted to £2,538, with a balance in favour.

The Chairman said the cause of peace is to-day stronger than it has ever been, and the outlook is more hopeful. Canon Barnett moved a resolution referring to the Peace Conference at the Hague. He protested strongly against the enormous expense of war material, and against the war spirit in general. The Peace Conference is a sign of the times, and not merely a sign of goodwill on the part of one highly placed young man, and we are encouraged to hope that it will create a greater desire for peace. Mr. E. H. Pickersgill, M.P., said the difficulty in the way of the proposals of the Czar is that we have in Europe four millions of men always in readiness for war, and 200 millions of money annually spent on armaments. Talk about old-age pensions! A splendid system could be established with half the money that we spend in England on our army and navy. This is essentially a question for the working man. Although we have not seen the Anglo-American Treaty ratified, we hope something even better will come of the meeting now being held at the Hague.

Dr. Benjamin Trueblood (secretary of the American Peace Society) said he had just returned from the Hague, where two or three things impressed themselves upon him in connection with the conference there. First, the tremendous seriousness of the delegates and their profound sense of the responsibility resting upon them. They have on their hands a very big contract. It is also a foregone conclusion that this will not be the last, but the beginning of a series of such conferences, out of which may come a permanent tribunal of arbitration and congress of nations. He was also struck with the profoundest respect felt for the friends of peace by the members of the congress. War is not only contrary to the spirit and teachings of Jesus Christ, but it is contrary to the best interests of humanity.

Mrs. Sheldon Amos firmly believed the future of this movement lies in the hands of the women. For herself she did not believe in the glory attached to a red coat: women have got to turn that idea quite round, and they must do it in the nursery and in the schoolroom. She did not believe in military toys, or in Methodist ministers writing stories of "Life under the Flag."

Midnight Meeting Movement.—The Committee have just held another mission in the borough of Portsmouth. Meetings were convened in the most frequented districts. Much help was rendered by the officers of the Salvation Army. Captain Key, R.N., Mr. Denning, and Mr. M'Cree, secretary of the Society, with other friends took part. Several young girls availed themselves of the offer of help held out to them. Aldershot, Gravesend, Chichester, Winchester, and Ryde, were likewise visited in the interests of the Society.

Protestant Women in Conference.

THE present is a time for conference as well as action on the part of Protestants, and it is in every way fitting that the women should not be behind in the great and urgent movement. Accordingly, Thursday and Friday last were given up to conference on Romish error and Evangelical truth, by members of the Women's Protestant Union and their friends, at Exeter Hall. On each day there were three gatherings, at which helpful words were spoken by ladies and gentlemen, organisers and workers, representing many lands and Christian societies. On the eve of the earlier day a conversazione was held, followed by a meeting at which Mr. T. A. Denny occupied the chair, and Rev. Dr. Hanson delivered a stirring address on "Rome and the Ministry." From first to last a spirit of prayer was shown at the meetings, and a survey of the whole encourages a conviction that the influence and result will make for the good of the great and blessed cause.

The morning meeting on Thursday was devoted to addresses by those who had seen

ROMANISM IN THE MISSION FIELD.

Mrs. Robert Scott presided, and spoke of the evil results of patronage, which is the door by which many unspiritual men enter the service of the Church.

Mrs. George Kelly, who for ten years has laboured in Calcutta, spoke of Roman Catholic methods of work in India. School accommodation is provided on a large scale, and many Eurasian and other children are well and cheaply educated; thus thousands of girls and boys are drawn within the sphere of Roman Catholic influence. Though not doing much among the population in general, the priests show much diligence in attending to the hospitals and orphanages, with which the Clewer Sisterhood is intimately associated. The general method of the Romanists, as well as the agents of the High Church S.P.G., is to follow Protestants, rather than do pioneer work among the people. As a consequence, mission efforts are greatly hampered, and by various practices the progress of the Gospel is hindered.

Rev. Henry E. Benoit, for some time co-worker with the late Father Chiniquy, spoke of the great losses of Romanism in America. Taking the figures of Romish authorities as to immigration, and putting them side by side with the facts of the last census, the Papal system has lost many millions of members during the present century. Confining his attention to

THE PROVINCE OF QUEBEC,

the speaker told how, about fifty years ago, there was hardly a convert to Protestantism from the French Roman Catholic community. Now, as the outcome of devoted labour, there are hundreds of French Protestant churches, also schools in which many thousands of children of Roman Catholic parentage have been educated in the principles of the Gospel.

The third speaker was Mr. G. B. Michell, of the North Africa Mission at Tunis. Some years ago the French Government expelled the Italian priests, so there is to-day a measure of opportunity not previously known. The French priests, however, hinder the Gospel in many ways, and, by a law against scurrilous papers, the circulation of tracts and scriptures is being obstructed. This law does not specify the Bible, but through the exertions of the priests it is being directed solely against Protestant publications. The speaker added that the Roman Church does no work among the Mohammedans, and those who would labour for their enlightenment it hinders.

The afternoon meeting dealt with the work of the Women's Protestant Union. During the past year upwards of 1,700 new members had been enrolled, bringing

THE STRENGTH OF THE UNION

up to between ten and eleven thousand. It was pointed out that the Union is concerned not so much with the political as the spiritual aspect of Protestantism. The speakers included Mrs. W. R. Arbuthnot, president of the Union; and Mr. G. W. Lonsdale Barraclough, organising secretary.

The evening meeting was presided over by Mr. W. H. Seagram, who thanked God for the advance of Protestant principles in the country during recent years, and for the many praying women who are promoting Gospel truth. Mrs. Arbuthnot explained, with reference to the movement for the inspection of convents, that the next course of action is at present the subject of thought and prayer. The memorial, which was so largely signed a few years ago, was duly presented to the Queen, but no notice beyond acknowledgment was taken of it. Possibly, when it becomes clear that the agitation is not a mere "fire of straw," more serious attention will be given to such an expression of Christian opinion.

Pastor Charles Faithfull, of Madrid, spoke as a witness of Romish practices in continental lands during the past thirty years. He contrasted Romanism in England with the same system in Spain, and maintained that the enslaving practices followed there, where Rome is "at home," would be pursued here, "abroad," if circumstances allowed. Though consistent in principle, Rome modifies her tactics in different countries. In Spain, her claws are seen; in England, only the gloves that cover them. Yet, in the midst of darkness, deadness, and ignorance there are many congregations of Protestants in Spain, and various other signs of an encouraging character.

Mr. H. Webber, formerly of Paris, spoke of the relation of Rome to the Bible. Now she blesses, then she curses; in some conditions she denounces, in others she brings the Book in with precautions; in one land she uses the Gospels to assist in counteracting infidelity, while in another, where Protestants have lost their old regard for the Book, criticising it and disparaging its claims, she exhibits the policy of a qualified toleration, satisfied that the Church will not suffer much inconvenience in consequence.

THE PRETENSIONS OF ROMANISM.

A spirit of heartiness and earnestness characterised the proceedings at Friday morning's gathering. Rev. F. B. Meyer trusted that the Government would judge the religious sentiment of the country, not from the expressions of loud-voiced priests, but by the deep feeling of the Protestant laity. With a note of gratitude for the evangelical sympathies of Her Majesty the Queen, the speaker passed on to sketch, in vivid terms, the world-wide pretensions and power of the Romanists. In this country the atmosphere that gathers round the priest seems to attract a certain class, who respond to what seems refined and sensuous. Mr. Meyer protested against auricular confession; what might exist as the sacred confidence of a friend was twisted by priests into a condition of forgiveness and absolution. Travellers noted the blasting influences of Romanism, easily distinguishing, by the condition of the people, between, for instance, the Protestant and Romanist Cantons of Switzerland. As to the familiar phrase, "the decadence of Latin races," the speaker contended that they were decadent, not on account of their race, but because they were Romanist-ridden.

The imperial position of this country was threatened by the insidious power of the Jesuit, while the peace of our homes was endangered by the introduction of the priestly

SWAY THROUGH THE CONFESSIONAL.

Again, for the sake of the souls of men, energetic ction was necessary, since beneath the rule of the Rome spiritual progress was impossible. In facing difficulty they should not deal in mere negations, but should endeavour to construct as well as destroy. The best possible answer to sacerdotal effort was the presentment of the living Christ.

Surgeon-General Partridge subsequently related some personal experiences of Romanist superstition in Brittany. Miss M. Wardrop spoke of the deplorable state of Algiers under Jesuit influences, and Mrs. Blamire gave a pithy description of Protestant work in Spain.

At the afternoon meeting Canon Christopher, who presided, urged his hearers, in the course of a breezy and conversational address, to exercise both love and firmness in the present crisis, and to make a practice of conversing about the Gospel. God would give the needed grace, and enable them to correct error. The evils of sacerdotalism would fall like a pack of cards before the breath of elementary facts. Quoting Bishop Lightfoot, that no priesthood is to be interposed between God and man, the speaker went on to advocate an increased use of sound evangelical literature, and to urge a more thorough acquaintance with Scripture teaching the more complete would their victory be.

A large and enthusiastic audience assembled in the evening. Dr. Barnardo delivered a scathing attack upon the evils of the confessional, quoting a well-known Romanist, who had said, "Take away all else, but leave the confessional, and I have the key to the nation's heart." The speaker made a pointed appeal for a general uprising of the Protestant womanhood of England, and gave incidents demonstrating how prayer and persevering work rout the most subtle Ritualistic workers.

Rev. Lindsay Young, in a telling speech, reviewed the history of the confessional as a comparatively modern growth, and, meeting the arguments of Ritualism with common sense and acuteness, declared it to be obvious from the Scriptures that Mrs. Arbuthnot was as much a priest as the Archbishop of Canterbury.

The Gospel and the Racecourse.

MUCH blessing attended the meeting held at Exeter Hall, on Thursday evening last, in connection with the evangelistic campaign arranged by the Open-Air Mission and London City Mission for Epsom races. While the chief object of the meeting was a preparation of mind and spirit for the summer work, the general principles of true religion, and some important questions of personal and national righteousness were also enforced with some refreshing and stimulating results.

Mr. R. C. Morgan, after indicating the necessity for a deeper realisation of the horrible character of Sin, and a more thorough and widespread effort to cope with it and its dreadful consequences, pointed out that while sound doctrine was absolutely essential, it was possible to lose the spirit in the letter, and to preach about doctrinal matters to the exclusion of a living Christ. If a man wrote a book in which there did not appear to be enough about the Atonement, what a shout of objection was raised! Nevertheless, in these important days, when we could almost hear the wheels of the chariot of the coming Christ, it was surely our business to be most concerned, not so much in criticism and discussion, as in a whole-hearted, world-wide proclamation of the Gospel.

After a helpful address from Rev. R. Dawson, who, taking an illustration from the methods of the recent Soudan campaigns, dwelt on the necessity of keeping in touch with our heavenly base of spiritual supplies, Mr. Charles Cook appealed for hard hitting against sin while declaring the message in love. Quoting a "whaler's" testimony that a certain address "had no harpoons in it," the speaker dwelt on the need for that solid preaching which resulted in solid converts. After Mr. Frank Cockrem had outlined the plans to be followed, Dr. Gritton, in a few choice words, emphasised the truth that the kernel of all matters lay in a personal fitness for the work, wrought by the grace of God.

Ratcliff Strangers' Rest.—The usual meetings were held here on Whit Monday. Open-air addresses were followed by gatherings inside, where tea was provided for the sailors. Some bright testimonies by the men themselves showed what a continuous centre of blessing the Rest is.

Spitalfields Lodging House Band.—The annual report of this energetic body is excellent reading. Aiming chiefly at evangelistic work among the inhabitants of the common lodging-houses which abound in squalid Spitalfields, the efforts of the society, which works in connection with the London City Mission, have greatly developed, and many meetings, varied in character according to the needs of the various classes, have been maintained. Much blessing has attended the devoted labours of the workers. Hon. secretary, Mr. J. Gilchrist. 87, Montague Street, Whitechapel, E.

The Scottish Assemblies.

THE Supreme Church Courts of the two largest Presbyterian bodies in Scotland have just held their May meetings in Edinburgh, amid the customary signs of large public interest. Nothing very exciting has emerged during the proceedings of this year, if we except the public reprimand administered by the Moderator in the Established Assembly to Rev. Jacob Primmer for "disturbing" a service at St. Giles', and the "scene" in the Free Assembly when Rev. John McNeill drew a hornets' nest about his ears by some candid remarks on Highland pastors who had refused him the use of their pulpits. Neither "offender," we may add, was very penitent. Mr. Primmer said he deemed the reception of the reprimand an honour, while Mr. McNeill remarked that the protests of his sensitive brethren made no impression on him.

THE ESTABLISHED CHURCH.

In the older Assembly Dr. Pagan, of Bothwell, was Moderator, and the Assembly opened with all the usual *éclat* that attaches to the presence of the Lord High Commissioner, the Earl of Leven.

From the report on Christian life and work, it appeared that the committee had arranged for evangelistic missions in twenty congregations during the past year. Rev. D. L. Francis and Mr. Ninian Hill have been set aside for the carrying on, during a period of six months each, of "mission weeks" throughout the Church. Arrangements have also been made for the holding of a series of local conferences on matters affecting the life and work of the Church at different centres. It is hoped to make a beginning with these at Kirkwall and Inverness during the autumn. A hopeful report on Indian churches was presented; the Government have been asked to sanction an addition of four to the number of Presbyterian military chaplaincies. Dr. Marshall Lang said they desired to have chaplains who would not be mere mess-room men, but would exercise a helpful influence on the young fellows in the army.

As to work among the Jews, Dr. Thomas Nicol reported that the Church has now twenty-nine missionary agents. The work is mainly educational: at the five stations ten schools have over 32,000 children under instruction, of whom two-thirds are Jews.

The Sabbath School Report, presented by Rev. John Smith (Partick), showed 2,200 schools, with 20,834 teachers and 227,452 scholars. The Home Mission Report was presented by Dr. Donald Macleod in an address of great earnestness. There are now at work 223 home missionaries and 29 parish sisters. Mission churches have grown in number from 76 to 82, and mission stations from 83 to 91. Emphasis was laid on the necessity for church extension to meet the needs of the people, and on the evils arising from the ever-widening gulf between rich and poor.

Thursday last week was Foreign Mission Day, and Dr. McMurtrie had an excellent story to tell. A thousand baptisms were reported. The gift of a church by the Rajah of Chamba is believed to be without a parallel in the history of Christian missions. Dr. Mitford Mitchell declared his conviction that even yet foreign work is far from getting its right place in the Church.

THE FREE CHURCH.

In the Free Assembly, the new Moderator was Dr. James Stewart, of Lovedale, a portion of whose remarkable opening address we give on preceding pages.

Dr. J. G. Cunningham presented a full and interesting report on Jewish missions, showing that at six stations seventy-nine Christian agents are employed in the work. Considerably over five hundred Jewish girls are under instruction in the homes.

When reporting on the college work, Dr. Stalker referred to the diminution in the supply of Divinity students over all the churches. What would crowd the divinity halls would be a true revival of religion.

In submitting the Home Mission report, Rev. Robert Howie (Govan) called attention to many expressions of gratitude for the excellent work of the Assembly's evangelists. The spiritual need of larger centres of population was pressed home. The evangelists had held missions in connection with ninety-nine congregations, the meetings numbering nearly 1,500. Summer services at popular resorts and work among the fishing are being carried on with vigour.

In connection with the temperance report the Assembly pledged itself to do everything in its power to prevent the three-fold Option Bill from passing into law. Warm tributes were paid to the value of the work done in the Highlands and islands, by Rev. John Mackay, Rev. John McNeill, Principal Rainy, and Dr. Whyte.

It was appropriate that, with a missionary moderator, the Foreign Mission report should arouse even more interest than usual. From Livingstonia especially Professor Lindsay had a wonderful tale of fruitfulness to unfold. Beginning with 557 communicants, the year closed with 871, and no fewer than 2,746 candidates were under instruction.

On Thursday, the interest of the Assembly culminated in the report on the proposed union with the United Presbyterian Church. Principal Rainy was listened to with deep attention as he dealt with the many points which had to be considered. Lord Overtoun contradicted the common argument that there is no enthusiasm for the union. On the vote being taken the dissentients were found to number only 38 against 565.

The religion and morals report stated that gambling must now be placed alongside drunkenness and impurity, as an open enemy of religion, its demoralising effect being no less serious. Dr. John McEwan submitted on Friday the report on Romanism and Ritualism, and was warmly supported by a number of speakers, including Mr. Samuel Smith, M.P. The Sabbath observance report was hopeful in tone.

Protestant Outlook.

ONE would have thought that the "Pilgrim's Progress" would be regarded as good reading for workhouse inmates, no matter what their religious relations. But according to a letter in the *Marylebone Mercury*, the guardians of that great London parish have declined to allow a copy of Bunyan's famous allegory to be presented to some two hundred inmates who had attended services conducted in the workhouse under the auspices of the Free Church Council. The refusal was made on the ground that "it was a Protestant book." It would appear that the guardians do not deny to Roman Catholic inmates the use of the books issued under the auspices of their teachers!

The Bishop of Sodor and Man, in the course of his charge at the annual convocation of the clergy of his diocese, referred to the High Church claim for the determination of ecclesiastical disputes by so-called "spiritual Courts," and said he was satisfied that:

If the clergy in convocation, or otherwise, chose to follow leaders who, in the final decision of causes ecclesiastical, refused to recognise the authority of the Queen, as advised by her Council, or proposed that cases submitted to that Council should be prejudged before they reached it, or demanded that disputes in the National Church should be decided by untrained judges instead of trained ones, they would find that such attempts to disestablish the State from the position which it had held for centuries, at a time when the State appeared free from any desire to disestablish the Church, or to interfere with the course of things which had prevailed since the Reformation, would destroy the concordat by which their position as a Church, established by law, was secured, and sever the union which had so long and so happily existed between Church and State.

A bill has been introduced into Parliament by several Roman Catholic members under the title, "The Roman Catholic Disabilities Removal Bill, 1899," which aims at the repeal of certain "safeguards" inserted into the law of the land to protect the rights and liberties of British citizens. In brief, permission is sought:—1. For Jesuits, monks, and other religious orders to reside, and also acquire real and personal property, in the United Kingdom. 2. To evade the "registration" of their places of worship with the Registrar-General, necessary for churches of other denominations. 3. To hold religious services and meetings with locked doors! 4. To wear Roman Catholic Vestments (the livery of a foreign power) publicly, and hold public processions in the streets. 5. For Roman Catholics to hold Masterships in Colleges and Schools of Royal Foundation, and in the Universities of Oxford and Cambridge. 6. To abolish the penalties attaching to all Jesuits entering the kingdom. 7. To abolish the penalty and imprisonment inflicted on those who admit persons to the Jesuit or any other religious order. 8. For Roman Catholic ecclesiastics to adopt and use territorial titles for their hierarchy. In a striking leaflet issued by the National Protestant Federation, 50, Imperial Buildings, Ludgate Circus, E.C., eloquent facts are given in support of an appeal to the British people to resist this demand. Seeing that the Jesuits have been expelled from scores of Roman Catholic States, a Protestant country should hesitate before giving them freedom to work mischief and intrigue at will.

A recent booklet is "Sermons to Churchmen," by Rev. G. P. Bassett Kerry, M.A.; it contains discourses on the Church, the Ministry, Confession, and Absolution, and the Holy Communion, preached by the Author in Ventnor Parish Church, and published by request. Evangelical positions are asserted with charity and maintained with bold sincerity. (9d. nett. *Knight's Library, Church Street, Ventnor.*) Nonconformist utterances on the controversy include "Romanism in the Church of England," a lecture delivered in the Edgworth Congregational Church by Rev. Thomas Hadfield, M.A. (1d. *Heywood, Manchester*); and "The Duty of Nonconformists in the Present Crisis in the Church of England," by Rev. H. H. Carlisle, M.A., of Maldon, Essex. (1d. *H. R. Allenson.*) The "Free Church Tracts for the Times" already issued are:—"Anglican Romanism and National Character," by Dr. John Clifford; "The Claims of Apostolic Succession," by Dr. John Brown; and "The Priesthood and its Theological Assumptions," by Dr. Forsyth. (1d. each. *Thomas Law.*)

Sunshine.

The fragrance of the summer flower,
The rose's richest dye,
Through dewy morn and sunny noon,
Are borrowed from the sky.

So comes the Christian's life sublime—
A bounty from above;
A healing dew, a quickening breath,
A living light of love.

What is the earth? a barren waste
Beneath the wintry skies;
And what our hearts? but dark and dead
Till Jesus says, "Arise!"

Oh! beauteous is the summer sun,
In myriad wreaths entwined!
Oh! glorious is the love of Christ,
In human heart enshrined!

Cheer up, O soul, however sad,
There's sunshine for your gloom;
The power of God can give you life,
And make the desert bloom.

Stay in the sunshine of God's love—
Your heritage by grace;
Dwell in his light, and you shall shine
In brightness of his face.

Donegal. J. K.

Sunday in Paris.—Commenting on a note on this subject in our last issue, Mr. W. Soltau, of the McAll Mission, Paris, states that the closing of shops on the Lord's day only applies to the centre of the city. Elsewhere the great majority of the shops are open all day long. Of course, all the places of amusement are in full swing on the Sunday. At the same time, Mr. Soltau sees decided improvement in Sabbath observance since he went to reside in Paris, fifteen years ago.

Prof. Newell's Bible Lectures.

A GOODLY number of friends came together at Exeter Hall on Monday evening to welcome to this country Professor Newell, of the Chicago Bible Institute, who is to conduct Bible lectures in London for the next two months. After tea Lord Kinnaird took the chair, and earnest prayer for blessing on the forthcoming series was made by Rev. W. H. Griffith Thomas.

Rev. F. B. Meyer briefly explained the circumstances under which Professor Newell had come to England, mainly at the invitation of himself and Dr. Harry Guinness, to give Bible lectures at Harley College. It was thought that a wider scope should be given to the Professor's special gifts, by arranging for him a course of general lectures in different parts of London. The programme of these lectures will be found at the end of this report.

The Chairman having given our American friend a very cordial welcome in the name of London Christians,

Professor Newell responded in a modest, but most interesting speech. He said he was glad to bring the news that Professor W. White is rapidly recovering from his recent nervous breakdown. Proceeding to notice his own special mission amongst us, he told in outline the story of the Bible Study movement in Chicago as follows:—

"About three years ago Mr. Moody, in a conversation regarding the religious conditions and opportunities in Chicago, said to me: 'I wish you would begin a popular evening Bible class in our institute lecture room, and carry it on this winter. Our regular institute students have enough Bible study in their daily lectures; but there are hundreds of Christian people in this city who are not doing systematic Bible study just because no opportunity has offered itself. I am confident that such a class would be a success.'

"We had with us, at that time, Dr. James M. Gray, of Boston, who has been very much used of God in New England in arousing interest in Bible study. I went to him and said: 'Dr. Gray, will you give to a popular audience in the Moody Church the lecture you delivered recently to our students on "How to Master the English Bible"?' Said he, 'Certainly.' Announcements were sent out, and Thursday evening found about eight hundred people gathered in the church. Dr. Gray detailed his own experience as a minister, seeking for many years to know the Word of God, and yet not finding how to enter upon its study. 'The secret, so easy,' he said 'that a child of ten years might have known it without asking, was discovered to me at last by a layman. He told me to take the books of the Bible one by one, and simply read each of them over and over and over again until its contents were mastered. I took this brother's advice, and thus, with great delight, I mastered the contents of the entire Bible. I began to read it where God began to write it. I mastered one book before I took up another one.' Dr. Gray gave

FIVE SIMPLE RULES

that set forth his method:

"1. *Read* the book to be studied.

"2. Read it *continuously*; that is, at a single reading.

"3. Read it *repeatedly*.

"4. Read it *independently*; that is, aside from all helps, however good.

"5. Read it *prayerfully*.

"As the speaker proceeded, I saw that his words went right to the hearts of the people, and I felt that they were eager to take up such a simple plan of study, if only they were rightly directed in it. When Dr. Gray had finished, I asked all those who were ready to pledge themselves, as before God, faithfully to undertake the course of study described, to arise. About 400 responded. I then cautioned them against mere impulse in the matter, saying that they would be expected to read the Bible during that winter at the expense of every other line of reading, be it newspapers, magazines, fiction, history or philosophy. I advised all who were not prepared for such a *régime* to take their seats. No one wavered. I then assigned the lesson: The Book of Genesis, to be read twice, and the first eleven chapters to be read ten times more—two hundred and ten chapters for the week, thirty chapters a day! (I have since found that about a dozen chapters, to be read once each day during the week, is a fair lesson for busy people.) My class drew a long breath, but they had committed themselves, and there was no escape.

"On the next Thursday evening our Institute lecture room began to fill up long before the appointed hour with the most enthusiastic people I ever saw. The very atmosphere was surcharged with Genesis. There was a conscious air of fulness and expectancy on every hand. The people had read the chapters faithfully, and teaching them was the easiest of tasks. I seemed borne along like a skiff on the crest of dancing waves.

"The facts of the first chapter were called for and quickly given, and the name 'Creation,' unanimously chosen, by which to remember the chapter. The second chapter we christened 'Eden;' the third, 'Fall;' the fourth, 'Cain;' the fifth, 'Seth,' &c. In twenty minutes we had reviewed the facts of the eleven chapters, and had named each chapter.

"The delight that arises from a sense of intellectual mastery had fully seized upon the class, and they were most intensely interested. Eleven chapters of the Bible were the possession of 500 people.

"After looking at other divisions of the section than those given by the chapter, we proceeded to the spiritual lessons found in the material we had mastered. This consumed the last part of the hour—

A MOST PROFITABLE TIME.

"I could only praise God, who had brought us to the simple method of 'searching out in the Book of the Lord, and reading.' I saw that the great secret of teaching the Word of God lay in inducing people to read and re-read, and read yet again, in the simplest manner, the lesson assigned to them. The material they had read lay in their minds, so that all that was needed on the part of the teacher was to lead them carefully into the proper arrangement and interpretation of the facts they already possessed.

"The weekly class was attended most remarkably all that winter. Nothing could keep the most of them from the Thursday night Bible Class—inclement weather, outside attractions, and even ill-health proving unavailing. In fact, some of the gayer young people, who had not entered the class, complained that they could not carry on their Thursday evening church socials at all because of the Bible class.

"When Mr. Moody returned to Chicago, in the spring, he was more than delighted with the interest the class had shown in the Bible study. After consulting on the subject, we determined to organise two other classes—one on the west side and one on the south, in two very prominent churches in these parts of the city.

"I then adopted an expedient to which I am confident the Lord directly led me, and which I would recommend as of the very first importance to any one who may anticipate such work as this. I secured from each of our Bible Institute students the name and address of that Christian who, more than any other person of his acquaintance, he believed to be a man or woman of prayer. I sent out letters to about 400 such persons, beseeching them to pray that God would pour out here in Chicago a spirit of desire after his Word, and that he would grant us at least 3,000 members in the Bible classes that we were about to organise. Very soon replies began to come in to me,

PROMISING SUCH CO-OPERATION IN PRAYER.

Persons from Great Britain, Australia, and New Zealand, as well as from all parts of this country, wrote us that they would pray for this movement. I felt very much encouraged.

"Calls had come meanwhile for two other classes—one in the extreme south of the city, in Englewood; and the other away north, in Lake View. When finally the regular classes opened. I found that God had given us upwards of 4,000 members, instead of the 3,000 that we had asked for.

"The enthusiasm in all the classes was similar to that which had been manifested in the class the year before. The faithfulness in attendance was even more remarkable in some instances.

"Our course ran from October through April. The classes began at the Book of Genesis, and finished through the Second Book of Samuel. There were members in the classes who at the close of the course could give the contents of every chapter studied. The spiritual lives of hundreds of the members were transformed, Stories of most remarkable spiritual quickening and blessing from the simple but constant reading of the Word required in the classes were constantly reaching me, and, indeed, are yet coming almost daily. Time previously spent in reading light, trashy matter was now given with the utmost delight to poring over the Word of God. In some instances members of these classes themselves began other classes, and so the work was spread. Cities and towns in the vicinity of Chicago began to write to us, asking us to send them teachers, or to come out personally and inaugurate similar movements in their midst.

"It is my humble hope that these classes have been of service to the pastors and Sunday-school teachers and many others in the city. Included members of about 325 churches, representing some thirty denominations, besides perhaps 400 who gave no church-membership, doubtless many not professing Christians at all. Several

REMARKABLE CASES OF CONVERSION,

in some instances from rank infidelity, were reported as the result of the year's work.

"There are two secrets of the success of this movement which, I am firmly persuaded, practically explain it all. First, the specific, believing prayer that was offered in its behalf; second, the simple, patient reading and re-reading of the Word of God that was constantly demanded, and faithfully fulfilled, by the members of the classes."

Cordial words followed from Mr. A. A. Head, Mr. R. C. Morgan, and Mr. T. A. Denny. All expressed their deep sense of the importance of revived Bible study at the present time and tendered a hearty welcome to Professor Newell. His visit to London is but a brief one and the season of the year is perhaps not the most propitious for such a movement. We earnestly trust, therefore, that London Christians will use their utmost endeavours to attend the lectures and to make them known to others. We append the programme of the series, and are asked to state in addition that the Monday afternoon meetings at Exeter Hall will be specially designed for earnest Christians in attendance at all the other centres; the theme on these occasions will be, "The Church, the Body and Bride of Christ, as revealed in Paul's Epistles, and what this involves for Christians."

PROGRAMME.

Lower Exeter Hall.—Monday afternoon, 4.30, Evening, 8: June 5, 12, 19, 26.

Conference Hall, Stratford.—Tuesday evening, 8: June 6, 13, 20.

Morley Hall, George Street, Hanover Square.—Wednesday morning, 11.30: June 14, 21.

Mildmay Conference Hall.—Wednesday afternoon, 3.30: June 7, 14.

Morley Hall.—Thursday evening, 8.30: June 1, 8, 15, 22, 29.

Professor Newell proposes to take for study the Gospels, Genesis, I. and II. Samuel, and Daniel.

A Missionary Rally of a most impressive sort was held at Christ Church, Westminster Road, on Monday evening. After a conversazione in Hawkstone Hall, Rev. F. B. Meyer presided over the public meeting in the church. A very interesting preliminary function was the presentation of illuminated addresses to Dr. Harry Guinness and Rev. A. W. Evans for services rendered to the church during the chief pastor's absence in India. Thrilling missionary recitals were given by Rev. Charles Jukes about events in Madagascar, and by Mr. Broome P. Smith descriptive of his experiences in the Congo region. These narratives were supplemented by a very rousing Gospel and missionary appeal to the young people present from Dr. Guinness.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

A Visit to "Mrs. Ginever's Homes."

"HURRAH!" cried twenty little tots, "we's got the flag, hurrah!"

It was the Queen's birthday, and the loyal tinies of Mrs. Ginever's Homes, waving a big red flag printed with Her Majesty's likeness, went out into the big play-ground to "march, march, all in good order," to prattle and play under the lilac bushes, or watch the big trains flash past the palings at the end of the garden.

It was a half-holiday, and everybody was in good spirits; the girls had their skipping-ropes and dollies; and the little boys, in their plain holland pinafores, their box of bricks and those two large rocking-horses on which it is such a glorious thing to "ride to Banbury Cross" five or six at a time. Even chubby little Polly, who had tumbled down and *almost* broken the skin of her knee, tying it up with her "hanterstief," wiped away her tears and shouted with the rest.

The kind lady who looks after this large family of little orphans has, you will understand, plenty to do to keep them in order; but, then, she just thinks they are

ALL HER VERY OWN,

and nurses and plays and "mothers" them, so tha their lives are bright and merry indeed. Many of them have no parents; others have a mother who is very poor, earning her living and keeping her other children by washing perhaps, or by artificial flower-making. For instance, there were Louie and Ada, two little sisters, aged respectively eight and six. Their father died from tumour on the brain, leaving the poor mother in delicate health with seven children quite unprovided for. Is it not nice for them to be so comfortable housed and cared for?

Two others were Caroline and Alice, two little sisters, aged four and two. The father was stricken with paralysis when only twenty-seven, and left his young wife and children with only a few shillings in the house. The poor woman struggled on for eighteen months, when kind friends mentioned her sad case, and the two little ones were taken in.

The boys are kept until the age of ten, when other arrangements are made for them. At fourteen those girls who have mothers living can join them; but most stay until they are sixteen, when they are placed in situations with good people who love Jesus and who will be kind to the orphan for His sake.

And really the girls must make splendid servants, for they have such a practical training. Each big girl has the special charge of a little one, whom she washes, puts to bed, dresses, and is responsible to tend. Upstairs, in an airy room, is a child suffering sadly from whooping-cough, but an older girl props her up with pillows, gives her drink, and comforts her. Then, they learn the useful art of stocking-darning, while their plain needlework is good to see. Down in the kitchen a few of the bigger girls show how deftly they can pare potatoes, mix batter puddings, or

MAKE A SAVOURY STEW,

with plenty of good gravy, such as little boys and girls like to have a second helping of. No wonder everybody looks so plump!

There is thorough schooling too, so that minds, as well as bodies, have earnest attention. In the old days, before good Mrs. Ginever died, it was her constant aim to make the Homes places of blessing, where the lambs should come to know the great Shepherd of the sheep. "God buries his workmen, but carries on his work," and, under the newer name of the Kingsdown Orphanage, in Pemberton Gardens, Upper Holloway, the chief object of the Homes is still to teach the way of salvation and peace and joy. The little ones are well remembered by the young people of the Christian Endeavour, who come from a chapel near by and have beautiful meetings; while the young men come on Sunday evenings to tell of Jesus and his love, in a nice interesting way, you know, so that even chubby Polly sits open-eyed and grave, taking it all in, and pondering on the wonderful story.

A touching side of the work is that of the Cripples' Branch at Broadstairs, where those who develop hip or spinal diseases, as many poor children do, or those who are sickly and delicate, rest amid comforts and kindly soothings and Christian care, or are wheeled under the speckless sky, where they can rejoice in the beauty of gleaming sun and crested wave, breathing the sweet fresh air and the odour of the blossoms of the under-cliff, "wet with Channel spray."

Best of all features, perhaps, in connection with these useful Homes, is the fact that very many of the former boys and girls have on leaving continued to follow hard after their Saviour, and are helping, in their various positions, to lead sinners to Him.

Giving for Missions.

(*Recitation by a Little Girl.*)

I s'POSE I must give to the heathen
A part of my money—O dear!
My Hildah's best dress is so faded,
Her hat looks old-fashioned and queer.

'Tis strange how that somebody always
Needs something I wanted myself.
I think I will hide my dear dolly
Away on the uppermost shelf.

(*Recitation by a Little Boy.*)

That's just what I thought, little sister,
Till mamma was saying one day
That children, as well as the big folks,
Must give just as well as to pray.

But if they begrudged ev'ry penny,
The Lord for their gifts would not care.
I'll wait for my bicycle longer;
Can't Hildah her faded dress wear?

(*Recitation in Concert.*)

Our hearts we will give to the Saviour,
Our feet all his errands to do,
Our voices, our hands, and our pennies,
That others may come to Him too.

—*Selected.*

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 178).

1. Say in which verses the *appeals* given below occur.

2. From the other chapters given, select a verse in similar words to form a *response* to each of the several appeals and write it out.

(*a*) Cast me not away from thy presence (Psalm li., response in Psalm xxxi.).

(*b*) Choose you this day whom ye will serve (Joshua xxiv., also response).

(*c*) Keep me as the apple of the eye (Psalm xvii., response in Deuteronomy xxxii.).

(*d*) Seek ye the Lord while He may be found (Isaiah lv., response in Psalm lxiii.).

(*e*) Why hast Thou cast us off for ever? (Psalm lxxiv., response in Lamentations iii.).

(*f*) Give ear O Lord unto my prayer (Psalm lxxxvi., response in Psalm lxxvii.).

[Children under *ten* any two; under *thirteen* any four.]

ANSWER TO LAST SEARCHER (No. 177).

I. The "Kingdom of God." Matt. vi. 33.
II. They shall find Him. Prov. viii. 17.
III. The body of Jesus. John xx. 15.
IV. Adam. Because he had done wrong. Gen. iii.
V. The man had lost one sheep, and the woman had lost a piece of silver. Yes. Luke xv.
VI. The Greeks. Yes. John xii. 21.
VII. (*a*) Peter and Andrew. (*b*) Matthew. (*c*) Martha and Mary. (*d*) Peter, James, and John. (*e*) Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James-the-Less, Lebbæus, Simon the Caananite.
VIII. (*a*) Matt. ix. or Mark ii. or Luke v. (*b*) Matt. viii., or Mark iv., or Luke viii, (*c*) Matt. xix. or Mark x., or Luke xviii. (*d*) Matt. xxvi., or Mark xiv., or Luke xxii., or John xviii. (*e*) Matt. xix., or Mark x., or Luke xviii. (*f*) Matt. ix., or Mark v., or Luke viii.

No. 177.—Correct answers (first list) received from:—

A—Violet Ashworth*.
B—Mabel Birney*, J. and Edith Barker, Ella Burton, Rose Butler, Phyllis Boyd, Herbert Braddon*, William Berwick, Gordon* and May* Bligh.
C—Brereton Code, Henry Cheney*, Daisy Clarke, Edith Chevalier, Lydia Cleary, Eleanor Chance, Anna Chanyen, Ida* and Mabel* Cole, Carl and Kitty Cope, Richard Cornthwaite, John* and David* Colville, Rosemary Cairns.
D—Ivy, Kitty and Violet Donaldson-Selby, Violet Dodsworth, Lucy Davidson, Hilda, Constance and Elizabeth Drayson, Stanley Drew*, Pelognia Daws*, Mai and Violet Davidson.
E—Muriel and Miriam Ecroyd.
F—Constance Furlong, Kitty Fausset, Vincent and Mabel Fleet.
G—Constance Gabbett*, Mabel Golding, Olive Grandy*, Tom Garfit.
H—Evelyn* and Dorothy* Hewer, Hotty Hill*, Elsie Hatcher, Beatrice Hastings*, Eric Hill.
J—Betty Jacobs.
K—Lily Kinvig, Eva*, Max*, and Stanley Kalb, Maurice Kalinsky, Nellie Keeley.
L—May, Sidney, Henry and Edward Law, Cecilia Lichtenstein*, Edith and Nellie Lockhart, Blanche Lindup*, Gertrude Lambert, Margaret Lee.
M—Margie Marston, Elsie and Annie* Moule, Dorothy and Elsie McMullin, Lois Mewburn*, M. Mounstephen, May Mills.
N—Mary and H. Neligan, Valerie Noel, George Nash.
P—Alice Palmer, Walter Picknell, Kathleen Pincott, Ruth Pledger*, Mildred*, Evelyn, and Hattie Peters, Lilian Pearson*, Mary Plumb*, Grace* and Gladys* Palmer.
R—Gwennie Ravenhill, Evelyn Rashley, Alice Reid, Kate Rosenbloom.
S—Frances Stileman, Florrie Smith, Joseph Stephens, Flora Simmons*, Esther Simmons*, Solomon Stockfish, Douglas and Kathleen* Shepherd, Annie Shelley*, Laura Standen*, Betty Stooks*, Margery Smart.
T—A. P. and Derwent Turnbull, Theodora Thorn*.
W—Sarah and Annie Wood, Florence Wild, Dorothy White Phyllis and Noel Wright, Sydney Wisdom, Edith and Edward Wheeler.

No. 176.—Correct answers (second list) received from:—

B—R. G. Browne,* Mary Bryant, Maud, Dorothy, and Sylvia Barrett, Frank and Avory Blackie, Massy*, Conyers,* and Allen* Baker, A. H. Bowker,* L.*, Herbert and Dorothy Berry, Gladys and Godfrey Bates.
C—Gladys and Beryl Calvert, Henry Cheney, Alice Crang, Millicent and Cicely Craven, Arthur Cox.
D—Dorothy and Marjory Dyke, William Dilly, Constance Devenish-Meares, Agnes and Catherine Darke.
E—Maud Eddey, Muriel Edwards*, Helen Eardley-Wilmot.
F—Marian Freegard*, Maggie*, Agnes*, and Flossy* Fullarton, Muriel and Agnes Fry, Aileen and F. A. Figgis, Mary, Bessie and Blanche Freeman.
G—Dorothy Garfit, Thos. Groombridge, Margaret*, Edith,* Stuart, Jack, and Dorothy Gray, Alfred*, Mary, Daisy,* and Ethel* Greenacre, Mary Glass.*
K—John Harkess, Freda Hunton, Helen* and Harcourt Hunter, Marjorie Hogge, Francie, Florence, and Stanley Hoyte, Violet Holford, Ethel Hutchings.
J—Norman* and Kate* Johns.
K—Philippa*, Dorothy*, and Grace* Kerr, Flossie Key*, Jeanie Kyle*, Willie*, Alex.*, T.*, and Isabella* Kay.
L—Hannah Lovell*, Grahame and Murray Lloyd, Guinefred Leigh*.
M—Barbara* and J. Maconchy, Margaret Macphee, Olive Mewburn*, Harry Malaher, T. H. Mather, Marie Meek, Eileen and George McClure, Valerie Maitland-Kirwan*, Charlie Medcalf, Daisie and Tita Mackenzie, Gwendoline and Evelyn* Moir, Lewis McGregor*, Francis McClure, Bella and Abraham Mack.
N—Maude and Amy Nottage.
P—Muriel Patten, Winnie Page,* Isabel* and Gladys* Phipps, Laura Percy*, Willie, Jessie*, Winnie, and Ada Palmer, Myrtle Perry*, Violet Philips, M., W., and Louie Penny.
R—Jessie, Elmina, and Isabel Roe, Nora Read.
S—C. R. and Violet Salveson, Binford Sellwood, D. D. and T. M. Stanier, Muriel and Ivy Sherwin, Herbert Stuart, Elsie Siark, Mabel Stembridge, Bessie Scantlebury*, Dollie Salt, Mildred*, Gertrude, and Constance* Scott, Emma* and Susie Sutton.
T—John Thomson*, Florence, Eileen and Ruby Tomlinson, Louie* and Nannie* Tibbits.
V—Kenneth Vining.
W—Queenie, Kenrick, and Ernest Wakeford, Fred and Helen Webb, Connie Wood*, Blanche Warren*, Violet*, Louisa*, and Arthur Walker, Leonard Wall.

FOREIGN LIST.

No. 165—Grahame, Mary, and Christine Pearson. **No. 166**—Christine, Grahame, and Mary Pearson, Theodora Guinness. **No. 168**—Ruth Sprigg*, Maria and Cuckoo Lister, Janet Garrett*. **No. 170**—Launcelot Knight, Charlotte Cane, Queenie and Llewellyn Dale, W. B. Henderson. **No. 171**—Queenie Dale, W. B. Henderson, Charlotte Cane. **No. 172**—Eliza and Jean Scott, Vera Sjöström, Charlotte Cane, Lottie, Rotha, and Ivan St. George, Frank Sjöström. **No. 173**—Jean and Eliza Scott, Vera and Frank Sjöström. **No. 174**—Kate Thomson*, Frank and Vera Sjöström.

My young friends may be interested to know that the following have been regular "searchers" since the commencement of the "Bible Searcher," on January 2nd, 1896:—

A—Violet Ashworth.
B—May and Daisy Bligh, Allen and Conyers Baker.
C—Susie Cumbers, Gladys Calvert.
D—Llewellyn and Queenie Dale.
F—Hyacinth FitzSimons.
G—Minnie Giddings.
H—Evelyn and Dorothy Hewer, Freda Hunton.
J—Sinclair Jackson.
M—Hilda Medill, Barbara Maconchy.
O—Lottie Orr.
P—Myrtle Perry, Mary Plumb, Isabel and Gladys Phipps, Ada and Willie Palmer, Winnie Page.
S—Florrie Smith.
T—Louie and Nannie Tibbits.
V—May Vickers.

Personal.

Flowers are still very acceptable. But only one box has been received this week, for which many thanks.

Violet Walker.—Thank you very much for your interesting letter. I should think little Hannah would be very pleased to have a letter.

Mabel Stembridge.—On comparing papers I find your answers to 173 had no name attached.

Bessie Cheale.—You gave wrong verses to question 7.

Dorothy Berry.—The "star" is only given for a neat and tidy paper, or one that shows great care has been taken.

Katie Picknell.—You omitted to give chapter and verse to your texts.

Uncle Tom's Cot.—A. and W.B.C., 3s.; A.B., C.B., M.B. and L.P., 2s. 3d.; E. and W.H., 2s. 6d. Total, 7s. 9d.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Derby*, June 1, 2; *Greenwich*, June 3; *Hawkestone Hall*, June 6; Mr. J. S. Tyler, *Worthing*, June 4; *Ventnor*, June 11, 12; *St. Lawrence*, June 13-15; Mr. Hankinson, *Guildford*, June 3, 4; *Epping*, June 6; *Whitchurch-Hants*, June 13; Mr. F. A. Glover, with caravan, *Churchinford, Som.*; Mr. Frank McLaine, with caravan, *Horsmonden, Kent*; Messrs. Hewlett and Harrison, with caravan, *Slaugham, Sussex*; Mr. J. H. P. Cutting, with caravan, *Wetheringsett*.

Children's Scripture Union—Portions for week ending June 10.

Sun., June	4	*Acts* vii.	44-60	Thurs., June	8	*Acts* ix.	1-16
Mon., ,,	5	,, viii.	1-13	Fri., ,,	9	,, ix.	17-31
Tues., ,,	6	,, viii.	14-25	Sat., ,,	10	,, ix.	30-43
Wed., ,,	7	,, viii.	26-40				

Uncle Tom's Cot.—Since writing you a fortnight ago, it has been suggested that, instead of waiting until little Hannah is released from her cot before doing good with the surplus money you have so generously subscribed, it should at once be put to service. So I am glad to say that another cot has been set apart in the Ragged School Union Home at Southend that other poor crippled children, who would be benefited by a holiday, may be sent away for a fortnight or three weeks each. I feel sure that all of you who have interested yourselves in this good work will be pleased to know that, in addition to the £12 originally asked for to defray the expense of little Hannah's stay in the Home, sufficient has been provided for another cot to be occupied for about twelve months by poor pent-up cripples who are greatly needing a change of air.

F. T. Watt

Obituary.

MR. ROBERT GURNEY HOARE.

ONLY just past the prime of life, this servant of Christ entered into his rest quite suddenly. While out riding, he was seized with a fainting fit and expired before medical aid could be secured. Mr. Hoare occupied a foremost place among the evangelical laity in Newcastle-on-Tyne. He was deeply interested in foreign missions, and well acquainted with the work of the C.M.S.

REV. C. R. THOBURN.

A telegram from Bishop Thoburn to *The Indian Witness* announces the sad news of his eldest son's death at Portland (Oregon, U.S.A.) of apoplexy. This is indeed a grievous blow to the Bishop. Up to a short time ago Mr. Thoburn was serving as chancellor of Puget Sound University, a young and struggling institution on the western coast, having recently accepted the pastorate of a church in Portland. His brief period of missionary service in India, cut short by complete breakdown in health, will long be gratefully remembered by many fellow workers, especially in Western India.

REV. SAMUEL HENRY KELLOGG, D.D.

At Landour, Mussoorie, on May 3, Dr. S. H. Kellogg, of the American Mission, met his death as the result of a bicycle accident. One of the most cultured of the missionaries of the American Presbyterian Church, and a superior Hindi scholar, Dr. Kellogg for several years past has been engaged in Bible revision and translation work, residing mostly at Dehra Dun, and at Mussoorie in the season. Quite recently he accepted the invitation to deliver the annual course of lectures on missions at Princeton Seminary, New Jersey, U.S.A., next year. Dr. Kellogg has contributed to English and Vernacular literature several important works, and was the author of the valuable Hindi Grammar, well known to missionaries and others in the north-west.

REV. JOHN SMALL.

Details have come to hand of the death of Rev. John Small, of the Free Church of Scotland Mission, Poona, on May 9. He died of heart disease after a painful illness of three days. Appointed to missionary service by the Free Church of Scotland, Mr. Small arrived in India in December, 1863, and for some time laboured in Bombay. He was afterwards transferred to Poona, which was his station up to the time of his death. His work was educational and evangelistic. His last important public effort was a powerful appeal for the removal of all hindrances to the work of Christian missionaries in the feudatory states of the empire. The funeral was largely attended by residents of all denominations, foreign and Indian, and a great number of natives, many of whom were former pupils of Mr. Small.

REV. R. BALGARNIE.

A large circle of friends will regret the death of Rev. R. Balgarnie, who was for thirty-six years a Congregational minister at Scarborough, and one of the most public-spirited and philanthropic citizens of that popular health resort. Eleven years ago he retired from his pastorate to take up the wider field of mission preacher, and up to last January he was traversing the country holding special services. He was a director of the board of the London Missionary Society, and of the Memorial Hall, Farringdon Street, and the author of several biographies and religious pamphlets. The funeral service was to be conducted by Dr. Newman Hall and Rev. Alfred Rowland, at Park Chapel, Crouch End, on Wednesday last.

REV. DR. WILKINSON.

A familiar figure in Christian work in Birmingham for thirty-one years, Canon Wilkinson won for himself the high regard of all who knew him. Like a shock of corn, fully ripe, at the age of eighty-three, he has been gathered to the garner. Dr. Wilkinson was a strong evangelical, but sympathetic with all true workers for Christ. He found opportunity to co-operate harmoniously with men of various shades of religious thought. He went to Birmingham with a reputation for earnest and fervent work, and that reputation was maintained till his retirement in 1897. On the passing of the Elementary Education Act in 1870, Canon Wilkinson was elected a member of the first Birmingham School Board. In 1871 he was appointed Honorary Canon of Worcester Cathedral. Until the last year of his ministry his activity and energy had been little impaired; in fact, he had been never laid aside through illness for a single Sunday since his ordination.

REV. H. J. ELLIS.

The information was cabled by Reuter on Saturday week that Rev. H. J. Ellis, Chairman and General Superintendent of the Gold Coast District, had died of fever. Mr. Ellis was accepted as a candidate for missions at the Wesleyan Conference of 1890. After two years at Richmond College he received an appointment to Jebu Remo Mission. He was the first "white man" permitted to reside in that part of the Lagos hinterland. He remained in the district until he received the appointment at the Gold Coast. Subsequent events have justified the appointment. Matters requiring the utmost tact and firmness have been dealt with by the skill of a veteran missionary, and Mr. Ellis has won the love and esteem of the missionary executive and the Europeans and natives of the district. During the last three years Mrs. Ellis—better known as "Sister Clara," of the London Central Mission—has nobly aided her husband.

Carrubbers Close Mission.

THE eighteenth annual demonstration of the Carrubbers Close Mission Gospel Temperance Association was held in the Synod Hall, Castle Terrace, Edinburgh, on Monday, May 22. Professor A. R. Simpson presided over an audience which filled to overflowing the large hall. Mr. G. A. Barclay gave in the year's report, which exhibited very gratifying results, and illustrated how this Association combined the proclamation of the Gospel with the principles of total abstinence, with the best of results.

Addresses followed by Rev. Dr. J. G. Cunningham, Rev. Dr. Wells, Glasgow; Dr. D. Duncan Main, Hangchow; Lord Overtoun, Mr. Jas. Guthrie, Brechin, Dr. John Smith, Mr. F. J. Loudin, and others. A most attractive programme of sacred music was rendered by the Fisk Jubilee Singers, and by the Carrubbers Close Gospel Temperance Choir and Orchestra. Among those present were prominent Christian workers from many parts of the world.

Sandymont, Dublin.—The annual meeting of the work carried on in Gifford Hall has been held recently. During the past year Christ has been lifted up and souls have been blessed. Rev. W. Newman Hall held a mission in February last. The hall is lent freely to all evangelical Christians for good and useful purposes. Help is much needed. The hon. secretary is Mrs. Emerson, 1, Prince Edward Terrace, Black Rock, Dublin.

Leysian Mission.—We have opened a Home for young men in connection with this Mission. Such a home we feel to be a great boon to many, especially those coming up as strangers to London from the provinces. The Home is named after the late Dr. Moulton. If you can note this the fact might meet the eye of some young man who would be glad to avail himself of the advantages it offers.

(Rev.) J. Ash Parsons.

Leysian Hall, Errol Street, Whitecross Street, E.C.

Poor Ministers' Clothing Society.—At the annual meeting of the Poor Ministers' Clothing Society, on June 19, Mrs. Spurgeon will be present to receive parcels of clothing from friends to enable the Society to continue this excellent work. Fifty-five poor ministers' families had parcels sent to them during the year. New or partly-worn garments or material for making up are very welcome, and contributions for purchase of new blankets, boots, &c., are also gratefully received. Address Hon. Sec., Poor Ministers' Clothing Society, Metropolitan Tabernacle, London.

The Y.M.C.A.

MR. DAVID McCONAUGHY, Secretary of the Madras Association, writes giving encouraging particulars of Association effort in India.

Mr. James Montgomery, of the Bible Training Institute, Glasgow, has been recommended to the vacant post of secretary to the Aberdeen Association.

Mr. Herbert Kinsley, general secretary of the Anglo-American Association, Paris, having resigned, all communications should in future be addressed to Mr. H. H. Shepper, President, 160, Rue Montmartre, Paris.

The Bible School, which is being organised by the London Central Association, will commence in October next. The committee have secured the help of Rev. Hubert Brooke, who will deliver two lectures weekly from October to December.

The annual report of the Dublin branch is very satisfactory reading. A band of earnest workers have devoted themselves by prayer and personal effort to the maintenance of the evangelistic work, and many encouraging signs of spiritual blessing have been forthcoming.

The annual public meeting of the Adelaide Y.M.C.A. was lately held. Lord Tennyson, Governor of the Colony, congratulated the Y.M.C.A. on the excellent work being done by that institution. Mr. J. J. Virgo presented the annual report, which showed that the number of members and associates on the roll at the present time is 667. During the year 151 joined, but 206 names were erased from the roll through resignation and removals.

Personalia.

Mr. A. Welsh, of Emgwali, Dohne, leaves Cape Colony for Scotland, early in June, for a season of rest and change.

Pastor Paul Besson, of Buenos Aires, after passing a somewhat laborious "vacation" in France and Switzerland, has embarked for his much-loved sphere. In addition to the diligent use of his pen in various Protestant and Evangelical publications, Mr. Besson has been collecting money with which to build a chapel in Buenos Aires.

Dr. Baedeker writes from Wart-Eck, Weston-super-Mare, on May 24:—"It is my intention to take an evangelising tour to Bohemia and other parts of the Austrian Empire and Hungary, leaving England on June 8. I would lay claim to the sympathy and prayers of God's servants that I may be guided and guarded day by day, and that I may have the joy of serving the Lord in ministering to the people of various nationalities and languages."

The Mission Ship "St. Paul," connected with the Sailors' Rest Aid Society, of Naples, is now ready for its first annual cruise. A former sailor helper, Alick Macleod, has volunteered to act as mate. The funds given for the Rests cannot be used for the ship. Friends of seamen are earnestly invited to relieve me of the money burden, that I may be able to devote more time to the spiritual work of the society. Communications may be addressed to Captain T. V. Forrest, Local Marine Office, Hull.

Stephen Burrowes.

7 Vico 2° del Piliero Naples.

Missionary Breakfast.—For the past twenty-two years it has been the custom at the Talbot Tabernacle to have a missionary breakfast on Whit Monday morning. At that held on Monday week the attendance was a record one, and the addresses were full of interest. Pastor Frank White presided. Mr. Tomalin, of the C.I.M., spoke of the 1,200 walled towns in China still without a missionary. Mrs. Goslin represented the South Africa General Mission, and Mr. Michell the North Africa Mission. Mr. H. S. Ridings pleaded for South America, and Mr. Fanstone, who has just returned from Brazil, added a few earnest words. As a result of the breakfast, about £40 will be distributed among foreign missions.

Homes for Working Girls in London.—The "Thanksgiving Day" of these Homes was held on May 25. The inmates of the various Homes were present at an early morning service, at six o'clock (to the number of between 500 and 600), at Holy Trinity Church, Marylebone. The Rev. Marcus Rainsford, vicar, St. James's Holloway, preached the sermon. In the afternoon, at Garfield House, 8, Fitzroy Square, W., the annual praise and prayer meeting was held, at which Mr. John Shrimpton presided. The meeting was purely a devotional one, and Colonel Oldham, Rev. E. G. Gange, Rev. J. C. Elliott, Colonel Griffin, Mr. Daniel Wellby, Mr. William Barlow, and Mr. Edward Unwin took part. In the evening the inmates were invited to attend a "musical evening" at Portman Rooms, Baker Street, W.

Evangelistic.

Mrs. Baeyertz at Newcastle.

MRS. BAEYERTZ, the Christian Jewess, has conducted a sixteen days' mission in Newcastle-on-Tyne. In the afternoons, Bible readings were given in Blackett Street Presbyterian Church, and in the evenings Gospel addresses were delivered in Trinity, of which Dr. N. A. Ross is pastor.

Notwithstanding inclement weather the meetings were well attended, especially during the second week. The spiritual results were most marked. No sensational methods were adopted, but God's Word was honoured, and there was an evidence all through of dependence on the presence and power of the Holy Ghost. Many of God's children received help and quickening. On the last Sunday evening the address was specially blessed to the unconverted. More than a hundred persons, in the after-meeting, professed to have received the Lord Jesus Christ.

Many churches must have reaped spiritual blessing, and the effect of the work in the city was of the most real and abiding character. We join in rendering thanksgiving to God for having sent his servant amongst us, and pray that in other places she may be similarly used and blessed.

One of the Ministers.

A Minister's Holiday.

THE question of how to help the weaker country churches is constantly being discussed. Money is not always needed, and even when it is, every need cannot be met with pounds, shillings, and pence. An interesting experiment has just been carried out by Rev. G. Campbell Morgan, of New Court Chapel. He organised a party of twenty-two persons, mostly from his own congregation, for a week's holiday at Torrington, Devonshire.

The object was not merely physical recreation, but spiritual also. Mr. Morgan took advantage of the occasion to conduct a week's mission in the local Congregational Church, of which Rev. Edward Wilkins is pastor. The party met for worship every morning at 7.30. The townspeople were invited, and the average attendance at this unusual hour was just seventy. Every evening at eight the Gospel was preached in a very definite and practical manner, the congregations being large from first to last.

The members of the party are unanimous in their testimony that the week was one of the most enjoyable holidays they had ever spent, while the people of Torrington are equally hearty in asserting the profit and help that have been derived from the mission—the preaching and the bringing into the town of such a company of earnest, sympathetic workers. The results of the week will only be revealed in eternity. Cannot other city pastors do likewise? A. S.

Mr. Payson Hammond's Meetings.

MR. HAMMOND has been holding meetings in various parts of Chicago. The Lord has blessed them. In the short space of ten days a large number have professed conversion, and the joy among Christians has been very great.

Mr. and Mrs. Elderkin, well-known singers, were at his meetings last week. In fact, nearly every day someone has come from a distance, and told of their conversion years ago in Mr. Hammond's meetings. Mrs. Elderkin stated that she was converted in a meeting of Mr. Hammond's conducted in Elmira, N.Y., many years ago. Rev. David Creighton, the pastor of Christ Church, and his people entered heartily into the work.

Since Mr. Hammond held meetings in Minneapolis he has been in nearly thirty different places in Nebraska, South Dakota, and Kansas. Rev. J. B. Currans went with him to most of the places. They remained only about three days in a town. Between one and two hundred, on an average, professed conversion in each place. The work was largely among the young, and this is the greater reason for thankfulness.

At the closing meeting in Chicago, while many were thanking the Lord for some one thing, a young girl said she was thankful that her dear mother had found the Saviour in the meeting. Her mother, sitting by her side, arose and said: "Yes, I am thankful that my daughter, when she came home, said with tearful eyes, 'Mamma, I have found Jesus, and I want you to come to Him too. If you will kneel down and pray, the Lord will give you a new heart as He did me.'" She did so, and before long her heart was also filled with joy and peace in believing in Jesus.

Mr. Hammond is to hold meetings in Millbank, South Dakota (as well as in New Albany, Indiana), where most of the pastors have united, and the meetings will be held in a large tent. Will Christians pray for blessing on all these services?

Minneapolis, Minnesota, May 12. J. R. C.

Evangelists' Engagements.

Mr. W. D. Dunn.—Till June 4, Motherwell; 18-30, Bethany Hall, Glasgow.

Mr. W. R. Lane.—Till June 5, Brockley.

Mr. E. P. Telford.—During June, Great Assembly Hall, Mile End.

Mrs. E. L. Baeyertz.—June 18-July 3, Annan.

Mr. Jas. Sprunt.—During June, Sundays and Thursdays, Walthamstow; Wednesdays, Wimbledon.

Mr. Henry Thorne.—Till June 5, Ramsden Road, Balham; 11 and 12, Wimbledon; 18-25, Bromley.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sunday, June 4, at 7, Rev. Jno. Tuckwell; Thursdays during June, at 8, Mr. A. C. Burley; Malden Hall, Haverstock Hill, Sunday, June 4, at 7, and Thursday, at 8, Mr. P. Garrioch.

Mr. John Elliott.—Till June 4, Puddington; June 8-25, Central Hall, Pokesdown, Bournemouth; June 11, Gerston Hall, Paignton.

Mr. George Clarke.—Till June 6, Southampton; 11-21, Langholm; July 2-17, Ipswich; 23-Aug. 2, Teignmouth.

Mr. Newton Jones.—June 14, Bloomsbury Chapel; 18, Sittingbourne Baptist Chapel; 25, Lower Norwood Baptist Chapel.

Evangelisation Society.—The following missions, among others, will be in progress on Sunday night:—Pattiswick, H. Collins; Birmingham, J. B. Rochfort; Birch Grove, James Lovell; Linstead, A. E. Knight; Twyford (Leics.), F. Holmes; Kingston Deverill, H. S. Smith; Wenhaston, James Clark; Shelly, J. Harris; Stanstead, J. Whiting; Catsfield, N. Taylor; South Wraxall, W. F. Davies; Ravensden, K. Lambert; Crick, C. Noakes; Elmsett, J. Stanger; Marston Green, F. W. Pascoe; Stathern, G. Pell; Biddestone, C. B. Jolliffe; Damerham, H. Bray: Fownhope, R. Williams; Woolmer Green, G. Attwood; Silecroft, T. W. Canning; Tillicoultry, D. M. Bayne: Cowdenbeath, J. W. Galletly; Dreghorn, H. Young; Stranraer, H. Laughland; Skelmorlie, J. W. Moodie; Alyth, C. G. Roger; Glasgow, C. Galletly.

Dublin Notes.

THE past ten days have been busy ones in Dublin. The C.M.S. Exhibition, held in commemoration of the Centenary, in the Rotunda Buildings (May 17 to 27) was a great success, not only from a financial point of view, but in interest, and spreading information on the subject of missions. The whole exhibition cannot fail to have proved a mighty, spiritual, and intellectual blessing to Dublin. Miss Gordon-Cumming's lectures, and her beautiful paintings of foreign scenes, were a marked feature in each day's programme.

The Eleventh Annual Convention for the deepening of spiritual life was held May 24-26 in the Antient Concert Rooms. The well-known names of Revs. J. Brash, F. S. Webster, G. H. C. McGregor, and J. Sloan will testify to the usefulness of the meetings, which were well attended by all classes. A praise meeting was held on Friday morning.

A Church of Ireland Labour Yard and Home are about to be opened in Dublin, where rough work will be given to all willing to do it. In the home a limited number of men will be boarded, and will thus be put in a position to earn their own living.

Dublin has many charities, and in order to prevent these overlapping, a committee, representing the various Protestant denomination has been formed.

Blackdown Hills Mission.

IN a recent circular-letter, Mr. W. H. Brealey, of this mission, who writes from 10, Albert Road, Clevedon, Somerset, dwells on the need of faithful Gospel work in the district. After thankfully rehearsing something of what God has done in the past, he says:—

"Reports from the various stations speak of continued encouragement and blessing, and of souls being saved. Already the Gospel Tent Work has commenced, and Mr. Glover—who is now residing at Clayhidon, and is again taking charge of the tent, as on two previous years—writes of very good opening meetings. May we ask your earnest prayers for this branch of the work, and also for the workers all over the Blackdown Hills. During the past six months our faith and patience have been very much tried as regards means to sustain the work; and at times I have felt as though for this reason very serious curtailing must take place. Many of our most liberal helpers have during the past year passed away to be with the Lord, and we have sorely missed their succour. We are praying that their places may be filled by others, who shall be 'baptised for the dead.' Daily, and almost hourly, our cry has been to the Lord that He would come to supply the need, so that the work might not cease—and many most gracious and signal answers have been given, enabling us to go on day by day.

"The present time is very critical, and I mention the fact that our friends may not only pray, but also be ready to 'come to the help of the Lord' in the succour of his work. It would be a serious calamity that such a mission should be permitted to collapse for lack of the comparatively small amount annually required."

A Call to Consecration.

DEAR SIR,—Though I have only just returned to London, I have heard with deep concern how in several places there seems a growth of worldliness and godlessness. Pleasure-seeking and self-indulgence seem in many places to be "choking the Word" in God's people and making it "unfruitful." While zeal for God and prayerfulness in Paris seems to be growing, in London in many places, I hear, there is a going back.

Will not the Lord's people see a call to a more earnest devotedness and separation unto God, that they may be "men of war fit for the battle"? There seems special need of consecrated soul-winners in the West End. We have a weekly meeting of believers at the Conference Hall, Eccleston Street (side door), on Fridays, at 8. Will not the Lord's people in that neighbourhood rally for his service? Will you ask for special prayer for blessing on meetings held there, at 3.45 and 7 on Sundays?—Yours for Christ's sake. Radstock.

4, Park Square West, N.W.

Cornwall Hall.

DURING the last twenty-two years a good Gospel work has been carried on in the Cornwall Hall, supported mainly by the offerings and efforts of the Church worshipping in the Talbot Tabernacle. For some time, however, the conviction has been deepening that a change was desirable. In view of the lease expiring in June, we have been prayerfully waiting and watching for a site on which to build a new hall. When a little since we heard that the freehold of St. Michael's Club, North Kensington, was for sale, we felt that it was for this we had been kept so long waiting. Originally built for a public-house at a cost of £2,000, the building occupies an excellent corner position at the junction of Faraday and Portobello Roads, in the centre of a district thickly populated with working people, amongst whom there is little Gospel effort. The structure, which has a frontage of 40ft. by 50ft., lends itself admirably to our requirements. There is an extensive cellarage which will fit up splendidly for our soup kitchen. By clearing the ground floor and bar we shall have a hall to seat 200 persons, beside a good-sized class-room. On the first floor we shall be able to accommodate 160 people, besides having two large rooms suitable for classes. Then there are six capital rooms, including a kitchen on the top floor, which will serve us well for classes and caretaker's apartments.

We have bought the property for £1,750, towards which we have already received £1,100, while a sum of £250 has been loaned to us for eighteen months without interest. This leaves but £400 to be obtained to enable us to *complete the purchase*. The necessary alterations to the new premises will entail an outlay of at least £600 to £700 in addition. The property will be immediately put in trust on the same Undenominational, Evangelical and Protestant lines as those of the Talbot Tabernacle.

Frank H. White,
7, Burlington Road, Bayswater. Pastor.

The Co-operative Congress at Liverpool decided last week to urge all co-operative societies, in districts where housing conditions are below a right standard, earnestly to consider the possibility of safely using capital in the erection of good houses, to be let to members at the lowest possible rents. They would thus be brought into effective competition with bad houses at exorbitant rents. It is believed that the surplus capital of the societies will be fruitfully employed in a new form of investment, and will, if so employed, help to mitigate one of the worst evils of city life, the fruitful parent of some of the darkest of our vices.

Famine in Africa.—The Church Missionary Society has received deplorable news from East Africa concerning the famine. The secretary of the Society at Freere Town, Rev. H. K. Binns, writing on April 20, says the state of things is "worse than ever." There was a little rain in March, and practically none in April; the crops, which had commenced to grow, are now perishing from drought. The locusts have appeared in myriads. Mr. Binns gives a melancholy picture of the effect of the famine. "We are supporting here," he says, "over a thousand people every day. They only get enough to keep body and soul together. Numbers of little children are left fatherless and motherless. Many are mere living skeletons; numbers have died and are dying of starvation and dysentery." The authorities of the Society at home have opened an East Africa Famine Fund.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, May 29th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

Birmingham—Please say what P.O. Is. is for.

	£	s.	d.
Church of England Zenana Missionary Society—A Friend, £5; (*Blind at Amritsar*) A.I.C., £5	10	0	0
Blind Chinese (*Mr. Murray*) A.A.W.	0	5	0
North Africa Mission—A.A.W.	0	5	0
Armenian Sufferers' Relief—H.H.H.	0	1	0
Women's Armenian Relief Fund (*Van*), A Wesleyan	1	0	0
Friends of Armenia—(*Marash Orphanage*) Alpha ...	0	10	0
Poor Jews, Jerusalem—Elitta	0	5	0
Mission to Lepers of India—Elitta, 2s. 6d.; V.W., £2; H.C.H., £2	4	2	6
Church Missionary Society (*Famine, E. Africa*)—T.O., 10s.; (*Centenary*) S.H., £5	5	10	0
Moravian Missions—St. Clair, £1; Unit, £5... ...	6	0	0
Deacon Abraham's Work—St. Clair	1	0	0
Bible Lands Mission (*Central Kurdistan*)—St. Clair	1	0	0
Mr. and Mrs. Innes Wright's Work, Nepaul—J. and A.S....	0	10	0
Baptist Missionary Society—Victoria Park, 5s.; Unit, £5	5	5	0
Cantonment Work in India—F.R.F.	5	0	0
London Missionary Society—Unit	5	0	0
Barcelona Protestant Hospital—Alpha	0	5	0
Gospel in North Italy—Alpha	0	5	0
Famine in S. Russia—Alpha, 2s. 6d.; (*Jews*) B., 2s. 6d.	0	5	0
Strangers' Rest, Zanzibar—Thankoffering (Special Mercies)	10	0	0
Tibetan Pioneer Mission (*Miss Taylor*)—S.A. ...	0	10	0
Zenana Bible and Medical Mission—V.W.	2	0	0
Mount Lebanon Mission Schools—V.W.	1	0	0
Meth. Episcopal Mission, Tientsin (*Day Schools*)—Mrs. M.A.E.	5	0	0
Soldiers' Home, Cork—A.I.C.	5	0	0
Dr. Barnardo's Homes—A Wesleyan, £1; A.F.R., 10s.; M.E.B., 5s.; E.G.S., 10s.; R.U.S.T., 2s. 6d.; Thankoffering, A.B., 10s.; V.W., £2; (Parcel of clothing) M.E.B.	4	17	6
Mrs. Wilkes' Rescue Work, Poplar—Elitta, 5s.; H.C.H., £2	2	5	0
Flower Girls' Mission (*Blind and Crippled Children's Holiday*)—Elitta, 5s.; A.F.R., 10s.; St. Clair, 10s....	1	5	0
Day in Country Fund—Elitta	0	5	0
St. Giles' Christian Mission—Suie, 2s.; Daughter of Toil, 10s.; V.W., £2; (*Prison*) H.C.H., £5; M.S.C., £1	8	12	0
London Society Promoting Christianity among the Jews—St. Clair, 10s.; R.U.S.T., 2s. 6d.	0	12	6
West Green Hall—M.S.	1	1	0
Railway Mission—H.C.H.	2	0	0
National Anti-Vivisection Society—H.C.H. ...	2	0	0
Gratuitous Circulation of The Christian—H.C.H.	2	0	0
Rescue Society—H.C.H....	2	0	0
London City Mission—M.S.C....	5	0	0
Jewish Work—London City Mission—M.S.C., £5; (*Holiday Fund*)—G.T., 10s.	5	10	0
R.N. Mission Deep Sea Fishermen—M.S.C.	1	0	0
Mr. Fegan's Homes—M.S.C., £1; Alpha, 2s. 6d. ...	1	2	6
Tram Car and Scripture Text Mission—M.S.C. ...	1	0	0
Aged Pilgrims' Friend Society—M.S.C.	1	0	0
Uncle Tom's Cot—See page 23...	0	7	9
Bristol Orphan Houses—A.F.	1	0	0
Barbican Mission to Jews—J.K.K., 5s.; Spes, £1...	1	5	0
Met. Tabernacle Colportage Association—Unit ...	5	0	0
Welcome Mission (*Portsmouth*)—Alpha	0	5	0
Open Air Mission (*Epsom Races*)—Alpha, 5s.; E. J. A., Hastings, 5s.	0	10	0
N.E., London Gospel Mission—Alpha	0	5	0
Union Hall Mission—Alpha	0	5	0
James Grove Baptist Chapel, Peckham—M.S. ...	0	10	6
Rev. Isaac Levinsohn's Work (*Jews*)—Mrs. E.K.N.M.B.	1	1	0
Sufferers from Explosion at St. Helens—Mrs. E.K.N.M.B.	1	1	0
Shipwrecked Mariners' Society.—Thankoffering (Special Mercies)	10	0	0
National Lifeboat Institution — Thankoffering (Special Mercies)	10	0	0
Seamen's Christian Friend Society—Thankoffering (Special Mercies)	20	0	0
Strangers' Rest (*St. George's*)—Thankoffering (Special Mercies)	10	0	0
Bridge of Hope (*Miss Steer*)—E. J. A. Hastings, 5s.; V.W., £2	2	5	0
Dock Labourers' Mission (*Children*)—H.P.T. ...	1	0	0
G.W.R. Widow and Orphan Fund—M.V.C.	0	5	0
Mildmay Mission to Jews—For His Sake, 10s.; V.W., £2	2	10	0
Salvation Army (*Slum Work*)—V.W.	5	0	0
Home of Industry—V.W....	2	0	0
Total	£185	19	3

(ADVERTISEMENTS.)

Dr. Barnardo's Homes—A.S., 5s.

St. Giles' Christian Mission—Havant, 5s.

Kensit Crusade—Mrs. Fairless, £10; Dr. J. L. Vardy, £1 1s.; J. G. Haworth, £1 1s.; C. R. Grimm, £1; Mrs. Frederick Rutherfoord, £1; Miss. Ewart, £1 10s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for *Beach Rocks Convalescent Home and Hospital, Sandgate, Kent*, and for the relief of the poor:—T., £1 1s.; E.S., £1 10s. 3d.; E.P., £1; M.P., 5s. 6d.; G.R., £5 5s.; T., 2s. 6d.

Temperance.—Friends in London who are willing to entertain provincial members of the National Association of Temperance Advocates from July 1 to 6 are invited to communicate with Mr. F. Adkins, 60, Old Bailey, E.C.

(709)

INVALID CHILDREN'S AID ASSOCIATION.

Founded 1888. President, The Earl of Aberdeen.

Was formed for the purpose of helping, supervising, and, if possible, curing the SERIOUSLY INVALIDED and CRIPPLED CHILDREN of the London Poor.

FUNDS ARE VERY URGENTLY NEEDED

to enable the Committee to carry on the work, which consists chiefly in supplying a Visitor for each Child, Admission into Special Hospitals, Nursing Homes for long periods, Convalescent Homes, Training Homes, Homes for Incurables, supplying Surgical Appliances, Dressings, Clothing, Crutches, lending Invalid Chairs, Spinal Carriages.

Over 6,000 names are on the books of the Association.

Subscriptions will be gratefully received by the Secretary, 18, Buckingham St., Strand, W.C. (from whom all information can be obtained), or may be sent to the Office of THE CHRISTIAN.

THE

DUCHESS OF ALBANY

Has consented to receive Purses of not less than £5, on behalf of "JANE BARCLAY HOUSE" (Miss Meredith Brown's new Deaconess House), in the

STATE DINING ROOM of the "SPEAKER'S HOUSE,"

FRIDAY, JUNE 23rd, THREE O'CLOCK.

The Right Hon. LORD REAY Presides.

Will those intending to present a purse communicate at once with Miss Meredith Brown, Shaftesbury Institute, Lisson Grove, when a purse and invitation card will be forwarded.

THE

BRIDGE OF HOPE.

THE NIGHT SHELTER.

THE REFUGE.

EIGHT CHILDREN'S COTTAGE HOMES.

Every bed is occupied all the year round.

AT THE PRESENT TIME WE ARE QUITE WITHOUT FUNDS.

Mary H. Steer.

28, Betts Street,
St. George-in-the-East,
London, E.

A Fortnight at Seaside FOR BLIND AND CRIPPLED CHILDREN.

Among the large numbers of Slum Children who are sent to the various Holiday Homes every year none have such a strong claim upon the practical sympathy of the charitable public as the

BLIND AND CRIPPLED,

who, unfortunately, are found in such incredible numbers in the stifling and pestilential courts and alleys of the Metropolis.

We have at Claction-on-Sea, connected with the Flower Girls' Mission, a suitable Holiday Retreat for these suffering little ones, and

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will meet the entire cost of each child for a Fortnight.

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THE WAY OF HAPPINESS.

Address delivered by SAMUEL JAMES CAPPER at Turin, November 18th, 1898, on occasion of First World's Congress of University Students. Reprinted from the *Tampa* Newspaper with English Translation in parallel columns, 28 pp.

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Dr. J. B. PATON, of the Training College, Nottingham, writes:—"I am delighted to read your address on 'The Way of Happiness.' It is wonderful that you have been able to give such an address in such flowing and vigorous Italian. It cannot fail to be most useful if very widely distributed among the young men of our country."

THE TSAR'S MANIFESTO.

IS IT ALL HUMBUG?

See Copy of Rescript and Answer to this Question given by the DEAN OF RIPON and SAMUEL JAMES CAPPER at great Town's Meeting held at Harrogate, September 15th, 1898, or exactly three weeks after Tsar had spoken.

ISSUED TO DATE—84,000.

Of the Harrogate Speech the *Christian World* writes:—"In this picturesque address Mr. Capper traces in most graphic style the connection that has always existed between the Quakers and Russian Royalty, and points out, in these days of the 'gospel of the mailed fist' and of the glad tidings of violence, that Nicholas II. is now saying from his point of vantage exactly what the Society of Friends has been saying for two hundred years. It is one of Mr. Capper's greatest utterances, and will interest thousands who are similarly minded."

*** *Free Grants made to Adult Schools, &c., upon application to the Publishers.*

The following are extracts from letters received by Mr. Capper:—

MRS. JOSEPHINE E. BUTLER:—"I am thankful to think of the good work you are doing."

BERTHA BARONESS VON SUTTNER, Authoress of "Lay Down Your Arms":—"I quite agree with the views which you so eloquently express in your pamphlets. I am sure that you show there the true way to human happiness and human dignity."

The Rt. Hon. JAMES BRYCE:—"The tone and teaching of your pamphlets—that on Peace, report of speech at Harrogate—and the 'Via della Felicità' are excellent."

The Hon. CONRAD DILLON, Honorary Secretary to Army Temperance Association:—"'The Way of Happiness' cannot be too widely circulated. The liberal way in which the subject is approached will secure its consideration from many readers, to whom it will open an absolutely new light. Bold and straightforward, it does not preclude hope to those who do not adopt it in its entirety."

Rev. H. SEARLE, Master at Harrow.—Harrow School, England:—"No one can work among boys and young men without being conscious of the dangers that are around them and before them. I am sure that there are many young men who might be greatly helped by having a little pamphlet such as this put into their hands just when they are entering upon life."

The DEAN OF CANTERBURY:—The Deanery, Canterbury, April 21st, 1899:—"Dear Mr. Capper, I read your 'Via della Felicità' with great interest, and earnestly hope that it may prove useful.—Yours very truly.—(Signed) F. W. FARRAR.

Sir WALTER BESANT:—"I am, however, sincerely with you in your efforts to persuade young men especially that strong drink is not necessary for them."

Sir WILFRID LAWSON, Bart, M.P.:—"I am very glad that you still fight away as hard as ever for the good cause."

GEORGE FREDERICK WATTS, R.A., Limnerslease, April 24th, 1899:—"I cannot think my opinion can be of any value or have any weight. I must applaud the unusual and noble movement and the work of yourself and all who have laboured in so right a direction—earnestness and work that will, I think, bear more fruit in the future than the present.—Very sincerely yours.—(Signed) G. F. WATTS."

Monsignor SAVELLI SPINOLA, from Corsica, 58, Via Viminale, Rome, 25 Avril, 1899:—"Monsignor Savelli Spinola a lu avec grand intérêt votre brochure, 'La Via della Felicità,' étant persaudé qu'elle fera du bien à la jeunesse."

JOHN CLIFFORD, M.A., D.D., of Westbourne Park Chapel, May 5th, 1899:—"I rejoice in your good work for Italy and the Italians, and wish it great and increasing success. With kind regards, yours sincerely.—(Signed) J. CLIFFORD."

The DEAN OF DURHAM, The Deanery, Durham, May 4th, 1899: "I very much envy the bright young men of Turin, who heard your delightful address. *It ought to be circulated everywhere.*—(Signed) G. W. KITCHIN."

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SPEAKERS—

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June 15th and 16th to
"Practical consecration in the light of the Lord's speedy appearing."

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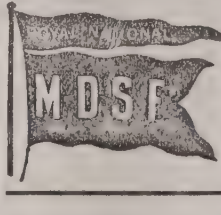
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2. That it was then already carrying on Zenana Work, Harem Work, and School Work, in China, the Straits, Egypt, and India.

3. That it was the pioneer of all subsequent efforts in Zenana and Harem Work, for which it prepared the way, by encountering and, to a certain extent, overcoming the greatest initial difficulties.

4. That it still occupies a wider sphere than any kindred society in existence.

5. That by the help of God it has continued steadfast unto this day "in the Apostles' doctrine," and in the sending the Gospel to the heathen women and girls of the East.

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President: THE MARCHIONESS OF NORTHAMPTON.

MISS WEBB, Secretary.

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Contributions may be sent to the Office of THE CHRISTIAN.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES *and be accompanied by sender's name and address.*

Church of England.

The choir of St. John's Church, Alltwen, a village in the Swansea Valley, are out on strike as a protest against the Ritualistic form of services.

The vicar of St. Mary's, Newcastle-on-Tyne, is making special efforts to reach the Japanese sailors in the port, especially those on the Japanese warships that are built on the Tyne.

Bishop Tucker has ordained five more native deacons in Uganda. The Native Church of Uganda now has fifteen clergy, as well as some hundreds of lay teachers, whom it entirely supports.

The improvement noted in the condition of the Bishop of Liverpool is maintained, but Dr. Ryle is advised to refrain from public work for the present. His diocesan engagements are being taken by Bishop Royston.

The Duke of Devonshire has intimated to the vicar of St. Peter's Church, Eastbourne, his willingness to subscribe the full amount of the debt on the building fund of the church. His Grace's contribution will amount to about £850.

Speaking at a meeting in support of the Church Army, Bishop Barry said he considered the real cause of the growth of the organisation was the fact of its being an eminently evangelistic work, seeking out those who were lost.

At a meeting of the Younger Clergy Union of the C.M.S. addresses of great value and interest were given by Revs. Prebendary H. W. Webb-Peploe and A. E. Barnes-Lawrence. The subject under consideration was "How to arouse and sustain missionary interest in our parishes: (*a*) among the wealthier classes, (*b*) amongst the poor.

The programme for the Church Congress, to be held this year in London, states that the preachers will be the Archbishop of Canterbury (at St. Paul's), the Archbishop of Armagh (at Westminster Abbey), the Bishop of Peterborough (at St. Mary Abbots, Kensington), and the Bishop of London (at St. Paul's). The principal meetings will be held in the Albert Hall.

Arrangements have been made for the formation of a separate parish in connection with St. Augustine's Church, Bournemouth. St. Augustine's has hitherto been a chapel-of-ease to St. Stephen's. An endowment of £150 per annum has been secured for it, and a further sum is to be reserved for a vicarage house. The advowson is to be in the hands of the Bishop of the diocese.

Speaking at Canterbury, at the Congress of Church School Teachers, Dean Farrar said he did not think any occupation in life was more delightful, as well as more useful, than the task of educating the young; but he would earnestly press upon every teacher not to regard each child as merely a receptacle for so much knowledge which it could reproduce before the Government Inspector, but rather as a child to be trained up in virtue and holiness.

Congregational.

Dr. Barrett, of Norwich, is to be assisted in the mission work to which he proposes to devote time during the autumn by his daughter, who is an excellent singer.

The deacons of Castlegate Church, Nottingham, have set Rev. R. Baldwin Brindley free for one Sunday per month to give him some relief in the strain of the care of so large a church, particularly in pulpit work, and to enable him to render some service to other churches. He has declined the call to be colleague and successor of the Rev. Dr. Guinness Rogers.

In the course of his Thursday morning discourse last week, at the City Temple, Dr. Parker remarked of the Queen: "Having seen her once I had seen her for ever. I shall never forget that aged and wrinkled face, with the young smile and the glance of inexpressible dignity. She sat with motherly quietness among her children, but that quietness was not weakness, it was the last expression of power."

The New Zealand Congregationalists are so pleased with the success which has followed the visit of Dr. and Mrs. Bevan to their colony, that they have drafted a scheme of visitation for the next seven years. The following is the list of those whom they have agreed to invite: Revs. Principal Fairbairn, J. Morlais Jones, Dr. Horton, C. S. Horne, J. Morgan Gibbon, J. H. Jowett, and W. J. Dawson.

Baptist.

Gratifying results of the recent Free Church Council Mission, under Gipsy Smith, are showing themselves at Stockton-on-Tees. A large number of persons have been baptized and received into membership.

At the annual gathering of the Yorkshire Association of Churches there were many cheering signs of extension. A resolution was carried "deploring the teaching of many of the clergy of the establishment concerning religion, the priesthood, the Mass and the confessional." The closing sermon was preached by Dr. J. Stalker, of Glasgow.

At the recent conference at Middlesbrough Rev. J. H. Shakespeare stated the claims of the Twentieth Century Fund, which were approved by a hearty unanimous resolution. Mr. G. D. Wilson, who presided, especially commended the fund in view of the fact that Popery was more bold in its attack upon England than at any time since the Reformation.

"One minister," says Rev. J. H. Shakespeare, "deeply loved and honoured by his brethren, writes that he followed up the sermons on the Century Fund by spending a day in his vestry to receive promises, and that he had had a "wonderful day." Promises had poured in, and there was much more to follow. This is what we want. Let every minister preach on the Fund and then sit in his vestry to receive promises."

Mr. Herbert Sutton Smith, who is sailing in a few days for missionary work on the Congo, was solemnly commended to God at Devonshire Square Church, Stoke Newington, on Sunday evening last. Principal Gould, of Regent's Park College, and Rev. G. P. McKay (pastor) conducted the service. Mr. Sutton Smith also gave an address. Devonshire Square Church has just celebrated its 251st anniversary.

Methodist.

Continued Wesleyan progress at Hull has led to the formation of a scheme to raise £10,000 for Church extension. Part of the money would be expended in the erection of a new mission church.

Nearly £1,400 has been raised for the benefit of the widow and children of Rev. G. W. Clutterbuck, who it will be remembered, when the *Stella* struck the rocks, assisted others into the boats and remained behind to die.

Rev. Marshall Hartley, who has returned from his eight months' missionary tour in China, Ceylon, and India, advocates increased attention, on the part of the Wesleyan body, to the medical side of mission work, and to the spreading of Christian literature.

At the New Zealand Methodist Conference, held in Christchurch, it was decided unanimously to inaugurate the opening of the new century by a Commemoration Fund of £50,000. The reports presented show advances in many departments of the work.

An interesting gathering was recently held at Burslem to recognise the fact that Mr. Spencer Lawton has served on the Burslem Wesleyan circuit plan continuously for a period of fifty years. The veteran local preacher is still gladly welcomed by congregations.

South African Wesleyan Methodism is making considerable strides; the membership has more than tripled. At the recent Conference Rev. W. Wynne was installed as president in succession to Rev. James Thompson, whose serious illness and consequent absence evoked much sympathy.

The Wesley Guild continues to be characterised, in many parts, by spiritual fervour. At Gosport much aggressive work is being done, both in the army and navy, and at Whittlesea open-air evangelistic services have been arranged to reach the village populations; while in other places Methodism has received much stimulus.

Speaking at the Macclesfield Wesleyan Convention, Rev. H. P. Hughes pointed out that the special danger to which a minister is exposed is from doing his duties professionally, as a minister must read the Bible, attend the prayer-meetings, and conduct services. Even a minister might occupy a lower Christian standard than that once held. The recent Conventions, he added, had been blessed to many of the brethren in helping them to a full consecration to Christ.

A remarkable Wesleyan forward movement has taken place in the town of Watford within the last six months. The Co-operative Hall services, which have been mostly conducted by our local preachers, have been greatly blessed. The hall is filled every Sunday evening, converts have been gathered in, a flourishing society and Sunday school have been founded, and a mission band, comprising many new converts, has also been established. A site for the erection of a new church has been recently purchased. At the Whit Monday evangelistic services a number of persons passed into the inquiry room.

Presbyterian.

It is unlikely that either Dr. Pentecost or Dr. Lorimer will be heard in Marylebone Church this season.

At the anniversary at Tunley, near Wigan, the services were times of refreshing. At the close of the afternoon service a number of young people were received into church membership.

Much interest is felt at Tooting in the completion of the new church in Beechcroft Road. The dedication service is to be conducted by Rev. J. B. Meharry, of Crouch Hill, on Thursday, June 8, at 7.30 p.m.

The jubilee of St. Peter's Church, Liverpool, which was opened for worship in 1849, has been commemorated by special services of a vigorously helpful character. The re-union of past and present members was an interesting social function.

Rev. Dr. Watson has returned from his preaching and lecturing tour in the United States, and preached to his congregation at Sefton Park on Sunday last. He is announced to take part during June in a meeting at the Crouch Hill Presbyterian Church in aid of the funds of Westminster College.

The tombstone of Rev. John Boyd, the first Presbyterian minister whose American ordination is authentically recorded, has been deciphered. He was buried in the cemetery of the Old Scots Church, near Freehold, New Jersey. It is to the effect that "the ashes of the eminently pious Mr. John Boyd, pastor of this church of Calvin, are buried here." He died August 30, 1708, in the twenty-ninth year of his age.

Society of Friends.

Lucy Standing has held meetings at several towns in the South of Ireland, and has interested her hearers with accounts of the Madagascar Missions. At Carrick-on-Suir, where there are very few Friends, the public made a good-sized meeting.

At the yearly meeting on ministry and oversight there was an unusually large attendance. The reports from the various quarterly meetings were very suggestive, and referred to many activities in which these meetings are engaged for the shepherding of the flock.

At Dublin yearly meeting Henry Stanley Newman said that on the whole there was so much vigorous religious life amongst Irish friends that a better and brighter future was opening out. There seemed to be an awakening of thought in Ireland; the people were becoming more independent of the Catholic priests, thereby affording an important opportunity of service for friends.

The concluding minute of counsel read at the Philadelphia yearly meeting contained the following:—"It is no man's learning, nor artificial acquirements; it is no man's riches nor greatness in this world; it is no man's eloquence nor natural wisdom that made him fit for government in the Church of Christ. All his endowments must be seasoned with the heavenly salt, his spirit subjected and his gifts pass through the fire of God's altar."

"It appears," remarks *The Friend*, "that the meetings for worship need reforming and readapting to the true edification of the body. It is probably along the lines of a wise conservatism and more active eldership in connection with these meetings that the Society will make progress. A baptised eldership watching the progress of the worship, and at times indicating the spiritual needs of the congregation, and calling forth by personal private dealing latent gifts for ministry, will, we trust, gradually lead to effectual edification."

Fallen Asleep.

Rev. J. S. RENDELL, pastor of Park Green Church, Macclesfield. He was seventy-seven years of age, and had been in the United Methodist ministry forty-two years.—Rev. JOHN CHARLES BAGSHAW, Vicar of Osbournby, near Folkingham, Lincolnshire, after a short illness. Mr. Bagshaw, who was close upon eighty years of age, was a missionary chaplain in South Australia from 1847 to 1855, and in New Zealand from 1855 to 1869.—Rev. J. F. JENKIN, vicar of St. Ann's, Lydgate, near Mossley.—Rev. Canon GRANT, vicar of Portsmouth. He had held the vicarage for thirty years. He was honorary canon of Winchester Cathedral, and had been rural dean of Portsmouth.—Rev. ELIAS OWEN, vicar of Llanyblodwel, near Oswestry, died at the vicarage very suddenly. He was highly esteemed in the Principality, and held sound Protestant views.—Ven. Archdeacon STRETCH, who was one of the pioneers of the Church in Australia, died in Melbourne on April 12, in his eighty-third year.—Mr. CHARLES WHITAKER, of Leeds. He took an active interest in religious work, and was a steward at Richmond Hill Wesleyan Chapel.

About Books.

MISS EMILY S. HOLT'S WORKS.

FOR many years past it has been a periodical pleasure to call attention to the various works written by the late Emily S. Holt. In the form of bright and readable stories, this Christian lady produced many books which were not merely interesting in character, but instructive on highest things, and directed to the defence of the faith of Christ in its purity and simplicity. Writing for the large community of "ordinary" readers, Miss Holt set herself to bring from the treasury of history, and especially English history, things new and old, as well as lessons for life and godliness. She combined the curious with the practical, the ancient with the modern, the concerns of eternity with the things of time.

Now, it is impossible to depict English life in any age without taking into account the alternation of Romish intrigue and Protestant heroism; and as one who had thoroughly studied the bearings of these great facts, Miss Holt filled her works with animated incidents, and exhibited the principles of Gospel truth and freedom in the light which our national history has so frequently vindicated with such glorious lustre.

Miss Holt wrote of the Reformation in all its stages—in its dawn and in its heyday, in its sunshine and its shadow. And as during recent years departure from Protestant integrity deepened and expanded, she was particularly careful to give definition and direction to the timely teaching of her various historical tales. Taken as a whole, these books deserve to be described as an invaluable auxiliary of present-day Protestant testimony.

To a large extent, we are sorry to say, the people have become indifferent on the many and great questions involved in the Reformation, and negligent of the privileges which we enjoy as a result of the heroism and faithfulness of our forefathers. As counteracting these evils, we cordially welcome a reissue of Miss Holt's books, some forty in number, by *Messrs. J. F. Shaw & Co., 48, Paternoster Row.* Now for the first time the stories are published in uniform style, all at one price, 2s. 6d. each. And in order that the books may be accepted for circulation in town and village libraries, also in Sunday school and other collections, the publishers offer the entire set of forty for £3.

It is a pleasing duty to be able to commend the enterprise that brings these useful volumes within the reach of the community at large. We trust that, as a consequence, the ministry of the lamented author will be greatly extended, and that the cause of Protestantism, with which the cause of pure Gospel teaching is so intimately associated, may by these books be advanced throughout our land and wheresoever the English tongue is spoken.

JUNE MAGAZINES.

IN a judicious and appreciative article in the *Free Church Chronicle* on "The Free Church Catechism," Professor Banks says: "If we can instil into our Sunday scholars the clear, spiritual scriptural of the great Christian doctrines contained in this catechism, we shall have done much to counteract current errors and to sow the seed of a strong intelligent Nonconformity in the next generation." The same number has an excellent sketch with portrait of Rev. J. H. Jowett, of Birmingham. (2d. *Memorial Hall.*)

Personalities bulk largely in our modern serials. In the *Friendly Visitor* the lifework of Dr. Bowman Stephenson is sympathetically sketched and illustrated. The *Family Friend* has admirable notices of Lady Battersea, and of the work of Mrs. M. Gough among barmaids in connection with the Y.W.C.A. *Our Own Gazette* furnishes an appreciation of the late Mr. W. T. Paton. All these monthlies are issued by *Messrs. Partridge.*

In the *Free Churchman* there is a portrait and brief sketch of Rev. N. Curnock, editor of the *Methodist Recorder.* (1d. *Memorial Hall*).

The *Puritan* touches many subjects of urgent importance—especially the Sunday question. J. Maitland Stuart puts in a plea for a Christian daily newspaper, and C. W. Bremner contributes a singularly interesting sketch of the Friends' School at Ackworth. (6d. *James Bowden*).

In the *Sunday at Home* Rev. R. Wardlaw Thompson writes on "A Sunday at Aitutaki," and the story of Rev. Fr. Coillard's journeys and labours in central Africa is well told by Rev. J. P. Hobson. (6d. *Religious Tract Society*).

The *Boys' Own Paper* has many attractions, including several articles on cricket. "A Chat about Lilies" is accompanied by a large coloured plate. Among the good things in the "Summer Number" of the

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

WE have leaped at a bound into the hottest of hot weather, and the time has come for the poor denizens of our crowded city centres to have their greatly-coveted "Day in the Country." We once more offer to our readers the privilege of helping in this good work, which affords an uncommon amount of health-giving enjoyment at a comparatively small cost.

Next Lord's Day the usual June collections will be taken in London churches for the hospitals of the city. Such a good cause really needs no advocacy, but some may require a reminder of the event. We observe that one generous friend has contributed £10,000; we hope his example may prove, in some degree, contagious. It is only needful to imagine what the condition of our poorer districts would be without hospital help, to have our warmest sympathies aroused.

Only a short time ago it was the custom of the House of Commons to pronounce its benediction upon the race-track by solemnly adjourning for the Derby Day. It must be a source of encouragement to every lover of righteousness that this year, on that particular day, one of the most beneficent reforms of the latter end of the century was discussed in the Commons. Mr. Robson's bill will not satisfy everyone, but it is a step in the right direction. England is falling behind in certain reforms; America and Germany are both pressing her hard in the commercial struggle. They are gaining ground because they have freely recognised the importance of public education, and are, in this respect at any rate, ahead of this land. Mr. Robson's measure should only be a promise of further advance.

We fear that unless Mr. Robson's Bill for the regulation of child labour is adopted by the Government, it will not become law this session. The amendments intended to obstruct its passage through the House of Commons have been defeated; but the Bill not having passed through Committee by half-past five, according to Standing Orders it lost its priority. This is much to be deplored. The question is one that calls for persistent activity of all those who interest themselves in child-life in the great manufacturing centres. So necessary has legislation been proved to be to limit excessive labour amongst the nation's youth, that we trust Her Majesty's Government will not allow the Bill to be lost. The debate showed that on this measure the House of Commons was almost unanimous, while resistance to the Bill was as unscrupulous as it was ineffective. The cry of the children must be heard and protection be secured without further delay.

The correspondence to which Lord Rosebery's recent remarks on the limitations of wealth gave rise, has been instructive from several points of view. Some rich people have confessed that they were happier, when they had little or less, than they are now with more money than they can spend. Others have asked, "Why, in that case, do they not give their money away and re-enter on the blessings of poverty?" But that is just the sorest aspect of the problem. Wealth may be disappointing to its possessor; but the loss of it, when once gained, is worse still as experience has shown a thousand times. The moral is to those who have their lives still before them. Let them beware of setting their minds on riches as a condition of earthly happiness, and they will do well. The golden rule is that enunciated in Heb. xiii. 5: "Let your manner of life be without covetousness, and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee." (*See Poem, p. 11.*)

The Bishop of Hereford has written a splendid letter to *The Times*, appealing to the better nature of the wealthier classes as regards their habits of gambling and betting on races. He suggests that the conscience of the higher classes has been lying dormant in this matter, and that by their example they have been instrumental in spreading the poison through all classes of society. The appeal is on the ground of *noblesse oblige* to Christian gentlemen, to use their influence more strenuously to divorce the healthy sports of the people from the vices of betting and gambling. Nothing but a great revolution in public opinion will stem the strong tide that is now flowing in that direction, and the bishop suggests that this revolution should begin with those who have given the fashion.

By what means can the rich and titled owners of racehorses be made to feel and realise that they are in part, and in large part, responsible for the wave of gambling that overflows the country during the racing season? Some of them even figure among the philanthropists, and yet they appear to be oblivious to all the vice and misery and demoralisation they are helping to create. Are they victims to a traditional way of looking upon sport? Do they see nothing but an exciting struggle between a number of noble, high-mettled animals for the first place? Are they blind to the immense mass of criminality and vice that concentrates around the ring where for a few short minutes the contest is waged? And do they never think of the gambling on the event that goes on in every town and village of the land? Is there no way by which the Christian Church, which has destroyed seven-day journalism, can influence these patrons of the Turf to withdraw from their false position? Truly the Bishop's protest is published none too soon!

The Southport election seems to show that the Protestant feeling of the country is powerful, active, and resolute, and was a determining factor in the result. Politicians will observe the fact and shape their course accordingly. A general election which should turn on a point of conscience would do the whole country unspeakable good, whichever party was returned to power. While wire-pullers and professional politicians seek ends of their own, the people have it in their power to show that principle is better than policy.

The Imperial Protestant Federation has issued an urgent manifesto against the Roman Catholic Relief Bill. We hope that every Cabinet Minister, to all of whom a copy of the manifesto has been sent, has studied the grounds upon which objection is taken to the proposed measure. How it is possible to grant important temporal privileges to the monastic orders of the Church of Rome in England, and especially to the Jesuits, we cannot see. Drifting as the National Church surely is towards Rome, all Protestants should be on the alert against any action on the part of the Government that would give the faintest colour of sympathy with "the evil deeds and disloyal and persecuting tenets of the Jesuits." There should be a numerous rally of protesting members against any further facilities for the propaganda of Rome.

Last week was an eventful one for our sister country across the Channel. Surely there has been no greater triumph of righteousness over passion and race prejudice than the annulment by the highest French court of the sentence against Dreyfus. Surely, too, there has been no more heroic and pathetic figure than his in all secular history. It is true that he stands for fresh trial before another court-martial, but on the evidence now before the world his acquittal is morally certain. If justice has seemed to walk in this case with slow and leaden steps, its progress has been sure, and the French people are sincerely to be congratulated on the result. They have reason to be thankful that the judges have disregarded popular clamour, and given a verdict that not only atones for a great wrong, but affords stability to the social fabric of the nation.

It is stated, we hope truly, that the Czar of Russia has been giving serious attention to the condition of the Imperial prisons and also to the exiles in Siberia. The cruel sufferings of prisoners—many of them in bonds for the sake of religion—demand amelioration. It is well known that the Stundists, the Doukhobortsi, and others now under penalties for worshipping God according to the dictates of an enlightened conscience, are amongst Russia's most loyal subjects. All they desire and pray for is, liberty to follow Christ as they learn of Him in their New Testament. Thousands of these simple-hearted Christians are separated from their families and enduring untold hardships and disabilities for the truth's sake. To these peaceful people justice should at least restore them to liberty and their families.

The spectacle at the Peace Congress of representatives of three of the most powerful nations, vying with each other in advocating a scheme of international arbitration, is so far the most important as it is the most dramatic incident of that extraordinary body. Those who were the pioneers of the Peace crusade half a century ago would have given much to live to see their highest hopes so near fruition. It is, indeed, a remarkable instance of "time's revenges." Peace advocates have, times without number, been satirised as visionaries; the cynic and the pessimist have done their best to kill it by discouragement; and the general public, especially of late years, have been strangely apathetic. But in the result a

noble lesson is given to those who are leading "forlorn hopes," that they persevere. When they think themselves furthest from the goal, they may find themselves suddenly near it.

While the nations of Europe are laying the foundation of better relations among themselves, the churches at home are carrying on the campaign of reunion with still greater results. The Free Church of Scotland and the U.P. Church have formally accepted the principle of amalgamation, and in a year or two we may hope to see the two made one. As the Free Church is the stronger in the country districts and the U.P. in the towns, this will mean a real consolidation of forces that should tell immensely for good on the religious life of Scotland. This union of two great churches is the fruit of that spirit of mutual *rapprochement* which in England has taken the form of Free Church Federation, and is one of the most encouraging religious features of the closing years of the century.

There is some good missionary reading in the Colonial reports on British New Guinea for 1897-8. We are informed on this high authority that the lapse of time has steadily strengthened the conviction that mission labour is of immense value and importance in the possession; and that it was more through the L.M.S. than by any other means that the way was prepared for the founding of the colony. Grateful for the past, the authorities wish that the Society should undertake a great deal more to evangelise the natives of New Guinea, and promise that the Government will do all it can to facilitate the contemplated expansion. The means of the L.M.S. have only allowed it to occupy thus far the coast line; it only longs for the power to push the conquests of the cross into the interior. Meanwhile Roman Catholicism is massing its forces for an attack.

Thankful as we are for the tributes that again and again are paid by public men and Government officials to the value of missionary effort, there is no doubt a danger of Christian workers becoming influenced by secondary motives. Trouble and persecution have been of great advantage to the Kingdom of God by purifying the motives of some helpers and by keeping away others. It has grown better in the shade than in the sunshine. It is true that the labours and influence of missionaries are one main support of British rule in India; but the missionaries have not gone to do that work, and must not be regarded chiefly in that light. They are ambassadors for Christ, and their work is, under any and every kind of rule, to beseech men to be reconciled to God.

Why is nothing being done in London for the carrying-out of the Inebriates Act of last year? The progress in the provinces is slow, but in the Metropolis absolutely nothing is being done. The question of cost doubtless bars the way, the local authorities being generally of opinion that the State should provide the funds and not burden the rates therewith. It may be that they are right, but it really comes to the same thing in the end, and the Act ought not to be "a dead letter."

The tyranny of Sunday labour is well brought out in the condition of the performers at Sunday concerts, which are controlled by men of great influence in musical circles. Were a performer to refuse work on a Sunday he could hardly expect preferment at another time. The ninety performers at Queen's Hall are all paid, and out of the 350 performers at the National Sunday League concerts at the Alhambra Theatre, seventy are professionals. It is affirmed that the audiences at Sunday concerts are practically the same as attend on other days, and that the cheapness of these concerts has led to a diminished attendance on week-days. As to museums, picture galleries, and public libraries throughout the country, the attendance has been so small that about one-third of them, after giving Sunday opening a fair trial, have closed again on that day. The great fact is that Sunday labour of all kinds means the oppression of a large number of persons, and in their interest it should be resisted.

If Sabbath rest is the heritage and right of the working classes, it should also be the interest and care of the ruling and influential classes of our land. Any disregard of this may well cause apprehension; hence our deep regret that members of the Royal Family should occasionally do on the Lord's Day things which might with greater propriety be done at other times. For instance, on Sunday week the Prince of Wales and several members of his household visited the Zoological Gardens, and spent an hour going round the grounds watching the animals. What this meant in the way of preparation and attendance we are not told; but it assuredly involved service having the character of labour rather than rest. Persons of much leisure should take pleasure in jealously conserving the rights and interests of those who have but little leisure.

A story contained in the "Dawn of Day," a parish magazine published by the S.P.C.K., throws a vivid light on the subtle effects of the sacerdotal teaching so rampant just now. A young woman engaged to the son of a Methodist chapel steward gave up her lover rather than be married in a Nonconformist church. The girl is described as "a child of Holy Church, dearly loving William, who was so good to her, but holding scarcely a single conviction with her on religious matters," which is the writer's method of expressing the chasm between the Anglican and the Dissenting forms of faith.

Under stress of the sacerdotal idea, the girl tells her lover that she would not feel married at all if the ceremony were not performed in the Church of England, and moralises thus:—"Marriage is God's holy ordinance, to which, through *his appointed minister*, He gives his blessing. O Will, think of the difference!" Everyone would respect the self-sacrifice of a woman who refused to be wedded to a man holding scarcely a single conviction with her on matters that were really spiritual. But where it was simply a difference on non-essentials, having no relation to the saving truths they both really held in common, one sees the infinite harm that may be done by teaching which separates those who are really at one, but are thrown apart by these foolish tenets of men. Is it the legitimate function of a Society with such a record as the S.P.C.K. to publish such stories as this?

Rev. C. M. Sheldon, the author of "In His Steps," has recently taken a sojourn at an American college, and has published his observations. Among other remarks he regards the growth of athleticism as a serious problem, but his chief concern regards the one great and serious lack of Bible study as a part of the College Curriculum. He cannot understand why so much time should be given to pagan faiths and institutions, "rocks, stars, and atoms—the peanuts of life's pabulum"—and so little to the soul of man and the most important things in life. This criticism would equally apply to English collegiate life, and not even our theological colleges would escape from the indictment. The incidentals of training are often emphasised too much in proportion to the essentials. Many students know more about Greek mythology than about Old Testament history.

The subjects on which Richard Baxter always preached were of the most important—things to be *believed*, things to be *done*, and things to be *desired*. Preachers who are anxious as to what their next sermons should be about may well see what subjects they have recently dealt with, and thus ascertain how far they have kept the proportion of the truth. Some things are unduly emphasised to the injury of truth in its symmetry, and others are apt to be omitted or are imperfectly set forth. Let every preacher be faithful to the fulness of the revelation he has to declare.

The dire effect of the present driving rate at which life is forced along, is beginning to show itself in two important directions. 1st, while the average of life is longer because of the improved condition of child-life, the life of men and women, but especially men, is growing shorter. The pressure to go fast is making men old before their time, and is laying many of them in the grave. Good John Woolman, the American Quaker of last century, used to say that God never meant men to toil and moil as they generally do for a living; and somehow we shall have to be brought to the conclusion "that man shall not live by bread alone but by every word that proceedeth out of the mouth of God." This rush all day long is not life. 2nd, with this rapidity of pace we are told that originality is becoming rarer every year, and "a casual type of mind" is being developed. The pleasures of the mind are being sacrificed, notwithstanding the diffusion of a certain type of education. We are starving ourselves in order to live. The quieter and more meditative way suggested by Scripture profits both soul and body.

It is hard to understand why Unitarians are so sensitive to their exclusion from the National Council of the Evangelical Free Churches. That Council does not profess to be a federation of the Free Churches of England; it limits its scope by the word, "Evangelical." This has so clear a connotation, and is so indissolubly interwoven with a belief in the Deity of our Lord, his vicarious atonement, and other doctrines rejected by the Unitarians, that it is difficult to conceive how they themselves could possibly join in spiritual work based on these assumptions. The Federation therefore rightly declines to include those Churches in its lists. To act otherwise would be to stultify its evangelical witness and take out all heart from its distinctive work. It is neither narrowness nor lack of charity to insist upon acting in consistence with fundamental principles. Hitherto the Federation has spoken with no uncertain voice in this matter. We agree with the reasoned argument of Mr. Spurr, in which he says (p. 11):—

> It follows that no person belongs to the true Church who denies the Divinity of Jesus Christ.

The Church.—II.

A Study for the Present Time.

By Rev. F. C. SPURR.

DID Jesus Christ our Lord, in founding his Church, intend *one visible body only?* This, after all, is the crux of the matter. It is agreed by all that He only intended *one soul* of the Church—its animating principle being his own Divine life possessing individual hearts, and its goal being Himself. But one visible *body*—did He mean that? "Yes!" reply the "Catholics," with emphasis, "and we are that body, outside of which there is no salvation." When we demand proof of such a tremendous claim, we are referred to our Lord's word in John x. 16, and to the doctrine of Apostolic Succession. By this time, however, no person who respects his mind ought to have any doubt as to what our Lord meant when he spake of the "one *fold* and the one shepherd." Readers should know that Revisers reject the word "fold" as being misleading, and replace it by the word "flock." Jesus did not contemplate the gathering of all his sheep into one *fold*, but He did predict the creation of a universal *flock*—a very different thing.

Great stress, however, is by "Catholics" (Anglican or Roman) laid upon the doctrine of "Apostolic Succession." This granted, everything else follows—the one "fold," priests, sacraments, and the "Catholic Church." In fact, the doctrine of "Apostolic Succession" is the central point of the controversy. If it is true, then all outside that order are in error; if it is false—we shall see. Is it true? Let us get back to Apostolic times, and

EXAMINE THE FACTS.

Jesus ordained Twelve Apostles, the number twelve harmonising with the symbols and types of his works, *i.e.*, the twelve elders, the twelve tribes, the twelve gates, &c. When Judas Iscariot committed suicide, the remaining eleven met together, and by ballot elected Matthias in his place. (Acts i.) It is very remarkable that we hear no more about Matthias after his election. Soon after this, God elected a twelfth Apostle in a direct and superhuman way—St. Paul. There was no ballot cast for him; indeed, the Apostles were not even consulted about him. Further, at first they refused to recognise him as an Apostle, until at last they were compelled to do so. It was Paul's life-long boast that his election to the Apostolate was not "of man" (see Gal. i.); but he strenuously maintained its reality by pointing not to any official ordination, but to the "signs of an apostle" which strewed his life. Will anyone doubt the reality of

ST. PAUL'S APOSTLESHIP?

Then what becomes of the *twelve* apostles? The number was deranged by St. Paul's appearance—he made thirteen, a number without typical significance. Does it not appear as if God *ignored* the mechanical election of Matthias, in favour of his own election of Paul? If so, then "Apostolic Succession" was stifled at the outset.

A mechanical "Apostolic Succession" is simply impossible in the spiritual kingdom. The ministry of Christ is not a succession of *bodies*, but of *spirits*. With the greatest respect, one may say that all the Bishops of Christendom cannot *make* an Apostle, or a servant of Jesus Christ. They may recognise and appoint men *already called*, but it is not theirs to call them. In the case of the Roman priests, *boys* are set apart by rote for the "priesthood," and they are trained for the ministry, whether fit or not. At Oxford, many a young fellow "goes in for the Church" who is no more fit for the work than is his pet dog.

The godly clergy of the English Church feel this anomaly as keenly as any. When one beholds a young man, barely out of his youth, enter a pulpit, and speak as a successor of the Apostles, while it is obvious to all that he has not an apostolic trait about him, the thing becomes a farce. The only "Apostolic Succession" in the Church of God is the succession of

SPIRIT, FERVOUR, DEVOTION.

A mechanical succession is *impertinent*, for it excludes the active Headship of Jesus Christ. He Himself is with us directing his affairs, calling men and appointing them to his service. We are told that no man is a true minister of Jesus Christ unless he has been ordained in this succession. How God mocks such folly by choosing whom He will and honouring them as his servants! Spurgeon, Dale, Maclaren, Weaver, Moody, and ten thousand others, who have won multitudes for God, were all outside this mechanical succession. The experience of the Church contradicts the false claim.

Then since our Lord has mightily used men *belonging to all churches*, He seems to have approved, not of one "fold," but of one *flock*. His own words, too, point to the idea that He did

NOT MEAN ONE VISIBLE BODY ONLY.

His kingdom was to be like a mustard tree—one tree with many branches: or, like a fishing net, one net with many meshes. The events of the day of Pentecost (the Church's birthday) point in the same direction: one truth was proclaimed, but in various tongues. This variety is consonant with life in other departments than the spiritual. God, the Author of all life, has created it in endless variety. The differences are immense between one form and another, yet nature is one great unity, and its differing notes combine to form one perfect harmony. We may go further, and say that uniformity is *never* the mark of the Divine handiwork: it is unity, and not uniformity, that we perceive in his enterprise.

From all of which we may conclude that Jesus did not intend *one* visible body only.

IV. Are we to believe, then, that *any* company calling itself a church is part of the One Church of Christ? Certainly not; we have already protested against this absurdity. The churches, if they are really allied to Christ, must bear those marks of Divine unity which infallibly proclaim their right to share in the common life of the *Ecclesia*.

WHAT ARE THESE MARKS?

(1.) The acknowledgment of the sole Headship of Christ (Col. ii. 19). His kingdom is not of this world, and therefore the world has not the remotest right to interfere with his concerns in the way of direction. Jesus alone must be saluted as the Divine, ever-living Head. From which it follows that no person belongs to the true Church who denies the Divinity of Jesus Christ.

(2.) The acceptance of the Pentecostal programme as the rule for Church membership and life (Acts ii. 41, 47). The items here noted for our guidance are: (*a*) Baptism as the initial step (*v.* 41). (*b*) Continuance in the Apostles' doctrine (*v.* 42). That is to say, the Church is pledged to the central verities of the faith—the death and resurrection of our Lord, and the gift of the Holy Ghost, with all that is involved in these. This doctrine is to be the guide of life—to be absorbed by us, and then heralded by us. (*c*) Fellowship (*v.* 42). Bound together in community life, each member must remember and seek to discharge his debt towards his fellow members. The object of a Christian community is to enkindle and to sustain love, for the purpose of mutual help and testimony. (*d*) Breaking of bread (*v.* 42). The Lord's Supper to be prominent and permanent, with the double object of keeping before the soul both its redemption and its obligations. (*e*) Prayers (*v.* 42): that is, the "fellowship" above-mentioned is to have a real spiritual basis. Devotion and spirituality must be at the very heart of the Church, or she has no *raison d'être*. (*f*) Finally, missionary enterprise (*v.* 47). It is true that *the Lord* adds to his Church; but the Church is responsible to teach, to witness, and to spread the Gospel.

The absence of these marks means the absence of a true Church: their presence means the presence of a Church, because Christ is recognised as Head, and his will is accepted as the law of life; and *Ubi Christus, ibi Ecclesia*.

V. So the visible Church, possessing these marks, is really *one* in the highest sense of unity. This unity should be emphasised by mutual co-operation. No one branch of the Church presents a complete view of the truth, any more than one branch of a tree represents the perfect life of the tree. The *ensemble* makes perfection. Corporate unity is both undesirable and unnecessary, and moreover impossible; but inter-communion is absolutely essential to the well-being of the whole Church. All who hold the radical essentials of our common faith *ought*, not as a matter of sentiment, but as a matter of justice to others, and of loyalty to our Lord, to seek means of expressing their common life and love in Christ—then would the world believe that Jesus was sent of God (John xvii. 21). For any to refuse this is to be guilty of schism. "He is the

SCHISMATIC WHO CAUSES THE SCHISM."

VI. Let none therefore make light of God's holy Church. A fashion has come to men to attack her and to belittle her; and even many Christians refuse to own the obligation to attach themselves to her. Surely all who belong to the inner Church should belong to the outer. As to the Church herself, the best of all is that God is with her. Christ has kept his word: "I am with you alway." Storms from without have swept over her, shocks from within have convulsed her; yet she survives. She has a hundred times crossed her Red Sea and sung her song of triumph, while the Pharaoh that pursued her has been submerged in the waters. So shall it be always. Even the gates of hell cannot prevail against her; for she is God's Church. And He who is with us now will remain our Guide until the consummation, when, free from all her trials, the Church shall be presented to her Lord, "not having spot or wrinkle or any such thing."

Lewisham, S.E.

Gain and Loss.

I envy not their hap,
Whom favour doth advance!
I take no pleasure in their pain,
That have less happy chance!

To rise by others' fall,
I deem a losing gain!
All states, with others' ruin built,
To ruin run amain!

No change of Fortune's calms
Can cast my comforts down!
When Fortune smiles, I smile to think
How quickly she will frown!

And when, in froward mood,
She proves an angry foe,
Small gain I found to let her come,
Less loss to let her go!

Robert Southwell.

Should China be Divided?—4.

The International Institute for Mandarins in Peking.

By Rev. J. SADLER, L.M.S., Amoy.

CHINA is in the fire to-day through the lack of capable leaders. She once had great men. Mencius in material and Confucius in moral progress, were great in their time. Indeed, Confucius reigns to-day in Chinese hearts, and homes, and national life. The remarkable point is that he is the exponent of moral truth. The Chinese always argue that their notion of true progress is moral; and they cannot understand Western nations *boasting* of the gospel of peace while they *practise* the gospel of gunpowder. A new ideal has to be forced on China, and we can only desire that the use of force may be as little as is absolutely necessary.

At present, we have to weigh the fact that China can be influenced through mental and moral means. Amongst these the proposed International Institute for Mandarins ranks high. If it can be fairly carried out, Mandarins, not only in Peking, but in the provinces, may be led into great good. Also, the myriads of the highest students, who go regularly to Peking, will reap advantage that will be spread far and wide.

Mr. John R. Mott, of the Student Volunteer Movement, has spoken out manfully as to the students of the Chinese Government competitive examination system, forming the

GIBRALTAR OF THE STUDENT WORLD.

To him educational missions in China are of the greatest strategic importance. He rejoices in the fact that missionaries are the instructors of the new China, and that applications will more and more be made to mission institutions for Chinese teachers.

The leadership thus gained should be kept in the interests of the Kingdom of God. The impressive lesson taught by India and Japan should be heeded in time. The mission institutions should be kept so strong, and Christians should be brought into such close relation to any institutions the Government may form, that the forces of scepticism and rationalism will be forestalled, and prevented from having any prominent part in directing the new learning. Modern science is to-day one of the strongest weapons in the hands of the Church in China, and Confucianism cannot withstand it. This weapon should not pass from the Church. If money is wisely poured into this work during the next few years, it will do much to hasten the evangelisation of the country, and to give a truly Christian civilisation to the China of the coming century.

Mr. Mott goes on to state how the marked rising of the spiritual tide was most deeply impressive to him. The New International Institute is markedly in the line of the advice thus given. The work of Rev. Dr. Martin, and the confidence placed in him by the Chinese Government, are widely known. Not less important is it for us to consider how Mr. Gilbert Reid, as well as his co-worker, Dr. Martin, is honoured by Imperial marks of favour. The Imperial Board for Foreign Affairs have put their imprimatur on the Institute, and as much as £2,000 has been subscribed by Chinese. Li Hung Chang has written impressively, saying, "If you can give to the blind leaders of our people the light and learning enjoyed in the West, they, in turn, will lead our people out of the darkness."

MR. REID'S SCHEME

includes—(*a*) Library and reading rooms, literature from different countries. (*b*) A museum or permanent Exposition building. (*c*) A lyceum for lectures. (*d*) Class rooms. (*e*) A social hall or club. (*f*) Scope for literary work. (*g*) Separate reception rooms for Chinese and Western ladies.

The international programme is being filled up. The advisory council in Peking and the joint committee in Shanghai consist of broad-minded men from different countries. They represent the diplomatic, the consular, the missionary, and the mercantile sections. At present they consist of men from Great Britain, Germany, France, Holland, and the United States.

This Institute lays stress on the "harmonies" (not jealousies) of nations, and makes for peace. The institution will be permeated by the spirit of Christianity. The work is a help to the missions and in sympathy with their aims. As Confucian civilisation is based on morals, and inculcates religious ideas, so Christian civilisation should avoid being less moral and less religious. Reform in China needs greater moral stamina, and a higher spiritual vision. Above all, true, pure Christian conduct can safely characterise an international institute.

Let us pray God that this be supplied, and thus the toils of Mr. Gilbert Reid (whose words are quoted above) will be rewarded. True prayer usually leads to action. Mr. Reid is at present on the Continent, and earnest calls come to him promptly to go back to Peking and prosecute his great undertaking. A committee is being formed in London. In the meantime, seeing that Mr. Reid has asked me to do what I can in the movement, if no one else be available to answer inquiries, I will carefully answer any questions that may be sent to me.

76, Nelson Road, Stroud Green, N.

The Negro Nation's Prayer.

"THE prejudice is stronger than the Holy Ghost." This declaration of a minister in the Southern States of America, as to the feeling of the white toward the coloured people, would either be generally accepted and deplored, or else the feeling itself would be justified as a necessary and inevitable attitude, which the Holy Spirit does not condemn.

That "the prejudice is stronger than the Holy Ghost," is a very startling statement, but it is well to have truths which ought to startle us expressed in startling forms of speech. Let us pause a moment to ask ourselves whether there are in our lives any prejudices or other ills which are stronger than the Holy Ghost? When Jesus said, "Ye will not come unto me that ye might have life," and when his servant Stephen said, "Ye do alway resist the Holy Ghost," they each affirmed that the self-will of men is stronger than the Holy Ghost. But God is not mocked. To do despite to the Spirit of grace is to be exposed to the fiery indignation which shall devour the adversaries.

Let it be observed, however, that the prejudice, the hatred, is not against the individual Negro or the Negro race as such. In families where there are Negro servants things go on as pleasantly as where the "help" is white; often far more so. So long as the Negro is a servant and accepts his position, all is well; but any attempt to raise himself, or on the part of others to raise him, out of his position as a serf is bitterly and often even violently resented. The Negro as a servant is tolerated and even valued, but the Negro as a man, the Negro on an equality with his white brothers, is an intolerable anomaly which must be put down at any cost.

With the South almost solid against them, and the North and West too busy or too indifferent to be seriously concerned about them, the coloured people are carrying their appeal direct to God. We trust every reader noted and responded to that appeal in our last week's issue. The cry of the oppressed to the Judge of all, is the assurance that their redemption draweth nigh. For no man or nation ever really prays but by the Holy Ghost. No prayer becomes vocal and audible until the Spirit hath made intercession with unuttered groanings. God moved toward Israel before Israel moved toward God. This coming boldly of the Negro people to the throne of grace is proof that God has said, "I have seen—I have seen the affliction of my people, and am come down to deliver them." Let all who fear God and love their fellow-men unite in this cry of the oppressed, to the glory of God, who "hath made of one blood all nations of men to dwell on all the face of the earth."

What is true of the Amercians is true equally of our own and other nations. The history of the Dutch and the Portuguese in Africa, and of the British in Africa and India, leaves no stone to be thrown at America on the same account; but when the weaker races follow the example of their Elder Brother, and commit themselves to Him that judgeth righteously, verily their redemption draweth nigh. "The last shall be first and the first last." "Arise, O Lord. O God, lift up thy hand; forget not the helpless. . . . Thou wilt cause thine ear to hear, that the man of the earth may no more oppress." M.

We should like to commend Mr. D. E. Tobias, a coloured young man of education now in this country, as a well informed, capable, and interesting speaker on the above subject. He has written a pamphlet entitled, "Freed, but Not Free," price 6d., which may be obtained from him at 168, Hampstead Road, N.W.

Words to Workers and Others.

PREACHERS AND PREACHING.

SOME preachers prepare their sermons; others prepare *themselves*. It is the privilege of conscientious and God-instructed men to do both. The Christian minister should be an instructor rather than an orator: he should preach *to* the people as well as *before* them. The Apostolic definition runs—"Apt to teach."

There is a sling-and-stone style of preaching, in which truths are uttered and enforced with the set purpose of hitting somebody. John Clayton, the elder, used to say that "a letter posted without a direction was sure to reach nobody."

"COME TO JESUS!"

We cannot too eagerly or too frequently cry, "Come to Jesus!" But to make this call intelligent and emphatic, we must needs assign scriptural reasons. We must not scruple to say, "Come! for you have sinned; you are guilty. If you do not come, you will die, for the wages of sin is death." This carries the step of "professing religion" out of the region of mere sentiment; it rests it on conviction. We utter an invitation to One who is indeed "altogether lovely;" but we give it, and without disguise, to all who are altogether unlovely, and whom we are to help to this self-knowledge.

The late Dr. John Hall.

FORGIVENESS OF SINS.

Poor souls are apt to think that all those whom they read or hear of to be gone to heaven, went thither because they were so good and so holy. It is true many of them were eminently and exemplarily so in their generations; all of them were so according to their degrees and measures, for "without holiness no man can see the Lord." It is our duty to labour to be like unto them in holiness if ever we intend to be like them in happiness and glory. But yet, not one of them, not anyone that is now in heaven, Jesus Christ alone excepted, did ever come thither any other way but by forgiveness of sin; and that will also bring *us* thither, though we come short of many of them in grace and holiness. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. . . . In whom also we have obtained an inheritance." *John Owen.*

SUBMISSION TO GOD'S WILL.

It may be that thou canst refer a difficult case to God, provided He will determine it according to thy desires; but in truth that is no submission or resignation at all, but a sinful limiting of and prescribing to God. It was an excellent reply which a choice Christian once made when a beloved and only child lay in a dangerous sickness at the point of death, and she was asked, "What would you now desire of God in reference to your child? Would you beg of Him its life or its death in this extremity?" "*I refer that to the will of God.*" "But," said her friend, "if God would refer it to you, what would you choose then?" "*Why, truly,*" said the mother, "*if God would refer it to me, I would even refer it to God again.*" This is the true committing of ourselves and our troublesome concerns to the Lord. "Father, not my will, but thine be done!" *Flavel.*

MINISTERS AND POLITICS.

Speaking as one who for many years took an active part among the obscurer members of a great political party, I think that we must often be doubtful whether political and social schemes which are full of promise may not, from causes which human sagacity is unable to anticipate, turn out mischievous. In endeavouring to draw individual men to Christ—in disciplining to Christian intelligence, to righteousness and sanctity, those who already acknowledge his authority—we cannot go wrong. Every man that has received the Spirit of Christ, and is eager to do the will of Christ, is a new power for bringing in more just and more gracious conditions of economic and social life. John Wesley and George Whitefield did more for the social redemption of England than all the politicians of this century and the last, whose names are associated with great reforms; under God, they created those moral and spiritual forces which have rendered all reforms possible. *The late Dr. Dale.*

Day by Day.

SUNDAY, June 11. Judges xx.

MIZPAH, the place of this great convention, was situated on the confines of Judah and Benjamin, and became a convenient place for holding assemblies, as it was but a short distance from Shiloh. The name applied to this great convocation was remarkable. It was the assembly of the people of God, from which we gather that the religious object of the meeting was kept prominently in the foreground. It is probable that Benjamin, though invited, was not represented. For the purpose of putting away the stain of Gibeah, all the men of Israel were knit together as one man. How good it is when some common object wipes out jealousy, and unites God's people, and what a marvellous force is exerted by the concentrated determination of earnest people! We shall not easily forget the successful issue of the conflict against the seven-day papers. Would that a similar concurrence might take place with regard to the drink traffic!

It was only fair that Benjamin should have an opportunity of disavowing the sin of Gibeah. We must always make inquiry before proceeding to execute punishment. But so far from disavowing the criminals, Benjamin avouched their cause, blinded no doubt by tribal pride, like that which often has inflamed nations. Let us pray for the success of the Peace Congress, which is intended to produce a period of calm in which passion may subside.

The repeated failure of Israel did not prove that their cause was wrong, but that they were persuing it in a wrong spirit. Do not attach too much importance to failure. Success is no certain criterion of rectitude. Inquire of God before you begin your campaign, and you will be saved the tragedy of failure.

MONDAY, June 12. Judges xxi.

When the terrible vengeance of Israel on Benjamin had been executed, there was a reaction of self-accusation and grief. For a whole day the people sat before God, lifting up their voices and weeping sore. Even though they had acted under the cloak of religion, they were sensible that passion had broken from the reins of the guiding will, and had done God's work ruthlessly.

We are not unconscious of similar episodes in our own history. We have entered upon God's work with a high ideal and conscious rectitude of purpose. It has seemed to us as though there were strong religious reasons which justified our course. But, as we have proceeded, passion has crept alongside, and finally leapt on the bridge and assumed the command of the ship, overpowering the lawful captain. We need to ask God every day to cleanse the thoughts of our hearts, and the purposes of our life, lest that which began on the high level should rapidly deteriorate. And we are the more liable to this temptation, because the religiousness of our endeavour blinds us.

The expedition against Jabesh-Gilead was ill-considered. There was an effort to repair one wrong by doing another. But when once we have begun to act after our own notions of serving God and avenging wrong, there is no extreme into which we may not be hurried. Leave vengeance with God, friend. He will repay, and be thankful that the Lamb is in the midst of the throne. "Judge nothing before the time, until the Lord come."

TUESDAY, June 13. Ruth i.

It would be difficult to compress into a shorter space more details of sorrow than in the first five verses of this book. We begin life as Naomi, "pleasant." It seems to us as though all our course would be over summer seas, urged gently forward by a favouring wind. And every time the hand of sorrow robs our life of its sunshine, we whisper to ourselves, "This cannot last." But after a while the spring of our life seems broken by repeated blows; all the trees stand bare of leaf, and the wintry wind sweeps through them; we despair and say, "God hath dealt bitterly; not Naomi, but Marah." Yet even then there may be a second—an Indian summer; even then, as Nature rises from her winter sleep, so the soul may come again into the light and joy of life; even then the tree cut down to its roots may yield green shoots again—as when Naomi pressed Ruth's child to her bosom, and the neighbour said, "He shall be unto thee a restorer of life, and a nourisher of thine old age."

It is remarkable that Naomi repressed the ardent purpose of the two young women, but it was well; better that they should be thoroughly tested, better that all excitement might have time to evaporate, better that they should not have time to act on the impulse of natural affection, but of true devotion to the God of Israel.

What partings there are in human lives! You can never tell of what your friends are made until the supreme test comes. Then Orpah goes back to her people; the young man goes away sorrowful; Peter denies; Judas betrays; and John Mark turns back to his mother's home. God give us grace to repeat to Christ, our Lord, Ruth's words to Naomi, and may the Holy Spirit give us Ruth's steadfast-mindedness.

WEDNESDAY, June 14. Ruth ii.

The glimpse we have in this chapter of the relations between Boaz and his men, so artless and simple, so refreshing and religious, is full of instruction. Why cannot masters and mistresses be more courteous to their servants, treating them as friends, meeting them with the religious greeting where there is a common religious life, and seeing to their welfare as heirs together of the love of God? If we more often said, The Lord be with you, we should more often get the answer, The Lord bless you.

How good Boaz was to this young Moabitess! Not for a moment did he think of taking advantage of her loneliness. As yet, no thought of love had crossed his heart. He had heard all that she had done to her mother-in-law since the death of her husband, and how she had left all to tend her. Sympathy with the lonely heart of the stranger warmed his own. He wished that her work might be recompensed, and a full reward given to her. Not content with wishing it, he set himself to answer his own prayer and fulfil his own wishes.

When Naomi heard of his kindness, it revived her drooping faith. She said unto her daughter-in-law, as though rebuking a fear which had already asserted itself in her, The Lord hath not left off his kindness to the living and to the dead. No, soul! He never will leave off his kindness to thee, because of Him who died and lives for evermore. For a little time He may hide his face, but He has graven thee upon the palms of his hands.

THURSDAY, June 15. Ruth iii.

It was the Eastern custom for the farmer to remain all night on the threshing floor, partly to protect his goods, and partly to make the most of the evening breeze for the purpose of winnowing.

There was no such indelicacy in Ruth's approach to Boaz as would appear if judged by our Western habits. In the East men and women sleep in the garments which they wear by day, and servants frequently sleep in the same chamber or tent with their master. Besides which, in the eye of Hebrew law, Ruth could account herself as bound by marriage ties to Boaz, who, as the supposed next of kin to her deceased husband, was bound to take her to wife.

Without unduly pressing the parallel, there is a beautiful sense in which the soul which has left the world behind it, and is sensible of widowhood and forlornless, draws near the great kinsman, Christ, and asks that He would spread the skirt of his redemption, of his protection and care, over it. Having died to our first husband, the holy law of God, because unable to keep pace with its demands, and therefore being done to death by its blows, we become married to another, even to Him who was raised from the dead, that we might bring forth fruit unto God. Ah! how little dost thou know to what thy present anguish is leading thee! What, though Mahlon and Chilion die, there waits behind that rampart of blue hills thy Boaz, the royal and blessed Bridegroom who is indeed a mighty man of wealth.

FRIDAY, June 16. Ruth iv.

Naomi was right in her prognostication Boaz did not rest until he had brought their matters to a conclusion. The nearest kinsman would not play the kinsman's part, because any son by Ruth would not bear his own name, and might even carry his own property into another family. How evidently God's overruling providence was here, introducing reasons which overbore natural desire, and reserving Ruth for her destined home! "There is a providence that shapes our ends, rough hew them as we may."

"All nature is but art unknown to thee,
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good."

Trust Him with your life. He is working out his own plan. He will not fail; be not discouraged. He will do as He pleases among the armies of heavens and the inhabitants of the earth.

Pharez was the ancestor of the family settled in Bethlehem. It is curious to hear his name again, and to find it appearing twice in this story. It seems as though our families stand together for evermore, for better or worse. Trees from root to quivering leaf. Rivers from fountain to sea.

So the sweet episode finishes. The door closes upon these twain. The tiny babe lies in Naomi's bosom. The women who had mourned lend themselves to the gladness of the hour and rejoice. God's stories end sweetly, if not always here, at least hereafter. And an encouragement is given to Gentile refugees to know they may have part and lot in the great heritage of the Son of David.

SATURDAY, June 17. 1 Sam. i.

Elkanah came of the Levites. He was evidently a good man, but practised polygamy, which was too prevalent in those days, when there was no king in Israel, and every man did what seemed right in his eyes. The awful anguish introduced by polygamy into the domestic circle is illustrated here with marvellous truthfulness, for the adversary of the story can hardly be anyone else than Peninnah, who hated Hannah because she was so specially beloved.

This is not the only occasion in which bitterness of soul has driven the suppliant to God; not the last time that woman's heart has cried out to be remembered; not by any means the only time when prayer has been misunderstood by those who have watched the moving, or not moving lips, and leapt to hasty and ill-considered conclusions. Pray on, though Eli misjudges thee! Pray on, though natural impossibilities appear to bar the way to success! Pray on, when the heart and flesh fail! Pray on, for God will yet raise the poor out of the dust, and lift the beggar from the dunghill! He brings thee into the dust of death, that He may raise thee to inherit the throne of princes. In all likelihood, He has permitted and ordained this very trial that thou shouldest be driven to such a pitch of prayer and faith as had otherwise been impossible. And thou shalt come again, to stand on this very spot, bringing thy answer with thee.

Glimpses of Romanism.

IX.—Saints' Days and Sunday.

By ALEXANDER ROBERTSON, D.D., Venice.

I REMEMBER the late Mr. Spurgeon, when at Mentone, saying: "These Roman Catholics break the Fourth Commandment both ways. They neither work on the six days nor rest on the seventh." This observation was absolutely just, and it holds good in whatsoever quarter of the globe the Roman Catholic Church exists. And Mr. Ruskin, in one of his books, shows that the one breach of the Commandment is the fruit of the other, the one is the cause, the other the effect, for he says: "If we would keep the Sunday in imitation of God's rest, we must keep the six days in imitation of God's work."

But Roman Catholics are not allowed to keep the six days in imitation of God's work. There is hardly a week in the year that has not its saints' days, when the Roman Catholic is commanded, under pains and penalties, to cease work, and to attend the service of the mass. Festivals are constantly recurring. I myself have asked Roman Catholics why they worked on Sundays, and got this very answer, that confirms Mr. Ruskin's reasoning: "How can we observe Sunday when our time is so much broken into during the week by Church festivals?" But all this implies that the Church cares less for the observance of Sunday than of saints' days, which undoubtedly is the case.

Every traveller in Roman Catholic countries—where the Papal Church still has power—knows that on a Sunday shops and warehouses are open as usual, the smith is hammering at his anvil, the carpenter planing at his bench, the mason and labourer are engaged at their buildings, and everywhere there is the rattle of laden drays and carts. On Sunday the lottery is drawn, and bull fights are held, and the concert room and the theatre are in full swing, and if there is to be any special dissipation Sunday is sure to be the day chosen for it. On the Sunday I have frequently seen priests playing bowls and other games in their seminary gardens or on the village green, and I have seen them sitting drinking with peasants at the village inn of a Sunday evening.

On the other hand, the traveller in Roman Catholic countries also knows that on saints' days the warehouses and shops are closed, building is suspended, the workmen are all thrown out of employment, and the only open doors are those of the churches and the drink shops. And if we carry the inquiry one step further back, and ask, "How is this? Why does the Papal Church demand the observance of saints' days, and why does it not insist on the observance of Sunday, if it does not directly encourage its desecration?" we shall find that her action is

IN KEEPING WITH HER WHOLE POLICY.

In the first place, it is a tendency of human nature to exalt the laws of men above those of God—"to make the commandments of God of none effect by their tradition." And this tendency the Papal Church fosters and trades upon. Then, again, the Papal Church discourages industry. It does not want people to become great merchants and manufacturers, employing many men, because it dreads the influence that such masters might obtain in the workshop and in the community. It might become a rival to that of the priest. Besides, the intelligence required to guide a great commercial concern is incompatible with priestly domination, and must not be allowed to exist.

I had an illustration of this not long ago when driving through a part of Tuscany, the garden of Italy. This part was bare, barren, treeless, fruitless. And when I asked the driver of the carriage how this was, he said, "Oh, this part of Tuscany formed for a time part of the Papal States, and wood was cut down, and the influential proprietors were impoverished, and silk mills that were erected were stopped." It is the same the world over. It explains the difference between the Protestant and Papal cantons of Switzerland, the Protestant and Papal provinces of Ireland, the prosperity of the Protestant and the stagnation of the Papal parts of Canada. And then again, just as I showed when speaking of Mariolatry, that Mary pays in the Papal Church, and Christ does not, so here saints' days pay, and the Lord's Day does not. On a saint's day people are expected to bring their offerings in money or in kind to the church.

For example, tons of candles and barrels of oil are sometimes received in one church on the day of its patron saint. This becomes a source of considerable revenue to the church or priests. Italians have said to me, "Whenever the Papal Church wants money they 'pull out' another saint." Just as they multiply Madonnas, so they multiply saints, to make money. But on the Lord's Day it is different. I never saw a candle or a flagon of oil carried into a church on a Sunday. Who ever saw a candle or a lamp lighted before a figure of Christ? The Sabbath Day, like the Lord of the Sabbath, does not pay in the Papal Church: hence its secularisation is permitted, if not designed and encouraged.

In Italy, all this is well understood, and it is one of the things that have roused the nation against the Church. In the first place, the Italians want to

WORK SIX DAYS IN THE WEEK.

The rising industrial commerce of the country demands it. Factories, where machinery is worked by steam, are being opened in every city in the land, and it is found to be impossible to manufacture goods if the whole machinery of the place has to be brought to a standstill once or twice a week. The workmen cannot earn a living wage. They have got tired, too, of the idleness and the drinking which saints' days promote. Then, working six days, they feel their need of rest on the seventh.

And so, some few years ago, societies of laymen were formed in most of the chief cities of Italy, for the express purpose of reversing the policy of the Papal Church, by the overthrow of the observance of saints' days and the observance of the Lord's Day alone, and such festivals as the State might ordain. The efforts of these societies were eminently successful. The cities were canvassed, and the signatures of those willing to accept the societies' proposals were obtained. Then vigilance committees were appointed to see that those who signed were true to their engagement. At this time there was seen in the shop windows of the leading business people of Italy a notice that ran thus: "The public are hereby informed that on *Dominica prossima* (next Lord's Day), this shop will be closed, and on every Lord's Day thereafter, and on national holidays." It so happens that some of these national holidays are also saints' days, but they are now observed because the State recommends them, not because of the order of the Church.

The attitude which the liberal and clerical press of Italy took up in regard to the movement was very characteristic. The liberal press, in no measured terms, approved it, and gave it its support; and as the reformation was effected very quietly and quickly, some papers, with justifiable pride, said "a change that in many places takes years to effect has been brought about in Italy in a few weeks." But what said the organs of the Papacy? Well, the Church could not for shame's sake openly oppose the movement, especially as it has more or less to play its part with a regard to the feelings of England. And so it said that, though it did not oppose the movement in itself, it did oppose the manner in which it had been started and promoted. The Church had not been consulted nor had it been asked to co-operate! One writer, I remember, said: "No speaker has ever made even a flying reference to the authority of the Church." Of course not. The authority of the Church had always been, in this as in a thousand other matters, on the wrong side, and so it was simply ignored.

Of course, the observance of the Lord's Day is not yet all that is to be desired. Many business places are only closed from midday; but in any case things are much better than they were, and the Italians are entirely on the right track in casting off the authority of the Church and in throwing overboard saints' days and in observing only the Lord's Day. They are on a fair way to the keeping of the Fourth Commandment both ways—working in imitation of God's work and resting in imitation of God's rest.

But what of Christian England? Is there not a tendency there to do the very opposite from what is being done in Italy? Are the observance of saints' days and the desecration of the Lord's Day not being promoted in England? The two evils are inseparable. They go hand in hand. And by whom are these things promoted? By Jesuits and Roman Catholics and Ritualists, who are working to bring back the Church of England to the Papal pale. It is alone the interest of such people to promote these objects.

The Papal Church, baffled in her selfish and immoral tactics in Italy, held in check by civil statutes and ignored and despised by the people, turns to England, where, thanks to that Protestantism which she hates, she and her imitators enjoy a free hand to work unfettered their evil deeds, one of the most evil of which is to strike a blow at our national prosperity, and at the sanctity and happiness of family and individual life, by promoting the observance of saints' days and the desecration of the Lord's Day, by inculcating the breaking of the Fourth Commandment both ways, neither working on the six days nor resting on the seventh.

Protestant Outlook.

NO fewer than nine churches in the Establishment—six in the diocese of London and three in the diocese of Rochester—celebrated the Roman Catholic Feast of Corpus Christi. When the day is thus kept in the English Church, it is the custom to select prayers from the Roman Missal. It is perfectly evident that the Ritualistic clergy have no intention whatever of yielding one iota of their advanced practices.

The Imperial Protestant Federation has been formed in order to provide a centre for the concentrated action of all existing Protestant bodies; and to organise the constituencies for the purpose of returning to Parliament, at the next general election, a strong Protestant party determined to uphold the Reformation settlement in the Church and constitution; and to maintain Protestant supremacy in all departments of the British Empire. The offices are at 3, Palmer Street, Queen Anne's Gate, S.W.

For some years past a useful Protestant work has been done in Dartford in connection with the Martyrs' Memorial Hall. Last week an anniversary demonstration was held, at which some straight words were spoken by Mr. T. A. Denny and Mr. Samuel Smith, M.P.

Writing in the *Nuova Antologia*, Mr. Richard Bagot, an English Roman Catholic, long resident in Rome, expresses the belief that England can never become Roman Catholic. *The Times* correspondent, in a summary of the article, says:—

The truth is, he writes, that, far from progressing, Roman Catholicism in England has for several years been stationary, if not losing ground. Insuperable obstacles to the triumph of Romanism lie in the strong dislike on the part of the masses of English Churchmen and Nonconformists to the practice of compulsory confession, a point upon which the Roman Church cannot compromise; in the traditional repugnance to Papal domination, as repeatedly manifested during the last four centuries; in the object-lesson furnished by the miserable condition of Ireland under the superstitious and ignorant dominion of the priests; and in the robust Protestantism of the bulk of the English nation. Ritualism, in Mr. Bagot's opinion, gives the Roman Church little hold. English Ritualists manufacture a pseudo-Catholicism of their own, which, if not entirely genuine, is at least devoid of the political drawbacks of Romanism. On this point, says Mr. Bagot, the Vatican cherishes many illusions.

At a time when sadly misleading views of the Lord's Supper are gaining a wide currency, the *Religious Tract Society* has done well to issue, in chaste booklet form, a little treatise by the late Canon Hoare, THE COMMUNION AND COMMUNICANT (1s.). The tone is as spiritual as the teaching is sound and helpful.

Prayer for Revival.

By D. L. MOODY.

I BELIEVE there is much to encourage and stimulate us in God's workings among us at the present time. As I have gone about, and seen something of the movement of God's Spirit in the churches, I have come to feel strongly that there is now the sound of the "going in the tops of the mulberry trees" that is God's call to his people to bestir themselves and go forth to win multitudes of souls. If our ears are open to God's voice, and our hearts respond fully to his leadings, I believe we are on the eve of unusual revivals of religion, both in America and in England.

But if this is to be, the history of Revivals in the past shows that it must begin with a great Revival of Prayer. The whole trend of the teaching of Scripture is to the effect that in the outpouring of the Spirit God has shut Himself up to the prayer of his people. Take the case of the return of the Jews from Babylon; although God had definitely promised through Jeremiah that their captivity was to last only seventy years, it was not until Daniel found this promise and went to pleading it in

FERVENT, IMPORTUNATE PRAYER,

that the decree of Cyrus was issued. Look at Pentecost; it was while the Church was assembled in earnest waiting upon God—and after this had continued for ten days, too—that the flood-gates were opened and the mighty blessing came. Take the revivals in Wesley's day, and you will find that they had their beginnings in the groans and tears of David Brainerd as he poured out his heart before God in far away America. I have never known or heard of a genuine revival of religion that did not begin in this way.

Now, in the light of this truth, I want to ask the readers of THE CHRISTIAN to unite in crying to God for an outpouring of his Spirit and the revival of his work. The centuries that have passed since Jesus Christ came to this earth have proved over and over again, that in the work He came to do and the message He came to bring, the deepest needs of men are fully met, and in that work and message alone. The one message of the Church in the last months of the nineteenth century is still of Jesus Christ crucified, risen, and coming again. Let us be faithful in the delivery of it, honest in dealing with our own hearts in the light of it, continue instant in prayer for God's blessing to attend it, and before this century closes there will be a sound of abundance of rain.

Ecumenical Missionary Conference.

DEAR SIR,—May I call the attention of your readers to the Ecumenical Conference on Foreign Missions fixed to be held in New York from April 21 to May 1, 1900? The last Ecumenical Conference took place in London in 1888. Great and lasting good may accrue to the churches if all who love our Lord and Saviour Jesus Christ will do what they can to promote this gathering.

Representatives of leading missionary societies in Great Britain and Ireland have been requested by the General Committee in America to co-operate with them in the arrangements they are making for the Conference. It is desired that two or more delegates be appointed by each Missionary organisation, and that Women's Societies should not omit to send their representatives. The names of all British delegates should be sent to myself, together with the topics on which they are willing to read papers at the Conference. I shall also be glad to hear from all those interested in Foreign Missions, who, whether they are appointed to represent societies or not, wish to attend and take part in this Conference.

The American Committee hope to provide hospitality for all who go to the Conference from this country.—Yours faithfully,

J. G. WATT.
Hon. Sec. to the British Committee.

146, Queen Victoria Street, London, E.C.

Mr. Moody and Australia.

Mr. CHARLES CARTER, Secretary of the Evangelisation Society of Australasia, Melbourne, sends to us Mr. Moody's reply to the invitation of 2,000 Christian workers from Australia and New Zealand for him to visit those Colonies.

MY dear Mr. Carter,—It is with a very deep sense of appreciation that I acknowledge the cordial invitation extended by the Evangelisation Society of Australasia to visit the cities of New Zealand and Australia, and were my own personal pleasure to be consulted, I would at once have cabled my acceptance. It is a privilege to meet and work with fellow-labourers in the Master's service in different quarters of the globe, and I know that there would be real joy in the associations of such a mission as you invite me to conduct under your auspices in Australasia.

There are several obstacles, however, that seem to me to be insurmountable, and on that account I must take it to be God's purpose for me to remain in America for the present. Within the past twenty years I have been led and enabled to establish three schools, which have steadily increased in size, and now have over a thousand students enrolled. These schools alone are an important part of my life work, and I feel that I am increasingly needed in their administration and care. There is never a day but that I am in communication with the various heads of the departments, and I feel that I am needed still in the development of the work inaugurated.

The conditions in my own country also make it hard to leave for work elsewhere. Never have I received such hearty support from churches and ministers in this country as of recent years, and this I believe to be the call of God for greater labour and activity where He is opening the way. The past year I believe to be the best year of my life, and the work that God has accomplished this year so far promises to make 1899 better than any year in the past.

Still another objection to accepting this invitation is, in the advice of my doctors, to avoid a long and especially a warm ocean voyage. A few years ago I planned to visit India and China in a trip around the world, but was obliged to give it up on the urgent counsel of friends. The long ocean voyage, attended by tropical heat, has been something that I have specially been warned against.

These are the chief obstacles to my accepting the very cordial and hearty invitation which you extend in behalf of the Evangelisation Society of Australasia, and I am led to believe that they are an evidence of God's purposes for me. I would thank you for the heartiness of your invitation, and for the warm Christian fellowship which it expresses. We are indeed in one family, and with one Lord and Master labouring in a common cause, and although it may not be my privilege to meet and labour with the church in Australasia, I shall look forward with still greater expectancy to the privilege of so doing when there shall be "no more sea."—Yours in the Gospel,

D. L. MOODY.

Los Angelos, Cal., February 27.

Naval Scripture Readers.—There was a good attendance at the recent annual meeting of the R.N. Scripture Readers' Society. The chairman, Canon Fleming, spoke of how much we owe to sailors in protecting our commerce on the seas and giving us comfort and security in our homes. Therefore we ought to do what we can for their temporal welfare, and yet much more for their spiritual good. Admiral Sir Vesey Hamilton and Captain Lowry, R.N., spoke of the good done by the readers—the latter had during his nineteen years' connection with the Society watched the work very closely in our principal ports and hospitals. Bluejackets always spoke very highly of the unobtrusive work of the readers at Malta, Hong Kong and elsewhere.

International S.S. Lessons.

June 18, 1899.

"The New Life in Christ."—Col. iii. 1-15.

GOLDEN TEXT.—Col. iii. 15.

INTRODUCTORY.

OUR last few lessons have been on the sufferings, death, and resurrection of our Saviour and Lord. To-day's lesson is to show us what the practical results of this great sacrifice ought to be. Why did Christ thus suffer and die? What effect has it had upon ME? If I treat the sad story with indifference and carelessness, what will be the consequence to ME? (*The teacher should press home these and similar questions.*)

PAUL'S LETTER.

The lesson is taken from one of Paul's letters, which he wrote when he was first imprisoned at Rome, A.D. 62. Epaphras, who was the minister over the churches in Colossæ, Laodicea and Hierapolis, was in Rome, and visited Paul in his prison; he told him about these churches and their difficulties, and how Jewish teachers were leading them into errors. So Paul wrote letters to them, and one to the Ephesian Church. Tychicus and Onesimus were going from Rome to Colossæ, and they took the letters. Onesimus was a runaway slave who had been converted through Paul at Rome. Paul told him he ought to go back to his master at Colossæ, and he also wrote a little letter to the master asking him to forgive him and be kind to him. (See the "Letter to Philemon.")

COLOSSÆ.

Colossæ was a city in Phrygia, Asia Minor. (*You can find it in your map, not far from Ephesus.*) Paul was never at Colossæ himself, but he stayed three years in Ephesus, and travelled through Phrygia (Acts xvi. 6-19). Most likely Paul's friend Epaphras formed the church; Onesimus and Philemon belonged to Colossæ.

EXPOSITION OF COL III. 1-15.

The Apostle, having dwelt upon the greatness of Christ, and the blessings flowing from his redeeming work, enlarges in this passage upon the practical results of participation in Christ's resurrection life. All our affections and powers will receive character from our relation to Christ. Spirit and soul and body—all must be brought into subjection to their Redeemer, and be devoted to his service.

Now Paul says (verses 1-3): "If you really are dead to worldly and wicked things, and have risen with Christ into a new life, with the eyes of your mind you see God and love Him, and you do not look on and love what is wicked and wrong." We love heavenly and holy things. But this new life is not seen: it does not change our look, excepting that we have happier faces. The evidences of the new life cannot be hid.

Verse 4. When Jesus comes back, or we join Him in heaven, then we shall be like Him. (1 John iii. 1, 2.)

All the while we are in our sinful bodies, they are inclined to lead us back to sin, so we have always to be watching against temptations.

Verses 5-9. A list of the evils we are now to be dead to; to mortify means to make dead; if a limb mortifies we cut it off.

Verses 10-14. The new life.

Verse 15. The peace which Jesus gives with the new life is Master in our hearts, and overcomes pain, sorrow, strife, &c. (John xiv. 27.)

ILLUSTRATIONS.

The attractions of the world, illustrated by "Sinbad's magnetic rock." Hidden life and peace, by electric wires, we hear the sighing and wailing of the wind outside them, but running along inside may be a message of love and joy. Putting off old and dirty clothes, being washed and reclothed. The cord of love binding the rest together.

Poor in St. Giles'.—Mr. Wheatley, of the St. Giles' Christian Mission, 4, Ampton Street, Regent Square, W.C., writes:—"Men and women, broken down with overwork and too poor to afford a brief rest from their toil, are continually applying for help. We want to give them the change and rest they so much need. We want also to give a holiday to sickly children attending our Sunday schools and children's services and to other helpless children."

THE GOSPEL ON EPSOM RACE-COURSE.

THE summer saturnalia at Epsom evidently loses nothing of its magnetic attraction for the multitude. On the recent "Derby Day" the crowds lining the course and packing the many stands seemed greater than ever. Stretching from the central gambling rings and the glaring headquarters of the racing men, that broad, ragged ribbon of humanity, intensely black in the blaze of the noonday sun, presented an imposing and moving spectacle. That thousands had come simply for a day's outing was evident, but clearer still was the fact that the great majority of these teeming masses were infected by the gambling fever.

On every hand, above the roar of tipsters, and hawkers' cries, of gibe and joke and filthy song, came the strident screams of the professional bookmakers, who, clad in grotesque costumes, strove to outvie each other in volume of voice and volubility, declaring their willingness to accept wagers from the British public. Who shall gauge the evil effect upon the nation of such a carnival of rascality?

THE FEVERED EXCITEMENT,

the passionate greed, the drunkenness, the exploitation of little children as pugilists, the revolting blasphemies of men and women alike were sufficient to make one's heart bleed in witnessing the degradation of a people for whom Christ died.

Nevertheless, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." In the centre of the fair ground gleamed the conspicuous tents of the Open-Air Mission, while that of the Race-course Mission was sandwiched in close by between a number of drinking bars and gipsy caravans. From the basis of operations a vigorous evangelistic campaign was maintained. In the most crowded part of the course Mr. Frank Cockrem gathered a strong force of workers, including an orchestra of brass and string instruments, and the male choir of the London City Mission. For some hours, without intermission, and at suitable times subsequent to the commencement of the racing, the Gospel message was delivered in testimony, exhortation, and song. Throughout the day, too, a band of spiritual sharp-shooters, scattered over the Downs, distributed with kindly words Testament portions and Gospel appeals. They had pretty text-cards, appreciated by hawkers and donkey-drivers, while the gay occupants of aristocratic equipages paid respectful attention to the tasteful souvenirs specially prepared for them.

The Racecourse Mission workers, led by Mr. W. Hodson and Mr. O. L. Heatley, pursued a similar course. Sacred song was a prominent feature. With wisdom and force the speakers made their keynote "the joy of salvation." Among them were a

NUMBER OF CONVERTED DRUNKARDS

and racecourse familiars, whose words were peculiarly interesting and convincing to their motley audiences. The workers continued their efforts amidst the returning crowds, on the edge of the course and later on in Epsom Market-place. The prolonged labour of so much speaking and singing in the hot sun was, of necessity, wearying to the flesh; but, as the crowds melted away, the evangelists were enabled to conclude a day of blessing, "faint yet pursuing."

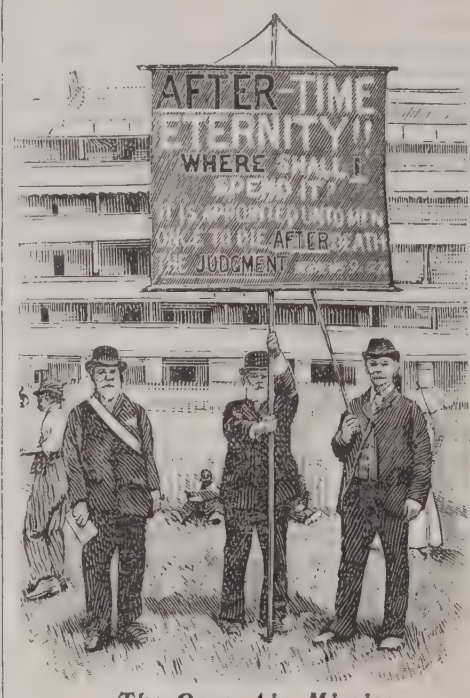
On the following evening, when the Downs were deserted by all but the gipsies, an interesting campaign was conducted by the Open-Air Mission in the especial haunt of those Bohemian wanderers among the furze-bushes and broken ground near Tattenham Corner. The scene was weird, indeed. Here and there crackled a fire of brushwood and logs, over which hung a huge iron pot wherein bubbled the evening meal. Peering from the rough canvas huts the ancient dames of the tribe, discarding the purple finery and enormous ear-rings which appear to constitute the official robes and regalia of the fortune-teller, eagerly sucked their short clay pipes or joined crooningly in the hymns.

Stalwart men threw themselves on the grass, stared open-mouthed at the speakers, or growled a reproachful side-word in gipsy dialect to a gambling circle, or chuckled at the tirades of a vigorous bare-headed virago who flourished a club and thrashed her rebellious son. Bronzed, half-naked children and handsome girls, cunning beyond their years, gathered round and listened to the story of the Cross.

BRIEF OPEN-AIR MEETINGS

were held at many points of vantage, and copies of the Gospels and illustrated texts were eagerly sought after by the dusky listeners. The message was delivered with simple directness till twilight deepened into darkness, and it was time to turn homeward, praying for the welfare of the Romany tribe and all other frequenters of British racecourses.

W.H.H.



The Open-Air Mission.

YES, the "world" has its May meeting, and for numbers in attendance we fear it exceeds immeasurably anything the Church of Christ can produce, and possesses a painful impressiveness all its own. So true is it still and always that "the world lieth in the wicked one," and will not be awakened, charm we never so wisely. "Brands plucked from the burning" there may be, and thank God there are—souls rescued from the very brink of the pit and turned into burning and shining lights for God's work on earth. But the vast, apparently impenetrable, mass of humanity remains, or seems to remain, where it ever was, —on the Devil's side.

Such, at least, were some of the reflections inseparable from a view of the scene presented at Epsom Races on "Derby Day," Wednesday, May 31st, 1899. For four full days the racing continues, but this one day excels all else for numbers and for excitement, and presents to the believer's eye the greatest spectacle of Satanic power which the world itself can produce.

WHAT A CONGREGATION!

Surely 500,000 would be a modest estimate for the tremendous array of fallen humanity which swelled and surged over the Downs amid the radiant beauties of early summer, and, alas! amid appalling evidences of vice and sin, gambling and drunkenness, spiritual shipwreck and death.

On they come, by every conceivable conveyance, by every available road or railway, till the course itself is reached, and here, on this fair morning, they crowd and jostle, and laugh and bet, and utter fearful oaths till the heart is sickened and faint.

A brake arrives at length, but the behaviour of its occupants presents a striking contrast to that of the multitude. They are singing the songs of Zion as they drive up the already dusty road, and, on alighting, at once take their stand in one large company fifty strong in the centre of the course, exactly opposite the fast-filling grand stand, where they unfurl their crimson banner, tune their instruments, engage in prayer, join in harmonious praise, and thus begin a prolonged service, which carries the gospel message to the ears of multitudes of those surging around on every hand.

And who are the preachers? Men of the Open-Air Mission and the London City Mission, which latter Society lends its superb male choir, composed entirely of City Missionaries, whose songs

PEAL OUT OVER THE WIDE EXPANSE

with wonderful fulness of harmony; and among the men of the Open-Air Mission we see, gathered round the secretary, Colonel Phayre, Colonel Acklom, Major Mackinlay, Mr. H. W. Maynard, Mr. R. C. Morgan, Mr. E. P. Field (Secretary of the Evangelical Alliance, and son of the lamented General Sir John Field), Rev. Frederick Sumner, Mr. B. Barry Wake, Mr. Chas. Cook, and many others. One united band these two contingents form, and for two full hours Gospel speech and song intermingle, while the crowd ever thickens, and the meeting seems

LIKE A LIVING WEDGE

inserted by the power of God among the careless multitude.

At length the bell rings for the first race, and the course is quickly cleared by the police. The missioners make their way at once to their large tent just off the racecourse, and in full view of the assembled throng. Hereby hangs a tale. Helped greatly by Mr. W. Hodson, the writer of these lines had, with two fellow-labourers, approached the Clerk of the Course on the previous Friday, and he, notwithstanding his expressed aversion to the presence of the Gospel on the race-course, had actually allotted to the Mission their own chosen piece of ground whereon to erect a tent at a rate much lower than the ordinary scale. Herein the good hand of God was clearly seen, and it was assuredly felt that this constituted an opening for extended service, for which much praise must be given.

To the tent, then, whereon the name of the Mission appeared in a bold red streamer.

Luncheon followed, of which exactly fifty partook, and even these did not exhaust the party, as about a dozen more, set apart specially for tract distribution, were being simultaneously entertained by Miss Alexander, the veteran lady worker at Epsom Races, in her Mission Hall down in the town. She herself, to the deep regret of all the workers, was confined to the house, having undergone a recent operation for cataract.

After a brief rest the brethren again sallied forth amid the crowds, and preached and sang all the afternoon, save when the races were in actual progress, when with one consent they dropped upon their knees and prayed!

On the previous day this new phase of things had greatly excited the racegoers, who for the first time saw a large company of Gospel preachers kneeling in prayer in their very midst! The O.A.M. and L.C.M. men had taken their stand on the hill facing the course. Here a large crowd had gathered, and the bookmakers' platforms and spectators' stands had formed a kind of square, the very heart of which was invaded by the men of God. No sooner, at the approach of the race, had prayer begun, than the attention of the whole host was concentrated on the preachers, and a yell of mingled excitement and execration went up. But God interposed marvellously: a wall of fire seemed round about his servants; quietness

suddenly ensued; and with the preachers still upon their knees in the very midst of that carnival of hell, quietly and calmly offering prayer, and entreating the blessing of God upon these poor victims of the gambling curse, a sight was witnessed at which assuredly

HEAVEN REJOICED AND HELL TREMBLED.

Altogether this has been an historic occasion in the annals of the Open-Air Mission, which for forty years has upheld the standard of the Cross on this racecourse, and on many others all over the land, and borne the brunt of bitter persecution.

The evening meeting in the town on the same day was made memorable by the renewed acquirement of the "Clock Tower" base for their meetings, after many years of prohibition. Here, every night since, the Gospel has been preached.

The gipsies encamped on the Downs have not been forgotten. On Monday they were invited to a tea by Miss Alexander. About 180 attended in her Mission Room, and after the meal heard addresses from Rev. John Samuel, vicar of Epsom, and others. Sunday and Thursday evenings were also field-days of Gospel effort among them. A contingent of the missioners visited the Downs on those days and held numerous services specially for these poor wanderers, who listened most attentively and in large numbers.

Other pens will describe specific instances of blessing, many of which came under immediate notice. Let this conclude with an earnest appeal for help towards the large expenses which have yet to be defrayed, and which amount to £100.

FRANK COCKREM,
Secretary O.A.M.
11, Adam Street, Strand, W.C.

By CHAS. COOK.

FOR thirty-nine years has Miss Alexander, of Epsom, in conjunction with the Open-Air Mission, held the fort at Epsom races, that saturnalia of sin; but in all the twenty-seven years it has been my joy to labour with them, never have we been more encouraged. There was a time when only Gawin Kirkham and myself thought it wise to venture to preach on the course itself, where we have been stoned and pelted for our pains; whilst in the town in the evening flour was liberally used to smother our clothes, and choke up the keys of the harmonium.

PIONEER DAYS.

But all is changed; the rough pioneer work has been done, and now the Open-Air Mission, by the splendid aid afforded by the City Mission Choir, can attract and hold as orderly a crowd as one could wish to address on Epsom Downs. Certainly the magnificent singing of some forty brethren, led by Mr. Williams, their conductor, is an important factor in the work; the people are charmed by these song-sermons, and we have seen tears flowing again this year, whilst penitents have been led to the tent, where, having decided for Christ, they have afterwards joined in singing his praises with the brethren on the course.

TELLING TESTIMONIES.

Whilst handing out Gospel books, a gentleman inquired, "Who are these men?"

I told him, and he replied with a solemn manner:

"Well, this is *the most impressive sight* I've seen to-day on the Derby racecourse!"

Knowing by his accent he was an American, I asked him if it would do for Saratoga Races?

"I guess not, that's a pretty tony place, but it would suit Coney Island."

One of the speakers to whom he had listened had just said:

"Ten years ago, whilst on a poaching expedition, and whilst hiding from the keepers, I heard a member of the Open-Air Mission preaching in the distance; I was converted through the text, and bear my testimony that Christ can save a poacher, and if so He can save any one in this crowd."

On Thursday I noticed a gentleman listening intently to the singing and the addresses, and after I had spoken intended having a word with him; whilst closing in prayer, amid a volley of abuse heaped upon us by a few Jews, I noticed him with his hat off and eyes closed. He followed me, and pressing a coin in my hand bade me use it for God's work. Before I could reply, he had left me deeply stirred.

Our brother, William Day, has had remarkable experience with his splendid banner. At Ascot he was far too close to a Royal personage to be pleasant. Eternity! Heaven! Hell! stood out boldly before the eyes of his august Highness, and the standard-bearer for Christ was not to be tolerated; and the only way to remove him legally was to order all banners to be taken down, and every bookmaker had to drop his banner. So our brother was removed to the paddock, where in the providence of God a man who had lost all his money was arrested by the words on the banner, and eventually converted, and to-day is serving Christ.



William thought this year at Epsom he would like the Prince to see it again, and managed to raise it on the course right in front of the royal box, where it stood for a full quarter of an hour.

On the Thursday he pitched it right in front of the Grand Stand, much to the annoyance of some persons dressed as gentlemen, but whose language proved them blackguards.

"Who told you to come here?" roared one.

"My employer," replied William.

"What's his name?" inquired the irritated man.

"The Lord Jesus Christ," answered the faithful servant.

"Take it away, those dreadful words, Eternity and Hell; you are not a true man."

"Well, but the words are true—eternity in heaven or hell."

"You look well on it!"

"I feel a good deal better than I look," cried the imperturbable William.

The banner arrested the attention of a gentleman, who at last came and offered Mr. Day a beautiful bouquet of flowers.

"Are you making fun of me, or are you really sincere?" asked Mr. Day.

"Oh! yes, I am sincere. I am in the wrong, and you are right. Oh! those words are true; please accept these flowers out of respect I have for you, and your courage to bring that banner to this course."

Another striking scene was that of a lady, who, whilst passing along Epsom in her carriage, saw the banner, and exclaimed:

"Oh! how terrible, and oh! suppose it's true."

She appeared terribly upset, and could hardly leave the place, and at last sent her servant and requested Mr. Day to accept five shillings. This was in the town itself. Another gentleman asked him to come into his house and board and lodge with him, whilst confessing he was an unsaved man.

Whilst standing with Mr. Day beside the banner, a gentleman called me and said:

"Do you think you do any good here?"

I told him of men known to me who had been converted to God through our labours.

"I am not a serious man," he continued; "but I have come down from the Grand Stand, and I am pained to see you here. I hope you are not making a mockery of these things. I am an admiral in the navy, and I fear this is not the place for this banner."

"Admiral, if you gave a command to a man under you, would you not expect him to do it?"

"Certainly."

"The Lord Jesus Christ has commanded his people to preach the Gospel to 'every creature.' If we did not come here, could his command be fulfilled?"

The gentleman seemed puzzled, and very kindly accepted the Gospel race card I offered him as he went back to his seat on the stand.

One of our brethren gave another of these cards to a gentleman, who read it and exclaimed:

"This is right and I am wrong; here, take my Epsom Race Card. I'll have no more of it."

"Don't be a fool!" cried his friend.

"No, I've done with —" and throwing down the betting card, he left the place reading a card with these words:—

The Eternity Stakes.

—o—

THE START!

"BORN IN SIN" (Psalm li. 5).

THE RACE!

"All gone OUT OF THE WAY" (Rom. iii. 12)

THE FINISH!

"After DEATH the judgment" (Heb. ix. 27).

THE WEIGHING ROOM!

"Thou art weighed in the balances, and art FOUND WANTING" (Dan. v. 27).

THE SETTLING DAY!

"What shall it profit a man, if he shall gain the whole world, and LOSE HIS OWN SOUL?" (Mark viii. 36).

At the meeting on the course a man who was melted to tears was led to the tent, where he gave the brethren good hopes that he trusted Christ. He said, "I came from Northampton here; but, God help me, I'll never come again."

Another young fellow, at the meeting held near the tent on Wednesday, was evidently under deep conviction, and exclaimed to one of the workers, "I'm sick of this game." He

also went to the tent, accepted Christ, and gave his mother's address that she might be told of the conversion of her boy.

Another was willing to let Christ save him, but what about to-morrow?

We told him "That the God who made him had not forgotten him, and the Lord who held the world in its place could manage him." Pray for him.

On the Thursday afternoon the brethren pitched on the hill, and endured a good deal of persecution, but one man was convicted.

"I have six boys at home, and I don't want them to go wrong. I do, I will accept Christ."

Mr. Redmond was greatly encouraged in his work among the Jews, and tells of several interesting cases of those who accepted and promised to read the New Testament.

Thirteen meetings were held among the gipsies, besides the tea-meeting given on Monday night, at which 190 sat down.

Three meetings were also held on Tuesday in the Epsom Infirmary, where the Gospel was sung and preached and gratefully appreciated.

What one feels at Epsom is the need of a tender heart to meet a hard one.

Mr. Holness tells of two young men who had accepted books at Epsom, and whilst sitting on the Thames Embankment were spoken to by him. They both professed conversion through reading the Gospel of John and "The Betting Man's Decision."

A young man saw Mr. Day's banner in Edgware Road, and was convicted by the word "Eternity," went into the prayer meeting at Hyde Park Hall, and left the meeting a restored backslider.

SCENE ON "THE HILL."

On the day after the Derby the Open-Air Mission took up a position on the famous hill, opposite the Grand Stand, amid the clatter of shows and roundabouts and the hoarse shoutings of the bookmakers. With the aid of our faithful allies, the London City Mission choir, we were enabled to prolaim the Gospel message in the centre of perhaps the most thronged and vice-ridden scene of all. The gambling fraternity began first to hoot and then to fling coppers amongst us, in order, no doubt, to cause a scramble by the roughs and thus upset our meeting. Then came a rush upon our ranks, and an effort to sweep us down the hill, but it was not to be, although we sustained some casualties. Our cornet player had the mouthpiece of his instrument driven heavily on to his lips, and also had his hat stolen, but we closed up the gaps made by the rushes and "held the fort," according to our plan, until 5 p.m. It is of course not possible to know how many were influenced for good by the preaching and singing, but a number of incidents served to show that a deep spiritual work was done.

BARRY WAKE.

The Racecourse Mission.

THE increased staff of Racecourse Mission workers, nearly sixty strong, found as usual an almost unlimited sphere for the distribution of over 20,000 Gospel portions besides the many cards and booklets rich in the blessed Word of God.

These were prayerfully placed in the hands of hundreds, who perhaps can be seldom if ever reached by the ordinary evangelistic agencies.

The not unusual criticism that such work is "out of season" or "out of place" must be silenced for ever by the noteworthy fact that the Scripture portions in most cases were very courteously received, and apparently appreciated on all hands. The distributors were not unfrequently called back for another copy, or "a book for my friend here."

We noticed, moreover, with no small measure of thankfulness, a certain eager listening and attentive ear to the word preached in the Gospel rings. Short, bright, pithy, salvation messages were delivered continuously by one after another of our evangelists, who were themselves, in some cases, once men of the racecourse, familiar with all the ways and tricks of the awful business. One young Jewish convert, who for the last fourteen "Derbies" had been a prominent tipster, and who was probably well known in his old profession of selling tips, or forecasts, of the winners before each race, figured for the first time this year as a disciple before his old clients and the bookmaking fraternity, as a witness for his new Master and Lord.

The amazement of many was manifest by such expressions as

"WHY THAT'S OLD BEN."

"No, but it's just like him though," and some of our friends feared bodily violence; but no harm came to him, and his testimony was most refreshing.

This makes the tenth year that the Racecourse Mission has sought throughout the racing days to witness for Christ on the course. The tent doors are closed during each race to enable all the workers to kneel in interceding prayer for the poor souls outside, who were watching events that would surely mean ruin to hundreds of them and ill-earned stakes to many a gambler.

This year our good friends of the Open-Air Mission, who for so many years past have borne such splendid testimony on the racecourse, have ranked themselves alongside of us in a tent of their own, and we most gratefully record the happy interchange of prayer morning by morning alternately in each others' tents. We must ever welcome this unbroken front thus presented to the perhaps largest congregation of the world. We are full of praise to God that we thus are privileged to work in harmony side by side, for indeed we need ten more such tents with Spirit-filled men ready to attack this stronghold of worldliness, gambling and folly.

We are quite hoping our brethren of the Police Force Mission will also rally to the front with us, and the hospitality which we were permitted to give to a few Christian police-officers in our tent, weary and tired out with the onerous duties of their work, was not the least pleasant of our varied occupations at the Derby.

During the evening, after the tens of thousands had left the course, we, as last year, again spread our tables with cold meat and hot tea to prepare for

THE MINSTRELS' TEA.

Every minstrel, male and female, with banjo or trumpet, harp or 'cello, and all kinds of music, had received an attractive card of invitation. Fifty-four of these costumed guests, black and white, painted or unadorned, joined in one lovely melody,

"The way is so delightful
In the service of the Lord,"

of which, alas! they knew so little.

We believe this audience is unique, and this year, as well as in previous years, we found under the blackened skin a heart susceptible to the love of Christ and appreciating a little kindly sympathy.

We have been immensely indebted again this year to the Scripture Gift Mission and other societies for the timely and liberal grants made for free distribution at these carnivals of pleasure and folly.

W.

Epsom Racecourse.

DERBY DAY, MAY 31, 1899.

HARK! a roaring and a raging
Like the tumult of the sea,
Like the rush of mighty waters
In their madden'd liberty;
'Tis "the gathering of the people"—
Not to SHILOH'S bleeding feet;
'Neath the great usurper's sceptre
Is "the world" about to meet?

Thousands! thousands! swelling, surging
On to Epsom's spreading height,
Where, 'mid fairest realm of sunshine
There is darkness, there is night;
Rising, falling, sweeping onward
Like a Bacchanalian flood,
Hither haste his leagued battalions
Owning not THE CHRIST OF GOD.

Hark! amid Apollyon's festal
There is sound of Christian hymn,
Weakness, on an Arm Eternal
Hath confronted even him:
O'er the vast, unbridled tumult
Bursts Emmanuel's peaceful fame,
Here his servants, chosen, faithful,
Lift the Banner of his name.

Yea! where Satan sits victorious
Shall the holy war be waged,
Here his reign shall be assaulted
And the wounds of men assuaged:
For the GOSPEL on the RACECOURSE
Will its ancient power renew,
Casting down imaginations,
Making lost creation new!

FRANK COCKREM,
Secretary of the Open-Air Mission.

St. Giles' Christian Mission.

THE work of the St. Giles' Christian Mission has often demonstrated its usefulness to the community in the reclamation of criminals and the relief of misery. It was fitting, therefore, that the annual gathering, held at the Mansion House on Friday last, should be attended by a large number of public men and officials to whom the question of the lessening of crime was of especial interest.

The LORD MAYOR, who presided, testified that for many years he had been aware of the sound and practical character of the work. He had noted the efforts of the workers in their endeavours to benefit the miserable district of St. Giles. Turning to the prison work, the speaker drew a vivid picture of the orphaned or neglected lad, brought up amid vile surroundings, developing into a law breaker, and, for the first time, placed in the dock for trial. What should be done with him? Should he be whipped or imprisoned? Nay, that would surely result in confirming him in an evil career. In the moment of difficulty Mr. Wheatley solves the problem by receiving the youth into one of the mission homes, and devoting unceasing care to the labour of training him to walk in the paths of righteousness.

Mr. FRANK BEVAN, hon. treasurer, after referring to the beneficent results of turning the potential criminal into an actual honest worker, pointed out the advantages rendered to a poor struggling woman and her children by the rescue of the husband and father at the prison gate. The nation was rapidly waking to the fact that it had another duty to perform besides that of administering rigid and inflexible justice; it was learning to show mercy and to make an effort to reform the offender rather than to chastise him merely. With regard to the evangelistic and relief sections of the work, the speaker pleaded for the poor who are trying to perform the feat of living on 1s. 6d. per week. The suffering which the mission seeks to relieve is that which is borne silently and bravely—not that which placards and parades itself. The various convalescent homes and refuges at Maldon are a great blessing to the poor.

A brief address followed, by Mr. Wheatley, superintendent of the work, in which he related several cases of reclamation of "penal servitude men." Sir JOHN BRIDGE, after remarking that it was his simple but pleasing duty to say that every magistrate on the Metropolitan bench recognised the excellent effects of the Society's labours, adduced some interesting particulars of a youth who had been trained and helped into a situation, and who was now an industrious and prosperous artisan.

Mr. W. R. MCCONNELL, an old supporter of the mission, speaking as chairman of the London County Sessions, to which come probably one-fifth of the prisoners tried by jury in England, considered that the noticeable diminution of crime was largely attributable to the efforts of Mr. Wheatley and his helpers. Alderman T. VESEY STRONG and Lieut.-Col. ROTTON added some kindly words of encouragement.

Gospel Work at Southsea.—Arrangements have been made by Mr. John Denning for carrying on his Gospel campaign during the summer in two large tents, to be erected, as before, on Southsea Common. Special efforts are to be made on behalf of the military and naval men, and the good work done among the circus men who pitch close to the tent is also to be maintained.

Prof. Newell's Bible Course.

[A brief *résumé* of the course in the Pentateuch now being given in London by Professor Newell, of Mr. Moody's Chicago Institute, will be published in THE CHRISTIAN every week.]

LESSON I.—Genesis i.-xi. 9.

I. *The Mastery of the Contents of the Lesson.*—This ought always to be the first step in Bible Study; indeed, we cannot really *study* a passage till we have mastered it as a whole. There are three steps in such mastery:—

1. Read the eleven chapters through continuously from five to ten times, or until their contents are familiar. Nothing will take the place of this. Some one well says, "Salvation is by faith, but a knowledge of the Scriptures comes only by works."

2. Name the chapters. The chapter-divisions are arbitrary, of course, but they exist, and it will behove us to use them. Do not adopt the names here given if you can discover better ones: I. Creation—Reconstruction; II. Eden; III. Fall; IV. Cain; V. Seth; VI. Wickedness; VII. Deluge; VIII. Dry; IX. Rainbow; X. Nations; XI. Babel. Think backward and forward through the chapters by means of these names till you have not the slightest hesitation.

3. Sum up the lesson topically. By this we do not mean to "outline" the lesson, but something much simpler. Answer the question, "What great themes do these chapters deal with?" Six words will do it: 1. Creation. 2. Present World. 3. Man. 4. Fall. 5. Deluge. 6. Nations. An adequate outline of the wonderful truths in these chapters will be possible after awhile; but let us not burden ourselves with hard things in this course. A summary of

THE CONTENTS OF A PASSAGE

is easy enough if we confine ourselve to just that.

Now let us fill out our six words:—

1. Creation.	Original Creation, i. 1. Subsequent Ruin, i. 2*a*.
2. Present World.	Primal Wrecked Condition, i. 2*a*. Reconstruction, i. 2*b*—31. Sabbath, ii. 1-3.
3. Man.	Man, ii. 4-7. Eden, ii. 8-17. Woman, ii. 18-22. Marriage, ii. 23-25.
4 Fall.	Sin, iii. 1-13. Promise, iii. 14-15. Curse, iii. 16-19. Faith, iii. 20. Sacrifice, iii. 21. Expulsion, iii. 22-24. The Two Seeds:— ,, At Emnity (Cain and Abel), iv. 1-15. The Two Lives (Cain and Seth), iv. 16-24; iv. 25, v. 32.
5 Deluge.	The Antediluvian Apostasy, vi. 1-12. The Ark, vi. 13-22. The Flood, vii.-viii. 14. The Noachian Covenant, viii. 15-ix. 17. The Spared Family, ix. 18-x. 32.
6 Nations.	The Earth-Nations, x., 5, 8-14, 16-20, 25, 31, 32. The United Rebellion, xi. 1-3. The Babel Judgment, xi. 5-9.

We have now accomplished the primary business of this course, the

MASTERY OF THE MATERIAL

of the lesson—that is, if we have *done the work*.

II. *The Interpretation of the Lesson.*—By the interpretation of a passage, we do not mean its possible spiritual teachings, nor the secondary applications it may have, but its exact facts in their proper setting. In the mastery of the passage, the only question is, what does it say? In interpretation, the only question is, What does it mean? Not, we repeat, what it can be *made* to mean, by human ingenuity or prejudice. Nor, again, what it can be *used* to teach or illustrate, however legitimately or helpfully. The sole inquiry of the honest heart, in the interpretation of a passage of God's Word is, What is the intended meaning of this passage in its native connection? We may mention four subjective conditions of faithful Biblical interpretation: (1) Humble submission to the Bible as God's revelation. (2) Candour, or freedom from prejudice. (3) Thorough acquaintance with Scripture. (4) The illumination of the Holy Spirit. And we may add the one great objective condition of a correct text.

These opening chapters of the Word are, of course, simple, plain *narrative*. "The Bible is not a riddle, but a revelation." Only a sin-warped intellect, backed by an unbelieving heart and a proud spirit, reads the first and second of Genesis into

A BLUR OF "ALLEGORY."

Creation, moreover, was by a word (Heb. xi. 3). By a simple command of God (Psalm cxlviii. 5) the material universe leaped into existence from non-existence. "What is seen hath *not* been made out of things which do appear," is the quiet assurance of the Holy Ghost to the children of God in Hebrews xi. "If I can believe the first verse of the Bible I can believe the whole Book," said a thoughtful man some time ago. Satan knows this and acts accordingly.

The geologic ages lie between the first and second verses of the Bible. For in verse two the earth is seen rolling in space an utter desolation: "The earth was waste and void" (R.V.). The Hebrew word for "waste" is *tohu*. In Isa. xlv. 18, the Spirit of God declares that He did not create the earth in this state: "He created it not a waste (*tohu*)." The inference seems unescapable that there was a

A TREMENDOUS CATASTROPHE

between verses one and two, perhaps more than one, and surely a long interval. When we remember that at God's original creation of the earth it was habitable (Isa. xlv. 18), and that the very two words translated in Gen. i. 2 "waste and void," are repeated in Jer. iv. 23, in connection with God's terrible future judgment on earth iniquity, we see the probable nature of the pre-adamic catastrophe. Death and savagery occur constantly in the geologic fossils. When we reflect that death is the wages of *sin*, and that Satan, who was originally made the prince of this world (John xii. 31) not only sinned from the beginning (1 John iii. 8), but was a *murderer* from the beginning (John viii. 44), we find a clue to the dark maze of earth's history before the creation of man. Our race is comparatively a recent thing, and sin and punishment did not have their origin in Eden.

The six days, then, in this light, were days of reconstruction, not of original creation. God refits the earth for habitation, and places man over it as the head of a new order of things, with the significant command to "replenish" the wasted earth (i. 28, cf. ix. 1). These six days are marked by evenings and mornings and definite numerals, and were, accordingly, simple days of twenty-four hours, by the revolution of the earth. For light, and that from a definite source and direction, was brought upon the scene the first day, although it was not placed in the created or restored "light-holders," the sun and moon, till the fourth day. To endeavour

TO IDENTIFY THE SIX DAYS

with the periods in which the strata of the earth's crust were formed, is a most needless, unscientific, and really impossible task. The seventh day, hallowed as the day of divine resting in ii. 2, 3, is called to the remembrance of Israel in Ex. xx. 8, 11 as a *day*, not a period—as a simple day, over against the other six of a common week. This should be carefully noted.

Chapter ii. gives additional details of man's creation and nature, and is not in this light at variance with chapter i. In ii. 7, man's true tripartite nature is shown. Compare 1 Thess. v. 23; Luke i. 46, 47. Ignorance of this is betraying many into paths of doubt and serious error. Eden was a region; the garden was within it, a smaller enclosure (ii. 8). The trees were real trees, and the two in the midst of the garden, no less real than the others (ii. 9, cf. Rev. xxii. 2, Ezek. xlvii. 12). The mystic meaning forced upon these things by some is horrible and very dangerous.

That man was able, with apparent readiness and ease, to name all the creatures (ii. 19, 20), is *prima facie* evidence of his perfect, fully developed state at creation. Here, again, is no room for the

UNPROVEN HYPOTHESIS OF EVOLUTION.

Scientists deem correct nomenclature their severest work. Adam's unfallen mind was absolutely masterful. Now comes the first dark chapter. *Sin* is the secret. The serpent, wisest and subtlest of all the creatures under man, as well as probably the most attractive, lends itself to the jealous guile of the great enemy of God. His place as ruler of the world had now been given to man. If the latter will but disobey his God, he will fall an easy prey to Satan's tyranny, who will usurp again his former realm. The story is short, but bitter and dire. The woman, beguiled amd flattered, doubts her God and falls; man, infatuated, follows her. The race is lost. Their probable glory-covering (Ps. civ. 2) has fled. Left naked to their shame, they make shift to cover themselves with fig-leaf aprons (wonderful picture of the self-righteous sinner!), but flee in terror from God's approaching voice, and are called forth to hear the curse pronounced. First, the *serpent* is doomed to be a hated alien amongst the creatures of the earth, degraded to go upon its belly, and eat dust all its life. The serpent, probably erect before the fall, is to-day universally hated, and is an anomaly in creation as to its manner of locomotion. See Isa. lxv. 25, for the serpent's future. Before pronouncing punishment upon our race, God graciously utters

THE WONDERFUL PROMISE

and prophecy of verse 15. "The seed of the woman (which is Christ, Gal. iv. 4) shall bruise the serpent's head." Then multiplied sorrow is foretold to the *woman*, with what fulfilment only woman knows. It is a question, who bears earth's heaviest woes? For *man's* sake, next, the ground is cursed to bear thorns and thistles of itself, and to yield bread only with toil and sweat.

Then a significant lesson is given the sin-stricken pair as to God's way of covering sin. Beasts are slain by Him before their eyes, and after blood thus shed He clothes them with the skins. Thus death falls on substitutes, not on sinners—great picture of Calvary! Then they are driven forth from the beautiful garden, and the entrance is guarded lest man in his now wretched and fallen state should eat of the mysterious tree of life, which would set the seal of deathlessness upon his body, without changing his sinful nature. God's mercy shuts even His children out from that tree till Christ shall have destroyed sin and death for ever. We shall get back to it. See Rev. xxii. 2.

The Y.M.C.A.

A NEW Association was successfully inaugurated at Crawley, Sussex, on May 30.

The handsome new building which has been erected in Bedford for the local Young Men's Christian Association was formally opened on Thursday, June 1.

An Association has recently been successfully started at Cochin. The Hyderabad Association has completed a new building at a cost of a little over 6,000 rupees.

A Convention for the deepening of the spiritual life is being arranged by Mr. Walter Wild, secretary of the Bayswater Y.M.C.A. for October 30 to November 4. The meetings will take place in Paddington Baths Hall.

The annual summer breakfast meeting of the Bristol Y.M.C.A. was held on May 30, under the presidency of Mr. James Inskip. Among the speakers were Rev. F. B. Meyer and Mr. Frank Anderson. Since October 191 young men have joined the Bristol Association, and the work of the various departments is being vigorously carried forward.

The British Conference of Young Men's Christian Associations at Dublin, June 13-16, promises to be a large and successful gathering. The names of 500 delegates have been already returned. The Secretaries' Conference and School, which is fixed for the following week, at Llandudno, also promises to be unusually well attended. Lectures upon the history and methods of Association work will be delivered by Mr. W. H. Mills and Mr. J. H. Putterill, respectively, and a series of Biblical and expository lectures will be given by Rev. Dr. J. Monro Gibson, D.D.

Personalia.

Professor W. Garden Blaikie is seriously ill from a stroke of paralysis at his residence, North Berwick. His condition causes considerable anxiety.

Dr. G. W. Torr, the Principal of Way College, Adelaide, a sketch of whom appeared in these columns on September 15 last, is now on his way to England for a short visit. He hopes to be able to attend the Bible Christian Conference at Holsworthy at the end of July.

Mr. Robert Caldwell, of the Zambesi Industrial Mission, who has of late experienced indifferent health, is about to embark on a sea voyage. He will, however, take occasion to visit the stations of the Mission, and thus promote the work while seeking renewed health and vigour.

Rev. George Rose, a native of Sierra Leone, is on a brief visit to London. He has been to the United States, and interested some of the churches in his work in Western Africa. He will be glad of opportunities to address meetings on the cause of the Gospel in Africa. Letters to him may be addressed Pearce's Hotel, 88, City Road, E.C.

Services in Workhouses.—Since October last a Gospel service has been held in the West Ham Workhouse every Sunday afternoon under the auspices of the Free Churches of the district. The meetings, conducted by Mr. S. E. Burrow, have been greatly appreciated by the inmates, the average attendance being about 200. Mr. Burrow having removed to Wimbledon, the meetings are now conducted by Mr. Talbot, of Harley College.

The Canterbury Martyrs' Memorial.—The committee of this memorial have changed the design from a plain obelisk to a pedestal surmounted by a cross. This is said by the Church Association to have been done without any sort of communication with the subscribers, and without giving them any opportunity of expressing their wishes in the matter. Considering that the English Reformers sought to purify the Church from all the sensuous and material objects of the former idolatrous worship, it is obvious that a cross of any kind is an unsuitable form by which to commemorate their work.

Other Lands.

Armenian Relief.

SIR,—Dr. Raynolds has sent his report of work done in Van from January 1 to April 1 of this year. He acknowledges gifts from all sources amounting to £6,983 for the Industrial Bureau, orphanages, and for special relief, "thus making a rift in the overshadowing cloud, tiding the city population over the worst months, ameliorating the condition of the villages, and affording a considerable amount of seed for the spring sowing." The condition of things at Van during the last three months has been very bad indeed, and the faithful shepherds of the sad flock there, have had need of all their faith and hope. But action has gone hand in hand with faith, and not for one moment have they relaxed their loving efforts in the people's behalf.

The average number of free rations in the three months has been 998, the aggregate outlay for this work amounting to £332, and hundreds in the city would have died of hunger but for this assistance. The small portion of last autumn's very insufficient harvest, which the villagers were able to save for themselves, sufficed to keep them alive for a time, and then gave out, but there were no funds with which to assist them. Early in February Dr. Raynolds accepted the suggestion of the official head of the Armenian community, to join forces with them; he added £200 to the few hundred lires already at their disposal, and sent this money to the relief of the villages, which made a total in all of more than £1,000 distributed outside the city. These villagers were "subsisting on hay seed, flax seed (from which the oil is expressed), roots, and herbs, with sometimes even earth to fill the stomach and

STOP THE SENSE OF HUNGER."

But the general cry was for seed for the spring sowing, for which they had absolutely no provision.

The £400 remaining from the village relief fund, administered by Mr. Allen, formed a nucleus for this special seed fund, on which depended the very existence of the people; and as money continued to come in, Dr. Raynolds was enabled to raise it to rather more than £2,500. He wishes to place on record his thankfulness to his Armenian coadjutors for their faithful and efficient services. The situation in the villages is again very grave. As those suffering from the pangs of hunger could hardly be expected to put good grain into the ground, it is necessary for the worst cases to be promptly cared for. The accounts which the examiners bring from the villages are heart-rending. Instead of, as recently stated, 25,000 people wanting food, it is found that 40,000 would not be an over-estimate, and to give them even a meagre supply of food till the harvest would cost £20,000. This is an almost impossible sum to raise, but unless £4,000 or £5,000 be sent, great loss of life must follow.

The number of children in the orphanages now is 400. The new arrivals do not show the robust constitution of those received earlier, and there have been more deaths amongst them. Owing to

LOSS OF STAMINA

from privation, a little sickness prostrates them. A number of the older boys give great promise of becoming most useful to their people, either as teachers or preachers of the Gospel, and Dr. Raynolds says: "We look forward with hopefulness to the time when they shall be ready to begin this work, of which the need is so great throughout the whole province." Pastor Lohmann, president of the German Aid Society for the Orient, has undertaken to furnish funds for yet another 100 orphans, and the selection was going on when the report was forwarded. This 500 is an immense family to care for, especially whilst Dr. and Mrs. Raynolds are alone at Van; and in doing so they feel that they have touched only the fringe of the misery all around them. Having placed the situation before the public, they promise, with the Lord's help, to use whatever funds are entrusted to their care in such a way as best to alleviate the misery amid which they live. The hon. treasurer of the Women's Relief Fund is Mrs. Madeline Cole, 1, Trebovir Road, Earl's Court, London, W.—Yours, &c.,

(Mrs.) Mary Hickson, Hon. Sec.

The Famine in Russia.

IN a recent issue, we stated that Rev. A. Francis, of the British-American Church, St. Petersburg, had left for the seat of famine in South Russia. Miss Elizabeth Jacobson has also gone to the starving districts of the Kazan Province. Combining excellent organising powers with large hospital experience, this lady will, it is hoped, do much to alleviate the prevalent distress. In recent letters Miss Jacobson says:

"Here I am at my destination, about seventy-five versts from the town of Tchistopol. I met Mr. Francis in Tchistopol, and we came on here together, and have just visited about one-third of this village. We have already counted 800 scurvy patients. In many houses the whole family is down with it, mother and children. There they lie, with swollen and bleeding gums, quite helpless, and almost unconscious of what is going on around them. It is perfectly heart-rending to see them. We must not only feed and look after those that *are* ill, but also those that are still on their feet. Many of the huts are without roofs, the straw thatches having been used for food both for men and beast.

"Though there are a good many of us lady workers, there is work more than enough for all. Many of the families require the food to be taken to them, as there is

NOT A HEALTHY PERSON

amongst them, not even anyone able to carry a glass of water. Together with Mr. Francis, I have met Mr. Stead's secretary. We hope that they will be able to collect some funds for this terrible need.

"There are twelve districts in the Kazan Province; it is among seven of these that the famine is most prevalent. In some parts the crops have failed utterly. First, owing to the extreme drought and hot winds, which burnt and

DRIED UP EVERYTHING;

and then the early sudden frosts did the rest. The population was thus left without corn, potatoes, millet or cabbage. Both the large and small cattle died for want of food; the horses, who are the sustainers of the peasant families, are likewise dying. All that they could possibly sell they have sold and used for food. Only the miserable huts with bare walls and thatchless roofs remain. Last winter about 13,200 horses died.

"This famine is worse than that in 1891-2; vegetables are much dearer now than they were then, and, indeed, can hardly be obtained. In some places milk is not to be had at all. Hay is likewise dear. Scurvy and typhus are the other terrible foes the peasants have to grapple with. In March there were already seventy-five villages down with scurvy in the Spessky district, seventy-two in the Tetiushinsky, sixteen in the Tchistopolsky, and seven in the Lapsheosky. In reality, there were certainly more, as many cases remain unknown. The rural medical staff is so burdened with the constant

OUTBREAKS OF DIFFERENT EPIDEMICS

since the autumn, that its efforts are crippled for want of men, the number of afflicted villages being so great and scattered one from the other.

"Numbers have had no hot food since the autumn. They have existed on acorns, bark of trees, leaves, and even carrion. The need is growing daily—it is a terrible fire which can only be quenched by the united efforts of all. Help is given by the rural authorities, the Red Cross, and the Government; but that only covers the smallest half of the daily absolute necessities of the population."

Chinese in Australia.

IN Perth, Western Australia, and throughout the whole of the colony, there are settled a large number of Chinamen. They control almost the whole of the laundry work and the vegetable trade. Christian workers in Perth have realised their responsibility towards their heathen brethren, and several mission schools are now in existence. That of the Presbyterians contains thirty to forty scholars, and they now have their own catechist from Sydney; the Wesleyans number some twenty scholars, and the Church of Christ about twelve. Less than a year ago a Church of England mission school was started, and, as a teacher on its staff, I wish to write a few words about the work.

The mission began with two teachers and four scholars; now there is a regular average attendance of fourteen Chinamen at the meetings, which are held three times a week. The teaching is individual, each teacher having his own pupil, and so attached do the scholars become to their teachers that it frequently happens that if the teacher leaves the scholar leaves also. The Chinese are most persevering and earnest, and sincere in their desire after the truth. The number of scholars in a mission depends on the number of teachers, for the harvest is plentiful, but the reapers too few. It is an interesting sight to see these middle-aged men listening intently to Bible stories with which we have been familiar from childhood, or struggling with great perseverance to read them for themselves.

So much progress has been made, that the pupils of this Mission recently gave a social gathering, to which they invited their teachers and friends, and all those belonging to other mission schools. Several ladies and gentlemen contributed music, and many songs and solos were sung by the pupils from the various missions. Speeches were made by Dean Goldsmith, the President (Mr. Mackie), and Mr. Justice Stone, who has taken a great interest in the work since it was begun. Thomas Chue Hing, one of the scholars, who it is hoped will ultimately become its catechist, also spoke, and I cannot do better than quote his simple, earnest words:—"On behalf of the scholars and myself, I move a vote of thanks to all the dear friends who have come to our 'social,' and I hope it will not be the last time. I trust that by God's will we shall increase our numbers, and that more will accept the salvation of Jesus Christ before long."

Perth, W.A., April 13. Ethel F. Cope.

Austria "Free from Rome!"

BY the reports of religious as well as political papers, the movement in the Austrian Empire towards deliverance from Roman Catholicism is expanding more and more. In Bohemia alone there are reported to be 5,000 cases of secession from the Romish Church. One Protestant pastor alone is said to have received 2,300 Roman Catholics and their families into his church; and in the southern provinces the movement is gaining ground.

Whatever motives may be the cause in individual cases, the significance of the movement is undeniable, and if properly supported it may prove of the greatest blessing. In any case opportunities are given for the proclamation of the Gospel and for Bible teaching to multitudes who by the Roman Catholic system have been excluded from scriptural instruction and held bound by priestly assumption. What is needed is that the people should not only free themselves from the Roman yoke of bondage, but that they should be joined to the Lord, and thus learn to know "the liberty wherewith Christ maketh free." For this they claim the whole-hearted sympathy and support of God's servants.

Whilst Rationalists and Infidels seek to sow their evil seeds in the broken soil, it is feared that labourers are wanting to carry the liberating Gospel to the various provinces of the Austrian Empire. The Association for Christian Colportage, under the direction of Baron I. von Gemmingen, in Lichtenthal, Baden-Baden, have

many open doors for supplying Scriptures and scriptural books and tracts. They receive many demands, but from lack of means they are not able to respond to the claims that reach them from very many places in Austria. Bibles, Testaments, and tracts should be sent by millions, and wisely disseminated by local evangelists and colporteurs. The Colportage Association would be thankful for any practical sympathy in such a work, and Baron Gemmingen would count it a privilege if he were enabled to be the channel of communication to the needy Roman Catholic populations, supplying them with Scriptures suitable to their present needs.

Will British Protestant Christians share in this noble effort, and help in supplying the sinews of this war against the powers of Roman Catholic superstition and darkness, and give hearty support in prayer?

F. W. BAEDEKER.

Mr. and Mrs. Henry Varley.

HAVING visited between forty and fifty great centres in this wonderful land, preaching and teaching Christ, we now turn our steps homeward, and hope to reach London about the middle of June.

The unselfish and loyal sympathy shown by England with the United States during the war with Spain has wrought wonders here, and the basis for an enduring friendship between Great Britain and the United States has been well laid. God grant that it may be cemented and established in the mutual furtherance of peace, truth, and right! We have just had a very delightful stay with Mr. Moody at Northfields, Mass., and were amazed at the extraordinary growth of this honoured servant's work, of which we had seen but little in detail before. With nearly 900 students at Mount Hermon and Northfield, and more than 240 at Chicago, the work that is being accomplished is invaluable. Now that the means of travel are so abundant, I wonder that a greater number, both of English and Scotch residents, do not cross the Atlantic and see for themselves "Mr. Moody in his home." This I would earnestly press also upon hundreds of American brethren who have never been to Northfield, and know little or nothing of its great work.

Philadelphia. HENRY VARLEY.

Work in Central India.

THE Satnamies (chamars, or workers in leather, and farmers, who have left Hindooism), among whom we chiefly labour, are very accessible. We have four stations and several out-stations, fourteen schools, and five orphanages. A theological school has been established, where chiefly young converts from the chamars are prepared for work among their brethren. There are now nearly 1,000 communicants and over 2,000 native Christians belonging to our Mission; but we expect to have a much larger ingathering in the near future than heretofore, because by the preaching of the Word the hearts of the people become more and more willing to accept Christ.

Some of our Christians are poor farmers, and in the famine time they lost their all. They specially need about £20 to get seed to sow their fields and to bring them through till they get a harvest again. ANDR. STOLL.

American Evangelical Mission,
Raipore, C.P., India.

The Naples Society for the Protection of Animals is steadily extending its work, inspectors having been recently stationed in several new centres. An attempt has been made to suppress the terribly cruel custom of conveying live lambs, calves, fowls, &c., slung from poles or carts, head downwards, with their feet tied together. The poor animals are carried in this way for great distances; their legs are frequently lacerated by the cords, while they must suffer intensely from the unnatural position, as is shown by the fact that they sometimes die before reaching their destination. The Neapolitans are beginning to appreciate the work of the Society. Communications may be addressed to Miss P. H. Johnston, The Beeches, Carlisle; and Mr. Leonard T. Hawksley, 22, Piazza della Borsa, Naples, Italy.

Letters from America.

NEW YORK—MRS. BELLA COOKE.

LAST year, on May 7, we were to start for Europe, and had just finished packing when my husband remarked, "It is not ten yet; we have time to call on a lady before sailing off." "What lady?" said I. "A dear saint of God whom you will love to know; her name is Bella Cooke."

We went together to the Second Avenue, where she lives. A man ushered us into the rear of the front house across a humble court-yard, pointing to the first flat of a small house. On ascending the narrow stairs we found the door open and a sweet voice welcoming us, "Come in, I am so glad to see you." From a dainty bed our invalid sister stretched out her hand to greet us. To see her cheerful face, enframed by a spotlessly white frilled cap, one would have thought her indulging in a prolonged morning repose.

Her peaceful countenance seemed untouched by care or sorrow, and even age had left but few traces on it. As we sat at her bedside listening to fragments of her life story, we could but admire the greatness of God's grace that for so many years has been manifested in a weak and broken body. "Have you been ill long?" "For forty-two years I have been lying on my back without being able to raise myself." "Are you much in pain?" "I am not a moment without pain; but my Lord helps me to bear it." "Can you sleep at night?" "Very badly; sometimes not at all." "It must be wearisome?" "No, my dear, this is the time when I talk with my heavenly Father face to face. During day time when people come and go, I am too busy to tell Him all that is on my heart." "Too many visitors will tire you." "That is true; but it is my business, and my God wishes me to attend to it. He put me between the First and the Fifth Avenue that I may be a link between the poor and the rich."

"I could never have gone to the drawing-rooms of the rich, but being laid down on a bed of sickness, he sends the ladies to me with words of sympathy and helping hands. On the occasion of Mrs. Vanderbilt's visit some years ago, I learned that it was through an impression made upon her in a vision of the night that she had been led to come and see me. Here the rich and the poor meet together (Prov. xxii. 2). I have the same glad tidings for each of them. Jesus is a living Saviour. In realising his love, the rich are willing to give and I distribute."

As the minutes were passing swiftly, we had to say good-bye to the dear invalid much to our regret. This year we saw her again, lying in the same position, an ice-bag under her head, and the same sweet smile dwelling on her face. She recognised us at once. To our inquiries as to how she had been keeping all the time, she said, "I have been suffering from pneumonia and laryngitis. At one time I felt very close to my home, but the Lord does not want me yet, though I am 78 years old. He has a purpose in it, and I am willing to serve it." With these words she placed a leaflet into our hands, containing the following:

MY PRAYER.

Let me not die before I've done for Thee
My earthly work whatever it may be.
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilled!
Impress the truth upon me—that not one
Can do my portion that I leave undone:
For each one in thy vineyard hath a spot
To labour in for life and weary not.

Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of thine,
To gather worshippers unto thy shrine;
To be the means one human soul to save
From the dark terrors of a hopeless grave.

Yet most I want a spirit of content
To work where'er Thou'lt wish my labour spent,
Whether at home or in a stranger clime,
In days of joy, or sorrow's sterner time.
I want a spirit passive to lie still,
And by thy power to do thy holy will.

And when the prayer unto my lips doth rise,
Before a new home doth my soul surprise,
"Let me accomplish some great work for Thee."
Subdue it, Lord! let my petition be,
"Oh make me useful in this world of thine,
In ways according to thy will, not mine."
Let me not leave my space of ground untilled!
Call me not hence with mission unfulfilled,
Let me not die before I've done for Thee
My earthly work whatever it may be.

Eight people came in whilst we were sitting there. So we took our leave, promising to look in at a later hour. On our return we found a dainty tea-table prepared for us. Whilst enjoying a real British cup of tea, we listened to Bella Cooke's cheerful chat about her doctor, who is seventy-nine years old and still nimble, and who has attended her for about fifty years without recompense, and the gatherings she had held in her little room, sometimes twenty-seven at one time. "Yes, the Lord has been wonderfully gracious to me. Though poor and helpless, I have been permitted to minister to the needs of others, spiritually and otherwise. Friends who believe in faith-healing thought that I could be healed, if only willing to exercise my faith in this direction. I know I could if it were God's will. But is it his will? He moves in a mysterious way his wonders to perform. A little boy once recovered his health in answer to my prayers. His mother told me so, but it did not confuse me. I know my Father's voice, as it whispers, 'Be of good cheer. Thou shalt glorify me in thy suffering.'"

Before leaving we knelt down in prayer. The little room, hallowed with blessed memories of forty-three years past, fragrant with the sweet smell of roses, and spotlessly clean in every detail, seemed to us a heaven-like nook. We felt the Lord's presence round about us; we felt that his loving arms were sheltering the faithful child of his, and that He was the health of her countenance and her God.

The life of Bella Cooke is contained in two volumes "Rifted Clouds," written by herself, and published by Messrs. Hodder and Stoughton.

WILMA MORGAN.

Rome's "Toleration."

A BOOK by Dr. Balfour on Colonial Presbyterianism throws light on the persecuting tendencies of the Church of Rome, even in this enlightened century. About fifty years ago, in the Island of Madeira, Protestantism made rapid strides through the labours of a Christian physician, Dr. Kalley. As soon as the Romanists became alarmed, they set to crush the movement by force. The evening adult schools, started by this good man, were forcibly closed. The Portuguese who had received Communion in the Presbyterian Church were excommunicated, and people were forbidden to give them fire, water, bread, or other necessaries, or to pay them their debts. A Protestant woman was put to death for refusing to worship the consecrated wafer, and Dr. Kalley, after six months' imprisonment, was ultimately forced to flee from the island in disguise to save his life. Romanism, wherever it is strong enough to assert itself with impunity, means persecution.

The same tendency on the part of the Roman Church is visible just now in view of the great secession of Roman Catholics to Protestantism in Austria. An organised social persecution is being carried on, and though the engines of the Inquisition have long been silenced in European countries, its spirit is being perpetuated in other ways. The social boycott is being called into requisition, all Government officials who show sympathy with the new movement are marked men, and parents are reminded that up to fourteen years of age their children must be educated in the teachings of the Roman Catholic Church, and in cases where they act on conviction and train them in their new faith, they are publicly prosecuted. Liberty and Romanism have always been antagonistic terms, and are likely to remain so. Sacerdotalism cannot survive except under shelter of a secular law.

Home Missions.

Irish Evangelisation Society.

WITHOUT despising political remedies in cases of patent social necessity, to the Christian, at any rate, there can be no root-cure for human ills, in Ireland or elsewhere, apart from the Gospel of the grace of God. How important, then, is every organised and well-directed effort to declare that Gospel to the masses of the people! It is for this purpose solely that the Irish Evangelisation Society has been at work for the last quarter of a century, and it has amply proved itself as a channel, under the blessing of God, of untold good in all parts of Ireland.

The report of its operations for the past year has been prepared and issued by the experienced hon. secretary, Mr. Jas. Barton, of Dundalk, and a deeply encouraging record it is. Mr. Barton does not dress up his facts, and they do not need it; the bare presentation of them in the letters of correspondents is sufficient to awaken the thankfulness and suggest the sympathy of the reader. During the year 1898 meetings were conducted in eighty-six different places scattered throughout Ireland, the number of such meetings ranging variously from one to sixty, with a total of 1,663 separate occasions on which the message of the Gospel was delivered. When we recollect that the speakers at these meetings were all men of large and proved experience in the work of the evangelist, we see the possibilities of present and eternal good. Nothing is more striking in this report than the warm and spontaneous encomiums that are passed by correspondents of the Society on the personal character and zealous labours of its agents.

Of course we all hope for and look for results in evangelistic work, and of these there is no lack in Mr. Barton's statement. Again and again we read that it was almost impossible to deal properly with the anxious enquirers, so numerous were they. This is doubly significant when we remember that, in many of the remoter rural places, the audiences are necessarily not large. Publicly to show soul-anxiety in a small gathering means that it bears the stamp of reality, and is no evanescent emotion generated by the electrical influence of numbers. One little touch in a correspondent's letter reveals the genuineness of the work:

> We began second meetings ten days ago, but the people rushed out, and left us the bare seats. But God began to work, and last Thursday night, when I announced the after meeting, not one moved. I told those who wished to leave to do so, but not one left, so we had to deal with them as best we could.

Apart from mere decisions to trust Christ, there are some beautiful hints given here as to the lasting nature of the work done by the Society. On returning to a place for a second mission after a good interval of years, the evangelist finds many evidences of abiding blessing. Here is an interesting double item referring to a previous mission:

> A school-teacher's son was converted, and he is now in Trinity College, Dublin, preparing for the ministry. A publican's son then found Christ. I met him yesterday—a fine powerful fellow. He is holding prayer meetings, and is a credit to his (Christian) profession.

Once again we read that as a result of missions in County Cork a network of cottage meetings has been formed by the young men of Bandon in the districts around, and a real good work still goes on.

One is naturally anxious to learn the attitude taken by the Roman Catholic part of the population—the great majority of course in many parts of the country. In one place only do we read of overt opposition in the shape of stone-throwing at the wooden hall and those who attended it, without injury, however, to any one. *Per contra*, we are glad to read such statements as these:—

> The Roman Catholics attended in small numbers, either inside or outside, and listened earnestly. As a proof of their interest we were told of a young man, a R.C., who was heard repeating an address given in one of the halls to several other Roman Catholics.
>
> At —— there were sometimes nearly as many Roman Catholics as Protestants in our hall.
>
> I find the Roman Catholics here very open and willing to talk, and as I try to speak of the Saviour I receive a hearty "God bless you, sir."

Most remarkable perhaps of all in this connection is the casual statement with respect to one place that "some Roman Catholics helped towards the expenses."

This mention of the finances of the work reminds us that our brief survey ought not to close without informing the reader that the balance-sheet shows nearly £100 on the wrong side. Mr. Barton regulates his expenditure according to the anticipated receipts, and last year the death of a staunch friend deprived the Society of a wonted contribution of £150, hence the deficit. We very sincerely endorse Mr. Barton's hope that during this or any future year of its good work the Society may not be obliged to restrict its operations for want of the means to sustain them. It seems to us to do an amazing lot of work with a very limited income. Some of the evangelists, of course, are voluntary helpers.

The Houses of Rest.

MANY pretty and suggestive things, parabolical, allegorical, and otherwise, have been spoken and written, and will continue to be written and spoken, about Rest—the growing need of it in these busy days, its recreative potency for body and soul, and so forth. Indeed, there are lots of these bright sayings reported in the account of last year's anniversary which Miss Mason, in a somewhat belated fashion, inserts in her newest report; and they make good reading. But for an argument on behalf of Miss Mason's special work—if it needed any argument—we should prefer to quote two of the closing sentences from that report; they are these: "The Houses of Rest have for more than thirty years presented an open door to thousands of the Lord's labourers from, probably, every mission field in our own land and in the regions beyond. How many among these thousands have been enabled to prolong their days in the mission field, through this provision for the renewing of their physical and spiritual strength, no statistics on earth can tell."

Now we think that is admirably expressed, and puts the whole thing in such a compact nut-shell that our notice might very well stop here, to the economy of our space. But lest some unthinking reader should conclude that this *work* of providing *rest* for those who sorely need it may be lightly passed by, we must continue our remarks, and ask the reader to accompany us to Miss Mason's thirty-third anniversary on Friday afternoon, held in the Parish Room, adjoining her house in Finchley Road, St. John's Wood. The afternoon was terribly hot. The room was crowded, and the ventilation not at all excessive, so that we mentally wished our hostess could have transported us all to that breezy corner of Burlington Place, Eastbourne, where her other House is.

We have already hinted that our friend provides an abundance, well nigh an embarrassment, of riches in the way of addresses at her annual meetings. We must honestly confess that we always prefer her own statement, so frank and fresh, so thoroughly experimental, and so modestly descriptive of the good work, which, as a faithful steward of God's gifts and opportunities, she has carried on for the past generation.

Miss Mason told us that their endeavour at the Homes was, in the words used by another, "to save lives." In the course of the past year 934 workers had been received and cared for, and though all these lives were not literally "saved," they were at any rate revived, both physically and spiritually, and better fitted for the noble work in which they are spent. These helped ones are mainly sister toilers in the difficult home fields among the poor, while others have worn out their strength in work abroad. All these friends had been refreshed and refitted at a time of crisis, besides provision made for the eleven inmates of the Aged Workers' Home next door, and help privately given to specially needy cases of poor workers to the sum of £2,506. Miss Mason gave some pathetic details as to the last-mentioned department of the work, which showed that it is certainly not least in value. Reference was made also to the now familiar meetings held periodically at 10, Finchley Road, for prayer, for exhortation on the spiritual life, and for missionary advocacy. We wish we could quote from the printed report, but hope many readers will get a copy and read it carefully—they will do so all the more thankfully if they are not themselves among the weary and worn out ones.

The speeches on Friday afternoon were many, and all were to the point; we can but name the speakers—Rev. Henry Sharpe (who presided in the absence of Mr. John Cory), Dr. Monro Gibson, Rev. H. G. Thwaites, Rev. W. H. Griffith Thomas, Rev. A. W. Evans (as a substitute for Rev. F. B. Meyer), and Pastor W. Fuller Gooch. We must not omit the final testimony of the now venerable Rev. W. H. Daniels (well known twenty-five years ago as the writer of a life of Mr. Moody). He said that when in Agra, India, a few weeks ago he had a touch of the sun. The only thing to do in a case of sunstroke is to get away as speedily as possible; so he returned without delay to England, and found his way to the House of Rest in Finchley Road. He had not been long there when he developed pneumonia as the result of the voyage home. He was in so hopeless a condition that he actually dispatched a telegram to a friend in London to come and see him in order to arrange for his funeral. What there is about the atmosphere of the House of Rest he could not exactly say, but within a few hours of the dispatch of the telegram the fever abated, the load was lifted from his chest, and he stood there to give thanks and bear testimony to life "saved" when under its roof.

The writer of these lines desires to add a word of sincere commendation for the Eastbourne branch, where he lately spent four very comforting days. If he cannot testify like Mr. Daniel to a miraculous removal of chest trouble, he can speak of a real resting time, of a particularly happy season of fellowship with the large company in temporary residence, of uplifting through the daily gatherings for family worship, and of unfailing kindness from those in charge, from Miss Hawkes, the lady superintendent, downwards. G. R.

Mission of Help to the Suffering Poor.

WE have received a gift of furniture and household appointments suitable for use in a Cottage Convalescent Home. Encouraged by this unexpected gift, we have taken a small house at a very modest rental on the borders of Epping Forest, and there we hope that many a poor sickly woman and child may gather health and strength through the summer months before us. We do not wish to divert one penny from the general funds of the Mission to carry on this very necessary branch of the work; but we shall require the kind assistance of friends towards defraying the rental and current expenses, which we intend to keep within very moderate limits.

Meanwhile many sick and ailing ones are waiting in weakness and poverty for the chance of a fortnight's rest and change. Among these is a broken-down laundress, with two small children entirely dependent upon her exertions. Another is an afflicted little creature, gasping for breath, and torn by a racking cough by night and day. Her husband's earnings are fitful and scanty at the best of times; but when the greater part are spent upon his own pleasures, is it any wonder that wife and children are always on the verge of starvation? We long to be able, from this time till the winter is once more upon us, to put our Cottage Home to the very best service of which it is capable. Will our friends help us, without delay, to do so?

Annie F. Perram,
90, Darenth Road, Stamford Hill, N.

Friends' Yearly Meeting.

THIS year will be remembered as a remarkable annual gathering among the Friends of Great Britain. In the first place it was large and enthusiastic, and no wonder. Who could have ventured to prophesy, even a year ago, that the great Peace Movement, that has been a principle with Friends from their origin, could have occupied the place it does to-day among the nations of the earth? It was natural, therefore, that a deputation of men and women Friends should be sent to The Hague to hold up to the representatives there the highest ground and reason for Peace; and it was perhaps to be expected that that deputation should be cordially received. Herein there was no disappointment: the President gave a most courteous and gracious reception.

On Thursday, June 1, there was a splendid Peace meeting at Devonshire House, when the New Testament ideal of Peace was ably upheld, and doubtless a further stimulus imparted to the great movement. Strange as it may seem, a clear connection might be established between the great discovery of George Fox and the rescript of the Tsar on the subject of Peace. The Friends have been the backbone of the Peace Society since its birth in 1816 or 1817.

The report of a deputation on temperance deeply interested the yearly meeting. Its members had visited Great Britain and Ireland, and had been cordially received everywhere. Scientific teaching of temperance to the young, especially in our schools, was one of the recommendations that met a hearty response among Friends.

This yearly meeting will be distinguished, too, for the adoption of a report brought in by the Home Mission Committee, suggesting and providing means whereby a large proportion of the 50,000 members of our adult schools and mission meetings, who are "on the fringe of the Society," but not its members, may be brought into closer connection with Friends and become members of the Society.

The Doukhobortsi refugees from Russia have received noble help from Friends, and now thousands of them are settled in Canada, where no conscription or military service will demand the violation of their conscience. Many thousands of pounds have been spent in carrying out this great exodus from bondage to liberty, and deep gratitude to Friends and others fills the hearts of the freed people.

All the important gatherings are now held unitedly, and are composed of men and women Friends, and in all each sex has equal rights and privilege. The Friends have ever upheld the equality of the sexes, and now it finds expression in the discussion and settlement of all great questions in joint assemblies.

The Foreign Mission meeting was large and enthusiastic. There are nearly eighty missionaries in the field, but the native helpers are about seven to one European. Much blessing is attending the work abroad in the various centres of work.

Home missions, too, have prospered, and a good record was presented to the yearly meeting. Temperance and peace have their innings at the yearly meeting, and, as above stated, success has crowned their efforts.

The Society increased last year about 1 per cent., but new and wider doors may greatly facilitate enlargement of the Church. A very large amount of true unity was manifest, and harmony and concord reigned. The young men and women had, in many cases, the spirit of enthusiasm enkindled in their hearts, and increased loyalty and devotedness must be the outcome. Purity, prayer, Missionary Helpers' Union, and a variety of other gatherings, as usual, characterised the yearly meetings, and the consciousness that the Society of Friends has still a message and a mission for the Church and for the world probably stirred several hundreds of souls during the annual gathering.

Sacerdotalism certainly has no place in the Society of Friends. Profound opposition to it in every way found enthusiastic expression.

WM. HOBSON.

4, Church Road, Willesden, N.W., June 5.

Conference at Southport.

THE fortieth annual Evangelical Conference was held at Southport last week. There was a large attendance of clergy and laity. Canon NUNN, of Manchester, who presided, remarked in his opening address that neither zeal, nor devotion, nor self-denial, nor learning was any secure guarantee that a man was teaching the truth as it was in Christ. These qualifications might even make a man the more dangerous. Much less could numbers or popularity assure them that a man's teaching had the Divine sanction. It was said that Evangelicals were few in number and waning in influence, that they had only a small minority of men of learning amongst them, and that they received scant recognition from those in authority. He did not know that it had ever been otherwise. Speaking of externalism in the Church, Canon Nunn observed that many had gone back to the weak and beggarly elements of pre-Reformation days. Step by step they had been led on until they had reached the very confines of the Church of Rome, and not a few had passed the border line. They must bear in mind, then, that their difference with their Ritualistic brethren touched the foundations.

Canon SUTTON (Aston) read a paper on "The Pulpit in Modern Life," and in the course of a subsequent discussion Canon BURBIDGE (Southport) deplored that the old style of preaching, with its simplicity and directness, should be disparaged and dismissed as Puritanical and Methodistical. Archdeacon TAYLOR (Liverpool) introduced a discussion on "The Ornaments Rubric." Canon Rycroft (Liverpool) was elected chairman of next year's conference.

On the second day of conference (Wednesday), Rev. A. R. BUCKLAND, of London, spoke on the responsibility and duty of the laity in the present crisis. He said that, according to the High Church party, the laity had no responsibility, because they had no rights at all. The points at issue, so the High Church party contended, were points of doctrine and ritual, and such things were matters too high for the laity. As he understood the High Church view, the laity were to hold the purse and pay the parson. But he maintained that the laity had rights, and because they had rights they had responsibilities. It was true, doubtless, that the bishops were to blame for the present state of lawlessness and open disloyalty in the Church, but the laity were not altogether blameless in the matter; things could not have come to their present position if the laity had done their duty in the past. It was the right of the laity to have the services of the Church rendered in the simple, old-fashioned way, consistent with the formularies of the Church and her accustomed usage. Judging from past experience of "trusting the bishops," they were bound to say that it could not be done, lest, when the pressure of public opinion was withdrawn, the old laxity should once more ensue.

Messrs. W. C. Proctor (Liverpool), C. Stidson-Broadbent (Southport), and others took part in a vigorous discussion, in which it was maintained that the laity have too long been regarded as sleeping partners in the National Church. At the afternoon session Canon Robson, vicar of Claughton, Birkenhead, read a paper on "The Office of the Christian Priesthood—messengers, watchmen, stewards of the Lord."

Mr. Broome P. Smith, who, during his brief sojourn, has secured many Christian friends, concluded his public addresses on Sunday at St. Ann's Mission Hall, South Tottenham. His lengthened address was listened to by the many present with rapt attention.

Infirm Ministers.—The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held on Tuesday, May 30, at the Sunday School Union House, 56, Old Bailey, Mr. Robert Grace presiding. The report showed that £905 had been distributed among seventy-two aged and infirm ministers during the past year, and several new applications are under consideration.

Tower Hamlets Mission.

THE public meeting in celebration of the anniversary of the Tower Hamlets Mission was held in the Great Assembly Hall, Mile End Road, on Thursday evening. Prior to the meeting, Mr. F. N. Charrington entertained the members to tea. Some 1,600 availed themselves of the invitation, and from six o'clock until nearly 7.30 a continuous stream of humanity passed into the building, each receiving a handshake from the superintendent. Shortly before eight o'clock the doors were opened, and the little space remaining in the first and the whole of the upper gallery was quickly occupied. When Mr. SAMUEL SMITH, M.P., took the chair, there was not a spare seat in the building. Supporting him upon the platform were many faces well-known in the religious world, among them being Rev. Marcus Rainsford (Holloway), Rev. John Vine (from America), Messrs. Leonard Weaver, Chas. Inglis, E. P. Telford, J. S. Harrison, and others.

Mr. E. H. KERWIN read many letters of regret from friends and supporters regretting their inability to be present.

Mr. CHARRINGTON presented the annual report. The reception accorded him left no doubt as to the loving regard in which he is held by the members. In the space at our disposal we can only quote very briefly a few of the chief items, showing the magnitude of the work carried on under the auspices of the Mission of which he is the Hon. Superintendent. The principal feature of the work, and the one which distinguishes it from the ordinary places of worship, is that the doors of the Great Assembly Hall are never closed. For twenty-three years the present and the former hall has been open night after night, the meeting held on that evening being the 8,480th consecutive one. The membership of the Church worshipping there had reached the remarkable total of 4,386; of these 191 had joined in fellowship during the past year. The largest Sunday school in London, now rapidly approaching its 2,000 scholars, is also located here. The "Children's Hall" has also been opened night after night all the year round for the past four years. During the winter season just past, a total weekly attendance of over 3,000 had been registered in that place. Acts of philanthropy having been detailed, the speaker came to finances. It was the first time that Mr. Charrington had been able to address the anniversary meeting without having to announce a serious deficit. It appeared, however, that already there was need of money for current expenses. The debt on the Children's Hall had been reduced to £300 during the year. One thousand pounds were required to complete the purchase of an adjoining site, on which it was proposed to erect a great tent in which to hold the week-night services during the summer months, and £150 to defray the cost of its erection.

Hearty addresses followed by the Chairman, Rev. Marcus Rainsford, Mr. Thomas Richardson, and Major H. E. Millar; and during the evening the choir, under the direction of Mr. G. Day Winter, sang the anthems, "The Lord is loving unto every man" and "O! great is the depths" (Mendelssohn); and the Pennsylvanian Jubilee Singers rendered several of their quaint negro hymns, which the audience greatly appreciated.

E. H. M.

Colwyn Bay Institute.—The annual conference in connection with this Institute was held on Wednesday, May 24, under the presidency of Rev. B. Evans, Rhuddlan. The report submitted by the Director (Rev. W. Hughes) showed the financial condition of the institute to be satisfactory. Good progress was reported to have been made by the students in their industrial and literary training. At the close of the present academical year, two of the students will return to their native land—one to Freetown, Sierra Leone, as assistant to Rev. M. T. G. Lawson (a coloured pastor); the other to Charleston, South Carolina, as assistant to Rev. J. W. Jenkins, coloured superintendent of the orphanage for children in that state. The countries on the the West Coast, from St. Paul de Loanda to the Gambia, are now represented at the Institute, the number of students in session being eighteen.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

"At Once."

(FOR THE VERY LITTLE ONES.)

I WANT to tell you to-day about a wee laddie (younger, I expect, than the youngest of you searchers), named Marcus. He had heard about heaven from his father and mother, and seemed surprised sometimes that they did not take him there, as well as to the other places of which he had heard them speak. "When are you going to Heaven? Shall we go to-night?" he asked one evening; and when he had prayed the very simple little prayer which you, I dare say, also know and love—

In the kingdom of Thy grace,
Give a little child a place,

he suddenly added two little words which were not in the hymn, and said—

In the kingdom of Thy grace,
Give a little child a place,
At once. Amen.

Though he is only five years old, little Marcus is learning now that God does not always take children to heaven when they think they would like to go; but we know that, as another hymn says,

Around the throne of God in heaven
Thousands of children stand,

and every day the happy company is growing larger and larger.

But without dying and going into heaven itself, you, and little Marcus too, may receive *at once* the place in the kingdom of heaven for which you so often pray, without perhaps thinking very much about it.

"Jesus called a little child unto him" long ago (Matt. xviii. 2), and He is still calling the little ones in order that in the kingdom of his grace He may give those little ones a place. The way into that kingdom is so "strait" and so low that, if you only knew it, it is far, far easier for you to enter now than it will be when you are old and loaded with all life's cares and honours, so called.

I am sure there must be a great many of you *younger* searchers—who send in your neatly-written answers so nicely—who would like to have a place in that beautiful, everlasting kingdom of grace. Well, it is for *you*. "Of such is the kingdom of God" (Luke xviii. 16). And it would not be wrong to apply to *you* words which were spoken to those who had the childlike spirit, though they were not all little children, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

But the most important thing of all is to enter *now*; not by dying if, as I hope, it should please God to spare you to serve Him and please Him here first, but by coming to Jesus to have your sins washed away in his precious blood, and to give yourselves wholly to Him.

Neither Uncle Tom nor I wish to hear that you are praying to die and go to heaven *at once*; but oh! how glad we should be to know that many of you tiny ones, who are only just beginning to search, would from the very first *start* aright by making your own, in that other sense, the prayer of little Marcus:

Fain I would to Thee be brought,
Gracious God, forbid it not;
In the kingdom of thy grace,
Give a little child a place—
At once!

I am quite sure the Lord Jesus would not say, "*Wait till you are older.*" There is, indeed, one who will suggest that, very likely; but it is the voice of the tempter. Do not listen to *him*, for Jesus says, "Come *now*" (Isa. i. 18). "Ask Jesus to give you a heart to love Him, dear," I once suggested to a very little girl as she knelt to pray. The brown eyes opened widely as she looked up brightly. "What should I ask that for? Why I *do* love Him."

How many of you can truly say that? L. A. B.

Children's Special Service Mission.

Mr. J. Spiers, *Harrogate*; Mr. J. S. Tyler, *Ventnor*, June 11, 12; *St. Lawrence*, June 13-15, *Tunbridge Wells*, June 18; Mr. Hankinson, *Whitchurch, Hants*, June 19; Mr. F. A. Glover, with caravan, *Churchinford, Som.*; Mr. Frank McLaine, with caravan, *Cansley Wood, Wadhurst*; Messrs. Hewlett and Harrison, with caravan, *Roffey, Sussex*; Mr. J. H. P. Cutting, with caravan, *Wetheringsett*; Mr. E. Fielden Nivin, *Scunthorpe Lines*, June 15-18.

Children's Scripture Union—Portions for week ending June 17.

Sun., June 11	*Acts* x.	1-66	Thurs., June 15	*Acts* xi.	19-30
Mon., „ 12	„ x.	17-33	Fri., „ 16	„ xii.	1-12
Tues., „ 13	„ x.	34-48	Sat., „ 17	„ xii.	13-25
Wed., „ 14	„ xi.	1-18			

A Hymn.

Father, teach us how to sing,
So our songs may to thee fly;
Make them soar on eager wing,
Let them hymns of gladness bring
To thy throne so far and high.
Teach us Father, Lord of all,
Teach us for to Thee we call.

Cleanse our hearts, then we will raise
Sacred songs of thankfulness;
We will thank thee all our days,
More Thy holy Name we'll praise.
And we'll love the vain world less.
Cleanse us Father, Lord of all,
Cleanse us, for to Thee we call.

When dark shadows hover round,
When sad cares tie down our tongue,
We would make a joyful sound.
If thou in our hearts be found,
Hymns by glad hearts would be sung.
Hear us Father, when we call;
Keep us Father, lest we fall.

J. W. G. W.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 179**).

1. Of whom was it said—
(*a*) "They *straightway* left their nets and followed Him (Matthew).
(*b*) "They *immediately* left the ship . . . and followed Him (Matthew).

2. What miracle in describing which do Mark and Luke make use of the same word *immediately*?

3. In the parable of the sower the word *immediately* occurs four times. Quote the connections (Mark).

4. "*Immediately* the cock crew. Find these words in two of the Gospels.

5. Who arose *immediately* when Peter bade him? (Acts viii.-x.).

6. Find the following texts:—
(*a*) "*Immediately* his leprosy was cleansed" (Matt. iv.-ix.).
(*b*) "*Immediately* their eyes received sight" (Matt. xix.-xxi.).

7. Give an instance where Christ did not heal *immediately*. How long did He tarry before going to his friends? (John x.-xii.).

8. Give a verse which urges the young to remember God early in life (Ecclesiastes xii.).

[Children under ten do any three; under thirteen, any five.]

ANSWER TO LAST SEARCHER (**No. 178**).

(*a*) Psalm li. 11. *Response*, "Thou shalt hide them in the secret of thy presence." Psalm xxxi. 20.

(*b*) Joshua xxiv. 15. *Response*, "We will serve the Lord." Verses 15 and 21.

(*c*) Psalm xvii. 8. *Response*, "He kept him as the apple of his eye." Deuteronomy xxxii. 10.

(*d*) Isaiah lv. 6. *Response*, "Early will I seek Thee." Psalm lxiii. 1.

(*e*) Psalm lxxiv. 1. *Response*, "The Lord will not cast off for ever." Lamentations iii. 31.

(*f*) Psalm lxxxvi. 6. *Response*, "I cried unto God with my voice, even unto God with my voice; and He gave ear unto me." Psalm lxxvii. 1.

No. 178.—Correct answers (first list) received from:—

A—Violet Ashworth*, Jenny Almond, Dora, W., and Ralph Aldwinckle.

B—Ella Burton, Emily Bridgewater*, Phyllis Boyd, Lily and Florence Blackman, Herbert Braddon*, Rose Butler, Ella Berryman.

C—K. Carey-Brenton*, Kathleen Code*, Anna Chanyen, David* and John* Colville, Carl and Kitty Cope, Brereton Code, Ida and Mabel Cole, Nora Clarke, Edith Clarence, Lily Church, Edith Chevalier, Eleanor Chance, Ethel* and Susie* Cumbers, Bessie Cheale*.

D—Stanley Drew, Nellie Dowsett*, Dorothy Daintree, M. L. Duke, Ivy, Kitty, and Violet Donaldson-Selby, Lucy Davidson, Violet Dodsworth, Ralph Daintree, Pologna Daws.*

F—Kitty Fausset, Mabel and Vincent Fleet, Temperance Foskett.*

G—G. W. and P. W. Green, Mary*, Alfred, Ethel, and Daisy Greenacre, Irene and Kathleen Gough, Clarice and Bertie Gale, Constance Gabbett, Olive Grandy.

H—Hetty Hill*, Claude Hutchence*, M. J. Hill, Ruth Hinder, Beatrice Harland, Evelyn*, and Dorothy* Hewer, Willie Hooper.

J—Betty Jacobs.

K—Nellie Keeley, Lily Kinvig*, Max, Eva and Stanley Kalb, Maurice Kalinsky.

L—Henry, May, Edward, and Sidney Law, Blanche Lindup*, Margaret Lee, Cecilia Lichtenstein, F. Gertrude Lambert.

M—Margie Marston, Mildred Morgan, Hedley Meader, Elsie and Dorothy McMullin, O., Arthur, and Lewis Morice, Winifred and Daisy Martin, Mabel Morris, Lois Mewburn, Dorothy Morgan, Evelyn Moir.*

N—Valerie Noel.

O—George O'Beirne.

P—Ruth Pledger*, Winnie Page*, Lilian Pearson, Lizzie Pratt, Leonard, Walter, and Katie* Picknell, Mary Plumb*, Rhoda Partridge*, Kathleen* and E. M. Pasley*, Daisy Phillips.

R—Alice Reid, Ethel Rowe, Kate Rosenbloom, Gordon Roberts*.

S—Margery Smart, F. Stileman, Herbert Stuart*, Dryll and Amy Stileman, Solomon Stockfish, Esther Simmons, Fanny Stileman, Joseph Stephens, Annie Shelley, Laura Standen*, Mary and Alan Symon, Flora Simmons*.

T—Derwent and A. P. Turnbull, Eileen, Ruby and Florence Tomlinson, Olive Taylor*, Theodora Thorn.

V—May Vickers, Rosetta Viccars.

W—Edward and Edith Wheeler, Annie and Sarah* Wood, Digby Watson, Phillis, Noel and Cecile Wright.

No. 177.—Correct answers (second list) received from:—

A—Percy Allen, Irene Ashdown*, Ambrose and John Adams, W. and Ralph Aldwinckle, Gladys Allan, William Aston, Enderby Anderson.

B—Massey Baker, Eva Browne, Dorothy and H. C. Berry, Dorothy Benson, Maud, Sylvia, and Dorothy Barrett, Leonard Browne, Ethel and John Benger, Ella Berryman, Henriette Bardot*, Ernestine Buhl*, Lucienne Brabandes*, Lily Boxer*, Leonard Bentall, D. Billings, Susette* and Mary* Beck, Gordon Boxer, Emily Bridgewater*, Louis Berthé, Frank, Avory, and Lilian Blackie, Maggie, Charlie, and Alan Banks.

C—Dorothy Cooper, Arthur Cox, Cicely and Millicent Craven, Mabel Candlin, Ethel Craigie, Beryl and Gladys Calvert, Katie Cross, Phyllis and Olive Cotterell, Lois Graven*, Walter Garter*, Alice Crang, Willie Charles, Dunan Campbell*, Dorothy Clarke.

D—Faith Duncan, Marie Denizot, Marjory and Dorothy Dykes, Agnes and Catherine Darke, William Dilly*.

E—Muriel Edwards*, Leonard Ewin.

F—Bessie Freeman, Louise Filhol*, Jeanne Faucon, Muriel and Agnes Fry, Janet Fawkes, Hyaciathe FitzSimons, Helen Forbes, Eva, Maggie and Mabel Fletcher.

G—Gracie Grout, Mary and Daisy Greenacre, Evelyn Giddings, Thos. Groombridge, Daisy George, Norman Good*, Harry Gribble, Frank and Alfred Gibbs, Edith Grieve, Edith, Jack, Stuart, Margaret* and Dorothy Gray, Bertie and Clarice* Gale, Nancy and Winnie Groove, Dorothy Garfit.

H—Bessie Hope, Edith Holms, Kathleen Hughes, Claude Hutchence*, Gladys and Netta Hussey, Willie Hooper, Winifred* and Edith* Harvey, Georgette Hoffmann*, Charlie, Ronald, and Fergus Haig, Violet Holford, Harcourt Hunter, Theodora Hill, Rose Hamilton, W. Hopkins, Dorothy Harris, Ella Hake*, Marjorie Hogge, Florence and Francie Hoyte, Kathleen Hamilton.

I—Nellie Irving*, Ami and Isabel Inglis.

J—Lizzie Johnstone*.

K—Jeanie Kyle, Willie* and Agnes* Kay, Dorothy*, Philippa*, and Grace* Kerr, Flossie Key.

L—Ethel Larwill, Arthur Lamb, Guinefred Leigh, Norah, Linda, William, Harry, and Edith Lowe, Harriet Lynham.

M—Gwendoline and Evelyn* Moir, Annie Macnair, L. R. McGregor, Abraham Mack, Avie Mallory, Tita Mackenzie, W. C. Mallinson*, Dorothy*, Daniel, and Margaret* Morris, Bruce and Harry Malaher, Ian McGregor, Beryl Mather, George and Charles Macdonald, O. L., Grace, and Arthur Morice, B. Le Mesurier, Annie*, Nellie*, and Daisy* Mackenzie, Charlie and Frank Medcalf, Marie Meek, Mabel Mackay*, Olive Mewburn*, Hedley Meader.

N—Cissy, John and Peter Nicholson, Amy and Maude Nottage.

O—Maude* and Eva* Oakes, Katie and Sidney Oliver.

P—Winifred, Jessie, Eddie, Ada and Willie Palmer, Evelyn Pechey*, W. M., Louie and M. Penny, Gladys Phipps*, Willie Petter, J. Pearce, Daisy Phillips, Ethel Pasley*, Clarice, Geoffrey and Percy Peach, Kathleen Pasley*, Winnie Page*, Vera, May and Daisy Petrides, Ruth Patient.

R—Nora Read, Gordon Roberts*, Isabel and Jessie Roe, Herbert and Marjorie Rainey, Marion and Gussie Roach, May Reed.

S—Susie* and E.* Sutton, Dollie Salt, John Smith, Evelyn Shaw, Mary Symon, Nannie Sturrock*, Bertha Stocker, Violet Salvesen, Marie Sleigh*, D. D. and T. M. Stanier, Muriel Sherwin, Herbert Stuart, Bessie Symes*, Marjorie Sherbrooke, Edgar Stocker, J. and Maud Speed, Helen Stalker*, Undine and Eric Shaw, Binford Sellwood, Ronald Studd, B. and M. Shepherd, Hilda Schaeffer.

T—Marjorie Tracey, Ethel Taylor*, Herbert and Frank Tomkins, Alice and Frank Thompson, Olive Trench.

U—Queenie Upton.

V—Phyllis Vigers, Kenneth Vining.

W—Violet and A. Walker, George Willis, Charles and Winnie Williams, Pringle Wilson, Leonard Wall, Amy and Charles Wingrave Ernest, Kenrick and Queenie Wakeford, Greta and Ronald Watson Connie Wood*, F. and Helen Webb, Madge Wilson, Robert Weddell.

Y—Gladys Young.

FOREIGN LIST.

No. 160, 161, 163—E. Selby Little (China). **No. 170**—Cuckoo and Hermina Lister, Daisy McArthur, Ezra Matthews. **No. 173**—Llewellyn and Queenie Dale, Dora Wallace, Charlotte Cane. **No. 174**—Llewellyn and Queenie Dale, Dora Wallace, Jean and Eliza Scott. **No. 175**—Ina, Nettie, and Katie Thomson. **No. 176**—Olive Millingen.

Personal.

Sydney Wisdom.—Your contribution was acknowledged in the issue of May 25, under the initials S.W. and R.F.H.

Nellie Hatchett.—Thank you very much for your lovely flowers.

Susie Cumbers.—The texts you gave in the clock were incomplete in themselves.

Herbert Braddon.—I hope you will enjoy your trip to America. Perhaps you might find time to answer the "Searcher" over there and be included in the Foreign List.

May Seed, Rose Butler.—You should have given three texts to each of the terms used. (Rose) I am glad you have passed your examination. You have now missed three times; if you are not wrong again you will still be able to enter for the competition.

Mabel Mackay.—I am sorry you will have to discontinue the "Searcher," but hope you will find time later on to resume it.

Hyacinth FitzSimons.—I could not tell the time by your clock. There were no hours marked on its face.

Uncle Tom's Cot—D.J.R.Q. and A.D., 1s. 6d.; Children of Lady L., £1; B.C., 2s.6d. Total, £1 4s.

Uncle Tom.

Naples Sailors' Rest.

REFERRING to a short paragraph regarding above Rest in last week's Christian, kindly allow me to say that in company with some friends I had an opportunity in the month of April last of seeing the arrangements made for the comfort and benefit of sailors by Mr. Stephen Burrowes. I was greatly struck with the very suitable situation of the premises overlooking the Bay of Naples. Mr. Burrowes has, moreover, a fine reading and writing room for the accommodation of our seamen, as well as sleeping quarters. His Gospel ship, the *St. Paul*, is a neat and commodious cutter, in which he will have frequent opportunities of visiting ships and carrying to their crews the message of life up and down the coast.

I venture to commend Mr. Burrowes most warmly to the practical sympathy of the many Christian friends in this country who are interested in keeping the Gospel flag floating in this most needy sphere of aggressive Gospel and temperance service.

Belfast, June 5. Henry Montgomery.

Holiday Homes.—Dear Sir,—The recurrence of the holiday season prompts the Ragged School Union again to ask for liberal help for their Holiday Homes' Fund. The children are expectant, the Homes are ready, and what is needed is the generous co-operation of the readers of The Christian, which has never been withheld heretofore. For the vast majority, unable to go for the fortnight, there must be the day in the country, and for both these health-giving schemes liberal help is sought in the name of the Master's little ones.—Yours faithfully,

John Kirk, Secretary.

37, Norfolk Street, Strand, W.C.

Evangelistic.

Work in Edinburgh.

DEAR SIR,—Would the readers of The Christian remember in prayer the aggressive work we have been led to take up for the summer in Edinburgh? During the past year the Lord has blessed the Word to many, both saints and sinners, in our Missions at the Free Assembly Hall, Literary Institute, and other of the largest halls of the city. Now we have taken the "Pavilion Theatre," right in the very midst of thousands of the working class, the majority of whom are never seen in any church or mission hall. The theatre seats about 1,200, and arrangements are being made to carry on hall and open-air work every night in the district and the theatre on Lord's Day. Already there are plain signs of the Lord working.

We should also be thankful if any of your readers are led to help financially, as we desire to visit every house in the district and leave a Gospel booklet. We intend also to pitch a large tent later on in another district of the city.—Yours sincerely,

J. J. Sims.

4, Morningside Place, Edinburgh.

The Villages of Lincolnshire.

TEN years ago, through the grace of God, a band of men (myself among them) having been arrested in a sinful course and turned to God, started immediately to preach Christ in the streets and fairs, and wherever the people were assembled. Many were gathered out of the kingdom of darkness, and some are to-day scattered (after being built up in the faith) throughout this land and India and China, working with God.

Eighteen months ago a Gospel van was secured, and one of the workers set apart to evangelise the villages of Lincolnshire, with results of manifest blessing. The doors are still further opened all round us, and with a tent holding about 400 persons, good work may be done.

I am free for the work for the next four months with my brother evangelist, and should be glad of the help of anyone who has a tent, to accomplish the evangelisation of these dark spots.—Yours very sincerely,

Chas. J. Small.

Boston Open-air Mission, Boston, Lincs.

Great Assembly Hall.

TO return to the same district periodically for twenty-seven years and preach to the same people, to find men and women who were brought to the Lord under your preaching in the early seventies still working away for the Master in the same locality in 1899, to have watched the small mission you visited in its infancy grow by degrees into one of the most gigantic and powerful evangelical works for God in the world, is an experience that few men have met with. Yet this has happened in the case of Mr. Charles Inglis, who has just completed another mission in Mr. Charrington's Great Assembly Hall, Mile End Road, E.

Despite the length of time that has elapsed since Mr. Inglis's first visit to the Tower Hamlets Mission, he is as great a favourite as ever. The meetings during May have been attended by large congregations on week nights as well as Sundays, especially during Whit Week. The cold, dismal weather evidently helped to do this. As a preacher, Mr. Inglis is known all the world over, having visited and preached the Gospel in many lands. His recent visit to the East End, like all his previous ones, resulted in great blessing. His intensely earnest manner in delivering the truth, and the forcible language used, impress his audience with the fact that it is not mere expression of words uttered in a formal way, or sentences of a flowery character, which on analysing are meaningless, but the truth of God,—the whole truth, and nothing but the truth.

Some precious testimonies to the power of the Gospel were again manifested in the after-meetings. One man who had wronged his employer in the suburbs left on the Saturday through fear of the consequences that might follow detection. He walked the streets of East London all day on Sunday with a miserable conscience, and from sheer exhaustion and want of rest, having had no food all day, he wandered into the hall, and that night decided for Christ. Next day he approached his master and asked forgiveness, offering restitution, but without the desired result.

Another young man, who was an atheist and had done much to try and further the principles of atheism, was arrested by the preaching, and with sorrow prayed earnestly to God to pardon his past life of sin and awful blasphemy against His name and cause. He left the hall rejoicing. It was seen in his face. During the month the Browning Quartette sang at the Sunday evening services with great effect.

Special services were commenced with much blessing by Mr. William Grove, on Sunday last, in a large tent pitched in the Football Field, Maze Hill.

At the close of the Sunday evening service in Hyde Park, five young men followed the company to Hyde Park Hall, and all declared their decision to follow Christ.

Mr. James Sprunt has recently laboured with acceptance at the Gospel Hall, Billinghurst. The special feature of the mission was a series of interesting lectures on the Tabernacle, illustrated by a model and diagrams.

Mr. J. T. Mateer has concluded a fifteen days' mission at Portslade-by-Sea, near Brighton. Many have professed decision, and the Christian workers in the district have been greatly quickened. One outcome of the mission is the formation of a United Evangelistical Association.

During May, Mr. J. S. Harrison has been preaching at the Mission Chapel, Little Wild Street, in connection with St. Giles' Christian Mission. Mrs. Harrison also sang some sweet solos. The services were much enjoyed and very helpful to God's people, and above all we believe souls were saved. Praise God! Wm. Wheatley.

Mr. Josiah Nix has had a delightful time with the fishermen at Stornoway. Crowds have come to the services, and the Drill Hall has been crowded. Every Sabbath night the Christian workers have been encouraged, and sinners converted. Mr. Nix is now in Norway seeking rest previous to his work at Fraserburgh and Peterhead.

On Sunday, Mr. John Harris, of the Evangelisation Society, closed a fortnight's mission in Shelley, near Hadleigh, Suffolk. We are indeed thankful for his labours, and feel that only in the Great Day shall we know the blessing resulting from the preaching of the simple Gospel. On Whit-Monday about 180 came to a tea meeting in the tent, and a very enjoyable time was spent. E. K.

Evangelists' Engagements.

Mr. W. D. Dunn.—June 18-30, Bethany Hall, Glasgow.
Mr. E. P. Telford.—During June, Great Assembly Hall, Mile End.
Mrs. E. L. Baeyertz.—June 11-26, Annan.
Mr. Jas. Sprunt.—During June, Sundays and Thursdays, Walthamstow; Wednesdays, Wimbledon.
Mr. Henry Thorne.—June 11 and 12, Wimbledon; 18-25, Bromley.
Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sunday, June 11, at 7, Rev. Jno. Tuckwell; Thursdays during June, at 8, Mr. A. C. Burley; Malden Hall, Haverstock Hill, Sunday, June 11, at 7, and Thursday, at 8, Mr. P. Garrioch.
Mr. John Elliott.—June 3-25, Central Hall, Pokesdown, Bournemouth; June 11, Gerston Hall, Paignton.
Mr. George Clarke.—June 11-21, Langholm; July 2-17, Ipswich; 23-Aug. 2, Teignmouth.
Mr. Newton Jones.—June 14, Bloomsbury Chapel; 18, Sittingbourne Baptist Chapel; 25, Lower Norwood Baptist Chapel.
Mr. William Grove is conducting a special mission in the Tent, Football Field, Maze Hill, East Greenwich.

Gosport.—The first district conference of the Soldiers' Christian Association was held at Miss Ridout's Soldiers' Home, Gosport, and between seventy and eighty officers and men attended. The subject for consideration at the afternoon meeting was "How to Reach our Unconverted Comrades." Colonel Seton Churchill, Captain J. R. Wigan, Lieutenant A. F. Sergeant, Mr. A. H. Wheeler, general secretary of the S.C.A., and others spoke. A testimony meeting was held, in which about twenty officers and men took part. A meeting was also held in the evening.

Encouragement in China.—Mr. J. A. Heal, of the C.I.M., Sin-Chang, Cheh-Kiang province, whom our readers recently helped in the acquisition of an idol temple, now writes:—"God still graciously encourages his servants here. Two Sundays ago we examined eleven persons for baptism, and have altogether twenty who have been examined once, the greater number of whom are satisfactory, and will, we hope, be baptized this year. There are also about fifteen other inquirers who have not yet been examined, but who are under instruction and attend the various services fairly regularly. We are earnestly praying that all of these may be 'born again' of the Spirit. If the friends who take an interest in our work would send me their addresses, I will gladly send them tidings of the Lord's dealings with us." Mr. Heal's postal address is care of China Inland Mission, Ningpo, China.

Claremont North London Mission.—Pastor Thos. L. Jones writes that in connection with the above Society a Flower Mission has been inaugurated. Throughout the summer months it is hoped to visit systematically hundreds of sick chambers, taking nosegays and with texts attached. A number of ladies have undertaken the work and would be glad of flowers, which should be sent to Mr. G. Meek, 27, Richmond Crescent, Barnsbury, N.

About Books.

MR. SPURGEON'S AUTOBIOGRAPHY.*

THE third volume of the standard life of C. H. Spurgeon is equal to its predecessors in substantial interest. The period covered by this section of the great work is from 1856 to 1878; that is, from a few years before the opening of the Metropolitan Tabernacle to the heyday of the preacher's power and influence. As a frontispiece to this volume, there is a beautiful portrait of Mr. Spurgeon, and the other illustrations are numerous and excellent.

Early chapters are devoted to a narrative of remarkable progress of the Tabernacle Church, with particulars of the arrangements which led up to the appointment of Mr. Spurgeon's brother James as co-pastor. The service rendered by deacons and elders is described in an interesting fashion, and many stories are given of the doings of these helpers, and the ways of the genial pastor in dealing with them. Particulars are also given of Mr. Spurgeon's work as a lecturer. It was in 1857 that the great preacher entered upon his lecturing career, and the subject of his first deliverance was "A Christian's Pleasures." In reference to dancing, Mr. Spurgeon said he remembered "that the first Baptist minister had his head danced off," and added, "I am sure I should have to be off my head before I should indulge in that pastime." In 1859 he lectured for the Y.M.C.A. at Exeter Hall, and in succeeding years many strange topics were included in his list. Those were days in which Mr. Spurgeon was much misunderstood, and he was called upon to "live down" a large measure of misrepresentation and abuse.

In these very readable pages the work all but hides the worker. The various institutions that grew up around the Tabernacle are described—the College, the Orphanage, and the Colportage Association. Mr. Spurgeon's part in the controversy on Baptismal Regeneration receives due attention, and the multiplicity and character of his later writings are fully indicated. There are reminiscences by Mrs. Spurgeon and memories by the sons. Altogether the volume is replete with interest, and cannot but prove a stimulating and enlightening force in many Christian homes.

A STIMULATING BIOGRAPHY.

A deeply interesting and spiritual volume of biography is **God First; or, Hester Needham's Work in Sumatra.** The work comprises selections from letters and diaries, and has a sympathetic preface by the late Miss S. G. Stock. Our readers are not unfamiliar with the devotion and large-heartedness of that choice spirit, Hester Needham. It will be remembered that in the midst of a busy life, instinct with incessant care and toil on behalf of various spiritually neglected sections of the community, she was impressed with a strong sense of a Divine call to the foreign field. "There is a place in Sumatra," she wrote, "where for *forty years* the heathen have been asking for a missionary . . . and none has gone, and now the Mohammedans are going, but no missionary of Christ. . . . I have written to offer myself for the work." Accordingly, at the age of forty-six she forsook the tender associations of the homeland and spent the remainder of her life in ministering to the natives of Maindaling. The widespread blessing that resulted is recorded in her diary with an engaging modesty and simplicity. A pathetic interest attaches to her labours among the brown-skinned people, who came to love her so dearly, and who heard from her lips and read in her self-effacing life the story and power of Christianity. In spite of continual bodily suffering she plodded cheerfully on until, on the addition of dropsy to a complication of other diseases, she became much worse and passed away, peaceful and reliant and a true missionary to the last. One of the watchers subsequently wrote, "She ordered all her affairs so calmly and quietly, as one who is at the end of her journey." The little card printed in her memory bore, in addition to her initials and dates of birth and death, the words, "Thankful to stay, but delighted to go." The annals of her fragrant life must needs prove a stimulus to all who can understand and appreciate whole-hearted consecration in the cause of Christ. (3s. 6d. *Religious Tract Society.*)

Sir Isaac Pitman & Sons have issued the **Tourist's Vade Mecum of Spanish Colloquial Conversation.** (1s.) The phrases have been carefully selected, and the pronunciation is imitated throughout.

* C. H. Spurgeon's Autobiography, compiled from his diaries, letters, and records, by his Wife and his Private Secretary. Vol. III. (10s. 6d. *Passmore & Alabaster.*)

Cups of Cold Water, by E.M.B., is a collection of helpful papers reprinted from *Christian Progress*. (6d. *Bachhoffner, 162, High Street, Clapham, S.W.*)

The Christian Literature Society for India (7, Adam Street, W.C.) has issued a second edition of **Seed Time and Harvest**, a tale of the Punjab, by A.D. This is a good book to place in the hands of thoughtful Hindus.

The struggle for religious liberty in Bohemia is admirably delineated in **The Martyr of Kolin**, by H. O. Ward (2s. *Partridge*). The book is a new edition of "Max Reichner, Pastor," and is a story of persecution on the one hand and devotion to principle on the other.

Birthday books multiply. The latest is the **Edna Lyall**, with an excerpt for every day in the year from one or other of the many works of Miss A. E. Bayly. The prejudices and views peculiar to the writer named (of whom an excellent portrait is given) find representation in the selections. (3s. 6d. *Eyre & Spottiswoode.*)

The **Andrew Murray Year Book**, compiled by Mary Johnson Shepperson, gives readings for every day from the works of Dr. Andrew Murray. Needless to say the contents deal with high truths in a manner intensely experimental. There is a portrait of the South African divine and an outline of his life. (*Watchword and Truth Office, Box 5326, Boston, Mass.*)

The Land of the Shah has not received much attention in missionary literature, which fact makes all the more welcome the work **Persian Women and their Creed**, prepared by Mary R. S. Bird, C.M.S. missionary in Persia. (1s. *C.M. House, Salisbury Square.*) Admirably illustrated, and replete with incident, the book affords a good idea of life among Moslem women, and is as instructive as it is entertaining.

The fourth volume of the "E. F. G." series of pocket dictionaries, of which the general editor is Mr. G. F. Barwick, of the British Museum, is **English-Italian and Italian-English**, compiled by E. Stokes, and containing the most useful daily and commercial terms, with comparative tables of money and measures, also name lists, and other information. Though small in size, this book is printed in remarkably clear type, and is a handy and useful publication. (1s. 6d. *Eyre & Spottiswoode.*)

Mrs. Brightwen has done much in recent years to direct attention to the charms of natural history study, and the comparative ease with which that study may be pursued by those who are so minded. Her latest book, **Rambles with Nature Students** (5s. *Religious Tract Society*), deals in a most attractive manner with ordinary every-day subjects within the reach of all who go about with their eyes open. It goes through the course of a year, indicating many of the objects and living creatures to be seen and studied with profit and admiration. The book is illustrated with 130 engravings from original photographs and sketches. This is an ideal gift book for thoughtful young people, and one calculated to entice them into paths of research at once fascinating in character and ennobling in general tendency.

Latest born of our great congregational hymn-books is "The Church Hymnary," the issue of which we noted at the time of its publication. A most interesting companion volume is **Hymns and Hymn Writers of the Church Hymnary**, by Rev. John Brownlie. (3s. 6d. *Henry Frowde.*) Those who use the new hymn-book will greatly enhance the profit to be derived from it by a knowledge of the authors and the circumstances under which the hymns were written. This will be amply found in Mr. Brownlie's work, contributed not only by his own pen, but by others having special knowledge of the facts. A very wide field is covered. Scotch readers will be specially glad to have the history of the "Metrical Psalms and Paraphrases," around which so many of their early memories cluster. Every lover, and indeed every singer of hymns, ought to extract unlimited pleasure and profit from this delightful and well-printed volume.

A work which will interest many Bible students is **The Gospel Problems and their Solution**, being an inquiry into the origin of the Four Gospels, by Joseph Palmer (6s. *H. R. Allenson*). The author's main contention is that the narrative portions of the Gospels were written soon after (and for the most part immediately after) the events happened which they relate; and that the reports of Christ's longer addresses were taken down as they were spoken. Regarding it as certain that our Lord was accustomed to speak in both the languages that were current in Palestine in his time, Mr. Palmer finds that his utterances in Aramaic are mostly preserved in the synoptics—Matthew, Mark, and Luke—while his discourses in Greek are found only in John. Chronological and other questions are also dealt with at length; and, though impressed with the fact that many interesting phenomena still await explanation, one cannot but recognise the reverential spirit and analytical ability evinced by the author of this thoughtful work.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES *and be accompanied by sender's name and address.*

Church of England.

Rev. H. Walsham How, vicar of Mirfield and a son of the late Bishop of Wakefield, has been appointed to an honorary canonry in Wakefield Cathedral.

The Bishops have arranged another meeting at Lambeth for the third week in June. It will extend, according to present arrangements, over two days.

The Church Missionary Society's Exhibition in Dublin has been a signal success, and has realised for the cause of missions over £3,000. The addresses and exhibits were greatly appreciated.

The Church Army Missioners have now conducted eight-days' missions in most of the prisons in England and Wales, and hope to repeat them at intervals of from eight to twelve months.

The Primate of Ireland, Dr. Alexander, has been ordered to Droitwich for the benefit of the brine baths, which it is hoped will at least mitigate the trouble from which he has been suffering of late.

Rev. Arthur Mercer has been instituted by the Bishop of Islington to the Vicarage of St. Mary Magdalene, Holloway. Amongst the clergy present were: Revs. J. A. Faithfull, Rector of Whitechapel (the late Vicar), Prebendary Barlow, and Marcus Rainsford.

The Bishop of Newcastle, speaking at his primary visitation, commended the various diocesan societies and agencies, and said that the most pressing needs at the present time were mission and parochial buildings as workshops for the clergy and lay workers, additional clergy, and developed lay work.

The Bishop of Liverpool has contradicted the report that he was about to resign. Dr. Ryle entered upon his eighty-fourth year on May 10, and on the 10th inst. he begins his twenty-eighth year of his episcopate, having been appointed first Bishop of Liverpool on the creation of the See in 1880.

As a result of concerted action on the initiative of Rev. H. J. Wright, vicar of St. Matthew, Marylebone, a united open-air mission was recently held in a densely populated neighbourhood in West London. Addresses were given by Rev. H. J. Wright, and by representatives of the Baptists, Presbyterians, and Congregationalists, in addition to the City Mission and the Salvation Army.

Congregational.

At the recognition of Mr. Robert Maxwell Moffat as pastor of Zion Church, Frome, there was a large attendance. Impressive addresses were delivered by Principal Fairbairn and Dr. Horton, and fervour characterised the whole proceedings.

Rev. J. W. Atkinson's thirtieth anniversary of settlement at Latimer Chapel, East London, has been celebrated with heartiness. A large number of friends of Latimer, past and present, assembled, and the public meeting was presided over by Mr. Evan Spicer.

At the monthly Communion Service, at South Moulton Church, Devon, a number of young people who had recently decided for Christ, as a result of a week's Special Mission conducted by the pastor and several helpers, were welcomed into fellowship.

Preaching at Edinburgh, Rev. A. R. Henderson, referred to the Peace Conference now in session at The Hague, and said that whatever good might come of it we should owe it to Christ, who, unseen, presided over the assembly and spoke every just and charitable word that was uttered.

The seventieth annual Congregational Union of Ireland was held in Dublin last week, under the presidency of Rev. James Wylie, of Belfast, and was largely attended by representatives from various parts of the country. Three ministers were cordially received as new members, and the work of the churches was said to be progressing.

Baptist.

At Woolwich Road Church, Greenwich (Pastor W. E. Wells), Rev. J. Bennett Anderson has conducted a special mission, with evident signs of blessing.

At a special service held at the Baptist Church, Thornaby-on-Tees, the pastor, Rev. A. E. Calver, delivered an address on the devotional aspect of Baptism, and subsequently immersed a number of candidates.

Rev. T. M. Bergin has been compelled to resign his pastorate at Yorktown, Surrey, owing to prostration after a severe attack of influenza. The Church has offered a six months' holiday, and has placed the Manse at his disposal as long as he may require it.

Special meetings were held at Fareham on the occasion of the formation of the new Baptist Church (Rev. Hugh A. Ellis). Rev. Z. T. Dowen, of Brixton, preached. At a large gathering in the Town Hall, addresses were delivered by Pastor E. A. Carter and other friends.

The pastors' tenth anniversary services at Rochester were marked by deep spirituality. Revs. Fuller Gooch, G. H. Kilby, Mr. W. H. Seagram, and other friends took part. The gatherings were numerously attended, and the work is making satisfactory progress.

Several of the candidates recently immersed at Vernon Chapel, King's Cross, were converts from the mission station in Caledonian Road, the services of which are conducted by the deaconess, Sister Dora. Some were first led to serious thoughts of religion through open-air services.

The Baptist Union has entered with vigour upon its Twentieth Century campaign. Arrangements have been made for every county association to be visited before the end of June. In addition to Rev. J. H. Shakespeare, Revs. Dr. Clifford, J. R. Wood, E. G. Gange, C. Williams, and other well-known ministers will represent the Council.

An interesting and helpful conference of the Dundee District Association has been held at Arbroath. At the afternoon meeting, Rev. W. P. Simpson spoke on "Christian Priesthood in its Relation to Present-day Ritualism." This was followed by vigorous discussion, in which most of the pastors took part. In the evening an evangelistic meeting was held.

The annual meeting of the Baptist Union was held in Belfast last week, and over £4,000 was subscribed to a Twentieth Century Fund. It is expected the members of the churches throughout the country will contribute £8,000 additional. A missionary is to be appointed to do evangelistic work among the various congregations, which are increasing at the rate of two a year, and which are in a more prosperous condition than ever they were before.

Methodist.

Rev. William Goodman, General Committee Secretary of the Primitive Methodist Church, retires in July, after five years' service, and will be succeeded by Rev. John Hallam, of Liverpool.

Special services held at Penhale Road Wesleyan Church Portsmouth, were times of spiritual refreshing. A number of persons yielded to Christ, including some of the elder scholars of the Sunday school.

A Wesleyan Mission at Ryde has been much blessed. The meetings were conducted in old-fashioned Methodist style, and at the close of each gathering such scenes were witnessed as evidenced the working of the Holy Spirit.

A meeting of Wesleyan Sunday school children was held last week in the Albert Hall to promote the Twentieth Century Fund. Addresses were given by Rev. H. Price Hughes and Mr. R. W. Perks, and the proceedings were of an enthusiastic character.

In connection with the forthcoming Wesleyan Conference, open-air meetings are to be held in Hyde Park on the second Saturday afternoon, July 29. It is hoped to secure permission to place several waggons in the park and have some of the chief connexional speakers present. This is expected to be a very popular gathering if the day be fine. A committee has been appointed to make all the necessary arrangements, with Mr. Meakin as convener.

Speaking at the Macclesfield Convention on "the Mission of Sunday school teachers" Mr. Pedley, of Congleton, remarked in the course of a helpful address that they must teach sound doctrine, by which he did not mean a course of theology, but simple Bible truth. It was also their mission to build up character—to lay the foundation of a moral backbone. Though in this work more is done by example than precept, precept must not be neglected, but a clear note sounded against drinking gambling, idleness, and other notorious sins. They must aim at conversion, for without it their efforts would be in vain.

Presbyterian.

Rev. Armstrong Black, of Egremont, one of the most thoughtful preachers which English Presbyterianism possesses, has accepted a call to St. Andrew's Church, Toronto.

Under the auspices of the Women's Missionary Association, Rev. Dr. Brandon, gave an address at College Park Presbyterian Church, on Manchuria. In the course of a very interesting narrative, he said that the Scotch and Irish Missions working in Manchuria had now a staff of about sixty. The blessing attending the work of preaching, teaching, and healing was remarkable, and numbers had been baptised.

Society of Friends.

The retirement of Caleb Rickman Kemp from the Clerkship of London Yearly Meeting afforded an opportunity for some expression of a sense of the value of his services at the table for so many years.

The deputation appointed by London Yearly Meeting to present a memorial to the Peace Conference at The Hague were kindly received by M. de Staal, President of the Conference, who expressed his satisfaction with their Address of Sympathy.

Fallen Asleep.

Mr. ALEXANDER STEPHEN, shipbuilder, Linthouse, Glasgow, an earnest friend of Christian work in the west of Scotland. Mr. Stephen was brother-in-law of Dr. Stewart, Moderator of the Free Church Assembly.—Mr. HUGH GARDEN, Echt Lodge, an active office-bearer of Richmond Presbyterian Church and the superintendent of its Sunday school.—Rev. W. HINTON JONES, Calvinistic Methodist minister at Shrewsbury, in his sixty-first year. He had been pastor of the C.M. Church at Shrewsbury for thirty years.—Very suddenly, Rev. THOMAS HAYDEN, for the last twenty-three years pastor of the Baptist Church at Gillingham, Dorset.—Mrs. PATER, wife of Rev. John E. Pater, Wesleyan, of Banbury. Much appreciation has been expressed of her gentle, lovable character.—Rev. E. R. EARDLEY-WILMOT, Hon. Canon of Worcester, and formerly rector of All Souls', Langham Place, aged eighty-five.—Rev. RICHARD WALL, M.A., late Rector of Drayton Bassett, formerly Vicar of St. James's, West Bromwich, and first Incumbent of St. Anne's, Birkenhead, aged seventy-nine.—Rev. A. D. MACNAMARA, Treasurer of Cork Cathedral, and Rector of Ballymony, an excellent scholar, and a constant contributor of theological articles to various magazines.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—G.H. P.G.S. J.M.B. A.D.P. H.C. A.F. C.V. W.F.S. A.H.E. W.E.D. P.G.S. G.P.G. G.R.K. H.B.D. S.D.W. J.W.V. E.T.H. L.B. T.J.K. F.J.R. C.K. E.M.B. H.S. E.H.G. A.Mc.G. P.P. W.H.S. E.H.K. J.N. C.H. D.B. J.S.F. S.E.B. J.H.B. M.L. E.J.P. S.S.M. W.W. F.C. E.W.B. E.A.M. J.D. K.A. Mrs. S.M. S.M. W.K. H.M. A.H.F. S.A. K.W.L. E.A. H.A.E. W.H. G.S.J. A.H.W. W.H.N. S.B. M.L.J. J.H.S. J.J.S. R.C. J.D. E.M.

APPLICATION FOR TRACTS. — Stanford Cooper, 18, St. Andrew's Road, Southampton; Sydney G. Adams, Cliff College, Calver, via Sheffield; Alfred Parton Walker, 13, Astey's Row, Essex Road, Islington, N.; James Jackson, 23, North King Street, North Shields; M. Baker, Woodham Ferris, Essex; Miss J. Hinmers, 35, Chelsea Road, Southsea; E. Bound, Croft Street, Willenhall; Mr. H. Feilden (especially for South African tribes), Crimson Cross Cottage, Strutts Park, Derby; Frederick Marshall, 8, Bradwell Street, Bancroft Road, Mile End, London, E.; Mr. A. Foley, 14, Rotherhithe Street, London, S.E.; Rev. Edward Poole-Connor, Borough Road Chapel, Southwark, S.E.; A. H. Roe (Gospel Temperance), 92, Blake's Road, Peckham, S.E.; Walter Milburn, care of E. J. Ward, Shaw End, Grayrigg, near Kendal, Westmoreland.

Requests for Prayer.

For blessing on the Ipswich monthly meetings for the deepening of Spiritual life, June 15.

For blessing on a mission at Stockton-on-Tees, to be conducted by Mr. Rowland Edwards of the Evangelisation Society.

Prayer is asked for much blessing on the tent meeting of the Evangelistic Mission about to be held in several places and already commenced at Harrow.

The Second Canadian "Keswick" Convention will be held at Niagara from June 26 to 30 next. Prayer is earnestly requested that larger numbers may attend, and that there may be much blessing.

Cyclists in the north-west of London are invited to take an evening "run" to Harrow and assist in a series of tent meetings being held in the large marquee of the Evangelistic Mission now erected in the Station Road, opposite Hind's Road, midway between the L.N.W. and Metropolitan stations. Rev. Monro Gibson, D.D. is to preach this evening (Thursday) at eight o'clock. Meetings on Friday and each night next week at eight o'clock except Saturday.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE letter from Mr. Moody to friends in Australia, which we printed last week, will have prepared our readers for the announcement which we now make that he is compelled also to relinquish the idea of coming to this country at present. In a letter dated May 31 he definitely expresses that decision.

The following kind letter from a Presbyterian minister suggests a method by which friends everywhere could help to extend our circulation.

I have taken your excellent paper, The Christian, for some time now, and I find it exceedingly helpful and stimulating. I have done what I could to introduce it to the members of my church—a centre of the Presbyterian Forward Movement—by recommending it to their notice upon several occasions.

I should be glad if you could send me a parcel of back numbers for the purpose of free distribution amongst those who know nothing of it; and thus perhaps I shall be able to do some good to those to whom the papers are given by putting into their hands what I consider one of the best of the evangelical weeklies, and also, *inter alia*, assist your circulation.

The holiday season is now approaching, and a plea may well be urged for help to provide a holiday for some of the Lord's workers, who are burdened with much weariness, but have no means to purchase relief for themselves or their families. Many of our city missionaries, and not a few of the poorer incumbents in the Church of England, are in this position. This is the cry of a correspondent, who signs himself "Infirm Curate," on this matter:—

I was ordained nearly twenty-seven years ago. During that time I have had five short holidays, from one of which I was hurried back almost immediately. I have had also seven attacks of influenza, four of them very severe. These have shattered a once strong constitution. Yet I am doomed to labour on day by day without change or cessation, because my Church makes no provision for my retiring, nor does it give me the means of restoring my health. Now I ask, in all seriousness, would it not be wise to do either the one or the other?

The total contributions to the Church of England last year amounted to over £5,000,000, and yet many of her ministers are in deep distress of poverty, partly, as the above writer says, because they will not bow the knee to Baal, and partly because of inequality in the distribution of these funds. There is surely an ample field for reform, compared with which the "legality of incense" and such problems are as the small dust of the balance.

Judging from the alarmist headlines and reports in some of the daily newspapers of last week, this country was on the verge of war with the Transvaal, because of the failure of the conference between President Kruger and Sir Alfred Milner at Bloemfontein. Calmer counsels have come after a few days' reflection, and we are glad to note that the prevailing tone of the press throughout the country is strongly adverse to any rupture of the pacific relations between the two peoples. Of course, we are the stronger power and could impose our terms on the Dutch by force of arms, but such a step would bring to us anything but glory, unless no other honourable way out of the contention could be found; and that alternative we confidently believe has not yet come within sight.

Without cherishing the fond delusion that the Peace Conference now assembled at The Hague will usher in the Millennium, we may reasonably look for results that will cheer the hearts of all who desire to hasten that golden age. In a sermon preached last Sunday in the English church at The Hague, the Bishop of Hereford made the following reference to one probable outcome:—

In the horrors lately perpetrated throughout Armenia we saw the spirit and the doings of men, whether perpetrators or abettors, who, under a veneering of civilisation seem really to belong to the dark and cruel days of some far-off barbaric epoch. And one reason why we hail the meeting of this Conference of the nations now assembled is this, that we trust it has made the recurrence of Armenian infamies, under any Government allowed a place in such a conference, or indeed under any other Government, while Christian nations look on with folded hands, impossible for evermore.

We can only hope and pray that the Bishop's forecast is correct. We observe that excesses have already been recommenced by the Kurds in Asia Minor. As Turkey's representative has a seat at the Conference it is to be hoped that someone will inform him of the purport of Dr. Percival's discourse.

Schemes for desecrating the day of rest continue to increase, the latest being one hatched by a London vestry. The proposal is to ask all the other vestries and district boards in the metropolitan area, to unite in putting before the authorities of the British Museum the advisability of arranging lectures or short addresses on the objects exhibited in various departments under their control, the same to be delivered between three and four o'clock on Sunday afternoons. If this is successful, the trustees of the South Kensington Museum, the National Gallery, and the Bethnal Green Museum will be approached. Householders hardly think that in choosing a vestryman they are choosing a man to represent their mind on the Sunday question, and we fail to see what the vestries have to do with it. Metropolitan voters should look after their representatives.

Close attention should be carefully kept on other attempts to secularise the day. For instance, the Crystal Palace Company have determined to cater for the season-ticket holders on Lord's Day, and have announced their intention, as regards Sunday concerts, to "feel their way," in the meantime "carefully considering and probably arranging for greater benefits on a Sunday later." This simply means that they are the servants of the public taste, and will govern their action not by any moral principles, but strictly by the law of supply and demand. It is clear that only by educating and carefully watching public opinion can these wily inroads on the day of rest be kept in check. The danger is for the Christian public to go to sleep after its recent victory. There never was a time when it is more important to keep wide awake.

The Bishop of Rochester, in replying to a Nonconformist deputation to the Rochester Diocesan Conference, made three points of great importance: (1) The Church of England has a large share of responsibility for the unhappy differences between herself and Nonconformists. This responsibility, however, should be regarded as a thing of the present as well as of the past. Perhaps Dr. Talbot hardly realises how greatly the differences are being widened by the action of that party in the Church to which he belongs. (2) The Church owes much to such Nonconformists as Dr. Dale, Dr. Reynolds and Mr. Spurgeon. That sense of indebtedness should diminish the separation. (3) The stimulus of the Nonconformist conscience has been a great moral and religious factor in the common national work of all Christians. Dr. Talbot believes that when "Churchmen" and Nonconformists unitedly support well-considered measures of temperance reform, the reform will be accomplished.

The Dutch Reformed Church of the Transvaal is at last bestirring itself to deal with the drink curse, and has sent a numerous deputation to place the case before the Government. Considering how slow the South African churches have been to move in this matter, the event is of great significance. These 308 delegates, consisting of ministers and laymen of the Dutch churches, have gathered together to protest against the liquor evil as undermining the national character of the population, both Boers and native races. Their case was strongly represented, and some useful legislation is likely to be the result. The drink trade has become strongly entrenched in the South African Colonies, and those who know Johannesburg may well feel anxious about the future of our colonists there, unless something is done to lessen the drinking temptations of the country.

Now that the truth has been proclaimed from the house-tops as regards the innocence of Dreyfus, the Pope, according to the Rome correspondent of *The Times*, in a letter to the Archbishop of Bourges, characteristically seeks to persuade France that he is on the side of truth and justice. This belated act is of no value except to show the value of the Papal claims to infallibility. The whole plot against Dreyfus was engineered by Jesuits, as all the world now knows. The head of the Jesuit order, sometimes called the Black Pope, has used every available means for the suppression of the facts, and for the embittering of hatred against Jews and Protestants, who have been consistently on the side of revision. The Roman Catholic Church thus shares its loss of prestige with the army, and the Pope's attempt to turn the balance comes too late. The Dreyfus affair ought to give a rapid impulse to the disillusionment of France as regards the true nature and influence of Catholicism.

The Romanist party in France is awaking to a sense of the revival of Protestantism, and is growing alarmed. M. Ernest Renauld has reviewed the situation in a volume of 600 pages, entitled "Le Peril Protestant." The Catholic organ, *La Croix*, in a review of this book, makes some important admissions. It says that there is a steady Protestant infiltration into all the great offices of State.

The higher magistrature has opened its ranks to the Protestants. The universities are crammed with Protestant professors; there are some in all the great schools, in the lycées, in the smaller colleges.

In view of this state of affairs, the paper recommends "a war without truce and without mercy" against this Protestant peril.

Considering the terrible condition of moral anarchy into which a decadent Catholicism has plunged France, this "peril" is likely to be the salvation of that great but unfortunate country. The danger is really from the other side.

Mr. John Murray spoke some words to the Publishers' Congress in London last week, which deserve serious thought. He reminds us that there are now millions of readers where not so long ago there were thousands; that an enormous mass of printed matter, to which he cannot apply the word "literature" as a whole, is put into their hands, but that we have not yet taught a very large proportion of these readers how to read or what to read.

In these days the problems which we have to face are the craving for cheapness; the constant eagerness for what is new; the contemptuous neglect of much that is often but a few months old; the frequent failure of what is good and success of what is bad. The gradual encroachment of journalism into the domain of books is a danger which cannot be disregarded.

The tendency of the Congress was elevating, and we cannot but hope that gradually the taste for better reading will develop along with the ability to read. The "how" and the "what" are two things that teachers of every kind should never lose sight of.

The serious effects, physical and mental, brought about by the over-development of athleticism among women, forms the topic of a vigorous article in *The Nineteenth Century*. Dr. Arabella Kenealy deplores the present educational methods which treat woman in Tennyson's satirical phrase as "undeveloped man," and so put growing girls through severe and trying physical exercises, fit only for boys to take part in. The effects on physical temperament and morals, this writer says, are likely to be serious. She pleads for the old-fashioned sentiment as to the essential distinction of the sexes, which was sound and healthy. There has no doubt been a general tendency recently among educationalists to ignore this distinction, and to treat boys and girls as though it did not exist. There are signs that the craze is passing away, with a good many others that ignore the fundamental laws of Nature, which are the laws of God, who made man male and female.

The Ethical Society, which has just held its annual congress, takes up a very superior attitude towards the churches "and the faith once delivered to the saints." One of the speakers felt "how much more might be done if good people were only free from their belief in the supernatural." This belief, of course, he and his fellow-members consider a curious survival of superstition in these "enlightened" days. It is interesting, however, to compare the contrast between the propagative power of a "faith" that believes in supernaturalism and one that has discarded that relic of credulous times. The Ethical Society has been lecturing and doing its best to disseminate its views through the country for a dozen years. The total result of its propaganda is a membership of 800 persons, and an annual income of £800. Judging by results, "naturalism" does not thus seem to have discovered the secret of missionary effort.

In truth, the universal testimony of facts shows that once a creed loses the doctrine of "supernaturalism," which, being translated, means faith in a personal God and Father, all converting and persuasive power evaporate from it. It is the supernatural element which is the very heart and soul of religion; without it, it is a dead husk—the living, propagative principle has vanished. The only possible Gospel to men is one that tells them of a supernatural order, which promises them supernatural help, which fills them with faith in a supernatural redemption. Unless grace is superior to law, then is our faith vain and our preaching vain. Christ came to make this clear and real to men, and to Him, therefore, and not to "Ethical Societies" that deplore a faith in the supernatural, the heart of men will ever turn for light and life.

Another chemical discovery has burst upon the world. Hydrogen has been liquefied. Sir Humphry Davy once said:

Fortunately, for the active and progressive nature of the human mind, even experimental research is only a method of approximation to truth.

That is to say, the discovery of to-day brings us no appreciable distance nearer to the final mystery of the nature of things; we must advance, and there is infinite room for us to do it in. Every discovery seems to be of use in enabling man to subdue the earth and make it his servant, but the real nature of things seems to be as elusive as a dream. The Infinite Mind has given the human mind more than eternity will enable it to perform. Kepler said he could well spend eternity in admiring the works of God's hands.

That a wave of peculiar nastiness is going over the stage just now, has been hinted from several reliable sources. The latest protest comes from the columns of the *Daily Mail*, in the form of a signed article by a dramatic critic, who, in reviewing the dramatic history of the past few years in a discriminating spirit, speaks out strongly against the "drama of flippant immorality" that has taken possession of the London stage. When a religious contemporary a few weeks ago denounced two of the plays now being acted in the West End as shamefully immoral, this was at once pounced upon as another ebullition of Puritan narrowness. Its words were, however, mild in comparison with those of "Mr. Boyle Lawrence," who says of this latest drama, it is "so dangerously and so unaffectedly demoralising that cleanly-minded people are leaving it alone." If the stage is a mirror of public morals, this is a serious matter. Fortunately it is not, but it may be a powerful agency for the deterioration of morality, if not with the clean-minded, at least with the thousands who are not.

Prisoners form a class of persons whose spiritual condition has hardly been seriously thought of beyond the usual routine services. Since permission was given for missions to be held amongst them, the Church Army has been doing excellent service in this direction. Perhaps there is no more useful work that any missioner can set his heart upon than seeking to reclaim these children of crime. Many of them will be peculiarly open to religious conviction during the enforced confinement and discipline. Living words spoken in a spirit of love under the Divine blessing will find a home in sensitive hearts, and many will be savingly impressed.

"Godliness *with contentment* is great gain." There is a godliness which is far from contentment, "being troubled about many things;" and it is a godliness peculiarly characteristic of the present day. In many churches, and in many homes, the old simplicity is gone, and the "one thing needful" is submerged under a heap of worrying details—things that do not really matter, but which are elevated into a place of exaggerated importance. It should never be forgotten that where godliness is there are all the essentials of contentment. If our lives are spent in right relations with God, we can afford to leave alone many things that now try and afflict us. It would be great gain if those who make themselves miserable about the mere externalities of religion were to aim at the balance of spirit which "stays itself" upon the few great realities and leaves the rest to come and go as God wills.

This principle is as true in the region of belief as in the sphere of feeling and action. What modern thinkers and modern preachers lack more than anything else is centrality. They are too anxious to defend the vast circumference of truth instead of fortifying themselves at its centre. The men who have exercised great and abiding influence in the world are men possessed by a few masterful ideas, who have given themselves to persuading the world of the essential importance of these ideas. There is a holy of holies in the spiritual temple, and so long as this is inviolate in our lives and in our teaching, the outer courts of our thinking are safe from contamination. First to attain this centre, and then to sally forth from it to possess the whole circle of life, is the secret of persuasiveness and power in preaching.

Holiness and Righteousness.

THESE stand to one another in the relation of cause and effect. Holiness is invisible, righteousness is visible. Holiness is the inside of righteousness; righteousness is the outside of holiness. Holiness is a quantity unascertained and unascertainable except by its manifestation in righteousness. We are not good judges of our own holiness, but others are very good judges of our righteousness. Might not Holiness Conventions be profitably supplemented by Righteousness Conventions, in which our conceptions of holiness might be tested by one another's conceptions of righteousness?

Are there not questions of righteousness which Christian men might usefully discuss? Right is right and wrong is wrong. But education, and relationships, and associations, and vested interests, and selfishness, and an artificial conscience, and other causes, tend to warp our judgment and lead us to decisions which may seem for our present advantage, but may prove to our eternal loss.

In this industrial age would it not be appropriate to consider, before an open Bible, the mutual obligations and responsibilities of employer and employed? Political economy notwithstanding, does not the righteous Lord who loveth righteousness recognise a living wage? Trade-unions notwithstanding, does He not require an honest day's work for a fair day's wage?

In this commercial age might not some advance be made towards Scriptural conceptions and definitions of commercial morality? Might not something be wisely said to proprietors and assistants in shops and stores, to promote considerateness on the one hand and faithfulness on the other? It is said that Committees have no souls, that Boards have no bowels of mercy. Might not a Convention for raising the Christian Life insist that individual responsibility to God and man is not lessened by corporate action? These are but a few points of a very large and important subject.

All Power given to Christ.

By Rev. J. CULROSS, D.D.

"ALL authority hath been given unto Me in heaven and on earth; go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." These are imperial words. The humiliation of Jesus is now at an end. He is just about to resume the glory which belonged to Him in eternity, and of which He had emptied Himself to be the Redeemer of man.

They declare his absolute authority. The sphere in which his authority holds is the widest conceivable—heaven and earth. All creatures then, both men and angels, principalities and powers, are placed under Him. "When it is said that all things are put under Him, it is manifest that He is excepted who placed all things under Him." Just as Pharaoh placed Joseph (to use a parable) over all the land of Egypt, and entrusted the whole government of the country into his hands, in like manner all authority throughout the universe is entrusted into the hands of Jesus Christ.

If one might say so, this is an act of the Father's moral confidence in the Son; and is the foundation of what all Christian men hold as a prime article in their creed, that Jesus Christ is the sole Lord of the human conscience. His Word settles all moral and religious questions for us; He is the sole Lawgiver of the Christian Church. The Church has no form of legislation. In what is called *The Sermon on the Mount*, which is really the legislation of the Kingdom of Heaven, He practically asserts this authority from the first, "*I say unto you.*" This is the imperial tone which all the subjects of the Kingdom recognise. The scribe collected and arranged opinions, balanced probabilities, set forth and criticised the judgment of the ancients. Jesus spoke "not as the scribes," but "as one having authority," whose word was decisive.

This strain of authoritativeness runs throughout his ministry. He does not buttress his decisions by appeals to antiquity or to the general consensus of men; but from the first, and all through, He decides all controversies as to truth and duty by the formula, "I say unto you." There is no appeal from his word.

June.

Come, fling thy roses down, O June,
The year is half-way through;
We work, we toil, we hasten on,
Its rapid flight we rue.
So, laden with the blooms of wheat,
The meadow-sweet thy crown,
Now at our worn and weary feet,
Come, fling thy roses down.

We know "to labour is to pray,"
That honest toil is best;
That after it we feel the more
The blessedness of rest.
Yet we could ill maintain the heat
And long-delayed repose
If unto each, divinely sent,
There came no heavenly rose.

So, fling thy roses down, O June,
Amid the toil and heat
We'll press them to our burning brow
And breathe their fragrance sweet;
And thus refreshed, they shall again
Our ardent souls inspire,
To reach the land of Sharon's Rose
Where service will not tire.

Caroline Tickner.

Abram and Lot.

LOT *went with Abram.* No personal call, no strong faith, no committal of each step to God, but just accompanying one who stood to him in the place of father. Of how many so-called followers of Christ might it be said, "He or she *went with* father, mother, or beloved friend," and as long as the personal influence was there, the result was at any rate to be a "companion of them that fear the Lord." But the testing time must come, when every earthly prop is removed, and God will show whether in very truth He has the rule of the life and the love of the heart.

Every stage in Abram's journeys through the land was *marked by the erection of an altar.* Worship and communion with God marked each resting-place. Is such a mark left behind wherever God's servants tarry? Has your sojourn in each home, be it long or short, been marked by a growing knowledge of God and conformity to Christ, by interceding for souls, by telling of the great salvation?

When warned of coming judgment, Lot tried to warn his family; but his testimony was worthless, for his life had not backed it up. What a contrast between the lonely man of faith pleading for souls, and receiving the answer, and the man who walked by sight, whose warnings fell on heedless ears!

"Abraham believed God. . . . and he was called the Friend of God." Christ came "of the seed of Abraham, according to the flesh;" and the fulness of the promise, "in Thee shall all nations of the earth be blessed," is yet to be made manifest.

Lot's story ends in *shame* and disgrace, and his descendants were Israel's enemies in after days. How many parents make the excuse for not living wholly for God: "We must think of the children; they must not be peculiar, they must have advantages like others, and be able to compete with others. For our children's sake we must be moderate." Well, friends, Lot chose by sight, with a view to wealth and comfort, no doubt as much or more for his family than for himself; he left his children and possibly his children's children to be destroyed in Sodom's overthrow, and those whom he brought away were steeped in Sodom's sins.

Abraham yielded his dearest at God's command, in unquestioning faith, and received him again from God's hand as one alive from the dead, to be in his turn the channel of God's blessed will, to be in his turn a stranger and pilgrim in the land of promise, and to hold communion with the God of his father Abraham.

Janet Clark.

A Bible Study.

Provision.
Behold the Lamb of God that taketh away the sin of the world. *John i. 29*

Substitution.
Who his own *Self* bare *our* sins in his *own* body on the tree. *1 Peter ii. 24*

Appropriation.
I am crucified with Christ. *Gal. ii. 20*

Separation.
But God forbid that I should glory save in the cross of *our Lord Jesus Christ*, whereby the world is *crucified* unto me and I unto the world. *Gal. vi. 14*

Identification.
I bear (branded) in my body the marks of the Lord Jesus.

G. H.

The Tuberculosis Conference, which concluded its deliberations in Berlin last week, has declared fallacious the time-honoured theory that consumption is hereditary. It is well to know that under proper conditions the ravages of this dire disease may be stayed, but by far the most important result of the Conference is the pronouncement for prevention. It is a Christian thing to establish sanatoria in which the sick may be helped; but after all it will be more Christian to inaugurate such sanitary conditions as will remove the cause.

God's Infinitude.

WE limit God, and measure his ability by our capacity. God is in nothing but what is infinite in its greatness, unfathomable in its depth, unreachable in its height.

Men say, "But does He not deign to dwell in the lowliest heart, does He not condescend to enter into the smallest details of our life?" Yes, but there is nothing any longer small when God comes into it. The majesty of his greatness, the infinitude of his power, the lavish outpouring of his mercies, widens and deepens the narrowest and meanest human soul.

He touches the callous heart, and it is melted; He breathes into the bitter spirit, and it is mellowed; He enters where there is discord, and makes exquisite melody; He comes where there reigns strife, and behold! a great calm. When the soul is torn with sweeping tempests, He heals it with the balm of infinite peace. He communes with the weak, and they are weak no more.

There are many plans, schemes, reforms in the world, for the elevating and ennobling of the human race; but they fail to reach the soul. Then we prove the infinite power of God. He begins where human agency leaves off; and breathes again into his very being, and man is once more a living, healthy soul; so that men say, "Surely God is in this place."

We grope for God in an infinitesimal space; we stretch out our hands, and lo! they strike against the walls of our own littleness. We cry, and our cry is so feeble that faithlessness stifles us in the very act. So we might all pray, "Lord, enlarge our capacity to understand; make greater our perception that we may perceive; give us faith that we may claim a portion of thy infinitude." F. R.

Our Trust.

Be true to the trust that was left you,
Ye sons of the sainted dead
Who, protesting for Christian freedom,
To the stake and the block were led—
Protesting against the idols
That Pagan Rome obeyed—
Transformed by Christian trappings—
In modern masquerade.

O, ye Protestants of England,
Beware of that golden bowl,
In the hands of the gay enchantress,
To stupefy the soul.
Beware of the drifting—drifting
On the silent current's flow—
To the vortex where your fathers
Struggled centuries ago.

The enemy's plot is subtle;
Its mazes who can trace?
While the Jesuit in the churches
Is mining at their base.
O, throw the Bible search-light
On this Ritualistic shame,
And unveil the Roman image,
With the mystic-numbered name.

There's a sound in the heart of the nation—
A spring-tide crosses the bar;
'Tis an Israel 'gainst an Amalek,
Declaring perpetual war.
Yes, war to the old invader
Who would spoil your land again!
And death to the hoary tyrant
Who would soul and body chain!
Either you or he must conquer;
Then be valiant while you may:
Take the good sword of the Spirit,
And the wily Agag slay.

So be faithful as your fathers;
Yet not for this age alone,
Not only for your children
And posterity unknown;—
But for Him, your Lord and Master,
And his kingdom yet to be,
For the cause for which he suffered—
To make the whole world free.

Donegal. J. K.

China for Christ.

By Rev. J. SADLER, L.M.S., Amoy.

"I LOOK upon the three or four hundred millions of redeemed souls there, and cannot consider the treatment of them a light matter."

"Why is it not remembered that they are the most important people in the Far East?"

"There is evidence that the Spirit of God is moving in them, not only as to individual converts dotted here and there, but as to a pervading influence of desire for enlightenment."

"Let the Emperor's programme be carried out, and the change effected will be the most wonderful in the Christian era."

"Persistent report said, 'The Emperor is a Christian in all but the name.'"

"The Church of God in China will prove to be the pioneer in all that is good."

"Tell us of the spiritual awakenings in the country."

Such expressions as the above show the attempt on the part of the earnest Christians to appreciate

THE WONDROUS WORKS OF GOD

in China. It is affirmed that to-day, in China, not to be a reader of Western books, is to be antiquated. It is solemnly urged that far greater attention should be paid to the preparation of literature, *e.g.*, "Christianity should be powerfully set forth in its historical, social, industrial, political, and moral aspects, also as to its great doctrines."

In the L.M.S. Report it is stated: "The condition of China is intensely interesting, but critical. Change is in the air. The whole country seems tremulous with hidden movement."

In England many minds are astir with the question, Can anything be done in the present crisis, so that Christians may stand by China in her trials? At least, might not a strong statement of goodwill be prepared by the Christian public, apart from taking sides as to political matters? All the forces of Christianity work on quietly in the spirit of the old assurance, "The Lord shall fight for you." The Government of China is bad, corruption and bribery are alarming, many political difficulties are great; but our opportunities for Christian service

ARE VERY WONDERFUL,

and it is all-important to take advantage of them while we may. Every day and month is valuable, when ominous words are uttered as to what may take place in the near future.

There is special reason why the people of God should give themselves to prayer in the spirit of unquestioning and unwavering trust:

1. That people at home may have a real conception of the state of things in China, and may realise their duty in view of the great opportunities now offered.

2. That China may not be divided, seeing that "for mission work under Chinese rule (improved as we hope to see it) there is more hope than under French or Russian rule. In any case it is better that China should develop under her own rulers than be trained into civilisation by foreigners."

3. That even worldly rulers in both East and West may perceive that

THERE IS NO HOPE FOR CHINA

except in its acceptance of Christianity. "The spread of Christianity is *the* hope for China in every way. We should look for the peaceful development of reform under pretty much present conditions. The behaviour of the Emperor and reform party last year shows what may come sooner than we anticipate. And I suppose we all believe that the check put on it by the Empress-Dowager is not fatal to the cause."

4. That a due regard may be had to the ancient and venerable empire, "seeing that the Chinese are not a barbarous nation of children that need to be taken in hand and put under tutors and governors like African savages. In fact, any government taking in hand the control of a large part of China would not have an enviable work. The Japanese have tried it with Formosa, and possibly they would not be very sorry to be well out of it."

5. That all who have to do with China may see

THE NEED OF TIME AND PATIENCE.

"The country cannot become a great, prosperous, civilised country in a year or two. It will take time. Some think Japan got her prosperity too quickly—too much as an accretion from without instead of a growth from within."

6. That the "Powers may be willing to help China by acting in a Christian way towards it, and encouraging healthful development, abolishing the opium traffic and all that makes China suspicious of foreign ways."

Nothing is of more importance just now than to remember to pray "for kings and all in authority." It is their business to direct affairs of government. Ordinary people have not the power. Yet it may be possible quietly to influence rulers; and, best of all, prayer can "move the Hand that moves the world."

To the Unawakened.

By Dr. JAMES W. ALEXANDER.

UNAWAKENED! Alas, O sinner! unless thou be awakened, thou must perish!

Not long ago, a house containing many inmates was burned down at night. Several persons perished in the flames. Would you know the reason? They were awakened too late. So the finally impenitent sinner will awake—but too late! Those are dreadful words, even in some earthly conjectures. Too late! Too late! You stand by the brink of a deep and rapid river, and see a youth fall into its waters. He sinks, struggling, and then rises. Boats put out; gallant fellows pull to his rescue; they seize his tangled hair as he rises once more, and bear his drenched and flaccid body to the bank. It is too late! The breath of life has fled. So in many conceivable instances of earthly peril, in some of which the perishing creature, a suicide for example, awakes to the direful truth of his catastrophe—but awakes too late! Sinner, you will assuredly awake, either in time or in eternity.

Sooner or later, a man's sins find him out (Num. xxxii. 23). Perhaps in temporal disgrace and retribution. Perhaps at the hour of death. Beyond all peradventure at the bar of God. The rich man was not awakened in his purple and fine linen. In his lifetime he received his good things; but "in hell he lift up his eyes, being in torments" (Luke xvi. 23). He was then fully awake. Can you endure the thought of being aroused by your sins, where no pardons are vouchsafed?

> There are no acts of pardons past
> In the cold grave to which we haste;
> But darkness, death, and long despair
> Reign in eternal silence there.

"It is high time to awake out of sleep" (Rom. xiii. 11). These words are as applicable to this case as to that intended by the Apostle. Oh, for a trumpet-blast loud enough to startle the careless reader of these words into a salutary fear of death, judgment, and eternal wrath! You walk on the brink of a precipice, and God's holiness, justice, and truth are all against you. Yet it is your offended Judge who continues to pursue you with the cry, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2). The time is auspicious. It is God's time. "To-day, if ye will hear his voice, harden not your hearts" (Ps. xcv. 7, 8). To-morrow has no promises. To-morrow you may be in eternity. Death has surprised thousands at the very time when they were procrastinating repentance. The foolish virgins were not awakened till they heard the cry, "Behold, the Bridegroom cometh!" The voice of the archangel and the trump of God will wake every sleeper, for "all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John v. 28, 29). Is it not astonishing that you can hear such things from the lips of Him who so loved the world as to die for it, and that you should still remain unmoved?

Be convinced, careless reader, that there is nothing so unreasonable as to remain unawakened, when called by Almighty God. Awakening truths come near on every side, sounding from heaven, earth, and hell. There are cases in which fear is unreasonable, but this is not one of them. No man can rationally despise "the wrath of the Lamb." He who dies in his sins, dies in rejection of the only sacrifice for sin. The dread of so dying ought to take hold of your heart while you read. Those terrible denunciations against sinners, from which they turn away, lest conscience should be shaken from its slumber, proceed not from the mouth of a harsh, malignant being, but from the meek and lowly Jesus, who weeps over lost souls. It ought to prove a pungent consideration that of all the expressions which Scripture contains concerning everlasting woe, the most fearful are those which fell from the gentle lips of Jesus. A little searching of the sacred volume will shew this to be true. The Redeemer spake these threatenings in love, and the thought of this should break the dream of indolent security. Christ's terrors are meant to alarm you out of your sins and your false confidence, and so to make way for his tender mercies. But his mercies are exhibited to the unreconciled only in the present life; and your tenure of human existence, fellow-sinner, is very slight and precarious.

Words to Workers and Others.

CONTROVERSY.

I SEE the unprofitableness of controversy in the case of Job and his friends; for, if God had not interposed, and they had lived to this day, they would still be continuing the dispute.

John Newton.

THE POINT OF SELF-DENIAL.

When our Lord says "If any man will be my disciple, let him deny himself," he calls us not to mortifications or austerities calculated only to inflict suffering on ourselves, but He calls us, and He calls us "as one having authority," to renounce all those selfish indulgences, and selfish humours, and that pursuit of selfish interest, which interfere with the zealous and extensive exertions for the comfort and good of others, to which He attaches so important a place as a test of our affection to Him, and our devotedness to his service. In such a course, He has left us a bright example, and He calls us to follow his steps. *Dr. John Abercrombie.*

THOUGHTS ON PREACHING.

The choice of materials for the pulpit should be regulated in part by the principle that the preaching of experiences should preponderate heavily over the preaching of beliefs. Fidelity to the preacher's own mental history should be the forerunner and the model of his fidelity to hearers. We know very little beyond that which we know by heart. The preaching of Wesley and Whitefield is monumental in history for the grandeur of its successes. Yet it was remarkable for the paucity of its ideas. A few central truths of the New Testament were the staple of Wesley's forty thousand sermons. But these were impregnated with the Christian personality of the man. They were full of what Whitefield called "soul-life." For that element of soul-life the early Methodist pulpit has had no superior since the apostolic age. Hence came its romantic conquests. *Austin Phelps.*

THE GREAT END OF THE MINISTRY.

How many subjects and practices are perpetually coming up, within the circle of religion itself, which, though some of them are necessary and important, and others lawful, are still, if they are not watched, likely to lead off the minds both of preachers and hearers from the great work of conversion. Popular education, papal aggression, with the controversy which it had brought with it; tea meetings, so numerous and not always so seriously conducted as they should be; public meetings of all kinds—these matters and others, all good in themselves, too often give occasion to many persons to content themselves with a share in religious business instead of seeking after religion in reality, and have a tendency, without great care, to produce a species of religious dissipation, and to throw an obstacle in the way of conversion. The more we multiply subjects and occasions for that religious activity which may be carried on by unconverted persons, the more we increase the danger of their being satisfied with this without being savingly converted to God. *John Angell James.*

Day by Day.

SUNDAY, June 18. 1 Sam. ii.

THE point of this chapter is the contrast between the influence of a strong and wise training, and that of a weak and indulgent one. Hannah and her child stand out in beautiful relief against the sin of Eli's sons, resulting as it did from the weakness of Eli.

Hannah's song lives through this book, inspiring that of Mary, and supplying expressions which reappear in several of the Psalms. The exulting heart; the horn exalted in the manner in which Oriental women raised the silver horn upon their forehead some few inches as the sign of motherhood; the enlarged and rejoicing mouth; the ascription of all praise to God as the incomparable rock; the consciousness that the marvellous alteration in experience is due to the interposition of the eternal Lord; the generalisation for all coming time that what He had done for one He will do for similarly minded; the comparison between the mortal strength by which no man can prevail, and the strength which he gives unto his king —these are thoughts that burn as brilliantly to-day as in their first utterance.

The sins of Eli's sons. They were not only strangers to the power of religion in the heart, but they had gone too great lengths of open profligacy. Unsatisfied with the breast and shoulder, they rapaciously demanded a part of the remainder, catching it up with the flesh-hook from the seething pot. Thus men came to abhor the offering of the Lord. It is an awful thing when the sin of a professing Christian makes worldly men hate religion. It will go very hard with such at last. Christ says it would have been better for a mill-stone to have been hanged around their neck; and the great Judge will surely take into account the reason of the alienation of the down-trodden and priest-ridden people.

Note the repeated allusion to the young child Samuel (18, 21, 26).

MONDAY, June 19. 1 Sam. iii.

The chapter of the Vision—dear to children, which has been woven into the texture of myriads of young spirits, is not less dear to us when the long track of years lies between us and our first introduction to the child Samuel. To read these words again makes us think of the sweet voice that first read them, of the home of early childhood, and of the rapt wonder with which we listened at night, whether God would speak to us also.

The dying lamp in the Tabernacle before the breaking eastern dawn, the silence and the awe of the Holy place, were meet conditions for the opened soul and attentive ear of the child. The little couch on which he lay, or perhaps the rug strewn on the ground, was not too lowly for the eternal God to visit. Stooping from his eternal heaven, He came and stood and called. Not angry because the child did not understand; not impatient of the delay; not ceasing to speak because his voice was not understood, since the heart was eager to know and do his will. With all of us there is ignorance and mistake. We run hither and thither, not knowing the Lord's wishes. But finally the perturbed heart comes to its rest. We lie still with throbbing heart and alert sense until the double knock sounds on the door of our heart, and from all its depths we answer, "Speak, for thy servant heareth."

It was a heavy burden that the young boy had to carry. And when Eli had drawn the painful secret from the child, the burden could hardly have been less, though shared between them. Samuel must have felt as though he were implicated in the sorrows that were predicted for the old man whom he had come to love. All his life must have been shadowed and influenced by what he had heard, and even more so by the noble, childlike submission which said, "It is the Lord, let Him do what seemeth Him good."

TUESDAY, June 20. 1 Sam. iv.

See how people whose moral and national life has decayed flee, whenever disaster befalls them, to superstition and ceremonial observances. The heart of Israel was seriously affected. Her priests were grossly immoral and rapacious; her people lacked the faith and purity of which the earlier stages of their history gave many proofs; and in this condition of moral degeneracy it is not a wonder that they fell an easy prey to their enemies, the Philistines. It was then that, in the hour of panic-stricken defeat, they thought of the Ark of the Covenant as a kind of fetish, the outward embodiment of the presence and help of God.

We are exposed to this danger in our individual conflict with sin. God's delivering, saving, might is only granted to those whose heart is perfect towards Him, whose one desire is to know and do his will. When these are present, He shows Himself strong and mighty in delivering the soul from its inveterate foes. But when we refuse to be consecrated in our choice and will, when we are harbouring forbidden evils in our life, when we are disobedient to the heavenly vision—then no outward symbol would avail to give us victory. Men have sometimes thought that if they could always live in a church, surrounded by the most sacred emblems, they would be kept from sin. It is a vain delusion. The Ark, as such, apart from repentance and faith, can never save us.

Let it never be forgotten that the safety of a nation does not depend upon elaborate arrangements of outward religious observance, but upon the morality, virtue, and integrity of the individuals that compose it.

WEDNESDAY, June 21. 1 Sam. v.

The fall of Dagon before the Ark of God has a sublime significance. In the evening, as the priests left its temple, the hideous image was erect upon its pedestal. But now, in the morning light, behold it upon its face in mute prostration and worship. That this was no coincidence was proved when, on the following morning, it had not only fallen again, but become mutilated, the head and arm severed from the trunk. So shall it be with all the idols of the heathen. They shall be "utterly abolished," and the demons of whom they are the grotesque representations will be cast with Satan, whom they obey, into the bottomless pit.

Already full many of the idols of the heathen have been broken in pieces before the preaching of the Gospel, as their votaries have "cast them to the moles and bats." Where are now the effigies of Jupiter and Mars, of Venus and Athena, of Baal and Astarte? Ask the ruins of Athens, the buried cities of Pompeii, the sands of the desert that lie thick on the *débris* of ancient cities; and, as it has been, so it must be.

The Ark of God, which is blessing to his people, brings terror and anguish to his foes. To these, a savour of life; to those, of death. To Israel, shouts of victory; to Philistia, wails of suffering. God is never, never neutral. He either attracts or repels. His presence is either a blessing or a curse. The dying thief passes from the cross to Paradise; Judas goes to "his own place." And even when the sin of his people might appear to limit his power and to tarnish his majesty, God works for his own Name's sake, which had been profaned among the heathen.

THURSDAY, June 22. 1 Sam. vi.

Every endeavour was made to discover whether the misfortunes of the past month, which had befallen Philistia, were due to natural or supernatural causes; therefore the votive offerings were placed in the new cart to which untrained heifers were yoked, whose young were kept at home. It was most unnatural for them to take the high road to Beth-Shemesh. Their lowing proved the strength of their natural instinct, but an irresistible impulse bore them forward. However strong the attraction of Philistia, that to Canaan was stronger.

What an illustration is here of the effect of God's work on the soul! Holy men wrote the Scriptures, borne along by the Spirit, in directions that were wholly unfamiliar to them. The missionary who leaves wife and child behind him, that he may carry the Gospel to the heathen, is borne along by a similar impulse. The youth whose nature clings to the delights of home and friendship, of success and renown, but devotes himself to arduous endeavour to raise the fallen and to make some wretched slum more like the City of God, is conscious of an identical impulse. "The lowing" is natural to us. Our weak heart clings. We think we cannot live without the love that we are bound to forsake. A dim suspicion falls upon us that we shall be sacrificed as whole burnt offerings at the end, as these poor kine were; but still we go.

In our inner life we are conscious of a similar antagonism. Flesh and sense low for satisfaction, but God's Spirit enables us to do what otherwise we could not.

FRIDAY, June 23. 1 Sam. vii.

This chapter is the necessary correlative of the previous ones. In those, we saw that Israel met the Philistines, by an appeal to the presence of the Ark as a kind of fetish, but with no attempt at that moral reformation which is the first condition of God's saving help. It is to be hoped that all have deeply pondered the lesson, and acknowledged the uselessness of confiding in the symbols or rites of religion whilst the heart is gangrened. Here we see God's method of securing victory, which begins with those significant appeals that Samuel addressed to the nation.

Samuel said: "Put away the strange gods, direct your hearts unto the Lord, and serve Him only, *then* He will deliver you." In addition to this, the outpoured water was significant of the emptying out of evil, and the pouring forth of supplication and prayer. Coupled with these, the Israelites appealed to Samuel for his ceaseless intercession, and Samuel offered a sacrifice unto the Lord. Then it was that the Philistines were smitten before Israel.

Do these words fall beneath the notice of any of God's children who are incessantly overcome by the Philistines? Perpetually they go out to fight, to be worsted in this great conflict. Let these be assured that the secret of their failure lies in some lack in obedience or consecration. There is some traitor in the soul that must be surrendered, some secret source of failure that drains away God's ready help. You must pour forth the water, my friend, and surrender everything to God; so only will He thunder from heaven and ride in the swift chariot of his salvation.

SATURDAY, June 24. 1 Sam. viii.

Dissatisfaction had been growing in Israel for some time. Disunion had rent the tribes, and the evils which had broken out in Samuel's house greatly aggravated the position. These causes combined to lead the people to ask for a king. And since it seemed impossible for them to realise the theocracy—the Divine Kingship — it seemed best that their wish should be granted. There is no doubt, however, that the Divine permission was given because of their persistent entreaty, and not because it was the best. So often does God give us our heart's desire as the best way of teaching us that it should not be the law of our life, since its issue is always sorrow and disaster.

Note the emphasis laid on Samuel's prayers In the previous chapter the people had said unto him, "Cease not to cry unto the Lord for us;" and He cried and was answered. And now we see him going to and fro between the people and God as true mediator and intercessor. When the assemblage of elders besieges him with the demand for a king, he prays, and in fellowship with God receives the answer to hearken. And when afterwards his words had fallen powerless before the fixed resolve of the people, he heard all their words and rehearsed them in the ears of the Lord. Well does the Psalmist describe him amongst them that called upon God's name. A good and holy man who influenced the life of his people from the pivot of intercessory prayer. How much easier it is to declaim patriotic speeches before man than, in the spirit of true patriotism, to cry to the Lord who is in secret!

Soul-Winning.

A SERIES of stirring addresses on Soul-Winning were delivered last week by Mr. Leonard Weaver at the Y.M.C.A., Aldersgate Street, and attracted large audiences.

Mr. Weaver, starting from the point that a passion for souls is a necessary qualification for success in evangelistic work, pleaded, in vigorous terms, that that passion must exercise an all-mastering sway. In passions for earthly things, men have no reserves. The outward-bound miner, stricken by the gold fever, and crazy to get at the precious metal, encounters undauntedly the frosts and labours of Klondike. The pleasure lover, in his butterfly pursuit of enjoyment, and the man of ambition seeking fame in the arena of politics or even at the cannon's mouth, are completely given over to their consuming desires. So, too, the followers of Christ must be inspired and

SWAYED BY A PASSION

similarly keen, for winning souls, and view with agony the present degradation of man into a habitation of devils.

When we think of the Father's love, when we catch something of the spirit of divine compassion for poor sinners that burned in the words and deeds of Christ, when we realise the eternal destinies for weal or woe of our fellow men, then we shall surely awake to the fact that God has chosen to place the work of rescue largely in our hands, so planning that by "the foolishness of preaching" men shall be convicted of sin and reconciled to God.

City life tends, Mr. Weaver suggested, to make us so familiar with sin that we are apt to come to regard it with comparative unconcern, ceasing to be troubled very much by the careless neglect or open defiance of religion which exists on every hand. We need to pray that we may retain a tender heart and sensitive conscience, making it manifest that we consider the grandest passion that can occupy our being to be that for soul-winning.

Paul had this passion. He cared not for scourgings or stonings, but was instant in season and out of season, in toiling for souls; and God gave him the desire of his heart, as He invariably does when we come to this point, that we must at all costs win souls. John Bunyan had it. "I could not be satisfied," he wrote, "unless I saw fruit to my work appear." Doddridge cried: "I long for the conversion of souls more sensibly than for anything else beside. Methinks I could not only labour, but die for it with pleasure." It was said of Murray McCheyne that whilst he was preaching it appeared that he was almost dying to have men converted. Matthew Henry said: "I consider it greater happiness

TO GAIN ONE SOUL

to Christ than to possess mountains of gold and silver, and to gain souls I am ready to beg my bread from door-to door."

Passing to the consideration of hindrances to soul-winning, Mr. Weaver remarked on some common prejudices against revival work. Any departure from the beaten track of respectable worship is too frequently regarded as objectionable. A minister had deprecated the holding of an evangelistic service in his church, as the new carpet, which some lady members had purchased, would probably be soiled by the inrush of a crowd of common people. Not only Ritualism, but "Rut"-ualism is to be avoided.

As to methods of dealing with the people, Mr. Weaver regretted the existence of so much preaching of a colourless and ineffective character. It may attain a degree of popularity, since it is

NOT CALCULATED TO DISTURB

the ordinary state of things, or to offend the cold-hearted professor or the unrepentant sinner; but it means spiritual death to the church. The denunciations by the prophets of those who spoke smooth things, merely to please the majority, demonstrate the displeasure with which God regards those who "daub with untempered mortar." The conventionality which insists on things being repeatedly done according to stereotyped rule, the coldness which is prompt to extinguish anything like vigorous expression of the Gospel message, and the hollowness which works up a false religious enthusiasm from within instead of seeking and obtaining it from above, were all briefly dwelt upon by the speaker, who went on with deep feeling to plead for more prayer and Bible study as an equipment for the Lord's work.

Advocating simplicity and directness in Gospel services, and a deeper personal knowledge of divine things, Mr. Weaver urged that preachers everywhere should aim for immediate results. So great is the power of conventionality, so far have Christians, as a whole, travelled from simple soul-winning methods, that in many services a suggestion as to inviting penitents to come forward would be regarded as out of place. Moreover, there should be no limitation of God's willingness and power to save. A doubt as to whether a fish is the right one to catch leads to indecision and feebleness of action on the part of the fisher. It is the privilege and duty of the Lord's people to go forth in the strength of the command, "Go ye into all the world and preach the Gospel to every creature," and to declare with the fervour of intense conviction the unsearchable riches of Christ.

"Christian Science."

DEAR SIR,—I recently attended a great meeting in Queen's Hall, Langham Place, to hear a lecture by a Mr. Miller, a Canadian Q.C. Lord Dunmore was in the chair, and the hall was three-parts full. Women in brilliant attire were present in the proportion of about forty to one man. As this was a public exposition of the doctrine, I wanted to hear what "Christian Scientists" had to say for themselves, especially as two patients of mine, very godly women, have taken up with this great error (as I consider it), so masking the truth, yet so near it as to deceive, if possible, the very elect, and who have repeatedly urged me to take it up as a method of healing. These Christian Scientists look upon Mrs. Eddy's book as only slightly removed in inspiration from the Bible, if at all so. The hymns they use in their service are not at all to the praise of our Lord Jesus Christ; they speak of the "supposed" death of Christ, and preach of the reforming power of Christ's life instead of the saving power of his death.

Copies of *The Christian Science Sentinel* were distributed to us on our entrance, from which I transcribe the following:—

Religion consists not in believing something about God, or thinking about God, but in trying to live the Divine life. Religion is simply the art of living. All Christian Scientists deeply recognise the oneness of Jesus—that He stands alone in word and deed, the visible Discoverer, Founder, Demonstrator, and great Teacher of Christianity, whose sandals none may unloose. Christian Scientists, in some sense at least, are universalists. They are believers in universal salvation. Mary Baker G. Eddy is accused of being as bad as, or worse than, the chief priests thought Jesus was.

This Church of Christ, Scientist . . . has a message of love, etc., to all who love good—God. . . . It says, not by vicarious atonement are men saved, but by working out their own salvation in the way that Jesus, our great Way-shower, taught and exemplified (!)

Our beloved leader, Rev. Mary Baker Eddy, the discoverer and founder of Christian Science, who . . . has brought to this age the revelation and recognition of the divine power and presence—Immanuel—God—Good, with us now and here . . . the Divine, all-harmonious Principle of Man and the Universe—inseparable from its ideals. We are safe in having the fortune to unveil more and more the immeasurable glory of her mission, her life, and her work. God did not make . . . any drugs. Drugs are of human invention.

I append a few very rough notes taken at the meeting.

God made man after his image: as God is a Spirit, so is man, and what we call body is only the evidence of our senses, which often mislead. Mrs. Eddy demonstrated the "allness" of God. If God did not make evil, He permits it, and so there is another power in the world than God. Because God tolerates evil, it must be right to do so. God, finding evil, proposed to use it in his scheme of the universe. If God could create an angel of light who could turn into a devil, the devil must have been there, and God cannot carry out his plan of the world without the devil, and so the devil becomes the keystone in the arch of Christianity. If the devil died, God would have to create another devil. So evil is not included in the all things.

The lecturer then gave three cases of healing by Christian Science, attributing the maladies to the impress of mortal mind.

As to the doctrine of the Trinity and the reality of the devil, the human mind is much more inclined to believe in evil than in good. Christian Science reconciles reason and religion. Health and holiness are realities. Christian Science cures even organic diseases by the power and presence of good, which, acting on mortal mind, dispels the idea of sickness. Christian Science heals the body by the destruction of the thought that makes the body ill. The medicine of Christian Science is mind; that of doctors is matter. Doctors are against Christian Science because it spoils their practice. If clergymen and doctors would study Christian Science, the clergymen would find higher holiness and doctors higher therapeutics. Every disease has a mental cause, and so Christian Science heals. Jesus never asked if a case was acute or chronic. (The lecturer evidently forgot Mark ix. 21.)

Some object that Christian Science does not admit the atonement, but it is explained by the light of Christian Science. Prayer is not importunity, but "not my will, but thine be done." Prayer is a reaching out of thought; prayer is not an act of faith only. Jesus Christ says believers get benefit by believing; so does Christian Science. Jesus Christ shows men how to overcome death, not yield to it. Blood is the life, and Christ's blood, given for man, enables him to overcome sickness and death. Jesus said signs should follow those that believe. Why do Christians obey only in part? The disciples were commanded to heal the sick. Why is this to be limited only to the early ages?

Christian Science was discovered thirty years ago by Mrs. Eddy, and now there are over a million believers in it. The doctrine is spreading. The book, "Science and Healing," has reached its hundred and sixty-fifth edition of 4,000 copies each. In 1866 Mrs. Eddy discovered the science by which this miracle has been performed. If she had not done so, someone else would have had to. She has opened up the Scriptures, and brought to us the knowledge of eternal life.

Man was made in God's spiritual image; then suppose that God made man perfect, and then placed him within the influence of evil to test him. Evil is a kind of minister in reality; we know God by experience, and evil by negative.—Yours truly, M. D.

Hazelwood, Ryde.—The annual meeting of this Y.M.C.A. Holiday Home took place last week at Exeter Hall, and was well attended. Sir George Williams presided. A number of testimonies were borne by former visitors to the physical and spiritual advantage derived by them during their sojourn at Hazelwood.

Evangelical Continental Society. — The annual meeting was held on Thursday last in the Congregational Church, Clapton Park, under the presidency of Rev. W. J. Woods. The report, a *résumé* of which was read by the Secretary (Rev. George H. Giddins), was unanimously adopted, and interesting addresses were delivered by Pasteur S. Monnier, Secretary of the Home Mission of the Free Evangelical Churches of France; Mr. J. T. Holmes, and Mr. T. Edwards, of the Continental Mission of the Sunday School Union.

Prayer for Mental Sufferers. — A few Christian friends were led, in the summer of 1895, to take Sunday afternoon, at any hour convenient to each, for special intercession on behalf of mental sufferers, whether cared for privately or in asylums. No definite organisation has been found possible or desirable; but as the effort has afforded encouragement and stimulus to personal sympathy with, and quiet service here and there for, patients of various mental standing, it has seemed well to give some special notice of the hour of prayer. Cards of reminder, for distribution as opportunity offers, either generally or among asylum patients, may be had on application to the publishers, Messrs. Edward Hughes and Co., 12, Well Court, Bow Lane, London, E.C. Price, by post, 1½d.; or 1s. per doz., post free.

Protestant Outlook.

It being reported that the Dean of Westminster is proposing to place a large cross over the Communion Table in the Abbey, Captain Cobham, chairman of the Church Association, has addressed a letter to the Dean, appealing to him on several grounds not to allow such a symbol to be erected. The letter concludes :—

As the responsible custodian of that venerable fabric which is bound up with the history and the affections of the entire English people, I entreat you to abstain from action which is certain to be offensive to many, and can hardly be imagined to be of profit to any human being.

On Saturday last the Martyrs' Memorial at Canterbury was unveiled. Situate in the "Martyrs' Field," it consists of a shaft of grey Cornish granite, upon a square pedestal standing on a rock base, and the shaft is surmounted by a Canterbury cross. The pedestal contains on one side the following inscription :

"In memory of forty-one Kentish martyrs, who were burnt at the stake on this spot, A.D. 1555-1558. For themselves they earned the martyr's crown, and by their heroic fidelity they helped to secure for succeeding generations the priceless blessing of religious freedom. 'Precious in the sight of the Lord is the death of his saints.'"

Among the speakers at the unveiling were Canon Mason, Lord George Hamilton, and Dean Farrar. The last named remarked :—

They had not raised this monument merely in honour of the martyrs themselves. They felt deep pity for them, and strong admiration ; but the martyrs faced death with perfect joy, and even when face to face with the roaring flames their countenances were often lit with the light of angels. They had gone to the stake for the very same truths which we this day were holding. . . .

The blood of the martyrs had been said to be the seed of the Church ; he hoped that monument would long remain in witness that they intended to hold firm to the faith of their fathers, and to banish for ever the day when an attempt could be made to put down honest thought, and to force on people the acceptance of things which they believed to be superstitious and anti-Christian.

Lord George Hamilton declared himself one of those who believed that the most glorious period in the history of the English Church was associated with the Reformation ; that in the struggle which then ensued there was a spiritual impulse given to the English people and a higher sense of national duty evolved, which resulted in enormous material prosperity, until now we are inheritors of the greatest Christian Empire the world had ever seen.

The formation of the Ladies' League for Church Reform brings to mind the great service rendered by women to the cause of Gospel simplicity in centuries gone by. The story is unfolded in general in histories and martyrologies, and more particularly in now and then a work on woman's place in religious effort. Here comes in "Ladies of the Reformation" (two volumes), by Rev. James Anderson, author of "The Ladies of the Covenant," and "Memorable Women of the Puritan Times," a work issued nearly forty-five years ago, but occasionally to be met with second-hand. A slighter treatment of the same deeply-interesting subject is found in "The Women of the Reformation," by Mrs. Annie Wittenmyer, the heroine of the American Civil War, published nearly fifteen years ago in New York. When the present conflict comes to be described by the historian, the exertions of our sisters in the faith will assuredly command attention.

A booklet now being circulated in Italy deals with "The Principal Errors of the Protestants." A friend sends us extracts, one of which is :—

The worship of the Madonna is characteristic of the true Church. All heretics abjure this worship and indulge in fearful blasphemies, such as asserting that the Blessed Virgin had other children after the birth of Jesus! But let us rejoice. Even amongst Protestants the worship of the Divine Virgin is being resumed. We know that when England apostatised from the true faith, the worship of Mary was necessarily abandoned. But now her statue has been officially erected in St. Paul's Cathedral in London, to the astonishment of the public. There may now be seen a splendid white marble statue of Our Lady, crowned with an aureole of glory, and holding the infant Jesus in her arms. Surely her worship must, ere long, bring the Protestants to the true Church.

Prof. Newell's Bible Course.

Lesson II.—Genesis iv.-xi. 9.

THE fourth chapter tells the awful story of Cain. The two seeds, that of the woman and that of the serpent (iii. 15), are apparent the moment the race of Adam is upon the stage. Adam exhibits his faith in the name he gives to his wife in iii. 20-21, in view of the revealed penalty of sin (ii. 17) ; and Eve hers, in the names she gives to her sons (iv. 1, 25). But the devil gets the first son of this race (1 John iii. 12) ; and the moment a true worshipper of God is brought into view, the enmity appears.

Note the contrast in these sons : Cain, the prominent son, likely spoiled; Abel, the unimportant shepherd-boy. Cain, the respectable religionist ; Abel, the obedient believer. Cain, the persecutor ; Abel, the martyr. Cain, the victor ; Abel, the vanquished. Cain, the founder of a brilliant and illustrious line ; Abel, cut off from the earth, and Seth, who takes his place, the humble founder of a Godly line. These things are

WONDERFULLY FULL OF MEANING

for us. The earth has but these two lines, and by God's decree they cannot mingle. The wicked, in envy, fall to persecution. (Gal. iv. 29.)

The sixth chapter of Genesis is startling and black. The flood is coming. Wickedness has ripened. The terrible leaven of sin has worked in both lines of the race, till only one righteous family of eight persons (1 Peter iii. 20) is left on earth. Verses 11, 12 describe that age. The "sons of God" of verse 2 cannot mean the children of Seth, who had become as bad as the family of Cain. The Hebrew expression here translated "Sons of God" is used four times in the Old Testament, always referring to another class of beings than men. (See Job i. 6 ; ii. 1 ; xxxviii. 7 ; Dan. iii. 25.) And in the New Testament the name "son of God" is applied only to those born again (John i. 12), and thus *directly created* by God (2 Cor. v. 17), not humanly begotten.

God's final verdict in verse 13 is one of doom. The charge to Noah to build the ark follows. Chapter vii. describes the destructive deluge. It swept into eternity the iniquitous earth. Not stopping to look at the significant account of the origin of the waters of the deluge, we will simply note in the last verse of the chapter that the waters covered the earth for five long months—an unbounded ocean whose surface was nearly fifty feet above earth's highest mountain-top (verses 19 and 20), "and all flesh died that moved upon the earth."

The waters are assuaged in chapter viii. It was over a year before God called Noah forth, with the long-imprisoned denizens of the ark. With grateful heart he offered sacrifice to the gracious God, who had brought him through the judgment of the world unharmed.

GOD'S ANSWER COMES,

that He will no more curse the ground for man's sake, for that from man's very youth his nature is evil had been proven abundantly from the age that had just closed.

Several momentous things are told in the next chapter. In verse 2, man is again given dominion over the creatures, but their attitude to him is to be no longer the loving submission of the age of innocence, but "The *fear* of you and the *dread* of you shall be upon every beast of the earth." Then follows God's great covenant with every living creature on earth not to destroy the earth again by a flood. The rainbow is given as a token of this covenant, and the explanation of the joyous complacency we feel at the sight of the rainbow probably finds its origin in an instinctive understanding of its meaning.

There is one word unknown heretofore that marks the tenth chapter. It is the word "nations," verse 5 (twice), 20, 31, 32 (twice). Established government seems to have been unknown to the antediluvians. That was an age of freedom from all restraint except individual conscience. The flood-wreck resulted. God now establishes the State. Chapter ix. 6 is the basis of it, as before observed. (Cf. Rom. xiii. 2-4.) The descendants of Noah now divide into nations and kingdoms. Nimrod, the first autocrat and conqueror, stands forth (verses 8, 12). One can almost hear the marchings to and fro of the peoples in this chapter. The Bible is not primarily a history of the world, but of the people of God. The story of the race as a whole will soon be dropped, while the line of God's chosen will be carefully traced on.

The eleventh chapter shows the united families of men moving east till they find the marvellously fruitful plain of Shinar, between the Euphrates and Tigris rivers, the seat of empires for ages after, and chosen by Satan as the first centre of his opposition to the people and worship of God. We soon see men building away at the great tower that they say "shall reach unto heaven," to "make themselves a name," and to cement finally their political and social union. "They are intoxicated with their new power of ordered government," and, being all of one tongue, and their way to godless progress wholly unimpeded, they are ready to forget God utterly, when, by a sudden fiat from his throne, their speech is confounded. The rest of the chapter takes up the line of Shem, to lead us on to Abraham's story ; and will rightly come in the next lesson.

THE FIRST GREAT SPIRITUAL LESSON

that strikes us is man's utter inability to withstand temptation. If he failed in Eden he will fail anywhere Our race must have help—God's help.

The first direct reference to Christ in the Bible is the promise and prophecy of verse 15 of chapter iii. : "The seed of the woman (Christ, see Gal. iv. 4) shall bruise the serpent's head" (Satan's, Rev. xx. 2). And there are six remarkable types of Christ in this lesson. Compare the light of Gen. i. 3 with Christ's words in John xii. 36, 46 : "I am come a light into the world." (See also John i. 9 and 5.) Again, the skins of slain animals with which God clothed Adam and Eve after they had sinned, are the first pictures of Christ's being slain for us, and his righteousness put on us as a garment. Abel's sacrifice (Gen. iv. 4) looks right forward to Christ on the cross ; while the ark is a wonderful picture of the security of those in Christ, and their preservation through the hour of judgment. (See 1 Peter iii. 18-22, John v. 24.) Two men, Adam and Noah, also stand out as typical of the Son of God (1 Cor. xv. 22, Heb. xi. 7).

The human race is traced in these eleven chapters through

THREE STAGES OR DISPENSATIONS

of its history ; God is trying or testing the race in distinct ways through these different ages. 1. The age of innocence, from man's creation to his fall. 2. The age of freedom, from the fall to the flood, during which time God left man without direct restraint except his own conscience enlightened by the Holy Spirit (vi. 3), even human government not being yet inaugurated. 3. The postdiluvian age, from the flood to the judgment on the defiant builders at Babel. Until the eleventh chapter the whole race has been considered. It having twice failed and wandered utterly away from God, He now prepares to select and train a particular nation of his own, for purposes He will reveal directly.

We are glad to be able to report that much interest is being shown in connection with these classes. The attendance at the Stratford class is about 1,200.

Professor Newell is giving a series of lectures on the Epistle to the Ephesians to young men at the Y.M.C.A., 186, Aldersgate Street, E.C., on Saturday afternoons—3 o'clock—June 17 and 24, and July 1.

Oxford Letter.

(BY OUR OWN CORRESPONDENT.)

THE Oxford Branch of the Christian Social Union is doing good work, by bringing before us in a temperate way the various aspects of the life of the working classes. Lead-poisoning was the subject debated on Tuesday, when Mr. Bertram Wilson gave an address. He showed that the young people suffered most, and these, for an average wage of 7s. a week, are willing to face the risks of fearful disease, loss of sight, and death itself in one of its most hideous forms. There was a strong feeling that earthenware manufacturers should be compelled to use a non-poisonous glaze, such as is now being introduced by several firms.

Some weighty words were spoken by the President of Trinity on Sunday week at a meeting of the Oxford Mission to Calcutta. Speaking of our duty to India, he said we had given India very much, but it became clearer every day that, though we had cased it in a framework of our civilisation and government, the actual life of the Indian people went on almost unchanged. We must do more than give the people civilisation. We must leave our mark on their inner life. This, of course, can only be done by the Gospel, and this aim justified the existence of the Mission. Mr. Whitehead, head of the Mission, and the Dean of Christchurch also spoke.

Dr. MacKennal presided at the thirteenth annual meeting of the trustees and subscribers of Mansfield College, held on Tuesday last week. It was made the occasion for presenting to Dr. Fairbairn his portrait as first Principal of Mansfield. Mr. Albert Spicer referred to Dr. Fairbairn's work, and said that Congregationalists were proud of the success that Mansfield men had won in the University, and of the help and stimulus he had given to their Church life. Dr. Fairbairn, in replying, spoke of the origin of Mansfield as an endeavour made to meet the supreme need of the pulpit, which called not for "priests," but for men who should be "veritable prophets of the Most High."

"One Thing."

By Mrs. HARVEY-JELLIE.

"YES, she is a charming girl—not a bit religious, you know," said the Doctor; "but I have heard you say, if a person lives straight, and attends church once a day on Sunday, that is enough."

"To me there is nothing wanting in her. I am more than satisfied, and in a week she will be my wife, Doctor."

Thus ended what had been a long conversation between the much-beloved medical man and his late assistant, who had taken a practice in an adjacent town.

"Religious, indeed. Think of questioning the goodness of such an one," said Rudolph Baurn, as he walked toward the house of his lover. More than ever assured that she was wanting in no grace or virtue, he decided never to speak of her to the man who imagined he had a responsibility regarding his patients' souls as well as bodies. Gertrude Lenthorpe possessed a bright, unselfish nature. She was accomplished and exceedingly beautiful.

It always seemed to her associates as though she was goodness personified, for none could point to a fault.

Her departure from the social circle was lamented by all, and her wedding dreaded on account of losing her.

But as she stood in bridal attire surrounded by those who loved her, more than one exclaimed, "She's just perfect.'

The parents took a fond farewell. Friends clustered round to say "good-bye" as the carriage awaited bride and bridegroom. "Where is Doctor Messon? I must shake hands with him," said Gertrude. The man who had tended her from her childhood came forward and spoke cheerily to the happy pair. Then kindly and softly he said, "God bless you, my child; there is just one thing you need, *eternal life in Jesus Christ.* Good-bye."

The old home of happy girlhood was left behind, a few tears sprinkled the lovely bouquet in her hand, and then the heart bounded gladly toward the new and unknown prospects. Together they wandered over scenes in the sunny south, and built fine castles in the air as they talked of future days.

Rudolph could not remain absent from his new practice long, and with excitement and pleasure husband and wife entered the fresh home to begin another chapter in their life's history.

Gertrude became the attraction of all the society in the neighbourhood, and Rudolph grew to admire and adore her more daily.

"What would the old man wish for that cannot be found in *her*, I wonder?" he said to himself as he sat in his surgery. He had just left the drawing-room where his wife reigned as queen that evening. It was the anniversary of their wedding, and selected guests were gathered to join in festivity and rejoicing.

"I cannot believe a whole year has gone," Gertrude said, after her friends had left, as she stood with her husband listening to his remarks of admiration and praise.

"Everything seems right, Gertie. We have health and happiness and success in every way. Before us all is hopeful and bright. Never lose your pretty smile and sunny locks till we stand at the far end of many, many years of married life," he said.

One week later Rudolph Baurn stood alone in that same room, with blanched face and tightened lips. This was beyond his calculation. His treasured one was lying with life in the balance, a touch of the grim and dreaded spectre, and he must lose her. The servant brought in a telegram, which he eagerly opened and read:

"Will be with you quickly."

In less than two hours Dr. Messon arrived.

"I could not feel safe without you. She wishes you to see her, doctor. This is too terrible. Go to her and tell me what you think;" and the two men quietly ascended the stairs.

The nurse stepped across the room and whispered, "She is scarcely conscious."

Such moments are full of horror, as those when Rudolph stood back while the experienced man took a long look at the patient.

Many times amid the gay surroundings, Gertrude had experienced a strange sense of want. She could not express it, therefore as far as possible put it from her.

Now sudden illness had laid her aside, and her mind was troubled. The words of her old doctor every now and again had repeated themselves, and in her sleep of weakness she seemed to be standing on a cliff, while all her pleasures and friends were falling over and leaving her. She thought she was weeping for some to remain, when a voice said, "*One thing you need*—Eternal Life in Jesus Christ."

Perhaps she had felt the gentle touch of Doctor Messon's hand, suggesting his very words again. When she opened her eyes they rested on his familiar face.

"I have come to try and help you," he said. "Tell me how you are feeling, if you can."

"Doctor, help me to one thing!" she seized his hand. "You told me rightly, though I never heeded as now. Help me or I shall die before I gain it. Oh, do not say it is too late!"

"Be still, my child," he said, in his old accustomed manner. He knew her husband objected to religious talk, and feared to speak too quickly.

"Say you can help me to this one thing. Quick, doctor!"

"Satisfy her mind, her weakness makes her wander," said Rudolph.

Still holding the trembling hand, the old man uttered life-giving words. "Through faith in Jesus you may have eternal life. He loves you, though you have slighted Him."

For a while he stayed and pointed out the way of peace; and then she lay contentedly, the nurse carrying out instructions.

"Is there hope?" asked the anxious husband as the doctor took his arm and led him to another room.

"I see none! Still she is young—we must wait," he said. "My friend, to live without Christ is to miss life's sum total of joy. But to die without Him is blank despair; yet what did you say to me once?"

"This is quite a new standpoint, doctor. I recall my words and say nothing now; only this—save her to me if possible, and give her the help she asks."

During the day and the following night the greatest skill was exercised, and every means employed; but daybreak revealed the fact that life was going. At the margin of the river all events are present; like a map one's history is surveyed. Gertrude scanned her bright few fleeting years, and saw how empty they had been. She dwelt thankfully on what the doctor had spoken at her wedding; and now, in the seclusion of her room, she was ready and eager to admit another, a heavenly visitor. Unheard by other ears, she caught the sound of Christ's voice, and, enraptured by its tones, she listened to her soul's delight, and knew she had passed into acceptance in Him. No pain distressed her—all was calm.

"Gertie, what would you say to me, dear," asked Rudolph as he saw her lips move.

"Tell them my message is, 'One thing they need — Jesus Christ.'" Turning to the Doctor Messon she said, "If they are not here from home in time, tell them all about the one thing, and make them hear."

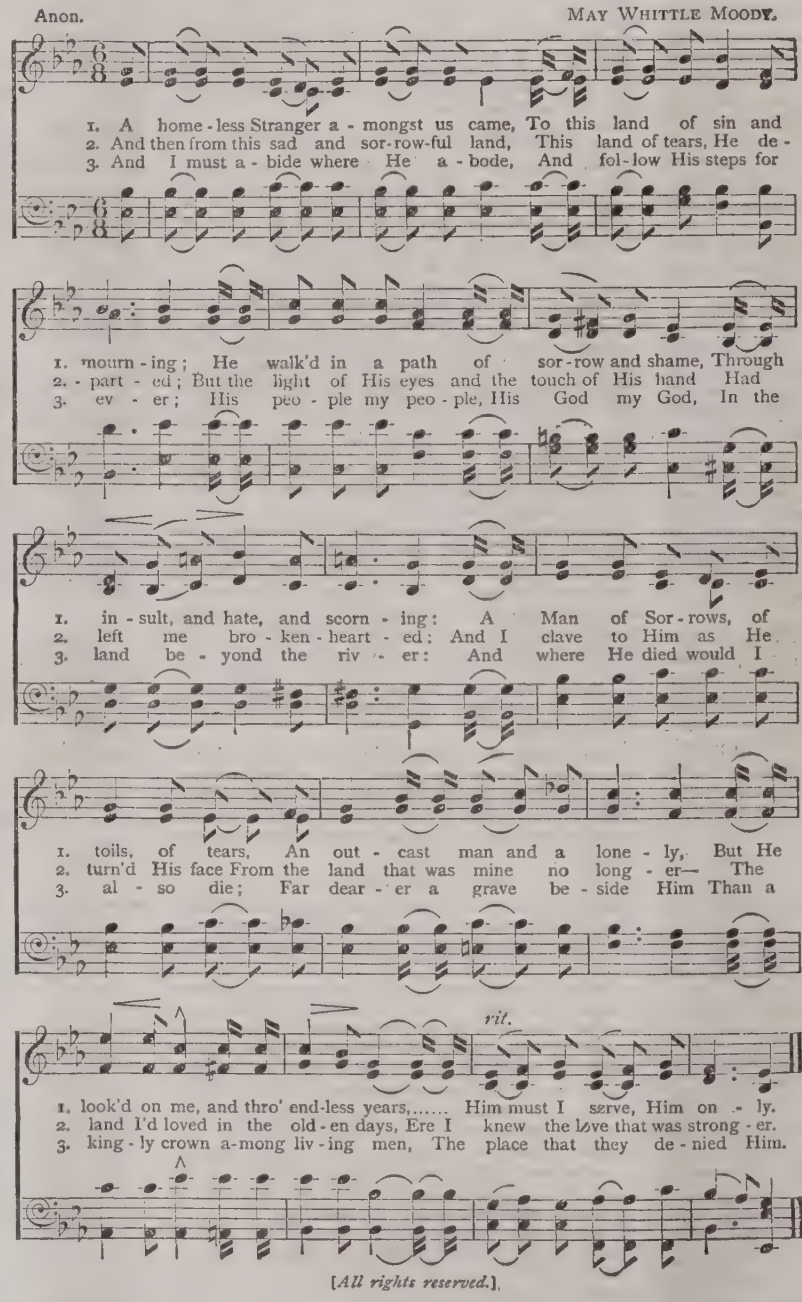
"You can give up all, can you not?" said the elder man ere he turned away not to see the parting.

"I gain all in *one*—eternal life in Jesus Christ. O doctor! you were right; in life and in death one thing is needful—remind them all of it for me."

No human touch could call her back, but the dawning of a new life proved she had responded to the touch Divine ere she passed away. . . .

A Homeless Stranger.

Anon. May Whittle Moody.



[*All rights reserved.*]

Browning Hall, Walworth.

Phases of Settlement Life.

NOTWITHSTANDING all that has been written by and about Mr. Sheldon, there are many sincere Christians who do not feel able to dogmatise as to what Jesus would do in any given set of circumstances. Mr. Herbert Stead, the Warden of Browning Hall, feels convinced, however, that Jesus, if He came to London in person, would settle down in a central district, and work among the poor there. And, of course, Mr. Stead has proved his faith by his works, for he lives in Walworth himself, and spends his time in trying to follow the footsteps of his Master, so far as it is given to a merely human atom to imitate One who was both human and Divine.

We may leave the vexed question of the modern *Imitatio Christi*, and study for a little this experiment at Browning Hall. For this purpose we can scarcely do better than listen to the story as it recently fell from the lips of Mr. Herbert Stead himself, when he recited it for the benefit of a small but interested company in a southern suburb. The narrative must be compressed, of course, from considerations of space.

South London (said Mr. Stead) and not the East End includes the very poorest districts



From photograph by Mr. Frank Brown, 20, Market Place, Leicester.

in London; that has been proved by the investigations of Mr. Charles Booth. Newington, the municipal area in which Walworth is situated, contains slightly less than one square mile, and has a population of more than 120,000. The ward in which Browning Hall stands had the unenviable distinction some weeks ago of reaching the high-water mark of London mortality; it was at the rate of 42 per thousand per annum. That was only for one week, of course; and the bulk of those who died were little children. "The Massacre of the Innocents" is commemorated in certain churches every year, evidently in ignorance of the fact that more children are slaughtered under our noses in London every year by overcrowding and insanitary conditions than were killed by the soldiers of Herod.

It will be understood that Walworth is not precisely the abode of the wealthy and aristocratic. A hundred years ago the parish was composed almost wholly of arable land. Fifty years ago it was a very eligible suburban place of residence, in which many "carriage people" were glad to live. Now it is one of the overcrowded cities of the poor. When the poor came, the rich showed their sense of human brotherhood by making tracks for Clapham and other remote suburbs.

The centre of our settlement work in Walworth is the Robert Browning Hall, a building erected more than a hundred years ago, and known as York Street Independent Chapel. Since then it has passed through many changes. Many families of note used to worship there, among others the Browning family; both father and mother of the poet were members of the church. Robert Browning and his sister worshipped there till the family moved away.

The idea of a "settlement" is to bring back to a poor neighbourhood, from the suburbs or other source, those who shall supply the place left vacant by the exodus of the well-to-do. There are university settlements, monastic settlements, and those that are more distinctly social. Not long ago an eminent American divine paid us a visit, and he said: "I think I have at last found the way of solving the problem of our great cities and bridging this terrible chasm between rich and poor. A university settlement is good. But after all the work will not be done by those who have graduated in a university spending six months or a year in the slums, but by Christian families coming from the more eligible places of residence, planting themselves in the midst of the poor neighbourhood and permeating it with the influence of their family life." I replied that that was the idea with which we started, the basis on which we went to work, and the aim for which we strive at our settlement in Walworth. The difficulty is to get the Christian households there. I have been four years in residence in Walworth, and during that time have addressed some of the most influential congregations in suburban London. I have brought the duty of Christian families coming to reside amongst the poor before these people. I have, through the kindness of many friends on the Press, either by interview with myself or in earnest articles written by others, had the same message put before the eyes and into the minds of innumerable readers throughout the country. And yet how very few have responded! Single men and women have come, and we were grateful; graduates from universities have come, and we were glad to welcome them. But in spite of all discouragement we hold to our primal idea that it is the Christian home planted as a permanency in these districts that is the true unit and nucleus of social service there.

Now, as to the sort of work carried on, I am glad to be able to give a description of our work, not by any of the workers, but by one who may claim to be an authority in all matters pertaining to London—Sir Walter Besant. He has just published what will no doubt be a historic work on South London. That book concludes with a very kindly appreciation of the work of the Browning Settlement; I may be allowed to read something of what he says as to the nature of our work:—

> The directors of this settlement desire to plant a settlement house in every poor street; a house which shall be inhabited by the workers, men or women, and shall serve as a model for the other people in the street; example, in fact, is relied upon as a potent influence. There is or will be a large clubhouse and coffee tavern for men. . . . Once a week there is a concert in the hall; the members of the settlement take as large a part as possible in the local government; they have laid out a burial ground at the back of their hall as a garden; they have a medical mission which give consultations free; some of them are poor men's lawyers; they have introduced the University Extension Lectures; they have founded thrift agencies; they hold Sunday afternoons for the men; they have a maternity society; they have a clothes stores; they have an adult school. Classes are held in hygiene, mathematics, and classics; there have been Shakespeare readings, music, singing, country holidays, summer camps, children's holidays; there is a boys' brigade; there is a musical drill; there are Mayday and harvest festivals; and there are, in addition, works of religion and temperance which I have not enumerated above. The key note of all such work as this is, for the workers, personal service—for the people, the influence of example.

I would rather say the mutual action and reaction of neighbourliness. We do not go there and say, "Behold what shining lights we are; and the best you can do is to imitate us." Nay, our attitude is: "You want us and we want you; let us try to make life brighter and better than it is." Sir Walter says that South London requires fifty such settlements. I should be only too glad to see them; my first desire of course is that the settlement that is there should be supported as the need of the district demands.

After this catalogue of the agencies in operation I will only hurriedly touch on a few points. In an overcrowded district the physical life of the people is one of the first things to be considered. Open spaces are essential. Our Browning garden, of one-seventh of an acre, is much used by the neighbours in the hot months. A plague-spot in the neighbourhood was pointed out to the Vestry, by my colleague, Mr. Bryan, now chairman of the Public Health Committee, and successfully dealt with. A medical mission, the superintendent of which, Dr. Richards, gives his services gratuitously, reaches from seventy to eighty persons every Tuesday and Friday during eight months in the year. Then we have a women's meeting, with 760 enrolled members, over which Mrs. Briant, Mrs. Morgan, and Mrs. Stead preside; country holidays and summer camps, a poor man's lawyer, who gives every week legal advice to those who need it, many thrift agencies, &c. As far as possible we try to get the people to avail themselves of the educational advantages provided by the State, notably in the free evening schools. The University Extension Lectures have been a great success, when given without charge. We have also lectures on social subjects. At the Sunday morning adult school there are studies in different interesting subjects.

But education, after all, is by no means what the people most need. Recreation is one of their great needs, and so we provide music every Saturday evening in the winter. These entertainments are high-class, and have a marked educational value in the best sense. We have "drawing rooms" once a month Perhaps some friends would like to give £2



From photograph by Vandyck, 125, Gloucester Road, S.W.

which is the cost of one of these, with 100 to 200 guests. Four shillings provides a "happy evening" for twenty children. At some of our drawing rooms we have had, along with the most respectable working-folk, the nearest approach to the criminal type to be found in Walworth.

We try in these and other ways to help them, and they help us. But these things do not satisfy us. All our work is grouped around the one great central idea of the Gospel of Jesus Christ. It is our endeavour to make real the Kingdom of God, not merely by the promulgation of theological propositions, but by every-day service in every-day life; that is the sovereign conception of the Gospel. We seek to bear witness to the great claim of Jesus Christ upon the whole life. We call no man and no interest common or unclean.

After giving some details of recent movements in social reform, Mr. Stead said in drawing to a close: "We want more room as a centre; our premises are altogether inadequate. We have secured a site on which we hope to erect a club house, which will be a means of help to many in the neighbourhood. This will cost £4,000. At almost every corner in Walworth there is a great flaring gin-palace. We want to provide the men with a better substitute for the public-house. We trust many will help in that project. But our chief need is residents."

Other Lands.

In Luther's Land.

ALLIANZHAUS, BLANKENBURG, THURINGIA.

WITH deep gratitude to God, we are able to say that the work He has entrusted to us in Luther's Land is showing progress in all its branches. The small seed sown thirteen years ago has, through the Lord's blessing, become a fruitful tree. Our little international band of orphan children—German, Irish, Indian, Armenian—has become more and more the centre of interest and joy in the home life. The Gospel work in the towns and villages of the Thüringian Forest is much owned of the Lord. There are families here and there whom we have been allowed to lead to the Lord, who willingly open their houses for our meetings; and these latter are extremely well attended everywhere.

Trusting to God's help for the means, we have called an evangelist to the Forest, and hope that another will soon follow. An Italian evangelist also has been added to the staff. He was formerly a colporteur of the Scotch Bible Society in Rome, a man of great devotion and zeal, in whose heart the Holy Spirit kindled the desire to labour among his countrymen in Germany. We have accepted him, and send him about among the hundreds of Italian navvies in this country. We get applications from Italians in all parts of Germany, Austria, &c., asking for Bibles and for instruction in the way of truth, so we are full of hope that the good seed sown here among these young men may some day bear rich fruit in Italy.

Our labours for Armenia are also singularly blessed of God. Great sums pass through our hands for the sufferers in that country. The number of orphans we are allowed to care for has now reached fifty-nine, besides the support of widows through the sale of their embroideries, and the help we can send to the hungry. The readers of our papers—the *Allianzblatt*, a paper of testimony and accounts of the Lord's work everywhere, and the *Für Dich*, a small Gospel paper—are steadily increasing. The same can be said of the Blankenburg Branch of the Evangelical Alliance, which now counts about 300 members and which stands in direct communication with the English organisation. Of our conventions—on Keswick lines—much could be said. From the first one, held in spite of much opposition thirteen years ago, with its 28 attendants, it has reached 500 last year, meeting in the beautiful new Alliance Hall, which the Lord enabled us to build through the help of his children in many countries. We expect a still larger attendance this year, when the convention will take place August 28 to September 1. Not only have streams of blessing flowed from all these conventions, but similar gatherings have been started in many parts of Germany.

This year, as in the past, we are looking to the presence of dear and honoured English brethern, whose ministry at our conventions is greatly prized. Over against all that is bright in this picture, it would not be difficult to put in the shadows that fall upon our path. We are still entirely excommunicated by the Lutheran Church, dominant in these parts. The pastors of the very town we live in, not only would not cross our threshold themselves, but seek to prevent others from doing so. Everywhere the clergy meet us with the question as to our belief in regeneration in baptism; and in consequence of our replying in the negative, they accuse us of preaching "false doctrine." Added to all this come the trials, conflicts, and disappointments common to all. Why comment upon them? We would rather praise Him who brings strength out of weakness.

We are most anxious to find a Christian worker willing to come to our help in teaching the children of the Allianzhaus English and music in return for German.

(Fräulein) A. von Weling.

Blankenburg, Thüringia.

Basutoland Mission.

THE historic "Mulberry Tree" at Mildmay witnessed, on the afternoon of June 9, an interesting gathering of the friends of the Basutoland Mission. Colonel Morton presided.

Dr. Mathews, who has spent some time in the country, gave a most interesting account of the origin of the work. He told how the Basutos are very anxious to support the mission as far as possible themselves, having given last year about £2,000 to it. The money collected in England goes to help the native fund for the support of native workers. Dr. Mathews stated how impossible it was for a chief in that land to take a definite stand as a Christian. He must renounce being a chief if he becomes a Christian—one old chief to whom the Gospel had appealed many times most powerfully said, "No, I cannot, the gate is too strait."

An additional interest was given to the gathering by the presence of three Basutos, with their interpreter, who were allowed to come from the Earl's Court Exhibition. The three natives, who were Christians, sang "Rock of Ages" in Basuto, and one of them made a speech, saying how kindly they had been treated in England, and how interested they were in visiting the land where the Great White Queen lives. He afterwards very devoutly repeated the Lord's prayer in his native tongue. It was a touching sight to see black men and white worshipping together under that old tree.

There was a small sale of foreign articles in the grounds in aid of the Mission, which attracted many purchasers.

Before the close of the meeting, Mrs. Hogg presented each of the Basuto visitors with a New Testament in their own tongue, and which had been procured for them by the Hon. Secretary at the British and Foreign Bible Society.

The Gospel in Brittany.

YOUR readers may not know that in Brittany a native church has sprung up through the preaching of the gospel by Pasteur Lecoat and his helpers, and through the distribution of the Scriptures (which he has translated) by the Société Evangélique Brétonne. This society is doing a wonderful work, and God is with it of a truth.

But there is a special need just at the present moment. The society has at its headquarters in Brittany some land and building invested in trustees. A small property adjoining it (about 1½ acres) with five buildings upon it is to be sold at once, and can be purchased for £200. It is most important that this property should be acquired by the society. It would not only prevent its falling into the enemy's hands, which would be disastrous for us, but it would be a great help to the Mission, giving at once an industrial side to its operations. One of the buildings, being a flax mill, would give employment to several who are receiving instruction at Tremel, while at the same time it would be a permanent help towards supporting the society in its spiritual work.

Ed. B. Underhill, LL.D., Chairman.
P. H. Hewitt, Major, Hon. Treasurer.
E. W. Bullinger, D.D., Hon. Secretary.
25, New Oxford Street, London, W.C.

Sailors' Rest, Dunkerque.

JUST twelve months ago, one Sunday night, a party of English sailors left their vessel and directed their steps towards the Sailors' Rest. As they were crossing the bridge, one of them inquired of his mate, "Where are we going?" The reply was, "To the mission." The first speaker laughed and said, "To the mission. Much good that will do me!" When they entered, the service was in full swing, and they had some difficulty in finding places. During that meeting an arrow from the Lord pierced the conscience of the man who "laughed," and he went back to his ship sore stricken and weeping over his past life. That night proved the turning point in the life of J. B.

Once a fortnight, when his vessel comes to this port, he makes straight for the Sailors' Rest, always bringing some of his shipmates with him. His delight is to tell the story of his conversion, and persuade others to accept the Saviour, who has given him this "beautiful new life." It can truly be said of this man, "Where sin abounded, grace doth much more abound." "It is the Lord's doing, and it is marvellous in our eyes." His testimony, given from a heart overflowing with love to the Saviour, has been the means of the conversion of his wife, who is dying of cancer. At a cottage meeting held at J. B.'s house on Whit-Monday, the wife of one of his shipmates also found peace in Jesus. Thus the blessing flows on; only eternity will reveal the far-reaching influence of that Sunday night service twelve months ago.

While we are thus encouraged by seeing fruit, the mission is in great need of support. The death of our most liberal subscriber, Viscountess Portman, leaves us a deficit of £64 per annum. Will not some of the Lord's stewards make up this loss for the Master's sake?

(Mrs.) Stewart Mackenzie.

Sailor's Rest, Dunkerque, France.

Work Among French Priests.

THE operations of the Œuvre des Prêtres Convertis have from time to time been set forth in these columns. According to the report for last year the importance and interest are continually on the increase. The work is, of necessity, difficult and delicate. Attention is confined to men of character and purpose; the unfrocked and disgraced have to be left to other treatment.

During the year twenty-seven priests have been accepted and helped according to their several needs. Others received temporal assistance, as they were starving and homeless. The president and director refused shelter or help of any kind to about forty priests who were either undeserving, incapable, or without certificates. The work has now, at Courbevoie, near Paris, 25, rue Carle-Hébert, a Home (Maison Hospitalière) to receive priests when they leave the Church of Rome. Before they begin a career, or enter a theological seminary, endeavours are made to show them the meaning of true Protestantism, and above all of true conversion. In the Maison Hospitalière they see a Christian family life, they read the Bible, they pray together. Meanwhile, the director is enabled to study their character, their capacities, their religious needs.

Communications to the director should be addressed M. L. J. Bertrand, 86, Boulevard Bineau, Neuilly (Seine).

Continental and Prison Notes.

By Mr. CHAS. COOK.

ONE thing most noticeable to me in the houses of the Lord's people on the continent in which I have visited and stayed has been the prayers offered for the prisoner Dreyfus. "The secret of the Lord is with them that fear Him," and the judgment of the Lord's people to my mind is clear and apparent. Nearly the whole of the staff of the French army have been educated at the Jesuits' College, and Rome is greatly in fear of what may momentarily happen.

The testimony of our brethren in Paris is—that Rome is fearing what may also happen by the spread of Protestant truth; that she is circulating a million journals daily in the towns and villages, inculcating adhesion to Holy Mother Church, and even openly declaring that the time has come for another massacre. And yet, side by side with this, are an eagerness to accept the Word of God and a spirit of hearing on the part of the people.

I took with me, for general distribution, a thousand copies of the Illustrated Gospels, with beautifully-coloured covers, published by Mr. Walters, of the Scripture Gift Mission, and in no instance have I met with a refusal to accept them. In the streets and railway stations, by shop assistants and hotel employés, they were gratefully received. May I suggest to all who are travelling in Roman Catholic countries how much good may be accomplished by the distribution of God's Word among the ordinary people one meets? I could point to some wonderful instances of conversion as the result of my giving away the New Testament.

Again have I unfavourably compared our stern prison discipline with the more humane systems I so often see abroad. Recently, at Neuchatel and other places, the governor, when conducting me round, has invariably, as he opened the door, raised his hat and addressed his more unfortunate fellow-man with a "Bon jour." Was not this calculated to produce some measure of self-respect? On the walls of prison cells in France, Switzerland, and Italy may also be seen the photos of wife and children, or perhaps, if a young prisoner, it may be a mother's face is seen. When will our slow-to-learn English authorities permit so humanising an influence in *their* iron-bound system?

The cell walls of an English gaol often front a dead wall; but I noticed at Lausanne that a high platform ran round the workshops of the prison, and when work was over the men were allowed to sit on the platform which looked out over the beautiful lake, where birds and boats might be seen skimming the surface; whilst beyond the snow-clad mountains were roseate with the glorious sunset banners of the evening sky. I thank God for the privilege of speaking a word of sympathy and cheer to often desponding men and women—I once met an Englishman who had been eighteen years in prison in Eastern Europe without a Bible—of telling the story of love from the heart of the Lord of love. Would that others would follow in the steps of Dr. Baedeker and Baroness Wredé!

If we are able to say in that day "I have given them thy Word," will He not say, "I was in prison, and ye visited Me?" In one of the gaol churches, which I recently visited, I saw what was a novelty even to myself in the prison world. The names of the good and great men of all lands were written on the walls—I suppose as an incentive to hope and emulation. The names of Penn and Washington and others — very properly including S. Belbrani Scalia, the director of the Italian prisons—and over the pulpit were the honoured names of John Howard and Elizabeth Fry. Was it not Howard who replied to the Empress of Russia, who invited him to the palace when he reached St. Petersburg: "Tell Her Majesty I am not here to visit palaces, but prisons?"

Missionary Church of Belgium.

LAST January the Committee anticipated, for the end of their financial year, a deficit of about 50,000fr. On closing their accounts for 1898-99 they have been greatly relieved by ascertaining the deficit to be only 5,300. In the three months, from January to March, the Committee received over 100,000fr. The members of our churches, poor as they are, have made great progress in liberality; our collectors met with a generous reception in London, Rhenish Prussia, North Germany and Switzerland; numerous friends in this country and abroad spontaneously sent us their donations, and the Young Women's Belgian Missionary Aid Association made great and successful efforts to increase their contributions.

We receive good tidings from different parts of our field of labour; our pastors and our churches are doing their utmost to spread the light of the Gospel amidst our benighted people; doors are opening before us; we must add to the number of our stations, and engage the services of two or three more pastors. We enter upon the year 1899-1900 with fresh courage and with the firm belief that the Lord will supply our needs in the future as He has done in the past. Of the 48,000fr. that we require before June 30 to cover our expenses and extinguish the deficit of 5,300fr., we have received 23,000fr., including the ordinary contributions of our churches and the subsidies granted us by various societies. The Lord will, we feel sure, put it into the hearts of old and new friends to come to our assistance according to their ability.

Kennedy Amet, General Secretary.
129, Chaussée d'Ixelles, Brussels.

A Trip to Ecuador.

DESCRIBING a trip to Ecuador, Mr. C. H. Bright, of the Peruvian and Ecuatorian Mission, says:—"The journey occupied about four weeks, and we (myself and T. Cullen) travelled about two thousand miles. But, as our object was mainly exploration, we were not three days in any one place except Guayaquil. There I preached twice to the few souls who gather to hear Mr. Strain teach the Gospel. In other places we scattered papers and spoke to some individuals, but did no preaching. Our object was to find a suitable site to establish a branch in Ecuador.

"The revolution, I am sorry to say, has extended till now all Ecuador is torn up. It is a last, desperate struggle of the priests to regain their lost power, and again to close the door against Gospel heralds. The money to run the revolution has (so it is reported) been contributed by the monasteries and convents, which are rich with the hoarded treasures of three centuries. One of the things that specially struck me, was the curious way some priests take to stir up the flame of piety (?) in their followers. Here is an exact translation of an advertisement that appeared in a local paper of Guayaquil the eve of our visit to Chimbo.

"On November 27 will take place in the town of Naranjita the feast of

THE VIRGIN OF SORROWS.

There will be bull-fights on the 26th and 27th, and on Lord's Day dances of *curiquingues* (a comic dance), horse races, races in sacks, cock-fights, greased pole, fireworks, gambling permitted by the law, and various other amusements. The faithful and devout are invited to assist at said feast."

Both going to and returning from Chimbo we passed through this little town. I stepped off the train and walked round a bit. It was most saddening and shocking to see the gambling openly carried on in the streets, and the debauchery on every hand. And all under pretext of religion, and got up by the priest himself! By the time we returned, the feast was breaking up, and we had on the train with us two of the idols they had been worshipping, also strolling guitar players, drunkards, and other disreputable characters.

At Santa Rosa I saw an oil painting in the village church representing the souls in purgatory. It represents heaven, purgatory, and the souls issuing from purgatory through the masses said by the priest that is seen officiating at the altar. Its object is evidently to put money in the priest's pocket, and its efficacy to this end cannot be doubted, for there (in the picture) you can *see* the souls suffering in the flames, and you *see* them coming out, bleached white in the purgatorial fires.

Communications regarding Mr. Bright's work may be addressed to Mr. B. McCall-Barbour, 16, Johnstone Terrace, Edinburgh.

Free Evangelical Church, France.

AS the representative of the "Union of the Free Evangelical Churches of France," I beg to point out a few facts in connection with its Home Mission, which may be read with interest by the Christians of this country.

Everyone knows that the hour is most critical for French Protestantism at present. In many parts of the country, priests have succeeded in raising against us the fanaticism and the wildest passions of the mob. In Auvergne, for instance, it is amid great opposition and danger to their lives that our missionary, Pastor Delattre, and his co-labourers pursue their work. Clerical newspapers publish daily the worst calumnies against them. On several occasions they have been assaulted most savagely. Meanwhile magistrates and officials sometimes refuse to interfere and to do their duty in preserving the rights and freedom of speech which the law most clearly grants to each French citizen.

Up to the end of October it seemed as if Auvergne were to be completely shut against the preaching of the Gospel. However, Pastor Delattre writes: "I never lost heart, and finally the Lord has opened new doors."

From Florac, in the mountains of Cevennes, famous by the heroism of the "Camisards," Pastor Illaire writes that he notes an increasing missionary life. The congregation seems to be gaining ground and recognition. There has been great emulation of liberality among the members in view of the building of a chapel. A friend has given £200, and all the others have given according to their power—some even beyond their power. This will give our work there a character of permanence which will be greatly beneficial.

At Le Riou, in the department of Haute Loire, since special meetings held in October, thirty converts have been added to the Church. "Our children cheerfully gave up the usual Christmas tree and gifts in favour of missionary work."

New openings for the Gospel have been met recently in the department of Charente, where good Christian work is carried on in many localities.

Pastor Fabre writes about Montignac: "Since the opening of the meeting-house in September, 1897, the inhabitants have cordially responded to the invitation to come and listen to the Gospel. All along they have attended with encouraging regularity; 100 persons are often crowded into the little room listening to the message of grace. We have already a number of regular attendants with whom we enter into more intimate relationship. The great attraction is the singing of hymns; fifteen young girls follow the singing lessons of the Sunday afternoon, and on Sunday evenings young men are taught the same hymns."

The exodus of many Roman Catholic priests from the Church of Rome, which is still going on: the uneasiness and strong desires in many noble minded and pious people, as shown in the controversies pursued in several Roman Catholic reviews and newspapers in favour of a more liberal form of catholicism: are also characteristic features of the present situation in France. Are they not, perhaps, the dawn of a new day, the day of a great spiritual awakening, which "will make everything new" in that beautiful country?

I am in London for a few days longer, and the guest of Rev. du Pontet-de la Harpe, French Parsonage, Bayswater, where any communication may be addressed to me. I should gladly give further particulars on the mission which I represent. S. Monnier, Pastor.

Home Missions.

Friedenheim Hospital.

SEEN in the glint of the summer sun, while the trees of the picturesque grounds wave gently in the evening breeze, Friedenheim is instinct with a peculiar pathos. The poor fading creatures who rest so quietly in this Home of Peace for the dying, who are ministered to by godly and devoted women and by all the applied resources of the healing art, contrast touchingly with the glowing beauties of nature.

On almost every face one sees the grey shadow of coming dissolution. Amid such surroundings one's mind recalls the striking sentence of Bright—"The angel of death is abroad in the land; we can almost hear the beating of his wings." Consumption has its grip on that poor skeleton-like soul who, through the great window of the ward, is taking his farewell glances at leaf and blossom, and sunset sky. In the cots that are placed round the lofty apartments are stretched

SUFFERERS OF MANY KINDS;

yet there is not a murmur of discontent; a tender solemnity pervades the quiet rooms, and everywhere one realises that Friedenheim is the ante-chamber of another and a higher existence. Here the helpless and homeless dying find a shelter in the time of storm, and truly may they say that Divine arms make their bed in sickness; for the history of the institution is a record of God's faithfulness and blessing from the time when Miss Davidson commenced her work in the "day of small things" until the present period of extensive influence and public recognition.

The Home, it will be remembered, is meant only for those in the last stages of illness as distinct from incurable patients in a stationary condition; it is for those whose insufficient means and friendless condition prevent their being properly nursed and cared for to the end. The character of the work is one that must especially commend it to the consideration of Christian people, for while the enfeebled body is cared for with untiring patience, the dominant idea of the management is to lead souls to the Saviour.

At the annual gathering held on Thursday last a number of sympathetic friends came together to hear brief accounts of the work. After Mr. J. H. Tritton, who presided, had dwelt briefly on the need for such a home and the devotion of the workers, Dr. Habershon said that the gloomy associations of death were largely removed by the spiritual surroundings. Alluding to the strenuous labours of the nurses, the speaker pointed out that it had become necessary to provide proper accommodation for them. Dr. Schofield emphasised the same point, observing that it was no longer possible to house these consecrated and industrious toilers in their present premises. As to the patients, it was not surprising that

UNDER THE SOOTHING INFLUENCES

of the Home some of them subsequently show signs of recovery, and later on are discharged quite well; but the great majority, of course, die in the Home, and the unceasing labours of help and watchfulness entailed upon the nurses could readily be imagined. The comparative smallness of the outlay originally made in establishing so large an institution, and the very low figure of the management expenses, were additional reasons why there should be a ready response to the appeal for the £2,500 required for the purpose of erecting a suitable residence for the nurses.

Canon Girdlestone and Mr. Algernon Coote also spoke in feeling terms, and at the conclusion of the meeting the audience, under the guidance of Miss Davidson, inspected the beautifully kept building and grounds. The expressions of appreciation heard on every hand must have been very cheering to the staff, the only possible verdict being that the institution is a noble expression of Christian sympathy and devotion. Communications may be addressed to Miss Davidson, Friedenheim, Upper Avenue Road, London, N.W.

Giving Them a New Start.

LONDONERS, and visitors to London, are well acquainted with Shaftesbury Avenue—the fine thoroughfare leading from Piccadilly Circus to New Oxford Street; and probably the passers-by are familiar also with the exterior of Shaftesbury House Boys' Home, the headquarters of the National Refuges for Homeless and Destitute Children. For the lettering is so distinct that "he who runs may read." But far too few of the general public acquaint themselves with the philanthropic work carried on within, and the transformations witnessed there. Perhaps the most striking sight is to be seen about noon on Saturday mornings, when poor boys of good character are received for transfer to the *Arethusa* and *Chichester* training ships at Greenhithe, Kent, and, rigged out in the smart uniform of the ships, they set off, all smiling and happy, for their new surroundings. More pathetic is the sight of the boys and girls received for transfer to the Homes on shore, for the children are younger, and in the majority of cases are parting from mother for the first time. Only the other day a batch of twenty-four destitute lads and lasses were admitted, and sent to the Society's Homes at Bisley, Twickenham, Sudbury, and Ealing. The merits of each case had been decided by the committee, after careful examination. No votes or elections are necessary—a fact hailed with delight by the destitute poor, and also by Christian workers interested in their welfare.

A few specimen cases of children just admitted will illustrate. The secretary, Mr. H. Bristow Wallen, will be happy to verify any of the following outlines, taken haphazard from the official papers:

Willie, aged 10, son of a gardener at Wantage, who died after a very short illness, just as the mother was recovering from a sharp attack of rheumatic fever. Kind neighbours are helping to get the children into orphanages, that the poor widow may be able to take a light situation when her strength permits.

Harry, aged 11. His father, a journeyman tailor, died of cancer, leaving his widow with nine children. The clergy of St. James's, Piccadilly, interceded for the case.

Charley, aged 10, son of a labourer at Shedfield, Hants., who died of inflammation of the lungs, leaving a widow and five children. The mother struggled hard to maintain herself and little ones, but was compelled to seek relief.

George and Albert, from Walton-on-Thames, lost both parents through consumption. The mother passed away only a few weeks ago, leaving six children. The two brothers, in accordance with the Society's humane rule, were *not* separated, but placed in the same Home, Fortescue House, Twickenham.

Edwin and Daisy, aged respectively eleven and nine, came from Shoreditch. The father, a printer, died of asthma, and the poor widow had a hard struggle to maintain herself and family. There were eleven children, the eldest being out at work, but not able to help.

Maggie, aged twelve, came from Stony Stratford, Buckinghamshire. Her mother died ten years ago. How greatly the child needed the timely aid of a Christian home may be gathered from the following details, supplied by a benevolent friend who interceded on her behalf:—"The father lives in a two-roomed hovel, which I am now trying to have condemned. He and Margaret sleep in the same room. The dirt and squalor are beyond description. The man does not illtreat his children, but has no sense of responsibility as a parent. He spends his time in the public-house when not at work, and leaves the girl to take care of herself all day. Her bodily condition is such that only the lowest of the low will associate with her. The neighbours, who are of a very low class, all beg of me to have the child sent to be with her sister." (The application was granted, and Maggie is now enjoying the cleanliness and other blessings of Sudbury Hall Girls' Home, in company with her elder sister.)

Page after page could be filled with these simple "annals of the poor;" but the instances just quoted will suffice to prove the practical work being done which cannot appeal in vain for help from those who love the Friend of Little Children.

Mission Work for Cyclists.

DEAR SIR,—Everyone must feel the great importance of reaching our country villages with the Gospel message, but perhaps few have realised how much could be done with the aid of the cycle.

During the last few summers much blessing has attended the work amongst children in the villages visited by the caravans in connection with the Children's Special Service Mission. There are now four caravans at work—in Suffolk, Sussex, Kent, and Somerset—and a fifth is to be sent out shortly.

But it is evident that by this means very few, comparatively speaking, of the thousands of villages in England can be reached. In recent years in several towns some of our Christian cyclists have gone out in the summer to some of the surrounding villages for Gospel meetings. Such work has generally been done by young men on their Saturday afternoon holiday.

It would certainly be possible very largely to increase such work, if it were systematically arranged from each large town as a centre, and hundreds of villages might be reached with the Gospel message. Very much, at all events, might be done for the children of some of our villages, because they could be met with, when out of school, on any day of the week, and lady cyclists could give them Gospel books and tracts, which would soon find their way into every house in the village.

I would suggest that a "Cyclists' Children's Mission" should be formed in every large town; that the whole neighbourhood round should be systematically mapped out and the villages visited in turn; that ladies should undertake the work of tract distribution during the week, and make arrangements for and give notice of any meetings to be held; and that all the available workers should go out on the Saturday afternoons to conduct the meetings, taking as many villages as possible, according to the force at disposal.

It is clear that in a very short time an immense amount of Gospel literature could be scattered widely in many villages which are, to a great extent, without the Gospel. Of course, the villages most destitute of the Gospel should be first chosen. Many opportunities might also be found in this way of establishing branches of the Children's Scripture Union in small country villages.

Should any such "Cyclists' Children's Mission" be started in any town, the committee of the Children's Special Service Mission would be very glad to supply a large grant of Children's Picture Leaflets and other literature. Information as to the caravan work may be had from Mr. S. J. Hewlett, Ewhurst, Redhill Common, Surrey; and applications for the leaflets of the Children's Special Service Mission, or for cards of the Scripture Union, should be made to Mr. H. Hankinson, 13A, Warwick Lane, Paternoster Row, London.—Yours very faithfully, T. B. Bishop.

A Successful Experiment.

FOR thirty-five years Mrs. Meredith's Prison Mission work has been continued, and been a means of saving many. Never since its commencement, perhaps, have the women shown such a desire to lead a new life as at the present time. This has been seen in the way in which they have borne the test of having Bank Holiday to spend as they thought well. On former Bank Holidays special work has been provided for them. Easter Tuesday and Whit Tuesday mornings were anxious times to those in charge at 143, Clapham Road; but prayer was abundantly answered. The women all came to their work, saying, with a little excusable pride, "We are all here," which meant more than it expressed.

This is the encouraging side, but there is another in the midst of all this joy. Great financial anxiety is felt; increasing calls have come and are still coming on the funds, which are exhausted. Buildings are sadly needing repair, and a tottering wall which supports a rotten roof must be rebuilt. Friends have kindly helped in the past, and will no doubt continue their liberal support in this time of difficulty.

The Outlook in Ireland.

THE noble-hearted men and women who, in the teeth of great difficulties, preached "the old, old story of Jesus and his love" to Irish Roman Catholics, have now the joy of knowing that, although they sowed, others reaped. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A Jesuit, Father Phelan, has recently been preaching in Cork, and he is greatly alarmed at the rising tide of independence everywhere apparent. He said:

We are witnessing a rapid transformation in the country. The bonds that united the pastor and the people for centuries are dissolving and fading away. Even the best (Roman) Catholic, if he were to face himself in examination, cannot account to himself for the change that has passed over his life and mind. There is a deposit of bitterness lying at the bottom of his heart, and a tendency to descant on his grievances. Even the Church herself is suffering. She is no longer the trusted mother, but the suspected friend. There is a tendency to question her authority and to define her limits.

The preacher lamented the fact that Irish Roman Catholics prefer Protestant to Roman Catholic books, and he informed his audience that despondent men have lost all hope for Catholic Ireland.

The newly-created County Councils have in many places set themselves (in obedience to priestly wire-pullers) to pass bye-laws against street preaching, and to try and boycott Protestant banks. It is only fair to say that, in regard to both projects, there is a strong and a growing tide of popular opposition. The following is a copy of a letter written by a Dublin Roman Catholic in reference to the attempt to stop the preaching of the Gospel.

"Enclosed I beg to send you a newspaper cutting, with reference to the passing of a bye-law by the Cork County Council to prohibit street preaching. Though a Catholic, I consider this a most narrow-minded and retrograde proceeding. While the Cork civic chair was occupied by a Parnellite (who, by the way, was a Roman Catholic), these street preachers were allowed to exercise their rights as citizens, and the disgraceful scenes of previous years were not repeated.

"In England the fullest liberty is accorded to Roman Catholics in this matter. I have frequently seen their Whit-Week processions in various Lancashire towns, and no one has ever attempted to molest them. But withal, some of the uninstructed Catholics in England are unwilling to permit the free expression of opinion if opposed to their views. I happened to be in Manchester when Rev. Thos. Connellan was delivering his addresses, and the riotous attempts to break up that gentleman's meetings contrasted very unfavourably with the tolerant attitude of other religious bodies towards the Catholics."

The above is a fair specimen of what one may hear in all directions from thinking Roman Catholics. But the priests, especially the younger generation of them, are losing their heads. In all directions they are threatening Protestant merchants who advertise in *The Catholic*, Mr. Connellan's monthly magazine.

But priestly wrath will not stop the spread of the Gospel. Mr. Connellan never had greater access, never was welcomed with more heartiness. So vain have been all ecclesiastical thunderbolts hitherto directed at his head, that the Roman authorities are now trying to disarm him by sweetness and flattery. Dr. Long, of Limerick Medical Mission, has lived down the storm raised by Father Slattery.

Aged Christian Blind.—The nineteenth anniversary of the North London Homes for Aged Christian Blind, Hanley Road, Crouch Hill, was held on June 2. Mr. F. A. Bevan presided. The report showed that seven had died and that eleven had been received during the year. The chairman made an earnest appeal for funds to enable the Homes to do all the work of which they were capable. The branch at Southend, to which sixty had been sent, could do vastly more work if there were more funds at disposal. Many are waiting to be sent down for change. Various other friends spoke on behalf of the good work maintained by the institution.

Open-Air Mission, Ireland.

THE open-air work during the year 1898 was more successful than in any previous year. The faint-hearted predicted disaster, but victory was divinely granted. Ten new towns were added to the ever-lengthening list, in whose streets a free salvation is now preached.

The "1798 Demonstrations" helped rather than hindered the street preaching in most places, and nowhere was violence experienced; indeed, this is a thing of the past now. Even in Sligo the aspect of affairs has entirely changed, and the preaching in that town is held regularly to attentive crowds, who appear each time more and more interested.

In 1893 open-air preaching in Ireland was unknown outside of Ulster, except in four towns; now it is practically an acknowledged institution in no less than thirty-four of the largest towns throughout the south and west. The Gospel is preached to hundreds, nay thousands, of attentive Irish men and women who never heard the message in its simplicity before. We believe that the Lord who has given this open door is blessing his word to the salvation of souls.

A worker from the South of Ireland writes:—

A few days ago I received a letter from a woman who recently came to Cork, and who listened to the street-preachers. She says, "I never heard anything so beautiful in my life. I have been led to trust in Jesus, and I am resolved to live for Him."

A sailor, who used to strike us with his clenched fists, has also been truly converted to God. He gave his testimony in a public meeting, and said it was his cruel conduct to the preachers that convicted him of his condition as a lost sinner, and that, as such, he had fled to the Lord Jesus Christ for salvation.

A friend from the West writes encouragingly thus:—

Mr. D. R., the eminent evangelist, said to me one Sunday, at the close of the preaching, "That was a wonderful meeting. I am glad I came to it; it was splendid." Mr. William Irving, of Scotland, described another service as "the best open-air meeting he had ever been at!" Another gentleman said, "I would walk all the way from my home in Nenagh to Galway and back again for the privilege of speaking at such an open-air service."

When we think of the awful storm that greeted the preachers four years ago, it is something extraordinary to notice the present great change in the feeling of the people.

The success of the present year has been greater than ever, and the acceptance of the preachers more marked. Several new towns have been opened without any opposition, and all the old places are being worked with renewed vigour. Every day the agents of the Mission are at work in different parts. Of course all the places or towns where open-air preaching is now carried on are not worked by this Mission. The object of the Mission is to start the preaching where it is practicable, and as soon as possible to leave it in the hands of local workers to continue. No salaries are paid to any of the agents at present, but the voluntary services of all suitable workers, clerical and lay, are thankfully availed of, and all expenses paid by the Mission. The average travelling expenses per month amounts to £25. More could be done if there was more money.

The hon. treasurer of the Open-Air Mission for Ireland is Capt. R. Wade-Thompson, J.P., Clonsreagh Castle, co. Dublin.

Hospitals and Sunday Services.—A telephone connection between the London Hospitals and some places of worship was initiated on Hospital Sunday. The installation was carried out by the Electrophone Company at its own expense, for the benefit of the patients. The result was highly successful, every word being so distinctly audible that the various services could be followed with much satisfaction. The buildings connected included St. Michael's, Chester Square (Rev. Canon Fleming), Highbury Quadrant Chapel (Rev. W. J. Dawson), and St. James' Hall (Rev. Hugh Price Hughes).

A Holiday Cottage.—Sister Joyce, of the West London Mission, writes from Craven Hall, Foubert's Place, Regent Street, W., desiring to know of a cheap furnished cottage, or part of one, not far from London, where she could take a few of the girls belonging to her Bible-class for a fortnight in August. The girls are chiefly tailoresses and dressmakers, and are perfectly quiet and respectable.

East End Jews at Mildmay.

BY the kind permission of Col. Morton, Rev. J. Wilkinson and his fellow workers gave their annual treat to Jews from Whitechapel in the grounds of the Mildmay Conference Hall on Tuesday last week. About 300 Jews were entertained, and in the course of the afternoon several open-air meetings were held, the addresses being listened to with attention.

After tea a party of Dr. Barnardo's young bell-ringers delighted the guests by their rendering of several charming pieces. A youthful band of pipers also played some rousing Scotch melodies, which afforded much pleasure to our Russian and Polish friends. Later on, a Gospel meeting was held, over which Mr. Wilkinson presided. After singing and prayer the chairman read Psalm xxii., on which he based an address. Col. Morton spoke some warm words of greeting to the Jews, and assured them that as long as he presides at Mildmay they will always receive a hearty welcome there.

Pastor George Soltau gave a rousing address from the well-known John iii. 16. The people returned to the East End by special train at 8.30, many of them giving expression to their gratitude for the kindness shown them by their Christian friends.

On the following day nearly 100 Jewish children, members of the Mission Night School, were also entertained in the same place, and a right happy time was spent by the youngsters and their teachers and friends. Again the weather was delightful, and the conduct of the little ones all that could be desired. After tea a truly happy meeting was held under the trees. The little ones sang sweet hymns, and repeated from memory the first chapter of Isaiah, from which Mr. Wilkinson gave a loving little address. Rev. Samuel Wilkinson (who left town for Russia the same night) closed the meeting with prayer.

Suffering Childhood.

CHILD-SUFFERING appeals to everyone; there is nothing more pathetic in this wide, wide, world than a helpless *little* cripple, a sightless bairn, an unhappy childhood, and one longs intensely to help them and make life a bit bearable.

Sadness and suffering are not confined to those who are old. The little burden-bearers are many to-day, and one often wonders where all the childish children are gone, and why one never hears the true and merry laugh in the slums. The most urgent present need of the "Ruth Elliott" Home of Rest for Poor Children, Enfield, is a home by the sea, where some of the worst and most suffering little cripples may be taken.

For eighteen long months Tommy has been bedridden. Sometimes he asks just to *see* his clothes, and looks at them with such longing eyes. He is but nine, and 'tis young to have to give up all the pleasures that little lads love. The brightest memory he has is of a visit to the sea, a month of perfect happiness, and his little white face lights up with joy at the very mention of it. "Are we going again? I believe I could get well there." Margaret, a little golden-haired girl of eight, has lost her leg. *Her* great grief to day is that she "will never be able to ride a bike," but *we* see far greater troubles in the days that are to come. She is most delicate, and in her own home can never get strong; her parents are poor, and surroundings are against her.

One could multiply these cases by the score. They are discharged from the hospitals long before they are strong, and have to go back to the poverty and neglect of their own homes, where they never get a chance. No mansion is wanted, no elaborate building; simply a pretty, convenient house, where the little ones may go and be nursed back to health, and learn the meaning of "Home, Sweet Home." The work has the warm support of Lady Elizabeth Biddulph, Rev. V. Travers Macy, M.A., vicar of Clay Hill, Enfield, and others. Communications should be addressed to Miss Annie Priest Peck, hon. sec., Ruth Elliott Home, Enfield, N.

Invalid Children's Aid.

THE work of the Invalid Children's Aid Association has been carried on during the past year with much energy and proportionate success. Over 600 fresh cases were assisted. This work appeals strongly to those who have the welfare of sick little ones at heart; especially to those mothers among our upper classes who look upon their nurseries as their most precious jewel cases, and rejoice in their children as treasure untold. Many of our "slum babies," who have never known anything but the poorest and most squalid surroundings, and whose nursing care has been of the scantiest, develop various forms of disease, and so start upon their life career handicapped from the outset.

The after care of children discharged from hospital is an important part of the work, and many invalids are sent to nursing and convalescent homes in town and country or to the seaside. Some 270 cases appear by the report to have been benefited in this way during the year.

The fundamental idea of the founder of the Invalid Children's Aid Association was to find a friend for every seriously invalided child among the poor of London, and to this end the committee has strenuously worked for the last eleven years. When it is remembered that the population of this great city increases at the rate of some 50,000 per annum, the field of work is felt to be decidedly large. There is room for any number of workers, and the Association asks for such as are not afraid to visit the children in their own homes, or who would be willing and capable of directing a staff of visitors in some particular district.

Another part of this work consists in supplying surgical supports, invalid carriages and perambulators, crutches, and many other necessaries and medical comforts which are beyond the parents' means and are most essential to recovery.

Another feature of this movement may be noticed, namely, the training given to those boys and girls who are sufficiently recovered to learn a trade. Eleven cripples were placed last year in training Homes in addition to twelve similar cases already under supervision.

Funds are greatly needed to enable the committee to carry on the work. All information can be obtained from the Secretary, Mr. H. G. Evered, 18, Buckingham-street, Strand.

M. F. E. H.

British Jews' Society.

FOUNDED by the late Rev. R. Herschell, in association with Rev. Robert Murray McCheyne, Dr. James Hamilton, George Yonge, and other worthies of a past generation, the British Jews' Society has had a glorious record, and is to-day engaged in a blessed ministry in many lands. The missionaries number twenty-two, and the voluntary helpers complete the hundred; but there are several doors which the committee is earnestly desirous of entering.

The fifty-sixth annual meeting, held a few days ago, was presided over by Rev. D. A. Herschell, a veteran in the work, the last of the six brethren of that name who were gathered into the fold of Christ many years ago. A stirring report was read by the secretary, Rev. Dr. Dunlop, in which was proposed a Twentieth-century Million Penny Fund, after which an address was delivered by Rev. Wm. Cuff. Having recently returned from France, Italy and the Holy Land, Rev. A. Sternberg told an encouraging tale of work in progress, and enlarged upon the pressing need of more witnesses for Christ in great centres of Jewish population. In Rome, the message of salvation was listened to with attention by a number of Jews, and the same was the case in Naples.

Passing on to notice his visit to Jerusalem, Mr. Sternberg said that it was his privilege to speak to several hundreds of Jews, incurring the stern indignation of some of the more prejudiced of the race. In fact, one day he and his wife were heartily execrated by a body of Hebrew women, who followed them through the streets as far as the Valley of Hinnom. The dread associations of Tophet well served the memories of the angry folk, who, pointing to the horrid spot, exclaimed, "It is there that you will be cast for bringing idolatry to our Holy City!" It was not difficult, said Mr. Sternberg, for us to understand the remark, for there were then in Jerusalem some 8,000 Russian pilgrims perpetrating acts of idolatry in the streets as they knelt before saints and shrines on their way to the so-called Holy Sepulchre. And not knowing the difference between the Christ of the Gospel and the Christ of the idolatrous churches, the people visited us with abuse and curses that were neither called for nor deserved. In some instances, he added, we were able to make explanations, and our words were kindly received.

In conclusion, Mr. Sternberg sought to emphasize the proposal mentioned by Dr. Dunlop, and would like to call it the "Herschell-McCheyne Twentieth-century Million Penny Fund." By help thus received it is hoped to resume missions in France, Italy, and Palestine. Full particulars of this undertaking may be had from the offices of the Society, 96, Great Russell Street, W.C.

White Cross League.

SIR,—May I draw attention to a point calling for very serious consideration. We must allow that auricular confession is an honestly *originated* and well meant, if mistaken, endeavour to combat the sin which exists in the world. What particular sin it is popularly supposed principally to deal with is evidenced by the prevailing tenor of the objections urged against it.

If we would guard ourselves against the dangers and abuses which accompany this mode of dealing with this sin, it is surely our duty to suggest and adopt some other method, unless it is proposed to expunge the seventh commandment from the Decalogue and very large portions from the New Testament. What would St. Paul or St. Jude have thought of the ostrich-like policy which is adopted by so many professing Christians of the present day? And yet the state of our streets, the tendency of modern literature, and recent drama, render it impossible for us to remain in ignorance of the crying abuses of our times.

Only the other day the dramatic critic of our leading journal concluded his review of a new play produced at the Grand Theatre, Fulham, with the following words:—

"One would not venture to predict a long life for it in London proper, because it is quite inoffensive and free from vulgarity."

The apathy displayed on the subject is incredible to anyone who has not to deal constantly with this painful subject.

The White Cross League is the only large society, as far as I am aware, now in existence which deals with the evil on thoroughly safe and comprehensive lines.

Our objects are to promote—

I. Purity among men.
II. A chivalrous respect for womanhood.
III. The preservation of the young from contamination.
IV. Rescue work.
V. A higher tone of public opinion.

I venture to claim that everyone who dreads the establishment in our country of a system of habitual auricular confession should at least give effect to his objection by supporting us in our endeavour to make our objects known to and adopted by every man in our country.

The evil is too wide-spread and aggressive for us to ignore it. Let those who object to its being dealt with in secret come forward and help us to resist it in the open.—Yours faithfully,

C. A. Bourne.

7, Dean's Yard, Westminster Abbey, S.W.

Union Hall Mission.—For many years the Gospel has been faithfully preached at Union Hall and the other evangelistic centres in North-west London which are connected with this useful Mission, and the workers are able to report steady progress. The Gospel services and Sunday schools, as well as the special meetings held for the benefit of various sections of the community, have been a great blessing to the poor people who are gathered in. Hon. Treasurer, Mr. William Holmes, 156, Alexandra Road, London, N.W.

The Mildmay Conference.

PROGRAMME OF MEETINGS.

Tuesday, June 27.

ROOM No. 4, 7 a.m., Prayer Meeting, Mr. James E. Mathieson. Large Hall, 11 a.m., "He appeared to put away sin," Lord Polwarth (chairman), Rev. Hubert Brooke, Rev. F. B. Meyer; 3 p.m., Bible Reading, Rev. George Soltau.

Room No. 6, 3 p.m., Scripture Gift Mission and Crystal Palace Bible Stand, Rev. Prebendary Webb-Peploe, Colonel Philips, Mr. Walters. Room No. 4, 3 p.m., Mildmay Mission to the Jews, Lieut.-General Sir W. Stirling, Mr. J. E. Mathieson, Rev. W. Fuller Gooch, Rev. J. Wilkinson; 4 p.m., Prayer Meeting for Israel, Rev. J. Wilkinson; 4.30 p.m., Mildmay Mission at Hebron, Mrs. Bowie, Rev. B. H. Alford. Room No. 5, 3.0 p.m., the Bible League—Archæology and the Scriptures, Mr. W. H. Seagram, Rev. W. Fuller Gooch, and Rev. John Tuckwell; 4.15 p.m., North Africa Mission, Mr. G. T. Edwards, Pastor J. Stephens, Mr. E. H. Glenny, and Mr. G. B. Michell, Tunis. South Tent, 3.0 p.m., Medical Missions, J. L. Maxwell, Esq., M.D., E. Percy Paton, Esq., F.R.C.S., R. F. Owen, Esq., M.R.C.T.I., and Herbert Lankester, Esq., M.D.; 4.15 p.m., Soldiers' Christian Association, Sir George Williams, Colonel G. Philips, Hon. Sec., Qr.-Mr. Sergt. Luchford, Sergt. Inst. Lazzell, Sergt. Grant, R.M.L.I., and others. Mulberry Tree, 3.0 p.m., Christ's work among the children, Rev. Canon Fleming, and Dr. Barnardo; 4.15 p.m., Children's Special Service Mission, Rev. E. A. Stuart, Rev. A. G. Dodderidge, Mr. H. Hutchinson, and others.

Large Hall, 7.0 p.m., Rev. H. E. Fox, and Rev. N. Vickers.

Wednesday, June 28.

Room No. 4, 7.0 a.m., Prayer Meeting, Hon. R. Moreton. Large hall, 11.0 a.m., "Now to appear in the presence of God for us," Lord Polwarth, Rev. C. A. Fox, and Dr. Geo. Hanson; 3.0 p.m., Bible Reading—The Priesthood, Rev. Hubert Brooke.

Room No. 6, 3.0 p.m., Zanzibar Strangers' Rest, Mr. John Cory, Rev. J. G. Train, Dr. Harry Guinness, Mr. and Mrs. Geo. Knapman, and Mr. J. T. Isaac. 4.15 p.m., "Regions Beyond" Missionary Union, Rev. F. B. Meyer, Dr. Harry Guinness, and others. Room No. 4, 3.0 p.m., Missionary Meeting, the Bishop of Sierra Leone, Rev. C. Jukes, Madagascar, Mr. Eugene Stock, and Rev. J. Boegner, Zambesi. Room No. 5, 3.0 p.m., British Syrian Mission, Rev. E. W. Moore, Miss Bazett, Syria, and Miss Lord, Tyre; 4.15 p.m., Miss Leigh's Paris Homes, Rev. J. G. Pilkington and the Hon. M. Winifriede Sugden. South Tent, 3 p.m., Scripture Readers' Society for Ireland, Major-General Hatt Noble, Rev. Dr. J. Spence (Belfast), Rev. Prebendary L. B. White, Mr. R. C. Morgan, Colonel Morton, and others; 4.15 p.m., South African General Mission, Mr. A. A. Head, Mr. T. B. Miller, Mr. and Mrs. Maynard, and Mrs. Goslin; 5.30 p.m., Prudential and London Banks Prayer Union, Mr. T. H. Wharrie and Rev. F. S. Webster. Mulberry Tree, 3 p.m., Young Abstainers' Union, Mr. T. F. Victor Buxton, Mr. A. C. P. Coote, Mr. Jasper Keeble, and Mrs. Hind Smith; 4.15 p.m., Y.M.C.A. and Y.W.C.A., Mr. J. H. Tritton, Sir George Williams, Rev. E. J. Kennedy, Mr. Frank Anderson, Mr. W. H. Seagram, Lady Hope, Hon. Emily Kinnaird, Sister Lucy, Miss Monod, and Miss Ruth Rouse.

Large Hall, 7 p.m., Rev. W. H. Griffith Thomas, and Mr. W. R. Lane.

Thursday, June 29.

Room No. 4, 7 a.m., Prayer Meeting, Mr. Edward Trotter. Large Hall, 11 a.m., "He shall appear the second time without sin unto salvation," Lord Polwarth, Rev. H. B. Macartney, and Rev. Alfred Bird; 3 p.m., United Communion, Rev. G. H. C. Macgregor.

Room No. 4, 3 p.m., Bible Reading, Rev. F. B. Meyer. Room No. 5, Christian Literature in the Mission Field, Mr. Eugene Stock, Rev. George Owen (Pekin), and Mr. D. J. Legg. Room No. 6, Parents' Prayer Meeting, Rev. D. B. Hankin. South Tent (after the Communion), Evangelisation Society, Mr. W. H. Seagram, Hon. R. Moreton, and Mr. John Wood. Mulberry Tree (after the Communion), O.A.M. The Gospel at Races and Fairs, Sir H. H. Bemrose, M.P., Rev. J. G. Train, Mr. H. W. Maynard, and Mr. Frank Cockrem.

Large Hall, 7 p.m., Lord Polwarth, Rev. W. R. Mowll, and Rev. Preb. Webb-Peploe.

Anchorage Mission.—The annual report of this well-known society states that the committee are again able to report humbly and thankfully that a large number of those who have been rescued through the "Anchorage" are living respectable and in many instances consistent Christian lives. All the year's cases, except those still in the insitutions, have either returned to their friends or have been placed by the Mission in suitable situations. Secretary, Mr. A. J. S. Maddison, 32, Charing Cross, S.W.

Dr. Barnardo and the Waifs.

OUR readers will most probably have noticed in our advertisement pages the announcement by Dr. Barnardo of the formal act of incorporation, under the Board of Trade, of the homes and other institutions under his care. The title by which the work will henceforth be known will be "The National Incorporated Association for the Reclamation of Destitute Waif Children, otherwise known as Dr. Barnardo's Homes." We naturally regret the virtual disappearance of the old familiar title, "Dr. Barnardo's Homes;" but if the new step conduces to the prosperity of the institutions that matter may be waived.

In the current issue of his magazine (which is now designated *The National Waifs Magazine*, instead of *Night and Day*), Dr. Barnardo adduces the advantages that he hopes to secure for the work by the change. The new title, he says, expresses more clearly the nature and sphere of its operations; probably the short title will gradually come to be "The National Waifs Association" or "N.W.A." The work of the Homes is in the strictest sense "national." Incorporation, moreover, provides to a greater extent than before for the continuity and preservation of the work. It also secures certain definite objects, which, as the founder, Dr. Barnardo has always had at heart —the diffusion of Protestant Evangelical views and the bringing up of the children in the Protestant faith, according to the Holy Scriptures. The articles of the new association limit the personal liabilities of the council, the trustees, and all others who carry on the work. Lastly, they leave the director unhindered power during life to continue the work as before, and, under certain circumstances, to appoint a colleague and successor.

The readers will doubtless agree that the foregoing are good objects to be sought after, and will pray that they may be attained. There will be no change, of course, in the character and scope of the work, and we see little prospect of any lessened need for it. We regret to notice that the immediate financial necessities of the Homes are very great.

Field Lane Refuges.

THE fifty-seventh annual meeting of this Institution was held at St. Martin's Town Hall, the Earl of Aberdeen in the chair. The Secretary (Mr. Peregrine Platt) read an interesting abstract of the report, which stated that the weekly attendances at the classes, meetings, and services have averaged 2,728, the purpose of all being to bring to bear upon the ignorant and the depraved a sacred influence and a reclaiming power. The work amongst the young had had special prominence.

The Industrial Schools maintain 140 boys and eighty girls. In addition to the Christian teaching included in the general course of instruction, the children receive Bible instruction from the clergy and ministers and other friends in the locality of Hampstead, where the schools are situated. The industrial training comprises instruction in tailoring, carpentering, bootmaking, breadmaking, gardening, and poultry farming. The girls are all trained for domestic service.

Amongst the oldest branches of the work are the Male and Female Refuges, which afford a haven of rest all the year round to respectable men and women in temporary destitution. The women are occupied in the laundry, and the men in cleaning the establishment and collecting the broken food from City warehouses. Half the inmates go out each morning and afternoon to seek employment, and the remainder are employed in the institution.

The Ragged Church Service, for those who have fallen from positions of respectability and comfort, continues its valuable work, and is attended every Sunday morning by from five to six and seven hundred men and women (at least five-sixths of the number are said to be men). The service is supplemented with a modest meal of bread and cocoa.

The committee are unfortunately confronted with financial difficulty. Their small reserve fund (the proceeds of legacies) has been entirely exhausted. The institution is at the present time literally living from hand to mouth, and the committee appeal earnestly for increased support.

Various friends gave addresses strongly advocating the work.

The Y.M.C.A.

NEW associations have been successfully started at Hyde and Failsworth in the Lancashire district, and Poole in the Southern district.

The annual meeting of the Shoreditch Association was recently held in the Town Hall of the district, Mr. W. McCall presiding. An encouraging report was given by the secretary, and several brethren gave addresses. The branch is hampered by a debt of £500.

The second large Y.M.C.A. building in Sweden has been opened. It is that of the Gothenburg Association, which has cost something over half a million kronor, and has a splendid situation in a central part of the town. The building occupies a whole block, facing four streets. The National Conference of the Swedish Y.M.C.A.'s takes place this year in the town of Norrköping.

London Y.W.C.A.

IN addition to its many existing agencies, the Young Women's Christian Association has recently formed two new departments. These are for the help of blind and deaf girls, to whom the advantages of membership of the Association are now secured by means specially adapted to their needs, such, for instance, as the printing in Braile type of the monthly letter to members.

The work of the London Y.W.C.A. is varied and practical. Figures gathered from their new report show that during 1898 several hundred girls in business have been lodged in their twenty-six homes in various parts of London; 1,026 more have been helped to situations by its Employment Agency, and 340 women and girls have received assistance in time of need from its Convalescent, Sick Aid, and Holiday Department. During last summer no less than 5,000 girls availed themselves of the free invitations to country gardens near London, arranged by the same department, while at the Holiday Home of the Association, Peace Cottage, Rickmansworth, 300 young women have taken rest and change for longer or shorter periods. Several hundreds have attended its gymnasiums and educational classes, and 16,000 books have been circulated from its Library Department.

Personalia.

General Booth returned to London on Monday from his third Australian tour. He has been away nearly five months, and has travelled 35,000 miles.

Miss Procter, of the Lebanon Mission and Schools, hopes on June 19 to be in London, where she would be pleased to attend drawing-room or other meetings, and speak on behalf of the work. Her address will be 78, Mildmay Park, N.

Rev. J. Manton Smith reports that his amputated leg is slowly healing up, and by the end of the year he hopes to be in a condition for active service again. Meantime he must take entire rest, and he desires prayer that he may patiently wait God's time. Mr. Smith is now residing at 74, Rutland Terrace, Billing Road, Northampton.

Tent Work.—A quarter of a century has passed since starting our Gospel tent campaign, and now we are in the thick of it still. Two tents are in full swing, and others are being erected in various districts. I have been preaching in my commodious wooden-sided tent (which is pitched on the old racecourse, Upper Knowle, an increasingly populous suburb of Bristol) for the last fortnight with encouragement in the way of blessing. I desire a continued interest in the prayers of your readers. JAS. A. VICARY.

63, Ashley Road, Bristol.

Militia in Camp.—About 1,000 men from various parts of the country are expected in camp at Brecon for a month's training. For the past twelve years, with various friends, I have visited the camp twice a week during the training distributing tracts and Gospel papers and taking scores of pledges. About one-third of the men who encamp each year are now abstainers, and there is a marvellous improvement in their conduct. Any literature received will be thankfully accepted, carefully distributed; some papers will, after the training, be sent to the barracks, hospital, infirmary, workhouse, and gaol, and distributed among postmen, railwaymen, policemen, and other public servants. D. DEVOIR THOMAS.

Castle Street, Brecon, South Wales.

International S.S. Lessons.

June 25, 1899.

REVIEW.

GOLDEN TEXT.—"This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners" (1 Tim. i. 15).

WE have spent six months studying the life and death of Jesus; the whole story is true and therefore worthy to be accepted. If Jesus Christ came on purpose to save sinners, I am a sinner. He came to save me. *Am I saved?* If not, why not? Perhaps I do not feel I need this salvation; my soul is dead and cold. The Holy Spirit can convince of sin. *Ask Him to do so.*

THE REVIEW

can be conducted in various ways. Questions may be written on slips of paper and drawn one by one. The scholar who answers receives the question to keep; all unanswered ones to be laid aside and answered afterwards by the teacher.

Or a diagram of a bunch of thirteen grapes and thirteen leaves, to be filled in with letters denoting the people and the topics of each week.

Go over the titles of the first ten chapters in John's Gospel which we gave last quarter, and then take those of this quarter.

Chap. xi. Lazarus raised from the dead.
Chap. xii. The Anointing at Bethany.
Chap. xiii. The Lord's Supper.
Chap. xiv. The Holy Spirit, the Comforter.
Chap. xv. The Vine and its branches.
Chap. xvi. The Spirit's Work.
Chap. xvii. The Lord's Prayer.
Chap. xviii. The trial of our Lord.
Chap. xix. The Crucifixion.
Chap. xx. The Resurrection.
Chap. xxi. "Lovest thou ME?"

Bring out in detail, by question and answer, the principal thing taught in each chapter.

THREE LESSONS ON JESUS WITH HIS FRIENDS.

I. The friend He raised to life (*Question on each point*).
II. The friend who loved and honoured Him.
III. The friends whom He served.

THREE LESSONS ON WHAT JESUS TAUGHT.

IV. The true way.
V. The true Helper.
VI. The true Vine.

FOUR LESSONS ON JESUS AND HIS ENEMIES.

VII. The one who pretended to be a friend.
VIII. His false accusers.
IX. They who condemned Him though innocent.
X. They who ill-treated and crucified Him.

TWO LESSONS ON JESUS THE KING.

XI. The King over death.
XII. The King over his people.

TAKE ALSO THE VARIOUS CHARACTERS, SEPARATELY.

Mary, Martha, Lazarus, two classes of Jews.
Judas, Peter, John, Thomas.
Annas, Caiaphas, Herod, Pilate.
The thieves on the crosses.
The women, their love and their work.
Joseph of Arimathea and Nicodemus.

PRACTICAL LESSONS.

The reality of Resurrection.
The eternal fragrance of one loving work for Christ.
The need of following Christ's example.
The Lord's Supper, a memorial service.
Only one way to Heaven.
The work of the Holy Spirit.
Union with and abiding in Christ.
Responsibility of those who reject Christ.

Tramps' Mission.—The efforts of this helpful Society in the spiritual interests of tramps and outcasts are continually demonstrated in various commonsense ways. During the past year Gospel addresses have been delivered in casual wards, and a number of unions supplied with Bibles, Gospel story books, wall-cards, and hanging rolls for the exclusive use of casuals. Thirty-four large unions received additions to libraries, but many workhouses supplied during the earlier years of the Mission are in great need of fresh wall-cards and books. The work also includes the visitation of tramps' lodging-houses. Union chaplains throughout the country speak in appreciative terms of the Mission's labours. Secretary, Miss S. E. Barnett, 2, Eldon Villas, Battledown, Cheltenham.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

A Strange Mistake.

WHAT would you boys and girls think, I wonder, if some day, when you were sitting in church, the preacher whom you considered a very wise and wonderful man, told his audience "that every one of them had two ears—one very broad reaching down to hell; the other very straight and narrow reaching up to heaven."

A missionary in South Africa once told this to his Zulu congregation at a time when he did not know their language very well. *You* would say: "It is not true; I don't believe it!" A native is fairly credulous, thinks a white man a very wonderful person indeed, and capable of doing almost anything; but I doubt very much if *he* could be made to credit such a statement! Of course it was all a mistake, and very easily explained.

The missionary meant to speak about the broad and narrow way, as spoken of in Matthew vii. 13, 14. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life; and few there be that find it."

He wished to explain to the people that they had all two ways to choose from, the broad and the narrow, and so on. But the missionary made one simple mistake, a very easy slip; he used a wrong word. That was all.

Here are the two words in Zulu. Look at them well and see how easily he blundered. "Indhlela" means "way," "indhlebe" means "ear." He used "indhlebe" (ear), instead of "indhlela" (way). I can imagine how solemnly he would speak on such a subject and how puzzled his audience would look.

Perhaps you say: "What a *dreadful* mistake!" Yes, it was! We are all liable to mistakes, but how will it fare with those who at the end find that they have made the irretrievable mistake of choosing the broad way which leadeth to destruction, "when God has commanded us to enter in at the strait gate."

Just as the missionary made a very simple mistake, such an easy slip, so you may as easily and simply make the awful blunder of never entering the strait gate of Heaven through the precious blood of Jesus Christ, but slip along your own way along the broad path of heedlessness and sin.

The three girls you see in the picture live near the Majuba Mission Station, Natal. They have dressed themselves in their smartest blankets, all gaily adorned with brightly coloured beads, to have their photographs taken. They have put on all their bead ornaments and wire bangles that they wear when they go to their dances or beer-drinks, and one girl carries a native doll.

Their names are: uFanai, Intombi, and uBlau, and when this picture was taken some time ago they were all heathen. Now, I am sure you will be glad to hear that two of them have expressed the desire to "enter in at the strait gate." The third has not, as far as I know.

May God by his Spirit show them and us how strait the gate is to enter by, and how narrow the way is to walk in that leads to the eternal city. And, oh! do remember that there are thousands of heathen who have never yet heard of Jesus Christ, "the way, the truth, and the life;" and thousands who never can hear as long as *we* are selfishly indolent and indifferent. If you have not as yet joined the Young Home Helpers' Union for boys and girls, do so at once and thus help us by your prayers, your efforts, and your gifts.

Constance Grieve.

Children's Special Service Mission.

Mr. Hutchinson, *Gravesend*, June 16-17; *Southfleet*, June 18; *Acton Bridge*, June 23-24; *Birkenhead*, June 25; *Liverpool*, June 26; *Cranleigh*, July 1-2; *Kingston-on-Thames*, July 3; Mr. J. Spiers, *Harrogate*: Mr. J. S. Tyler, *Tunbridge Wells*, June 18; Mr. Hankinson, *Whitchurch, Hants*, June 19; *Penge*, July 19; Mr. F. A. Glover, with caravan, *Churchinford, Som.*; Mr. Frank McLaine, with caravan, *Causley Wood, Wadhurst*; Mr. Harrison, with caravan, *Faggate Sussex*, to June 16; Mr. J. H. P. Cutting, with caravan, *Wetheringsett*; Mr. E. Fielden Nivin, *Scunthorpe, Lincs*, June 15-18; Mr. S. J. Hewlett, *Tunbridge Wells*, June 29; *St. Matthew's, Redhill*, July 1; C.S.S.U. van (Mr. Chas. Harrison), till June 17, *Fay Gate, near Crawley*.

Children's Scripture Union—Portions for week ending June 24.

Sun., June 18	*Acts* xiii. 1-13		Thurs., June 22	*Acts* xiv. 1-18	
Mon., „ 19	„ xiii. 14-25		Fri., „ 23	„ xiv. 19-20	
Tues., „ 20	„ xiii. 26-41		Sat., „ 24	„ xvi. 1-18	
Wed., „ 21	„ xiii. 42-52				

(768)

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 180).

HIDDEN TEXT.

1. Complete the following texts, giving chapter and verse.

2. Take a word from each, and form a text to be found in Proverbs iii.

(*a*) "We should not trust in ourselves" (2 Cor. i-iii.).
(*b*) "In Him was life" (John i.-iii.).
(*c*) "I will dwell in the house" (Psalm xxiii-xxvi.).
(*d*) "The Lord is my strength" (Psalm xxv-xxix.).
(*e*) "Keep thy heart with all diligence" (Proverbs iii.-vi.).
(*f*) "All power is given unto Me" (Matt. xxvi. to end).
(*g*) "All Mine are thine" (John xvi.-xix.).
(*h*) "Rend your heart and not your garments" (Joel i.-iii.).

(Children under *ten* answer question 1 to any *three*; under *thirteen* to any six.)

ANSWER TO LAST SEARCHER (No. 179).

1. *a*. Simon called Peter and Andrew his brother (Matthew iv. 18).

b. James the son of Zebedee, and John his brother (Matthew iv. 21).

2. The cleansing of the leper (Mark i. 42, and Luke v. 13).

3. Seed sown on stony ground *immediately it sprang up* (Mark iv. 5).

Seed sown by the wayside—*Satan cometh immediately* (15).

Seed sown on stony ground *immediately receive it with gladness* (16).



Three Zulu Girls.

Seed sown on stony ground—*immediately they are offended* (17).

4. Matthew xxvi. 74 and John xviii. 27.
5. Æneas (Acts ix. 34).
6. (*a*) Matthew viii. 3. (*b*) Matthew xx. 34.
7. In healing Lazarus. Two days (John xi. 6).
8. Ecclesiastes xii. 1.

No. 179.—Correct answers (first list) received from:—
A—Violet Ashworth*, Jennie Almond, Ralph Aldwinckle.
B—Ella Berryman*, May* and Daisy* Bligh, Mabel Birney*, Herbert Braddon*, Emily Bridgewater*.
C—David Colville*, Lydia Cleary, Dorothy Cooper, Mabel and Ida Cole, Brereton and Kathleen* Code, Guy and Oscar Cross, Anna Chanyen, Arthur Cox, Kittie and Carl Cope, Daisy Clarke, Bessie Cheale*.
D—Nellie Dowsett, Constance, G., Hilda, and Elizabeth Drayson, Kitty and Ivy Donaldson-Selby, Polognia Daws*, Ralph and Dorothy Daintree, Lucy Davidson, Stanley Drew, Mai and Ethel Davidson, Vera Dickinson, John Davies.
F—Kitty Fausset, Temperance* Foskett, Vincent and Mabel Fleet.
G—Constance Gabbett, Clarice* and Bertie* Gale, Irene and Kathleen Gough, David Gardiner, Olive Grandy*.
H—Claude Hutchence*, M. J. Hill, Frances Harding, Ruth Hinder, Elsie Hatcher, Hetty Hill, Dorothy* and Evelyn* Hewer, Willie Hooper, Beatrice Hastings, Eric Hill.
J—Betty Jacobs, Emily Jones.
K—Maurice Kalinsky, Stanley and Eva Kalb, Nellie Keeley, Lily Kinvig*.
L—Cecilia Lichtenstein*, Gertrude Lambert, Margaret Lee, Blanche Lindup, Henry, May, Sidney and Edward Law.
M—Margie Marston, Evelyn Moir*, Elsie and Dorothy McMullin, Hedley Meader, O. L. Morice, May Mills, Lois Mewburn, Mabel Morris.
N—Valric Noel, George Nash.
P—Mildred Peters, Daisy Phillips, Kathleen Pincott, John and Hilda Pearce, Lilian Pearson*, Katie, Leonard, and W. Picknell, Mary Plumb.
R—Winifred Roberts, Alice Reid, Kate Rosenbloom, Ethel Rowe, Nora Read, May Reed.
S—Solomon Stockfish, Betty Stocks, Esther Simmons, Joseph Stephens, Dryll, Amy*, and Fanny Stileman, Annie Shelley, Laura Standen*, Mary Seed*, Flora Simmons*, Kathleen* and Douglas Shepherd, Mabel Stembridge.
T—Olive Taylor*, Florence, Ruby, and Eileen Tomlison, Herbert Tomkins, Olive Tritton.
V—May Vickers.
W—Greta Watson, Fred and Helen Webb, Sarah and Annie Wood, Noel, Phillis, and Cecile Wright, Dorothy White, Edith and Edward Wheeler, Digby Watson.

No. 178.—Correct answers (second list) received from:—
A—Gladys Allan, Ambrose Adams, Percy Allen, Enderby Anderson, William Aston.
B—Susette* and Mary* Beck, Mabel Birney*, Reginald Bulteel, Robert Browne, Massy, Allen, and Con Baker, George and Colin Brown, L. S. Browne, Stanley, Lily*, and Gordon Boxer, Leonard Bentall*, Ashley Bowker*, Eva Browne, Maud, Sylvia, Dorothy, and Evelyn Barrett, Edith and James Barker, Dorothy Berry, Mary Bryant, Frank Avory, Lillian, and Teresa Blackie.
C—Alice Crang, Duncan Campbell*, Gussie Clark, Edith and Dora* Corrie, Walter Carter*, Gladys and Beryl Calvert, Cicely and Millicent Craven, Richard Cornthwaite, Lois Craven*, Phyllis Cotterell, Isabel and Mabel Cardlin, Dorothy Clarke, Henry Chaney*, Daisy Clarke, William and Mary Charles, Nellie and Janie Crawford.
D—Ernest Davies, William Dilly*, Dorothy Dyke, Gordon Duncan, Vera Dickinson, Elizabeth, Hilda, and Constance Drayson, Dorothy Dyke, Agnes and Catherine Darke, Constance Devenish-Meares,
E—Muriel Ecroyd, Maud Eddey, Muriel Edwards*, Helen Eardley-Wilmot.
F—Flossy*, Agnes, Maggie, and Lewis Fullarton, Janet Fawkes, Aileen and F. A. Figgis, Arthur Findlay, Hyacinth Fitz-Simons, Helen Forbes, Marian* and James Freegard, Muriel and Agnes Fry, Bessie Freeman.
G—Thos. Groombridge, David Gardiner, Dorothy Garfit, Hedley George, Mary Glass*, Harry Gribble, Winnie, Dorothy, and Nancy Grove, Edith*, Margaret*, Stuart, Jack, and Dorothy Gray, Edith Grieve, Aileen Gardner.
H—Dorothy Harris, Ethel Hutchings*, Harcourt and Helen Hunter*, Kathleen Hamilton, Theodora Hill, Francie Hoyte, Willie Hopkins, Winifred and Edith Harvey, Marjorie Hogge, Ronald, Fergus, and Charlie Haig, Elsie Hatcher, Kathleen Hughes, E. Henderson*, Ella Hake, Freda Hunton.
I—Nellie Irving*, Isabel and Ami Inglis, Daisy Iredell, Mary Inglis.
J—Kate* and Norman* Johns, Lizzie Johnson,* Dora and Grace Joyce, Thomas Johnson.
K—Dorothy*, Grace*, and Philippa* Kerr, Jeanie Kyle, Flossie Key, Willie*, Isa*, Agnes*, T.* and Alex* Key.
L—Harriet Lynham, Guinefred Leigh, Edith Harry and Linda Lowe, Violet Lewers, Hannah Lovell*, Edith and Nellie Lockhart.
M—Christina Marshall, Charlie and Frank Medcalf, Daisy*, Nellie*, and Annie* Mackenzie, Howard* and Gwendoline Moir, Hilda Medill, Annie* and Elsie* Moule, Dora Marples, Beatrice Le Mesurier*, Harry Malaher, C. and Bessie Millar, George and Eileen McClure, Margaret Macphee, Margaret Morris, M. Mountstephen*, Dora Muir, Ian McGregor, Edith Monet, J. and Barbara Maconchy, Francis McClure, May Mills, Avie Mallory, Kathleen McClure, Bella and Abraham* Mack, L. R. McGregor, Tita and Daisie Mackenzie.
N—Maude and Amy Nottage, Edith and Ernest Nash, John Cissy, and Peter Nicholson.
O—Sidney and Katie Oliver, Maude and Eva Oakes.
P—John Pearse, Kathleen Pincott, Alice Palmer, Laura Percy, Walter Perryman, Isabel* and Gladys* Phipps, Willie Petter, Edith Purkiss, M. and Louie Penny, Daisy, Vera, and May Petrides, Eddie, Jessie, Ada, Willie, and Winifred Palmer, Myrtle Perry, Evelyn Pechey.
R—Elmina, Jessie, and Isabel Roe, Marion and Gussie Roach, Herbert Rudd, Marjorie Rainey, Phillis Riddle, Gwennie Ravenhill, May Reed.
S—Minnie* and Bessie* Shepherd, Constance and Hilda Schaeffer, Helen Stalker*, Bessie Symes, Gladys, Eric, Gwendoline*, Undine*, Wilfred, and Mervyn Shaw, C. R. and Violet Salvesen, Bertha Stocker, Binford Sellwood, Ivy, Rosetta, and Muriel Sherwin, D. D. and T. M. Stanier, Evelyn Shaw*, Douglas and Kathleen* Shepherd, Elsie Slark, Lucy Soltau*, Janet Speed, E.* and Susie* Sutton, Dollie Salt*, Ronald Studd.
T—Alice* and Frank Thompson, Herbert and Frank Thompson, Olive Tritton, Olive Trench, Marjorie Tracey, Louie* and Nannie* Tibbits, Ethel Taylor*, Alice Truelove.
U—Queenie Upton*.
V—Kenneth Vining.
W—Pringle Wilson, Ernest, Kenrick, and Queenie Wakeford, Sydney Wisdom, Madge and F.* Wilson, Greta Watson, Connie Wood*, Agatha Ward, Charles and Amy* Wingrave, Charles and Winnie Williams, Robert Weddell, Louisa*, Lissa*, Violet, and Claude Walker.
Y—Gladys, Eva, and Maurice Young.

FOREIGN LIST.

No. 171—Cuckoo Lister*. **No. 172**—Daisy McArthur, W. B. Henderson. **No. 173**—W. B. Henderson, Lottie, Rotha, and Ivan St. George. **No. 174**—Lottie, Rotha, and Ivan St. George, Charlotte Cane. **No. 175**—Frank and Vera Sjöström. **No. 176**—Frank and Vera Sjöström, Ina*, Nettie*, Kate* and William* Thomson. **No. 177**—Ina, Kate* and Willie* Thomson.

Personal.

F. A. and A. E. Figgis, Kathleen Pincott, M. A. Allen.—Thank you for your flowers. They have been much appreciated.

George O'Beirne, Theodora Hill, Gussie Clark.—I am sorry you have been ill, but hope you are getting on alright now.

Edith and Edward Wheeler.—You should have given three texts to each of the terms used.

Mabel Morris.—That was a bad accident; I am glad you have now got your arm out of the sling, and can do your Searcher again.

Violet Lewers.—I am glad to welcome you as a new "Searcher."

Uncle Tom's Cot.—D.D. and M.A.M., 1s.; L., R., I., and E. St. G., 1s.; P. Methodist Sunday School, H.H., 3s. 8d.

Uncle Tom.

Central Morocco Medical Mission.—The annual report of this work, of which Dr. Robert Kerr is director, tells a story of progress and development. From Rakat, Salee, and Larache as a basis of operations, a deeply interesting work is carried on among a population of from six to eight hundred thousand people, all living in tents. Copies of the report may be had from the hon. secretary of the mission, Mr. Grahame Wilson, 13, Royal Terrace, Crosshill, Glasgow.

Village Work in France.—There is now a very open door in France for village work. God's Word and tracts are, as a rule, well received, and opportunities occur for speaking to some about Jesus as the *only* Saviour. Will two ladies, who speak some French, and desire to serve the Lord in this way, offer to help in work among the mountain villages of Savoie? Very good climate and beautiful surroundings, with inexpensive living. Further particulars given by the Misses Wellington, now in England; they may be addressed, 90, Abbeville Road, Clapham Common, S.W.

American Medical Students.—On the invitation of the U.S.A. brethren, Dr. Williamson began in October last a tour of the medical colleges in the States, the object being to deepen and widen among students of America the interest in medical missions. This tour closed in March with a nineteen days' campaign among the medical students of Chicago. During the six months, Dr. Williamson visited eighteen cities in ten States, addressing audiences numbering in all close on 7,000. Forty-one addresses on medico-missions were delivered, and there were twenty-four directly evangelistic talks. During the tour the doctor had the privilege of one hundred and seventy-one personal interviews with men and women about their life work.—*Medical Missions.*

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE hope our readers will not fail to peruse the two utterances of Canon Fleming at the Dublin Y.M.C.A. Convention, reported in this issue. They are of especial interest in view of his high position in the English Church at the present time.

A lady, ordering our nine shilling parcel of Protestant books, writes that she

will gladly distribute the copies of The Christian, as for the last twenty years she has posted from six to ten copies to country places every week.

We are greatly obliged to this and all other friends who thus enable us to extend our influence. The expenditure of sixpence or a shilling a week in this way would be an easy matter for many readers, and it would bring them into pleasant and profitable correspondence with those on whom the boon was conferred. Pardon a personal question: Will *you* do what you can in this way?

Few more useful proposals have emanated from the London School Board than that embraced in a recent resolution to give to young convicts in Her Majesty's prisons education in evening schools. The fact that the eyes of some people are open to the need of aiding criminals to improve themselves, is itself an effort after reform of a sure kind. There can hardly be two opinions as to the benefit likely to accrue from such evening classes. We do not seek to pamper criminals, but we warmly advocate the adoption of any measure that will help the prisoner when his sentence has expired to retrieve the past, and start again with improved prospects of doing right for its own sake.

We wish that municipal electors would keep in mind how great a responsibility rests upon them for the moral condition of the town of which they are citizens. Take, *e.g.*, the power they have over public-houses. The magistrates licence the public-houses, but the police inspect them, the police are appointed, paid, pensioned, dismissed by the Watch Committee, the Watch Committee is chosen by the Town Council, and the Town Council is elected by the ratepayers. On the people, therefore, the responsibility ultimately rests. Now, members of the drink trade are always seeking a position on these Town Councils and Watch Committees for purposes of their own. The great desideratum in every council and committee is men who will do their work without fear or favour, men having only one purpose, to do good work for the people.

The Metropolitan Free Church Federation has been making preliminary arrangements for its share of the National Mission, which is being projected for the beginning of the century in the Free Churches of the country. It is suggested that London should slightly precede the provincial districts, in order to be able to command the services of missioners who would otherwise be engaged in their own centres. The time for commencing the movement will probably be the third week of January, 1901. A week of mass meetings of Christians in great public buildings, with a view of arousing them to a due sense of the importance of the work, will precede the proper work of the mission, which will then follow in local centres, of which there will be about 200 in London alone. After this the country districts would follow suit immediately. The plan is a great and noble one. If adequately and worthily carried out, it should not only command the Divine blessing on countless multitudes of individual souls, but give a grand impetus to Evangelical Christianity in England at the outset of the new century.

The statement, on the authority of more than one keen observer of American life, that "Christian Science" (so-called) is spreading in America, is one to cause sad reflections. There is neither Christianity nor Science in the movement. It is simply a revival of the great Gnostic heresy in a modernised form, and is the fruit of a morbid religious attitude of mind working on the basis of a false philosophy of nature and life. It finds its chief votaries among those who are out of sympathy with the Evangelical faith, but who long for a "faith" of some kind, with which to still the cravings of their spiritual natures. This is the condition of thousands in every country. Those who refuse the "bread of life" try to satisfy themselves with "husks" of various kinds. In the end they will "perish of hunger," unless they return to the "Shepherd and bishop of souls."

The steady decline of the clergy of the Church of England in social standing and in education, is made the occasion for some curious remarks by the Rev. A. C. Deane in *The Nineteenth Century*. He says that the number of candidates for orders is diminishing, that their quality as well as quantity is lowering, that the younger clergy almost take a misguided pride in their ignorance. "Their preaching ability is low from the fact that they are ill-read. . . . Nearly all the men who nowadays take orders belong to the lower middle classes. The farmers' and shopkeepers' sons are sent to theological colleges and are then ordained." The prospect is that ultimately "the people will have no more respect for their clergyman than they have for a dissenting minister." As a matter of fact, dissenting ministers have no reason to complain either of their social standing or the respect in which they are held. Those who are worthy of their work and office have all the respect to which they are entitled; and we suspect that the same is and always will be true of clergymen likewise.

Writers in magazines and papers are often distressing themselves about the quantity and quality of ministers of the Gospel; and by quality they mean, either partially or wholly, social birth and standing. They want the Gospel to be preached by "gentlemen." This accords with a certain peculiarity of British nature: the soldier prefers to be led by a gentleman, and the sailor looks up to a high-born captain; nevertheless, the distinction is not recognised in the New Testament. Grace, not birth, is the qualification of a minister. The anointing of the Holy Spirit, conferring power and wisdom, not the gentleman's pronunciation and manner, is the requisite. We are not objecting to men of birth and social standing—we are glad to see all sorts; but we cannot allow the accidents of life to be put in the place of the essentials of spiritual endowment, nor even to be unduly emphasised. The absence of "gentlemen," in the conventional sense of the term, may be a gain to the divine quality of the ministry, which ought to be a lowly service, not a lofty profession.

A correspondent writes to us as follows:—

By the death of Dr. Lawson Tait the anti-vivisection cause loses a most able and uncompromising advocate. Supreme in his own department of abdominal surgery, this eminent practitioner had the originality to perceive and the candour to expose the misleading and dangerous nature of deductions based upon vivisection experiments when applied to the treatment of human diseases. In a paper read before the Birmingham Philosophical Society on "The Uselessness of Vivisection," Dr. Tait examines in the most lucid and exhaustive manner the claims of modern vivisectors to valuable discoveries in the surgical treatment of diseases, and shows not only their futility, but in most cases their superfluity, the so-called discoveries having been made in other ways many decades and some a century or two ago. The death of this great surgeon, who had the courage of his opinions, and whose original genius has been so powerfully instrumental in advancing the art of surgery, often in opposition to the opinions of his professional colleagues, is an incalculable loss to the cause of curative science, and thereby to the human race. But the enduring benefits that his talents and labours have conferred on mankind, are an imperishable monument to his worth.

Another marvel of science is the power, discovered in a new form of X-rays, of steering torpedoes without the use of connecting wires. A young Swede, named Alex Orloff, discovered these invisible forces when he was working up some experiments in reference to the powers which rays of light possess in vibrating waves of the atmosphere. He can make torpedoes two miles and a half away do whatsoever he wishes, go backwards or forwards, go in a curve or in a direct line, turn to the right or to the left, sink or rise. Wireless telegraphy is quietly establishing itself in our thoughts as an accomplished fact; now we must get accustomed to the fact of *force* transmitted by an *invisible* ray of light. All these discoveries tend to produce conviction as to the reality of an unseen universe. The mightiest physical forces are unseen, and from that fact it may be easier for the mind of man to believe that *the original force* is God, who is a Spirit.

The fall of the French Ministry and the difficulty to form another, is the latest development of the Dreyfus trouble in France. Ministry after ministry has broken against this stubborn rock of offence. It stands out of the weltering chaos of French politics as the one immovable point of resistance to the shifting tides of opinion, and prejudice, and self-seeking. And the reason is that it is a great moral question. At the bar of conscience nations as well as individuals have to stand; and till its imperious demands have been satisfied no secondary question can be finally settled. The impressive teaching of the situation is that once the moral sense of a nation has been thoroughly awakened, no peace or quietude can be enjoyed till justice has been done and wrong fully righted.

That an enthusiastic meeting in exposition of Protestant principles should have been held at Boulogne, which is described as "a citadel of clericalism," at which there were between 700 and 800 Catholics, is a significant incident in the "awakening of France." Abbé Bourrier, who was the chief speaker, had a reception in marked contrast with that which he received at a previous gathering, which the priests had "packed" with a gang of roughs, who made speaking impossible. At the second meeting the public not only showed a determination to give the speaker fair play, but when the Gospel was eloquently expounded in its simplicity, many of the auditors, who said they had never before attended a Protestant meeting, avowed themselves Protestants, and a group of young men declared it to be their intention to found a society for combating clericalism. There are many proofs that the day is ripe for a great onward Evangelical movement in France.

The fact that till 1862, to read the Bible in Spain was an indictable offence, punishable with imprisonment, while fanatical and atheistical publications were freely disseminated, explains much of the religious condition of that unhappy country. The Religious Tract Society has since been busily at work creating and circulating healthy Evangelical literature in that land. Just now Spanish Protestants are collecting a sum of money as a practical proof of their gratitude to the Society, and a memorial is to be sent as an accompaniment of the gift, detailing the amount of good which has resulted from its audable efforts to enlighten the nation. This is one more proof that while the authority of Catholicism is based on keeping the common people in darkness and ignorance, the extension of true religious knowledge is everywhere felt to be an unspeakable boon. "More light!" is the cry of the down-trodden and neglected masses everywhere, and where the light of the Gospel penetrates, their hearts greet it with joy and gratitude.

The proclamation of perfect religious liberty in Madagascar is another severe blow to the cause of Jesuitism in France, as it is a great step in the progress of Christianity in the island. The bitter persecution of Protestants, which was initiated at the time of the French conquest, and the shameless confiscation of the London Missionary Society's schools and property, form one of the darkest blots in the history of modern Roman Catholicism; and that this policy has failed is one of the signs that the era of Catholic oppression is doomed all over the world. The Christians of Madagascar have passed through another fiery trial, and on the whole they have borne it nobly, and have come out of it purified. The future of our faith in the great French dependency will be looked forward to with interest among all Evangelical believers.

Rev. John Fitchett, the editor of the Australian *Review of Reviews*, gives some startling instances of the lengths to which the advocates of secular education have gone in Australia. In some of the colonies not only has the Bible been entirely excluded from the schools, but every mention of the name of Christ was deliberately expunged from the text-books used in Government schools. The schoolmasters were denied their right to take part in any religious work, even on Sundays. We are glad to hear that the pendulum is swinging the other way, and in New South Wales undenominational religious teaching is given and the Bible is read. Some of the other colonies are also coming into line.

Lord Overtoun's Reply.

FOR some months past anonymous pamphlets have in hundreds of thousands been circulated in Glasgow, making serious charges against Lord Overtoun, as to the manner in which he treats his workers in respect of wages, sanitary conditions, and Sunday labour, in his works, known as Shawfield Chemical Works, Glasgow.

At the usual monthly meeting of the Glasgow Evangelistic Campaign Committee, held on Monday afternoon in the Bible Training Institute, Lord Overtoun presided. Rev. Dr. Elder Cumming opened the meeting with prayer. Thereafter Lord Overtoun asked permission to make the following statement, which was most cordially received, and at the unanimous request of the meeting his lordship consented to its publication:—

"During all the years in which I have been engaged in public and religious work, I have refused to be drawn into newspaper controversy; and such an attitude appears to me to be all the more necessary when charges are made by anonymous writers. Acting upon this principle, I have refained from taking any public notice of certain pamphlets which for months past have been widely and persistently circulated throughout the country, containing articles by anonymous writers, directed against myself, and having special reference to Shawfield Chemical Works, in which I am a partner, and to the condition of the men employed at these works.

"It appears to me that it would be a serious matter, indeed, for public life were it be established that public men were liable to be compelled to reply to anonymous writers; or should it come to be believed by such writers that they had only to make their charges extravagant and scurrilous in order to render a reply imperative. Holding these views, I do not propose to reply to the charges which have been made against me. In response, however, to the suggestion of various Christian workers, who are deeply interested in the contemplated Evangelistic Campaign, and who regard the charges as an attack directed, not merely against myself personally, but also against a movement in which many interests are involved, I take this opportunity of saying:—

"First: That not only is Shawfield, like all other works, under the supervision of the Government Factory Inspector, but, being a bi-chromate work, such factory inspector is required, in his periodical visits, to see to the observance of additional special rules applicable to all bi-chromate works, such rules having reference to lavatories, respirators, etc. Further, being under the Alkali Acts, Shawfield is also under the supervision of the Government alkali inspector. I have reason to know that the factory inspector, whose most recent visits were made last week, is satisfied as to the sanitary and general condition of Shawfield works, while the alkali inspector reports Shawfield as standing high in the list of works as to immunity from gases and fumes.

"Second: As regards Sunday labour at Shawfield, it has always been a concern to my partner, Mr. Chrystal, and myself, that any Sunday work should be necessary, and our constant aim has been to keep it at a minimum. About three-fourths of the men do not work on Sunday, and no man is obliged to work on that day; nor does any man suffer prejudice by not so working. In the state of our chemical knowledge the carrying on of Sunday work has been a necessity, owing to continuous and complicated chemical processes, which go on night and day. Experiments having in view the reduction of Sunday work at Shawfield, have been proceeding for years, and my firm were enabled some time ago to diminish considerably such work. As the result of more recent experiments, Messrs. Stevenson, Carlile, and Co. (the only other Glasgow makers) and my firm have arranged at our first shift to make a trial of stopping the chrome furnaces. The cessation of labour on Sunday at Shawfield is a consummation which I have always ad very deeply at heart, and I am hopeful that the successful progress of our experiments may eventually enable this to be practically accomplished. I admit that, in view of any Sunday work going on at Shawfield, however necessary, I may have made a mistake in agreeing to head a deputation to the Town Council of Glasgow as to the Sunday opening of the People's Palace.

"Third: The wages and general condition of labour at Shawfield, as well as the treatment of men in case of sickness, accident, and old age, compare favourably with other works. This is borne out not only by the fact that the majority of the men who come to Shawfield remain—there being many men in my firm's employ who have served for periods ranging from twenty to fifty years—but also by the fact that after a strike in February last, though many of the men had found work elsewhere, they almost without exception returned to Shawfield so soon as work was resumed. I may add that strikes have rarely occurred at Shawfield, only four having taken place during the last twenty years. No man was ever dismissed from Shawfield because he belonged to a union or took part in a strike.

"Regarding the various statements in the pamphlets to which I have referred, I will merely remark that there is not therein, I think, a single charge of importance which is not either grossly exaggerated, or, as in many cases, absolutely untrue. My partner and I fully recognise our obligation to use all reasonable means to ensure the comfort and welfare of our workers, and we are anxious and will be ready to do all in our power towards that end."

Glasgow Evangelistic Campaign.

THE following letter has been addressed by Mr. Moody to the Glasgow Evangelistic Committee:—

My dear Lord Overtoun,—After so many years' absence from Glasgow, it is most encouraging to receive so cordial an invitation to again return to your city and be associated with so many true friends in the preaching of the Gospel.

The first impulse upon receiving your invitation was to accept; and, were my own personal pleasure only to be consulted, I would at once have replied in the affirmative. There are other considerations, however, that make it impossible for me to accept this opportunity of engaging in a work which, I know from past experience, would be accompanied with so many delightful associations, and would result in many true Christian fellowships.

The work in my own country has never been so promising as it is now. Destructive theology on the one side, and the no less evil spirit of extreme intolerance on the other side, have wrought wide dissension in many communities in America. Instead of fighting error by the emphasis of truth, there has been too much "splitting of hairs," and only too often an unchristian spirit of bitterness. This has frequently resulted in depleted churches, and has opened the way for the entrance of still greater errors. Under these conditions, the question of the authorship of the individual books of the Bible has become of less immediate importance than a knowledge of the teaching of the Bible itself; the question of the two Isaiahs less urgent than a familiarity with the prophecy itself.

These facts are being recognised by many of our leading churches, and some of our ablest ministers are turning to the preaching of the Gospel as never before. The coming year in America, I believe, is going to see a widespread evangelistic movement, in which I trust that thousands may be reached by the churches.

In addition to the great movement which is now beginning to make itself generally felt, there is an ever increasing demand being made upon me by the schools which I have established. These schools, with their 1,200 students, are growing and steadily developing, thus continually needing my presence.

For these reasons I believe that it is my duty to remain for the present in my own country; and, much as I should enjoy returning to Glasgow for such a campaign as you propose, I must decline. I sincerely appreciate the warm expression of fellowship which your invitation expresses, and would thank you for the friendship which has ever been accorded me by your Committee.

Trusting that God may crown your labours with heaven's richest blessing.—Believe me,

D. L. Moody.

East Northfield, Mass., May 23, 1899.

About Consecration.

By Dr. J. R. MILLER.*

NO word is more frequently used by young people in these days than the word consecration. Indeed, it is used so frequently, and falls from the lips so glibly, that there is danger of its true meaning not being always appreciated. Precisely, what do young Christians mean—or older ones—when they talk about consecration? What effect has their act of consecration upon their life?

Consecration is personal devotement to God. By this act we profess to set ourselves apart for God and for God's service. We confess that we belong to Christ because He has bought us with a price; and we say that we recognise his ownership and lay ourselves upon the altar for his use. If our act be sincere, we will regard all our life as belonging to Him. Our hands are his, to be used in doing his work; and they must be kept clean for Him, and do only worthy things. Our lips are his, to speak only for Him, and words only that will please Him. Our heart is his, to cherish only the affections, feelings, and motives which are consistent with his Spirit and his will. Our feet are his, to walk with God, and to run on his errands. Our money is his, to be used by us for Him. Our whole life is his; we are not our own, and we are to live for the honouring and glorifying of Christ's name.

But precisely, what does all this mean? The difficulty lies in bringing down this lofty ideal consecration from its spiritual and ethereal heights, and interpreting it into the common life of our common days. We do not live among the stars; we live yet on the earth. We have to do with earthly things. The greater portion of our time is taken up with what we call secular work and duties. We must live in human relations, in our home, in society, in mingling with people in business, in school, in amusements. How shall we carry out the principles of our consecration in this earthly life?

For one thing, we must live out the teachings of Christ in all that we do, in our daily life in the world, as well as in our relations with God. If young people are at school, they must be diligent in their studies, and kindly and unselfish in all their relations with schoolmates and teachers. That is,

THEY MUST BE CHRISTIANS AT SCHOOL.

In home life they must manifest, in all their relations with the members of their household, the affections and dispositions which are inspired by Christ. They must be thoughtful, kindly, patient, unselfish, not easily provoked, thinking no evil, ready in all ways and at all times to serve. If they are employed in any business or calling, they must do the duties which are assigned to them with faithfulness and with alacrity, never taking advantage of kindness to shirk work; always honest and truthful, always patient and courteous. In their social relations they must maintain the principles of Christianity, never forgetting, when they meet worldly or wicked people, that they belong to Christ, and are worthy of Him.

This does not mean that they should be talking all the time about religion—there is a time to speak out boldly for Christ, and there is a time when silence, even concerning religious matters, is better than speech. But it means that they are never to do anything inconsistent with the Christian life, anything that would bring reproach upon the name of Christ.

A little girl applying for membership in a church, when asked by the pastor what she thought it would be for her to be a Christian, replied: "I suppose it will be to do what Jesus would do, and to behave as Jesus would behave, if He were a little girl and lived at our house." There could be no better definition of a consecrated life. A Christian is always a Christian, wherever he may go. He is never off duty. He always represents Christ. He must always strive to be what Jesus would be, and to do what Jesus would do in his place.

One of the most common weaknesses of much of our consecration is the effort to grasp the thought

IN TOO LARGE A WAY,

to make the consecration once for all, rather than in detail. For example, each morning, as we begin the day, we may give ourselves to our Master just for the one little day. We may ask Him to take us, and keep us, and use us.

We then take up our allotment of tasks for the day, feeling that it is Christ's work we are doing, and therefore that it is holy. It is just as much a part of our Christian duty to learn a lesson in school, to sell goods in the store, to perform a duty in the office, to plough in the field, to sweep a room, to cook a meal, as it was in the early morning to go apart for prayer and Bible-reading. We are to regard all the tasks and duties of the day as holy, and as part of our consecrated life.

If, then, in the providence of God, there break into our plan for the day interruptions—human needs, for example, which require sympathy, thought, time, or money—we are to regard them as fragments of service sent to us from God. They are bits of God's will breaking into our human plan; and we are to regard them as sacred, and do them cheerfully, even if they take our time and cost us trouble.

Living thus, holding our whole life to be used by the Master as He would use it, diligent in our business, losing no moment of time, we are to fill our day with tasks and duties well and faithfully done.

THIS IS CONSECRATION.

No other kind of living is worthy of the name. We cannot be always at prayer, nor always reading our Bible; and it is a mistake to think that consecration has to do only with these spiritual acts and exercises. It has to do quite as much with the secularities of life, although, indeed, this spirit makes all our duties holy.

Even our amusements and our pleasures are to be considered part of our life of consecration. Therefore, nothing must be entered into which would dishonour Christ. We should go to no place which we would not be willing to have Christ see us entering. We should engage in nothing which should make us ashamed if his face were to appear in the doorway.

There is a too common impression that nothing is religious save what is essentially religious in its form. Thus, many people fail to carry their consecration outside the church and the prayer-meeting. They are very devout in their feeling and manner while a service lasts, but fail to live devoutly when the service is over and they are mingling with their fellows. We should remember that consecration is not a matter of feeling, but of disposition, of conduct, of character, of words and deeds. If, therefore, it is something only for a holy place, or for a sacred service, which fades from our face and life when we go out, it is not genuine. Consecration is not a frame; it is a life.

It is never encouraging to see people put on an unusual solemnity of manner in an effort to be consecrated Christians. There are some good young men and women who seem to think that consecration should make them grave and serious. They talk in solemn, unnatural tones. They are oppressed with a kind of

SPIRITUAL SELF-CONSCIOUSNESS,

which makes them anything but lovely or lovable Christians in the eyes of other people. They may be thoroughly sincere; but their assumption of sanctity, as it appears in their bearing, makes them very imperfect representatives of Christ. It even leads some persons to suspect the genuineness of their religion.

Thus, instead of honouring Christ by a goodness which is beautiful as well as true, they hurt their influence as Christians. Religion should be natural; anything that is unnatural is in so far un-Christlike. "Whatsoever things are lovely," is one of St. Paul's phrases describing the ideal Christian life. Sanctimoniousness is very unlovely. Persons who put on holy airs, fancying that thus they are proving themselves consecrated, are only showing their religious self-conceit. Simplicity is a mark of all beautiful Christian life. Moses was not aware of the shining of his face. The truest, divinest goodness

IS NEVER CONSCIOUS OF ITSELF.

True consecration does not require that a child's religion shall be that of the full-grown man or woman. One of the dangers of a young Christian's life is in this direction. He is apt to take his ideal from older Christians and to imitate them. We know what happens if we try to open a rosebud and hasten its unfolding: we only spoil the bud and hinder it from ever becoming a lovely rose. It is the same when a young Christian tries to be a grown-up Christian. The charm of the young Christian character is spoiled, and the life is so hurt that it will never be what it might have been if it had been left to develop naturally.

Consecration, to young Christians, therefore, means the beautifying, enriching, and sanctifying of their youth. Jesus himself waited thirty years in quiet before he entered upon his public ministry. His consecration led him to obey his parents, to help in the carpenter's shop, and to do the common duties that came to his hands. There can be no higher example for any young Christians. They are to do the duties that belong to their age, thus preparing themselves for the more serious responsibilities and the tasks of maturer years.

* Extracted from a delightful book recently issued by *Messrs. Hodder & Stoughton* (2s. 6d.), called Looking Forward. It expounds a great many "Young People's Problems," and each is dealt with in the same intensely practical and sympathetic strain. The volume is very attractively got up, and would make a capital present for thoughtful young persons of both sexes.

Words to Workers and Others.

FACTS ABOUT SINNERS.

THE chief of sinners may be saved if they will repent.

The least of sinners will be lost except they repent.

Sinners often talk and complain of the sins of others when they have not repented of their own sins.

Dr. Nettleton.

CONDITIONS OF REVIVAL.

While prayer is the spirit of a revival of religion, the substance of a revival—the pillar and ground of all—is the sound, zealous, pointed preaching of Christ, the compliance with the command, "Go, stand and speak unto the people all the words of this life."

Burns of Kilsyth.

AN URGENT CALL.

I said, "Let me walk in the fields;"
He said, "Nay, walk in the town."
I said, "There are no flowers there;"
He said, "No flowers, but a crown."
I said, "But the skies are black,
There is nothing but noise and din."
But He wept as He sent me back,
"There is more," He said, "there is sin."

"THE PERFECT MINISTER!"

In my imagination, I sometimes fancy I could make a perfect minister. I take the eloquence of ——, the knowledge of ——, the zeal of ——, and the pastoral meekness, tenderness, and piety of ——; then, putting them all together into one man, I say to myself, "This would be a perfect minister." Now there is One who, if He chose it, could actually do this; but He never did. He has seen fit to do otherwise, and to divide these gifts "*to every man severally as He will.*" *John Newton.*

PRAYER FOR EVANGELISTIC WORK.

The Holy Scriptures abound with declarations that the Lord heareth and answereth prayer. "He hath never said, Seek ye my face in vain." "We know that, if we ask anything according to his will, He heareth us." Nothing can be more eminently accordant with his will than the conversion of sinners; a work to which his express command hath summoned us, to which all our obligations have impelled us, to which all his promises have encouraged us, by which his Son is to be honoured, his purposes fulfilled, his kingdom established, and heaven filled with everlasting praise. *John Howard Hinton.*

THE SPIRIT OF SERVICE.

What a blessed change was wrought on Paul when cast to the ground! His own will was broken all to pieces, and now he is ready only for the service of Him whose name he so hated and whose servants he persecuted. "Lord, what wilt Thou have me to do?" (Acts ix. 6.) These are the very words and characters of a true convert. And thus, the soul turned to Christ may in some cases doubt what is his will; but that once resolved, there is no deliberation whether to do it or not. He says not: If the service be honourable or profitable, that is, carrying worldly credit or profit in it, then will I do it; no, but whatever it is, if it be thine, and Thou appoint me to it—"Here am I." And this makes the meanest work of his station excellent. *Archbishop Leighton.*

Revival Days.

TWO old letters have been sent to us which have a special interest at the present time, when there are many longing for and expecting a fresh breath from heaven of God's converting and reviving power. The earlier letter tells of prayer for revival, and the later speaks of its beginnings. The second letter was written to the late Dr. Horatius Bonar by his brother, James Bonar, and contains, as will be seen, interesting references to people and places of historic import in the story of past revivals in Scotland:—

Edinburgh, Dec. 23, 1835.

Dear Friend,—Would that I had faith enough in prayer myself to use it as they do who have power and prevail. Whatever I may long for, the greatest thing I ever contemplated was, if I could find three women of my mind on the subject, to ask them to join me in entreating the Lord to send his Spirit with the words of our dear pastor, that they may not all fall to the ground.

Were I a minister, I should like it ill that people would not meet to pray for me without asking my leave and moulding the thing in my peculiar fashion. The Spirit goes with the unordained, though ministers do not all think so; and when you read the book I send you, you will see the revival at the Kirk of Shotts was under an unordained preacher, and the first prayer-meetings in some revived northern parishes began with boys in the fields and girls in a widows' cottage.

Perhaps if you were to show the book to Mr. H——, it might be the beginning of a meeting of ministers. The minister of Dunbarnie says the most refreshing association he knows is a monthly Presbyterial prayer-meeting. Would that there were such symptoms of life that people would resume the former habit of prayer-meetings!—Ever yours, Mary G. Lundie.

Edinburgh, January 18, 1840.

My Dear H——,—I returned from Collace a few days ago. I found C. and A. well, but somewhat disappointed at your refusal to be at Dundee next Sabbath, as they had heard from Mr. Cheyne and Mr. Burns that your discourse on last Communion had been blessed to not a few.

Burns has been and is still in Perth. He was to preach every night last week, and if the attendance continued as it began, the church would be over-flowing on all occasions. A plan has been adopted there, which has at least removed one ground of cavil, which is—not to allow the people to remain beyond ten o'clock, but to open the church during the forenoon expressly to give opportunity to all who wish to converse with the ministers. The meetings are in Mr. Milne's church, and he, along with Cumming and A——, have been present on several occasions assisting Burns. A great stir has doubtless been created, and in some instances there are grounds to hope a saving change has followed; but as yet Burns regards the work at Perth as only begun, though symptomatic of similar results to those in Dundee.

At Blairgowrie, I believe, there is still a deep impression prevailing. McDonald] proposed that, in testimony of their gratitude to God for his signal goodness during the past year, the people should make a free-will offering to his cause at the close of the year; with this they readily complied, and contributed no less than £52.

At Collace things seem going on much as usual, though there are one or two cases of a promising appearance. The church is filled on Sundays and the meeting not less so on Wednesdays. There is one woman now a regular attendant from a distance of three miles, who was awakened during the summer at Dundee.

I had a very interesting letter from Mr. Purves some time ago, telling me what was going on in Jedburgh. I hope the work proceeds, and by this time has reached Kelso. Our prayer-meeting continues to be pretty well attended. Mr. Liddle reads the revival tracts, and has also preached a series of sermons on the subject. To-night another prayer-meeting commences in our church, to be held weekly, on the present position of the church; and the elders have instituted several district meetings. There is much need to arouse.—Your affectionate brother, James Bonar.

History of the L.M.S.*

A CAREFUL perusal of Rev. Richard Lovett's History of the London Missionary Society has amply justified the great expectations suggested by the well-known importance of the subject. It is about four years since the Society completed its centenary; and in two handsome volumes we have an account of the hundred years of prayer and labour, sacrifice and conflict, perseverance and conquest. Letters and journals, minute books and biographies, have been digested into sixteen hundred pages, admirably set off with maps and portraits. In the words of the preface:—

The aim steadily kept in view has been to present to the reader an accurate and complete picture of the origin and the administration of the Society, and of the great results which have been achieved by the consecrated men and women who have, on the one hand, maintained the home administration, and on the other carried through the complex toil which the Society has undertaken in so many of the great mission fields of the world.

The child of revival, the Society was called into being by documents which have peculiar historical interest. Here we have the text of George Burder's "Address to the serious and zealous professors of the Gospel of every denomination, respecting an attempt to evangelise the heathen." The arguments employed are not yet out of date. Here is a familiar one:—

Our merchants venture into the burning and frozen regions, to trade with men of every colour and clime, for uncertain riches. And are there not yet among us numbers of ministers and pious youths, who would gladly fly to the ends of the earth, bearing with them the glad tidings of salvation? Let us but make the trial, and it will assuredly be crowned with success.

Needless to say, the confidence of these worthies was speedily realised. The Society was never strictly denominational, but designed to include adherents of several communions; in fact, at a meeting of directors in 1796 it was formally resolved, as

"A FUNDAMENTAL PRINCIPLE,"

that the Society's design was not to send to the heathen either Presbyterianism, Independency, Episcopacy, or any other form of Church order or government, but "the glorious Gospel of the blessed God." It was only after the lapse of years that the administration became practically associated with the Congregational body, whose members and adherents have made the work their own by loyal interest and liberal maintenance.

Early trials and ultimate successes are here detailed in a singularly readable fashion, the various fields being considered separately. Great names appear on the scene, also many men less known to the world, but whose record is on high. The many portraits constitute a striking feature. The work as a whole fully justifies the claim of the preface that the Society has been so honoured by the Great Head of the Church as to be able to take a prominent place in many of the great achievements for the uplifting of humanity which the nineteenth century has witnessed:—

It was the first of modern Protestant Societies to begin work in Polynesia, in China, in Madagascar. The refusal of the directors of the East India Company to allow Haldane and Bogue with their two colleagues to go to India, led the Society to exert very powerful influence upon the movement which, in 1813, threw all India open to missionary labour. James Smith was martyred by the officials of Demerara; but this crime gave the impetus needful to carry the work of emancipation through its last stages. The work of Vanderkemp, Philip, Moffat, and Livingstone in Africa has profoundly influenced the colonial policy of Great Britain toward native races. And not the least noteworthy achievement of the century has been the constant and powerful reflex action upon the faith and zeal and self-sacrifice of the home churches of such great achievements as the mission to Tahiti, the conversion of Imèrina in Madagascar, and the mission to New Guinea.

As was also the case with several other important societies, the L.M.S. did not at once select and enter the spheres in which their best and most permanent work has been done. There is an interesting chapter in the second volume on missions begun and abandoned. Mention has already been made of Tahiti, famous through the voyages of Captain Cook and others, and towards which Carey had cast a longing eye. This island was early entered by the Society, and that in times when the Pacific Ocean was practically an unknown sea. Now we can go from London to Samoa in six weeks; a century ago, unless you were able to charter your own vessel, it might take you six years; and even in your own vessel the journey then occupied as many months as it now takes weeks.

Throughout Polynesia marvels have been wrought in the name of the Lord Jesus, as is admirably shown in a chapter giving "A Century's Results."

AMONG THE FACTS RECORDED

are (1) Heathenism, with its most degrading and superstitious customs and observances, including cannibalism, has practically disappeared from every island and group to which the Gospel has been carried. (2) Wherever the Gospel has gone, civilisation has followed in its train; in Tahiti, not a native would work regularly, or admit the advantages of civilised life, until he had embraced "the new doctrine." (3) Intercourse between the islands has been developed by the missionary ships. (4) Wherever the Gospel has been received, education has followed. (5) It is to missionary efforts that all South Sea literature is due. (6) Polynesia has herself become the centre of much valuable missionary extension work.

The growth of Christianity has, in fact, been rapid throughout the Pacific. Three sentences shall illustrate this.

Tahiti in 1810 was wholly heathen; to-day she is among the semi-civilised nations, with strong elements of Christian growth and culture. New Guinea in 1870 was a *terra incognita*, wholly in darkness, cruelty, and savagery of the worst kind; to-day she is full of points of light, from which the light will shine out ever more and more unto the perfect day. And what is true of the earliest and of latest Polynesian mission is true, in more or less degree, of every mission that has found a place between them.

The fascination attaching to effort in the islands of the South Seas has diverted our attention from India, China, and Africa, in which the L.M.S. has done a great work side by side with other societies. On this these volumes are deeply interesting, and very instructive; and the same may be said of the chapters on Madagascar. With abundant reason, will friends of missions thank Mr. Lovett for his noble work. Here we have the Acts and Monuments of modern missionary enterprise in many lands, and accordingly we have a "Book of Martyrs," comprising singularly pathetic chapters. The story of Madagascar stands out by itself for tragic details of persecution relieved by glorious fidelity to the faith on the part of native Christians. It has been truthfully said that Modern Missions have provided a new apologetic of the faith; in that sense, these handsome volumes occupy a place in literature of great value to the Church at large, as well as being of deep interest to the student of aggressive Christian effort.

* The History of the London Missionary Society, 1795-1895. By Richard Lovett, M.A. Two vols., with portraits and maps. (21s. nett. *Henry Frowde.*)

Fishermen's Hall, Barbados.—Dear Sir,—In a letter written to me by Mr. Weekes, an earnest Christian worker in Barbados, he says: "I wish that some Christians in England, who have money and loving hearts, could see the fishermen and their families worshipping God under a big tree on Sunday mornings, when the weather permits, by the ruins of that Mission Hall which was destroyed in our awful hurricane. I am sure the result would be the gift of the amount needed for rebuildtng the hall, which is only £87." I hope that some of God's stewards will give this small sum that the Barbados' fishermen may have their Gospel Hall again.—Yours in the Master's service, Agnes E. Weston.

Royal Sailors' Rest, Devonport.

Day by Day.

SUNDAY, June 25. 1 Sam. ix.

WHAT a blessing a man of God is to a community! The phrase is often used in this chapter of Samuel (6, 7, 8, 10). That he was a prophet or seer was secondary; the primary consideration consisted in his being evidently and pre-eminently a man of God. How blessed it would be if all who set themselves up as prophets or seers were acknowledged men of God! "Know that God hath set apart him that is godly for Himself."

The man of God is held in honour (6). Saul's attendant knew this. The fame of this good man had reached the common people. And there are no critics more observant and more likely to know than servants. It is a supreme test of a master's character when his own household speaks well of him, and when their talk reaches other households.

The man of God is attractive to the young, and exerts a supreme power over their lives. Notice the interest with which these young maidens watched the movements of the man of God. They knew just where he would be, and what he would be doing, and they spoke from an evident respect and esteem. And as for Saul, the whole of this young man's life was affected by that memorable interview. In long years after, when he called for Samuel to come to advise him, there was a vivid recollection of this never-to-be-forgotten afternoon, night, and early dawn. Let us stamp ourselves on others not by our intellect, or wealth, or beauty, but by goodness, or better, our godliness.

The man of God has deep relations with God. "The Lord had uncovered the ear of Samuel a day before Saul came. . . And when Samuel saw Saul, the Lord said unto him, Behold the man of whom I spake unto thee."

MONDAY, June 26. 1 Sam. x.

When we step out on a new and untrodden path, we have a perfect right to watch the evidence of circumstances pretty narrowly. Samuel had designated Saul as king, and anointed him; and now a succession of circumstances—any one of which, taken alone, might have been a coincidence, but all of which happening in the precise order which Samuel designated could only appear as miraculously and providentially ordered—came to corroborate the words of the old Prophet. Get your marching-orders from the lips of Christ, in the first instance, and then watch the drift of events, in which God further strengthens your faith.

But notice, that after Samuel's enumeration of the series of corroborating incidents had closed, he said three memorable things, each of which should be deeply pondered. *First*, that the Spirit of God would come mightily on him. Is it not possible for a man to be endued for a sudden work, and to be dropped out of God's hand? Was it not so with Saul? *Second*, that he would be turned into another man. But is it not possible to be *another* man, under some transient impulse, without being a *new* creature? *Thirdly*, he was to do as occasion served. There are times when we cannot be left to our own devices because our circumstances are so very perplexing. Then an angel will be sent to give us precise indications of our cause of action. At other times we shall be left to our own sanctified common sense, which we may undoubtedly trust if we have first eliminated the self-element, which deflects the magnet. "My judgment," said our Lord, "is just, because I seek not my own will, but the will of Him that sent Me."

TUESDAY, June 27. 1 Sam. xi.

This was a grand exploit, never forgotten by the grateful inhabitants of Jabesh-Gilead. In the dark day of Gilboa, they remembered it, and came to save Saul's body from a dishonoured grave. Oh, that we were ever mindful of the blessed interposition which Jesus made on our behalf, and that we regarded it with a similar jealousy for his honour, and all that concerns Him!

A man is not demeaned by following the oxen. He may be a designated king in the meanwhile. We, who are priests unto God, should not feel the ordinary duties of life as common, unclean, or dishonourable.

The Spirit of God comes mightily on us for special work; but oh, for his abiding presence! Oh, to be always full, always possessed, always on fire! This will only be ours, if we give Him time. Wells fill up in darkness and silence, by the percolation of water. This is better than to be always waiting for spates, which rush impetuously down the torrent-bed, and leave it a heap of stones.

Be sure to ascribe the glory of your successes to God. "The Lord hath wrought salvation to-day." When you come in from your ploughing or sheep-keeping, be sure to gird yourself and wait on Christ, serving up for Him the savoury dishes of thanks, and praise, and congratulation that men have mistakenly brought to you. "Not unto us, O Lord, not unto us, but unto Thy name, give glory."

WEDNESDAY, June 28. 1 Sam. xii.

Evidently Samuel thought that this was to be the final scene of his ministry; he little realised in what sad events he would be called on to take a part. But we must greatly admire his attitude in this historic convocation.

First, his hands were clean (3). Not all public men can say as much, or court public scrutiny. It has been within the province of comparatively few to hold up their hands and say, These are clean. But surely this must be the ideal of all who hold public office. Not a coin must stick to their fingers in transmission; not a shilling must come into their pockets by way of hush-money or bribe; not a suspicion of bias or unfairness must attach to their decisions—not for themselves only, but for the cause of God and religion.

Second, he pleaded with the people (7). The man whose character is clear may plead. Before you begin to plead, be sure that your character is clean. I do not say bring your pleading down to the level of any inconsistency of your character, but lift your character to the level of your pleading. Be yourself what you desire others to become. Take heed to thyself, and then to the doctrine. But the best way of being orthodox in doctrine is to be orthodox in life and love. Men will take a great deal from the man whom they can respect.

Third, he promised still to pray for them (23). Indeed, he would have accounted it as sin against God himself if he had ceased to pray for them. Let us search ourselves by this statement. Can it be that we are daily adding to the number of our sins, in limiting the range and earnestness of our intercessions? Apparently the restraint of prayer is accounted a positive transgression by the Holy God.

THURSDAY, June 29. 1 Sam. xiii.

Are you startled to find Saul deposed for one act? For evidently such was the case. Because he had offered the burnt-offering, a duty which pertained only to the priestly tribe, or to one like Samuel, his kingdom was not allowed to continue; and in the expressive language of the seer, his successor had already been discovered and designated by the Spirit of God. But it startles us. One act, and such a result! Yes, but that one act revealed much else.

First, it was a distinct violation of the fundamental constitution of Israel, in virtue of which the offices of king and priest were kept jealously apart. "Thou hast not kept the commandment of the Lord thy God, which he commanded thee." Next, it was the result of subordinating conscience to expediency. "I saw that the people were scattered from me, I forced myself therefore and offered." And, lastly, it was an act of unbelief, since Saul evidently thought that God could not defend him from the Philistines, while he stood quietly waiting for Samuel's advent. These ingredients were all present in Saul's precipitate haste, and their presence indicated a weakness and obliquity of moral character, which disqualified him as the organ and executor of the Divine will. God saw the nature behind this act, and diagnosed it, and saw that it was not after his own heart.

Be very, very careful, O soul of man! The Watcher of men is scrutinising thy every act, not from a distance, but near at hand, with eager desire for thy highest good; with love and tender sympathy, and willingness to succour; but testing thy faithfulness in the very little before promoting thee to greater opportunities.

FRIDAY, June 30. 1 Sam. xiv.

In Jonathan we have a noble type of chivalry, patriotism, loyalty to God, to his father, and to his friend. An altogether noble and lovely type of manhood such as would have graced any age of the world's history. His character is always full of fascination to young men, and reveals the lovely blend of nature and grace, and a noble disposition on which God's Spirit wrought mightily.

Was not that ancient promise present to his thought, as he climbed with lithe agility up the steep, "One of you shall chase a thousand, and two shall put ten thousand to flight?" It was a religious act, and not merely the result of heroic daring. "It may be," he cried, "that the Lord will work for us, for there is no restraint to the Lord to save by many or by few." And that faith opened the way for God, so that through these two young men, He was able to save his people. As the people said afterwards, God had wrought with them, and through them, a great salvation (45).

Two with God at their side are equal to anything. Out of weakness, they are made strong, they wax valiant in fight, and turn to flight the armies of the aliens. "How much do ye reckon me for?" asked the great general of his handful of men, on the morning of the battle, when they ruefully measured their meagre ranks with the thousands of the foe.

But do not forget to take of the honey as it drops from the honeycomb of God's Word. Let it be caught up even amid the haste of the rush of battle. It is well in the midst of business, or domestic duty, to take a handful, that our eyes may be enlightened and our strength renewed.

SATURDAY, July 1. 1 Sam. xv.

It would appear that one more chance was given Saul of retrieving the dire failure already recounted. God is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But again the king of Israel failed. "Saul and the people spared Agag and the best of the cattle." There was a reserve in his obedience. He was prepared to obey up to a certain point, but in the ultimate test, in a collision between his greed and the Divine command, he turned back from following. Are you sure, my friend, that you have not turned back from following? Is there any reserve in your consecration, a holding back from the last point of obedience? Let us beware lest, as to Saul, God says: "I have rejected; for behold, to obey is better than sacrifice, and to hearken than the fat of lambs."

Too often men gloze over their disobedience by the avowal of their intention to sacrifice to the Lord (15). They are conscious of their failure, but then they can better serve the cause of God. It is a fatal mistake. God desires not our gifts, but ourselves; not our time, effort, or money, but the loyal devotion of eager and loyal hearts, which count his least whisper law.

It is vain to lay the blame of our acts on others so long as we share in the profitable results of their sins (24). We cannot absolve ourselves of responsibility of evil actions so long as we thrive on the proceeds. The employer of labour is not exonerated from blame if he winks at the dishonesty of his employés.

They who flout the commands of God are often the most punctilious in their outward religious acts, and most eager to have the countenance and support of religious men. They are less careful of God's honour than their own. "Honour me now, I pray thee, before the elders of my people, and before Israel." They love the praise of man more than the praise of God.

Bridge of Allan Convention.

THIS annual gathering, says the *N.B. Daily Mail*, was opened at Bridge of Allan on Monday week. Some years ago it was observed that, contemporary with this convention and running parallel with it, there was a marked reviving of spiritual interest over various parts of Scotland. The same feeling comes over us as we enter the large tent which occupies its accustomed place in the field to the east of the town. We are very naturally asked whether there are any grounds for our belief. The answer, happily, is not far to seek. We find that last year the United Presbyterian Church had special evangelistic services in no fewer than twenty-five Presbyteries, that one of their agents was so overwhelmed with work that ministerial help had to be provided, and that there were distinct manifestations of spiritual awakening at Oban and other places. The Home Mission Committee of the Free Church report similar times of gracious refreshing in several Presbyteries. When we go to the Highlands we find there have been at least four years of practically unbroken revival, and the year just closed has been the best of the four.

The opening service brought an audience that more than filled the central part of the great tent and overflowed somewhat into both sides. It was matter of great regret that Mr. Wilson, of Broughton Grange, was laid aside by illness, and unable to preside, as he has done so worthily since the Convention was opened. In his absence Dr. Ferguson, of Kinmundy, took the chair. After devotional exercises, Dr. John Smith, of Broughton Place Church, Edinburgh, gave the opening address from Matthew vi. 9—"Hallowed be thy name." He said: We have come with a definite purpose and to receive definite blessing. Many have come here leaving duties and responsibilities behind. There is a sense of need reigning in their hearts. It may have been there was a fierce conflict with evil, in which they have been sore assaulted by the powers of darkness. Some there are who find life a very complex thing, and they are not clear that they have taken the right course. Some, in former years, walked in the clear light, filled with joy like a perennial fountain, but they have lost it—it may be. Their deepest longing to-night is to get to the Cross.

Our personal condition ought to be a matter of deep personal concern, and yet that personal need may be best met on a higher plane. There is one great life filling all the channels of life in the universe. It is revealed in our text, "Hallowed be thy name." If lifted thus to glorify Him, we shall find our troubles removed. Moses knew what he needed when he cried, "Show me thy glory." If filled with his Spirit our one sorrow shall be that God should be so little known, that there should be so many living ignoring Him. It was this burden, brought in upon them overwhelmingly, that made men like the Haldanes, Whitefield, Wesley, and others be in such earnest for the glory of God. We have to learn two things that shine out in that glory—the righteousness and the mercy of God. People say the Gospel is effete, that it has lost its power. That is not so. It is we who have lost power, lost touch with God. These men had it. Cambuslang, Kirk of Shotts, and other places still witness to it. They preached and men heard as under the very eye of God. In relying on Him absolutely, in surrendering wholly, we shall die to sin and self, and rise in the power of the living Christ.

SECOND DAY.

The early morning prayer meeting was well attended. There were an earnestness and confidence that seemed to anticipate the blessing coming.

Dr. John Smith gave the Bible reading from 1 Corinthians i. 4-9. He said that some years ago an eminent Christian worker was presented with a sum of money which her friends placed in a beautiful casket. She thought the casket was all the gift, and felt very grateful for the work of art that adorned her table. A friend thought she was not making due use of the thoughtful kindness of her many friends, and asked her regarding it. This led to the box being opened, and inside were found many sovereigns which till then had been untouched. So it is with many a Christian—the treasure is hid in Christ, but it is there to be used, not to be hoarded. In Christ the believer has got a new standing and a new subjection; our life is placed in his hand day by day. We have more—a new presence. He has made you free to his wealth. You have heard the word plutocrat, which means mastery through money of all positions, pleasures, markets, men. So Christ gives us the use of inestimable spiritual treasures for our actual possession to give us the mastery. This we have by being in contact, in union, with Himself.

There is an order of enjoyment—(1) In all utterance. He opens our mouth and gives us the right word. (2) In all knowledge: not the knowledge of our school days, but that which is experience; very different and very personal, and sometimes very difficult, but yet very real. (2) All assurance. In a recent author the whole aim of the book was to show that nothing could be known of what Scripture teaches. These things happened so long ago there could be no certainty. But the believer says—These things are happening now, and I know them; I can personally confirm the testimony of Christ. (4) Waiting for the revelation of Jesus Christ. We are but at the beginnings, the alphabet of Christian experience. When Christ takes the ordering of our life in all things, small and great, He acts with highest wisdom, sets our will, tempers, aspirations right. He ever keeps in view the day of our appearing before Him, when we shall be unreprovable.

In the afternoon there were two addresses, the first by Rev. F. S. Webster, from Psalm li.—a searching personal examination of repentance and faith as a personal experience, and their relation to confession, cleansing, renewal, and holiness. Rev. F. B. Meyer followed with an address, which was the complement to that just given; that had to do with sin against the first table of the law; this had to do with the second table of the law, and specially illustrated in Matt. xxv.—If you do not love the man whom you have seen, how can you love the God whom you have not seen? Our attitude towards God will be determined by our attitude towards man—"the least of these my brethren." He recognises the nature that is akin to his own. One perfect act of undoubted love will indicate a nature beloved of God. If there be no such act in our life, then there is no real, deep, true love.

The evening addresses were by Rev. C. G. Moore and Rev. F. B. Meyer. There was a very large audience.

THE THIRD DAY

not only brought fine weather but largely-increased audiences. Rev. F. S. Webster gave a striking and helpful address on "The trees of God are full of sap." The Bible reading was given by Rev. F. B. Meyer from the Epistle to the Galatians, and formed one of the most remarkable addresses ever given in the Convention, on the character and relations of the flesh and spirit. The exposition was full of most practical teaching, lucidly put and yet most closely reasoned. He traced the life of the Saviour in his constant yielding to the will of the Father, and how thereby He glorified God—entire surrender of whatever will was his as the perfect man. The Cross meant the absolute surrender of everything back to the Father. Have you ever found out your Barabbas? Have you put him to death where the world put Christ, and have you put Christ on the throne where the world put Barabbas?

In the afternoon there were two addresses. The first was by a very young minister, Rev. H. M. Moir, of Strichen, from Luke ix. 51—"Wilt thou that we command fire to come down from heaven and consume them." He said Jesus first convicted and then corrected his disciples. He unmasks and then prescribes. He wants his disciples to manifest the spirit that he showed Himself—who had the long patience of the husbandman.

Rev. F. B. Meyer followed with an address full of point and pathos. The audience was large and in deep sympathy with the speaker, who took for his subject, Luke xvii., 3. His treatment of the faith like a grain of mustard seed was telling. He showed how the open door to the tender and diminutive life hidden away in the seed by-and-by received all the power of nature until it attained maturity. As the whole ocean pours through the narrow gateway of the strait, enlarging the doorway in its progress—so God received into the heart and life enlarges the capacity till we are filled with all the fulness of God. The danger of present day Christian work is constant giving out, without taking in from God.

In the evening there were two addresses. Rev. J. B. Figgis, from 1 John iii. 19-21, described the Christian life in its threefold aspect—(1) A life in which God's commands are kept; (2) a life in which the heart does not condemn; (3) a life in which it is possible so to walk as to please God. Rev. Frank S. Webster gave an exposition of Isaiah vi. bright and searching. At the close, there was an after meeting, when a large number came to the front, and thereby signified their acceptance of the fulness of Christ and the filling of the Holy Ghost.

THE FOURTH DAY.

The early prayer-meeting on Thursday morning was well attended. The interest was greatly enhanced by the presence of fifty young men and lads from a boarding school in town. The rest of the audience were manifestly moved by the spectacle of so many promising young lives taking part heartily in the devotional exercises. The address was by Rev. C. G. Moore, speaking from Psalm l. 14, 15. He directed the attention specially of his youthful audience to three things—(1) thanksgiving to God, (2) to pay their vows to God, and (3) to call on God in the day of trouble. His remarks were happily illustrated from his own personal experience in school and family life.

The Bible reading had a fine forenoon gathering. Rev. J. B. Figgis chose for his subject, "Vessels meet for the Master's use." He started with the Pauline conception "vessels of mercy," and traced the experience of the Christian life, now broken by disappointment, re-made by the hand of the Great Potter, emptied of self, and filled with God's presence, and, lastly, honoured by being used in his service.

In the afternoon the first address was given by Rev. H. L. Moir, of Strichen, having for his theme "The Guest Chamber" for the King. Rev. C. G. Moore followed with an address from Ephesians ii. 22, 23—"The fulness of Him who filleth all in all."

THE LAST DAY OF THE CONVENTION

was the best of a very remarkable five days. the forenoon was devoted to the annual missionary gathering. From Kurdistan, Oroomiah, China, India, Africa, Brazil, Arabia, Syria, Egypt, the Congo, Morocco, there were intensely interesting reports, which kept the large audience interested for three hours, and showed even to the casual observer the remarkable progress of the Kingdom of Christ during the past twenty years.

In the afternoon, Rev. H. L. Moir spoke on the Transfiguration. He was followed by Rev. C. G. Moore, from John xxi., "How Christ becomes a presence and a glory in life." (1) He claims our supreme love; (2) claims us for the tasks that lie nearest his heart; (3) He claims our loyalty as Divine Lord and Master. The closing addresses of the Convention were given by Rev. J. B. Figgis and Rev. C. G. Moore, and the large audience dispersed with a conscious joy that betokened the nature and extent of the blessing received.

The special revival which, during the past years, the Highlands has enjoyed, is traced to a meeting of ministers held at Forres some years ago for the deepening of their own spiritual life. Shortly thereafter Rev. John Mackay, of Cromarty, gave himself for the work of Highland evangelisation, a Prayer Union was formed, and ever since the stream of blessing has been increasing. We are glad to hear now that a Prayer Union has been formed in the centre and south of Scotland, and, as a result, we may look for what we trust will prove a great national awakening.

Prof. Newell's Bible Course.

LESSON III.—ABRAHAM: THE FRIEND OF GOD.
Genesis xii.-xxv. 10.

I. The first step, as usual, is to read the lesson over, for mastery. Five or six times will generally do for a lesson of this vivid narrative character. But one should not stop short of full *possession* of the lesson as to its material.

II. The Chapter-names: xii. Call, xiii. Separation (from Egypt and Lot), xiv. Victory (over kings and covetousness), xv. Abrahamic Covenant, xvi. Hagar, xvii. Circumcision, xviii. Intercession, xix. Sodom, xx. Abimelech (I.), xxi. Isaac, xxii. Testing, xxiii. Machpelah, xxiv. Bride, xxv. Death.

III. Seven words trace Abraham's career: xii. Call, xiii.-xiv. Preparation, xv. Covenant, xvi.-xx. Waiting, xxi. Fulfilment, xxii.-xxiii. Testing, xxiv.-xxv. Fruitfulness. Go carefully through the lesson, in the light of these themes.

IV. The Bible is full of God's sovereign dealings with man. We saw it in the undeserved mercy shown to man in Eden. Noah *found grace* in the eyes of the Lord (iv. 8). The Noachian covenant is another instance (chap. ix.). And now, in chapter xii., God sets his heart in grace upon the son of Terah in idolatrous Ur of the Chaldees, and reveals Himself to him. Such are the ways of "the God of Glory," as the Holy Ghost by Stephen calls Him, in this very connection (Acts vii. 1).

To question these sovereign ways of God is simply to "reply against God" (see Rom. ix. 19, 20). The creature's prerogatives must end somewhere, if God's are to begin anywhere. This earth is itself a great example of Divine election. Little, like Bethlehem (Mic. v. 2), among the thousands of systems and suns and planets of our universe, it has yet been selected, in God's mere sovereign choice, as the theatre of the greatest drama of the ages—

THE SETTLING OF THE SIN QUESTION,

with all the tremendous issues and astonishing history that that involves. The earth, we repeat, has been made the sole theatre of this drama for all the universe; and the results achieved here will extend to the whole universe (Heb. ix. 26, Phil. ii. 6-11, Col. i. 20, Rev. xi. 7-15, Eph. i. 10, Rev. xxi.-xxii., Psa. viii., &c. See "After the Thousand Years," Trench *(Morgan & Scott)*; "Star Worlds and their Destiny," Mahony; "Earth's Earliest Ages," Pember *(Hodder & Stoughton)*—a book every earnest Christian should read in these days).

Now if the earth is the theatre of God's dealings with the great sin question, and the claims of Satan and the powers of evil, the nation of Israel is the *stage* of that theatre. Keep this in mind. Think of this earth as the centre of interest for the countless myriads of spiritual intelligences, bad as well as good. Then think of the children of Israel as the great elevated platform upon which is to be conducted a great "public experiment." The race having thrice failed as a whole, God now chooses out a peculiar people with whom to deal, in plain view of all his creatures. And in Abraham God is laying the foundation for this platform of the world-theatre.

It ought to be deeply pondered that God took Abraham out from all his natural connections (Gen. xii. 1) in order to beget in him the *pilgrim* spirit, and thus begin in him a *peculiar people* for himself (Study Heb. xi. 9-12).

V. Let us now rapidly sketch the story. The Shemitic ancestry of Abraham traced, with their Mesopotamian home and history; God's purposeful call of Abraham, and the great sevenfold promise to him; the long journey of obedience and hope; Canaan at last, but Canaanites; the comforting vision of God; the altar-and-tent life begun; the famine; Egypt and the sad back-sliding; then back to Canaan and Bethel, worship and joy, with Lot's worldly choice of Sodom, the place so soon to be judged, and his separation from his godly uncle, who moves up to Hebron, the place of fellowship. Now the first great battle of the east and west is on, with valiant Abraham—a real general—to the rescue of captive Lot, and on the way back the mysterious Melchizedek with his effectual ministry to the man of faith about to be flattered and tempted.

THE GREAT COVENANT

with Abraham follows, giving him Palestine for ever, and the promise of multiplied seed to fill it.

The foolish Hagar expedient to obtain the promised seed with its utter failure follows; and then thirteen long years of waiting (between chapters xvi. and xvii.) when circumcision is given as a token of the covenant, and the boy Isaac promised to the faithful patriarch of ninety-nine years. Anon, with two of the heavenly host, the Lord appears to Abraham to announce that the sin-cup of Sodom at last is full unto judgment, and to give his friend opportunity to pray his poor nephew out of the burning. Then follows the doom; the third age has closed; the tale of Lot's horrible progeny, destined to be the worst enemies of God, is added, and the story of Abraham's second fear-spasm about his wife: then the child of promise is born, and the mocking Ishmael cast out. Now comes the supreme heart-test of Abraham—the offering of Isaac, his son. Will he do it? He will without once faltering. And then

HE IS BLESSED BY GOD

to the full. The aged Sarah is next laid to rest in the quaintly-purchased cave of Machpelah. The glad wooing and wedding of Isaac follows—a beautiful chapter. A few more years, and the pilgrim is "gathered to his people"—we know them who they are.

Only one mighty man moves in these chapters. Others than Abraham (save Melchizedek, who was greater, Heb. vii. 4-10), seem pigmies. Abraham continually breathed the air in the mountains of faith. If he descends—for he does—he is soon ashamed and goes back directly. He was the friend of God (2 Chron. xx. 7), and the father of them that believe (Rom. iv. 11; Gal. iii. 7). God found something rare in him (see Neh. ix. 8). "Thou foundest his heart faithful and madest a covenant with him (compare 2 Chron. xvi. 9). Yet in himself he was weak as other men; he knew it, and also the place of strength. "And Abraham fell on his face and God talked with him" (Gen. xvii. 3).

VI. The character of Abraham should be taken up and studied most patiently and thoroughly. It does not pay to hurry in any Bible study, but haste will be ruinous to good results here. Will it not pay you to become intimately acquainted with the man whom God called his *friend?* See Isa. xli. 8. Take time, then, and do it.

In the study of a Bible character, it will be well to proceed in the following general order: 1. The prenatal influences; genealogy, character of parents, &c., cf. 2 Tim. i. 5. 2. The life-story; including the careful examination of the early life and advantages, the details of the narrative throughout, and the making of the epochs or stages into which the life seems naturally to fall. 3. The primary or original

ELEMENTS OF THE CHARACTER,

so far as they can be discovered; *i.e.*, the man as he is when God takes him up. 4. The spiritual history. This is the most important line of character study. The general rule in it is to look at the man's life from God's view-point. He mapped and managed it, with an end in view of every detail, and a general end in the whole, for every character in the Bible stands for some great truth or lesson. And somewhere in the Bible always, I believe, God gives his design in each of the great Bible characters, explains his method with them, and gives his estimate of them. 5. The final character; the man as he is at last, as the result of God's method with him, noting his strong points and weak points, tracing each to its source, if possible; and finally summing up the man in one characteristic word. In Abraham's case this is easy. He is the great man of what—?

VII. The following topics should be carefully studied:—1. The call of Abram; God's reasons for it; objects in it; probable method of it; difficulties of obedience to it; secret of Abram's obedience, cf., Heb. xi. 8; things left; things gained (search concordance).

2. The

PROGRESSIVE REVELATION OF GOD

to Abraham (Revised Version best): (a) As the Lord (Jehovah, his name as in covenant with his people), xii. 1, 8; xiii. 4, 18. (b) God Most High (El-Elyon, Creator—God over and owning all), xiv. 18-22. (c) Shield and exceeding great reward, xv. 1. (d) The Almighty God (El Shaddai), xvii. 1. (e) The Righteous Judge, xviii. 25. (f) The Everlasting God, xx. 33. (g) The God of Providence (Jehovah-Jireh), xxii. 14. Wonderful and delightful discoveries will attend this study.

3. The Abrahamic Covenant. Gen. xv. and xvii. On what basis made—God's grace, or Abraham's works? See Gal. iii., &c. Exactly what did its promises include? To whom were they ultimately made? Gal. iii. 16. Have they yet been fulfilled? Will they yet be fulfilled?

4. Circumcision: Its object or end; its meaning; its connection with the covenant; its exact typology for us—be sure to go *deep* enough here. Col. ii. 1, 12; Rom. vi. 3, 6; Luke ix. 31, &c.

5. How are we Abraham's children? See Gal. iii. 7; Rom. iv.; John viii.; Luke xvi., &c.

6. Lot: his motions; history; character; religious experience, family and progeny—look well into this, comparing his family life with his uncle's.

7. Melchizedek (see Heb. v.-vii.) — the man, his kingship, his priesthood, its origin, order, object, and location (Salem—Jerusalem). Christ will be the next priest-king (Zech. vi. 13, Ezek. xxi. 26, 27). Why no more (since Moses) till He come?

8. Angels (Gen. xviii., xix.)—their nature, manifestation, and ministry. Distinguish both them and their ministry from that of the Cherubim in Gen. iii. How?

9. The Angel of Jehovah, first mentioned in Gen. xvi. 7. Who? (Gen. xxii. 11, 12; Judges xiii. 8-22; Zech. iii. 6, &c.). Why did he thus appear? Make a note of each of his similar manifestations as you go through the Word, and study its exact object and character.

10. Prayer (Gen. xviii.)—its privilege, proper objects, power, method, self-limitation, and answer.

Our next lesson will be Gen. xxv.11-xxxv. The Patriarch Jacob. Read the chapters at least five times over.

My Presence . . with Thee

Of all the charms this life affords,
And all the blessings Christ accords,
Oh, tell me now, of heav'nly bliss,
Is there a charm surpassing this—
Christ's hidden presence oft to feel,
Which He had promised to reveal?

That Christ should hide his glories so,
Yet wrap us round with loving glow,
While talking with us, down the street,
To human hearts is passing sweet;
Thus unawares we find Him steal,
And in our souls his presence feel.

Dear Lord! thy presence by our side
Gives power to us with Thee t' abide;
Converse with us along the road,
And fit us now to dwell with God.
Oh, make our hearts a "Bethany,"
And ever bear us company.

F. J. WILLIAMS.

Miss Holt's Books.—Kind friends outside the parish have presented three sets (forty volumes each) of Miss Holt's story books, to the Old Ford schools in East London. Rev. W. Adamson, vicar, combines with other Protestant workers in acknowledging the timeliness of Messrs. Shaw's enterprise. Mr. R. J. Felgate appeals for a set for the schools of the China Inland Mission at Chefoo. Any friend willing to supply the need may send them for Mr. Felgate to the office of the C.I.M., Newington Green, N.

Bound for "Regions Beyond."

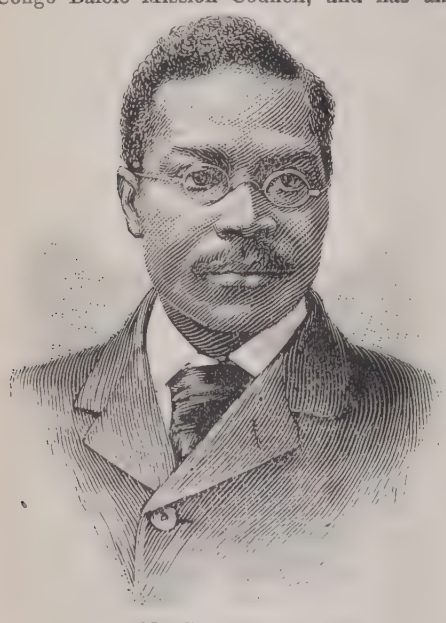
A PARTY of fourteen workers is about to start in connection with the "Regions Beyond" Missionary Union, for various parts of the mission field. Half are going to Africa, and half to South America. We give on this page portraits of four of the outgoing workers.

The Congo group numbers seven, of whom four are returning for the second or third time,



Mr. A. J. Bowen.
Photo by W. Edw. Wright, High Road, Leyton.

and three are new recruits. Mr. Arthur James Bowen is a most successful missionary. He has acquired considerable knowledge of the language, and won not a few souls to the Saviour. The serious illness of his wife, whose life was only saved by returning to this country, compelled his retirement from active service in the field. Since his return he has rendered valuable help as teacher of the Lomongo language to those who have been accepted by the Congo Balolo Mission Council, and has also



Mr. Philip Clarke.

continued the all-important work of translating the Scriptures. Now that his wife's health is restored, he has volunteered to return alone to the Congo for two years, in order further to perfect himself in the language, and continue with greater advantage his translation of the New Testament. We hope that the excellent health he has hitherto enjoyed may be continued, as he returns to Bongandanga, the scene of his former labours.

Mr. William J. Sinclair will accompany Mr. Bowen, and will continue the work that has been carried on in the "regions beyond" Bongandanga, and possibly establish a new post on the Bolumbo River. The region accessible from such a centre is of considerable importance on account of its large population, and presents one of the most valuable openings that are likely to be found for an effective entrance of the Gospel.

In the difficult work amongst the women of the Lulonga Station and surrounding villages, Miss Annie Amory will be associated with Miss Logie, now returning for the second time to the Congo. During the last five years the former has undergone full training at Doric Lodge and Bromley Hall (the medical department), and has been a valued helper for the last two years in the practical management of Doric Lodge. Already familiar with the grammar of the language, she expects soon to pick up the Eleko dialect.

Mrs. Randall, whose devoted and gifted husband died from African fever during his furlough at home, is going out for the third time. She leaves her two little children in the Missionary Children's Home connected with Harley House, where they will find every loving care. It is not without much prayer that she has volunteered for the field where years ago her brother died; and did the Council not feel, from an intimate knowledge of the circumstances, that it was the right step, they would not have accepted her offer of service.

Two coloured brethren are from Jamaica, and represent a desire fully to test the value of such help on the Congo. It is a notable fact that Jamaicans, far better than white men, stand the climate in Central America, where malaria and yellow fever render life so precarious to the European. When, some years ago, the mortality in Africa was very serious, it was determined to see what could be done by such workers; and so, with the help of two earnest and gifted pastors in Jamaica, three men have been selected for the experiment. Mr. James has already gone out for the second time to the Congo, and now two other brethren join the Congo Balolo Mission.

Mr. Philip Clarke has received full training for a schoolmaster in the Calabar College, Jamaica, and Mr. Thomas Benjamin Sawyers is a capital carpenter. Both have proved themselves stable Christians, and during their residence at Harley House have commended the choice of the Jamaican pastors. May God, who in his mysterious providence permitted the billows of black misery to overwhelm their forefathers, grant that a reflex wave of blessing may, in some measure at any rate, compensate Africa for the bitterness of the past.

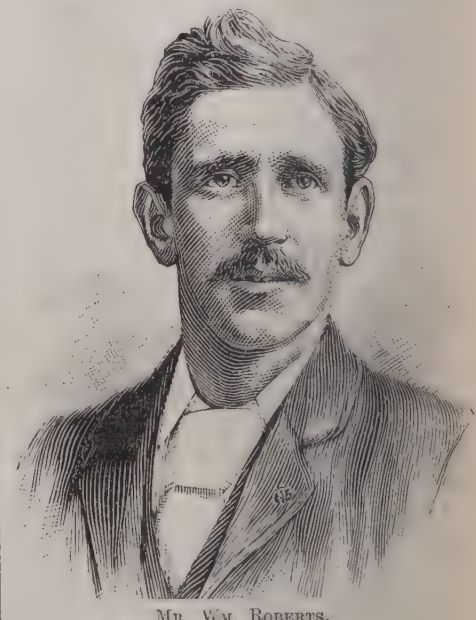
The Congo Railway, now completed, is of the greatest value in helping missionaries past the cataract region of the river, where so many fevers were contracted before the Upper Congo was attained. The ticket from Matadi to Stanley Pool is, however, very costly, £20 for 230 miles! This about corresponds with the former price of hammock carriers, so that transport expenses are still very heavy. The porterage bills for goods and passengers, together with customs dues, have lately run out at about £250 per month, or £3,000 per annum. The departure of the present party of seven will involve a passage and outfit expenditure of £1,200.

South American Group.

Mr. and Mrs. William Roberts are sailing for Buenos Ayres *en route* for Coronel Suarez, 300 miles further south. There Mr. Roberts takes up the work he originated among his Welsh compatriots and the Spanish-speaking population of that town and surrounding country, where he and Mr. Robinson are the only workers. He has erected a capital little chapel, which, by the liberality of an English friend, is secured to the Mission. The "Regions Beyond" Missionary Union has adopted Mr. Roberts' movement, and he and his wife go out as members o fthe Union.

Messrs. George Smith and Robert F. Elder go out together to the Argentine, the former to take up Spanish work, with which he is familiar, having already laboured eleven years in that Republic, and the latter to acquire Spanish, with a view to Gospel work as the Lord may guide. Mr. Smith is an old Harley House student, and goes out as superintendent of the Argentine Mission of the R.B.M.U. Mr. Elder is a gifted student from Pastors' College, with an undoubted call as a Gospel preacher and rich promise of future usefulness. The new firm of Smith, Elder, and Co., publishing not books, but the Gospel of the grace of God, as our brother put it in his address at Exeter Hall, carries with it our deepest interest.

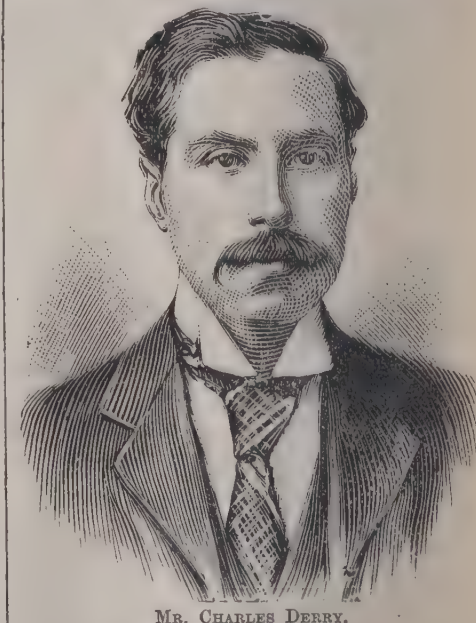
Mr. Charles Derry expects to leave in June for Central America, where he hopes for a



Mr. Wm. Roberts.
Photo by J. C. Turner, 10, Barnsbury Park, N.

while to labour in Costa Rica, in conjunction with Señor Castells and his wife, also former students at Harley House, who are returning to the capital, San José. Mr. Derry has benefited not only by a full course in the "Regions Beyond" Training Colleges, but also by special medical study in Scotland. He has, moreover, worked at the Spanish language, and is likely to make an able missionary of the Cross.

The manifold expenses involved in the maintenance of the training colleges where these



Mr. Charles Derry.
Photo by Tippetts, 8, Lozells Road, Aston.

workers have been helped, the up-keep of property, and the prosecution of the large evangelistic and medical work in East London, are very considerable; and the foregoing particulars are laid before the readers of The Christian, in order that they may have fellowship in the equipment and sending forth of these missionary labourers. The catholic and interdenominational character of the work constitutes a special claim on all who desire the hastening of the Kingdom.

H. Grattan Guinness, M.D.
F. B. Meyer.

Y.M.C.A. Expansion.

BRITISH CONFERENCE AT DUBLIN, JUNE 13-16.

THE eighteenth British Conference of Young Men's Christian Associations was opened in Dublin on Tuesday, the 13th inst., a special fitness attaching to the selection of the Irish capital, as its Association is this year celebrating its jubilee.

As usual, opportunity was taken of the meeting together of so many representative men from all parts of the country to hold the half-yearly provincial sitting of the National Council. On the invitation of Mr. E. J. Figgis, jun., vice-president of the Dublin Y.M.C.A., seventy-five gentlemen sat down to luncheon at the Hotel Metropole, when welcome was extended to the Council by Mr. Figgis as host, and by Mr. J. G. R. Porter, of Omagh, and Mr. G. F. Trench, of Ardfert, on behalf of the Irish executive.

Mr. FIGGIS rejoiced that the condition of Association work in Ireland was full of hope: spiritual things were given the paramount place in all the centres; increasing interest was being manifested in home and foreign missions; and the members were giving proof that Irishmen could be both loyal subjects and whole-hearted Christians. Mr. TRENCH remarked that, amid the political difficulties of a few years ago, a good deal was heard, in relation to Ireland, of the "union of hearts." He believed that nothing would better promote this sort of union than the work of the Y.M.C.A. He was glad to see evidences that, in the three provinces of Ireland hitherto ruled by Rome, a remarkable change was coming over the people in their attitude toward the Gospel; opposition was breaking down, and obstacles were being removed. This was the general testimony.

Sir GEORGE WILLIAMS, as president, acknowledged the welcome on behalf of the Council. He had himself been one of those who fifty years ago had crossed the Channel to plant the seed of the Y.M.C.A. in this city. Mr. D. A. BUDGE, general secretary at Montreal, brought the greetings of many Canadian brethren, and reported progress in all departments of the work in the principal cities of Canada. Mr. OWEN, of Bombay; Mr. FRANK ANDERSON, B.A., the Council's student representative in India; and Mr. J. HUGHES, general secretary at Brussels, also responded.

The Council meeting which followed, under the presidency of Sir George Williams, was unusually interesting. Brief summary reports were presented by the travelling secretaries, indicating many encouraging features in the work of the past six months since the full Council last met in London; and the Secretary, Mr. W. H. MILLS, introduced an outline programme of

NEW AND EXTENDED WORK

which might fittingly inaugurate the Twentieth Century. The principal suggestions were—an augmentation of the travelling and organizing staff at home, in the Colonies, and in foreign countries; a development of the publishing and other resources of the central office; and the furtherance of active work amongst special classes of young men unreached by existing agencies. On the motion of Mr. J. H. PUTTERILL, of Exeter Hall, seconded by Mr. W. H. NEWETT, of Manchester, it was referred to the executive to nominate a committee who should formulate a definite plan of campaign, and submit the same to the Council for consideration at the earliest possible opportunity.

The delegates, numbering over 500, met in the Metropolitan Hall in the evening to a reception by Mr. J. R. WIGHAM, J.P., president of the Dublin Association. Not only in that capacity, however, did he welcome the Conference, but also as a member of the mercantile community of the city, and an ex-president of the Chamber of Commerce. He maintained that no class had more reason to be thankful for the work of the Y.M.C.A. than business men, providing as it did for the moral and spiritual safeguarding of their employés. The fact that Association property in Ireland now represents some £50,000—a stake in the country of a substantial character—has greatly strengthened the position of the work; but best of all its developments is the missionary spirit engendered, the Dublin Association having at the present time about twenty old members now labouring in the foreign field.

Some welcome words were given by Rev. W. J. CLARKE, D.D., Rector of St. Thomas',

ON BEHALF OF THE CHURCHES,

who maintained that the Church of God at large had much reason for gratitude that the Y.M.C.A. existed. The need to-day is for out-and-out men, not "in-and-out" men who were with them one day and found elsewhere the next. He held that there is no institution that does more to produce men of the type required. (We should like this fact to be more widely recognised by clergy and ministers everywhere).

Sir GEORGE WILLIAMS responded for the English delegates, Mr. Colville (Dumfermline) for Scotland, Alderman Trounce, J.P. (Cardiff), for Wales, and Mr. D. A. Black (Belfast) for the Irish members.

Wednesday.

The forenoon meeting had for its subject "The Christian Life," which was dealt with from standpoints instructive, hortatory, and practical.

A clear and forcible address was delivered by Rev. CANON FLEMING, whose utterances were among the most timely and useful of the week. The duty of his hearers toward the younger men among whom they work was set forth thus: "How ought I, as a Christian man,



REV. CANON FLEMING.

to set the Christian life before the young men whom I desire to reach?" It must be ever remembered that, to the young man's mind,

LIFE IN A DOUBLE ASPECT

presents itself. There is the life which we desire to set before him, the higher life; and there is the lower life around him that is always dragging him downwards.

It never was so easy since the days of Christ to begin the Christian life as it is to-day; yet it never was so hard to continue in it as now. It never meant so much to be a Christian, nor so much *not* to be one, as it does to-day. When men begin the Christian life they are conforming to the custom of their time. In our Lord's day men had to violate all their customs to enter upon it. We are carrying out the whole education of our Christian land, all the tenets we have learned; but our Lord's disciples were reversing all the teaching and all the tenets of their life. The odium of religion has largely gone, and one of the dangers of the Christian life is that it is growing every day more popular and respectable; it adds to a man's respectability and credit and character among his fellow men if he is known to be trying to live a consistent Christian life. The churches are now centres of refinement, and power, and life. Therefore, it seems so easy for a man to become a Christian, that he is tempted to say, "Let me glean pleasure now; I am young; I must enjoy myself. I can at any time enter upon the Christian life." A man who attempts to do so upon those terms ends it where he began it. At a man's conversion the Christian life is only begun; it is a battle all through—a campaign to the very end: "He that endureth unto the end, the same shall be saved."

Why is it so hard to continue the Christian life to-day? Because there is no change in the service of our Lord and Master; there is the same cross to bear, the same cup to drink, as was given to the disciples at the first. Another reason is that there is such a wonderful extension of the outward sphere of life. In the present day, the consecration of a man's life and his powers to God means more than it ever meant, because there is

SO MUCH MORE TO CONSECRATE.

Take the amusements and pleasures that young men want and will have; it means much to write "Consecrated" upon them all. We do not ask young men to give up their pleasure, but to consecrate it. If we succeed in that, young men will only go where the Lord would have them to go, and will be found in the "safe places." There are men in all the great centres of life who are in a sense successful, but who are building no character to last; and they will founder and go down if they are not saved and brought to this higher and better life. If we can only help a man, standing on the threshold of life, to decide for Christ, to put the hand of his faith upon the promises of God, that man will never find himself beset by temptation and difficulty which by God's grace he may not overcome. May every one present be a helper of such to enter upon and continue in this Christian life! There is no other life worth living, and if it is worth anything it is worth everything.

Mr. Geo. F. TRENCH, J.P., of Ardfert, President of the Tralee Association, followed in an earnest and thoughtful strain, drawing lessons from his own experiences of the Christian life. He had grasped as fundamental principles that the Christian young man must be well

ASSURED OF HIS SONSHIP,

that he is emancipated from all claims of Satan upon him, and that in regeneration he has a new nature. The right understanding of these principles will prove an immense help to a successful Christian life, which will be further enriched in proportion as active Christian work is engaged in.

Rev. J. GLYNN DAVIES (Newport, Mon.) was another very acceptable speaker. His addresses sparkled with Welsh humour and anecdote, but never without a strictly useful purpose. He had noticed the falling of the autumn leaves, how some seemed to fall of their own accord, others were removed by the force of blast and storm; yet a few remained till dawn of spring, when they, too, had to yield to the force of the new life within the branch. So is it in the Christian life—the old habits, thoughts, desires, sins, must go before the irresistible power of God working within the heart. But is there not too often found a lack of earnestness of purpose in its development? When we hold the handle of an electric battery we feel no sensation, but when we grip it with both hands, we experience throb after throb, wave after wave, of the electric current. How often do we pray and read and preach inertly, until we lay tight hold of God; then are we strong in the strength that He supplies.

We need more to realise to what God has appointed us. He had seen in the catalogue of the Zoological Gardens a direction to the

"SPACIOUS CAGE OF THE EAGLE!"

He wondered what the eagle would have said had he been able to read that! Yet men will try to cramp into narrow limits the aspirations of their immortal souls, and think they are giving them spacious room, when they should be soaring free and unfettered into the eternal realms of God. Oh! why don't young men rise to-day? Let us press toward the mark of the prize of our *up-calling* in Christ Jesus.

Lord KINNAIRD concluded the meeting by urging that the prime object of all Association work was not to erect great buildings, useful as they might be, but to see that there was a gathering in of souls proportionate to the labour expended in the work.

After luncheon, which was provided at the Rotunda by invitation of Mr. William Fry, Vice-President of the Dublin Y.M.C.A., a photograph of the delegates was taken in the Rotunda Gardens. At the afternoon session, under the presidency of Mr. J. G. R. Porter, Chairman of the Irish Executive, the topic for discussion was—"How may the Y.M.C.A. assist in solving the

SOCIAL PROBLEMS OF THE PRESENT DAY:

(*a*) Obscene language; (*b*) gambling; (*c*) impurity; (*d*) intemperance?" This was introduced in an able paper by Mr. George S. Orr, of Glasgow, who urged, at the outset, that individual action was not sufficient in this matter; the corporate action of Christian men was essential; and he considered the Y.M.C.A., as a Christian body, pre-eminently fitted for the work, not only because of its interdenominational basis, but because it deals with young men at the most susceptible period of their lives.

The Association's first duty is to its members, whom it must educate upon these questions; but it owes a duty also to the general public, and should endeavour to organise effort, in a variety of ways, to combat the devastating effects of these great evils. It must prosecute rescue work, devise agencies for counteracting the influences of vice, push evangelistic work, encourage its members in the systematic visitation of young men in their homes, and provide recreations that will secure their interest and win them from the streets.

He dealt separately with the four questions embodied in the title of his paper, suggesting many ways in which Association workers might help to stem these tides of iniquity; and finally pressed that Christian men, not shirking these problems as unpleasant and difficult, must regard them from the right point of view; must look at them through the passionate eyes of the loving Redeemer, contemplate the misery and sin of mankind, in order that their hearts might be moved soon to discover methods, great or small, which would in some measure mitigate these flagrant evils.

Mr. William H. Godwin, of Hereford, presented a second paper under the same heading, producing, as visible illustrations of his remarks, some cigarettes prepared expressly, at a halfpenny a packet, for little boys to smoke; also samples of low-class illustrated papers, the circulation of which, he insisted, ought to be at once prohibited. Future generations, he remarked, would rise up and call blessed the institution which showed itself capable of effective reforms in regard to the great social evils of this day; and he trusted the Y.M.C.A. would be able to project some successful effort in this direction.

Mr. W. Boyd, of Ardrossan, submitted a motion pledging the Conference to support Local option. It was not seconded, but was handed in writing to the chairman. Mr. David Elder, of Glasgow, urged in regard to it the suspension of the standing order that no resolution shall be submitted before its terms have been approved by the Conference Committee. The chairman, however, ruled that this could not be done. Intemperance, it was said by several, was at the bottom of most of the other vices that afflicted this generation.

Mr. Crawford Smith, on behalf of the Newcastle-on-Tyne Association, and as chairman of that branch as well as President of the North-Eastern District Union, presented an invitation to the Conference to meet in Newcastle next year. On the motion of Mr. David Dreghorn (Pollokshields, Glasgow), seconded by Mr. W. H. Newett (Manchester), this was enthusiastically accepted.

Presiding at the evening meeting which filled the large Metropolitan Hall, Lord Kinnaird described the value of Y.M.C.A. work as indicated by the two following facts: (1) It is computed that one-tenth of the population is composed of young men whom it was most important to win for Christ before they went out into the world; (2) the membership of an association changes, speaking roughly, about every three years, so that there is a constant stream of young fellows passing through it at the most susceptible period of their lives. Facts like these themselves constitute an urgent appeal.

The first speaker was Canon Fleming, who roused the meeting to a pitch of enthusiasm seldom witnessed in a religious gathering. When he sat down, the meeting rose *en masse* to the accompaniment of prolonged applause and waving of handkerchiefs. But it was not a daintily flavoured dish of pleasantries that he had put before them, but a downright earnest setting forth of what Nathanael Culverwell called

"GREY-HEADED TRUTHS."

As a preliminary, he sketched the rise of the Y.M.C.A., more than half a century since, and told how a dozen young men (including Sir George Williams, and representing in equal proportions the Church of England, Wesleyan, Congregational, and Baptist bodies) had met to inaugurate what had now grown to be a potent factor in the religious life of the nation. In its very inception the Y.M.C.A. was unsectarian from the first breath that it drew. May it remain so until it draws its last breath, when Christ shall come again! In these fifty or fifty-five years the Association has attained a very sturdy manhood. It has more than 6,000 branches, and more than 500,000 living members. The branches and the membership are increasing every year.

He regarded the work of the Y.M.C.A. as *unique*, because it is not a work so much done *for* young men as a work done *by* young men *among* young men. Age is valuable because of its instruction, its example, its experience. It brings the past in a certain measure to bear upon the present. But when young men take up work, it grows under their very hand and is kindled with their enthusiasm. It is unique also because of the basis on which it was formed. It seeks to unite those young men who accept the Lord Jesus Christ as their Head and Saviour, according to the Scriptures, who desire to be his disciples in their life and doctrine, and to associate with it the extension of his kingdom among young men. That is a clearly defined basis—an aspiration sufficient for any young man, and is the reason why this Association has never aimed at forming a church. The Church is the permanent body of Christ, the corporate life of Christianity upon earth; but the Y.M.C.A. seeks simply to win men to Christ, leaving them to join that Christian denomination which each believes conscientiously to be the most Scriptural and the best.

Although unsectarian, the Y.M.C.A. has its creed: the Bible, and the rule of life within its covers, is its creed. In these days we cannot afford to lose a single fragment of the truth which God has given—truth with the dew of heaven fresh upon it, plucked fresh from the Tree of Life, which will make giants of us all. We rally round the truth which has stood and will stand to the very end. Let us never be alarmed, in this nineteenth century, when we hear of some new critic who thinks he was born to set the Bible right. If the Bible cannot stand a shaking from such pigmies as that, let it go! But it has stood and withstood such attacks. It has lifted up its head again and again, from the fiercest and the keenest criticism, to show that not a hair of its head had been touched. It has come through every crucible and every furnace, and the smell of fire has not passed upon it. These are days when it is well to remember, and when my own dear Church of England should remember, that the Bible is the only religion of Protestants. We are determined that the old Gospel, the will of God, the duty of man, the atonement of Christ, the pardon of the sinner, and the work of the Holy Spirit, shall not be frittered away; but we will hand them down, undiminished and unsullied, to our children's children. The Association draws its very life from the Bible. The speaker then appealed for an earnest, manly type of Christian who would fearlessly put into practice the principles they had applauded, and concluded with an eloquent rendering of the Bishop of Exeter's poem,

"GIVE US MEN!"

Not less forcible was the address that followed from Rev. J. Glynn Davies, as he tersely urged upon his audience the fourfold message: Jesus saves. He saves to serve. He sustains those who serve. And those who serve Him are on the winning side. He received recently a postcard bearing the following laconic contents:—"My dear sir, my sins are killing me. What shall I do?" He replied, in similar form, "Jesus saves!" to which came the response, "Hallelujah! so He does!" It is easy enough to be bad. Any fool can slip restraint, can throw the reins on the neck of passion, and rush down the hill. But it is hard to conquer self and sin. This is where Jesus saves; and if there are difficulties in service, then Jesus helps, and will at last present us faultless before the presence of his Father with exceeding joy.

Rev. Henry Montgomery (Belfast), whose forte lies specially in the direction of bringing meetings to a practical issue, followed with a rousing appeal to any unconverted persons present to yield unreservedly to the claims of the Lord who died for them. The best way of celebrating the Jubilee of this Association, he said, is to get recruits out of the present meeting. Let us remember not only what Christ saves young people *from*, but what He saves them *to*. The Government protects young birds, young fish, young children. Let our associations begin with the lads at as early an age as possible, for nowadays they are being ruined before they reach their teens. The best thing a man, woman or child can do for this life, or the next, is to give their life to Christ as Saviour and Lord of all.

Thursday.

THE Y.M.C.A. IN THE FOREIGN FIELD.

Mr. Frank Anderson, B.A., Student Secretary for Bombay Presidency, read a paper on "The Sphere of the Y.M.C.A. in the Foreign Field." He said that in India there were at least four classes of young men presenting a field for the Y.M.C.A.—the Europeans, the Eurasians (or Anglo-Indians), the Indian Christians, and the non-Christian students. The Europeans were scattered all over the country and were surrounded by all sorts of temptations. There could be no question that they were right in helping the Indian local associations, who were doing all they could to help themselves, to maintain in cities like Bombay and Rangoon trained secretaries who could give all their time to the work.

The Eurasians represented a class in India which, especially in the large cities, must always be reckoned with. Descended partly from Europeans and partly from natives, they had many peculiarities, and presented many difficulties and problems in Christian work. Among the young men of this community there was an ample field for the Y.M.C.A., and whatever the Y.M.C.A. could do for them, that it ought to do.

The Indian or native Christian practically formed another distinct community in India. Their trend was towards Western ways, and they were ready to adopt or share the benefits of every well-tried form of Christian work which could be placed before them. The field for the Y.M.C.A. among them was unquestionably large, and it was of the deepest interest to observe how the missionaries were adopting the Y.M.C.A. A large number of the associations in South India were small vernacular associations in centres of missionary operations, and one of the resolutions of the C.M.S. Quinquennial Conference, held in December last at Allahabad, recommended that "Sunday schools should be well organised among Indian school children, and Y.M.C.A.'s and Y.W.C.A.'s promoted." A movement which had grown up within

the last ten years, by which the Y.M.C.A. had been applied as an agency for missions, was of the greatest interest and importance. The idea of the Y.M.C.A. as a missionary organisation was comparatively new; it was certainly never prominent in the minds of those who founded it; and yet in many mission lands it was proving its fitness to deal with the evangelisation of the educated non-Christian young men. Whether it set before itself the combining, training, and directing of the Christian students for the purpose of winning their fellow-students to Christ, or whether it set apart trained men to deal directly through evangelistic meetings, Bible classes or personal work with the non-Christian, it was pre-eminently within its rights in entering this field, and it might be doubted whether any body other than the Y.M.C.A. could effectually deal with the educated classes.

In speaking to an audience of educated non-Christian young men, the Y.M.C.A. trod on no one's heels, and one of the most interesting points which they might notice was the invariable support which the missionaries had given to its missionary operations. (Applause.) He emphasised upon the conference that the Y.M.C.A. in the home lands had

A MIGHTY PART TO PLAY

in the evangelisation of heathen lands. The experimental period was fast passing away, and in the years to come they should be prepared to maintain a strong work, which, apart from immediate or startling results, should be fit to rank with the deep and penetrating work now being accomplished by educational missions among the young men in mission lands.

In conclusion, he mentioned some interesting statistics with reference to the Y.M.C.A. movement in India. There were ninety-two associations; eighty-six of these report a membership of 5,109; of these 1,042 were Europeans belonging to thirty-four associations, thus indicating that half the associations were purely native. Thirty-six associations raised for current expenses £2,468, besides £81 for national work. There were nine European secretaries giving all their time to the work, and two native secretaries, the latter being maintained by the funds raised in India.

Then came short speeches from a number of delegates. Special interest centred in those of Messrs. H. Kawaye (Japan) and D. A. Budge (Montreal). The latter related how far his Association was able to help, by systematic giving, the foreign work. From other speakers came timely suggestions as how to protect young fellows proceeding to the Colonies and elsewhere abroad, by visiting out-going vessels and giving particulars of the Y.M.C.A. benefits in foreign places; by local secretaries informing their foreign co-workers of any young Englishmen going out—all of which would help to stop the leakage that is now so much regretted.

Occasion was taken at this meeting to express the thanks of the Conference to the local friends who had in many ways helped to its success by kindly hospitality, and to the Tramways Company for their generous courtesy in granting the visitors free passes over all the lines during the days of session.

Rev. F. B. MEYER occupied the "quiet hour" which followed with a Missionary Bible Reading from the Epistle to the Romans. Referring to God's dealings, as here described, with the Gentile world, he appealed to his hearers in behalf of missionary work, on the grounds, first, of their trusteeship; secondly, of their pity; and thirdly, of their obedience.

Mr. ROBERT ANDERSON, president of the Belfast Association Y.M.C.A., occupied the chair in the afternoon. Mr. FRANK HOWE, assistant-secretary of the English National Council, presented a paper on "District, National, and International Conferences, their use and abuse." The writer urged that the greatest amount of usefulness is found in a national or international conference, which serves the four purposes of *(a)* Devotion; *(b)* Demonstration; *(c)* Deliberation; and *(d)* Dissemination. All the force and inspiration accumulated in the various sittings should spread itself, through the delegates, in a great wave of spiritual energy and refreshing among the centres to which they returned. In measure as this result was achieved, the conference would be a success, or a failure.

Everything, therefore, depended upon the purpose and motive actuating the individual delegates, and upon choice being made, at Association and district meetings, of the right men for this important duty. A solemn obligation rested upon the delegates to use the Conference for its truest, highest ends; if any made it purely a holiday occasion, or chiefly a time for social enjoyment and relaxation, this was to abuse it.

District conferences were dealt with separately. Lack of concentration, it was pointed out, spoilt much of their work. They should leave the discussion of broad Association subjects to the larger assemblies; abstract topics were not for them; they must get at concrete questions, actually affecting the work, or the absence of it, in towns within their own borders. The District Unions needed a clear, constant view of their own territory, occupied and unoccupied, and a steady determination to possess the whole of it as soon as might be.

Mr. WILLIAM BROWN, general secretary of the Edinburgh Association, opened the discussion, and, during three-quarters of an hour, was followed by a large number of delegates in interesting two-minute speeches upon conference procedure. A Scottish delegate charged the British Committee with having abused this particular Conference, by refusing the moving of a temperance resolution the previous day. Lord KINNAIRD requested information upon this point. With the chairman's consent, Mr. W. H. MILLS explained the rule forbidding any motion that had not previously been sanctioned by the Council, it having been found necessary to safeguard such assemblies from having resolutions sprung upon them on a variety of topics, many of them, perhaps, foreign to the business on the programme. A second delegate from Scotland desired to question Mr. Mills further, but the chairman, with the cordial support of the meeting, declined to permit this, whereupon four or five Scottish representatives left the hall by way of protest, and the session, shortly after this regrettable incident, was closed.

The British Committee subsequently held a meeting, under the presidency of Sir George Williams, at the Shelborne Hotel, when a constitution was unanimously approved for a British and Colonial Federation of the Y.M.C.A.'s. It was also at this meeting referred to the four executives of the British Isles to draft a complete series of bye-laws governing conference procedure, and providing for the appointment at future gatherings of a Committee of Resolutions or Arrangements, to which, at the first sitting, shall be submitted for approval all motions which it was desired to submit for the consideration of the general body of the delegates. A great and successful

MISSIONARY MEETING

was held in the evening, presided over first by Sir EDWARD LYNGE HUTCHINSON, Bart., and later by Mr. W. H. SEAGRAM, of London, Chairman of the Foreign Committee of the English National Council.

The first address was delivered by Rev. F. B. MEYER. Referring to his recent visit to India, he riveted the attention of the large audience by describing the tremendous temptations which beset the many young men who went from this country to the chief cities of our great dependency, and the urgency of the need of the many thousands of native students who, educated out of superstition, out of belief in their fathers' gods, were launched upon a great sea of speculation and doubt without compass or chart.

It is a very anxious, critical moment for India. The pressure of the Government examination system was so heavy that the teachers and the taught were straining every nerve in the direction of passing examinations; therefore the missionaries were not able to concentrate their thought and time upon the Christian, the generating, the saving work which he was sure was dearest to their souls. Hence the supreme necessity of calling to their aid such effort as the Y.M.C.A. was initiating in India, as it had already successfully established in the principal centres of Bombay, Calcutta, and Madras.

Mr. Meyer bore strong testimony to the immense value of the work in these cities, and expressed his earnest desire that, following the erection of the splendid Association buildings at Madras and Calcutta, Mr. Frank Anderson might realise the object for which he had come home—the providing of a large building for Christian work among the students at Bombay. He also spoke warmly of Mr. Oliver H. McCowan's work at Rangoon, and commended him, as an Irishman, to the warm, whole-hearted, prayerful support of his Irish Association brethren.

Mr. FRANK ANDERSON, in the course of the address which followed, pressed home the stupendous opportunity and responsibility devolving upon the British associations in regard to the work for young men of India; and Mr. A. B. LLOYD, of the C.M.S., Uganda, stirred the interest and emotion of the gathering by telling of what God has wrought through native agency in Central Africa. The hope of Africa, the hope of India, the hope of the whole heathen world, he said, lay with the natives; and he pleaded earnestly for the renewed consecration and increased missionary sympathy of all the delegates.

Rev. HENRY MONTGOMERY brought the evening's proceedings to a close by conducting a consecration meeting. In promises and gifts, £120 were received for the work of the Y.M.C.A. in India and Burma.

Salvation.

HARK! the gracious proclamation
Sounding over earth and sea—
'Tis the Saviour's invitation:—
Burdened one, 'tis offered thee—
Life is dreary,
Thou art weary—
Hear his message—"COME TO ME."

Vainly in the world thou'rt seeking—
Seeking never finding rest:
Hark! a Heavenly Voice is speaking
Soft and low within thy breast:
Interceding—
Gently pleading—
"Trust Me and be fully blest!"

Hear His loving invitation—
"Heavy laden come to ME;"
Still He offers free salvation,
For He bled and died for THEE:
Sin confessing
Claim the blessing
Take his gift and happy be!

Linger not! for night is falling;
"Tarry not in all the plain:"
Linger not! for Christ is calling;
Shall he plead with thee in vain?
Oft rejected,
Long neglected,
Yet He calls thee once again.

Higher than the heavens above thee
Is the mercy of the Lord.
Lonely heart, there's One to love thee—
One by angel-host adored.
He will take thee,
Ne'er forsake thee
Till the lost one is restored.

Hear the Gospel invitation
Sounding over earth and sea:
Pardon, reconciliation,
Full salvation—full and free.
Jesus bought it,
Have you sought it?
Take this gift and happy be!

E. RICKMAN.

British Home for Incurables.—Earl Amherst recently laid the memorial stone of the new wing of the British Home for Incurables, Crown Lane, Streatham. The board of management felt that the time had arrived for the completion of the institution as originally intended, and the Princess of Wales, as patroness of the Home, approved of the new scheme, and joined in the appeal for the sum of £12,000—which will not only cover the expenditure on the new building, but will endow the new beds.

Home Missions.

Miss Sharman's Homes.

THE beneficent institutions for the reception and training of orphan girls, maintained for so many years under the superintendence of Miss Sharman, must needs be greatly helped by the crowded and enthusiastic assembly at the Mansion House on Friday afternoon last.

The work, which is entirely unsectarian, has been conducted in such quiet and unobtrusive fashion that comparatively few people are aware of its extent. It has developed in many directions. In addition to the Central Homes in Austral Street, Southwark, country branches have been added at Gravesend, Tunbridge Wells, and Hastings. Children are received from early infancy, and each elder girl is entrusted with the

CARE OF A YOUNGER CHILD.

The school work is carried on upon Board School lines, and an annual inspection is held. No servants are kept, as the girls do all the work under the direction of the matrons, and are thus prepared for domestic service.

After the Lord Mayor, who presided, had remarked on the economical, business-like, and sound Christian character of the management, Miss Sharman gave a brief description of the work. A strong advocate of homeliness, she did not desire to create a regiment of soldiers nor a set of living machines, but bright, joyous, real children, who enjoy life while they can, and prepare for the toil and strain of after years by storing up sunshine in their hearts for themselves and others. Work there is in the Homes, and plenty of it, but there is play also. Bible lessons and sacred teaching are daily welcomed; so are merry games. The divine idea of childhood is that of a bright morning to usher in a consecrated life. The former inmates maintain loving communication with the Homes. They are scattered almost all over the world, holding posts of honour and usefulness, and very many after a time have taken up distinctly Christian work. In each Home some of the old girls are helpers, and many are at work in other institutions. Some are hospital nurses, some teachers, but the greater number are in service. The principles of "no voting, no begging, and no debts," are found to work well. Miss Sharman concluded with a note of thanksgiving for the great blessing that had attended the work from the first.

Rev. F. B. Meyer considered it an honour to speak on behalf of this admirable work, with which he was thoroughly familiar. He invariably found mental refreshment and stimulus in meeting those bonnie children, and rejoiced in the scriptural instruction and common-sense training afforded to them. They were a true family.

Mr. Ernest Tritton, M.P., expressing his deep sense of the value of all sincere effort to cope with the miseries of the poor, remarked that Miss Sharman's work demanded co-operation and support, since it was carried on in

ACCORDANCE WITH LOFTY PRINCIPLE.

In simple faith, with heartiness and sympathy, the children were not merely educated, but loved, and led into the paths of righteousness.

A vigorous address was given by Rev. W. R. Mowll, who remarked that some of the children came from homes of a degrading character, being familiar with terrible sights and scenes. Rescued and "mothered," they were taught in practical fashion how to face the difficulties and problems of life. Mr. Mowll attached high importance to the work on account of its thoroughness. They were instructed to "sweep out the corners," and their scrubbing was genuine, not a mere wiping of the floor with a wet cloth. A much larger degree of public attention and support should be devoted to such useful Institutions.

A vivid description of the internal working was given by Dr. Matcham, who spoke in high terms of the arrangements made for the comfort of the little ones. The death-rate is considerably below one per cent., which is less than that of the healthiest towns in England. The expense of supporting the large family is necessarily large, and an additional requirement is an extension of the seaside Home, in order to provide accommodation for consumptive cases.

Communications may be addressed to Miss Sharman, 20, West Square, Southwark, S.E.

Royal Triumphs at "Royal Ascot."

REMARKABLE and deep interest has been awakened among God's people all over the country by the story of "The Gospel on Epsom Racecourse," published in your issue of June 8. Helpful communications from many friends have cheered our hearts and strengthened our hands, and to these, as well as your readers generally, who await with equal interest the record of our toil at Ascot Races, I desire to address myself, praising God for the wonderful triumphs of his Gospel vouchsafed at this centre of wealth, fashion, and aristocratic ungodliness.

June 13, 14, 15, and 16 are days which will never be forgotten by the evangelists who took part. We were eighteen strong on the first day, and were subsequently joined by others, our company including Major Mackinlay, Mr. Chas. Cook, Mr. B. Barry Wake, and Mr. Ned Wright. Loaded with choice Gospel booklets and cards in several big bales, numbering altogether more than 20,000 publications, we rallied on the racecourse opposite the Grand Stand. From Tuesday forenoon till Friday afternoon a campaign of extraordinary interest proceeded, marked on the first day by the bitterest opposition, and on each of the following days by signal instances of conviction and conversion. Mr. Heatley and several members of the Racecourse Mission joined forces with us, and rendered very acceptable help.

Here are some incidents out of many which might be related:

JEWISH OPPOSITION.

Tuesday was throughout a day of trial; strong opposition proceeded from a knot of Jewish professional gamblers, who could not endure the sight of two of their own race among us, one of whom had been a tipster on that very racecourse a twelvemonth ago! They set on us again and again, evidently ready for violent measures; but we stood our ground, and the Lord helped the object of their violence to deliver a glorious testimony of the saving and keeping power of Christ. This seems to have cowed them, as the remaining days were a complete contrast, and we were allowed to proceed with our work in comparative peace.

AN ACTRESS ON HER KNEES.

On Wednesday afternoon a fashionably-dressed lady listened with interest, accepting a hymn-sheet and joining in the singing. According to our custom, when the horses came by during a race we all knelt and prayed, and, to the astonishment of all, this grandly-dressed lady knelt with us there on the green sward! She was afterwards spoken with earnestly. "I am only an actress," she said, "and have a theatre of my own at ——. I believe in God. You can come and preach in my theatre if you like!" Her name and address were taken, and the opportunity thus given will be availed of in the winter, God willing. Let earnest prayer be meanwhile made for her conversion.

TWO YEARS AGO!

The same day a man and his wife were observed listening intently. A tract was offered, when they made the following statement:—"We came to look for you gentlemen. Two years ago one of you gave us a Gospel of John, and we have treasured it ever since. We wanted to tell you what a comfort it was to a daughter who has died, and to whom we read it during her last illness." They were both pointed to Christ, and tearfully confessed their acceptance of Him. Both will be visited by the evangelist who conversed with them.

THE FIRST AND THE LAST VISIT.

"On Thursday afternoon," writes an evangelist, "I spoke to two young men who had come to the races on their cycles. They said it was the first time they had visited a racecourse, and it would be the last. One said he was a Christian, but, like Peter, he was following afar off; tears ran down his cheeks as he said he would accept Christ afresh there and then, and go to hear the Gospel at Staines on Sunday."

These and other incidents made our hearts overflow with thankfulness. Each evening was occupied in village work at Bishopgate, Egham, or Englefield Green, where most interesting services were held, and many wanderers were reached. Frank Cockrem, Secretary.

Open-Air Mission, 11, Adam Street, Strand, W.C.

By Mr. B. BARRY WAKE.

At the commencement it was evident that our presence was an offence, and that we ought not to be tolerated. On the plain, below the beautiful parasol-tented Grand Stand and Lawn, where flocked the fair daughters of England's aristocracy, and away on the course, we gave our banner to the breeze. There, under the glorious flashing sunlight, our happy band toiled on during the four days of battle.

Wonderful to tell! while men attempt to howl us down close by—yes, close by—we see the falling tear, and hear the sinner's spoken surrender and the sinner's believing plea.

On Friday (the last race day) a man laid violent hands on one of the banner poles. A lady standing close to us, broken down under God's convicting grace, gave herself up to her Saviour, his wonderful grace causing her joyously to despise her previous shame.

Satan places his battalions in splendid form, from his own point of view, on the racecourses of England—nay, in such array for destructive operation as on no other ground. It is clearly, therefore, the duty of the Soldiers of the Cross to attack such a stronghold if it can be shown to be fairly approachable. Where under heaven can so many "creatures," who are destined to live for ever, be found massed in any equally given space, and before whom it is the imperative duty of the Church to bring the Gospel as a witness?

The Homes of Hope.

AMID the luxury and frivolity of modern city life temptations to sin abound, and it is an easy matter for a young girl to slide into the alluring paths of vice. Means to rise again from the depths are by no means so plentiful, but we rejoice to find that among the number the Homes of Hope continue to occupy a useful position.

The annual report is a pithy account of much good work. Both the preventive and the reformatory branches have made progress. Some of the stories of betrayal and ruin which are related are pathetic indeed, and it is cheering to know that many of the girls develop into godly and reliable women. They are, in most cases, far more sinned against than sinning, and in a number of instances gladly receive the Gospel message.

Great attention is paid, and very rightly so, to preventive cases. Here is a sample instance:

H—— H——, aged fifteen years, entered the Home through the recommendation of the police magistrate at Bow Street, having been found on Westminster Bridge homeless and destitute. The mother, who was a widow, sent the girl to public-houses to sell flowers, where, as may be imagined, she met with all manner of bad characters, and on more than one occasion narrowly escaped being morally ill-treated by the low men whom she addressed in order to sell her flowers. In the Home the matron speaks of her as a very nice child indeed (being really only a child), but had formed bad acquaintances in her wanderings. The mother herself began to feel alarmed at the probable end of the child, as soon as she realised the fact that the girl was spending her nights out entirely. Happily the girl is not of immoral or vicious tendency, and although treading on the very verge of ruin, she has been mercifully spared falling into a life of unchastity. She has conducted herself very commendably while an inmate, gladly availing herself of the many excellent useful lessons she learns in the Homes.

The ceaseless patience and loving care required in dealing with some of the wilder characters are well illustrated in

J—— A——, whose parents both died when she was very young. She was brought up by a grandmother. When it was thought she was old enough to be placed in service, she was most indiscreetly sent as help in a public-house. There, unfortunately, the girl

fell. Subsequently she became an inmate of several homes and refuges, but was always running away. The Matron adds: "I have had a deal of trouble with her on account of her violent temper, and thought at one time I should never be able to place her out to service. I have obtained for her three different situations, in each of which, unhappily, she has remained but a month or so. After two years' hard work and *patience*, I have managed in a measure to cure her temper. She has now been nine months as housemaid in a medical gentleman's family doing well."

The annals of the Homes of Hope are full of heartrending histories of brutality and betrayal, and the labours of the worthy secretary, Mr. W. J. Hornibrook, and his devoted workers, on behalf of a simple but ill-treated, and deluded section of the community, must command respect and sympathy. Communications may be addressed the Secretary, 4, Regent Square, Gray's Inn Road, London, W.C.

The Evangelisation Society.

THE annual record of the Evangelisation Society may always be relied on to supply interesting and stimulating news of aggressive Gospel work.

The latest report, modest in character, is full of good tidings of spiritual revival. The Society "does not tabulate spiritual results, but the letters received from friends in the localities where missions have been held, tell of work that has stood the test of time, of converts added to the churches, of some who have become evangelists, missionaries to the heathen, local preachers, Sunday-school teachers, open-air workers and village workers, as well as of husbands and wives whose lives and homes have been transformed by the same Divine renewing power." Not the least cheering accounts are those of work amongst the dark and neglected villages of England. In spite of hindrances by sacerdotal prejudice or general apathy, there has been much blessing.

United missions are found to be the most satisfactory means of evangelisation, especially when held in neutral buildings. All sections of God's people work together and come into closer contact. The people see that on fundamental truths the Evangelical Churches agree; Christians are revived, and an impetus is given to the whole spiritual life of the place, while the combined effort arrests the attention of the careless as nothing else can do.

Testimony continually reaches the secretary as to the abiding character of the evangelist's work. Here is a sample note:

Mr. C—— is greatly beloved because of the very many whom, under God, he has been the means of leading into liberty. One case I must mention here, of a man who, up to the age of seventy or seventy-one, was a notorious character. In short, he was everything that was bad and a terror to the neighbourhood; but some few years since he was converted, and is now living a most consistent life. It does one good to hear his testimony to Jesus' power to save, and it is a delight to see his beaming face.

The tent work has a chapter to itself. A service in a tent is always less formal than one in a place of worship, or even in a schoolroom or public hall. On this account many people are attracted who for years have absented themselves from any church or chapel, and the simplicity of the word, ungarnished by oratorical effect, and characterised by the vividness of earnest feeling and delivery, has led to beneficent results in many parts of the country.

The Scottish branch contributes some forcible descriptions of the work.

As the outcome of a mission conducted a few years ago a Y.W.C.A. was started. From the beginning the membership has been large. They have done and are still doing a good work in the district, a work highly appreciated by local ministers, as well as by the community at large. In addition to this, they have representatives in both the home and foreign fields.

A minister said, some time ago, that he had a young man preaching for him who was brought to the Saviour at one of the Society's missions. "That young man," he added, "is one of our best students, and gives good promise of great usefulness in the future."

In a pointed word of concluding comment, Mr. John Wood, the hon. secretary, adds: "The command is still upon us to preach the Gospel to every creature. We seek to do this without regard to denominational questions or adequate pecuniary return, and with a deep sense of responsibility to God, to those who entrust us with the means, and to the people who listen to the Word of life from our lips." The Society's offices are 21, Surrey Street, Strand, W.C.

The Aldersgate "Mid-day."

SPEAKING on the Afro-American question, on Monday last, at the noon prayer meeting, Mr. D. E. Tobias enlisted deep sympathy for his fellow-countrymen, the coloured people of the Southern States, by a modest and straight-forward statement of the present melancholy position of affairs.

The disabilities of the negroes, the peculiar means by which they are held in terror, and the practical continuance of slavery under the guise of the "chain-gang" system were clearly described. Mr. Tobias appealed for the separation of the sexes in these "gangs," and of young lads from old criminals. At present the prisoners are herded together day and night, regardless of age or sex, while the average length of the sentences passed on the coloured race as compared with that of the whites, demonstrates the injustice meted out to the former. The question, pure and simple, is one of property in human flesh. The reflections made upon the coloured people as a justification for keeping them in bondage are disingenuous. For instance, they are alleged to be ignorant, but at the same time those who blame them shut them out from public educational institutions, which are maintained by taxation on both races alike. Mr. Tobias pleaded for the prayers and influence of Christians on behalf of his suffering compatriots.

Mr. R. C. Morgan, who presided, remarked, in a closing word, that the root difficulty—the strong racial feeling—was manifested not only in America, but in South Africa, and was evidenced by the arrangement at Durban Post Office, by which a native, educated and able though he might be, was prohibited from entering by the same door as a white man.

Bermondsey Settlement.

THE good work at Bermondsey continues to make headway in one of the most difficult districts of the metropolis. The helpful agencies of the settlement develop in number and strength on a sound Gospel basis.

At Southwark Park Wesleyan Church, the branches which centre round an evangelistic and temperance work are in a prosperous condition, and an important department of activity is that of Christian teaching, dealing with Biblical subjects, and the application of Christian principles to the problems of modern life. The Warden, Rev. J. Scott Lidgett, found that Sunday morning lectures on such topics, in the open air, were well received by artisan audiences.

In quieter ways, too, this work of undenominational Christian teaching is being carried on. On several mornings, before the ordinary work of the day begins, Mr. Lidgett conducts classes of Christian workers, missionaries, &c., in Bible study and Christian doctrine. The college for working men and women, with extensive class lists, the girls' clubs, boys' brigade, nursing and relief societies, and many other useful organisations whose bare enumeration would be a lengthy process, are instrumental in leavening a slum district with the spirit of true religion, and raising the tone of education and social life.

It was in Bermondsey Settlement that Sister Grace first shaped the pathetic Guild of Brave Poor Things for the instruction and recreation of all those little ones who, by physical or mental defects, are debarred from taking any pronounced part in the battle of life. It is a touching sight to see the members mustering for their meeting, the blind and lame being helped along by their friends, the little blind children hastening from the blind school, the deaf children from the neighbouring deaf centre directly their lessons are over, and many mothers bringing their sick children to the gathering, which gives them almost all the enjoyment that their life affords.

It is satisfactory to note that purely educational effort does not expand to the detriment of the Gospel, a leading characteristic of the popular services being an aggressive evangelism. Mr. Lidgett cordially invites an inspection of the Settlement, and its many sided work. The address is Farncombe Street, Bermondsey, London, S.E.

Commercial Travellers' Christian Association.

THE half-yearly meeting was held on Saturday last at Barden Park, Tonbridge. Mr. W. T. Rogers presided, and the secretary (Mr. Leonard Courtney) reported highly satisfactory progress. During the past six months 316 new members had been introduced, and 1,300 new subscribers to "Good Lines" had been enrolled. Bibles have been sent to the following hotels:—Central, Eastbourne; Warburton's, Newport; Hotel Westminster, Aberystwyth; Young's, Cardiff; Edinburgh, Armagh; and McKeown's, Dungannon. Total forty-five. Also 377 text-cards have been sent out. Library had been sent to:—White's, Wexford; and renewals to Fernley, Bath; Franklin's Dublin; Saracen's Head, Ashford; Angel, Cardiff; North's, Portsmouth; Gordon, Rochester; Fleur de Lis, Canterbury; and Laurence's Liverpool. Beneficent grants had been made in 368 cases of distress amongst travellers or their widows and orphans.

Personalia.

Gipsy Smith, the well-known evangelist, is very much better in health, and hopes shortly to resume his work.

Rev. Hugh Price Hughes is announced as a speaker at the International Convention of the Epworth League, to be held in Indianapolis on July 20.

Dr. G. D. Dowkontt, of the International Medical Missionary Society, New York, hopes to spend July and August in this country. He would be glad of any opportunities of speaking on Medical Missions. Letters for him should be addressed care of Mr. B. F. Babcock, 4, Water Street, Liverpool.

Rev. T. W. Drury, Principal of the Church Missionary College, Islington, has been invited to become Principal of Ridley Hall, Cambridge, in the place of Dr. Handley Moule, now Norrisian Professor. Mr. Drury, who was formerly scholar of Christ's College, Cambridge, and took a first class in the Theological Tripos, has had remarkable success in his work at Islington.

Mission to Pea-Pickers. — Pea-picking is about to begin in Worcestershire. In the region just beyond Evesham some 400 pickers will be encamped for the next two or three weeks. In answer to urgent invitations we are starting for Gospel work among these people. Assured that this call is of God, we feel persuaded He will incline the hearts of his stewards to send the needful help. John Burnham.
Fern Bank, Brentford.

Advent Conference, Clapham.—The annual conference on Our Lord's return was held on June 14 to 16. The meetings were better attended than usual, and the interest in each meeting deepened as the days went on. The aspect of this conference has rather changed within the last two years. It is no longer so occupied with the various views of different speakers, or with the details of the Lord's return, but concerns itself more with the subject of the personal readiness of individuals. The addresses on this subject were very powerful and to the point. Rev. F. Paynter was the chairman, and his simple, earnest addresses were impressive and touching.

Berger Hall, Bromley, E.—A week's convention for the deepening of spiritual life has just closed at Berger's Hall, Empsom Street, Bromley, E., the Home-Mission headquarters of the "Regions Beyond" Missionary Union. This is the first convention of the kind held in this part of East London, and the interest has been so great that in all likelihood others will follow. Night after night large numbers of East End believers gathered. The speakers were Pastor Fuller Gooch, Rev. J. Gregory Mantle, Prof. Newell (Chicago), Dr. Harry Guinness, and Pastor James Lyall. The truth emphasised was Christ's absolute ownership of the believer, and the fulness of blessing promised to those who were willing to recognise the Divine claim. The Word was with power, many standing up each night to declare their willingness to yield all to Christ and to launch out into the deep of a larger Christian life.

Other Lands.

The Famine in Russia.

COMMUNICATIONS from the scene of the famine in South Russia rehearse a tale of great sadness. In many districts the people who have so far survived are the victims of great suffering through typhus and scurvy. They lie in miserable huts away from friends, and unable to do anything for their own nourishment or recovery of health. Young and old alike are in dire distress, and many who were formerly well-to-do are to-day helpless and forsaken. The Christian ladies who have arrived in Kazan to nurse the sick and feed the hungry, are showing a devoted spirit. In some cases they are medical students, spending their holidays in service which, though painful at present, will bring its reward in the recollections of coming days.

Madame Tretiakoff, a village schoolmistress, writing from the Tchistopol, says: "We had started a free dinner room for seventy children, but owing to the lack of funds we were obliged to reduce the number to fifty. It was so hard to tell these poor hungry children that I should be obliged to close the door on twenty of them! I tried to frame one sentence after another, but each sentence would seem just as cruel to the starving children. At last I was obliged to tell them one day that I could only feed fifty of them. A deep silence ensued after I had uttered the fatal words. The white and pinched faces seemed to grow a shade whiter, the eyes drooped, and the little hands which had been so busy a minute ago, suddenly dropped. Then the voices rose, protesting and pleading—'Don't exclude me!' 'For Christ's sake not me!' 'I have nothing to eat at home!' 'We only get food once a day, and that is bread made of arack and acorns!' 'Oh, don't exclude me!' and so on. What could I say to comfort these poor sufferers? The need of the people is so great, consequently large funds are needed."

By the end of March the Red Cross Society had organised 629 free dinner-rooms in the Kazan province, both for children and adults, where hot food was supplied to 45,000 people. Allowances of flour were also granted to 71,500 people, and baked bread to 14,500 out of 240 bakeries. Six shelters were organised for 466 people; thirty-four bakeries, with a cheap sale of bread; sixty feeding stations, for 2,691 men; twenty-five tea houses; and the night refuge. Altogether the Red Cross provided food for 132,000 people in the Kazan province.

With the advent of spring a terrible question arises. With what are the fields to be sown? In the starving villages, there is not a grain in reserve. The rural authorities are quite unable to help all, whilst the peasants have absolutely nothing to buy corn with. Since 1891 the soil has been impoverished and exhausted to the last degree. In the suffering districts the probability is that only 25 per cent. to 30 per cent. of the area of cornfields will be sown. It is especially hard on those peasants who have rented their land on the half-system—*i.e.*, paying as rent half the produce of their land, and likewise for those who have bought their land by the aid of the peasants' bank. The local rural authorities refuse to advance them anything towards sowing their fields (for instance, the Sviajsky rural authorities refused the appeal of ten communities). The Government rural authorities are likewise straitened for funds, as the Ministry of the Interior (Home Office) has only accorded them a credit of 4,000,000 pouds of grain, whereas 5,284,539 pouds are absolutely necessary. (One poud, 36lb.)

Communications may be addressed to Mr J. T. Woolrych Perowne, 3, Bryanston Place, London, W.

(798)

New York Notes.

AFTER an unusually cool May, June has come upon us with its normal temperature. Consequently, there is a tendency among us to "wilt." Owing probably to the fact of the next great International Christian Endeavour Convention being held in London in 1900, and that the Exposition will be the chief attraction in Paris, the number of ministers leaving for Europe does not appear to be quite so large as usual. Still, quite a number have gone or will go.

But there is no intention on the part of the churches of this city to let the devil have all his own way here during the summer. Most of the pastors have made arrangements by which their pulpits will be occupied all through the hot weather, and the open-air field is to be occupied in considerable force. The topography of the city is not, on the whole, favourable for evangelistic work in the streets; but there are several locations that are really very good ones. During the last week or two a party of well-meaning people have been carrying on a kind of cart-tail evangelistic campaign in the quarter chiefly inhabitated by Jews. A gentleman, apparently in very delicate health, was wheeled on the sidewalk in an invalid chair. A light waggon driven by a coloured man formed a pulpit for a youth, who delivered earnest Gospel addresses; while two white girls and a coloured one sang appropriate solos and hymns. On one or two occasions the party were pelted with stones and other tangible evidences of lack of appreciation on the part of those whose good was sought.

The New York *Sun*, whose editorials are noted for terse, clean-cut sentiments, expressed with great force, in commenting upon the remarks of the secretary of a Society for Sabbath Observance, to the effect that golf, wheeling, &c., are chiefly responsible for the absence of many people from Divine service, says that the real reason is to be found further back than that. It points out, with truth, that the doubt cast upon the Bible and its authority by men like Dr. Briggs undermines faith, not only in the Book but in any revelation at all. If religion is simply a matter of education, and the Bible has no authority peculiar to itself, why go to church to learn about the one or to listen to the other? ROGER MARTIN.

The Lower Himalayas.

VERY few of your readers will have heard of the C.M.S. Mission to the Tribes of Jaunsâr, which has been recently started. Jaunsâr is situated above the Annfield Mission, Dehra Dun, on the Lower Himalayas. The people are very simple and accessible, but intensely ignorant and superstitious. Sometimes we have long, tedious, and dangerous paths to travel to get to their villages, often 1,000 or 2,000 feet above our camp; but when we reach them, tired and jaded, how delighted we feel at the reception they give us! Men, women, and children flock around us to hear us sing and preach. My husband has been writing a little grammar and a vocabulary of their language, and has translated into it Matthew's Gospel and a little volume of hymns.

In order to get among the hill tribes we have built ourselves a hut to live in, about eighteen miles from Annfield. Now we are enlarging it further, so that in case the Society send us additional missionaries we can put them up also. When we cannot get up to the distant villages we can always go to the low sheds, and generally find people willing to listen. Besides, we meet with groups of hillmen on the road going to and fro, and they will always sit down and rest their burdens whilst we put before them the way of life.

A lady in England sends to us the pay of a native Christian catechist, who helps in preaching the Gospel in Jaunsâr. Will your readers kindly help us in the cost of building these huts? Mr. H. Malaher, Secretary of Missionary Leaves Association, 20, Compton Terrace, Islington, London, N., will receive help.—Yours sincerely,

(MRS.) ADA CARMICHAEL.

Rambagh, via Saharunpur, N. India.

Hunan Extension.

THE first tangible result of the determination of the C.M.S. to grapple more fully with the evangelisation of China is the fact of my wife and I being at Wuchow in Kuang-si, with the prospect of shortly going on to Kuei-lin, the capital, 300 miles north of this city. Very little missionary work has been done in Kuang-si in the past, and even now less than twenty missionaries are distributed in six cities out of 120 working among these ten millions.

Hunan, the home par excellence of the literati, long the centre of anti-foreign and anti-Christian propaganda, is at length slowly and reluctantly opening to outside influences. Kuei-lin occupies an important position relative to S. Hunan. There is also communication by river and canal to Yung-chow. A strong mission in Kuei-lin ought to have considerable influence, and to ultimately extend into Hunan itself. As all work there must be begun de novo, there being no Chinese Christian helpers available, a large initial staff will be necessary. May I ask you to remember these needy fields in prayer, and thus co-operate effectually in the evangelisation of these parts?

LOUIS BYRDE.

Address C.M.S., Hong-Kong.

The Balaghat Mission.

WRITING from Baihir, Balaghat, India, Mr. John Lampard says:—"Our camping work in the villages has been much blessed. Our plan is to march six or eight miles every morning (except Sunday), preaching in two or three villages on the way, and holding an evening meeting in the camping village. At night we generally get a good proportion of the adult population. The presence of my wife nearly always ensures the attendance of a good number of women, which was rarely the case in my bachelor days.

"One of our best camps recently was at a village called Alna, in one of the remotest parts of the district. On a Saturday evening we had a good meeting in the yard of the head man's house, our native *bhajan* singing, being assisted by my concertina and a big native drum. The people here are such a timid lot that when I rode through the village some time previously a number of the men hid themselves; others ran away into the forest, and one man fled, as if for his life, to the top of a high hill. During Sunday we probably had nearly every man, woman and child in the village at our meetings.

"While my wife and I have thus been visiting the more outlying parts of our field, the work has proceeded with vigour at our two stations, Baihir and Nikkum. At the former, in addition to the oversight of the orphanage, Miss Fredoux has preached in all the villages within a few miles' radius of Baihir, visiting some of them two or three times. Miss Fredoux travels in a small native bullock cart, without springs, and is accompanied by a native Christian woman.

"We are putting up a building to accommodate the orphans under our care. The foundation is of rough stone and baked brick, the walls of sun-dried brick with a tiled roof, and the cost of the whole will not exceed £50. It seems to be the Lord's purpose to extend our operations here, and He is thrusting out new helpers one by one. A young man named Mr. Williams is en route from England to join us, and we hope to welcome another lady worker from England after the rains.

"The outfit and passage money of new workers, our new orphanage building, the new mission house at Khursipur and so on, mean, of course, increasing needs."

Communications may be addressed to Miss Adeline Lampard, 114, Clapton Common, N.E.

Flowers from Palestine.—We have received some beautiful specimens of coloured flowers and grasses grown in the Holy Land neatly displayed on cards with appropriate lines. They are prepared by native women and are sold on behalf of mission work, carried on among Jews by the London City Mission. The cards can be had (1s. 1d. post free) from Mr. J. Dunn, 3, Bridewell Place, London, E.C.

A New Mission Field.

I HAVE been appointed to the Siroucha circuit in the Godavery District. There was no money to send a man to these needy people, so I volunteered for the work, willing to trust God for all, in order that the Gospel might be preached to them. Since coming here last January, I have travelled hundreds of miles on horseback and on foot, and I have never seen the people so anxious to hear God's Word preached.

The door is wide open; who will help? We are in need of money and workers. My entire income is only about £6 per month. Out of this I have to pay all my expenses. This is no small item, as there are no railways in the country yet, and I have to send 500 miles for supplies. We are praying over the matter, and believe God will have compassion on these poor people, who are so anxious to know the truth. R. H. Madden, M.E. Mission.

Siroucha, C.P., India, May 9.

The Indians of Brazil.

SINCE my return to England I have frequently been asked, "Is the Roman Church doing nothing towards Christianising the Indians?" To this question I want to make a straightforward reply, without any ambiguity, and weighing well the full import of the words which I use. With one single honourable exception, all the priests with whom I came in contact during my recent journey were immoral, drunken, and ignorant. Every mission which the Romanists have started has utterly failed to accomplish the Christianising of the Indians. More than this, I assert that the tribes who have come under priestly care are decidedly inferior in morals, and more lacking in industry and order than the tribes who refuse to have any intercourse whatever with the whites.

It is my deliberate judgment that, if we want to do successful missionary work among the Brazilian Indians, we must continue to go so far inland as to be effectually out of reach of the trader and the rum-seller; and we shall do well if we obtain small reservations for the work from the Government, from which all undesirable settlers can be excluded. I am planning a missionary trip to the Araguaya river, the western affluent of the great Tocantins. This river has nearly 1,000 miles of navigable water, and along its banks are formed the great tribes of the Cayapós, the Carajás, and the Chavantes.

They ought to be reached with the Gospel before the Catholic priests get at them, for it is a well-known fact that just as soon as a Protestant mission is planned, the priests at once bestir themselves to get on the ground first, and to sow the seeds of error and superstition which it is afterwards so difficult to eradicate.

One of the great hindrances of my last year's expedition was due to the poor accommodation which we had for our river journey. Not only was our canoe far too small and inconvenient, but it was also insecure and ill-protected, so that a considerable portion of our belongings was spoiled by water and exposure. A Liverpool ship-building firm has made me a plan of a suitable steel-canoe, which is to cost £180. Adding £70 for freight, import-tax and fittings, makes a total of £250. Mr. W. Roger Jones, 20, Exeter Hall, Strand, London, will act as treasurer for this and for the manual training school, which I hope to set afoot as soon as the necessary means are received.

George R. Witte.

Christian Endeavour in Crete.—We have been greatly cheered, says *Christian Endeavour*, by a letter from one of our soldiers in Crete, in which he tells us, in most enthusiastic style, of the introduction of our movement into Candia. The Society there is only five months old, but our correspondent describes it as being "full of life from above." Many members of the Society are quite young converts, consisting of Greeks and Moslems and two Jews. All told, these number 102, with fifteen corresponding members in the villages. Only a few months ago many of these men were engaged in savage warfare with each other, but now they are loving and praising God, and dwelling together in unity as brethren in Christ.

Protestant Outlook.

PREACHING at Forest Gate on Sunday last, Cardinal Vaughan declared himself deeply interested in the Ritualistic movement. He compared the Anglican Church to Noah's Ark, containing all kinds of things—a variety of professions and practices. A large and growing party, however, is looking for "Catholic Truth," and the archbishops sit smiling and fearing, looking for some compromise. Such was the Cardinal's view of things, and such was his sympathy with the movement, that he declined to utter a word of controversy at present.

At the fortieth annual meeting of the English Church Union, held last week at the Church House, Westminster, the present membership was reported to be 37,900, of which 4,370 were clergy. It seemed that 7,500 persons had joined the Union since last year's Congress at Bradford. The presidential address of Lord Halifax, which was read in his absence, defended the usual extreme positions. An evangelical crusade against the Oxford Movement was regarded with contemptuous composure; it must either end in an ignominious failure or in the disestablishment of the Church. And Lord Halifax added: "There are worse evils than disestablishment"—a remark which was loudly cheered.

At length the Protestant Episcopal Church of America is showing Romeward tendencies. A glaring illustration of the fact is afforded by the appearance of a book entitled "Prayer at Mass," and its introduction into the Church of the Ascension, Chicago. Composed almost entirely of prayers taken from the Latin, the book is addressed to "American Catholics." The compiler, "Father" Larrabee, admits that his manual is without parallel in the Episcopal Church of America; it contains "Litany of the Blessed Sacrament" and forms for every Romish rite and ceremony. Much controversy has been aroused by the appearance of the book, and among others who have spoken is Bishop Cheney, of the Reformed Episcopal Church, who has expressed the hope that the book will have a providential mission in opening the eyes of the laity to the direction in which the priests are leading them.

Canon MacColl, in his "Reformation Settlement Examined in the Light of History and Law," expresses the opinion that the Church of England has done wisely in refusing to admit the term Protestant as entering into the definition of her claims. Because Protestant is a negative term, he thinks that "the Protestant faith" is a contradiction in terms. "The note of faith is—'I believe;' of Protestantism, 'I do not believe.'" That is only half the truth. The Protestant protests against the prayers of saints and of the Virgin Mary, because he believes in the efficacy of the intercession of Christ; he repudiates the offering of the sacrifice of the mass, because he believes in the offering of the body of Christ once for all; he rejects the Church as the sole interpreter of Scripture, because he believes that the Holy Spirit in the heart is a safer guide, and that no one should come between God and the soul. Thus the negations of Protestants all rest on the strongest and most sacred affirmations.

Two pamphlets of substantial value, and likely to assist many in the present crisis, are: Is the Christian Ministry a Sacerdotal Priesthood? by Rev. E. Keightley Botwood, B.A., Croydon (6d. *Elliot Stock*); and Confession and Absolution, by the late Dean Plumptre, including an excursus on "the Power of the Keys" (6d. *C. J. Thynne*). A vigorous indictment of the Confessional has been written by Mr. T. G. Jack, with the expressive title Beauty and the Beast. Needless to say, the moral aspect of the subject is emphasised, the effects of the system upon female modesty and innocency being particularly brought to view. Mr. Jack quotes many authorities, Romish, Ritualistic, and Protestant, and shows the Confessional to be a veritable instrument of Satan, inimical to domestic purity, social honour, and national well-being. The pamphlet deserves serious attention at the present time. (1d. nett. *W. Wileman, 27, Bouverie St., E.C.*)

International S.S. Lessons.

July 2, 1899.

Hosea xiv. 1-9.

Golden Text.—Hosea vi. 1.

Lesson Surroundings.

IN order to make this lesson interesting the teacher must be well acquainted with the history of the times and the Prophet. The history of the time is found in 2 Kings, chap. xv., xvi., xvii., 2 Chron. chap. xxvi., xxvii., xxviii. The people of Israel had arrived at a period of great outward prosperity. Their country was larger and richer than it had ever been since the times of Solomon. But wickedness prevailed, irreligion and idolatry, and God's laws were entirely set aside. Then the Lord sent his spirit into certain men, and they prophesied to warn the people that God's judgments must fall on them for their wickedness, and Israel be ruined.

"The Minor Prophets"

books, so-called, not because they are less important but less in size than the others, twelve in number, they are not arranged chronologically in our Bible. Jonah comes first, then Amos, and then Hosea. Amos came with a message of denunciation against the sin, he represented God's justice. Hosea represents God's unchanging love.

Hosea (*meaning Salvation*).

Who he was and when he lived? (See ch. i. 1). He was a prophet in the northern kingdom of Israel for about sixty years. God taught him his message from his own personal experience. Hosea married a beautiful young wife, named Gomer, whom he dearly loved, but she became wicked and left him; he never ceased to love her, and again and again got her back to his home and forgave her, even paying a price to get her back. This forms a perfect picture of God's choice and love for his people Israel, of their unfaithfulness to Him, his tender yearnings after them, the price he paid for their ransom, and the sad end of forsaking Him and spurning his love. (See Isa. liv. 5; Jer. iii. 14; Rev. xxi. 2, 9.) All this can be applied to the true people of God now. (Matt. xi. 28-30; xxiii. 37, 38.)

The Book of Hosea

is composed of portions of his prophecies, which God has preserved for our instruction. The first and third chapters are in prose, the rest is poetry. Chapter i.-iii. form the first part of the prophecy, and were written some years previously to the other; iv. to the end is full of touching appeals, in view of the swiftly-coming punishment for sin. Jehovah seems to speak with tears of sorrow and pity in his eyes.

Hosea xiv. 1-9.

Verses 1, 2 are spoken *by the Prophet.* He calls upon Israel to return to their God. Sin always makes us fall. We are like the Prodigal Son in Christ's parable. Repentance is to turn right round, and confess our sins. Then comes the new birth. (John iii. 3, 5.)

Verses 2, 3 are the words of prayer and promise put into the mouth of *repentant Israel.* "The calves of our lips" means the sacrifice of praise. (Heb. xiii. 15.) They had gone to Assyria, Egypt, and idols for help.

Verses 4-6 is the *voice of the Lord*, saying what He will do to those who return to Him in sorrow for the past. Mark the exceeding kindness—He forgives, heals, loves, and gives them power to grow holy, and beautiful, and useful. This God longs to do for everyone who is sorry for their sin. *Who will return now?*

Verse 7. *The Prophet* again speaks, describing the blessings of those whom God forgives and receives (Song Sol. ii. 3, Ps. xvii. 8, xci. 1).

Verse 8. *Repentant Israel* renounces his idols.

The Lord says, "I have heard him and observed him."

Israel rejoices, "I am like a green fir tree."

The Lord reminds him not again to trust in himself, for "without Me ye can do nothing" (John xv. 5).

Verse 9. The moral, a message to all (Eccles. xii. 13, 14).

Truths to be Emphasized and Illustrated.

1. We have all wandered from God. All sin and disobedience is going away from God (Rom. iii. 23).

2. God is always pleading in love "Come back" (Eze. xxxiii. 11).

3. What is included in true repentance? (Acts xxvi. 18).

4. How has God opened the way for our return? (John xiv. 6).

5. Who is willing to come back to God this afternoon?

6. Then verse 4 will be God's word to *me.*

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

The Bear.

THE male voice with which I speak is not a pleasant one, and those whom I now address would sooner hear the roar of the lion, the braying of the ass, or the trumpeting of the elephant, than the grunt of a bear. Still, I help to make that variety in sound and form, which you sometimes say is charming. My form is no more elegant than my voice is harmonious. You must take me as I am, and kindly listen to my words. Nor have I beautifully-marked skin like my friend the tiger or my distant relative the zebra. I have a shaggy coat of a dirty brown colour, excepting when I live among snow and ice, and then I am white. I know I am scorned and despised, for there are not nice stories about me as there are about so many other animals. Still

MY NAME APPEARS SEVERAL TIMES

in your sacred book. I know there is a story there of a young giant-killer and king. He was one day feeding his father's sheep, when he saw me suddenly pounce upon one of the lambs. By using his staff and sling and his strong hands I was slain, and the lamb rescued. Soon after that he saw a wicked boastful giant frightening the soldiers on the battlefield. He saw that God, who delivered him from the bear, would deliver him from Goliath, so he went against him with a sling and a stone. He slew him and cut off his head and showed it to the king and the army. Though I did try to steal and eat the shepherd's lamb, I could not very well help it, for so was I made. Beside, as I am in this way always associated with the young hero's splendid giant killing, I am glad that I encountered David on that dark quiet night of long ago. While I sometimes slay, simply to fill my hungry stomach, and that of my young ones, I am sometimes ordered to slay in punishment for some wrong, which I am too dull and stupid to understand thoroughly myself. But the voice which speaks within my thick skull,

I CANNOT BUT HEAR AND OBEY,

though I cannot say I know whose voice it is.

Many, many years ago there was a great preacher in a distant land who was very brave and very faithful. He prayed for the people; he warned, and taught, and entreated them, so that they might forsake their evil ways and become good. Some did amend their ways, and treated him with kindness and reverence; but one day, as he was going along to a city, probably to teach and worship the true God, a crowd of youths and young men made mockery of him and his bald head. They probably used very bad language, and threw dust and stones at him, and took God's name in vain. He turned and rebuked them, and told them that God would surely punish them for their brutal treatment of his aged messenger. So two of our mother bears, probably afraid that their young ones were going to be taken from them by this crowd of noisy, reckless, brutal young people, came out of the wood, and in their rage forty-two of these young people were slain. This may seem to you a shocking punishment; of course I cannot reason about it as you can. But this I know, that when any of our baby bears take liberties with their mothers, and repeatedly do what they are told not to do, then we punish them by raising our paw against them to teach them to behave properly.

Won't that be a happy day for us when, as your prophet foretells, "the cow and the bear shall feed; their young ones shall lie down together?"

C. H. P.

Children's Special Service Mission.

Mr. Hutchinson, *Acton Bridge*, June 23-24; *Birkenhead*, June 25; *Liverpool*, June 26; *Cranleigh*, July 1-2; *Kingston-on-Thames*, July 3; Mr. Hankinson, *Penge*, July 19; Mr. E. Arrowsmith, *Bournemouth*, to June 26; Mr. S. J. Hewlett, *Tunbridge Wells*, June 29; *St. Matthew's, Redhill*, July 1; Mr. F. A. Glover, with caravan, *Kentisbeare, near Collompton, Devon*; Mr. Frank McLaine, with caravan, *Causley Wood, Wadhurst*; Mr. Chas. Harrison, with caravan, *Maplehurst, Nuthurst, Horsham*, to June 28; Mr. J. H. P. Cutting, with caravan, *Wetheringsett*.

Children's Scripture Union—Portions for week ending July 1.

Sun., June 25	*Acts* xvi. 14-24		Thurs., June 29	*Acts* xviii. 1-17	
Mon., „ 26	„ xvi. 25-40		Fri., „ 30	„ xviii. 18-28	
Tues., „ 27	„ xvii. 1-15		Sat., July 1	„ xix. 1-12	
Wed., „ 28	„ xvii. 16-34				

(800)

We Never Tire of Summer.

We never tire of summer—
How many hearts there be,
That hail her wonder-working touch
Over the land and sea.
And eyes, that watch the glowing sun
Climb up the heavenly arch,
Each day with widening, loftier sweep,
Upon his stately march.

We never tire of summer—
'Tis pleasure always new
To stroll along the fragrant banks,
Fresh with the glistening dew;
And see the tufts of feathery fern
Spring from their mossy bed,
And greet the first sweet heather bell,
As she lifts her gentle head.

We never tire of summer—
To watch the merry brook,
And follow its mysterious wind
Far into hidden nook,
Where pathway ends in wondrous maze
Of brier, and shrub, and flower;
And interlacing boughs above,
Arch in the fairy bower.

We never tire of summer—
Strange if one ever could—
The time that brings the holidays,
The picnics in the wood,
The rambles on the ocean shore,
The boating in the bay,
And all the pleasant things that crowd
Into a summer day.

And shall we ever tire of Him
Who gives these pleasant things—
The "Happy God" who round our path
Such joyous sunshine flings?
Shall we of his glad service say
"A weariness is it!"*
And close our hearts to that dear Lord,
His will and ways to quit?

No! let us love Him, trust in Him,
And try to please Him well;
And ask the Holy Comforter
Within our hearts to dwell;
And He will make *us* lovely too,
As flowers that scent the breeze,
And happy, as the warbling birds
That nestle in the trees.

J. R.

* Mal. i. 13.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 181**).

Complete the following texts, giving chapter and verse.

1. —— that is bereaved of —— (Hosea xi.-xiv.)
2. "The cow and the —— (Isaiah viii.-xii.)
3. —— flee from a lion and —— (Amos iii.-vi.).
4. "Hath delivered me —— of the (1 Sam. xv.-xx.).
5. Who fought a bear, and when? (1 Sam. x.-xv.).
6. Who killed a lion? (Judges x.-xv.).
7. When were bears used as a means of punishment? (2 Kings).
8. What class of people are likened to wolves? (Matt. iv.-viii.).
9. What animal was used as the subject of a riddle? Give and explain the riddle (Judges x.-xv.).
10. To what animal are people that are "accustomed to do evil" likened? (Jeremiah xi.-xiv.).

(Children under *ten* do any four; under *thirteen* any seven.)

ANSWER TO LAST SEARCHER (**No. 180**).

(*a*) "We should not *trust* in ourselves" (2 Cor. i. 9).
(*b*) "*In* Him was life" (John i. 4).
(*c*) "I will dwell in *the* house" (Psalm xxiii. 6).
(*d*) "The *Lord* is my strength" (Psalm xxviii. 7).
(*e*) "Keep thy heart *with* all diligence" (Proverbs iv. 23).
(*f*) "*All* power is given unto Me" (Matt. xxviii. 18).
(*g*) "All Mine are *thine*" (John xvii. 10).
(*h*) "Rend your *heart* and not your garments" (Joel ii. 13).

Hidden Text—"Trust in the Lord with all thine heart" (Proverbs iii. 5).

No. 180.—Correct answers (first list) received from:—

A—Violet Ashworth*, Jennie Almond.
B—Rose Butler*, Gertrude Bush, Lily Blackman, Ella Burton, Mabel Birney*, Florence Blackman, May* and Gordon Bligh*, Ella Berryman, Emily Bridgewater*, Alan Banks.
C—David Colville*, Lydia Cleary, Ida and Mabel Cole, Brereton Code, Edith Clarence, Dorothy Cooper, Bessie Cheale, S. Cumbers, Kathleen Code, K. Carey-Brenton*, John Colville*.
D—G., Hilda, Constance and Elizabeth Drayson, Dorothy and Ralph Daintree, Nellie Dowsett, Mai Davidson, Willie Davies, Violet Dodsworth, Agnes and Elsie Darke, Polognia Daws*, Stanley Drew, Catherine Darke.
E—Muriel and Miriam Ecroyd.
F—Kitty Fausset, Temperance Foskett*, Vincent and Mabel Fleet.
G—Irene and Kathleen Gough, Mary Gover, Tom Garfit, David Gardiner, Clarice and Bertie Gale, Constance Gabbett, Olive Grandy.
H—Eric and Mary Hill, Evelyn* and Dorothy* Hewer, Beatrice Harland, Claude Hutchence*, Frances Harding, Beatrice Hastings, Elsie Hatcher, Nellie Hatchett*, Hetty Hill, Jennie Holmes, Stanley, Florence and Francie Hoyte, Edith Holms.
J—Thomas Johnson, Grace and Dora Joyce.
K—Nellie Keeley.
L—Blanche Lindup*, Gertrude Lambert.
M—May Mills, Dorothy Morgan*, Mabel Morris, Lois Mewburn, Margie Marston, Edith Monet, Hedley Meader*, Elsie and Dorothy McMullin, Lewis, Grace, and O. L. Morice, Marie Meek, Barbara and J. Maconchy.
N—Eleanor and Valerie Noel.
P—Gladys Palmer, Daisy Phillips, Ruth Pledger*, Mary Plumb*, Walter*, Katie* and Leonard* Picknell, Lizzie Pratt, Lillian Pearson*, Rhoda Partridge, Ethel and Kathleen Pasley, Mildred, Hattie and Evelyn Peters, Kathleen Pincott, Grace Palmer, Ruth Patient.
R—Nora Read, Alice Reid.
S—Elsie Slark*, Ada* and Jessie* Snowball, Fanny Stileman, Cicely Sherbrooke, Mildred* and Constance* Scott, Douglas Stevens, Flora Simmons*, Laura Standen*, Mary Seed, Minnie*, Kathleen*, and Douglas Shepherd, Fred, Amy* and Dryll Stileman, Herbert Stuart*, Mary Symon, Joseph Stephens, N. Sturrock, John Smith.
T—Olive Tritton, Ruby, Florence and Eileen Tomlinson, Theodora Thorn*, Frank and Herbert Tomkins, Olive Taylor*.
V—Kenneth Vining, Rosetta Viccars.
W—Dorothy White, Digby Watson, Cecile, Noel and Phillis Wright, F. and Madge Wilson, Edith and Edward Wheeler, Annie and Sarah Wood, Agatha Ward.

No. 179.—Correct answers (second list) received from:—

A—Ambrose and John Adams, Enderby Anderson*, Percy Allen*, William Aston.
B—Ashley Bowker*, Florence Blackman*, Dorothy Berry, Maud, Sylvia, Evelyn, and Dorothy Barrett, Lilian, Avory, Frank, and Teresa Blackie, Lucienne Brabandes*, Ernestine Buhl, Lily*, Gordon, and Stanley Boxer, Leonard Browne, Susette* and Mary* Beck, William Berwick, Mabel Bailey, Leonard and Frank Bentall, Dorothy Benson*, Louis Berthé, James and Edith Barker, Allen, Conyers, and Massy Baker.
C—Gladys and Beryl Calvert, Richard Cornthwaite, Ethel Craigie, Janie and Nellie Crawford, Dorothy Clarke, Duncan Campbell*, Lois Craven*, William and Mary Charles, Susie Cumbers, Walter, Jessie* and Maggie* Carter*, Dora Corrie, Isabel and Mabel Candlin, Eleanor Chance, Millicent and Cicely Craven, Olive and Phyllis Cotterell, K. Carey-Brenton*, Henry Cheney.
D—Blossom Davis*, Constance Devenish-Meares, Maggie and Agnes Darke, William Dilly*, Ernest Davies, Marie Denizot*, Harold Davis, Margaret Davison.
E—Muriel Ecroyd, Muriel Edwards*.
F—Mary and Bessie Freeman, James and Marian* Freegard, Agnes and Muriel Fry, Lewis, Agnes, Flossy*, and Maggie Fullarton, Aileen and F. A. Figgis, Hyacinth FitzSimons, Janet Fawkes, Jeanne Fancon*, Louise Filhol*, Eva, Mabel, and Maggie Fletcher, Constance Furlong.
G—Daisy*, Mary*, Ethel*, and Alfred* Greenacre, Margaret*, Stuart, Dorothy, Edith* and Jack Gray, Nancy* and Dorothy* Grove, Harry Gribble, Aileen Gardner, Edith Grieve, Norman Good, Henry Gibson, Thos. Groombridge, Mary Glass*, Evelyn Giddings.
H—Stanley, Francis*, and Florence* Hoyte, Ethel Hutchings*, Rosetta Hamilton*, Theodora Hill, Harcourt and Helen Hunter, Charlie, Ronald and Fergus Haig, Georgette Hoffman*, Kathleen Hughes, Ella Hake, Kathleen Hamilton, Winifred and Edith Harvey, Marjorie Hogge, E. Henderson, Dorothy Harris, Freda Hunton, J. Hay, Nellie Hatchett.
I—Daisy Iredell, Nellie Irving.
J—Norman* and Kate Johns, Thomas Johnson, Lizzie Johnstone Sinclair Jackson.
K—Jeanie Kyle, Willie* and Isa* Kay, Philippa* and Grace* Kerr, Flossie Key*.
L—Norah, Harry, Linda, and E. J. Lowe, Harriet Lynham, Stanley Long, Nellie and Edith Lockhart.
M—Charlie and Frank Medcalf, Annie* and Daisy Mackenzie*, Abraham and Bella Mack, Marie Meek, Mildred Morgan, Maggie Munro, Christina Marshall, Avie Mallory, Dora Muir*, Mabelle Mountstephen*, J. and Barbara Maconchy, Harry Malaher, Kathleen McClure, Lewis McGregor, Mary and Valerie Maitland-Kirwan, Tita Mackenzie, Annie* and Elsie* Moule, Howard* and Gwendoline Moir*, Margaret, Daniel, and Dorothy Morris.
N—Maud and Amy Nottage, Mary and H. Neligan, Peter, Cissy and John Nicholson. H., Mary and Dorothy Nathan.
O—Maude Oakes, George O'Beirne, K. Oliver.
P—Violet Philips, Eddie, Willie, Winifred, Ada and Jessie Palmer Evelyn Péchey, Ruth Patient, Winnie Page*, Walter Perryman, Clarice, Percy and Geoffrey Peach, Vera, Daisy and May Petrides, M. and Louie Penny, Myrtle Perry, Kathleen* and Ethel* Pasley, Isabel* and Gladys* Phipps, Rhoda Partridge, Alice Palmer, Willie Petter, Laura Percy.
R—Gwennie Ravenhill, Marjorie and Herbert Rainey.
S—Janey Sinclair, T. M. and D. D. Stanier, Maudie and Janet Speed, Evelyn Shaw*, Helen Stalker, Ivy Sherwin, Mervyn and Gwendoline* Shaw, C. R. and Violet Salvesen, Binford Sellwood, Nannie Stirrock, Herbert Stuart, Dollie Salt, Florrie Smith, K. and L. Soltau, Minnie*, Edith and Bessie Shepherd, Bertha Stocker, Elsie Slark, Constance Scott*, Susie Sutton.
T—Harry Thompson, Alice Truelove*, Nannie Tibbits*, Marjorie Tracey, Frances Trotter, Ethel Taylor, Olive Trench, Fred and Lucy Trotter, Frank and Alice Thompson, Derwent and Arthur Turnbull.
U—Queenie Upton.
V—Kenneth Vining*, Phyllis and Ruth Vigers.
W—James and Madge Wilson, Sidney Wisdom, Thomas and Robert Weddell, Connie Wood, George Willis, Agatha Ward, Lissa*, Louisa and Violet Walker, Charles and Winnie Williams.
Y—Gladys and Eva* Young.

FOREIGN LIST.

Nos. 160, 161, 162—T. Alan Hogg (Chefoo, China). **No. 167**—Mary, Christine and Graham Pearson (Tasmania). **No. 168**—Christine and Graham Pearson. **No. 172**—Maria* and Cuckoo* Lister, Q., Ezra and Louis Matthews (S. Africa). Alice Henderson, Queenie* and Llewellyn* Dale (India). **No. 173**—Alice and Elsie Henderson (Jamaica), Janet Garrett* (Kimberley). **No. 175**—Jean and Eliza Scott, Dora Wallace (Ontario), Rotha, Ivan and Lottie St. George (Canada). **No. 176**—Dora Wallace* (Canada). **No. 178**—Ina, William*, Nettie and Kate* Thomson (Bulgaria).

Personal.

Many thanks for some flowers received last week.

The Five Grays.—Thank you for your letter containing change of address.

Marjorie Sherbrooke, Theodora Hill, Gladys Young.—I am so sorry you are still ill, and hope you will make haste and get well again.

Mai Davidson.—Thank you for your letter. I am very glad to know you can answer that question.

John Pearce.—It is a pleasure to welcome your little sister as a new "searcher." I hope she will do it as nicely, and enjoy it as much as you do.

Maggie Davison.—I am glad to welcome you back among the "searchers."

Daisy Iredell.—You did not complete question 4 in 177.

Uncle Tom's Cot.—M. and J. Cole, 6d.

Uncle Tom.

Whitstable.—A Home for Orphan Boys has been founded here by Mr. H. W. Squirrell, who is much devoted to the work, and gives his services as director gratuitously. Seven out of the twenty-four beds are occupied, and it is expected that other inmates will be received soon. Mr. Squirrell's aim is to get boys passed on to him who would otherwise have no refuge but the workhouse. Rev. F. B. Meyer and Dr. Horton are vice-presidents of the Home, and the hon. sec. is Rev. E. Austin, Whitstable.

Letters to the Editor.

China in Prophecy.—I.

"Behold. . . . these from the land of Sinim." Is. xlix. 12.

CHINA, or the Celestial Empire, as it has been called, has, naturally enough, many points of interest to the human mind. But on the devout Christian's interest it has a special claim. It is a Bible land. Converts to Christ are to be won from amongst its myriad millions ere the mystery of God is finished. And its armies, alas, are to come under the command of Russia towards the close of the Gospel age, and the return of the Jews to repeople Palestine, the lot of their inheritance, during the millennial day. Therefore, the letters in your columns from missionary and merchant are of great importance. They call attention to the extraordinary events transpiring at the present hour in that land of Sinim, and more especially to the religious results likely to accrue if the policy triumphs of "spheres of influence" and "partition." Your correspondents allude to these in terms of just deprecation, and they urge "the independence and maintenance of China, with the open door," with a view to extensive Christian evangelisation. But the question arises whether this is *now* possible, however laudable, and whether the Lord's people have not to face a situation, which is certain to wax worse and worse—

Until the great archangel blow
The latest trumpet of the seven.

As the commercial ought not to be separated from the Christian, so the political should not be sundered from the prophetical; for what is prophecy but the unveiling of the hand of God in history? China is one of the lands of the Bible, and has been traced by the finger of the Lord Jesus, "the Servant of Jehovah," on the chart of his kingdom, as furnishing members for his ransomed Church. It is now some years since I called attention in a series of lectures to the place of China in the predictions connected with the Messianic kingdom, and with the rise and progress of Russia, as the Biblical king of the north, over whose vast and colossal empire the great and last Antichrist was to exercise sway before the dawn of the millennial age. See the prophetic chapters of Deuteronomy, certain of the Messianic Psalms, the prophecies of Isaiah, Ezekiel, Daniel, and Zechariah, and the Apocalypse of John in Patmos (xvi.-xx.). These throw light upon our Lord's prophecies (Matt. xxiii.-xxv.); as they also act as a key to unlock many of those ancient cabinets of providence and grace; remembering 2 Pet. i. 19-22, as we stand

Upon the extreme verge of better days,
Time's awful drama to survey.

It is but a year ago since I warned our country and statesmen that, unless they were both prescient and prompt, Russia would fasten a grip upon China which no human power, or combination of powers, would be able to unloose. My endeavours "to awaken alarm and to arouse action" failed; in fact, they were called "visionary vapourings," just as the interpretations of prophecies in times past have been. Yet they have been largely fulfilled; and the political situation is such, your correspondents say, as to justify my forecast that the remaining developments, as foreshadowed in Biblical prophecies, are likely to be very shortly fulfilled to the very letter. There is, consequently, little time to be lost in marching the warriors of Christ, with the Word of God in their hands, and capturing souls for The King. Will God's Anglo-Saxon offspring volunteer

For nations marked upon his chart, ere yet
The mystery of God can be complete?

The passage heading this paper occurs in the second section of the Second Book of Isaiah, chaps. xl.-xlvi. It comprises predictions which have been well said to be of the deepest interest to the whole human family. Never was this more so than to the present, as also to the next generation of Britain, and of the Christian Church. In it Christ, the Messiah, the true and ideal "Israel" (the Prince whose intercedings prevail with God), is the central orb round which all revolve as satellites round their sun. The Lord Jesus is represented as the One Divine Servant of Jehovah, whose service is as the living root whence is to grow a great tree, whose boughs, fruit-laden with "grace and truth," are to extend even to the land of Sinim; or as a fountain whence are to flow rivers of living water to the kingdom of the Tchins. The Arabians and other Asiatics call China "Sin," or "Tchin," from a dynasty of that name. Dr. Parker, a missionary to China, says that the Chinese have been known from time immemorial by the name of Tschin:

That flow'ry land, whose lotus-loving sons
Shall gather round God's central Sun of bliss.

The chapter (xlix.) in which this marvellous land is mentioned constitutes a proclamation by the Messiah Himself, and is a prediction of his kingdom. Christ Himself speaks, disclosing what the Father had, in remote eternities, declared to Him, if He would consent to be his Missionary Servant, to undertake man's redemption, the earth's regeneration, and the universal restitution of all things. The Lord Jesus speaks as that Servant of Jehovah—not as a mere slave who can have no recompense, no portion with the great (Is. liii. 10, 12). And He announces His destiny and determination with reference to the Gentiles. In that glorious ministry of Gentile ingathering, "other sheep I have which are not of this fold, them also I must bring" (John x.), China has its place, not as a political nation, but as a nation of the world out of whose teeming throngs are to come trophies of triumph for Christ. Are Britain's sons and daughters to win them

Proclaiming to Mongolian tribe and tongue
Evangel tidings of eternal love?

This reference, however, to China must be read in the light of the predictions in Ezekiel, Daniel, and John, and in certain of the Psalms. Then there rises before our mind's eye the political situation to-day. The king of the north has been allowed by Lord Salisbury and others to seize upon Manchuria and Port Arthur. That cannot be undone, though your correspondents cling desperately to the hope. Nor is there much hope that their anxious, earnest cry will save the rest of China. The hour for that has passed, thanks to England's folly. It is a matter of time, and that a very short time, now before Russia is in possession of China, and before its millions of Mongolian warriors become a branch of the armies of the Prince of Rosh, Meshech, and Tubal. The railways of Russia and France, as well as of Britain and Germany, are already penetrating the land of Sinim (see Isaiah xlix. 11). Russia is preparing to do the same with Persia, another kingdom destined to be embraced by that fierce power. But the railways and highways of Russia are never mercantile, like those of Britain; that is, always subordinated to the military. And when once the armies of these ancient Bible lands have come under the iron discipline of the king of the north, they will find swift and easy conveyance to the lands of the west, and especially to that "Holy Land," whither God is to lead his ancient Bible people, the Jews, at the end of the Gospel age, when it has been preached for a witness to all nations and the fulness of the Gentiles has been gathered in:

That fulness which proclaims the hour
When Judah's tribe returns to pow'r.

Wm. Adamson, Vicar of Old Ford, E.

(To be Concluded.)

Lawyers' Prayer Union.—This Union numbers 190 members, who join in definite prayer for the legal profession on the first Monday in each month. The first annual meeting was held on June 14 at No. 10, Devonshire Place, W., the residence of Mr. Holmes White, one of the members. Mr. Justice Bruce presided, and addresses were given by Master Archibald and Mr. Reader Harris, Q.C. The meeting was well attended. Communications from any barristers or solicitors wishing to join the Union should be made to T. Cooke-Collis, hon. secretary, 47, Essex Street, Strand.

Evangelistic.

Hyde Park Services.

As proof of the cosmopolitan character of the Hyde Park meetings on Friday week, four friends at the close of the address thanked the speaker for his message. They were a Greek, an Armenian, a German, and an American.

On Sunday evening when Mr. R. C. Morgan and Mr. W. R. Lane spoke, there was quite a large foreign element sprinkled in the immense crowd. Lady Hope gave an address at the indoor meeting, and the large band of workers were busy pointing the anxious and the backsliders to the seeking Saviour. Mr. and Mrs. Baker, the blind singers, added to the interest of the park meeting.

A ten-days' mission has been held at Portland Prison, conducted by Rev. W. Bryan-Brown, of the Church Parochial Mission Society, on the invitation of Rev. H. Halford-Adcock, the chaplain. Some 400 Protestant prisoners attended the daily morning prayers and two services on each Sunday, and the attention and reverent behaviour were throughout most marked. The singing also was a feature of the services. The results have been encouraging, and of the some 150 visits paid to men in their cells, sixty-seven were on the men's own special application to see the missioner. The missioner had to leave a list of about twenty to be seen by the chaplain after his departure.

Evangelists' Engagements.

Mr. W. D. Dunn.—Till June 30, Bethany Hall, Glasgow.

Mr. E. P. Telford.—During June, Great Assembly Hall, Mile End.

Mrs. E. L. Baeyertz.—Till June 26, Annan.

Mr. Jas. Sprunt.—During June, Sundays and Thursdays, Walthamstow; Wednesdays, Wimbledon; June 26 and 27, Willesden Green.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sunday, June 25, at 7, Mr. Geo. Andrews; Thurs., at 8, Mr. A. C. Burley; Malden Hall, Haverstock Hill, Sunday, June 25, at 7, and Thurs., at 8, Mr. P. Garrioch.

Mr. John Elliott.—June 25, Central Hall, Pokesdown, Bournemouth.

Mr. George Clarke.—July 2-17, Ipswich; 23-Aug. 2, Teignmouth.

Mr. Newton Jones.—June 25, Lower Norwood Baptist Chapel.

Mr. William Grove is conducting a mission in the Tent, Football Field, Maze Hill, East Greenwich.

Mr. Leonard Weaver is conducting a mission in the Gospel Tent, Tooting (near the Tramway Terminus).

Rev. Thos. Cook.—June 25, Annfield, Liverpool; July 2, Old Market Street, Bristol; 9, Barnstaple; 16, King Street, Plymouth; 23, Stanningley; 30, Skegness; Aug. 6, Bridlington Quay; 13, Llandudno; 20, Colwyn Bay.

Mr. Henry Thorne.—June 25 and July 2, Farwig Mission, Bromley; July 4-14, Paris; 16 and 23, Haling Road, South Croydon.

Request for Prayer.

For a tent mission being held at Bedminster by Rev. John Mitchell.

On behalf of a tent mission at Upper and Lower Sheringham, conducted by Mr. A. Woolley, from June 18 to August 20.

Fallen Asleep.

At Leighton Buzzard, Mr. Francis Bassett, at the age of eighty. He was a justice of the peace for Bedfordshire, and a prominent member of the Society of Friends.—Rev. J. H. Pollexfen, Vicar of St. Michael's, Middleton Tyas, Yorks., an earnest and sympathetic evangelical.—Rev. C. A. Alington, Rector of Swinhope and Rural Dean of Grimsby. He did excellent work as a pioneer missionary in Africa.—Rev. John Lister, of Montrose Free Church.—Rev. Thomas Aston-Binns, suddenly, from an apoplectic seizure. He will be chiefly remembered as the Home Organising Secretary of the British and Foreign Bible Society, for which he worked zealously and without remuneration for some ten years, resigning the post only in 1898.—At Berne, Madame Paul Minault, widow of the devoted French missionary to Madagascar, who was assassinated by bandits about two years ago.

Notices.

Communications Received with Thanks.—W.S.C. H.E.T. W.W. J.N. Mrs. C. G.P.G. L.E.T. M.L. C.O.B. W.T.McC. E.K. H.G.K. J.M. S.P. L.M.M. G.F. W.A.K. M.E. Miss B. J.R. W.J.L. M.G. A.E.W. W.T. E.M.B. C.W. S.J. S.P. O.T. F.F. J.G.M. F.M. E.A. F.C.R. S.A. F.H.W. W.G.E W.F. M.E.S. S.E. M.A.H. W.A. T.C.C. E.K. R.J.F. Miss H. J.B. W.H.R. A.S.F. M.L. S.S.M. S.B. C.B. S.R. C.D. O.L.H. H.E. A.G. A.M.R. Lord O. G.M.M. M.L.J. R.B.

Applications for Tracts.—L. Bashford, St. Thomas's Mission, 4, Warrender Park Crescent, Edinburgh; A. Woolley, Evangelist, Upper Sheringham, Norfolk; G. Jordan, 20, Kinmel Street, Birkenhead; Mr. A. De Rose, 3, Richardson Street, Stepney, E.; Mr. John Haltridge, Willowgarth, Rose Valley, Brentwood; Charles W. Cornish, 35, Argyle Road, Carlton Square, Mile End, E.; W. Gladstone, 89, Chilton Street, Deptford; Sidney T. Cooke, Schoolwood Cottage, Cowley, near Chesterfield (books for a poor village Sabbath school); Joseph Thrift, Cliff College, Calver, *via* Sheffield; Miss A. Drew, 13, Standard Street, Union Road, London, S.E.; Mr. W. Bilton, Cambridge Evangelist, Stony Stratford; John Eccles, 15, Bankside, Dalton-in-Furness, Lancashire; Mr. J. J. Parsons (for seaside Gospel services), Buddleford, Teignmouth.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A donation of £1,000 has been paid anonymously into Messrs. Coutts and Co.'s bank to the account of the Additional Curates' Society.

The Bishop of Liverpool, who is staying at Lowestoft, is looking stronger and seems to be in better spirits. It is stated that the Bishop has been ordered complete rest for three months.

The Bishop of Islington laid, on Saturday afternoon, the corner stone of the temporary church and mission buildings of the new district of St. Alban's, Stamford Hill, which is worked under the London Diocesan Home Mission, by Rev. J. W. Goddard.

The inaugural service in Welsh, according to the rites of the Church of England, was held in the chapel in Camberwell New Road, recently purchased from the Congregationalists. This is the fourth place of worship which has been opened within the past few years for services in the Welsh language.

The annual festival service of the East London Church Fund was held on Thursday last at St. Paul's Cathedral. There was a large congregation, including about 300 of the clergy from East and North London. The Bishop of Stepney and the Bishop of Islington, the presidents of the society, were also present.

Mrs. Creighton, wife of the Bishop of London, laid on Thursday last the corner-stone of the new church of St. Andrew, Bromley, E. The population of the parish, which in 1861 was 24,000, has now risen to 70,000, and to meet the spiritual wants of the people five churches, in connection with the parish church, have been erected.

Rev. Norman Bennet, M.A., missioner to public schoolboys, Church Parochial Mission Society, who has in addition accepted the post of hon. chaplain of the National Refuges for Boys at Bisley, desires to point out that his description as "Chaplain to H.M. Prison, Sierra Leone," is incorrect, arising from an unauthorised statement in the "Clerical Directory."

The Bishop of London attended the opening of the Diocesan Church Army Home in West Kensington. Dr. Creighton remarked that this Home was but one of a number which were spread not only throughout London, but throughout the country. It was hopeless to make large barracks and expect them to have any salutary influence upon men. The great merit of the work of the Church Army was that it was done quietly.

The Bishop of London consecrated at Ealing, on Wednesday last, the new church of St. Saviour, which has been built in the centre of a poor district, to accommodate 1,000 worshippers. Objection had been taken by a parishioner to the figures of Christ on the cross and of two Apostles which had been placed in the church. The Bishop stated that he had no intention in consecrating the church of sanctioning these figures, for which a faculty must be obtained.

The annual conference of a religious body known as the Brotherhood of St. Andrew was held in Birmingham on Saturday last, Earl Nelson presiding. The brotherhood had its origin in Chicago, and was brought prominently before English Churchpeople at the Church Congress at Norwich. The object sought to be attained is "the spread of Christ's Kingdom among young men," and the brotherhood work under two rules—one of prayer and one of service.

Speaking in St. James's, Piccadilly, on "The Social Message of the Church to the West End," Rev. Dr. Fry dwelt upon supposed irresponsibility in the use of wealth, as arising from individual carelessness or selfishness, sanctioned by a false public opinion, and practically increased in our own time by the transference of so much of manufacturing and commercial business to "limited liability companies," superseding to a great extent the old relation of mutual responsibility between master and man. The remedy must depend on the quickening of the individual Christian conscience and the correcting influence of the Church.

Congregational.

In connection with the advocacy of the Congregational Twentieth Century Fund, a campaign similar to that undertaken by Dr. R. W. Dale and Dr. Guinness Rogers on behalf of the Congregational Jubilee Fund is being arranged.

A large tent which is pitched on the ground adjoining the "John White" Memorial Schools in Tennant Street, Belfast, has been opened by the Congregational Church at present worshipping in above-menticned schools, for a summer evangelistic campaign. The tent was crowded at all the services.

Baptist.

The erection of the new chapel at Ilford has been delayed by the plasterers' strike, and cannot be completed until September. Rev. F. A. Jones, whose wide experience and devoted labours are so well known, has accepted the pastorate.

Many will be glad to know that Dr. G. C. Lorimer, of Boston, U.S., whose visit to this country was so much appreciated last year, is to preach at Regent's Park Chapel, Park Square East, on July 16, and each successive Sunday until August 26.

Some 154 members of Catford Hill Church have united with a new church under the pastorate of Mr. H. M. Greenwood, temporarily worshipping at "The Elms," Perry Rise, Forest Hill. A Sunday school, held at the Board School, Lower Sydenham, numbers nearly 400 scholars.

The twelfth anniversary of the pastorate of Pastor F. E. Marsh, of Bethesda Chapel, Sunderland, was observed last week. During the last twelve years 645 persons have been united in church fellowship, and at the present time twenty-six are waiting to be admitted.

The story of the Wantage Church (Pastor C. L. Gordon) has been issued by Messrs. Stead and Brayne, St. Michael's Street, Oxford. (1s.) The story is full of interest. The church has just celebrated its fifth jubilee, Rev. Archibald G. Brown and other ministers taking part.

Pastor B. E. Chettleborough, of Leighton Buzzard Chapel, was present in his vestry on June 12, to receive "Birthday Presents" for the reduction of the chapel debt. This year they amounted to nearly £67, making a total of about £316 paid off the debt during the eighteen months of the present pastorate.

At Bow Road Church, at the third anniversary of Pastor Fred H. King's settlement, Rev. F. B. Meyer preached in the afternoon. At the evening meeting Mr. Geo. C. Varley presided, and helpful addresses were delivered by Rev. B. J. Gibbon, Dr. Harry Guinness, and Mr. Thos. Richardson. Good progress was reported.

The anniversary gatherings at Abbey Road Chapel (Rev. H. E. Stone) were marked by cordiality and earnestness. The pastor made a fervent appeal for more workers, and Rev. S. A. McCrachan impressed the fact that blessing could be had only from following Gospel lines. To ensure true success all churches needed war-ship, worship, and fellowship.

American Baptists have just held their annual meetings in San Francisco. Large delegations were present from the East, and the addresses seem to have been inspiring and hopeful. It was voted to raise £15,000 for missions in Cuba and Porto Rico. Rev. A. H. Strong, of New York, was elected president, and aggressive plans for work during the coming year were adopted.

Centenary services have been held in connection with Siloh Church, Tredegar. The society was established in 1762. In 1804 Messrs. Josiah Thomas and Edward David were elected pastor and assistant, both continuing to follow their daily vocation, one as a shoemaker and the other as a miner, and receiving 12s. 6d. each per quarter for their pastoral services. In 1818 the notable Rev. J. P. Davies began his ministry. The present pastor is Rev. Z. H. Lewis, and the work is full of vigour.

Speaking at the annual meetings of the Lancashire and Cheshire Association of Baptist Churches, Mr. Pedley, the moderator, advocated, as a means of increasing the churches' income, the curtailment or entire abandonment of personal expenditure in luxuries. If the people could go back to the plain living of their fathers of half a century ago and dispense with 50 per cent. of their luxuries, they would have an addition of £40,000 or £50,000 a year to their exchequer, and that would ensure financial prosperity.

Methodist.

Among the delegates at the Primitive Methodist Conference is Rev. J. Mskinya, a native African, who has laboured as a fully ordained minister on the banks of the Orange River for several years.

Our readers will be pleased to learn that as a result of the note which recently appeared in this column concerning the Wesleyan building scheme at Portbury, a friend of Rev. Thos. Cook has contributed £50. The success of the scheme is now assured.

The Fernley Lecture is to be delivered this year at the Wesleyan Richmond Road Chapel, London, by Rev. T. F. Lockyer. The subject is "The Evangelical Succession; or the spiritual lineage of the Christian Church and ministry." The date of delivery is July 28.

The meetings of the first national assembly of Welsh Wesleyan Methodists, held at Machynlleth, were characterised by fervency and unanimity. One special gathering was an open-air service, at which Rev. Hugh Hughes, Connexional evangelist, and the President of the Conference preached in Welsh and English.

Vigorous evangelistic work is being maintained by the Otley Mission Band; a band of young men who, in addition to the usual indoor services, conduct open-air gatherings both in the public places in the town and on the village greens up and down the circuit. A recent camp meeting in the market place was productive of blessing.

At the Primitive Methodist Conference, held this year at Grimsby, Rev. W. Goodman, who for the past five years has filled the office of Connexional secretary, was elected President. Mr. Goodman has served in the ministry for thirty-six years, and has been the superintendent of New Mills, Glossop, Hyde, and Manchester Fourth circuits.

The Wesleyan Mission at Abbey Hill, in the east end of Edinburgh, finds there a large and growing population, and for two years past has gathered a congregation therefrom. The hired premises have been a drawback, owing to their obscure situation, excessive cost, and general discomfort, so a small, but pretty and comfortable, iron church has been opened on the main thoroughfare.

The South African Wesleyan Conference was an inspiring gathering. The president (Rev. William Wynne) said in the course of his address: "Never in the history of South Africa has the outlook for aggressive work been grander or more hopeful than to-day. We cannot close our eyes to the fact that the trend of events is towards the opening up of this vast Continent to civilisation and Christianity.

At the Wesleyan local preachers' assembly at Birmingham, Mr. George Cadbury said it was impossible to look at the great masses in the great cities and the rural districts without rejoicing that there was so large a body of Methodist local preachers. He trusted that in the next ten years their numbers might be doubled. He insisted upon the priesthood of all believers, and prayed that the Association might grow and prosper.

The Joint Committee of the Bible Christian Methodists and the Primitive Methodists have held another sitting, at which it was mutually agreed to present two schemes to the approaching Conferences of both bodies. One will give district meetings a free choice in their selection of Conference representatives, and the other will provide for one-third ministers, one-third laymen, and the remaining third to be left to the discretion of district meetings.

On Whit Sunday an extraordinary scene was witnessed in Johannesburg. Rev. J. Scholefield Morris (Wesleyan) referring to the unlawful sale of drink to Kaffirs, invited his congregation to raid a neighbouring illegal establishment forthwith. Putting himself at their head they marched to the house, and found fifty Kaffirs drinking. As soon as the invaders were seen, all the electric bells in the house were set ringing, and the sale was stopped. The raiders then marched to the Detective Department, and made sworn statements on the subject.

Presbyterian.

Rev. Dr. MacEwan presided at a recent Sunday afternoon open-air gathering on Clapham Common, convened by the Free Church Council of Battersea and Clapham, when stirring evangelistic addresses were delivered by ministers of various denominations.

Rev. J. B. Meharry, speaking in his own church at Crouch Hill in support of Westminster College, declared that the church or the community that does not aim at having an educated and a soundly cultured ministry is a Church that has not the remotest chance of power and honour in the future. All the Reformers were men of erudition, and it stood them in good stead. They were men of piety, but they were also cultured.

Salvation Army.

Additional Zulu candidates have been accepted for officership in South Africa.

At General Booth's final Sunday meetings in Melbourne, 312 persons went to the penitent form.

Arrangements are being made for the commencement of Salvation Army work in 100 additional cities in the United States.

A large congregation assembled in the Massey Music Hall, Toronto, on a recent Sunday, to hear Miss Eva Booth speak upon her work in London slums.

General Booth is to conduct meetings in St. Mary's Hall, Islington, in connection with the Salvation Army's Missionary and Social Exhibition at the Agricultural Hall, July 24—August 8.

About Books.

The Teacher's Bible, at special price of 4s. 11d. (*London Bible Warehouse, 53, Paternoster Row*), is a marvel of cheapness, containing, as it does, a valuable "Bible Reader's Manual" of 300 pages, edited by Rev. C. H. H. Wright, D.D., with numerous illustrations. The 6s. 6d. edition, in a beautiful morocco yapp binding, is extraordinarily good value for the money, and forms a strong and serviceable book for constant use.

A Study in Philology is the title of a little book, by Ernest Pearson, presenting comparative vocabularies from all the families of languages, with special reference to Hebrew, Ancient Chaldee, and Assyrian forms or roots. The subjects here dealt with or illustrated are—parentage, existence, pronouns. (3s. 6d. *Kegan Paul, Trench & Co.*) Students of language will find pleasure and profit in an examination of these pages.

Students of measures designed to give practical effect to peace principles, will be glad to know of two volumes recently issued by the Peace Society. The smaller, entitled **The Tzar's Rescript** (paper 6d., cloth 1s.), presents in a permanent form a series of tracts and essays that have already been widely circulated. All are from the pen of Dr. W. Evans Darby, Secretary of the Society. The other book, **International Tribunals**, is a new and enlarged edition of another work by Dr. Evans Darby. (5s.) It contains the text of various schemes of arbitration and reconciliation, which have been propounded since 1815, with instances of the application of pacific principles. It is interesting to know that this latter book has been circulated by M. de Staal among the delegates at the Peace Conference at the Hague, some of whom have borne unqualified testimony of its usefulness. (*Offices of the Peace Society, 47, New Broad Street, E.C.*)

It is remarkable that those Christian institutions that are commonly known as sacraments or ordinances should have been the subject of so much discussion, and have been regarded from so many standpoints. Indeed, it is a rare thing to meet with a consideration of either of the ordinances conducted in a devotional as distinct from a controversial spirit. Rev. F. Augustus Jones, however, supplies this lack in his book—**The Gospel in Baptism.** (Paper 1s., cloth 2s. *T. H. Hopkins, 16, Gray's Inn Road, W.C.*) He sets himself to deal with every New Testament reference to baptism, in the hope of thereby assisting candidates to realise the importance and beauty of the ordinance, and of unfolding the important truths associated with this well-known act of confession. Leaving ecclesiastical questions and qualifications, doctrinal and ritualistic, Mr. Jones aims at expounding the Scriptures with simplicity and candour; and alike as to matter and manner his book deserves high commendation.

Mr. F. Kirby, 17, Bouverie Street, E.C., issues a penny edition of John Bunyan's GRACE ABOUNDING TO THE CHIEF OF SINNERS.

Lieut.-Col. F. Roberts has written a thoughtful pamphlet on prophecy, entitled FACTS! An Investigation respecting the Closing Years of the Present Dispensation. (3d. *Partridge.*)

THE GOSPEL IN ROMISH COUNTRIES, by Fritz Fliedner, pastor in Madrid, is a pamphlet of present-day significance and value. (6d. *Andrew Elliott, 17, Princes Street, Edinburgh.*)

LOVE'S ERRAND, by Mr. John Langsford, of the West London Mission, is a report in tractlet form of an interesting evangelistic address on "He must needs go through Samaria." (1d. *Marshall Bros.*)

Dr. Monro Gibson recently preached A LESSON ON "EARLY CLOSING," in St. John's Wood Presbyterian Church. It has been published in a neat booklet by the "*Voluntary*" *Early Closing Association, 64, Cheapside, E.C.*

A historical outline of great interest in connection with the tercentenary celebration is LIFE OF OLIVER CROMWELL, by W. J. Townsend, D.D. The booklet is issued by the National Council of Evangelical Free Churches. (1d. *Thomas Law.*)

A readable volume of travels in various parts of the world, is WANDERINGS, WEST AND EAST, by Dr. Bartrum. (2s. 6d. *Partridge.*) Fresh and unconventional in style, this sensible volume contains useful information, packed in a small compass. The illustrations are excellent.

Two instructive pamphlets, beginning the series of "Bible House Papers," have been issued by the *British and Foreign Bible Society*: IN OUR TONGUES, by G. A. King, M.A., a member of the committee; and FOUR HUNDRED TONGUES, by J. Gordon Watt, M.A., secretary of the society. (6d. each.)

MNEMONICS IN A NUTSHELL; or Hints on Memory Training, by Arthur C. Sidey, is a booklet containing six short articles. (1s. *Cook & Sons, 209, Kingsland Road, N.*) Good memories will not require these hints; poor memories will need much more humouring and culture. Anyhow, the booklet is in the second edition.

Mr. H. D. Brown has written a booklet CREATION: ACCORDING TO SCIENCE AND ACCORDING TO REVELATION. (2d. *Holness*). There is, of course, room for difference in the statement of the case on either side, and it is possible to be loyal to Scripture while unable to agree with Mr. Brown in many things. Sufficient to say that these pages are thoughtful and reverent.

FINLAND, an English journal devoted to the cause of the Finnish people. No. 1 has just been issued; having come come into existence apropos of recent political events affecting Finland and its constitution, the publication will be continued from time to time as occasion may demand. (3d. 106, Victoria Street, London.)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

We are at length in the midst of summer weather, and the time has come for the poor denizens of our crowded city centres to have their greatly-coveted "Day in the Country." We once more offer to our readers the privilege of helping in this good work, which affords an uncommon amount of health-giving enjoyment at a comparatively small cost.

It is gratifying to note the interest evinced in Professor Newell's Bible Course in London. In several centres the attendance is very large; in all the Professor has been greatly encouraged. He is desirous of securing the united prayers of earnest Christians throughout the country; and from present members of his classes he has received the names of five hundred or more prayerful people, to whom he has written begging importunate intercession—

For the utter defeat of Satan, the opening of a great door for the blessed Word of God, and the outpouring of the Holy Ghost upon all the classes now being conducted in London.

These letters have, we understand, brought a host of replies, assuring Professor Newell of earnest and confident participation in the united supplication that is being made to God at this time.

Many of the letters received by Professor Newell express the expectation of a great revival in the near future. May the Lord hasten it! There are indications in several quarters of "times of refreshing." Let readers of The Christian combine their prayers with those which are ascending to God for the great object specified by Professor Newell, and we shall see "greater things than these." Any who would care to assure the Professor of their purpose to join in the volume of prayer to God at this time, may write to him at 27, Devonshire Street, Portland Place, W.

The *Bombay Guardian*, which was edited for thirty-five years by Rev. George Bowen, has for the last ten years been directed by Mr. Alfred S. Dyer. The health of Mr. Dyer having quite failed for the present, the trustees find it necessary to offer the paper for sale. It is a weekly publication, having a considerable sphere of influence, both in India and in missionary circles in England and America. The paper must be carried on as a missionary effort, and requires to be subsidized to the extent of £350 a year. Before discontinuing publication, the trustees desire to place the facts before the Christian public, in the hope that some wealthy individual or syndicate will take it up, having regard to the influence to be thereby acquired in the direction of spreading evangelical truth, and promoting the various causes of national righteousness that the *Bombay Guardian* has advocated in the past. Communications should be addressed to Mr. Maurice Gregory, 47, Devonshire Chambers, Bishopsgate Without, E.C.

The first success of the Peace Conference was achieved last week by the determination of the Congress to adopt a revised form of the Geneva Convention rules for the humanising of war, and to apply it to naval warfare. The revision does something to protect neutral states from the evil effects of war, and also to protect the civil population of an invaded country. Explosive bullets are prohibited, also the dropping of explosives from balloons. So far there does not seem to be much hope as to the possibility of reducing armaments, though the principle of international arbitration is ripening to a practical conclusion. There is abundant call for continual prayer that God may influence the minds of delegates, and of the Governments behind them, in the direction of a more brotherly trust in each other's good intentions. Mutual suspicion is the great enemy of peace.

The danger over the Transvaal is great and imminent. There is, in some quarters, a tendency to push things to extremities which cannot be too strongly deprecated. Even if we are seeking to do a just thing it should be done in a right way, and with a due regard to all the interests and persons involved. We may sympathise with the wish of the Outlanders to be represented in the government of the country where, for the time being, they live, but if we forward this wish in such a way as to kindle undying animosity between the English and the Dutch in South Africa, we shall have created a greater evil than we have cured. The time calls for self-restraint, patience, and a firm resolve to avoid a war which would do incalculable injury. The churches of Christ should remember this great question in prayer, and the exercise of influence towards a peaceful solution of the difficulty.

While we are fuming against the despotism of President Kruger and his burghers, it is well we should remember that Englishmen who, in our name, rule despotically over the various nations whom we have conquered, are in constant and serious danger of acquiring a despotic temper which may do irreparable harm both abroad and at home. How few stay-at-home Englishmen realise that our rule in India is, at the bottom, a military despotism. And how few can understand the gravity of the evils for ourselves and for the natives which spring from that fact alone. The old exclusion of missionaries from the country, and the present immoral cantonment regulations, may be cited as illustrations. The former has long been removed, and the latter will have to be finally and entirely repealed.

Social and international morality is, curiously enough, always behind the morality that governs individuals. The controversy between this country and the Boers is an illustration in point. The impulse of revenge is considered out of date, at least in this country, in the code of personal conduct. But in certain sections of the press there is almost an open profession of desire to precipitate a crisis between Britain and the Transvaal, in order to wipe out the humiliations we have from time to time suffered at the hands of the Boers (who, whatever their faults, are resolute and brave, and know how to repel aggression), and to "wipe out Majuba." This low and brutal standard is utterly unworthy of a great Christian country, and true patriots must ever stand up for a higher principle in vindication of our "national honour." The next few months will prove a testing time for all of us. We repeat the conviction that peace in South Africa will be permanently secured only by fair dealing and honourable self-restraint on our part.

The summer weather is favourable to open-air preaching—a method to which the Gospel owes some of its greatest triumphs, and to which the Churches will have to give increased attention, if they are to be faithful to their trust and to the souls of men. The Gospel preachers whom Wycliff sent throughout the country were obliged to do much of their work in the open air. The Puritans followed the same method, John Bunyan being peculiarly effective in the use of it. Whitefield's burning zeal could not be contained in churches, but swept on to commons and any open spaces that were accessible. Wesley soon followed in his steps; and in one way and another the Gospel was brought to every inhabitant. Primitive Methodism was born on Mow Cop, a hill in Staffordshire. We must be jealous of a tendency in these times, especially at watering places, to abolish this ancient privilege of open-air preaching, though what is the use of it if none employ it? We want more of our ablest men employed in the open-air.

In the volume of Dr. Dale's Essays and Addresses are two passages which are peculiarly pertinent to these present times, one of them objecting to the narrow view that, if a man be a minister of the Gospel he ought not to follow any trade.

It is one of the evil traditions which we have received from ecclesiastical communities founded on principles which are altogether different from our own, that no man can become a minister, and yet "abide in the same calling wherein he was called." It seems to be supposed that the boast of the Great Apostle, "These hands have ministered to my necessities," would be the shame and dishonour of a modern pastor.

It may be almost safely assumed that this "evil tradition" has as much, if not more, power among "laymen" than among ministers themselves. In the second passage Dr. Dale protests against the idea that none but ministers are competent to "dispense" baptism or the Lord's Supper.

There are statements in the Savoy Declaration which the writer of this essay would decline to accept; against the restriction which provides that neither baptism nor the Lord's Supper "may be dispensed by any but a minister of the Word lawfully called," he vehemently protests.

There, again, one chief difficulty, we suspect, would be found among laymen in Nonconformist churches.

The anniversary gatherings of colleges for the education of Christian ministers scarcely emphasize sufficiently the importance of the culture of the heart as well as the training of the mind. Prize lists and the results of university examinations represent only one side of the education that is imperative for the men who are to win and edify human souls. Of all callings, that of the Christian ministry depends for its efficiency upon the spiritual force exerted by the preacher. Theology, science, and philosophy are necessary for bringing out the best powers of the intellect. The student

must delve into the deep things of God under the guidance of master minds. Yet he is not equipped for his high calling unless he knows much of quiet, secret communion with God. Heart to heart fellowship with Him means an insight into those spiritual essentials which quicken and fire faith and love.

At the ninety-sixth anniversary of Hackney College, the chairman, Mr. Henry Spicer, B.A., said he had been taken aback when he heard that the number of services conducted by the students in the year had been fully 1,400. He was met with loud cries of "No, no," when he suggested that such a long list must have interfered with the studies of the students. As there are twenty-nine students in the college, the 1,400 services in the year do not amount to one service per week for each man—not an extravagant number surely, and not calculated to hinder study, while doing something to realise the evangelistic character of the college, and to prepare students for actual service.

There are two contradictory conceptions of the Church of Christ between which choice must be made. The first is that of the club, where the respectable congregate to hear the Gospel preached, and to enjoy each other's spiritual company. The peril of such an idea is to make the Church an exclusive and self-satisfied circle, into which strangers presently fail to find entrance (especially if they belong to a lower grade of society), and so to defeat the highest end and purpose of its existence. The second conception is that of a spiritual hospital, where the tired and the troubled, the wounded and the outcast, find a welcome to its fellowship, and a helping hand to the grace of God. It is clear which of these conceptions is true to the New Testament, and to the mind of Christ. That the Churches do not succeed better than they do is that they are so often unconsciously enslaved by the first, and so forget the second.

A remark in the suggestive and significant letter of "China in Prophecy," reminds us of an interesting incident on a railway journey. The writer was alone and a young lord entered. We soon got into conversation, and the young man was arrested by the remark that if politicians would study the prophet Daniel they would get light upon the situation of affairs concerning which they are now hopelessly in the dark. He asked for an explanation, and we spent the rest of our time in reading the fourth of Daniel, with occasional references to later chapters, with which, when we parted, the young peer expressed himself as interested and edified.

The late Sir George Grey, who in his day saw as much as any man of nations in the making, said that we all recognise there are certain driving forces behind the march of humanity. We may not see them, or we may merely get a glimpse of them now and then, but they are there and always in operation.

> Providence,—that is my word. The chief of these forces we have, as I hold, in the evolution of the Anglo-Saxon race.

There is a great truth here, and there is also a possible danger. We plead for an acknowledgment of Providence, but Providence must not be confounded with *all* our developments, with our land-grabbing, with our opium and liquor trade, with our too frequent oppression of feeble tribes. There is an expansion according to the principles of the kingdom of God; and there is an expansion according to pride and greed; yet God can overrule evil for good. His overruling of evil does not justify it.

In a letter to *The Times* the Governor of Wandsworth Prison details some startling and disquieting facts relating to the religious antecedents of the 14,000 male prisoners who pass through that prison every year. He says:

> While it is the exception for any one of them to tell us that he has never been to Sunday School, it is nearly always the case that we find that he has never, since leaving Sunday School, attended any place of worship and never said a prayer.

There is here a clear indication that there is something wrong in the system of training the young in religious knowledge and life. The question is, "Why do the elder scholars so often pass out of the school only to vanish into the great vortex of the world?" They belong, according to the above writer, not so much to the wicked as to the weak classes. Clearly, something more should be done for those who feel that they are too old for Sunday School classes, but who are not drawn by the ordinances of public worship. Here is a great problem needing the highest resources of Christian statemanship.

The *Daily Mail* has an article headed "Our Great Industrial Rival—Drink: Facts and Figures that will surprise the Workers of Great Britain." It asks, "Why is America securing orders that should remain in this country?" Which question is thus answered:

> American workers are our most formidable rivals because they spend their money on nourishing themselves and making themselves efficient workmen, while English workers spend far more of their wages on drink than they can afford; and not only more than they can afford, but more than is good for them. Thus they become inefficient. And the battle is to the strong.
>
> If we could reduce our national consumption of alcoholic liquors to the measure of the American consumption per head, our drink bill would at once be reduced by more than £57,000,000. This sum is equal to more than one-half of the national revenue, and would be sufficient to provide £26,000,000 for old age pensions, and also secure the entire extinction of the National Debt in less than twenty-two years.
>
> What of America? No doubt even they drink more there than they need. But Dr. Gould—a great authority—declares that higher daily wages in America do not mean a correspondingly enhanced labour cost to the manufacturer, because greater physical force, as the result of better nourishment, in combination with superior intelligence and skill, make the working man in the United States more efficient.

These and other particulars are obtained from "The Temperance Problem and Social Reform," by Messrs. Rowntree and Sherwell (*Hodder and Stoughton*), which we have already reviewed at some length, but which contains a vast amount of information which cannot be too widely disseminated.

Great possibilities for good lie before the British Chautauqua movement. The appointment of a permanent secretary to the committee in Mr. Laurence M. Gibson, son of the president, Rev. Dr. Monro Gibson, should prove a distinct advance in the usefulness of the pending Summer Schools. Such gatherings as those to be held at Saltburn in August and at Folkestone in September, attended by the young life of English Christian homes, may mark an epoch in many lives. This combination of a summer holiday with the culture of the heart and the quickening of the faith life, is growing more popular every year.

That the pulpit does not always speak with bated breath on the evils of our time is evidenced by a recent deliverance at the Chapel Royal, Savoy, by Rev. T. J. Lawrence, Rector of Girton. His exposure of the wrongs endured in some villages is enough to make one wonder whether we are living in the dark ages under the tyranny of the French kings or of the Italian nobles. A tremendous indictment is wound up with a sentence that makes the flesh creep:—

> I am familiar to-day with a village where it is far better for a man's personal ease and comfort for him to be a drunkard, a thief, and an adulterer than to evince a desire to look into crying abuses and remedy admitted evils.

The preacher delivered his message in one of the most famous pulpits in the metropolis. Will county magnates take the warning to heart?

The Methodist Times calls attention to the slavery of domestic servants in the West End, where Sunday has been the favourite day for dinner parties and private entertainments, involving a large increase of domestic work. We are persuaded that the evil is spreading in other directions, and that there is a great deal more interchange of social visitation and consequently of Sunday labour among religious families than there used to be. The result is to make the Day of Rest a day of hard labour for servants, and to make it impossible for such as are anxious to attend Divine Worship to do so with any regularity. Thoughtlessness rather than any deliberate selfish tendency is at the root of the evil.

Lord Overtoun's Reply.

LAST week we published the fact that certain serious charges had been made concerning the conditions of labour at the chemical works of which Lord Overtoun is the chief partner. We also published Lord Overtoun's reply.

We are obviously incompetent, not having knowledge of all the facts, to form a conclusive opinion, still less to express a decisive judgment in the case. Our sympathies are entirely with the working men so far as desiring for them equitable, generous, and kindly treatment; and, at the same time, with the Christian and Evangelistic work with which Lord Overtoun is so prominently connected.

The bitter tone of the attack has made it more difficult for the accused firm to reply, than if the statements had been made in a judicial spirit.

It has been said that some of the charges are absolutely false; others misrepresented or exaggerated; and in regard to others, which are partially true, that the conditions are being remedied.

Lord Overtoun is said to have promised a further and more categorical reply, by means of the Press Association, at an early date. We hope for more than a reply, for we gather from his former document that there is need for improvement with regard to Sunday labour and other matters.

It should not be considered sufficient to satisfy Government Inspectors. The ideal of Christian employers should certainly be the comfort and well-being of their employés. To quote from a Manchester paper: "One may be pardoned for indulging in the hope that this controversy in the West of Scotland is a sign that we are entering upon a new era, when works of all kinds shall be conducted in accordance with the dictates of a pure 'Christian conscience' rather than on the lines of sordid business."

Meanwhile, it is to be hoped that the proposed and much-needed Evangelistic campaign in Glasgow, during the coming winter, may proceed unhindered by this painful discussion; and that the discussion itself may lead to better relations between employers and employed.

Lynching.

By Mr. T. M. WINTLE.

THE shocking atrocities perpetrated upon Negroes in Palmetto, Ga., the details of which the *Daily Chronicle* declared unfit for publication, have once more called attention to the deplorable state of lawlessness and anarchy existing in the Southern States. The frequency of lynching within the last few years is calculated to alarm every well-disposed person, who realises the dreadful results to which it leads, or the enormity of the crimes committed against human rights, good government, and civilisation.

In a free country like America there is no excuse for lynching. If there is evidence to convict, the courts will punish; if there is not, then punishment should not be inflicted. The courts of the United States surely can be trusted to punish the guilty and protect persons and property.

With the view of minimising the atrociousness of lynching, it has been set forth that the people in the South are placed in a trying and difficult position by the presence of the coloured race, which forms a large percentage of the population, having the rights of citizens before receiving the training necessary to prepare them for the responsibilities of the position. If the same population, it is argued, were placed amongst any other people, human nature would exhibit itself and the results would be the same. This is the ignorant and selfish cry that was raised in our own country when the franchise was first extended to the boroughs, and repeated with tenfold vehemence in later years when the rights of citizenship were granted to every householder. But the extension of the franchise has not brought about a state of things such as that existing in the Southern States.

It has also been said that the Negro's vote is in the hands of politicians who manipulate it to their own selfish purposes, and the result is detrimental to the progress and prosperity of the State. But is it not equally true that in the North, East and West of America, as well as in the South, the people vote *en bloc?* Whatever defects exist in the political education of the Negroes, it is certain we must seek elsewhere for the real cause of the social anarchy existing in the South.

Again, it has been alleged that the graver crimes of arson, burglary, and rape, have become so frequent outside the cities and towns of the South, as to interfere seriously with the security of the people in rural districts; and that they are constantly kept in a state of terror. Unfortunately "mob law" is not confined to country districts; in populous centres there are the stains of human blood shed at the hands of the lynchers.

The absence of police protection, and the slow process of bringing to justice and punishing offenders, have been put forward as excuses for lynching. It is remarkable, however, that in numbers of cases the persons lynched were already in the hands of the law; in not a few instances they have been taken out of the court and lynched while being legally tried.

It is a sorrowful sight to see the citizens of the South trampling under foot their own Constitution, which has been framed so as to be on the side of the oppressed; defy the Government, ignore the law, and assume the function of law-makers, judges, juries, and executioners.

It has been well said by a Southern gentleman who has done much for the community: "The mob is not a safe tribunal justly to determine any cause; for the mob judges without a full and complete hearing from both sides; it decides in a passion, and too often in whiskey."

Not long since, in the State of Georgia, the mob failed to take action because of a division amongst themselves. One portion wished to hang a man who had not been tried, and the other to liberate one who had been tried and sentenced to be hanged for murder.

In Cleveland co., Ark., last year, a man was lynched because he was suspected of stealing a pig worth 2dols. In North Carolina, Joseph Williams was lynched because it was said he was impudent to a white man. In Hampton, Ga., last August, James Mealey was lynched because he wanted to purchase a drink of soda water at a public bar. And in June last year, Mary Parkes, a little girl eight years of age, was lynched in Batesville, S.C., without any charge being preferred against her.

Eternity alone will reveal the number of innocent persons whose lives have been ruthlessly sacrificed by the lynchers. Not long ago a man was charged with rape, and came near being lynched. He was rescued from the mob, and it was proved that the purpose in preferring the charge was to have him lynched in order to suppress his evidence against parties who had been violating the prohibition law.

In another case a man was charged with assault upon a woman. He escaped the mob that was pursuing him, and established the fact that the charge was made against him to defeat the collection of a debt. Had these men been lynched, their guilt would never have been questioned.

To his honour be it said, ex-Governor Atkinson boldly spoke out on this question, in his honest attempt to remove this dark stain and roll away the reproach from the State of Georgia. In his message to the General Assembly, 1897, he said:—

> While it is the duty of the Government to protect its citizens, and do all that can possibly be done to prevent the commission of the offences which have provoked the people to resort to such a reprehensible remedy, it is also its duty to guarantee to every citizen charged with crime a trial before an impartial tribunal, as guaranteed by the Constitution.
>
> It is the duty of the citizens to leave to the Government under which they live, the righting of wrongs and the punishment of crime. The man who ignores this obligation, and assumes with his own hand to punish crime, becomes a criminal.
>
> It is an attack upon the Government itself, a conflict between the forces of anarchy and law. Any organised effort to set at nought our laws and punish crime without, and in defiance of, the law, is itself criminal. It is worse than criminal in its very essence; it is treason against the majority and against Government.
>
> Responsibility for the crime of lynching rests not only upon actors, but upon the community which shuts its eyes to the crime and permits and tolerates it.

"Mob law," or lynching, is only the occasional outburst of that cruel, heartless, and unwarranted hatred and prejudice that are burning out the life of patriotism and sense of justice in the white people of the South. Go where you will, in every society, the coloured question meets you; it casts a pall over the moral, social, and even spiritual life of the South, and its withering, blighting influence is everywhere to be seen. Capitalists and worthy immigrants hesitate before going South, as they seek places for investment and work where law is supreme; while these volcanic outbursts of cruelty advertise the fair South to the world as a half-civilized people. Nothing so impedes material growth, lowers the standard of civilization, and degrades the character of the people, as the absence of love of justice between man and man.

Without doubt it is the question of the hour in the United States; it is a problem that must be solved, and that soon. For the oppressed are sighing and crying, and their cry reaches the throne of Him who hath made of one blood all nations of men for to dwell on all the face of the earth. The lynching of coloured men and women will lead on to the lynching of white men and women also.

"Forgiven for His Name's Sake."

1 John ii. 12.

"Forgiven—for his Name's Sake,"
It fell like a pleasant song
On a heedless heart—and she stayed to hear,
Half scornfully first—then, in hope and fear,
And with yearning tears, e'er long.

"Forgiven—for his Name's Sake."
Not for *my* sake at all?
For nothing that I can do or be;
But just because Jesus has died for me,
And stooped for *me* to call.

"Forgiven—for his Name's Sake."
It fell with a hush of peace
On a contrite heart that lay at his feet;
And rang in its depths like an echo sweet
Of music—that will not cease.

"Forgiven—for his Name's Sake."
It fell with a thrill of hope
On a wounded heart, bowed low at his cross;
Disheartened with failure, and sin, and loss;
And the tearful eyes looked up.

"Forgiven—for *his* Name's Sake,"
"Who loved me" after all.
Lord! take my hand in Thy pierced one,
Lest, forgetting my weakness, I stray alone,
And wander again—and fall.

"Forgiven—for his Name's Sake,"
And lo!—she rose from the dust
At his loving voice; as the Master smiled,
And said, "I will be Thy strength, my child,
Cling closer to Me, and trust."

"Forgiven—for his Name's Sake."
It fell with a clarion sound,
On a ransomed heart that knew of his love;
Yet, was going *alone* toward the Home above;
Not winning the wanderers around.

"Forgiven—for his Name's Sake,"
"Forgiven." Yes, even me!
Forgiven, and laden with blessings divine;
Yet with never a star in thy crown to shine;
Or "a lost sheep" sought for Thee.

"Forgiven—for his Name's Sake,"
She woke as out of a dream.
"Forgiven," she whispered. Yes, even for this!
But henceforth earth holds for me nought of bliss
Save the joy of pleasing Him.

"Forgiven—for his Name's Sake."
And lo! she rose with a smile
That shone through her tears, saying, "Let me go
Unto others—his marvellous love to show
For the rest of earth's "*little while.*"

Edith Gilling Cherry.

"The Master's Touch," with several hitherto unpublished poems by the same writer, are now in print. Address Mrs. M. S. Cherry, care of the Bible Society's Tract Depôt, Bedford Street, Plymouth. 3d. per dozen.

The Boca Mission.—I send herewith receipt of the treasurer of this mission for £9 18s. 6d. from "Readers of The Christian," for the Boca Mission, Buenos Ayres. The Mission was never in a more prosperous condition in all its spiritual work. About 350 children are receiving daily instruction in the Word of Life, while the Gospel services in Spanish and English are regularly maintained, the Spanish services, in particular, being very largely attended. The local authorities, represented by a member of the local council, have recognised that the moral tone of the section has been notably improved by the work of this mission. The work invites to enlargement, and especially to the opening of a girls' school, which we should at once accomplish if sufficient means should be contributed. We hope you will still continue to permit our friends to make their bounty available to this work through you.

Charles W. Drees, Treasurer.

Buenos Ayres, May 22.

Mustard Seed.

Matt. xiii. 31, xvii. 20; Luke xvii. 6.

By Rev. F. B. MEYER, B.A.

THE Lord Jesus Christ was a keen observer of nature. Little things, common objects, what men cast away as valueless, had an infinite fascination for our Lord, because He saw how much could be made of the fragments which others would leave strewn upon the mountain side—a lost sheep, a lost money-piece, a prodigal son, little children, and whatever men were accustomed to pass over as of small account.

Naturalists tell us that from the grain of mustard seed a growth of twenty-five feet is often produced, in the leafy boughs of which birds build their nests, and beneath whose shadow a man on horseback may find shelter from the scorching sun. And Jesus said that the disproportion which obtained between the tiny seed and the mighty resultant of its contact with the earth, might obtain between the product of our lives and the tiny capacity that we may have for God. The insignificant mustard grain might well despair if it were informed that it must produce so lofty and far-spreading a tree, yet with the favouring help of earth and sky such result would be gradually but easily obtainable. So, soul, thou mightest well despair of effecting anything in this world, so weak thou art, so limited thy capacity, so small thine opportunity; but there are conditions which, if thou wilt observe them, shall lead thee to results far surpassing thy furthest thoughts or aims.

THERE ARE FIVE STEPS

through which the mustard seed passes to its destined maturity. First, *contact with the soil;* so long as it lies upon the barn floor, or in the sack, it is inoperative. Secondly, *silence;* growth is no sudden process, but through weeks and months the seed must be content to lie in its silent grave. Thirdly, *suffering;* no sooner has it reached the dark confinement of its prison cell than it is torn by the devastating acids of its new environment; its waterproof sheath is perforated, its heart is pierced, it is torn so as to be almost unrecognizable. All these are the beginning of its sorrow. Fourthly, there must be *a response to the appeal of mother nature*, as with eager importunity she knocks at the door of the tiny seed until the principle of life opens it and she enters. At first the aperture is very small, and only a tiny throb of nature's great life manages to pass within, but, having entered, she strikes the rootlet downward, and the green shoot upward toward the over-arching sky. Lastly, the seed *gives to nature its direction;* the acorn toward the oak, the chestnut towards the chestnut, the mustard to mustard—"God giveth it a body even as it pleased Him, and to each seed a body of its own."

Each of these must have its counterpart with ourselves.

I.—CONTACT WITH GOD.

Jesus said, "Who is it that touched me?' The multitudes around were pressing and crushing, but only one touched, and drew out the saving power. What a difference there is between thronging and touching. The multitudes throng; the individuals touch. It is possible to spend an hour in prayer, to read a whole tract of Scripture, to be sedulous and absorbed in the services of God's house, and to spread wide works of religion and philanthropy, and yet for months together not to touch the living Christ. On the other hand, the upward glancing of an eye, a sigh of aspiration, a definite reckoning and counting upon the blesssed Confederate and Partner, with whom we are called into association, may be a touch, a point of union, a junction through which the Divine shall pass instantly into the human, and the fulness and strength of God into our emptiness and weakness.

The opposite poles in the current of electricity must touch, hands must grasp, the circle must be completed, before the current can pass swiftly and mightily on its mission. And thou, O soul of man, must understand in thine inner experience what Jesus meant when He said: "The glory which Thou hast given me I have given unto them, that they may be one, even as we are one—I in them, and Thou in me, that they may be perfected into one." The eternal God, as Father, Son, and Holy Spirit, must come in contact with thee, and thou with Him, that the Divine force, which is ever rising in his heart, may flow into thee, and, through thee, back, multiplied and rejoicing to Himself.

Probably the whole process of redemption, from its incarnation in the purpose of God through the mediation and atonement of Jesus Christ, with the further help of the Holy Ghost, is intended to establish this union between God and the soul, which, when once it is constituted, becomes the medium through which God is able to make his mighty power and love known in the world. There is no honour comparable to this, of living in such abiding union and contact with the Son of God that whatever is in Him longing for manifestation, may find a ready vent through us, with as little leakage as possible.

II.—THERE MUST BE SILENCE.

"My soul is silent unto God, from Him cometh my salvation." Be still before the Lord and wait patiently for Him, be still and know that He is God. And "Eli said unto Samuel, 'Go lie down;' so Samuel went and lay down in his place; and the Lord came, and stood, and called as at other times, 'Samuel, Samuel.'" Such silence is a necessary part of nature—silence of the winter forests, of the brown ploughed fields, of the long sleepfulness of babes, and growing things. The Apostle tells us that it was out of the silence of times eternal that the Gospel and the preaching of Jesus Christ has emanated for the blessing of the world. They that sit at the feet of Jesus rise to pour the alabaster box of very precious ointment over his head. In quietness and confidence is strength.

We must have our quiet times. The soul must centre itself, either in the early morning when the world is still, or in the summer vacation by loch or ocean, fiord or glacier. Never count those hours in which the soul seems to lie still, without desire or movement, passion or prayer, as lost; the Spirit that brooded over chaos broods still, bringing order and beauty by his patient processes. What though the frost pulverize the clod, or the drenched leaves rot in the soil, or the busy life of the world passes unheeding, or the years change from the rust of autumn to the green beauty of spring, in the heart that quietly waits purposes are forming, long trains of reasoning are maturing, the springs of life are becoming filled, and presently, at the sounding of the trumpet, there shall be a resurrection. Christian soul, thou and I must be stiller if we would be deeper, stronger, more fruitful!

III.—SUFFERING.

The grain falls into the ground to die. Does not it suffer as it sees its beauty despoiled, as its heart is pierced and torn, as the sentence of dissolution is executed? Its sighs reach no ears, its cries of pain cannot penetrate its prison walls, but the martyrdom is not less excruciating as the black inquisitors ply it with torture. So with the soul through which the world is to be blessed—Joseph in his prison, Hosea in his lonely wife-deserted solitude, Jesus as man in the loneliness and anguish of Gethsemane, Luther in the Wartburg, Bunyan in Bedford Jail, and myriads more whose sufferings are known only to God, suffering in the heart, of disappointed hope, of the crushed and broken spirit, of the unutterable despair.

There must be suffering if you are to renounce your way and will for God, if you are to learn obedience as Jesus did before you, if you are in your measure to be perfected to sympathize with and intercede for your fellows—if through the decay of the outward man the inward is to be renewed day by day, and by the destruction of the stone the image is to grow to perfect symmetry and beauty. No statue apart from the chisel, no grapes without the pruning-knife, no gem without the wheel, no seed coming to growth without death, no birth without travail.

IV.—THE OPEN DOOR TO GOD.

As the principle of life in the tiny seed opens to the knock of nature the microscopic portal through which she pours a tiny stream of life, so the soul, which is unable of itself to do anything, must open the door to Him who stands and knocks. This is faith. Faith is simply capacity for God, openness towards God, power of receiving God: "As many as received Him, to them gave He the right to become children of God, even to them that believe on his name." "This I saw," said Hopeful, "that believing and coming were all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ." But it is also true that he who opens the door for Christ to run in and enter his soul, has faith.

Faith opens a tiny aperture towards God. It may be very small, slight as the touch of a weak, frail woman upon the robe of Jesus, but no such appeal is ever lost sight of. From out the glory of his heaven God bends to answer the least appeal, and just so long as the minute doorway is kept open He pours Himself in, striking the root down and the green shoot up. Have you not noticed how the water which pours through some narrow channel, widens the channel as it flows? So, as God passes through our faith, He widens it and it grows. The disciples said, when they heard the Master's command to forgive even to seven times, "Increase our faith," as though they would have a vision of the increased capacity before they ventured to use it, but in effect the Master said, "Do not seek for greater faith, use the faith you have got." Let the love of God begin to pour through that tiny channel of your capacity, for as it passes in successive acts, or words, or thoughts, it will hollow the channel and love will grow.

Cease to think whether your faith is great or small; renounce the worrying consideration of the degree in which you can absorb or transmit the Divine influence; let your one aim and purpose be that God may work in you and through you for his own good pleasure. All faith which has God for its object, is true faith. It is not what we do for God, but what we let Him do through us, that tells. Cease to speak of anything save this, that Christ works through you to make men obedient in word and deed.

V.—BE NATURAL.

Each seed gives the force of nature its own direction. So it is in grace. The power of God in Isaiah produces his evangelistic prophecy, through Ezekiel his vision of the land and temple, through John epistles of love, through Peter of hope, through Paul of faith. The power of God in George Müller produces orphanages, in Carey Missions, in Wesley a Church. Let God have his way with you, be content to be yourself, let Him fulfil the unique purpose which He had in your creation and redemption. If you are a grain of mustard seed, let there be the mustard growth. Do not envy another, do not imitate those who are exercising a wide influence upon men; you will be a poor imitation, but may be a very useful original.

It is not for us to look towards the end of the bough where the fruit swells, but at the other end which is united to the tree. Let us not be calculating the results of life, the twenty-five feet growth, the far-spreading branches, the deep dark shadow; it is enough for us to be hidden with Christ in God.

An Indian Convention.—Kotageri is a station on the Nilgiri Hills about eighteen miles from Ootacamund, and is the sanitarium for a large number of Danish and German missionaries, a few C.M.S. and Free Church missionaries, and the home of a number of planters. Two missionaries living at Kotageri, who had attended the recent Convention at Ootacamund, and had been helped spiritually by the meetings, felt that a similar convention should be held at Kotageri. From the first meeting the presence and power of God were felt. Mr. Hill's Bible readings on Romans vi. 7, 8, had much to do with arousing deep and solemn thought in the minds of many.

Madura Mission. J. C. Perkins.

Day by Day.

SUNDAY, July 2. 1 Sam. xvi.

THIS is a chapter of remarkable helpfulness to all Christian workers.

1. *God's provision.* "I have provided Me a king" (*v.* 1). Whenever a post is vacant, God has some chosen one to fill it, and it is our duty to wait for Him, in prayer and faith, to bring the man and the post together. God will often go into places where we should least expect Him to find his chosen instruments. He chose David to be his servant, and took him from the sheepfolds, from following the ewes, to feed Jacob his people. You do not know, young soul, the eyes which are watching you in your daily toil, the hand which will give you the wider sphere, if only you are faithful in the less.

2. *God's choice.* Man looks on the outward appearance. When Eliab came, Samuel, accustomed to the towering stature of Saul, immediately concluded that this must be the chosen one. We need to be taught again and again that no flesh may glory in God's presence. Not many mighty, not many noble are called, but God chooses the foolish, the weak, the base, the things that are despised, yea, the things that are not. Away with his sheep is the lad with the ruddy complexion and the beautiful eyes, whom Jesse and his sons were ready to forget, but who is the man after God's own heart.

3. *God's anointing.* The outward chrism of oil was but the sign of the inward and spiritual grace with which that young life was to be thenceforward empowered. *From that day!* What a memorable day it was. Its influence lay along the lawns of after life, in beneficent blessing. Note that word *mighty*. Oh that the same power might come thus on us from now! And that will include so much else. The Spirit's grace flowed through all the channels of David's life, whether of music, valour, or speech. Thus is it always. The spiritual reacts on our natural and intellectual endowments.

MONDAY, July 3. 1 Sam. xvii.

The strength and defiance of Goliath are apt symbols of the opposition with which the individual and the Church are met in the heavenly places. We wrestle, not against flesh and blood, but against hosts of wicked spirits in the heavenlies. As there was no man in Israel that had a chance of prevailing against this mighty champion, so we have no might by which we can withstand these spiritual foes that infest our life. You may gird on Saul's armour as you may, and brace yourself to the conflict, but by human strength you have no chance of prevailing. "The Lord saveth not with sword and spear, for the battle is the Lord's," and He alone can give our enemy into our hand. In order to succeed—

1. *You must believe in the living God* (*v.* 26). This is the distinction between the carnal and the spiritual, between the man who believes only in the Aaronic side of Christ's Priesthood, and him who has come to understand the Melchizedek side, with his power of the indissoluble life. Nothing but a clear and firm apprehension of the life of the glorified Christ will ever carry the soul through its conflict with the power of hell.

2. *You must be gentle and humble* (*v.* 29). When David was reviled by Eliab he reviled not again, but bore himself gently and humbly. Had he fallen into a temper of passion he had been unnerved for the fight. You must master yourself if you would master Goliath.

3. *You must refuse Saul's armour* (*v.* 39). Plenty of advice will be given as to the necessity of adopting precautions, and availing yourself of the assistance of worldly policy and power. "If thou wilt worship me, all shall be thine."

4. *You must be in fellowship with God* (*v.* 47). Faith opens the heart to God, so that He may effect through the weak human instruments mighty things which had not been looked for.

TUESDAY, July 4. 1 Sam. xviii.

Love and hate are closely woven into the lot of some men. Their natures have strong positive and negative poles, which attract and repel. So Jonathan and Michal were attracted, whilst Saul, in moody jealousy, was repelled. Oh for more of this divine magnetism!

There are three strophes in this chapter, each of which ends with the words, "David behaved himself wisely" (*vv.* 5, 15, 30). There is a wisdom of conduct which makes a man respected even by his foes, and this was conspicuous in David, because God was with him.

Jonathan. Here was love at first sight. These two pure hearts leapt to each other, and were from that moment to shine as twin stars, Castor and Pollux, in the thought of man, and, perhaps, in the firmament of heaven. How easy it was for Jonathan to exchange his royal attire with his friend; but what a moving reminder to us of the joy with which our Lord emptied Himself, and became clothed in the likeness of flesh that He might make us to be arrayed in the garments of his salvation!

Saul. Green-eyed jealousy knocked at the door that day, when the women sang David's praises. If only Saul had, there and then, resisted it, and called on God to bar it out of his life! He played with the lion's cub till its rough tongue drew blood, and it became mad. The only cure for jealousy is to compel oneself to act and speak as one should, if love were supreme. Go forth and make yourself show love, for God's sake, and as a channel of God's love.

Michal. She was true at first, until disappointment embittered her. David owed her his life. But there never could have been complete sympathy between them. Take care to marry only in the Lord. Thou child of the new age, do not enter into wedlock with the child of the world which is passing away.

WEDNESDAY, July 5. 1 Sam. xix.

It is necessary to read the Psalms, which correspond with these chapters, because they reveal the workings of David's heart. Throughout these perpetual siftings and changes, he was living in close fellowship with God, escaping to Him as a bird from the fowler's snare. How little do those who regard only the exterior of our lives realise the hopes and fears, the joys and sorrows, the secret soul-life before God! Psalm lix. is a profound commentary on this special chapter, with its double reference to God the strength of the persecuted soul:

"O my Strength, I will wait upon Thee,
For God is my high tower."

And again:

"Unto Thee, O my Strength, will I sing praises:
For God is my high tower, and the God of my mercy."

God's Prevenient Mercy is the Psalmist's song in that Psalm (verse 10). And there are many illustrations of it here. God prepared Jonathan's path, when pleading with his father, and inclined the weak-minded monarch to assent to his loving pleading on his friend's behalf. There was prevenient help in Michal's wifely concern and help. And in that afflatus which befel Saul in the company of the prophets, we may again recognise the Divine interposition. Prevenient mercy is that which interposes and intercepts, which goes before and anticipates, which bears the brunt of an attack.

When we read that an evil spirit *from the Lord* was upon Saul, we are probably to understand that it was of the Divine permission. When men wish not to retain God in their knowledge, He gives them up to their own lusts.

THURSDAY, July 6. 1 Sam. xx.

There are two or three memorable verses in this pathetic chapter, which are woven into our common speech.

"*There is but a step between me and death.*" Is it so, dear sufferer? Has it come to that? Only a step, and death; then be of good cheer, for thou art within a step of heaven, of the unveiled mysteries of existence, of the presence and bosom of God. To depart is to be with Christ. To be absent from the body is to be present with the Lord. To abandon the tent is to enter the City of God.

"*Thou hast brought thy servant into a covenant of the Lord with thee.*" That appeal was irresistible. Altogether apart from Jonathan's love to his friend, his chivalry could not be unmindful of their plighted troth. And if thou canst look up into God's face and remind Him of past times of covenant-plighting, thou touchest Him to the quick. He is faithful.

"*Thou shalt be missed, because thy seat will be empty.*" The empty seat is always significant of a missing one. The empty seat in the family pew, at the table of the Lord, in the home, tells not unseldom of the prodigal; unless, indeed, of the saint, who has entered the mansions of the Father's home.

"*Is not the arrow beyond thee?*" Run as we may, there is a beyond which we cannot overtake. A beyond of love that we can never explain, of mystery that we cannot unravel, of ideal that evades us, of illusion that recedes as we advance; but some day we shall see face to face, and shall be satisfied.

FRIDAY, July 7. 1 Sam. xxi.

Again we must turn to the Psalms to cast their light on the inner life which lay hid from the gaze of man, though it revealed itself to God. Thus the life of nature is silent as men go trampling through the forest, though it stealthily manifests itself when all is still again. Psalm xxxiv. is specially valuable here.

It was under tremendous pressure that David left his native land, and it would almost seem that there had been some lapse of faith on his part. Surely he might have been certain that God would perform all his promises, and have held his ground in Israel. It looks like a stroke of policy, or expediency, to find him stealing across the frontier to Achish. And, as is so often the case when we trust in our own counsels, and forsake the firm, safe ground of faith, he found that he had gone from bad to worse.

It was not a very dignified procedure on the part of the man after God's own heart, to play the madman. Surely the incomparable sword of Goliath, which hung at his side, must have protested against such behaviour. And yet, at the close of the incident, when he is actually driven away from the palace and city, he goes off with a sublime psalm on his lips. The righteous had cried, and the Lord had answered and delivered. The Lord had redeemed his soul, and seen to it that he should not be condemned. Many had been his afflictions, but the Lord had delivered from them all. What a pæan of thanksgiving and praise.

Lift up your hearts!
We lift them up unto the Lord.

SATURDAY, July 8. 1 Sam. xxii.

The Cave of Adullam was destined to play an important part in David's life. Psalms lvii. and cxlii. bear this as their inscription. From these it appears that the shelter of the cave suggested many thoughts of the sheltering care of God, in whom he took refuge until his calamities were overpast. He never lost his belief that God would send from heaven and save him, or that his foes would fall into the snare they had laid for him. And often from the dark recesses of the cave the voice of the sweet singer might be heard calling on psaltery and harp to awake to praise God. Let those who are compelled to hide in dark caves learn the lesson of these two Psalms.

It was to Adullam that the motley band of outlaws gathered—those that were in distress, in debt, and discontented—over whom David became captain, and out of whom he created the nucleus of his all-victorious army of after years. It has always seemed such a marvellous anticipation of the grace of Christ, who sets up his standard outside the kingdom of this world, gathering beneath it the publicans and sinners, the flotsam and jetsam of the ocean, or, as Rowland Hill put it, more forcibly than elegantly, "the rag, tag, and bobtail." Ah! Master, what a marvellous art is thine, which is able out of such material to form the armies, which one day shall follow Thee on white horses to universal victory!

To Adullam, Abiathar fled from the slaughter of the priests with the awful story of Doeg's vengeance and Saul's. There the fifty-second Psalm was composed, and there Abiathar received the memorable assurance that his life and David's were inextricably united. Doubtless our Lord repeats to thee and me those same words (*v.* 23).

Glimpses of Romanism.

X.—The Papal Church and the Bible.

By Rev. ALEXANDER ROBERTSON, D.D., Venice.

An Italian member of Parliament, addressing his constituents at Brescia some few years ago, and referring to the attitude that the Papal Church takes up in regard to the Bible, said that immediately after the invention of printing, when every press in Europe was engaged printing the Bible, there was one solitary exception, the Pope's press at Subiaco, near Rome. The first book ever printed in Italy was printed there in 1465, and from that time it poured forth a perfect stream of literature of all kinds; but never a book, never a chapter, never a verse of Scripture.

The attitude of the Church with reference to the Bible at Subiaco was in perfect keeping with the attitude it assumed towards it before the invention of printing, and with the attitude it has preserved towards it ever since. Put into the hands of the people, the Church practically says, any book you please, no matter how degrading (there are few demoralising books on the *Index Expurgatorius;* their circulation is permitted and encouraged), but do not on any account let them have the Bible.

The Papal records of a thousand years show unbroken hostility to the Bible and to Bible-readers. As early as 860, Pope Nicholas I. pronounced against it; Gregory VII., in 1073, confirmed the ban; and Innocent III., in 1198, declared that all who read the Bible should be stoned to death. In 1229 the Council of Toulouse passed a decree against the possession or reading of the Bible; and the Council of Trent, and many a council since has done the same.

In modern times bull after bull has been fulminated against Bible Societies: by Pius VII. in 1816, by Leo XII. in 1825, by Pius VIII. in 1830, by Gregory XVI., and by the late Pope Pio Nono. It was under his ægis that Francesco Madiai and his wife were arrested in August, 1851, in Florence, for reading the Bible, were imprisoned in the Bargello for ten months, and then sent to the galleys. It was under his ægis that an English gentleman was also arrested at the same time, for having a Bible in his pocket, and was imprisoned.

And what about the present Pope? In the matter of

OPPOSITION TO THE BIBLE,

as in other things, he has had to keep an eye on England. The Papacy has lost Italy, and England is its hope. And so, a few years ago, he seemed to reverse the policy of his predecessors by actually issuing an Encyclical that appeared to favour Bible reading. But as we all in Italy knew at the time, the Encyclical was a sham, and immediately on its issue secret instructions seemed to have been given to the priests to stop the sale of the Bible in Italy, and the giving of it to the people by English travellers, by all means in their power, and attempts to do this were made by them in every quarter of the land.

But it may be said that the opposition of the Church is directed against Protestant versions and not against Roman Catholic ones, such as the Martini, which are sanctioned by the Pope. Such is not the case. The opposition is against the Bible, Roman Catholic or Protestant, pure and simple. For example, the Martini version is published by the Church, I have been told, in two forms, one so large and so costly that the people cannot buy it, and one so small and so illegible that nobody would care to have it. A priest told me that no priest, even, was allowed to possess it without the Papal consent, and the very fact of applying for that consent brought him under suspicion. Therefore, he said, we have no Bibles.

Students are not taught the Bible in the Papal Seminaries. It is not used as a text-book in their training. The Bible is no weapon in the armoury of the *Propaganda*. The Papal Church has its missionaries in every quarter of the globe. There is no instance in history of their ever having given the Bible to those amongst whom they labour, or of their ever translating a page of it into any native tongue. A curious thing happened at the so-called Œcumenical Council, held in the Vatican in 1869-70, at which

THE INFALLIBILITY OF THE POPE

was decreed. Döllinger, or it may have been Dupanloup, in supporting his argument against the insensate proposal, wished to refer to some passages of Scripture; but no one had a Bible in the whole Council, nor could one be procured for him within the bounds of the Church, so he had to borrow one from the Protestant chaplain of the Prussian Embassy!

The ignorance of the Roman Catholic clergy of the Bible is only equalled by their hostility to it. The two go hand in hand. Padre Curci, the learned Jesuit, who died a few years ago in a convent at Fiesole, to which he had been banished by the Vatican for his liberal writings, said, in his work "Vaticano Regio"—

If theological study in general has waned and degenerated amongst our clergy, Biblical study has been entirely abandoned. The activity of the Protestants in the study of the Bible, which ought to be to us a noble incentive, has been made a pretext for calumny to such an extent that already in some large dioceses an understanding is allowed to circulate quietly amongst the younger clergy that, as the study of the Bible is a Protestant affair, it would be a curse to anyone to engage in it.

As bearing out what Padre Curci has said, let me tell what happened in Padua a short time ago. There a Young Men's Christian Association was formed, which began to make headway, and so alarmed the curia. The priest in whose parish the Association met called upon the mother of the president, and denounced him, telling the poor woman that her son had got bad books, and was going headlong to *inferno*. The mother listened quietly, and then said:

It may be so, but it does not look as if it were; for he used to drink, he does not drink now; he used to swear, he does not swear now; he used to stop out late at night, he is always home early now; but I will send him to you with all his books and you can judge for yourself.

Accordingly the young man called upon the priest, and first of all he handed to him a New Testament, printed for the British and Foreign Bible Society. The priest said: "That is a bad book;

YOU MUST BURN IT."

"Very well," said the young man. Then he handed him a little book, entitled "*Vita e Parole del Signor Gesù*" ("The Life and Words of the Lord Jesus.") This book consists of the Gospel of St. Luke, and the discourses of Christ, taken from the other three Evangelists. But it is a book that I had published by Catholic publishers. The priest looked at this book, saw who published it, and handing it back to the young man, said, "That is a good book, you may keep it." "But," said the young man, meaning to be entirely frank with him, "this book is simply a part of that one" (the condemned New Testament), and then he explained what it was. The priest answered, "I know nothing about that; all I know is that the one is a bad book, published by Protestants, and the other is a good book, published by Catholics."

The fact of the matter is, that the priests know nothing about the Bible. I know, from my own personal knowledge, that Canons in St. Peter's cannot turn up a passage of Scripture. I do not believe that any ecclesiastic in the Vatican, nor in the Church, has any extensive knowledge of the Bible, whilst I believe the majority know nothing whatever about it.

A friend of mine, now an evangelist, when a young, zealous Catholic in Turin, got hold of a New Testament, and took it to the priest. The priest said, "You have got hold of a very bad book. That book was printed in hell." The words awoke the young man's curiosity, and, in spite of

THE PROTEST OF THE PRIEST,

he took the book home and read it. The result was his conversion, and his giving himself to Christian work. The fact of the matter is, neither Pope nor priest has ever had much knowledge of the Bible theoretically, and they have had less practically; and, if they had their will, they would make all, from prince to peasant, like themselves.

In Italy, at least, their will in this respect they can never have. On September 20, 1870, when the Italian troops entered Rome, by the breach they made in its walls at the Porta Pia, a cart full of Bibles, driven by a colporteur of the British and Foreign Bible Society, entered with them. The Italian troops were the pledge of the material liberty of the people, the Bible was the pledge of intellectual, moral, and spiritual liberty. And year by year since then the importation of the Bible, and the circulation of the Bible, has gone on at a steadily increasing rate.

A tremendous spurt was given to the spread and sale of the Bible in Italy when, in June, 1888, the editor of the *Secolo* newspaper published a paragraph in praise of the Bible, saying:

There is a book that contains the poetry and science of humanity. It is the Bible, to which no work in any literature can be compared. It is a book necessary for the culture of all classes, and ought to be found in every home. The Bible is denominated "the Book" *par excellence*, and also "the Book of Books." No book was ever considered to have such importance in the history of literature, and in that of the development of intelligence in general, as the Bible. No book merits as much as it to be the object of profound study.

The editor proceeded to announce his intention of giving the Bible to his countrymen, publishing it in 210 parts, at five centessimi (one halfpenny) a part of eight pages each, accompanied with 900 illustrations, for the production of which duplicate plates of those used in Cassell's Bible, published in London, had been obtained. He added: "This artistic, useful, and popular edition, *the first of its kind in Italy*, is destined to have an extraordinary success." His prophecy was literally fulfilled.

Five years later, in October, 1893, I noticed a second announcement in the *Secolo*, which said that

THE IMMENSE SUCCESS

of the first edition of the Bible, which was now entirely sold off, had induced the editor to publish a second edition. I then wrote to the editor, with whom I had already been in correspondence, for particulars as to the first edition, and I was indeed surprised and gratified to learn that he had sold 50,000 copies — that is, he had sold 10,000 copies on an average annually for five years; and as each copy, when completed, cost 10 francs, he had sold 500,000 francs' worth, or, in English money, £25,000 worth. Poor Italians, in cities, towns, and villages, actually spent £25,000 in purchasing the Bible, that book which the Papal Church had used its influence and ingenuity ever since the invention of printing, and for some centuries before that, to suppress.

But that does not explain all. The publication of this native Bible familiarised the Italians with the Book. They ceased to regard it as a foreign book and a Protestant book, and began to recognise it as a universal book, the heritage of all nations, and the foundation of all religion worthy of the name. The result was that the Bibles and Testaments published by the British and Foreign Bible Society and other societies, found

A NEW AND READY ACCEPTANCE.

Colporteurs could say, "The *Secolo* Bible costs you 10 francs, but I can give you it for 1 franc." The circulation of foreign printed Bibles has since then gone up by leaps and bounds. Year by year more copies are bought than of any other book. The Bible, in point of circulation, is recognised in Italy to be "the Book *par excellence*," "*the Book of Books*."

There is not much chance for the Papal Church when that is the case! Where the Bible goes, the Church cannot go, nor remain. The two are as opposed as bitter and sweet, light and darkness, good and evil.

The late Dr. William Arnot, of Edinburgh, used to say:

In order to kill mischievous weeds, you must not only pluck them up and cast them out, but you must sow the field from side to side with a closely-growing crop of precious grain.

As in Italy, both these processes are at work, we may entertain the hope that soon the Papal weeds of error and superstition, falsehood, and the offering of "salvation in sin," instead of from it, will be rooted out, and "the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," may be seen to flourish in the individual and national life of this classic people and land.

Prof. Newell's Bible Course.

Lesson IV.—Isaac and Jacob: The Heirs of the Promise.—Gen. xxv. 11-xxxv.

I. Read and re-read the lesson till it is altogether familiar.

II. The chapter-names: xxv. Birthright; xxvi. Abimelech (II.); xxvii. Blessing; xxviii. Ladder; xxix. Service; xxx. Increase; xxxi. Mizpah; xxxii. Wrestling; xxxiii. Prevailing; xxxiv. Disgrace; xxxv. Consummation.

III. Of Isaac we have little told us, but enough to make out the man and to glean from his history rich spiritual instruction. Study him in the manner spoken of last week.

Note, specially, that he was a man of *faith*. See Heb. xi. 17, 20. That he had power in prayer. (Gen. xxv. 21.) That he was full of appreciation of the divine dignity of his pilgrim and patriarchal calling. (Heb. xi. 9; Gen. xxv. 11; xxvi. 24, 25; xxvii. 37; xxxv. 28, 29.) That his life in general profoundly impressed the people about him, as that of his father Abraham had done before him. (Gen. xxvi. 28, 29. Compare xxiii. 6, R.V., marg.) That his godly walk had so influenced Jacob as to give the latter a peculiar name for God: "The *Fear* of my father Isaac." (Gen. xxxi. 42-53.) (It is worthy of note, as an encouragement to parents, that this is the conception of God that we find in Jacob at the *end* of his twenty years of exile.) Nor did Jacob, in the marvellously keen spiritual insight of his latter days, change his opinion of his father's piety. (See Gen. xlviii. 15.) Moreover, we find that Isaac was very peculiarly blessed of God. (Gen. xxv. 11, xxvi. 12 14, 16, 19, 29.) But we must note certain other

FEATURES OF ISAAC'S CHARACTER.

That he was very easy-going and peace-loving is evident from Gen. xxvi. 19-22. We are ready to wonder if it was *all grace* that made him so yielding. Especially as in xxiv. 63, we see him to be of a quiet, meditative disposition; and in xxiv. 67 a real mother's boy—no discredit to him, indeed, especially in view of his mother's character. (1 Pet. iii. 5, 6.) But that he was more than easy-going is evident in xxv. 28. He was *self-indulgent*. (See also xxvii. 4, 9, 14, 25.) And in view of this we cannot wonder at the sad lack of spiritual discernment and forgetfulness of God's word (xxv. 23) that made him ready to bestow the great covenant blessing of Abraham upon coarse, idle, profane Esau (Heb. xii. 15). Fleshly indulgence always dulls spiritual faculties.

But we cannot forget, despite all this, the real devotion to God of this man, who, while yet a lad, could yield himself without a word of opposition to be *sacrificed* to the will of God. Chapter xxii.

IV. The Scripture ever alloweth that that is not first which is spiritual, but that which is natural. (1 Cor. xv. 46.) Adam the First hath his day and his way upon the earth, even unto this present, while the New Creation must *wait* with *patience*. (Rom. viii. 18-25; James v. 1-11; 1 Cor. iv. 3, R.V. marg.; Psa. xvii., xxxvii., lxxiii., &c.) From the very first it is apparent that the time for the saints to possess the kingdom (Dan. vii. 22) is not yet. And the head of the serpent's seed is not fully bruised to this day; but how it hath busily bruised the heel of the other seed, how doth history show! This is one of God's plainest ways, and not till we have seen it, and surrendered to it, can we enter far into the divine counsels. Heart-consent to the "stranger and pilgrim" life, all subject to the bitter attacks of prince of this present country, is a condition of pleasing God in this evil age. Our Lord knoweth why we suffer. He will be here shortly. (James v. 6-8; Heb. x. 32-37.) But note how, thus far in Genesis, the natural men,

THE "MEN OF THIS WORLD,"

(Psa. xvii. 14), have prospered, and how they have outstripped the godly. First, there is Cain. Chap. iv. He does his own pleasure (even in *religion*, as most do to-day), he murders the righteous, he condemns God, he wholly quits God and prospers, he builds a city, founds a famous line, and waxes great in the earth to this day (Jude 11). But "Abel the righteous" (Matt. xxiii. 35) is allowed to suffer and die. And Seth, the *appointed* seed (iv. 25), is humble, quiet, unknown on earth, founding a few lowly prayer-meetings (iv. 26), and then passing on.

Likewise, in chapter x., we see the earth filled with mighty nations before the chosen Shemitic line, from which Abram is to come, is taken up (xi. 10, sqq). Nimrod is an emperor ere Abram is called. Again, Ishmael is born before Isaac—the child of grace has to wait till the child of nature has his opportunity and trial (xvi., xxi.) And before Isaac's generations are traced, we have Ishmael's (xxv. 12-18, 19). And Ishmael has *twelve princes* in his line just before Isaac is seen *praying* for his *barren* wife (xxv. 16, 21).

Once more, in xxv. 27 (a real key passage), Esau is the gentleman of leisure and sport, and Jacob the plodding, faithful (*Heb.* "perfect") doer of duty. It is Esau who wears the fine clothes (xxvii. 15, 27), Esau who attracts the eye of the world and brings fleshly admiration (xxxvi. 1-3, xxv. 28), Esau who marries quickly and "well" (xxvi. 34, xxxvi.). "Kings reigned in the land of Edom before there were any kings over the children of Israel" (xxxvi. 31). There are about forty settled *dukes* of Esau's line, while Jacob is still a "*sojourner in a land not his own*" (xxxvi., xxxvii. 1, Heb. xi. 9). Thus do the men of this world quickly get their portion. And

GOD IS RIGHTEOUS

in all his ways with them. We may not wonder if He passed over Esau in his bestowal of the blessing of Abraham, just as He had passed over Ishmael a generation before. If we *object* to God's loving Jacob and hating Esau, He simply recalls to us the fact that He is the Sovereign *Creator*, and that we are mere formed *things* (Rom. ix. 10-20); but if we humbly seek before Him the secret of his way with Isaac's sons, He tell us, "Esau was a *profane* person." (Heb. xii. 16). Such an one, caring nothing about God, or his favour, or his covenant, could never, as, indeed, he *would* never, enter into the divine counsels. It would be almost impious to think of the Lord's being known as the God *of Esau*. But He delights to call Himself, "The God *of Jacob*." And just here is the secret of all their history. There was in Jacob a susceptibility for divine things that, we may say, was ever the deepest element of his being, and that which finally mastered all else. Esau's god was his belly. See Phil. iii. 19; Psa. xvii. 14.

If we read Gen. xxv. 30 literally, as one has shown, we see Esau: "Feed the red (pottage) to this red" (himself, verse 25). This boisterous, coarse pun is in direct accord with his reckless exaggeration in verse 32: "I am at the point to die." No wonder a birthright which was dependent for all its dignity and value upon God's covenant promise was of "no profit" to him (verse 32). Of course he despised it (verse 34). And

THEY THAT DESPISE JEHOVAH

shall be lightly esteemed (1 Sam. ii. 30). So we turn from him to the less prepossessing brother, whose heart is setting a trembling, priceless value on that birthright, the while Esau gobbles down his chosen pottage.

V. We may outline Jacob's story so far as given in our lesson as follows:—

1. Patriarchal Pre-eminence	Promised, xxv. 23 Valued, xxv. 31 Purchased, xxv. 29-34 Stolen, xxvii. 6-30
2. Patriarchal Preparation	Sin-caused Exile, xxviii. 1-5 Seeing Heaven, xxviii 10-22 Serving Earth, xxix. xxxi. Meeting God, xxxii. Minding World, xxxiii. 17-20 Sorrow, xxxiv. xxxv. 18-20, 22 Sincere Surrender, xxxv. 1-4, 31-27
3. Patriarchal Testimony	Worship (Bethel), xxxv. 7, 9-15 Fellowship (Hebron), xxxv. 27 Succession, xxxv. 28-30

There are two great crises in Jacob's life which should be especially studied. The first is at Bethel, in the twenty-eighth chapter, when, fleeing from his outraged brother, he lies down at night in helpless weariness, with a stone for his pillow. God has an opportunity now in Jacob's weakness—to open heaven, reveal Himself, his grace and his purposes, and make anew to this poor wandered his mighty covenant promises, all unconditional and full to running over. There was no receptivity in the waking hours of this man, so full of self and meanness, for such a divine unfolding; it must be done when nature is dull and quiet in sleep. But mark Jacob on awakening. Fear, dread, haste to get away, a pillar set up, a bargain made with God for food and raiment and bodily safety (how low his thoughts compared to what God had promised!) and he is gone on his self-chosen way. The years of service for a hard master, and the increase of children, cattle and goods, fill out the story of his long exile.

Eleven sons (learn carefully their names and order of birth) and one daughter are born. But four wives, and the best-loved of them a half-idolater (xxxi. 34), and that to the end of her days (xxxv. 4, 16-18) did not tend to make

JACOB'S HOME-LIFE A MODEL.

Witness his son's behaviour afterwards. His keen device for the multiplication of his kind of cattle shows the real Jacob of these days—scheming, supplanting and swindling, depending on himself.

Though God is not forgotten, he is too self-strong and self-resourceful to need God much. The father's only resort with such children seems to be to put them where they must have have his help, where they can no longer go forward or back or to either side. Then they will cry to him. See if Jacob does not come thus into a corner directly—the second great crisis of his life.

Jacob's clandestine leave-taking of Laban comes now. God has told him to go, but he would not be Jacob if he were quietly to wait on God to get him away honourably. The disgraceful quarrel with his uncle over, and the gruesome Mizpah pillar set up, he goes on to face a worse trouble. Esau is coming, armed and vengeful, to meet him. He would fain flee on after his people, but a Mysterious Stranger stops him. He advances, but is grappled by a strong arm. Through the long hours they wrestle.

Jacob cannot, shall not, go on into the land of promise and inheritance until, with his pride and self-strength broken down utterly, and in humble confession of his real character name, *Jacob, the supplanter, the swindler*, he hangs helpless on God alone for the birthright he tried to buy and the blessing he tried to steal years ago from Esau. At last he is a prince—knighted by Jehovah's own hand—"Thy name is Israel . . . a prince." Now God will call Himself "the God of Abraham, Isaac, and Jacob," and that name Jacob will go on Paul's great catalogue of worthies in the eleventh of Hebrews. He is limping on his way—a victor because his strength is gone. He is leaning now on God. We will trace the discipline of Jacob by God in Chapters xxxiv.-xxxv. next week.

The next lesson will be Gen. xxxv.-1. Read the chapters over at least five times, till all is familiar.

The Y.M.C.A.

THE June issue of the "Young Men's Christian Magazine" (Glasgow) contains an appreciative life-sketch of Mr. M. H. Hodder, from the pen of Mr. Robert Burn.

Continental Y.M.C.A. general secretaries, to the number of thirty-seven, assembled for their annual conference at La Chaux-de-Fonds, near Neuchatel, from June 13 to 17. Officers were present from Paris, Berlin, Elberfeld, Stuttgart, Copenhagen, Stockholm, Geneva, Basle, and many other important centres. Mr. Charles Fermaud, the senior secretary of the Central International Committtee at Geneva, conducted the proceedings, with the co-operation of his colleagues, Mr. Christian Phildius, Mr. V. Schlappi, and Mr. von Starck, and much interest was evinced throughout the various sessions, which, it was felt, were all too brief. Many Association topics were discussed morning and afternoon in the pleasant building of the local Y.M.C.A., and devotional services were held each evening. The paper, perhaps, that secured the greatest attention and appreciation was one by Mr. Elsässer, of Stuttgart, on the subject of "The Secretary's Daily Life." There are now over one hundred men devoting their whole time to Y.M.C.A. work on the Continent.

The annual Conference of British Secretaries of Young Men's Christian Associations was held at Llandudno, from June 17 to 24, following the general conference of the Associations at Dublin. The attendance nearly doubled that of any previous gathering of the kind, and great interest and helpfulness attached to the proceedings. The arrangements included daily lectures upon the history, principles, and organization of the Y.M.C.A., by Mr. W. H. Mills; the business management of Associations, by Mr. J. H. Putterill; and a series upon "The Great Things of the Bible," by Dr. Monro Gibson. The last-named encouraged the secretaries to pursue, in a sympathetic attitude, inquiry upon all scientific questions affecting the truths revealed in the Bible, and showed that the results of modern criticism had left intact all the great facts of revelation. The warmest appreciation was expressed of Dr. Gibson's kindness in visiting the Conference, and thus promoting the general interests of Association work throughout the country.

Howard Street Gospel Mission. — We purpose having a country holiday home built for very poor children, by whom we are surrounded. We have been enabled to purchase a large piece of freehold land at Burnham-on-Crouch, Essex, through the kindness of several friends, and we are now very anxious to have the home built before the close of the summer. £340 will secure the building of the home and thoroughly furnish it. The poor children who attend the Mission need a holiday and change of air from the dirty slums they live in. John Soames.

Ragged School, Wandsworth Road, S.W.

A Flower League has been lately formed in connection with the Church Pastoral Aid Society, with the object of binding together all who love flowers and who are willing to promise to send them regularly throughout the summer months to the clergy and lady-workers labouring in our great cities. The names of those who will be thankful to receive flowers or text cards to tie on to bunches of flowers will be gladly sent to all who apply for them to "Heartsease," Church Pastoral Aid Society, Falcon Court, Fleet Street, E.C.

Missions and Philanthropy.*

THE cultivation of the philanthropic spirit is a notable result of missions. Under direct missionary auspices, a large and impressive exemplification of the benevolent spirit of Christianity has been given. An impulse in this direction has been imparted not only to the native Christian communities, but, in a measure, to non-Christian society wherever missions are conducted.

Benevolence, both as a grace and a duty, has always been part of the historic outcome of Christianity. The Christian religion is still assuming, as part of its mission activities, the rôle of the Good Samaritan among the nations. A social system without the presence and the active ministry of philanthropy is doomed to selfishness and sterility, since the most powerful and winsome incentive to mutual helpfulness, and so to the development of social virtues, is lacking.

It is true that a theoretical, and, after a fashion, a practical benevolence, is part of other religious systems. Almsgiving is popular in the East, but it is identified with a meritorious system of religious observance. The giving of alms is inculcated as an act of merit, especially for the benefit of religious devotees, who live in filth and idleness, and are an incubus on society rather than a help to it. In some instances, the benevolent instinct seems to turn from living men and women to exhaust itself either upon animals or on an ancestral humanity dead and gone.

It may safely be said that the systematic, universal, persistent practice of philanthropic and helpful ministry to living humanity in its hour of need, for God's sake and for charity's sake, is characteristic of the religion of Christ in a sense unknown in other systems. It alone teaches in a clear and emphatic way the sacredness of the living body in its earthly environment, and seeks to brighten and cheer human lives, to assuage pain and deliver the sufferer from its dread mastery, to stay the ravages of disease, to mitigate the agony of incurable maladies, to care for the weak and helpless, to put a stop to bloodshed and savage torture, and to inspire that fine and human dread of inflicting pain which is characteristic of Christian feeling.

Its programme, in the words of its Master, is "to heal all manner of disease and all manner of sickness." Its aim is to dispel the darkness, to brighten the shadows, to give a home to the homeless, an asylum to the orphan, a refuge to the hard pressed, deliverance to the enslaved, and an uplift of hope and cheer to the despairing. It seeks to open up the path of honest occupation by placing the tools of industry in savage hands accustomed only to wield weapons of violence. Christianity has a whole round of expedients for the rescue of distressed humanity, the mitigation of its sorrows and sufferings, and the saving of lives that otherwise would be doomed.

The philanthropic spirit, with its complement of practice which those expedients represent, is a signal contribution of missions to non-Christian society. Medical missionary service, hospitals for the suffering, and benevolent institutions of various kinds, have sprung up on every shore where Christian missions have planted the Red Cross flag of humanitarian ministry. Suffering nations are already reaping a harvest of beneficent results, and as yet only the first-fruits have been gathered. Stimulus has here and there been given to philanthropic movements under non-Christian auspices which have brought some benefits where hitherto only neglect had been the rule. In South China, for example, what are known as Sacred Edict Preaching Halls, have been established to give instructions in Confucian ethics as an antidote to Gospel preaching. Native benevolent societies have also been formed to meet missionary philanthropy on its own ground.

A striking incident is at hand which reveals what Christianity can do towards the development of philanthropy among races the most ignorant and degraded, and apparently the least likely to respond to humanising influences. Many have no doubt noted the announcement in the English journals that among the contributions received by the Mansion House Indian Famine Fund was the sum of £844 from the people of Fiji. This is a Christian gift. "Let the fact be noted," remarks the editor of *Work and Workers in the Mission Field*, "and its significance be taken to heart. Sixty years ago, at the time of Her Majesty's accession to the throne, the entire Fiji group was inhabited by pagan cannibals. Its heathen darkness was unbroken by any ray of Christian religion or civilisation."

* Extracted from Christian Missions and Social Progress. By James S. Dennis. (Vol. II. 10s. 6d. *Oliphant, Anderson, & Ferrier.*)

(824)

Enid Desmond.—I.

"ENID, dear, if your packing is done I would advise you to be off to bed soon, for your train starts early in the morning, and I don't want you to take faded roses to London."

"Oh, Joan, I am so glad you have come. I cannot find room for all these things," and Enid Desmond raised a bright, flushed face from the travelling trunk into which she was trying, with impatient fingers, to crush a miscellaneous collection of gloves, laces, ribbons, and various other appendages of a feminine wardrobe.

"My dear child, let me finish for you; you will ruin them hopelessly."

And Enid watched her methodical sister as she smoothed out and daintily arranged her millinery.

"That's something like!" she said joyously, as the lid reluctantly closed over her treasures. "What a jewel you are, Joan! I could pack splendidly for anyone else, but I am too excited to do it for myself. Oh, how lovely it is to be going away!" and she sprang up to vent her exuberant spirits in a wild war dance round the room, but stopped as she suddenly caught sight of her sister's face.

"Joan, you don't think I am glad to leave *you*, though perhaps it looked like it; but I have so wanted to see more of the world, and you need not be in the least frightened about me, you dear old saint, for it will be very mild dissipation I shall have in Lizzie's house, with a minister for brother-in-law and host. Now I believe you want to talk to me and give me no end of good advice; now that that horrid old box is shut, I can listen beautifully, and perhaps it will compose me, for my head feels like a whirligig."

Joan drew the young girl to her with a caress that was almost motherly in its tenderness "I can quite understand and sympathize with your longing for a change, and I could let you go so gladly—though I shall miss my sunbeam—if I only knew that you were taking the Lord Jesus with you as your Guide and Saviour."

"But I am not, Joan; you know that. I am so sorry to distress you, but I must be honest, and I cannot look at these things as you do. *You* seem to 'enjoy religion,' as they say, but I don't understand it; it seems to me an awfully gloomy thing, as if it would take every bit of enjoyment out of my life."

"And whilst you feel like that, dearest, I am sure anything I could say would be quite useless; but I know that prayer for you will be answered, and that Christ will reveal Himself to you; and all I ask of you, on the eve of this separation, is that when that time comes you will not be disobedient to the heavenly vision."

"But how will it come, Joan? I don't like visions, and I should have thought you were far too matter-of-fact to believe in them."

Enid was thoroughly sobered now, and spoke almost petulantly.

Joan smiled, a rare sweet smile. "It was sight rather than faith with me, Enid—so vivid, so real. I will tell you about it some time. Christ still shows Himself after his resurrection in many and unexpected ways, and I am sure He will come to you, and you will know; only do not trifle with what will be the golden opportunity of your life. Now, no more talking. Good-night, my darling." And with a tender kiss Enid was left alone, and her dreams that night were a strange mingling of earthly pleasure and heavenly visions.

She was the younger child of the home, where, since her mother's death, and the scattering away of the other brothers and sisters, Joan had been a true daughter of his old age to the stricken father, and had lavished on Enid, who was nearly twenty years younger than herself, a wealth of love that would have spoiled a less noble nature. And now that the first separation had come, and the young sister was stepping, with such eager feet, over the threshold of the sheltered home life, Joan's heart well-nigh failed her with fear for possible dangers; and oh, how she longed that her darling, in going forth into a wider life and untried surroundings, might first have taken unto her the whole armour of God! "I could have trusted her anywhere then," she said softly to herself as, an hour or two later, she stood watching Enid as she slept, and then remembering to whose care her darling had been committed, she thanked Him and took courage.

Three months had passed, and Enid was once more under the home roof. Energetic and affectionate as of old, and settling down to the quiet life and its regular duties without any trace of dissatisfaction or lessened interest, and yet, to Joan's quick intuition, there were evidences of change. She had left some of her girlish bloom behind her, and looked older and more womanly, and her impetuous manner was tempered by a self-repression that made Joan long for a return of the old girlish abandon. She spoke quite frankly of her life in London, but without any enthusiasm. It was evident that the glamour had faded on closer contact, but she never admitted this, and her sister was wise enough to wait patiently for her fuller confidence.

Then there came a time of spiritual blessing to the little church in the village where they lived. An evangelist visited the place, and his ministry and the Divine power that attended it were the means of bringing many to a decision for Christ's service.

Joan and her father were warm-hearted, delighted workers in this Gospel harvest, their only disappointment being that, from one cause or other, Enid constantly absented herself from the meetings. At first it seemed mere caprice and disinclination, but then a severe cold gave her a sufficient excuse for staying away, and as Joan returned home night after night, her own heart glowing with signs of the Master's presence, she was met by a growing hardness in her sister's manner that repelled all her attempts to excite her interest.

"I am quite tired of the subject," she said at length, with very unusual irritation of tone, and Joan, after that, took care to hold her peace. Then with a strange contradictoriness that completely puzzled Joan, Enid, on hearing that a class in the Sunday school was needing a teacher, volunteered her services. Joan had strong convictions about personal conversion being indispensable for such work, and would conscientiously have opposed Enid's decision, but her father interposed.

"Do not interfere, Joan. I am quite sure Enid would never have offered herself if the Holy Spirit were not drawing her in some way that we cannot yet see. Let us trust Him to carry on his own work."

And so they waited in the patience of hope.

M. C. F.

Open-Air Mission.—Sir H. H. Bemrose, M.P., writes in support of the work of this Mission. He says its great fields of labour are the racecourses and fairs. Of these, 811 were last year visited by the evangelists of the Mission, aided by a large staff of experienced and judicious voluntary helpers. The cases of well-authenticated conversions and restoration from among classes either otherwise unreached or considered beyond hope were numerous and striking. The number of towns and villages visited in England and Wales last year was 711, and some work has been done in Germany by the Mission. The nature of the work, and the blessing so manifestly given to it, are a loud call to all who are anxious for the spread of the Redeemer's kingdom and the purifying and uplifting of their country. The secretary is Mr. Frank Cockrem, 11, Adam Street, Strand, W.C.

THE LATE

James Wood, LL.D., J.P.

THE Southport Convention will hardly be the same to many without the familiar face and voice of Dr. Wood. From the beginning he has taken the deepest interest in this annual gathering, and the early morning meeting has for years been in his hands. It was a common thing to see his sympathetic nature stirred to its deepest depths as he read the requests for prayer and pleaded for the burdened and broken hearts who sought to enlist the sympathy of others in their sorrow.

Dr. Wood was identified with the Wesleyan Church by ancestry, by early environment, by early conversion, and by life-long association. He was born in 1844, and was called home on February 15, 1899. He was in the zenith of his strength, and all who knew him looked for the ripe fruitage of a devoted and intense life. But his sun went down upon his earthly service while it was yet day; and, as Dr. Jenkins said at his funeral, he died, if not full of days, full of deeds, and instead of murmuring that he was not permitted to do more, we must glorify God for what he was permitted to do.

James Wood was consciously converted to God when eleven years of age. Those who have ever heard him speak of his father and mother, and of that sheltered sanctuary, his home, must have been impressed with his reverence for his parents. The atmosphere of that home was reproduced in his own. Supremely happy in his married life, and surrounded by his six children, those who were privileged with his hospitality had a glimpse of an ideal Christian home. Mrs. Wood is a daughter of the venerated Charles Garrett, of Liverpool.

An incident in his school life is prophetic. On the first night of his arrival at Wesley College, as he sat apart with the other new-comers, he overheard the boys questioning each other as to the kind of boy this new comrade was likely to be. Would he be one of the "good" sort or not? Sitting alone, James Wood said to himself: "I intend to let the fellows know that I mean to love and serve God—but must it be to-night, the *first* night—cannot I put off my confession of Christ to a later or more convenient time? No. I must do it now. I see I must do it at once." And there and then he nailed his colours to the mast, and never took them down. That decisive, courageous, fearless act was characteristic of all his after life.

On the death of his father, in 1877, Dr. Wood entered upon active municipal life, and played a conspicuous part in the remarkable development of the Borough of Southport. The tendency to separate political and municipal life from those spiritual influences which can alone preserve them from corruption, found no sympathy with Dr. Wood. It was one of his fixed principles that Christian men should be upon the governing bodies of our municipal and national life. Hence he gave of his best to the public weal of Southport for upwards of twenty years. He accepted manifold positions of honour and responsibility, not for what they were in themselves, but for what they enabled him to do for others. He carried the teaching of Christ as conscientiously into his public as into his private life. He knew nothing of expediency. His conduct was characterised by daring rectitude, and those who had no sympathy with his deep religious convictions were bound to admire the transparency of his character, and to confess that he was a force making for righteousness.

His efforts to raise the community, in whose welfare he manifested such a deep and abiding interest, to a high moral and spiritual level, gained for him universal respect and affection. He filled the chair of the Southport Corporation four times, and on a public occasion, during his last mayoralty, the present Viceroy of India, who was deeply impressed with Dr. Wood's sterling character and ungrudging service, said that Southport had for its Mayor a gentleman unsurpassed for his integrity and ability in the whole of the empire." Only a few weeks before his death the council conferred upon Dr. Wood the highest honour of his civic life—the presentation of the freedom of the borough.

Dr. Wood had a passion for evangelism. When Rev. Thomas Cook was set apart as a connexional evangelist, Dr. Wood co-operated with him for years, as opportunity allowed, and no form of service was ever more congenial. He was not unfrequently a little impatient at the slow movements of ecclesiastical machinery. While others were dreaming and devising, he wanted to be doing, his conception of Christianity being intensely practical. He was frequently sent for to visit the sick and dying, and had the joy of leading many in these sick-bed ministrations into the way of peace.

Dr. Wood was an enthusiastic temperance advocate, and he spoke on the subject with great persuasiveness and power. Some thought his attitude extreme, and his conduct fanatical, but he knew something of the dire nature of the disease; he had seen the multitudes of slain in the open valley; and the false optimism which prevails in certain quarters found no sympathy with him. When he entered the lists against this evil he felt he was combating the supreme hindrance to the spread of Christ's Kingdom.



From a Photograph by L. Partington, Southport.

He was a princely giver, rendering substantial help to countless benevolent and religious objects. His practical sympathy was ever with those who proclaim the great evangelical truths of our faith, and who labour for the uplifting of the degraded and fallen.

Long after he had been a Christian, Dr. Wood entered into a larger experience of rest and victory. He greatly helped others by his description of the way in which he was brought to the end of all his own efforts. He scarcely ever referred to this clearly-marked epoch in his spiritual life without quoting words which he said exactly described his experience at the time:

> Long my yearning heart was striving
> To obtain this precious rest;
> But when all my struggles ended,
> Simply trusting I was blest!

Shortly before his death he said: "Oh, how glad I am that I was brought to the knowledge of my Saviour's love when young! There have been many crosses, trials, temptations, and sins since then; but, thank God, I have never lost my hold of the Rock." On the last night but one of his life he seemed to imagine that he was directing an anxious soul. With great emphasis he said: "'The blood of Jesus Christ his Son cleanseth us from all sin'—that is enough for me; is it not enough for you?"

Protestant Outlook.

WHILE the Government are busy adding to the endowments of the Church by means of the Clerical Relief Bill, now before the House of Commons, some of the leading Ritualists are becoming more and more reconciled to the possibility of having to face the ordeal of disestablishment. Obviously, the reason why Ritualists are veering round in that direction is their strong antipathy to the control of the State in matters spiritual, and their hope that freedom from such control will help their work of Romanising the Church.

Valuable service has been done on behalf of the crusade against Sacerdotalism by the extracts from "Manuals of Confession," published from time to time in *The Record*. Painful, indeed, is the exposure of what is being systematically taught in the Church of the Reformation on the efficacy of Sacramental confession. These books inculcate not merely that confession to the priest may be resorted to when the conscience is burdened with special sin, but that it may be habitual:—

> Practice makes perfect. If we wish to make good confessions, we must make a practice of it. This means that we should have regular and stated times for going to Confession.

Another, alluding to "Sacramental Absolution," teaches: "By his (Christ's) appointed minister, He here dispenses to you his precious blood, *which flows through this channel*, to wash your soul from the stain of sin, to heal it of its weakness, and to strengthen and refresh it with increasing grace." Can blasphemy be more flagrant? The pity is that the bishops do little or nothing to check this Romanizing of the National Church.

At a meeting of the Ladies' League for the Defence of the Reformed Faith of the Church of England, the Earl of Portsmouth, who presided, spoke of the far-reaching significance of the present struggle:—

> It does not merely involve a series of religious and dogmatic opinions; it means a revolt, and a righteous revolt, against an interference in family life, and an interference with liberty itself. There can be no possible compromise between those who favour a sacrificial priesthood and a revival of the system of confession, and those who care for the Established Church, and are prepared to support it so long as it maintains the Protestant faith as established by law.

One of the speakers was Prebendary Wace, who remarked that:

> The majority of men of cool judgment thought that Ritualism had no chance of becoming predominant in the Church of England, but, from the political point of view, there was the greatest danger, for if Ritualism was pressed for, there would be an uprising of the Protestant feeling of the country, which would shatter the Established Church, it might be, into atoms.

The Religious Tract Society is issuing a series of "Present-day Papers on Romanism," and the first, entitled The Supper of the Lord, is by Professor Handley Moule, of Cambridge. (3d.; cheap edition, 1d. nett.) This learned and well-reasoned essay should be widely circulated. If the entire series should prove equal to this, they will be of great service to students and scholars in the present time of unrest and discussion.

Kindness to Animals.—The Church Society for the Promotion of Kindness to Animals held its sixth annual meeting last week at 1, Great Stanhope Street, W. There was a large and deeply-interested audience. Lord Robartes, who presided, urged the importance of the officers of the Church inculcating systematically the duty of kindness to animals. Mr. G. W. E. Russell spoke of the desirability of introducing into Parliament a Bill for the protection of wild animals kept in confinement. Rev. Silas K. Hocking and Surgeon-Major Poole also spoke.

Is a Revival Possible?

By SAMUEL PEARSON, M.A., Manchester.

SOME may think that one is not needed. They point to the manifold activities of the Churches as proofs that Christians are sufficiently alive to their responsibilities. But suppose that these operations are not adequate to what has to be done, and that the resources of the Churches are not fully employed? Then we have a reason for the indifference which marks so much of our English life. The alienation of the masses from the ordinances of religion is in some measure accounted for by the want of vitality in Christian men and women. God works by the regenerate upon the unregenerate. If the former are feeble and flabby, then the latter will remain spiritually insensible.

No one has the right to bring railing accusations against the Churches of Christ; but this at least we may do, affirm that they might be stronger than they are. Every Christian man will admit this about himself; it is therefore true of bodies of Christian people. Religion exists; but it needs to be reinforced before any great impression can be made on the world.

Two conditions are necessary to bring about the renewed life which we so sorely need:—

1. We must pray for the presence and power of the Holy Spirit. The idea of holiness needs to be restored to our thought and desires. It is not the expedient or the outwardly successful that we must look for; but that which makes for God's righteousness. In trade, in politics, in literature, in social converse, and in the inner chamber of the soul, we must seek for this Divine quality. It was the absence of this which scattered Israel, and obliged Ezekiel to speak of them as a valley of dry bones. It was not merely that they changed their ritual, but that they altered their lives. It was their immorality which weakened them as a nation; and until their practice was altered there could be no new adventure in their national work of purifying the world. For the new reinforcement of their jaded powers they were to look to God. It is so now. A moral revival is much to be desired, but it can only come through the inspiration of the ever-present Spirit. We are not allowed to say that our Lord defers his coming when He has Himself put into our hands the power of prayer; and has Himself promised the advent of his Spirit in response to believing supplications. It is to intelligent and patient prayer that we must first look for the coming manifestation of Divine purification—the down-pouring of the Holy Spirit.

2. The Preaching of Truth is another important prerequisite of this coming change. There is already a visible drawing nearer to the centre on the part of many diverse minds—that centre is the Cross of Christ. But there is much to be altered in our presentation of the doctrines of the Gospel before we can hope to raise the tone of the Churches. The strain has to be taken off the ritual and ceremonial side of religion, and the emphasis has to be put on the moral and spiritual essence. What wasted minds there are amongst us! They give themselves to questions which are not worth an hour's consideration; and meanwhile, "the hungry sheep look up and are not fed."

Others insist on their own definitions of the doctrines of salvation as though they were salvation itself, and spend precious time and temper in casting stones at those who define the Cross in other terms. This process will have to go into the background; though we cannot expect it wholly to cease so long as we have minds that think.

But the main work of the witnessing Church will have to be in the presence and love of the Personal Saviour. When He is spoken of with a glistening eye and a throbbing heart men are moved by a mysterious power; and the dry bones begin to live. And this work must begin at the Christian's own heart. It is at the door of the Church that our Lord knocks; it is to the cold and backsliding Christian that He makes the appeal of love: "If any man will open unto Me, I will come in to him and sup with him, and he with Me." We do not preach the Gospel enough to believers, as release from sin, through the work of Christ *for* them and the work of the Spirit *in* them. Hence there is a conspicuous lack in many Christians of downright joy in their religion. They do not see that the Lord has done *great* things for them. A small religion will make small Christians. When we see the *great* salvation and feel it, then will they say among the heathen, "The Lord hath done great things for them." God is always ready to give us new life, but his conditions must be marked and obeyed.

If then we really and intensely desire a revival of inward religion and godliness, the one thing needful for its accomplishment is that the individual Christian should persevere with himself before God in prayer. What better supplication could some of us put up than: "Create within me a clean heart, and renew within me a right spirit!" The old result would soon be apparent—"Then will I teach transgressors thy ways, and sinners shall be converted unto Thee!"

Revival of 1739.

"WHITEFIELD began the New Year as gloriously as he ended that which had just expired.

"He received the Sacrament, preached twice, expounded twice, attended a Moravian Love Feast in Fetter Lane, where he spent the *whole night* in prayer to God, psalms, and thanksgivings; and then pronounced 'this to be the happiest New Year's Day he had ever seen.'

"The Love Feast at Fetter Lane was a memorable one. Besides about sixty Moravians, there were present not fewer than seven of the Oxford Methodists, namely, John and Charles Wesley, Geo. Whitefield, Westley Hall, Benjamin Ingham, Charles Kinchin, and Richard Hutchins, all of them ordained clergymen of the Church of England. Wesley writes: 'About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried for exceeding joy, and many fell to the ground.

"'As soon as we were recovered a little from that awe and amazement at the presence of his Majesty, we broke out with one voice—We praise Thee, O God, we acknowledge Thee to be the Lord.'"—*Life of Whitefield, by Tyerman.*

The White Slave Traffic.

INTERNATIONAL CONGRESS.

AN International Congress on the White Slave Traffic assembled in London on June 21, 22, and 23, convened by the National Vigilance Association. The meetings were held in the large hall of the Westminster Palace Hotel, and delegates were present from Austria, Belgium, Denmark, France, Germany, Holland, Norway, Russia, Sweden, Switzerland, the United Kingdom, and the United States.

Amongst the speakers were the Duke of Westminster, the Bishop of London, Prebendary Webb Peploe, Prince Serge Volkonsky (on behalf of Russia), M. Hugo Tamm (member of the Upper Legislative Chamber of Denmark), Rev. E. G. F. Olbers (Chaplain to the King of Denmark), Lady Aberdeen, Count Von Bernstorff (Chamberlain to the German Emperor), M. De Meuron (deputy of the Grand Council of Geneva), and Mr. Henry J. Wilson, M.P.

An immense amount of work was got through in the three days at the Congress by the process of a drastic condensation of a large number of the papers presented. The reports of each country were divided into two sections, one giving the dark side of the question and showing the facts relating to the White Slave Traffic itself, and the other the bright side, in a summary of the agencies employed in the various countries in the direction of preventive and rescue work.

Canon Scott Holland, in a powerful address, gave the *raison d'être* of the conference. All the resources of civilisation in cheap and rapid transit from one country to another are being used for evil purposes in the entrapping and keeping in

THE WORST OF THRALDOM

some of the weakest of the community, and it is necessary that this vast and organised evil should be met internationally.

M. Sabourow, a state secretary of the Russian Government, quoted from the report of the chief of police of that country, that "agents living in Buenos Ayres or Brazil come to Russia three or four times a year. The chief markets are the provinces of Warsaw, Petrokov, and Kalisch; the agencies are situated in Geneva, Bordeaux, Havre, Cherbourg and Southampton."

Mrs. Henry Fawcett stated that the cruel persecution of the Jews in Russia has been the cause of a terrible increase in the number of Russian Jewesses as victims of this trade. They are sent to all parts of the world. It has been estimated that in the "tolerated houses" of the city of Buenos Ayres alone, there are 3,000 European women imprisoned. There the price of a woman varies from £30 to £50.

A memorial, signed by officers of the Women's Christian Temperance Union in Bombay, was presented to the Congress telling of a large number of young European girls, mostly domestic servants, brought to Bombay from Europe for evil purposes, from Russia, Austria, Germany, and Italy. From Bombay they are drafted on to the other great Asiatic seaports.

A memorandum, presented by the British Committee of the International Federation for the Abolition of State Regulated Vice, speaks of an enormous traffic, "perfectly organised," with its "agents and commercial travellers everywhere." Bohemia, Germany, and Switzerland, South America, Cuba, the Antilles, and Mexico are amongst the countries mentioned.

On the other hand, a large work has already been in existence in most of the countries of Europe in the direction of warning and prevention. Encouraging reports were presented of the work of societies having the same end in view as our English "Travellers' Aid Society," such as the widespread "International Union of the Friends of the Young Girl," with headquarters in Switzerland and representatives in thirty-two different countries.

The practical outcome of the Congress was the formation, by unanimous vote, of a permanent international organization for the suppression of the Traffic. A warning note,

which had been already issued by Mrs. Josephine E. Butler with regard to the Congress, was emphasized by several of the leading speakers, to the effect that little reliance could be placed on the help of those Governments who continued to license sin.

Professor James Stuart, M.P., said that the hands of such Governments were already red with the blood of the traffic; and he asked what could be expected from them.

The memorandum of the British Committee of the International Federation for the Abolition of State Regulation of Vice, already alluded to, said that—"It may be laid down with certainty that where evil houses are licensed, or where, as in India, they were actually provided by the military authorities for the soldiers, it follows, with the certainty with which results follow causes, that means will be found for filling the houses from time to time with fresh victims. Those who maintain that prostitution is a necessity—who justify its supervision by the State in the interests of profligate men—and who advocate, as M. Lenaers does, the establishment, and even the multiplication, of licensed houses of debauchery—cannot logically object to the hateful traffic by which these abominable places are supplied with their human merchandise."

M. de Meuron, member of the Grand Council of Switzerland, concluded his powerful paper by saying: We would very seriously draw the attention of this Congress to the necessity of bringing *official* traffic in vice to an end. We know all the difficulties of the question, but if we systematically shut our eyes to it we shall be like a congress of doctors who would wish to study the means of cure or prevention of some grave infectious malady, the only condition of the study being that they must not pay any attention to the microbe—so insignificant!—which is the cause of it.

Prince Serge Volkonsky, one of the Russian delegates, gave some powerful reasons why the so-called "moral police" would not be likely to help in putting down the traffic in his country.

The final resolutions of the Congress were only passed after a hot discussion, led off by Mr. Henry J. Wilson, M.P., who feared that the English standard on this question was being considerably lowered to suit the standard in other countries. Mr. Wilson only finally consented to abstain from dividing the Congress by the passing of one additional resolution declaring that the platform taken was the minimum which would be accepted.

London Children in Canada.

In a recent letter from the Boys' Home, Stratford, Ontario, Mrs. Wm. Merry writes to Miss Macpherson:—"The last party being small, gave us the opportunity of selecting the best homes; and as far as we can tell, each child has gone to live with good kind people. There has been a great demand this year. 'All things work together for good,' &c., comes true in our daily experience, especially as seen in the workings of the Children's Act, and Mr. Kelso's work. It is said that one reason for so great a demand for 'Home' children is the fact that Canadians realise the value of the training our children have received. The poor little destitute Canadians, just taken from poor homes or drunken parents, are nothing but bundles of bad habits—having had no Christian influence to help them at all. Well, we can select our homes in consequence, and go on working for His glory.

"The youngsters have behaved very well, and have made us like them, although here only for a short time. Everyone likes the Irish lads; they are so polite and willing. How kind of you to send me those useful dresses! Also, thank you very much for the little trunk of gifts. About six of the dollies, although so carefully packed, lost their heads; the banging of the boxes had caused it, so I gave them to the children to play hospital with. Nell and Ray were trained nurses, and they (I mean the dollies) were a source of comfort and joy these wet days.

Letter to the Editor.

China in Prophecy.—II.

THE rise and growth of Russia, the colossus of the North, is one of the most ominous portents in the world's annals. Essentially an Asiatic power in its origin, all the features which characterise eastern nations of ancient and more modern times are as prominent to-day in Russia as when it first made a place for itself on the stage of nations. Not the least amongst these are craft and cruelty, tumult and treachery. Its progress has been marked by these from the days of Catherine downwards. Its statesmanship at home and abroad has always been conducted on these lines, and the proverb, "Scratch a Russian and you find a Tartar," remains as full of force as ever in its application to its semi-military diplomacy. That diplomacy is protean; its changes are numerous as those of the chameleon; and yet, through all its changes, there runs one unvarying policy. Though baffled and defeated, bates not a jot of heart or hope, but still bears up and steers right onward.

Not without interest is the fact to the people of God to-day, that Russia's Christianity has the same Asiatic essence in it. The "Orthodox Faith" is an Eastern heathenism veneered or lacquered with a Christian material. It is a species of theocracy, of which the White Czar is head. He represents its ideal of God, and is honoured and even worshipped as his vicegerent, much as is the Pope by Latin Christendom. Curiously enough both caricatures of Christianity employ the word "papa" or "pope," and both pave the way for the coming personal anti-Christ, foretold by Paul and John,

> Who is to stretch his arm and empire far,
> To be as God, to be adored alone.

In this respect, as in many others, the Eastern anti-Christ bears a striking resemblance to that of the west—the Papacy. France, the servant-ally of Russia, represents this in China as elsewhere. Both are intolerant of all other creeds, and of all other forms of Christianity, and both are fiercely anti-Semitic. They have a latent sympathy of spirit, springing, as all anti-Christs do, from one origin. Your missionary and mercantile correspondents in China, writing independently, and far removed from one another, call attention to this common characteristic of the Greek and Latin Christendom, as represented by Russia and France; and they warn the British empire of the consequences certain to accrue to all Protestant and Evangelical missionary enterprise and organisation, should Russia and France be allowed to extend and rivet their domination over the Celestial Empire. In our previous article we have ventured, on the strength of political and prophetical evidence, which cannot be disputed, to suggest that the warning comes too late, and that Lord Salisbury's policy of "drift, or waiting to see," together with British and American indifference, has left Russia face to face with her opportunity to push what that portentous power calls "destiny."

> And now to-day he marches to his doom,
> He battles with his destiny.

It has been said, and it is largely thought, that Russia's final goal, according to the will of Peter the Great, is Constantinople. But such is not the case on the prophetic chart of the world's history in "the latter days." The King of the North seeks a more imperial city for his universal empire, antagonistic to the kingdom of Christ, in Mount Zion. Stamboul, or "The Golden Horn," as Constantinople has been called, is but the stepping-stone to Jerusalem. Thither one day, not far remote, the last anti-Christ is to convey his myriad militant millions from all the lands of Asia. The decadence of the two kingdoms of Turkey and the Papacy is preparing the way. It is a remarkable fact that the two great *anti-Semitic* kingdoms of modern history are Russia and France,—the two powers destined to acquire predominance, if not absolute possession of China. But France is only the servant-ally of Russia, utilised for the time being, and to be sacrificed in the coming "great tribulation." The decadence of Turkey and the Papacy, and the collapse of France, will prove Russia's opportunity—that opportunity for which the Great Bear has been watching and working for centuries; that opportunity which he boldly says in his journals is only his "destiny;" and that opportunity for which he is now making such superhuman efforts as to stagger both friends and foes:

> Weening to erect, where Zion's temple stood,
> The throne of universal wickedness.

Can arrest be put upon that? The Lion of England has allowed the great White Bear to fasten an iron grip upon China; and that hug will never be released. *It is too late.* When England awakes to Lord Salisbury's fault, to the supreme peril of the situation politically and commercially, and to the realization of the Bible's prophetic forebodings as to "the King of the South," Russia will be in actual possession—the doom of God. Great wars are coming over this, and over Russia's colossal conquests in Persia, Turkey, and Abyssinia. The Anglo-Saxon nations, Britain, Greater Britain, and the United States (suddenly become imperial), have to place the Jews in their own land, for various reasons,—not the least being the endeavour to checkmate the final effort of the King of the North to establish a politico-ecclesiastical universal empire on the heights of Zion. At the present moment Russian agents swarm in Syria and Palestine, and are actively at work paving the way. The two *leading* opponents in the God-sketched battlefield are Russia and England; under their banners the nations of the world are to range themselves—behold it being done before our very eyes! Their wars, truces, renewed conflicts, broken treaties, and alternating defeats and triumphs, lead up to Armageddon's fatal field. On that dread plain of Esdraelon, the myriad millions of Russia are to perish by the stroke of God, and amongst them the subject-hosts of Mongolia and Persia:

> Slain, one and all, by whirlwind of God's wrath,
> By storm, and tempest, and hot-burning coals.

Lesson I.—British statesmen and diplomatists would cause less strife, and make fewer mistakes, involving the needless sacrifices of money and of much blood, if they searched the Word of God for the right principles of national intercourse, and if they studied the Bible's prophetic chart of the world's history of nations, bearing upon providence and grace, and Jehovah's eternal predeterminate destiny for Christ and his people.

Lesson II.—God uses the terrible forces of nations, and the follies of their rulers and diplomatists, to advance the interests of Christ's kingdom of righteousness, peace, and joy in the Holy Ghost. And just as the upheavings and cataclysms of nature, whether on our own earth or in the rolling stars overhead, are under his control, unerring and invincible, so are the wars and tumults of nations for Christ's Kingdom.

Lesson III.—Britain's vaunting of "Anglo-Saxon grit having carried all before it" is unwise. The boast which our race to-day makes of controlling the future of the world is an offence to God. God asks, "What hast thou, that thou hast not received? Who made thee to differ, and set thee on high among the nations? Be not high-minded, but fear; for great is the coming tribulation for thy sons and their ships."

Lesson IV.—God's devout servants have a grand opportunity of benefiting the peoples of China and Persia, as well as of Egypt and of Ethiopia, by pouring in the soldiers of the Captain of our Salvation, armed with no carnal war-weapons, but with the Sword of the Spirit, which is the Word of God. To-day, as never before, the King's voice is heard, "Who will go for us, and whom shall we send , , , to bring captives from far: and, lo! these from the north and from the west; and these from the land of Sinim?"

> Then those myriad-number'd peoples
> Of old Sinim's crowded land,
> Saved from sin's bewild'ring snares,
> Shall rejoice, and praise God's name.

Wm. Adamson, Vicar of Old Ford, E.

[This and the previous letter may be obtained in pamphlet form, at 1d. each, or 1s. per dozen, post free, from Morgan and Scott, office of The Christian, 12, Paternoster Buildings, London, E.C.]

Home Missions.

Holiday Homes at Maldon.

St. Giles' Christian Mission.

In the under-world of London's toil and sorrow, among the painful sights and scenes of grinding poverty, few people are to be pitied more than the innocent wives and children of law-breakers. The sins of the fathers are visited upon the children; the wife is regarded with suspicion, and by a general consensus of action the family is boycotted and their efforts to obtain an honest living rendered difficult if not wholly abortive. Yet, not only are they, in many instances, highly deserving of aid, but a little judicious assistance will preserve the children from following in their fathers' footsteps in the dark and tortuous paths of crime.

For many years the Prison branch of the St. Giles' Christian Mission, in addition to dealing with the

BULK OF METROPOLITAN PRISONERS,

subsequent to their release, has alleviated the difficult circumstances of their wives and families, always on the sound, common-sense lines of providing, not charity, but a satisfactory means of earning an honest living.

The newly-opened Holiday Homes at Maldon are, to a considerable extent, an outcome of this good work. They afford rest and comfort to the tired-out toilers of slumdom, and to the children of the gutter. On visiting the Homes one is quickly convinced of their utility, and of the spiritual character of the management.

Maldon, quiet and old-fashioned, gleaming chalkily white in the summer heat on the crest of a green slope overlooking the silver estuary of the Blackwater, is a drowsily ideal resort for the weary, and Mr. Wheatley has there secured premises which serve their purpose remarkably well. An old-fashioned residence, peeping out from a picturesque setting of orchard and flower garden, and commanding views which suggest the richness of Devonshire rather than the levels of Essex, is the central Home. It is flanked by several smaller houses, and a lengthy row of neat red brick cottages. The whole forms a kind of settlement or colony, a little removed from the town, and fronted by a long stretch of meadow land and an extensive kitchen garden.

Fitted up in economical, but thorough, fashion, the Homes, which are managed by Miss Wheatley, are a model of cleanliness and simple comfort. To the inmates, quiet with a serene enjoyment, the place is a little Paradise. A pathetic interest attaches to each of the poor women, who make their temporary home in these cosy cottages. Truly how little we realise what

TRAGEDIES OF COMMON LIFE

circle round the every-day people at our very doors? Here is a poor soul from Clare Market. Her husband is in a lunatic asylum, her son has just died, and she herself but slowly recovering from a severe operation, which resulted in the removal of one of her ribs. The Mission buried the dead lad, and will shield the fragile mother.

Resting in the shadow of the bell tent is a group of pallid, anæmic factory-girls; dozing placidly on a garden seat is a gaunt warehouseman, from Covent Garden, whose laboured breathing tells how necessary was the doctor's imperative dictum: "Get into the fresh air immediately, or ——" Poor fellow! how should he, existing at the best of times on a pittance, afford a change of air? To such as these a fortnight's stay at the Holiday Homes is a blessing indeed.

On the fresh-mown meadow, too, between the fruit-laden mulberry tree and the long red-spangled strawberry beds, a group of boys have driven in wickets, while, laughing and crowing, sprawling upon pillows or weaving chains of golden buttercups, is a merry family of sun-bonneted little "tots." Some of these bronze-cheeked children belong to the Orphanage, which has developed, naturally enough, from the prison work. Others are being cared for whilst one or other of their parents is, in the common but meaning phrase, "doing time." All are enjoying themselves immensely, happily oblivious of such institutions as the Central Criminal Court or Holloway Gaol.

"*I* don't want to go home, *I* don't," observes a sturdy little lad, with a meaning glance in the direction of the kitchen.

"WE HAVES SICH GOOD DINNERS

here, we does;" and, he adds with an interrogating confidence, "I say, what d'you think? They sing grace here! Yes, they do." The meals are set in a long airy suite of rooms, which, in the event of wet weather, are kept clear for indoor games. Presently, the swelling sound of childish treble confirms the assertion of the sturdy lad, and a glance through the window reveals the troop busily discussing liberal helpings of savoury pudding.

The interior arrangements are excellent. Each of the three rooms has been made as spotlessly creditable as loving and appreciative hands could render it. In the spick and span grounds the industrious gardener points out, not without a suspicion of a certain good humoured pride, growing crops of cabbages, beets, and carrots, or regards with a sigh the young person from Drury Lane, who is confident that the potato plants are a remarkably prosperous species of brocoli.

Reading rooms, and "quiet" apartments, well fitted bath rooms, and sound sanitation complete a set of Homes, which are the more pleasing from the absence of anything like pretentiousness or expensive decoration. Everything is neat and simple. Nevertheless, there is one thing that might well be supplied by some lover of good work—a hall for Gospel services. A plain iron building would fulfil the double purpose of a meeting place for the Home inmates, and a useful evangelistic centre for the townspeople. The Mission exchequer is heavily burdened with the extra effort of securing and maintaining the new premises, in addition to the regular work of providing our ex-prisoners with a means of return to the ways of honesty and virtue. Communications may be addressed to Mr. W. Wheatley, Superintendent, St. Giles' Christian Mission, 4, Ampton Street, Regent Square, London, W.C.

The Work at Costers' Hall.

In his thirty-eighth annual report, Mr. W. J. Orsman states that in the Mission ranks there are between sixty and seventy who have assisted over twenty years. As regards the converts: "Some have become ministers of the Gospel at home and abroad, others are nurses in hospitals, whilst not a few, holding good positions in life, often speak with pleasure of their early association with us." There are fifty-six distinct operations carried on at Costers' Hall, of which seventeen are decidedly spiritual, twelve are social and educational, while fourteen are benevolent. The latter include free meals to needy children of the elementary schools. We find that "under the heading of thrift and temperance there are thirteen operations, with a membership of 2,215, and dealing largely with the savings of street traders, reaching a total of £4,303 last year."

The working mission church now consists of 426 members, and the honorary labours of Mr. Orsman, the pastor, are aided by 168 voluntary helpers. The Sunday school is as large as the building will admit of, and the Sunday services are conducted in the large room, capable of accommodating about 700 people. Members of the Evangelization Society render effective aid, as needed, at the Sunday services. Mr. Orsman's address is Milton House, Shacklewell Green, N.E.

The Stockwell Orphanage.

THURSDAY last was Founders' Day at the Orphanage in the Clapham Road, and, of course, the place was gay with bunting and other decorations. Unhappily, from one point of view, the day was wet, and the outside performances were somewhat marred. But the disappointment, as one speaker remarked, was tempered by the thought that the rain was blessing garden and field, and bringing grist to the mill in many a household. A special item of the occasion was the initiation of Pastor Thomas Spurgeon's presidency of the Orphanage, his appointment to that office having been "gazetted" a few days before.

If earnest prayers and good wishes, expressed with great heartiness and spontaneity, can secure for Mr. Spurgeon the Divine favour that rested on his departed father and uncle during their terms of presidential service to the institution, he will have no cause to regret having added one more to the many burdens that already rest on his shoulders. He said, as to the office, that he had neither sought it nor bought it, but had almost fought it; in complying with the wish of the friends to take the post he was glad to be assured of the invaluable help and guidance of the older officials, as well as the co-operation of his brother Charles, who had accepted the office of vice-president.

The rain was not sufficiently persistent to prevent the preliminary afternoon functions of music from the police band and the march past of the children, followed by songs from the open-air platform. The afternoon and evening meetings were held in the Memorial Hall which is adorned at the far end with a speaking piece of statuary representing the late Mr. C. H. Spurgeon in the act of addressing an assembly. Of course there were, during the proceedings, many pathetic and heart-moving

REFERENCES TO THE BELOVED FOUNDER

and his services to his generation; not the least being the inception of this Orphanage, in whose fortunes he ever took a deep interest. Tributes of esteem and thanks were also rendered to the late Dr. James Spurgeon, for his ungrudging and long-continued help in the management of the institution. But the fact was recognised that God, while calling away his workers, carries on his work, and the thoughts of the meeting were fittingly directed forward to the efficient maintenance of the Orphanage under the new *régime*.

A very pleasing interlude in the afternoon was the presentation of illuminated addresses to Mr. Charlesworth, the head master, and to Dr. Soper, the medical officer, both of whom have completed thirty years of faithful and effective work as servants of the institution. These presentations were very happily made by Mr. Thomas Olney, a long-standing member of the managing committee, and now treasurer. He extolled the many virtues of head master and of physician, and spoke so highly of these friends that both found it difficult to reply. Knowing, however, that they were in the midst of friends, they responded from the heart, and it was delightful to see the feeling of good comradeship that prevails among officials and supporters alike.

The chairman of the day was Mr. G. H Dean, of Sittingbourne, and a more sympathetic and homely president no gathering need desire. Before his address, Pastor Thomas Spurgeon briefly "read himself" into office, and declared his readiness to sit at the feet of the more experienced brethren and learn all they had to teach him. The Chairman having spoken, and the presentations being made, there was little time left for the addresses by Rev. J. H. Shakespeare (who had specially travelled up from Wales in order to be present) and Rev. J. W. Ewing. These two brethren, if they had each to compress their twenty minutes' talk into five, made up for it by being specially eloquent and impressive; their gracious, brotherly words of reference, not only to the two Spurgeons of the past, but to the twin Spurgeons of the present, and to the noble way in which the Orphanage is doing its part in meeting the social sorrow that renders it necessary, were very warmly received and

applauded by the audience. Speaking of the audience leads us to say that these Orphanage annuals are always characterized by a feeling of homeliness seldom found in cognate gatherings. Nearly every one present seems to have a personal interest in the affair, either as relatives of the children, or as members of the great flock at the Tabernacle. In short, it is a family reunion, and devoid of all the stiffness that marks so many anniversaries.

The Treasurer had an apparently satisfactory balance-sheet to submit, but he made the unpleasant admission that the receipts for the year showed a decrease of over £1,900, as compared with the preceding year, and that the legacies had been drawn upon. Reference is made in the report to the new Seaside Home for delicate children which has been established, and in which the late Dr. James Spurgeon was specially interested. Of the amount needed to maintain that branch, £3,000 remains to be raised.

A second meeting was held in the evening, and throughout the day there were a number of "side meetings" in different parts of the Orphanage, all designed to awaken practical interest and elicit help for its good work.

Indigent Blind.

IN bygone days we have been wont to be asked, and have asked each other, to "pity the poor blind." And there are modern descendants of Bartimeus who sit by the wayside begging, and salute passers-by in the same doleful fashion. But we have learnt that the best, indeed the only true, form of pity, is to help these sightless friends to help themselves. For they are by no means helpless. Truly wonderful are the compensations of life. God has so framed us that when one faculty is marred or destroyed, other faculties grow keener and more capacious. Some of those who visited the Royal Normal College for the Blind at Upper Norwood on Wednesday afternoon last week had difficulty in believing that the students there were greatly in need of pity. The feeling that came into the mind was rather one of envy at the very exuberance of skill shown by them in many and varied departments of knowledge, and the *abandon* of enjoyment that they appeared to possess.

It ought to be said, however, that these students at Norwood are among the highly favoured blind—a sightless aristocracy, so to speak. The *really* poor blind, of which there are in London a great army, do need all the practical pity they can get; and it was to celebrate the anniversary of the

INDIGENT BLIND VISITING SOCIETY

that the company met last week in the beautiful grounds of Dr. Campbell's splendid institution. The weather was favourable, and some time was passed before the meeting began in watching little groups of the students seated at tables on the lawn pursuing their studies. A most delightful prelude it was.

An adjournment was made in due course to the Chapel, where Bishop Barry presided over the gathering. Before his speech some of the advanced students rendered, with faultless expression and in perfect time, a fine setting of the *Te Deum*. What soulful music comes from the throats of these friends; and what an intense solace it must be to themselves, besides being an indescribable delight to the listeners.

The Bishop's address was a model of conciseness and point. Describing the work of the Indigent Blind Visiting Society, he said it sought to help poor blind throughout London, first as blind and next as poor; and that help is given to them in their own homes, so that they are not removed from domestic associations. As blindness creates a barrier between those so afflicted and the world of nature and the world of humanity, the endeavour is made to develop the mental powers in other directions, while the work is done in a spirit of kindly human companionship and fellowship. There are twelve visitors regularly employed, who are themselves blind, besides voluntary helpers who deem it a privilege to visit the homes of the blind to read and converse with them. Classes held at different London centres are very helpful, and many of the objects of the Society's care are conducted to places of worship week by week. The Samaritan Fund is designed to render financial help in cases of special need, and its operations are invaluable in this direction. The Bishop was careful to emphasise the essentially

CHRISTIAN CHARACTER OF THE WORK,

and the efforts made for the spiritual as well as the physical well-being of these afflicted brethren and sisters. In closing his excellent little speech, he confidently claimed public sympathy and liberal support.

Among the other gentlemen who spoke on behalf of the Society were Dr. Campbell, Rev. J. R. Byrne, Rev. J. B. Barraclough, Rev. J. G. Train, Mr. J. Tennant (one of the trustees), and Canon Coles. These friends were all loud in their praise of the achievements of the Society, and most of them testified from personal knowledge and experience of its operations. The name of Rev. Herbert Marston, of Belgrave Chapel (himself blind), was added to the committee, and gratification expressed that he is able to take a practical share in the work. Dr. Campbell made warm allusions to the invaluable services rendered to the cause of the blind by the late Mr. T. R. Armitage, and stated that his widow is equally sympathetic and helpful in the furtherance of the Mission. The report for last year details many beautiful examples of the practical help given by various friends, and a perusal of this interesting document may suggest to others methods of co-operation in this Christ-like service done to a class that has special claims on Christian solicitude. Copies of the report can be obtained from the Secretary, 27, Red Lion Square, W.C.

At the conclusion of the meeting, as before it, the visitors had a treat of no ordinary kind it witnessing the prowess and skill of the blind students of the College in the gymnasium, the skating rink, the swimming bath, and the cycle track, as well as in seeing the younger students being led into numerous pathways of useful knowledge, such as writing, reading, arithmetic, geography, botany, kindergarten work, Sloyd carpentery, &c. The way in which these gifted pupils can use their fingers and limbs as the servants of the mind, without the aid of the eyes, seems to us simply marvellous, and is only excelled by their still more marvellous musical attainments. We always anticipate with extreme pleasure a visit to the College at Norwood, and never leave it without devoutly thanking God for the existence and the work of such an institution.

Colportage in Ireland.

THE annual meeting of the Bible and Colportage Society of Ireland was recently held in Belfast. An encouraging report was presented of work done by the agents. Thankfulness to God is expressed for the financial assistance received, which has enabled the accounts to be closed free of debt.

The agents are now all under one board, with an auxiliary committee in Dublin; and the directors contemplate placing two additional agents in Roman Catholic districts, should there be given some indications of continued sympathy and support. The Society is interdenominational, and is now in its fortieth year of service. Rev. William Salmond, Templepatrick, Belfast, is secretary.

Boys' Home, Dublin.—The work in connection with Coombe Ragged Schools and Boys' Home, Dublin, continues to make progress. The year commenced with sixty-one boys in the Home, and of these twenty-one have been sent out—ten to situations, ten restored to parents, and one to the navy. Some of the children who come to the School are from wretched homes and vile surroundings. The unfortunate little ones are not only cared for in a physical sense, but receive scriptural instruction. Instances are forthcoming of Romanist lads becoming converted. Hon. Secretary, Miss Ellen S. Smyly, 35, Upper Fitzwilliam Street, Dublin.

The Shaftesbury Institute.

THE sordid life of a London slum is nowhere more dreadfully expressed than in those lamentable, vice-ridden districts which intermingle so closely with the fashionable quarters of the West. Such a district is the Alsatia of Lisson Grove, whose reputation is now more happily associated, however, with the Christianizing influences of the good work founded and carried on at the Shaftesbury Institute, under the direction of Miss Meredith Brown. Many helpful institutions have grown out of the original effort on behalf of factory girls.

At a special gathering in aid of the work, held on Friday last at the Speaker's House, and graced by the presence of H.R.H. the Duchess of Albany, and a sympathetic audience, Miss Meredith Brown gave, in words of pathos and restraint, a modest account of the year's progress.

The Women's Shelter continues to prove a blessing to those who cannot earn sufficient to keep up a home of their own. It is not allowed to degenerate into a convenient asylum for the lazy, but exists to aid those whose earnings are so small that it is impossible for them to pay for the rent of a room, food, and clothing.

Some of the inmates have to go out at three o'clock in the morning so as to reach Covent Garden Market in time to purchase watercresses, fruit, flowers, &c., to sell again. Others leave at five, in time to reach the City in time to

RAKE IN THE DUST BINS

for pieces of string, bones, bottles, and rags, and by police regulations this has to be done before seven o'clock. Another batch go to their work of charing at seven o'clock, and those who are able to do so, remain for Shelter prayers at half-past eight, which are taken by the deaconesses in turn. The need for increased accommodation is most urgent. The Women's Labour Home, an important part of the work, provides employment for many in temporary difficulty.

The work among factory girls calls for constant tact and loving firmness, for the West End factory girls are trying personages to manage. They are employed in jam and sweetmeat factories, in sorting waste paper, and in the summer in picking fruit for jam. There are also laundry and flower girls; while some are employed in what they term "day work," which means charing; and others are sorters in the Paddington dust-heaps. They rejoice in the home-like character of the Institute. Two evenings a week are set apart for needlework, when they are encouraged to make their own clothing. The deaconesses purchase the material, cut it out, tack it for them, and help them make it up.

Wednesday is recognised as the

BIBLE CLASS NIGHT,

at which the attendance is very good, and the behaviour quiet; and on other evenings, after the girls have thoroughly enjoyed themselves at some innocent game, they are ready to settle down quietly to sing a few hymns, and listen to a short Bible-talk, or a few verses of Bible and prayer. The need for such influences may well be gathered from Miss Brown's description of a characteristic home where—

The mother is suffering from cancer, and is almost wholly confined to bed. The father is a terrible drunkard, and he frequently comes home in a state of madness with drink, turns the whole family out, including the suffering mother, into the street, where they are dependent on the kindness of the neighbours. Again, at the end of the week, when he gets his wages, instead of coming home, he frequently goes to the common lodging-house, so that they have no money to provide food or to pay the weekly rent. C. is by no means strong, but she is a bright girl, and, in spite of all these difficulties, she keeps the home always clean.

The factory visitation work, the men's labour home and shelter, and the evangelistic efforts are vigorously maintained.

Prebendary Webb-Peploe, expressed his high sense of the value of such work among people who from their earliest infancy were exposed to the fetid air which destroys the body, and to an education in degradation which mars

spiritual growth. But for such efforts as this for the reclamation of the multitudes who aim at the overthrow of all authority, England might be in the throes of a revolution.

After H.R.H. the Duchess of Albany had presented for the new Deaconess' House a neat banner-simply embroidered with the initials of the donor, Dr. Barnardo said it was a serious thought that in this great and wealthy city there are many who, although living on the brink of starvation, are neither degraded nor vicious, and would gladly work if they could but get it to do. The Shaftesbury Institute bridged the seemingly impassable gulf between those who had plenty and those who had nothing, and the workers were indeed messengers of hope, for they came with the joyful tidings of the Gospel.

Lord Reay, who presided, accentuated the usefulness of the work amongst slum children, and the meeting, which was of a stimulating character throughout, closed with an appreciative word from Sir Alex Mackenzie, Lieut.-Governor of Bengal. Communications respecting the work may be addressed to Miss Meredith Brown, Shaftesbury Institute, Lisson Grove, N.W.

Protestants in Dublin.

PERHAPS one of the most significant meetings ever held in Dublin was that over which Rev. T. Connellan presided in the Metropolitan Hall on Sunday, June 18. For days previously the meeting had been advertised by poster, handbill, and sandwichman. The admission was free, and all the speakers were to be converts from the Church of Rome. When the speakers took their places on the platform there were fully eighteen hundred people in the hall. The day was exceptionally fine, and the meeting lasted from 4 to 5.30 p.m. It will be seen, therefore, that the gathering created no small interest.

After conducting devotional exercises, the chairman explained that he and his brother converts did not come there in any spirit of opposition or controversy. They wished to preach the Gospel of Christ, the same Gospel which St. Paul, and St. Peter, and St. Stephen had preached; the wonderful story of Christ's redeeming love. Each speaker was allowed exactly ten minutes; as one of their number, Mr. O'Toole, was confined to bed from indisposition, Professor Bertrand, of Paris, took his place. Mr. Connellan then spoke for ten minutes, taking Gal. i. 4 as his text. He was followed by Mr. James B. Shea, B.A., Mr. Joseph Connellan, Mr. P. J. O' Beirne, Mr. Wm. Pentland, and Professor L. J. Bertrand.

There was a good sprinkling of Roman Catholics in the audience, and they were as attentive as the Protestants. One man objected to the term "Roman Catholics," saying "Call us Catholics;" but he did not persist in his opposition. Professor Bertrand told how his Society had helped twenty-seven priests to leave the Romish Church in Paris during 1898. Christian friends in Dublin are greatly cheered at the signs of the times, and a large number of delegates, who attended the Y.M.C.A. Conference, and waited for Mr. Connellan's meeting on Sunday, have described themselves as deeply impressed by the manifest presence and power of the Holy Spirit in the gathering.

Poor Ministers.—On Monday last week the annual meeting of the Poor Ministers' Clothing Society took place at the Pastors' College. It appeared from the report that fifty-two pastors had been supplied with parcels of clothing for themselves and their families. Mr. Thomas Spurgeon was present to receive parcels on behalf of the Society. Upwards of 600 garments were received at the meeting.

Soldiers' Home for Lydd.—An effort is being made to start a permanent institution at Lydd for the benefit of soldiers. Lieutenant Bird, R.A., writes that a very suitable house, with grounds, quite close to the camp, can be obtained for £1,600. At present the only accommodation is a small and inferior room, available for services and as a reading room. Although not a permanent garrison, there are generally 1,000 to 1,200 men at Lydd during the summer, and lesser numbers throughout the year. The small room has been the place of spiritual blessing to many. Communications may be addressed to Mr. F. E. Woolton, Ness Villa, Lydd.

(830)

Other Lands.

Ceylon and Indian General Mission.

AFTER about six years' absence, Mr. Davidson, Director of the Ceylon and Indian General Mission, has just returned home, on furlough, along with Mrs. Davidson. The Mission has six stations in the Madras Presidency; and God has richly blessed the labours of his servants. Between fifty and sixty converts from heathenism have been baptized, and others have given clear evidence of conversion. Intensely interesting stories can be told of some of these converts, illustrating the power of the Gospel to change the darkest and most hardened hearts.

Many Christians in Britain imagine because the cities and larger towns of India are fairly well supplied with missionaries, that India as a whole is being reached. But this is very far from being the case. *Much* the larger part of the population is rural. There are 700,000 villages in India, and comparatively few of these have yet had the Gospel preached in them. What need to pray the Lord to thrust forth labourers!

The Mission seeks to preach the Gospel in these unreached villages and smaller towns. Capable European young men, full of the Holy Spirit, are specially wanted to open new stations. The Mission, which was formed in 1893, is interdenominational, and is supported by the freewill offerings of the Lord's people. The present staff consists of seventeen members and about a score of native agents.

Friends desirous of communicating with the director or arranging for meetings, should write to the office of the Mission, 47, Carysfort Road, Stoke Newington, N.

Foreign Navvies.

DEAR SIR,—I should like to tell the kind friends who have responded to my appeal what I have seen of the great spiritual needs of foreign navvies, and of work attempted among them—at any rate, in one locality.

Reaching Gibraltar on April 25, I was introduced to Mr. C. Cambridge and his wife, who have taken up their abode in Linea on purpose to devote themselves to this work.

Every night, just before gun-fire, the men may be seen passing from the Rock in streams, and pouring into the uncomfortable town, which is built on the flat sand that connects Gibraltar with the mainland of Spain. They were often found sitting in rows on a low wall, as though very weary with their toil, and they were going to the miserable, over-crowded houses which represented "home." Yet they seldom drink, and there is a patient look in their dark eyes which seems to appeal for sympathy and help.

Among these Mr. Cambridge moves daily, visiting the various places at which they work—the Dry Docks, the New Mole, the vast water tanks, the stone-crushing at Catalan Bay, and the great cement works, where thousands of blocks, weighing thirty-one tons each, are in course of construction. He is wise as well as zealous, and has won the good will of nearly all in authority. He gives books and papers, has little readings, &c., in the dinner hour, and gets into conversation with many individuals.

The testimony of a Scotch foreman over 400 men was good to hear. "For myself, I love the man; he is the right one in the right place, and every man here respects him." I myself saw faces brighten at his approach, and young lads making a rush for his papers. "Not far from the Kingdom," he said of this one and that, looking lovingly after them as they went away; and some, we know to our joy, have already entered in.

On Sundays and on several evenings in the week, he holds meetings in his little humble hall, only formed of two houses put into one. Of course the congregations greatly vary, but it is often filled with listeners. We found ourselves to our own surprise singing "Songs and Solos" in Spanish, to the familiar tunes, and teaching them in the same tongue, "I believe God answers prayer." It seems a grand opportunity, and if we had wherewith to do it, the work could be greatly extended. There are 6,000 men altogether.

Another of our small committee, Mr. George Williams, of Bessbrook, Ireland, has returned from a visit to the Simplon, where thousands of men are gathering about the great tunnel. He was greatly pleased with Giovanni Gervasi, our young Italian evangelist, who is full of enthusiasm, and very attractive to the men. The great need is for a wooden building to serve as a preaching hall, a reading-room for the men, and rooms for the evangelist. Prices are rising enormously at Iselle, and now it could not be done for less than £300. This, besides the salaries of the two evangelists, we hardly know where to find; and feel constrained to make an appeal to those who can help us. These men are waiting for the proclamation of a Saviour's love—exposed as they are, each moment, to accident and sudden death.

(Miss) Gabrielle M. Maynard.

Hawkhurst, Kent.

New York Notes.

MADISON Square Presbyterian Church, of which Dr. Parkhurst is the pastor, has raised £20,000 for the erection of a new Church House. Negotiations for a site are under way.

Dr. Faunce, pastor of the Fifth Avenue Baptist Church, has resigned his charge to accept the presidency of Brown University, an institution holding a high position among our educational establishments.

The Christian and Missionary Alliance, of which body Rev. A. B. Simpson is the head, has lately despatched several missionaries to the Soudan and the Congo. Four of these have sailed, and four leave soon. Mr. Olssen, superintendent of the Alliance work in Venezuela, is here on a visit in the interests of his field. Dr. Simpson has commenced his summer round of work in Connexion camp meetings in many different States.

The summer campaign, to which I recently referred as proposed for Fifty-sixth Street and Broadway, is likely to be quite an ambitious and important affair. It is backed by two large Presbyterian churches, two Baptist churches (one of which is among the wealthiest and most important in the city), the Church of Disciples, and the Church of the Strangers. A tent has been purchased large enough to accommodate 1,200 persons, and this will be set up on a vacant lot 200ft. square; the use of which is given free. Mr. D. L. Moody is to preach the first sermon in it. Services are to be held on every week night except Saturday, and on Sunday afternoons.

The first tea saloon in New York, and, so far as I know, in the United States, was opened a few nights ago, in connection with the "Open Door" at No. 76, Allen Street. This place was a notorious dive, captured last winter by Colonel H. H. Hadley, the head of the United States Church Army, a few days after it had been raided by the police. This tea saloon is opened for the purpose of weaning the inhabitants of the neighbourhood from their taste for beer by supplying them with tea as a substitute. In the rear of the saloon, and separated from it by curtains, a stage provided with chairs can be seen. Singers and musicians will present spiritual truths in an attractive form to the guests.

In his opening address, Colonel Hadley said that if the experiment at the "Open Door" was successful, many more saloons of the same kind would be opened in different parts of the city. He also described a banking scheme devised to assist in the campaign against the "growler" department of the liquor traffic. A "growler" is a small tin pail holding about a quart, which is sent to the saloon by women in their houses and men while at work. The Colonel said: "Not one in a thousand working men and women who send three times a day for a pint of beer ever has 10dols. accumulated at one time, though they spend, at that rate, 7.20 dols. a month, or 87.60dols. a year. Now, for every labouring man or washerwoman in this vicinity who will stop drinking beer and send here for tea instead, paying us the money a pint of beer costs, we will take their first 24 cents., and adding 1dol. to it, open a special account for them in their name with a savings bank of their choice, and arrange so that they cannot draw it out for a year. At the end of that time we will add enough to it to make an even 100dols. to their credit." This experiment is likely to be watched with much interest by many people of all denominations interested in combating the drink demon.

Roger Martin.

The Mildmay Conference.

FOR the forty-third time this now ancient annual gathering began its proceedings at Mildmay on Tuesday morning in lovely summer weather. There was a great assemblage, though the hall was not so crowded as we have often seen it. Notwithstanding its goodly offspring in similar conferences throughout the land and throughout the world, the interest and importance of the parent gathering appear to abide in the fullest measure.

On account of poor health, Lord Polwarth was not able to be in his expected place in the chair, which at the opening meeting was filled by Captain Dawson, of Bournemouth. After the first hymn had been sung, and before prayer was offered, the Chairman said that Lord Polwarth desired the prayers and sympathies of the congregation on his behalf. Prebendary Barlow, vicar of Islington, following the custom of past years, led the assembly in earnest and comprehensive petition, in the course of which he mentioned one cause for thanksgiving in the preserved lives of the C.M.S. missionaries who it was thought had fallen victims to the animosity of the Chinese people. The Prebendary besought God that the great land of China, through its present vicissitudes, might be led into greater light and blessing.

Another hymn being sung, the Chairman read the proposed subjects of conference—

THE THREE APPEARINGS OF CHRIST,

and some of the leading Scripture passages bearing upon it. He said it was a very comprehensive theme, dealing with the past, present, and future work of the Lord Jesus Christ. It would take all eternity to study it. He prayed that the practical outcome of the Conference might be that those attending it would return to their homes so greatly blessed that people might take knowledge of them—not that they had been at Mildmay, but had been with Jesus.

REV. HUBERT BROOKE

was the first speaker. The one purpose of our coming together, he said, is to see the Lord—first as the Perfect Sacrifice, then as the Great High Priest, and, lastly, as the Coming King. In this threefold look at our Lord there will be abundant cause for joy. After further preliminary remarks, he went on to speak of Christ's earthly manifestation as Saviour. In looking at the perfection of our Lord's work of atonement, the speaker said this is seen as to the time of his appearing. All the bygone ages of a past eternity had their climax in his appearing as Man. He came in "the fulness of time" foretold by prophet and seer. It was the meeting-point between the past and the future eternities. Christ came then, as the Scripture says, "to put away sin," or, as it is elsewhere expressed, for the "disannulling" and setting aside of something that stood in the way between the soul and God. Sin was as a great wall keeping us afar off from God; and it was a mighty slavery that kept us in hopeless bondage. Now the way is clear right up to the footstool of God. Christ came to "finish transgression," as it is described in Daniel—transgression, the worst phase of sin. He came also "to bring in everlasting righteousness," so that we may be ultimately perfected in his presence.

He did all this "by the sacrifice of Himself." "There was no other good enough," as we often sing. With joy and wonder we praise Him that He has done it; and at the same time we wonder at the folly and delusion of those who think that human additions to, or repetitions of, his work, can be possible. But we look around and also within, and we see that there is sin still working in the world. In Lev. xvi. we have a view of the two sides of the picture. The sin-offering there set forth teaches us that Christ came to meet the question of sin for the soul on its way to God. Even the holy place—"the heavenly things themselves" (Heb. ix.)—needed to be purged. Now for us sinners the way is open into the very presence of God, and we can come boldly to the throne of grace because of the perfect satisfaction and atonement made by Christ.

As to the human side, in the putting of the sins of the people on the head of the scapegoat, we see what was needed for us. We lay our hand on Christ's head—committing all to Him; He bears our guilt away, and we can share the blessedness of the man whose iniquity is covered, and whose sin is forgiven, to be remembered no more against us. Every difficulty is met, and every hindrance removed. We receive a present, a personal, and a conscious pardon, as the foundation of all our hope of blessing. Let nothing be allowed to come between our souls and God in the reception of this supreme and wondrous gift.

A season of prayer followed, Rev. J. B. Figgis voicing the adoring worship and the earnest petitions of the people. A number of requests were read out by Colonel Morton. The first was a long one from Finland, that its liberties, political and religious, might be preserved, and that God would intervene on behalf of a religious people. Then came requests for the continuance of peace in South Africa, for Christian work in China, for righteous dealings with the Chinese on the part of the European Powers, and for the preservation in safety of the missionaries there. Next came a petition that workers might offer themselves in far greater numbers for missionary service in the regions beyond. Dr. Baedeker sent a request on behalf of Austria and Bohemia. Audible prayer, mingled with confession, was offered by Lord Radstock and another brother on the platform.

REV. F. B. MEYER

gave the second and closing address of the morning. As our Christian life advances (he remarked) we are led to emphasize "the *precious* blood of Christ" in its efficacy, not only for justification, but for sanctification. There is in many quarters a growing disinclination to employ this term, "the blood of Christ," but we can never set aside or belittle that which speaks to us of the deepest mystery of God. When we speak of Christ's blood in this connection, we mean the very soul of his life. It was not that the blessed Lord stepped in between us and the Father; it was the Eternal God Himself who took our sins and bore them on our behalf. Much of the current misrepresentation has arisen from the want of clear thinking and speaking on the subject on our part. The phrase connotes to us at once the Incarnation, the obedience of the Son, the intensity of the Father's love, the all-sufficient sacrifice of Christ, and the daily cleansing of the soul.

I want to show how absurd it is to suppose that this blood can be re-shed. We find in the recent literature, even of those outside the Roman Catholic Church, that there is in the Lord's Supper a renewed sacrifice. We are not here for controversy, but we must contend for the fact that what our Lord did at Calvary was done once for all and for evermore.

When Christ died it was as the Son of Man, to relieve the race of the imputation of sin that rested on it as the result of the fall. Through this one act of righteousness on the part of Christ, He tasted death for all men, so that if any are lost it is not because Adam sinned, but because the soul loves darkness rather than light.

Again Christ "made peace through the blood of the cross." Here we are at the heart of such a mystery that human thoughts and words are unable to express it. The blood-shedding was needed, also, to open the way to God, as the former speaker has told us. Christ entered once for all into the presence of God—the most holy place—so that we can enter there and live in it. The blood of Christ was needed once more to redeem us from the curse of violated law. (Eph. i. 7 and Gal. iii. 13 were cited.) He redeemed us from the curse, having become a curse for us—as though He had absorbed into Himself the curse of a broken law. The blood is needed, too, for the confirmation of the second covenant (Hom. viii.). "I will be merciful to their iniquities, and their sins will I remember no more." In Heb. xiii. we read of "the blood of the Eternal Covenant." Christ's blood ratified and sealed this Covenant made with God, and with Christ as the representative of the race.

Then we need the precious blood for daily cleansing from sin and for sanctification. The constant, reverent repetition, especially at times of special need, of the words, "the precious blood of Christ" has been to me the secret of continual victory. Whenever we use this formula it means that we take up that position which Jesus gave us, in the purpose of God, when He died on the cross.

How absurd to imagine that in any of these aspects there can be a human repetition of this blood-shedding. The priest of old always *stood* when in the holy place; but Christ, having once offered Himself, *sat down* by the throne of God. His work as Saviour was finished and complete.

Personalia.

Rev. George Soltau has removed to 85, Lordship Park, Stoke Newington, London, N.

Mr. and Mrs. Stephen John Alexander, evangelists, have removed to 42, Argyle Road, Ilford, Essex.

Bishop Tugwell.—The Queen's advocate at Lagos has entered a *nolle prosequi* in the case of Bishop Tugwell, who has accordingly been released from committal on the charge of criminal libel.

Mr. Henry Varley will be at his old scene of work, West London Tabernacle, St. James's Square, Notting Hill, W., on Sunday evening next, July 2, at 6.30. Letters for Mr. Varley may be addressed to our care.

Rev. Dr. Culross.—The *Daily News* is asked to say that, although Dr. Culross has been in feebler health for three or four months, there is no cause for the alarming reports that have been circulated within the last week or two.

Mr. A. S. Dyer.—Many will be gratified to learn, says *The Sentinel*, that there is a good prospect of Mr. Alfred S. Dyer's complete restoration to health, but to this end a further period of entire rest from literary and business engagements is deemed essential. Letters addressed to 19, High Street, Sandgate, Kent, will find him.

Dr. George Matheson, of St. Bernard's Established Church, Edinburgh, is about to resign his pastorate. He is only fifty-seven years of age, but his infirmity of blindness, and his desire to devote more time to authorship, are understood to be the causes of his retirement from public work. He has been a voluminous writer.

Major D. W. Whittle has returned to his home at Northfield, Mass., for the summer. Through overwork and exposure during his labours among the military camps last summer, Major Whittle contracted rheumatism, from which he has been a great sufferer ever since. It is hoped, however, that a complete rest during the coming months may restore his strength.

Rev. Thomas Champness, who has recently returned from his round-the-world tour, is thus referred to in *The Southern Cross* of Melbourne:—"He has left an impression on the minds of those who heard him in the Wesley Church not soon to be erased. Dealing with Scripture narratives of persons and events, he displayed a power of penetration and mental insight which mark him out as an original thinker and preacher of more than ordinary force. Clear statement, legitimate deduction, and powerful application of truth to personal experience and practical life are some of the features which characterized his addresses."

Mill Hill School.—Wednesday, last week, was New Foundation Day at Mill Hill School. A new chapel has been completed during the year at a cost of £8,000. Mr. Justice Cozens-Hardy presided at the distribution of prizes. Dr. McClure, the headmaster, after announcing the honours won during the year, said that through the generosity of Sir W. H. Wills the governors were now able to offer a second leaving scholarship of £70 for three years, and to provide a new laboratory, library, and class-room. Towards a leaving scholarship for the boy most distinguished in Scripture knowledge £500 had been subscribed by friends of the late Rev. Edward White. Sir W. H. Wills said Mill Hill needed more money, and if £10,000 could be got in the next year or two it could be well spent. Mr. Justice Cozens-Hardy urged the boys to be proud of the past history and present condition of their school. The object of a school was to turn out its boys as men of high principle. Let them remember that all the best specimens of the human race were supposed to have a backbone; and they needed not merely a physical, but a moral and intellectual, backbone. The day's proceedings ended with a short service in the chapel, the preacher being the Rev. H. Arnold Thomas, chairman of the Congregational Union.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Cast Down, but not Forsaken.

ABOUT fifty miles from London, in the beautiful weald of Kent, there is a quaint old-fashioned town called Cranbrook. It is beautifully situated in the midst of delightful scenery. It has a very large and fine old church, which if it could speak could tell many strange stories of days long gone by. One of its former vicars was a godly man named Fletcher, who was a great friend of brave Bishop Ridley, who was burned alive at Oxford for his faithfulness to God in the bad days of Queen Mary's reign. It is not, however, about him that I wish to tell you, but about a noble woman who lived in this old town in the days when it often meant martyrdom to be absent from mass at the parish church.

Her name was Alice Benden, and when the Popish mass was restored on the accession of Mary to the throne, she felt that she could not attend the services. This soon got her into trouble, first with her husband who, to his shame be it recorded, himself brought her before the magistrate for declining to go to church. After several delays the magistrate sent her to Canterbury to be tried for heresy, or in other words for refusing to obey man rather than God. Canterbury is a long distance from Cranbrook, and the constable was unable to take her for a day or so, but (would you believe it) her husband said he was willing to take her if he was paid for it! To this Alice Benden refused assent; she had too much regard for her husband's reputation than that he should further disgrace himself, so she placed herself under the charge of the little son of the gaoler, who escorted her to Canterbury. Here she was questioned, and every endeavour was made to get her to recant; but no, trusting in God, she remained firm. Her enemies thought that a little prison fare would soon make her change her opinion, so she was put in a horrible prison cell called Munday's Hole.

Here she suffered terrible sufferings. Rats were her companions, straw was her bed, and bread and water was her food. In addition to this, never once in the nine weeks of her imprisonment was she allowed to have water to wash with, or clean clothes to put on. This was sad enough, but to crown it all the poor woman was terribly tempted by the evil one to think that God had forgotten her. Why had He left her to the mercies of her enemies? Was his mercy clean gone for ever? Had He forgotten to be gracious? Oh, no; He never forgets his troubled children; but, sometimes, to try their faith and to make his presence more sweet, He waits to be gracious. One night while she was repeating to herself Psalm xlii., she came to the words, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God." It was her Father's voice; the tempter's power was broken, and the light shone once more into her heart. She received comfort in the midst of all her miseries, and after that continued very joyful to the end.

On June 19, 1557, at the Martyrs' Field at Canterbury, Alice Benden and seven other Kentish men and women, "not accepting deliverance," were burned in one huge bonfire. It was all their enemies could do to burn their bodies; their spirits lived, and their testimony speaks to-day. More than that, to-day we in Protestant England enjoy our liberties fair and large because they were purchased for us at the price of the martyr's life. At the last moment Alice forgot not her old folk at home, so to a friend standing by she handed a shilling for her old father and a cambric handkerchief for her brother; and I doubt not that in her heart was hearty forgiveness for her unworthy husband.

Dear boys and girls, I hope that we shall know, love, and trust the same faithful God who supported Alice Benden in all her persecutions.

W. Stanley Martin.

Children's Special Service Mission.

Mr. Hutchinson, *Cranleigh*, July 1, 2; *Kingston-on-Thames*, July 3; Mr. J. S. Tyler, *Hove*, June 29; *West Tarring*, July 2; *Kemp Town*, July 4; *East Preston*, July 5; *Birchington Bay*, July; Mr. Hankinson, *Penge*, July 19; Mr. S. J. Hewlett, *Tunbridge Wells*, June 29; *St. Matthew's, Redhill*, July 1; Rev. A. G. Dodderidge, *Portrush, Ireland*, July; Mr. E. Arrowsmith, *Glastonbury*, June 29; *Wells*, June 30; *Balcombe* July 1; *Malmesbury*, July 7-9; Mr. F. A. Glover, with caravan, *Kentisbeare, near Cullompton, Devon*; Mr Frank McLaine, with caravan, *Marks Cross*; Mr. Chas. Harrison, with caravan, *Coolham Green, Shipley, Sussex*, to June 30; Mr. J. H. P. Cutting, with caravan, *Bedingfield, Suffolk*, to July 8.

1832

"The Christian" Bible-Searcher.

OUR FOURTEENTH

Quarterly Prize Competition.

April to June.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Divisions:—
   - I. Those under ten years of age.
   - II. Those over ten and under thirteen.
   - III. Those over thirteen and under fifteen.
   - IV. Those over fifteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your Division, your Full Name and Address, and your Age last birthday.
5. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, July 11. The results will be announced on July 20.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and verse must be given wherever possible.

Every answer will be examined separately by three persons; and no papers can be re-examined after the lists appear.

Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly.

Prize Questions.

Division I.

1. (In Esther)—By whom, and to whom, were the following said:—(*a*) "Their laws are diverse from all people." (*b*) "What is thy petition?" (*c*) "How can I endure to see the evil?" (*d*) "What shall we do unto the queen?"
2. (*a*) Who was the queen referred to? (*b*) What did she do?
3. Tell all you know about (*a*) Esther, (*b*) Haman.
4. What rewards were received by (*a*) Mordecai? (*b*) Haman? (*c*) What lessons do you learn from their careers?
5. How many times is the name of God mentioned in this book?

Division II.

In Judges i. to xvi.—Give a list of (*a*) the Judges; (*b*) the tribes of Israel that did not obey God's command to drive out their enemies.

2. (*a*) Who lost his thumbs and great toes? (*b*) How? (*c*) Why?
3. (*a*) What do you know about Gideon's fleece? (*b*) What assurance was derived from it?
4. (*a*) What do you know of (*a*) Shibboleth? (*b*) Jotham? (*c*) Manoah?
5. (*a*) Who was Jerubbaal? (*b*) How many sons had he? (*c*) What became of them?
6. Of whom was it said (*a*) "And all to brake his skull? (*b*) "Let her beware." (*c*) "She went with her companions."

Division III.

1. (In Ephesians)—Write our *from memory** the parts of "the whole armour of God."
2. What does Paul say about (*a*) Anger? (*b*) Forgiveness? (*c*) The love of Christ?
3. (*a*) What was his salutation to his friends at Ephesus? (*b*) What did he ask them to pray for on his behalf?
4. (*a*) Who wrote this letter for Paul? (*b*) Where was he at the time?
5. (In Acts)—Describe fully a notable event that occurred at Ephesus.
6. Acrostic—(*a*) The initials give the name of a prophet who reproved the people for neglecting God's house (*b*) The finals give that of one who reproved a king:—i., A singer; ii., A waverer; iii., An animal used as a sin-offering; iv., A giant; v., A river; vi., One who had thirty sons and thirty daughters.

Division iv.

1. (In Chronicles)—Who said (*a*) "Oh that one would draw me water from the well of Bethlehem," (*b*) "Thou knowest thy servant."
2. (*a*) Who "died in a good old age?" (*b*) Give his age approximately.
3. Find and explain the following: (*a*) Northward four a day, southward four a day, and toward Asuppim two and two. (*b*) At Parbar westward, four at the causeway, and two at Parbar. (*c*) And they cast lots . . . as well the teacher as the scholar.
4. (*a*) Give the names and characteristic acts of David's mightiest men. (*b*) What do you know of "the bands of the rovers"?
5. (General)—Tell all you know of (*a*) the Ark of the Covenant during David's life. (*b*) The Gibeonites (known by another name) after Joshua's time. (*c*) The Jews' quarrel with the Samaritans, in its origin, developments, and result.
6. Bible Puzzle—(*a*) A wilderness without water. (*b*) A man who was diseased in his feet. (*c*) Another name for prophet. (*d*) One who helped to stay another's hands.

(Out of the letters forming these names, make the name of one who made a great feast; and say all you know about him).

The following are eligible for Prize Competition:—

A—Ralph Aldwinckle, Violet Ashworth, Jennie Almond, Enderby Anderson.

B—Herbert Braddon, Phyllis Boyd, Ella Berryman, May Bligh, Ella Burton, Mabel Birney, Conyers Baker, James and Edith Barker, Leonard Bentall, Avory and Lilian Blackie, Stanley Boxer, Ernestine Buhl, Lucienne Brabandes, Dorothy Barrett, Mary and Susette Beck, Ashley Bowker, Dorothy Berry, Lily Boxer.

C—Anna Chanyen, Edith Chevalier, Lydia Cleary, John and David Colville, Ida and Mabel Cole, Kathleen and Brereton Code, Mabel Candlin, Daisy Clarke, Beryl Calvert, Duncan Campbell, William Charles, Richard Cornthwaite, Ethel Craigie, Walter Carter, Henry Cheney, Dorothy Cooper, Cicely and Millicent Craven, Gladys Calvert.

D—Pologhia Daws, Nellie Dowsett, Kitty, Ivy and Violet Donaldson-Selby, Hilda, Constance, Elizabeth and George Drayson, Stanley Drew, Dorothy Daintree, Vera Dickinson, Dorothy and Marjory Dyke, Violet and Mai Davidson, Marie Denizot, Constance Devenish-Meares, William Dilly.

E—Muriel Ecroyd, Muriel Edwards.

F—Marian Freegard, Mabel and Vincent Fleet, Hyacinth Fitz-Simons, Louise Filhol, Jeanne Faucon, Janet Fawkes, F. A. and Aileen Figgis, Helen Forbes, Kitty Fausset, Bessie Freeman, Flossy Fullarton, Agnes and Muriel Fry.

G—Kathleen Gough, Dorothy Garfit, Clarice Gale, Alfred, Ethel Mary, and Daisy Greenacre, Thos. Groombridge, Harry Gribble, Edith, Dorothy, Jack, Margaret, and Stuart Gray, Bertie Gale.

H—Hetty Hill, Elsie Hatcher, Ruth Hinder, Helen Hunter, Beatrice Hastings, Willie Hooper, Theodora Hill, Winifred and Edith Harvey, Georgette Hoffman, Jennie Holmes, Ella Hake, Marjorie Hogge, Ethel Hutchings, Evelyn and Dorothy Hewer, Florence and Francie Hoyte, M. J. Hill.

I—Isabel and Ami Inglis.

J—Betty Jacobs, Lizzie Johnstone.

K—Stanley, Max, and Eva Kalb, Maurice Kalinsky, Nellie Keeley, Lily Kinvig, T., Wm. and Isa Kay, Grace Kerr, Jeanie Kyle, Flossie Key.

L—Cecilia Lichtenstein, Gertrude Lambert, Margaret Lee, Sidney, May, Edward, and Henry Law, Blanche Lindup, Edith and Nellie Lockhart, Harry and Linda Lowe, Harriet Lynham.

M—Barbara Maconchy, Mildred Morgan, Evelyn Moir, Dorothy and Elsie McMullin, Arthur and Grace Morice, Margaret and Dorothy Morris, Mabelle Mounstephen, Margie Marston, Nellie, Daisy, and Annie Mackenzie, Abraham and Bella Mack, Frank and Charles Medcalf, Tita Mackenzie, Hedley Meader, O. L. Morice, Annie Moule, Gwendoline Moir, Lewis McGregor, Lois Mewburn.

N—George and Edith Nash, Maude Nottage, Peter Nicholson.

P—Lizzie Pratt, Lilian Pearson, Mary Plumb, Daisy Phillips, Alice Palmer, Evelyn and Hattie Peters, Walter and Katie Picknell, Vera Petrides, Ruth Pledger, Kathleen Pincott, Isabel and Gladys Phipps, John Pearce, Winnie Page, Willie, Ada, and Jessie Palmer.

R—Kate Rosenbloom, Gwennie Ravenhill, Alice Reid, Nora Read.

S—Amy and Fred Stileman, Janet Speed, Solomon Stockfish, Douglas, Kathleen, and Minnie Shepherd, Betty Stocks, Joseph Stephens, Annie Shelley, Laura Standen, Flora Simmons, Ivy and Muriel Sherwin, T. M. and D. D. Stanier, Gwendoline and Eric Shaw, Violet Salvesen, Elsie Slark, Mary Symon, Emma and Susie Sutton, Florrie Smith, Esther Simmons, Herbert Stuart.

T—Olive Taylor, Theodora Thorn, Eileen and Florence Tomlinson, Frank and Alice Thompson, Alice Truelove.

U—Queenie Upton.

V—Kenneth Vining.

W—Annie and Sarah Wood, Dorothy White, Sidney Wisdom, Digby and Greta Watson, Cecile, Noel, and Phillis Wright, Connie Wood, Helen and Fred Webb, Robert Weddell, Madge Wilson, Leonard Wall, Edward and Edith Wheeler, Violet Walker.

Y—Gladys Young.

* Parents, please see to this.

ANSWER TO LAST SEARCHER (No. 181).

1. Hosea xiii. 8.
2. Isaiah xi. 7.
3. Amos v. 19.
4. 1. Samuel xvii. 37.
5. David, while he guarded his father's sheep. 1. Samuel xvii. 34.
6. Samson. Judges xiv. 6.
7. When the youths mocked Elisha as he went up to Bethel, two she bears came out of the wood and killed forty-two of them. 2 Kings ii. 23, 24.
8. Beware of *false prophets*. . . . they are ravening *wolves*. Matthew vii. 15.
9. The lion. "Out of the eater came forth meat, and out of the strong came forth sweetness." Judges xiv. 14. "What is sweeter than honey? and what is stronger than a lion?" Judges xiv. 18.
10. The leopard. Jeremiah xiii. 23.

Correct answers (first list) received from:—

A—Ralph Aldwinckle, Violet Ashworth*, Jennie Almond.

B—Ella Burton, Mabel Birney, Rose Butler, Phyllis Boyd, Ella Berryman*, Gordon* and May* Bligh.

C—Edith Chevalier, Lydia Cleary, Carl and Kitty Cope, Mabel and Ida Cole, John* and David Colville*, Eleanor Chance, Dorothy Cooper, Daisy Clarke.

D—Nellie Dowsett*, Ivy and Violet Donaldson-Selby, Dorothy Daintree, Vera Dickinson, Stanley Drew, Pologhia Daws*, Violet and Mai Davidson, Margaret Davison.

E—Muriel and Miriam Ecroyd.

F—Kitty Fausset, Vincent* and Mabel Fleet.

G—Mary Gover, Kathleen Gough, Constance Gabbett.

H—Frances Harding, Beatrice Hastings, Ruth Hinder*, Evelyn* and Dorothy* Hewer, Claude Hutchence*, Hetty Hill, M. J. Hill, Jennie Holmes.

J—Emily Jones.

K—Nellie Keeley, Lily Kinvig.

L—Margaret Lee, Edward, Sidney, Henry, and May Law, Blanche Lindup*, Edith and Nellie Lockhart.

M—Hedley Meader*, Dorothy and Elsie McMullin, Marie Meek, May Mills, Arthur, Grace and Lewis Morice, Ada Macnutt*, Beatrice Le Mesurier, Mabel Morris.

N—Eleanor and Valerie Noel, George Nash.

P—Lilian Pearson*, Walter, Katie and Leonard Picknell, Daisy Phillips, Ruth Pledger, Mary Plumb*, Hattie, Mildred and Evelyn Peters.

R—Nora Read.

S—Annie Shelley, Dryll and Amy* Stileman, Herbert Stuart, Douglas Stevens, Joseph Stephens, Alan and Mary Symon, Betty Stocks*, Douglas and Kathleen* Shepherd, Mary Sowden, Mary Seton-Karr, Flora Simmons, Ronald Studd.

T—Theodora Thorn*, Ruby, Eileen, and Florence Tomlinson, Olive Taylor*.

W—Digby and Greta Watson, Sarah* and Annie Wood, Cecile, Noel, and Phillis Wright, Dorothy White, Agatha Ward.

No. 180.—Correct answers (second list) received from:—

A—Muriel and Richard Annesley, Ambrose Adams, Enderby Anderson, Percy Allen, Ralph Aldwinckle, William Aston.

B—James and Edith Barker, Phyllis Boyd, Dorothy Benson, Rachel and Leah Blumenthal, Stanley, Gordon and Lily* Boxer, Leonard and Frank Bentall, Lilian, Teresa, Avory, and Frank Blackie, Ernestine Buhl, Lucienne Brabandes, Susette* and Mary* Beck, Conyers, Allen, and Massy Baker, Leonard Browne, Mabel Bailey, Ashley Bowker*, Colin and George Brown, H. C. and Dorothy Berry, Eva Browne*, Mary Bryant, Rex Bulteel, Ernest, Godfrey, and Gladys Bates, Dorothy and Maud Barrett, Louis Berthé*.

C—Millicent and Cicely Craven, Nora Clarke, Gussie Clark, Daisy Clarke, Mabel Caudlin, Grace Charik, Kitty and Carl Cope, Duncan Campbell*, Ethel Craigie, Dora and Edith Corrie, Walter*, Jessie*, and Maggie* Carter, Beryl and Gladys Calvert, Nellie and Janie Crawford, Willie* and Mary* Charles, Arthur Cox*, Dorothy Clarke, Alice Crang, Guy and Oscar Cross, Henry Cheney, Richard Cornthwaite.

D—Blossom Davis*, Vera Dickinson, Marie Denizot*, Violet, Kitty and Ivy Donaldson-Selby, Gordon Duncan, Harold Davis, Dorothy and Marjory Dyke, Jean Dickson, William Dilly*, Ernest Davies, Esther Dickson, Constance Devenish-Meares.

E—Helen Eardley-Wilmot, Maud Eddey, Muriel Edwards*.

F—Bessie, Maggie, and Kate Fletcher, Sarah Finkelstein, Louise Filhol*, Jeanne Faucon*, Hyacinth Fitz-Simons, Aileen Figgis, Maggie*, Flossy*, and Lewis* Fullarton, James and Marian* Freegard, Helen Forbes, Agnes and Muriel Fry, Reginald and Arthur Findlay.

G—Esther Goodman, Norman Good, Daisy, Mary*, Ethel, and Alfred Greenacre, Margaret*, Edith*, Jack, Dorothy, and Stuart Gray, Harry Gribble, Dorothy Garfit, Alfred Gibbs, Thos. Groombridge, Winnie and Dorothy Grove, Minnie and Evelyn Giddings, Allen Gardner.

H—Violet Holford*, Edith and Winifred Harvey*, Willie Hooper, Dorothy Harris, Georgette Hoffmann*, Ruth Hinder, E. Henderson*, Ella Hake, Helen Hunter, Freda Hunton, Ethel Hutchings*, Theodora Hill*, Rosetta Hamilton, Marjorie Hogge, Willie Hopkins.

I—Isabel and Ami Inglis, Nellie Irving*, Daisy Iredell.

J—Betty Jacobs, Lizzie Johnstone, Norman* and Kate* Johns, Sinclair Jackson.

K—Alex*, Willie*, Agnes*, Thomas*, and Isa* Kay, Maurice Kalinsky, Stanley and Eva Kalb, Lily Kinvig*, Flossie Key, Dorothy* Kerr, Jeanie Kyle.

L—Mary Levine, Dudley Lewis, Linda, Harry, Edith, James and Norah Lowe, Harriet Lynham, Cecilia Lichtenstein*, Edith and Nellie Lockhart, Millie Laidlaw, Hannah Lovell*.

M—Margaret Macphee*, M. Mounstephen, Bella and Abraham Mack, L. R. McGregor, Daniel,* Dorothy* and Margaret* Morris, Bessie and Charlotte* Millar, Dora Muir, Winifred and Daisy Martin, Beatrice Le Mesurier*, Olive Mewburn*, Christina Marshall, Evelyn, Gwendoline and Howard* Moir, Mildred Morgan,

G—Kathleen Gough, Dorothy Garfit, Clarice Gale, Alfred, Ethel Mary, and Daisy Greenacre, Thos. Groombridge, Harry Gribble, Edith, Dorothy, Jack, Margaret, and Stuart Gray, Bertie Gale.

H—Hetty Hill, Elsie Hatcher, Ruth Hinder, Helen Hunter, Beatrice Hastings, Willie Hooper, Theodora Hill, Winifred and Edith Harvey, Georgette Hoffman, Jennie Holmes, Ella Hake, Marjorie Hogge, Ethel Hutchings, Evelyn and Dorothy Hewer, Florence and Francie Hoyte, M. J. Hill.

I—Isabel and Ami Inglis.

J—Betty Jacobs, Lizzie Johnstone.

K—Stanley, Max, and Eva Kalb, Maurice Kalinsky, Nellie Keeley, Lily Kinvig, T., Wm. and Isa Kay, Grace Kerr, Jeanie Kyle, Flossie Key.

L—Cecilia Lichtenstein, Gertrude Lambert, Margaret Lee, Sidney, May, Edward, and Henry Law, Blanche Lindup, Edith and Nellie Lockhart, Harry and Linda Lowe, Harriet Lynham.

M—Barbara Maconchy, Mildred Morgan, Evelyn Moir, Dorothy and Elsie McMullin, Arthur and Grace Morice, Margaret and Dorothy Morris, Mabelle Mounstephen, Margie Marston, Nellie, Daisy, and Annie Mackenzie, Abraham and Bella Mack, Frank and Charles Medcalf, Tita Mackenzie, Hedley Meader, O. L. Morice, Annie Moule, Gwendoline Moir, Lewis McGregor, Lois Mewburn.

N—George and Edith Nash, Maude Nottage, Peter Nicholson.

P—Lizzie Pratt, Lilian Pearson, Mary Plumb, Daisy Phillips, Alice Palmer, Evelyn and Hattie Peters, Walter and Katie Picknell, Vera Petrides, Ruth Pledger, Kathleen Pincott, Isabel and Gladys Phipps, John Pearce, Winnie Page, Willie, Ada, and Jessie Palmer.

R—Kate Rosenbloom, Gwennie Ravenhill, Alice Reid, Nora Read.

S—Amy and Fred Stileman, Janet Speed, Solomon Stockfish, Douglas, Kathleen, and Minnie Shepherd, Betty Stocks, Joseph Stephens, Annie Shelley, Laura Standen, Flora Simmons, Ivy and Muriel Sherwin, T. M. and D. D. Stanier, Gwendoline and Eric Shaw, Violet Salvesen, Elsie Slark, Mary Symon, Emma and Susie Sutton, Florrie Smith, Esther Simmons, Herbert Stuart.

T—Olive Taylor, Theodora Thorn, Eileen and Florence Tomlinson, Frank and Alice Thompson, Alice Truelove.

U—Queenie Upton.

V—Kenneth Vining.

W—Annie and Sarah Wood, Dorothy White, Sidney Wisdom, Digby and Greta Watson, Cecile, Noel, and Phillis Wright, Connie Wood, Helen and Fred Webb, Robert Weddell, Madge Wilson, Leonard Wall, Edward and Edith Wheeler, Violet Walker.

Y—Gladys Young.

Annie* and Elsie* Moule, Tita Mackenzie, Annie Macnair, Nellie*, Annie* and Daisy* Mackenzie, Charlie and Frank Medcalf, Maggie Munro.

N—Edith Nash*, Leah Niels, Peter* and Cissy* Nicholson, Amy and Maude Nottage, Mary Nathan.

O—George O'Beirne*, Eva and Maude Oakes, Kate Oliver.

P—Ernest and Nellie Potter, Ernest and Hilda Pearce, Gladys* and Isabel* Phipps, Walter Perryman, Percy, Geoffrey, and Clarice Peach, Myrtle Perry, May Petrides, Winnie Page*, Edith Purkiss, Alice, Winifred*, Ada, Jessie*, and Willie Palmer, Violet Philips, Evelyn Pechey.

R—Evelyn Rashley, Gordon* and Winifred Roberts, Gwennie Ravenhill, Kate Rosenbloom, Jessie, Isabel, and Elmina Roe, Eva Roberton, May Reed*, Lorimer Romanes.

S—Violet and C. R. Salvesen, Evelyn Shaw, L. Soltau, Binford Sellwood, Bertha Stocker, Muriel, Rosetta, and Ivy Sherwin, Betty Stocks*, Dora Smith*, Ronald Studd, Mary Sowden, Gwendoline*, Llewellyn, W., Gladys*, Eric, Undine, and Mervyn Shaw, Dolly Salt*, Constance and Hilda Schaeffer, Edith Shepherd, Solomon Stockfish, Esther Simmons, Maudie, Janet, and Arthur Speed, Florence Smith, T. M. and D. D. Stanier, Mabel Stembridge, Janey Sinclair, Bessie Scantlebury*, Susie* and E.* Sutton.

T—Malcolm Thomson, Frank and Alice Thompson, Alice Truelove*, Marjorie Tracey, Louie Tibbits*.

U—Queenie Upton*.

V—Phillis Vigers, May* and Edwin Vickers.

W—James and Georgina Wilson, Kenrick, Ernest, and Queenie Wakeford, Robert and Thomas Weddell, Joanna Woolnitzer, Connie Wood, Helen and Fred Webb, Greta Watson, Dorothy Woodforde, Pringle Wilson, Charles and Amy* Wingrave, George Willis, Sydney Wisdom, Violet*, Lissa*, Arthur, and Louisa Walker, Leonard Wall.

Y—Maurice, Gladys, and Eva* Young.

FOREIGN LIST.

Nos. 172, 173—Launcelot Knight (Texas). **No. 173**—Cuckoo and Maria Lister, Daisy McArthur (S. Africa). **No. 174**—Daisy McArthur, Alice* and W. B.* Henderson (Jamacia). **No. 175**—Llewellyn Dale* (India), Alice* and W. B.* Henderson. **No. 176**—Ivan and Rotha St. George (Canada). **No. 177**—Frank Sjöström* (U.S.A.), Dora Wallace (Canada). **No. 178**—Vera and Frank Sjöström.

Personal.

I am sorry there was a mistake in the Searcher No. 181. To question 5, it should have been (1 Sam. x.-xx.). Many thanks for the beautiful flowers received this week.

GUSSIE CLARK, VIOLET WALKER.—Thank you for the books; they were sent to little Hannah and the Children's Hospital, as requested.

FRANK AND A. GIBBS.—I am sorry you have been so ill, but am glad to welcome you back among the "Searchers."

DOROTHY CLARKE.—Poor little thumb! You were very brave to try and do your Searcher. I hope it will soon be quite well again.

THEODORA THORN.—Many happy returns of your birthday, if it is not too late!

GEORGE NASH.—You did not complete question *e*, and gave no reference to the Hidden Text.

RONALD STUDD.—You gave the wrong chapter to question 5 in No. 179.

Uncle Tom's Cot—Alice, 1s.; B.S., 5s.—Total 6s.

"A Strange Mistake."—There have been two! One was the title of an interesting article about South Africa given on June 15. The other was that I forgot to say the article and the picture were taken from an interesting little paper called *Diamonds*, published by Mr. A. Mercer, Secretary of the South Africa General Mission, 14a, Lingfield Road, Wimbledon, who will be glad to hear from any readers, young or old, who are interested in that mission field.

UNCLE TOM.

Children's Scripture Union—Portions for week ending July 8.

Sun., July	2	*Acts* xix. 13-27	Thurs., July	6	*Acts* xx. 25-38
Mon., „	3	„ xix. 28-41	Fri., „	7	„ xxi. 1-14
Tues., „	4	„ xx. 1-12	Sat., „	8	„ xxi. 15-26
Wed., „	5	„ xx. 13-24			

Obituary.

MR. G. A. WEYMOUTH, M.A.

BY the death of Mr. George Augustus Weymouth, Oswestry loses a citizen of high Christian character, and the well-known ex-master of Mill Hill School is thrown into deep mourning. Death was from pneumonia after a few days' illness, at the early age of thirty-three. The proprietor and headmaster of the Modern School, Oswestry, Mr. Weymouth exerted a good influence, and will long live in the love and esteem of those who knew him. Many will condole with Dr. Weymouth and family in their sad bereavement.

REV. W. H. GRAHAM.

The death of Rev. W. H. Graham, at his residence, Homeward, Upper Norwood, removes a clergyman who resigned, on account of failing health, in 1894, "one of the most honoured and happy ministries which have been exercised in London." So *The Record* described his work in the metropolis. His early years were spent in Ireland, but nearly the whole of ministry was given to work in London. Mr. Graham was unswerving in his adherence to the teachings of the Evangelical Fathers of the last generation. These Scriptural principles he not only taught but lived, commending them to the acceptance of others by his faithful preaching, and even more by his consistent character and conduct.

Evangelism.

Evangelistic Mission.

FOR three weeks Gospel meetings have been held nightly in the large marquee at Harrow, concluding with a testimony meeting on Monday last. Services have begun at Seaside Road, Eastbourne, under the superintendence of Mr. Herbert Veasey, who conducts the services each night, delivering occasional Bible readings. A tent also is to be erected at Cardiff Road, Watford, and meetings to commence on Sunday next. Messrs. Loveridge and Owens, of Harley College, will superintend the work. Arrangements have been concluded for a nightly mission in the large Gospel tent at Hounslow Heath, a necessitous neighbourhood. The prayerful and practical sympathy of the reader is asked that these and similar movements to reach the unsaved masses may be visited with divine blessing and benediction.

C. RUSSELL HURDITCH, Director.

MR. W. MONRO COLLINGS is recovering from his recent nervous break-down, and hopes to be ready for work in September. During his absence in Egypt any letters relating to engagements will be attended to by a member of his family.

MR. G. BENNETT, of York, hopes to resume the seaside services for young people this season about the middle of July, at Blackpool (South Shore), and at St. Anne's. After about three weeks there he hopes to go again to Aberystwyth for some weeks. God graciously gave more blessing than ever last summer. Earnest prayer for guidance and blessing is desired.

MR. LEONARD WEAVER reports remarkable blessing in connection with the tent work at Tooting. Numbers of persons have professed conversion, and the district has been stirred. A deep feeling of reverent expectancy seems to characterise every meeting. On several occasions scores of seekers and workers have knelt in the sawdust and wept and prayed together. Mr. Charles Inglis and Mr. Vernon Harcourt have also taken part. At Battersea and Peckham local committees are entering heartily into the movement, and it is expected that tents will be erected and meetings commenced in both places.

Evangelists' Engagements.

MRS. E. L. BARYERTZ.—Jarrow-on-Tyne, July 16-31.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Sun., July 2, at 7, Mr. F. Garrioch; Malden Hall, Haverstock Hill, Sun., July 2, Mr. H. C. Crawley; Bible lecture, Thurs., at 8, Mr. Thompson.

MR. JOHN ELLIOTT.—Till July 2, Central Hall, Pokesdown, Bournemouth.

MR. GEORGE CLARKE.—July 2-17, Ipswich; 23-Aug. 2, Teignmouth.

MR. NEWTON JONES.—July 30, Lowestoft Baptist Chapel; During August, Margate Sands (Nayland Rock).

MR. WILLIAM GROVE is conducting a mission in the Tent, Football Field, Maze Hill, East Greenwich.

MR. LEONARD WEAVER is conducting a mission in the Gospel Tent, Tooting (near the Tramway Terminus).

REV. THOS. COOK.—July 2, Old Market Street, Bristol; 9, Barnstaple; 16, King Street, Plymouth; 23, Stanningley; 30, Skegness; Aug. 6, Bridlington Quay; 13, Llandudno; 20, Colwyn Bay; Sept. 3, Blackpool.

MR. HENRY THORNE.—July 2, Farwig Mission, Bromley; July 4-14, Paris; 16 and 28, Haling Road, South Croydon.

THE EVANGELIZATION SOCIETY.—The following missions, with others, will be in progress on Sunday next:—Birmingham, C. Lazenby; Wakes Colne, H. Collins; Chelwood Gate, J. Lovell; Thrussington, F. Holmes; Ashington, A. Clark; Mere, H. S. Smith; Wenhaston, J. Clark; Stratford St. Mary, J. Harris; Saltburn, H. R. Francis; Pirton, E. Bailey; Bulverhithe, N. Taylor; Melksham, C. B. Jolliffe; Ford Street, J. Simmonds; Gt. Barford, K. Lambert; Knowle, F. W. Pascoe; Brockmoor, S. Vivian; Scalford, G. Pell; Wallis Down, J. Brown; Blackburn, J. Shields; Yatton Keynell, W. F. Davies; Millom, T. W. Canning; Quatford, S. Bryant; Cranborne, H. Bray; Codicote, G. Attwood; Attleborough, C. Chenery; Riccarton, R. Hill; Blairgowrie, C. G. Roger; Largs, J. W. Moodie; Glasgow, D. M. Bayne; Ayr, H. Young; Kinghorn, J. W. Galletly; Torryburn, C. Galletly.

Requests for Prayer.

For tent mission to be conducted at Fishponds by Rev. John Mitchell.

For blessing on United Wesleyan and Primitive Methodist camp meeting to be held at Heacham on July 9.

For blessing on the United Mission for Ipswich and District, July 2-16, to be conducted by Mr. Geo. Clarke.

That souls may be saved at a service at Lansdown Baptist Chapel, Stroud, Sunday night, July 2, to be addressed by Mr. Ossie Rodway, the first service he has been able to undertake for a long time.

Prayer is asked that rich revival blessing may attend the preaching of the Gospel in the tents of the Evangelistic Mission, which are now at Eastbourne, Watford, and Hounslow Heath. Local co-operation is earnestly invited.

Continued prayer is asked by Lord Radstock for the West End of London, "which seems to be going farther away from God." Also for meetings at the Conference Hall, Eccleston Street, on Sundays, that Christian believers may be "separated unto God."

Praise.

For blessing at Bedminster Tent Mission.

International S.S. Lessons.

July 9, 1899.

"Daniel in Babylon."—DANIEL i. 8-21.

GOLDEN TEXT.—DANIEL i. 8.

LESSON CONNECTION.

LAST week we read of God's warnings and loving invitation to his people who had fallen into gross idolatry. They did not repent, and soon afterwards the tribes of Israel who inhabited the northern countries of Palestine were conquered and carried away captives. About 100 years after, the punishment came upon Judah. Read the story in 2 Kings xxiv. 1-6; 2 Chron. xxxvi. 1-7.

DANIEL.

Among the captives whom Nebuchadnezzar carried back with him to Babylon were Daniel and his three friends, lads of about fourteen or sixteen years of age. They were of noble birth and fine looking, well educated in the Jewish religion. It was the custom for the conqueror to take back to grace his court some of the principal young men. These four were put into training for public service. Daniel lived all through the seventy years' captivity. The book bearing his name is written in two languages, and divided into two parts, the history, i.-vi., the prophecies, vii.-xiv.

TIME.

605-3 B.C., Jeremiah and Habakkuk were prophets in Jerusalem when Daniel was carried away captive. Ezekiel, later on, prophesied when in captivity in Babylon and he twice mentions Daniel (Ezek. xiv. 14, xxviii. 3). Obadiah, in Judah, was also contemporary.

BABYLON,

a large and magnificent city, on the river Euphrates, about 500 miles east of Jerusalem. Its origin is given in Gen. xi. 4, but it was to Nebuchadnezzar it owed its splendour (Dan. iv. 30). Recent explorations have unearthed bricks and tablets whose inscriptions corroborate the Bible story. Its wall was nearly fourteen miles square, 300ft. high, and 8ft. broad.

EXPLANATORY.

Daniel i. 8 Nebuchadnezzar had changed the names of these captive princes from Jewish to heathen names, but giving them a heathen name did not make them heathen, any more than giving us a Christian name will make us Christians. Daniel's heart was right with his God; he loved God, and though *only a boy*, he said to himself, "No one shall make me break the law of my God." To eat the luxuries from the king's table would be very nice, and he could easily have made the excuse that he was a prisoner and must obey his conqueror. It was a greater temptation than any of us can have to do *what might be wrong*.

God had given laws as to what his people might not eat, and some of these forbidden fruits *might* be among the king's dainties (Lev. xi., Deut. xii. 23-25). *(Press home this example.)*

Verse 9. No one could find fault with this young prince, whose character shone with obedience, truthfulness, integrity and love, bearing all his captivity and the jeers and taunts of the heathen patiently. God enabled him to do all this. *It was not in his own strength.*

Verses 10-14. Note the wise way he went to work. Often good is spoiled by the headlong way *we* go to work.

Verses 15-21. The good results, physically, intellectually, and in their future advancement and career. After the three years of training they were examined before the king and were far above all the rest. *God blesses those who honour Him.*

LESSON POINTS.

Resisting temptation.
Love to God the strong motive.
Remembering and putting to practice early lessons.
No food will do us good without God's blessing.
Plain food and drink, best for the body and brain.
We are much better off than Daniel was.
We have Christ and the Holy Spirit to help us.
If Daniel could resist temptation, so can we.
No true success without God's blessing.

TEMPERANCE TEACHING.

One of the greatest temptations of to-day is strong drink. The only safety is to make God our King; let his laws rule our appetite and passions. Alcohol is a poison. Destroys body and soul.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, June 26th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed "**London City and Midland Bank, Ltd.**"; this will effectually prevent loss.

	£	s.	d.
Famine in S. Russia—Bee, £2; J.B., 3s.; E.U., 10s.; S.S., 3s.; H.B.R., 10s.; J.C., 10s.; Alpha Beta, £1; M.M.W., 15s.; Bedford Household, £1 1s.; L., £1	7	12	0
Belgian Missionary Church—C.F.C., 3s.; G., £1 ...	1	3	0
Poor Jews, Jerusalem—Mrs. E.S.	0	2	6
Pastor Lecoat's Work, Brittany—Amico, ...	5	0	0
Free Evangelical Church of France—Amico, £5; G., £1	6	0	0
Friends of Armenia—L.B.R., 10s.; F.A.S., £1 ...	1	10	0
Armenian Sufferers' Relief—H.H.H., 1s.; Matt. xxv. 40, £10; Bedford Household, £1 1s.	11	2	0
Women's Armenian Relief Fund—E.U., 5s.; L., £1; (*Dr. Raynolds, Van*) G., £1; P.E., 4s.	2	9	0
Armenian Boys' Home (Professor Thoumaian)—E.U.	0	5	0
China Inland Mission—M.A.J., 5s.; Rosario, £2 2s.; L.B.R., 5s.; J.T., £2	4	12	0
Colportage Association, Baden Baden—G.	2	0	0
Aintab Orphanage—Newbattle F.C., S.S.	2	6	0
Church Missionary Society—(*North Pacific*) L.B.R., 5s.; (*Famine, E. Africa*) J.C., 10s.; R.O.M., 2s. 6d.; M.P.M., £1; O.A., 2s. 6d.; Miss H., 13s. 4d.; G.S., Oporto, £2...	4	13	4
Mr. and Mrs. Innes Wright's Work, Nepaul—A.McK.	1	0	0
Deacon Abraham's Orphanage—In Jesus' Name ...	0	10	0
Mrs. Wall's Work, Rome—H.B.R.	0	10	0
North Africa Mission—Rosario...	2	2	0
Moravian Missions—Rosario	2	2	0
Dr. Comandi's Orphans—Rosario	2	2	0
Bible Lands Mission (Armenian Distress)—Rosario	5	5	0
Meth. Episcopal Day Schools, Tientsin—A.A. ...	5	0	0
Work Among Priests in France—L.B.R.	0	5	0
British and Foreign Bible Society—J.T., £2; G.S., Oporto, £2	4	0	0
Dr. J. G. Paton's Mission (New Hebrides)—J.T.	1	0	0
Figueras Mission (Spain)—J.T....	5	0	0
Soldiers' Home (Gibraltar)—J.T.	2	0	0
Spanish Evangelization Society—J.T....	5	0	0
Persecuted Stundists—L.	1	0	0
S. Africa General Mission—G. S., Oporto	2	0	0
THE CHRISTIAN *to Missionaries*—Mrs C.	1	6	6
London Society for Promoting Christianity amongst Jews—Bee	1	0	0
Mr. Fegan's Homes—Bee £1; Wib, £10; J.T.A., 10s.; M.S.S., 4s.	11	14	0
Race Course Mission—Bee	1	0	0
Field Lane Institutions—Wib, £5; M.S.S., 4s. ...	5	4	0
Day in Country Fund—W., 2s.; Wib, £5; J.H., £1; W.P.E., £1; Nemie, 10s.; P.A.D., £1; T.W.P., 10s.; S.P., 2s. 6d.; Mrs S., 10s.; Alpha Beta, £1; E.C., £1; A.A., £2; S.A.T., 10s.; A.A., 2s. 6d.; G. S., Oporto, £2; H.K., 5s....	16	12	0
Friendless and Fallen—Wib, £5; M.S.S., 4s.; Rosario, £2 2s.;	7	6	0
St. Giles' Christian Mission—Wib, £5; J.T.A., 10s.; Rosario, £2 2s.; (*Convalescent Homes*)—L.B.R., 5s.; (*Day in Country*)—J.H., £1; S. and C.R., 1s.	8	18	0
Dr. Barnardo's Homes—J.T.A., 10s.; Rosario, £2 2s.; R. and E., 5s.; (*Emigration*)—S.A.T., 10s. ...	5	7	0
Flower Girls' Mission—J.T.A., 10s.; (*Blind and Crippled Children's Holiday*)—M.S.S., 4s.; L.B.R., 5s.	0	19	0
Gratuitous Circulation of THE CHRISTIAN—A Sinner Saved	0	1	0
Invalid Children's Aid Association—M.S.S.... ...	0	4	0
Country Holiday Homes—W.P.E, ...	1	0	0
Working Girls Homes, London (Holiday Fund)—Nemie	0	10	0
Uncle Tom's Cot, see page 25	0	6	0
London City Mission—J.T., £1; G.S. Oporto, £2; (*Holiday for Missionary and Wife*) E.G., £5 ...	8	0	0
George Yard Ragged School—Memorandum, £3; J.T., £1; (*Day in Country*) L.E., 10s.	4	10	0
Ragged School Union (Cripples' Home)—E.B., 2s. 6d.; (*Cripples*) L.B.R., 5s.; (*Day in Country*) S. and C.R., 1s.	0	8	6
Scripture Gift Mission—Heb. iv. 12, £1 10s.; P.E., 4s.	1	14	0
Church Army (Prison Mission)—O.A.	0	2	6
Liberator Sufferers Relief—Mel...	1	0	0
Open Air Mission (Ireland)—Mel	1	0	0
Mr. Charles Cook's Work (Scriptures, Foreign Prisons)—H.B.R.	0	5	0
Bristol Orphan Houses—Alpha Beta, £1; G.S., Oporto, £2	3	0	0
Bridge of Hope (Miss Steer)—Alpha Beta, £1; J.T., £1	2	0	0
National Vigilance Association—Alpha Beta ...	1	0	0
Ruth-Eliott Home, Enfield—L.B.R.	0	5	0
Friedenheim Home for Dying—L.B.R.	0	5	0
Religious Tract Society—J.T.	2	0	0
Assoc. Free Distribution of the Scriptures—J.T. ...	2	0	0
Barbican Mission to Jews—J.T.	2	0	0
Blackdown Hills Mission—J.T.	2	0	0
Railway Mission—J.T.	1	0	0
Bible and Colportage Society (Ireland)—J.T. ...	1	0	0
Mildmay Mission to Jews—G.S., Oporto, £2; (*Yiddish Translation*)—H., 10s.	2	10	0
R.N. Mission Deep Sea Fishermen—G.S., Oporto ...	2	0	0
Samaritan Free Hospital for Women and Children—G.S., Oporto	2	0	0
Children's Special Service Mission—G.S., Oporto ...	1	0	0
Total	£188	18	4

(ADVERTISEMENTS.)

St. Giles Christian Mission—Inasmuch. £1.

Ragged School Union—St. Matthew xxv. 40, 5s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for *Beach Rocks Convalescent Home and Hospital, Sandgate, Kent*, and for the relief of the poor:—J. B. McK., £1 1s.; O.L. 2s. 6d.; B., 5s.; J.P., 4s. 6d.; De B., £1 1s.

Kensit's Wickliffe Preachers' and Protestant Crusade.—Ritualism v. Protestantism, £1; The Misses Dymond, £2; Mrs Wilkins, 7s. 6d.; Mrs Proud, 2s. 6d.; P. B. Junor, £1; Mrs. Kemp, 2s. 6d.; A. M. Jameson, 10s.; Anon 10s.; Fight of Faith, 5s.; Mona, £1; Dr. Myles, 5s.; R. Hill, £1; Miss Williams, 2s. 6d.; Miss Blackburn, 10s.; A.W.J., 5s.—John Kensit, Secretary, 18, Paternoster Row.

(834)

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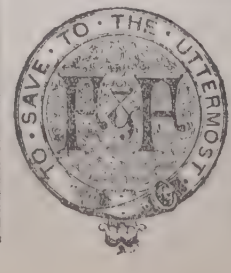
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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

WE have given considerable space this week to our report of the addresses and smaller gatherings at the Mildmay Conference. The striking address by Mr. W. R. Lane on Wednesday evening, and those of the closing day, will appear in succeeding issues.

When the disciples, after their failure to heal the epileptic boy, asked Jesus, "Why could not we cast him out?" He pointed out three great conditions of success in spiritual work, which are of perpetual validity. The first was *faith*—the principle whereby we enlist God on our side in the battle with evil; the second, *prayer*, which helps faith to self-realisation and power; the third is *fasting*, the principle of self-discipline, whereby we are kept alert, watchful, and efficient in our work. (See Matt. xvii. 20, and Mark ix. 29.) When these spiritual activities are at a low ebb, we can do no mighty works for God; when they are in full activity "all things are possible" to us (Mark ix. 23). A study of this suggestive incident would reveal to many disheartened workers in the Church and in the world the secret of their non-success and the sure remedy for it.

The International Congress of Women has been an impressive object-lesson of the possibilities of good to be found in the union of women of all lands in movements of moral and social reform. The objects for which they have been pleading in these gatherings have been mainly humanitarian. The principle of arbitration formally endorsed by the Peace Congress at the Hague will gain an immense practical impetus from the interchange of opinion at the Women's Congress in London. There should be solid results also from the discussion of the question of restrictive legislation in regard to women's labour in factories. It would be an immense gain to all endeavours at reform if the leading women of various nationalities exercised their influence heartily on the side of pity and love and justice all over the civilized world. The Congress opens out a fresh possibility of moral, social, and religious progress in numberless directions.

In the discussion on an equal moral standard for men and women, Miss Hopkins raised an important point when she said that men look upon women as the greatest obstacles to a high standard of morality.

They are so indifferent to the character of the men they associate with, of the men to whom they give their daughters. They must be roused from this indifference. The mothers must be got hold of, that they may influence their children from the nursery. Many educated women stand aloof from this movement. These must be drawn into sympathy with it.

We fear that there is a great deal of truth in this statement; but what does it mean at bottom? Does it not mean that men and women are equally sinful, equally need to be born again, equally require the same moral standard, and equally are dependent on the grace of God? To speak as if woman had a superior moral nature to man is to cut away the ground of equality at a stroke. The Gospel of redemption recognizes "neither male nor female."

We are glad that the penetrating and arresting voice of Olive Schreiner has been raised in the interests of peace between Great Britain and the Transvaal. She shows in an impressive way, in a booklet issued by *Messrs. Hodder and Stoughton*, that war would be fratricidal, so closely are Dutch and British intermarried in South Africa; and that its consequences would be desolating, far-reaching, and long-enduring. Whatever there may be on the other side, in the way of wrongs to be adjusted and anomalies to be removed, they appear as dust in the balance compared with the evils of a war. Every true patriot and lover of righteousness must desire the right to be done—and the sooner the better—but he will wait a long time before resorting to war to get it done.

The turmoil in Belgium, which is said to be the most serious political crisis the country has ever seen since it had an independent existence, is attributed to the same cause as the trouble in France—viz., the plotting of the Romish party for dominance. Clericalism, privilege, and authority, are ranged against progress, fair play, and popular government. The Catholic party's avowed ambition is to rule over Belgium for ever, but of course so long a period as that must be taken out in instalments, and the Electoral Bill, which is now in dispute, would ensure the party thirty years of office. It is said that Romish countries are beginning to realise that their backward material condition is owing to the priest; surely they will come to see that the priest also is the cause of so much social bitterness and unrest. The claim to absolute power always provokes resentment and resistance, hence plotting, rioting, and bloodshed.

It is a disquieting fact that the steady decrease of births among the French nation marks the Protestant section as well as the Roman Catholic, in so much indeed that at a recent Synod of the Reformed Churches at Bordeaux it was stated that in some of the localities in the neighbourhood of the city there would be no Protestants left in the next generation, except by accession from other forms of religious faith. Meanwhile drunkenness is increasing in that country to such an extent that some of the secular newspapers, notably the *Figaro*, are sounding loud warnings as to the future of the race. These two moral questions convey a warning of the most solemn kind, and show how a few generations of Godless creeds inevitably tend to sap the ideas and the vitality of nations, as well as individuals.

It often happens in the history of human aims and ideals that the secondary results are more valuable than the primary. It would appear that this is to be so in the case of the Peace Conference. It is clear by this time that the direct object for which it was convened will not be attained; there is to be no disarmament, not even an arrest of the tendency to perpetual increase of European armaments. But even though disarmament is indefinitely delayed, international arbitration has been virtually secured, so that the Conference has done some solid work for humanity. Even this, twelve months ago, seemed a dream of the distant future; now the principle has received the unanimous endorsement of the great Governments of the world.

Is not the Dreyfus affair a parable of a much larger affair? The head and pivot of the persecuted captain's offending is his nationality. Dreyfus is a Jew. The anti-Dreyfusards are anti-Semites. Dreyfus is a burdensome stone to France. God will make Jerusalem a burdensome stone to all nations. Read and ponder the burden of the word of the Lord for Israel by his prophet Zechariah—xii-xiv, also Ezekiel xxxviii-xxxix.

The result of the popular vote in New South Wales on the question of Australian Federation is very satisfactory. A majority of more than 20,000 in favour of the Bill may be regarded as placing the measure beyond the reach of harm. The enthusiasm shown at Sydney and Melbourne has been very great. That English people in the colonies should wish this closer bond of union is only natural. Every strengthening of the cords which unite them means greater stability in all economical and commercial relations. This sentiment of oneness will also react most favourably on religious communities. They will see the need of drawing closer together for the common work of evangelization. Schemes of moral and social reform can be pushed forward with success when the disciples of Christ are at one concerning them. Isolation is weakness, unity is power.

While we may not agree with all the conclusions arrived at by Messrs. Joseph Rowntree and Arthur Sherwell in their exhaustive work *The Temperance Problem and Social Reform*, it is impossible to read without deep feeling the mass of well marshalled information with which that work is replete. The *per capita* consumption of alcohol in the United Kingdom is greater than it was in 1840 when the temperance reformation was in its infancy. The total expenditure last year on alcoholic beverages amounted to nearly one and a half times the amount of the national revenue, and was equal to all the rents of all the houses and farms in the United Kingdom.

Moreover, as things are at present, a large proportion of the working classes have absolutely no margin in their weekly incomes for expenditure upon alcoholic drinks. One result, then, of such expenditure is to create an enfeebled race of artisans, whose children are sent to school foodless and insufficiently clad. While temperance workers have been endeavouring to reduce the number of public-houses, publicans have been increasing their size. The modern gin palace continues to develop in attractiveness and accommodation for extended mischief. While crime generally has decreased 24 *per cent.* in England and Wales since 1861, drunkenness has increased 36 *per cent.* The value of licensed property in London has increased fourfold within the last twenty-five years. These few but terrible facts are only samples of many others which unitedly constitute an unanswerable indictment,

and should call forth the earnest prayers of all Christian people, that ways may be opened for the removal of such a blight upon the well being of the community.

In a paper on "War's Aftermath," in *The Forum*, Mr. W. K. Rose, Reuter's correspondent in the Soudan campaign, states that among the causes that make the after results of war more fatal than battle itself alcoholism is the most destructive. In consequence of this, the best commanders now eschew alcoholic drinks. Havelock, Wolseley, Kitchener, and others, won their great victories on teetotal drinks. In the last Soudan war the army chaplains told the above writer that they "scarcely recognised some of their 'lambs' after a few weeks of drill and abstinence, so remarkably was their health improved." "Dutch courage" is thus finally discounted in war, which needs physical fitness as well as mental alertness for success. This testimony, coming from the pen of a keen observer, is a valuable addition to the armoury of advocates of abstinence. If the pitiless labours of war can be endured more efficiently by teetotalers, it follows that the labours of peace are better done without stimulants.

Plain speaking by one of themselves, kindled by deep conviction, will undoubtedly arouse to activity Christian women of the country in defence of the Protestant faith. The Ladies' League has a future before it of distinguished usefulness. English mothers need to have their eyes open to the insidious nature of much clerical instruction in schools. At the public meeting recently held, after emphasising the indifference that prevails on the serious nature of the Romeward trend in the establishment, Lady Wimborne stated that the religious education of the young was mainly in the hands of the clergy, and large bodies of these were at different stages on their way to Rome. Children were being won over to the side of their opponents. Her ladyship appealed to mothers to study the question for themselves, and unite with the League in its practical work.

The real trend of Ritualism may be seen in a pronounced form in the following extract from a speech by a ritualistic clergyman from Massachusetts to the Church Club of the diocese of Long Island, in denunciation of Sunday schools. He said:

> I do not believe in any Sunday school that ever was, or ever is, or ever will be. Sunday schools exist in order that some people may experiment with the souls of other people's children. They are totally and hopelessly wrong. I have talked with bishops of the Episcopal Church, and they have hung their heads in shame when they have spoken of the work of the Sunday school. The worst teaching in the United States is the teaching in the name of God under the rules of the Sunday schools.

The "suppressed premise" in this reasoning is the idea that religion can only be adequately taught by duly authorised and ordained persons—*i.e.*, according to this exponent, by the priesthood. How false this is may be seen in the tremendous contrast between the state of religious education in Roman Catholic countries, where there are practically no Sunday schools, and in Protestant countries, where they flourish. They represent the difference between the value of ordination as a rite, and conviction as a power.

A valuable lesson on a large scale on the old-fashioned adage, "Honesty is the best policy," is given in an article by Mr. J. W. Wheaton on the development of dairy farming in Canada. From the start of this industry stringent laws for the safeguarding of its productions from adulteration were put in force, which have been splendidly successful in promoting honest and upright dealing. The result has been an extraordinary development of the industry in spite of keen and unprincipled competition, so that Canada is out-distancing all rivals in this direction. The cynical philosophy, that no man can succeed who is determined to be rigorously honest, is splendidly refuted in this instance on a national scale. In less than thirty years the amount of the Canadian output in dairy produce has increased, *on its pure merits*, from 1,000,000dols. to 150,000,000dols. in the matter of cheese alone. In secular as well as spiritual matters faith in one's principles ultimately brings success.

The Duke of Westminster is the friend of so many good causes that we never fail to regret his connection with the turf; and now he has expounded in public his views on betting. They are these:—

> He thought there was no great harm in betting itself; no great harm in the fact that money should pass from one to another; but the objectionable feature was that young men, and sometimes, he feared, young women too, would bet when they had not the means to pay for what they might unfortunately lose. It was there that the evil came in. If people betted in little amounts which they could afford to pay there was no great harm in it; but when they betted and were unable to pay, that led to a great deal of mischief.

We cannot regard his apology as satisfactory. The passing from hand to hand of money for which nothing has been done is bad in principle; betting in small sums leads on to betting in large sums; betting for a sum that the gambler can pay leads him to bet for sums he cannot honourably and honestly pay. Would the duke have reasoned as he did if for "betting" he had said "gambling"?

The sorrows of rich men have lately been laid before the public eye, and now we have those of monarchs exposed. Few suffer so much heart-break as some of the greatest in the earth. A morbid curiosity may be stirred to search it all out, but a humane and Christian feeling is moved by its lamentable afflictions. The humblest working-woman would not care to exchange places with the Queen of the Belgians, nor the hardest-wrought workingman with the Emperor of Austria. Mental derangement is one of the commonest diseases of kings. According to Mr. W. J. Corbet, M.P., who writes in the *Arena*:—

> The unrestrained exercise of despotic power, and the inordinate and illicit indulgence of sensual passion, destroy the dominion over self, and especially when coupled with the habit of intoxication, inevitably lead to mental deterioration, general paralysis, or lunacy.

Here is the note of warning against living as we like; the ability and the opportunity for unlimited self-gratification mostly leads to self-destruction.

The leader of the House of Commons said the other night that many of its members are above suspicion in money matters, the implication being, of course, that all are not in that happy and honourable catalogue. We suppose that both sorts are pretty well known to those in authority, and that there need be little difficulty in dealing with them according to their merits or demerits. Men who abuse their public position for private ends ought to be sternly discountenanced, especially such as practically sell their votes to promote certain commercial ventures.

The idea of "toy" services is one that might be profitably borne in mind in connection with Sunday School Anniversaries. If rightly conducted they could be made the means of giving great pleasure to children in Hospitals and Ragged Schools. These self-denying ministries of girls and boys to sick and suffering little ones, and to sad child-life in the slums, is a beautiful illustration of how children can manifest the spirit of Christ.

The partial use of a liturgy in public worship is being discussed in some Presbyterian circles. There is nothing, however, that demands more sanctified thought than the devotional portion of the worship of the sanctuary. It requires wide knowledge of men, deep religious feeling, and keen spiritual insight, to make the prayer and praise of God's house a veritable means of grace. It is because, in some instances, "extempore" prayer is so soulless, so conventional, and so wanting in expression of the heart's deepest need, that it has been imagined a liturgy might be introduced with profit. To some it seems most natural that the believing children of God should speak to Him in the simplest and freest manner. To others a liturgical form seems helpful. "Let every one be fully persuaded in his own mind."

Scripture Promises Proved.

ALL over the world to-day there are many souls who have never heard a missionary, but who have been led to Christ simply by the written Word of God; and you cannot exaggerate the blessing that it has been to many poor, troubled, tempted, sorrowing hearts. I do not know that I ever was more touched in my life than I was a few years ago in a mission station in connection with my own church. My assistant was visiting among the people who attended that church, and he met with an incident of which he told me afterwards, and I tell it to you simply as an illustration of the blessed work which this Book has done among the lowly and the poor.

There was a poor old labourer of seventy-four years of age who could just read this Book. To use Cowper's words, he "knew his Bible true, but knew no more." When my assistant entered his cottage he found the poor old man, bound fast with rheumatism, with his great big family Bible before him, with his horn spectacles on, and with his horny finger tracing out one by one the words of the sacred Book. My assistant went up to him and spoke to him, and, looking over his shoulder at the book, he noticed writing in the margin of the great Bible. Looking down still more narrowly, he found that the old man had written one word continually in the margin. It was the word "Proved."

This is what it meant. "God is our refuge and strength, a very present help in trouble."—"Proved." "My sheep shall never perish, neither shall any man pluck them out of my hand."—"Proved." "Come unto me all ye that labour and are heavy-laden, and I will give you rest."—"Proved." "Trust in the Lord, and do good, and verily thou shalt be fed."—"Proved." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."—"Proved." So he went on. The dear old saint had taken God's book and written out his own experience on the margin. Against each blessed promise of the book, as he had found it come true in his own life, he had written that one word "proved." Many of us to-day, with devout thankfulness to God, can say the same thing. We have proved that Word, and we have found it in very deed to be the Word of the living God.—*Dr. G. S. Barrett at the Bible Society Meeting.*

The Evangelical Alliance.—The first number of the new *Quarterly*, which is to be the official organ of this Society, has been issued, and contains a good variety of exposition and intelligence. The objects of the Alliance are equally as important as they have ever been; we hope many friends of Christian unity and religious freedom will subscribe to this *Quarterly*, and so keep abreast of the work of the Society. Copies may be had from the publishers of The Christian, price 1d.

Mildmay Conference.

THOUGHTS BY A VISITOR.

MILDMAY is the patriarch of Christian Conventions, and its features are familiar. Mildmay is the mother of many a Christly mission known world-wide, and perhaps a new photograph is not needed.

And yet to some this has been the first experience of Mildmay; and to all who attended it, the forty-third Conference will, we think, stand out with distinctness. The weather was so perfect, the attendances so well sustained, and, most of all, the subject under consideration was so timely and surpassingly important, that the gathering could hardly fail to be a notable one.

"There is no office of Christ," says John Owen, "that Satan labours so hard to obscure as his priestly one. Satan cares little, comparatively, for Christ the Prophet, Christ the King, as long as he can get men to forget Christ the Priest. That Christ is carrying on the office of a priest in heaven is the crown and glory of Christian theology."

The three appearings of the Lord Jesus—as seen in Heb. ix. 24-28—was the burden of the message from Mildmay. It cannot be said that every speaker kept strictly to the lines indicated; but with regard to the vital facts there was perfect agreement, and throughout the meetings the great subject was kept prominently to the front. It was cheering to notice that the most ultra-evangelical of the statements were those which were received with the greatest enthusiasm.

Ritualism were impossible if the eternal priesthood of the Lord Jesus were fully apprehended, and it is for lack of heart-knowledge of the Saviour in this supreme capacity that the Church to-day is faint and faltering, and altars to a (practically) unknown God are yet so common. The reports already given show how clear a note was struck from the very beginning, nor do readers of The Christian need to be told how Revs. Hubert Brooke and F. B. Meyer dealt with the first part of the subject. The present writer was absent from the evening meeting and some others of the sessions, but every one of them was spoken of gratefully and appreciatively. Wednesday, however, seemed the best day of all, perhaps because its special subject, the Priesthood of the Lord Jesus, and the very marked silence of the New Testament with regard to any new order of priests, was so exactly suited to the crying needs of to-day.

Everyone must have felt for the physical disability under which Rev. C. A. Fox delivered his mighty message, saturated as it was with saintliness and tenderness. It was a great pleasure to welcome him again, and if the laws of the platform were somewhat stretched, Rev. Dr. G. Hanson, his successor, had nothing to complain of in the heartiness of his own reception. The evening meeting was forceful and striking throughout. Nothing would have been better than the address in which Rev. W. H. Griffith-Thomas opened up the truth and prepared the way for Mr. Lane's convincing indictment of some of those "religious" ideas often cherished. Although it came down a little bit roughly on some of us, it was received with manifest enthusiasm, and will be long remembered.

On Thursday, the closing and crowning speech of Rev. H. W. Webb-Peploe—foreshadowing the coming glory of the Lord's return—(it was a torrent of earnest eloquence) was, to us, *the* event of the day—excepting, of course, the specially hallowed sweetness which gathers about the huge family assembled at the table of the Lord, in the United Communion. The conduct of this latter service was in the hands of Rev. G. H. C. Macgregor.

To choose from the afternoon meetings is a little distracting, and one feels well nigh torn asunder by the conflicting attractions; but it seemed as if the request for adherence to the choice made were faithfully observed.

The Bible readings were well attended, and the annual meeting of the Y.M.C.A. and Y.W.C.A., under the well-known Mulberry Tree, was this year especially attractive.

No one could fail to be struck by the uniform kindness and considerateness of all stewards, attendents, and others connected with the Conference, and the readiness of everyone to give information.

It goes without saying that denominational differences are here obliterated; for "in honour preferring one another" is obviously a law of Mildmay. In few ways is this more strikingly manifest than in the beautiful self-effacement and hospitality of one who is so largely responsible for the arrangements made. For every exhibition of Christian love during these days of privilege, let us devoutly thank God, for "*by this shall all men know*" (John xiii. 35). For the manifest guidance of God in the selection of a subject so timely, for the unity and the unction of the speakers, for the fervour of the prayers, for the heartiness and praisefulness of the singing, we owe indeed, as we sung, "Ten thousand thanks to Jesus;" while of those supreme subjects for thanksgiving which we have had in contemplation we should more intelligently than ever, and more heartily than ever, say: "Ten thousand thousand more." "Now of the things which we have spoken, this is the sum: we have such a High Priest" (Heb. viii. 1).

"That I May Know Him."

Phil. iii. 10.

"That I may know Him!"
My soul, are not thy silent yearnings vain?
Can the dim taper of the finite mind
Pierce the high mystery of the Infinite?
Has not the world's whole wisdom strained each nerve
To pass the borders of the Unknowable?
Man's flickering lights have only paled and died
The further borne into the aye-deeper night.
Ah, me! must then my inmost need remain
Unsatisfied for ever? Must hope die?

Be still, my soul; there soars to heaven a voice—
"I thank Thee, Father,
Lord of heaven and earth,
That Thou hast hid these things
From the wise and prudent,
And hast revealed them unto babes."

The Guiding Star has risen; Christ is life's Light;
Fear not to climb the stair to Eternity
With such a flame to shine upon the steps.
E'en in the darkest cloud that o'ertakes
The ascending soul upon the mountain's side
Shines brighter still the vision, "Jesus only."
And on the mountain-top, with Christ the Lord,
All darkness is transfigured into light,
And heaven's self opens to the soul's full gaze;
For Christ, the Crucified, reveals—Himself.

Ruth Hurditch.

Summer Meetings.—An interesting summer meeting is announced by the Co-operative Holidays Association, in connection with the National Home Reading Union, to be held at Whitby for a week beginning July 22. In the list of lecturers we notice the names of the Dean of Durham, Dr. John Hunter, Mr. Hulbert Fulkerson, and others. The topics range from Mediæval Builders to Choral Music and Voice Production. What with picnics and biological excursions from this quaint old coast town of St. Hilda, the meetings are not likely to lack in interest. Circulars can be obtained from the Summer Meeting Secretary, the Abbey House, Whitby.

The Colour Question.

ARE they the Children of Ham, and has the curse on Ham's children fallen upon them? This is the standing question asked by both black man and white as soon as the subject of the origin of the Negro's colour is touched on.

The uncertainty of Scripture as to this is very instructive and complete. Were I a black man I should say the curse of Ham's children belongs to me by nature; for, as in the case of the prisoner to whom the king gave gold for weight of iron fetters, ounce for ounce, so misery and loss by nature can only increase the weight of blessing and gain in Christ; and our black brethren should never be offended by anyone hinting at such a thing. Still, as a white man, Scripture gives me no warrant to say the Negro comes under any curse not common to us all. The "unto the third and fourth generation" of the law surely suggests a limit to the curse on the succeeding generations?

The Negro colour cannot, however, be satisfactorily explained away by natural causes. "Can the Ethiopian change his skin?" shows that God hath done it.

The distribution of the Negro race shows clearly that their first home, and the point from which they were scattered, must have been in the neighbourhood of the Euphrates river, in common with all the human race.

India, the Malay Peninsula, and the distant islands of the sea beyond, were all peopled first by Negroes; and although the Aryan succeeded him in India, and the Mongolian in the Malay Peninsula, still they have all taken on the mark of his black skin, for black is a surviving colour, and white must give place to it. The first inhabitants of Africa were not Negroes, but the black colour now prevails from the Sahara southward.

The African's love of the grotesque and ridiculous, sometimes in religious matters, has all to do with his cheerful disposition and tardy emergence from pure devil worship. And those who were their teachers in the early days in the North American States, kept in with the slave owners and imposed upon the slaves a flimsy sort of "religion" of song and fear and ecstasy.

In the West Indies, and perhaps especially in British Guiana, may be seen to-day the fruit of real sober missionary work among large Negro populations.

The churches I visited there last year were practically entirely in the hands of black brethren. In Georgetown, however, it was beautiful to see black and white all mingling together in one large congregation, and sharing together the care of the church. Addresses also, given by the children of slaves, showed no extravagance in language, no assumption, and were accompanied with much spiritual power.

In no department of the work that the Lord has given us to do is there any room whatever for boasting, but the going back of four married couples from British Guiana to Central Africa within the past eight years *has been no failure*.

How those questions as to race and colour tend to dry up the springs of love and compassion! "Out of your bellies" surely means in the language of every day, "from the bottom of your hearts will flow rivers of living water;" so that while the Holy Spirit is the power, compassion is as the fluid that forms the stream that carries the Gospel ship along.

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Day by Day.

SUNDAY, July 9. 1 Sam. xxiii.

DAVID teaches us that those who walk in the maze of life need constantly to look upward for direction. "It is not in man that walketh to direct his steps." Our eyes need to be fixed continually on the Lord, that He should direct our way. Before he gave rein to his impulse to save Keilah, he waited to know that God was in it. When his men remonstrated, they only drove him back again to God to be quite assured. Twice, again, at Keilah, he sought the Divine direction; and surely it must have been in answer to prayer that the tidings of the Philistine raid forced Saul to abandon the pursuit which was so nearly successful. Psalms liv. and lvii. reveal the workings of his spirit in these terrible days.

This attitude of heart is what Jesus calls "abiding." It is the perfect rest of the believer in the Wisdom, Love, and Grace of his Divine Master and Friend, so that nothing transpires down here in this earthly human life, which is not at once communicated to the inner chamber of God's presence, to receive an instant attention and direction.

One of the most wonderful discoveries of this day of discovery has been that torpedoes may be steered by light. Light rays, which are themselves invisible, like the X-rays are transmitted through the air from a radiator on shore, or on shipboard, to a receiving apparatus attached to the torpedo, where they are converted into motive energy, sufficiently powerful to steer the rudder—and this at a distance of miles. May we not use this as an illustration of God's invisible guidance of his own in answer to their prayer? Invisible influences of direction are always proceeding from Him to us.

MONDAY, July 10. 1 Sam. xxiv.

This chapter reveals depths of piety and nobility in David's soul, which must always inspire our respect and arouse our sluggish souls to similar intention and behaviour. Men are so apt to think that opportunity always constitutes justification. Suppose, for instance, you have a strong assurance that a certain position or relationship is to be yours—an assurance which may be of God, or the reflection of your own strong desires—and suppose, also, that suddenly an opportunity is presented you of realising it, by means which seem justifiable by the circumstances, and even in the judgment of your friends, but which are not the best and would not tally with the highest morality—how strong the temptation becomes to think that God has put into your way the means of realising the hope on which your heart is resting; and how prone you are to act swiftly, suddenly, impetuously, instead of waiting on God to realise the good pleasure of his will.

This is the temptation, however, which David successfully mastered in this striking incident. He knew that he was to be king instead of Saul, that Saul had really been deposed by God, that the king had forfeited all claim by repeated violations of his word, and that, according to laws of human warfare, it was perfectly legitimate for the pursued to take the life of the pursuer if he had the chance. He was urged to this by his men. The chance of avenging his wrongs was so strange and unique, it seemed almost as though God had contrived it. But no, he would not touch the Lord's anointed, and insisted on waiting the Lord's leisure. It was one of the greatest hours of his life.

TUESDAY, July 11. 1 Sam. xxv.

What a contrast between the churl Nabal and his beautiful wife, as lovely in disposition as in face! It must have been a terrible ordeal for her to be united with a man, of whom his servant did not scruple to say, "He is such a man of Belial that one cannot speak to him." But with what admirable discretion she treated the situation! That she did not tell her husband when he was drunk with wine; that she made haste to deal with the crisis with her own gentle and judicious tact; that she marshalled her arguments to David with such admirable prudence—all indicated a remarkable amount of sanctified common-sense. Evidently the servants looked up to her as the true head of the home; and when evil menaced the whole household it was to her that they turned.

It is a blessed thing when husband and wife are so united that they are animated by one purpose, and move as one; but where this is not the case, let not the untowardness of one partner in the married tie hinder the devotion and grace of the other. Indeed, in the home-life, as in the scheme of redemption, where sin abounds, grace should much more abound, that where sin has reigned unto death, grace may reign in life. If these words are read by any who think that the difficulties of their home are a sufficient reason for abdicating their position of high and devoted living,—No, never. Let them follow a straight course; realising their highest ideal, never stepping down to the level of their circumstances, but striving to lift these to their own holy standing. "Hitch your waggon to a star," is good advice. "Be not conformed. . . . be transformed" (Rom. xii. 1, 2.)

WEDNESDAY, July 12. 1 Sam. xxvi.

Again the treacherous Ziphites conspired against David by communicating his whereabouts to Saul. But their treachery only served as a foil to the intrinsic nobility of David's character. God made the wrath of man to praise him, and restrained its remainder, so that his servant escaped as a bird from the snare of the fowler; the snare broke, and he escaped. Here also we may read Psalm liv.

It was a bold act for David and Abishai to dare to thread the narrow passages of the camp, passing between the watchfires and the sentinels, and standing together to talk in whispers over the prostrate body of the sleeping monarch. Surely David must have felt that he was specially commissioned and prompted to the deed by God Himself. As he said in one of his Psalms, "By Thee I run upon a troop, and by my God do I leap over a wall." And there seems some corroboration of this thought from the words, "a deep sleep from the Lord was fallen upon them" (verse 12). The Lord put the resolve into David's heart, and then co-operated with him in its execution. There are actions in life, which we are led to do as it were by a Divine impulse; but these are not to be followed as a rule or copied by others. In the present instance, there was a Divine reason for David's adventure, that Saul might be warned once more, and that the absolute integrity of the young outlaw might be approved. But do not forget the main lesson of this chapter, as of the former, that expediency and opportunity do not justify us in doing wrong.

It is pleasant to note David's frequent references to the living Lord (10, 16, 19, 23).

THURSDAY, July 13. 1 Sam. xxvii.

Ah! soul, it is sad to hear thee talk like this, "I shall now perish one day by the hand of Saul." Remember how God has promised to make thee king, and to give thee a place beside Him in the glory; this promise has been solemnly ratified by his oath and by the blood of the cross. He cannot retract it, and He does not wish to. He loves thee too well to let thee perish by the hand of thy great adversary. If thou wert to perish, would not hell be filled with derision, and a fatal bar be drawn across the escutcheon of His honour? Might it not be said that He could redeem but was not able to help; that He could forgive but was impotent to cleanse and sanctify? Dost thou not see that He counted the cost before He translated thee from the power of darkness into the kingdom of his dear Son? He surely never would have done so much had He not known Himself able to keep thee from drifting back!

Thou art counting that Philistia is safer ground than Canaan. It is as though to conform a little to the world is better than to live altogether outside it. Ah! thou wilt live to rue thy fatal error. First, thou wilt, like David, be led into a life of deceit and fraud, which will fill thee with the constant dread of discovery. Next, thou wilt be duped into a position of extreme delicacy and difficulty, in which, like David again, thou wilt be thrown into apparent antagonism to thy brethren. And, lastly, this Ziklag of thine shall be burnt with fire, and thou shalt weep over it till thou hast no more power to weep; aye, thou wilt be within an ace of losing that very life thou art now so keen to save. No, the caves of Adullam are safer than the cities of Philistia.

FRIDAY, July 14. 1 Sam. xxviii.

The soul of man cannot live apart from the unseen world. Divorce it from God, and it will fill the empty space with demons. That was the cause of Saul's undoing. "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said he to his servants, 'Seek me a woman that hath a familiar spirit, that I may go to her.'" We are sometimes asked how we can account for the rise and growth of Christian Science (which is as unChristian a system as could be desired), of Spiritualism, of Palmistry, and other delusions. The solution is simple enough When a man shuts God out of his life, and holds down the truth in the unrighteousness of his life, God gives him over to a strong delusion, that he should believe a lie.

That there should be an apparition of Samuel occasions no difficulty. We know that the prophet himself was at rest in God; but, without doubt, some demon assumed his form and voice, as demons still assume the characteristics of the departed in spiritualistic *séances*. And that the demon spoke the truth is not to be wondered at. The Devil can quote Scripture to suit his purposes, and often in Christ's life-time demons acknowledged Him as the holy one of God.

What a bitter thing it is to disobey God! Step by step the soul drifts further away from Him, and in the darkness, caused by the withdrawal of the true light, jealousy, hate, cowardice, murder, atheism breed. Remember that conjunction of adjectives: "It is an evil thing *and bitter* that thou hast forsaken the Lord thy God" (Jer. ii.).

SATURDAY, July 15. 1 Sam. xxix.

David was in a strait, indeed! To what a pass had eighteen months of subterfuge and deceit brought him! On the one hand, was his natural unwillingness to deceive the trust of Achish, who seems to have turned to him for sympathy and chivalrous loyalty; and on the other hand, there was a yet stronger unwillingness to be found in arms against his people. Doubtless this strait drove him to a very agony of prayer. God must deliver him. And it is comforting to realise that when we have drifted into positions of intolerable perplexity, through our own fault, we have a perfect right to turn to God for help if we are prepared to confess our fault and to repair it so far as we may. Therefore, when the Philistine lords angrily objected to David's remaining in the army, he must have hailed their rough words as the very answer of God. Nothing would have been more opportune.

Poor Achish, he was destined to be disillusionized. He thought that David had been upright, good in his sight as an angel of God, no evil found in him. Ah! he would learn after a while that the whole eighteen months had been a tissue of lies (xxvii. 11, 12). What dishonour Christ has suffered at the hands of his professed followers! Is it wonderful that the world does not believe? Is it wonderful that men turn from Him with averted faces? Let us take care that our conscience is void of offence toward God and man, lest some guileless Achish be robbed of faith in both.

Enid Desmond.—2.

THE evangelist had closed his mission. The teacher whose place Enid was taking, because she was leaving the town, had only one more Sunday to gather around her the class she had so carefully and successfully taught; and Joan, confined to bed by a disabling headache, was reviewing the events and disappointments of the past weeks, and feeling something of the heart-sickness of hope deferred, when Enid came into the room. One glance at her face made Joan's heart thrill with fresh hope; its expression was so changed—softened and gentle and almost awe-stricken—and her eyes were red with recent tears. She was the first to speak.

"Joan," she said softly, "the vision has come!"

And then, as Joan could only take her hand and hold it with a pressure of joy that was speechless in its intensity, she told her story.

"I have had an awful struggle," she said; "it has been going on for weeks, and I don't know how I have kept it from you. How little you knew when you thought I was not caring! It began in London. I expected to be so happy, and instead of that I had the bitterest disappointment. I had sight-seeing and visiting to my heart's content, and every one was kinder than I had thought possible, and yet through it all I had the strangest feeling of

DISSATISFACTION AND HEARTACHE.

"Of course I kept it all to myself, and I was continually congratulated on my high spirits; but they were just effervescence, and sometimes, even when I was seeing things that at one time would have fascinated me—picture galleries, for instance—I had the greatest difficulty in feeling any interest, and was really wretched, as though I had come to the end of everything—I suppose what is meant by the word *blasé*.

"But fancy me, Joan, a young girl fresh from the country, *blasé!* I was really a complete puzzle to myself, and I got quite cynical, and wondered if life was worth living! Then Ellen Arnot died. Lizzie would tell you about it; I never did—I was too sore-hearted, for I cared more for her than for any other friend I had met in London. We were just the same age, and alike in many of our tastes; but she was not so volatile as I, and far stronger, and I looked up to her, and was so proud when she seemed to like me. Then she went to stay with friends in the West End, and whilst she was there she heard a sermon on 'God is love,' from a minister who knew how to preach, and she was what you would call really converted. I don't understand these things—yet. And there was no fuss—Ellen was not that kind of girl; but Mary Arnot told me all about it, and she said Ellen was quite changed: so satisfied and happy.

"But I never saw her again. She took typhoid fever, and came home ill, and died only three days after. Philip was sent for, and he stayed till all was over, and I never saw him so moved. She was quite conscious, and knew she was dying, but it did not trouble her at all. She seemed only to think of speaking to the servants, and to everyone who came into the room, about Jesus, and the joy that his love could give even in dying. The old doctor who attended her, and was not himself a special Christian, told Mrs. Arnot afterwards that never but once in all his practice had he attended such a wonderful death-bed, and that was of an eminent philanthropist who had done no end of good.

"And this was only a young girl like myself! Joan, when I heard all this, I could not help beginning to think that, after all, Christianity was something really worth having. And yet I did not want to have it. Is it not unaccountable that in a girl brought up as I have been there should have been such a shrinking from religion?"

Then Joan found her voice: "It is not religion you want—

IT IS CHRIST."

"Yes, I know now," Enid said, softly; "but I want to tell you all. I had a pretty bad time after I came home—such a dreary feeling, as if all the sunshine had gone out of my life, no power of enjoyment left. I was so afraid you would see it, Joan, dear, and I did not want you to know. Then Mr. Moron came, and after that it was terrible—just as if a real personal power was close to me, struggling with me; and the more I felt it, the more firmly my will was set in opposition. I have paced the dining-room, when all else were at the meetings, and have actually lifted my hands in defiance, and said out loud, 'I *won't* yield!' Was it not awful? For now I know it was *God* the Holy Spirit whom I was resisting."

"How wonderful it is!" Joan interrupted. "I remember being so impressed with the powerful way in which Mr. Moron used to plead—that those who would not come to the mission might be specially wrought upon by the Holy Spirit in their homes; but I little thought how swiftly the answer would come—and to you, Enid!"

"Yes, that would be it, I suppose," Enid said. "And the same thing went on until Mr. Moron left—and then I thought I should have peace when I was not continually hearing about him and his meetings. But it has been far worse, until I really thought I should lose my reason. But all the time I never thought of giving away until this afternoon. I was standing before the glass brushing my hair, when suddenly it seemed as if a voice spoke, so pleadingly: 'You foolish girl, what are you striving against? You are fighting against your best interests.' My arms fell to my side, and in a moment my self-will was all gone, and, answering back, I said with all my heart, 'I won't strive any more;' and I was so strangely melted that I have been crying almost ever since. I cannot understand it all, Joan; but now I do want to be a Christian, and you must teach me how."

"You say I have only to 'come,' Joan; but how can I, so wicked as I have been? I am sure I have not repented enough."

"It is not I who say it, Enid. You can read the Saviour's own words about it: 'Come unto Me . . . and I will give you rest,' and 'Him that cometh, *I will in no wise* cast out.' From human lips you would think such assurances strongly conclusive, how much more from Christ's!"

But Enid—brought thus to the crucial test of simple trust in a Divine promise as an anchor of the soul, sure and steadfast—found the very simplicity of the process its greatest difficulty, just as it is in the *unstruggling* committal of the body to the water in learning to swim, which is perhaps the closest earthly parallel to this supreme act of faith. Again and again the sisters talked and prayed together—Enid, docile as a child now, but with a keen intelligence that craved for demonstration; and Joan, in whose religious experience the foundations had been laid strong and deep in the plain truths of Scripture, showing her how the plan of salvation

APPEALED TO THE REASON

quite as much as to the heart.

At last, with a trembling faith, Enid ventured *really* to trust the Divine record—that God hath given unto those who claim it "eternal life, and that this life is in his Son;" but the brightness and peace that she expected did not immediately follow, no doubt that the quality of her faith might be fully tested. But she was not long kept waiting. Once more it was when shut out from all human help and ministration that the "demonstration of the Spirit" came. Kneeling in dumb appeal before God, and feeling as if, after all, she had *to keep herself in union with Him*, and that it was a somewhat dreary and joyless process, she "suddenly felt," to use her own words, "as though, after being in a room where closed shutters kept out all the light, they were in a moment all flung back, and brightness indescribable surrounded her." The struggle was all over; she had beheld with open face the glory of the Lord, and those who knew and loved her so well needed not to be told of it by any words—the radiance of her whole aspect was sufficient testimony.

Enid has passed many milestones on the path of life since then, and some stretches of the road have been rough walking, and the clouds overhead have sometimes been very, very dark; but the assurance and inspiration of that first stage in her heavenward journey has never been lost. To her, Christianity is not a process of reasoning merely, a vague apprehension of a yet vaguer transcendentalism—it is *a certainty*; she *knows* whom she has believed. And as, in the Bible, and in providence, and in the communications of His grace, she learns more and more of the characteristics of her Saviour-Friend, she has the strong confidence that befits children of the great King Jesus, who by his atoning sacrifice on the cross became "the Lamb that was slain," and obtained eternal redemption for her.

M. C. F.

Summer Daybreak.

On the depth of summer gladness,
Oh, who can tell it all!
The cuckoo comes and wakes us
With his haunting mellow call.

And in each dewy valley
The dawn has left behind
Soft bridal dreams all silvered
Still floating on the wind.

And there the glorious vapours,
Caught in the morn's embrace,
Seem guardian angels stealing
Back to the holy place.

But hush, mid soundless rapture,
The cool earth re-appears,
Fresh bathed in dews of Lethe,
Fresh healed of all her tears!

Through depths of virgin stillness,
Through depths of prayerlike praise,
Glistening with benediction,
Earth glides upon her ways.

And the thrush upon the beech tree
Is now worshipping aloud,
And the lark has climbed the summit
Of the nearest shining cloud.

And the maybloom's on the thornbush,
Like a festive fall of snow:
How its perfume woos and wanders,
Yet will never let earth go!

Oh the woodlands and green thickets
Oh the breath of kine and dews!
And the widening blue horizon,
With new life's delicious news!

Oh the woodlands and green thickets,
And the hidden bluebell pools!
And the teeming wealth and wonder
Breaking through all Nature's rules!

Oh the visions and the voices!
As blue Heaven comes down to earth,
And Creation's grand old harpstrings
Murmur back primeval mirth.

And the air is brightly thrilling
With a joy it cannot stay,
Just as if some festal pageant
Had now passed it on its way.

And the leafless boughs have woven
All unheard a dainty shrine,
Where the nests are swung in secret,
And the watchers are Divine.

Ah! the life of God is boundless,
And the love of God is sweet;
And old earth is heaven's last suburb,
And hard by the Golden Street!

CHARLES A. FOX.

Midnight Meeting Movement.—Sir George Williams, according to annual custom, entertained the late frequenters of the Strand last Wednesday night. The thunderstorm which swept over London at an earlier hour in the evening than that fixed for the meeting, somewhat dispersed the young women, and they were very difficult to find. Still, a goodly number responded to the invitation, and were affectionately addressed by Sir George himself, Mrs. G. S. Reaney, and Mr. M'Cree, the secretary of the Midnight Meeting Movement, under whose direction the gathering was organised. Many of those present felt their position very keenly, and entered freely into conversation as to their rescue from a life of sin.

"Regions Beyond" Missionary Union.

THE sympathetic audiences that assembled to celebrate the twenty-seventh anniversary of the missionary work associated with the names of Dr. Grattan Guinness and his devoted family must have received deep spiritual blessing, no less from the heart-searching addresses that were delivered than from the stimulating recital of facts in connection with the evangelization of the heathen.

The proceedings began with an afternoon gathering in Harley Chapel, the capacious building being filled. Mr. T. A. Denny, who presided, dwelt briefly on the words, "How shall they hear without a preacher, and how shall they preach except they be sent?" The work of preparation and sending called, he remarked, for organization, and it would be difficult indeed to find a more suitable organization than the "Regions Beyond" Missionary Union. Mr. Denny referred to the early history of Dr. Guinness' missionary efforts in Africa, and

THE REMARKABLE DEVELOPMENTS

therefrom. To accomplish lasting work in the mission field, it is necessary so to train natives that they may usefully fill positions as teachers among their fellows. That result can only be brought about by despatching, in the first instance, good men, capable of instructing and educating the converts. Such men are provided from Harley House.

Dr. Grattan Guinness gave a graphic sketch of the changed aspect of affairs in the Congo country where, at the outset of the work, heathenism reigned supreme; but where there are now numerous mission stations, with large numbers of converts. Yet the gross darkness of the world is appalling indeed. Look, for instance, at the Mohammedan and heathen populations of the world. Far away from the Mediterranean to Arabia and right on to Persia and India and the Far East stretches an enormous mass of Mohammedanism, whose votaries, it may almost be said, are more Mohammedan than we are Christian. They are up to prayers at 4 a.m.; five times a day they answer at the call of the muezzin. With respect to the scantiness of mission work generally, as compared with the giant need, Dr. Guinness said that nothing had been more saddening to him in travelling than the experience of coming again and again upon the edge of Christian work, and realizing that beyond was darkness, untouched and unrelieved. Concluding a comprehensive view of Asiatic and African work with a reference to India, the speaker vividly indicated that even in Madras it is easily possible to go into populous centres where the people are utterly ignorant of Christ. After a special reference to his recent visit to Egypt, and

THE WONDERFUL PROSPECTS

of missionary development opened up by the changed conditions of government and the railway to the south, "the new Nile door to Central Africa," Dr. Guinness traced the rise and progress of his work from the beginning in one house on Stepney Green, noting the additions of Harley House College, of Cliff College in Derbyshire, and Doric Lodge. God has blessed the work wonderfully. The students have carried the Gospel far and wide —they are toiling in forty different countries. In nearly every province of China they are to be found, and, when in the East, he (Dr. Guinness) came upon one missionary who had started a pioneer work in the islands south of Japan. In South America, too, the work had been blessed, and, in conclusion, the speaker made a pathetic appeal for an increased measure of support.

Captain Gamble, recently returned from Fashoda and Sobat, gave a moving account of the Anglo-Egyptian conquest of the Soudan, describing the personal bravery of the dervishes and the cruel character of the Khalifa's rule. The speaker made special reference to the black tribes, whose country begins about 200 miles south of Omdurman. The name of Christ was unheard of among them. Indeed, they are entirely without any form of religion, unless the term could be applied to a malign influence which they propitiated in times of war by a slaughter of fowls. These people are amenable to good influences, and expressed keen satisfaction at the medical aid afforded them. Captain Gamble suggested the establishment of a medical mission amongst them, and expressed the opinion that, however valuable the Sirdar's new college might be, the true method of civilizing the Soudan was by Christianity.

Professor Newell, of Chicago, followed with a forcible address on prevailing prayer as a necessary factor in the evangelization of the world. A man's effectiveness is measured by what he can prevail upon God to do for him. The secret of the triumphs of the prophets was this power to prevail. It is not enough to join in Christian fellowship. That is an excellent thing in itself, but we must not allow a

BEAUTIFUL SENSE OF SYMPATHY

to send us away feeling we have done something when we have nothing. Each one is to receive reward according to his own labour. We must seek God in the spirit of Jacob, who, determined to have not merely a lamed hip but death itself rather than go short of the blessing, obtained power even over the angel. Thus he obtained his new name of Israel, and every man has the "Israel" in him, to wrestle and obtain from the Lord. The speaker added other familiar instances, germane to the subject, from the lives of Abraham, Moses, and Elijah, and concluded with a fervent appeal to Christians for more whole-hearted service. After prayer from Rev. F. B. Meyer, Dr. Harry Guinness made a brief financial statement. In addition to a sum of £2,500 still required for a steamer, £4,000 is needed, one half for the missions on the Congo, and the remainder for South America and for the maintenance of the extensive training centres.

An adjournment was next made to a tea and conversazione in the grounds of Harley House. The many friends of the institutions rallied in large numbers, the students and deaconesses were present, and the occasion was both pleasant and stimulating. At the "garden meeting" which followed, reports of the various departments of work were given.

From Dr. Harry Guinness' statement, which was full of interest, it appeared that all the Training Colleges are in a thriving condition, as also is the Medical Mission and nursing work in East London. Thirty-two students have either left for the foreign field or are about to do so. The varied agencies in connection with Berger Hall have been maintained, while a large number of chapels and mission halls have been provided with preachers.

Northfield Extension.

ONE of Mr. D. L. Moody's latest projects is a sort of Northfield "Extension." For the past two years Rev. F. B. Meyer, of London, has visited America, at the invitation of Mr. Moody, to give addresses in some of the leading American cities on lines similar to those at Northfield.

This year Rev. G. Campbell Morgan, of London, has accepted an invitation to spend the months of August, September and October in a similar work. Already a number of pressing invitations have been received for Mr. Morgan to speak in some of the leading cities. The arrangements for these missions have been made by Mr. W. R. Moody, East Northfield.

Lucknow is the fifth largest city in India, with a population of 270,000 people, of whom 161,000 are Moslems. The Church Missionary Society has sanctioned a special mission for Mohammedans, and as soon as the men are forthcoming they will be sent out. Meanwhile, we who work in Lucknow are anxious to prepare the way for them by building a mission hall in the heart of the city, which will be of the greatest service in the carrying on of their work. At present we have about £100 in hand. But to purchase land and erect a suitable building will cost at least £600.

A. J. Birkett,
E. A. Hensley,
C.M.S. Missionaries, Lucknow.

International S.S. Lessons.

July 16, 1899.

The Hebrews in the Fiery Furnace.—Dan. iii. 14-28.

Golden Text.—Dan. iii. 17.

Lesson Connection.

RECALL last lesson. Nebuchadnezzar continued his victorious career, until he had become king over almost all the then known world. He had been back to Palestine and destroyed Jerusalem (see Jer. xxxix and xl). God had sent him a remarkable dream, a Divine revelation of the future. Great honours were accorded to Daniel because he was enabled to interpret this dream; and at his request his three friends had also been promoted to high government offices.

Introductory.

Nebuchadnezzar had returned from his victories, proud of his success. He seems to have been a man of deep religious feeling, and erected the huge "image in human likeness" in honour of his principal god, commanding all the chief people in his kingdom to come to its dedication and to worship and offer thanksgiving for all his glorious achievements. The image was ninety feet in height, and set up on the plain of Dura; a mound of brick some twenty feet high still remains in that plain, which, doubtless, is the ruin of the pedestal of this image. (*Try to picture the whole scene*, the gathering of the crowds, the huge golden image, the striking up of the music, the prostration of the multitudes, and the three standing figures arrayed in their gorgeous robes of office.) These three were now about thirty or thirty-five years of age; they had been faithful to God in their youth, and now He gave them strength to stand firm in their manhood. The oriental despot is enraged when he is told that they have dared to disobey him, and they are arraigned into his presence. (*Another picture of magnificence.*)

Dan. iii. 14-28.

Verse 14. "Is it on purpose that ye serve not my gods, nor worship my image?"

Verse 15. "If it be a mistake, I will give you another chance." This great King was their friend, and wanted to save them. *Note his question.* The cornet was a horn; flute, like a mouth-organ; harp, sackbut, and psaltery, stringed instruments; dulcimer, something like bagpipes.

Verses 16-18. "We have no anxiety in answering." Their minds were quite decided. Nothing should make them break God's law (Ex. xx. 5). *Note their answer to the king's question:* "God can?" "*God* will?" It is only those who serve God who can have this confidence.

Verses 19-23. The Babylonians bound their captives with chains; the fire melted the chains. Probably the furnace was that in which the gold for the image had been melted.

Verses 24-27. "A son of the gods." Nebuchadnezzar knew that only a Divine Being could nullify the effect of such a fire. It was doubtless the "Son of God." The Saviour who often appeared for the deliverance of his children. "The Angel of the Lord."

Verse 28. Nebuchadnezzar acknowledges God to be the highest of all gods, but not the only god. He had to pass through a great trouble himself before he could say, "Now I, Nebuchadnezzer, praise and extol and honour the King of Heaven" (chap. iv. 28-37).

Practical Lessons.

The great use of trouble and trial (Mal. iii. 2, 3 James i. 2, 3, 4, 1 Peter i. 7).

True trust in God takes away fear of all else. *What kind of trust have I?* "I will trust and not be afraid."

God can deliver from all trouble, but if He sees we need the test, He will deliver us *in* the trouble.

Fire refines, trials burn earthly bonds, and we walk with Christ in liberty of soul.

Even children who try to stand up for Jesus will often be persecuted by their companions.

Our Lord's words (Matt. xxv. 21, also Rev. ii. 7, 17, iii. 5, 12, 21, vii. 13-17).

Examples.

Deliverance. — Joseph, Noah, Hezekiah, Peter, Paul, &c.

Bearing trial.—Persecution of Christians. Many martyrs.

Promises.—(Isa. xliii. 2, Ps. xxiii. 4, Ps. xci. 14, promises there. Zech. xiii. 9, 2 Cor. iv. 17.)

Prof. Newell's Bible Course.

LESSON V.—GENESIS XXXVI.-L.

JOSEPH: SON—SUFFERER—SOVEREIGN.

ERE taking up the wondrously interesting story of Joseph, we must trace the career of Jacob, after Gen. xxxii.

We find, after Jacob's Peniel experience, that he is not ready at once to go on to the full patriarchal testimony. He had prevailed with God there, even having power *over* the angel, as we find in Hosea xii. 3, 4. The root on which the name *Israel* is built signifies one who has his own way, or rules victoriously, as a prince. Jacob had had his way with the Lord (through Divine purpose and empowerment, certainly), and his new name is given in view of that element of his spiritual nature which *would not* let God go.

But to prevail with God and get his blessing is not necessarily to be freed from all idols. Samson had a wonderful way of taking hold of God and prevailing to do mighty things. (The idea that Samson was a muscular prodigy is grotesque, in view of Jud. xvi. 5, &c.) But Samson never abandoned all for God; he kept his idols till they ruined him. Jacob had idols, even after his name became Israel. Indeed, it may be doubted if

THE IDEA OF CONSECRATION

of himself to God was at all in his mind on that night of his wrestling. He was for getting from God rather than giving to Him; for prevailing over, rather than yielding to, the angel.

The kingdom of heaven does suffer violence; men of violence do take it by force. There is no disputing it—there is "royal power in the renewed will." Abraham, Moses, Samuel, Elijah, Ezra, and Daniel knew how to have their way with God, and actually had it, too, time and again. (See Gen. xviii.; Ex. xxxii. and Deut. ix; 1 Sam. xii.; 1 Kings xviii.; Ezra viii., ix; Dan. ix., x.).

But for a man to discover the secret of faith and have his way with God is one thing; for God to have his full way with the man is quite another. And Jacob has to be asked at Peniel, "*Wherefore is it* that thou dost ask after My name?" He has obtained the blessing, and it is given forthwith, but his newly-awakened desire to know *God Himself* must be searched out and purified ere it is answered. At Bethel, twenty years before, Jacob was *afraid* of God, and his spirit rushed out of God's *presence* into *religion*—he sets up a *pillar*, and *vows* (xxviii. 16-22).

At Peniel, in his dire need, he has set himself and prevailed. He gets the blessing he seeks, and no doubt that blessing included more than he realised. This we must see when we reflect that the name he got that night was given to his seed for ever. Somehow, the chosen *people* were born that night. But Jacob's prayer to know the angel's *name* is turned right back into his own heart. "*Wherefore* is it thou dost inquire?"

And we notice that Jacob does not press *this* prayer as he had done that for

HIS OWN BLESSING.

He does not use his *Israel* power here. And may we not see the reason ere we proceed far? In chapter xxxiii., after his clever ruse to elude Esau's importunity (xxxiii. 12-17), Jacob comes in peace into Canaan, where, instead of at once proceeding, according to his promise, to Bethel (xxviii. 21, 22) and on to Hebron, to take up the Abrahamic testimony, as he knew he must eventually do, he *stops at Shechem and buys land!* (xxxiii. 18, 19). This Abraham and Isaac had been content *not* to do. We see Jacob still avoiding the full pilgrim testimony. Of course he erects an *altar* at Shechem, for he must be *religious*, whether he is godly or not. (Just as to-day with the Ritualists, the greatest foe of real fellowship with God in Christ is the body of rites and ceremonies, partly Jewish, partly Pagan, that go by the name of the "Christian Religion.") But there is no record that God appeared to Jacob in xxxiii. 20. And chapter xxxiv. reveals the sad but sure result of such compromising.

But xxxv. 2-4 reveals to us the true *cause* of the compromise. Jacob knew these idols were in the family. Rachel had doubtless had them out once and again. But Rachel was herself the real idol; and since she cherishes them, they are not judged. But the ringing command of xxxv. 1 no longer permits delay. So the gods are buried and Bethel sought. At last God graciously appears to him. And he is willing to go on slowly towards Hebron. But he cannot reach Hebron with Rachel. Even if he could, she would have been a sad hindrance to

PATRIARCHAL LIFE AND TESTIMONY.

So God must take her away (xxxv. 16-20). And it is *Jacob* who lingers at her grave to set up the pillar of ardent devotion; but it is *Israel* who journeys on to Hebron (verses 21, 22). He is at last *free*. And now Isaac is called home after the years of lingering for Jacob to come. And *Jacob*, in the wondrous grace of God, is the third great *patriarch!*

The chapter names of our advance Lesson are:

XXXVII. Joseph Sold.
XXXVIII. Judah.
XXXIX. Potiphar.
XL. Butler and Baker.
XLI. Joseph's Exaltation.
XLII. Brothers' First Visit.
XLIII. Brothers' Second Visit.
XLIV. Brothers' Humiliation.
XLV. Reconciliation.
XLVI. Jacob in Egypt.
XLVII. Blessing Pharaoh.
XLVIII. Blessing Ephraim and Manasseh.
XLIX. Blessing Twelve Sons.
L. Funeral.

Drill thoughtfully on these name still you hold every chapter's contents in memory.

I. Condense the story into a simple and concise statement of its great facts, and give each fact a single word name if possible. Thus you have your topical outlined. Labour to make this outline as perfect and satisfactory as possible. Review the story repeatedly by means of it.

II. Before beginning the study of Joseph, it will be well to look at the thirty-eighth chapter, which makes a break in the narrative, to tell Judah's shameful story. A bad lot, these sons of Jacob, in those days. But what a marvel of God's grace that this dishonoured woman, Tamar, should be one of the women in the line of our Lord's birth! (See Matt. i. 3.) Three names—Tamar, Rahab and Uriah's wife—forbid all fleshly glorying in that genealogy.

III. Take up now the life of Joseph, according to Lesson II. Do this work most thoroughly. You will be entranced with the beauty of the character before you, and will be greatly profited by knowing him. Examine especially the following topics: The ingenuous lovableness of his youth; the peculiar love of his father for him—reasons for it, in Joseph, in his brethren, in Jacob; his prophetic dreams—arguing what

SPIRITUAL STATE IN JOSEPH,

and what present and future purposes of God? the exact state of his brethren's hearts toward him, and why? the startling special providences manifest in his whole life; God's reasons for allowing his imprisonment in Egypt; the side-by-side development of patience and power in Joseph; his marked ability—how manifested? his loyalty to God, and his faith in the covenant promises in the midst of dazzling worldly success; his beautiful filial fidelity. The word, I think, that best sums up his many sided character is used of his Great Antitype in Ps. xlv. 2, middle clause.

Joseph is one of the most remarkable of all the human types of Christ. We will note some of the important respects in which his history foreshadows that of Christ. "The sufferings of Christ and the glories that should follow them" is the theme which Joseph's story so wondrously sets forth. Compare the question of Jesus to the two in Luke xxiv. 26; also Heb. ii. 9, 10; v. 7, 8. In the sense of 1 Peter ii. 21, John xv. 19, 20, Rom. viii. 17, and 2 Tim. ii. 12, we see in Joseph an illustration of the life of present suffering and future glory to which every believer is called. Of course, Joseph is peculiarly a type of Christ in his relations with his brethren after the flesh, the nation of Israel.

JOSEPH.	CHRIST.
1. Lived with his father in Hebron, "the place of fellowship" (xxxvii. 14).	Was with his Father before coming into the world (John xvi. 28).
2. Joseph was his father's beloved son (xxxvii. 3).	Christ was the beloved Son of his Father (Matt. iii. 17).
3. Hatred by his brethren (xxxvii. 4).	Hated by his brethren (John xv. 24); and at first by his own brethren in his Nazareth home (John vii. 1-7).
4. Received (in his two dreams) the revelation of God's purposes concerning himself (xxxvii. 5-11, xli. 9, xlv. 5-9).	Received the revelation of God the Father's will concerning Himself (Isa. l. 4-9, John v. 20-30, John xii. 27-28).
5. Faithfully and frankly testified to his brethren of what God had revealed to him (xxxvii. 5-6, 9-10).	Christ did the same to his brethren (John viii. 40, xviii. 37).
6. Was hated the more for his words (xxxvii. 8-11).	Was hated the more for his words (John xv. 22-25, vii. 7, viii. 40).
7. Was envied by his brethren (xxxvii. 11).	"Pilate knew that for envy the chief priests had delivered Him up" (Mark xv. 10).
8. Was sent down by his Father out of Hebron to minister to his brethren (xxxvii. 13, 14).	"The Father sent the Son to be the Saviour of the world" (1 John iv. 14). "He came unto his own" (John i. 11).
9. "They said, 'Behold this dreamer cometh; come, let us slay him'" (xxxvii. 19).	"They said: 'This is the heir; come, let us kill him'" (Matthew xxi. 38).
10. They sold Joseph for twenty pieces of silver, and delivered him over to the Ishmaelites (xxxvii. 28).	Jesus Christ was sold for thirty pieces of silver and delivered over to the Gentiles (Matthew xxvi. 14-15).
11. Put, innocent, into the Egyptian dungeon with two criminals (xl. 3).	Put, innocent, into the place of death with two malefactors (Luke xxiii. 32-33).
12. Raised up from the dungeon by the hand of Pharaoh, made second in the kingdom, and given all authority (xli. 14, 43-44).	Raised up from the dead by God's power, made to sit at his right hand, and given all authority (Acts ii. 32-36, Matthew xxviii. 18, revised version).
13. Was thirty years old when they proclaimed his kingly exaltation (xli. 41-46).	Was thirty years old when He began to proclaim his kingdom (Luke iii. 23, cf. Mark i. 14-15).
14. Took a bride to share his glory (xli. 45).	Jesus is taking a bride to share his glory (Ephesians v. 25-27, Revelation xix. 7-9, 14, xxi. 2).
15. When the seven years of famine came, his rejecting brethren were compelled to come to him for aid (xlii.).	When the seven years of great tribulation come (Daniel ix. 27, xii. 1, Matthew xxiv. 21), Christ's brethren after the flesh will begin to cry to Him for aid (Zech. xii. 10, Matthew xxiii. 39, Hosea v. 14-vi. 3, Isa. xxvi. 16).
16. Joseph dealt with his brethern severely at first, to try them and bring them to repentance (xlii. 7-17).	Christ will do the same with his brethren (Hosea v. 15, Ezekiel xxii. 19-22, Isaiah x. 20-21, Zech. xiii. 9).
17. Was reconciled to his brethren, and became their preserver and benefactor (xlv., xlvi).	Christ will be likewise (Isa. xl. - xii., xxxv., Jeremiah xxxii. 36-44, Mal. iv. 2).
18. All peoples came to Joseph for sustenance (xli. 57), and became the servants of Pharaoh through him (xlvii. 13-26); but he gave all the honour to Pharaoh, and took only second place.	All the earth will yet come to Christ for his kingly blessings, and will be subject to God through Him (Isaiah ii. 2-4, xi. 10, Psalm lxxii. 7-17, Zech. xiv. 16). But He will Himself hand over the kingdom to God, his Father—"that God may be all in all (1 Cor. xv. 24-28).

A most excellent book by Miss Ada R. Habershon, is "The Study of the Types" (2s. 6d. *Morgan & Scott*). It contains a remarkably full presentation of the wonderful typology of Joseph's life. This book is very earnestly commended to all Bible students, as of quite exceptional value.

The next lesson will be Exodus i.-xv., to be read four times.

The Y.M.C.A.

MR. T. C. C. SLOANE, who has been connected with the Liverpool Central Y.M.C.A. for twenty-six years, has been appointed general secretary of the association at Pietermaritzburg.

On June 24, at Tudor Court, Cobham, Mr. and Mrs. Wilfred Scriven welcomed to a garden party over 400 young men. Cricket and various sports were engaged in during the afternoon, and after tea an address was delivered by Dr. Harry Guinness.

Mr. Oliver H. McCowen, LL.B., organizing secretary for Burma, gives a most encouraging account of the progress of the work in Rangoon. The membership is now over 100; the attendance at a Friday night Gospel meeting averages over forty young men; over forty soldiers are present every Monday evening; a good lecture course has been arranged; a local doctor conducts a weekly ambulance class, with an attendance of thirty-one young fellows; and a Sunday afternoon Bible class has been organized. The majority of those joining the association are Eurasians.

Epileptics.—The Duke and Duchess of York on Friday week visited Chalfont St. Peter, and opened four new homes at the colony, established there by the National Society for the Employment of Epileptics. The Duke, as president of the Society, gave a most interesting address, in which he described the history of the colony. When fully developed it would be an industrial village, whose inhabitants, although unhappily afflicted, would be usefully and heathily occupied. Though the Society had been started but a few years, its work had already been attended with the happiest results. After the departure of their Royal Highnesses, many of the visitors prolonged a highly successful and most enjoyable afternoon by roaming over the farm and gardens, conversing with the colonists, and inspecting the various homes and workshops. All who desire to know more of the excellent work in which this Society is engaged should communicate with the secretary, Mr. Penn Gaskell at the offices, 12, Buckingham Street, Strand.

The Late Mr. W. T. Paton.

VERY deep and very widespread has been the sorrow caused by the removal from his earthly labours of Mr. W. T. Paton. Connected as he was with many Christian movements and agencies, he won the affection of all his fellow-workers, and of numbers of those to whose spiritual and temporal good he devoted so much energetic and cheerful service.

William Theophilus Paton was a native of the Isle of Man. Employed in the days of his youth in the office of a large mercantile house in London, he was led by the patience and consistency of a friend in the same office to recall the spiritual lessons of his childhood; and his definite conversion to God was due, in part to the influence of that friend, and in part to the preaching of Rev. W. B. Mackenzie, incumbent of St. James', Holloway. Mr. Mackenzie was a clergyman of singular power with souls. He was not eloquent; he was not fervent; but he was the incarnation of Christian common sense as well as a faithful preacher of the plain old Gospel. Large numbers of business and professional men, lawyers, doctors, merchants, attended his ministry regularly; and the constant applications of such men to him for personal counsel gave him a rare knowledge of the human heart. For thirty years he ministered to a congregation of 2,000 persons, as large and as devoted as the congregations of his successors at the same church, Rev. W. Boyd Carpenter (now Bishop of Ripon) and Rev. E. A. Stuart.

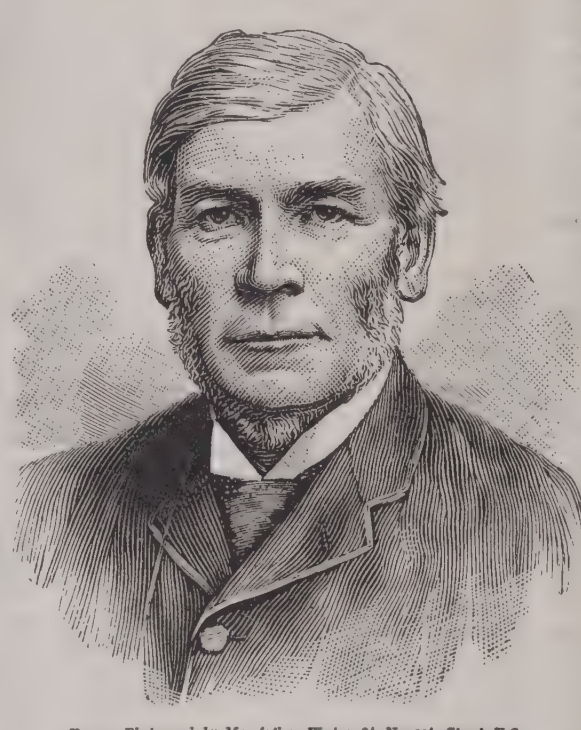
Mr. Paton's conversion was in 1856—a great year in the religious history of England, which saw the appointment of Lord Palmerston's Evangelical bishops, the commencement of the Barnet (now Mildmay) Conference, and the conversion of S. A. Blackwood. Mr. Paton's labours as a Christian worker were not in Mr. Mackenzie's parish, but in the neighbouring parish of Holy Trinity, Islington. He became, of course, a teacher in the Sunday School, and subsequently superintendent. He also taught in the Milton's Yard Ragged School—not an inviting sphere in those days! In that Ragged School the present writer first met him, just forty-two years ago. The boys were a very rough lot. One trick of theirs was to turn off the gas and then "shy" the iron ink pots about, with results not entirely pleasant. No one got hold of those boys as Mr. Paton did. His bright and merry ways told upon them; and his addresses were always eagerly listened to. His influence upon both teachers and scholars in the Sunday school also was great; and extremely clever were the papers read by him at conferences of teachers. Some of these were published in the *Church Sunday School Magazine*; notably one entitled "A Few Directions how to Spoil a Sunday School."

Mr. Paton also took part in all sorts of evangelistic work, and in the united prayer-meetings which began with the revival of 1859-60, and which were for some years so great a blessing. In Mr. Moody's London campaign of 1875, particularly in the Agricultural Hall, Mr. Paton worked with untiring earnestness, and frequently had charge of the overflow meetings in St. Mary's Hall—in which a young Scotchman also worked, who was afterwards so well known as Professor Henry Drummond. In that same year Mr. Paton was invited to read a paper at the Church Congress at Stoke-on-Trent. It was the epoch of Parochial Missions, and some fervent but unbalanced High Church preachers, like Mr. Twigg and Mr. Body, had tacked on to them a mild kind of "confessional." This was defended on the ground that it was like Mr. Moody's "inquiry-room," only less irregular and less open to abuse. Mr. Paton being known to have considerable experience in the "inquiry-room," was asked to describe it at the Congress. The debate excited great interest, and may still be read with advantage in the official Congress report.

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Mr. Paton's paper was a most admirable one. He pointed out that while in the confessional people confessed *sins*, in the inquiry room they confessed *sin*—all the difference in the world. In the one case they detailed particular acts done, and asked to be "absolved" by the priest. In the other case they acknowledged their general state of alienation from God; and the Christian worker dealing with them would not presume to "absolve" them, but would lead them by the hand to the throne of grace, where they might "obtain mercy and find grace to help in time of need." Paton's experiences with Moody were renewed in the campaign of 1883-84, and he acted as hon. secretary of the mission in the temporary building at Islington known as the Priory Hall, built upon the ground belonging to the Church Missionary Society's College.

Mr. Paton was for a few years a partner in a City firm doing a considerable trade with West Africa. Being struck by the appeals of missionaries from that coast to English merchants not to send rum there, he was led to examine into his own business, and finding that it depended in part upon orders from the negro traders for ardent spirits, he resolved to retire from it. He made no reflection upon the firm; they were only executing the orders of correspondents abroad just as other firms did; but for himself he determined to have nothing more to do with the traffic, and thus he sacrificed for Christ's sake his prosperity as a business man, and was content to forego for the rest of his life the gains that might have been his.



From a Photograph by Mr. Arthur Weston, 84, Newgate Street, E.C.

He was afterwards associated with Mr. Quintin Hogg in the remarkable work for boys and youths which, beginning at an institute in Long Acre, issued in the great Polytechnic enterprise, which has been the type and mould of a host of institutions for technical education and for healthy recreation in all parts of the country. On Sunday evenings he conducted an evangelistic service in the large hall of the Polytechnic, and gathered there a congregation that might be called "Bohemian" in character—the very people not likely to go to a regular church.

Among many other good works in which he was engaged may be mentioned the Industrial Home for Boys in Copenhagen Street, of which he was for some time hon. secretary. The present Lord Kinnaird, when quite a young man, presided for the first time at a charity dinner on behalf of that institution, at Mr. Paton's request. In later years it was with Lord Kinnaird that Mr. Paton chiefly worked, acting for him in a great number of Christian enterprises. The Lock Hospital, the London City Mission, the Church of England Scripture Readers' Society, the Home for Little Boys, and (for a time) Dr. Barnardo's Homes also had the benefit of his counsel and co-operation. Still more closely was he identified with the Y.M.C.A., frequently attending its conferences and other gatherings in various parts of the country, where his papers and addresses were always highly valued. There was also a local Mission at Belle Isle, in North London, where he worked much on Sundays with the excellent founder and chief, Mr. Joseph Benson, L.C.M. None cherish his memory more gratefully than the poor people under the influence of that mission, who are now formed into a regular congregation with Mr. Benson as honorary pastor.

But in recent years the two institutions that occupied most of Mr. Paton's time and thought were the Y.W.C.A. and the Zenana Bible and Medical Mission, of which the Misses Emily and Gertrude Kinnaird are respectively the hon. secretaries, and of both of which Mr. Paton was hon. finance secretary. For these two societies, representing work among women at home and abroad, he did untiring and admirable service. If money was to be collected, he was the man to do it. If powerful and effective speeches were to be delivered, he was the man to move an audience. If counsel was needed at the committee table, his generous large-heartedness and true sagacity were not looked to in vain. To both the Y.W.C.A. and the Z.B.M.M. his loss is to human eyes irreparable.

All this while, Mr. Paton's wife and daughter were carrying on a noble work for young women at the Cloudesley Institute, Barnsbury; of course Mr. Paton himself was much there, and won the grateful affection of scores of girls brought to Christ within those walls. In fact, great as his public work was, still more fruitful was his personal Christian influence. He was truly a "fisher of men," a "watcher for souls." Though the most humble-minded of men, he showed none of that excess of modesty which wraps the talent up in the napkin. He knew that God had given him special gifts, and he used them diligently for God's glory. For one thing, he was a delightful letter-writer. He could pour forth spiritual comfort and counsel with his pen as few men can. But perhaps his most conspicuous characteristic was the combination in him of brightness and solemnity. Pope's line describes him, though inadequately, "From grave to gay, from lively to severe;" but his gaiety was that of a happy follower of Christ, and his severity was only an intense realization of the solemnities of life and death and eternity.

Gradually, in the last few months of his life, his health failed, and, after a long illness, he entered into rest on March 14. "I have no rapture," he said to the writer of this notice, "but I know whom I have believed." Yes, he knew the Lord Jesus Christ as his own Saviour and Friend. What do any of us need besides that?

E. S.

Missionaries at Keswick.

AS many foreign missionaries desire to attend the Keswick Convention this year, a special fund is being raised to assist them in their expenses. Contributions will be gratefully received by Albert A. Head (Keswick Convention), Corrie Lodge, Wimbledon, S.W. An early response to this appeal is requested, so as to give time for the needful arrangements.

Missionaries to the heathen desiring assistance will oblige by writing, enclosing a stamped envelope with full address, to Mrs. Albert A. Head (Keswick Convention), Corrie Lodge, Wimbledon, S.W. The fund raised is to aid missionaries to the heathen only. Others desiring to attend can write to Mr. John Postlethwaite, Eskin Place, Keswick, who will give information as to accommodation. Meals can be obtained at the refreshment rooms at reasonable rates; but in neither case at the cost of the fund before named.

For special train arrangements to Keswick, apply to Mr. J. T. Budd, Ambleside, New Barnet, Herts, enclosing a stamped and directed envelope.

Robert Wilson.

THE MILDMAY CONFERENCE.

JUNE 27—29.

THE opening subject of the Conference was continued on Tuesday evening; it was, to use the phraseology of the official syllabus,

The Perfection of the Atonement.

After the usual service of praise and prayer, with reading of the Scripture, the first address was given by

REV. H. E. FOX.

We meditate to-night upon the greatest topic the mind of man can contemplate—the gift of God Himself to man. It is nothing less than this: man's greatest need met by God's greatest gift. Greater than creation, where God exhibited his omnipotent power; greater than preservation, where God displays his continuous love. God in Christ, reconciling the world unto Himself, is the one fact which is like the balance-wheel that keeps all the other doctrines of grace in their right place, and gives to them their real efficacy. It is this which raises the Atonement, far above a splendid example of sublime self-sacrifice, into an act whereby the moral Ruler of the universe vindicates the eternal law of righteousness and proclaims its harmony with infinite love.

I think the way in which we may best understand the all-sufficiency of the sacrifice is to fix our gaze upon the object "Himself," "to put away sin by the sacrifice of Himself." When you regard who it is that does this, you are lost in amazement at the largeness of

GOD'S UNSPEAKABLE GIFT.

"God was in Christ." There are words the depths of which we can never understand on this side of eternity, words which no uninspired lips would dare to utter. We read of "the Church of God, which He had purchased with his own blood." What that means, in its fulness, I humbly confess that I am utterly unable to understand; but I do know the fact which it represents. Christ not only came to die as a human being, but, in relation to the men with whom He had associated Himself, He became their Representative, and set the seal of his obedience to the eternal law of righteousness. More than that, He united God Himself with the sacrifice. This helps us to understand

A SADLY MISUSED PASSAGE

in Heb. xiii. 10. What do we mean by "We have an altar?" The Romanist says it refers to that structure whereon he, as he affirms, offers the body and blood of Christ. Others tell you that it was the cross upon which the blessed Master hung and breathed out his last. Some say it refers to the old sacrifices which have passed away. These explanations fall far short of the meaning, and miss a great truth. Our Lord expounds the prime conditions of an altar, namely, that it must be greater than the gift placed upon it. The altar, as I understand it, is God's representative; it is the hand of God, in which the gift is placed. It is the altar that consecrates the gift, making it—often an outwardly mean gift—of infinite value. It was on the altar that the gift was consumed, and it was to the altar that the Lord invited his servant to come and feast with Him. The Apostle's words can have but one meaning, namely, that sacrifice and altar are one. Jesus Christ, in his human nature, offered Himself, through the Eternal Spirit, to the Father; and it is the all-sufficiency of the Godhead in Christ which explains to us that deepest of all mysteries—how man can be reconciled to God through sacrifice. What no man could do for himself or another, God can do. To meet that infinite need of millions of men, the life of the God-man is given, the life of the Man who was "God in Christ." He who accepts this truth has, in the Atonement, that which is sufficient to satisfy all the yearnings of his soul, and to meet all the conditions which his reason requires in order that he may find restful peace with God.

Let me attempt an illustration, remembering, however, that there is no field in the universe to which you may go for an exact parallel to the Atonement, which is unique and stands alone. One of the most beautiful New Testament stories is found in St. Paul's Epistle to Philemon. The runaway slave, who had robbed his master, took refuge in that city which, even in ancient days of wickedness, was the sink of the nations. But, in God's infinitely merciful providence, he meets with the Apostle Paul, receives the Gospel, and becomes a changed man. A sweet and sacred tie was established between the two men. The Apostle longed to keep his spiritual son at his side; but there was a higher duty to be performed, and the man must go back to his injured master, or the man's own conscience would not be at rest. Restitution to those who have been wronged is

THE DUTY OF CONVERTED MEN;

but there were obvious difficulties in this case. To meet these, the Apostle sends him back with a most beautiful letter, enclosing what may be called a blank cheque. "If he hath wronged thee, or oweth thee aught, put that on mine account; I Paul, have written it with mine own hand." What a relief that must have been to poor Onesimus. "Ah!" he says, "the debt is paid. I can meet my master now, with open face. I am not ashamed to go back and tell him that I am very sorry for all I have done; for, at any rate, he will be no loser by it."

What do you suppose Philemon would do? It is natural for you to regard it as impossible that a man with the smallest spark of Christian instinct could take the money earned by a poor prisoner to whom he owed his very life. But I carry the illustration further. Suppose Philemon and Paul were one and the same, and that he who had been defrauded was the very man who, for the sake of the sinner's conscience and future, had himself paid the debt. Yet that comes far short of the truth that the One against whom we have committed uttermost sin is He who steps forward and not only gives us pardon, but

SATISFIES OUR MORAL INSTINCT.

God gives you that which is truly a gift, but it is a righteous gift. You feel instinctively that God has honoured Himself in blessing you. He is not merely loving and kind, but "He is faithful and just to forgive us our sins." God will not set one attribute of his nature aside in order that he may exercise another; but all the attributes of God combine to effect an Atonement which has strength and sufficiency for those who receive it. The sinner has all the majesty of Jehovah as a guarantee of his salvation. Righteousness is the girdle of God's loins; and it is this which keeps in their right place all his graces.

Who can tell the unknown agonies that rent the heart of Christ when He was bearing our sins? "He was made sin for us, that we might be made the righteousness of God in Him." Who can tell what that means? Here we have infinite righteousness putting away infinite guilt. It was the greatest proof of God's righteousness and mercy, that the mind of man can receive from God Himself, greater than creation, greater than preservation.

Is it not our privilege, then, to be ever gazing upon this Atonement with adoring love; to be asking God that we may know more of "the breadth, length, depth, and height; and to know the love of Christ, which passeth knowledge"?

FOR WHAT PURPOSE?

Remember how that prayer closes, "That ye may be filled unto all the fulness of God." It is only in this way that we ever enter into and understand the possibilities of Divine grace, learn to walk in the paths of holiness, and increase more and more in the knowledge and love of God. We must begin by fully and clearly understanding the all-sufficiency of Jesus Christ in his atoning love; for, it is that which secures everything to us. In that you have the possibility of being lifted up to the fulness of God. The more you understand what Christ is to you, what He has done for you, in all the length, breadth, and depth of it, the more will you have that fulness.

We may say, as the last thing, that this is not so much a doctrine or an article in a creed as it is the fact of a living person. You may cloud your view of the Atonement by trying to systematise and dogmatise, weaving infinite theories about it, and spinning any amount of philosophy round it; and you will get into a mental fog sooner or later if you do that. Keep your eye fixed upon the person of Jesus Christ Himself, God in Christ; and whatever other difficulties you may have, there is the truth and the solution which will lead you straight into the very presence of God Himself, where Christ is now at his right hand, to appear in his presence for us.

Sufficiency of Christ's Sacrifice.

BY REV. N. VICKERS.

When we ask, in what sense has Christ made a sacrifice for sin? we are met, broadly speaking, with two totally different answers. One answer is, that by Christ's sacrifice for sin an effect has been made upon the moral government of God, though not upon his heart; for the latter must for ever be a heart of pure love. The other answer is, that the sacrifice has no effect upon the moral government of God, but is rather a presentation in a somewhat impressive and dramatic way of God's compassion for man.

These are respectively called the objective view and the subjective view; but we shall find that the objective and orthodox view also has a subjective aspect. Christ's sacrifice for sin having satisfied eternally the demands of God's justice, a way is made clear for the free flow of the righteous mercy of God. This view, received in its vitality, touches the heart; and, by the power of the Holy Ghost, every believer is gradually transfigured into the image of God's dear Son. I am not called upon to decide which of the two views is correct; but I accept the old orthodox view that Christ's sacrifice for sin affected the moral government of God, and I claim that, in that sense, the sacrifice is absolutely perfect.

This perfection is assailed from the rationalistic side on the one hand, and from the sacerdotal side on the other; hence the necessity for a clear view of what Christ's sacrifice really is, in respect of its sufficiency. A philosophy of redemption is beyond human thought; but we are called upon to use God-given reason, in connection with Divine revelation, that we may learn as much as we can about that glorious sufficiency.

IF CERTAIN CONDITIONS ARE REALISED

in Christ, his sacrifice for sin is absolutely sufficient; and I intend, in dependence upon God the Holy Spirit, to point out these conditions, and to see if they are met in Jesus Christ our Lord.

First, the sacrifice must be directly and vitally connected with those for whom it is made. This is an instinctive idea. God used animals to be symbols and prophecies of a vicarious sacrifice; but lacking like nature with man, they could not be the sacrifice itself. The same objection applies to angels. Man, in sinning, forfeited the life of the body and the life of the soul; and it is human life that must be surrendered. It is here that the doctrine of the Incarnation becomes precious, but it is being emphasised in the wrong way. God became incarnate that He might suffer in the Person of Christ. The cross, not the cradle, is the object of Christian thought; still, it was necessary for Christ to be "made of a woman." Being made under the law, He comes into direct vital union with that human nature which has fallen. Turning from angels, He takes upon Him the seed of Abraham, and is at once the Head of a redeemable humanity.

There must be absolute stainlessness in the victim offered. I need not remind you of the great care taken in Old Testament times, that the lamb offered to God should be perfect,

teaching that the sacrifice which God shall accept must be without sin. Man, having sinned, can make no atonement; but there is One who claims to have made it, and to have fulfilled this condition. Under the most careful scrutiny of the life of Jesus, made with adverse intention, the verdict of history is,

"I FIND NO FAULT IN HIM."

Paul, Peter, and John, bear testimony to the same fact; but the most remarkable utterance, in this connection, is that "through the eternal Spirit, He offered Himself, without spot, unto God." The glory of God's holiness streamed upon Him, but discovered no blemish in Him.

The sacrifice must be at least equivalent in value with those who are to be redeemed. God could accept no less, or his holiness and truthfulness would suffer loss. Jesus Christ pays full value for all whom He redeems. The value of the soul is such that we know of nothing greater save God Himself; but Christ claims to be a propitiation for the sins of the whole world, an equivalent for that great value of a ruined race. Is this claim justified in fact? Not if it can be proved that Christ is but man. It is the connection of his Deity with the shed blood of his manhood that gives infinite value to the sacrifice of Christ. We speak of his precious blood; and the word conveys the idea of rarity as well as that of value. Thus is it that the perfection of the sacrifice made by Christ grows in our apprehension.

That sacrifice must be voluntary, otherwise, though God be in it, it cannot be accepted. If we represent this truth as God the Father compelling his Son to make atonement, we vitiate the sacrifice, and it is no longer effective for the removal of sin. Let us remember with thankfulness that not only was the Father willing, but so was the Son; for He says, "I lay down my life for the sheep." If there was any compulsion, it was that of Divine love for us. The apparent conflict between the Redeemer's will and that of the Father, when Christ asked that, if it were possible, the cup might pass from Him, and when He cried, "My God, my God, why hast Thou forsaken me?" This was no more than the instinctive revolt of a pure nature from contact with guilt.

If the sacrifice were not full, we could have no abiding comfort. Does it cover *all* sin? Isaiah says that God made to meet upon Him the iniquity of us all. The prophet seems to put himself into

THE CENTRE OF HUMAN HISTORY;

and, looking backward and forward, he claims that God has made to meet upon Jesus Christ, not only the original sin of a broken humanity, but the sins which are to come. When, as St. Peter tells us, Christ bore our sins in his own body on the tree, He removed the penalty and the guilt of our transgression.

Christ's sacrifice is continually operative. "Behold the Lamb of God that *taketh away* the sin of the world." "The blood of Jesus Christ, God's Son, *cleanseth* us from all sin." As we consciously abide in Him, and trust Him moment by moment, we prove the glorious efficacy of his blood to take away sin, and He gives us a sense of sweet communion with the Father and with Himself. He has made a full sacrifice for all the sin of all his people for all time.

Yet if his sacrifice be not accepted of God, it is in vain. Some Christians, speaking unguardedly, make it appear that Christ offered his sacrifice to the devil. The thought is too revolting for contemplation, but it teaches us to be careful in the use of words. God provided the sacrifice; God in Christ made and offered it, and God accepted it. It is God's offering to God Himself. Our sacerdotal friends do *not* teach that Christ is crucified afresh upon their altars; they *do* say, however, that his sacrifice is represented upon the altar by human priests, in connection with Christ in heaven, who is supposed to be now offering his blood to the Father. But we have visible, experimental, and celestial proof that Christ's sacrifice was offered as well as made on the cross, and that the Father has accepted Christ's finished work. The visible proof is the rent veil, open tomb, ascended Christ, and outpouring of the Holy Ghost. An experimental proof that Christ's offering has been accepted, whether out of heaven or in heaven, is the consciousness of eighteen centuries of Christian life. Millions of Christians throughout the ages can testify to sins forgiven, and a sense of personal acceptance with God. And the celestial proof is the session of Christ upon his Father's throne. Now the accepted sacrifice has become the mediatorial sovereignty; and

CHRIST SITS UPON THE FATHER'S THRONE

to reign there until He comes to take his people to be with Himself. With a clear apprehension of this truth, we are safe from sacerdotalism. The sprinkling of blood is separate and distinct from the shedding thereof.

Is the sacrifice irrevocable? There is not the shadow of a hint in God's Word that Christ's sacrifice shall ever lose its efficacy. "He hath perfected for ever them that are sanctified." The redemption which he has made is an eternal redemption; the apocalyptic glimpses of the future represent Christ as a Lamb in the midst of the throne; and the song of those who surround Him in the ages to come, is "Worthy is the Lamb that was slain." There is no thought of revocation by God; but it is all finished, and there is no more sacrifice for sin.

Christians may say, "Have we no sacrifice to make?" None whatever in a propitiatory sense; your sacrifice is to be that of consecration. Some of my brethren may differ from me as to the ground I take, when I say that

CHRIST MADE TWO SACRIFICES,

namely, a sacrifice of consecration and a sacrifice of expiation. Old Testament sacrifices may be broadly divided into these two classes. The order was: First, expiation represented by the sin-offering; then, consecration in the whole burnt-offering. In Christ both sacrifices were realised, but the order was reversed. First came the sacrifice of consecration, in a spotless life devoted unto God. Then, as a spotless Priest, Christ offered his own blood a sacrifice for our sin.

In this last we cannot imitate Him; but the first sacrifice we also are called upon to make, and we are to be a whole burnt-offering unto God. It is a great demand. Who can meet it? Nevertheless, God requires it. Here is our comfort: Under the law, whatsoever touched the sin-offering was accounted holy, and our spiritual offerings, brought into contact with the offering of Christ for our sins, are, by the Father, accounted immaculate. Day by day, the child of God is called upon to present his entire being a living sacrifice, acceptable unto God through the merits of Christ.

The way is made clear, for Christ has died. We can come with confidence to the very throne of God, for, through the blood of Christ, the flaming barriers have disappeared. Peace is made, rebellion is expiated, sin is purged, justice is satisfied, our eternal inheritance and weight of glory have been fully purchased, heaven is open, Christ is on the throne, and his attitude is, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

WEDNESDAY.

In weather that was somewhat "fresh," there was a goodly gathering on Wednesday morning. After prayer by Rev. John Wilkinson and Mr. C. Russell Hurditch, the hymn beginning "Help us, O Lord, to praise!" was heartily sung. The chairman was Mr. J. E. Mathieson, who in some opening words called attention to Heb. v. 1-6, wherein the Melchizedek priesthood of Christ is affirmed. There is, he remarked, nothing more pathetic in the history of our fallen race than the spectacle of man seeking after God. We remember the cry of Job, "O that I knew where I might find Him, that I might come even to his feet." Concurrently with that desire is the craving for a mediator, as we remember Job to have complained, "Neither is there any daysman betwixt us that might lay his hand upon us both"—no one to take the hand of me, the sinner, and put it into the hand of God with assurance of his reconciliation. There is, at the same time, nothing more grievous than the sight of men lending themselves, as many have, all down the ages, to false systems of priesthood and to sacrifices that can never take away sin; and again to witness the humiliating sight of men deciding for the false rather than the true, the pretentious rather that the real.

Lord Radstock having led in confession and prayer, another hymn was sung—"Break forth and sing the song." Thereafter the morning's subject—our Lord's appearing in Heaven as High Priest for his people—was opened up in two excellent and thoughtful addresses.

The Better Priesthood.

By Rev. C. A. FOX.

"Now to appear in the presence of God for us" (Heb. ix. 24).

That Christ is in the presence of God for us, is a blessed truth. It means that Christ is our representative, and much besides. The beginning of priesthood, as recorded in Scripture, is in Gen. xiv, where we read of the royal priesthood of Melchizedek. There was an earlier priesthood—*individual*, as in the case of Cain and Abel, each of whom built altars and brought offerings; *patriarchal*, in which men served for their family companies; and *parental*, as at the Passover in later days, when the father represented the household in intercession.

After that came the *official* and *state* priesthood, as appointed by God Himself, and which remained until the time of Christ's manifestation in the flesh. It is a significant fact that while in the Old Testament the priests were spoken of with the greatest respect by God Himself, in the New Testament times the priesthood as a body was opposed to Jesus Christ. The last sacrifice of the Jewish priesthood was the offering of Christ, the Lamb of God, who was offered unconsciously, though vindictively, upon the cross of Calvary.

So few Christian people seem to know what priesthood is, according to the Scriptures,—how it began, developed, and ceased. One meets with few who know that in the Gospels, Acts, and Epistles, there is no reference to a

CHRISTIAN MINISTRY OF PRIESTHOOD.

That fact destroys at once much that is so predominating at this moment in the Church of Christ. Again, in connection with the Christian ministry, the word "altar" is not found; its only occurrence in the Epistles is in Heb. xiii. The Christian minister and the Christian offerings are entirely independent of the word "altar." And so, again, the word "priesthood" never occurs in the New Testament in connection with the Christian ministry.

There are three books in the New Testament which refer to priests:—(1) The Epistle to the Hebrews, which is the Gospel of the Pentecostal priesthood; (2) the First Epistle of Peter, which is the Gospel of the universal priesthood of the Church—even St Peter, the patron, so-called, of the Infallible Church, declares that all believers are priests, royal priests, a truth which destroys the Church of Rome in a moment; and (3) the Book of the Revelation, in which we have a remarkable unfolding of

WORDS OF SACRIFICIAL AND PRIESTLY IMPORT.

There seven times over we have the word "altar," as if to show that all priesthood is now taken up into heaven—as indeed it is!

In the last book in the Bible, Christ is twenty-seven times called the Lamb of God; three times believers are styled kings and priests unto God; and at the outset of the book we have a most wonderful picture of the Lord Jesus Christ as the great High Priest moving in and out among the seven churches, or the golden candlesticks which represent the churches. He appears to view as the great and present High Priest, leaving no place for any other; in fact, excluding all other, abolishing all other. How can we pass by the Lord Jesus Christ, and go to some man who calls himself a priest?

I take it that Melchizedek represents a glorified priesthood. Adam was the first and head of the fallen race; Melchizedek the head of the glorified race. What about the present priesthood of Jesus Christ? The veil of the temple was rent in twain from the top to the bottom.

That means a better priesthood, one far more human than before (Heb. iv. 15). Christ is one who "can be touched with the feeling of our infirmities"—the only place in Scripture in which the word "feeling" is found in connection with spiritual things.

NO CONFESSOR CAN BE SO HUMAN

as the Lord Jesus. Again, look at Heb. vii. 26, and see how intensely Divine He is: "Such a high priest became us—holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when he offered up Himself."

Confession is going about all around me every day. Recently a lady, a relative of a High Church clergyman of the parish, requested me to visit her lady's maid, a very superior person. When I began talking of the Lord Jesus, the young woman, in a desperate condition through heart disease, said "That is what I want." She told me that she had had other visitors who had forced upon her the Holy Communion, but had never said a word about Jesus. Twelve times, she said, they have pressed the Communion upon me, but never once have they mentioned the name of the Lord Jesus!

We have not only a Better Priesthood, but also a Better Tabernacle (Heb. x. 19-22). "Having boldness to enter into the holiest by the blood of Jesus . . . . let us draw near." There is no place that belongs to the child of God but the Tabernacle. We enter by a new and living way—a freshly-slain and yet living way; we tread upon a living way, upon Jesus Christ, who has been slain for us. So when we speak to God in prayer—that is, through the rent veil—it is through the crucified and riven body of Christ. A third point is

A BETTER COVENANT,

made with the children of God in the person of the Lord Jesus Christ (Heb. viii. 10). This covenant is an indelible indenture of the child of God—written in a new heart. The fourth point is Better Sacrifice (Heb. x. 12). Here we have three "no mores"—no more conscience of sins (*v.* 2); no more remembrance of sins (*v.* 3); no more sacrifice for sins (*v.* 26).

Fifthly, there is a Better Altar (Heb. xiii. 10); the cross of Christ has superseded the altar of the temple. Hence there are two or three things that we must do: (*a*) Having this altar, let us go forth with Him without the camp; all worldliness, therefore, must be dropped. (*b*) We must present our offering, the sacrifice of praise to God continually. (*c*) We must be surrendered without any reserve to the Lord Jesus Christ, and then we may present our offerings of good works and almsgiving. If, like John, we fall at Christ's feet as dead, we shall also have the Apostle's other experience: the Lord, the Living One, will raise us up from the death of sin to a life of righteousness.

MILDMAY INSTITUTIONS.

Captain Dawson followed with some account of the work which has its home and centre at Mildmay. He said that "Mildmay" is an Evangelical association of workers seeking to win souls for Christ; primarily an institution for training women for home mission work and nursing the sick, both in hospitals and in private families, also for missionary work abroad. The band of Mildmay workers, including the deaconesses and nurses, numbers at present about 250. The deaconesses are now labouring in fifteen London parishes. There are eighteen mothers' meetings held, and sixty-seven classes of various descriptions, without counting mission services and Sunday school classes. Upwards of 35,000 visits are annually paid in the districts, irrespective of many hundreds of visits by members of the medical mission staff. Rescue and preventive work is undertaken in the Borough, also at Oxford. The medical work is conducted through two hospitals, one at Mildmay, the other at Shoreditch.

Other agencies named were the Medical Missions at Bethnal Green and Victoria Park, and the Convalescent Home at High Barnet. Abroad there is a medical mission at Hebron; also deaconesses are at work in Jamaica, and nurses in Malta. In the Mildmay Orphanage from twenty-five to thirty little girls are trained for domestic service. These undertakings involve an expenditure of about £27,000 per annum; the workers not only give heart and time and life, but they give liberally of their substance towards the total amount raised. The new orphanage building will cost about £4,000; and towards this and the general maintenance of Mildmay work, Captain Dawson invited the sympathetic interest of Christian people. Many old supporters have passed away, a fact which is calculated to emphasize this Captain's appeal, as well as show younger disciples the urgency of present opportunity.

Christ the Mediator.

By Rev. Dr. G. HANSON.

"This man, because He continueth ever, hath an unchangeable priesthood"—(Heb. vii. 24)—a priesthood that is inviolable and untransmissible.

The term priest has come to be almost the synonym of the religious pretender or spiritual dictator. And yet the idea that underlies the most mistaken form of priestly assumption is of the most profound significance. A mediating priesthood between God and man is one of the deepest needs of the human soul. The heart cries out for someone to represent God to man, someone to represent man to God—someone qualified and commissioned to speak for God to man, for man to God. Who has this right and this competency? Is it given to frail and fallible man so to understand God as to interpret Him worthily to mankind? Can a man, however wise and experienced, so fully comprehend even a fellow-creature's heart, motives, temptations, difficulties, infirmities, as to be able properly to plead his cause and fairly to administer rebuke or comfort according to his need? To ask such questions is to answer them. I, for my part, do not understand how any intelligent mortal can accept the intervention between Him and God, of any human being, whatever title he assumes, or succession he claims, or absolution he bestows.

THE NEED OF A MEDIATOR.

Let us first notice The Need of a Mediator. (*a*) *Consider the vast distance that lies betwixt God and man.* Separated from us as greatness is separated from nothingness, how great God is! I try to realise the power and wisdom needed to uphold the universe, to regulate the wheeling orbs, globes of measureless mass. I essay to grasp the majesty of Him who summoned all this magnificence into being, and to picture the heaven of heavens where the Lord God omnipotent reigneth. I endeavour to conceive myself, the creature of a day, passing through the long file of attendant angels and archangels to the throne of glory, to the presence of Him who is from everlasting to everlasting—God. My mind staggers in the effort. Who am I that I should draw nigh to the Eternal? What is man that God should have regard to him? No one can ponder, however briefly and superficially, the distance that lies between the Creator and the creature without feeling the necessity of some one in close relationship with God to open the way to his august presence—some one in deep sympathy with man to encourage us to draw near.

(*b*) *Still further we are separated from God, as sin is separated from holiness.* No one can fail to acknowledge that there is some sad and persistent element of discord in human history and experience. The sorrows and sufferings of the race, the weariness and melancholy of the human spirit, the deep silence of the grave, the struggles of men for the mastery, the trampling under foot of the weak and the triumph of might over right, the confused noise of battle and the sight of garments dyed with blood, the crimes perpetrated under the very shadow of our churches, the ambitions, treacheries, envyings, wantonness, backbitings, murders, and such like, which crowd day by day the columns of the newspapers—all these indicate the presence of some evil spirit among men. What is the cause of the blight that seems to fall on generation after generation? The Gospel says that it is sin that has entered in, and death by sin. Is that an unreasonable solution? Does it not seem as if this world were shut out from God's presence, and we were exiles from heavenly joy? Take away Christ, and what is left but the blackness of despair. Looking fairly and frankly at life as it is—bearing on its face only too clear traces of God's displeasure—do we not recognize the need of someone to come between us and a righteous God, to cope with the sin that curses us, and to give us ransom from the law that condemns us? Sin is a palpable reality, and he who would mediate beween the world and God must deal with sin, not as a sentiment, but as a fact.

THE MEDIATOR THAT WE NEED.

This brings us to the second part of our subject—The Mediator that we Need. Suppose that you, in view of God's greatness and the world's sin, sat down to describe to yourself the kind of mediator that would commend himself to your acceptance, I think your thoughts would take something like this shape. (*a*) You would say that, if it were possible, you would like one to stand between you and God who would be both Divine and human—Divine enough to interpret God infallibly, human enough to invite man's advance and trust; one who would be in full sympathy with God, and in full sympathy with man—one who with one hand would reach up to God, and with the other would stretch down to man, bridging the vast distance that lies between heaven and earth, binding together God and man as one. (*b*) Further, you would say that, if possible, whoever is to remove all barriers betwixt man and God should be prepared to make what amends he can for any dishonour done to God's holy law. Reparation, so far as possible, must be made if wrong has been done. If it were possible that one should arise from among men who should live a life of spotless purity, one who should make himself, by the resistless charm of his personality and the glory of his matchless character, the living centre of humanity, becoming, by virtue of his own intrinsic excellence and dignity, the Son of Man among men, the very consummation and flower of humanity: and if such a peerless being should offer Himself on behalf of mankind, declaring "O God, Thou art holy and just and good, I bow to thy will; I delight to do it; I love it supremely, and am ready to suffer whatever Thou art pleased to lay upon me in witness of my sense of the absolute righteousness of thy law." And if He bared his back to the smiter and tasted the last penalty of sin, in testimony of his absolute acquiescence in the Divine estimate of sin, would that not be a sufficient vindication of God's holy law, and a sufficient ground for God to offer forgiveness to sinners if only they accepted their great representative's condemnation of sin as their own, and consented to forsake sin and follow after holiness?

In thus picturing the kind of mediator one would desire, one is but

DESCRIBING CHRIST

in all essentials. What is He? He is "God and man, in two distinct natures and one person for ever." What is He in relation to God? He is the only begotten Son of the Father, who lay in God's bosom. "The Word was with God, and the Word was God." What is He in reference to man? He is the Son of Man, and is "not ashamed to call us brethren." He took upon Him "the likeness of sinful flesh;" He was "tempted in all points like as we are," and He can be "touched with the feeling of our infirmity." And what has He done? He came under our law, He became a servant obedient unto death. During the thirty years of a crowded life he magnified God's will, and by his sinless devotion, even unto death, bore testimony to God's sovereign rights. And last of all, by his voluntary suffering on Calvary, He set his seal to God's sentence on iniquity—the wages of sin is death—delivering the "Amen" to God's verdict upon sin. Willingly and lovingly he laid down his life. "No man taketh it from Me," he said; "I have power to lay it down, and I have power to take it again."

How marvellous is this identification of Christ with us, consummated by his bearing our sins in his own body on the tree! To some it seems incredible, inconceivable, that God should thus stoop to man; and, indeed, the

mystery of "God manifest in the flesh" may be impenetrable by any finite mind. But, after all, the difficulties are intellectual, not moral. There is nothing but what is morally sublime in such condescension and compassion as Christ has shown. So far from his self-sacrifice, his surrender of heavenly glory for earthly sorrow, his assumption of human burdens and responsibilities, his bearing our very sins—so far from this identification of Himself with humanity being incompatible with Divinity, could anything be more noble or Godlike? Nothing can transcend that infinite gift of God's grace—Christ Jesus. No one can ask for a greater proof of Divine interest in man, or deny its entire consistency with what might be expected of a real, living, loving God, worthy of worship, trust, and love.

Nor did Christ's surrender of Himself to human interests begin and end with his sojourn on earth. He did not leave his humanity behind Him when He passed within the veil. He continues to be God and man for ever.

HE PLEADS BEFORE GOD

with a human voice. He is ours, our very own brother, for ever and ever. God so loved the world as to give his Son; and the Son so loved us as to give Himself; and now, in simple continuance of his free and unreserved surrender of Himself, "He ever liveth to make intercession for us." Such is the basis of our approach to God. We stand only on the ground of Christ's mediation and intercession; to all eternity we stand there. We shall never pass beyond our need of our great High Priest, his atonement and his advocacy. "He is the same, yesterday, to-day, and for ever;" the link, the bond, to all eternity, between God and man.

In conclusion, the speaker showed that all priesthood but Christ's must be repudiated. One can hardly help wondering why men should assume to themselves any of the prerogatives of "the Apostle and the high priest of our profession"—interposing offices of theirs between the sinner and the Saviour, between the penitent and pardon! Who among men priests can pretend to be more wise and tender than "that merciful and faithful High Priest," who was made in all things like unto his brethren? Who among them can offer a better sacrifice than He who "through the Eternal Spirit offered Himself without spot to God?" Who among them can understand us better or help us more than He who "was tempted in all points like as we are," and can "succour them that are tempted?" What do we want with the sons of Aaron when "this Man hath an unchangeable priesthood?" Why concern ourselves with the keys that hang at their girdle, when we have a new and living way into the holiest of all by the blood of Jesus? "He openeth and no man shutteth; He shutteth and no man openeth."

Wednesday Evening.

Priesthood and Ministry.

Rev. W. H. GRIFFITH THOMAS.

In the Old and also in the New Testament there is revealed to us what may be termed "Ministry." The ministry of the Old Testament generally consisted in the functions of two different classes or orders of men—the priests and the prophets. Each had a work to do, for the most part clearly defined, absolutely necessary, and divinely appointed. The work of the priests was of one kind; that of the prophets was of another. The essence of priesthood is the representation of man to God; the essence of the office of the prophet is the representation of God to man. The priest represented man to God by means of sacrifice and intercession, and his work is summed up in the word *Mediator*. The prophet represented God to man by means of revelation and instruction, and his work is summed up in the word *Ambassador*. The work of the priest spoke of propitiation; the work of the prophet spoke of revelation. The work of the priest referred to man's way to God; the work of the prophet spoke of God's will to man. The work of the two ministries therefore was complementary, and together practically summed up all the

(CCC)

relations of God to man and man to God, and all the requirements of man's life in relation to the divine.

When we turn to the New Testament we also find ministry, but with several

NOTABLE DIFFERENCES.

In the first place, the ministry of the New Testament is not a ministry of any particular class or order. There is no special order of priesthood. The only priesthood distinct from that of our Lord is the spiritual priesthood of all believers. With regard to the ministry of the Word which we find emphasized as *the* ministry, there is much that corresponds to the work of the prophet in the Old Testament. But again with this difference, that while the prophet of the Old Testament constituted a particular order of men, the ministry of the Word in the New Testament is not the exclusive prerogative of any particular class of believers. It is at once the duty and privilege of all. From these differences emerge our subject to-night. The title given in the propramme is "The Silence of the New Testament concerning any new order of priests, and its insistence on the Ministry of the Word."

First, then, we have the silence of the New Testament with reference to any new order of priests. My first point, as to the silence of the New Testament on this matter, is that it is *a Simple Fact*. We have twenty-seven books, and no reference to a special class of believers as priests. But this is not all. We need to remember that the New Testament is

NOT A VOLUME, BUT A LIBRARY.

When we regard this, the evidence is much more remarkable.

We have first of all the four Gospels, with their instructions by Our Lord concerning the future; in these we find absolute silence with regard to the priesthood. Secondly, there is the Acts; in that first record of early church history there is absolute silence on the subject. Then we have the earliest picture of perhaps the most difficult church in New Testament times—that of Corinth; here again there is no reference to the human priesthood of any class of believers. Next we come to the two great doctrinal Epistles to Romans and Ephesians; absolute silence again. Then we come to the Epistle to the Hebrews—the great doctrinal epistle for the Jewish Christians; absolute silence as to human priesthood. In the three pastoral Epistles representing the final instructions of Paul concerning ministry of every kind; no provision for any special priesthood. Last of all the writings of the two great Apostles of the Circumcision, Peter and John; absolute silence with regard to the priesthood. If we take any one of these, the evidence is striking; when we put them together it is cumulative and

ABSOLUTELY OVERWHELMING.

I remark again that this silence is *a Striking Fact*. The New Testament represents the Church history, and a great deal of the Church experience, of forty or fifty years, during the formation of Christianity. It records the Christian life of various races, under various circumstances, during those years; but through it all there is no provision for the office of a special human priesthood. I go further; so far as we know, with perhaps one exception, the writers of the New Testament were Jews, and as Jews they were simply steeped in sacerdotal ideas and associations and language, from their youth up; yet not one of these Jews has used a word to distinguish the minister of the Gospel from the ordinary believer.

How does this come to pass? We might say, remembering who these men were, that the chances against their avoidance of such a term so familiar were about ten thousand to one. We believe it was due to the overruling inspiration and control of the Holy Ghost. Bishop Westcott has said that it is the nearest approach to verbal inspiration that he knows. We would go a little further, and say that it is an absolute proof of verbal inspiration.

Thirdly, we say that this silence of the New Testament is *a Significant Fact*. It is, as Lightfoot says, "the eloquent silence of the apostolic writings." Why eloquent and significant? The reason why there is no reference to a human priesthood in the New Testament is because there is no need of a human priesthood; and as there is no need of one there is

OBVIOUSLY NO PLACE FOR IT.

The Old Testament priesthood spoke of alienation from God, of the way to the Holiest not open, of sin not put away. Hence the need of mediation. Now the way to the Holiest is open; sin has been removed, and there is therefore no need of any human mediation.

The Epistle to the Hebrews has one significant word about the priesthood of the Lord Jesus Christ. It says He hath "an unchangeable priesthood" (vii. 24): an undelegated priesthood, that does not pass over to anybody else. It is unique and permanent, because it is perfect and divine. Any human priesthood is utterly opposed to the spirit and the letter of apostolic Christianity. Lightfoot says: "This is what characterises Christianity as compared with older religions; it has no human priesthood." We are told that the discussion is all about words, and that what we want is not the word but the thing. I may quote again from Bishop Lightfoot in his essay on Philippians: "True; but words express things, and the silence of the apostolic writers requires explanation." And he also says: "The kingdom of God has no sacerdotal system."

Let us now look at the insistence of the New Testament on the Ministry of the Word. If there is silence about the former, undoubtedly

THERE IS UTTERANCE ABOUT THIS.

First of all, in the New Testament, there is great emphasis placed upon *The Need* of this ministry. The ministry of the Word is twofold. There is the ministry of evangelization to the sinner, and the work of edification for the saint. In the New Testament you will find seven series of titles associated with the ministry that practically sum up the whole revelation concerning its nature. One series describes the minister as a herald; another describes him as a messenger; another as a witness; another as an ambassador; another as a minister; another as a pastor or steward; and, lastly, as a teacher or prophet.

Notice, too, the emphasis placed upon *The Message* of the ministry. There are two titles which practically sum up the whole of the message: one refers to it in relation to God—the Word; and the other in relation to man—the Gospel. In the New Testament there are seven series of words associated with this message—the Word of God, the Word of the Lord, the Word of Christ, the Word of Righteousness, the Word of Reconciliation, the Word of Truth, the Word of Life. As to the Gospel there is also a sevenfold description—the Gospel of Christ, the Gospel of Peace, the Gospel of the Grace of God, the Gospel of your Salvation, the Gospel of the Kingdom, and the Gospel of the Glory of God.

Notice next the emphasis laid upon *The Purpose* of the ministry. It is, first, intended to bring God and man together, to bring God face to face with man, and man face to face with God—

GOD REVEALING, AND MAN RESPONDING

to the revelation. Regeneration is associated with the Word of God; sanctification is associated with it; edification is associated with it. It is intended to call forth man's trust. The great emphasis in the New Testament is upon the word "Believe." Because the Word of God and faith are correlatives. Faith is the only—and it is the adequate—response to the revelation of God.

You will see at once that this was not something merely for the first fifty years of the Church's history. It is a permanent element of the history of the Church, of the very existence and continuance of the Christian Church on earth. You will find, accordingly, that the last words of our Lord were, "Go ye into all the world and preach the Gospel to every creature." The very last words of Paul were, "Preach the Word." The very last words of Peter were, "Born again of the Word of God." The very last words of John were about abiding in the truth.

In the ministry of the Word we have a threefold guarantee. There is first of all a guarantee

of *The Purity* of the Church. Whenever the Word of God has been neglected, the Church has deflected. When the Word of God has been honoured, the Church has been pure. Every revival of individuals and in the Church has come through fresh emphasis put upon the ministry of the Word.

Again it is a guarantee of *The Progress* of the Church.

HONOUR THE MINISTRY OF THE WORD,

and there is an extension of the Church; neglect it, and there is the stagnation of the Church. All missionary operations at home and all progress abroad depend upon the ministry of the Word of God.

Thirdly, it is a guarantee of *The Power* of the Church. This is true as against Romanism. There is nothing that Rome fears so much as the ministry of the Word, and there is no more powerful weapon against her. It is not because it is a danger to morality that Rome opposes the Word, but because it cuts at the very root of the priesthood. It is also a power against Ritualism. Exalt the priesthood, and you debase the teacher — the New Testament prophet. In Russia you find the teaching element is of very secondary importance; so it is in all sacerdotal systems. As the Jewish priest had no necessary connection with teaching, so there is nothing essentially pastoral or instructive in the work of the priest. Let us ever remember that in God's Word we have the greatest power against the pseudo-Romanism that threatens to overflow our land.

It is a power also against worldliness in the Church. Preach the Word of God in all its high standard of holiness, separation, and surrender, and many of the doubtful methods that some Churches use

WOULD VANISH LIKE A DREAM.

It is the power for the edification of believers. The more we study the Word, the more will our souls be built up. The stronger our Bible classes and the more expository our preaching, the more real and true will be the Christian life of our congregations.

I close by asking you to honour the Word of God—in the individual life, in the study, in the family, in the congregation, in the divinity college, and in the university. Let it be received by faith, welcomed by love, and proved by obedience, and we shall have no fear about the present or about the future. The incorruptible seed is still powerful. That sword has still power to defend; that honey is still sweet to the taste; that food still invigorates; that milk still sustains; because it is the Word of God which liveth and abideth and overcometh for ever and ever.

Afternoon Gatherings.

THE SCRIPTURE GIFT MISSION.

The good work of this Society was interestingly described on Tuesday afternoon to an appreciative audience. A more sympathetic chairman than Prebendary Webb-Peploe it would be difficult to find. He advocated with refreshing energy the extension of Bible knowledge by means of the Mission.

Mr. W. Walters, hon. secretary, said the governing idea of the organisation was to prepare the Scriptures in such a way as to arrest attention. Two artists of ability had, as the result of a visit to Palestine, executed 300 paintings illustrative of Eastern life, and these, reproduced to accompany the Gospel portions, had proved highly successful in attracting the careless to read. From many parts of the world came words of gratitude for grants of Scriptures. A Mexican mission reported: "There is a thirst for the Gospels. The native helpers find the books the greatest possible help to the work. Ten out of the eleven millions of people in Mexico have never seen a Bible." A message from Peru assured Mr. Walters that "the simple Word of God is the most successful of all missionaries." So pleased and touched were the recipients that, when ordered by the priests to destroy the Gospels, they refused to do so. A Demerara letter said that in no case had a copy been refused. In France large quantities had been distributed with excellent results. Mr. Walters went on to describe the efforts which it is hoped to make in connection with the forthcoming Exhibition at Paris. Three million copies of Gospels are to be prepared in one or another of seventeen languages, the cost being estimated at £14,000.

Mr. W. Hodson, of the Racecourse Mission, related some experiences at Epsom, where during the recent racing festival twenty thousand Gospels, provided by the Scripture Gift Mission, had been given away on the course. The most frivolous holiday maker treated the Word of God with reverence.

Mr. Chas. Cook, in a sketch of his Bible distribution, spoke of the invaluable aid rendered to workers at home and abroad by Mr. Walters.

Pastor Faithfull, of Madrid, brought good news of Gospel work in the villages of northern Spain, and Colonel G. Philips spoke of members of the English expeditionary forces in Egypt not only receiving Bibles with gladness, but carefully reading them; and it was a noteworthy fact that those soldiers who so studied were remarkable for their good behaviour. Christian workers of all denominations could not but pray for the continued prosperity of the Mission which equipped them so generously.

NORTH AFRICA MISSION.

The gathering of the North Africa Mission on Tuesday was of a stimulating character throughout. After Mr. G. T. Edwards had traced the history of Christianity in the "Dark Continent," and had rejoiced in the obvious signs of revival, Mr. E. H. Glenny gave a spirited account of progress. Referring especially to Egypt, he had found increased willingness to give a sympathetic hearing to Gospel preaching. At meetings held nightly in Alexandria numbers of Arabs stayed behind until a late hour to inquire into the salient facts put before them. The interest was spreading among the students at the Mohammedan universities at Cairo. The development of the country by English civilizing processes was opening up fresh fields, and but for the comparatively slender resources of the Mission much more could be accomplished in the interests of religion. Mr. Glenny added a graphic description of gradual advance in Tripoli and Algeria, and concluded with a forcible appeal for more workers.

Dr. Terry, from Morocco, described Mohammedanism as a masterpiece of satanic invention, giving an assurance of paradise in the future while allowing every kind of sinful indulgence in the present. Yet there were signs of blessing. At Tangier the natives evinced great interest in the Medical Mission, and, indeed, some came for treatment from the far away oases of the Sahara. It was remarkable to notice how such wild characters—unconquered even by the Sultan and living in a lawless independence — became amenable to the "Nazarene" nurses. It was the more noteworthy, since their native women were regarded as so much cattle. A women's hospital had also been opened, and in other centres of the district good results had followed visitation and medical work.

Dr. Churcher spoke graphically of the progress of the work in Sousse, where, but five years ago, there was not one witness for Christ. The Medical Mission has now become a power in the land. The natives flocked to it in large numbers, and were wont to wait outside the doors all night ready to make early application for treatment on the following morning. A rough shelter erected for their accommodation was utilised for Gospel services, the people hearing and accepting the message with gladness.

MEDICAL MISSIONS AT HOME AND ABROAD.

A meeting was held in the South tent on Tuesday afternoon in connection with Medical Missions, Dr. Maxwell presiding. He said that the great overwhelming attestation of Christ's Messiahship lay in the mighty deeds of healing that He performed. Christ has gone, but the work of healing and helping must still be carried on. The evidence that the Spirit of Christ is in the Church is shown in the manifestation of the love of Christ *through* the Church; surely this work of ministering to the sick and needy at home and abroad is one of the noblest, and it is by ministries such as these we are enabled to back up the message of the Kingdom of God.

The Bethnal Green Mission, in connection with the Mildmay Mission, was represented by Dr. Percy Paton. Some of the hospitals, he said, though doing excellent work, could hardly be called missionary agencies; but at Bethnal Green all who take any active part in the work are directly concerned with the missionary as well as the medical side. This did not imply that the medical work done is second rate; on the contrary, it was their aim to make it as thoroughly efficient as possible. The hospital had recently been inspected and reported as an ideal one in every way. Great interest is taken in the affairs of the patients, and it is sought in every way to make them happy. On out-patient days, a short Gospel service is held, doctors and nurses joining in it. There are also ward services. Then, again, the hospital is a training ground for nurses going abroad, and the applications for admittance from these are more than can be dealt with. Where possible, assistance is rendered to other hospitals, and the Convalescent Home at Barnet is found most beneficial. In these and other ways it is their aim, not only to heal the body, but to bring the Gospel of Jesus Christ before those who came for help.

Dr. Owen, on behalf of the Medical Mission in South London, spoke of the growing need for more adequate premises, and also for more helpers. The mission is only three years old, but the number of patients increased from 4,000 during the first year to over 15,000 last year. In addition to this there were 3,169 cases attended to in their homes. The Gospel message is brought before every one coming to the hospital; the work is followed up by house-to-house visitation, and much blessing has accrued.

Dr. Lankester, of the C.M.S., pointed out the value of medical missions abroad. The medical missionary often gets in touch with people with whom the ordinary missionary would have no footing at all; in this way many doors have been opened for the preaching of the Gospel. Medical missions help to break down the prejudice against Christianity, which is felt in many countries, especially amongst Mohammedans. The Government of India has recognized this, and has given a grant of land on which to build a hospital. The Sirdar has also given some land at Khartoum. There is a wonderful power of attraction about a medical missionary; people come many miles to be healed. They thus come in contact with Christian men and women and carry impressions back to their homes. The C.M.S. is using this method of reaching the heathen much more than in former years. It is our duty to help to send forth qualified men and women to heal the sick, and to say unto them, "The Kingdom of God is come nigh unto you."

WORK AMONG SOLDIERS.

The South Tent was full to overflowing on Tuesday afternoon, when Sir George Williams took the chair on behalf of the Soldiers' Christian Association. He remarked that this Association was started six years ago as a Military Branch of the Y.M.C.A. It was formed in order that we might fight the enemy *in* our soldier. Branches have been formed amongst both officers and men, troop ships have been visited, meetings are held during manœuvres, literature is distributed, and every effort made to bring the men to a knowledge of God. The members enrolled up to the present time number 3,277. It is an army in the army to do the army good, and to lift it up.

Colonel Philips quoted a letter from soldiers in India, expressing their appreciation of 5,000 of Mr. Spurgeon's sermons, which Messrs. Passmore and Alabaster sent out to them through the Association. Such a response forty years ago would have been impossible, and it was made possible only by the valuable work carried on by this Association. Prayer is a great factor in the work and the secret of its strength. If every soldier were a godly man, then the world would soon be evangelized, for these men have a mighty influence for good or evil, not only on each other, but on the natives amongst whom they mix.

The next speaker was Miss Sandes, who represented the Soldiers' Homes in Ireland and India. These homes, she said, are the link between the soldier and the Soldiers' Christian Association. To them the men come for recreation, for social intercourse; while the Gospel message is brought directly before them. What is wanted is that God would raise up a band of earnest Christian men in every regiment to witness for the Lord Jesus, and to prove to their companions that it is possible to be a good soldier and a Christian. Now, during the time of peace, is our opportunity. The doors are opened everywhere, but workers and money are needed. At the present moment there are many hundreds of soldiers being slain, not on the battlefield, but through the curse of strong drink and vice, and we need to use our utmost strength to save them for the sake of humanity, for the sake of our country, and for Christ's sake.

Mr. W. R. Lane pointed out that a soldier, if he is converted, must become out-and-out from the start. There can be no half-and-half measures of Christianity in the Army; a man must stand firmly to his colours. Capt. Gamble, Sergts. Luchford, Lazzell, Grant and others during the afternoon gave very cheering testimonies as to the blessing accruing from the work carried on, and referred in very appreciative terms to the work of their secretary, Mr. Wheeler. *News from the Front* is the monthly magazine, which can be obtained from the secretary at Room 24, Exeter Hall.

NATIONAL WAIFS' ASSOCIATION.

Work for Christ among the children was the subject of a meeting under the Mulberry Tree on Tuesday afternoon. Canon Fleming warmly advocated the claims of Dr. Barnardo's Homes. In his eloquent appeal, he said that efforts on behalf of children are always hopeful, and such work as this lays our country and its churches under deep obligation. There is no Christian institution in our land that has a wider door of entrance than these Homes for the Destitute, carrying on a system of training which, under God's blessing, turns the nettles and thistles of our social system into flowers in the garden of the Lord.

Christ's compassion for those who are ignorant and out of the way was the starting point of an address by Dr. Barnardo, who secured close attention on the part of the many who stood around as he drew graphic word-pictures of personal experience among the pitiable child-wreckage of the great sea of life. Last year the family in the Homes numbered 6,342. In the last four years 9,784 fresh cases were admitted to the permanent benefits of the institution; and last year alone the number was 2,406. "How did we do it?" said the doctor. "Because you made my arms long enough; but they're not nearly long enough for all the work we find to do."

Immediately following, another meeting was held in connection with the

CHILDREN'S SPECIAL SERVICE MISSION.

Rev. E. A. Stuart briefly surveyed the whole range of the Mission's operations. There are services, by invitation of clergy and ministers, at all seasons of the year; and there is a wide-spread Scripture Union for systematic and comprehensive study of God's Word. The publishing work is a department which has been greatly blessed of God, and much of the literature is translated into foreign languages. But the work by which the Mission is most generally known is its seaside services, held in some forty to fifty places each year. Great personal good is derived from taking part in these services, which are often found to afford training for larger usefulness. An appeal was made for workers, particularly among the boys. While the speaker appreciated the benefits which are conferred by the Universities' Camp for Schoolboys, he felt that there is increased difficulty in getting helpers for the ordinary work of the Mission at the seaside. There is also ample scope for lady workers among the girls.

The joy of getting among simple-minded, trustful children with the Gospel was a fruitful theme for Rev. A. G. Doddridge. He trusted that one practical outcome of the Mildmay Conference would be an increased disposition among Christians generally to give the advantage of their presence and co-operation at the places all round the coast where there are God-given opportunities to win the children for Christ. Helpers who have some measure of Divine and human sympathy, and who can deal with children in a natural manner, will be heartily welcomed; and it is quite possible to take part in this blessed work practically without physical fatigue.

Mr. H. Hutchinson testified that the work of this mission seems to perpetuate the freshness and brightness of youth in the hearts of those who engage in it. He urged that summer is, of all seasons, the favourable time to influence for good the spiritually neglected children of the upper classes; and such work affords Christian business men opportunity for that recreation which is not idleness, but a change of employment.

CHRISTIAN LITERATURE IN THE MISSION FIELD.

The work of the Religious Tract Society was the chief topic of consideration at an interesting gathering on Thursday afternoon, arranged to consider the question of the literary needs of the mission field.

Rev. George Owen, of Pekin, referred to the important position occupied by literature in the evangelization of China. A deep reverence was felt by the Chinese for any form of printed matter, and evangelists find a ready sale for tracts, which are, consequently, to be found in thousands of homes, silent but effective messengers of the Gospel. A great impetus had been given to the power of the printed word by the interest displayed in literature by the Chinese Emperor, who had purchased and read copies of the Bible and of important western books. The news of this action spread with wonderful rapidity, and there followed a wide-spread demand for copies, especially on the part of the official classes. At the present time there is a marvellous opportunity for reaching the more cultured Chinese, but the supply of translations of sound religious works is sadly scanty.

In a telling appeal, Mr. D. J. Legg, of the R.T.S., remarked on the immense increase of publications of a degrading character, and urged the need of more vigorous efforts in order to cope with the evil, as well as to spread the Gospel in all lands by means of religious literature. The third speaker was Mr. Eugene Stock, who said that from the point of view of the missionary societies there could be no question as to the need. Mr. Stock referred to the admirable results of tract distribution in missionary work, and, as an example, instanced the effects on the Maori tribes, who, when turning from their old savage customs, eagerly read any religious literature they could obtain. One good work was started as the result of a young chief picking up a single leaf on which the ten commandments were printed. Coming to later days the work in Uganda was largely attributable to the labours of Alexander Mackay and others in teaching some of the young natives to read. They in their turn taught others, and there are now 150,000 people there who can read perfectly well, the amount of Christian literature they consume being remarkable. Mr. Stock, pointing out the important effects of tract work in Madagascar, and the glorious evangelistic work being accomplished by the various tract societies of India, which were aided by the R.T.S., concluded with an expression of hearty concurrence with Mr. Legg's appeal.

Homeless Children.—The annual meeting in connection with "The Haven for Homeless Little Ones" was recently held on the lawn of the new Home at Walton-on-the-Hill, Surrey. A goodly number of friends were present, and were greatly cheered by the reports of progress and blessing during the past year. Some very touching and tragic cases had been received and helped with marked good results. The work had been greatly helped by a council being formed to undertake the responsibilities of trusteeship and management, and Mrs. Wallis was enabled to devote much more time to the details of the work. Pastor Fuller Gooch, Mr. Fegan, and Mrs. Crossfield spoke at the meeting. Mrs. Wallis will send a copy of the past year's report on application to her at Copthill, Burgh Heath, Epsom.

Barbican Mission to the Jews.

FROM notices that have been published from time to time, our readers will have learned that the Barbican Mission to the Jews, though engaged in steady and settled work, has of late had much of the tent-life experience. First from one centre and then from another, Prediger Lipshytz has conducted the mission and organised its various agencies; and, all along, he has never wanted warm-hearted friends and earnest supporters to encourage him in his toils.

At length the time has come to "settle down"—*i.e.*, to provide the Mission with a home. For the evangelization of Israel there is no centre like London, whither Jews from all nations gather, and whence, in turn, Jews go forth to the ends of the earth. There is, moreover, every indication that the opportunity will become more important as the years go by. Accordingly, steps are being taken to provide a Mission House in which the work may proceed under the most favourable conditions.

It is in East London that the Jews chiefly congregate, and thither, in particular, go the missionaries with the Gospel. Of late the headquarters of the Barbican Mission have been there—at 262, Commercial Road—and God has given the workers favour in the eyes of many of the sons and daughters of Israel. Friends of the work have thought well to associate the proposed new building with the name of one who was for years a tower of strength to the Mission—the late Prebendary Gordon Calthrop, a man who combined a sincere interest in the evangelization of Israel with Christian sympathies that secured for him the love and esteem of believers of all names and orders.

The Gordon Calthrop Memorial House is therefore the present concern of the Mission. In goodly numbers friends have come forward with sums in aid, and already about £2,600 is in hand. Land in East London, however, costs a great deal of money, and buildings are only erected at large expense. Yet Christian liberality will be equal to all demands, and in that confidence the committee is pushing forward arrangements to realise the scheme without needless delay. Altogether, about £5,000 will be required for site and Mission House. The president of the work, Prebendary Webb-Peploe, has exerted a singularly helpful influence, and it is hoped that the entire amount needed will be available when the top-stone of the building shall be raised—to the glory of God and for the good of Israel.

The growth of the work of the Mission during recent years fully justifies the present enterprise; and the special requirements of Gospel effort among the Jews, including daily classes and a round of Christian and philanthropic agencies, emphasize the importance of the Mission's premises being freehold, as distinguished from hired, and moreover, arranged in a manner that will facilitate the work and promote its greater efficiency. Meantime, friends of the Mission will be glad to hear that negotiations are in progress for a site in a very desirable locality, and it is hoped that, with these completed, plans will shortly be prepared. Then, provided with a home and centre suited to its needs, the work will go forward, and, it is hoped, continue to receive the Divine blessing by being made instrumental of good in opening blind eyes and turning children of Abraham "from darkness to light, and from the power of Satan unto God."

Communications to Prediger Lipshytz should be addressed Vine House, Walthamstow.

Temperance Week in London.—The National Association of Official Temperance Advocates, which includes amongst its members all the leading permanent officials and advocates of the temperance movement in Great Britain and Ireland, is holding its third annual conference in London this week. The proceedings began on Saturday with a reception and garden party by the Archbishop of Canterbury and Mrs. Temple, at which there was a large attendance of members and friends. At the business session on Monday morning the president, Mr. Walter N. Edwards, F.C.S., delivered a weighty address on the teaching of science regarding temperance.

The Shaftesbury Institute.

DEAR SIR,—Perhaps you will kindly allow me to supplement your kind report of our annual meeting at the Speaker's House, Westminster, on June 23, by some details as to the founding of our new Deaconess House. The presence of the Duchess of Albany was no mere form, for, as Lord Reay, the chairman, stated, her Royal Highness investigates in detail every work she countenances; therefore, it meant a great deal, and one could feel there was hearty sympathy. Although the occasion was the annual meeting of the Shaftesbury Institute, yet the real centre of interest was the new Deaconess House, for which the means had been sent by the giver in such a remarkable way, and in answer to continued prayer, and which the Duchess had consented to name, to open, and to present to the Deaconesses.

Instead of reading our report, we asked Her Royal Highness to do us the honour to accept of a copy of our new illustrated pamphlet, and that each of the audience should take a copy also, adding that time would only permit of our touching briefly on one or two departments of work. For the full account, we must refer your readers to the pamphlet just published (price 6d., to be had of the Secretary), entitled "A Glimpse of West London Life" for 1899, of which the introductory chapter is "The Story of our Deaconess House." We have given it in detail to the praise and glory of Him who has proved faithful, as the Answerer of prayer and the Giver.

At this point, the Deaconesses all came forward to the front, forming themselves into a group; and, turning to the Duchess, we said we had hoped to be able to ask Her Royal Highness to honour the Deaconesses by presenting to them their house; but this was not possible, for the house was not yet finished. Although the dwelling was not ready, the work was ready and the workers were ready. "So instead of presenting the house we said: Will your Royal Highness graciously present this banner (handing the banner), the gift of the family of the late donor, which will be hung in the house and will be a permanent memorial of answered prayer, of the donor, and of this meeting to which you have lent your Royal name?"

Her Royal Highness said in clear and distinct tones: "I have pleasure in announcing that the house 49, Great James Street, will be henceforth known as 'Jane Barclay House,' in memory of the late donor, and I present to the Deaconess-in-charge this banner (handing the banner to the senior Deaconess), which I hope will be hung in the house as a permanent memorial." The Duchess then received purses on behalf of the Deaconess House, the first containing a cheque for £200, for the complete furnishing of the house.

The banner, which was the gift of Miss Barclay's sister, was simple, but richly embroidered. At the top were the words, "Pray without ceasing," and at the bottom, "In everything give thanks," was worked on a ribbon scrol.

In the course of his admirable address Dr. Barnardo said: "The one bright thing is that this work helps to bridge, as nothing else can bridge, those deep and impassable gulfs which, alas! exist in this great city of ours. It is, to my mind, pathetic to read the story, which is given so fully in the beautiful report, the adoption of which I have to move, viz., the account of the Women's Shelter. How little we know, those of us who have never lived among the poor, what a want that supplies.

"We are here to sympathize with and to support those who are living devoted Christian lives among a most unhappy class. Do we want an evidence of Christianity? We shall find it in the lives of those ladies who have come here to tell us their pathetic story. All who are co-operating with the founder have one great object in view, namely, the extension of the Kingdom of Christ. Nothing short of this could sustain their lives, living as they are in places where they cannot sleep. I trust it will never be said that in one of the great slums of the metropolis, upon the margin of the West End of the wealthiest city in the world, any part of that work shall be allowed to languish for want of the means which can be so well supplied."

At the close of the meeting the Duchess inspected the work done in the training home, and made some purchases of work made by our knitting machines.—Yours truly,

MEREDITH BROWN.

Shaftesbury Institute, Lisson Grove, N.W.

Palestine and the Bible.

MR. NEIL'S COLLECTION OF PICTURES.

ONE of the last, but not the least, of the many functions of the busy London season now drawing to its close will take place on the afternoon of Thursday, July 13, when lady Augusta Mostyn and Lady Isabel Bligh have asked a large and influential company to meet Mr. James Neil, M.A., and to see some of his exquisitely beautiful pictures.

Mr. Neil's collection of life-sized oil paintings of Palestine, manners and customs, sixty-five in number, apart from its intense interest to Biblical students, forms probably the most complete, vivid, and accurate series of pictures of a people's life that has ever been given on canvases of such a size. Their chief value, however, lies in their power to illustrate Holy Scripture—light from the Land on the Book. Mr. Neil has supervised throughout the preparation of the series.

The artist, Mr. James Clark, spent eight months painting in Palestine to fit himself for the work. He was assisted as to the animal subjects by Mr. J. B. Carhill, and as to the scenery and floral portions of the work by Mr. J. Macpherson-Haye.

Mr. Neil's collection may be said to form a new and true school of Biblical art in the way of Biblical illustration.

Mr. Henry A. Harper, in his matchless water-colour drawings, has given us with wondrous realism the glorious beauty of Palestine landscape, its high lights and neutral tints, the exquisite brightness and clearness of its early Asian morning, the awful glare of its Asian noon, its never-to-be-forgotten ink-black shadows, the ethereal, dream-like, tender, unearthly beauty of its infinite distances, its azure skies and seas, its purple mountains, and its joyous wealth of high, pure colour, born of an absolutely dry atmosphere, rainbow hues of sunrise and sunset, which dwellers in the grey and dull north-west are tempted to call exaggeration, but which are nevertheless perfect pieces of truthful realism. And what Mr. Harper has so well done in water-colours for the *land* of Palestine, Mr. James Clark and his helpers have now done in oil colours for its *life*.

The smallest of the pictures is six feet by seven, and the largest is ten feet by fifteen. The following testimony from an eminent artist will show that Mr. James Clark's work, from an artistic point of view, is one of great power. Mr. W. Holman Hunt wrote to Mr. Neil the following letter after a private view of a few of the pictures.

Draycott Lodge, Fulham, S.W., March 3, 1895.

DEAR MR. NEIL,—I have been greatly interested in looking over a dozen of the paintings executed by Mr. Clark—with one by another artist whose name I cannot at the moment recall. These commend themselves to my mind as remarkably true to Syrian life and character as seen by an observant student in the land at the present day, and as well calculated to illustrate as they do the unchanging facts and habits of the people—to point out the living meaning existing throughout the Old and New Testaments in unnoticed words and phrases. The full collection will be most interesting to the visitors to your exhibition, not only to those who have not seen the country itself, but also to those who have passed through it without the guidance of a master like yourself, who can draw attention to the instructive points of each scene.

The work has necessarily had to be done in bold and fearless manner, but I can avow that truth of feature has not thus been sacrificed, and that the handling and colouring, though broad and large, is recognisable as what only a well-practised painter could perform, in respect to the actions of figures and also the harmonies of tints; the latter merit is remarkable in the gradations of sky and in the foregrounds with varied foliage and flowers.—Yours faithfully, W. HOLMAN HUNT.

With these pictures Mr. Neil gives his "Popular Palestine Talks," in which all the ten or twelve curious Bible points in each painting, throwing often a flood of new light on Bible difficulties, are brought out in the most surprising and delightful manner, and the combined interest of verbal and painted picture is irresistibly fascinating. A committee has now been formed to arrange for the constant public display at a West End centre of these pictures, with Mr. Neil's explanatory "Talks," at certain times in the day, as a Bible-teaching effort for young and old, learned and simple. For preachers, teachers, and Bible students in general, such an effort as this is to-day of the highest importance, used as it will be fearlessly to defend sound views of inspiration, and to proclaim with no uncertain voice the Gospel of our Lord Jesus Christ. Young people—and indeed, for that matter, the great mass of their elders—can be taught by pictorial illustration as in no other way; and it may be safely said that never before on these branches of Bible study has such illustration been afforded. It is an effort to meet materialism on its own ground, and in the best sense of the words a truly modern treatment of "the old, old story," but in such a way as the strictest Puritan can heartily approve.

A United Christian Demonstration.

A STRIKING and successful meeting was held on Sunday last on Peckham Rye under the auspices of the South London Christian Union. This is the third annual demonstration of a similar character that has been arranged by the S.L.C.U., and it has been a remarkable example of united testimony for God.

Early in the afternoon, some thousands of friends assembled in Rye Lane, and headed by two Salvation Army bands and the Nunhead Christian Band marched to the fine old Common. There, a vast gathering of people had assembled around a large platform, which the L.C.C. had permitted to be placed on the ground. For two hours an attentive, orderly, and deeply impressed audience listened with manifest pleasure to the various speakers. There were present local ministers of various denominations, Revs. J. H. Knight, H. Mann, and Frank Smith, who spoke with power and fervour. Several well-known evangelists and friends also addressed the assembly, including Ned Wright, William Groves, and Leonard Weaver. Brigadier Hacquard, of the Salvation Army, deeply touched the hearts of many of his hearers by his earnest appeal to the people to decide for Christ, and H. Cook, the leader of the Nunhead Christian Band, met with a hearty reception.

Madame Annie Ryall sang with wonderful tenderness several delightful melodies from "Songs and Solos." During one of them a sudden storm of wind and rain swept over the assembly, but the lady continued singing, and contributed greatly to prevent the audience dispersing. Indeed, when the sun burst through the clouds once more, there was probably a larger audience than ever, to listen to Mr. Weaver's closing words, which evidently went home to many hearts.

Although the weather was somewhat unsettled, the meeting was a wonderful manifestation of unity amongst all classes of Christians; it was a pleasing fact that all the different companies that usually meet on different platforms, should for one day, at any rate, assemble in such a united testimony for God, and for the truth of his word.

A prayer meeting was held at seven in the morning at the same place, and, although it had rained heavily during the night, many Christians of all denominations assembled, and it proved to be a time of spiritual refreshment.

It is proposed to hold the second annual meeting of the South London Christian Union in the Peckham Public Hall, on September 4, when an afternoon conference of Christian workers will be held, followed by a public meeting in the evening. It is hoped on this occasion to consider the possibility of extending this effort to other parts of the Metropolis.

Finland.—Rev. J. D. Kilburn is starting on a long journey to the North of Finland, during which he hopes to visit Kopio, Idensalmi, Kajana, Uleaborg, Brahastadt, Wasa, Tammerfors, and Javastchas, and to attend two large conferences. He asks for the prayers of friends. God seems to be working in Finland. The terrible troubles through which the poor people are passing seem to be leading many nearer to God.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Have You Seen the Sea?

"Of course I have," you reply. And at once you think of lovely spots on the coast—north, south, east, or west—which you have visited; and you recall happy hours on the sands, or rocks, or cliffs, or in the boat or pleasure steamer on the beautiful sea. I can imagine some of you taking the map of Great Britain, and marking the places where you have spent your holidays; and really the coast is dotted all round with your pencil marks, and here and there I see an extra mark because of the unbounded delight you experienced in those particular places.

Well, I suppose you are thinking and talking about your coming holidays, and I expect your parents are just now studying the railway time tables, and finding them quite as fascinating as your story books are to you. It is wonderful how interesting these pages are while the holidays are anticipated, but how uninteresting they become as soon as they are over! However, I hope you will have the happiest holiday you ever spent, and that you will return stronger and happier and wiser for having seen the handiwork of God in nature, both by land and sea.

A few weeks ago I went for a week-end to Bognor, and in "Arthur's Home," one of the seaside homes of the Ragged School Union, I found about a dozen girls, ranging from seven to sixteen, who had been sent by their kind Sunday school teachers from very poor homes in East London to spend a fortnight in the lovely air at this favourite resort. And it was to each of them I put the question, "Have you seen the sea before?"

I was pleased to find that some of them had seen it—not that their parents had taken them to the seaside as yours take you. No, alas! that had never been the case. But their teachers had sent them away through the Ragged School Union, and they had lively recollections of playing on the sands, and enjoying themselves on the beach, and in the water, as other children do. But I was pained at the answer I received from six of the little girls, for they had never seen the sea before they came to Bognor! One girl of sixteen summers had lived in London all her life, and had never seen the beautiful country which an hour's ride in the train affords! And when I put my question to her, I was much amused by her reply, though I felt very sorry for her. "No, I have never seen it before—except at the canal in Haggerston, close to where I live!"

The reply of another maiden of twelve was very similar: "I have only seen it at the Tower Bridge," she said.

Most of you, I expect, know that the Tower Bridge is very many miles from the sea; and of course the canal at Haggerston runs through London into the Thames. I was delighted, however, that for a time at any rate they were far removed from the great City, and from the river and the canal, though these had evidently afforded them some pleasure in the past. I rejoiced, too, that the faces of these dear girls looked so rosy and so happy; for they were enjoying their holiday immensely.

But I thought of the numbers of boys and girls—particularly in East London—who had never yet seen the sea; and how great would be my delight if I could only afford to send away to the seaside for a fortnight all the little ragged children who are pent up in the courts and alleys of London! I thank God for such an institution as the Ragged School Union, which is doing good in so many ways, and especially for the Holiday Home branch, which I know from personal experience has been such a blessing to so many young lives. This Society, besides having special homes for cripples at Southend-on-Sea and at Bournemouth, also has seaside homes at Bognor and Margate, and country homes at Brenchley, East Grinstead, and Windsor. Cottages are also engaged at Hove, Brighton, Folkestone, the hamlets around Salisbury, and in some of the villages of Essex, Kent, and Bucks. To these places the poor children in the schools connected with the Society are sent for two or three weeks holiday in the summer, and are well fed and looked after during their visit.

Last year alone upwards of 6,000 boys and girls—who would not have had a holiday but for this institution—spent a very happy time, some at the seaside, and others in the fields and lanes of the country, and gladdened the hearts of their parents by the fresh life and vigour which had come to them during their absence. The average cost of each child to the R.S.U. is 10s.; the friends of the child—or, as is often the case, his teacher—undertaking to contribute the remainder, about 6s. This includes railway fare and board and lodging for a fortnight. Would not you, who are so much better off than these poor children, like to contribute or collect among your friends during the next few weeks the sum of 10s., so that one boy or girl through your effort may be sent away for a fortnight's holiday as soon as the Board schools break up? The Secretary of the Ragged School Union, Mr. John Kirk, 37, Norfolk Street, Strand, London, W.C., will be very pleased to acknowledge such contributions, and to furnish any further particulars concerning this or any other branch of the institution.



"The Christian" Bible-Searcher.

New Quarter.

RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. But no answers can be dealt with which are received later than the Thursday morning following the issue in which the Competition appears.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above 20 years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 183).

New Quarter.

As the holiday season is approaching, many of you will be enjoying yourselves by the seaside. You will sometimes think, I hope, of the little ones mentioned in the article, who are not so fortunate as you. Suppose we try and find something in the Bible about the sea.

Find and complete the following three texts.

1. "He turned the sea into dry land" (Psalm lxiv.-lxvi.).

2. "He gathereth the waters of the sea together" (Psalm xxx.-xxxv.).

3. "——— cast all their sins into the depths of the sea" (Micah vi.-to end).

4. To what are the wicked compared? (Isaiah lvi-lviii.).

5. Whose house was by the seaside? (Acts viii.-xi.).

6. What parable did Jesus teach after He sat by the seaside? (Matthew x.-xv.).

7. When did Jesus prove his power over the sea? (Matthew v.-x.).

8. Where was Paul going when, we are told, he and his friends kneeled down on the shore? (Acts xviii.-xxii.).

9. What happened when Jesus walked on the sea? (Matthew x.-xv.).

10. What comparison is made between the Lord and the waves of the sea? Say where it is found. (Psalm xci.-xcv.)

(Children under *ten* do any four; under *thirteen* any seven.)

No. 181.—Correct answers (second list) received from:—

A—Ambrose Adams, Percy Allen, Gladys Allan, William Aston.

B—Ethel Benger, Colin and George Brown, Robert Browne, Lily Blackman, Charlie, Maggie and Alan Banks, Florence Blackman, Emily Bridgewater*, Gordon Boxer, Mabel Bailey, Leonard Browne, Edith and James Barker, Rex Bulteel, Dorothy Benson, Lucienne Brabandes, Ernestine Buhl*, Louis Berthé*, Maud, Dorothy and Sylvia Barrett, Eva Browne, Mary* and Susette* Beck, Dorothy Berry*, Allen Baker*, Ashley Bowker*, Massy Baker.

C—Nora Clarke, Beryl and Gladys Calvert, Janie and Nellie Crawford, Phyllis Cotterell, Duncan Campbell*, Bessie Cheale* Gussie Clarke, Maggie*, Jessie* and Walter* Carter, Richard Cornthwaite*, Flavelle Caldwell, Edith and Dora Corrie, Guy and Oscar Cross, Ethel Craigie, Henry Cheney, Susie Cumbers, Alice Crang, Cicely and Millicent Craven.

D—Elsie, Catherine and Agnes Darke, John Davies, Ralph Daintree, Esther and Jean Dickson, Dorothy and Marjory Dyke, Marie Denizot, William Dilly*, Constance Devenish-Meares, Elizabeth, Constance, Hilda and G. Drayson, Ernest Davies.

E—L. N. Ewin*, Helen Eardley-Wilmot.

F—Francie and Aileen Figgis, Hyacinth FitzSimons, Bessie, Kate and Maggie Fletcher, Jeanne Faucon*, Louise Filhol*, Helen Forbes, James and Marian* Freegard, Muriel and Agnes Fry, Arthur, Reginald and Ernest Findlay.

G—Tom Garfit, Frank and Alfred Gibbs, Alfred*, Ethel*, Daisy* and Mary Greenacre, Thos. Groombridge, Norman Good*, Jack, Stuart, Edith*, Margaret* and Dorothy Gray, Harry Gribble, Mary Glass*, Dorothy Grove, David Gardiner, Dorothy Garfit, Minnie and Evelyn Giddings.

H—Violet Holford, Nellie Hatchett, Bessie Hope, Edith Holms, Willie Hooper, E. Henderson*, Freda Hunton, Winifred* and Edith* Harvey, Helen Hunter, Ella Hake, Theodora Hill*, Dorothy Harris, Georgette Hoffmann*, Mary Haines, Ethel Hutchings*, Rosetta Hamilton, Willie Hopkins.

I—Daisy Iredell, Isabel and Ami Inglis, Nellie Irving.

J—Norman Johns, Sinclair Jackson, Lizzie Johnstone, Kate Johns.*

K—Philippa*, Grace* and Dorothy Kerr*, Isa*, Alex* and Agnes* Kay, Flossy Key.

L—Edith, Norah, James, Harry and Linda Lowe, G. and Murray Lloyd, Harriet Lynham*.

M—Olive* and Lois* Mewburn, Harry Malaher, A. Moule*, Mildred Morgan, Dorothy, Margaret and Daniel Morris, Gwendoline and Howard* Moir, Christina Marshall, Eileen and Francis McClure, H. Macartney, O. L. Morice*, J. Maconchy, Margaret Macphee, Gordon Main, Mabelle Mounstephen*, Ian McGregor, Dorothy Morgan*, Charlotte Millar*, Dora Muir, John MacMurray, Evelyn Moir*, Daisy Mackenzie, Bella* and Abraham Mack, Winifred and Daisy Martin, Charlie Medcalf.

N—Edith Nash*, H., Mary and J. W. Neligan, Dorothy, Mary and Henderson Nathan, Amy and Maud Nottage, Cissy* and Peter* Nicholson.

O—George O'Beirne, Eva and Maude Oakes, K. and Sidney Oliver.

P—Ethel* and Kathleen* Pasley Winnie Page*, Ruth Patient, Willie Petter, Mary W. and Louie Penny, Winifred Perry, Hilda, and Ernest* Pearce, Kathleen Pincott, Evelyn Pechey, Walter Perryman, Isabel* and Gladys* Phipps, Edith Purkiss, R. Partridge*, Ada*, Willie, Jessie and Winifred Palmer, Laura Percy, Percy, Clarice and Geoffrey Peach.

R—Gwennie Ravenhill, Alice Reid, Herbert and Marjorie Rainey, Jessie, Isabel and Elmina Roe, May Reed*.

S—Violet Salvesen, T. M. and D. D. Stanier, Janet Speed, Evelyn* Shaw, John Smith, Fanny Stileman, Constance Schaeffer, Bessie Symes*, Dolly Salt*, Mary Seed*, Binford Sellwood, Bertha Stocker, Lucy* and K. Soltau, Gwendoline*, Undine, Llewellyn, Mervyn, Gladys and Eric Shaw, Muriel, Ivy and Rosetta Sherwin, Florence Smith, Susie Sutton, Mabel Stembridge.

T—Frank Tomkins, Ethel Taylor*, Marjorie Tracey, Louie Tibbits*, Frank Thompson.

U—Queenie Upton*.

V—Kenneth Vining.

W—Pringle Wilson, Louise*, Lissa* and Violet Walker*, F. and Helen Webb, Charles Williams, Edith and Edward Wheeler, Connie Wood*, Robert Weddell, Sarah and Georgina Wilson, Amy* and Charles Wingrave, Kenrick and Queenie Wakeford, George Willis, Sydney Wisdom, Leonard Wall.

Y—Maurice, Gladys and Eva* Young.

FOREIGN LIST.

Nos. 164, 165 166, 167, and **168**—E. Selby Little (China.) **No. 174**—Hermina* and Cuckoo* Lister (S. Africa). **No. 175**—Charlotte Cane (S. Africa). **No. 176**—Eliza and Jean Scott (Canada). **No. 177**—Ivan St. George (Canada). **Nos. 179** and **180**—Nellie, Kate* and Will* Thompson (Bulgaria).

HONOURS LIST.

The following have been correct each week during the quarter:—

A—Ralph Aldwinckle, Violet Ashworth.
B—Ernestine Buhl, Lucienne Brabandes.
C—Beryl Calvert, Henry Cheney, Cicely and Millicent Craven.
D—Ivy Donaldson-Selby, Hilda and Elizabeth Drayson, Marie Denizot.
F—Mabel Fleet, Jeanne Faucon.
G—Mary and Daisy Greenacre, Thomas Groombridge.
H—Ella Hake.
K—Nellie Keeley, Lily Kinvig.
L—Blanche Lindup.
M—Margaret Morris, Mabelle Mountstephen.
P—Lillian Pearson, Gladys Phipps, John Pearce.
R—Gwennie Ravenhill, Alice Reid.
S—Joseph Stephens, T. M. and D. D. Stanier, Violet Salvesen, Susie Sutton.
W—Connie Wood.

Personal.

Many thanks for several boxes of flowers received last week.

Frank Wilson.—No, there was no mistake made. You were incorrect in answer 4 of No. 179.

Uncle Tom

Children's Special Service Mission.

Mr. Hutchinson, *Boston*, July 9; *Lincoln*, July 10; *Highgate*, July 13; Mr. Hankinson, *Penge*, July 19, Mr. E. Arrowsmith, *Malmesbury*, July 7-9; Mr. J. S. Tyler, *Birchington Bay*, July 9-23; Rev. A. D. Dodderidge, *Portrush, Ireland*, to July 30; Mr. F. A. Glover, with caravan, *Broad Hembury, near Honiton, Devon*; Mr. Frank McLaine, with caravan, *Mack Cross, near Tunbridge Wells*; Mr. Chas. Harrison, with caravan, *Coolham Green, Shipley, Sussex*, to July 7; Mr. J. H. P. Cutting, with caravan, *Bedingfield, Suffolk*, to July 8; *Stradbroke, Suffolk*, from July 8; Mr. F. P. Rowe and Mr. L. H. Ingram, with caravan, *Greenstead Green, Essex*.

Children's Scripture Union—Portions for week ending July 15.

Sun., July	9	*Acts* xxi. 27-40	Thurs., July	13	*Acts* xxiii. 18-35
Mon., "	10	" xxii. 1-16	Fri., "	14	" xxiv. 1-16
Tues., "	11	" xxii. 17-30	Sat., "	15	" xxiv. 17-27
Wed., "	12	" xxiii. 1-17			

The Coloured Race in America.

A RECEPTION was given by Rev. Dr. and Mrs. Brooke Herford at Essex Hall, Essex Street, Strand, on Monday afternoon, to meet Mr. Booker T. Washington, a coloured gentleman, who is the founder and principal of the Normal and Industrial Coloured Schools at Tuskegee, Alabama, and Mrs. Washington. After the reception, Mr. J. H. Choate, the United States Ambassador, presided at a meeting at which Mr. Washington gave an address on the condition and prospects of the coloured race in America.

The Chairman expressed the pleasure which he felt at having been asked to preside and to introduce to the meeting his friend Mr. Booker T. Washington. There were 10,000,000 coloured persons in the United States living side by side with some 60,000,000 of whites. The freedom of which the Negroes had been deprived for more than 200 years had been restored to them, but the question was how best they could be enabled to take advantage of it. The blacks were an interesting race. Fidelity was their great characteristic. During the civil war, when the South was stripped of every man and almost every boy to sustain their cause in arms, the women and children were left in the sole care, he might say, of these slaves, and no instance of violence or outrage that he had been able to learn was ever reported. He thought it would be admitted, therefore, that on that occasion they amply manifested their loyalty and fidelity to their masters. The black people had done much for themselves. About one-tenth of the men had acquired some portion of land, and they had made a certain advance. Mr. Washington was a pupil of the late General Armstrong, who devoted many years of his life to the establishment and maintenance of the leading school at Hampton, Virginia. Mr. Washington had qualified himself to follow in Armstrong's path. He also had founded a school, or training college, at Tuskegee, Alabama, where the pupils were not only given a primary education, but were afforded the means of earning a livelihood. There were now 1,100 pupils in the school. About half the number of those who passed through it went out as teachers to spread the light and the knowledge they had acquired there among their own race, and the other half were put into a position to support themselves by manual trades. The Government of the United States thought well of the work. It gave the school a grant of 25,000 acres of land in Alabama only last year. The State of Alabama, in which it was placed, gave it an annual donation. In addition it derived something from the funds left by the great philanthropist, George Peabody, and from another fund founded by an American philanthropist. The remainder of the sum needed for carrying on the work—some £15,000 a year—was derived from voluntary contributions, which were stimulated by the appeals made by Mr. Washington, whom he regarded as

THE LEADER OF HIS RACE IN AMERICA.

Mr. Washington in a brief and interesting speech described the condition and prospects of the coloured race in America. Immediately after receiving their freedom, he said, the Negroes, for the most part, got into debt, and they had not been able to free themselves to the present day. In many places it was found that as many as three-fourths of the coloured people were in debt, living on mortgaged land, and in many cases under agreements to pay interest on their indebtedness ranging between 15 and 40 per cent. The work of improving their condition was far from hopeless, and he was far from being discouraged. If his people got no other good out of slavery, they got the habit of work. But they did not know how to utilise the results of their labour; the greatest injury which slavery wrought upon them was to deprive them of executive power, of the sense of independence. They required education and training, and this was gradually being provided. Starting in 1881 in the little town of Tuskegee with one teacher and thirty students, they had progressed until in the present day they had built up an institution which had connected with it over 1,000 men and women. They had some eighty-six instructors, and in all that they did they tried to make a careful and honest study of the condition of the Negroes and to advance their material and moral welfare. Industrial education was a vital power in helping to lift his people out of their present state. Twenty-six different industries were taught, and every student had to learn some trade or other in addition to the studies of the class-room. The coloured students came from upwards of twenty states and territories, and the labour which they performed had an economic value to the institution itself. There were thirty-eight buildings upon the grounds of the college, including a chapel having seating capacity for 2,500 persons, built by the students themselves. The value of the entire property was about 300,000dols. Seeing that one-third of the population of the South was of the Negro race, he held that no enterprise seeking the material, civil, or moral welfare of America could disregard this element of the population and reach the highest good.

Mr. Bryce, M.P., expressed his cordial agreement with what Mr. Washington had said as to the importance of basing the progress of the coloured people of the South upon industrial training. Having made two or three visits to the South he had got an impression of the extreme complexity and difficulty of the problem which Mr. Washington was so nobly striving to solve. It was no wonder that it should be difficult seeing that the whites had such a long start of the coloured people in civilization. He believed that the general sentiment of white people was one of friendliness and a desire to help the negroes. The exercise of political rights and the attainment to equal citizenship must depend upon the quality of the people who exercised those rights, and the best thing the coloured people could do, therefore, was to endeavour to attain material prosperity by making themselves capable of prosecuting these trades and occupations which they began to learn in the days of slavery, and which now, after waiting for twenty years, they had begun to see were necessary to their well-being.—*The Times.*

West London Mission.

DURING the next two months every one who possibly can will escape from the heat and close air of London to fresh sea breezes, cool mountain air, and quiet country retreats. May I appeal to your readers to think of those for whom no such joy is possible, and who will have to remain during the stifling weeks of July and August in the close courts and baking streets of London, unless some friendly aid is given to them?

I think at this moment of one young girl, about twenty years of age, who works all day, and often until 9 o'clock in the evening, at buttonhole making. She is the eldest of a large family, and she and her sickly father, who works as odd-man, are the breadwinners of the family. At 9 o'clock, when the weary girl gets home, she has to help with the housework, and year in year out she plods on bravely, and has never had a country holiday. Who will help us to send this poor child away for a few days where at least she may see the trees and fields and breathe the fresh air, and have release from the interminable button-hole?

There are hundreds and thousands, alas! in like circumstances, and if everyone who is looking forward to a country holiday themselves will only send us a little help, we shall be able to bring joy and lasting good into many a weary life.

Katharine Price Hughes.

8, Taviton Street, Gordon Square, W.C.

"Northfield Echoes."—The first number for the current season, of this very attractive serial, has reached us. It is beautifully printed, graphically illustrated, and full of most profitable reading. There are deeply interesting papers on "Andrew Murray in South Africa," and "Rev. H. W. Webb-Peploe," with portraits. "Student Life at Mount Hermon," is very readable and profusely illustrated; the same may be said of "Every-day Life at Northfield Seminary." Mr. Moody, Rev. G. Campbell Morgan, Mr. Murray, and Prebendary Webb-Peploe are amongst the contributors. The set of four monthly issues can be had by readers in this country for 5s., post free, on application to Messrs. Morgan and Scott.

Evangelistic.

The Tent at Tooting.

THE Gospel mission being conducted in this large tent, by Mr. Leonard Weaver and other friends, is proceeding with not a few tokens of encouraging success. Last Sunday evening about 300 persons stood for prayer, and there have been inquirers at every meeting. Some of the scenes witnessed are said to have been most touching. Applications for missions are being received from many other parts of London, and it is hoped soon to erect tents at Battersea and Peckham.

We are desired to state that the conference usually held at Epping Forest at this season of the year will this year be transferred to the Tooting tent, and will meet in about a fortnight's time. Further details will be given in a later issue.

Great Assembly Hall.

COURAGE and manliness, humanly speaking, are always at a discount in spiritual things. In the solemn moments of silent prayer, surrounded by 4,000 to 5,000 fellow-creatures, it is a hard task even to lift your hand as an indication you wish to be prayed for. How much more difficult to stand boldly upon your feet at the invitation of the man of God who has been dealing out the truth of the written word in no unmistakable terms, yet this has been the case during the mission that has just closed in Mr. Charrington's Great Assembly Hall, Mile End Road, London. Mr. E. P. Telford, who has visited the Mission yearly for twenty-three years, saw, in response to his appeals for immediate decision for Christ, Sunday after Sunday and during the week nearly 150 rise before thousands of people and audibly say, "I will."

Some very interesting cases were recorded; among them, a publican, a churchwarden, a gambler, and men who had long been addicted to the influence of strong drink. There gathered around the Evangelist on his last night not only those who had recently been brought into fellowship with God's people, but many who, years ago, under his ministry, had been blessed by salvation. Truly the Lord is gracious, and wherever his blessed truth is faithfully proclaimed there are those waiting to accept the salvation wrought out for them by his dear Son at such a sacrifice. How delightful and blessed to think of the homes made happy in benighted East London through his visit.

Mrs. Baeyertz.

THIS evangelist has concluded a sixteen days mission in the little border town of Annan. From the commencement of the mission the interest has been intense; the first night anxious ones were in the inquiry room where Mrs. Baeyertz deals with them in her own inimitable way. Over the word of God explained by his servant they were delivered from the bondage of sin and went away rejoicing in the assurance of sin forgiven.

The meetings grew night after night, and, notwithstanding the lovely summer weather, the largest hall in the town was crowded. The conviction of sin has been very marked. Two young men told a worker that they would not for anything again go through what they had endured for four and twenty hours. Next night they came in to the after-meeting and took their stand on the Lord's side. One of the most pleasing features of the mission has been the number of young men who have decided for Christ.

The Bible Readings have been greatly blessed to God's children, and the result is that many of them realize, as never before, what it is to have God the Holy Spirit in their lives, and there is no doubt that this will tell in the churches with which they are associated. Mrs. Baeyertz has a most wonderful knowledge of God's word, and her personal experiences of the joy and comfort of a full surrender to his will are most practical and stimulating. The prayers of all those who have received blessing will go with her wherever God calls her.

Wm. S. Peebles,
Minister of the Free Church.
George Hayton,
Minister of Congregational Church.

Mr. J. S. Harrison has concluded a very helpful month's services at the Edinburgh Castle. The expositions have been of a very helpful character, so that believers have been much refreshed. The messages to the unsaved were heart-searching. Congregations were well sustained.

Walter Notman, Secretary.

Writing from Clifton Terrace, Barrow-in-Furness, on June 29, Mr. James Wharton says:—"I am home again once more from the Southern States after one of the most encouraging winter campaigns I have ever witnessed among the coloured people. All along the line, from New York to Florida, wherever I went, God owned his Word. The buildings were packed, and the 'mourners' many; better still, we had conversions at every service, while Christians were quickened and backsliders restored. It was a joy to find wherever I went those who had been converted on previous visits years ago standing firm, many of them holding useful positions in life and who were among my best workers in the revival."

A thirteen days' Gospel Mission was lately held at Negapatam, South India, in the Evangelistic Hall, where a steady sowing of the seed has been perseveringly carried on by Mr. Samuel Pedro for a number of years. Mr. Arthur Davis, of London, preached the Gospel, and suitable Gospel hymns were sung nightly by Mr. Arthur Reddell, of New Zealand. The attendance and interest were most marked, and there were evident signs of blessing. A feature of the meetings was the number of Roman Catholics and educated natives who, night after night, listened to God's way of salvation. The preacher was visited by several intelligent natives who desired to know more clearly the truth of God, and he had the joy of leading them to trust in Jesus.

The American Tent, Tramway Terminus, Tooting. Every night, except Saturday, at 7.30, until further notice. Quickest route from City, King William Street to Stockwell by Electric Rail, thence by tram. Tents will be pitched near Peckham Rye Station, and at Star Athletic Grounds, Battersea, in a few days.

Evangelists' Engagements.

Mr. W. D. Dunn.—Till July 16, Bethany Hall, Glasgow during August, Great Assembly Hall, London.

Mrs. E. L. Baeyertz.—Jarrow-on-Tyne, July 16-31.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sun., July 9, at 7, Mr. P. Garrioch; Malden Hall, Haverstock Hill, Sun., July 9, Mr. C. Russell Hurditch; Bible lecture, Thurs., at 8, Mr. Thompson.

Mr. George Clarke.—Till July 17, Ipswich; 23-Aug. 2, Teignmouth.

Mr. Newton Jones.—July 30, Lowestoft Baptist Chapel; During August, Margate Sands (Nayland Rock).

Mr. William Grove is conducting a mission in the Tent, Football Field, Maze Hill, East Greenwich.

Mr. Leonard Weaver is conducting a mission in the Gospel Tent, Tooting (near the Tramway Terminus).

Rev. Thos. Cook.—July 9, Barnstaple; 16, King Street, Plymouth; 23, Stanningley; 30, Skegness; Aug. 6, Bridlington Quay; 13, Llandudno; 20, Colwyn Bay; Sept. 3, Blackpool.

Mr. Henry Thorne.—Till July 14, Paris; 16 and 23, Haling Road, South Croydon.

Mr. J. J. Sims.—During July, Pavilion Theatre, Edinburgh

St. Winifred's Mission, Rotherhithe.

THE St. Winifred's Mission, Rotherhithe, has done an extensive and ever-growing work for the past ten years. It is conducted on an unsectarian basis, and all the helpers are voluntary. Mr. Morriss has conducted the Gospel services for eight years gratuitously, and has borne the financial responsibility from the start. The work among the young is a good one, and visitors' reports speak in highest terms of praise of the Sunday school work. Much expense has been occasioned by the rapid growth of the Sunday school, by forming new class rooms and purchasing of new seats. The congregation is one of the largest in Rotherhithe. The Bible classes are full, and God is richly blessing the work. In order to reduce the debt of £150, and to raise a further £100 to effect a saving of £25 a year in the working expenses, the president and founder, Mr. Henry F. Morriss, has arranged to give a series of ten Thursday evening lectures. Tickets for the series will cost 2s. 6d. each, and can be had from Mr. Morriss, 112, Lower Road, Rotherhithe, S.E.

Friendless no Longer.

ON Saturday last a most interesting gathering was held at the Homes, 5 and 7, Parson's Green, Fulham, connected with the Society for Friendless and Fallen Young Women and Girls. The occasion was the summer meeting of workers and friends of the institution, constituting a large attendance. Visitors had a good opportunity of judging the kind of industrial instruction imparted to the inmates. Specimens of cookery, sewing, washing, &c., were exhibited, all done by the young girls of the Training Home, many of whom had been rescued from a condition of imminent moral peril; while in the extensive laundry of the adjoining Rescue Home (itself a picture of cleanliness and convenience) were on show all kinds of laundry operations.

The visitors were invited to tea, and afterwards spent an enjoyable hour in the grounds attached to the Homes. It was felt that there is much cause to thank God and take courage because of the success which has attended the efforts of the Society to seek and save the lost.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

THE Bishop of Llandaff has written a letter to all the incumbents of the diocese urging them to do their utmost in the cause of temperance.

By means of the Bishop of Liverpool's Sustentation Fund, the stipends of vicars of large parishes have been raised to £500 a year, and of small parishes to £280.

Dean Farrar has forbidden Roman Catholic processions to enter Canterbury Cathedral, as they have been in the habit of doing yearly in honour of Thomas à Becket.

It is proposed to build a new church in a district of Rawtenstall. Services are at present held in the day school. The newly-appointed vicar, Rev. D. S. Johnson, has issued an appeal in connection with the matter.

Rev. H. W. Campbell Baugh, Vicar of Holy Trinity, Walton Breck, Liverpool, in his yearly report speaks of increasing congregations and an enlarged number of communicants. The work among the young is also going forward.

An open-air service has been conducted in New York by Bishop Potter, one of the most conservative prelates of the Episcopal Church in America. A brass band led the singing, and electric lights furnished brilliant illumination.

Rev. W. A. Cooke, who four or five years ago resigned his living in the Church of England and conformed to the Roman Church, has been readmitted into the Church of England, and has resumed his ministry as curate of Longnor, Buxton.

The Church Missionary Society has again received disturbing news from China. It is announced from Kienning-Fu, the scene of the recent anti-foreign outbreak, that a large number of placards have been posted up there, at the instance of the local gentry, offering a reward of 1,000dols. for the heads of missionaries.

At a meeting of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, Canon C. F. Norman presiding, the following grants were made:—Building new Churches at Beckenham, St. Michael and All Angels, £400; Clementswood, St. Alban, £1,000; and Waltham Cross, St. George, £1,000.

At the recent Ridley Hall Reunion Dr. Moule took formal leave of his former students and introduced to them his successor, whose presence added an additional element of interest to a remarkable occasion. Dr. Moule spoke with gratitude of the affectionate relations which had always subsisted between his students and himself, and enlisted their prayers for the future of the Hall.

At the meeting of the London Younger Clergy Union of the C.M.S. statistics of painful interest were given by Rev. E. A. Stuart with a view of showing the absolute lack of missionary interest and activity in the vast majority of home parishes. Rev. H. E. Fox followed with the practical aim of enlisting volunteers for missionary work. He spoke of the immediate and pressing difficulty of deciding the relative urgency of the cries for help arising from every part of the mission-field in view of the scarcity of candidates for the work. Rev. Prebendary Webb-Peploe closed the meeting with prayer.

Congregational.

Dr. Horton's congregation at Lyndhurst Road, Hampstead, has resolved to raise £5,000 towards the Twentieth Century Fund.

Rev. J. Calvert, of Emmanuel Church, Margate, has been unanimously elected President of the Conference of the Countess of Huntingdon's Connexion for 1900.

Rev. Arthur Hall, of Mount Pleasant Church, Hastings, has completed his fortieth year of pastoral work, and, on a recent Sunday evening, gave some interesting details of his life as a minister.

At the International Congregational Council, which meets on September 20 at Boston, U.S.A., for a ten days' session, Principal Fairbairn will preach the opening sermon and take part in discussing "The Urgency of Foreign Missions;" Dr. Barrett will speak on "The Pastoral Function;" Rev. J. H. Jowett, of Birmingham, on "The Obligations and Opportunities of Congregationalism;" Dr. John Brown, of Bedford, on "Independence and Fellowship amongst Congregationalists;" Rev. R. Wardlaw Thompson on "Missions;" and Dr. J. Parker on "The Living Christ."

Baptist.

Rev. W. F. Harris, of Derby, has received a hearty and unanimous call to the pastorate of the Old Baptist Church, Rushden.

A number of persons have been baptized at East Street Church, Southampton (Rev. G. Whitefield Brooker). Most of the candidates yielded to Christ in connection with Mr. George Clarke's recent mission.

Rev. H. Patrick, late missionary at Tangier, is now assisting Pastor Sydney J. Jones in his mission and other work connected with the East London Tabernacle. The arrangement made leaves Mr. Patrick free on Sundays, and he will continue to supply other churches as before.

Special morning services held at Abbey Road Chapel, St. John's Wood (Rev. H. E. Stone), were largely attended. At 7 a.m. the pastor delivered an address to young men and women. Breakfast was subsequently provided in the schoolroom, and at 9 a.m. a conference on Sunday observance took place, among the speakers being a cabman and Mr. Paton, of University College.

A meeting was held in the Boilermakers' Hall, Govan, West, on Wednesday evening last, to bid farewell to Rev. Alfred Wilson, who has been pastor of the church for the last two years, and who has now accepted a call to Fenton, Staffs. The chair was taken by Prof. A. H. Sexton, and a feature of the proceedings was the presentation to the pastor by Mr. R. Campbell, on behalf of the church, of a token of esteem.

Speaking at the annual meeting of the Cornwall Association, the President (Mr. J. B. Haddon) pointed out that since 1855 the membership of the Baptist Churches in Cornwall had steadily increased, and was now nearly double what it was at that time. They must look, however, not so much to the ministers as to the laymen, and he urged upon Cornish laymen that they should arise to a keener sense of their duties to the churches.

The question of the union of Nottingham and Rawdon Colleges was discussed at the annual meeting of the governors of the latter. Rev. Dr. Tymms presided, and the Committee reported that the general principle of union, which had been previously accepted by the constituency of Nottingham College, was accepted by the constituency of Rawdon College, and the Committee were authorised to continue negotiations with the Nottingham Committee with a view to the preparation of a practical scheme. No scheme had yet been formulated, but an arrangement for the joint working of the two colleges had been agreed to.

Methodist.

Last week more than a third of the Methodist New Connexion ministers who are in active service in England removed to their new circuits, and began work in their new spheres on Sunday.

The late Dr. Pollard, of Dunkineely, co. Donegal, has bequeathed £1,000 to the Methodist College, Belfast, to several other Methodist funds £800, and to the Home Mission Fund the residue of the property, which will probably amount to £2,300.

The Primitive Methodist Conference, at Grimsby, decided that it should be compulsory that all churches should pay a minimum stipend of £100 a year, in addition to the free provision of a furnished house, to all ministers who obtained a place in the approved list after passing the usual probationary term. The new law will become operative at the next quarterly meetings.

The Wesleyan Chapel Committee has lately sanctioned the erection of forty new chapels, involving an estimated expenditure of £76,500. In addition £10,750 is to be expended on chapel and school enlargements. These, with other cases sanctioned during the past few months, bring up the aggregate expenditure to nearly £500,000, making altogether an outlay of £1,000,000 for the past two years in Great Britain alone.

The Wesleyan Chapel at Oldfield Park, Bath, is being extended. At the stone-laying ceremony, Rev. J. S. Simon said Wesley founded Wesleyan Methodism upon the instruction of the children, and upon the fellowship of Christian people. The result was that Methodism was the largest Protestant community in the world; but if they wanted to maintain their position they must keep it on the lines Wesley did, while the study of their Bible should become the very essence of their life.

Presbyterian.

Rev. R. C. Gillie, late of Willesden, has been inducted to the pastorate at Eastbourne, in succession to Rev. H. Carruthers Wilson.

A Presbyterian Church for Penang is found to be necessary, and those promoting it will need a fair proportion of the cost—at least £500—to be supplied from home.

Reopening services have been held at Belmont Church, Belfast, which has recently been much enlarged and redecorated, and had a memorial organ erected. Rev. Dr. MacEwan preached to large congregations.

Arrangements are being made for the visitation of all the Presbyteries of the Presbyterian Church of England by Rev. A. Connell during the autumn. It is hoped that he will deepen and widen the Church's interest in the welfare of her missionary enterprise in China, Japan, and India.

Society of Friends.

At the annual meeting of the Friends' Prayer League, the proposal to hold another conference this autumn at Devonshire House was approved, the dates decided on being Oct. 30—Nov. 2.

The Norway yearly meeting met in Stavanger. On the first day the house was filled with attentive and appreciative congregations. The Spirit of God was poured out upon the people, and the name of the Lord was magnified. The meeting sent a word of cheer to Sören Stakland, now imprisoned for refusing military drill.

New York yearly meeting was a time of blessing. The various departments of Church life appear to be effective in promoting a deeper spiritual growth; very many of the younger members are found in all the branches of work. The scope of the Evangelistic Committee is to be enlarged, and it is now known as the Evangelistic and Church Extension Committee, the desire being not only to succour needy meetings, but as way may open, and the Lord shall lead, to enter into new fields.

Fallen Asleep.

Mary Ann Priestman, aged eighty-two, a beloved and honoured member of the Society of Friends. In the women's meetings, monthly and quarterly, she filled a most useful place, and as president of the Yorkshire Women's Temperance Association she laboured to advance the cause of sobriety.—Sir Wm. Flower, late director of the Natural History Museum, South Kensington. In the front rank of the men of science of the day, he was also a man of serious religious convictions, and would never admit a conflict between science and faith.—Mrs. Hannah Cochrane, of Newcastle-on-Tyne. Born on June 10, 1799, she had survived her hundredth birthday by the short space of one week. The session of Jesmond Presbyterian Church, of which the venerable lady was a member, took recognition of the exceptional event.—Mrs. Leigh, of Bramhall, a devoted Wesleyan Methodist. Every form of Christian service received her liberal support and warmest interest.

Notices.

Applications for Tracts.—Pastor J. Onions, 2, Transfer Villas, Drove Road, Swindon; Robert Turner, jun., Oakford, Bampton, Devon; William J. Young, Alleyn's Road, Stevenage, Herts; Mrs. Oakeley, The Cottage, Milton Keynes, Newport Pagnell; Mr. David Blackstock, 91, Duncairn Gardens, Belfast, Ireland; A. Horne (for children), 39, Westbury Road, Barking, Essex; Mr. George Pearce, Lending Library, Camelford, Cornwall; Lillie Bishop, 97, Kingsland Road, N.; Sydney D. Cowdery, 191, Purves Road, Kensal Rise, W.; T. B. Frizelle, 26, Clifton Park Avenue, Belfast; Miss Nellie Pimm, 30, Sandover Road, Camberwell; Mr. H. G. Potts, 36, Great King Street, Birmingham; Alfred Butcher, The Manse, Wickhambrook, Newmarket.

Communications Received with Thanks.—T.L.C. F.S.A. J.L.N. A.F.B. Dr. B. J.G. T.A.L. G.P.G. J.H.R. L.B.A. E.T. E.J.M.D. E.C. E.B. K.W. H.E.D. C.W. J.W. E.T.S. B.J. E.A.H. S.F. F.T. E.H.K. W.R.N. A.R. A.J.K. J.K. C.H. W.D. K.A.H. J.W.A. J.G.W. J.G.A. W.J.T. G.B. ; Hon. Mrs. F. G.A. S.V.C. N.P. Mrs. W. F.E.W. R.H. W.C.B. J.T.R. A.F.H. F.W.E. F.S. A.H.

Caution.—A correspondent sends a note of warning with reference to Mr. Samuel T. Cephas, who has been collecting funds, ostensibly for the relief of sufferers from the disastrous cyclone in the West Indies. Our correspondent states that Mr. Cephas professes, at times, to belong to the Methodist Free Church, but at other times to the Wesleyan body. He gives the name and address of a London agent, but letters sent thereto have been returned through the dead letter office.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

MANY of our readers were personally acquainted with our Assistant Editor, Mr. George Rettie, who had been engaged on this paper for nearly thirty years, and whom we highly valued for his many estimable qualities. With very great regret we have to report his sudden death from the bursting of a blood-vessel on Saturday afternoon. He had been failing in health for the past two years, but his medical adviser thought there was no immediate danger, and that he might live for years. There appears, however, to have been an unsuspected weakness which terminated his life so suddenly and sadly. The funeral, which was necessarily soon, took place on Tuesday at Norwood Cemetery. Mr. Rettie accompanied Mr. Moody and Mr. Sankey on their last tour in Scotland, and his graphic reports were highly appreciated. Mr. Reginald Radcliffe thought there was no one like him for the reporting of evangelistic meetings. We are sure our readers will unite with us in prayerful sympathy towards the bereaved relatives, and especially the young wife, to whom our friend had only been married a few months.

That was a searching question which Dr. Dale asked of his brother-ministers—"When we have prayed most earnestly has it not often been when our preparation for the pulpit has been over?" This is necessary, no doubt, but it may be more like asking God to come and help the minister to do his best, than asking Him to complete and honour his own work already begun. From the Acts of the Apostles we learn that prayer preceded the impulse to preach, and obtained the requisite power.

A fresh illustration of the growth of the spirit of union in Christian work comes from Boston, U.S.A. As a result of the "Vermont Convention," five home missionary societies, each organized independently, are giving consideration to a scheme of practical co-operation. The proposal is

> that instead of a possible voting membership of several thousands, each society shall have a corporate body of two or three hundred members elected by the churches for a term of years. . . . . To secure unity, the same persons might, to a large extent, be chosen corporate members of all the home societies.

Very much can be said in favour of focussing the forces of religious organizations for the salvation of the unChristianised masses of the people. Subscribed funds are made to accomplish wider ends, workers understand each other better, a united front is presented to the world, official expenses are reduced, and the common spiritual weal more successfully promoted. The oneness which is in Christ thus becomes a manifest reality.

It is hardly credible that serious exception should be taken to the children's sermonette, as introduced by many ministers into their Sunday morning service. Yet it is so. We cannot believe that the opponents of this useful innovation are numerous. Everything points to the desirability of interesting the children of Christian families and Sunday school scholars in the public worship of their own church. By all wise means the boys and girls of our day must be won for Christ, and inspired for active service in the Lord's Kingdom as years increase. Their love for the House of God should in every legitimate way be fostered. How can this be accomplished if there is no portion of the service in which they can specially share? If we want the youth of our Churches to love the sanctuary and to sustain the Christian ministry, it can be done only by making public worship attractive to them.

In a striking article on "The Local Church and the Community," Rev. Charles M. Sheldon contrasts the two conceptions of a church (1) as a place to work in, and (2) as a force to work with. Too many ministers act on the former idea. All the effort they put forth is not to fight the battles of the Lord outside, but their own inside their church. But that is not the Scriptural idea. The Church is Christ's instrument for the evangelization and uplifting of the world. Its own internal life will be kept vigorous and sweet and happy by the activity of its members in the community outside. The main force of an army goes into battle, not into hospital. If churches were busier in doing good, and in endeavouring to extend the influence of the Gospel on the surrounding population, they would be far healthier and more peaceable within; and they would fulfil their Master's purpose for them, which is that his Body should be the instrument of his will in establishing the Kingdom of God on earth as it is in Heaven.

We are glad to see that the Salvation Army is opposing the bills for conferring powers upon the local authorities at Rhyl and at Ramsgate to restrict open-air preaching. This ancient right, through the use of which England has over and over again been evangelized, should be sturdily maintained; and we trust that all lovers of the Gospel who can do so will join in the opposition to these reactionary measures.

Rev. Dr. Mackennal thinks it is quite possible that the first years of the new century will be marked by an advance in religion comparable to the Methodist movement of the eighteenth century, but that it will be a movement not so much of individual evangelists as a great united movement of the churches.

> The result will be that the marked individualism of the Evangelical Revival will be replaced by a sense of the fellowship and the social obligations of religion.

How the Spirit of the Lord will operate none can say; He bloweth where He listeth. Perhaps we do not realise sufficiently that in every great movement the great bulk of the work was not done by the few whose names were prominent, but by the crowd of loving toilers whose names are unknown. And, further, no such movement has exalted individualism above collectivism. Where the Spirit of God works, as at Pentecost, at the Reformation, at the Evangelical Revival, a new sense of brotherhood is born, which raises the standard of social obligation.

The re-opening of the Cathedral of Methodism last Friday was an occasion for much jubilation of the best kind. Wesleyan Methodism has accomplished so much for the true emancipation of the souls of men that memorials like those preserved in Wesley's House become a helpful inspiration. The growth of Methodism, its remarkable power in revival services, and its permanent results, may be traced to the zeal of its earlier ministers and their absolute dependence upon the living Christ. Evangelical in doctrine, and practical in exhortation, this Christian Church has its adherents in all lands who cherish the warmth and spiritual enthusiasm of its illustrious founder. It has grown to be more than a sect. It is one of the many religious forces which the new century will know how to utilise for the further extension of the Kingdom of God.

It is a singular irony of events which deprives women of their right to a share of power under the London Government Bill just at the time of the famous Women's International Congress, and that, too, when they have a champion in the Prime Minister himself. When we get fairly face to face with overcrowding and the decent housing of the poor and of our working classes, we may perhaps come to regret the loss of women's knowledge and faculty of suggestion and power of execution. Common-sense and the sense of justice seem to be scarce in some high places.

One subject discussed at the Women's International Congress claims earnest consideration from all educationists in our own country. No other topic perhaps aroused deeper interest than the co-education of children. It seems to be proved that up to the age of thirteen years the teaching of boys and girls together is much to be preferred to the separation of the sexes. To adopt the best methods possible for training our youth must be the ardent concern of everyone who would promote the country's good. We desire to make our young people morally as well as religiously strong, and if the cultivation of habits of "fraternity, comradeship, and friendship," apart from sex distinctions, will aid this great purpose, there should be no hesitation in adopting it. Where we have seen the system in operation, we have been more than satisfied with its results, both morally and educationally.

The Board of Trade report on Domestic Service, edited by Miss Collet, contains some instructive matter, and disposes of some widespread misconceptions. It is surprising, in the face of the reiterated complaint that "there are no servants nowadays," to find that there are no fewer than 1,748,954 women who earn their living in this calling, more than a third of the great army of female wage-earners in the kingdom. In spite of the supposed increasing restlessness among domestics, it is found that the average length of service is satisfactory, except to those mistresses who say that "it does a girl no good to stay too long in one situation." At the time of this inquiry, all the servants included in the returns (5,568 in number) had stayed on an average three years in their present situations, and 8 per cent. had been ten years in them.

The final impression left on the reader's mind in this report is that the condition of domestic servants in these days is improving, both as regards treatment and remuneration, and that even though "they form on the whole the hardest worked class in the community," they have many compensations denied to other wage-earners. The great drawback in the lot of a servant, from her own point of view, is that she has no time she can technically call her own; but thoughtful mistresses are doing much to remove the pressure of this disadvantage; and, in other respects, the chances of a happy and useful life in domestic service are steadily improving. By sympathy and thoughtful care, mistresses can do much to make the lot of those who serve them in the home one of great comfort, and to give a direction to their characters which afterwards reacts for good on the community when they become wives and mothers.

In a carefully-guarded statement, and without taking a direct vote, the delegates at the Peace Conference have practically vetoed the Czar's suggestion to arrest the armaments of Europe at their present point. Technically this has been done on the ground that it is impossible to estimate what are the effective fighting forces of a nation, and to regulate these by an international convention. The Conference concludes its report on this point with "a pious wish" to see something better done at some future occasion, when the conditions are more auspicious. The nett results of the Conference will therefore be the new scheme of international arbitration, and the revision and expansion of the German convention as regards treatment of the wounded, &c.

The friends of peace will, of course, be disappointed at the comparatively poor outcome of the Conference, but there are two consolatory reflections to be borne in mind. First, all progress, in order to be certain, is bound to be slow; and to expect that full results should follow the first International Conference on so tangled and difficult a matter would be too much. Secondly, the fact that the Powers have met in consultation on this matter is bound to have a widespread though indirect influence in preparing men's minds for better things, and in making war less popular. Often the incidental effects of such efforts are more valuable than the direct, and it may be so in this case. And we have thankfully to remember that, even as it is, some valuable benefits are likely to accrue to the world. The Conference may have largely failed in its ostensible purpose, but it has not met in vain.

The majority and minority reports of the Licensing Commission have at last been issued. The differences between the two reports are not so vital in some directions as we had been led to suppose, though in others they are irreconcilable. The minority recommend entire Sunday Closing; the majority fear the people will not stand it. They differ as to the treatment of *bonâ fide* travellers, as to the right of compensation, and other matters. But there is much in the direction of reform on which all the members are agreed, especially as to making the serving of drinks to habitual drunkards and to children under sixteen a penal act, the registration and careful regulation of clubs, the exclusion of members of the trade from serving on Watch Committees, the reduction of Sunday hours, &c. If these common points of agreement were carried into law a great step towards betterment would be made. Here is a modest but very efficient list of reforms which temperance advocates would do well to press to an issue.

The story of the Dreyfus "affair" is most pathetic in what we may trust are its final stages. The arrival on French soil, the present imprisonment after the Supreme Court of Justice has pronounced the evidence on which the prisoner was convicted to be absolutely worthless, the periodical visits of Madame Dreyfus to her husband in his cell, the Captain's absorption in an attempt to familiarise himself with all the details of the infamous intrigue, the righteous indignation of everyone who loves justice, give to the case at this point a pathos which thrills the heart. The whole persecution has been more than political or military from the beginning. If the accused had not been a Jew the probability is that we should never have heard of the false charges at all. But the hour of deliverance draws nigh.

For the time being things are quieter in Belgium, but in Spain there are rage and violence, all caused by the people's resentment of Church ascendancy. It almost takes one's breath away to read of the Spanish Chamber of Deputies allowing a motion to be brought forward demanding the expulsion of the Jesuits, and also a proposal for the complete expulsion of all the monastic orders. They have suffered grievous things in that priest-ridden country at the hands of "the black brigade," and we can understand their wrath; nevertheless, expulsion is not the remedy. Liberty for all religions, and privilege for none, is what is wanted in Spain and everywhere else. When that time comes, the State will cease favouring any particular church.

But it must not be liberty to tyrannize. True liberty prohibits tyranny. It is not God's liberty which permits the apostasy of Rome to establish and maintain prisons for monks and nuns, and not even to insist upon inspection of them. This is, in the deep-seeing words of Tennyson,

> Freedom free to slay herself,
> And dying while they shout her name.

Signs are not wanting that the war cloud overhanging the Transvaal is beginning to disperse. The tension is not quite so acute. In a pacific and reasonable spirit President Kruger and Mr. Hofmeyr have discussed further franchise possibilities, and agreed upon a *modus vivendi*, which it is fervently hoped will bring about a satisfactory settlement.

Our country is just adding to its enormous empire the most populous and valuable area of tropical Africa by taking over the territories of the Niger Company. It will probably be done without any division of opinion or delay, and yet how great is the responsibility it entails, and how serious the consequences it may bring. We shall have an additional reason for carrying the Gospel into those parts—that is one responsibility. And one consequence may be the hastening of conscription. If we cannot by voluntary enlistment obtain enough soldiers to rule our world-wide territories, then the cry will be raised for compulsory enlistment.

The late Archbishop Benson had greatly interested himself in the case of the Nestorian Christians, for the benefit of whom he organized his Assyrian Mission, which did good work in Persia, though the attitude of the Turkish Government checked its progress in Asia Minor. His successor has taken up the work, and is appealing for help for the Nestorians, who at present are persecuted by Turkey at home, and when they flee to Russia are pressed to join the Greek Church. Friendless, homeless, and often starving, many of these poor people are yielding to the pressure. The faithful remnant is in sore need of encouragement and help.

The public interest in inter-University Sports at this time of the year makes Bishop Mitchinson's remarks, as Master of Pembroke College, on the importance of keeping this recreative element in University life in its proper place, peculiarly appropriate. He declared himself shocked at the amount of devotion to sports at his own college, where the prospect of getting their own man into the "University eight" was considered a higher honour than to win a "double-first in the exams." His charge of idleness against the rank and file of undergraduates, through over-devotion to the exercises of the river and of the cricket-field, is a very serious matter, and should be specially attended to by the friends who often thoughtlessly encourage them in this very low ideal of university life. Our historic centres of learning are in danger of degenerating into mere athletic clubs if this sort of thing goes on. Even healthy sports become a snare when they take the place of higher things. Life is too serious a battle to be adequately prepared for on the recreation-ground.

The recently published Gifford Lectures for 1896-8, by Prof. James Ward, of Cambridge, who is one of the foremost psychologists of the day, illustrate how completely the mechanical and agnostic evolutionism of Herbert Spencer is being left behind by the leading thinkers of the day. That theory, which was so fashionable twenty years ago, and which seeks to deduce life, mind, and society, from a single mechanical principle, is declared by Prof. Ward to be futile and inadequate in attempting to account for what "actually goes on behind what we see and feel." This position is very much the same as that developed by the late Prof. William Wallace, of Oxford, in his posthumous volume in the same lectureship. A warmer air is thus blowing through the philosophic world, in which it has long been hard for the devout believer to breathe. The truth of religion does not depend on philosophic theory, but the latter has a great influence in helping or retarding faith in our great centres of learning. The signs just now are encouraging.

The Bishop of Norwich has spoken some words about baptismal regeneration which ought not to be passed by without a strong protest. In a recent interview he is represented as saying: "I see nothing revealed in the Bible or in the standards of the Church which would warrant me in saying that an unbaptized infant will enter heaven." This mildly-worded remark, when its inner meaning is extracted, is simply the negative form of Augustine's bold but horrible doctrine that there are "infants a span long in hell." And that is exactly what this fearful dogma, when pushed to its logical conclusion, must mean. Let those who are in danger of succumbing to the sacerdotal heresy reflect whether this conclusion to which it leads them does not discredit the premises on which it is built up. The whole spirit of the New Testament utterly discredits such teaching, which arose during a later period, when primitive Christianity had been contaminated by the stream of heathen thought.

The Lord's Prayer.

By Dr. J. R. MILLER.*

I. The Gate to the Place of Prayer.

The words "Our Father" stand here as the golden gate of prayer. This is the way we must enter as we approach God. There is no other entrance. It was Christ Himself who set up this gate. Not until He came was this way consecrated and thrown open. There were many previous manifestations of God through the prophets, but the Divine Fatherhood was not revealed save in the dimmest way in those ancient days. Only a few times in the whole Old Testament is God spoken of as Father, and not once are men taught to pray to Him by this name. But when Christ came all things were made new. From the beginning He spoke of God as Father. Indeed, He scarcely ever called Him by any other name.

This revelation never could have been made until Jesus came, for no man knew the Father save the Son, and no other one could have made Him known. Always men could pray, and God would hear them—the Old Testament has many an example of prayer, and many assurances that God hears prayer—but it was not until Christ had offered Himself on the cross that

THE WAY OF ACCESS WAS FULLY OPENED.

It was as He was dying that the veil of the temple was rent in twain from top to bottom —a miracle-parable signifying that the way to God was open now to every weary one who would come. There was a reason, therefore, why this gate of prayer could not have been set up before Christ came and taught and died. Through Him we may call God our Father, and come as children when we would pray.

The name we use for God in prayer is very important. It is not the same whether we call Him King, Creator, Judge or Father. If we think of Him as our King, royalty is suggested to us—majesty, splendour, and power; but not tenderness, nor ease of access, nor love. If we call Him Creator, the name carries us back to the beginning, when all things came from the divine hand, and we think of power, wisdom, goodness, beauty; but He is not brought near to us. Some people begin their prayers by invoking God as the incomprehensible One, a God of majesty and holiness, the Lord of hosts. All these names or titles have their suggestions of attributes or qualities of the divine character. But none of them present to us thoughts of God which make approach to Him easy. When we speak to God as our Father, the vision which arises before us assures us of welcome when we come to Him.

In the midst of the splendours of royalty, when men of highest rank are admitted to the king's presence only at the king's pleasure, the children of the king's household always have free access. No court rules shut them away or prescribe any ceremonious manner in which they must approach the throne.

THE KING IS THEIR FATHER.

To be a child of God is to have assurance of access to Him at all times. This golden gate of prayer, "Our Father," leads into the innermost sanctuary, into the very secret place of the Most High; and it is shut neither day nor night to any child of God.

The first word in this form of prayer is important. It is not "My Father," but "Our Father." Thus we are taught the danger of selfishness in praying. The tendency is to pray for ourselves alone. This is one of the dangers of private devotions. We are taught to enter into our closet and pray to our Father who is in secret; and the natural tendency is to think only of ourselves when we are thus alone with God. Here we are taught, however that we may never forget others when we come before our Father.

This does not mean that we should never present our own particular needs in prayer. In a sense each one of us lives his life alone—apart from all others. Our relations with God are personal and sacred. We are to bring our own wants, our own yearnings, our own infirmities and dangers, our own sorrows and trials; but in doing so, even when most engrossed with our own affairs, we may not fail to include others and to think of them. "When thou prayest alone, shut thy door"—shut out as much as thou canst the sight and notice of others; but shut not out the interest and good of others.

The word "our" takes in the whole family. But the duty of intercession is also definite and particular. We are especially taught to pray for those who may have injured us. "Pray for them that despitefully use you and persecute you." Our prayer, like our love, should be exercised especially toward those who are in trouble. When we enter the golden gate we should remember those who are in sorrow, those who are in temptation, those who have failed and fallen, those to whom life is hard. We should never go for ourselves alone into the presence of our Father. If we do

WE SHALL MISS THE BLESSING.

When the Emperor of Rome was in the field with his army, it was forbidden that anyone should approach his tent at night. The penalty was instant death. One night a soldier was seen approaching the tent of the Emperor bearing a paper in his hand. He was promptly arrested, and was sentenced to die. The Emperor, however, within his tent, heard the commotion outside, and asked what it was about. He was told the cause, and said that if the soldier's petition was for himself he must die, but that if it was for others his life should be spared. It was learned that the petition was for three fellow-soldiers who had been found sleeping at their post. This soldier was coming to the Emperor with the plea that their lives might be spared. So the Emperor gave command that because of the nature of the petition the soldier should live, and also that his plea should be granted.

When we come to God only for ourselves, our prayer may not be pleasing to Him. It may be selfish, unloving. But when we come with intercession for others He is pleased, for in our hearts is love. When we pray to God, therefore, we should speak not only on our own behalf, but should bring the burdens and the needs of others. There must be no exclusion in our prayers—

THEY MUST BE ALL-INCLUSIVE.

"Our Father, *which art.*" This is one of the great present tenses of the Bible. God is. He is not a being who merely was in the remote past and is now only a memory. Nor is He a God who is to manifest Himself some time in the future as our Judge. He is. He is the living God. He is evermore our Father. There is never a moment when He is not near us, when his ear will not hear our faintest cry, when his hand is not ready to help.

It is our Father *in heaven* to whom we pray. Thus our thoughts are lifted up above this earth. While the blessed Name assures us of all tenderness, affection, and accessibleness, the place of God's abode suggests to us his glory, greatness, and holiness. He is not like one of us. We bear his image, but He is infinitely above us. All the visions and representations of God in the Scriptures show Him to us as dwelling in light to which no man can approach. Thus we are assured also of the power of God. He is our Father—infinite in love, but infinite also in strength. We are safe in his hands. No power can harm us if we are sheltered in his strong keeping.

This revelation of the Fatherhood of God suggests to us what an exalted privilege prayer is. It is free access into the presence of the God of heaven. In our continual approaches to God we are in danger of forgetting the meaning of the act. Moses was bidden to take off his shoes before the burning bush, because the ground whereon he stood was holy. Isaiah was awed into deepest reverence as he beheld the vision of God in the temple. Yet these were only glimpses of divine manifestations. Every time we speak God's name in prayer we are in the presence of

A GLORY GREATER AND MORE REAL

than that of any theophany human eye ever saw. It becomes us, therefore, to be reverent, to be sincere, to be true-hearted, when we pray. We may come boldly and with confidence, for it is to our Father we are drawing nigh; but we should come remembering that He is our Father in heaven, the glorious One before whom highest angels veil their faces while they sing.

On the other hand, this revelation of the Fatherhood of God assures us of the infinite love that continually surrounds us. There is nothing in the divine majesty and glory that should ever make us afraid, if we are truly trusting in Christ, and faithfully following Him. To some persons the thought of God's presence brings terror. Children are sometimes told that God sees them, as if this should make them afraid. God always sees us —we cannot hide from Him for a moment. This should lead us to live ever to please Him. Yet it is in love that He watches us. "Thou God seest me" meant mercy and deliverance to Hagar and her child. No truth should bring greater comfort and joy to the Christian than this thought of God's ever-nearness. It means all of a child's privilege in a father's house—safety, care, help, satisfying communion, all of love's blessedness.

This revealing suggests also the true glory of the Christian life. We make too little of this—we fail to realize the dignity of our calling as God's children. "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God": and such we are. There is a picture which shows a man dying in a wretched garret on a bed of straw, amid lowliest surroundings. But a close inspection reveals a vision of angels waiting to receive the man's spirit into heavenly glory. We should think more of our privilege as God's children in this world, and should

WALK WORTHY OF OUR HIGH CALLING.

The Fatherhood of God also implies the brotherhood of all who are God's children. All are members of one family, who therefore should dwell together in love. It was said of a good man, "He treated every man as if he were a blood-relation." This is true brotherhood. The strong should help the weak. Those who have plenty should share with those who lack. The joyous should sing their songs of gladness in the ears of the sad. The victorious should help those who are still struggling in life's battles. All social problems would find easy solution if the love which Christ taught were to become indeed the law of life in all human relations.

These are only hints of the vast and deep meaning of this wonderful invocation. We have found enough at least in it to assure us of welcome whenever we come as children to our Father. We need to strive more and more after the child-spirit; for only when we have it can we find our way to the innermost warmth of divine love.

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Christian Life Boat Crew.—"One thing needful," formed the keynote of the July muster of the crew held at Miss Child's Welcome Home for Sailors, Canning Town. A cheering report of the work in all its branches was the special note of praise. Deacon Abraham, from Persia, gave an interesting account of the Kurds' dealings with him. Much prayer is asked that the work throughout the summer may be sustained.

The National Refuges. — The Earl and Countess of Jersey have generously invited the boys and girls of the National Refuges for Homeless and Destitute Children, including the sailor boy of the *Arethusa* and *Chichester* training ships, Greenhithe, Kent, to spend the day at his lordship's beautiful park at Osterley, Isleworth, on the 19th inst. Boys from the Bisley Farm Schools, and 200 girls from the Society's Homes at Sudbury and Ealing, will share in the festivities which the noble Earl (who is president of the Society) always provides for these poor children.

Day by Day.

SUNDAY, July 16. 1 Sam. xxx.

IN this terrible calamity David behaved himself as a strong and noble man. It was an awful discovery when, on their return from Achish, they found smouldering ashes where they had left a populous city, though they must have felt there was some justice in their being treated as they had dealt with the neighbouring tribes. The one man who seemed to rise to the emergency was the leader, of whom it is said, David strengthened himself in the Lord his God. A moment like this is the supreme test of a man. He will naturally turn to the source of help which is most often in his mind. In bereavement and commercial loss be sure to turn at once to the Strong for strength.

More than this, inquire of the Lord. His summons to the priest is equivalent to our appeal to Him who is touched with the feeling of our infirmities, and even waits to answer the appeal of the soul. With us the answer may not come in so many words, but as we submit our judgment to the Divine light, God's thought will become impressed upon it, and our circumstances will corroborate the impression.

The man who has laid hold on God's strength will be courteous in his manner towards the weak and oppressed, and will not quail before the popular clamour; hence it was that on his return David asked the 200 of their welfare (R.V. marg.), and insisted that they should share the spoils of war. Will God do less for you, who long to go to the front, but are constrained to tarry by the stuff? Girls staying with their parents, young men supporting their mothers, invalids confined to their rooms—let all such be of good cheer; they shall share in the glory of that day when Christ sees his desire on his enemies.

MONDAY, July 17. 1 Sam. xxxi.

A fatal day was this! It was the Sedan of Israel. A defeat like this indicates something more than the temporary failure of an army on the battlefield, it indicates that the national life is rotten to the heart, that the moral fibre is impaired, that the blood of its life is thin. It was as though Saul's reign of Israel, favoured and abetted as it must have been by many of its leaders, had come before the judgment-seat of God, weighed in the balances, and dismissed as being accursed. These are solemn thoughts for ourselves at the close of this century; amid the universal devotion to amusement, the accumulation of wealth, there is serious danger to fear for the impoverishment of our national moral life, and demoralization inevitably precedes defeat.

How much had happened since Saul as a young man had stood before Samuel, in the first flush of modest hesitation, to obey the will of the people! Who could have supposed that he would ever fall upon his sword, and take the coward's deliverance from the ills of life by suicide? But to this he had drifted from the moment that he admitted the first suggestion of jealousy of David. The borer worm had eaten out the heart of this noble forest tree, which crashed to the ground beneath the force of the tempest.

The only gleam of light on this terrible day was the gratitude of the men of Jabesh Gilead. They, at least, with almost a woman's devotion, could not forget what Saul had been in those early days of his kingdom. Gratitude is a trait of a noble nature. Let us be sure to manifest it to others, as we hope that they shall show it to us.

TUESDAY, July 18. 2 Sam. i.

The scene changes from Gilboa to Ziklag, whither the tidings were brought by an Amalekite. It is remarkable to notice the manner in which David received his tidings. Though he had spent years in the rough and terrible life of a freebooter, surrounded by strong course-natured men, he did not lose the refinement and delicacy of a noble nature. It was as though he breathed another air, and saturated his spirit in the sunshine of God's presence. To men like Nabal he seemed an outlaw, but those who knew his inner life realised that there was a whole heaven of difference between him and men with whom he was compelled to consort. See to it that by fellowship with God, purity, truth and love, you keep your nature from being coarsened by the speech and manners of your comrades.

Any gratification that his enemy was dead, that he would no longer be hunted as a partridge in the mountains, that the last barrier had been removed between him and the kingship promised so long before, was submerged in a tidal wave of noble sorrow. It was genuine grief which made him rend his clothes and fast, and genuine patriotism which led to the execution of the king's confessed assassin. And so from the depths of a guileless heart there poured forth the Song of the Bow, which ranks amongst the noblest elegies in any tongue.

Accustom yourself to look always on the excellencies of your friends. Forget the slights and injuries in which you were personally concerned, in your desire to do justice to the nobler qualities of their nature. Attribute as much as you like to illness, over-strain, and misfortune, and cherish ever the ideal of your soul.

WEDNESDAY, July 19. 2 Sam. ii.

In the day when, through Saul's death, David stood on the steps of the throne, he was still as eager to inquire of the Lord as when a fugitive in the field of Ziph, or in the presence of the disaster as Ziklag. He would not go up to the cities of Judah until he had inquired of the Lord, and received specific direction.

In this account of his anointing over the house of Judah at Hebron, the second of the three anointings of his life, we seem to have an illustration and type of our Lord's anointing as king over his own people, which will be preparatory to his coronation as king of the world. David's anointing in Bethlehem in the secrecy of his father's home has its parallel in the anointing of Jesus at the Jordan. This anointing at Hebron is parallel to our Lord's recognition by his own people, which cannot surely now be long delayed. David's further anointing over all Israel is parallel to the time when this whole world shall acknowledge the supremacy of the Prince of Peace.

In the meanwhile the house of Saul is strong, and has its seat on the other side of the river of separation and death. Jabesh Gilead, across the Jordan, is a type of the government of this world, and of the influence of those who refuse the waters of separation. Between the unspiritual and spiritual, the world and the Church, Babylon and Jerusalem, there must be long war, until the day breaks upon us at Hebron, the city of fellowship and peace (*v.* 30).

THURSDAY, July 20. 2 Sam. iii.

God's promise to David was evidently well known in Israel. Abner speaks of it as perfectly familiar, and this makes his own action the more unjustifiable. It is bad for a man when he deliberately sets himself to frustrate or resist God's purpose. Our great object in life should be to ascertain in what direction the current of God's purpose is moving, and to place ourselves on its flood. We may spend all our life abortively unless we are prepared to work with God in the majestic movement of his programme.

We are not anxious to defend David's treatment of Michal. It was a stroke of policy by which he reminded the people of his connections with the house of Saul through marriage; at the same time it inflicted bitter pain on an apparently happy married life, and was probably needless in the face of God's distinct transference of the kingdom to his hand. We should allow our lives to be ruled as far as possible by principles of humanity and reverent respect for natural feelings. When a man is strong in the blessed help and guidance of God, he can afford to dispense with many of those precautions to which ordinary people resort.

Abner's death elicited a nobler trait in David's character. He was genuinely moved at the tidings of his treacherous murder, and instantly relieved himself of all suspicion of complicity. It is peremptory that Christians should disavow connivance with the evil deeds of those with whom they happen to be associated in public movements. We must stand clear of the wreckage which floats around us. Not for our sakes alone, but for the cause of God, which is dearer to us than life, we must make it clear that we are not responsible for crimes that our associates may perpetrate.

FRIDAY, July 21. 2 Sam. iv.

How little men of coarser mould understand a refined spiritual nature! They judge by their own standard, as Rechab and Baanah did. These men reasoned that, were they in David's place, nothing would please them better than the removal of Ish-bosheth; therefore David would reward them munificently if they would murder him. Be very careful how you judge other men by yourself; and do not suppose, because you are animated by base and sordid passion, therefore they are thinking or feeling after the same fashion. Things that you interpret in your direction do not bear the meaning that your base nature may impart to them.

In this moment of subtle temptation the strong fibre of David's character asserts itself. He refuses to exonerate these men, though the benefit accruing to himself was patent. He dealt with them with absolute impartiality. Be just and fear not. In your dealings with men, put aside all selfish interests, all thought of personal gain, all those softer views which tone away the absolute rightness and wrongness of acts for personal considerations. Stand clear in God's light. See things as they are, and act as one who utters the sentence and wields the sword of absolute intergrity.

Again we come on David's devout spirit. How perpetually the loving Jehovah was present to his mind! And here notice especially his ascription of redemption to the tender mercy of God. Oh, Christian soul, believe that some day you will reach the sunny height on which you will be able to say, "He hath redeemed my soul out of all adversity." The night is long and dark, but it must end.

> "Be the day dreary, or be the day long,
> At last it bringeth to evensong."

SATURDAY, July 22. 2 Sam. v.

David's third coronation was the consummation of a promise made years before when, as a stripling, he bent beneath Samuel's hand. In God's own time, and that the ripest, the harvest of the autumn fruit came to maturity. The fall of Jerusalem before his arms, the assistance of Hiram, king of Tyre, the repeated defeat of the Philistines, were so many steps towards the consolidation of his kingdom. David waxed greater and greater, for the Lord, the God of Hosts, was with him.

It is remarkable how at this time the clear perception spread through David's soul that the Lord had established him king over Israel, and that the kingdom was exalted for Israel's sake. In our earlier life God's purpose is largely hidden from us, we know not whence or whither; but as the years proceed we witness the evolutions of God's programme, and realize why we were born, redeemed, and trained. At such hours we obtain a clue to the maze of life, and become convinced that from the first God had a plan. At such hours also we see that our own personal gratification has been, and must be, secondary to the needs of others. Whatever Israel stands for in your life, whether the destiny of one person or many, be sure that for this cause you were born, and for this you came into the world. Only be very careful to be warned by David's example. The season of his prosperity led to his increase of luxurious and sensual gratification, out of which came the troubles of his after-life (*vv.* 13, 15). But as yet his own religious life was vigorous, as was manifest in his constant waiting upon God for direction in his conflicts with the Philistines. Oh, for the quick ear to detect the footfall of God's angels in the still air, or in the quivering leaves of the mulberry tree, as twelve legions of angels hasten to our help.

"What Would the Master Say?"

By Mrs. HARVEY-JELLIE.

"They also serve who only stand and wait."

THAT chair in the window over the balcony was a sacred place. It had stood there for three long years. In winter it was drawn nearer to the fire, and curtained round; in summer, turned toward the garden and surrounded by flowers. She who sat there was not old and worn, for Elice Fontaine was but twenty-seven.

The afternoon had been cloudless. One and another had looked in, glad to rest in the quiet room and hear words from the lips of one who always inspired to better thoughts and feelings. On a fancy calendar the date stood before her, "May 18." A tear trickled down her fair young face as she lay back and let her eyes travel away over the hills that stood at a pleasant distance.

Four years ago that very day, Oswald Fontaine claimed her as his bride. No healthier or brighter lassie could be found. He was busy at his office during the day; helping at times in the church where he attended; and, with her beside him, all seemed glad.

Then came a blow to all the life and energy. From a railway accident Elice recovered, only to find herself disabled for the rest of her life. Her class on Sundays, and her work in the week, were laid down with tears. Gradually sufficient power returned to allow her to be placed in a large easy chair, and there month after month she sat, beloved and sought unto by many.

But on this fourth anniversary a shadow fell across her way. To her God's will seemed plainly written in this very sorrow that had come; to bear her grievous disappointment nobly, and use her influence for his glory, seemed the way to follow Him. Yet her husband had distressed her of late by his new ideas of what he ought to do as Christ's disciple.

Entering the room gently, he discerned the altered look. "Where is the smile I always see, Elice?" he asked, dropping languidly on to the couch opposite.

"You have stolen that from me to-day, Oswald. I was thinking of your strange notions of what Christ would do in your place. Are you still determined to give up your calling?"

He held a rose between his fingers, idly pulling leaf from leaf. "Elice, do not you reprove me; it is hard enough to give up place and position too, and go out to save the lost. Surely you will encourage, not hinder me. Yes, if Christ were here He would not sit in that cramped office, and bear the worry of those I have to deal with. He would leave all and go out and preach."

His countenance fell as he uttered these words, for he knew how she had been obliged to give up all outward pleasures and activity, and needed all his care and attention. He knew, too, that he had been sharp and hard on some who might have expected better things from him, and he felt uneasy.

She did not speak, but opened a note just handed in. "I am dispirited and sad; may I come and see you? You always put new life into me," said the writer.

"Poor, suffering Elice," he said, pitifully. "You must put up with your dull do-nothing life; but all the more need that I should go and work among the lost, and those who need teaching."

"Who are lost? And who need teaching? Are they all in one class and place, Oswald?" she softly asked.

"You are like the rest of the ordinary Christians; you would place difficulty in my way. Elice, I must be all for Christ, so do not hinder me." He rose in a would-be-martyr kind of spirit, and left the room, muttering: "Ah, He said, 'Leave wife and all for Him.'"

Meantime, around that easy chair the atmosphere of Christ's own Spirit dwelt. Three-downcast ones came there and received a blessing, each going forth re-inspired to carry on a better work for souls. With no changes of scene, yet all the eager longings within her heart for activity and life, she asked herself, "What would Jesus do in my place now?" Instantly the answer came to her, "He would say about this suffering, 'Lo, I come to do thy will,'" and a sense of peace came to her as she said:

Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me.

. . . . . .

Oswald Fontaine received applause from those who, like himself, had mistaken their Master's will. That evening he stood up and delivered a fine speech, offering to work among the poor for Christ. Long and late he argued with those about him, and then returned along the road. In his heart two feelings strove for mastery. He felt himself heroic, almost to martyr degree, that he had thrown up his place in business to go out in the footsteps of Christ, preach and labour, content with the smaller income he already had. Yet he also felt himself a coward to have escaped the spheres where it was hard to be a Christian, and to leave the one whose opportunities for active service were denied.

Reaching the corner where two roads met, a figure draped in a large black shawl came suddenly upon him. The shadows of night were gathering in, and he had not noticed anyone near. With face and head covered, the woman began to speak.

"I knew you would come back this way. Now hear me, Oswald Fontaine. You talk about following in the Master's steps. I've heard of all your fine talk. You are going to leave your business because Jesus would not engage in it if He were here. In that much you are right. Not as you conduct it. Answer me; when you deal hastily and sharply with those who try to serve you, and look to you for help, what would the Master say? When it lies in your power to encourage and cheer, and you speak never a word of hope, what would the Master say?" She paused, overcome by emotion, for that man before her could have saved her husband from his present despondency had he treated him as Jesus would have done. Instead of poverty, they might have had comfort; but in Fontaine's service he had been harshly used and badly paid.

"I will not go," she said, as he tried to push her aside. "I have the power that right always has over wrong, and you must hear."

"I am giving up my business; I cannot help you."

"Poor, deluded man, think! To carry on business for selfish ends, regardless of other people's interests, and then say it is the business Jesus would not touch! He would use it for large and grand purposes, and treat those concerned with generous care. 'Tis the spirit that He would spurn. He sees it all, and knows you have gone out stained with soiled hands to take up other work, and dare to say that is what Christ would do."

The black figure hurried off, and Oswald went home, indignant and annoyed.

"This day has seemed long," said his wife; "but I thank God if I have glorified Him in any way. Sometimes I wish to serve Him otherwise; but I try to say as Jesus did, 'to do thy will, O God.'"

Oswald sat down strangely silent. She spoke cheerfully to him. "Are you tired?" at last she asked. Then he repeated all the woman had said.

"What is your answer? Do not be angry, Oswald; she is a wounded Christian."

"This is my response, Elice: God helping me, I go back to carry on my business in such a spirit as Jesus would. I know He would right the wrongs of life, not shirk the duties. He would seek to do his Father's will in every place. Your gracious influence has helped me to this, for in your chair, away from slum or suburb, you follow in the Lord's footsteps."

The light that shone out from her face, bespoke her inward joy. "Oswald, I have prayed for this," she said; "would to God those who call themselves Christians could know that to walk in the Saviour's footsteps means to be and do the noblest and best in the sphere where each is situated!"

Weeks following saw changes. Employer and employed worked with a better understanding and common interests, and the name of Fontaine rose out of its misty surroundings. The slums did not claim all his attention; but, living Christ in his own vocation, many were helped and blessed who also need uplifting.

Beside Elice's chair one evening there sat the woman who had so sharply accosted Oswald that night. She was telling her good news, and listening to the usual message of grace from the consecrated sufferer.

"Life is altered for us now, since the Spirit of Jesus has moved through all the business transactions. Oh, you cannot think how different——"

The door opened and, unexpectedly, Oswald stood there. "Will you pardon my sharp words, Mr. Fontaine? I was grieved that night," said the visitor.

"Say, rather, you were inspired. Thank God for your question! When I think of the good it has led to, I often ask, 'What will the Master say to you, and to my patient wife who serves in her waiting?'"

Be Thou my pattern, make me bear
More of thy gracious image here;
Then God, the Judge, shall own my name
Amongst the followers of the Lamb.

Words to Workers and Others.

THE DOCTRINE OF INFALLIBILITY.

THE portentous doctrine of infallibility, as it is employed in the Catholic Church, stamps an entirely new character on the Christian religion, and substitutes a new object of faith and dependence, deifies what is human, hides and cancels what is Divine, and transfers our allegiance from God to mortals. *Robert Hall.*

THE FOLLY OF PROCRASTINATION.

The man who observes himself and his ways through life hath little to do in examining them when he comes to die. It is a piece of strange folly that we defer the whole or a great part of our day's work to the twilight of the evening, and are so cruel to ourselves as to keep the great load of our life for a few hours or days, and for a pained, sickly body. He who makes it his daily work to observe his ways is not astonished when that day comes which long before was familiar to him every day.

Archbishop Leighton.

SPIRITUAL PARADOXES.

As there are mysteries in the ways of God and his providences, so there are also in the ways of religion and godliness. As God is a hidden God, so his people are a hidden people—not only for safety, but for secrecy. They are alive, and yet dead; they have nothing, and yet possess all things; they love themselves, and yet loath and deny themselves; they are not satisfied with the whole world, and yet are content with little; they abound in works of righteousness, and yet abhor all righteousness of work.

Philip Henry.

A TIMELY REPROOF.

A man of a proud spirit, after a serious conversation with Dr. Nettleton, the New England evangelist, said: "I will thank you not to speak to anyone of my case, for it is doubtful as yet what the result will be." Dr. Nettleton well understood the haughty motive which prompted the remark, so he replied: "I agree with you perfectly. It is best your case should not be known. It is, as you say, doubtful how things will turn out. You may soon give up thought of religion, and lose your soul!" The reply went home, and the man experienced such a deep distress that he cared not if all the world knew of his interest in Christ. Needless to say, he very soon found peace.

THE GROUND OF FORGIVENESS.

"Accepted *in* the Beloved," our sin is virtually, and our liability to punishment is actually, destroyed; we are, as to legal consequences, placed in the condition, and clothed with the character, of those who have vindicated and established their personal virtue; we are regarded and treated *as if we were just;* we are pronounced free; we have liberty and life secured to us; we are *pardoned;* we are *justified by faith.* That is to say: With respect to God, we are justified in consequence of his perception of the inherent sufficiency of the work of Christ to constitute the ground of forgiveness; with respect to ourselves, we are justified in consequence of our reception of the Divine testimony concerning it.

Thomas Binney.

THE LATE

Benjamin Wills Newton.

BY ONE WHO KNEW HIM.

THERE has recently fallen asleep, at the age of ninety-two, one long valued as a many-sided teacher of Scriptural truth, Mr. B. W. Newton. His Christian course began in 1827. A few years before then, he had become, at the very early age of eighteen, a fellow of Exeter College, Oxford. My own knowledge of him, as an attendant on his ministry, and one privileged to have much private intercourse with him, began in April, 1868. About 1835 he met S. P. Tregelles, of whose conversion he became the instrument. It may interest some who are still shy of "Prophetic Truth," to know that Tregelles was drawn to the Gospel by means of a prophetic tract given by Mr. Newton. Space forbids dwelling on the career, for the next forty years, of the man who thus became Mr. Newton's life-friend. It should, however, be known now, as it might not be, by his strict injunction, before, that, but for his liberality, seconded by his influence with others, Tregelles might not have been able to pursue, for over thirty years, his life-work of establishing, from the most ancient documents, the genuine text of the Greek Testament.

Among the services in which the two worked together (1860 and onward) was that of ministering to the needs and alleviating the sufferings of Manuel Matamoros in his witness for Gospel truth in Spain.

The events in Devonshire which culminated in the disruption of the "Brethren" cannot be dealt with here. Much help in forming a judgment will be found in Dr. Tregelles' "Three Letters to the Author of 'A Retrospect of Recent Events among the Brethren.'" *(Houlston.)* It is the writer's belief that the disruption was mainly due to deep-seated variance of views on prophecy, though in the result it was made to rest on other grounds. Mr. Newton's connection with the "Brethren" ceased after 1848.

His ministry in London was one never to be forgotten. When in March, 1868, the writer, then a babe in Christ, was craving (surely not of himself) more systematic teaching than his own spiritual parents could give, he was led to Mr. Newton, the friend who was the link saying, "There is only one man who can do what you need. You can get Reformation truth elsewhere, but Apostolic truth only from Mr. Newton." This was soon illustrated.

In the controversy which, alas! promises long to divide true Christians, Mr. Newton was a firm Calvinist. His hearers were reminded that the language of Scripture was not so much the "perseverance" of the saints as their preservation (Jude 1; compare Rom. v. 10). Two other doctrines to which, in view of the conflicting teaching current, he attached vast importance, were (1) the position of the Old Testament saints as an integral portion of the Church, (2) the Coming of the Lord as not secret nor for a select part of the Church, but in manifested glory, and for all believers as such. On these two points his conviction was so strong that he had doubts as to receiving at the Lord's Table any who held what he felt to be grave error.

Mr. Newton was often regarded as too dogmatic. Doubtless the fast growing laxity of our days on truths all but vital made him seem intolerant at times. Yet he knew that on some points allowance for honest difference must be made. He once gave the writer his view on "The Spirits in Prison;" adding that such seemed the natural sense, but he would not speak dogmatically.

As to the extent of the Atonement, he held firmly "particular" redemption, in this agreeing with the great Puritan writers. In putting the Gospel before the unconverted, he went with the words of his warm friend, Dr. Horatius Bonar—"It is not the Gospel (though it is God's truth) to say, Christ died for the elect; nor again, to say, Christ died for everyone.* The Gospel is: Christ died for sinners."

As to the ministry of the Word among God's people, he held that it should be "stated, but not exclusive;" viz., there should be plurality of ministry in a congregation, whenever there were found in it a plurality in whom is the ministering gift. His own practice in London of ministering alone, he did not view as the Scriptural ideal; but believed that in the sorely broken up condition of the Church of Christ it was the best thing he could do.

On Baptism, Mr. Newton regarded the ordinance by immersion as one, like the Lord's Supper, for believers only. Still, he would not keep from the Lord's Table any who showed true marks of conversion, though not baptized according to his view of Scriptural order. His words are: "Many whom we know to have formed wrong conclusions are markedly owned by God as his servants. Are we, because of an outward ordinance, to cast out of the visible Church those whom the Lord even honours in it? It is ill for us to sit in judgment where Christ acts in grace; to reject from the Lord's Table those whom the Lord receives." Some will remember that on this very point Mr. Müller and Mr. Craik, when settling in Bristol, after much exercise of spirit, came to the same conclusion, on the ground of Rom. xiv.-xv. 7.

Just now, the "National Education" question is looming ominously before us. In 1870, in view of the discussion on Mr. Forster's measure, Mr. Newton said to his congregation that, as the measure was a Government one, the utmost Christians could expect was that in the new schools the Bible should be simply read as the Word of God. Amid the Babel of voices around us, have we improved on that advice?

Let all who can read for themselves, and not once only, the "Retrospective and Prospective Outline" of the history of Christianity, found at the close of Mr. Newton's "Babylon and Egypt" (ed. 3; 1890). It may be doubted if any other servant of God could have written matter so suggestive and far-reaching.

[* With every respect for the memory of these two good men, we must express our conviction that it is both the truth and the Gospel that Christ died for every one. It is written in Heb. ii. that "Jesus tasted death for every one;" and in 1 John ii., that "He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." If He died for sinners, surely He died for all, for all are sinners. The Lord Jesus was God manifested in flesh, and was therefore of infinitely more value than all mankind. It would have required an arbitrary decree to have limited the efficacy of his death to a particular number. We find it impossible to conceive of the God of love and righteousness excluding any man from the possibility of benefit by the atoning death of the Man Christ Jesus.—Ed.]

Pass It On.

Throw the Father's robe around him,
Closely clasp his trembling hand;
Lost and helpless, Jesus found him
Wand'ring in the "far-off land;"
Tell the story
For his glory—
So that *all* can understand!

Pass it on! the word of healing:
Hearts are crushed by sin and woe;
Let thy life his love revealing,
Lead where living waters flow;
Tears are falling—
Christ is calling
For thy service—who will go?

Blessed news of free salvation,
Onward roll the cleansing tide,
Till the saved of every nation
Swell the chorus—"Jesus Died."
Tell the story
For his glory,
Preach the Gospel far and wide!

Pass it on! the word of gladness,
Borne by earnest hands and brave,
Mid the haunts of sin and sadness
Let the Gospel banner wave:
Time is flying,
Souls are dying—
Tell them Christ can fully save.

From "Gospel Arrows" No. 1. Post free, 1s. 6d. per dozen, or 100 for 5s., bronze blue on card. (From the author, Ernest Rickman, 26, Cavendish Terrace, Cavendish Road, Clapham Park, London, S.W.)

International S.S. Lessons.

July 23, 1899.

The handwriting on the wall.—Dan. v. 17-31.

Golden Text.—Psalm lxxv. 7.

Lesson Connection.

THE previous chapter records the great Nebuchadnezzar's pride, punishment, penitence, restoration, and acknowledgment of Jehovah as the only true God. The great kingdom of Babylon did not last long after this. Isaiah xiii. 1-22, xxi. 1-9, xlv. 1-4, predicts its doom. Our lesson to-day gives events which happened forty or fifty years after that of last Sunday. On the death of the great king, there had been rebellion and anarchy; finally Nabonidus, the son-in-law of Nebuchadnezzar, was made king, and reigned for seventeen years, his son Belshazzar reigning with him during the last two or three years. Cyrus, king of the Persians, came against Babylon to conquer it, and while Nabonidus went out to meet him, Belshazzar was left in charge of the city. (Jer. xxvii. 6, 7).

Belshazzar

was only about fourteen to sixteen years of age. The armies of Cyrus surrounded the city, yet the wicked young king spent his time in revelry and impious feasting, adding to all his wickedness the using of the vessels of gold and silver which Nebuchadnezzar had brought away from God's temple. This was open defiance of Jehovah. Belshazzar was drunken with wine when he did this great wickedness (*v.* 2). A great many bricks and tablets which have been dug up in late years from the ruins of Babylon have the names of these kings and this history on them. When all the wicked people were drinking from God's vessels (*v.* 5), the hand of God wrote four words in shining letters on the wall. *Picture the scene of terror and confusion.* No one could interpret the words, and the Queen-mother, hearing the confusion in her own apartments, comes on the scene and tells her son about Daniel. Daniel, who is now getting to be an old man, is sent for, and the king promises rewards if he will decipher the writing.

Explanatory.

Verse 17. Contrast the two characters. *The young king and the old prophet.* God's prophet cannot be bribed to speak, he must give God's message.

Verses 18 to 21. Recapitulate the story of Nebuchadnezzar, emphasizing *v.* 20.

Verses 22, 23. The condemnation of Belshazzar. 'You knew all this, and yet dared to do all this wickedness." "Sinning against knowledge and not glorifying God," the two great charges brought against him. *Refer to* 2 Chron. xxxiii. 23, Judges xvi. 23, Ps. cxv. 5-8, Acts xvii. 28, 29, Rom. i. 21.

Verses 25 to 28. God's message, "Numbered, numbered, weighed, divided."

Verse 29. Daniel was reinstated in the high position he held under Nebuchadnezzar.

Verses 30, 31. History confirms the truth of this story. "The river Euphrates ran under the walls and through the city. Cyrus diverted its course and marched his soldiers, guided by two deserters, into the city up the river bed. He found the Babylonians carousing at an annual feast of their gods."

Darius.

The name is found on inscriptions, and probably means "Lord-king;" it is a title prefixed to several kings' names. This Darius Cyaxares II. was a weak and sensual man, and gave up the authority greatly to his nephew, Cyrus, who headed the armies sent against Babylon (Dan. ix. 1). Prophecy fulfilled (Jer. li. 31, 57, 58).

Important Lessons.

1. Drunkenness leads to crimes which without drink would never be committed.
2. Taste not that which may lead to your destruction.
3. God's dealings with others are meant to be a warning to us.
4. Our bodies are vessels made for God's glory: how are we using them?
5. We know: what use do we make of our knowledge?
6. Is my heart lifted up or humbled?
7. I could not draw another breath without God.
8. Am I glorifying God?
9. There is a handwriting of warning for every sinner.
10. Our character, actions, motives, are weighed in God's balances. "Weighed and found wanting; cleansed in the blood of Jesus, or not cleansed?" Weighed and found wanting; but with Christ in the scale with me, then it is overweight.

Prof. Newell's Bible Course.

LESSON VI.

I.—BRIEF REVIEW OF GENESIS.

1. Review the book by chapter-names and topical outlines till wholly familiar with it.

2. Condense the topical outlines now into the few *theme-words* that suggest the contents of the book. Creation, Reconstruction, Man, Fall, Deluge, Nations, Abraham, Isaac, Jacob, Joseph—you can group all of Genesis about these words.

3. Next, we must find the *key-thought* of Genesis, the great central idea set forth in it, about which, as a centre, the book arranges itself; or which, as a theme, explains the book. We believe that this idea is *Human Failure becoming the occasion of Sovereign Grace.* Man failed and fell in Eden; fell lower when left to himself before the flood; fell into daring apostasy at Babel; fell into hell itself in Sodom and Gomorrah (Jude 7). Grace must intervene or the race is gone. Grace came, and those who desired it easily found it (iii. 21, v. 22, vi. 8, xv. 6); God even thrusting it upon those who as yet knew little indeed of its meaning, as in xxviii. 12-15, xxxii. 1, xlix. 8-12 (compare xxxviii.). As to those who will not honour God by becoming beholden to his grace, they simply, sadly perish in their pride. God would, but Cain, Ham, Nimrod, Ishmael, and Esau would not. Search if it is not so (Rom. i. 28). See if Gen. xxv. 34, xxvi. 34, 35, and Heb. xii. 16, Gen. xxvii. 36, 41 (compare xxv. 32, 33), and xxxii. 6, do not explain the hard words of Mal. i. 2, 3, and Rom. ix. 10-13.

4. The *key-word* of Genesis should next be found. I would suggest *Selection.* Those who would prefer to elide the initial "S" may do so.

THE RACE AS A WHOLE HAVING FAILED

three times (once in Adam, Rom. v. 12 R.V., then before and after the flood), God chooses a people to represent Him on earth, suffering the other nations to walk in their own ways for the present. (See Acts xvii. 16.)

5. The great *beginnings* in the Book of Genesis may be traced with profit. Twelve, perhaps, are pre-eminent: The beginning of the created universe; of the present world; of man, the Sabbath, marriage, human sin, prophecy, sacrifice, human death, human government, nations, Israel.

6. The *types* in the book of Genesis are many and marvellous. The types of Christ should first be carefully found and studied. (See Lesson I. for those of the first chapters.) In Melchizedek we see Christ's eternal royal priesthood (study Heb. v.-viii.); in Isaac we see the beloved Son yielding to the Father's will, even unto death, and received back by resurrection (see Heb. xi. 17. 19); while in the ram, whose sacrifice spared Isaac, we see Christ substituted for us. The 24th chapter is an exquisite picture of the Holy Ghost, who speaks not of Himself but of Christ, going forth

TO CALL THE CHURCH TO BE THE BRIDE

for the inheriting Son of the Father, showing her Christ's things to attract her to Him, and finally bringing her to meet Him as He comes out from his Father's dwelling. (See John xvi. 13-15, Eph. v. 25-27, 1 Thess. iv. 16, 17, comparing the word "caught up," in verse 17, with the same Greek word in Acts viii. 39.)

We notice that Sarah, who typifies Israel after the flesh, dies (*i.e.*, is set aside) before Isaac gets his bride. (See Rom. xi. 25, Acts xv. 14.) For Abraham's subsequent fruitfulness, Gen. xxv., compare Rom. xi. 26, Acts xv. 16. Jacob's ladder speaks beautifully of Him who gives us access to God and brings us heavenly blessings and ministry. (See John i. 51; Heb. i. 14.) Joseph as a type of Christ has been already spoken of.

The book of Genesis traces in type the spiritual history of a believer from his salvation by the word of promise and his covering with Christ's righteousness, in Adam: through his self-struggle with the flesh, the old nature, and his defeat by it, in Abel (compare Rom. vii.); the way of victory by the surrender of the old creation in him to judgment and death, and the entering upon newness of life, in Noah (compare Rom. vi.); the calling and separate walk of faith, in Abraham (Heb. xi.); the life and privileges of conscious sonship, in Isaac (Rom. viii., Gal. iv.); discipline and service, in Jacob (Heb. xii., Rom. xii.); seeing, hoping, enduring, and finally reigning, in Joseph (2 Tim. ii.).

II.—EXODUS: THE BOOK OF REDEMPTION.

Genesis left us with the apostate world rejected, a seed chosen and covenanted with by grace, and allowed to go down into Egypt to wait for their promised inheritance till the cup of Canaanitish iniquity should fill and the pride of the Pharaohs should head up for punishment (Gen. xv. 13, 14); until, moreover, the patriarchal families might multiply into a nation, and through bitter affliction be brought to realize their need of God, and be ready to be

SEPARATED TO HIM AS HIS PEOPLE;

and until, finally, their human deliverer should be chosen, trained, and ready (see Ps. cv. 23-26).

Now in Exodus we shall find God remembering and visiting Israel, judging their enemies, redeeming and delivering his oppressed people, and graciously sustaining them in life and victory in the danger-fraught wilderness. We shall then see Him testing them by the great legal covenant at Sinai, and will be forced to witness their utter breakdown; but in the instructions concerning the tabernacle and its service, which precede the failure of the people, and which speak throughout of Christ, we shall discover the plans and workings of grace, above and over law, and shall be made to remember constantly that the law is but the schoolmaster to lead to the only One in whom is salvation (Gal. iii. 15-29). Finally, in the renewed form of the broken legal covenant we shall discover that mixture of law and grace under which the people were educated for centuries in the land of Canaan, and to which Paul gives the appropriate name, "the ministration of death" (2 Cor. iii. 7).

So much by way of introduction. We shall find the book of Exodus falling naturally into four great parts for our study.

Part I. Exodus i.-xi. *Afflicted, Remembered, Visited.*

I. Read the chapters seven times. Do this work faithfully; do not shirk it. Only by such repeated readings will you come to grasp a Bible lesson as a whole; and it is only after thus grasping it that you will be able to comprehend its great truths. In this book of Exodus we are to discover

THE KEYS TO THE WHOLE HISTORY OF ISRAEL,

a history that occupies the greater part of the Old Testament. Surely it will abundantly pay us, then, to master the contents of the book, especially when this can be done in so easy and simple a way. Read the chapters over quietly seven times, each time, if possible, at a single sitting, and you will have in mind their contents, ready for consideration in arrangement, study and meditation.

II. We would suggest the following chapter-names: I. Bondage; II. Bulrushes; III. Bush; IV. Signs; V. Straw; VI. Jehovah; VII.-X. Plagues; XI. Firstborn for Death. The four plague chapters may be given distinctive names if desired. The order of the plagues should be learned thoroughly, together with all the details of the story.

III. Study out next the great themes of the lesson: 1. The bitter bondage (ch. i.). 2. The deliverer's preparation and call (ii.-iv. 26). 3. God's testimony to Israel (iv. 27, iv. 27.) 4. God's testimony to Egypt (vii. 28-xi.).

IV. The following lines of study are now suggested:—

I.—THE EGYPTIAN BONDAGE.

a. Its cause: Apparently Ex. i. 8-10; really Psa. cv. 25, Gen. iii. 15.

b. Its object on Pharaoh's part (Ex. i.).

c. God's purpose in permitting it:

(1) As towards Israel. (See Ex. ii. 2, 3, and Deut. xxxii. 36, Psa. cvii. 12, 13, also Ex. xx. 2, 3, Deut. vii. 6, vi. 20-25, xxvi. 3-11; xv. 12-15.) Study out yet other objects toward Israel, as revealed in their history.

(2) As toward Egypt (Gen. xv. 13, 14).

(3) As toward all the earth (Ex. ix. 14-16, Rom. ix. 17, Ex. xv. 11-15, &c.

d. Its results.

(1) The revelation of the true character of the Egyptians, as deserving of and ripe for Divine judgment. Nothing so discovers the real state of heart of this world as the presence in its midst of the people of God (John xv. 19). The world's hatred of God's own is no marvel (1 John iii. 13), in view of the origin of the enmity of Gen. iii. 15. The Cross of Christ is still the great revealer of the thoughts *of the heart* (Luke ii. 35). As it was in Egypt, so it is now, for Egypt is ever a type of the *world*, with all that is in it (1 John ii. 16). Since the Cross exposes sin because it proclaims exactly what God thinks of sin, it naturally follows that those who take shelter under that blood and proclaim that Cross, must be hated by those whose sin is thus exposed, but who refuse to be saved from it in God's way. Thus the attitude of men toward the people of God ever reveals their real attitude toward God Himself. Be a Christian's testimony for God never so weak, he is yet one of God's people, and those that are of God hear and love and minister to Him (1 Jno. iv. 6, Psa. xvi. 3, Matt. x. 14, 15, 40-42, Matt. xxv. 34-36); while those who are not of God, but of Egypt, which is the true type of this world, neglect, despise, and persecute Him (Gal. iv. 28, 29, 1 Jno. iv. 6, Jno. xv. 18-25, viii. 37-44, Phil. i. 28, 1 Peter iv. 3-5). Indeed, I believe the real root of the present hatred of the Jews by the nations of the earth is found in Rom. viii. 7, "The mind of the flesh is enmity against God." Not, indeed, that the Jews of the present excite the world's enmity by their likeness to God in character; but it is through their being inevitably

A REMINDER TO MEN

of the true God, a constant, evident, unconquerable proof of the existence of the God of the Bible; for these are his ancient people, and there is no escaping it. The answer of Frederick the Great's chaplain to the sudden demand of the Emperor for a proof in one word that the Bible is true, was simply, "The Jews, your Majesty." It is surely not his astuteness and shrewdness in worldly dealing that has made the Jew hated; precisely the same traits displayed in a Yankee are lauded nowadays.

We have dwelt on this point, because it is all-important in the study of the remainder of the Old Testament, in understanding the favour shown by God to his people, to remember that the nations were each brought to the test of the presence of the chosen people of God, and were judged according to their treatment of them by the great principle we have described. The hatred of the people against Israel was simply the out-working of their deep rebellion against God's sovereignty, which God thus brought to public manifestation ere He punished it. God has the right to choose, elevate, and bless whom He may please; to despise the objects of his choice is to show the real spirit of the world, as described by Christ in his words to the disciples, "Because ye are not of the world, therefore the world hateth you." If we keep this well in mind, we shall have no trouble in accounting for God's ways with Israel and the nations, either in the past or in the future, as revealed by prophecy. For Israel is yet the elect people, the destined head of the nations, the touchstone by which every people shall yet be tried (Isa. lx. 12, Obad. 15, 16, Joel iii. 1, 2, 11, 12, Matt. xxv. 31-46).

(2) The increased fruitfulness of the people of God is another great result of their oppression. "The blood of the martyrs is the seed of the Church." Study the results of other persecutions of the saints, *e.g.*, Acts iv. 1-4, v. 17-26, 42, vi. 7, viii. 1-4, and of other bondages, *e.g.*, Phil. i. 12-18.

(3) The reduction of the people to extremity, that they might seek their God. (Chap. ii. 23-25, iii. 7.) This is the end of all God's afflictions of his people, that they may turn to Him. (See Heb. xii. 1-11, Psa. cvii., Hos. v. 14-vi. 3, also the seven sweet verses on affliction in Psa. cxix. 50, 67, 71, 75, 92, 107, 153).

(4) The opportunity for the display of God's almighty power in the redemption and deliverance of his people, and the judgment of their oppressors (Rom. ix. 17).

Owing to the exigencies of space, the remainder of the address is held over until next week. The next lesson will be Exodus xii.-xxiv., the chapters to be read six times.

Old Ford Mission.—The report of this organization is an interesting and well-written account of the many-sided work maintained at the "East End Lighthouse," Bow, E. In the midst of depressing surroundings vigorous efforts are made to evangelize the people. By house-to-house visitations, Gospel meetings, a "mothers' association," and other familiar departments of work, a great deal of good is accomplished. The Coffee Palace continues to prove an especial boon to the poor. For threepence two quarts of pea soup and a two-pound loaf may be had, which quantity is sufficient to supply a family of five or six persons with a substantial dinner; and when it is known that families have no means to pay, the food is supplied gratis. The people are encouraged in habits of thrift, but there still remains a large number who are beaten down and for a time made helpless in the battle of life. To aid such the well-managed benevolent agency has laboured hard; widows have been helped to support their children, and the aged and afflicted have had their burdens lightened. Communications may be sent to the Hon. Superintendent, Mr. Arthur Farnan, Melcombe House, Gascoigne Road, South Hackney, N.E.

The Late Mr. Edgar Fennell.

"DILIGENT IN BUSINESS . . . SERVING THE LORD."

"WHATSOEVER thy hand findeth to do, do it with thy might," would be fitting words to describe the latter part of the life of that faithful servant of Christ, EDGAR FENNELL, of Newport, Mon., who fell asleep in Jesus early this year.

Mr. Fennell was born at Bath in 1834, and at an early age went to Newport. He started business in a small way, and subsequently, mainly through the energies of his wife, purchased an established business in the High Street. There for many years he traded successfully, but his life was profligate, and he was addicted to intemperance. His wife, who was a devoted and earnest Christian, patiently bore with him, and tried to win him for the Master by a godly, consistent life, and continual waiting upon God in prayer for his conversion; but his drinking habits increased. However, it was the dark before the dawn.

One night he was found on the glass roof of the arcade adjoining his house, suffering from *delirium tremens*, trying, as he believed, to escape from the evil spirits who pursued him. This was the result of a fortnight's heavy debauch. In going upon this roof he cut one of his feet severely, and was confined to his bed for the next few days.

During this confinement he was brought by God's Holy Spirit under deep conviction of sin. He sent for one Christian man after another, seeking their help, and at length he lighted upon a passage in Bogatzky's "Golden Treasury"—"Weep not! Behold the Lion of the Tribe of Judah hath prevailed." Immediately he realised in his own soul that Christ had destroyed the works of the devil, that his bonds were indeed broken. At once he leapt into the life and liberty of the Gospel. From that point he never looked back, nor ceased his clear and faithful testimony to the saving and keeping power of the Lord in whom he believed.

When a man of strong passions and natural gifts turns from a life of open sin to God, it is as a light which cannot be hid. The change in Mr. Fennell's life was so clear and so thorough that his conversion was immediately known in the town, and he became a bold and outspoken witness for Christ. In 1871, during a visit of the late Rev. Robert Aitken to Newport, Mr. Fennell, with many others, received much blessing, and he at once launched out into great activity as a preacher of the Gospel. In the Young Men's Christian Association, of which he was one of the leading members, and in many chapels in the town and country, he preached a full and free salvation, and was greatly used of God. He was then associated with the Wesleyan Society at Newport, and frequently officiated as a local preacher, but towards the latter part of his life he was undenominational in its truest sense. Some spoke of him as "a wandering star among the churches;" he was fond of saying that he "belonged to a bigger firm," the Church Universal.

While not slothful in business—for he was one of the leading wholesale and retail fishmongers in the principality—Mr. Fennell was always willing to preach the Gospel or to assist any endeavour to extend his Master's kingdom. He had considerable gifts as a preacher, and his labours extended as far north as Yorkshire and as far south as Cornwall. Wherever he went he was welcome, and he was greatly used of God in the salvation of souls. Originality, vivid imagination, directness and aptness of expression, combined with deep spirituality and considerable knowledge of the Bible, made him an exceptionally able preacher. His preaching was dramatic and realistic. He always had a definite aim in his preaching, and his addresses were illuminated by homely illustrations gathered chiefly from his own experience. He had great power over his audiences, and often carried them away by his enthusiasm and earnestness. Many throughout the kingdom have to praise God for the words they listened to, and the truths they learned, from Mr. Fennell's lips.

In addition to his public preaching, he sought for and availed himself of opportunities of dealing personally with individuals. At this work of "button-hole theology," as he was fond of terming it, he had great aptness and considerable tact, and many were led to Christ through his personal dealing with them.

Once when a farmer in Herefordshire was driving him to the station, a distance of several miles, Mr. Fennell seized the opportunity and pressed home the need of the Saviour. As they drove down a long hill to the station the Spirit of God opened the eyes of the farmer, and there and then he accepted Christ. It was thirty miles from the farmer's home, but, in his joy at realizing that his sins were forgiven he cried to Mr. Fennell, "I have a good horse, let me drive you all the way," so anxious was he not to part from the man who had directed his steps to the way of salvation.

One of the latest incidents in Mr. Fennell's active service for God was a visit to this farmer's sick bed in answer to a letter from his wife. At the bedside the farmer said to him, "I have longed, Mr. Fennell, before my departure, to remember the Lord's death with you;" and in simplicity these two partook of the emblems of the dying life of Him who had redeemed them at such infinite cost. Mr. Fennell afterwards related this as one of the most heavenly scenes in his career. In answer to the farmer's last request, Mr. Fennell promised to bury him, and this he did. Amid a great gathering of friends and neighbours, he told the story of the farmer's conversion, and more than one passed from death into life on the occasion of this memorable funeral.



From a Photograph by Messrs. Villiers and Quick, Bristol.

With all his deep earnestness and his sense of spiritual verities, Mr. Fennell had a very keen sense of humour; his ready wit, quickness of repartee, and fund of anecdote helped to make him one of the most popular of preachers wherever he went.

There was a village in Monmouthshire where the church was empty when Mr. Fennell preached in the chapel. The vicar was a customer of Mr. Fennell's, and on one occasion he came into the shop, saying "Fennell, I can't have you coming into my parish preaching—my church was empty." "Can't help that, sir," was the reply; "like John Wesley, I say 'the world is my parish.'" "But, Fennell, you are not ordained," said the vicar. "Well, I don't know about that; at any rate, Peter was a fisherman, and so am I."

As another illustration of his button-hole theology, it may be mentioned that he was once travelling in a railway carriage, when, as the train approached a station, an old gentleman, who was about to leave, pointing out of the window, said "That's my property over there." "Well, I haven't much down here," said Mr. Fennell, "but I've a bit up above—freehold, paid for by the blood of Jesus. Can you say the same, old friend?" The old gentleman's eyes filled with tears, as he said, "I thank you. I am getting near eternity, and I'll see to it that I can say so soon."

Some years ago Mr. Fennell retired from business, and gave himself almost entirely to public preaching. He was also a strong temperance advocate, and his presence upon the platform was eagerly sought after by all who were interested in the temperance movement.

For many years he was in the habit of sending to Mr. Müller's Orphanages and Dr. Barnardo's Institutions, sixpence for every salmon caught at his fisheries at the mouth of the Severn, and in his will he expressed a wish that his successors should follow his steps in this respect.

For many years before his death he suffered from an acute affection of the heart and throat, but in spite of all difficulties he continued in active service until almost the close of his life. He died at the age of sixty-five, worn out in the Master's service. His later life was a striking instance of what the grace of God can do in an exuberant character—a proof of how it enables a man who, to use his own expression, is "out and out for Christ," to do good amid the busy occupations of life.

"A Good for a Bad."

Lev. xxvii. 10.

IN Lev. xxvii. 10, 11, we are told that any beast that the children of Israel might bring to the Lord as an offering was holy, and they might not change it and substitute "a good for a bad" or "a bad for a good."

Then is added what seems like a contradiction: "If he shall at all change beast for beast, then it and the exchange thereof shall be holy." What beautiful truth is brought out in this seeming contradiction! The soul that sinneth, it shall die; "the beast must not be changed"—"a good for a bad." But "God so loved the world that He gave his only begotten Son;" "He is brought as a lamb to the slaughter"—"the good for the bad." The holy, spotless "Lamb of God" took the sinner's place.

What is the result? Look carefully at verse 10. "It and the exchange thereof shall be holy." Christ and his people, "Partakers of his holiness" (Heb. xii. 10). "Be ye holy for I am holy" (1 Pet. i. 16). In these passages we get quite a different aspect of truth to the scapegoat in Lev. xvi. There we see our sins carried away never to return again, but here we see the sinner made holy because the great exchange was laid on the altar. "The blood of Jesus Christ his Son cleanseth us from all sin." "It and the exchange thereof shall be holy."

Are we holy? Are we sanctified and "meet for the Master's use" (2 Tim. ii. 21)? In the verses here considered, we get something of the meaning of "Present your bodies a living sacrifice, holy acceptable unto God." "Christ our passover was sacrificed for us," that we might be able to "present our bodies a living sacrifice." May we so realise our vital union with Christ. "It and the exchange thereof shall be holy," also our "holy calling," that we may indeed be "holy, and without blame." (Eph. i. 4.) E. R. B.

Seamen's Christian Friend Society.—The monthly muster of the Christian Harbour Lights was held on Thursday evening at the Society's headquarters in Ratcliff Highway. Rev. G. J. Hill gave a cheering account of the progress of the work during the past month, and referred to interesting cases of conversion of seamen attending both the indoor and open-air services. Letters were read from Christian seamen telling of their efforts for the Lord among their shipmates. One of these seamen dated his conversion to attending the noonday prayer meeting at the Society's headquarters two years ago last March. Helpful words of testimony were given by English and foreign seamen. Deep regret was felt at the continued absence of Mrs. Hill through long and serious illness.

MILDMAY ADDRESSES.

THURSDAY, JUNE 29.

As indicated last week, the subject at the Conference was "The Three Appearings of Christ." On the first day the addresses dealt with Atonement—the appearing "to put away sin by the sacrifice of Himself;" and on the second day with Priesthood—the appearing "in the presence of God for us." The subject on the third day was the Blessed Hope—the "glorious appearing of our great God and Saviour Jesus Christ."

The morning meeting was presided over by the Hon. R. Moreton. Among those who led in prayer were Rev. Dr. Grattan Guinness and Captain Dawson. The special petitions were presented by Mr. W. R. Lane, and included one in some such terms as these—that God will raise up a witness among the Jews in Eastern Europe to carry on work such as for some years was done by his servant Joseph Rabinowitch, recently called home.

The Second Coming of Christ.

By Rev. H. B. MACARTNEY.

Founding his address on Heb. ix. 28, the speaker took up the points in order—(1) to them that look for Him; (2) shall He appear a second time; (3) without sin; (4) unto salvation. The "looking" is *waiting*, as the R.V. indicates. All intelligent, instructed Bible-reading Christians are waiting, in regard to the great future, but not all exactly for the same thing. In Romans and Philippians we have "waiting for the adoption"; in the Corinthians we have "waiting for the coming"; and so on. Here, in the Epistle to the Hebrews, we have waiting for Him. Are we concerned about the reign of righteousness, or the prevalence of peace? Let us wait for Him, whose coming will bring all good things. The Apostle said to some of his people: "I have you in my heart." Can we say that of Christ—"Lord Jesus, I have Thee in my heart, and nothing will be right until Thou shalt come again."

Speaking of the three appearings—the first to destroy the works of the devil; the second now to appear in the presence of God for us; and the third, the revelation of Christ at a still future day—Mr. Macartney asked permission to "slip in another," a fourth, between the second and third—Christ's coming to his people individually, as promised in John xiv. 18-23. "I will not leave you comfortless; I will come unto you. . . . I will manifest Myself unto you. . . . My Father will love him, and we will come unto him, and make our abode with him." It is a blessed truth that Christ abides with his people upon earth in the power of the Spirit, and it is possible for them to abide with Him in heart and mind in heaven. We may be

EVER EXCHANGING VISITS;

the Bridegroom will see his destined bride ere the time comes when she will be presented with joy in the house of the Father.

"He will appear a second time." A friend once set forth three great facts of the Christian religion as follows: (1) The Lord Jesus Christ is not here; (2) The Holy Ghost is here; (3) Jesus is coming again. If our heart is wrapped up in Christ, and we understand Him as the lover of our souls, frequently visiting us and always by us in spirit, we shall not feel like meeting a stranger, or anticipate the coming with undue curiosity. In the olden times all the hopes of Israel depended on Aaron's life within the veil; and the people waited for his reappearance and benediction.

"Without sin." Sin is put away. In Levit. xvi. we find that two goats were required for the sin-offering—one for Jehovah and one for Azazel. One goat died, as Jesus also did; the other was sent away, typical of the living and ascended Lord. The blood of the goat that died was carried into the holiest, and sprinkled on and before the mercy seat.

THE SINS OF CHRIST'S PEOPLE

are put away—never again to be remembered. Laying his hands on the head of the other goat, the priest confessed the transgressions and iniquities of the people, and let the animal go forth into the wilderness. That was for Azazel, which is another name for the old serpent, the devil and Satan, with whom Jesus had to deal—him that had the power of death. It was in the wilderness that the fiery serpents bit the Israelites; there also, in later days, the Lord met the evil one. As the claims of Jehovah in righteousness were met by the blood within the veil, so Satan in his lonely habitation hears that the debt has been paid, and that sin, as touching the believer, is gone for ever. There is groaning in hell; there is a triumph song in heaven. Having, as the Lamb of God that taketh away the sin of the world, borne the sins and sorrows of men, the Lord Jesus shook the millstone from off his neck and rose, passing right up to the throne of God. Jesus is now on the throne; God has no claim against us. Satan has no charge against us unanswered; but Jesus has a claim on us: heaven is ours, and God is ours.

"Unto salvation." We do not so much mean forgiveness; that is settled long ago. Our concern is with the Church and her travail, Israel in his banishment, the world in its darkness. When Jesus comes He will make an end of the Church's pilgrimage; already her anchor is within the veil whither her Forerunner is entered. He will bring home the Bride He has loved; there will be joy in heaven when the Lord brings back his own. Then will come Israel's turn; he will blossom and fill the face of the world with fruit. The Church may well make way for this time of blessing, for she has not done her work as she should: she has just done what she could not help doing. Israel, as a ransomed nation, will not work through societies, but all the ransomed will go forth, with the result that nations shall be born in a day, and all men shall know the Lord from the least unto the greatest.

Things Present—Things to Come.

By Rev. ALFRED BIRD.

There is a theory current, taking large possession of the minds of good men, that the Church of Christ is rapidly invading the territory of the world, and that she is lawfully and honourably winning the world's approval; and in that proportion her wrongs, sorrows, sufferings and difficulties are rapidly decreasing. We are being told that there is a bright outlook for the Church of God, and the young are being urged to brace themselves up with confidence for a grand and triumphant future.

I know there is a bright *uplook*, but is it true that there is a hopeful *outlook?* In the early days of Christianity it meant something to be a Christian: it meant scorn, reproach, sorrow, and suffering, often the dungeon and stoning—yea, the stake, the rack, and the arena. In the Middle Ages, when the witnesses of Christ lifted their heads in Bohemia, Germany, France, and England, the same treatment was extended to them; and not only the leaders but also those who followed them; indeed, all faithful servants of the Lord had to bear their testimony amid

SORROW, SUFFERING, AND SHAME,

and often with the further penalty of cruel death.

Things are greatly changed now. The Church is no longer called to the baptism of physical suffering; humaner and juster laws prevail, and even the old persecuting religions find themselves so discredited as to be no longer able to persecute in the old way. I am willing to admit that all this is owing to the widespread preaching of the Gospel and the diffusion of Christian principles; and for these ameliorations of condition we may be profoundly thankful. Also we recognise an improvement in the lot of the people, and a raising of the moral tone of the community; but is it true that, if we are the true followers of Jesus Christ, we may expect exemption from persecution and suffering, which belong to, and are identified with, our Christian calling and profession? I do not think it is true.

The Church has been a sufferer ever, and is a sufferer still; and the reason for that is this: she is the Bride of a rejected Lord. Jesus is still despised and rejected of men, a Man of sorrows, and acquainted with grief. It is quite true that He is not suffering on the cross to-day. He suffered there once for all, and put away sin by the sacrifice of Himself. It is also quite true that He is now on the throne, high above all principality and power, and waiting for his Kingdom; waiting until his enemies shall be made the footstool of his feet. But in his members here on earth, Jesus is a sufferer still. What do men say about us?

Do they not say that our piety is hypocrisy, and our loyalty to truth bigotry; also that our zeal in the propagation of the Gospel is fanaticism? Are we not constantly being told that our fidelity to truth and to our Lord is a miserable narrowness, and that our spirituality is other-worldliness? The Christian is not in society:

HE MAY BE TOLERATED,

but he has no place in the world's society. Its leaders will have none of him; its literature lampoons him. You will say that these things do not involve very much suffering. We do not very much mind being left out, passed by, on the part of the people of our time; but when this treatment comes from our own kindred, from members of our own family and friends of a lifetime, then we know and understand what it is to suffer at the hands of the world—in fact, to suffer because of the reproach of Christ.

But the Church of God is called upon not only to suffer at the hands of the world, but to suffer most acutely and intimately through its own ills and miseries and failures and coldness and backsliding. Just in proportion as we are in fellowship with our Lord shall we feel the low estate of his Church. A heart in sympathy with Him knows many a heart-break.

Then there are the sufferings that belong to our individual life through the presence of sin. How we long for one day free from the assaults of temptation on the right hand and on the left—leading to unfaithfulness, and discovering evil where we little thought it to be lurking! And again, the recurring sorrow which comes to us through death—the long-drawn agony of bereavement. He who is on the throne suffers in us, and sorrows in us, and every pang we feel rends his heart. But it is only for

"A LITTLE WHILE"—

till He comes again. He has said, "Behold, I come quickly." Knowing all that was before us, He said, "Let not your heart be troubled . . . . I will come again, and receive you unto Myself." He did not make light of our suffering. True, the Apostle Paul speaks of our "light affliction" in comparison with the glory that shall be revealed in us. The Apostle Peter, moreover, advised believers—"Think it not strange concerning the fiery trial which is to try you . . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings." There is no attempt to minimise the trial or to call it by any euphonious or poetical name. It is God's fiery trial for his golden saints. The fire means pain, agony, destruction, death; in fire nothing can live without a miracle; but the atmosphere of our being is miracle. God is with us in the fire—with us in every hour of our sorrow and heart-break. He will be with us to the end—throughout the "little while" to the morning when weeping shall be past and joy shall have come. That will be the "morning without clouds;" and then He will come and renew us with immortal youth, loveliness and purity.

EVERY PRECIOUS PROMISE

will be fulfilled in that mighty moment. All tears will be gone, all sorrow over. The Bride will be perfected, glorious, spotless, pure, ready for her Bridegroom Lord; and she will be caught up to meet Him in the air, and so shall she be ever with the Lord.

Does it not lift up the heart to realize that He trod the wine-press alone, and is therefore enabled by experience to enter into our weak-

ness and our need? He who cares for us with the tenderest affection, is coming to receive us unto Himself. He is waiting for his recompense, but He wishes to share it with us, his suffering Bride. Hence we are not to think the trial "strange," but to rejoice, inasmuch as we are partakers of Christ's sufferings, that when his glory shall be revealed we may be glad also with exceeding joy. When He shall appear, we shall see Him as He is, and be like Him, and be with Him for ever.

Thursday Evening.

Possession and Prospect.

By Rev. W. R. MOWLL.

We are considering, this evening, "The Glory of the Church Postponed until her Lord's Return, and the Manifestation of the Sons of God." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). In that passage we have three propositions: (1) the priceless possession of the believer, "Christ our life"; (2) a positive declaration of the believer's hope, "Christ our life shall appear"; and (3) the perfect prospect which lies before the believer, "then shall ye also appear with Him in glory." We must never lose sight of fundamental truth, otherwise prophetic truth will be of little value to us.

These are indeed days when the Church of Christ must look to the foundations upon which she rests; and that first proposition brings before us very clearly the ground of faith—"Christ our life." But there is no knowing Christ as our life until we have participated in his death. We stay not at the Cross, but pass on to the tomb. The words, "He is not here, He is risen," never came to me with such force as when, a year ago, I stood within what is thought to be Christ's empty tomb at Jerusalem; and we rejoice together to-night in this glorious truth.

There are thoughts that naturally flow from the fact that Christ is our life. First, He is the *source* of our life. Very earnestly do I ask every hearer, has He quickened you, my friend? Can you say "Eph. ii. 1 is true for me?" If not, God give you grace to do so now. Then, He is the *substance* of our life. "He that hath the Son hath life" (1 John v.); and real happiness is

NOT KNOWN APART FROM CHRIST.

Again He is the *sustainer* of our life. John vi. 53 is interpreted by verse 35: "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." It is by continued trust that my soul is fed by the bread of life. He is the *solace* of our life. We look in vain to-day for the face of some loved one who was here last year; and, when that sorrow came, who solaced us? No earthly friend, but He who is our life.

Once more, He is the *sole object* of our life; for as St. Paul said (Philippians i. 21), "For me to live, Christ." Thus doth our life become intensely real and blessed. Again, He is the *sacred example* of our life. If we would participate in the fulness of the glory that awaits us at his coming, his example must be ever before us. It is not, What do I wish to do? or, What does my neighbour ask me to do? but it is, What wilt *Thou* have me to do? Christ, too, is the *security* of our life.

We pass to the positive declaration, the ground of the believer's hope, "When Christ, who is our life, shall appear." There are many uncertain things in life. There are many things connected with the glorious Scriptures which we have to speak about with a certain amount of diffidence; but here is a truth which, in these times of restlessness and uncertainty, stimulates our faith—namely that

THE MASTER IS COMING AGAIN.

Some of us look upon the signs of the times as indicating his near approach. To-day there is going up from the hearts of thousands of his people the cry, "Come, Lord Jesus; come quickly." Let faith find its resting-place on the "shall" of God's promise; and if everything else fails, may God's "shall" and God's "will" ever stimulate our spiritual life!

Then, "we shall appear with Him in glory." The dismal prospect of the grave is for the dead soul, not for the living one. We talk not of dying; for the believer, that is past. We talk of his coming and of our appearing with Him in glory. There are many here to-night who are mighty in the Scriptures; yet with one voice they would say that they have never yet fathomed the meaning of the statement that we shall "appear with Him in glory." One able writer has said that God's glory is the unfolded fulness of Divine power; and some of us love to think of that last clause of Eph. i., "the fulness of Him that filleth all in all." Let us lift up our hearts with gladness to-night and rejoice with a holy hope.

Ere I take my seat, I would make one appeal. These conferences are blessed times to us; but are they not doubly so when a soul is brought from darkness into light? In my Master's name, lovingly, earnestly, I would ask one and all who are here to-night: Is He yours? Are you his? If not, let me beseech you that the decision be made now. He offers Himself to you; and you may accept Him at this moment. We may not all meet in this hall again; but if we all rejoice in a personal knowledge of Him, we shall be able to say: "When Christ, who is my life, shall appear, then shall I also appear with Him in glory."

The Coming Glory of the Church.

By Rev. Prebendary WEBB-PEPLOE.

At the close of these meetings, we seek to understand, as far as possible, by the teaching of the Holy Ghost, what it is that the Church of the living God is expecting when "unto them that look (or wait) for Christ shall He appear the second time, without sin, unto salvation."

In connection with this Conference and its subject, we speak of the final appearing of the Lord Jesus Christ as, in one sense, the third appearing. Could we fully understand what we are to expect at the coming of our Lord, we should find a perfect incentive to the life of holiness. Christ came to earth as the image of God, and we beheld his glory, as of the only begotten of the Father, full of grace and truth. It was not only for Himself, but for his Church upon earth that He passed into the heaven of heavens in his glorified humanity. We rejoice in the glory now bestowed upon Him by virtue of his finished work of redemption for the world; and, from the moment that finished work has personal appropriation by faith, there is a communication to us in measure of the glory of the Lord, in that we are made partakers of the Divine nature.

Our Lord has fellowship with God in heaven; and, as St. John says, we have fellowship with God the Father and with his Son Jesus Christ. He has all power in heaven and upon earth; and He communicates to his Church

THE GIFT OF POWER,

that she may glorify God in her body and in her spirit, which are God's. We share his glory in showing forth the virtues of Him who hath called us out of darkness into his marvellous light.

As we turn to think of the third appearing of our Lord Jesus Christ, our thoughts are lifted up from earth, with all its degradation, to some contemplation of the transcendent glory which is hidden from mortal eyes within the veil. The Lord Jesus Christ is coming, not in humility, as when He saved us through the Cross; not even as the glory of God, in a spiritual sense, now in the heavenlies; but in a manner which shall make Him manifest to the eyes of all. His glory then shall be a visible glory connected with his person, and it will be, to us, something touching upon his past departure, when He ascended through the clouds, far above all principalities and powers, to be seated at the right hand of the Majesty on high. From thence He is to come forth, actually filled with the very glory of God, that He may transmit that glory to his Church upon earth. Our conception of the nobility and purpose of the spiritual life cannot fail to be enlarged by a contemplation of the fact that all who love the Lord Jesus are destined to be conformed, in every sense, to his glory.

Without detailing events in chronological order, without even daring to say that the advent of the Lord Jesus must be immediately at hand, we fix our thoughts upon the spiritual and physical realities of that of which we shall speak as the third appearing of our Lord and Master, Jesus Christ. Where shall He appear? Dare we localise it, for a moment, so as to fix our thoughts upon some particular sphere in which He shall be revealed? The answer is given by the Master Himself, in Matt. xxiv. 30: "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

IN THE CLOUDS OF HEAVEN—

such was the last sight of Him permitted to men; and such shall be the first sight of Him permitted to his expectant Church. Once He hung between heaven and earth, forsaken of the one, and despised of the other; but there cometh a magnificent vision for the eyes of the redeemed, when, glorified from heaven, and yearned after from the earth, Christ Jesus the Lord shall appear in his glory, connecting heaven and earth together.

To whom shall He appear? Unto them that look for Him (Heb. ix. 28). True, every eye shall see Him; but they who look upon Him without being joined to Him by faith, will mourn in utter anguish of heart, calling upon the rocks and mountains to hide them from the wrath of the Lamb, and from the everlasting destruction which awaiteth the wicked.

For what shall we be waiting at that moment? The answer is given very clearly in the several passages where we have that remarkable Greek expression equivalent to "looking for" or "waiting for," applied almost invariably to the advent of the Lord Jesus in his glory, and to that which He shall bring to them that are waiting for Him. In Rom. viii. 23 we are "waiting for the adoption, the redemption of our body." In 1 Cor. i. 7 we are "waiting for the coming of our Lord Jesus Christ," or for the revelation, the manifestation of our Lord in all the perfection and beauty of his being. In Philippians iii. 20 we wait for our Lord and Saviour, who shall change the body of our humiliation, that it may be fashioned like unto the body of his glory. In Gal. v. 5 we, who are endowed with the Spirit, wait for the hope of righteousness. In 1 Pet. iii. 20 we have the only place where the particular Greek expression is used in connection with anything but the coming of the Lord. Grasp the deep meaning of the fact that God waited in long-suffering in the days of Noah. Now, man waits to see how he shall be glorified in the advent of Him who is hereafter to be much more than a Saviour to them that rightly expect and look for Him.

What shall the revelation of the Lord's glory be to them that are truly waiting for Him? He Himself has given us some very remarkable answers to that question. He tells us, in Matt. xxiv. 30, already alluded to, that He will come "in power and great glory"; in another Gospel it is, "in great power and glory;" and in Luke ix. 26 it is, "in his own glory, and in his Father's, and of the holy angels." Looking back upon his first advent, we think much of the facts. Our present idea of his appearing in the heavens is concerned with a mystery which is

BEYOND OUR UNDERSTANDING;

but every fact connected with the final appearing in his glory seems to centre in the Person of the Christ. And that Person, as it appears to us in the clouds of heaven, will bear his own glory. He emptied Himself of his glory that He might become your Saviour. He now conceals his glory, lest it should utterly overwhelm sinful creatures; but when He cometh again our eyes shall gaze upon Him in his own glory.

He was begotten of the Father, before all time, in the past eternity, that He might represent the Father through time and future eternity; and, at his commanding, we shall see Him in his own essential glory as God. Not until He comes in his own true glory shall we see the perfect Man whom we have pined for amid prevailing impotence and sin. He shall come, too, in the glory of his Father, so that

in that day we shall not need to say "Show us the Father," for we shall have the fullest revelation that soul can desire. Then the glory of the angels shall be revealed for the first time. We shall see incalculable myriads with the highest glory that can be granted to the creature, namely, doing the will of God in perfection, and to have part in this shall absorb our faculties to all eternity.

In what character shall He come? As King of kings, to take his great power and reign over all the earth. We look for Him, too, as Judge. Psalms xcvi. and xcviii. declare that "He cometh to judge the world with righteousness, and his people with equity;" and, as a prelude, the Psalmist says, "Give unto the Lord the glory due to his name . . . worship the Lord in the beauty of holiness." But one title is far dearer to us than any other. He shall appear as

THE BRIDEGROOM OF HIS CHURCH.

It is for Him, the loved One, that our hearts cry out with yearning.

We are told that when He shall appear we shall be like Him, and we think of the perfected body which He wears. In a moment, in the twinkling of an eye, as the trump of God sounds, we are to be changed from our condition of humiliation into the same image, the manifestation of his own perfect glory. This is what the Church waits for, "the adoption, to wit, the redemption of the body."

Recognising our entire unity with Christ, let us also remember for a moment our separate personality, which we retain even while we are members of his body. What shall it be for us when we are actual partners in the glory of his kingdom (Dan. vii. 22; Matt. xix. 28; Rev. iii. 21.)! Moreover, as God has made Christ heir of all things, we are told (Rev xxi. 7) that we are to have like possessions. We need not envy the rich and honoured of the earth, when we think of an approaching inheritance, not only everlasting, but infinite. The privilege which Christ enjoys of holding constant communion with God shall at his appearing be granted unto his Church. We come now to

THE SOLEMN CONCLUSION

of the whole matter. In view of these things, "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God," when all the things that now drag our thoughts and hearts downward will be burned in a fire stronger than any that earth has yet known! Read the story in Mark x. 35-40, and ask yourself whether you can stand the preparation there mentioned.

"Every man that hath this hope in him purifieth himself." See, also, in this connection, Matt. v. 8, xxii. 37; Luke viii. 15, xxi. 19; Heb. x. 36, and John xii. 26: "If any man serve Me, let him follow Me; and where I am, there shall also my servant be: if any man serve Me, him will my Father honour." The Lord's grace, as pictured in Luke xii. 37, is marvellous; but like service is to be our glory and that of the angels to all eternity.

I stand before my Lord, knowing that everything connected with my being is his gift; but, in view of the eternal glory which awaits me at my Lord's return,

I HAVE ONE PRIVILEGE.

I am allowed, in God's grace, to win crowns to lay at my Saviour's feet. Of these there are four: the crown of life (Rev. ii. 10), the crown of righteousness (2 Tim. iv. 8), the crown of rejoicing (1 Thess. ii. 19), and the crown of glory (1 Pet. v. 4).

The day is near when we must hand in our account for the grace bestowed upon us. Grace is intended to lead to glory; for conformity in glory is the corollary of conformity in character and conduct. I charge myself and my hearers, in the name of the Lord, that we each have at least one of these crowns; even though they hang not upon our arms, because too many to hold in our hands. Then shall we bow the head before Him, who is the everlasting portion of our souls, saying, "Not unto us, but to thy name be all the glory, for thine it is for evermore."

New Testament Ministry.

MR. W. R. LANE.*

Those of you who are familiar with Bunyan's "Pilgrim's Progress"—and I hope you all are—will remember whereabouts in the allegory the author places the Palace Beautiful, which is intended, I think, to represent the earthly Church—the congregation of God's faithful people. Mark well the situation of it! Not before the Cross, but after it! How significant this is! Forgiveness at the Cross first. Fellowship at the Palace Beautiful afterwards.

Note also that it was *by* the way. "He lifted up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood just *by the highway side*." If Bunyan had been a Romanist, or a High Churchman, he would not have put it *by* the way, but *across* it, to indicate that there was no way to the celestial city except through the palace. But no, he knew his Bible too well for that. The Bedford tinker was pretty accurate in his theology. He knew that salvation is not in the Church, but in Christ, and so he shows us Christian joining the Lord's people *after* he has joined the Lord.

Mr. Watchful, the porter, who is one of Bunyan's true ministers, asked him his name. "My name," said he, "is now Christian, but my name at the first was Graceless." "May I lodge here to-night?" he inquired. The earthly Church is a lodging place, that's all. Just an inn standing by the wayside for the "relief and security of pilgrims" on their journey to the eternal city. Once inside he sits down to supper with them. It is a lovely

PICTURE OF A YOUNG CHRISTIAN

at his first communion service. He rests at night in the chamber of peace ("great peace have they that love thy law"), and before he resumes his pilgrimage, he is taken into the armoury and there arrayed from head to foot with proof armour. He went in as a Pilgrim, he sets forward now as a Pilgrim warrior clad in the whole armour of God. We must not and will not make light of the public worship and fellowship of God's people, nor of the ordinances appointed by the Lord; only let us be careful to hold them in the place and proportion given to them in the New Testament. We come to the Lord's table not to get salvation, but because we have got it. We rest for our salvation and peace upon the work of another. The work of atonement, which is the sole ground of a sinner's acceptance, is a finished work. Have you noticed in Heb. x. 11, 12 the contrast between the work of the Old Testament priests and the work of Jesus? *They stood* day by day offering the same sacrifices; Jesus offered one sacrifice, and *sat down*.

WHAT DOES THAT INDICATE?

Why, that his work is complete. And where did He sit down? On the right hand of God. What does that mean? *That his work is accepted!* Yes, blessed be God, He whose laws we have broken, whose name we have dishonoured, has accepted that finished work of atonement, and the moment that we look away to Jesus, and accept Him as our Redeemer and Saviour, that moment God accepts us. Our sins were imputed to our perfect Saviour and Surety when He took our place, and his unspotted righteousness is imputed to us by faith. We are then "found in Him, whose infinite meritoriousness is the sole ground of the sinners acceptance with God." Oh, that we all might be able to say in simple faith and love: "God, the righteous God, is satisfied with the sacrifice of the Cross; I will be satisfied with it, too! God has accepted the atoning Saviour and enthroned Him at his right hand; I, too, will now accept him, that He may be enthroned in my heart, my Saviour, my King, *my All!*" It must then, I think, be clear to all of you by this time that the Divine message of grace to the sinner is not "Come to the Church," "Come to the ordinances," much less "Come to the priest," but *come to Christ*. Not the ordinances the way to Christ, but Christ the way to the ordinances; not the Church the way to Christ, but Christ the way to the Church. This cannot, in these Romanizing days, be emphasized too strongly, nor said too often.

Do not let me be misunderstood here; I trust I can sincerely say that I love the Church of Christ for which He shed his blood and broke his devoted heart, and I desire to devoutly revere our Lord's own appointed ordinances. But is there not a danger lest we exalt these into a place not warranted by New Testament teaching and New Testament example? But I must turn your minds at once for a short time to the subject which has been given to me—viz., "The ministry of the Word," as seen in the New Testament. Read 1 Cor. iii. 5-9. We have here some words of an inspired minister about the ministry. Some in the church at Corinth were making too much of the ministers, and some too little. Some said, "I am of Paul," some "I of Apollos," these almost worshipped ministers; others said, "I am of Christ;" these ignored ministers. They practically said, We have Christ, what need have we of men? With Him we can teach ourselves and guide ourselves.

Each party was wrong, and how interesting it is to mark the way the Apostle corrects their error. "We are *labourers* together with God. Ye are *God's* husbandry," or God's *tillage;* better still, perhaps, God's *farm*. "We," Paul, Apollos, &c., "are *labourers*," not owners or proprietors. Ye are GOD'S farm. These Corinthians, in their misguided zeal, were speaking of Paul and Apollos as if each had started a bit of farming on his own account. But Paul says to them: You have mistaken us, we never did, nor do we now, claim to be mastermen. We are just "farm labourers"—that's all. It is a beautifully

SUGGESTIVE METAPHOR, "THE FARM,"

if we had time to gather up all its lessons. Brethren, our God is a husbandman, as we see, —a Farmer—and all his servants, whether presbyters or bishops, elders or deacons, pastors or teachers, evangelists or Sunday School teachers, and all the rank and file of servants too numerous to mention—all are labourers, just farm labourers. The metaphor means *work;* not "office" or "position" or show, but hard work. There must be no loiterers hanging about in the fields of God.

In the New Testament, to be a Christian is to be a worker. Let them be synonymous terms in our lives. Look back now at verse 5, "Who then is Apollos, and who is Paul, but ministers *through* whom ye believed?" God was the Master-worker. They were the channels of his working. "He that plants is *not anything*." This is not what someone else said of Paul. It is Paul's own estimate of Paul. "*Not anything*."

In another place, he says, "Though I be nothing." Mr. Spurgeon once preached a sermon on those words, "Though I be nothing," and he called it "a sermon on a nothing by another nothing." And I think if there ever was one since Paul who felt his own insufficiency and could sincerely say, "I be nothing," it was that ever-lamented and eminent servant of God, and so there seemed scarce a limit to the use his Master made of him. It is when we get a little of that spirit that we shall be grateful for a bit of service in any

OUT-OF-THE-WAY CORNER OF THE FARM.

"There is," said a Christian to me years ago—"there is always room in the Church of Christ for lowly-minded workers." It was a commonplace remark, but how often we forget it! There is not always room for "gifted" and "talented" folk (too often they want far more space than you can spare); but for the lowly-minded, who never waste their time looking for a *big* opportunity, there is always a space and always a work.

> Perilous is the lofty mood
> That will not yoke with lowly good;
> Right life for me is life that wends
> By lowly ways to lofty ends.

There is a great variety of work on this farm. The labour is divided, as we see in verse 6—"I have planted, Apollos watered." That is a principle we do well to bear in mind.

Paul does his work of "planting," and then goes on his way, without any feverish anxiety

* An address delivered on Wednesday evening.

as to the future of the plant. He knows that God is the Owner of it, and He can lay his hand upon another labourer to do the needed "watering." Apollos, on the other hand, is not envious of his fellow-worker. He cheerfully falls in with the Divine plan and purpose, and with all his heart goes round with his watering-pot to refresh and encourage another man's converts. He does not mind coming second to some one else. Some people will not be anything if they cannot be number one! Not so Apollos!

The work is varied and manifold, and yet it is one. There is variety in unity here, as in all God's work. The labour is divided and every man has his special work apportioned. But the farm is one. "He that planteth and he that watereth *are one*."

WE ALL COVET TO BE REAPERS.

This is natural, and maybe it is spiritual too. But the ploughing and the sowing, the weeding and the watering must be done, or there will be no need for the reaper! Do not worry yourself about how many souls one worker may lead to Christ, but rather take comfort in the thought of how many workers God generally uses to bring one soul to Himself. You are not the whole chain; but, thank God, you are a link!

A lady who conducted a large class of women came to me at the close of a fruitful mission and said, "I thank God that nearly twenty of my women have professed to decide for Christ. But you know, Mr. Lane, I somehow feel a bit envious of you," she said with a smile. I knew, of course, what she meant. I said, "I might well be envious of *you*, for you have had the privilege of doing by far the greater part of the work. It is your ploughing and sowing during these waiting months and years that has

MADE THIS HARVEST POSSIBLE."

By and bye, when the Master who gives us our work comes to apportion our reward, that godly woman will of course hear far more about that converted class than I shall; for it says, "Every man shall receive his own reward according to his own *labour*." It is the *work*, and not the fruit, that will be rewarded. The truth is, dear friends, it takes some skill and patience to plough the land and sow it, but almost anybody can do a bit of reaping. Why, if the farmer is a little pushed and the harvest is waiting, he will give a start to any wild Irishman who comes along, if he has but a sickle across his shoulder.

The word "minister," in verse 5, is exceedingly interesting to me. It is the word that is translated "deacon" in 1 Tim. iii. "Let them use the office of a deacon." Don't let the word "office" mislead you. There is no word in the original for "office." It is not really needed there at all in order to give the Apostle's meaning. It is simply "Let them minister," or serve. I am not a Greek scholar, and I do not wish you to think I am; but I do aspire to be a student of God's Word. But you can ask any of the Greeks here about me on the platform if my interpretations are correct or not. You see, according to the translation of this word as given in the Epistle to Timothy, both Paul and Apollos were "deacons." Our modern notions and accommodations are apt to confuse and prejudice us, so that we

MISS THE TRUE MEANING OF THINGS.

Do not misunderstand me if I borrow an illustration right at hand. In the Church of England, for instance, a young minister at his first ordination takes "deacon's orders." In the Nonconformist Churches the brethren who look after the temporal concerns of the Church are the "deacons."

You come to Mildmay and you find a band of godly and devoted ladies who are the "deacons." Not "deaconesses," for that again is a modern accommodation of the word. We find, however, from the usage of the word in the Acts and Epistles that it covers a much wider area than this, and includes a great variety of Christian service.

One of the Scriptures given on the syllabus is Acts vi. 4. "We will give ourselves continually to prayer, and to the ministry (diakonia) of the word." The same Greek word is translated "ministration" in verse 1. The seven were to be "deacons" of the tables and the Apostles "deacons" of the Word. Let us link with the two other passages, 1 Cor. xvi. 15. "The house of Stephanas . . . addicted themselves to *ministry* (diakonia) of the saints," and (Ephesians iv. 11, 12) "He gave apostles . . . pastors, and teachers for the perfecting of the saints for the work of the ministry (diakonia). In these three passages we have three spheres of service or "deacon" work.

In the first circle (Acts vi.) we have men evidently called of God to separate themselves to the special ministry of prayer, and the Word of God. Here, then, we find the principle for the Church's guidance as to "the ministry" in the emphatic sense of the term. But how simple it all is as compared with some of our modern ideas of "the ministry"! We have here not a word of priesthood or ritualism.

How little is said in the New Testament at all about the "ordination" of ministers (bear with me, brethren), and yet how much is being made of this to-day! Why, friends, that great preacher, perhaps the greatest since the Apostles, C. H. Spurgeon, had no "orders" at all in the ecclesiastical sense. He was never ordained, as we say, to the ministry, and yet, who among us can doubt his divine call and ordination to the ministry? Did he not by his life of prayer speak *of man to God*, and by his godly and faithful preaching speak *of God to man*? We must in these days, if we are to go to the root of abounding errors, go for our conceptions of the ministry, not to the monks of the Middle Ages, not even to the Fathers of the early Church, but to the clear light and

PURE AIR OF THE APOSTOLIC TEACHING.

The great Head of the Church has ever raised up (as we doubt not He will continue to do) holy and gifted men for the sacred work of teaching, ruling, and shepherding his people. Let us, though, on our part humbly seek to be clear on this point, viz., that all true ministerial gifts are the sovereign and gracious endowment of our risen Lord and Master Himself. No human ordinance whatsoever can bestow them. Nor, on the other hand, can the lack of any human ordination whatsoever nullify them. "He . . . gave gifts unto men" (Eph. iv. 8).

In 1 Cor. xvi. 5 we have the second and wider circle of ministry or deaconing. A family of good people have devoted themselves to ministering to the saints. It is not here "*The* ministry" (there is no article). It is simply "ministry," without specifying the nature of it. The word does not seem to imply any "official" service, and yet they are evidently counted amongst God's true ministers.

Now look at Eph. iv. 11, 12, and note the third and widest circle of ministers. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. What for? "For the perfecting of the saints *unto* the work of ministering" (R.V.). These chief ministers, then, according to this passage, were to use their gifts with a view to the fitting of each one of the saints, to fulfil his appointed ministry. Each one then has a ministry. Are we fulfilling it? The word "perfecting" here is very interesting. It is translated "mending," in Matt. iv. 21. They were mending their nets. Many of us need this "mending," repairing ministry! A fisherman knows that if he does not take time to mend his nets, a good deal of his labour on the sea will be fruitless. Oftentimes, we workers go home disappointed, having caught nothing; not because we were not in earnest about our work, and not because there were no fish to be caught; but just because we have failed to give heed in our hearts to that ministry which was intended

TO MEND US FOR OUR WORK.

"For the perfecting of the saints unto work of ministering." "As each hath received a gift *minister* it among yourselves" (1 Pet. iv. 10). The grace of God can be carried to graceless lives only as each believer becomes in his measure the minister of it. The seed of the kingdom, which is the Word of God, must be scattered far and wide across the world, but how shall this be done unless every Christian carries his own handful of the seed, and does his appointed bit of work?

I do not mean that we are all to become ministers, or preachers, or teachers in the special sense. All are not to be leaders, else where would be the led? If all were shepherds there were no sheep. But all and each of us must hand on the bread of life to a famishing race—pass on to the next man the blessing that God has passed into our own hearts. The work can never be done if largely left to what we call the ministry, or even to the wider circle of "Christian workers." It can only be done when we all do our bit, as God meant we should, old and young.

I heard a beautiful story the other day at a missionary meeting. A missionary, recently home from China, told of a dear little Chinese boy who was converted to God, and gave up his that idol-worship. When one of the annual feasts for idol-worship came near, he told his father he could not go to it. He said: "I cannot worship anyone now but Jesus." The father got enraged, and on the morning of the feast he savagely flogged the little chap because he would not go. However, he held out, saying that he could no longer bow down to an idol, because Jesus was his Saviour and Lord.

After awhile, when the time came for the feast, the *father* did not go, but just sat down in the house. "Are you not going to the feast, father?" said the boy. "No," he replied; "if you won't go I won't go." And he did not go! But that is not all. Soon afterwards the father was seen with his boy at the mission service. The missionary noticed during his talk about the love of Jesus that the boy from time to time looked earnestly up into his father's face, and whispered to him.

The father looked very anxious and miserable. Presently the little fellow's heart got so full that he called right out, and said, "Oh, father! do you know Jesus yet?" "No, my boy, I don't know Him yet," the father replied.

"GO ON TEACHER, PLEASE GO ON,"

cried the lad. The missionary went on, and again the son broke out, "Father, father, do you know Jesus yet?" "No, my boy, I'm afraid not," said the man sadly. "Please go on again, please go on," said the lad in great earnestness, and the teacher proceeded with his sweet Gospel story. After awhile the man's face brightened, the light had come; and once more the boy said, "Father do you know Jesus yet?" "Yes, my boy, I think I do," replied the father. Then the delighted little fellow turned to the missionary and said, "All right teacher, all right teacher, that'll do." He had got a very heaven in the salvation of his father.

Oh! that we may all catch the spirit of that dear Chinese boy. God fill our hearts to-day with that sacred enthusiasm and fire. Let me say to you, if I may use that little fellow's language, "Go on, teacher, go on" with your lessons, and your love, and your prayers, till all those boys in your class are converted. "Go on, pastor, go on," till all those who hear you have obeyed the Gospel. "Go on, mother, go on" with your daily instruction and example, till all those whom God has given you are safe in Christ. "Go on, evangelist, go on" with the old Gospel message, for there are multitudes, multitudes, at our very doors, who are yet living in darkness, death. "Go on," ye missionaries to other lands, and God make you a thousand times as many more as you are, till all in every nation shall have heard Heaven's message of peace and love. Preach the Word.

The Word. THE WORD!

It has been to me instructive and refreshing, in reading through, again and again lately, the Acts of the Apostles, to mark how emphatic is the preaching of *the Word*. Chap. iv. 4. "Many heard *the Word* and believed." In chap. iv. 29, they prayed, "Grant Thy servants boldness to speak *thy Word*;" v. 20, "Go, speak to the people all *the words* of this life;" vi. 4, "Give ourselves . . . to the ministry of *the Word*;" viii. 4, "Disciples went everywhere preaching *the Word*;" viii. 14, "Samaria (through Philip's preaching) received *the Word* of God;" viii. 25, "Peter and John

preached *the Word* of the Lord;" xi. 1, "Gentiles received *the Word* of God;" xii. 24, "*The Word* grew and multiplied;" xiii. 5, "Barnabas and Saul preached *the Word* of God;" xiii. 26, "To you *the Word* of this salvation sent;" xiii. 44, "Whole city gathered to hear *the Word* of God;" xiii. 48, "They glorified *the Word* of the Lord;" xiii. 49, "*The Word* of the Lord was published everywhere" (there's a grand Bible Society for you!); xiv. 25, They preached *the Word* in Perga; xv. 7, Peter said, "God ordained that the Gentiles should hear from my lips *the Word* of the Gospel;" xv. 35, Paul and Barnabas in Antioch preaching *the Word* of the Lord; xvi. 32, He spake to jailer *the Word* of the Lord; xvii. 13, *The Word* of God preached at Berea; xviii. 11, Paul at Corinth eighteen months teaching *the Word* of God; xix. 10, Paul two years at Ephesus teaching *the Word* of the Lord Jesus; xx. 32, Paul commends them to God and to *the Word* of his Grace.

These quotations make it clear what the emphatic element in apostolic work was. The stress of the story is laid plainly, not on ordinances, but on the preaching and teaching of the Word of God.

Now, may I beg another minute while I just call your attention to some of the wondrous *results* of this preaching of the Word. God's people are often lamenting the sad lack of conversions! Is there not a cause? We have in the Acts an inspired record of "results," and what an *inspiring* record it is!

Chap. ii. 41, "The same day there were added about 3,000 souls;" ii. 47, "The Lord added to the Church daily."

iv. 4, Many believed; the number of the men about 5,000; v. 14, Believers were added to the Lord, multitudes of men and women; vi. 1 The number of disciples was multiplied; vii. 7, Number of disciples in Jerusalem increased greatly, and a great number of priests obeyed the faith; viii., Great revival in city of Samaria; viii. 25, Work takes hold in *villages* of Samaria; viii. 39, Eunuch converted; ix., Saul converted; ix. 31, The disciples were multiplied; chap. x., Cornelius with his family and relations turned to the Lord; xi. 21, "A great number believed;" xi. 24, "Much people was added unto the Lord;" xiii. 42, Great awakening among the gentiles; xiv. 1, A great multitude of Jews and Greeks believed; xvi. 5, Churches increased in number daily; in xvi., Lydia and jailer and household converted; xvii. 4, A great multitude believed and consorted with Paul; xvii. 11, Many believed; xviii., Many Corinthians believed and were baptized, a chief ruler among them. I will close by leaving with you three other texts from this wonderful revival story. They show to us what a living, mighty, conquering message the Gospel word is.

Acts vi. 7, "The Word of God *grew*." Acts xii. 24, "But the Word of God *grew* and *multiplied*." Acts xix. 20, "So *mightily grew* the Word of God and *prevailed*."

Afternoon Gatherings.

MISSIONARY MEETING.

The capacious room appointed for this gathering on Wednesday afternoon proved too small to accommodate the large audience that assembled.

The Bishop of Sierra Leone, who presided, gave a searching spiritual address on the many calls to the mission field and the feeble response given thereto by Christians as a whole. There is more hope, the Bishop contended, in preaching the "old, old story" to the heathen, than in preaching the command, "Arise and go," to believers. Drawing a lesson from the willing obedience of Philip in leaving Samaria to proceed upon a difficult and unpromising errand, the speaker passed on to contrast the rebellion of Jonah against the missionary call to Nineveh. If we, in our day, were bidden to such a city, we, too, might tremble at the prospect; but our call is to fields of an entirely different character, for missionary after missionary could stand up in that meeting and declare thrilling truths of fields white unto harvest, as well as of fields not yet sown. In view of the scarcity of workers, the Bishop appealed for volunteers who would give part of their time, returning to England for such periods as might be necessary.

Mr. Eugene Stock followed with a brief sketch, on similar lines, indicative of the difficulties of the C.M.S. In the early days of the Society people were ready to pray and to give money; but not to go. The idea of giving one's self to the work only dawned upon the Church by degrees. Even the great spiritual revivals of the century, such as that of 1859, did not result in any great outburst of enthusiasm for Foreign Missions, although they were a powerful stimulus to labour among the neglected classes at home. When Mr. Moody's meetings stirred the country, and when the Keswick convention came to exercise so great an influence, still there was no rushing tide. The Christian conscience is slow to realize its responsibility. Nevertheless, they should praise God for what had been done. It would be an easy matter to give instances of blessing, but it would be more profitable to consider the question of our personal duty. It was cheering to recognise the vast improvement that had taken place in the quality of foreign mission workers. In type as well as quantity, progress was observable; in spiritual qualifications and in whole-heartedness, as well as in social status and education. More medical men, too, had come forward, but the committee were at their wits' end to fill up gaps when considering the question of advance.

Rev. C. Jukes, from Madagascar, gave a pathetic description of the persecutions to which the native Christians had been subjected, especially from the French Jesuits, who took advantage of their race and position to create official prejudice against Protestants, and who subsequently laboured industriously to terrorise the blacks into a profession of Romanism. Many of these poor people, however, held sturdily to the truth. Captain Gamble, just returned from the Soudan, added a pithy description of that country, and advocated the gradual establishment of missions, preferably of a medical character, with Khartoum as a base of operations.

MISS LEIGH'S HOMES.

On Wednesday afternoon, in Room 5, the Hon. Winifriede Sugden addressed a meeting on behalf of Miss Leigh's Homes in Paris. Mr. J. G. Pilkington was in the chair.

Miss Sugden said that comparatively few people know how important it is there should be Homes like Miss Leigh's in Paris for the protection of women and young girls. No one ought to take employment in Paris unless they thoroughly understand the French law, which indeed seems to favour employers and not employées. There are two Homes—one at 77, Avenue de Wagram, and one at 18, Rue de Milan for governesses, artists, maids, and business women. A free registry is attached to each, and over 5,000 appointments have been found for the inmates. The Orphanage at Neuilly is also full.

The following incident was related as showing the necessity of these Homes: A young girl having lost her father, being very poor, was anxious to get an appointment. She obtained, as she thought, an excellent one as governess to a French countess at £80 a year. The first month passed and no salary was paid, and so on for six months, when the girl demanded it. She was paid one month, "Oh," she said, "it is six months' salary that is owing me." "No," replied the countess, "you did not ask for it before witnesses, and so it has lapsed." The governess was then turned out of the house. Fortunately she knew of the Home at 77, Avenue Wagram. She was received, and told her story. The lady in charge went to the solicitor to the Homes, who, after hearing the case, said, "Well, we can send the countess a summons and she may pay, because she may be ashamed of having it known; but it is no use to bring it into court, as we should lose. The French law is that wages must be applied for every month before witnesses, or the payment lapses."

The meeting closed with a few words from Mr. T. A. Leigh, of Liverpool.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

A meeting was held in support of this Society on Wednesday afternoon in the South Tent. The attendance was good, but many friends of the Society had written regretting that prior engagements prevented their being present. Among these were Lord Radstock, Preb. Webb-Peploe, Canon Fleming, Rev. W. E. Burroughs, Rev. Lindsay Darling, Rev. Edgar N. Thwaites, and Lord Bangor.

Having lived amongst the Irish for many years, the chairman, Major-General Hatt Noble, was able to speak in the most cordial terms of their character. They are warm-hearted and affectionate; though, on the other hand, they are bigoted and very much under the influence of the priests, but firm and loving treatment goes a long way towards breaking this down.

Rev. Dr. J. Spence, of Belfast, gave an interesting address on the scope and power of the work, which has now been in existence three-quarters of a century. He mentioned that on one occasion he travelled for seven and a half hours in the train with a Romanist priest, who was struck by the great difference between the condition of the people in the south-west and north-east of Ireland. That difference was caused by the fact that in the north-east the people had an open Bible, and the Gospel of Jesus Christ was preached to them freely. Dr. Spence emphasized the fact that the Society is entirely a lay one, not a solitary clergyman deriving a penny of salary from it. Having been connected with the work for twenty years, he was able to speak of the faithful work carried on by the readers. They are not always well educated, but they are a band of Christian men fired with the love of God and the power of the Holy Spirit. The results of their work may not be always apparent, but he knew of many who had been brought to God through their efforts. They rendered great help to the clergy in this way, as single-handed a minister would find it absolutely impossible to reach all those in his enormous district.

The one object of the Society is to bring the people of Ireland into direct touch with the living Christ, and to place in their hands an open Bible which they can study for themselves. The priests profess to give them the Bible, but they do not; or even when they do it is a modified edition, and permission to read it is only gained by a special licence from the priest.

Ireland is awaking and is beginning to wish to free itself from the thraldom of the priest. Doors are opened in all directions and the readers are gladly welcomed; but more workers are needed, especially in the south and west of Ireland. We must step in and use the growing opportunities for putting into the people's hands the words of everlasting life, so that the Ireland of the future may become a light which shall shine before the world and cause men to glorify God.

Mr. R. C. Morgan appealed for increased support for the Society, and was followed by Mr. Leng, Rev. Preb. L. B. White, of the Religious Tract Society, and Colonel Morton, of Mildmay, all of whom spoke of the effective work being carried on by the Scripture Readers, under the vigilant directorship of Capt. J. Kearney White.

SOUTH AFRICA GENERAL MISSION.

Mr. A. A. Head took the chair on Wednesday afternoon on behalf of this Mission. The tent was crowded, and an enthusiastic meeting was held.

The Chairman remarked that on account of the recent difficulties in the Transvaal, all men's eyes were turned towards Africa. The South Africa General Mission was started in 1889; is undenominational, and has a threefold aim: to evangelize the heathen, to rouse the Christian Church to a holier life, and to aid existing evangelical missions and churches. The president of the Mission is Rev. Andrew Murray, who through his writings has spoken to the whole world as to the needs of Africa. The work has grown considerably, and there are now branches in Cape Town, Johannesburg, Durban, Pondoland, Basutoland, Swazieland,

Zululand, &c. The work of the Mission amongst the Europeans is most essential, for many who come out in the mad rush after gold have lost their hold on Christianity and their faith in God, and need converting as truly as the natives. Meetings are held indoors and out, in the market place, amongst the sailors at the docks, and in every way it is sought to bring the Gospel before them. Hundreds of natives come down from the villages to work in the gold mines. They only stay a few months, but during this time there are splendid opportunities for speaking to them of Jesus Christ, and in this way they are enabled themselves to take back the message to their kraals. With regard to the Swazies, the great drawback to work amongst them is the King, who objects to the Gospel being preached in his villages. In Basutoland the French Mission and the S.A.G. Mission are working in close connection, and much blessing is accruing. More workers and more help are required in order to carry the Gospel to those dwelling in isolated villages.

Addresses followed by Mr. T. B. Miller (the chairman of the Council) and Mr. and Mrs. Maynard, all of whom have recently visited South Africa. They said they had found the work vaster than they anticipated, and were much impressed by its effectiveness both amongst the white and black population. It is being carried on on sound principles. Centres are started in the large towns, and it is then endeavoured to work out from these to the villages. There is a burning desire amongst the converted natives to carry the Gospel to their own people. They had the privilege whilst there of witnessing the baptism of thirty-one natives in the sea. It was a very impressive sight to see these men, surrounded by a crowd of laughing and indifferent Europeans, one by one profess their allegiance to Christ, and it was a sight never to be forgotten. It spoke of a brighter time for the tribes to which they belonged. In spite of all these efforts there are still hundreds in South Africa who have never heard of God, and we at home need to join more earnestly in prayer and endeavour, in helping the Mission in carrying on its grand work for Christ and for the uplifting of the people.

Mrs. Gosling, the representative of the Mission in England (who has been in South Africa for some five or six years, and has recently returned from an extended tour), spoke of the heroic self-sacrifice on the part of the missionaries. They often have to work under very trying conditions, and amongst tribes whose habits are most repulsive to them. The natives often seem indifferent to the Gospel message, their thoughts are easily distracted, and in the middle of a service the whole congregation will get up and walk out. They are not willing to become Christians if it involves giving up their evil practices. She had visited nearly every mission station, and seen the work at the different centres, and, in spite of these discouragements, could speak of blessing resulting from the work. She closed by an appeal for more members for the Home Helpers' Union, who by their prayers, their efforts and their gifts will aid the Mission in extending the Kingdom of God.

Greatness of the Bible—How great, how august and Godlike a book is the Bible as a whole! When men have come forth from time to time, and have pronounced, "Thus saith the Lord," their message and its very enunciation has borne upon it the very impress of the mind and majesty of the Divine Author. Nothing is more evident than that to speak after such sort is agreeable to God only, or to one immediately directed by God. And who would venture to suggest wherein He might have spoken otherwise? We are not in this to consider how it would have become Him to publish an edict or make an oration from the throne of his glory to the innumerable company of his angels. The Bible is a book not for angels, but men—for all sorts of men in the world, from the highest to the lowest—and it was written for the saving of men's souls. Viewing the question in this light, considering not merely what the book contains, but also for whose use it was designed, how wonderful a book it is, and how complete an evidence does its entire perfectness afford that it is the Book of God!—*John Howe.*

Other Lands.

The Gospel in Central France.

CENTRAL FRANCE is that part of the country which has been most uninterruptedly under the fetters of the Church of Rome up to the present time. When, at the beginning of the century, Napoleon organized the Roman Catholic and Protestant Churches on the basis of concurrent endowment, only one Protestant church was found to exist in the Centre. The clergy set to work to destroy it by means of mixed marriages; wealthy Catholics, young men and women, being ordered to marry poor Protestants. This astute policy has been so far successful that the church in question, which then numbered 900 members, now contains only 100. But the last quarter of a century has seen the development of several evangelistic movements, with the result that there are now a considerable number of Protestant communities in this region.

At St. Etienne, a great manufacturing town of 135,000 inhabitants, where I have lately spent a fortnight, the M'All Mission has for the past eighteen years been under the direction of Dr. Hastings Burroughs, an Irishman, who possesses the full French medical degree, and is thus able to practise medicine without hindrance. Attached to the mission is a free dispensary. Here is the

NARRATIVE OF ONE OF THE CONVERTS.

She brought a boy to the dispensary one day, some ten years ago, and whilst she was waiting an earnest young man, now working as colporteur, told the story of his conversion. She was greatly astonished to hear any one acknowledge that he had been himself a sinner, was deeply impressed, and wished that she could be "a little ill" in order to go again to the "consultation." However, she afterwards learned from a neighbour that there were evening meetings in the hall, and at these she became an interested attender. The loss of her husband induced her to train as a nurse; this involved absence from St. Etienne during some five years, but whenever she came to the town, two or three times a year, and made needful purchases, she tried to arrange to stay over the night and attend a meeting. Now she is again settled, has found peace in believing, attends, whenever possible, the services of the Free Church, as well as the mission meetings, and is considering the pastor's proposal that she should join his church, she at present not feeling herself ready for so high an honour.

Since leaving St. Etienne, I have been staying for three days with M. Delattre, pastor of the Free Church at Clermont Ferrand, Puy de Dôme, the ancient province of Auvergne. Here a remarkable work is going on in one of the most fanatical and priest-ridden districts of France. M. Delattre, in a remarkable pamphlet, published by him a year or two ago (*L'Eglise et l'Evangélisation*), advocates

A NEW METHOD,

which he considers to be more in harmony with the practice of the early Church, than that hitherto adopted. Instead of settling a permanent worker, called an "evangelist," in a new locality, he would visit in turn a number of fresh villages, holding in each a lengthened series of meetings for two, three, or four weeks, and then encourage those who have professed conversion to meet together for Bible study and prayer, taking care to provide for their being frequently visited afterwards. Just in this way, he urges, did Paul and Barnabas, on their first missionary journey, leave behind them groups of young disciples, amongst whom they established elders. When, some time after, Paul "returned to visit these brethren in every city wherein they had proclaimed the Word of the Lord, and to see how they fared," he had "the joy of finding that, during his absence, these churches of yesterday's birth, having neither New Testament, nor libraries, nor religious newspapers, nor ministers of the Gospel learnedly prepared, 'were strengthened in the faith, and increased in number daily.'"

M. Delattre is no mere theorist. He has for some years been engaged in putting these views into practice. In more than thirty different localities around Clermont he has held series of meetings, of which the longest extended to over a month, and there are now some fourteen of these places where regular services are held, besides others where there are isolated Christians. The fire of persecution has severely tried these little communities, and many who appeared to have been truly converted have given way; yet there remains an amount of solid result, which is already an abundant reward for the labour bestowed. M. Delattre himself has often been in peril of his life; one day last autumn an organised band had determined to waylay and murder him; but, in the good providence of God, he was prevented by a heavy cold from going on the intended mission, and though his substitutes were beaten and stoned, they were not deemed worthy of actual martyrdom.

Time did not permit, nor was the season favourable for any visit to these outlying villages; but I was much pleased with the little church at Clermont itself, which its pastor has taught to help him by its prayers and efforts, in his plans for the evangelization of the surrounding regions. At a crowded week evening prayer-meeting in the vestry, which I had the privilege of addressing, it was delightful, in this land where fanaticism reigns—alas! too often even in the Protestant churches—to hear men and women, in simple earnest language, joining their prayers for the spread of the Redeemer's kingdom all over the world, and specially in their own locality. Will not your readers join them in prayer for France?

Joseph G. Alexander.

Clamecy, Nièvre, July 1.

The Northfield Conference.

THE seventeenth general Conference of Christian Workers will be held at Northfield, Mass., August 1 to 20, and all who are interested in the study of God's Word, in the development of their own Christian lives, in a revival of the spiritual life in the Church, in the conversion of sinners and the evangelization of the world, are cordially invited to be present.

I am glad to send out this invitation to my fellow workers, because I believe such a gathering was never more needed than it is this year. Many thoughtful men have come to feel strongly that the hope of the Church to-day is in a deep and wide-spread revival. We are confronted with difficulties which can be met in no other way. The enemy has come in like a flood—it is time for those who believe in a supernatural religion to look to God to lift up a standard against him. Oh for a revival of such power, that the tide of unbelief and worldliness that is sweeping in upon us shall be beaten back; that every Christian shall be lifted to a higher level of life and power, and multitudes of perishing souls be converted to God! Why not? God's arm is not shortened, nor his ear heavy.

The history of revivals proves that such a work must begin at the house of God. Who can doubt that if somehow the Church could be thoroughly aroused—not a mere scratching of the surface of our emotions, but a deep heart work that shall make us *right with God* and clothe us with *power in prayer and service*—the last months of this century would witness the mightiest movements of the Holy Spirit since Pentecost? The whole aim of this Conference is to help in bringing this about.

Why need any pastor or church fail to share in the blessing? How sad the experience of that worker who sees others greatly used in such a movement and himself passed by—other fields rejoicing with the joy of harvest while his still lies barren and unfruitful! It need not be so. Let us break up our fallow ground, seek a fresh anointing of the Spirit, and then move forward, expecting great things of God.

We are to have with us some of the most widely-known teachers of this country and

England—men to whose labours God has already set his seal. There will be the great help that comes with close contact with hundreds of earnest men and women, almost all of them engaged in some form of Christian work. Those who wish for solitude may find it in the woods near by. The accommodation for boarding is ample and pleasant, and the expense moderate. I shall be glad to hear from all who are planning to come.

May I not ask Christian people to begin now to pray for a special outpouring of the Spirit upon every meeting of the Conference?

D. L. Moody.

East Northfield, Mass., July 1, 1899.

Notes from Tasmania.

FOR the sake of those who are interested in our movements, let me say that we are still detained in the colonies. Our berths were secured on the *Australia*, due in London on June 3, but our youngest child developed whooping-cough the week before we should have sailed. Though very much better, she is still unfit to take on board. Of our future we know nothing. We have no plans, but are waiting on God for daily guidance.

The church at Launceston has already given a unanimous call to Rev. W. G. Eddy, of Geelong, which it is more than likely he will accept. He is in all respects a most suitable man for the work.

The Anglican Synod, held last month in Hobart, was remarkable chiefly because of the discussion on

RITUALISM.

Captain De Hoghton, R.N. introduced the question in a vigorous speech, and moved a resolution affirming "unswerving allegiance to the principles of the Reformation." The discussion indicated that most of the acting clergymen in the colony are favourable to the Ritualistic movement; yet the strength of the Protestant laity was such that, with a slight modification, the Protestant resolution was carried by forty-nine votes to thirty-eight. The Bishop, in his concluding remarks, spoke of both parties in the discussion as being practically agreed! They were all a fine lot of men, and he was proud of them! It is manifest that here, as at home, the strength of the Protestant movement is in the people.

We have no such thing as a State Church in this Colony, yet we are not wholly free from clerical intolerance. In Hobart there has recently been an exhibition of this, which has excited very general indignation. The Hon. A. T. Pillinger, Minister of Lands, who died a few weeks ago, was a Wesleyan. The Wesleyan minister attended him during his illness, and after his death was asked to make arrangements for the funeral. The Premier, without consulting Mr. Teazere, the Wesleyan minister, arranged for a State funeral, to be conducted in the cathedral by the clergymen of the English Church. This is described as a distinct violation of

THE PRINCIPLE OF RELIGIOUS EQUALITY,

and the indignation it has aroused is likely to find public expression.

The clergymen who conducted the service have excited yet further indignation. After the service in the cathedral it was understood that the Wesleyan minister should have entire charge of the funeral at the grave, and this was desired by the chief mourners. But the clergymen insisted upon continuing the service, and although a message was sent to them while on their way to the cemetery, saying that their services would not be acceptable to the mourners, they still insisted, and but for the courtesy of the Wesleyan minister a disgraceful scene would have taken place at the grave. The indignation aroused by such ungentlemanly—not to say unChristian—conduct is not likely soon to subside. George Wainwright.

Mr. John Odling, secretary of Dr. Barnardo's Homes, is, we hear, dangerously ill with peritonitis.

Movement in Austria.

SOME of your readers will remember the name of Pastor Dardi, who last year began work among the Italians at Trieste.

The Lord blessed him abundantly, and he was able, with the help of the people themselves, to hire a little chapel, where services were held four times a week regularly. Forty people professed conversion, and many more are anxious. The devil, of course, got anxious, on seeing his kingdom shaken, and persecution began.

In Austria one is not allowed to form a church (recognised by the State) unless there are two hundred members. Pastor Dardi, therefore, had to give his services a private character; and the entrance to the meetings was by tickets only. The chapel seated about ninety-five persons, and was always full. The Gospel was preached in all its simplicity, and one felt that soon the place would be too small. Plans were made about future work, when one evening a police detective entered, and reported the meetings as *not* private. An order came to stop the services; the chapel was closed, and for days the pastor was followed about by a policeman.

Feeling that God has called him to his work, Mr. Dardi has opened his own house for services, but only thirty persons can be seated in his rooms, and people beg him to get a larger place. He writes to me: "I am wholly at my Master's service, and if it can do good to the cause, am willing to go to prison." There is only one way out of the difficulty, and that is that the chapel previously used be bought by the Methodist Church. Then it will be considered a *private* house, and the authorities cannot forbid the meetings. For this 4,000 florins are wanted; a lady has promised 300 florins, and Pastor Dardi thinks he will be able to raise 1,000 florins in Trieste. But where has the other 3,000 florins to come from? Pastor Dardi's address is 2, Via del Bosco, Trieste. Aug. R. Kool-Antonini.

Venice, Fondam. Cannaregio 923.

Our Cabmen.

DEAR SIR,—About two years ago I wrote to your paper suggesting the formation of a Prayer Union among those who care for the spiritual needs of cabmen. My letter caught the eye of a working woman in Bournemouth, who wrote me a touching letter begging for a personal interest to be taken in the drivers there, and saying she felt sure, while many of them would not read a tract, they would respond to words of help and encouragement—this she had been praying for, for long.

Just a year ago this prayer was answered, and a lady found who has regularly visited the ranks every month, and had every encouragement from the men. Hoping this will meet the eye of my Bournemouth correspondent (as she wrote anonymously).—Yours sincerely, Marion McBryde Broun.

20, Brookside, Cambridge.

The Late Mr. George Rettie.—We mentioned to Dr. Barnardo, at his farewell meeting of 250 boys and girls at Aldersgate Street, on Tuesday, that we were then going to pay the last token of respect to our beloved friend. Dr. Barnardo, who had not heard of his death, replied, after a minute's pause, "It comes to me like a personal shock." In this, we are sure, he spoke the feeling of many other workers by whom Mr. Rettie is held in loving remembrance.—[Ed.]

Paddington Hall.—The work carried on at Paddington Hall has many departments, but it is evident from the annual report that a sound evangelistic spirit pervades one and all. Mr. John Davidge, the superintendent, who has for so long ministered to the spiritual and social needs of the very poor, continues, by preaching and visitation and the organization of varied praiseworthy undertakings, to uphold the Gospel. Good has resulted, too, from the reception at the Clacton "Cottage by the Sea" of a number of hungry and forlorn children of the slums. Address, Mr. J. Davidge, 90, Church Street, Paddington Green, London, W.

Home Missions.

Dr. Barnardo's Homes.

FOUNDER'S Day at Dr. Barnardo's Homes was celebrated at Stepney Causeway on Saturday last with characteristic enthusiasm.

The great buildings, so clean and admirably kept, were gay in a holiday dress of crimson draping and flags of all nations, and from an early hour large numbers of visitors thronged the various departments, inspecting the work and catechizing the workers in this great hive of industry.

Passing from room to room, each capacious and well-lit, one saw, first of all, the blacksmiths' and wheelwrights' shops, where sturdy lads,

INTELLIGENT AND SELF-RELIANT,

were deftly hammering gleaming iron rods into shape, or with rapid strokes from an adze, preparing the spokes of a wheel. Close by is the bakery, spotlessly kept, and busy with the rapid movements of the white-capped and aproned youths who knead, weigh, and shape the loaves. The master baker allows a glimpse of one of the ovens, a long iron cavern, and of a store room full of good bread and wholesome cake. "Six hundred loaves are baked daily," he adds, with a smiling pride in the neatness of the establishment.

Upstairs there are workshops of many kinds, all noticeable for the spirit of concentration and industry shown by the lads, and for kindly instruction and oversight. The tailoring rooms were lively with the rattle of machines and the shears of the cutters-out. In the printers' room much tasteful work was shown, and the harness department was resplendent with terraced heights of leather and gleaming brass. Everywhere an inspection revealed care and thoroughness, and one could not fail to conclude that the sound character of the instruction so obvious in each section has much to do with the success of the Doctor's lads in after life.

Among the clattering looms of the matmakers, among the shavings and gluey odours of the carpenters, in the magnificent kitchens where giant coppers are giving forth such grateful steam, the same spirit and methods force themselves on one's attention. The great organisation has attained that happy pitch when the maximum of personal care results in the minimum of friction and worry. The work is well done, because it is done in the best spirit and under skilful training.

Certainly, amid so much that was a delight to the thousands of visitors, the chief attraction was her Majesty's

HOSPITAL FOR SICK WAIFS.

Had Elizabeth Barrett Browning seen this excellent institution, she might have penned a sequel to her "Cry of the Children," for the pitiful little sufferers have here all the care and skill that Christian love and medical science can afford. Centred in each ward was a mass of lovely flowers; every little bed coverlet shone red in the summer sun, and the pervading influence of this palace of pain was one of stillness and rest. Here a tiny mortal heaved a sigh of satisfaction with a toy or a blossom; there a weird boy of ten, in the grip of consumption, sank back on to his pillow with a pathetic gesture of relief. The babies have a ward to themselves, and were especial favourites with their many boy and girl visitors, the convalescents exhibiting their prowess, under the care of motherly nurses, in riding acts on prodigious rocking horses.

The annual meeting, which was held in the playground, partook largely of the nature of practical illustrations of the work rather than speechmaking. The musical drills and gymnastic exercises by hundreds of little men and women, the "soldiers and sailors'" tug of war, and other notable features, were as welcome as ever. Interest naturally centred, however, in the "march past" of 250 stalwart emigrant lads and lasses who sail on Saturday next for

Canada, and in the seemingly endless procession of former inmates who, having been placed in situations at home, have kept their positions with credit for periods varying from one to ten years.

The addresses were bright and pointed. Sir Henry Bemrose, after reminding the audience that

THE ONLY QUALIFICATION

for admission was absolute need, pointed out the value of the Institutions to the empire at large, and emphasized the fact that Christianity was the basis of the work. The aim of the management is to lead every child to the Saviour.

In kindly terms, Earl Grey, referring to the emigration work, ascribed the smallness of the number of failures to careful oversight; and went on to voice the general appreciation felt at the young folks' combined cheerfulness, alertness, and restraint. Canon McCormick told of the wondering comment of the hungry child who, assured that he might stay in the Homes, cried, "And I shan't never 'ave no empty stummick no more;" and venerable Sir George Williams, led to the front by Dr. Barnardo, remarked that he would confine his speech to a promise of £100.

Rev. Dr. Hanson, in a forcible address, told how, after a critical inspection of the work, he had become an absolute convert to it. He prayed with all his heart, God speed this great Christian enterprise.

A practical demonstration of the methods adopted in case of fire came as a surprise, but was convincing as to the coolness and discipline of the lads and their leaders, and then prayer concluded one of the most satisfactory festivals in the long annals of Dr. Barnardo's Homes.

A Quiet Day at Jordans.

THE fifth annual conference at this historic spot, convened by Mr. Colin Taylor and Mr. J. E. Taylor, was held on Thursday last and was well attended. The fundamental truths of the Christian Faith were specially under discussion: (1) Original Sin. (2) Atonement. (3) Forgiveness. (4) Need of New Life. (5) Resurrection. (6) The Hope of Glory.

Mr. Colin Taylor introduced the subject by a comparison of Old and New Testament teaching, which alike prove that Atonement is God's plan throughout the dispensations. It was further developed by Rev. F. S. Webster in an able and extended address, and in a few words by Mr. R. C. Morgan.

The afternoon meeting was addressed by Mr. J. E. Taylor, Captain Carey Brenton, Mr. W. Lane, and Rev. J. Gossett-Tanner, who wound up the whole in a high-toned address of especial interest and fervour, referring to the "seven togethers," which will be recalled by those who remember Mr. Denham Smith—crucified together with Christ; buried together; quickened together; raised together; seated together; suffering together; and, to be glorified together. Already we have the six bonds of union, Mr. Tanner reminded us, and the seventh may be ours, how soon?

L. A. B.

Irish Methodist Conference.

THE annual Conference of the Methodist Church in Ireland has been held in Dublin. It was remarkable for deep spirituality of tone and for hearty unanimity. Rev. H. Price Hughes presided with great ability, tact and energy.

Eleven young men who had satisfactorily passed the usual examinations, and completed the long probationary course prescribed by Methodist law and usage, were set apart for the full work of the ministry, while six others were received as ministerial candidates. Out of 50,000 guineas aimed at as a Twentieth Century Fund, 48,000 were reported as already promised. A Church Extension Committee was appointed for Belfast with the view of securing sites and helping in the erection of new churches. The outlook on the whole seemed most encouraging and satisfactory. Revivals of religion were reported as having taken place in various centres, and open-air preaching is carried on without much opposition in bout thirty towns in the south and west.

Barry Dock Mission.

THE annual report of the Gospel Tent Mission, which, superintended by Mr. Gerald Coultas, carries on evangelical and unsectarian work in South Wales, is a modest recital of devoted effort in preaching the Gospel to the poor.

Both at Barry Dock, in the heart of the dock labourers' quarter, and at Brynmawr, remarkable instances of conversion have occurred. Drunkards, blasphemers, and other notorious sinners have turned with contrition from their evil ways, their lives bearing witness to the thoroughness of the change wrought by faith in Christ. Missions have also been held in many parts of South Wales.

Open-air services are a special feature of the mission; cottage meetings have likewise proved very successful, and the copies of Scriptures and Gospel tracts have been scattered broadcast in many important centres of population.

Other useful departments of Christian work, both on board ship and ashore, have been maintained with blessing, among the most serviceable departures being the initiation of rescue and preventive work. Communications may be addressed to Mr. Gerald Coultas, Mission House, Barry Dock, South Wales.

Temperance at the Crystal Palace.

THE chief popular feature of the week's demonstrations organized by the National Temperance Council was undoubtedly the gala day at the Crystal Palace on Wednesday last.

Thousands of temperance people gathered for the occasion from all parts of the country; but, in the midst of recreation and innocent pleasure, the duty of pleading the cause of abstinence was by no means lost sight of. The true temperance man is instant in season and out of season; and so, in many parts of the Palace and grounds, meetings of a vigorous and enthusiastic character were held. As may readily be imagined, the "moderate drinker" was the subject of scathing condemnation and forcible appeal, while the action of Lord Peel in connection with the Royal Commission evoked many a pæan of gratitude.

A very interesting occasion was the breakfast to the Temperance Mayors of England, given by Mr. Arnold F. Hills. The thirty-two worthy representatives of municipal government, wearing their chains of office, and supported by a large muster of temperance advocates, presented an imposing appearance, while their words of sober sense in condemnation of the drink traffic were received with acclamation. After a telling address from Mr. Hills, who referred to the extension of temperance principles among men of authority in municipal affairs as an important sign of social development, Mr. T. P. Whittaker, M.P., delivered a rousing speech, dwelling on the need for thorough work on the part of watch committees in controlling the liquor trade. The Right Hon. W. E. Clegg, Lord Mayor of Sheffield, mentioned that, so far from finding any difficulty in withholding strong drink when dispensing hospitality, he believed that even those who disagreed with him on the temperance question would feel something of contempt for him if he had gone back on his principles by supplying the alcoholic liquors usually given. Mr. J. Price Lewes, Mayor of Wolverhampton, speaking as a local preacher as well as a teetotaler, called for still more energetic effort to cope with the great evil which still threatens to throttle the commonwealth.

Vigorous words were added by Mr. C. W. Deacon, Mayor of High Wycombe, who said that ninety-five per cent. of the cases that came before him for trial had their origin in drink; and by Mr. Smith, a well-known speaker from Glasgow, who cheerily anticipated the happy moment when the last public house signboard shall be deposited in the British Museum, as a monument of our stupid endurance of a national evil.

Rallies were held, also, in connection with the Women's Temperance Association, the British Women's Temperance Association, and the Primitive Methodist Temperance Society; whilst a picturesque function was the many-bannered procession of temperance societies.

West London Tabernacle.

THE announcement that Mr. Henry Varley would preach in his old sphere of service on Sunday evening, drew together a crowded and joyous audience. The address was suggestive, stimulating, and refreshing. The service of praise was especially effective.

At the close of the service hundreds of old friendships were recalled and renewed. Testimonies of blessing received twenty to thirty years before poured in upon the preacher. Many told of conversion to God, and the manifest proof of the continuance of the work of grace must have rejoiced the heart of our esteemed brother; to find the hearts and lives of so many bearing witness to their establishment in the faith of Christ was cause for profound gratitude. The fruit of the Gospel, preached and trusted, as "the power of God unto salvation," was seen in harvest luxuriance.

From great distances many had come to tell the servant of Christ how the Lord that "had begun the good work in them" was carrying it on with power and progress. To use Mr. Varley's words, "Our cup of blessing ran over with joy and gratitude as we beheld the proofs of his gracious use of us in years long past." Mr. Tod, a devoted servant of Christ from the States, is now the minister of the Church worshipping in the Tabernacle. He took part in the service, and expressed his joy in seeing back in England, and amongst his old friends, their former and loved pastor.

One deeply interesting incident is worthy to be told. A young missionary, who for eight years has been in China, and who went out in connection with the Foreign Missionary Society at the West London Tabernacle, was home for a brief furlough. He was present amongst the great company who stayed to bid affectionate welcome to Mr. Varley. "Do you remember me, sir?" he inquired. "I shoul say that I had met you," was the reply. "Ah, dear sir, you were the means of my conversion to God about fifteen years since. You baptized me here, and I gave myself to the foreign field, and you will be rejoiced to hear that whilst in one of the cities of China I met another missionary who had come from Australia. We were talking together of our past history and experience, and what had led to our coming to China." Telling of his conversion, he said: "I was brought to the Lord under Mr. Varley's preaching in Melbourne, Australia. We both had the same glad story to tell, and when we knew it, we had a real praise and prayer meeting together."

It was a sample of harvest home, another joyous proof that fruit abounds, that "he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It is a noteworthy fact that quite a number of the brethren who were associated with the church in official positions are still filling the places they occupied when Mr. Varley was at Notting Hill.

W. T. Paton Memorial.

A COMMITTEE has been formed to perpetuate the memory of the late Mr. W. T. Paton by a fitting memorial; and this will in the first instance take the form of an endowment for the Cloudesley Institute (Y.W.C.A.), Islington, a work which lay very near his heart. To that institute Mr. Paton devoted much time and labour, and specially commended its interests to the care of his wife and daughter. In the second place, the committee hope to erect a home at Munmar in memory of Mr. Paton, as a refuge for the distressed widows of India, in whom he was much interested. This will be carried into effect through the Zenana Bible and Medical Mission, with which he was closely connected for many years. The treasurers of the Memorial Fund are Lord Kinnaird and Mr. Joynson Hicks, who may be addressed at the Y.W.C.A., 26, George Street, Hanover Square, W.; or the Z.B.M.M., 2, Adelphi Terrace, W.C. Contributions for the Cloudesley Institute may be sent to Miss Paton, 22, Highbury Terrace, N.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

For the Young.

A LITTLE girl was returning from school one pleasant summer afternoon across a breezy common, on the other side of which her parents lived.

She usually ran along with light and merry step, anxious to join her brothers and sisters at their play. But this afternoon she was busily thinking about a book, of which her school-fellows had been talking.

"Have you ever read 'St. Winifred's, or the World of School,'" a young friend had asked her. "It is a lovely story, and you must try to get it, for you would enjoy it very much."

Now this dreamy maiden thought a book, "a lovely story," was about the most attractive thing the world had to offer, and her face became quite serious as she pondered the ways and means of procuring this special treat, and came at last to the conclusion that it could never be hers. Mother could not afford to buy it; she only had sixpence of her own; none of her school friends could lend her a copy. It was a hopeless case.

Now Mary loved fairy tales. She had often thought how delightful it would be if there were *real* fairy godmothers to wave *real* fairy wands, causing the *real* thing you wanted to appear. And after all (she mused) there are lots of really kind people, who would be only too pleased to give me the book I want. But then they do not know about it, and how can I tell them?

Mary paused. She sat down upon a stone and took a piece of exercise paper from her school-bag very slowly, and as if lost in thought. Then she began to write in her best round hand. Anyone peeping over her shoulder would have read as follows:

"A little girl wants to read 'St. Winifred's, or the World of School.' If the kind person who finds this paper will send the book to Ivy Cottage, Wood-dean, the little girl will be very grateful."

The breeze played with the paper, and it flapped up and down as she held it loosely between her finger and thumb. What was she going to do with it? We shall see. With sudden decision Mary swung her school-bag over her shoulder and set off in a mad rush, holding the missive high above her head as she ran.

In a very few moments the wind had borne it away, nor did the child look back to watch its fate, though sorely tempted to do so. . . . . .

Needless to say, Mary waited for her story book in vain. And what became of her little letter neither she nor I can tell.

But when, years afterwards, she told me the story of her message confided to the breeze, it made me think of the petitions we can send straight away to Heaven like white-winged messengers, to tell our inmost needs; and these can never flutter to the ground, or be lost on the way.

Faith is the breeze that will bear them ever safely to their destination.

Ask then, dear children, for blessings on those you love. Pray for yourselves, for the poor, the sick, the sad. And do not forget the children in other lands, who have not learnt the blessed promise.

Do you ask me what promise?

Ah! I fancy the Bible Searchers know it as well as I do.

It is: "*Ask, and it shall be given you.*"

M. A. Hofland.

Two little eyes to look to God,
Two little ears to hear His Word,
Two little feet to walk in His ways,
Two hands to work for Him all my days,
One little tongue to speak His truth,
One little heart for Him now in my youth;
Take them, Lord Jesus, and let them be
Always obedient and true to Thee.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 184).

Word-Pictures

1. All the country-side is desolate, the corn-fields brown and bare. We see some men preparing for a journey, and packing up various articles of home-produce, probably intended for a present. One of the group is talking to an old man, gesticulating earnestly, and pointing the while to a lad whom he wishes to join the travelling party. The old man clings to the youth with trembling eagerness, as though he would never be persuaded to part with him. (*a*) Name these three individuals. (*b*) Whither is the company journeying? (*c*) Of what does the present consist?

2. Yet another picture of travellers! How bright and happy they are! We see the same old man, but now there is a look of peaceful serenity upon his face as he gazes round on his children and his grandchildren journeying down to Egypt with him in waggons which the king has sent. They must be nearing the end of their journey, and all eyes are directed towards a chariot which is rapidly approaching. Its occupant alights and rushes to the old man, falling upon his neck in a loving embrace, and weeping tears of joy. (*a*) How many travellers were there in the party that left Canaan for Egypt? (*b*) Between whom and where did the meeting take place? (*c*) Give the age of the Patriarch at this time?

3. How stealthily yonder woman is creeping from her tent, and what a strange burden she carries! It looks like a rough sort of basket woven from rushes, and though she hides it as far as possible, if you peep more closely, you will perceive the sweet form of a baby boy nestling down in this strange resting-place. (*a*) Where is she carrying the baby, and why? (*b*) Who are its parents? (*c*) Name a verse in the New Testament which refers to their trust in God.

4. A beautiful Princess is walking by the riverside, and she has just discovered the basket of rushes where it lies hidden amongst the flags. One of her maidens stoops down to draw the little ark to land, and the baby ceases to sob, as if it finds itself once more tightly held within the shelter of loving arms. (*a*) Give the name of the child, and the meaning of the name. (*b*) Where is this kind act of Pharoah's daughter referred to in the New Testament?

(Children under *ten* do 3 or 4; under *thirteen* any two.)

ANSWER TO LAST SEARCHER (No. 183).

1. Psalm lxvi. 6.
2. Psalm xxxiii. 7.
3. Micah vii. 19.
4. "The wicked are like the troubled sea, when it cannot rest." Isaiah lvii. 20.
5. "Simon the tanner, whose house is by the sea-side. Acts x. 6.
6. The parable of the Sower and the Seed. Matt. xiii.
7. Matthew viii. 26, 27.
8. To Ptolemais, or to Jerusalem. Acts xxi. 5.
9. Matthew xiv. 24-33.
10. "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Psalm xciii. 4.

No. 183.—Correct answers (first list) received from:—

A—Jennie Almond, Wilfred Aldous.

B—Leslie Bell, Daisy Bligh*, Gordon Bligh, Gertrude Bush, Phyllis Boyd, Ella Burton, Edith Banks, Rachel and Esther Blumenthal, Violet Braun*, Rose Butter, William Berwick, Ella Berryman*, Dorothy Butcher.

C—Lydia Cleary, Elizabeth Clarence, Edith Chevalier, Grace Charik, Bessie Cheale, Kitty* and Carl* Cope, Anna Chanyen*, Ida and Mabel Cole, Eleanor Chance, Adelina Clark, David* and John* Colville.

D—Lucy Davidson, Ivy* and Violet Donaldson-Selby, A. E. Davis*, Pelognia Daws, Dorothy Daintree, Stanley Drew, J. P. Davies.

F—Temperance Foskett*, Vincent and Mabel Fleet, Beatrice Fallows*.

G—M. Gover, Rose and Esther Goodman, Eliz. Gerechter*, Kathleen* and Irene Gough, Constance Gabbett*, Tom Garfit, Clarice* and Bertie* Gale.

H—Beatrice Hastings, Claude Hutchence, F. Harding*, Eric Hill*, Lottie K. Hamilton (Bath), Jennie Holmes*, Beatrice Harland, Hettie Hill, Willie Hooper.

I—Nellie Irving, Alice Ingeburg.

J—Emily Jones*, Betty Jacobs.

K—Nellie Keeley*, Max, Eva, and Stanley Kalb, Maurice Kalinsky.

L—Margaret Lee*, Gertrude Lambert, Nellie and Edith Lockhart, Blanche Lindup*, Annie and Mary* Levine, Annie Lipschitz, Cecilia Lichtenein*, Dudley Lewis, B. Le Mesurier.

M—Mabel Morris, L. F. and O. L. Morice, Mabelle Mounstephen*, Hedley Meader*, Margie Marston, Marie Meek, Winifred Marshall, Dorothy McMullin.*

N—Mary and H. L. Neligan, Eleanor and Valerie Noel, Dora and Leah Niels, Maude Nottage.

P—Mary Plumb*, Katie, Leonard* and Walter Picknell, Hilda* and Ernest Pearce, Lizzie Pratt, Lilian Pearson*, Ruth Pledger, Margherita Perlmann, Ethel Palmer*, Daisy Pym.

R—Ethel Rowe*, Maude Rosenburg, Alice Reid*, Marion Richards, Kate Rosenbloom.

S—Douglas Stevens, Mary Seed*, Joseph Stephens, Kathleen* and Douglas Shepherd, Gertrude Scott, Fanny, Amy, Dryll and F. Stileman, Muriel and Rosetta Sherwin, Annie Shelley*, Laura Standen*, Eveline Steed, Flora Shadbolt*, Jessie Snowball, Esther* and Lizzie Simmons, Bertha Stocker, Ronald Studd, Mary Symon*, Mary Sowden, Solomon Stockfish, Mary Seton-Karr.

T—Olive Taylor*, F. and Eileen Tomlinson, Frank Tomkins.

V—Rosetta Viccars, May Vickers.

W—Thos. and Robert Weddell, Dorothy White, Connie Wood*, Frances Wroughton, Cecile, Noel and Phillis Wright, Agatha Ward, Joanne and Louisa Woinitzer, Annie* and Sarah Wood, Florence and Mabel Wild, Winifred Wine.

Z—Sophie Zascitsky.

FOREIGN LIST.

No. 176—Cuckoo Lister (S. Africa). **Nos. 177 and 178**—Alice Henderson* (Jamaica). **No. 179**—Jean and Eliza Scott (Canada). **No. 181**—Kate* Will* and Nettie Thomson (Bulgaria).

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Highgate*, July 13; Mr. Hankinson, *Penge*, July 13; Mr. S. Spiers, *Penge*, July 25; Mr. F. A. Glover, with caravan, *Halberton*, near *Tiverton*, till July 17; *Rockwell Green*, near *Wellington, Som.*, July 18-31; Mr. Frank McLaine, with caravan, *Eridge*, near *Tunbridge Wells*; Mr. Chas. Harrison, with caravan, *Coolham Green, Shipley, Horsham, Sussex*, to July 15; Mr. J. H. P. Cutting, with caravan, *Stradbroke, Suffolk*; Mr. F. P. Rowe and Mr. L. H. Ingram, with caravan, *Greenstead Green, Essex.*

SEASIDE SERVICES.

Mr. J. S. Tyler, *Birchington Bay* (July). Mr. Edwin Arrowsmith, *Bournemouth*. Mr. H. Hutchinson, *Bridlington*. Mr. H. B. C. English, *Broadstairs*. Mr. J. R. Naylor, *Colwyn Bay*. Rev. J. F. Sheldon, M.A., and Mr. A. C. Furse, *Cromer*. Mr. S. J. Hewlett, *Deal*. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Felixstowe*. Mr. H. Hankinson, *Filey*. Mr. G. O. Taylor, *Gorleston*. Mr H. W. Figgis, *Howth, Ireland*. Mr. W. R. Moore, B.A. *Ilfracombe*. Mr. J. S. Tyler, *Littlehampton*. Mr. P. R. Hurditch, *Llandudno*. Mr. Russell J. Hill, *Llanfairfechan*. Rev. E. E. Nickisson, *Margate*. Mr. A. C. Jewell, *Penmaenmawr*. Mr. H. Steward and Rev. J. R. Pawley-Smith, *Port Erin, Isle of Man*. Rev. A. G. Dodderidge, *Portrush, Ireland* (July). Mr. C. H. Collier, *Ramsey, Isle of Man*. Mr. W. B. Wakefield, Mr. E. J. Spafford, J.P., and Mr. W. H. Jope, *Rhyl*. Mr. H. T. Hodgkin, B.A., *St. Leonards*. Rev. T. S. Stoney, B.A., and Mr. G. Foster-Carter, *Sandown*. Mr. J. Waters Coldicott, *Southend*. Rev. S. Mortimer Warner, *Southsea*. Mr. C. J. Small, *Sutton-on-Sea*. Dr. McAfee and Edinburgh Medical Students, *West Kirby* and *Hoylake*. Rev. G. C. Williamson, *Westward Ho*. Mr. Ernest Thompson, *Weymouth*. Mr. E. T. M. Dennes, *Whitby*. Rev. C. E Haynes, M.A., *Worthing*.

Children's Scripture Union—Portions for week ending July 22.

Sun., July 16	*Acts* xxv.	1-12	Thurs., July 20	*Acts* xxvii.	1-17
Mon., „ 17	„ xxv.	13-27	Fri., „ 21	„ xxvii.	18-29
Tues., „ 18	„ xxvi.	1-18	Sat., „ 22	„ xxvii.	30-44
Wed., „ 19	„ xxvi.	19-32			

Why Do We Not Have a Revival?

The following, which is sent to us by a correspondent, was published in a magazine, now defunct, in 1852:—

CHRISTIANS look for a revival to come; but strangely overlook the idea that a revival has a connection with the means used.

1. Do Christians desire a revival? Does that desire pervade the Christian's life, control his conduct, show itself in devout longing, eager expectation, fervent, and increasing prayer?

2. Do Christians use the means for a revival? There are prayer-meetings. Do they attend them? Do they speak, or sing, or pray? Or do they sit in silence? Do they, as parents, co-operate with Sunday school teachers to make their instruction a saving blessing? Do Christians use the more private means of doing good? How many have not opened their lips on the subject of personal religion to an impenitent sinner for a month? Do Christians endeavour, from week to week, to bring the impenitent to the house of God?

3. Do Christians use the means of grace with prayerful expectation of a blessing? It is not the mere act of meeting that does good; it is the act of the attendant's own soul on which, through the merits of Christ and grace of the Holy Spirit, the good depends. Instead, then, of regarding our meeting, or any other means, as a sort of mill, which, being kept in motion, the pastor, turning the crank, will somehow turn out spiritual blessings, we must look on everyone as a precious means through which we are to *get* good and to *do* good. No means of grace can be expected to do good, except as we, by effort and by faith in the Lord Jesus Christ, obtain that result.

Do Christians thus use the various means of grace? Does prayer precede and accompany every one? Do they in each one look and long for a blessing? Or do they go through it with no thought that in that particular means a blessing is to be expected?

We need go no further to see that there is no mystery at all in the absence of revival, when Christians neglect the means of grace to a great extent, or use them only in a formal manner, as if the mere machinery of means would work a revival. In the light of these considerations, how many are seen guilty of the loss of souls?

Derby.—At the summer conference of the North Midland District Union of Young Men's Christian Associations, held in the rooms of the Derby Y.M.C.A., a paper on the subject of "Our Aims and Methods: Are they the Best we can Adopt?" was read by Mr. E. M. Tingle. A Question Drawer was conducted by Mr. W. Hind Smith, of Exeter Hall; and a missionary address was delivered by Mr. Frank Anderson, the representative of the National Council for student work in the Bombay Presidency.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Cashel, Dr. Maurice Day, has expressed his intention to resign his See in the course of the coming autumn, owing to an infirmity in his eyesight, which has been pronounced incurable.

The last service at the Temple Church before the Long Vacation will take place on Sunday, August 6, after which the church will be closed until Sunday, October 1, when the services will be resumed.

The Bishop of Crediton, when on a recent visit to Plymouth, was to have preached at St. John's, Sutton-on-Plym, Dedication Festival, "but owing to the vicar announcing the service as a 'Mass,' he felt it better to withdraw."

The Marquis of Lorne last week laid the memorial-stone of the new church of St. Augustine, Fulham, which is being erected to serve a thickly populated district. Among the speakers were the Bishop of London and Mr. Hayes Fisher, M.P.

The scheme for the erection of a Church House for the diocese of Liverpool was actively entered upon on Saturday, when the demolition was begun of the premises now standing on the site which the Church House will eventually occupy, at the corner of South John Street and Lord Street.

Rev. Henry Askwith, Vicar of St. James's, Hereford, and Prebendary of the Cathedral, has accepted the incumbency of St. John's, Upper Holloway, vacant by the resignation of Rev. J. Seaver. There is ample scope in the parish for Christian effort of every kind, and a hearty welcome will be accorded to the newly-appointed vicar.

The Home Office has issued the return asked for, "showing the number of churches in England belonging to the Church of England in which confessional boxes have been put up." Thirty of the Bishops find that no box has been set up in any church in their diocese. On the other hand, five (London, Chichester, Exeter, Oxford, and Southwell) have found such boxes, or the equivalent, in a total of eleven churches and two private chapels.

The eight days' missions, which have been conducted by the special Missioners of the Church Army, in the prisons of England and Wales during the last two years have, it is stated, proved so successful that the council of the army resolved last month to offer to the 500 boards of guardians throughout the country the services of these Missioners for similar missions in the workhouses, the entire cost, as in the case of the prisons, being borne by the Church Army.

Congregational.

Special Young People's Services have just been held at Ilkley (Rev. F. H. Blanchford), when the youthful Christian Endeavourers brought fruit, flowers, and various delicacies, which were subsequently distributed among the charities and poor of the district.

At the 131st anniversary of the Countess of Huntingdon's College, at Cheshunt, celebrated last week, a large number of friends gathered, and Dr. G. S. Barrett, of Norwich, preached the sermon, which was from "Fear not; from henceforth thou shalt catch men."

The directors of the Colonial Missionary Society at their July meeting bade God-speed to Rev. D. B. Hooke and Mrs. Hocke, in view of their leaving for Montreal, and thence for a visitation of the churches throughout Canada, which will occupy about three months. Revs. H. Elvet Lewis and F. Hastings and Mr. W. M. Hitchcock took part in the proceedings.

Following the useful custom initiated last year, a convention of country ministers was held last week at Dr. Horton's church at Hampstead. The ministers are made the guests for the week of members of the church and congregation. Among the topics discussed were "The Distribution of Our Time," "Theology in the Pulpit," and "The Vital Importance of the Church Meeting." Some of the speakers were Revs. J. Edward Flower, C. Silvester Horne, W. B. Selbie, and J. Brierley.

In an appeal on behalf of the Twentieth Century Fund, Rev. G. Campbell Morgan says: "If every member of every congregational Church will make this opportunity for giving tangible expression to the fact that we are of the same spirit as our ancestors, both with regard to the principles which they held and to the spirit in which they consecrated themselves to the propagation thereof, the raising of half a million will be an easy task. Let us all remember that sacrifice is the sacrament of sincerity."

Rev. Ernest Dowsett has succeeded Rev. J. B. Figgis at the Countess of Huntingdon's Church, Brighton. At the initiatory service, Principal Vaughan Pryce delivered a stimulating address, and Revs. W. H. C. Palmer, of Tunbridge Wells, and A. D. Spong, of Hove, took part. Mr. Dowsett said that the Christian minister was the steward of God, set apart to present the devotion of others to God, and the will of God to man. He was at once a messenger, a pastor, and a servant. The ministry demanded every movement of a man's life, and that in his private life he should frame all he did according to the doctrines of Christ. An interesting feature of the service was the presentation of a pocket Bible and a Geneva gown to Mr. Dowsett.

Baptist.

Rev. J. H. Shakespeare, who is vigorously pushing the Twentieth Century Fund, urges that a secretary of the Fund should be appointed in every Baptist church and every Baptist Sunday School, and that a specially designed collecting box should be used in every school.

The Congo Mission of the Baptist Missionary Society has lost two of its workers by fever—Mrs. Phillips, of San Salvador, and Miss Grenfell, of Bolobo. The latter was but nineteen years of age, being the eldest daughter of the well-known missionary Rev. George Grenfell. She had entered with such zest into pioneer work that great expectations were formed of what was hoped would be a long missionary career.

Services to celebrate the extinction of the debt and the completion of the building fund at the "Lighthouse" Church, Bow Common, have been held. Dr. Harry Guinness and Rev. F. B. Meyer preached, and, at a thanksgiving meeting, Mr. T. A. Denny presided. The scheme, including the site and the remodelling of the old chapel for school and mission purposes, has cost £5,612 10s. 10½d. The meetings were of an enthusiastic character and the congregations large. A contingent from the Spurgeon Orphan Choir contributed greatly to the interest of the closing meeting.

Methodist.

The Wesley Guild is advancing by leaps and bounds. There is now an enrolled membership of over 70,000, fully one-half being "active" members.

A new mission hall, erected by the Wesleyan Methodists in Keighley, was formally opened on Wednesday last by two services, conducted by Rev. W. L. Watkinson. The building has cost about £2,650, of which a little over £400 remains to be raised.

Foundation stones of Wesleyan chapels have been laid at Broomwood (Clapham) and Hindley, near Wigan, while at Neston (Cheshire) an undenominational church and work has been transferred to Methodism, Rev. Chas. Garrett preaching the opening sermon.

Rev. H. Price Hughes, in his valedictory address to the students of Westminster and Southlands Colleges, said that the teacher of the young was the master of the world. Methodist education to be effectual must be Christian. They held that the teaching of the Bible was essential. All teaching without the Bible was a delusion and a snare.

A large number of Wesleyan circuits are understood to have sent memorials urging that, in view of the havoc caused by the drink traffic, Conference should adopt a still more definite resolution on the subject by declaring that in future all who are in any way interested in the liquor traffic shall not be eligible for appointment to any office in the Church.

In place of a usual indoor service, Rev. J. Cartwright, of Lydd, recently held an open-air service. Starting in the road he soon gathered quite five times the ordinary congregation. Seeing a paddock at the back of the village inn, he requested the publican to allow him to hold the service there. The request was readily granted, and the publican brought out forms from his inn to provide sitting accommodation for the people.

Rev. W. L. Watkinson, preaching at Manchester, said that whenever a people came under the dominion of Romish doctrine and government, that people withered. What was the explanation? In his opinion the secret was that Roman Catholicism reduced the sense of personal responsibility. When the sense of responsibility was taken from a man or a nation it meant the paralysis of civilization. They must seek to bravely bear their own burdens, and not shackle them on a priest.

In connection with Rev. J. Telefree Parr's ministerial semi-jubilee, special services are arranged for Surrey Chapel. On Sunday, July 16, the minister preaches morning and evening, and at 8 p.m. speaks on the Drink Problem. A thanksgiving meeting is to be held on Monday, July 17, Mr. Arnold Hills, and Revs. F. B. Meyer and W. Goodman, being among the speakers. On Saturday, July 15, from 12 to 7, Mr. Parr will sit in his vestry to receive the Free-will Offerings of the people towards the work at Surrey.

A proposal has been put forward to establish a Wesleyan Theological College at Oxford. At present the Wesleyans have four ministerial colleges—Richmond, Didsbury, Headingley, and Handsworth—which are said to be needlessly costly, and to stand in the way of that specialization in teaching so necessary at the present day. The proposal is to dispose of two of these colleges, and to build a new theological college at Oxford, open under certain restrictions to all branches of the Methodist Church at home and abroad.

At the foundation-stone laying of the new Wesleyan church at Compton, Plymouth, Rev. G. B. Berry, vicar of Emmanuel Church, was present, and remarked that even in these sad days, when the revival of Romanist sympathy in Anglicanism has made so many of the clergy more narrow, more intolerant, and more anti-Catholic than ever, it is a great comfort to remember how many of the Anglican clergy and laity are in full sympathy with Free Churchmen, and do their utmost to promote good feeling and the spirit of unity among the various Churches of Christ.

Presbyterian.

The new church hall at Wembley will be opened on October 2 by Dr. Thain Davidson. A freehold site was given by a member of the Ealing congregation, who has erected thereon, at his own cost, a spacious hall and church offices. A large portion of the site has been reserved for a future permanent church.

Dr. Pentecost's congregation at Yonkers were first in the field a year ago with a sum of £200 to pay the salary of a missionary to Manila, and the Presbyterian Board sent out Mr. Rodger. The congregation have sent the same amount to the Board for this year's salary.

The Presbytery of Edinburgh has accepted the resignation of Rev. Dr. George Matheson, St. Bernard's, Edinburgh. Dr. Mitchell said that they all recognised that this step had been taken in order that Dr. Matheson might serve the Church more fully by his pen in other directions.

Camden Road Church (Rev. Dr. Thornton's) has subscribed £300 towards the Building Fund of the new Westminster College at Cambridge. This congregation also supplies a student for the first year Theological class, in the person of the minister's son, R. Hill Thornton, B.A., Cantab, who enters the college in October next.

Anniversary services have been held at Preston. There was much blessing. Rev. A. D. Gray, of Penrith, said it was easy when things were going satisfactorily to speak of the providence of God, but it was more difficult when trials came. This world was a battlefield, and as such we must expect sufferings. God could make good come out of what seemed to be evil, and He could bring us through temptation in order that we might be stronger for the future.

Society of Friends.

Charles W. and Annie M. Goddard have concluded a tent mission near Penybont. They held meetings every night and three on each First-day. For the first week the tent was at Gwystre, the second week nearer to the Friends' Meeting-house, Penybont. Several have professed conversion, and Christians have been greatly helped and renewed.

The new meeting-house at Swansea is the fourth place of worship built by Friends on the site since 1656. In recent years the number of Friends in Swansea had dwindled to a very small body, but in the last two or three years, with help rendered by the Home Mission Committee, and the earnest and energetic efforts of Benjamin J. Elsmere, a new condition has arisen, and the old meeting-house was found to be too small for the needs of the work.

News from Birmingham states that the annual social gathering of the Severn Street Christian Society has been held. George Cadbury, who presided, said it was well to review the position of the Christian world, and we found that there were still 850 millions of heathen, and among the remaining 650 million how small a proportion were real followers of Christ! Many who attended the Friends' meetings were now comfortably off, and they were inclined to settle down in ease and comfort, not troubling as to whether the meetings were attractive to the multitudes who went nowhere.

Fallen Asleep.

Sir EDWARD HULSE, Bart., a kindly country squire. He lived a consistent Christian life, and did much good in quiet, unobtrusive ways.—Rev. GEORGE RAINY KENNEDY, of the Free Church, Dornoch, in his eighty-seventh year. At the disruption he and his aged father resigned the living of Dornoch, and, along with the great bulk of the people of the parish, threw in their lot with the Free Church. Mr. Kennedy was known throughout the north as a cultured evangelical preacher.—Mr. EDWARD MOORE, for many years deacon and treasurer of Victoria Road Congregational Church, Chesterton. He gave great help in a quiet, unassuming way to the cause of Congregationalism in that place.—Mr. WILLIAM STEADMAN LENG, of Leeds, long a member of East Parade Congregational Church. He was an active worker in the Sunday School.—Mr. W. C. PELLATT, a member of Brockley Presbyterian Church, who did good work for many years in connection with the South London choirs.—Rev. ALEXANDER DALZIELL ROBERTSON, formerly pastor of Sydney Hall Congregational Church, Edinburgh. His health had given way about three years since, when he retired from active work.—At Lewanick Vicarage, Rev. C. H. ARCHER, fifty-five years vicar of the parish, aged seventy-nine.—At Coven Vicarage, near Wolverhampton, Rev. INGLIS G. MONCKTON, for forty-two years incumbent of the parish, aged sixty-seven.

Evangelists' Engagements.

MR. W. D. DUNN.—Till July 16, Bethany Hall, Glasgow; during August, Great Assembly Hall, London.

MRS. E. L. BAEYERTZ.—Jarrow-on-Tyne, July 16-31.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Sun., July 16, at 7, Mr. P. Garrioch; Malden Hall, Haverstock Hill, Sun., July 16, Mr. C. Russell Hurditch; Bible lecture, Thurs., at 8, Mr. Thompson.

MR. GEORGE CLARKE.—Till July 17, Ipswich; 23-Aug. 2, Teignmouth.

MR. NEWTON JONES.—July 30, Lowestoft Baptist Chapel; During August, Margate Sands (Nayland Rock).

MR. LEONARD WEAVER, Gospel Tent, Tooting (near the Tramway Terminus), until further notice.

REV. THOS. COOK.—July 16, King Street, Plymouth; 23, Stanningley; 30, Skegness; Aug. 6, Bridlington Quay; 13, Llandudno; 20, Colwyn Bay; Sept. 3, Blackpool.

MR. HENRY THORNE.—July 16 and 23, Haling Road, South Croydon.

MR. J. J. SIMS.—During July, Pavilion Theatre, Edinburgh.

MR. J. J. SCHOGGIE.—July 16, The Tent, East Greenwich; 17-24, Basingstoke.

MR. GEORGE HUNTER.—Till July 14, Watford; 16-Aug. 13, Uxbridge.

Requests for Prayer.

For blessing on a tent mission, conducted by Mr. James Walker, at Goldthorpe, Rotherham.

On behalf of a tent mission at Waterhouses, near Durham, conducted by Mr. Herbert R. Francis.

For blessing on meetings being held in Bournemouth by Mrs. Stephen J. Alexander, of London.

Notices.

APPLICATIONS FOR TRACTS.—H. C. Martin, Sick Berth Steward, H.M.S. *Australia*, Reserve Squadron; Thomas Anyon, Brooke Street, Neston Cheshire; Miss Butterfield, 27, Lavender Grove, Queen's Road, Dalston; Mr. W. G. Hedges (C.O.E. Police Court Missionary), 17, Exe View Terrace, St. Leonards, Exeter (Bp. Ryle's tracts for preference); Private A. Cole, F Company, 2nd Batallion Suffolk Regt., Quetta, India; Mr. Herbert R. Francis, Tent Mission, Waterhouses, co. Durham; Jane Vickers, 331, Essex Road, Islington, N.; Mr. David Byers, 15, Rose Vale Street, Langholm, N.B.; Miss A. Adams, 210, Glyn Road, Lower Clapton, N.E.; C. H. Pakeman, Stoneleigh, Frederick Road, Gravelly Hill, Birmingham.

COMMUNICATIONS RECEIVED WITH THANKS.—W.J.H. P.E.M. F.A.G. Miss B. G.M.S. H.H.C. H.N.N. S.H. J.T.P. F.D.J. MRS. L. H.H. H.F. G.H. O.S.T. A.R.K. L.F. F.J.B. G.R.C. W.R.S. G.K.H. R.C. E.A.B. W.S. E.D. K. H.H. F.T.H. C.U.B. J.E. E.B. W.A.A. G.C. W.T.J. R.A.M. C.W. W.R.N. W.R.L. G.H.T. W.J.T.C. S.S.M. A.F.

Princess Mary Village Homes.

THE twenty-eighth commemoration of the foundation of these useful institutions took place on Tuesday, last week.

After a service of praise in the chapel, the new wing of the infirmary, erected as a memorial of the Queen's Jubilee, was opened by Lady Ellis, who later on officiated at the distribution of prizes. The chair was taken by Sir J. Whittaker Ellis, and the treasurer, Lord Rookwood, was heartily welcomed, after his severe illness.

After the meeting, the cottages, workroom, training home, and laundry were inspected by the visitors, and the children went through their musical drills.

The day after Commemoration is always "Old Girls'" Day. So, on Wednesday their fête was held. Old girls, who are now doing well in the world, are invited to spend this day at the Homes, and a very large number availed themselves of this opportunity of visiting their old and much-loved "Home." This gathering of old girls is always a time of joy to Mrs. Meredith and the managers, when they see the good results of the work given them by their Master to carry out. May our Heavenly Father long spare them to continue their good work, and incline the hearts of those to whom He has given the means to supply the necessary funds for its maintenance.

Rev. Dr. Leach, of Cavendish Chapel, Manchester, who has recently returned from a second visit to the East, will be pleased to supply, free, pamphlets giving full details, showing how to take a grand educational tour to Egypt, and Palestine for 35 guineas, including all land journeys, hotels, guides, &c., and the journey out and home. For pamphlets address Rev. Dr. Leach, 27, York Place, Manchester.

Oxford Letter.

THE new master of Pembroke has just spoken some appropriate words on the "Idolatry of Athleticism." Speaking on Friday, he said:—While believing in the *mens sana in corpore sano*, yet he was old-fashioned enough to appeal to them to keep athletics in their place. He was shocked to find that at his old college a "place" in the university eight was prized more than a double first. This was wrong. Muscles never ruled the world; mind did, and mind always would do so. The besetting sin of Oxford just now was idleness, absolute idleness. Men cared more for being "bumped" than "ploughed."

By kind permission of the Principal (Dr. Fairbairn), the members of the British Women's Temperance Association held their annual summer gathering at Mansfield on Tuesday week. Miss Agnes Slack, hon. secretary of the World's Women's Temperance Christian Union, was the chief speaker. In the course of a stirring address she urged that they were members of a world-wide association, the most wonderful movement, perhaps, among women that the world had ever witnessed. She related how, twenty-five years ago, sixty women met in the little Presbyterian church at Hillsborough, Iowa, and listened to an address from Dr. Lewis. He told how his father was a drunkard, and of his conversion and of that of the saloon-keeper through his mother reading a psalm in the saloon and praying for her husband and her children. "O God," said the saloon-keeper, "I will never sell another drop. I can't carry on a business any longer that is spoiling the lives of children." Dr. Lewis told those sixty women that what his mother had done they could do. Thus the Association was launched. She pleaded that the temperance cause might be taken up as the cause of Christ. If Christian people cared to abolish the drink traffic they could do it. The Christian heart of England had beaten down the Sunday editions of two newspapers recently, and there was nothing too noble or magnificent for it to do.

"Fiddler Joss" in Southwark.

MANY who remember with deep thankfulness the blessing that rested on the labours of Joshua Poole and his gifted wife Mary twenty-five years ago, will learn with pleasure that the veteran evangelist made an effort to preach once more with me on the evening of Sunday week.

Although in his seventy-fourth year, and with shattered health, Joshua was marvellously helped, and spoke with much of his old-time raciness, pathos, and fire. His hearers agreed with me that "there seemed a good bit of work left in Joshua yet."

Some friends who have seen Joshua during his visit to London feel with me that if he had a complete change of scene in some bracing air the nervousness from which he suffers might be overcome, and that he might occasionally help a little in special work amongst the drinking, gambling outcast characters, to whom in bygone years he was so manifestly a chosen vessel of mercy. If somewhat restored in health through such a change, his help would be invaluable in gathering as of yore under the sound of the Gospel men and women who are not reached by any other ministry.

Those who can recall the crowds who flocked to hear Joshua when in Limehouse with Dr. Barnardo, in St. Giles' with Mr. George Hatton, or with me in Greenwich will agree with me as to the importance of this.

Some of the present generation may not know that it was through the labours of Joshua and Mary Poole that Dr. Barnardo was enabled to secure the Edinburgh Castle public-house and music hall as a centre for home missionary work, and it was through services held by Joshua that the great work of the St. Giles' Mission amongst our criminal classes was commenced.

I will be pleased to receive any help for this purpose, or any token of Christian sympathy that will cheer up dear old Joshua, help him to throw off the nervousness from which he suffers, and occasionally visit us who are labouring in the slums to gather in those whom no one to-day seems able to reach, as he was so wondrously helped of God to do for so many years.

J. W. C. Fegan.

The Boys' Home,
95, Southwark Street, London, S.E.

The Y.M.C.A.

THE Clapham Young Men's Christian Association (396, Clapham Road) has this year (says a correspondent) started a summer holiday camp at Penmaenmawr, North Wales. It opens July 29 and continues till August 12. It will not be confined to members of the association.

The usual monthly meetings of the National Executive of the Y.M.C.A. were held at Exeter Hall on the 7th inst., under the presidency of Sir George Williams. There was a representative gathering of members from various parts of the country. Mr. M. H. Hodder was welcomed upon his return from a visit to the United States and Canada, and reported very favourably upon the progress of Association work in these countries. It was reported that Rev. F. B. Meyer had kindly prepared for the Associations an extended series of Bible Lessons, designed to safeguard young men against the prevalent errors of Ritualism and Romanism, and that Rev. J. Glyn Davies, of Newport, Mon., had in preparation a course of Scripture studies upon the observance of the Lord's Day. Special arrangements were made for the observance of the Universal Week of Prayer for Young Men from November 12 to 19.

Christ in the Old Testament.—Believers under the Old Testament saw Christ in the swaddling bands of legal ceremonies, and the lattice of prophetical writings; they could not else offer one sacrifice or read one prophecy with a faith of the right stamp. Abraham's justifying faith had Christ for its object—he rejoiced to see Christ's day. The Old Testament credits the New; whilst the New illustrates the Old. How many view it as a bare story, an almanac out of date, and regard it as a dry bone, without sucking from it the evangelical marrow! Hence the necessity of its being read by us, as it was writ, to a Gospel end, and with a Gospel spirit; that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of Him, the eyes of our understanding being enlightened. "For unto *us* was the Gospel preached as well as unto *them*." (Heb. iv. 2.)—*Charnock.*



DONATIONS

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H.I.M.—Please send us address of Anti-Ritualistic League.

	£	s.	d.
Poor Jews, Jerusalem—K., 1s.; M.S., 2s. 6d. ...	0	3	6
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Society Relief Persecuted Jews—W.H.C., £2; J.O., 10s.	2	10	0
Friends of Armenia—H.H., £1; E.R.H., 10s.; R.T.H., 10s.	2	0	0
Armenian Boys' Home (Professor Thoumaian)—M.S.	0	2	6
Women's Armenian Relief Fund—A.C., 5s.; (*Van*) C.J. and E.S., £1; (*Orphanage*) M., 2s. 6d. ...	1	7	6
Mr. and Mrs. Innes Wright's Work, Nepaul—M.M.C.	4	0	0
Famine in South Russia—E.M.R., £1; E.P., £1; A.E.C., £5; M., 2s. 6d.; C.J. and E B., £1. ...	8	2	6
Dr. J. G. Paton's Mission, New Hebrides—J.W. ...	0	15	0
Dr. McKinnon's Medical Mission, Damascus—J.W.	1	0	0
British and Foreign Bible Society—J.W.	1	0	0
Tiberias Mission (Dr. Torrance)—J.W.	0	10	0
Mission to Lepers of India and the East—L.G. ...	2	0	0
Paris Society of Evangelical Missions—Miss J.N....	0	5	0
Pakhoi Leper Fund—Alpha	0	2	6
Strangers' Rest, Zanzibar—Alpha	0	5	0
Bible Lands Mission—Lambda...	1	0	0
Missionary Bureau—Lambda	0	10	0
Prohibition Liquor Traffic to Native Races—Lambda	0	10	0
Moravian Missions—Lambda, £2; H., £10; (*Lepers*) H., £10	22	0	0
China Inland Mission—Lambda, £5; E.P., £1; H.C., £1	7	0	0
Figueras Mission, Spain—Lambda	1	0	0
Congo Balolo Mission—Lambda, £5; M.D., £1 ...	6	0	0
British and Foreign Sailors' Society—Lambda ...	1	0	0
Regions Beyond Missionary Union—(*Passage Fund*) E.P.	1	0	0
Mr. D. C. Joseph's Work, Haifa—A Friend	1	0	0
Persecuted Stundists—M.S.	0	2	6
McAll Mission, France—J.O., 10s.; G.N., 1s.. ...	0	11	0
Church Missionary Society—H., £10; (*Famine E. Africa*)—A.E.C., £5	15	0	0
Zambesi Mission (Pastor Coillard)—H.	5	0	0
Mildmay Mission to Jews—K., 1s. 6d.; J.W., £1; J.O., £1	2	1	6
London City Mission—W.H.C., £2; J.W., 10s.; L.G., £2	4	10	0
Evangelical Alliance—W.H.C....	2	0	0
Scottish Reformation Society—W.H.C.	2	0	0
Ragged School Union—W.H.C., £2; (*Cripples' Holiday*)—E.H.G., 2s. 6d. L.G., £2; M.E.A.R., 5s.	4	7	6
Miss Sharman's Orphan Homes—W.H.C., £2; F.M.M.M., 5s.	2	5	0
Homes of Hope, Regent Square—F.M.M.M.	0	5	0
Day in Country Fund—F.A.V., 10s.; Bristol, 2s. 6d.; E.H.G., 2s. 6d.; J.W., 10s.; E.C., 5s.; J.O., 5s.; M.D., £1; G.N., 1s.; M., 2s. 6d. A.S., Torquay, 3s. 6d.; R.J.K., 10s.	3	12	0
Liberator Sufferers' Relief—Gratitude, 4s. 6d.; G.N., 1s. 6d.	0	6	0
Mrs. Meredith's Mission—(*Prison*) C.F.C.... ...	0	4	0
Rev. T. Given Wilson (Southend Homes)—E.M.R....	1	0	0
Country Holiday Homes—E.M.R.	1	0	0
Miss Macpherson's Home of Industry—J.W., 10s.; L.G., £2	2	10	0
Spitalfields Lodging House Band—J.W.	0	5	0
Mrs. Fisher's Work among Young Women—M.S., £5; M., £5	10	0	0
Strangers' Friend Society—L.G.	2	0	0
St. Giles' Christian Mission—L.G., £2; M.A., 6s.; Lambda, £5; J.O., 5s.; M.D., £1; E.J.M. (Torquay), 10s.; G.N., 1s. 6d.; (*Children's Holiday Home*) For Jesus' Sake, 10s.; M.E.A.R., 10s.; (*Holiday Fund*) Charlie, 10s.; (*Sick and Poor*) M.Y.G., £10; (*Maldon*) M., 2s. 6d.; For His Sake, £10	30	15	0
George Yard Mission—L.G., £2; Lambda, £5 ...	7	0	0
Christian Community—L.G.	2	0	0
Dr. Barnardo's Homes—L.G., £2; Z.Y.X., £1 5s.; J.O., £1; T.S.M., £4; G.N., 1s.; E.B., 2s.; A.S. (Torquay), 2s. 6d.; A.S.S.Y., 5s.; Charlie, 10s.; K.R., £1 15s.; (*Emigration*) For His Sake, £60	71	0	6
Dr. Stephenson's Homes—L.G.	2	0	0
Mr. Fegan's Homes—L.G., £2; E.P., £1; J.O., 10s.	3	10	0
Tower Hamlets Mission—L.G., £2; (*Tent*) For His Sake, £10	12	0	0
Stockwell Orphanage—L.G.	2	0	0
Bridge of Hope (Miss Steer)—L.G.	2	0	0
Homes Aged Blind, Crouch Hill—L.G., £2; Lambda, £1	3	0	0
Medland Hall Mission—L.G.	2	0	0
Jewish Work, London City Mission—Z.Y.X., £1 5s.; (*Children's Holiday*) For Jesus' Sake, 10s. ...	1	15	0
Barbican Mission to Jews—Z.Y.X.	1	5	0
Destitute Children's Dinner Society—Z.Y.X.... ...	1	5	0
London Society Promoting Christianity among the Jews—Miss J.N.	0	5	0
Open Air Mission—Alpha, 5s.; M.D., 10s.; G.N., 2s.	0	17	0
Evangelistic Village Miss. (*Mr. Shipley*)—Alpha, 5s.	0	5	0
Assoc. Free Distribution of the Scriptures—Alpha ...	0	2	6
Indigent Blind Visiting Society—Lambda	1	0	0
National Blind Relief Society—Lambda	1	0	0
R.N. Mission Deep Sea Fishermen—Lambda ...	2	0	0
Surgical Appliance Society—Lambda	0	10	0
Lock Hospital—Lambda	1	0	0
Working Men's Mission, New Cut—Alpha, 2s. 6d.; E.P., £1	1	2	6
Flower Girls' Mission—Lambda, 10s.; (*Blind and Crippled Children's Holiday*), Myra, 2s.; For His Sake, £5; Grannie, £1...	6	12	0
Crippled Boys' Home, Kensington—Lambda ...	1	0	0
Railway Servants' Association (Accident Relief)—Lambda	0	10	0
National Society Prevention of Cruelty to Children—Lambda	1	0	0
Midnight Meeting Movement—Lambda	1	0	0
Anchorage Mission—Lambda	1	0	0
National Anti-Gambling League—Lambda	1	0	0
National Vigilance Association—Lambda	2	0	0
German Y.M.C.A.—Lambda	1	0	0
Mr. Quarrier's Orphan Homes—Lambda	15	0	0
Y.M.C.A., King's Lynn—M.S.	2	2	6
Scripture Gift Mission—M.S.	0	2	0
Evangelization Society—J.O.	0	5	0
French Protestant Church, Bayswater (Evangelistic Work)—M.D., £1; (*School Treat*)—M.D. 5s. ..	1	5	0
Miss Weston's Work, R.N.—M.D.	1	0	0
Miss Robinson's Work (Soldiers)—M.D.	1	0	0
Children's Country Holiday Fund—Lambda ..	1	0	0
Scripture Readers' Society, Ireland—G.N.	0	2	0
Religious Tract Society (Centenary)—Thankful ..	0	5	0
N.E. London Gospel Mission (Poor Mothers' Holiday)—For His Sake	10	0	0
Country Towns Mission—For His Sake	5	0	0
British and Foreign Evangelical Tract Society—M.S.	1	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
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(ADVERTISEMENTS.)

Dr Barnardo's Homes—Grateful, £1.

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Notes & Comments

OUR readers will observe, and we think with satisfaction, that we are commencing in this issue a new series of Bible Studies by Rev F. B. Meyer, who takes for his subject the prophet Zechariah. We prayerfully hope that the blessing which, we are assured by many readers, attended previous contributions of a similar character, may extend to these also.

Canon Scott-Holland, at a recent Diocesan Conference, advocated a reform much needed in the Church of England, which was to open the way for laymen to do more than read the lessons, as at present, and to enable them to take the whole service when required. He deprecated the slur which seemed to rest on "deacons who did not take priests' orders," and pleaded for a recognition on a wide scale of such permanent deacons as he wished to see.

There is no doubt that if it were possible to open the way to a larger use of lay help in public worship, it would be an immense service to many an undermanned and poverty-stricken parish, where the few clergymen, who are now thoroughly overworked, might be greatly eased in the performance of their duties. In this way the Church of England would do well to emulate the methods of some other religious bodies, who know how to make a wise and generous use of lay help.

At the same conference, Lord Northbourne called attention to a difficulty with the poor which should never be lost sight of in all attempts to improve their sanitary condition. They do not, in all cases, want to be improved. Some, too many, cling to their wretched surroundings. He had found that when he added a third room to their cottages on his estate it had been let to a lodger. Now, this might not always mean indifference to good sanitation, but a desire for financial easement. One thing is certain, when men and women get a clean heart they generally desire sweet surroundings.

The Archbishop of Canterbury has stated that the most imminent peril of the hour in the English Church is not Disendowment and Disestablishment, which he considers to be minor evils, but disruption. His solution of the present position is in mutual charity and tolerance among the contending elements of Low and High Churchism. This is a very plausible ideal, but where the very basis of Protestantism in the Anglican Communion is being undermined by so many clergymen, who are being maintained in their benefices at the expense of the nation, it is clear that the limits of toleration must be defined. There are points beyond which so-called charity is equivalent to a surrender of the whole case into the hands of those whose one idea is to bring back the national Church under the yoke of Rome. The one way to avoid ultimate disruption is to insist on loyal obedience to the fundamental principles of the Reformation; and this is largely in the hands of the bishops, who hitherto have shown a tendency to let things simply take their course, except when their hands are forced.

It is easy to be misled by the result of the return regarding the number of confessional boxes in the Established Church. The bishops state that they have not been able to find more than a dozen of them altogether. They have not, however, been able to deny that numberless clergymen hear confessions as a regular thing, that hundreds of them preach the duty of auricular confession, and that this is occasionally done in the aisles of churches, and oftener in private places. Most of those who confess are weak women and half-grown youths and girls, who are taught to consider it their duty to tell their sins of thought, word, and deed to their priest, and are often seriously hurt morally by the kind of questions put to them. The result of this inquiry is rather to emphasize the importance of increased watchfulness regarding this insidious and perilous evil, than to calm the public apprehension concerning it.

There is just now an undue tendency to belittle the results of the Peace Conference, because the ostensible purpose for which it was convened has for the present failed of accomplishment. Apart from its moral influence in bringing the representatives of the great world-powers into a relation of friendly discussion on the subject, and so of opening their minds to future results of a more substantial kind, one very solid gain has been actually achieved in the "Draft of a Convention for the Pacific Settlement of International Conflicts." There is to be a permanent Court of Arbitration for this end, whose headquarters for the present are to be at the Hague. The regulations determining the constitution of this court are of a broad and elastic character, but they give the principles of arbitration and mediation for the first time in history an international and world-wide opportunity. This in itself is an abundant cause for rejoicing, and more than justifies the endeavours put forth.

One of the lessons of the Conference is the need of revising the so-called virtue of patriotism. There is no sentiment that needs a more thorough reconsideration than this. As at present constituted, the various nations of the earth are cramped up in a mediæval notion that its own selfish interests are the only ones which the citizens of any country have any call to consider. "Imperialism" is thus in most senses but another name for an enlarged selfishness. It is time that New Testament principles should be applied to this region of human thought and feeling. The general food of humanity is a truer motto than the isolated food of any single country. When once a nation learns the truth that its true wealth consists in the benefit it can confer on the world at large, the basis on which the mutually hostile armaments which are confounded with greatness and power, will be undermined. The nation that can trust this principle boldly will be the true pioneer of disarmament.

The House of Lords has at last affirmed the necessity of providing sitting accommodation for female shop assistants, and so helped to establish a long-needed reform. The serious effects of having to stand for so many hours have been well known for many years, and there is no need for any postponement of the question for the sake of inquiry into the facts, as was urged by the Prime Minister. The great benefit to health which the new bill must bring with it will soon justify its enactment, and so further the interests of employers as well as employed, besides proving a vast social advantage in the improved health of future generations. The gratitude of many overburdened women has been earned by the promoters of this measure.

A discussion has been going on at Bournemouth as to the best remedy for sleeping in church. Some of the methods suggested are not very seriously considered, but the question is an important one. Wakefulness in the pulpit is a good hindrance, but it is not a specific. One disputant humorously suggests a camera as a deterrent. It would be far better to remember that there is a perpetual spiritual Recorder registering all human actions, and that the all-seeing eye takes note of every thoughtless and wandering thought among those who are ostensibly worshipping Him. It is because man forgot God even while seeking his presence that they are able to sleep in church. Let them go to each service spiritually prepared and solemnized, and they will not find it easy to spend the hour of worship in a somnolent mood.

The reading of the week, the moral and spiritual atmosphere in which the six days have been spent, will have a marked effect on the preacher and Christian worker on Sunday. To live in an atmosphere of criticism and doubt will take the ring of certitude out of the voice and the spirit of aggression out of the work. A man does not much care for the success of what he half believes. It may be necessary for ministers and workers to read the deliverances of all sorts of men on the Bible and its doctrines, but they should also read diligently in the Bible for its own sake, and in other books that are true to it. It is said by keenly-observant persons in America that the subtle influence of Emerson, Holmes, and other popular writers of the Brook Farm and Unitarian trend, has morally and spiritually unnerved the preachers who have freely surrendered themselves to the charm of their style. Dr. Gregory affirms that

> unconsciously the fire and fervour, the strenuous effort for salvation, and the blood-earnestness of the pulpit have gone down before their fascinating and hazy pronouncements on minor morals and of human opinions.

This is, at least, a warning.

It was refreshing to read in a secular paper, the *Daily News*, a smart rebuke of the title of a new novel, thus:—

> The title of Mr. Joseph Gordon Donnelly's book, "Jesus Delaney," is in extraordinary bad taste. It is unpardonable to give offence without some high justifying cause for so doing, and there is no justification here for the using of a name about which gathers the most sacred associations of Christendom. We are led to suspect that the author has chosen it simply to startle and draw attention to his work.

Novelists are sometimes great offenders in the titles given to their books, and so, too, are humourists. Religion is made the serving-maid, attired in some grotesque dress and named with some absured name, of a story which is of no sort of use to any soul of man. It would surprise any one who should take the trouble to notice them, to see how many novels have titles evidently suggested by the Bible. Even Mark Twain was guilty of a piece of bad taste when he called one of his amusing books "The New Pilgrim's Progress." He had done better not to make ridiculous a title which recalls only sacred memories.

There is no temptation to which people so lightly and readily expose themselves as unchaste and unclean thoughts and desires—else why is the prurient so popular in literature and the drama at the present day?

These words, from a sermon by Rev. Silvester Horne, point to one of the most subtle and pervading evils with which Christian teachers have to deal. The Bible all through is the purest of books, and lays perpetual and increasing stress on the importance of cleanliness of *mind* as well as *life*. As Mr. Horne points out,

the most appalling retribution in a future state is that hinted at in the book of Revelation, a perseverance of character and disposition as fashioned and formed in this life. "He that is filthy, let him be filthy still." There is nothing in the lurid descriptions of hell of a hundred years ago half so horrible as that. The doom of the filthy is filth.

This fearful judgment should fill us all with earnest desire not only to expel the "unclean spirit" (Matt. xii. 42-5), but inhabit the mind with pure thoughts, healthy literature, and holy purpose, lest our worse State may become worse than the first.

Puritanism, so long and so deeply despised, is coming to honour in these latter days. Professor Gardiner's books have done much to bring about this change, and an article in the *Contemporary*, by Professor Dowden, will extend it and carry it into other circles. The article is satisfactory because it discerns the central truths for which Puritanism has always stood, and chiefly the right of redeemed men to come direct to God without the intervention of priests. Puritanism made little of tradition, because it held a revelation in its hand.

Religious ideas and religious emotions, under the influence of the Puritan habit of mind, seek to realise themselves not in art, but, without any intervening medium, in character, in conduct, in life. It is thus that the gulf between sense and spirit is bridged: not in marble or in colour is the invisible made visible, but in action, public and private: "Ye are the temples of the Holy Ghost." In an ordered life, an ordered household, an ordered commonwealth, according to the ideal of Puritanism, the spirit is to be incarnated.

No doubt Puritanism was narrow if it regarded God only as the God of righteousness, and "not also as the God of joy and beauty and intellectual light;" but this we question. Is not the modern danger that of an opposite kind—forgetting that He is righteous in all his ways, and holy in all his works?

An apparently well-informed writer in the *Daily Chronicle*, signing himself "Anglo-Parisian," unfolds the secret of the Dreyfus affair in a way that proves up to the hilt that it was the direct result of a Jesuit plot to maintain their power over the French Government. Since their defeats at the elections of 1875, 1877, and 1889, these clerical usurpers changed their tactics, and set about capturing the control of the army, with the result that at present out of 224 generals only four have not been trained in Jesuit-ridden academies. But Protestant and Jewish officers on the whole are better educated and more intelligent, and a few, by sheer merit, had forced their way into prominent positions on the general staff. The Jesuit saw the danger and determined to circumvent it by making a victim of Capt. Dreyfus by way of terrorising the others. After incredible plottings and counter-plottings, the truth is at last out, and it is to be hoped that its vindication will once for all break the power of the clerical party in France.

The Anti-Rome movement on the Continent continues to make rapid and widespread strides. A deep unrest, according to the *Chretien Français*, pervades the ranks of the lower clergy in France, and a learned priest, M. L'Abbé Harrent, in a letter of resignation he has just sent in to his Bishop, describes the situation thus:

You will not think it strange that, myself loyal, laborious and independent, I am quitting a world of hypocrisy and idleness, in whose lower ranks reigns servility, and in whose upper an odious arbitrariness.

According to the *Cologne Gazette*, in the Commune Lichtenwald, all Roman Catholics, except five, have gone over to the Evangelical Church. In Hungary the Protestant movement also makes rapid, progress in one commune alone eighty families having seceded from Rome; and at Gablonz the Reformed Church has received an accession of 700 persons during the past year. These facts should greatly encourage those who are working on the Continent in behalf of the Protestant faith.

The Protestants of England should not forget that, while in France many Roman Catholics are casting off their spiritual bonds, the Romish power is doing its uttermost to crush Protestantism. It knows its enemy and its real danger. But better a hard fight than a state of dead indifference. Truth, when active and potent, always rouses the resistance of falsehood; and the issue is never doubtful. The president of the Methodist Evangelical Church thus describes the situation:

It is impossible to hide from ourselves the gravity of the circumstances which still menace our country, and especially our Evangelical churches. What is clear is that all the forces of Jesuitical clericalism, with the assistance of numerous voluntary and involuntary allies, are preparing a new and furious war against Protestantism, in which they discern by a rare instinct the one great obstacle to their final triumph.

The more firmly the Protestants hold their distinctive truths, and the more effectively they preach them, the fiercer will the struggle become. Satan never leaves his prey without rending him.

One of the first words a youth learns in a London business house is "precedent," which is like a log chained to the leg of British industry. America and Germany study what prospective customers wish or want; Great Britain, nominally "foremost in the files of time," but really fettered by past precedent, ignores their wishes, and offers what it has been accustomed to produce from the days of old.

The *Daily Mail* of Monday contained a remarkable description of the Linotype company's new works at Broadheath, near Manchester. They have not been handicapped by inherited traditions nor by inherited machinery. The works are "ahead of the twentieth century." "England may have fallen behind in mechanical development and organization, but here at all events is one model factory, *though the machinery is American*." It seems as if England is getting old, while America is young, and Germany, in many ways, under her young Emperor, renews her youth.

Rev. Arnold Foster, of the L.M.S., writing home of his impressions of the changes wrought during his absence on furlough, speaks most hopefully of the opportunities just opening in China for Christian education:—

China has altered a good deal since we left in 1897. I think the Chinese are getting to trust us missionaries more, and to believe that we are their real friends. This will give the Church an enormous vantage-ground in the future, if Christians at home will only rise to the greatness of the opportunity. I see no reason why we should not get the education of China virtually into our own hands.

This is an earnest call to all ministers and missionary workers to redouble their efforts to increase interest in the work of evangelization. Mr. Foster goes on, however, to say:—

In other departments of work the missionary outlook is very promising, but to me it is very sad to see how, in all the talk there is about China nowadays, very little is being said of what may be done now to lift the Chinese nation into a new and loftier life; how much is being said about "spheres of influence" which are to be controlled by different nations of Europe in the "interests" of their own trading and military classes.

An esteemed correspondent suggests that, in view of the critical condition of affairs in the Transvaal, Christians should unite in prayer that war may be averted. At the moment, the prospects of peace seem somewhat brighter; but we cordially agree that so terrible a possibility as the outbreak of hostilities demands the earnest prayer of the Lord's servants on behalf of a happy issue to the present controversy.

It is hard to believe that money would be lacking for missionary work if some of the facts of that work were realized by persons of means. For example, what an appeal to the Christian heart to know of villages in India relapsing into heathenism, and of others craving for Christian teachers to lead them out of its darkness; and of heathen chieftains in the South Seas losing their faith in a noble missionary's word that a missionary would be sent to them, and he had not come because funds at home were insufficient; and of a school in China where the missionary had to send away forty applicants for places. Truly, "the harvest is great," but the labourers are few, because, for one thing, the income is not forthcoming.

The "Te Aute College Students' Association" is a name that conveys no meaning to Englishmen, but in New Zealand it is a name of sweet sound and good omen for the Maoris. There is a "Young Maori Party," and the "Te Aute" is its organized form, its sign to the world, its instrument of service. The object of the Association is the creation and development of a Maori public opinion, and the accomplishment of Maori reform upon the basis of Christian principle. The old men see that the old order is passing away; the young see that their very race is disappearing. With a true Christian patriotism, they are seeking to induce among their own people a wide-spread dissatisfaction with existing modes of life and conduct, hoping thus to clear the way for the introduction of a better state of things. They aim at supplementing the work of the missionary, the schoolmaster, and the Government. They desire to raise up a Maori ministry, and to advance the organization of the native Church. As the movement is a spontaneous growth it seems to have the promise of an enduring life. As such we wish it success.

Studies in Zechariah:

I.—The Permanence of God's Words.

Zechariah i. 6.

By Rev. F. B. MEYER, B.A.

THE Prophet Zechariah was born in the latter years of the captivity in Babylon. His name means *one whom Jehovah remembers*. It was evidently a common name among the chosen people, as it is borne by four others in the course of Old Testament story. How good it is to be always sure that God thinks of us—even when we forget or believe not. He remaineth faithful. "I am poor and needy, yet the Lord thinketh upon *me*. How precious are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand."

Zechariah came of a priestly family. His grandfather (Iddo) is expressly mentioned as accompanying Zerubbabel, the Prince of Judah, and Joshua, the High Priest, back to their desolated country (Ezra ii. 1, 2; and Neh. xii. 4). Berechiah probably died when his son was yet a child, and the boy was reared by the grandfather; he is therefore spoken of as the son of Iddo, and from the earliest his young mind must have been imbued with the traditions and habits of the priestly caste.

The first expedition of exiles, to which we have referred, reached Palestine about twenty years before our story opens. The immense majority of the Jews were too well circumstanced in the wealthy land of their conquerors to be in any hurry to return, and only some fifty thousand souls had risked the dangers of the desert and the privations of the new settlement—but these would comprise, without doubt, the flower of the race, for piety and national pride.

The majority of the returned exiles probably betook themselves to their ancestral portions in various parts of the country, only a comparatively small number settling among the charred and blackened ruins of Jerusalem. The Book of Lamentations describes, in elegiacs broken with sobs, the condition of the city, as their forefathers had left it seventy years before, and that period of desolation and waste must have still further added to the despair of the situation.

How hath the Lord covered the daughter of Zion with a cloud in his anger!
He hath cast down from heaven unto the earth the beauty of Israel,
And hath not remembered his footstool in the day of his anger.
The Lord hath wallowed up all the habitations of Jacob;
He hath thrown down the strongholds of the daughter of Judah;
He hath burned up Jacob like a flame of fire;
He hath violently taken away his tabernacle as if it were a garden;
He hath destroyed his Place of Assembly (Lam ii.).

Amid these piles of blackened ruins, the handful of impoverished captives settled; and for some time after their arrival occupied themselves in rearing dwellings for themselves, and in setting up some at least of those religious observances of which for so long they had been necessarily deprived (Ezra iii. 3-6.) The foundation of the new Temple was laid shortly afterwards amid shouts of joy overborne by the noise of weeping on the part of those who had seen the first house in its glory,—"the ancient men."

It was a fair dawn, but soon overcast, for the enemies of the returned people set themselves to poison the mind of Artaxerxes (Smerdis), who being a usurper and a magician, did not feel bound to respect the decree of Cyrus, and ordered the cessation of the work. And it ceased for fifteen years (Ezra iv). At the end of that time Haggai the prophet, and Zechariah, the son of Iddo, began to stir their fellow-countrymen to resume their neglected toils. The political horizon had undergone a great change in the interval, and there was every reason to hope that Darius, who had headed a successful conspiracy against the usurping Smerdis, and had lately ascended the Persian throne, would be favourable to the purpose of the Jewish exiles, since he was a monotheist and zealous for the restoration of pure and spiritual religion. So it afterwards proved (Ezra v., vi., especially 7 and *ff*).

But the great difficulty experienced by the Prophets was with the Jews themselves. "The time was not come," they said, "the time for the Lord's House to be built." In the meanwhile they were living in ceiled houses, whilst

GOD'S HOUSE LAY WASTE.

First Haggai spoke. On the first day of the sixth month of the second year of Darius, he pointed to the disasters beneath which the country was groaning, that the dews of heaven were stayed and the earth was unproductive, that a drought lay upon the land and upon the mountains, upon the corn, and wine, and oil, upon men and cattle, and upon all the labour of their hands; that they sowed much and brought in little, ate and had not enough, drank and were not filled, clothed themselves but were not warm, earned wages which were dissipated as though holes were at the bottom of the bag—and urged that all these misfortunes were intended by God as a remonstrance against their laxity and an incentive to diligence. "Why?" saith the Lord of Hosts. "Because of my house that lieth waste, while ye run, every man to his own house" (Hag. i. 1-11).

"Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people obeyed the voice of the Lord their God, and the words of Haggai, the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai, the Lord's messenger, in the Lord's message unto the people, saying, "I am with you, saith the Lord." And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, Governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the people, and they came and did work in the house of the Lord of Hosts, their God, in the four-and-twentieth day of the sixth month, in the second year of Darius the King" (Hag. i. 12-15).

In the following month, the seventh, a very encouraging word came again through the mouth of Haggai, predicting that the latter glory of the new Temple should even excel that of the former one, a glory not of gold or silver or precious stones, but the spiritual radiance and splendour of Him who was to be the Desire of all nations, and whose advent was destined to invest that building with eternal significance and interest (Hag. ii. 1-9).

On the month after, **the Word of the Lord came unto Zechariah.** Probably the Word of the Lord is ever circling through the world, as the waves of wireless telegraphy through the air, but there needs an anointed, prepared, and receptive heart to receive and translate the sacred impressions. When the sacred writer speaks of the senses being exercised to discern good and evil, he suggests that to each sense of the body there is a corresponding one of the soul, and this, like that, may become more or less acute. Seek after the quickened, Spirit-touched soul-sense!

Be still and strong,
O Man, my Brother! hold thy sobbing breath,
And keep thy soul's large window pure from wrong!
That so, as life's appointment issueth,
Thy vision may be clear to watch along,
The sunset consummation-lights of death!

Zechariah prefaces his prophecies with a very tender message. True, he does not slur over the sins of the past. **The Lord hath been sore displeased with your fathers.** The memory of that displeasure was only too recent, the signs too obvious, but he hastens to accentuate the Divine pitifulness and tender mercy. **Thus saith the Lord of Hosts; Return unto Me, and I will return unto you.** There never yet was a backslider for whose return the infinite love of God did not yearn, and after whom it did not send messages like this. In this the Divine love exceeds human love. Even our Lord could not depict the father of the prodigal sending messages into the far country, where he sat among the swine, but this is precisely what God does. Can you not hear the peal of the silver bells, borne across the valley? Return, return. And when thou art yet a great way off the Father will see thee, and being moved with compassion will run and fall on thy neck, and kiss thee much, and reinstate thee where thou wast at first. He remembers sins no more.

The only fear was lest God should call in vain. **Be ye not as your fathers, unto whom the former prophets cried . . . but they did not hear, nor hearken unto Me, saith the Lord.** Though the chosen people had suffered so terribly, there was a pitiful possibility of the obstinacy of the former generation reappearing in this. Each generation insists on trying its own bitter experiences, unwarned by the experiences of the preceding.

Your fathers, where are they? They were rebellious and sinned, and have passed away under the divine judgments. It might have been retorted, **And the prophets, do they live for ever?** But even though the lips that utter the Divine Word wax cold in death, the Word itself remains; and it shall have an ever-abiding force. **But my words and my statutes which I commanded my servants the prophets, did they not overtake your fathers** (as a foe overtakes the flying fugitive)? So much so as to extort from them a confession of the righteousness of their doom? **And they turned and said, "Like as the Lord of Hosts thought to do unto us, according to our ways and according to our doings, so hath He dealt with us."**

The conclusion is forcible and clear. The prophet may die, but the Divine Word remains. Heaven and earth may pass away, but no word of God shall fail. All flesh is as grass, and all the glory thereof as the flower of grass, more transient still, but the Word of the Lord is incorruptible, it liveth and abideth for ever. The fulfilled predictions of the past, whether threatenings like those which befell the Jews, or promises like those realized in the advent of our Lord, all confirm the certainty that "no word from God is void of power." Let us give the more earnest heed then to his invitations, warnings, threatenings, and promises, fashioning the whole course of our life by them, and ever remembering that they are the asseverations of "the Lord of Hosts."

That title is specially applied to the Divine Being by the three post-exilic prophets. It occurs in this Introduction, five times in six verses. How significant! Though the Jews had seen the vast hosts of their enemies arrayed against them in battle, or marshalled in their own distant lands, they were assured that their Jehovah had vaster squadrons yet, and that all the powers of nature, all the restless wills of men, all the unseen kingdoms of the dead, and all the principalities and powers of the heaven, the archangels, angels, seraphim and cherubim, stood obedient to his Sovereign Sway, going, coming, doing this or that, as He chose. Look up, child of God, thy Father is also the great King, who doeth as He will "in the army of heaven and among the inhabitants of the earth." "Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, O my soul."

The Coming Revival.

Psalm lxxxv. 6.

By Rev. T. E. MILLER, M.A. (Dunfermline).

AT the recent meeting of Synod some time was opportunely set apart for "Conference on the state of religion, the need of revival, and the means of its attainment." The practical outcome of this has been a recommendation to Presbyteries and Sessions to arrange for conference and prayer, with a view to revival of religion within their bounds.

This we regard as one of the many signs that we are on the eve of a spiritual awakening in Scotland—a spiritual awakening that will be in close and vital connection with the churches. What are some of the other indications? If we take a survey of the past two years, we shall find that no subject has been more in the thoughts and prayers of Christian people than the need of revival. And possibly nothing has contributed more to this end than a booklet, entitled "The Dearth of Conversions," which appeared some two years ago from the pen of the Rev. Andrew Murray. It has done good service in creating something like a Divine discontent with things as they are.

It was after the publication of that little book that such subjects as "Conversion," "Decision for Christ," and "Revival" were taken up in earnest and discussed in the pages of the religious press; that they found a prominent place on the programme of conferences of ministers in connection with our various Churches, and also in inter-presbyterial conferences; and now the general subject has been definitely dealt with in the Supreme Court of our Church. Nor can one fail to observe that "wherever two or three are gathered together" for prayer this need of revival is laid upon the hearts of God's people, that there is a widespread desire, a spirit of longing that God would make bare his arm in the conversion of sinners. And is not the great spiritual campaign, which is to cover the whole of Glasgow during the coming winter, being entered upon in the faith that the time of refreshing is at hand—that God is saying to his Church, "Launch out into the deep, and let down your nets for a draught"?

The present time we believe to be specially favourable for such spiritual awakening and ingathering throughout the land. We have, at last, got into

CALMER WATERS THEOLOGICALLY.

The great questions that have stirred this generation—questions that have gone to the very root of our faith in the supernatural—have in large measure been laid to rest. What is of still greater moment, both criticism and science have left us in possession of the fundamental verities of the Christian Gospel, with a firmer and more intelligent grasp of, and faith in, the central truths of Divine revelation. Men who ten or fifteen years ago were drifting from the old paths, where is the good way, are to-day preaching a full, clear, and satisfying doctrine of the Atonement. Jesus and his Cross are in the midst. The old faiths may have come to us in a new light, but they are still the old faiths.

Then, if we except the political agitation connected with ritualism in the Church of England, there is at the present moment no political excitement, nor likely to be for some time to come; and this also is favourable to spiritual awakening. The Churches, too, are drawing nearer to each other—a spirit of harmony is in the air, a general desire to close the ranks and unite the forces that as one great army the Church may go forth to the help of the Lord against the mighty.

What then is the Church's need and the Church's duty that it may hasten such a time of revival, and guide it aright when it does come? The first great need is to have laid upon its heart the

MASTER'S PASSION FOR SAVING MEN.

Have we not forgotten somewhat—ministers, elders, Sabbath-school teachers, and mission workers—that our work is not simply to instruct and build up, but to bring in and win definitely for the Saviour?—that we are not only feeders of the flock but also fishers of men? Is it not the case that what Thomas Boston calls the "art of man-fishing" has well-nigh become a lost art among us? The sheep are fed, *well*-fed, some would even say *over*-fed, and there is hardly a crumb for the sinner. What is needed, then, is to have this burden of souls laid upon the heart of the Church, not only in the case of ministers and office-bearers, but of all Christian workers in our congregations.

THE SECOND GREAT NEED

of the Church is a fuller recognition of and dependence upon the Holy Spirit as the Lord and Giver of life. This was the secret of the Church's power in early apostolic times. The first Christians honoured the Holy Ghost; they were filled with the Spirit; and if a genuine revival is to take place in connection with our Churches, bearing fruit unto eternal life, it can only come through the same Divine agency. "Not by might nor by power, but by my Spirit, saith the Lord." One may place the thermometer near the fire and send the mercury up to 100deg., but that does not mean that summer is nigh. Spiritual awakening is the work of the Holy Ghost, and the Church has no greater need than the constant realization in all its work that apart from his life-giving, fertilizing, fruit-producing presence and power, its labour must be in vain.

With this deepened sense of dependence upon the Divine Spirit, and this longing for the salvation of men, the need for greater definiteness in preaching will be felt; more will be made of the awful reality of sin and the danger of delay, while the necessity for a full, clear, and immediate decision for Christ will be urged upon the sinner. Thus the Church's need points the way of the Church's duty.

If we go back for a moment to the embryo Church immediately before Pentecost, we may find guidance as to

THE CONDITIONS SUITABLE,

if not necessary, to spiritual awakening in any period of the Church's history. That interval of ten days between our Lord's Ascension and the outpouring of the Spirit was a time of *felt need*, the sense of dependence upon the unseen deepening day by day; it was a time of *expectancy*, the eye of faith being ever towards the hills whence their help should come, and they knew it might come at any moment; it was a time of *united prayer*—they were all with one accord in one place pleading the "promise of the Father;" and if true revival is to come, the Church must get back its faith in the privilege and power of prayer. When we have a praying people the times of refreshing cannot be far off. It was also a time of *conference* and *Christian fellowship*; they communed together of all the things that had happened, and while they communed Jesus Himself drew near through the gift of the Holy Ghost. And with the gift came power, not the power of eloquent speech, but power (if we take Peter's sermon at Pentecost) that revealed itself in a clear apprehension of spiritual truth—of the redemptive purpose of God in Jesus Christ; the power of witness-bearing, making manifest the presence of a supernatural force, a supernatural life; and thus it was that their word was with power and in demonstration of the Spirit. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

This is ever the true sequence. A revival is not an irrational movement: it is no doubt above reason, but not contrary to it. We may even say it is as much subject to law as the seasons; and those excesses of which we read in connection with some spiritual awakenings in Scotland—excesses that have made this beautiful word *revival* obnoxious to many—these were largely due to their rarity and to the fact they were mainly outside the Churches.

"Do not let us think," one writes, "that revival means great disorder, confusion, lawlessness: even if it did mean any such glorious confusion as they had on the day of Pentecost, let us not be frightened at that. Better that surely, a thousand times better, than the grim propriety of Death." To which we say Amen. "A revived Church is the hope of a perishing world, and no work seems more urgent upon which to concentrate the prayerful interest of the whole Church than the work of seeking such a revival as can alone strengthen and equip the Church for the tasks and problems which press themselves upon its attention." With this weighty sentence the Convener of the Committee on Church Life and Work closes his interesting report.

Let us seek such a revival; let us pray for it in the faith that it is coming; let us prepare ourselves for it. Let our motto be not only "Back to Christ" in the Gospels, but "Up to Christ" in the living present, near to Him as a Living Redeemer. Thus shall we get inspiration and guidance "for the tasks and problems that press themselves upon the Church's attention"—an inspiration that shall create such a faith in us, and through us in others, as shall lead us to "attempt great things for Christ, and to expect great things from Christ."—*U.P. Missionary Record.*

A Salvation Army Exhibition.

THE forthcoming Salvation Army Exhibition at the Agricultural Hall, which is to be opened on the 24th inst., is to afford, so far as exigencies of space will allow, a general idea of the Army's work in all lands. "To the public in general," says an official statement, "it will not only be a novel exhibition managed by a religious body, but an object-lesson in the manner of providing innocent and pleasurable recreation on strictly teetotal lines."

A number of extensive models which are to occupy the centre of the building will include a miniature reproduction of the White House at Washington and a *fac-simile* of Commander Booth-Tucker's first headquarters in India—a small mud hut, surrounded by palms. Another tableau will show King Oscar being approached by a little Salvationist maiden interceding for the liberty of Commissioner Booth-Hellberg, who at the time was imprisoned.

Among other interesting exhibits are to be a Zulu kraal, Indian idols, and samples of Hadleigh Farm Colony productions, with representations of life in the slums and in the army crèche. Commissioners Oliphant of Sweden, McKie of Germany, and other officers from abroad are to be present, and in St. Mary's Hall (adjoining the Agricultural Hall) General Booth is to conduct meetings at 11 a.m., 3 and 6.30 p.m., on Sundays, July 30 and August 6.

Day by Day.

SUNDAY, July 23. 2 Sam. vi.

This chapter is full of solemn and useful lessons.

(1) *The Name and Designation of God.* The ark was called by his Name, and on asking what that name was, we are told that it was the name of Jehovah Sabaoth, that sitteth upon, or between, the cherubim. It is well to think of the hosts over which God rules, whether of angels, of living beings, or of stars. Speaking of the latter, the prophet says, "He bringeth out their host by number." One of our greatest astronomers, speaking of some of the more distant stars which are invisible to the eye, but have been photographed, has made the following calculation:—Whereas light leaps from the sun to the earth in eight minutes, it would take 1,800 years, at the same rate, to come from one of these stars to our world. How inconceivably vast our universe must be! But it is infinitely small to God, who fills it. The Heaven of Heavens cannot contain Him. It is the tent of his dwelling; but He is as much greater than it, as the dweller in a house is greater than his habitation.

(2) *The Goodness and Severity of God.* His laws in nature are absolute. Transgress them, and penalty is inevitably inflicted, as when one steps over the precipice and is instantly dashed to pieces. So in the moral sphere. None of us can wilfully violate God's law and avoid the penalty. If David substitutes a cart for living men, and if Uzzah handles with unbelieving familiarity the sacred ark, penalty must accrue. And the warning given by the death of one Uzzah may arrest the neglect and indifference of an entire nation. Whereas, if Obed-Edom and his house obey the elementary principles of reverence and faith, they are blessed and prospered.

(3) *The Exuberant Gladness of the Holy Soul.* All David's nature burst forth with expression. It seemed as though he could not do enough to show his love and devotion. The sluice-gates were opened, and the torrent-beds of emotion were flooded. Oh, for more of this, though the Michals of this world cannot understand, and will deride.

MONDAY, July 24. 2 Sam. vii.

Always do better for the cause of God than you do for yourself. It is an anomaly, indeed, to dwell in cedar, unless you are doing your best to house the Ark in marble. Be careful in giving your advice to people. You may be as good as the prophet Nathan; but if you speak apart from thought or prayer, you may have on the following morning to give from God an altogether different message from that which your own heart had dictated.

Remember, it is God that makes men great. Do not be anxious about maintaining your position. He who brought you from the sheepcotes to occupy your present position is well able to maintain your lot, and to keep for you your goodly heritage. How much God gives to those who leave themselves in his hands! But they must make up their minds to his discipline as well as his tender mercy. It is because He had chosen David and his children that He spoke so emphatically of chastening them were there need.

Take time to sit before God. It is good to kneel or stand; but sometimes, in moments of reverie, and when we expose the sensitive plate of our heart to his voice, we become aware of his thoughts towards us, and of the uprising of ours to Him, which pass all words. It is very beautiful, like David, to turn God's words back on Himself, saying, "The word that Thou hast spoken concerning thy servant, and concerning his house, confirm Thou it for ever, and do as Thou hast said." Learn to put your finger on this and that promise, turning each into the cash of daily use, by presenting the cheque for payment at the Divine Treasury.

TUESDAY, July 25. 2 Sam. viii.

Twice in this chapter we are told that the Lord gave victory to David, whithersoever he went (*vv.* 6, 14). It seems, indeed, that David was more than a conqueror, for he not only obtained victory, but the spoils of his foes, of which afterwards he was to make large donations for the building of the Temple. We are reminded of those great words of the Apostle, "Now, thanks be unto God, which always leadeth us in triumph in Christ;" and of those of the beloved Apostle, "They also shall overcome that are with Him (*i.e.* the Lamb), called, and chosen, and faithful." And the whole position is summed up in the words: "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

Never in this world shall we be able to lay down our weapons, or to retire from the battlefield. To the end of life we shall be exposed to the insidious assaults of our great adversary. Often temptations which we thought had passed out of our lives will revive with their olden vigour, and be presented with even greater subtlety and force. Resolutions and fresh beginnings, made in our own strength, will completely and constantly fail, and we shall be driven to confess, at the end of Christian life as at the beginning, that God does not make us strong to get the victory for ourselves, but keeps us in the place of utter weakness and dependence, that we may receive it as his dear gift. The victory which overcometh is our faith, which stands still and trusts God, accepting from Him what we have no power to achieve. It is a very humbling doctrine, but for this very reason is the one which most befits us, lest we be filled with the overweening pride, which God hates.

WEDNESDAY, July 26. 2 Sam. ix.

God has many Mephibosheths in his family circle; lame on both their feet, unable to help themselves, unable to walk without stumbling in his way, or to run to the assistance of others. They are weaklings, indeed, at the mercy of their servants, but loyal at heart (2 Sam. xix. 24-30). By nature they belong to an attainted race. As Saul's lineage might have been deemed a fatal barrier to any hope of advancement under David, so to belong to Adam's race might seem to present insuperable barriers to adoption into the family of God. But let us see what the covenant will do.

Years before Jonathan and David had entered into a covenant of the heart (1 Sam. xx. 14-16). Even though Jonathan had allowed his career to be more ruled by his natural relationship to his father than by his spiritual affinity to David, still that covenant held; and the king acknowledged, after so long a time, its cogency. So, because of the covenant Mephibosheth was welcomed to his table.

Let us lay stress on this. Not because his countenance was handsome, or his figure shapely; not because he had rendered conspicuous service, or would render it; not because he could adduce a single reason in his favour; but simply because of his belonging to Jonathan did this favour accrue to him. So with ourselves. Our forfeited patrimony is restored to us; we are welcomed to God's table as one of his sons; we are permitted to have entrance to the palace whenever we will, because God has entered into covenant with his Son for all who believe, for all who are related to Him by faith.

THURSDAY, July 27. 2 Sam. x.

How often men misunderstand us! Like David, we venture on some act of kindness which has no other explanation than appears on the surface, and our fellows, judging us by themselves, and unable to believe that the motives by which we are actuated are absolutely pure and sincere, rebuff us. It is very trying, and we resent their treatment with hot indignation.

But why are we so quick-tempered? Why should we so easily yield to provocation? Why should we be surprised? The world is full of that baseness which is imputed to us. Is it altogether a matter of surprise that we should be viewed in the light in which men ordinarily view each other? What have we done which so obviously and entirely removes us from suspicion? Are not our hearts base enough, if left to themselves, to generate almost any evil? Have we not often enough misjudged others? Let us not forget what Jesus said to guide us under such circumstances: "If the son of peace be not there, your peace shall come to you again."

Let us also be directed by his great example, for when his disciples, annoyed at the refusal of certain Samaritan villages, appealed for fire from heaven, He reminded them that they belonged to another dispensation than Elijah's, that they had come under the rule of the new age, and that the only fire which they might deal with was that of love. More than this, it will be remembered that the baptism of the Holy Ghost, as of fire, was given to Samaria, and perhaps to those very villages (Acts viii.). It used to be said that the best way to secure Archbishop Leighton's tenderest kindness was to show him a discourtesy.

FRIDAY, July 28. 2 Sam. xi.

Ah, King of Israel, man after God's own heart, what a mistake it was to linger at Jerusalem, when Joab and thy brave soldiers were in camp, and the clarion was calling to war! Hadst thou been in thy place, at the head of thy troops, thou hadst never been betrayed into this double sin, which has left a lasting stain on thy fair name, and given great cause for reproach to the enemies of God. How surely dost thou teach us the lesson of continual watchfulness, lest we enter into temptation; of incessant devotion to the dear Master, Christ, since no evil can allure the heart which is occupied with Him and his concerns!

And when thou hadst sinned, how much better had it been to have confessed before God and man, than to have added sin to sin, in the vain endeavour to hide thy guilt! We too have delayed confession, endeavouring to hide or palliate our guilt, but in vain; sin cries to God with a voice that refuses to be silenced by anything less than his divine forgiveness.

We know how thou didst feel through all these sad subterfuges. Thy heart condemned thee; thy conscience murdered sleep; beneath thine assumed composure there was the anguish of a heart, swept by tempest. Thy bones began to wax old. The Divine hand lay heavily upon thee. Thy moisture was turned to fever heat. God did not cast thee off, but He was sore displeased, and thou hadst bitter suffering to undergo, as part of sin's necessary consequence. Alas for thee! But thou hast long since been forgiven, according to the riches of his grace.

SATURDAY, July 29. 2 Sam. xii.

Nathan awoke the drugged and stupefied conscience of the king. This is always the office of the truth, when ministered by the faithful servant of God. By manifestation of the truth we commend ourselves to every man's conscience in the sight of God, and the heart of man acquiesces in the sternest impeachments. This is the true function of the Christian minister. Others may deal with the various faculties and aptitudes of human nature, but his point of attack is the conscience. Here is the province in which he is monarch, and where there can be no dispute or challenge of his prerogative.

Directly the sinner cries, "I have sinned against the Lord," there is a response more instant and immediate than the following of thunder after lightning. "The Lord has put away thy sin." If we confess . . . He is faithful and just to forgive. Oh, believe that God waits to be gracious, and will run to meet the returning prodigal, though he is a great way off.

Our dear ones are taken from us, in spite of our prayers and tears, because God would take them away from evil to come. If we only knew how much evil, we would thank God day and night that He did not answer our prayers for their recovery. And our treasures are safe with God. He will keep them for us, and give them back to us again, transfigured and radiant. Love is eternal; it abides for ever; it will leap to its beloved. Notice how clearly David affirms it: "*I shall* go to Him. Ye are come . . to the spirits of the just made perfect."

The Priesthood of Christ.*

By Rev. HUBERT BROOKE.

CHRIST is entered "into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24); and this, as the whole Epistle shows, is the character of our Great High Priest. God's dispensation for Israel had four prominent sacrifices, connected respectively with the Passover at the coming out of Egypt, with the old covenant made at Mount Sinai, with the annual offering on the Day of Atonement, and with the offering of the red heifer. These sacrifices were essential for all Israel. All four of them point us to the work of the Lord Jesus Christ; but the first two were independent of any priestly office.

Whatever the word we may use—regeneration, salvation, forgiveness of sins, reconciliation, justification, adoption, covenant relationship, absolute acceptance with God—all these things are ours in Christ, apart from his priestly character; and that is probably the reason why comparatively few Christians seem to have a personal interest in the story of Christ as

OUR GREAT HIGH PRIEST.

They are like those Hebrews of whom it was said, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God. . . . Leaving the principles of the doctrine of Christ, let us go on unto full growth, not laying again the foundation" (which has nought to do with the High Priest) in constant uncertainty as to whether we have repented enough or believed aright, whether we have been properly baptized or have had hands laid upon us, and whether we are certain about the resurrection of the dead and about eternal judgment. It would be a poor building in which only the foundation stones were discernible, after years of labour. At the same time, those who are not pardoned through Jesus, the true Passover Lamb, those who are not reconciled to God and are not brought into covenant with Him, these have nothing to do with the priesthood of Christ.

Streams of blessing are ready to flow down upon our souls; and these blessings are infinitely more precious, because more full of the revelation of Christ, than the things which we first found in Him. Anointing with fresh oil every morning, and power for service every moment, these are ours in the Great High Priest. We can only qualify for them as we are under the blood of the covenant, as we have passed from death unto life, as we are brought into the family of God, and are sealed as his for ever.

For worship, communion, and service—the "believer's life" in things pertaining to God (chap. ii. 17)—we need the perpetual intervention of the Great High Priest. The first blessing, including many subordinate ones, which this office of Christ secures to his people, is

CONSTANT AND CONSCIOUS NEARNESS

to God (chap. iv. 15, 16; x. 22). Why do Christians so often feel uncertain as to their acceptance with and nearness to God? Because they do not claim and use the second blessing which Christ ministers to his people—continual fitness. It is well to know that I may enter a royal presence; but there may be doubt as to whether my garments are in accordance with court rules, and are spotlessly clean. Well, the Great High Priest bids you come up to the very throne of the Father, and from Christ you also have full assurance of faith, a heart sprinkled from an evil conscience, and a body washed with pure water.

First, we have nearness, the way open; then fitness, so that we need not fear to look boldly and affectionately into God's face, and, as the Spirit of adoption bids us, say, "Abba," the tender cry of the little child to his Father. The third blessing is, to "hold fast the profession of our faith without wavering" (chap. x. 23), a lasting permanence. If Christ is in the presence of God, to bring us near and to make us fit, why should we ever be far off? What is the profession of our faith but this: that Christ has brought us near, and keeps us near to God, by his priestly service for the souls of his own people?

We have representatives in parliamentary and municipal affairs, through whom we may make our voices heard; and through Christ, our Representative, we are present in the high court of heaven. We are there in Him, and He is there for us; so that we are as near to God as is Christ Himself. Why, then, should we stand beyond the outer court, fear to enter the holy place, and still more fear to press into the holy of holies? Through our High Priest, the barriers are gone; and, in Him, we may stand at the very throne of God, to find grace to help in every time of need.

An instructive history is that of Neh. xi., where we have a catalogue of the names of those who came back from the Captivity and were assigned places in and around Jerusalem. Pethahiah, one of the people, was left

"AT THE KING'S HAND,"

three months' journey away. Enemies sent messages secretly accusing the Jews to the king, but in his presence stood a man ready to meet all such charges. Again, when Nehemiah and his brethren needed supplies or further liberties, they were sure to gain the king's ear through him who doubtless stood well with the monarch "in all matters touching the people."

What was the happiness of these men compared with our own? What need have we to fear the malice of our enemies when our case is in the hands of a Divine Pethahiah, whose very name tells us that "Jehovah opens" the way to the Father's throne and heart for his own children? How blessed is our condition, how full of riches is our lot, when we have at the Father's hand, our own Brother Man ever living to represent us, to make us welcome, and to intercede on our behalf!

The Epistle to the Hebrews is mainly occupied in showing us that the Lord Jesus Christ is better than any one else. He is contrasted, in chap. i. and part of ii., with the angels, in iii. with Moses, in iv. with Joshua, and in v. and onward with Aaron. Israel received all their blessing through these beings; but the Lord Jesus Christ stands high above them all. The many points of superiority in the priesthood of Christ, as compared with that of Aaron, may be studied in chap. vii., culminating with the statement that the law made men "priests which have infirmity," but our High Priest is the Son "who is consecrated for evermore." That is why we glorify Him, and can find no place in the world, in our hearts, or in heaven, for any other than the Lord Jesus Christ to intervene between us and God.

Oh, the dishonour that is done to the very title of the Lord, as our Great High Priest, when it is asserted that we need any one to come between our souls and Himself! It is a cruel misuse of the precious Word of God to apply that beautiful phrase, "the ministry of reconciliation," to a

MAN-MADE ABSOLUTION,

using the phrase to overcome natural repugnance to auricular confession. They who do so are, perhaps unconsciously, exercising the ministry of separation, in keeping us away from the Lord who bids us draw nigh. 2 Cor. v. 18 clearly shows that the ministry of reconciliation is given to every soul who is already reconciled. It is a ministry of bringing men to God through the sacrifice of Christ, typified in the Passover instituted before there was any priesthood. If we view things in God's order, we shall find ourselves so close to Him that none save Christ may intervene between us.

The Epistle to the Hebrews is full of names and titles given to the Lord Jesus Christ. As He calls us his brethren (ii. 11), we may, with wonder and reverence, call Him our Elder Brother. He is the only-begotten Son, and yet we are the new-begotten children of God. In recognising his priestly office, let us never forget that He is our fellow man (x. 12). Wesley's old hymn teaches that "He won't be in glory and leave me behind;" for the Forerunner (vi. 20) is for us entered within the veil. His existence at the Father's right hand is our security, sealed by the promise and oath of God, that we shall be with Him where He is.

Christ is the one and only Mediator of the new and better covenant (viii. 6, x. 15, xii. 34).

By a solemn and awful judgment, showing the truth of God's own Word and the loss suffered by those who fail to take it as a whole, we find that they who favour other so-called mediators between God and man never dream of consciously possessing the blessings which the one Mediator has to bestow. They do not like to be asked whether they are forgiven and reconciled unto God; and it appears to them presumptuous for us to claim eternal salvation and cloudless communion with God. Can we dare to doubt, when Christ holds us and the Father holds Him, thus eternally safe-guarding us for the coming glory which Christ shall bring?

Christ is the Author and Finisher of our faith (xii. 2). All the uncertainty which takes zest out of service and joy out of communion is gone when we know that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians i. 6). The great Shepherd of the sheep (Heb. xii. 20, 21) will never suffer them to want (Psa. xxiii. 1), and will seek them to the end (Psa. cxix. 176).

Perfect reconciliation (Heb. ii. 17), perpetual intercession (vii. 27), and permanent representation (ix. 24), are the three great features of Christ's priesthood on behalf of his people. It is a sad perversion of his wondrous work, when men attempt a priestly representation of Christ before God, instead of recognising that it is his office to appear in the presence of God for us. The outcome on our part should be, first,

CONSCIOUS POSSESSION

of the blessings which our High Priest bestows. The great stream of Divine love in our nearness, fitness, and permanence of standing before God, cannot be hidden within the human heart; but its outflow through us to others makes it the more sure to ourselves. Heb. x. 22, 23, is the inflow of those blessings; and the outflow immediately follows in verse 24. The exhortations of chap. xiii. discover to us something of our priestly service under our Great High Priest; for, throughout all the ages of the Jewish dispensation, the sons of Aaron were subject to him, as we are to Christ.

Brothers and sisters in the Lord, called to be a royal priesthood (1 Pet. ii. 5, 9), will you enter upon your office to-day, if you have never yet done so? Will you, in consecration, fill your hands with your powers, your love, and your possessions, wave them before God, and hand them over to be used only as He commands? Thus, all your life through, may you prove your royal priesthood in the perpetual offering of praise and gifts to God, and in perpetual testimony concerning his grace to men!

* Bible Reading at Mildmay Conference.

Our Trust at Last.

On what shall we stand in the River of Death,
With the moaning wave and the chilling breath?
When the solid earth is a shifting sand,
And nothing is left where the feet may stand;
When friends would help, but their efforts fail;
When the hand of God can alone avail—
The only stay in the mortal shock:
Let us trust Thee, then, O Christ, our Rock.

If the sins of a wasted life would shroud
Our sunset skies, like a thunder-cloud,
And a judgment peal at the eve of death
Should silence the song of the noon of faith,
When the nerves are afire and the heart is numb,
And the answer to prayer is slow to come:
Let our refuge then be the Word of God,
Our title to heaven-atoning blood.

But should life's last hours be like night in June,
A twilight glow with a summer moon,
An evening blent in the rising ray
Of the glorious morn of eternal day,
Oh! whence this rejoicing without a fear?
'Tis the voice of God that has reached the ear.
Even so, O Christ, let us see thy face!
Our trust at last—thy redeeming grace.

Donegal. J. K.

Prof. Newell's Bible Course.

LESSON VI.—(*Concluded.*)

II. MOSES.

(1) His parentage: study their character, as far as possible. For a foundation, take Heb. xi. 23.

(2) His birth: its time—just when the oppression was most terrible, and the attending danger greatest: how was God glorified thus? Compare the remarkable statement regarding the child Moses in Acts vii. 20 (Greek, *fair unto God*) with that of John the Baptist in Luke i. 15. The peculiar goodliness of this babe is twice said to have been the great incentive to his parents to preserve his life (Ex. ii. 2; Heb. xi. 23.

(3) His preservation—how providential and remarkable!

(4) His early life with his parents. How long probably? How did his mother probably train him, in view of his soon going to live at court? The Romish Church says, "Give me a child till he is ten; you may do what you like with him thereafter."

(5) His life as a prince of Egypt. As to his early ability and exploits, compare Acts vii. 21-23 with Josephus.

(6) His loyalty to the people of God; the unlikelihood of it, naturally; it involved what, as to his own pride? his apparent future prospects? the comforts and pleasures of life? all his selfish ambitions? What were the causes of it: in his early training? in his own inner religious life? Study Heb. xi. 25-27, noting first his *faith in God*, *v.* 24, as the root of all; then his *spiritual discernment*, *v.* 26; then his renunciation of the world, *v.* 24, and his choice of the cross, *v.* 25; his victory over the fear of man, *v.* 27, and, finally, his life of fellowship with God, *v.* 27. How was his life at court probably spent? Two words in Heb. xi. 25, 26, answer—

"PLEASURES," "TREASURES;"

yet that he was a diligent student is shown in Acts vii. 22, which tells us that he was versed in all the wisdom of that wisest of earthly peoples; while the same text declares his royal ability as a leader of men. Josephus describes him as the triumphant leader of Egyptian armies. God knew his man; there was perhaps every element of a man of God in this faithful soul in those early days—but one, that one an absolute essential, however. (See 2 Cor. xii. 9.)

(7) His first great effort for his people (Ex. ii. 11, 22). What inspired it? What emotion had probably possessed his generous soul for years? Was his deed selfish? Was it wrong? (See Acts vii. 25). Was it well-timed? Was it understood? Why? Was it ignorance of mind, of pride of heart, that was the real cause of Moses' rejection by his people? (See Acts vii. 27, 23.) Who else "came to his own, and his own received Him not"? (John i.). What was the cause in their case? Let us remember that Moses is a great type of Christ as the deliverer of Israel, first in his proffer of himself and rejection, then in retirement (cf. Hosea v. 15, Matt. xxiii. 37-39, Luke xix. 12), and finally in full manifestation to them, with all the powers of God for their deliverance when they accepted him and were delivered (cf. Rom. xi. 25-27, Hosea iii. 5, Isa, xxxv. 3, 4, and xi.). But in whose strength does Moses seem here to be acting, in his own or God's? One can be trying to do a real work of God in self-energy. It was a very different man that God found at Horeb, forty years after this. Here is a high,

IMPETUOUS, DARING SPIRIT,

rushing into conflict for God; there is the very meekest man in all the earth, on his face, begging to be let off from the very mission he once coveted. This leads us to the next step.

(8) The training of the forty silent years. Note the means which God took to humble him: his social degradation—what? his new occupation—how abasing to him? (Gen. xlvi. 34); his rustic, probably coarse, wife—congenial, do you think? (see Ex. iv. 25); his knowledge of the condition of the people he loved, with no power to help them; his seclusion, with the probable thought that he was set aside, perhaps not needed, by God.

(9) His call (Exodus iii.-iv.). Note its occasion; its place (cf. Elijah, 1 Kings xix.); its circumstances; its peculiar method—why the vision of the unconsumed bush? (cf. Gen. xv. 13, 17, Zech. xiii. 9, and Mal. iii. 2-6); its revelation of God; of his nature, character, name; of his heart toward Israel; of his gracious purposes for his people. Note also his promised presence with his chosen servants (see Jer. i. 8, 19; Jud. vi. 11-16, Acts xviii. 10, Matt. xxviii. 20); his infinite patience with their weakness, fear and unbelief; his full answer to every doubtful question, and his persistent placing them in his service, despite all their objections. On the other hand, mark the five pleas of Moses against God's request (iii. 11, 13; iv. 1, 10, 13). Study them; they are characteristic. The root of them all is in each of us. Meditate deeply on God's answer to each of these querulous arguments of his servant. There will be no more profitable exercise in this lesson than this, especially for those of us who are called to

STAND FOR GOD BEFORE MEN.

It is of the utmost importance that when God calls, we shall, with Samuel and Isaiah, say: "Here am I" (1 Sam. iii., Isa. vi.), else we shall be in danger of losing part of our commission, as many believe Moses did at this time (Ex. iv. 14-16), or of being cast for a season into the sea of chastening (Jonah ii.).

(10) *The searching at the inn* (Ex. iv. 24-26). Why had Moses not circumcised his child ere this according to Gen. xvii. 10-12? Are there many Christians to-day who are avoiding the cross to preserve peace in the home? Is this the will of Christ? (Matt. x. 34-36). Can a servant of God disobey the Word to please men, and yet go on exercising God's power? Moses was not thus allowed, nor shall we be. Probably the severest test of the consecration of some of us is at this moment in our own family. Let us be true to God, or the experience of verse 24 may be ours. Much sickness and sad chastening—yea, and premature dying—might easily be avoided by God's people to-day (see 1 Cor. xi. 30-32).

We shall now leave the student to follow up thoroughly and systematically Moses' life, which it is hoped every one will do, as it will prove a study of limitless value. We shall note from time to time the various crises in his career, but refer the reader to the simple biographical plan in Lesson II., and beg that by this or some better method a real acquaintance be formed with him like whom "there hath not arisen another prophet since in Israel," save that Greater One of whom Moses himself prophesied (Deut. xxxiv. 10, Deut. xviii. 15-19, cf. Acts iii. 22, 23). God is now about to put into Moses' hands the greatest power, so far as we know, that has ever been held by merely mortal hands. Investment with authority is the supreme test of character. Judged by this stern rule,

THE CHARACTER OF MOSES,

as summed up in Numbers xii. 3, is more like that of Him whose is all power in heaven and on earth, and yet whose heart is meek and lowly, than is any other character revealed to us: "Now the man Moses was very meek, above all the men which were upon the face of the earth." Perhaps he was no more humbly faithful, indeed, than was he of whom the Holy Ghost witnesses, that he served the Lord "with all lowliness of mind," and who accounted himself "less than the least of all saints." Literally, the first half of Rev. xv. 3 reads, "And they sing the song of Moses, the bondslave of God, and the song of the Little Lamb." After these words a David might well write, *Selah*. Let us all stop and ponder, till we hear in our hearts One saying, "He that is least among you, the same shall be great." And let us really *study* Moses' life.

III. *The Testimony to Israel* (Ex. iv. 27-vi. 27). Its need from the people's present condition and present circumstances; its character, how suited to the people's need? Study especially vi. 1-8. Its first effect (Ex. iv. 27-31); its later effect (ch. v. 20, 21, vi. 9). Were the people worthy, because of their steadfast faith, to be delivered, or was it God's grace that brought them out? Trace the similarity between the experience and conduct of the people in their bondage—which is only increased at first by Moses' coming to save them—and the action of the soul under conviction of sin. Until the Passover plan is revealed the people of God are in bitterness; nor does the testimony of the fact of the mercy of God, as in chap. vi., bring peace or confidence toward Him till the soul is shown the blood and its meaning, as in chap. xii.

IV. *The Testimony to Pharaoh.* What was its purpose towards Pharaoh and Egypt? toward Israel? toward all the earth? God could have brought his people out without all or any of this parleying with the Egyptians: why did he not do so? Go thoroughly into this subject. Compare God's dealing with Egypt with his method of testimony to and judgment of the antediluvian world; with his ways with the cities of the plain; with his revealed

FUTURE COURSE WITH THIS WORLD,

which is to be similar to that with Egypt at this time in several important respects. Some even believe that one of the witnesses of that time spoken of in Rev. xi. 3-6 will be Moses himself. As to the hardening of Pharaoh's heart, note carefully the attitude he took toward God at the very start (Ex. v. 2), and how he stubbornly maintained it (ii. 13, R. V.), and remember that the prophecy of iv. 19 did not compel, but simply foresaw, this evil man's perverseness. Proverbs xxix. 1 also epitomizes this particular rebel's history; for again and again he was warned of the result of his obstinacy. "God gave them up" is the fact thrice recorded with awful simplicity, in the first of Romans of those wilful sinners who "held down the truth in unrighteousness," and "refused to have God in their knowledge" (Rom. i. 18, 28, R. V.). From this judicial abandonment unto the divinely sent "strong delusion" of 2 Thess. ii. 11, 12, there is but a step. The verse preceding repeats the reason for their damnation, and shows that they might have been saved. In Ex. v. 2, when Pharaoh cried, "I know not the Lord, neither will I let Israel go," he might have omitted the last three words. It was not so much the Divine command as the Divine Person that his heart defied. "And sin," saith the Holy Ghost, "is lawlessness" (1 John iii. 4, R. V.). If God's wrath and power needed to be made known in all the earth (and do they not, even these in our own days), where can it be so publicly proclaimed as from

THE LOFIEST THRONE OF THE WORLD?

And if choice must be made of one in whom to show them forth, could there be vessel more meet than this proud boaster who vaunts himself as the very man of sin will do, and utterly despises dominion? (2 Peter ii. 10-12). Meditate prayerfully on Pharaoh, and then turn to Moses. Demoniacal pride and heavenly meekness! The ninth of Romans gives no serious trouble to those who have seen the King, Jehovah of Hosts. Read all Isaiah vi. And to those that ask the two hard questions of Romans ix. 19, the eternal God vouchsafes no other reply than those four other questions of *vv.* 20-24.

V. *The Plagues.* Study the nature of them; the character of them as adapted to humble Egypt, and reveal God's universal power. Note the peculiar effect of each plague on Pharaoh and his people; the typical character of them, for they evidently have such character (cf. Grant's "Numerical Bible"); the prophetic character of them: compare with the plagues of Revelation.

VI. *The Magicians of Egypt.* Study these as the peculiar tools of Satan in blinding men to God's presence and power—the office of magic in every age. Find their names in 2 Tim. iii. 8; compare them with other magicians and soothsayers in the Bible, *e.g.*, Balaam, Simon Magus, Elymas; collect passages against the black art, for such fortification is needed in these days, when, in some places, even professing Christians are

RUNNING AFTER SPIRITUALISTS,

necromancers, fortune-tellers, &c. (See *e.g.*, in Deut. xviii. 9-14, Isa. viii. 19, 20, what God thinks of sorcery). Note the character of their opposition—*imitation*, one of Satan's constant methods of resisting God's people; note the final impotency of their efforts. How did their partial success best prove their imposture? Note also that their efforts always increased the evil they mocked at, instead of mitigating it. So infidels, Satan's servants, resist God's servants in their efforts to get salvation to men, but give no relief to the world's misery, only ever increasing it.

VII. *The growth of Moses during this crucial time in Egypt.* How was it a testing time for him? Study carefully. In what respects did Moses remarkably develop during this time? (compare, for example, Ex. v. 22, 23 and xiv. 13, 14). What is already seen to be the key of Moses' life?

[Lesson vii. will appear in next issue.]

The Late Dr. Norman Kerr.—At the latest meeting of the Society for the Study and Cure of Inebriety, under the presidency of Dr. G. Sims Woodhead, a resolution of sympathy with the widow and family of the late Dr. Norman Kerr, was passed by a standing vote. Rev. Canon Barker, in moving the resolution, referred to the strong conviction which Dr. Kerr held, in relation to alcoholism being a disease rather than a crime, which should be cured by medical treatment rather than by punitive methods. He took an active part in the efforts which led up to the passing of the Habitual Drunkards Act of 1879, and the more recent Inebriates Act of 1899. In 1884 he founded the Inebriety Society, of which he has been president and the most active promoter ever since. He has contributed more than twenty volumes to the literature on the subject.

Mr. J. Theodore Isaac

AND THE RATCLIFF STRANGERS' REST.

IF men are wanted for work, so also is it of great importance that the right sort of man should be secured for any special class of work. We have all heard of square men in round holes, and have witnessed the muddle and failure that result from the placing of men and women in positions for which they lack fitness of mind and temperament. Especially is it desirable that work for Christ should be under the control of such as are spiritually qualified for the same; and as sure as the work and worker are suitably matched, there will be a record of progress and success. Our portrait this week brings to mind one who has, for the goodly period of twenty-one years, carried on a grand ministry in East London. In thorough sympathy with the work of the Strangers' Rest for sailors of all nations in the Ratcliff Highway, Mr. J. Theo. Isaac has shown enthusiasm and devotion in a high degree, and he has accordingly seen much fruit of his labours.

Mr. Isaac is a native of Bristol, and came to London in 1875. A man of active business habit, he was not long seeking an appointment, but in the meantime he looked around for Christian society in the great city. One of his first calls was at the Aldersgate Street Y.M.C.A. There he heard of Miss Macpherson's work, with the Home of Industry as its busy centre; and he put in three years of service there. That brings us to 1878, just a year after Mr. Reginald Radcliffe and others had established the Strangers' Rest as a place of refuge for storm-tossed mariners in St. George's-in-the-East. Mr. Isaac went in the direction of the wharves and docks to see the notorious Highway: the need touched his heart.

What memories the very mention of the Highway awakens in the minds of Christian workers of twenty or thirty years ago! A squalid, horrible locality, where sin and vice openly ran riot almost unchecked, and where even the strong arm of the law seemed powerless at times to restrain within some kind of limit the vilest and most degrading passions of men and women. Many a mother, with a breaking heart, has had to mourn over some loved one who in the bright days of happy childhood was her hope and joy, but in later years, happening to be drawn into this seething whirlpool of iniquity, sank down from its dark haunts of crime and evil into the deeper darkness of a hopeless eternity.

Right here Mr. and Mrs. Isaac determined to "spend and be spent" for the Lord. The various institutions that came into being through the prayerful energy of Reginald Radcliffe had a way of expanding their agencies and reproducing themselves. It was so with the Rest. Mr. Isaac threw himself into the work of organization, and ladies and gentlemen attended night after night to instruct and evangelize men of various nationalities, mostly strangers to London, and many of them beset by terrible temptations in life. From then till now the work has been carried on without cessation, voluntary helpers sustaining the various meetings every day in the week, seeking by many measures the temporal comfort and eternal salvation of Jack and his friends.

Twenty-one years ago was "the day of small things," the work being carried on in a single room. After removing from 173 to 163, everything went forward, and at length the premises had to be enlarged to meet the growing needs. Those who have attended meetings in aid of the Rest, or in furtherance of its objects, will know that Mr. Isaac generally bases his appeal on a threefold ministry—(1) Among the sailors, (2) among the inhabitants surrounding the Rest, and (3) among the heathen abroad, into the midst of whom Christian sailors go with Gospel speech and practice. The Rest has provided a welcome for sailors, and a sphere of labour for Christian men and women in training for the mission field. This second ground of usefulness is as interesting as it is important. As a result, there are to-day, in all parts of the great harvest field, labourers who look upon the Strangers' Rest as the training-ground where they learned how to deal with sinners and testify for Christ. These brethren and sisters, probably fifty in number, include some whose only "college course" was that passed in the hall and rooms of the Rest. And experience shows that such training is of special excellence and great practical value.

While many similar institutions have during the two decades been founded in various parts of the world, in some cases distinctly on the model of the Ratcliff Rest, a peculiar interest attaches to the affiliated Rest at Zanzibar, East Africa, established eight years ago, and of which work Mr. Isaac is also hon. sec. The responsibilities of office have of late weighed rather heavily upon our friend, and it is not surprising that he should have desired to shift some of the burden to other shoulders. The expiry, a few months ago, of the period of twenty-one years since he assumed the secretariate of the Ratcliff Rest seemed to indicate a fitting opportunity; but no one was forthcoming to take up the duties. Meanwhile Mr. and Mrs. Isaac are standing by the ship in the hope of relief in the near future. The



From a Photograph by Messrs. Debenham and Gould, Bournemouth.

numerous agencies are being well sustained, and quite recently something has been started for the welfare of the children and mothers of the neighbourhood, who labour under many disadvantages.

In some quarters the impression prevails that, because Ratcliff Highway is not so notoriously bad now as it used to be, the necessity for the work is less; and some friends have an idea that sailors are few in the district, and that the character of the place as a seafaring centre is gone. Let any who think so pay a visit to the Rest on any Sunday or week day evening. "The harvest truly is plenteous, but *the labourers are few.*" A pleasing fact, however, is that some of the Rest labourers have continued at their posts of service for long periods of years.

To a large extent the Rest work has been an individual one—Christian ladies and gentlemen dealing with men and boys one by one, in the hope of saving them from evil and winning them to Christ. Especially has individuality attached to the part filled by Mr. Isaac, who has displayed remarkable administrative ability, and a never-failing determination to hold on to duty. He would be the first to say that he could not have held on so long but for his devoted helpmeet, and both would disclaim credit for having expended time and talent in the service of the Lord Jesus Christ.

(922)

Protestants in Belgium.

RECENT political troubles have drawn public attention to this remarkably go-ahead little State, and have furnished a fresh proof of the unvarying intolerance of the Roman Church. Public opinion in Belgium is in a grave state of unrest.

A French Protestant missionary labouring in South Africa has said that Protestant missions in Roman Catholic countries are more arduous than those in purely heathen lands.

It is, then, with devout gratitude to God that we see the Protestant Church in Belgium (the land *par excellence* of martyrs) making such progress. In fifty years, and in the face of every obstacle, more than thirty churches have been established, and, for the most part, have ever been filled with a noble missionary and self-sacrificing spirit.

The latest innovation has been a remarkable strengthening of the thirty-four Y.M.C.A.'s, and notably the formation at Antwerp and Brussels of central, well-equipped branches, having general secretaries at their head. For forty years small branches of the Y.M.C.A. have existed in connection with the churches of Brussels. To-day they are federated into one united association in a well arranged, spacious, and centrally situated building, and are thus brought sufficiently into prominence to secure the attention of the local papers.

The building, inaugurated in last November in the presence of the Bourgmestre and the chief Echevin (alderman), is, in a sense, a gift to the work; a wealthy Belgian member of the association's council, purchased and magnificently adapted it with the expressed intention, if the work prospers, of handing the edifice over in perpetuity to the work.

IT WAS A STRIKING SCENE

to see at the inauguration of this institution the different Protestant churches united for the first time in their history to accomplish a common aim—*i.e.*, save young men.

The winter campaign has proved that the association responded to a want; the membership has almost trebled itself, four Bible classes are held weekly, a boys' and a soldiers' branch have been established, a restaurant renders good service, a monthly organ is issued gratis; in a word, a good fourfold work in which "first things are first" is being done.

At Whitsuntide, a most successful and high-toned National Conference of the thirty-four Belgian Associations, attended by 300 delegates, was held in the new building.

Lastly, we may mention that an Anglo-Saxon branch has been started on behalf of the many English-speaking young men who find their way to the Paris of Belgium.

In establishing this work in a Roman Catholic capital, the founders counted upon the support of God's people in Protestant England to give it a fair trial. It may be mentioned that at a very important Catholic Congress held at Besançon and in the Jesuit organ of Rome, the Y.M.C.A.'s have been held up as a "danger" to be combated.

Mr. J. Hughes, the general secretary, formerly of Lyons, has been in England canvassing to raise the sum of £240, urgently needed to ensure the prosperity of this effort, and Mr. Francis Allen, 21, Crouch Hall Road, Crouch End, N., has kindly consented to receive and forward contributions.

Keswick Horses.—May I repeat an appeal made more than once in past years to the multitudes of your readers who will be going soon to Keswick? Hard and heavy work falls on the horses at this season. I plead for consideration for them and for contributions to the local branch of the R.S.P.C.A., whose officers (only two for the two large counties) are doing much good work to prevent cruelty and to better the condition of animals. P. H. Johnston.

The Beeches, Carlisle.

Other Lands.

Chicago Bible Institute: Its First Ten Years.

By Mr. D. L. MOODY.

THE present year is the first in the second decade of the history of the Bible Institute for Home and Foreign Missions in Chicago, a good place to stop and thank God for what has been done, look over the results thus far, and gather fresh strength and encouragement for the first years of the 20th century, in which, if I am not mistaken, its work will be more than ever needed.

In the first place, there is much reason to be thankful for the way in which the work has been supported by the Christian people both of America and England. The very plan of the Institution makes it necessary to appeal to the liberality of God's people to carry it on, and such appeals have never been made in vain, the work having not only been well supported, but greatly enlarged.

Not only has the Institute been well cared for financially, but many of the leading Bible teachers on both sides the Atlantic have spent weeks there, thus giving the students the best possible opportunity to acquire a thorough knowledge of the Scriptures. Many of the most prominent and successful pastors, missionaries, evangelists, and workers along other lines have lectured there for a longer or shorter time, giving an opportunity to learn the best methods of practical work.

The ten years have proved that there is no lack of young men and women who wish to avail themselves of the privileges of the Institute. Over 2,500 have been enrolled—more than 500 in 1898 alone. They have come from every part of the United States and eighteen foreign countries (a considerable proportion of them were from Great Britain and Ireland), and

REPRESENTED THIRTY-THREE DENOMINATIONS.

Another thing that seems clear is that the *theory* of the Institute is correct; experience has shown that its course of training is exactly what is needed to equip workers for many departments of Christian service. There has never been any attempt to send out scholars. The majority of the students have been those who either were too old for extended courses of study, or who felt themselves called to a work in which such training was not essential. It would be a poor army that was made up entirely of generals. The aim of the Bible Institute is to provide a course of training for those who expect to become city and reserve mission workers, evangelists, pastors' assistants, church visitors, Sunday school missionaries, and the like—places in which an extensive scholastic training is not necessary.

That there is a large place for such workers is seen from the fact that of those who have passed through the Institute, sixty-seven are superintendents of city missions and other such responsible institutions in this country and Canada, 130 are preaching the Gospel among the heathen, twenty-nine are colporteurs, thirty are Christian Association secretaries, forty-seven are Sunday school missionaries, 300 are pastors, pastors' assistants, and church visitors, 193 are in evangelistic work, and 207 are in city and reserve missions. Of the rest, some are wives of pastors; some are teaching the English Bible in different educational institutions; some are not devoting their entire time to Christian work, but in their home churches are doing much more effective service on account of their training at Chicago.

I do not believe that the Bible Institute was ever more needed than it is to-day. There is a growing class of people in city and country who cannot be reached by the ordinary service of the church; a special class of trained workers must be raised up to go into the highways and hedges after them. Hundreds of millions of earth's people are still in heathen darkness, and thousands of missionaries must be sent out if they are ever to be reached. So heavily does the work press that we are receiving calls from all parts of the world faster than workers are being fitted to go out; the consequence is that they are hurrying to the fields without stopping to complete their courses at the Institute. The call for labourers was never louder than it is to-day, and if there are young men and women who read these words, who would like to take a course of training at the Institute in preparation for such a blessed life-work, I shall be glad to hear from them. Its doors are wide open to all of such that can be accommodated.

I want to say to those who wish to help on the work, that we need your prayers and gifts. I do not know of any better way to give away money than to put it into consecrated flesh and blood—into young men and women who prepare to spend their lives in the Lord's service. Such investments pay a hundred-fold.

[Since the above was set in type a letter reaches us from a former student (now pastor of one of the U.P. Churches in Chicago), speaking in warmest terms of the benefit the Institute was to him. He is an Englishman, and was first led to enter it through a notice in The Christian.—Ed.]

Notes from New York.

COMMANDER Wadhams, United States Navy, said in a meeting the other day, that a lady who wished her name to be withheld, had given 50,000dols. towards the erection of a permanent building for the Naval Young Men's Christian Association.

A newspaper despatch says that Mrs. Maggie Pendergast has been baptized at Oxanna, Alabama, at the age of 103 years. Until recently she had belonged to the Methodist Church, but a short time ago, she became a Baptist. She sat in a chair while the ordinance was administered. With a minister on each side she was carried into the baptistry, and gently immersed. She stood the experience well.

Dr. John Cuthbert Hall, president of Union Theological Seminary in this city, has been appointed to the Haskell Lectureship in Comparative Religion in the University of Chicago. This appointment requires that all lectures shall be delivered in India. Dr. Hall will therefore deliver a course of lectures on Christianity throughout the chief cities of India. Dr. J. H. Barrows was the first American to go to India on this mission, and his successor, Dr. Fairbairn, of Scotland, has just finished an Eastern tour. Dr. Hall is making arrangements to perform his duties in Asia within the next two years.

Information has been received from Ku-tsing, about eighty miles from Canton, China, that it is proposed to erect a church there in memory of Dr. John Hall, the well-known pastor of Fifth Avenue Presbyterian Church, who died a short time ago while on a trip to Ireland. A Chinaman named Chu En Chow, one among twenty-seven of his nation who were received into membership by the church mentioned, afterwards returned as a missionary to his native land, and the project is due to his initiative. A piece of ground had been already purchased, and a few days ago a member of the Fifth Avenue Church sent a draft for 1,000dols. to help the building fund along.

The condition of the Protestant Episcopal Church here promises to become, before long, as interesting as that of the Church of England is now—but in the opposite direction. As we understand it here, the efforts of those who claim to be the genuine orthodox members of the Established Church in England are directed to excluding doctrines and observances tending towards Roman Catholicism; while here the corresponding class of clergymen and laymen are opposing rationalism in various forms as the great foe of the Church. That they are likely to have plenty of work on their hands may be gathered from the utterances of Bishop Potter, of New York, possibly the most conspicuous prelate of his Church in the country. In his published sermon, delivered at the recent ordination of Dr. Briggs, he says:

> But the time has come when the Church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms. In our age, and in a world that reads, and compares, and inquires because it thinks, authority must vindicate itself by its appeal to those judges of all truth which are the image of the Divine in man—the spiritual intuitions, the conscience, and the reason.

The bishop says with regard to the Bible:—

> The Book is a literature, priceless, incomparable, and most precious, but still a literature, and it must accept, and those who love and reverence it must accept for it, the conditions of its existence.

Next fall we may expect to see the whole Church in an extremely animated condition—to put the matter mildly; and although the Episcopal Church here does not fill the eye of the public nearly as much as the Church of England does over the water, yet the conflict will not fail to arouse great interest far beyond its immediate sphere of influence. Roger Martin.

Northfield Conference.

THE college delegation at this year's World's Students' Conference is unusually large. There are eighty-four delegates from Yale alone, the largest number ever sent from one college. The meetings, which began on Friday, 30th ult., have all been well attended thus far. The camp, with its free tenting sites, presents a scene of busy activity; and large numbers of young men's societies have sent representatives from all parts of the United States, who thoroughly appreciate the pleasant surroundings of life amid the pine and birch groves, with the splendid opportunities, within the means and reach of all, for abundant physical and spiritual benefits during the two months of the various conferences and meetings for which Northfield has long been famous. The campus is swarming with students from all the colleges. Tennis and baseball are the order of the afternoons, and much interest is taken in matches between the many colleges.

The opening address on the Friday evening was delivered by Rev. J. Wilbur Chapman. It centred in the two words, "Lost and found" (Luke xv. 6, 9, and 24). In these three texts, said the speaker, you have both the lights and the shadows which are necessary if we are to paint a perfect picture. At the same time, as you read the three texts, and especially have the two words in your mind, *lost* and *found*, you have, first of all, the grief and then the despair which may be in the same heart in a single day. Then if you go on with the study, you will find in the ring of them all the hope and the joy which may fill the soul of everyone here in this building this evening, if he finds himself before the service is at an end out of fellowship with the Lord Jesus Christ and returns to Him. One word, "lost," makes the heart ache; the other word, "found," fills it with the very peace of God and the joy of heaven.

After an interesting exposition on the lines referred to, the speaker, in closing, expressed his longing to put before the young men some adequate picture of the great Father in his yearning love over prodigals. "Would that I could win you away from your life of worldliness and selfishness. You can't measure his love. You can measure a father's love; it is just so broad and so long, so high and so deep. You could even measure a mother's love: but not till you can count the sands by the seashore and the number of drops of water in the waves that break at your feet, can you count the love of God. The circumference of the earth, the altitude of the sun, the distance of the planets men can count them all; but the love of God passeth knowledge."

The first Sunday of the Conference was marked by a

SPIRIT OF GREAT EARNESTNESS

in the day's services. There were many speakers, and it was felt that the words uttered by them were full of deep meaning.

At the morning service Mr. Robert E. Speer, one of the secretaries of the Presbyterian Board of Missions, gave the first address. His short sermon was based on the text, "In the last day, the great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto Me and drink.'" After Christ has satisfied us in every personal longing of our lives, He still makes us discontented until we have taken Him also—not as an ideal friend alone, but as the Captain of a life of incessant and perpetual personal struggle—a life in which we war against the lusts of the flesh, a life in which we keep the body under. I believe there is a life of victory, I believe there is a life of peace; but I believe there is no true life that does not taste the heat of battle every day. Christ desires not only to satisfy the needs of men's lives in the lines of personal struggle. He would have every man who follows Him come out into the life of large struggle in the world. God will not allow any man to be tempted above that he is able to bear, but will assign to each man just that measure of temptation which he sees the man has strength enough to completely conquer and drive out of

his world. There are no finer compliments that can come to men than temptations. They are God's way of telling men how much He thinks of them, how much He is willing to trust to them.

In the afternoon Rev. Dr. Schauffler spoke on "The Personal Call for Work." At the twilight meeting on Round Top, Mr. Robert E. Speer spoke on the needs of missions; and at the evening service John R. Mott spoke upon "The Reality of Jesus Christ."

At the morning service on Monday, 3rd inst., Mr. Speer was again the speaker. His subject was "Faithfulness," and he made a strong, able plea for more optimism in belief and less of doubting. Faith underlies the physical life. The sceptic trusts on the continuity of nature. Far more in our higher life do we live by faith. We do not live by reasoning out God's relation to us, but by faith in God.

Mr. Moody emphasized this address with a few remarks. He showed how a man's life was affected by what he believed, and said that he thought many preachers did not believe deep in their hearts what they preached. "Do not preach," he said, "if you cannot believe; rather go out and break stones. We have too much of men going into the pulpits to air their doubts. What we want to-day is belief."

The Growth of Christian Endeavour.

The following items will be read with interest. They are taken from the annual report of Mr. John Willis Baer, of Boston, Mass., General Secretary of the United Society of Christian Endeavour, at the Eighteenth International Christian Endeavour Convention at Detroit, July 5-10.

DEDUCTING the societies that have ceased to exist for any and all reasons, the nett gain in number of societies during the last year is nearly two thousand, with over one hundred thousand new members.

Russia a year ago, the only country in the world without its Christian Endeavour society, has now welcomed its principles and methods, and to-day its international fellowship is complete and world-wide. Great Britain has over 6,000 societies; Australia, 2,000 societies; India, 454; China, 148; Africa, 136; Mexico, 108; West Indies, 103; Germany, 101; Madagascar, 93; Japan, 73; and Spain, rent with war and turmoil, has 36.

Over 100 societies are to be found upon ships, merchantmen and men-of-war; many others in the soldiers' camps, prisons, schools of reform, workhouses, almshouses, asylums, institutions for the blind and for the deaf, schools and colleges; among car-drivers and motormen, policemen, travelling men, life-savers on the coast, lighthouse employés, in large factories, &c., to the number of over 200.

In England the Baptists lead; in Australia, the Wesleyan Methodists; in Canada, the Methodists; and in the United States, the Presbyterians. The latter have 8,000 societies; Congregationalists, 6,000; Disciples of Christ, 4,000; Baptists, 3,000; then the Methodist Protestant, Cumberland Presbyterians, Lutherans, Reformed Dutch, and Methodist Episcopal, in order named, have each over 1,000 societies.

The Christian Endeavour "Tenth Legion" now numbers 14,700 members, who are giving not less than one-tenth of their incomes to God. When the proper proportion of our rank and file is marching under the banner "Render unto God the things that are God's," such a dilemma as a missionary board in debt, or a young student volunteer equipped for service, but prevented from reaching the front because of a lack of funds, will never be known. God is going to do great things for missions with Christian Endeavour. Here are some of the sentences in the reports that indicate the progress of this mighty

MISSIONARY AND EVANGELISTIC FORCE.

"Classes formed for systematic study of missions." "Missionary libraries have been purchased." "We support a missionary, his wife and three children." "We are educating three orphans in India." "We have our own native preacher." "We support an orphan in Turkey." "We are pledged for six years to educate a child in India." "We pay entire expense of a missionary in Peru." "We are educating three girls in India." "We are responsible for an orphan girl in Armenia." "Our society supports a native preacher in Africa." "We have our own missionary in Japan." "With two other societies we guarantee the salary of a home and a foreign missionary." "We are supporting two of our own members in the field." "We are soon to send one of our members to the foreign field." "We now have a live missionary committee, and our monthly missionary meetings are the very best." "We have subscribed for our missionary magazines, and keep them going from house to house."

Palestine Exploration.

DEEPLY interesting particulars of the work of the Palestine Exploration Fund were given at the annual general meeting of the organization, held last week at the Royal Institution, Albemarle Street, W. The year's operations had been mainly in the region known as the Shephelah, or low hilly country, that lies between the Maritime Plain and the high Central Range, along the borders of ancient Philistia. The chief sites were Tell Zakarîya, a hill in the Vale of Elah, and Tell es-Sâfi, which has been identified with the famous city of Gath. Both places have a record going back to pre-Israelite times; and the investigations have been in the charge of Dr. Bliss and Mr. Macalister.

On high grounds of reason Tell Zakarîya has been regarded as the Azekah of Scripture, one of the girdle of fenced cities surrounding Jerusalem (2 Chron. xi., xii.). Among other objects found was a buried jar, which contained Egyptian amulets, including scarabs of Thothmes III. and his great-grandson Amenhotep III., kings of the eighteenth dynasty, and both of them conquerors of Palestine. This takes us back to a period of about 300 years before the Exodus. The general *débris* exhumed consist of two strata—one pre-Israelite, in which the foundations of the fortress were sunk, and the other a Jewish stratum slightly disturbed in Roman times. The fortress may possibly be the work of Rehoboam.

Thousands of potsherds and associated objects afford information as to the various towns that have occupied the present Tell es-Sâfi. The site had a continuous history from the eighteenth to the fourth centuries B.C.; that is, it was founded long before the conquest of the land under Joshua, and inhabited uninterruptedly until a late Jewish period, when it was deserted till the time of the Crusaders, by whom the strategic qualities of the position were fully recognised. Dr. Bliss writes: "Our excavations have proved the existence of a city quite as ancient as Gath, on a site where Gath may reasonably be looked for, fortified at about the period when Gath was made a city of defence. That the Tell contains inscriptions that will positively prove it to be Gath is quite within the range of possibilities."

In a large clearance which Dr. Bliss has made on the north-east plateau at Tell es-Sâfi, at a depth of 17ft. beneath the soil, he has uncovered what appears to be

AN OLD CANAANITE TEMPLE

("high place" of Scripture), with three standing stones, or menhirs, surrounded by a rude enclosure made of mud and rubble. The stones are set in a line directly east and west. They are very rude, and vary in height from 6ft. to 8ft. They stand embedded in the layer of pre-Israelite pottery.

The report explains: "On such sacred standing-stones (in A.V. translated 'pillars') libations of blood, milk, honey, or water were poured. Dolmens ('stone-tables,' or altars), and cromlechs ('stone circles,' or Gilgals) still exist in great number east of the Jordan; but west of that river, with the exception of a few examples in Galilee, none have hitherto been found. They seem to have been destroyed by the Judean kings, Hezekiah and Josiah, in obedience to the injunctions of the Book of Deuteronomy to demolish the religious emblems of the Canaanites. Hence, if this is really a high place of the Canaanites, it had probably become buried in this *débris* before the time of Hezekiah, or otherwise it would not have escaped destruction."

The bearing of these discoveries upon "the abominations" of the Canaanites will be obvious. It is to be hoped that the Fund will not lack the financial support needed to enable its agents to bring ever-increasing light from "the Land" to bear upon the interpretation of "the Book."

Religious Literature for Canada. — Rev. J. W. Jones, who is at present in England on furlough from mission work in Canada, where he has charge of three congregations of poor people, asks for gifts of books and tracts suitable for Sunday school libraries. Address, 1, Arnold Street, Upper Hill Street, Liverpool.

The Evangelical Alliance.

IT is difficult for Christians in England to believe that within a few hours' journey of London their fellow Christians are subject to fine and imprisonment for such work as ordinary Sunday-school teaching. Yet this is indeed true. We have before us an Order of the Court, which runs as follows:—

"384a Schwarzenburg, 1899.

The Royal District Court has been informed that you, A.B., and you, C.D., have had a treat in the Baptist Chapel at ——, to which children were admitted whose parents still belong to the Lutheran Church. The Court expects that the Baptist sect in —— will put itself under the law, and will see that such a thing is not done again. As the law has been already transgressed, we are compelled to take steps to prevent such a thing happening again, and forbid you to hold meetings of any kind where members, and especially children, of the Lutheran Church are present. *If in the future we hear of your holding Sunday school, children's meetings, a treat, or anything else, by* whatever name you may call it, of that kind, you will be fined 150 marks, or fourteen days' imprisonment for each transgression.

"V. Mildar.

"*Royal District Court.*"

This is by no means a solitary instance. It is merely an example of the manner in which our Christian brethren are dealt with in Saxony. Under these cruel edicts many have suffered. From other parts also, such as Madeira and Peru, with the better known instances of the Stundists in Southern Russia and the Armenians in Turkey, appeals are constantly being dealt with by the Council of the Evangelical Alliance. For all such cases the Alliance is at once the intelligence department and the foreign office of the Christian Church, and by membership with it and by prayer every one who loves religious liberty may strengthen the hands of the Alliance in its difficult work.

HOME WORK.

Meetings have been held recently in connection with the deputational service of the Evangelical Alliance in places as distant from one another as Paris, Baden (near Zurich), Scotland, Wales, Devonshire, Yorkshire and Kent. In England there is great encouragement amongst true-hearted people in the work of promoting the closer union of Evangelical Christians. The bands of mutual love naturally draw them together, and the need for united action in defence of Gospel truth is strongly felt. But, on the other hand, the undecided and the worldly ever manifest their disinclination to recognize any but those who are one with them in Church organization. They show clearly that they love the things of man more than those of God.

This state of division is greatly to be deplored. It immensely weakens the work of the Evangelical Alliance in upholding Reformation principles, and leads to many mutual misunderstandings and harsh judgments.

In the midst of these difficulties, the Evangelical Alliance goes on quietly and perseveringly with its home work. It seeks on all sides to re-affirm and bear witness to the soul-saving doctrines of the New Testament, and to lead men to realize their importance. At its meetings the Gospel is brought closely home to the individual, and believers are urged to dedicate themselves to the Lord with a whole-hearted consecration.

The Revs. F. B. Meyer, R. Wardlaw Thompson, W. H. Griffith Thomas, Dr. H. Grattan Guinness, Col. Seton Churchill, and a number of others have consented to speak at the large annual Conference of the Alliance to be held at Clifton on Oct. 31 and Nov. 1 and 2.

"Perilous Times."—A timely tract under this title comes from the practised pen of Bishop Ryle. Founded on the solemn words of 2 Tim. iii. 1-5, this luminous little work reviews in forcible words the sins of the nation, and sounds a clarion call to Christians to pray and labour to stem the tide of evil, "continually looking for the great event which will wind up the affairs of all nations, the coming of our Lord Jesus Christ" (*Drummond's Tract Depôt, Stirling. 1s. per dozen*).

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

The Drum's Own Story.

AMONG the numerous curios in a museum in a Mission House which I love very much is a drum. Once it belonged to a cannibal chief in a far-away land which we now know as New Guinea. For some twenty years, or thereabouts, Christian missionaries have been preaching the Gospel of the love of God in that island, and great blessing has rested upon the work.

The drum in heathen countries is a very prominent musical instrument, and is ever in evidence at religious ceremonies and festivals and on great State occasions. Even in England, and in her Majesty's Guards' Band, the drum plays no inconsiderable part. A regimental band would by no means be complete without one. The Salvation Army cannot dispense with it. It is required to wake the echoes of the streets, and thus beat up recruits whenever the soldiers of the Army parade and sing their salvation hymns.

You will not be surprised then to know that amongst the other valuable things brought from afar and prized very highly by the directors of the Missionary Society I am thinking of is this New Guinea drum. Where it was made I could not exactly say. Who first played upon it I don't know. The precise date of its arrival in England history does not record. The value of it is not told. But there it is. A distinguished place has been given to it in the museum. You cannot help seeing it.

But oh! it has

SUCH A TALE TO TELL

that I think we cannot do better than allow it to speak for itself while we listen. Yes! If we give all our attention, the drum will relate a portion of its history:—

Well! I cannot remember, somehow, the beginning of my career, for I am old, very old. For some years before coming to England I lived with my master in a little hut perched in a tree-top, and when the wind blew how we did rock! There was a ladder to it which was pulled up at night, for my master always seemed to live in fear of his enemies. In the inside of the hut there was nothing but a mat to sleep on, a few cooking pots, and the skulls and bones of the people my master

HAD KILLED AND EATEN,

for he was a cannibal, and a very fierce one too.

He was a fine-looking gentleman, with his face smeared with red ochre, his grand crop of hair, his nose ornament, his necklace and armlets of human bones. But he liked wearing the clothes he began life in the best, and I think the kind of dress the white man wears far prettier. He seemed very fond of me, but I was never uselessly played upon. If there was a death in the village I was brought out to comfort the bereaved friends. If there was sickness among the people I sent forth my music to frighten away the bad spirit who caused it. When my master came home from a fight with another tribe, if he had been on the winning side I was taken out in grand style to assist at the feast, for they would eat all their prisoners, and then have a dance. Even I, a poor old drum, used to try and muffle my voice, I felt so ashamed at the sight.

I shall never forget the day when my master and I saw a white man for the first time. It was a missionary—and he was dressed in white with black leather feet. Nobody could think who and what he was, but he was soon surrounded by the villagers.

Well, the white man settled down, and though at first the plan was to cook and eat him,

WE CHANGED OUR MINDS

and began to like him and to listen to what he said. He taught my people to make useful things, and little by little such wonderful changes were wrought that you have not time to hear of them all now.

My master became the white man's great friend, and gradually it came to pass that he was never more happy than when assisting him in his work. I used to hear him sometimes tell his wife, as they sat in their neat little hut—no longer in the tree—about the Great Spirit who loves them like a father, and whose Son had died for even the poor cannibals.

Then one day I was given to the white man to take home with him. I think it was the very day that my master

BECAME A TEACHER

and went to another village. I neither saw nor heard of him again, but I think he never had another drum like myself. And as I am old, I have no doubt that he has left New Guinea for the new home above the tree tops he used to talk about so much, while I, his poor drum, am left alone in London. I never give forth any music now. I have no friends to whom I care to unburden myself further. I can only think of the changes the white-faced teachers have wrought in the land where I first saw the light.

And it is always the case. Wherever the Gospel is published the wilderness and solitary place are glad, the desert blossoms as the rose, swords are beaten into plough-shares and spears into pruning-hooks, and heathenism fades away before the light of Christianity.

J. W.

To my Nephews and Nieces.

I HAVE been very much gratified by the Prize Competition papers this quarter. They have nearly all been done carefully and well, and I earnestly hope that what you learn by it, and the weekly Searchers will help you more and more to understand that best of all books, the Bible.

Especially I am encouraged to see that some who have been doing the questions from the beginning are still faithful to our Young People's page, and have gradually passed up through one division and another as their ages have increased, until now some of them are nineteen years old, and say it will be fairer to the younger ones if they do not go in for prizes any more. But I hope they will still do the weekly questions, and that they will also get interested in the other contents of the paper.

One of the parents wrote the other day to ask if I never

GIVE YOU A HOLIDAY

by ceasing the Bible Searchers for a time. Well, some of you *take* one sometimes, whether I give it you or not! I think it is best to set the questions every week, anyway, because you all have three weeks' grace in every quarter, and if you are right the other nine weeks you are eligible for the competition just the same. I notice, too, that some of you drop a whole quarter sometimes, and take up the questions again the one following.

But what I want to impress upon you most of all is that a prize is

NOT THE MOST IMPORTANT

feature of these weekly Searchers. It is the habit of studying the Bible and what you learn from it that will be of use to you long after your prizes are worn out or your certificates are lost. But I would not for anything have you feel it to become a *burden* to you. Therefore I would urge you still to do the ordinary Searchers as often as you can, if it is only six or seven times in the quarter, because, even if you could not go in for a prize *that* quarter, you could the next, and in any case you gain more than you lose by doing even a few.

By next Christmas we shall have had sixteen competitions since we began, and I propose to give some extra prizes to those who have won ten prizes or certificates out of the sixteen. This will be a nice way of celebrating the competition of our fourth year. Don't you think so?

Fourteenth Prize Competition.

FIRST PRIZES.

Division I.—Jessie Christine Palmer.

Division II.—Louis W. Berthé, Evelyn Everard Hewer, Pringle Wilson, Queenie Upton, Dorothy Gertrude Hewer.

Division III.—Nellie Dowsett, Ada Elizabeth Palmer.

Division IV.—Kathleen Eva Violet Ashworth, Gwendoline Kathleen Shaw, Howard Lowndes Moir.

SECOND PRIZES.

Division I.—Minnie Middleton Shepherd, C. Alice Reid, Edith Julia Wheeler, Stanley Drew.

Division II. — Florence Hoyte, Willie Palmer, Ida C. Cole, Kathleen Agnes Pasley.

Division III.—Marjorie Row Hogge, Walter Cecil Perryman, Isabel Winifred Phipps, Blanche Lindup.

Division IV.—Elsie McMullin, Harriet Jane Lynham, Ashley Hugh Bowker, Helen M. Hunter.

FIRST CERTIFICATES.

Division I.—Leonard Norman Wall, Charles Williams, Gladys M. Young, Ralph Aldwinckle, Lizzie Johnstone, Edward George Gidleigh Wheeler, Edith Harvey, Sarah Wood, Willie Hooper, Beryl Calvert, Cicely Musgrave Craven.

Division II.—Frank Thompson, Agnes Emily Fry, Duncan D. Campbell, Dorothy Garfit, Vera Constance Dickinson, David Gardiner, Polognia Daws, Ruth Hinder, Nora Read, Mabelle Mountstephen, Dorothy Cooper, Margaret Agnes Morris, Walter Picknell, Rosa Theodora Hill.

Division III.—Alexander Kay, Amy Frances Cheere Stileman, Daisy Olivia Phillips, Maude Naylor Oakes, Theodora Muir, Millicent Musgrave Craven, Margaret Elizabeth Kinvig, Maggie Landles Carter, Lucy Soltau.

Division IV.—Norman Q. Johns, Ruth Pledger, Ethel Hutchings, Ethel Louisa Greenacre, Winnie H. Palmer, Winifred M. Page, Muriel Coldicott Sherwin.

SECOND CERTIFICATES.

Division I.—Ami Inglis, Colin Graham Brown, Willie Kay, Violet Salvesen, Muriel Evelyn Fry, Herbert Martyn Stuart, Charles Noel Wright, Helen Stuart Angus Forbes, Douglas H. Shepherd, Kathleen Muriel Fausset, Ella Berryman.

Division II.—Dorothy Ellen Harris, Frederick Henry Webb, Mabel Beatrice Candlin, Dorothy Trevor Daintree, Leonard S. Browne, Flora Simmons, Mary Beck, Kathleen Alice Shepherd, William Bain Dilly, Henry James Cheney, Isabel Inglis, Christabel Philippa Kerr, Connie Wood, Susette Beck, Gladys Calvert, Mary Eliza Greenacre, Sidney Elizabeth Law, Ivy Mabel Sherwin, Mary Ada Stopford Law.

Division III.—Mervyn P. A. Shaw, Emily Bridgewater, Kathleen Mona Gough, Muriel Edwards, Mabel Birney, Lewis Richard McGregor, Bella Mack, Frances Anna Figgis, Peter Gibb Nicholson, Hyacinth Blanche FitzSimons, Conyers Baker, Edith Frances Corrie, Mary Ellen Plumb, Maud Nottage, Elsie Muriel Slark.

Division IV.—Olive Taylor, Christina Marshall, Alfred Henry Greenacre, Lilian Grace Boxer, Kenneth Julian Vining, Kate Gertrude Johns, Walter Carter.

HONOURABLE MENTION.

Division I.—Susie Sutton, Donald Stanier, Daisy Rosalind Clarke Avory Blackie, Ella Hake, Robert Alexander Weddell, Cecile Helen Wright, Nellie Crawford, Edith Lockhart, Alice Edith Crang, Dorothy McMullin, George F. Graham Brown, Helen Muriel Webb Kathleen Elise Pincott, Gwendoline L. Moir.

Division II.—Betty Stocks, Lilian Blackie, Kitty Donaldson-Selby, Mary Lita Symon, Winifred B. Harvey, Edith M. Gray, John Ernest Pearce, Louise Filhol, Frank Tomkins, Phyllis Boyd, James Barker, Marian Gibson Freegard, David Colville, Dorothy Margaret Dyke, Elsie G. Hatcher, Abraham Mack, Eric Dennis Penrhyn Shaw, Gladys Emilie Shaw, T. M. Stanier, Theodore Oscar Cross, Jessie Dun Carter, Greta Watson, Dorothy Watson.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 185).

1. What is the special promise made by Jesus to the peacemakers? (Matthew.)

2. Who was a peacemaker between Paul and the Apostles? (Acts viii.-x.)

3. Whose servants acted as peacemakers in 2 Kings? (iv.-vi.)

4. Find the title "Prince of Peace" as applied to Jesus Christ (Isaiah vii.-x.)

5. Who is the giver of peace? (John x.-xv.)

6. Find a verse in Ephesians which tells us that Jesus is our peace.

7. To whom is the promise of "perfect peace" made? (Isaiah xxiv.-xxvi.)

8. Give a verse which tells us to seek peace (Psalm xxx.-xxxv.)

9. What were the first words spoken by Jesus after the Resurrection to his disciples? (John xviii.-xxi.)

10. Who have no peace? (Isaiah xlvii.-xlix.)

(Children under *ten* do any three; under *thirteen* any six.)

ANSWER TO LAST SEARCHER (No. 184).

1. (*a*) Judah—Jacob—Benjamin. (*b*) To Egypt. (*c*) "A little balm and a little honey, spices and myrrh, nuts and almonds.

2. (*a*) Sixty-six. (*b*) Between Jacob and Joseph at Goshen. (*c*) 130 years.

3. (*a*) To the Nile. To save him from death. (*b*) Amram and Jochabed. (*c*) Hebrews xi. 23.

4. (*a*)) Moses. Drawn out of the water. (*b*) Acts vii. 21.

Correct answers (first list) received from:—

B—W. E. Berwick, May Bligh*, Violet Braun*, Ella Berryman.

C—G. Clark, Sophia Cohen, Anna Chanyen, Dorothy Cooper, Kitty Cope, K. Carey-Brenton*, Grace Charik*, John Colville*.

D—Stanley Drew*, Hilda and Elizabeth Drayson, Ivy, Kitty and Violet Donaldson-Selby, Violet and Mal Davidson, Violet Dodsworth.

F—Temperance Fosket*, Vincent and Mabel Fleet, Richard and Lawrence Farmer, Beatrice Fallows.*

G—Constance Gabbett,* Tom Garfit, David Gardiner, Clarice* and Bertie Gale, Alice Goad.

H—Muriel Hare, Eric Hill,* Evelyn* and Dorothy* Hewer, Elizabeth Hooper, Hetty Hill.*

J—Betty Jacobs.

K—Stanley, Eva, and Max Kalb, Maurice Kalinsky, Lily Kinvig*.

L—Mary Levine*, Henry, Sidney, May, and Edward Law.

M—Winifred Marshall, Marie Meek, Frances Munce, Dorothy Morgan*, Mabel Morris, Mildred Morgan, Dorothy* and Elsie* McMullin, Hedley Meader*.

N—Mary Neligan.

P—Ethel* and Kathleen* Pasley, Hilda Pearce, Kathleen Pincott, Daisy Phillips, Hattie*, Mildred*, and Evelyn Peters, Gladys* and Ethel* Palmer, Mary Plumb*, Leonard and Kate Picknell.

R—Alice Reid, Kate Rosenbloom, Nora Read, Winnifred Roberts.

S—Betty Stocks, Douglas Shepherd, Solomon Stockfish, Jessie Snowball*, Fanny Stileman, Herbert Stuart*, F. and Amy* Stileman, Mary Sowden, Joseph Stephens, Ronald Studd, Douglas Stevens.

T—Frank Tomkins.

W—Edward and Edith Wheeler, Lucy Willis, Sydney Wisdom, Madge Wilson, Cecile and Noel Wright, Annie* and Sarah* Wood, Douglas Wilkinson*, Florence Wild, Thomas* and Robert Weddell.

No. 183.—Correct answers (second list) received from:—

A—Irene Ashdown*, Ambrose Adams, George and Percy Allen, Willie Aston, Violet Ashworth.*

B—Ashley Bowker*, Susette Beck, Florence Blackman, Mabel Bailey, Mary Bryant, Frank Bentall,* Allen, Massy and Conyers Baker, James and Edith Barker, Eva Browne, Catherine Barber,* Teresa and Frank Blackie, Maggie Banks, Hannah Bridgman, Louis Berthe, Maude, Dorothy, Sylvia and Evelyn Barrett, Charlie Banks, Lindsay, Corbet, and Leonard Browne, Lucienne Brabandes, Ernestine Buhl, Dorothy Berry, Lilian Butler.

C—Edith* and Dora* Corrie, Gladys Calvert, Ethel Craigie, Walter*, Jessie*, and Maggie* Carter, George Crawford, Dorothy, Daisy, M. Joan and Daisy R. Clarke, Rodia Constantinides, Cecily Craven, Duncan Campbell*, Mary* and Willie* Charles, Alice Crang, Arthur* and Winnie* Cox, Mary Coward, S. Cumbers, Janie and Nellie Crawford, Charles* and Isabel* Candlin, Phyllis and Olive Cotterill, Dorothy Cooper.

D—Grace* and Esther Dickson, Ernest Davies, Marjory and Dorothy Dyke, Catherine, Elsie and Agnes* Darke, Vera Dickinson, Marie Denizot, Gordon Duncan, Harold Davis, Hilda Drayson, Constance Devenish-Meares, William Dilly, Blossom Davis*.

E—Miriam Ecroyd, Minnie Edwards*, L. N. Ewin.

F—Sarah Finkelstein, F. A. and Aileen Figgis, Francis Field, May and Blanch Freeman, Hyacinthe FitzSimons, Louise Filhol, Maggie, Kate and Mabel Fletcher, Helen Forbes*, Jeanne Faucon, Agnes*, Maggie and Lewis Fullarton.

G—Jack, Edith*, Margaret*, Dorothy and Stuart Gray, Alice Goad, Edith Grieves, George and Colin Graham Brown, Dorothy Grove, Thomas Groombridge, Alfred and Frank Gibbs, Mary*, Alfred*, and Daisy Greenacre, Gracie Grout, George*, Charles, Mary* and Effie Graham, David Gardiner*, Mary Glass.

H—Ella Hake, Lila Hughes, Frank Hunton*, E. Henderson, Mary Hainer, Nellie Hatcher*, Nellie Hatchett, H. Hunton, Betsy, Holik, Elsie Hanson, Ethel Hutchings*, Bessie Hope, Edith Holmes, Stanley and Florence Hoyte, Georgette Hoffmann, Marjorie Hogge.

I—Ami and Isabel Inglis, Daisy Iredell.

J—Sinclair Jackson, Lizzie Johnstone, Kate Johns*, Emily Jeynes.

K—Lily Kinvig, Jeanie Kyle, Dorothy* and Philippa* Kerr, Flossie Key, Agnes*, Isa* and Alex.* Kay.

L—Mildred and Stanley Long, Edwin, Henry, May and Sidney Law, Guinefred Leigh, Hannah Lovell, Millie Laidlaw.

M—Charlotte Millar*, K. Macartney, Dora Muir, Emilie Mathias, John MacMurray, Lewis McGregor, George*, Francis, and Eileen McClure, Gordon Main, W. C. Mallinson*, Mildred Morgan, Margaret Macphee, Emily Maddox, Charlie and Frank Medcalf, Maggie Munro, Hylda Medill, Evelyn and Gwendoline Moir, Abraham and Bella Mack, Daniel. Margaret, and Dorothy Morris, Bruce and Harry Malaher, Annie Moule. Daisy*, Annie* and Nellie* Mackenzie, Jack Maconchy, Christina Marshall.

N—Peter, John, and Cissie Nicholson.

O—Eva Oakes, Katy Oliver.

P—Kathleen* and Ethel* Pasley, Laura Percy, Louie Penny, Edith Purkiss, Evelyn Pechey,* Ada, Eddie. Winnie and Jessie Palmer, Winnie Page,* Ruth Patient, Rhoda Partridge, Willie Petter, Gordon Pibel, Mildred, Hattie and Evelyn Peters, Isabel* and Gladys* Phipps, M. Perry.*

R—Mary Rosenbloom, Winifred Roberts, Herbert Rainey, Mabel Reed, Gwennie Ravenhill, Nora Read, Isabel, Jessie and Elmina Roe.

S—Helen Stalker, Eric, Gladys, Undine, Evelyn* Shaw, D. D. and T. M. Stanier, Dora and Flora Simmons, Binford Selwood, Nannie Sturrock,* Bessie Scantlebury, John Smith, Bessie, Edith*, and Minnie* Shepherd, Kathleen Slark*, Bessie Symes*, Kenneth and Lucy Soltau, Dollie Salt*, Emma and Frank Sutton, Florence Smith.

T—Rebecca Tuskinsky, Louie Tibbits*, Alice Truelove, Lucy and Albert Trotter, Marjorie Tracey.

V—Kenneth Vining.

W—Georgina, Sarah, Rachel, Pringle, and Madge F. Wilson, Winnie and Horace* Williamson, Queenie and Ernest Wakeford Ruby and Zoe Wilkins, Edward, Edith, and Mabel Wheeler, Ronald Watson, Leonard Wall, Lissa, Violet, and Louisa Walker, Charles Wingrave, Mary Ware,

X—Gladys* and Maurice Young.

FOREIGN LIST.

Nos. 176, 177—W. B. Henderson (Jamaica). **No. 177**—Queenie* and Llewellyn Dale (India), Minnie and Cuckoo Lister (S. Africa). **No. 178**—Dora Wallace, Lottie, Rotha and Ivan St. George (Canada), Charlotte Cane (S. Africa), Queenie Dale. **No. 180**—Eliza and Jean Scott (Canada). **No. 170**—Christine and Mary Pearson (Tasmania).

Personal.

Many thanks for flowers received this week.

THE HEBREW GIRLS.—I am very glad to welcome you all among the "Searchers," and hope the study will be of great use to you.

EMMA SUTTON.—Thank you for your letter. I was very sorry to hear about Susie, and trust that with complete rest she may soon regain her sight.

FRANK MEDCALF.—I am glad to hear you have got your friend, George Allen, to become a "Searcher." I send him a hearty welcome.

FRANCIS FIELD.—You were very fortunate in having such a splendid holiday. I hope you will not forget all you have seen and learned.

GLADYS PHIPPS.—I am so sorry to hear you have not been very well, and hope you will soon be quite well again. I will look out for you again in September.

LOTTIE K. HAMILTON.—I am glad to welcome you among the "Searchers."

Uncle Tom's Cot—G.H.W.	0	5	0
Ragged School Union Holiday Fund (see donation list), F.S.	0	2	0

UNCLE TOM.

Children's Special Service Mission.

Mr. Hankinson, *Hayes Common*, July 24; Mr. S. Spiers, *Penge*, July 25; Mr. F. A. Glover, with caravan, *Rockwell Green*, near *Wellington, Som.*, to July 31; Mr. Frank McLaine, with caravan, *Eridge*, near *Tunbridge Wells*; Mr. Chas. Harrison, with caravan, *Storrington, Sussex*, to July 31; Mr. J. H. P. Cutting, with caravan, *Stradbroke, Suffolk*; Mr. F. P. Rowe, with caravan, *Greenstead Green, Essex*; Mr. H. Lewis Ingram, with caravan, *Cranfield, Bedford.*

SEASIDE SERVICES.

Mr. J. S. Tyler, *Birchington Bay* (July). Rev. A. E. Mansell, *Boscombe.* Mr. Edwin Arrowsmith, *Bournemouth.* Mr. H. Hutchinson, *Bridlington.* Mr. H. B. C. English, *Broadstairs.* Mr. J. R. Naylor, *Colwyn Bay.* Rev. J. F. Sheldon, M.A., and Mr. A. C. Furse, *Cromer.* Mr. S. J. Hewlett and Mr. W. Stunt, *Deal.* Rev. A. G. Dodderidge, B.A., *Eastbourne.* Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Felixstowe.* Mr. H. Hankinson, *Filey.* Mr. G. O. Taylor, *Gorleston.* Mr. H. W. Figgis, *Howth, Ireland.* Mr. W. R. Moore, B.A., *Ilfracombe.* Mr. J. S. Tyler, *Littlehampton.* Mr. P. R. Hurditch, *Llandudno.* Mr. Russell J. Hill, *Llanfairfechan.* Rev. E. E. Nickisson, *Margate.* Mr. A. C. Jewell, *Penmaenmawr.* Mr. H. Steward and Rev. J. R. Pawley-Smith, *Port Erin, Isle of Man.* Rev. A. G. Dodderidge, *Portrush, Ireland* (July). Mr. C. H. Collier, *Ramsey, Isle of Man.* Mr. W. B. Wakefield, Mr. E. J. Spafford, J.P., and Mr. W. H. Jope, *Rhyl.* Mr. H. T. Hodgkin, B.A., *St. Leonards.* Rev. T. S. Stoney, B.A., and Mr. G. Foster-Carter, *Sandown.* Mr. J. Waters Coldicott, *Southend.* Rev. S. Mortimer Warner, *Southsea.* Mr. C. J. Small, *Sutton-on-Sea.* Dr. McAfee and Edinburgh Medical Students, *West Kirby* and *Hoylake.* Rev. G. C. Williamson, *Westward Ho.* Mr. Ernest Thompson, *Weymouth.* Mr. E. T. M. Dennes, *Whitby.* Mr. E. Collier, *Whitley.* Rev. C. E. Haynes, M.A., *Worthing.*

Children's Scripture Union—Portions for week ending July 29.

Sun., July 23	*Acts* xxviii. 1-16	Thurs., July 27	*Ec.* v.	1-12
Mon., „ 24	„ xxviii. 17-31	Fri., „ 28	„ viii.	1-13
Tues., „ 25	*Ec.* i. 1-18	Sat., „ 29	„ ix.	10-18
Wed., „ 26	„ ii. 1-13			

Inebriates.—The Methodist Connexional Temperance Committee propose the establishment of an Inebriate Home for men; the idea is to work under the old law so as to take in non-criminal cases.

Bible Flower Mission.—The demand for cut flowers in connection with the distribution of small bouquets, accompanied by texts, is great, but the supplies are intermittent. Mrs. Turton, hon. sec., of 110, Cannon Street, E.C., will gratefully receive any quantities which friends can kindly forward. "The chief object of the Mission is the circulation of God's word, which endureth for ever, while the flower fadeth."

Thoughts on Abiding in Christ.—Were the church of Christ what it should be,—were older believers to younger converts what they should be, witnesses to God's faithfulness, like Caleb and Joshua, encouraging their brethren to go up and possess the land with their, "We are well able to overcome; if the Lord delight in us, then HE WILL BRING US into this land,"—where the atmosphere which the young believer breathes as he enters the fellowship of the saints that of a healthy, trustful, joyful consecration—abiding in Christ would come as the natural outgrowth of being in Him. But in the sickly state in which such a great part of the body is, souls that are pressing after this blessing are sorely hindered by the depressing influence of the thought and the life around them.

Dr. Andrew Murray.

(320)

International S.S. Lessons.

July 30, 1899.

DANIEL, vi. 10-23.

GOLDEN TEXT.—Ps. cxxi. 5.

INTRODUCTORY.

DARIUS the Mede, having received the kingdom of Babylon, appointed 120 satraps over it, these being responsible to three chief Ministers of State. Daniel was chief of all, and occupied the position of Prime Minister. The other officers were jealous of him, and determined to get rid of him. Daniel was a foreigner, an exile, and his integrity would frustrate many of the misdeeds and dishonest practices of the others. (*Relate the story of their plans.*)

DANIEL,

now between eighty and ninety years of age. Trace his past character, trials, and faithfulness. Compare his conduct as a youth and as an old man. Even his enemies could find no fault in him. He was prayerful, faithful, courageous, and had a clear conscience; he set a high and holy example to all his fellow exiles. God revealed much to him by visions as to the restoration of his people and the future (ch. ix.). Also clearly concerning the Messiah.

DARIUS.

The Persians looked upon their king as the representative of God; they considered him as indwelt by God and gave him divine honours. The proposal that he alone should be worshipped for a given time was highly flattering to his vanity. He is spoken of in Ezra iv. 5, Neh. xii. 22.

EXPLANATORY.

Verse 10. The object of the plot was to outwit the king and to get rid of Daniel. Daniel knew all about it, and went on calmly and trustingly as usual. He did not *begin* to pray at his window then—that would have been foolhardiness; but to have left off doing so and to have prayed in secret would have been a public confession that he was afraid to trust God. (Neh. vi. 11.) It would have brought dishonour on his religion. Note, *Where, when and how Daniel prayed. Compare with our prayers.* Why did he look toward Jerusalem? (1 Kings viii. 35, 38, 44.) Kneeling, the best attitude for prayer. How often did David pray? (Ps. lv. 17.) True prayer includes petition and thanksgiving.

Verses 11-15. As the king was considered God, his law was infallible. To break the law was to die; there was no atonement. The law of our God is infallible, to break his law is sin, "the wages of sin is death;" but, thanks be unto God, He has provided an atonement, whereby his law is honoured and the sinner saved.

Verses 16-17. Eastern princes kept lions in large pits, encircled by a wall, so that people could look down at them. Such can now be seen in Morocco, also the bear-pits at Berne. The king had learned about Daniel's God from Daniel's daily life. A bas-relief has been discovered near the reputed tomb of Daniel, representing two lions standing over a prostrate man (Lam. iii. 53).

Verse 18. Fasting implies grief so great that we cannot take food; thus it is spoken of in regard of sorrow for sin.

Verse 20. Daniel's character. Emphasize "*continually.*"

Verses 21, 22. "MY GOD"; here lies the secret. "*Angels*" (Heb. i. 14, Ps. xci. 4).

Verse 23. God's reason: "Because He believed" (Heb. ii. 33, 34). True faith does what is right at all costs, leaving the result with God (Matt. xvii. 20). Connect the king's question, "Is thy God able?" with Daniel's answer, "He is able and has done it;" and then the reason, "*God is able because I believe.*"

QUESTIONS TO PRESS HOME.

1. How will my religion compare with Daniel's?
2. Do I serve God continually, or only now and then?
3. God's laws are unalterable; I have broken them. How can I escape the punishment due?
4. How much do I believe God can do for me?
5. What are some of the lions ready to destroy me? (1 Pet. v. 8.)
6. How can their power be destroyed?
7. Whose tomb was sealed to prevent his escape? (Matt. xxii. 66.)

EXAMPLES

of others who did right, not fearing consequences. Abraham, Moses, Gideon, Elijah, Joseph, Peter, John the Baptist.

PROMISES OF DELIVARANCE

(2 Chron. xx. 15, 17; Ps. xci. 14-16; Isa. xl. 29-31, xli. 13, 14; Rom. viii. 32; Rev. iii. 10).

Protestant Outlook.

THE arrangements for the great meeting of the Church Association at Cardiff on the 26th inst. are now complete. The demonstration is likely to have a far-reaching effect in Wales. Ritualistic practices in Cardiff churches are being canvassed in the local journals. It is asserted that only four out of twenty-three churches are free from Ritualism. The *South Wales Daily News* states that there are numerous cases where members of Church congregations have discontinued attendance, in consequence of the services going beyond the line which they deem right, and that many of these people will be found attending Nonconformist places of worship.

Negotiations are in progress for the establishment of a working union between the Church Association, the Imperial Protestant Federation, and the Protestant Alliance, for the purpose of carrying on a vigorous electioneering campaign throughout the United Kingdom. The promoters of the movement, including not a few Members of Parliament and prominent Free Church ministers, are anxious to secure the sending to the House of Commons at the next election of at least 150 members pledged to do everything in their power to advance the Protestant interest, and to check the onward march of Romanism and Ritualism. Such a combination would be very formidable, and would have to be reckoned with at the next General Election.

The "Reservation of the Sacrament" is one of the distinctively Romish practices of the Ritualists. While Evangelical Churchmen have been opposing reservation, and pointing out its idolatrous significance, Romanisers have been working to secure episcopal sanction for the practice. Hence it is reported that the Bishop of Durham has given permission to Rev. W. H. G. Holmes, vicar of St. Peter's, Jarrow, to reserve a portion of the Blessed Sacrament during the celebration of Holy Communion in church, and for one of the clergy, after those present have communicated, to convey the Reserved Sacrament to those sick in the parish who desire to receive but are not able to be present. In future the sick will be as far as possible communicated from the church at the eight a.m. celebration on Sundays.

The Romanising clergy leave us in no doubt that it is their purpose to maintain as ordinary and general the practice which Dr. Westcott has, in the case above reported, approved as special and exceptional.

This very subject of "Reservation" is now under "hearing" by the Archbishops of Canterbury and York at Lambeth. The first sitting of their Graces was held on Monday last; and in opening the case for the appealing clergy counsel adduced the old arguments for the practice. So far the archbishops have not given decision on the matters into which they previously inquired—the use of lights and incense.

Personalia.

Mr. J. J. SCROGGIE has changed his address. Communications respecting proposed missions, &c., should now be sent to the Laurels, Longbridge Road, Barking.

Rev. J. HUNT COOKE has retired from the editorship of the *Freeman* (now *Baptist Times*), after nineteen years' service.

Mr. WILLIAM HILL, Scottish evangelist, will be conducting services in Madras, India, during August September, and October, and during that period his address will be M. E. Parsonage, Vepery, Madras. In November he probably proceeds to Burma.

Homes for the Fatherless.—The work carried on by Mr. Henry Toye at the Homes in Lewisham Road is described in the annual report, from which it appears that during the year twenty-three children have been received, and seven have been sent into service, each with a box of clothes. One of the special objects of the work is to train the children for domestic service, and careful instruction is accordingly given in all household duties. At the same time the highest importance is attached to spiritual needs, and the work is conducted on a religious basis. Mr. Toye's address is 64, Lewisham Road, S.E.

Home Missions.

Bible Training Institute, Glasgow.

THE public closing meeting of the eighth session of the Institute was held in the Christian Institute on Thursday evening, June 29. There was a large and sympathetic audience. Mr. John Galloway, president of the Chamber of Commerce, presided. Excellent and appropriate addresses were delivered by the Chairman, Rev. Professor Kennedy, D.D., Edinburgh University, and Rev. D. M. Macintyre, Finnieston Free Church.

Interesting features of the evening's proceedings were the short addresses by several of the students, the singing of the students' choirs, and the presentation of diplomas to the students who had completed their course.

The following is a synopsis of the report presented by Mr. Anderson, the superintendent.

I. The New Buildings.—After completing the first full session in the new buildings, we are glad to be able to report that in every respect they are most suitable, and afford every convenience and facility for the various departments of the work.

II. The Course of Study.—The syllabus of study has followed closely the lines of previous sessions. Provision is made that each student who completes the full curriculum—viz., two sessions of ten months each—shall have received a careful and systematic course of instruction on the structure of the Bible, its inspiration and Divine authority, and the general contents of the sixty-six books of which it is composed; a solid grounding in the great doctrines of Scripture; and a serviceable equipment in Christian evidences and other collateral studies. A comprehensive course of tuition is also given in homiletics, the preparation and delivery of addresses, methods of conducting meetings, and on dealing with inquirers. The progress of the students is tested by monthly examinations. In the musical department, forty students gained elementary certificates from the Tonic Sol-fa College, ten gained intermediate certificates, and four obtained certificates for staff notation, first grade.

III. The Practical Department.—This consists of meetings and special missions conducted by the students in churches and halls in the city and neighbourhood, in lodging-houses and night-asylum. Bible classes are also conducted every Sunday afternoon in Duke Street and Barlinnie prisons, several of the police courts are regularly visited, and house-to-house visitation is carried on amongst the Jews and other classes in the city. Much blessing has attended this work, and through it the students acquire a valuable experience and training for future service. During the past session, 1,576 meetings have been held, with an aggregate attendance of 166,427, and an equal number of open-air meetings have been held. During this period, 4,226 individuals have been dealt with about personal salvation.

In the Ladies' Department arrangements are being made to relieve the students from some of the more technical subjects of study, and more time and attention will be given to the practical training in medical mission and dispensary work, tuition in household work, including cooking, laundry work, &c., and a useful course in simple dressmaking.

Household rules may also be included under this department, for the residential arrangements are not merely to provide a convenient and comfortable boarding-house, but mainly to supply a necessary and important training. Students have to make their beds, clean their own rooms, brush their boots, assist at table, &c. These varied duties, together with the regularity of all the arrangements, tend to promote habits of tidiness, punctuality and promptitude, and a consideration for others, that are invaluable on the mission field.

IV. Spirituality.—We desire to place this in the forefront of our work. We recognise that knowledge, acquirements, and experience will be comparatively worthless if they are not accompanied by spiritual power and fervour. It is therefore our constant aim and prayer that our students should not go forth to do official or professional service as missionaries, but that they may go forth with the touch of God upon their spirits to preach Christ because the constraints of his love are throbbing in their own hearts, and to declare a salvation that has been, and is, the power of God in their own lives.

V. Personnel.—During the session we enrolled 86 resident students (68 males, 18 females), 16 outside students, and 275 members of evening classes. Several of these retired during the session for various causes, and one of our male students, John Jones, died suddenly at Stevenston during the Easter recess. After the students who leave us this session have proceeded to their destination, we shall have representatives in many widely-scattered spheres of service. They are located as follows:—China 29, India 9, Africa 16, New Hebrides 1, Colonies 6, at home as evangelists and missionaries 59, while 30 have returned to business. A goodly number who attended the classes as outside students have also gone out to the Foreign Mission field.

Y.M.C.A. Work in Bristol.

SIGNS of progress have marked the past week, in connection with the work of the Y.M.C.A. at Totterdown. Thursday was the occasion, long looked forward to, when the initial step was taken in enlarged accommodation for an organization which has been much blessed of God in caring for the spiritual, mutual, and physical welfare of the youth of a populous city. The memorial stones of a new building were laid in the presence of a large company of friends, including the Lord Mayor of the city and the Lady Mayoress, besides many other distinguished persons.

The new building will comprise, on the ground floor, a spacious lounge with handsome entrance at the corner of Wells Road and Bushy Park. Opening out of this will be the secretary's office, library, and a refreshment room. Broad and easy staircases will lead downwards to a large room in the basement for youths, and upwards to the other parts of the institute. From the lounge there will be also communication with the assembly hall. This hall, which is to have a long frontage to Bushy Park, will accommodate 600 persons. The ground floor is also to comprise a block of premises, which will be opened as a branch bank. Along the whole front of the first floor, which is to be lighted by nine large windows, there will be a fine suite of rooms, connected with each other, and measuring together 70ft. by 17ft. These will be available for reading, lectures, small meetings, classes, &c. On this floor are the lavatory and bathrooms. On the second floor is to be a well-appointed residence. The whole building will be warmed with hot water, and attention has been specially paid to ventilation.

Speakers, officers of the Association, and a few friends, were entertained to luncheon by Mr. Howell Davies (president of the Institution) in Oxford Street Schoolroom. After several addresses, the company went direct to the new site, where the stones were duly laid by Mr. J. Storrs Fry, Dr. McQuade, Col. Hill, Lady Smyth, the Lord Mayor, and the president of the Institute. The cost of the whole scheme will be £6,200, of which £2,650 remains to be raised. Sir George Williams has contributed £105.

Lord Kinnaird presided over the closing meeting in the evening. He said that Y.M.C.A.'s exist as spiritual organizations, and he believed sensible people will support them so long as they help young men. The institutions were undenominational in character and broad as the Gospel. He favoured athletics, healthy recreations, and foreign travel; but it was best to have these things conducted by Christian people, who discourage Sunday desecration, drinking, and other forms of evil. The Y.M.C.A.'s were helping the churches, and were under the guidance of those who are united on the broad lines of Christian policy in all that touches our social and national life.

Helping Young Women.

By the Hon. Mrs. FRASER.

I HAVE been asked, as chairwoman of the Standing Committee of the World's Y.W.C.A. for the European Continent, to bring before you the object and needs of this department. Though quiet and unobtrusive in character, it is doing a very real and much-needed work among foreign girls in England and English girls on the Continent, and in starting and fostering branches of the Y.W.C.A. in those countries in Europe which have not a National Committee of their own.

The need for such a work for foreigners coming to England lonely, often utterly ignorant of the terrible dangers which beset a friendless girl, is very apparent. Numbers of instances have come under our notice of such accepting situations of which they knew nothing, who, but for the timely help and intervention of our secretaries, must have been led to ruin. They have in many cases, through the loving practical sympathy shown them at our office, been led to know the Friend of the friendless, and then in their turn have become winners of souls.

One instance I should like to mention. A lonely French girl came in one morning, sad and poor. On being told of the unchanging Friend and Saviour, she burst into tears and said it was just what she needed. She accepted Christ as her Saviour, and after proving satisfactorily her changed life was trained in a missionary home, and is now preaching the Gospel of free salvation in a Roman Catholic part of France. Her work has been greatly owned of God.

Our Employment Agency has been of the utmost value in attracting girls to the place, and so not only enabling us to find them respectable and suitable situations, but giving us the opportunity of pointing them to Christ. We should be very glad if your readers would kindly make use of this Registry when looking for governesses and servants. About 5,985 visits were paid to the office during 1898 by mistresses and servants, and about 220 situations found for the girls.

As regards the second branch of this work, we have most cheering accounts from Spain and Gibraltar, where, amid the dense darkness and superstition of Romanism, our Y.W.C.A. members are being trained for Christ. Special appeals have come to us lately from Rome and Marseilles, where the need is very great. From the fact that comparatively few rich or well-to-do people on the Continent are interested in this work, we have to look almost entirely to England for support. The members themselves are so poor that they can contribute very little.

We should be most grateful if those who are full of interest for foreign missionary work would see the responsibility of caring for the stranger at our gates, and of helping the great cause of missionary effort by encouraging the struggling little Y.W.C.A. branches in the different countries in Europe. Firstly, by prayer and sympathy for the work both at home and abroad; secondly, by visiting the workers when travelling on the continent; and, thirdly, by contribution.

I regret to say we are £64 in debt, which we are most anxious to clear off at once, as well as to increase our annual income, which is under £300, and be able to press on through the open doors. May God incline the hearts of us all to act with regard to this part of his work, for those whose privileges have been so small compared to ours, in such a way that we may be glad, and "not be ashamed before Him at his coming."

Lavender Bag Mission.—Will friends kindly help us again this year with lavender? We use it to fill little muslin bags to send to sick soldiers and others in hospitals. A text card is tied on to each bag, and God has often used these little messengers in his service. Army Scripture readers and missionaries tell us they were the means of cheer and blessing to many suffering ones. Boxes of lavender, text cards, &c., addressed to Miss Alice Puckle, The Hollands, Langton, Tunbridge Wells, will be gratefully received and acknowledged.

The Evangelistic Mission.

THE Midsummer of 1899 finds us still joyously busy in the blessed work of evangelization, in the way of tent meetings and open-air preaching in many places.

Thirty-two years ago we pitched a tent at Kilburn; this we believe was the first endeavour in the metropolis to gather the people under canvas roofs. Since then we have purchased and sent forth a considerable number of marquees into populous cities, seaside resorts, and rural districts, in which hundreds of thousands have heard the Gospel simply, clearly, and earnestly preached by the evangelists in charge, aided by numerous local ministers and voluntary Christian workers of all denominations. There are not a few now serving Him in the Gospel of his Son, both at home and abroad, who date the commencement of their spiritual life from the time when they attended these services.

This, happily, has again proved to be the case already this summer, though we regret we have only been able, thus far, to send out five tents. In four of these, Gospel meetings are held nightly (Saturday excepted) and two or three times on Sundays. The largest of them, capable of seating 800 to 1,000 persons, is, for several reasons, as large as we deem it well to use for ordinary services in a given place; whilst for villages those accommodating about 200 or 300 are the most suitable.

Here is a pleasing extract from one of the last letters to hand—only a sample of many recently received:—

We have reason to thank God that there is the appearance of real interest in the Tent Services and the Gospel preached therein . . . Conspicuous among the people we found a dozen or more soldiers in various uniforms . . . An after-meeting found us earnestly pleading with a large number for their decision for Christ. In some instances I feel sure the Word was accepted.

From several places appeals have come for tents and labourers.

THE GOSPEL FROM HOUSE TO HOUSE.

The evangelists in charge occupy the days in house-to-house visitation after the apostolic example (Acts xx. 20), preaching in the tent at night; and very touching are the testimonies borne at the close of these respective missions by the gratitude of the people who have been spiritually benefited. It is an earnest cause for prayer and praise, too, that the brethren engaged in conducting these tent meetings are thus being trained for permanent ministry of the Word as home and foreign missionaries. Some of those, at present engaged therein, will, God willing, next year be occupying stations in distant parts of the mission field of the world.

In this connection, we may add that the writer's fourth daughter, Ruth, for some time our right hand in this Mission (and for whom we bespeak the prayerful interest of the readers of this paper), is shortly to leave, in connection with the C.M.S., for Uganda, Central Africa. What a joy, a privilege, a responsibility, thus to give to our all-worthy Lord *ourselves—our all*—to hasten his coming, by gathering in some of the remaining members of his own elect from out of this dark world of sin, to shine in his everlasting Kingdom and Glory.

Although the indoor services during the hot summer months in our several halls are necessarily not so well attended as in the winter, yet there is still great cause for encouragement and praise to God, for recent

INGATHERING OF SOULS,

both amongst adults and children everywhere.

Thus, then, are many thousands of our working classes brought under the sound of the glorious Gospel—"without money and without price," from week to week and from night to night, "with signs following;" not to speak of the very many open-air services held in all sorts of places, perhaps the most important of these being the seaside meetings, which in some cases are attended by thousands of hearers, with gratifying results.

Now, too, we are close upon the dates fixed for the annual summer treats for the several hundreds of women connected with our mothers' meetings, and thousands of children of our Sunday schools in their several branches, to which each and all look forward with intense pleasure for months before.

But for the Lord's gracious interpositions and providential supplies, we should sometimes be overwhelmed as to the question of funds. £1,000 will be required to clear arrears on current expenses and to carry us over till the winter months. Our congregations are nearly all poor, and therefore unable to help much, though three of the branches of the Mission are now self-supporting.

We commend these matters to all who have helped us in the past, and those who have not done so are earnestly invited to have a part in this God-honouring and soul-saving work.

C. Russell Hurditch.

164, Alexandra Road, St. John's Wood, N.W.

Billingsgate Christian Mission.

IN the early hours of the morning, in summer and winter alike, while the greater part of the citizens of the vast metropolis are still wrapped in slumber, Billingsgate Fish Market is the centre of feverish activity.

As the swift steam-trawlers speed in from the sea, and the work of unloading commences, troops of stalwart porters, assisted by scores of poor fellows who have come in search of temporary work, trot in regular rank, with boxes of fresh fish, along the pier gangways up to the vehicles with which the narrow lanes round the Monument are filled. The resounding cries, the rattle of cranes, the clatter of waggons and horses' hoofs, and the dull hooting of the newly-arriving steamers are characteristics which have long been the familiar subjects for painter and essayist; but amid this vivid panorama of human life few have cared to notice

THE EARNEST WORK

now carried on at the tall red brick building facing the market gates, which is inscribed "Billingsgate Christian Mission."

That work has a record of twenty-one years' devotion to the best interests of the men locally engaged in the fish industry, as well as those of the neighbouring fruit market, and it was cheering to hear, at the annual gathering on Thursday afternoon last, so satisfactory an account of spiritual progress. The hall was filled with an appreciative audience. Mr. Frank Bevan, who presided, sounded a note of thankfulness for the Mission. Amongst thronging crowds of poor people, occupied in strenuous labour and exposed to many temptations, the workers had preached the Gospel by consistent lives and with earnest exhortation, and excellent results had followed. He congratulated the Society on the decision of Mr. Walters, the secretary, to give up his business and devote his entire time to the work.

After a financial statement from Mr. W. H. Williamson, who told of lessened debt and an improving position generally, Mr. Walters gave a brief recital of the year's labours, and made especial reference to the development of

THE MEDICAL MISSION.

The ambulance is in constant requisition for cases which are cared for by Nurse Foster, and in case of necessity are passed on to the hospital. Fish porters' work is laborious, and, in some respects, difficult; sprains, cuts, crushed fingers, and the like species of accident, are frequently needing attention, and it is satisfactory to know that in every case the help afforded has been accompanied by a kindly word on spiritual topics. The result has been earnest thought on the part of some, leading to humble professions of faith and to changed lives. Gospel services have been largely attended, and the special missions have proved times of blessing. Bible readings are conducted on Sundays and week days, and the hall is, during the autumn, to be opened during the daytime as a reading-room. Mr. Walters concluded his interesting address with a reference to the hearty and earnest work of Mr. Wright, the missionary, who has toiled in season and out of season amongst the market people, and endeavoured to lead them to Christ.

A vigorous word of encouragement was given by Pastor Fuller Gooch, who rejoiced at

THE ONWARD MARCH

of the Mission. Everybody must admit the sore need of Christian work in such a place. They aimed at the conversion of those who were, in many instances, absolutely opposed to religion in any shape or form. The Mission was obviously doing the right thing in going out after those who refused to listen to the Gospel. The prevailing spirit of indifference among all classes of society was lamentable, but the glorious Gospel had not lost its power. Let them continue to deliver the truth wholeheartedly, as heretofore, and God's blessing would attend them.

Mr. George Nokes, an old friend of the Mission, added characteristic words of cheer, observing that, after many years' labour among the "aristocracy of Whitechapel," he was more convinced than ever of the reachableness of the people if only they were dealt with on the sound Gospel lines of the Billingsgate Mission.

Later, tea and coffee were handed round and the gathering took the form of a conversazione, at which further and varied incidents of missionary work among the fish porters were related. Help is needed to maintain the varied institutions, and communications may be addressed to Mr. A. Walters, Christian Mission, Billingsgate, E.C.

King's Lynn Forward Association.

THIS is a forward movement for the improvement of the physical, social, mental, moral, and religious welfare of the working-classes of King's Lynn, and is conducted on strictly unsectarian and non-political lines, its committee comprising men and women connected with the Established and various Free Churches and with both the great political parties.

Established in October, 1891, the work has, in increasing measure, gained the ear of the poorest and non-church-going population, adding one branch after another of service, until its scope is altogether beyond the powers of the band of working men and women at the head of its affairs, compelling an appeal to lovers of the Gospel beyond the borough where this work had its rise.

The meetings have grown from one to six weekly, attended by 4,000 men and women. The sole source of income has been the cheerfully given pence of poor members. The Forward Association endeavours to show a Gospel not only of faith, but of practice; to teach habits of thrift and self-respect; to help men to be kind, gentle, honest, truthful: and to create, stimulate, and direct intelligent interest in every form of good.

The purchase (and formal opening last November) of the Central Athenæum buildings, covering over two thousand square yards, is the largest move in the work, and the full scheme involves the raising of £7,000. It is the earnest desire of the promoters, who are devoted working men and women, to make the buildings a great centre of social, philanthropic, and religious effort. The purchase was secured by various advances on mortgage; but £1,750 is needed to meet the capital expenditure over and above the original purchase, and £5,250 to free the nett income of the property in employing the services of an efficient warden and sister of the people, to lead in a work that has grown far beyond the powers even of the most enthusiastic voluntary helpers. The treasurer is Mr. C. W. Perry, Orwell House, Gaywood Road, King's Lynn.

Work among Sandwichmen.—There is wide scope for work amongst those unskilled labourers who, earning a scanty living by means of board-carrying, bill-distributing, and the like, are found in such large numbers in the Metropolis. We may, therefore, welcome the opening of another institution, at which it is hoped to provide some of them with work and a home. That Mrs. Keates, widow of the late Mr. James Keates, is superintending the new undertaking is a guarantee of energy and industry. Mr. John Jones recently presided at the opening service, and laid stress on the fact that evangelistic meetings would be held regularly, and the Home conducted on spiritual lines. The company inspected the building, which was plainly but sufficiently furnished, and spotlessly clean. The address is 321, City Road, N.

A Foreigners' Outing.

ON Wednesday of last week, the agents of the London City Mission brought together representatives of about fourteen different nationalities to visit "High Leigh," Hoddesdon, by the kindness of Mr. and Mrs. R. Barclay, at what is termed the "Foreigners' Fête."

Sturdy sailors from the far north, men and women from the sunny south, Indian women and Chinese from the far east, and swarthy sailors from the western nations of the South American Continent, made up a most picturesque company of about 240, all told.

Hearty welcome was given by the kind host and hostess, followed by different national games and amusements. Dinner was provided in two tents, grace being said in the language of the different nations at the various tables by the respective missionaries.

Among those present we find a man and his wife, banished from Spain—the former having endured imprisonment and indescribable tortures in Montjuich Prison, as an anarchist; but his only crime was, that a Bible was found in his house. He is now happy in the Lord, and is still under the instruction of the missionary.

Here are some ladies talking with an ayah, whom they have discovered as once having charge of some children coming over from India, and who are now staying with them.

"Deacon Abraham" is plied with numerous questions as to the present condition of the Armenians, and also as to the progress of his Nestorian Orphanage. A loving and sympathetic address by the host, Mr. Barclay, interpreted to the different groups by the missionaries, and a march past the front of the house, that each person might take away a bouquet of flowers, then hearty cheers, and a verse of national hymn, closed a happy day.

The London City Mission employs fifteen agents among these strangers in our midst, proclaiming the Gospel in nearly twenty languages. Funds are much needed for this work.

Mr. James Dunn, Mission House, Bridewell Place, London, E.C., is the Secretary of the Foreigners' Branch.

The British Chautauqua.

IT has been decided to hold two summer schools this year—one at Saltburn, from August 12 to 26; and the other at Folkestone from September 16 to 30. For both these assemblies careful arrangements have been made to secure the comfortable accommodation of the Chautauquans, and full programmes have been arranged. Among the speakers will be many of the most honoured leaders of religious thought in the present day.

It has long been felt that the growth of the Chautauqua movement necessitated the appointment of an official who should be able to devote a considerable amount of time to the oversight and development of the almost boundless possibilities which lie before us, but it was not easy to find anyone possessing the necessary qualifications for the post. The committee now believe they have found a gentleman eminently suited to their needs in Mr. L. M. Gibson, M.A. (son of the president, Rev. Dr. Monro Gibson), whom they have appointed secretary. Mr. Gibson is a licensed minister of the Presbyterian Church of England and a graduate of Glasgow University.

Mainly through the efforts of Mrs. Burham, secretary to the Ladies' Committee of the Sunday School Union, the number of candidates who have presented themselves for the Chautauqua examination this year shows a notable advance on any previous year.

Tram and 'Bus Men.—A party of 200 tram and 'bus men and their wives, organized by their missionary, Mr. E. G. Haynes, of the London City Mission, spent a happy day at Trent Park, New Barnet, on Thursday last, by the kind invitation of Mr. and Mrs. F. A. Bevan. After tea, Rev. W. Warren presided over a meeting held in a large tent, and Rev. R. Dawson and Mr. Chas. Cox gave addresses. Thanks are due to the London General Omnibus Co. and the North Metropolitan Tram Co. for their co-operation.

Obituary.

REV. WILLIAM LANDELS, D.D.

THE death of Dr. Landels removes one of the most notable preachers and vigorous personalities of the Baptist body.

Converted under a Primitive Methodist evangelist, he afterwards came under the influence of the Evangelical Union, but subsequently was pastor of a small Baptist Church at Cupar, Fife. After four years of work there and five more at Birmingham, Dr. Landels came to London to take charge of the new cause at Regent's Park, which the late Sir Morton Peto had established, by purchasing the old Diorama premises and converting them into a chapel.

A large congregation was soon gathered, and, indeed, Regent's Park became one of the most notable centres of religious work in the metropolis. "He was much helped," says Dr. Richard Glover, "by the devoted service of Sir Robert and Lady Lush. He freed the costly building of debt, and animated the Church with an intensely missionary spirit. Mr. Hudson Taylor was a member of his church. The Zenana Mission was cradled there. The Palestine Mission was started by him. The Italian Mission owed the vigour with which it was begun and sustained largely to him. As a public man, his passionate sympathy with freedom made him one of the foremost advocates of the north, in the political embarrassments here which were produced by the American Civil War."

In 1876 he was elected President of the Baptist Union, and in that capacity he served his denomination well, having "the chief part of the credit of collecting the £50,000 which founded the Annuity Fund. His sympathy with his brethren—especially with those poor and ill-paid—was the constraining motive of that piece of service."

It was, however, the characteristic warmth and devotion with which he devoted himself to any good work which seemed to demand his aid that endeared him to the hearts of the people. He was especially vigorous in voicing the needs and claims of the Baptist Missionary Society, and felt keenly, also, the importance of the Y.M.C.A. He will long be remembered for his luminous addresses to the young men who flocked in such large numbers to listen to his stimulating words.

In 1883, Dr. Landels accepted the pastorate of Dublin Street Chapel, Edinburgh, where he laboured for nearly eleven years, until failing health forbade further ministerial toil. "He was a Scotchman," remarks Rev. J. Jenkyn-Brown, "and had many of the gifts and characteristics of his countrymen. He had the courage of his convictions, and was ever ready to do battle for the truth. Though the greater part of his ministry was exercised in England, for ten years he was pastor in Edinburgh. It was a fitting sphere in which to close a life of service so honourable and so useful."

MRS. G. H. HILL.

AFTER nearly four months' suffering, necessitating at last a critical surgical operation, Mrs. Hill passed peacefully away on Wednesday, July 12. For the past thirty-three years she had devoted her life to doing good work among sailors. A memorial service is to be held at the headquarters of the Seamen's Christian Friend Society, St. George Street, opposite London Dock Wall, E., on Sunday, July 23, at 6.30 p.m.

W. J. C., an old "A.B.," writes:—

As an old sailor, I feel that my poor words can but very feebly express what I know will be the feelings of many who go down to the sea in ships when they come to know the loss they have sustained.

Amid the bustle and turmoil of London, a great sorrow has fallen upon us. Mrs. Hill, the sailors' friend, has finished life's rough voyage and entered the harbour of Eternal Rest.

The loss is ours who are left behind, and the Seaman's Christian Friend Society is all the poorer, for surely never did a more unselfish or devoted woman labour long and lovingly for the salvation of "poor Jack."

Yes, in every clime and on every sea, there are many to-day who will weep as they remember her whom they had learned to love as a mother, and who will ever cherish the memory of her faithful ministrations and soul-comforting consolations in the past. In the name of everyone of them I would pay this parting tribute of respect to her memory.

REV. JOHN H. NORTON.

Rev. John H. Norton, of Wolverhampton, passed away on Friday last, at the advanced age of eighty-six years. This Wesleyan preacher was a native of Grantham, and spent his early life in Lincoln. His first appointment was Sleaford, then Carver Street, Sheffield. Removing to Wolverhampton and Wednesbury, he became exceedingly popular throughout the Black Country. His later ministry was in Newark, Rotherham, and Chesterfield. His last circuit was Tipton, and since 1883 he has resided in Wolverhampton. He spent sixty-four years in the Methodist ministry.

THE LATE

Mr. B. Wills Newton.

THE passing away from us of that faithful and highly gifted man of God, B. W. Newton, was to me, in common with many others who knew and loved him, a great sorrow, nevertheless of joy and confidence concerning his entrance, at the ripe age of ninety-two, into the sphere of incorruptibility and eternal glory. I know of no living servant of Christ, nor of any amongst the great company who have passed into the presence of the King during the last forty years, for whom I have a deeper reverence or a more profound regard.

"Unknown and yet well known" may indeed be said of this man of God. It is not surprising that he was misunderstood; and spoken of by some as dogmatic and severe. He was an uncompromising opponent to all error. His faithfulness to the Word of God, coupled with his profound intelligence, both spiritual and intellectual, made him mighty alike in the setting forth and defence of revealed truth. His varied writings, so clear and luminous, have enriched the whole Church of God. Far and away beyond any power or influence recognised by men, his sphere of influence has continually increased.

He was pre-eminent in seclusion, wielding for years, both in writing and public ministry amongst select circles, marvellous power. He shrank from the public gaze that he might drift into the deep and great currents of God's mind. Faithfulness to God marked his daily walk with Him; his mind was constantly girded with truth. Truth was to B. W. Newton sovereign and supreme. That which the beloved John wrote was indeed true concerning him whose loss we mourn: "I have no greater joy than to hear that my children walk in truth." His "narrowness," so-called, always meant loyalty to God and his eternal Word.

How well I remember, more than a quarter of a century ago, listening, amongst many others, to his wonderful teachings in Bayswater, week after week. Instructed and comforted, I sought interviews with him. They were always readily granted. I told him of some of my difficulties. How helpful his assistance! how clear and conclusive his testimony and answers! What light and information streamed from his utterances! If ever a man was faithful to the whole platform of evangelical truth, it was our honoured brother. His views upon and knowledge of the prophetic Scriptures was simply wonderful. He was, in a divine sense, "a man of light and leading," eminently fitted for these difficult times.

His presence was constantly sought by many of the most devoted and intelligent of the Lord's servants, and never more so than during his latest years. Let me commend to my readers his remarkable volume, "Aids to Prophetic Study," and his "Plain Papers" on Gospel themes. Amongst so much that is admirably written, I may mention his striking pamphlets

on "Justification" and "Regeneration." I am greatly mistaken if any more powerfully written papers on these great subjects exist.

A great man has passed from among us. In no other spirit save that of chastened grief do I adopt the language of Elisha, when the chariot of fire carried away Elijah: "My father, my father, the chariot of Israel and the horsemen thereof." Oh that the mantle of this prince in Israel may rest upon some of our younger brethren! Farewell, beloved and venerated man of God. For more than ninety years thy pilgrim walk has been extended, and now thou art home for ever, meet through grace for the inheritance of the saints in light. For all thou wast and art we give God praise.

HENRY VARLEY.

God's Haven.

(John vi. 21.)

TOILING in rowing, alone—alone!
Jesus, Master: Oh, where art Thou?
Late where the silvery moonbeams shone
Darken the storm-clouds now;
And out of the depths I cry to Thee,
Far from the Haven where I would be.

King-like, tread Thou the waters dark,
Come to me, for I need Thine aid;
Take Thou the helm of my sinking bark,
Come! I am sore afraid!
Over the wild and the terrible sea,
Christ of Gennesaret, come to me!

King-like, hush with thy lifted voice—
Still with thy lifted Hand—the strife;
Making my fainting heart rejoice
Even when storms are rife.
Master, I perish! I cry to Thee!
Hear me, O Jesus of Galilee!

Thou who makest the storm a calm,
Speak to the waves thy "Peace be still!"
Tune Thou my heart to a trustful psalm,
Teach me to do thy will.
Ever, O Lord, in thy choice for me,
Finding the Haven where I would be.

Lo, on the waves a gleam of fire!
Is it the print of thy piercéd Feet?
Yonder the Haven of my desire
Gleameth with radiance sweet!
Master, Thou comest, thy form I see,
And thither, oh, thither Thou guidest me.

Lo on the clouds a gleam of gold!
Is it a ray from thy thorn-wreath'd brow?
Is it thy face that mine eyes behold?
Lord, at thy Feet I bow;
Sinful, undone, yet my cry shall be
Never "Depart!" but "Abide with me!"

Frail my vessel, but on the helm
Resteth thy nail-scarred Hand divine.
Winds cannot wreck it, nor waves o'erwhelm,
Never a fear is mine,
For the frailest bark that receiveth Thee
Reacheth the Haven where it would be.

Soon shalt Thou make all storms a calm;
Bidding all tossing waves be still;
Tuning to Heaven's eternal psalm
Hearts that have learnt thy Will.
THERE, where thy servants thy Face shall see,
THERE is the Haven where I would be.

Plymouth. EDITH GILLING CHERRY.

"So He bringeth them unto the Haven where they would be."—Psalm cvii. 30 (R.V.).

"The Master's Touch," with several hitherto unpublished poems by the same writer, are now in print. Address: Mrs. M. S. Cherry, care of the Bible Society's Tract Depot, Bedford Street, Plymouth. (3d. per doz.)

Christian Evidences.—The books selected by the Christian Evidence Society for its examination next April are as follows:—Gibson's "Rock *v.* Sand;" Stewart's "Handbook of Christian Evidences," with Ingram's "Old Testament Difficulties;" Butler's "Analogy" with Eager's "Butler's 'Analogy' and Modern Thought;" Flint's "Theism;" Wright's "Scientific Aspects of Christian Evidences;" Dods' "Introduction to the New Testament," with Perowne on "Galatians." There is no restriction as to sex, age or denomination; any persons, whether studying alone or in classes, may offer themselves as candidates for examination. Copies of the Regulations may now be obtained of the Secretaries, Christian Evidence Society, 26, Charing Cross, S.W.

(930)

The Victoria Homes.

IT is matter for deep regret that the London County Council should have laid hostile hands upon such an estimable institution as the Victoria Home, Whitechapel. The hostility took the form of proceedings in Worship Street Police Court, in which the Council alleged that the premises are carried on as a common lodging-house for business profit, and demanded that they should be registered as such, and inspected accordingly. The summonses were issued against the trustees of the Homes, Lord Radstock, Hon. Granville Waldegrave, and Messrs. T. A. Denny, Ed. Trotter, W. H. Seagram, Francis Deacon, and H. W. Maynard.

In support of the case, it was alleged that the gentlemen named were acting as an association for carrying on as an institution certain establishments as "Working Men's Homes Association," the objects being the promotion of a better state of life among a certain class, the providing of food, entertainments, lectures, religious services, &c., and that the institution, or any part of it, might be carried out with or without the object of making a profit in the discretion of the trustees.

Evidence was then given by a chief inspector and other sub-inspectors of lodging-houses under the L.C.C., of the arrangement of the premises in question. It was shown that about eighty-five per cent. of the lodgers were of the ordinary "dosser" class.

Lord Radstock gave evidence that he had been a trustee of these Homes since their foundation. He had had a general knowledge of the state of things in common lodging-houses since 1860. He had frequently been in the Homes, and while he asserted that the object sought was to raise the morals of the people, he found the men appreciated the quiet and the absence of bad language and rowdyism, which was immediately checked. A large number of men had been there for long periods. There were frequent lectures and entertainments, and the main object was to raise the tone; and he had no hesitation in saying, from a recollection of the behaviour of the men at first, that the change was remarkable, and that the lodgers behaved as well as any West-End audience There was a profit on the business of the new part of the buildings, which was devoted to paying off interest on a mortgage which had been raised to erect the building and to pay off part of the principal. In cross-examination, Lord Radstock pointed out that there was a material difference between the old and new parts of the premises, and the result of the working of the new had proved that the men appreciated the improvement.

Mr. Wilké, secretary of the Homes, in the course of evidence as to the conduct of the place and general particulars, said that £10,000 was given by friends of the committee as a donation for the launching of the Homes. That sum was not to be paid back.

Upon this, the magistrate, Mr. Cluer, held that the institution was carried on for charitable purposes, and not for business profit. He therefore dismissed the summonses, but was willing to state a case. He ordered the Council to pay ten guineas costs.

Remarking on the proceedings, the *Daily News* very sensibly says: "The Act, which carries the doss-house forward into elementary cleanliness and decency would carry the Rowton or the Radstock dwellings back from realised ideals of happiness for the poor never dreamed of in the philosophy of the Legislature by which it was framed. The success of the Council in these summonses would be the heaviest blow that could possibly be struck at one of the most hopeful social ministrations of our time."

Dr. Barnardo's Homes.—On Monday last 252 young emigrants, boys and girls, sailed from Liverpool for Canada. They are being sent out by Dr. Barnardo as the second emigration party for the year. Including these, the emigrants from the homes now number 10,331, and 98 per cent. of this large number have given a good account of themselves throughout their Canadian and Colonial careers. All the children have been carefully trained; the boys in useful trades and the girls for domestic service.

Irish Notes.

(FROM OUR CORRESPONDENT.)

A SUNDAY School Teachers' Union has been established in Coleraine, with Rev. J. Stuart, rector of Aghadowey, as secretary. Thirteen parishes are included in the Union.

A helpful Conference on the work of the Holy Spirit has been held in Cork under the auspices of the Daily Prayer Union, the conveners being Revs. Philip Norton and J. Worthington Atkin.

Rev. Ben Zion and Mrs. Freedman, of the Society for Promoting Christianity among the Jews, have been holding a series of meetings in the diocese of Ferns, and have been giving much valuable information about their work in Galilee.

Much regret is felt in Ireland at the death of Rev. James Thompson, M.A., who has just passed away at Kimberley, South Africa. Deceased was a native of Carrickfergus, and a distinguished graduate of Dublin University. He entered the Irish Methodist ministry in 1865, and in 1882, on account of his health, he emigrated to South Africa. Since then, on two different occasions, he was elected President of the South African Methodist Conference.

About one-third of all the Methodist ministers in Ireland changed circuits last week, and entered upon the new fields of labour to which they were appointed by the recent Conference. It speaks much for the smoothness with which the Methodist system works that hardly anyone heard a word about the worry and trouble necessarily involved in so many changes except the ministers themselves and their families, and the officials of the circuits or congregations concerned. The extension of the Methodist ministerial term is one of the changes which awaits the twentieth century.

The July anniversaries have passed off, on the whole, quietly. The various meetings were very largely attended, and the speaking was of the usual order. Although many of the Orange lodges are now conducted on strictly temperance principles, yet much drunkenness was apparent, especially amongst young men and boys. This is one of the saddest features of the case, and one in which the future welfare of the country is involved. Most of the mills and factories were closed from Tuesday evening to Monday morning, and thus many had a much needed and very welcome holiday. The weather was favourable.

Feeble-minded Boys.

A BILL has just passed through the House of Lords providing for the better elementary education of feeble-minded children, who are neither idiots nor imbeciles. The Bill will affect, however, only children within the limit of school age. There are many feeble-minded boys and girls of fourteen and upwards who, had they been taken in hand earlier, would probably have been by this time partially self-supporting. In order to give them such help and hope as may still remain possible to them, small Homes are necessary, where they may be trained and protected over the most dangerous period of their lives. There are fifteen or sixteen such Homes in England for girls; there is only one for boys, and this although statistics show that the number of feeble-minded boys exceeds that of girls. In this solitary Home, of its kind, I venture to elicit the interest of your readers.

It has lately been found necessary to remove it to more suitable premises, and a charming house near Waltham Abbey has, by the liberality of the owner, been secured at a very moderate rental. Here the boys, twelve in number, will be trained for country life, and work under a married couple as master and matron, whose efforts have already been attended with considerable success. In addition to work on the land, the boys are taught to use tools for woodwork and to do simple carpentry. They have lessons in reading, writing, &c., and physical exercises and concerted singing are regularly taught by their master.

To carry on the Home a sum of about £150 per annum is required, in addition to the payments made by the friends of the boys or the boards of guardians sending them. The committee of the Home have found it difficult to raise even this small sum in voluntary contributions. They feel justified in bringing forward their claim to support, on the grounds that they are not only ensuring to their boys a happier and more independent life than would otherwise be their lot, but that they are also, so far as their efforts go, safeguarding the community against one of the evils of our civilization—namely, the existence of an adult feeble-minded population.

The Home is certified under the Local Government Board, and is open to inspection at any time. All information may be obtained of the Secretary of the National Association for Promoting the Welfare of the Feeble-minded, 53, Victoria Street, S.W., by whom, or by myself as hon. treasurer, communications will be thankfully received. RICHARD B. MARTIN.

69, Lombard Street, E.C.

Letters to the Editor.

Infant Baptism.

DEAR SIR,—Your protest in last week's number of The Christian against the remarks of the Bishop of Norwich on the above subject was much called for and most seasonable.

As it is the duty of every Christian to uphold the truth of Holy Writ, I would observe there is no warrant whatever in Scripture for the assertion that infant baptism is necessary for salvation, nor for its observance as a ritual. The practice solely depends on the authority of a Church which had no right to assert a proposition so adverse to God's love for childhood, and so directly in the teeth of Holy Writ.—Yours, &c., T. W. C.

Sabbath Desecration.

SIR,—My committee think that the attention of Christian ministers, Sunday school superintendents, and others who arrange for Sunday school treats, temperance demonstrations, and similar gatherings, should be drawn to the Sunday arrangements now made at the Crystal Palace and the Alexandra Palace, in order that those places may forfeit the support of religious organizations.

The managing bodies of both places have been reminded that their proceedings are an open violation of the law of the land, as well as of the Divine law; and that they promote an enormous amount of Sunday labour and Sunday trading on the railways and elsewhere.

They appear to be indifferent to such considerations; but they might be found more amenable to such a public expression of dissatisfaction as recently checked the aggression of newspaper proprietors on the sanctity and rest of the Lord's Day.

May we ask your aid in directing the attention of Christian workers to this matter?—Yours faithfully,

Frederic Peake, Secretary,
Lord's Day Observance Society.
20, Bedford Street, W.C.

Conference at Charlottenburg.

THROUGH the good hand of our God upon us we have experienced a fortnight of unusual blessing through the special services conducted here by Mr. James Sprunt, from London.

During the first week in July we had Bible studies every afternoon, the subject being "The Tabernacle in the Wilderness," as pointing to the excellencies of our Lord Jesus Christ. Beautiful diagrams helped the understanding. From day to day the attendance increased, and believers from different parts came, showing their appreciation of the truth. Every evening our brother preached the Gospel, inviting the unsaved to come to the Lord, and not a few accepted the invitation.

During the second week we had our Conference on the Second Coming of our Lord, and whilst the various subjects connected with this truth were ably and clearly treated, the main subject was the preparation of heart and soul for Him, the coming One. The character of the present dispensation of the Church of God, of God's purposes concerning Israel, the truth as to the millennium and the two resurrections, the judgment of the nations, of believers at the judgment seat of Christ, and of the unsaved at the final judgment:—these Divinely revealed truths were powerfully set forth before attentive and appreciative audiences. We thank believers in Germany, England, and Sweden for their prayerful intercessions on behalf of this Conference. The masses around live in utter indifference to these glorious and terrible facts; but in the name of the Lord we go among them day by day, with the message of the Lord as to his accomplished salvation, his living in power at the right hand of God, and his speedy return. Pray for us.

Julius Rohrbach.
28, Krumme Strasse, Charlottenburg.

Evangelistic.

Tent Work at Hammersmith.

MR. NED WRIGHT has pitched a Gospel tent in the midst of a densely-populated artisan district at Hammersmith. The initial service, which was of a dedicatory character, was held on Saturday last, when there was a largely-attended rally of Christian workers for praise and prayer.

On Sunday evening the quickly-attained popularity of the services was evidenced by the fact that the capacious canvas tabernacle was crowded, while groups of eager listeners of "just the right class" thronged the entrances. There was much blessing, and some yielded to the Saviour. Meetings are to be held nightly, a singing service at 7 p.m. being followed half an hour later by an evangelistic meeting. Mr. Wright has arranged for a number of well-known evangelists to take part from time to time, so that the gatherings will be of a varied character. The tent is well lighted and conveniently furnished, but the expenses, especially in connection with the ground rent, are, of necessity, somewhat heavy. Communications respecting the tent may be addressed to Mr. Ned Wright, 10, Greenhill Park, Harlesden, N.W.

Tent Evangelization Campaign.

THE work in connection with the tent at Tooting has been graciously blessed. On Saturday afternoon last the sea of juvenile faces at the mass meeting for children presented a remarkable spectacle. At the meetings for adults, one of the chief features has been the conversion of a number of young men. On Sunday Mr. Leonard Weaver conducted a men's meeting in the morning, and in the afternoon a special gathering for Christians, at which Dedication, Separation, and Transformation were shown to be requisite for efficient service. The evening meeting was indeed a season of refreshing, as the "old, old story" was re-told with freshness and force from John iii. 16. How the crowds listened to the well-known words! The glad assurance that comes to our hearts is this: "Fear not; thou shalt see greater things than these," and we rejoice that the fire is spreading.

Another tent is being opened this week, at Troy Town, Peckham Rye, opposite the Pond, on Thursday, by Mr. Leonard Weaver, assisted by Mr. William Grove and others, with a strong choir and orchestra. Work is to be commenced, also, in a third tent on Sunday next, July 23. Services at 11 a.m. (men only), 3.30 p.m., and 8 p.m., and every week evening at 8 p.m., in the grounds of Felix College, opposite the Public Library, Lavender Hill, S.W., one minute from Clapham Junction. Mr. Charles Inglis and other evangelists will lead, with Madame Annie Ryall, Mr. James Gracie, and Mr. and Mrs. Baker (Blind Singers of Philadelphia) as singers. We earnestly ask prayer for the outpouring of power from on high. "There shall be showers of blessing."

On Sunday evening last, Rev. Henry Varley preached in the open-air on Tunbridge Wells Common to a very large and interested audience.

The lady performers engaged at the Crystal Palace accepted Mr. William Forbes's invitation to tea on Monday last in one of the saloons in the Palace. After tea a short meeting was held and a hymn-book presented to each of the ladies.

An evangelistic mission is to be conducted on the sands at Blackpool, during August, under the auspices of the Manchester Baptist College. Rev. C. H. Wagnell, Bryan Road, Blackpool, will be glad to hear from friends who desire to assist in any way.

Mr. Ira D. Sankey has conducted evangelistic services at Hempstead, Long Island. An interesting feature was a united gathering of the Presbyterian, Episcopal, Baptist, and Methodist Episcopal Churches, in the building of the last-mentioned, at which Mr. Sankey told the story of some popular hymns, interspersing the narrative with song.

At Crick, near Rugby, we have just closed a tent mission conducted by Mr. C. Noakes, of the Evangelization Society. The meetings have been well attended, especially by those who have seldom or never been seen in a place of worship. The mission has made a deep impression. Many have yielded to Christ, while believers have been helped and encouraged.

T. Pike.

In connection with village tent work in Somerset and Devon, Mr. F. A. Glover reports a movement from the extreme ritualism, by which so many villages are held in bondage, to hear and welcome the Gospel in its simplicity. A second tent is being worked, and a number of young men have spent their holidays in witnessing for Christ. A number of persons have professed conversion.

Rev. E. Payson Hammond has held evangelistic meetings in a tent at New Albany, Ind. Speaking on the subject, "Can children intelligently come to Christ?" he said: "I know some of you doubt it, and I do not blame you, for I was sceptical about it once myself, but I know better now, for I have seen hundreds come to Christ, and have known them to grow up consistent Christian men and women." In an afternoon meeting a large number of children were pointed to the Saviour.

Mr. William Day has visited Pontefract races with his Gospel banner. Taking his stand amid the throng on the course, he was assailed with threats and vigorous expostulations, but maintained a position at the one gate where everyone who entered or left must needs see the banner with its Scriptural words of warning. When invited, at the police station, to prosecute one of the gambling fraternity for abuse, Mr. Day declined, and the man at once turned and pleaded for forgiveness. Mr. Day is this week pitching a large tent in Kerkstall Road, Leeds. On the side of the canvas enclosure is painted in large characters "Jesus only." The distribution of some thousands of Gospel invitations has aroused curiosity, and much blessing is expected.

Evangelists' Engagements.

Mr. W. D. Dunn.—During August, Great Assembly Hall, London.
Mrs. E. L. Baeyertz.—Till July 31, Jarrow-on-Tyne.
Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sun., July 23, at 7 p.m., Mr. P. Garrioch; Malden Hall, Haverstock Hill, Sun., July 23, at 7 p.m., Mr. R. C. Morgan; Bible lecture, Thurs., at 8, Mr. Thompson.
Mr. George Clarke.—July 23-Aug. 2, Teignmouth.
Mr. Newton Jones.—July 30, Lowestoft Baptist Chapel; during August, Margate Sands (Nayland Rock).
Mr. Leonard Weaver, Gospel Tent, Tooting (near the Tramway Terminus), until further notice.
Rev. Thos. Cook.—July 23, Stanningley; 30, Skegness; Aug. 6, Bridlington Quay; 13, Llandudno; 20, Colwyn Bay; Sept. 3, Blackpool.
Mr. Henry Thorne.—July 23, Haling Road, South Croydon.
Mr. J. J. Sims.—During July, Pavilion Theatre, Edinburgh.
Mr. J. J. Scroggie.—Till July 24, Basingstoke.
Mr. George Hunter.—Till Aug. 13, Uxbridge.
Mr. John Elliott.—July 23, Gerston Hall, Paignton.

The Evangelization Society.—The following missions, among others, will be in progress on Sunday next:—Upper Sheringham, A. Heath; Shalford, H. Collins; Birmingham, C. Lazenby; Chailey, Jas. Lovell; Charsfield, A. E. Knight; Haslemere, A. Clark; Broadchalke, H. S. Smith; Westleton, J. Clark; Nayland, J. Harris; Barnston, J. Whiting; Waterhouses, R. R. Francis; Sidley, N. Taylor; Great Tey, J. Simmonds; Great Barford, K. Lambert; Long Buckby, C. Noakes; Headcorn, J. H. Cooke; Horncastle, C. F. Goode; Knowle, F. W. Pascoe; Blackburn, J. Shields; Poole, J. Brown; Sheldon, W. F. Davies; Chetton, S. Bryant; Verwood, H. Bray; Harlow, T. Goudie; Whitwell, G. Attwood; Attleborough, C. Chenery; Sunderland, R. D. Edwards; Glasgow, D. M. Bayne; Glasgow, J. Clinnie; Stenhousemuir, C. Galletly; Lumphinans, J. W. Galletly; Girvan, H. Young; Bonar Bridge, D. Fittendrigh; Kirkcolm, H. Laughland; Largs, J. W. Moodie; Stonehaven, C. G. Roger; Saughtree, R. Hill.

Requests for Prayer.

On behalf of Church Army evangelistic missions at Morecambe Bay, Blackpool, and Walton-on-the-Naze, in tents and on the sands, to be held daily until the close of the season.

For blessing on the open-air services of the Kennington Gospel Mission.

For blessing upon work among navvies at home and abroad, and that those who conduct the work may be filled with the Holy Spirit.

For blessing on services to be conducted in Madras by William Hill, evangelist, August 6 to October 30.

Miss Baroodie's Work in Syria.—Will you permit me, through the medium of The Christian, to inform your readers interested in Syria, that Miss Baroodie's medical work is quite distinct from the British Syrian Mission. Miss Baroodie was at one time a pupil in the Training Institution at Beyrout; this fact, perhaps, and the locality of the work, has caused confusion in the minds of some of our friends, and we think it well to explain. At the same time we wish all prosperity and blessing to this and every other good work in a land that so sorely needs Christ-like words and deeds. F. Willmot, Secretary.

Women Inebriates.—At West Holme, Hounslow, good work has long been carried on for the benefit of women who desire to overcome habits of intemperance. The annual report which has just been issued is a charming little account of patient and loving effort in the best interests of the inmates. "Very precious are the confidences often given on visiting days in the little library. Crises in life take place there, scenes of glad reconciliation, old love and trust restored, and tragedies, when the poor returning penitent meets no mercy, no response, and the days that follow are one long pitched battle with despair." Communications may be addressed to the Secretary, as above.

(8.51)

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Prebendary Covington, Vicar of Brompton, has been appointed Vicar of St. Giles's-in-the-Fields.

More than half of the £20,000 required for the new Church House Buildings, Westminster, is guaranteed.

The offer of a wealthy American (Mr. Pierpont Morgan), to light the interior of St. Paul's Cathedral with electricity, has been accepted.

The Bishop of London is appointing Jewish clergy to East-end benefices, and has also sanctioned the use of Hebrew instead of English in the Church services.

Several Roman Catholics have lately been received into the Anglican Church. Rev. Taaffe Finn, formerly a Romanist priest, is now working at a church in Marylebone.

Already nearly 3,000 tickets have been sold for the Church Congress in London. A sounding-board, newly invented by an American, will be set up in the Albert Hall.

Princess Henry of Battenberg, on behalf of the Queen, on Friday laid the foundation-stone of the church to be built at Kensal Rise, in memory of the late Dean of Llandaff.

The sum of £10,000, bequeathed under the will of the late Mr. John Hall to the diocese of Newcastle, is to be applied to the Bishop of Newcastle's fund for building new churches in the diocese.

The Duchess of Albany unveiled, in Canterbury Cathedral, the memorial to Archbishop Benson, the late Primate, who was the first archbishop entombed within the building since the Reformation.

There was a largely attended meeting of Kentish cyclists at Canterbury Cathedral on Sunday. Dean Farrar preached, urging his hearers not to abuse the cycle or let it lead them to neglect Christian duties.

Mr. Walter Walsh, the author, is arranging with his publisher to issue a cheap edition of the "Secret History of the Oxford Movement." The book will probably be issued at the net price of one shilling.

More than £21,000 has been raised in two years from voluntary sources for the restoration of the Church of St. James-the-Less, Bethnal Green, and for providing the parish with suitable buildings. Rev. J. E. Watts Ditchfield is the vicar.

The Bishop of Manchester has laid the foundation-stone of a church and schools at Bolton. The cost, £12,000, has been borne by the late Rev. Thomas Loxham, and the site was provided by Lord Bradford. The Bishop said that the Church had successfully passed through many crises and would do so in future, so long as it had such supporters.

Congregational.

Congregationalists of Victoria propose to raise within three years a Twentieth Century Fund of £5,000.

A director of the London Missionary Society has contributed £500 towards work in the Mount Douglas district of New Guinea.

Rev. J. S. Butcher, of Chishill, Essex, has accepted the pastorate at Baldock, Herts. A site has been secured and paid for, on which it is proposed to erect a new church.

Paddington Chapel (Rev. Ossian Davies) is likely to remain in the builders' hands till the end of the year. The foundation-stones of the new structure were laid on Tuesday.

A "Woman's Guild of Christian Service" has been formed in connection with the Lancashire Union. The objects embrace family religious life, home and foreign missions, and social reform.

Emmanuel Church, Cambridge, has passed a resolution to support the Twentieth Century Fund, and has asked its pastor, Dr. Forsyth, to urgently press that not less than £50,000 be allocated for aiding the rural ministers.

Revs. Owen Thomas and J. Machreth Rees left England last week for a lengthened stay in the United States. Both ministers are well-known in Welsh circles, and while in the States they will visit a number of Welsh churches.

Rev. G. Campbell Morgan, of New Court Chapel, Tollington Park, sails for New York on the 26th inst. During August and the first two Sundays of September, the preacher at New Court will be Dr. Cadman, pastor of the Metropolitan Temple, New York.

In a comparatively brief period new churches have been erected at Wanstead, Leytonstone, Walthamstow, Woodford, Buckhurst Hill, Stratford, Forest Gate, George Lane, Romford, and in Leyton. The latest addition in the latter place has been erected for the most part with the proceeds of the sale of Fetter Lane Chapel.

In addition to the sum of £5,000 promised by Dr. Horton's church to the Congregational Twentieth Century Fund, it is probable that a similarly generous amount will be forthcoming from Dr. Guinness Rogers's church at Clapham, Rev. C. Silvester Horne's congregation at Kensington, and four other influential churches in the metropolis.

Rev. W. Pierce, recently returned from a deputation visit to British Guiana, says that the churches are severely left alone by the planters and the official class, and race prejudices are still extremely strong. The people are simple-hearted, by no means perfect, and very poor; but they pay for their own religion and received no doles. They are making themselves felt socially and politically in the colony.

Early morning services have been held at Reigate, presided over by Rev. G. Currie Martin, M.A., B.D. The evangelists in charge of the mission stations in the surrounding districts, together with four London City missionaries, were entertained by various hosts during the week. Besides conferences on several mornings, meetings were held in the church and in the open air at South Park and Kingswood.

Baptist.

Pastor Thomas Spurgeon has removed to 14, Macaulay Road, Clapham Common, S.W.

A special evangelistic mission in Perth, conducted by Rev. J. Rhys Davies, of Swansea, has proved remarkably successful.

Subscriptions towards the Twentieth Century Fund raised by the Derby Road congregation, Nottingham (Rev. George Hill), already amount to £1,000.

From a cash statement issued in connection with the Metropolitan Tabernacle Rebuilding Fund, it appears that the total cost, including lighting, heating, furniture, and fittings, is £44,756, and of this amount £6,580 is still required.

The Baptists in Ireland have fallen into line with their English brethren in an earnest endeavour to raise a Twentieth Century Fund. The first draft of promises handed in shows a total of £4,541.

The Sunday School anniversary services at Westcliff-on-Sea were times of blessing. Pastor Sidey preached twice, and an address to children was given by Mr. C. H. Mills. The secretary wishes to state that a cordial welcome to the church awaits all visitors to Westcliff who can attend.

Foundation-stones of a new church at Earlsfield will be laid this (Thursday) afternoon. The chapel is being erected under the superintendence of the ex-president of the London Baptist Association (Rev. E. Henderson), and will commemorate his year of office. The outlay is estimated at £5,000, towards which £3,000 has been collected. Rev. A. J. Payne, of the Pastors' College, is the minister.

Both Rev. E. G. Gange and Rev. Archibald G. Brown were fifty-five years old on Monday last, and the two ministers have had many experiences in common. They were students at Mr. Spurgeon's College together, entered the ministry almost simultaneously, were both looked upon as possible successors to Mr. Spurgeon, and have both been eminently used of God in the conversion and spiritual upbuilding of souls.

The annual garden party of the Young People's Missionary Association was held in the grounds of Mildmay Conference Hall, on Saturday. There was a good attendance of young men and women connected with metropolitan Sunday Schools and Bible Classes. Rev. F. Myers, recently returned from India, presided over a meeting in the Hall. All the speakers dwelt upon the need of sending more missionaries to look after the spiritual welfare of coloured races in diferent parts of the world.

Mr. A. H. Baynes, secretary of the Baptist Missionary Society, says, in the course of an interview: "the story of the past year, so far as the Baptist Missionary Society is concerned, records, I am assured, a larger number of additions to the native Christian churches than ever before; increased agency, both European and native; marked progress in elementary day schools, and a very much more efficient staff of teachers; a remarkable development of Sunday schools and societies of Christian Endeavour—sure progress in all lands."

Methodist.

There are 11,593 active members in the Free Methodist Societies of Christian Endeavour.

The contributions from the U.M. home circuits towards the Mission Funds are about £700 in advance of last year's.

Out of the 2,000,000 of Methodists in this country, 600,000 have promised or given to the Wesleyan Methodist Twentieth Century Fund.

In America there are seventy Primitive Methodist stations, with about the same number of ministers, and upwards of 7,000 Church members.

Methodism now has 4,730 bands of hope, with a membership of 440,180; and the temperance societies number 1,564, with 90,676 members. Only fifty-four of the societies now have a dual basis.

At the United Methodist Free Church Assembly at Sheffield, Rev. Jabez King, of Burton-on-Trent, was elected Connexional secretary, and Rev. Dr. Brook, of Bristol, corresponding secretary.

There are sixty Bible Christian chapels in the Falmouth district, with a membership of 2,708. The total receipts during the past year have amounted to £1,342, as against £1,282 in 1898.

It will be remembered that Rev. Joseph Hocking offered to conduct a U.M. Free Church Mission in North London without salary for at least two years. His offer has been heartily accepted, and the Chapel Extension Committee are taking steps to secure a site.

The official statement concerning the Wesleyan Twentieth Century Fund, to be submitted to Conference in its representative session, shows that out of a total of 814 circuits, 803 have promised 662,638 guineas. The amount received to Mid-summer Day was £71,144.

Lord Reay presided at a students' conversazione at the Bermondsey Settlement, and Viscountess Morpeth presented prizes and certificates won by the students in science, history, ambulance work, and other pursuits. There are 870 students. Lord Reay said he regarded social settlements as amongst the most important institutions in London, and there could not be too many of them.

Presbyterian.

A Jewish family, consisting of six persons, has been received into the communion of St. Michael's Church, Edinburgh (Rev. George Wilson).

Mr. Samuel Smith, M.P., has been appointed on of the English representatives to the Pan-Presbyterian Council, which is to meet in September in Washington.

The site for a proposed new church at Lee, Kent, is a gift from the Earl of Northbrook, who has also promised a contribution of £250 towards the building fund.

Rev. Dr. Muir, who has been minister of Egremont Church, Birkenhead, for thirty-three years, tendered his resignation, on account of advancing age, at a meeting of the Liverpool Presbytery.

A strong appeal for help to the struggling Protestant churches on the Continent has been issued by Rev. B. Bell, of Manchester, and Rev. James Mellis, of Southport (joint conveners of the Continental Committees).

At a meeting of the Church of Scotland Committee on Temperance, held in Edinburgh of Tuesday, Mr. D. E. M'Innes, town missionary, Falkirk, was appointed an additional temperance evangelist in connection with the Church of Scotland.

English, Scotch, and Irish delegates to the Pan-Presbyterian Alliance, to the number of 150, leave Liverpool about the end of next month. The meetings commence in Washington on September 27. Dr. Marshall Lang, President, will deliver the opening address.

The foundation-stone was laid of a new Free Church at Turriff, N.B. The ceremony was performed by Dr. Ferguson, of Kinmundy, in presence of a large and interested congregation. The estimated cost of the building is over £2,500, of which £2,100 was subscribed by the congregation prior to the commencement of erection.

Rev. Professor Bryce, LL.D., who has seen the city of Winnipeg grow from 300 to 60,000, has agreed to speak on Christian work in the Canadian North West, on Sunday evening next, July 23, at Camden Road Church (Rev. Dr. Thornton's). Dr. Bryce has written important works on Canada, and is now engaged on a history of the Hudson Bay Company.

Dr. J. Stewart, Moderator of the Free Church Assembly, preached two sermons at Tain, and took part in the Communion Services in the English and Gaelic in Tain Free Church. The Hall, where the Gaelic congregation met, was quite full, and the congregations in the church were very large, and the discourses seemed to make a solemn impression.

Society of Friends.

Evesham adult scholars and other Friends are making earnest efforts to reach the pea-pickers who gather in that district at this season.

At Almeley the meeting is of great interest, especially the work amongst the young. A series of tent meetings has just been held. The meetings are crowded, many coming long distances.

Lucy E. Harris, M.B., and Henrietta Simmonds expect to sail from Marseilles in the steamer *Oceana* for China on Sept. 14. They intend staying in Ceylon for a month, and hope to reach Shanghai about Nov. 17.

Fallen Asleep.

Rev. JOHN HENRY HOWSHALL, at the age of fifty-five. He held Congregational pastorates at Haydock and Dresden before settling at Longton. He resigned the pastorate there about ten years ago.—Mr. PETER MCLANIE, of the firm of Campbell and Redmayne, oilcloth manufacturers, of Manchester, a liberal supporter of Congregationalism.—Mrs. LLOYD PRATT, president of the Wellingborough branch of the British Women's Temperance Association, secretary of the Women's Liberal Association, and one of the Poor-law guardians.—Mr. THOMAS FILLINGHAM, aged seventy-one, connected with the Free Methodists at Crowland, Lincs., for over half a century.—At Newport-on-Tay, Mr. WILLIAM ROBERTSON, a member of Newport Free Church, which benefited alike by his counsel and liberality. He had been Town Councillor, Bailie, and Provost of Dundee, and at one time or other was connected with most of the charitable and educational institutions of the city.—Mrs. GARRETT, wife of Rev. Charles Garrett, of Liverpool. Her devotion to the Liverpool Mission was proverbial, and deep sympathy will be felt with the venerable minister.—Rev. J. BATEMAN (Baptist), of Niton, Isle of Wight, from peritonitis, after ten days' severe illness. The deceased was highly respected for his many labours on behalf of the people.—Dr. D. RANKINE, medical missionary of the Church of Scotland, at Ichang, China, who went out to China in 1895.—At Saratoga, Bishop JOHN P. NEWMAN, of the Methodist Episcopal Church.—Mr. JOSIAH TILDESLEY, who was regarded as the father of Methodism in the Black Country, died at his residence, The Limes, Willenhall, at the ripe age of ninety.—At Ayr, Rev. NEIL LIVINGSTON, D.D., senior minister of Stair Free Church, aged eighty-eight.—Mr. WILLIAM MCLEAN, of Kilmarnock, warm suppporter of the Ayrshire Mission to the Deaf and Dumb, and an elder in St. Andrew's Free Church.—At Dublin, on July 17, Dr. CHARLES GRAVES, Bishop of Limerick since 1866, aged 87, widely known as an influential ecclesiastic and as a mathematician and antiquarian.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—M.K.K.W. A.B.P. A.N.J. C.H. E.L.E. H.R.F.B. E.A.P. A.M.A. L.E.T. C.F. J.H.S. G.W.G. R.B.M. M.P. A.S.C. F.S.A. G.J.J. T.M.M. B.H.K. J.F.B.T. E. and F. W.J.C. F.P. T.W.C. G.G.W. C.P. G.W.B. A.M. B.F.B. W.T. C.T. T.B.F. H.J.E. W.W.M. R.R. N.B. D.S.M. L.B. H.G. Canon M.C. A.I.B. F.F.B. J.J.S. W.C.M. T.L.C. J.T.I. F.B.M. J.W.A. E.G.H. P.H.J. W.H. J.R. D.L.D W.H.M. R. S.H.J. A.E.D. P.G. A.R. C.W. Mrs. J.C. T.E.S.S. E.P.F.

APPLICATIONS FOR TRACTS.—Miss M. O. Peller, the Borough, Yeovil; Mr. W. Neill (for English and Scandinavian sailors), 7, Manor Road, Bowes Park, London, N.; W. E. C. Axtell, 2, Oakfield Cottages, Oakfield Road, Higham Hill, Walthamstow; Mr. C. H. Wakeman, 62, Pembroke Road, Ilford, Essex.

"Pass It On" Society.—God makes us stewards of whatsoever He gives us; and He does not intend his gifts, whether physical, intellectual, or spiritual, to be used exclusively for our own advantage. The "P.I.O." Society is founded to carry out the above principle systematically. It is understood that every member will pass on the glad tidings of salvation to others, and will earnestly endeavour to win for Christ at least one other person every year. For card of membership apply (enclosing stamp) to Mr. J. H. Greene, 45, Lansdowne Road, Croydon.

Distressed Gentlefolks' Aid Association.—At a recent meeting in support of this Society, Lord Amherst presiding, Miss Finn, hon. sec., stated that no money was expended in offices or staff, and that help was granted without reference to religion or politics. The most satisfactory part of the work, after the actual relief of want, was the personal sympathy shown. Pains were taken to treat the recipients with due respect. Upwards of thirty weekly grants were sent out. Among those who had given clothing were T.R.H. Princess Christian, the Duchess of York, and Princess Victoria of Wales. Miss Finn appealed for further help. Her address is, 75, Brook Green, Hammersmith, W.

Spurgeon Memorial Sermon Society.—The Lords of the Admiralty have given permission to the Spurgeon Memorial Sermon Society to place a selected set of the late Mr. Spurgeon's sermons on board each of Her Majesty's ships, for use in the ships' library. The secretary reports the receipt of a number of letters from the troops in India who were recently supplied with a large quantity of these sermons, while another consignment is being sent for the use of the troops in Ireland, a generous friend having defrayed the cost of these special grants. The Society is this week celebrating its seventh anniversary, having been formed on July 17, 1892. Since its formation, it has placed over two million sermons in circulation. Applications for grants should be addressed to the Secretary, Spurgeon Memorial Sermon Society, Greenhithe, Kent.

About Books.

We note with satisfaction *Messrs. Ward, Lock & Co.'s* excellent edition of Bunyan's vivid and stimulating parable, **The Holy War.** (6d.)

A volume peculiarly good in its way is **In the Hour of Silence**: A Book of Daily Meditations for the year. By Alexander Smellie, M.A. (5s. *Andrew Melrose*). There is thought and stimulus in the pages, and the book is admirably suited for presentation purposes.

Prayer and Praise for Eventide, compiled by Rev. William Odom, vicar of Heeley (1s. "*Home Words*" *Office, 7, Paternoster Square*) is a neatly prepared little book. In addition to the arrangement of praise and prayer for four weeks, there will be found hymns and collects for varied events of home life and for special occasions.

Mr. Robert Thomson's new poem, **The Heavenly Bridegroom** (2s. *Elliot Stock*), may be described in the author's words, as "an attempt, after the manner of the Song of Solomon, to describe the relationships subsisting between Christ and his Church." The task that Mr. Thomson set himself was both difficult and delicate, and the result is somewhat unequal, although much constructive talent and smoothness of expression are displayed.

As a vivid and pathetic picture of the labours and sorrows of village life in India, **Panjabi Sketches** is valuable; but it also illustrates, to adopt the words of Sir William Muir's introduction, "the influence of missionary work and the harvest springing up from the good seed scattered at the hands of our Zenana ladies." The well-chosen illustrations lend additional interest to an excellent book. (2s. 6d. *Marshall Bros.*)

Books that Bless, by Bramwell Booth (1s. *The Salvation Army, 98, Clerkenwell Road*), consists of a series of reviews reprinted from the *War Cry*. As Mr. Booth quotes liberally from the works that he notices, his book is of additional value as a kind of compressed edition of such useful works as, amongst others, the Lives of C. G. Finney, Isaac Marsden of Doncaster, and Francis of Assisi, Pollok's "Course of Time," and the late Mrs. Booth's "Popular Christianity."

Rev. W. B. Russell Caley's new work, **Justification** (1s. 6d. *Elliot Stock*), is a modest but timely contribution to theological literature. It is a simple, concise explanation of the doctrine of Justification, according to the Bible and the Formularies and Divines of the Church of England. It shows the necessity, method, and results of Justification, and gives a brief comparison of the doctrines of the Romish and English Churches on the subject.

Mr. J. McDonald Lane's **Creator and Created** (3s. 6d. *Nisbet*) has, it is observed in the preface, no pretension to "literary skill." It is an unconventional work, terse and plain spoken, dealing with a variety of spiritual and social topics, and setting up a rule of conduct in many matters. The author has a rooted objection to forms' and combats priestcraft and sacerdotalism in strenuous terms. A tendency to dogmatize leads occasionally to over emphasis, but the book is obviously sincere and contains much common-sense comment that is helpful.

Prismatic Harmonies in Colours and Doctrines, with a practical application to Bible marking. By L. Matthewson Milner. (Price, including colours and book-marks, 1s. 6d. *W. Reeves, 185, Fleet Street, E.C.*) This unique publication comprises a booklet and a box of ten coloured crayons and ribbons. To mark the Bible in emblematic colour will strike some as an advance upon plain pencil or pen-and-ink. The system here commended is termed the circular mode. A passage for discussion has some phrase underlined in the colour proper to the thought it contains; a reference is marked on its margin, and is similarly underlined; the place found is kept by a ribbon of like hue. We can imagine some Christian workers being greatly helped by the adoption of this system of Bible marking.

Mr. Thomas Law has issued a useful pamphlet, THE RELATION OF MUNICIPAL ACTION TO MORALS, by A. T. Davies. (1d.) It is issued by the National Council of the Evangelical Free Churches.

Intercessory prayer and individual effort united for soul-winning are ably set forth and warmly advocated in FAR BEN, issued at 6s. 6d. per 100, by Mr. Thomas Hogben, "Welcome Mission," Portsmouth.

IN HIS STEPS now appears in a musical dress, Mr. Livesey Carrott having arranged the story as a service of song. Of the sixteen musical illustrations seven are from Mr. Carrott's own pen. (4d. *Weekes & Co.*)

ROSE'S DIARY is a little volume of poems, by Mr. H. S. Sutton, remarkable for spirituality, delicacy of thought, and aptness of expression. (8½d. post free, from A. Broadbent, 19, Oxford Street, Manchester.)

WHAT DO YOU MEAN BY THE CHURCH? by N.S.T. (3d. *Partridge & Co.*) is a booklet emphasising some of the distinctions between the characteristics and rules of primitive Christianity and the pretensions of sacerdotalism.

The annual volume (June, 1898—May, 1899) of the ANTI-INFIDEL (1s. 6d. *John Snow & Co.*) is characterized by the usual strenuousness with which Mr. W. R. Bradlaugh combats the views and propaganda of the atheist party.

An excellent penny booklet is issued from the office of the Church Association, 14, Buckingham Street, Strand, entitled FIRM FOOTSTEPS FOR YOUTHFUL FEET, by J. H. Greene. It points out the right path, and warns against devious and dangerous by-paths.

An instructive booklet, by Rev. J. W. Ewing, M.A., B.D., is RITUALISM. It contains two sermons, the first, inquiring into the nature and meaning of Ritualism, and the second, examining its secret methods and how to meet them. (3d. *T. H. Hopkins, 16, Gray's Inn Road, W.C.*)

A FEW NEGLECTED PAGES OF ENGLISH CHURCH HISTORY, by a Lay Member of the Church of England (2d. "*Home Words*" *Office*), is a pamphlet worth reading in these days when so many would associate the rise of Christianity in our land with Roman missions and influences.

Amid the many tractates dealing with its subject, THE CRISIS IN THE CHURCH, by Rev. F. C. Burrough, written for local purposes, is a production which seems, from its simple and popular style, to be worthy of wider circulation and capable of adaptation for that purpose. It may be had of the author, from Woolsery Vicarage, Bideford, Devon.

Brightly written and attractively got up, the annual report of the Women's Total Abstinence Union is a record of many earnest efforts on behalf of the temperance cause. It is illustrated with tone portraits of Miss M. E. Docwra and the late Miss Holland. (2d. *4, Ludgate Hill, E.C.*)

In the Evendale Card series of Gospel tracts (No. 29), "Ruin, Redemption, Reception, Regeneration, and Responsibility" are the subjects set forth in rhyme. The author disclaims any poetic merit for his work, but plain people may receive the simple words where they would pass by more finished productions. (3d. per dozen. *Pearce & Co. Printers, Putney*).

Y.M.C.A. Forward!

Programme for the Twentieth Century.

THE Young Men's Christian Associations have, through their National Council, agreed to inaugurate the work of the approaching century on the lines of the following programme recently adopted:

I. DISTRICT ORGANIZATION.—Attention to be directed to the more efficient organization of the work of the several district unions, and to the placing of the work of each union under the supervision of a district travelling officer, to be appointed by and responsible to the committee of the union. Workers, it was stated, were immediately required for the North-Midland District and Yorkshire (two), Eastern Counties (one), South and South-East of England (one), Western District (one). The circumstance that five out of every six associations were managed by honorary officers rendered the need an urgent one; while experience had shown that only by the appointment of officers for whom the districts were themselves responsible would it be possible to secure the co-operation of the country in the supplying of its wants.

II. SPECIALIZED WORK.—To give greater attention to forms of effort specially adapted to meet the needs of different classes of young men at present unreached. To this end, to extend the work of the different Prayer Unions and kindred agencies to the larger centres throughout the country, and to attach these different works, when formed, as auxiliaries of the Y.M.C.A.

III. BOYS' WORK.—It is believed that the development of work for boys may prove to be an invaluable preventive agency.

IV. CITY ORGANIZATION. — Work in the larger centres to be developed so as to provide branch organizations for meeting the wants of young men in different parts of these cities and their suburbs; particularly the wants of young men of the artizan and working classes.

V. To provide for the more effective organization and supervision of departments of the work; (*a*) Bible teaching; (*b*) the Educational Department, including technical education: (*c*) the physical and recreative department.

VI. COLONIAL.—The appointment of a deputation secretary to visit and help forward the work of the Associations in the different British Colonies and Dependencies.

VII. FOREIGN.—The extension of the work of this department, and provision of workers for Egypt, Palestine, Hong Kong, the ports of China and Japan and elsewhere.

VIII. NATIONAL STAFF.—(*a*) Appointments for the metropolis and suburbs, and for the South, East, and West of England; (*b*) also of an officer to carry forward and develop specialized forms of effort under item II.; and (*c*) the appointment of at least one more worker in the central office, in order that provision may be made for a considerable development of the publications' department of the Council's work.

IX. Provision for training secretaries, and for bringing qualified workers into the field.

X. To endeavour to secure a fuller measure of financial support and co-operation from the Churches; and, with this object, to present carefully-prepared memorials, through deputations, to the official bodies representing the different Churches—the Archbishops and Bishops, the Wesleyan Conference, the Presbyterian General Assembly, the Congregational Union, the Baptist Union, &c.

Temperance Notes.

FOR the Paris 1900 Exhibition a huge wine barrel has been built, and 150 Nancy workmen have been entertained in it to dinner. The cost of the cask is £6,000.

* * * * *

The Leicester Young Men's Gospel Temperance Mission, which is composed of ten members, reports as a year's work the visitation of 2,008 houses, and the taking of 693 pledges.

* * * * *

The Hon. Holland Hibbert, who is the owner of a good deal of property near Watford, is, we understand, from the *Temperance Record*, turning some of the inns into temperance refreshment houses. One of them bears the significant sign of the "Old Fox *with his teeth drawn.*"

* * * * *

The attention of the Portuguese Government has recently been called by Senor Limer Duque to the increasing prevalence of alcoholism in Portugal. He showed that crime had increased in a corresponding ratio. The Minister of Finance, while admitting the magnitude of the evil, said the question of legislative interference with the drink traffic presented great difficulties in Portugal, for its wine exports made a constant supply of good and cheap alcohol necessary for the trade.

* * * * *

The Baroness Langenau, of Vienna, in a letter to Miss Agnes E. Slack, writes: "Public opinion in Vienna regarding the temperance question has been undergoing a most remarkable change during the last six months. While people formerly laughed at the bare idea of giving up beer and wine drinking, they now hold large meetings in which total abstinence is preached to enthusiastic audiences. This is partly due to a series of lectures, which three doctors, all of them total abstainers, have been giving. Though these lectures have been repeated twenty-nine or thirty times, the demand to hear them is so great that the lecturers cannot satisfy all the applications.

Work Among Fishermen.—The British and Foreign Sailors' Society has received a promise of £1,000 from one of its most valued lady helpers towards the proposed building to be erected at Great Yarmouth for the benefit of fishermen, fishergirls, and seamen generally. Some 2,000 fishermen and kipper girls come every year from Scotland and the North alone to catch and cure the fish. Only £1,500 more is necessary to complete the scheme. Contributions may be addressed to Messrs. Prescott, Dimsdale and Co., Cornhill, London.

Japanese Sailors.—Miss McLean, whose work on behalf of Japanese sailors continues its useful course, has received intelligence from the Japanese naval department to the effect that hundreds of sailors will be in England during the ensuing months. Miss McLean will therefore be very thankful if the friends who have hitherto helped in making book-bags for her will send a fresh supply, and she also wishes to express her gratitude for previous gifts. For patterns of bags, address Miss McLean, Japanese Christian Institute, Dock Road, Tilbury Dock, Essex.

Aborigines Protection Society.—The work of this society consists chiefly in collecting information as to the condition and treatment of the natives of more or less uncivilized countries under British control or influence. The zeal of pioneers and promoters of civilization sometimes causes indifference to the rights of natives; and cruelty and hardship have frequently been exposed and restrained through the Society's action in prompting the Government or Parliament to take the necessary steps. Most of the work is unpaid, but increased support is needed. Secretary, Mr. H. Fox Bourne, Broadway Chambers, Westminster, S.W.

Paris Exposition, 1900.—It is interesting to observe that the Evangelical Christians of France are organizing a definite deliverance of Gospel testimony and a bold statement of Protestant principles for the Exposition to be held next year. The Central Committee of the Mission Intérieure Evangélique have proposed measures on a scale that shall compel public attention. To begin with, a large hall, to hold 1,500 or 2,000 people, will be provided to serve as a centre of preaching and teaching effort. Lecturers, evangelists, and singers, representative of all the churches, will combine to place the Gospel in evidence before the millions who will visit Paris from many lands; and by means of a series of conferences and meetings, designed for popular instruction and evangelization, it is hoped that, with the blessing of God, a great opportunity will be embraced in a manner that will be to the good of souls, and prove a fitting discharge of obligation on the part of the Evangelical Christians of France.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, July 17th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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H.I.M.—Please send us address of Anti-Ritualistic League.

	£	s.	d.
Famine, South Russia—A Wesleyan, £1; Miss R., 10s.; S.D., £1; M.E.B., £1	3	10	0
Women's Armenian Relief Fund—Anonymous, £5; (*Van*) A Wesleyan, £1	6	0	0
Work Among Priests in France (Home)—A Wesleyan	0	10	0
Church Missionary Society (Famine in E. Africa)—S.R., 2s. 6d.; S.D., £1; Anonymous, £5; (*Medical Missions*) M.W., £1	7	2	6
Blind Chinese Women (Mr. Murray)—Cs.	1	0	0
Mrs. Aitchison's Girls' School, Natal—Cs.	1	0	0
Pundita Ramabai's Widows—Cs., £2; I.M., £10 ...	12	0	0
China Inland Mission—M.S.S., 3s.; S.N., £10; Kappa, 10s.; M.W., £1; In Memoriam, £15 ...	26	13	0
Tibetan Pioneer Mission (Miss Taylor)—Mrs. N., 2s. 6d.; Miss J.S., 5s.; Hamish, £4	4	7	6
Moravian Missions—H.M.A.S., £1; M.W., £1; Thankoffering, M.J.S., 10s.	2	10	0
	3	0	0
Y.M.C.A., Brussels—M.S.	1	0	0
British and Foreign Bible Society—M.W.	1	0	0
McAll Mission, France—M.W.	1	0	0
Work Among Priests in France—M.W.	1	0	0
British Syrian Schools—M.W.	1	0	0
Miss De Broen's Work, Paris—M.W.	0	10	0
Bost Institute, France—M.W.	0	10	0
North Africa Mission—M.W., 10s.; Faith, Woodford, 10s.	1	0	0
Work at Evian le Bains—M.W., ...	0	10	0
London Missionary Society—M.E.B....	3	0	0
Ragged School Union (Holiday Fund)—F.S. ...	0	2	0
Flower Girls' Mission—F.R.J., 6s. 8d.; (*Blind and Cripple Children's Holiday*) P.E.C.K., 10s.; L.J., 10s.; M.A.S., 2s.; M.A.S.L., 10s.; W.C., £1	2	18	8
Day in Country Fund—P.E.C.K., 10s.; Cs., £1; A.F., 2s. 6d.; T.P., £1; A.I.C., £2; H.L., 10s.; Sympathy, £2 2s.; M.W., 10s.; R.P., 5s.; F.C., 5s.; F.R.J., 6s. 8d.	8	11	2
St. Giles' Christian Mission—J.J.G., 2s. 6d.; O.M., £1; F.R.J., 6s. 8d.; In Memoriam, £15; (*Prison*) M.W., £1; (*Children's Holiday Home*) S.S.G., 3s.; D. St. A., £1; M.A.S.L., 10s.; Artemis, £3; Thankoffering, M.J.S., 10s.; (*Convalescent Home*) D. St. A., £1; (*Day in Country*) J.R.W. and Friend, 10s.	24	2	2
Friedenheim House for Dying—Cs.	1	0	0
London Bible and Domestic Mission (Southend Home)—Cs.	1	0	0
Mildmay Institutions (The Haven)—Cs. £1; (*Mrs. Pennefather's Memorial Home*) Cs. £1; (*Hospital*) Cs. £1	3	0	0
Bridge of Hope (Miss Steer)—Cs. £1; C.S., 13s. 8d; M.W., £1	2	13	8
London Tent Campaign—Cs.	1	0	0
Tower Hamlets Mission (Tent)—Cs.	1	0	0
Home Blind Children, Clapton—Cs.	0	10	0
Dr. Stephenson's Girls' Parlour—Cs. 10s; (*Homes*) H.M.A.S., £1	1	10	0
Children's Special Service Mission (Mr. Spiers' Work)—Cs.	0	10	0
Mrs. Bramwell Booth's Rescue Work—Cs.	5	0	0
George Yard Mission (Day in Country)—C.M.E., 10s.; M.A.S., 2s.; Artemis, £2; J.R.W. and Friend, 10s.	3	2	0
Christian Community (Widows)—S.S.G.	0	4	0
London City Mission—In Memoriam, £15; (*Disabled Missionaries, &c.*) In Memoriam, £10; (*Bermondsey*) T.O., 10s.	25	10	0
Kensit Crusade—T.P.	0	10	0
Dr. Barnardo's Homes—T.D.H., 10s.; M.W., £1; F.H., 10s.; (*Emigration*) H.M.A.S., £1	3	0	0
King Edward Ragged School—H.M.A.S.	0	15	0
Evangelization Society—H.M.A.S.	2	2	0
Costers' Mission (Mr. Orsman)—H.M.A.S.	0	10	0
London Aged Christian Society—H.M.A.S.	1	1	0
Scripture Readers' Society, Ireland—H.M.A.S. ...	1	0	0
Miss Sharman's Orphan Homes—H.M.A.S.	1	0	0
N.E. London Gospel Mission—R.P., 10s.; (*Lancing Home*) Hamish, £10; C.F.R., 5s.; Firstfruits, £1	11	15	0
Invalid Help—Artemis	1	0	0
London Society Promoting Christianity among the Jews—L.S.W.	0	10	0
Mildmay Mission to Jews—Kappa, 10s.; M.W., £1	1	10	0
Old Ford Mission—M.S.	1	0	0
R.N. Mission Deep Sea Fishermen—M.W.	1	0	0
Miss Weston's Work R.N.—M.W.	1	0	0
Livingstone College (Dr. Battersby)—M.W.... ...	1	0	0
Friendless and Fallen—M.W.	1	0	0
Uncle Tom's Cot (*see page 20*)—...	0	5	0
Sailors' Welcome Home (Miss Child)—M.W. ...	1	0	0
Mrs. Meredith's Mission—M.W....	1	0	0
Gratuitous Circulation of The Christian—M.W....	0	5	0
The Christian *Tract Fund*—M.W.	0	5	0
Children's Country Holiday Fund—E.P.W.... ...	1	0	0
Bristol Orphan Houses—Faith, Woodford	0	10	0
Scripture Gift Mission—Heb. iv. 12.	1	15	0
Rev. J. W. Atkinson's Day in Country Fund—G. ...	0	2	6
Mr. Fegan's Homes—R.P., 10s.; F.C., 5s.; Thankoffering, M.J.S., 10s.	1	5	0
Miss Macpherson's Home of Industry—R.P.	0	5	0
Homes Aged Blind, Crouch Hill—F.C.	0	5	0
Joshua Poole—T.O.	0	5	0
Dock Labourers' Mission—Miss H.	0	2	6
Rev. D. Baron's Work among Jews—S.A.	0	10	0
Religious Tract Society—M.E.B.	1	0	0
Rev. T. G. Wilson (Sick and Poor)—Thankoffering, M.J.S.	0	10	0
Total	£198	14	8

(ADVERTISEMENT.)

Ragged School Union Holiday Fund—E. and M., £1.

Bethnal Green Free Library—Mr. and Mrs. H.J.W., £1.

Flower Girls' Mission (Blind Children's Holiday)—A.D., £2.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for *Beach Rocks Convalescent Home and Hospital, Sandgate, Kent*, and for the relief of the poor:—J.O.T., 5s.; H., 10s.; E.S., 2s.; M.D., 10s.; A.B., 2s. 7d.; L., £1 1s.

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Summer, and the consequent falling off in private subscriptions, compels us to again ask the kind help of the readers of The Christian to enable

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£250,

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PLEASE HELP US

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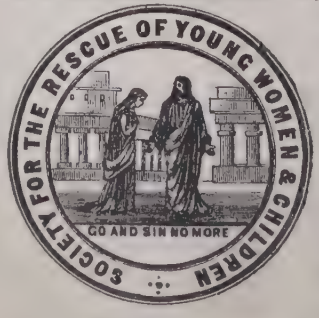
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THE RESCUE SOCIETY,

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THE New Report just issued is encouraging, and shows that good work has been done with very blessed results, and the year closed well financially.

Unhappily this condition of funds has not continued, and there is very urgent need of help to the extent of **£1,000.** Special efforts are also being made to clear the freehold houses of the Society from all charges, and there is a debt of £2,300 on these.

WHO WILL HELP IN THIS TIME OF NEED?

CONTRIBUTIONS may be sent to the Bankers, Messrs. Barclay & Co., 54, Lombard Street; or will be gratefully acknowledged if sent to the Secretary,

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The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription Rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE continuance of the hot weather, and the many delights by land and sea of the holiday season, may serve to remind us of those unfortunate inhabitants of our city slums, who seldom or never know what it is to escape for a season from the stuffiness of court and alley. We desire to offer to our readers the privilege of helping to provide some slight recreation for such by means of our "Day in the Country Fund," which affords a great deal of refreshment to poor children at a comparatively small cost.

Well done, the Dean of Hereford, who refused to open a bazaar at Muswell Hill at which claret and champagne cups were to be on sale at the stalls. In his place, the Hon. George and Lady Mildred Allsopp performed the ceremony, as the vicar would not abandon these reprehensible attractions.

The death from apoplexy of Col. Ingersoll, the American agnostic, has removed a man of remarkable parts. The son of a Congregational minister, he occupied a similar position to that of Charles Bradlaugh in this country, being a vigorous debater, lecturer, and writer. His *bête noir* was the Church; but it is not unlikely that his bitter diatribes did much to purify and stimulate Christian work, and when that was done the *raison d'etre* of his propaganda failed. Active, practical Christianity is the best answer to agnosticism. By its fruit it is known.

One of the most astounding features of the Peace Conference is that the opponents of proposals for more humanitarian usage in war should have been England and America! Dum-Dum bullets and other terrible appliances were rejected by all the other delegates, but owing to the refusal of the countries named to endorse this view, no condemnatory resolution could be passed. We should have expected our delegate to take the lead in endeavouring to minimize the horrors of modern warfare.

In the *New Century Review* Mr. Escott brings a charge against preachers of secularizing the Sunday, which has, we fear, too much truth in it. He puts it in an exaggerated form, but it is none the less substantially true in certain quarters, that

> the Sunday sermons that classes and masses alike, quite as much in churches as in chapels, are constrained to hear, really do more to destroy the distinction between Sunday and week-day teaching and reading than would the issue of half-a-dozen morning papers.

In mitigation of the severity of this charge, may we observe that it is not so long since secular writers were always girding at preachers for not applying religion to every-day life, for not dealing with things in which all are interested. Now it is being found out that, after all, the pulpit has themes which are all its own. It may presently gain the true balance between not neglecting either daily or eternal things.

In this connection we feel it is time a protest was made against the multiplication of "cyclists' church parades." An honest endeavour to reach Sunday cyclists is one thing; to organize "parades," and thus to foster a growing evil, is quite another.

A student of criminology, after careful investigation, has placed on record his belief that 75 per cent. of the crimes committed can be traced directly to lack of employment. He does not think that it is possible to devise any system by which every one can be employed. Therefore the thing to do, in order to decrease crime from this source as much as possible, is to provide means for interesting those who are perforce inactive.

The gaols (he says) are filled with men who, if they had been enabled to continue in honest employment, would have to-day been tax-payers instead of tax-consumers. Humanity is slothful by nature. Once cultivate the habit of slothfulness, and the unscrupulous mind seeks a means of gratifying the desire for ease without labour.

The inevitable consequence of this is law-breaking. The self-respect the individual might feel when earning an honest livelihood is totally lost the moment he sinks in the mire of slothfulness.

The primary law, then, of a true political economy, is not to buy in the cheapest market and sell in the dearest, but to keep the people usefully and wholesomely employed, and healthily interested when not employed. A country is surely the worse and not the better for becoming rich if the wealth be concentrated in few hands instead of being distributed among the many. The multiplication of millionaires is a peril and a curse. We cannot serve God and mammon.

The *Church Times* rightly warns its readers against being beguiled by what it calls "the lull after the Anti-Ritualist storm which now prevails" into thinking that the battle of sacerdotalism has been won, and suggests a plan of compaign for educating the people in its own tenets. This plan includes the provision of authoritative works on Ritualism in every parish vestry or reading-room — a cautious inculcation of sacerdotal teaching, carefully avoiding emphasis on points felt to be difficulties on the part of "inquirers," and an "enlightened" study of the Bible—and a clearing away of the notion that Ritualism logically leads to Rome. There is much of the wisdom of the serpent in this attitude, and especially in the further suggestion that "the strength of Churchmen is not in bluster, but in quiet work." It is the very quietness and secrecy of the sacerdotal movement, and its faculty of being all things unto all men (in other than the Apostolic sense) that constitute its gravest danger.

This significant article in our High Church contemporary conveys a lesson to those who are combating with sacerdotalism as well as those who defend it. The British public is prone to sudden fits of alarm and panic in the face of a recognized danger. The Kensit agitation effectually drew attention to the rapid and widespread advance of sacerdotalism in the high places of the land. Just now there seems to be a pause in the campaign, and the Ritualists are lying low in the hope that the storm will soon pass away. Those who recognize the deadly evils of sacerdotalism would do well not to be misled by any idea that the movement is dead or dying. Under many specious disguises it is still at work, and the words of the *Church Times* are enough to show that it is as militant and aggressive as ever. Only by persistent watchfulness, and untiring advocacy of Protestant and Evangelical principles, can its inrush be stemmed, and its poison be neutralized.

Not long ago, a speaker at the Ethical Society deplored the hold which "supernaturalism" retained on the minds of religious people, and looked forward to the time when that would follow other superstitions into the limbo of outworn beliefs. Some representatives of forward thinking in the Church of England seem determined to join hands with this in their own attitude towards the miraculous in the Bible. Canon Cheyne, in a sermon delivered recently in Rochester Cathedral, went so far as to say:

> We who live in an historical age must try all reports of miracles by historical tests, and so tried many reports vanish into thin air; others become wonderful works, not miracles. The modern historical mind is incapable of accepting what is commonly called a miracle; but is the modern historical mind therefore irreligious? Certainly not.

This extract suggests two reflections. First, how far men may retain the religious temper in spite of surrendering belief in the miraculous, is a difficult and irrelevant point, and must be dealt with on its merits. Secondly, the inability of the so-called "modern historical mind" to accept miracles as real occurrences, cannot rule them out of history without postulating an infallible power of testing the reality of things on the part of this "modern historical mind." No one who fairly considers the New Testament claims can fail to realize that it is saturated through and through with the miraculous. The ruling out, or explanation on natural ground, of individual miracles in no way depletes the Gospel history of the miraculous element. Everywhere we find ourselves face to face with the supernatural in the Book; to deny it is to undo its very texture and to relegate its message to the region of outworn superstitions. For grace is as miraculous as the raising of the dead, and the New Birth as supernatural as the physical resurrection of Jesus.

The discussion of the Bill for providing seating accommodation for female shop assistants during the intervals of business, has brought certain important points into prominence which should not be allowed to fall into the background. One of these is the thoughtless way in which many intending purchasers increase the labours of shop assistants, in their eagerness to make good bargains. Another is the habit of purchasers, especially those belonging to the working classes, of leaving their shopping till late hours, thus greatly increasing the difficulty of early closing. This inconsiderate selfishness, which is largely the fruit of lack of foresight, is most reprehensible, and involves much overstrain on thousands of weak women who have to earn their living behind the counter. A little quickening of the social instinct would make reform much easier, and lighten the labour of thousands of most deserving people.

A part of the fund subscribed to provide a memorial to the late Dr. Dale, of Birmingham, is to award a gold medal for general proficiency

to pupils in King Edward's School in the town. The first medal has been struck, and will be presented at the close of the current school term. The statue to this distinguished Nonconformist minister, being part of the memorial scheme, is now in the Art Gallery. It is to be hoped that the winners of this medal year by year will all be loyal to the Protestant faith which was so dear to the heart of Dr. Dale, and that some of them will follow in his steps as preachers of the "Gospel of the glory of the blessed God." The translation of the Latin inscription of the reverse side of the medal is as follows:—

In memory of Robert William Dale, a man courageous, steadfast, strenuous. Towards men blameless, faithful, magnanimous; worshipping God in sincere piety.

The South African atmosphere is clearing, and the prospects of peaceably settling the Uitlander controversy in the Transvaal is growing daily brighter. A wise and determined public opinion, acting in South Africa as well as at home, has produced its inevitable result, and sufficiently solid concessions have been promised to make war more unlikely. The present position emphasizes the value of time and free and open discussion of international disputes. Racial conflicts are almost always the result of sudden and ill-considered action. A frank and leisurely consideration of disputed questions is one of the greatest guarantees of peace and progress.

The unrest through which we have passed reminds us that "rumours of wars" entail no small amount of ill; provoking pride, stirring up hate, calling forth reviling words, and exciting an evil state of feeling from which nations do not recover for a long time. It is, we admit, too true that "the only political sentiment which strongly moves the imagination of the nation as a whole at this period is the passion of empire." Mr. Rhodes and Mr. Rudyard Kipling are perhaps more influential than any politicians who could be named. One reflection, however, ought to give us pause in the work of increasing our empire—"How do we propose to meet our new responsibilities?"

A German journalist has given some interesting statistics regarding the income and expenditure of the Pope. Leo XIII. requires 7,000,000fr. (£280,000) annually for the payment of his private chaplains and the support of his household in the Vatican and elsewhere. Cardinals and diplomatic representatives abroad cost £20,000; the up-keep of the Vatican £100,000 (an enormous sum); alms and gifts to schools and charities £60,000; "presents" and other gifts £60,000, and "miscellaneous expenses" another £40,000. It is clear that whatever may be the simplicity and abstemiousness of life of the Pope himself, the above expenditure involves an enormous and extravagant outlay of money largely drawn from the pockets of the poor in the form of indulgences and "Peter's pence."

Is it not a significant fact that the Pope's capital is deposited chiefly with Messrs. Rothschild in London, where also, it is said, King Humbert has deposited his private fortune? Why does the Pope not bank with some "faithful and beloved Catholic country," such as Austria, or France, or Spain? We are not complaining; we only think he is a good judge of a safe place—in the capital of the most "heretical" country in the world!

If the writings of Dr. John Watson (Ian Maclaren) are sometimes open to question because of their inadequate statement of Christian truth, we are glad to see that in an article in *The Expositor* on "The Vicarious Sacrifice of Jesus Christ," he takes the view of an objective, real atonement. He does not make the Cross a mere moral influence without anything for the influence to come from; he says in the old familiar way which has brought peace to millions:

Because He died their sin would be forgiven, and therefore before dying, He must have taken upon Him the load of their guilt, and in dying He must have expiated the same, according to the demands of everlasting law and according to the will of God. . . . If, indeed, the sin of the human race gathered in one huge penalty and cloud of guilt upon the head of Jesus Christ, then it is no wonder that He suffered in Gethsemane and besought the Father that the cup should pass from Him.

Of course, this avowal of the evangelical belief has caused surprise in some quarters, but it may be that Dr. Watson always was evangelical, though not giving such prominence to its central doctrine as he has done here; or, as with many others, he may have come to feel the need of that truth which certainly was taught by Peter and John and Paul.

Suggestive Readings.

THE CHURCH.

IT is being urged by some teachers who are esteemed very highly in love for dear works' sake that the Church was originated at Pentecost, will be completed at the second coming of our Lord, and is and will be a distinct body through the ages to come from all who have gone before or who may follow after.

May I be allowed to give one reason for not accepting these statements, except so far as that it is freely admitted that dispensationally the Church began at Pentecost?

In writing to the Churches of Galatia, the Apostle argues that as the heir, so long as he is a child, differeth nothing from a servant, though he is lord of all, but is under tutors and governors until the time appointed by the father; so we (the Church, for he is writing to the Churches) were in bondage to the Law, which was our schoolmaster, our child-conductor unto Christ.

But as, when the time appointed has come, the child is no more as a servant, but enjoys and exercises the privileges and rights of sonship; so, when the fulness of the time was come, God sent forth his Son, made of a woman (made under the Law to redeem them that are under the Law), that we might receive the adoption (the sonship) of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, "Abba, Father!" Wherefore thou art no more a servant but a son, and, if a son, then an heir of God through Christ.

The heir was not *created* when he received the spirit of sonship. He had had a long preparatory experience, as a child under tutors, as a servant under governors.

In like manner, the Church was not *created* at Pentecost. It passed its minority under tutors and governors, the Law having been its schoolmaster unto Christ; and when the fulness of the time had come, the time appointed by the Father, we (the Church) received the spirit of sonship, whereby we cry, "Abba, Father," so that thou art no more a servant but a son, and, if a son, then an heir of God through Christ. M.

The Transvaal Crisis.

By Mrs. JOSEPHINE BUTLER.

A WEIGHTY petition is being signed in Holland, addressed by the Dutch to the English people, praying all good Christians and wise patriots to use their utmost influence against the threatened war with the Dutch Republic in the Transvaal. Your readers are numerous, and through you I hope I may be allowed to send to them an appeal from the depths of my own heart, also to further as much as possible the aim of this petition.

I would make another appeal—though it may not be needful—to all who sincerely desire to obey the teaching of Christ, that they will unite in strong and faithful prayer to the God of Peace that such a war may be averted. It is difficult to speak too strongly of the rashness of those who promote it, and of the dire results that would follow. The Boers are not a force to be despised. They cannot be crushed as easily as Mr. Cecil Rhodes imagines. Such a war as this, of which he is one of the instigators, will cost much in blood and money, and what is worse, in long-lasting race animosity. Millions will have to be expended on it, which means heavy taxation of our people; and thousands of human lives will have to be sacrificed to it.

Apart from these considerations, where is there a case for resorting to this last and terrible alternative? No doubt the Outlanders have just cause of complaint and protest; but a settlement by mutual concession and a prolonged and patient diplomacy seems not by any means impossible.

To arrive at such a settlement, it seems to me that the first thing needed is that the minds and hearts of the persons who represent most prominently the opposing interests should be moved by a Power above and beyond themselves.

I hear good people say, while desiring peace, "But we have no power to arrest the influence of the war press, to repress the personal ambitions of colonial secretaries, or to remove any blindness or obstinacy from the minds of the Government of the Transvaal."

I reply, *we have* open to us to-day as direct approach to the Ruler of the Universe as had the ancient Jewish people when hosts were arming for battle, and war with all its attendant miseries was imminent; and when the people, or even a single faithful prophet or leader representing them, made a direct appeal to Jehovah, He, the Hearer of Prayer, interposed and the threatening clouds dispersed.

Many events, many voices seem to be calling us at this day to put to the proof, in a way which we have never yet done, the power and the faithfulness of God in regard to national as well as personal questions.

An example is being now given to us of the direct interposition of the Divine hand in the wonderful history of Alfred Dreyfus. He has for four and a half years endured tortures, mental and physical, which it seemed impossible for human strength to endure and surmount. During the last two or three years prayer has ascended for him, and for the cause of justice which he represents, from thousands of hearts in many lands—from the heart of families, where in daily worship his name was never forgotten, and (here in Switzerland) from churches. And what a resurrection have we seen! He, restored to health of body and mind, released from a hideous imprisonment and from sufferings such as the Spanish Inquisition might have imposed, returned to his native land; his enemies—the enemies of justice—in a great measure laid beneath his feet, and

France saved from a great crime and brought at last into the dawn of a better light.

These things should give believers a holy courage. Let us unite, all who desire peace and the averting of heavy calamities and judgments, in a firm, and faithful, and persevering appeal to the God with whom "all things are possible."

Our Fortieth Birthday.

WITH the present issue we complete our fortieth year of publication, the first number, under the title of The Revival, having been issued on July 30, 1859.

Since then, as many of our readers will reflect, what events have transpired, what battles have been fought with formalism and with indifference! How many devoted workers, whom we have known and revered, have passed into the presence of their Lord. Evangelical Christians have had, and now have, many causes for rejoicing. While it is patent that sacerdotal forces have in some respects made regrettable advances, let us not fail to continually thank the Giver of all good for the new and vigorous Gospel movements that have arisen, and for the prayerful zeal that characterizes the many aggressive workers and organizations that are striving to stem the tide of evil. Surely our watchword is "Forward!"

As regards ourselves, we may be allowed to say that we reach the present epoch in our history with many emotions, chief among which is that of humble gratitude that God has enabled us to steer our journalistic course with a consistent aim. The Christian may be described as having been "born in a revival," when the great spiritual awakening of '59 was shaking the country; and we may express an earnest trust and belief that in these days, too, we are about to witness a gracious outpouring of the Spirit. May we, in conclusion, ask our readers—to whom we express our hearty thanks for all their help and good wishes—to unite in prayer that this may be so? "Wilt Thou not revive us again; that thy people may rejoice in Thee?"

"These Forty Years"—1859-1899.

A BIRTHDAY LETTER:

To the Editor of The Christian.

MY DEAR SIR,—Birthdays are sometimes secrets; but if the approaching fortieth birthday of The Christian is at all generally known, I can well understand that a veritable shower-bath of congratulatory letters may be rained upon you by Her Majesty's Royal Mail, for numerous indeed are the readers who will desire and wish "Many happy returns of the day" to a paper which has rooted itself in the hearts and homes of so many of us. My own wishes are hearty and genuine, whilst some of the tenderest chords are touched by memories which span the forty years between 1859 and 1899.

Forty years ago, less printed matter was obtainable for a penny, and Christian weeklies were fewer by far than now. It would not be true to say that I remember the first number of The Revival; but the very earliest paper which I do remember (excepting the *Band of Hope Review*, perhaps) is the ancestor of your present more bulky journal.

It is connected in my mind with the first and only deep religious awakening which has swept over our village during my lifetime. Some of the "Woolwich Boys" conducted services at that time, which, here as elsewhere, like a huge wave of the Divine Spirit, carried into the harbour of grace many a careless or halting soul. There was excitement, of course; but it was something more than excitement which, night after night, filled to overflowing the various places of meeting; and that, too, at a time when the stolid country-folk were at their busiest time—the middle of the harvest.

It was in connection with this movement that I first remember The Revival, which brought to us stimulating accounts of like visitations from God elsewhere. Thereafter your paper became as a family and a *personal* friend; and I gratefully testify that many a time its Scriptural, sober, and well-balanced teaching has been of incalculable help and comfort to my own heart throughout the years. Many are the instances in which I have found it equally helpful to others, and some of these would be singularly pathetic if I were at liberty to tell them. As a

BOND OF UNION BETWEEN CHRISTIANS,

far and near, at home and abroad, the paper has a value which is surely almost unique; and I think it will one day ("one fair, sweet day") be found that, of all the human instrumentalities which God has used for the breaking down of sectarian barriers between his own people, few have been more potent to this end than the dissemination of The Christian.

In the train, on board ship, and in countless other ways, friendships have been formed or cemented by a common sympathy in your paper. Only a week or two ago I saw two Christians sitting together at a huge gathering. They were strangers, obviously; but the deep crêpe worn by each had awakened a mutual tenderness of manner. Presently a copy of The Christian was produced, and then instantly the hands met in a close grasp, which asked for no further introduction. That one little incident is typical of what is always happening by means of your paper, quite apart from its primary ends and objects.

No comment needs to be made on its usefulness as a medium between the Church of Christ and the many Christ-like missions to which, through it, the Church ministers of its substance. And it is possible that even *you*, dear sir, do not yet know how largely the paper is itself used as

AS A MEANS OF PERSONAL MINISTRY

amongst believers. Within the last month I found one dear Christian who, from straitened means, was still sending away five copies weekly to others; nor can I believe that the money thus used could be put out at better interest, or bring larger returns of blessing.

In connection with your present anniversary, the dominant note must undoubtedly be a glad and praiseful one. For the great grace which has kept your journal from many a spiritual quicksand; for its unwavering testimony to Jesus, as the Lord's Anointed One; for its catholicity and wide-heartedness; and for the sustaining strength from on high which has enabled the same frail human hands to hold the reins of editorship so long—for one and all of these you and your readers will surely unite in a new song of praise "unto Him who was, and who is, and who is to come . . . to Him that loved us, and washed us from our sins in his own blood."

Believe me, dear sir,
Yours very heartily,
A Constant Reader.

Emigration for Women. —In connection with the United British Women's Emigration Association, Mrs. Adelaide Ross writes: "The work which I have been enabled to do during the past twelve months has been unusually efficient on account of the very generous response made to a letter in The Christian, requesting stuff dresses, warm jackets and cloaks. They have been a great boon to our travellers to the far west. We find increasingly that we are able to help women of a superior social position both to South Africa and Canada. A young lady who went out as a companion-help to Vancouver writes, 'Why don't some of the white slaves of England come out here and enjoy this simple, natural, but not lazy, life. Best thanks for the opportunities you have given me in sending me out here.' Many of the donors of clothing are anonymous, so I hope the thanks rendered by the recipients will reach them through your columns. Parcels may be addressed, Mrs. Ross, 18, Upper Westbourne Place, London, W."

Encouragement to Preachers.

YOUNG preachers require to be frequently reminded that although little or no fruit appears, after earnest wrestling prayer and faithful testimony, yet results may be near and real work done.

Witnessing, some years ago, in the township of Fielding, New Zealand, I possibly saw some evidences—certainly not all. A very able, hard-headed and probably hard-hearted blacksmith was present, and went home showing no signs of penitence. Two years after that, a letter came to me saying that he was dying, and although I did not know him, yet he besought me to travel about eighty or 100 miles to see him. I answered his wife's earnest call with the following reply:—"I cannot really go at present, but I will write a very clear Gospel letter." His wife said he disliked ministers, and would attend no preaching, but he had heard me, and appeared to be truly and sincerely anxious.

When he received my letter, he closed with the Lord Jesus at once, and in a week, or even sooner, he came to the hospital in my town of Wanganui. He was very weakly, but I could see that his hard, manly face had calm and rest written upon it. As I hung over his bed speaking to him, he flung his arms, still strong, round my neck and pulled me down to him and kissed me more than once, saying,

"I AM SOON GOING—YES, SOON."

I was asked once to dine with a proprietor about seven miles out of Wanganui—one who rarely went to church, and who, although a moral and respected member of society, was not one who ever heard religious conversation at his table. The young Christian friend who brought the invitation besought me to avoid even asking a blessing or making any references to Christ in the house, as the gentleman had a quick temper and might resent it. As I was much older than he was, and as my habit of preaching was well known to my host, I was certain he would expect some spiritual conversation. He did allow me to speak in the evening upon Bible subjects, and did not appear to be offended; but as I was in his *own* house and he was a gentlemanly man, I could not be sure that he actually approved of it. After that time he was in my own house in Wanganui, occasionally for short calls, and I hoped his

HEART WAS MOVING TOWARDS THE TRUTH.

About three or four months after that I was resting from general work in a country house far from his home, when I received a letter from one of his family urging me to call at once, as he was seriously ill. He declined to see any minister, but said he would gladly allow me to speak to him. I took the first train to Wanganui. He received me warmly, and said, "You must understand I am as ignorant as a child about religion; the only religion I have ever imagined was, 'Do to others as you would have others do to you.'"

Naturally an energetic, able man, his words astonished me. God makes us childlike before we can be his children. I touched upon God's holiness, justice, wondrous love in giving Jesus as a Saviour: I gave an anecdote or two to make it clear. His face gradually changed, and upon my second visit he said, "Yes, I think I see it." He agreed with my request to kneel down and thank God that he was saved by Jesus, who gave up his life on the cross. At the next visit it was evident he was more interested in thinking about Christ and his love than in me personally. His funeral was attended by a host of old volunteers and relations, and although a Presbyterian minister, an old friend also of my own, conducted the funeral, I took a good position from which I could address the large audience.

As an aged preacher, let me bear witness that no preaching platform can compare with a "grave-yard." Old worldly friends, men who never enter churches, are there, and yet at the grave of a friend their consciences and hearts are greatly exercised.

Gordon Forlong.

Wanganui, New Zealand.

Studies in Zechariah:

II.—The Myrtle Valley.

Zechariah i. 8-17.

By Rev. F. B. MEYER, B.A.

THREE months had passed since the preceding vision, and the month *Sebat* had come, when the trees begin to *shoot*, and Zechariah says, "*I saw by night.*" What did he see?

If we may be allowed to follow the suggestion of one of the commentaries, we may imagine that not far from the Prophet's home there was a green valley, or bottom, filled with graceful myrtle trees, amid which a watercourse had its way. Thither he may have been accustomed to resort for prayer, as our Lord retired among the olive trees outside Jerusalem. It is conceivable that ever since the return of the exiles from Babylon he had paced this green glade, pouring out his heart in words like those which were afterwards appropriated by the Angel-Intercessor: "*O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?*" It is pleasant to pray in the open field of nature; the expanse above is suggestive of eternity and unchangeableness, and all the sounds of Nature's varied orchestra, from the rustle of the wind among the leaves to the long-drawn wave-beat on the sand, are marvellously adapted to be an accompaniment to the voice of supplication.

There was a special significance in the presence of the myrtles which grew in humble and fragrant beauty around. The myrtle was a native of Persia and Assyria. Esther's name, Hadassah, meant *myrtle*. It was, therefore, significant of the return of the exiles from the lands of the north; and its humble beauty was an appropriate symbol of the depressed condition of the chosen people, who could no longer be compared to the spreading cedar, or the deeply-rooted oak, but were like the myrtle, which, though graceful and evergreen, is nevertheless an inconspicuous and unassuming plant. Many believers are as the myrtle. Their heart is not haughty, nor their eyes lofty; neither do they exercise themselves in great matters, nor in things too wonderful for them. They still themselves, as a child weaned from its mother; and their hope is in the Lord for evermore.

On the night in question, which may have followed on a day of

UNUSUAL EXERCISE OF SPIRIT,

Zechariah thought that he was in his favourite valley, surrounded by the myrtles; and *behold*, in the midst of them *a man riding upon a red horse, and behind him* there was a group of companions, mounted on *horses, red, sorrel and white*. The whole valley seemed alive with these mysterious figures. They had doubtless been there whenever the prophet had paced to and fro, or knelt in intercession, but never before had his eyes been opened to see them. Ah! how perpetually are our eyes holden, so that we do not perceive the bands of God's marshalled angels, gathered to our succour. The fountain rises from the desert sands, on which our Ishmaels are dying for thirst, but we perceive it not. The mountains are full of horses and chariots of fire, but we tremble as though there were nothing to prevent the enemy making an end of us. The glorious Lord engirds us, as a broad river with its flashing surface might encircle a city, but only to the anointed eye is his defensive presence made manifest.

Naturally the prophet's curiosity was excited, and he sought the significance of the heavenly vision. *Then said I, O my lord, what are these?* This inquiry was addressed to a celestial Friend and Adviser, with whom Zechariah was in constant fellowship. He often alludes to him, as *the Angel that talked with me* (9, 14, 19; iv. 1, 4, 5; v. 5, 10; vi. 4.) This blessed visitant must be distinguished from "the Angel of the Lord," referred to in *v.* 12, and who could be none other than the Angel of the Covenant, our blessed Lord Himself, to whom, also, the riders gave in their reports (10, 11).

It has often been the comforting reflection of individual saints, that their lives were under the direct tutelage and

CARE OF GUARDIAN ANGELS.

Still God gives his angels charge over us to keep us. Still He sends his angel before us, to bring us into the place that He has prepared. Still the interpreting-angel talks with us (or, as Jerome says, *within* us), and says, *I will show thee what these be.*

The holy soul, which has its myrtle valley for prayer, and has been accustomed through long years to pour out its intercessions and supplications before God, though it may have been with small response, is the one for whom presently the veil shall drop from the invisible world; and in that rapturous moment the anointed eye will be opened to behold the ministries of God's high angels, as they go to and fro throughout the world on his embassies; and the purged ear will become the auditor of their elevated converse as they discuss the affairs of men, and especially of those intercessions, with which He pleads for his own. *The man that stood among the myrtle trees answered and said,* "*These are they whom the Lord hath sent to walk to and fro through the earth.*" Then, as the prophet waited and listened, he heard the report which the angel-scouts handed in to headquarters, one in which they agreed with perfect unanimity: *We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.*

It was a time of almost universal peace. The new empire of Cyrus had become securely settled, and beneath the strong rule of his successors there was a grateful cessation of the throes and convulsions which had ushered in the fall of the empire of the Chaldeans.

But to the peace and prosperity of all surrounding countries, the condition of the returned remnant presented a notable and strange contrast. If any spot should be verdant and radiant, surely it should be the hill which the Lord had chosen for Himself; and yet it was desolate. This astounding contrast elicited from the Angel of the Covenant an earnest entreaty that God would show Himself strong on behalf of those whom He had brought back from the land of the enemy. *He answered,* as though he were speaking to the prophet's thoughts, *and said, O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah!*

This is a beautiful glimpse of the intercessions which emanate from our Lord's unchangeable Melchizedek priesthood. The believer having viewed Him in his Aaronic ministry, by which He put away sin through the sacrifice of Himself, derives great comfort from considering Him as a Priest for ever after the order of Melchizedek, having no beginning of days nor end of life, but abiding a Priest continually, and ever living to make intercession in the heavenly temple for his people. "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee." What untold benefit accrues to us from his ceaseless and prevalent prayers!

And the Lord (*i.e.*, the Angel of the Covenant) *answered the angel that talked with me with good words and comfortable words.* It was as though the Father had heard and answered the pleadings of the Son, and returned Him an answer, which He passed on to Zechariah's Angel-Guide; and then the Prophet in turn was bidden proclaim them with the urgency and insistence of a cry: *Thus saith the Lord of Hosts, I am jealous for Jerusalem, and for Zion, with a great jealousy.*

More disclosures of God's will followed; that He was displeased with the nations, who had gone beyond his commission; that He had returned to Jerusalem with great mercies; that the Holy House should be built again; that the line of the builder should be stretched again over Jerusalem; that the cities of Judah were his cities, which should yet be spread forth in prosperity; that the Lord should yet comfort Zion and choose Jerusalem.

Zechariah awoke, and, behold, it was a dream. But was it not more? Did he not visit that valley at daybreak with new and awful wonder? And did not the people, when they heard what he had seen, and the message which had been communicated to them,

PLUCK UP NEW COURAGE

to prosecute their toils? If God was with them, who could stand against them? If angels were encamping round Jerusalem, how inevitable would be her resurrection from encumbering ruin! The return of God to his city meant her return to the beauty that had attracted the wonder and jealousy of the world (Psa. xlviii.).

These words may come under the eye of some who have sighed and cried over the desolations of the house of God, whether of the universal church, or of some beloved sphere of labour, on which they seem to have expended prayers and tears in vain. Have such waited for twenty years as Zechariah did? Have they had their myrtle grove of supplication? Have they remained steadfast and unmoved amid universal surrounding declension? If they could hear the good and comfortable words that are being spoken, how glad and thankful they would be! for when men and women pray like this, they do but echo the prayer of the great Intercessor yonder, and their prayer is the sure precursor of the return of God to his heritage with great mercy. Whenever God lays the state of his church on the hearts of his people, so that they travail in birth for it, a powerful revival of his work is at hand.

Are you, my reader, desolate through the pressure of long-continued sorrow? God's chastenings have been greatly exaggerated by those who have helped forward the affliction. What was once a busy scene of active service is waste, your home is desolate, your heart sad. Yet, be of good cheer. There is One that ever liveth to intercede. Jesus has graven you upon the palms of his hands. Your sad lot is ever before Him. He will yet talk with you with good words and comfortable ones. "Return," they are his own words, "O backsliding children, for I am married unto you," saith the Lord. "I will heal their backslidings: I will love them freely, for mine anger is turned away." "He is able to save unto the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them."

French Ex-priests. — Rev. G. Whelpton, Wesleyan minister in Paris, writes: "I shall be glad to receive invitations from friends within 100 miles of London willing to organize drawing-room or other meetings in aid of the work between now and August 1. The seventeen ex-priests, who will be with us in England, and who have taken part in meetings at the City Temple, Dr. Horton's Church, &c., are all of them pastors or evangelists. We are anxious to avoid parade, but believe that the simple testimony of our French brethren will be a means of real blessing. London address, 39, Belsize Park, N.W."

Other Lands.

Christian Literature for China.

SPECIAL interest and importance attached to a meeting held at the Bible House, Queen Victoria Street, on the afternoon of the 18th inst., to further the work of an organization, the Christian Literature Society for China, which has hitherto been practically unknown and unaided in England, its support having been mainly derived from friends in Edinburgh and Glasgow. The chair was taken by Mr. P. F. Wood.

Rev. W. T. A. Barber, of the Leys School, Cambridge, who was for many years a missionary in China, showed that, in view of national reverses, a wholesome sense of lack has penetrated the self-satisfied intellectual aristocracy of that land, so that it is eagerly reaching out after a knowledge of western civilization. For the time, Chinese conservatism is too strong unreservedly to accept the religious element which makes our national life truly great; but conviction has gone so far that restrictions are largely removed, confidence is gained, and Christian missionary enterprise has an opportunity among the educated classes undreamed of some six years ago. National reform must ultimately prevail, and the question is, who shall direct and influence that movement? From personal knowledge of the Chinese people, he could enthusiastically commend this Society as a unique means of turning forces inherited through centuries into powerful factors for civilizing and

CHRISTIANIZING THE DISTANT EAST.

Like testimony was borne by Rev. George Owen, of Peking, one of the Revisers of the Chinese Wenli Version, who pointed out how providentially God had sent men to prepare books in some measure to meet a felt need. The influence of this Society's publications upon the thinking men of China was profound; and the Society could claim a large share in bringing about a marked change in their attitude towards Christianity. But there is urgent necessity to satisfy the thirst for knowledge concerning the Christian religion in its social and doctrinal aspects; and each of the missionary societies might well set apart one or two men to assist in forming a sound Christian literature. Chinese scholars are not found frequenting mission halls, and literature is the only means of reaching such men. One might well be excused the desire to be rich, in view of the needs of such a Society as this, whose agents are loved and trusted by the people for their transparent honesty of purpose, and for their wise and godly counsel. Seeing that the Chinese will read our books and listen to our men, let us promptly utilize our opportunity.

Rev. J. Cumming Brown, hon. sec. of the Society, said that it has been determined to form a committee in London for the purpose of advancing the interests of the Society in England. The names mentioned included peers, bishops, and others prominent in connection with the support of Christian work, and Rev. W. Fisher is to be hon. sec. for the metropolitan district. Proceeding with his address, the speaker said their aim was not the partition, but the salvation, of China. Much fruit had already been gathered from the expenditure of a limited income; but Mr. Timothy Richard, their able and energetic secretary in Shanghai, needs a minimum annual income of £4,000 so as to thoroughly work with specimens of our literature the 200 examination centres at which hundreds of thousands of students gather every year, affording valuable opportunity for reaching the young life of China.

Dr. Murdoch commended the wise, far-seeing, and unselfish policy of the Baptist Missionary Society in entirely supporting Mr. Richard for the past eight years, during which he has given his entire time to the general work of Christian literature in China.

Encouraging extracts were read by Rev. J. Sadler from a letter written by Mr. Richards; and Rev. J. Thomas spoke, from personal knowledge, concerning the confidence which the work and workers of the Society inspires among prominent Europeans and native literati in China. Rev. W. Fisher, the London hon. secretary, may be addressed at 146, Queen Victoria Street, E.C.

New York Letter.

(By Our Own Correspondent.)

THE MORMON DANGER.

VIGOROUS efforts are being made in many directions to combat the activity of the Mormon propaganda, and to avert a danger of great magnitude that threatens the very nation itself. The pastor of the First Baptist Church, Salt Lake City, has a stirring article in a recent *Examiner* (Baptist) on the subject, parts of which should not be without interest to British Christians, because Great Britain is one of the favourite mission fields of the Latter Day Saints, and the grand total of additions to the Church for the last year was reported at no fewer than 63,000 in number. Some idea of the influence of the Church outside Utah can be formed from the simple fact that while last Congress was being flooded with letters and petitions against the seating of B. H. Roberts, Congressman-elect for Utah, because he was an avowed polygamist, the Legislation of Idaho actually passed a resolution in his favour. And it is well to remember that the abolition of polygamy was really one of the conditions agreed to by Utah in order to obtain Statehood. This very man, B. H. Roberts, is, by the way, editor of the *Improvement Era*, the official organ of the Young Men's Mutual Improvement Association, an institution for Mormons somewhat resembling the Y.M.C.A., and which provides a kind of Chautauqua course of literature, history, science, and theology for its members.

It is said this organization has upwards of 30,000 members. Mr. Steelman gives interesting facts, showing the energy with which every section of this country is being covered by Mormon missionaries, and it is by no means too early to warn British Christians of the dangers that threaten them from the same source. These emissaries adapt themselves to circumstances with great skill, and, among Christian people, usually teach repentance, faith, and baptism by those having authority. If the point of polygamy is raised, the assertion is made that it has been abandoned. Forewarned is forearmed.

A Broadway hotel, which for many years has been the resort of politicians of fame, has recently opened a "ladies' restaurant" on its street floor, not far from the bar-room, where statesmen have bought drinks for their friends for many year. Until the women's restaurant was opened near it, few women ever entered this room; but the bar-keeper says it is not now unusual for women, accompanied by escorts, to sit in the bar-room and have cocktails, or whatever they choose to drink. It is to be feared that Great Britain is not the only country in which the evil of intemperance is increasing among women. To appreciate the full force of this item, it must be remembered that the presence of women in public drinking places is comparatively a new thing in this country, and that the barmaid is entirely unknown, in spite of a few isolated and futile attempts to introduce her.

The coming "battle for the faith," the first noise of which has already begun to be heard in the Protestant Episcopal Church here, has attracted the attention of the newspaper editors, who handle the subject with outspoken directness. Bishop Potter's recent assertions, that (1) "the time has come when the Church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms;" and (2) with regard to the Bible, that it is "a literature, priceless, incomparable and most precious, but still a literature, and it must accept, and those who love and reverence it must accept for it, the conditions of its existence," have elicited from some of the most influential papers pungent editorials which are not likely to be to the Bishop's taste, The Atlanta *Constitution*, perhaps the most powerful paper in the South, says with regard to the Bible, in referring to the Bishop's words:—

> If the Bible is literature, it is from the hand of man. It has its literary aspect, of course, for it is transcribed by the hand and translated by the learning of man; but to say that it is literature, as Potter says, is to deny its supernatural aspect, and to deny, and destroy, and obliterate by one word all the promises and prophecies which were fulfilled by the coming of the Son of Man.
>
> More than that, if it is to be deprived of its supernatural authority, and stripped of the Divine significance which Christians have always and everywhere attributed to it—if it is simply from the hand and brain of man—it ceases at once to have any coherence, and becomes incredible. The greater part of it, indeed, ceases to be literature, but is without form and void; it falls to pieces and becomes meaningless.

And the *Sun* of New York, which has the reputation of being the best edited paper in the land, says, editorially:—

> The movement which the *Southern Churchman* speaks of as "massing," is therefore simply a movement for the preservation of the Christian faith against those who are using even the Church itself as an engine for its destruction. The assaults of infidelity in past times have come from without, but this attack proceeds from within the Church, and it is not, as were the old assaults, against real or assumed abuses and corruptions of ecclesiasticism, but is against the very supernaturalism upon which alone the Church rests its claim to authority. The doctrine of Bishop Potter is that the Bible is "a literature, which must accept the conditions of its existence." But what are those conditions? They are that its assumed declarations of facts are in square conflict with natural possibility, and are altogether incredible by such a test. It is a doctrine which makes the basis of Christian theology legendary and mythical, and therefore classifies it with the mythologies preceding it. Except for the dogma of inspiration and the supernatural authority of the Bible, the Christian faith has no justification.

Roger Martin.

Protestantism in India.

WITH deepest interest, in this land, we watch the progress of the struggle for the defence of Protestantism in England. But while an over-charitable Christian people have been sleeping for nearly half a century, a vigilant, relentless and desperate enemy has been sowing the tares of Romanism under the guise of Protestantism.

About twenty years ago, Chaplain A. C. Taylor, of the Madras Establishment, began in Madras City the distribution of "The Priest in Absolution"—the very work Mr. Walsh names in his book. He also began to urge good Church people to come to confession. Later on came the Cowley Fathers of Bombay, and to-day there are sprinkled over India quite a number of these Jesuitical Church of England priests, working in the interest of Romanism, though by so doing every man of them convicts himself of infidelity to his vows as a Church of England minister. Several sisterhoods have a footing in India, and there are quite a number of schools that are under the influence of these Romish agencies.

Among Protestants there have been few who could believe that men called Christian could be guilty of the deliberate and dishonest intrigue involved in this Ritualistic movement. Thus, unsuspected as to their real designs, they have wrought with far too serious effect.

The bulwark of Protestantism in India is the loyal legion of the C.M.S. and Nonconformity. As we watch the battle in the home land, it looks as if the end would be either disestablishment or another great dissent movement out of the Anglican body. *Something* will surely come.

While the battle goes on in the home land, let prayer be offered for the same cause in India.

C. B. Ward.

Yellandu, Nizam's Dominions, India.

Sailors' Rest, Constantinople.

MR. W. F. HAIRE, who is now in charge of this work, says:—"Our busy season is just over, and our many friends have left us for the summer; but we have had all through the winter and spring many blessed times with them. We have a few bright Christians among the sailors, and their testimonies in our little meetings have done our hearts good. At our Sunday evening meetings we try to keep up the 'Hallelujah' spirit, and make them bright with the love of Christ to sinners. Through the winter we had an 'at home' day for 'sailors only' every week at our house. We have been much tried about our financial condition, and the outlook is not too bright; but we are leaving it all in our Father's hands." Help for the work will be gladly received by Major-Gen. James S. Martyr, 8, Mowbray Road, Upper Norwood.

Students at Northfield.

THE meetings of the World's Students' Conference grew in interest from day to day. An address by Mr. John R. Mott, delivered on Sunday, 2nd inst., was very suggestive. He said: In reading the life of Jesus Christ recently, I have been impressed as never before with the reality of Jesus Christ, how his life corresponded with his words, how He practised as He preached, how He did what He said. In looking over the Acts of the Apostles, we must have all been impressed with the prominence of testimony or witness-bearing as the agency for the propagation of the Gospel. So we might take the Epistles, and we should find there that special stress is laid upon the propagation of the Gospel by conduct. The Apostles did not minimise the importance of testimony and witness-bearing, but they placed the chief stress upon the life which makes the witness-bearing irresistible; and we are living in times when, and we have colleges and universities where, the need is very great for the propagation of the Gospel by means of conduct which will give the testimony of the Gospel its irresistible power. If Christ is formed in a man and is expanded as the result of right habits of prayer and Bible study, that man will have the mind of Christ, he will be speaking the messages of Christ, he will be showing forth the excellencies of Christ. He will be engaged in the work of Christ, who sent us to do his works, and even greater works. Let us be

CHRISTIANS OF REALITY.

On the evening of Monday, 3rd inst., Dr. Schauffler gave an address at the Round Top meeting on City Missions, especially those of New York. He spoke of the qualifications needed for a successful worker, and dwelt strongly on the need of common sense. Dwelling also on the necessity for "individualization," he enforced his points by the relation of some pathetic experiences.

Mr. Robert E. Speer spoke forcibly at the Auditorium meeting, taking for his subject, "The Second Coming of Christ." Christ's coming means several things: That long-sundered ties shall be united again; our total emancipation from all outward evil; that we shall be delivered from inner temptation; the redemption of all our human life. We have desired above all else to see Christ: well, we shall see Him. Let us not be misled as to the manner and time of Christ's coming. All we need to know is that the Christ who went away is coming back, visibly, unexpectedly, and suddenly, and that He bids us, Watch.

The truth of Christ's coming is set before us as the most powerful motive for winning men. Very happy and content we feel if we can bring a friend to meet Him. This truth is a motive to daily duty. We shall do our work better if we think He may come any minute and see us at our task.

At the meeting in the Auditorium on Tuesday morning, Mr. D. L. Moody, in dealing with the subject of "Temptation," spoke upon many questions of the day. He denounced the theatre, Sunday bicycling, riding for pleasure, new doctrines, and was especially severe on Sunday newspapers. Is there anyone, said he, who doubts that the flesh is weak? You probably could not have found better men on the face of the earth than the disciples; but Christ warned them that the flesh is weak. Let no one think he shall not be tempted. The testing time comes for everyone. Many a man goes to college with high hopes, but tumbles and falls because he is not rooted in the great principles of the Bible. The storm will sweep over your life and test you.

"Let him that thinketh he standeth take heed lest he fall." As some one has said, Satan aims high. Adam fell in Paradise, the angels in heaven. A man is more apt to fall in the second and third watch than in the first. In the first he knows he must be on his guard, and in the fourth watch he has learned from experience that he must always be on his guard.

The Round Top meeting was abandoned on Tuesday evening so as to give more time for the Commemoration Day gathering in the Auditorium. The building was decorated with evergreen, bunting, and streamers of the college colours. The galleries, walls, and even the beams of the building were covered with bright banners, and the vigorous singing of the students exploded the pale, weak theory in regard to religious scholars.

The exercises consisted of an oration by Commander Alvin V. Wadhams, of the United States Navy, and short addresses and songs from the

REPRESENTATIVES OF SEVERAL NATIONS.

Applause and cheers greeted all these addresses, and the good fellowship of the meeting was seen when the Americans sang one stanza of "America," and the English sang a stanza of "God Save the Queen." The delegates from the different colleges came marching into the auditorium. With hands on each other's shoulders, the students tramped, singing, to their places. The Yale delegation was the largest, 110 students being present. Mt. Hermon created a sensation by marching with a brass band at its head, preceded by Mr. Moody himself.

Mr. John R. Mott presided at the exercises which followed, and called on several speakers to make addresses in behalf of their nations. F. W. Anderson, of the University of Toronto, brought greetings from Canada. A student from the Carlisle Indian School sang an Indian song. L. E. Brandt, graduate of the Utrecht University, brought the greetings of Holland. Agide Pirazzini Emiliani spoke for Italy. Scandinavia was represented in an address by L. P. Larson; H. P. Beach sang in Chinese, and the Japanese delegation also gave a native ode.

Dr. A. F. Schauffler was the speaker in the Auditorium on Wednesday morning, following Commander Wadhams, who spoke a few words on "Sunday in the Navy." Dr. Schauffler took "Money" for the subject of his address, speaking of the energy stored in it and the best way of loosening this energy in the service of God and man.

On account of a sharp shower, the usual Round Top meeting was transferred to the Auditorium on Wednesday evening. Mr. Robert P. Wilder, a missionary from India, spoke of the demand for foreign missionary work, and how little was being done in this line. He gave a great many figures to prove his statements, and made a plea for more of the students

ENTERING THE FOREIGN FIELD.

The world is ready as never before for evangelization. We have the rights of residence in almost all the countries of the world. The Bible has been translated into nine-tenths of all the languages of the world. What is needed to evangelize the world is more prayer and more missionaries.

On Thursday morning, Mr. John R. Mott spoke upon the "Striking Development in the College Field of the Young Men's Christian Association." The number of conversions among students, as a result of the Spirit of God working through the members of the associations, has been greater during the past four years than during any similar period in the history of the colleges and universities of North America. Taking the world as a whole, the Christian movement has never advanced in any period of the history of the world as in the last four years. The movement has extended from North America and Great Britain to all other Protestant lands of the world, and also has been introduced among the students of the Orient.

Commander Wadhams spoke on missionaries as seen from the point of view of a naval officer. He paid a tribute to the sterling character of the foreign missionary. His visit to the conference had been an inspiration, and he would see that the naval academy was represented by fifty cadets next year.

Rev. R. A. Torrey delivered an address to the boys at Camp Northfield early the same (Thursday) morning, his subject being "Secret Prayer," which, he said, brings us closer to God than any other exercise in which we can engage. In it we open our hearts more fully and frankly to Him, and get to the bottom of things, the very heart and reality of things; in it God makes clear to us his will; in it God reveals Himself so that we come to know Him; in it we find the true preparation for real power in public prayer; in it we get daily strength for daily needs, daily temptations, daily duties and daily service for Christ; in it we get victory over temptations and besetting sins, so that our life becomes one of constant triumph instead of

ONE OF CONSTANT DEFEAT.

Camp Northfield has never been so popular as this year. There are 150 on the camping grounds, an attendance which is three times larger than that of any preceding year. It is a mistaken idea that the camp is for Y.M.C.A. members alone. It is for any young man who appreciates nature and what camping life is. It makes no difference what his religious training is, or whether he has had any at all, provided he is a self-respecting and upright young man.

The amusements of the camp are many. Swimming is the most popular, and there is a swimming float built especially for the campers. Boats on the river are also reserved for the camp. The roads around Northfield are excellent, and cycling parties are made up daily. The campers also have the privilege of attending the conference meetings, although there is nothing compulsory about the attendance. While the camp may be visited at any time, invitations are sent out for a ladies' day during the women's conference, and then the camp is specially decorated.

British Syrian Mission.

THIS noble agency has now for nearly forty years been holding forth the "Word of Life" to the people of Syria, with blessed results. Besides the Training Institution in Beyrout (in which between seventy and eighty girls of all creeds are being trained as native Christian teachers) and a boarding-school at Baalbec, there are fifty-two day schools in Beyrout, Damascus, Baalbec, Tyre, and the Lebanon and Hermon; schools for the blind men and girls; evangelistic work among the Bedouin and soldiers of the Lebanon army; medical work in Tyre, Baalbec, &c. Rev. H. E. Fox, hon. sec. of the C.M.S., says in reference to the B.S.M.:—"I value the work of other Societies too highly to suggest disparagement by comparison, but no impartial judge will hesitate to say that for order, wise management, successful teaching, and, above all, spiritual results, there is certainly no work in Palestine or Syria which excels this."

Just now the Committee feel that the Lord is calling upon them to "enlarge their borders."

The Society for Female Education in the East have offered to pass over their beautiful school at Shemlan (in the Lebanon) to the B.S.M., they no longer being in a position to continue it. The cost of maintenance is estimated at £160 per annum.

The Committee ask for the prayers and sympathy of God's people interested in the Holy Land. Every field occupied entails fresh responsibility—to stand still is not possible.

The Committee feel strongly they must "*go forward*" in the name of the Lord till the Land of Promise shall become the Land of Possession. The office of the Society is 29a, High Street, Wimbledon, S.W.

Zambesi Industrial Mission.—Mr. Alexander Hamilton, Superintendent of the Z.I.M. in Angoniland, British Central Africa, writes:—"We had our South Angoniland conference at Chioli on May 18, starting with a prayer meeting in the morning and then the natives meeting in the forenoon. When we went into the school we found it crowded, and as many outside as in. We turned out into the open air again and had all the seats carried out, holding our meeting in front of the school instead of inside it. At the close of this meeting forty-two natives who had been selected from among the candidates for baptism stood up, giving public testimony of their faith in Christ. We adjourned to the water and they were baptized. Afterwards we returned to the schoolroom and 140 natives and nine Europeans sat down to the Communion Service. What a harvest to praise God for, and 'still there's more to follow.' We enjoyed the meetings very much."

Prof. Newell's Bible Course.

LESSON VII.—EXODUS XII.-XVIII.

REDEEMED, DELIVERED, SUSTAINED.

I. Read the chapters at least seven times.

II. The chapter names: xii., Passover; xiii., Firstborn for God; xiv., Red Sea; xv., Triumph Song; xvi., Manna; xvii., Striving (with Moses, with Amalek); xviii., Jethro.

III. Prepare a careful topical outline, and drill on it, as usual. Deal with the hearts of things. Thus, for instance, we might have: Redemption by Blood (the Passover), Deliverance by Power (the Red Sea), Guidance (the Cloud), Provision (the Manna), Defence (the Rock).

IV. A most careful study of the geography of the Exodus should be made. Though not complete, as some of the localities are not yet certainly known, it is yet very instructive indeed. I would advise every Bible student to take time and pains to master the map of the Bible lands. Of course, that of Palestine must be thoroughly familiar before one can be at all at home in the Old Testament.

V. Let us now rapidly sketch through the lesson, noting the great lines of truth.

There was just one thing between the first-born of chap. xi., who were given to death, and the first-born of chap. xiii., who were given to God, and that was the paschal blood of chap. xii. This latter chapter is one of the most important in the Bible to us, setting forth, as it does, in beautiful and unmistakable types, the redemptive work of our Lord Jesus Christ. In 1 Cor. v. 7 Christ is expressly declared to be our Passover. Every detail of this great feast should thus be precious to us, and should be most prayerfully studied. We shall assign it and

THE RED SEA DELIVERANCE

as the principal topics of this lesson, for together they show in type that complete, present deliverance of the child of God in Christ Jesus which is described in Rom. v.-viii. as the normal Christian experience.

That same Passover night, after feasting, with girt loins, on the paschal lamb, they came out with a high hand. God would not have his children left under the power of sin one moment when once they have been delivered from its guilt through the blood of Christ. Entire and immediate separation from sin, seen in the unleavened bread, and utter repentant judgment of the past and the self-life, in the bitter herbs, are the pre-requisites; and the soul, thus prepared, is to feed on Him who passed through the wrath-fires of God for us, and in the strength of that meat to go up out of the land of bondage for ever. But just as God would have all the glory in that blood-plan of redemption of his people from the death that overtook Egypt, so will He now have all the glory in the Red Sea plan for their deliverance from the enslaving power that would again overtake them. They were hastening on between the arms of the sea to the wilderness—their safety must depend on their fleetness. "No," saith God, "turn back to the Egypt side of the sea, into that death-trap between the sea and the mountains, where the enemy will find and follow you, and whence you cannot escape. Then I will get Me glory." And He did. Our Father always gets glory when we let Him put us where only He can deliver us. Then we can sing his glorious praise as Israel did (Ex. xv.; Ps. cxvi. 12, 13; xl. 1-3).

Marah's sweetening tree shows what the cross of Christ can do for the desert bitterness of life (Gal. vi. 14: 2 Cor. xii. 9, 10). And it is never very far from Marah's bitter water to Elim's wells and palms.

The manna is a beautiful type of Christ, the heavenly bread of his people (Jno. vi. 49-51), "ministered by the Spirit, as the dew exhaled and left it." But the rock, smitten (xvii. 5) with the rod of judgment (see vii. 17), yielding the living stream, exquisitely reverses the figure. This is Christ after Calvary, giving the water of life to his people, and ministering the Spirit unto them (Jno. vii. 38, 39; Acts ii. 31-33). In the conflict with Amalek

THE GREAT TYPE OF THE FLESH,

as Egypt is of the world, we are shown the double character of Christ's victory over sin in us—by intercession above (Moses) and his presence within us (Joshua). In the passage that follows (ch. xviii.), we have a picture of the coming kingdom, with "the Jew, the Gentile, and the Church of God" (1 Cor. x. 32) all present, the latter two in type, in Jethro and Zipporah; while the centre of all is the Deliverer of Israel (ch. xviii. 12, 13).

VI. Topics for study:

1. *The character of Israel at the Exodus.* Note.—Their condition for 400 years past—productive of what spirit? Their conduct in Egypt toward Moses and Aaron—indicating what? Their conduct at the Red Sea in Ex. xiv. 11, 12? The real depth of their praise in ch. xv? (See Ps. cvi. 12, 13.) Their subsequent actions in xvi., xvii.? Yet whose people were they? Why—because of their own goodness? With whom had God made the covenant that made Israel his people? (Gen. xv.) Was God now taking Israel out of Egypt for Himself, because they were worthy, or because of his own faithfulness? Are Christians saved because of their own merit, or by simple grace?

2. *The Passover:* (*a*) Its details—master these thoroughly first of all. (*b*) Its immediate purpose toward Israel, as to shelter—exactly from what, and how, did the blood protect Israel? As to separation from Egypt; how did the sprinkling of the blood make Israel separate from Egypt in God's sight? Why did God choose this particular sign to mark his people? Does He do so yet? (See 1 Cor. i. 18-25; Gal. vi. 14.) When

CHRIST ON THE CROSS

said, "It is finished" (John xix. 30), did He refer to what man had done for himself, or what He had done for man? Could man do anything to save himself? (See Rom. v. 6; iii. 20.) Now if man's redemption was thus wrought out by Christ on the Cross, and man himself did not help in it all, who ought to get all the glory in man's salvation, man or God? Who is constantly trying to take the credit? Since the blood of Christ was to be the great and only price of Israel's redemption (for Israel, as well as we, were saved only through the Cross of Christ, not by the law, Gal. ii. 15, 16), what more meet than that they should take on themselves the sign of the paschal lamb's blood—the picture and pledge of that precious blood of the Lamb which in God's counsel was the real ground on which He was then dealing with them in grace? (1 Pet. i. 19-21; Rev. xiii. 8). As typical of this foreordaining of Christ to sacrifice, is the selecting of the lamb on the tenth day of the month, and its being kept for sacrifice until the fourteenth. Think of Christ marked and kept by God, for sacrifice for our sins! What should this beget in us? (2 Cor. v. 14-15.)

The purpose of the Passover as toward Egypt should also be studied most thoughtfully. As Noah's ark condemned the world of his time (Heb. xi. 7), and as the Cross of Christ has condemned both Satan and his host (Jno. xii. 31; Heb. ii. 14, 15; Col. ii. 15), and this whole world (Jno. iii. 16-20; Gal. vi. 14; Acts ii. 36; Heb. x. 13; Rev. v. 12, vi. 16, 17), which is in Satan (1 Jno. v. 19); so that sprinkled blood, on

THAT DARK NIGHT OF JUDGMENT,

witnessed against all who were not under it, as rebels against their King, Jehovah, his people and his plan of salvation. Those Egyptians who were not thus rebels did not need to perish. Remember that a "mixed multitude" went up *with* Israel *out* of Egypt (Ex. xii. 38).

3. *The passage of the Red Sea.* Study the needlessness of it, humanly speaking (see map); the manner of it—how a great test of faith. God's presence in it (cf. Isa. xliii. 2, Ps. xxiii. 4); the blind presumption of the Egyptians, with its explanation in Prov. xxix. 1; 2 Thess. ii. 10-12, and its double antitype in Rev. xix. 19-21, and xx. 7-10; and the spiritual meaning to us of the Red Sea crossing (1 Cor. x. 2, R.V., marg.; Rom. vi. 3, 4; Col. ii. 12).

4. *The Song of Triumph.* Study its form, and its manner of utterance by Israel; its spirit; its high spiritual and prophetic discernment; its motives; its general correspondence to the first joy of realized salvation in the individual soul.

5. *The Manna:* Trace, with a concordance, its meaning throughout the Bible. We shall have more concerning it.

6. *The Rock:* Do likewise with this, on the authority of 1 Cor. x. 4. A wonderful Bible reading will be thus obtained.

Oxford Letter.

(BY OUR OWN CORRESPONDENT.)

PERHAPS there is no class of England's toilers who need more sympathy than the teachers in our elementary schools, and we are glad to hear that Sir George and Lady Dashwood invited the members of the Oxford and District Teachers to their home at Kirtlington Park on Saturday. From a]I have heard, a very helpful and pleasant afternoon was spent, and one cannot but feel the possibilities for good in such gatherings. Besides the recreation for mind after a busy week, it would be easy to arrange for an address to be given which would add profit to pleasure. Such gatherings would give stimulus to many a tired worker, and could not be without their effect upon the tone of the school.

The immense importance of India as a sphere of missionary work was emphasized by the Bishop of Madras on Thursday at a meeting held in Trinity College Gardens. Besides our responsibility as a nation towards India, there are facilities for preaching the Gospel which we have scarcely in any other country. The peace established by our rule; the possibility of living there without any great risk to health; the translation of the Scriptures into nearly all the important languages of India—afford facilities for missionary effort which are not found in Africa or China.

The Bishop emphasized, too, what is often forgotten when considering missionary work in India—viz., the fact that India is the natural basis of operations for the Church in trying to evangelize Asia. If the missionaries of Buddha had spread their tenets all over the East into Burmah, China, and Thibet, surely the missionaries of the Gospel might do the same. This opened the way for the statement that the Indian Church might be expected to become a centre of evangelization for the countries adjacent. "Our most important work at present," said the Bishop, "is to build up and strengthen the native Church."

An important gathering of the Girls' Friendly Society was held here last week, in which the usefulness of its work was emphasized. One side of the work is to defend the servants from bogus registry offices. Young women from the country are often deceived by sham but cunningly-worded advertisements. The G.F.S. provides a trustworthy list of agencies and offices, and has district registries of its own, which should be better known than they are. Much-needed protection, too, is afforded to girls taking situations abroad. We were much gratified, too, to hear that the reproach so often, and we fear so justly, levelled against domestic servants that they will not keep their places, but will sacrifice everything for a change of situation, does not generally apply to G.F.S. girls. The Society is doing much to raise the tone of our domestic servants, and deserves to be more widely known.

A propos the remark in your last issue, that "it is easy to be misled by the return regarding the number of confessional boxes in the Established Church," the writer has seen in Oxford the practice you mention of hearing confessions in the aisles of the church. One week-day afternoon he visited Cowley St. John, and saw several women—there were no men among them—go up to the priest in turn, who received them in the north transept. There is no "box," but an arrangement which suits the convenience both of the "confessor" and the "penitent." There have been several revelations lately to the extent in which confession is practised by the "Fathers" of Cowley, which makes your statement emphasizing the misleading character of the return timely. Would it not serve the purpose of truth if practices like the above were made public? For all intents and purposes, the above is a confessional box. To deny it is childish compromise.

The Wesleyan Conference.

By A MINISTER.

AFTER the lapse of thirteen years the annual sessions of the Wesleyan Conference are being held in London. Wesley Chapel, looking more beautiful than ever, as the result of the incessant labours of Rev. T. E. Westerdale, is the scene of the Conference gatherings proper, though St. James's Hall will be utilized for many of the larger public meetings.

There has been a large number of—probably not far short of 800—ministers in attendance at the Pastoral Session, which opened on Tuesday, July 18. It is not to be wondered at that special interest is aroused amongst ministers and people when the Conference meets on the historic ground, surrounded by so many hallowed associations, from which flowed forth the influences that have touched the world.

No great excitement has characterized the proceedings of the Pastoral Session of the Conference, but the brethren have given themselves in earnest fashion to the discharge of important business affecting the discipline of the Church and the character of her ministry. As last year, the increase of the devotional element in the opening of each session has not been without its effect upon the steady consideration of pastoral affairs. The impressive addresses which have been given by the brethren called upon by the president have led the Conference day by day to the sources of spiritual life and power. Rev. W. L. Watkinson, at the opening session, spoke of the Holy Spirit as "the Spirit of counsel and of might," whose power they needed to turn words into things, to energize their preaching, to vitalize their literature, and to hallow their million guineas to the last shining particle.

Very impressively did Dr. Davison, the theological tutor at the Handsworth College, emphasize the thought of the Nearness of God and the sacredness of the present moment. Gregory Nazianzen was not the only saint who forswore ecclesiastical assemblies because he found they did not help his spiritual life. They must guard against the danger of allowing the necessary routine of work, the sociability of intercourse, and differences of opinion to prevent them from realizing the constant presence of God. Amidst many distractions they could realize great truths. The strongest barrier against the waves of the sea was not the wall of granite, but the barrier-reef built up by the living energy of the coral animals amidst the rolling of the surges of the sea. So amidst many distractions they could realize the power of the Kingdom, and do something to promote the "new heaven and the new earth." During the week addresses have also been given by Rev. R. Waddy Moss, who reminded his brethren that impossible things became practicable in the presence of the Saviour, and in dependence upon his resources; and by Rev. W. H. Tindall, so well known in connection with the Southport Convention, who dwelt solemnly upon the minister's personal need of private prayer. These quiet hours have been indeed times of spiritual refreshing.

The election of the Rev. Frederic W. Macdonald as the new president, by a large vote fulfilled the general expectation. Mr. Macdonald has, during a varied career as circuit minister, theological tutor, and foreign missionary secretary, rendered conspicuous service to his Church. His gifts of eloquent advocacy, lucid exposition, chaste diction, cultured tastes, and literary power admirably fit him for the high office upon which he has entered with the goodwill of his brethren. He is one of the most gifted men in Methodism, and is widely known and honoured beyond her borders as a preacher and missionary advocate. On the platform of the British and Foreign Bible Society Mr. Macdonald has achieved some of his most memorable oratorical triumphs. He was warmly welcomed to the chair in a very happy speech by the retiring president, Rev. H. Price Hughes, whose year of office will be memorable for its spiritual influence and success, its rest from controversy, and for the inception of the great movement by which Methodism is bracing herself for the work of a new century.

The president's opening address was in part a historical *résumé* of the movements which had their origin in 1784, the year in which James Macdonald, his grandfather, was called out by Wesley to the work of a Methodist preacher. The social improvement of England to-day was vividly brought out by the reminder that in those days—our grandfathers' times—the slave trade flourished, corruption reigned in political life, the roads were infested with highwaymen. Wesley preached to forty-seven criminals bound with chains in Newgate. Mr. Macdonald added that it was largely the Gospel our grandfathers preached that had changed England. The President then dealt with several practical topics of present-day duty. He pleaded that Methodists should cherish the earnestness which was theirs by reputation. He was for raising the existing agencies to the highest possible level of efficiency. Pastoral



From a photograph by Messrs. Russell and Sons, Baker Street, W.

duty, the catechizing of children, the improvement of public services in beauty and reverence, the raising of ministerial equipment were in turn touched upon by Mr. Macdonald. He declared that the Methodist ministry had always been a practically efficient ministry, but it was his deliberate judgment that in the twentieth century an efficient ministry must be a highly-trained ministry. During his address, the President did not forget to emphasize the happy relations of Methodism with other churches. They were never so cordial or so fruitful as now. In regard to the Church of England, while profoundly regretting the developments of recent years, they admired the zeal and industry of her clergy, and the piety of many of her children. He went so far as to say that when she was tired of looking for recognition on the part of Rome, and was ready for union with non-episcopal churches, they would respond frankly. The most

IMPORTANT CONSTITUTIONAL QUESTION

that has come before the present Conference is the proposed change in the order of Conference Sessions. Twenty-five years ago there began the movement for lay representation in the Conference. This great constitutional change came into force at the Bradford Conference of 1878, when Dr. Rigg was President. Before long the inconvenience of the arrangement by which the Representative Session of ministers and laymen only met when the Pastoral Session had closed led to a demand for a reversal of the Order of Sessions.

After some controversy, the compromise was agreed to, by which the Pastoral Session should be divided, and the representatives should meet in the middle of the Conference. For some years past the laymen have felt that this arrangement also was unsatisfactory, and what Mr. Price Hughes now describes as a final settlement of this long controversy is arrived at by which the Representative Session shall precede the Pastoral. The same division of subjects, by which matters relating to the doctrine, character, and discipline of the pastorate belong to the province of the Pastoral Session, will obtain as before; and a new arrangement will be made by which the Pastoral Session of one Conference will nominate the President and Secretary for the next Conference. Those who are acquainted with the past history of ecclesiastical controversy will join with the members of the Conference in rejoicing over the significance of a practically unanimous decision in such a grave question of Church government.

Mr. Price Hughes and the venerable Dr. Rigg joined in commending these proposals to the Pastoral Session. The admirable speeches they gave on Thursday morning will be long remembered, it is hoped, as the prelude of a lasting peace from controversy as to lay rights and pastoral privileges.

Dr. Jenkins could not refrain from uttering a doubtful judgment concerning the decision. He looked forward with anxiety to the future, but with an earnest prayer that God would defeat that which would not bring glory to Him. With a practically unanimous vote, the pastors agreed to the proposals, which, while conserving pastoral privilege, will increase lay responsibility.

One of the most remarkable gatherings in connection with the Conference took place on Sunday afternoon in St. James's Hall, where Rev. H. Price Hughes conducted a service in which eighteen ex-priests of the Roman Catholic Church in France, who have been converted to Protestantism, took part. Conference preachers occupied the pulpits of London Methodism on Sunday. The president preached in Wesley's Chapel to an immense audience in the morning, delivering what was characterized in the conference as a chaste, profound, and powerful sermon on the Holy Spirit's conviction of the world of sin, righteousness, and judgment. Amongst other services were those of Rev. Wm. Gorman at Wesley's Chapel in the evening, and of Dr. Ebenezer Jenkins in the morning; Rev. Thos. Champness in the afternoon, and Dr. Crawford Johnson in the evening at St. John's Square.

The Representative Session was preceded on Monday morning by an impressive Communion Service. The President then proceeded to give his address to the assembled representatives, who filled the body of the chapel, the gallery being crowded with privileged visitors.

Mr. Macdonald rejoiced in the prosperity of the past year, and spoke hopefully of the future. He pleaded for a broadening of the influence of Methodism. In years past their life had been lived within high walls. They had their own standards and language. He desired them to preserve their inheritance, and at the same time to share in the general Christian sentiment and thought of our times. They ought to be in the fore front of co-operation and fellowship with all who were serving Christ. He warned his brethren of the danger of expecting too much from ecclesiastical legislation, and of departing in public affairs from their old position of independence and neutrality. Concerted action in the political sphere was the last use they ought to make of their great resources. It was theirs to accomplish a greater work; namely, to bring to bear the power of the religion of Christ upon the character of the people.

THE KESWICK CONVENTION.

JULY 24 TO 29.

(BY OUR SPECIAL COMMISSIONER.)

ONCE again Christian people have assembled in their thousands at Keswick. They have responded to an invitation in the spirit of the Master's gracious words to his disciples—"Come ye yourselves apart, and rest awhile." This is the twenty-fifth year in which members of the various Churches—"All one in Christ Jesus"—have thus met in holy convocation at the pretty little town of English Lakeland; and as the years have sped, and men have come and gone, one principal aim has ever engaged the attention of those who have organized the Convention. That aim, or purpose, is indicated in the opening paragraph of Mr. Robert Wilson's convening letter:—"That, humbled under a deep sense of our nothingness, we may reverently worship our God and Father, and seek in the power of his Holy Spirit more conformity to his will, and more oneness with our Divine Master, and with one another in Him."

Canon Harford Battersey was privileged to see the manifest blessing of God upon the Convention which he was instrumental in founding. At length "the little one has become a thousand;" and year by year the attendance grows at this typical gathering at Keswick. The "platform" has remained substantially unchanged, but during recent years the missionary interest has deepened and widened in a manner that has rejoiced the hearts of those who pray, in the fullest sense, in the Lord's own words taught to his disciples, "Thy Kingdom come."

The traffic by rail from various parts has been very large, and many visitors have availed themselves of Mr. J. T. Budd's excursion services. Ministers and Christian workers are present in large numbers, and one meets with many missionaries who have come for stimulus and refreshment. The extent to which meetings of this character assist missionaries and such-like lonely workers, is attested by the fact that in India, South Africa, and elsewhere, like conventions have been organized. When on furlough, therefore, and gathered from many lands, our missionary friends find peculiar comfort and rest, help and encouragement, by attending a series of meetings at which good fellowship is assured, and men and women of varied temporal interests and ecclesiastical associations, by common consent, call no man master, but speak only of Christ, whose Name is above every name.

PRELIMINARY PRAYER MEETINGS.

The prayer meeting in the tent on Saturday evening was very largely attended, the spacious enclosure being well filled. The weather was rainy, but the meeting was hopeful throughout. There were many familiar faces on the platform, and General Hatt-Noble conducted. Among those who led in prayer were Rev. J. Elder Cumming, D.D., Revs. H. E. Fox and R. Macpherson, and Mr. Eugene Stock. Ministers of the Gospel at home and abroad were specially remembered, and God was asked to own his word and vouchsafe revival of his work. A brief address was given by Rev. EVAN HOPKINS, based on Psa. xlvi. 10—"Be still, and know that I am God." He applied this counsel to those who were cast down or discouraged; and showed that a revelation of God is needed by all who would get the victory over hostile circumstances, or over evil within or enemies without. We must cease from self-confidence, and take the lowly place of waiting before God. Mr. Hopkins said that he never felt so much the solemnity of such a gathering as that about to open. There had been much prayer for God's blessing, and now he asked for a spirit of readiness to see the Lord and hear his word. There was also a goodly muster at the early morning prayer meeting on Sunday. Rev. J. J. LUCE presided, and gave a helpful address.

TIMELY WORDS OF COUNSEL.

The congregation at morning service in the parish church was very large; every seat was filled, and many persons had to stand throughout. Dr. ELDER CUMMING read the lessons, and the sermon was preached by the BISHOP OF SIERRA LEONE (Dr. Taylor Smith), who based his discourse upon the opening clauses of Isa. ii. 22, and lv. 6: "Cease ye from man. . . . Seek ye the Lord." I claim, said the Bishop, the simple position of a messenger. It is mine, like John the Baptist, to point to Christ. I would lift up my voice with a two-fold object—first, to guard; then to guide—to guard from evil, to guide to God. What a privilege it is at any time to lead to Jesus—to look upon Jesus as the Lamb of God—to look upon Jesus as the King of Righteousness, the Prince of Peace, the Source of Power—for all power in heaven and earth is found in Him. But before Jesus can be King of Righteousness, yours and mine; before He can be Prince of Peace—the peace which passeth all understanding to us; before He can be the Source of Power for us, He must be the Lamb of God. Never forget, in your teaching, or your life, that Jesus died for you, died once for all on Calvary more than 1,800 years ago. Then He "finished the work" whereby He clothes us with the seamless robe of righteousness—not ours, but his only. He comes not to supplement, but to supersede.



THE BISHOP OF SIERRA LEONE.

From a photograph by Messrs. Elliott & Fry, Baker Street, W.

Some are here at Keswick for the first time. They have heard and seen what good has come to others before them. They have been led to fear God and put their trust in the Lord as they have seen the twofold testimony of lip and life of those who came to Keswick last year, it may be, or at some previous time. They have

MARKED THE CHANGE

that has taken place: friends are no longer in the horrible pit, or slaves of besetting sins, but are living a quiet, waiting, blessed life—a life which is established. I trust all who hear me belong to the Established Church—not the Church of England, but the Church of Christ—that you are firmly established on the Rock, and singing the new song which can only be learned from heaven.

Many are come expecting, they know not what. If you ask them why they are here, they will sum it up in one word—the blessing. The blessing of Keswick Convention is Jesus Himself. Apart from Jesus there is nothing—absolutely nothing. There is no life, for we must know Him to have life, life eternal; no growth, for there can be no growth where there is no life; no beauty, for the Divine outcome is because of the Divine income. Many seek, many knock, many ask; "ye have not, because ye ask amiss."

Some of you are here not for the first time. You have been before, and the Lord met with you in those days gone by. He gave you a vision of Divine possibilities; but it has passed away, because not seen and received by faith. Now you have come back again, and your desire is for the vision to be repeated. How many come to Keswick in this frame of mind! They say "Oh, that I may see Him as I did once in those former days!"

Would you receive a blessing? Then your expectation must be from God. No stream can quench your soul's thirst; you must "cease from man," and "seek the Lord." The preacher, speaker, teacher will not satisfy; you must

TRACE THE WATERS BACK

to their source. Put not your trust in princes — neither speakers nor preachers; hear them, love them, follow them as they lead to Jesus—no further.

Some are here because they desire to be braced up ere going forth to work either in the home or distant field. Keswick is by such regarded as a sort of spiritual Klondyke, where they will stay for a short time, in the hope of being enriched for ever. I do not say you will not find gold—gold which will never perish; but I may remind you that in the Father's house food is provided for the day only: "Give us this day our *daily* bread." In the days of old, the early morning saw the windows of heaven open; and not week by week, but day by day, was the manna given. Not in the evening, but in the morning, did the faithful Israelite gather, and that on bended knee. To fail to gather, means to trifle with and trample upon the gift of God, and it means also to go through the day hindered and unsatisfied. Given daily, we must gather daily. And let daily gratitude follow daily grace.

Some, perhaps, ask, Where am I to seek? They say—You say, "cease" and "seek;" be my guide as well as my guard. How am I to seek—when, where, and how?

When? No special tide of blessing will flow in for you—towards the middle or end (say) of the Convention. Many have thought in their hearts—By Wednesday I expect to be warm; by Friday warmer still; and by Sunday next quite hot. God forbid. Be not deluded by works of the flesh or deceits of the devil. You must lay hold by faith of all you desire

NOW, TO-DAY, HERE.

Christ is made unto us now, this very moment, "wisdom, righteousness, sanctification, and redemption." Why will not people appropriate that which has been provided? Why is it for to-morrow and never to-day, seeing that we have to do with the great I AM? All that Christ could be to you on Wednesday, He is for you now. Then why not trust Him now?

Where shall I seek the Lord? First, be prepared to meet Him anywhere. He is not confined to any place—tent, or hall, or church. There is one place that the Lord has sanctified—the only sanctuary until He returns from heaven; and that is the human heart. Seek the Lord with all your heart. You will not find Him within, perhaps; but He will come in if you invite Him. You may meet Him in silence as well as in song. We read that "when they were alone" the Lord expounded all things to

his disciples. Some of us have little expounded to us, because we are never alone with Christ. The sweetest music is often in the minor key; but as we never have quiet and solitude, we miss the voice which speaks so often in a whisper.

Let us be clear on one thing: our seeking must be for the Lord—not for power for service, nor for gifts for men. Neither the large nor the small blessings may be ours till we desire Jesus Himself. With Him we shall have *all* things. Without Him we have nothing. Beware of

PLACING THINGS BEFORE CHRIST—

of seeking the Bible reading, or the Gospel address, or the sermon, or the study—the gold-dust, or the best thoughts. The temptation of the speaker is to be original, to say some smart things; and the temptation of the hearer is to fill a notebook with subjects and matter for future discourse. Let our attitude day by day be this—we have come with one intention, and that is to seek the Lord: "My soul, wait thou only upon God, for my expectation is from Him."

How shall I seek Him? Again let it be said, By ceasing from man. If not, the Convention will be a hindrance, and not a help in the spiritual life. If you would have a blessing, consecrate yourself unto the Lord; God's blessing is the result of consecration.

Passing on, the Bishop asked, What is the purpose of all this seeking and finding? He replied, that God may be ours and we may be God's. I give myself to God; God gives Himself to me. As we become recipients from the Divine fulness, so also we shall give forth of ourselves and our substance. Self, the old man, must not be allowed to hinder this; we must

CEASE FROM SELF.

For the encouragement of the down-cast in the spiritual struggle, a word was introduced—"Cease your striving; begin abiding." Those present who had little of definite purpose or desire were, in turn, warned that though they might meet everyone at Keswick, they would return home poor indeed if they failed to meet the Lord. If, however, they met "Jesus only," they would be eternally enriched. In conclusion, the Bishop urged his hearers to prepare, not only for the vision of Jesus, but for his voice, so that if a call should come to them to do or surrender something to God or for his cause, they might yield a ready obedience.

The evening preacher at church was the Bishop of Mombasa. The other places of worship in the town were also served by visiting friends, Dr. T. H. White and Pastor George Soltau preaching for the Wesleyans, and Dr. Harry Guinness in the Congregational Chapel. There were the usual overflow meetings in the tent morning and evening, also evangelistic meetings.

THE EVENING "OVERFLOW"

was conducted by Dr. White, who brought under notice the obligation of believers to render hearty and thorough obedience to Christ. In the course of an exposition of 1 Pet. i. 14, 15, he showed that God demands from his redeemed people that they fashion their lives in harmony with his holy will. The assembly had been singing a hymn with the chorus:

Speak, Saviour, speak!
Obey Thee I will ever;
Now at thy Cross I seek,
From all that's wrong to sever.

Dr. White impressed the solemnity of this appeal and declaration. Who was prepared to make a covenant of obedience with God, and to keep it by the help of heaven-bestowed power? It is by the small things of life that we show our attitude in this respect; and here especially we must be on our guard. Obedience is an essential condition of victorious living; disobedience explains the emptiness and poverty-stricken character of so many lives. The Master said plainly that our obedience was the proof of the measure of our love: "He that hath my commandments *and doeth them*, he it is that loveth Me." He went further, and promised peculiar blessings to such: "He shall be loved of my Father, and *We will come and take up our abode with Him*." Again, "Blessed are they that do his commandments, that they may have a right to the tree of life" (Rev. xxii. 14).

THE GOSPEL IN IRELAND.

The early morning prayer meeting on Monday was, according to custom, associated with the cause of the Gospel in Ireland. Captain Tottenham presided, and gave assurances that God has abundantly answered prayer offered on behalf of Ireland. The wide-open doors, and the story of many lives emancipated from Romanism, is a familiar tale. The audience included many who gave hearty assent to the thanksgiving uttered by several friends, including Professor Mackintosh, Mr. J. W. C. Fegan, Rev. M. Bradshaw, and Dr. White. Not only has God heard prayer, but the reports of workers in various parts of the land show that He is still answering it; and his revealed purpose, no less than his fidelity to promise, lights up the future of "the Isle of Saints."

THE OPENING MEETING.

Long before the hour for beginning the opening meeting in the tent on Monday evening, the approaches were crowded with friends who arrived only to find every seat occupied. It was therefore announced that overflow meetings, to be addressed by the Bishop of Mombasa and others, would be held both in the Pavilion and in the Drill Hall. Mr. Robert Wilson called for silent thanksgiving to God for his promised presence and blessing. This was followed by joyful song, and Dr. Elder Cumming led the assembly in prayer.

General Hatt Noble then read 1 Kings xviii., beginning at verse 30, and counselled full submission to the searching power of the Holy Ghost. Fervent supplication in the same sense came from the lips of Rev. Evan Hopkins, who asked of God, on behalf of all present, speedy preparation for personal blessing at the Convention. A telegram was read from Rev. Charles Inwood, in California, calling attention to Colossians ii. 5. The names of that absent brother and of Rev. George Wilson, who had just left the tent, were joined in affectionate remembrance before the Lord by Rev. Charles Fox, who then began his address. This had reference to the fact that the present occasion is Keswick's golden wedding, seeing she has now been indissolubly bound to her Lord these five-and-twenty years, in the promotion of that simplicity of faith which takes God at his word, in providence as well as in holiness, in spiritual power as in divine truth. Mr. Fox traced a remarkable parallel between the circumstances of the Convention and those recorded in Nehemiah ix., when, "in the twenty-fourth day of this month," the children of Israel were assembled to read in the book of the Law, to fast and to worship. It was no new thing to have gatherings for a whole week, and Scripture applies the phrase

"DAY BY DAY"

to four occasions. In 2 Chronicles xxx. 21, it is connected with praise—the sublimest occupation of man. Surely no body of Christians have more cause for praise than have Keswick attendants, seeing that the fame of our Lord has through these gatherings gone out into all lands. There would be more praise if we were quicker to discern daily mercies. It is the gratitude of the heart that God wants. Let us, therefore, give Him the praise, not only of the lip, but of the life. In Nehemiah viii. 18 the phrase is found again: that and other verses in the chapter remind us that God's Word is the appointed medium of communication between Himself and the soul. Every command of God in that Word is a covenanted possibility of power for man; for it is only the Word of the living God, made quick and powerful by the Holy Ghost, that can stay the disease of evil thought and desire. Moreover,

THE GOSPEL OF REST AND VICTORY

is contained only in God's Holy Book—a gospel which brings a peaceful calm that conquers all shame and nervousness in speaking for God; and the thought that Jesus triumphs in me is sweeter than aught besides. Again, the Lord's Prayer teaches us to ask for our bread "day by day." Keswick is a mighty federation of prayer, joining our land to all others. Let there be fresh spiritual bread for the people through the continual searching of the Holy Book by Christ's ministering servants!

The Church of God needs a revived passion for the conversion of souls, together with more of the faith that dares to do as well as to say, and dares to be as well as to do. The symbolism of Gideon's history is very instructive. Contact with the stainless fleece of the sinless Lamb shall drench us with the dew of the Holy Ghost; then shall that dew fall upon the ground, all around us, answering the Church's cry as to the evangelization of the world.

Let the two hands of faith wring out the covenant answer of God, and there shall be a bowl full of blessing for every believing soul. There is yet one more application of the phrase which concerns every child of God. (2 Cor. iv. 16.) The world may say that we are a dull, heavy, uninteresting, psalm-singing company of devotees; but God sees peace in our hearts,

JOY IN OUR SOULS,

light in our eyes, and song on our lips. We may feel the wear of physical life; but our inward man is here being renewed day by day.

The early meeting for prayer on Tuesday morning proved an attraction to many. It was a cheering and inspiring sight to see the seats fill very rapidly, and at length the tent was comfortably full. Praise opened the hallowed time. Rev. C. Lea Wilson offered a petition of large expectation, and General Hatt-Noble joined with the audience in alternative reading of Psalm ciii., offering a few encouraging remarks to various classes of seeking souls, saved and unsaved. Praise, thanksgiving, and intercession were feelingly voiced by Revs. F. W. Ainley and H. B. Macartney, the latter exclaiming, "Lord, we are tired of our fruitless work; revive us again, and give us real and deep hunger for souls."

Rev. J. J. Luce spoke of the early morning as a good time for feeding upon Christ, the Living Bread, bringing the whole burnt-offering unto God, and hearing his searching, comforting, and instructing voice. God has much to say to us concerning prayer, and it is cheering to know that Christians are forming groups in their lodgings at Keswick for united supplication.

The programme of meetings seems as long as ever, and includes gatherings in the various buildings used in previous years—the Pavilion, the Drill Hall, the Lecture Hall, and the Victoria Hall. Some of these are sectional, and others for special purposes. There are meetings for ladies and young people, also for ministers.

The method followed in previous years of reading out requests for prayer has been in a general way superseded. It was felt that much time was absorbed in the rehearsal of objects which were in a large measure alike in essence; so this year, at the various meetings, an opportunity is afforded for all who have special desires to present them before the Lord during a season of silent prayer, with the consciousness that the assembled multitude is, "with one accord," making the many prayers one common concern, and presenting them as one united plea.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

"For His Sake."

TWO little children, Jessie and Willie, one bright June day were looking at the gardens they called their own.

They were tiny, for their home was very near London, but they tended them so carefully and watched eagerly for the flowers to bloom; but now little Jessie called her brother and showed him a geranium that looked as if, with all her care, it would not grow.

"Oh, Willie, I do wish you were a flower doctor, and could tell me what to do."

The little fellow looked puzzled, and said, "Well, I suppose we cannot give flowers medicine, but let us take it up and put it in a pot in the nursery window; we can watch it better, and give it plenty of 'love water,' that must be the best for flowers, and there the sun will seem to kiss it and make it grow."

Eager little fingers took up the flower and carried it to the nursery, the one room in the house in which the sun seemed almost always to shine.

Day after day they watched and tended it, and grew so fond of it, that it really began to thrive, for the drooping flower began to grow and tiny new shoots appear, then little buds, which in time burst into lovely flowers, and instead of the old sickly-looking geranium, it was one of beauty and full of blossoms; and the children's pleasure was to watch its unfolding.

One Sunday the minister spoke of a flower service to be held, and said, "Now, children, I don't want you to go home and ask your parents for money to buy a flower to bring; for, though they will be sent to poor sick people, they are really your gift to Jesus, so I want you to give something yourselves." These little children walked home thoughtfully, and then Willie said, "What shall we do, Jessie? I think it must be the 'love flower'"—for such they had grown to call it. "It is for Jesus, and we must give Him the best." "Yes," replied Jessie; "and I could not give that to anyone else. But He will know it is for Him, won't He?"

So when the day came for the service to be held, amongst the lovely offerings brought was Willie and Jessie's geranium; but first they had tied a tiny card on, with the words "Jesus loves."

On the next day all the flowers, with their little messages, were taken by some ladies to the hospital and placed by the bedside of the poor sick people, and many a one as they admired the flowers said, "Please read me the text on it." Oh! how their eyes brightened, and they seemed almost to forget their pain. One poor man, so very, very ill, as he held the flower in his hand and a lady spoke to him of Jesus Christ, said, "Oh! Jesus, and I love and trust Him, and am soon going to be with Him."

But some flowers went into a large children's ward; in one bed was a little boy just getting better, in another a little girl, who the nurse said was always so patient, and who had lain there for months, but could sing such pretty hymns.

There were other children just able to be up and walk about, and the nurse said, "Somehow they break their toys, but these flowers are an endless source of pleasure. While I water them the children come and watch and count the buds and notice the fresh leaves, and are always saying, 'Oh, look, nurse, here is another!' They seem just to like to watch them grow."

So Jessie's flower is now blooming in a hospital ward, and being tended, watered, and cared for just as lovingly as in their nursery, only it is speaking to some poor sick ones of Jesus and his love.

A. C. MINTER.

His Mother's Portrait.

AMONG many Manila stories in circulation is a very pretty one of that character which "makes the whole world kin." When the order to clear for action was given in Dewey's fleet on that memorable May morning in Manila Bay, one of the powder boys hastily took off his coat, which slipped from his hand into the water. In the inside pocket was a photograph of his mother. The boy had just been looking at it, had kissed it and restored it to what seemed to be a safe place. He asked permission to jump overboard and recover the coat, and, when he was forbidden to do this he went to the other side of the ship, leaped into the water, swam to the coat and saved it. For disobedience he was put in irons and held for punishment. Commodore Dewey wondered why he had risked his life and disobeyed orders for the sake of a coat, for the boy had said nothing about the photograph. In answer to the Commodore's kind questions, he disclosed his motive. The Commodore's eyes filled with tears and he clasped the boy in his arms. Orders were given that the little fellow should be released. "A boy who loves his mother enough to risk his life for her picture," said Dewey, "cannot be kept in irons on this fleet."

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 186).

BIBLE CLOCK.

Make a circle to represent a clock, mark off the hours from one to twelve, and taking the word TRUTH for one o'clock, find texts in which this word occurs, having two, three, four to twelve words to represent the hours. Chapter and verse must be given.

(Children under *ten* do any four; under *thirteen* any seven.)

ANSWER TO LAST SEARCHER (No. 185).

1. "They shall be called the children of God" (Matt. v. 9).
2. Barnabas (Acts ix. 27).
3. Naaman's (2 Kings v. 13).
4. Isaiah (ix. 6).
5. Jesus Christ (John xiv. 27).
6. "For He is our peace" (Eph. ii. 14).
7. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee" (Isa. xxvi. 3).
8. "Seek peace, and pursue it" (Ps. xxxiv. 14).
9. "Peace be unto you" (John xx. 19).
10. "There is no peace, saith the Lord, unto the wicked" (Isa. xlviii. 22).

Correct answers (first list) received from:—

A—Violet Ashworth*.

B—Leslie Bell, Florence and Lily Blackman, Gertrude Bush, Emily Bridgewater*, Ella Berryman*, Rose Butler, Edith and James Barker, Phyllis Boyd, Rachel and Esther Blumenthal, Violet Braun, William Berwick, Dorothy Batcher.

C—Daisy R. Clarke, Carl and Kitty* Cope, Anna Chanyen, Sophie Cohen, Susie Cumbers, G. Clarke, David* and John Colville, Mabel*, Edith* and Ida* Cole, Eleanor Chance, Lydia Cleary, K. Carey-Brenton, Mary Coward, Daisy M. Clarke, Rhoda Constantinides, Grace Charik.

D Lucy Davidson, Violet Dodsworth, Violet and Mai Davidson, Elsie, Catherine and Agnes Darke, Stanley Drew,* Ernest Davies*, Pelognia Daws*, Dorothy Daintree, Violet*, Ivy and Kitty Donaldson-Selby.

F—Fay Fausset, Mabel and Vincent Fleet, Sarah Finkelstein.

G—Bertie* and Clarice* Gale, Mary Gover, Alice Goad, Irene* and Kathleen* Gough, Constance Gabbett, Rose* and Esther Goodman, Elizabeth Gerechter, David Gardiner.*

H—M. Hill*, James Henderson, Willie Hooper, Jennie Holmes*, Muriel Hare, Beatrice Harland*, Dorothy* and Evelyn* Hewer, Lottie K. Hamilton, Ruth Hinder, Beatrice Hastings, Nellie Hatchett, Hetty Hill*, Betsy Holik.

I—Alice Ingberg.

J—Betty Jacobs, Emily Jones.

K—Eva, Stanley and Max Kalb, Maurice Kalinsky, Lily Kinvig*.

L—Cecilia* and Georgina Lichtenstein, Rosie Langton, Irene and Arthur Llewellyn, Blanche Lindup*, Sidney, May, Henry and Edward Law, Annie Lipschitz, Mary and Annie Levine.

M—Leslie Morris*, Dorothy and Elsie McMullin, Hedley Meader, Lewis, O.L., Grace, and Arthur Morice, Kathleen* and Gracie McClure, Frances Munce, Mabel Morris*, Arabella Mainwaring, G.E.O., Winifred Marshall, Mildred Morgan, Emily Maddox*, Marie Meek.

N—Mary and H. Neligan, Eleanor and Valerie Noel, Amy and Maude Nottage, Dora and Leah Nicls.

P—Katie*, Walter and Leonard* Picknell, Lilian Pearson*, Mary Plumb*, Rhoda Partridge, Ethel* and Kathleen* Pasley, Ruth Pledger*, Kathleen Pincott, Hattie*, Mildred and Evelyn Peters, Daisy Pym, Laura Pratt, Gladys and Ethel Palmer, Hilda and Ernest Pearce*, Maxse and Gordon Pibel, Margherita Perlmann.

R—Gordon Remington, Kate Rosenbloom, Winifred Roberts, Maud* Rosenberg, Alice Reid. Marion Richards*.

S—Hilda and Constance Schaeffer, Gertrude*, Constance and Mildred Scott, Douglas Stevens, Betty Stocks*, Eveline Steed*, Mary Sowden, Mary Seed*, Flora* and Esther Simmons, Solomon Stockfish, Fanny Stileman, Alan, D. and Mary* Symon, Joseph Stephens, Herbert Stuart*, Ronald Studd, Mary Seton-Karr, Dryll, Amy* and Fred Stileman, Kathleen* and Douglas* Shepherd, Dora and Lizzie Simons, Edith* and Bessie Shepherd.

T—Theodora Thorn*, Olive Tritton, Naomi Torf, Rachel Tuskinsky.

V—May Vickers*, Kenneth Vining*.

W—Edward, William, and Edith Wheeler, Robert and Thomas Weddell, Winifred Wise*, Agatha Ward, Douglas Wilkinson, Phillis, Noel, and Cecile Wright, Mabel Wild, Dorothy White, Annie* and Sarah* Wood, Florence Wild, Joanna and Louise Wolnitzer, Annie and Lucy Willis.

Z—Sophia Zascitsky.

No. 184.—Correct answers (second list) received from:—

A—Percy Allen, Enderby Anderson, Violet Ashworth*, Irene Ashdown.

B—Lilian Butler, Charlie and Alan Banks, Dorothy Berry, Dorothy, Maud, and Evelyn Barrett, J. Corbet Browne, Dorothy Butcher, Leslie and Jasper Bell, Lucienne Brabandes, Mary* and Susette* Beck, Phyllis Boyd, Gordon Bligh*, Rose Butler, Hannah Bridgman, Lily and Gordon Boxer, Lindsay and Leonard Browne, Ernestine Buhl, Leonard Bentall*, Allen Baker, Eva Browne*, Ashley Bowker*, Dorothy Benson.

C—Cicely and Millicent Craven, Alice Crang, Duncan Campbell*, Beryl and Gladys Calvert, Dorothy Clarke, Walter Carter*, Janie and Nellie Crawford, Mary Coward, Bessie Cheale, Adelina and Gussie Clark, Carl Cope, Ida Cole*, David Colville*, Henry Curr, Isabel*, Mabel*, and Charles* Candlin, Susie Cumbers, Lydia Cleary.

D—Constance Devenish-Meares, J. Davison, Marie Denisot, A. E. Davis, Jean* and Esther Dickson, Harold Davis, Ernest Davies, Ralph Daintree, Constance Drayson, Nellie Dowsett,* Marjory and Dorothy Dyke, Agnes Darke.

E—Miriam and Muriel Ecroyd, Maud Eddey, Muriel Edwards*.

F—F. A. Figgis, Kate, Eva and Mabel Fletcher, Bessie Freeman, Louise Filhol, James Freegard, Helen Forbes, J. Fawkes, Aileen Figgis, Mary and Blanche Freeman, Hyacinth FitzSimons*, Jeanne Faucon, Marian Freegard*.

G—Gracie Grout, Dorothy Grove, Thos. Groombridge, Esther Goodman*, Frank and A. Gibbs, Colin and George Graham Brown, George* and Charles Graham, Ethel*, Alfred*, Mary* and Daisy Greenacre, Stuart, Jack, Dorothy, Edith* and Margaret* Gray, Irene and Kathleen Gough, Dorothy Goldsmith, Mary Glass, Edith Grieve.

H—Edith Holms, Bessie Hope, Theodora Hill*, Violet Holford*, Lottie E.* and Rosetta* Hamilton, Elsie Hanson, Georgette Hoffman, Ella Hake*, Stanley, Francis and Florence Hoyte, Willie Hooper, Edith* and Winifred* Harvey, Harcourt Hunter, Dorothy Harris, Jennie Holmes, Claude Hutchence*, M. J. Hill*, Ruth Hinder, Els a Hatcher, Beatrice Hastings, Nellie Hatchett.

I—Ami* and Isabel* Inglis, Alice Ingberg, Daisy Iredell, Nellie Irving.*

J—Kate Johns*, Sinclair Jackson, Emily Jones, Lizzie Johnstone.*

K—Joanie Kyle*, Isa*, Agnes*, Alex*, Wm.* and T.* Kay, Dorothy,* Grace* and Philippa* Kerr.

L—Nellie and Edith Lockhart, Dudley Lewis, Beatrice Le Mesurier, Cecilia Lichtenstein*, Blanche Lindup*, Guinefred and Elsie Leigh, Hannah Lovell.

M—Charlie Medcalf, Hylda Medill, Abraham Mack, Lewis McGregor*, John MacMurray, Barbara* and J. Macconchy, A. Mallory, Gwendoline Moir*, Annie Moule*, Lewis, O. L. and Grace Morice, Margie Marston, Mabelle Mounstephen*, Nellie*, Annie*, and Daisy* Mackenzie, Margaret Macphee, Harry and Bruce Malaher, W. C. Mallinson*, Linda McFarland, Margaret and Dorothy Morris, Emily Maddox.

N—Edith and George Nash*, Peter and Cissy Nicholson*, Amy and Maude Nottage.

P—Ruth Patient, Jessie*, Eddie and Willie Palmer, Alice Powdrill, W. M.* and Louie Penny, Walter Perryman, M. Perry, Laura Percy, Ernest Pearce*, W. Picknell, Winnie Page*, R. Partridge, Alice Palmer, Evelyn Pechey, Edith Purkiss, Isabel Phipps*.

R—Marion Richards, Elmina Roe, Jessie Roe, Gwennie Ravenhill.

S—John Smith, Frank* and Emma* Sutton, Helen* and Dorothy Stalker*, Mabel Stembridge, Kathleen Slark, D.D. Stanier, Violet Salvesen, Dollie Salt*, Binford Sellwood, Gwendoline and Wilfred Shaw, Ivy and Rosetta Sherwin, Mary Symon, Mary Seed*, Flora Simmons*, Bessie Symes, Kathleen Shepherd*, Mary de Spiganovica, Elsie Slark, Constance and Hilda Schaeffer, Muriel Sherwin.

T—Marjorie Tracey, Winnie Taylor*, M. Thomson*, Louie Tibbits*, Olive Taylor*, Alice and Frank Thompson, Olive French.

U—Queenie Upton*.

V—Kenneth Vining.

W—Charles Williams, John Wheeler, Connie Wood,* Charles Wingrave, Ronald Watson, Helen and F. Webb, Nora and Ellie Wyatt, Leonard Wild, Leonard Wall, George Willis, Greta Watson, Phillis Wright, Violet Walker, Georgina, Rachel, and James Wilson, Kathleen and Eva Wright, Pringle Wilson, Dorothy White.

Y—Maurice and Gladys Young.

FOREIGN LIST.

No. 173.—Graham* and Christine* Pearson (Tasmania). **No. 178.**—Minnie* and Cuckoo* Lister (S. Africa), Janet* Garrett (Kimberley), Alice and W. E.* Henderson (Jamaica). **Nos. 179 and 180.**—Frank* and Vera* Sjöström (U.S.A.), Lottie, Rotha and Ivan St. George (Canada). **No. 179.**—Alice and W. B. Henderson. **No. 181.**—Vera Sjöström, Dora Wallace (Canada). **No. 183.**—Helen Eardley-Wilmot.*

Personal.

Many thanks for flowers received last week.

I am glad to welcome a number of new "*Searchers.*"

RUTH PLEDGER.—The correct reference to the last question was in *Acts.*

ELLA BERRYMAN.—Thank you for your nice little letter and the enclosure.

EVA YOUNG.—I am sorry you were after all unable to get your answer sent in. I hope you have been successful in your examination.

ETHEL LARWILL.—I am sorry you will not have time to "search" any more. Perhaps when you have settled down you may find time, and get some of your friends to "search" as well.

WINNIE PAGE, VIOLET ASHWORTH, &c.—As the first question of Word Picture No. II. was rather difficult, those who have given seventy as the number of travellers have been allowed to pass as correct.

Uncle Tom's Cot—A. and B.M., 1s.; E.B., 6d.

UNCLE TOM.

Children's Scripture Union—Portions for week ending August 5.

Sun., July 30	*Ec.* xi.	9-10	Wed., August 2	*Mark* i.	14-28
	,, xii.	1-7	Thurs., August 3	,, i.	29-45
Mon. ,, 31	,, xii.	8-14	Fri., ,, 4	,, ii.	1-12
Tues., August 1	*Mark* i.	1-13	Sat., ,, 5	,, ii.	13-28

Children's Special Service Mission.

Mr. F. A. Glover, with caravan, *Westleigh* near *Wellington, Som.*: Mr. Frank McLaine, with caravan, *Blackham* and *Ashurst, Kent*; Mr. Chas. Harrison, with caravan, *Storrington, Sussex*, to July 31; Mr. J. H. P. Cutting, with caravan, *Laxfield, Suffolk*; Mr. F. P. Rowe, with caravan, *Stisted, near Braintree, Essex*; Mr. H. Lewis Ingram, with caravan, *Woburn, Bedfordshire.*

SEASIDE SERVICES.

Rev. A. E. Mansell, *Boscombe.* Mr. Edwin Arrowsmith, *Bournemouth.* Mr. H. Hutchinson, *Bridlington*, Aug. 2-31. Mr. H. B. C. English, *Broadstairs.* Mr. J. R. Naylor, *Colwyn Bay.* Rev. J. F. Sheldon, M.A., and Mr. A. C. Furse, *Cromer*, Mr. S. J. Hewlett and Mr. W. Stunt, *Deal*, July 31 Aug. 31. Rev. A. G. Dodderidge, B.A., *Eastbourne.* Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Felixstowe.* Mr. H. Hankinson, *Filey.* Mr. Phillips Welch, *Folkestone*, July 31-Aug. 31. Mr. G. O. Taylor, *Gorleston.* Mr. H. W. Figgis, *Howth, Ireland.* Mr. W. R. Moore, B.A., *Ilfracombe*, from Aug. 8. Mr. J. S. Tyler, *Littlehampton.* Mr. P. R. Hurditch, *Llandudno.* Mr. Russell J. Hill, *Llanfairfechan.* Rev. E. E. Nickisson, *Margate.* Mr. A. C. Jewell, *Penmaenmawr.* Mr. H. Steward and Rev. J. R. Pawley-Smith, *Port Erin, Isle of Man.* Rev. A. G. Dodderidge, *Portrush, Ireland*, to July 30. Mr. C. H. Collier, *Ramsey, Isle of Man.* Mr. W. B. Wakefield, Mr. E. J. Spafford, J.P., and Mr. W. H. Jope, *Rhyl.* Mr. H. T. Hodgkin, B.A., *St. Leonards.* Rev. T. S. Stoney, B.A., Mr. G. Foster-Carter and Mr. P. J. Fear, *Sandown.* Mr. J. Waters Coldicott, *Southend.* Rev. S. Mortimer Warner, *Southsea.* Mr. C. J. Small, *Sutton-on-Sea.* Dr. McAfee and Edinburgh Medical Students, *West Kirby* and *Hoylake.* Rev. G. C. Williamson, *Westward Ho*, Aug. 2-23, Mr. Ernest Thompson, *Weymouth.* Mr. E. T. M. Dennes, *Whitby.* Mr. E. Collier, *Whitley.* Rev. C. E. Haynes, M.A., *Worthing.*

The Late Mrs. Ellen C. Johnson.—The committee of the Howard Association desire to place on record their high estimate of the services and character of the late Mrs. Ellen C. Johnson (superintendent, for many years, of the Massachusetts Women's Reformatory), who died recently during a visit to England. She had achieved remarkable success in her treatment of that most difficult class, criminal and inebriate women, through her practical faith in kindly, religious and educational influences, and the exercise of that which she used to describe as of special need, "an infinite patience," aided by wise arrangements for classification and hopeful emulation, accompanied by useful industry and vigilant efforts to obviate demoralizing association. Mrs. Johnson was a prominent example of the happily increasing number of patriotic persons in the United States who are most earnestly labouring to promote the best methods for the treatment and prevention of crime.

The Protestant Movement.

THE objects and work of the newly-established Ladies' League for the Defence of the Reformed Faith of the Church of England were explained on Thursday last at a meeting held at the residence of the Earl and Countess of Ancaster, 12, Belgrave Square, S.W.

Lady Ancaster, who presided, said that there was probably not a person present who had not been interested in the controversy that had taken place during the past year. This advance of Ritualism burst upon many of them as something new, but Ritualism had been gradually increasing in power and in the number of its supporters for a long time. The time now seemed to have arrived when a stand ought to be made by those who had been accustomed to the simple services of the Church of England and the forms which they had been taught in childhood and which they all valued.

Lady Wimborne said it was important that their objects should be fully explained, and that they should prove to the public that there was justification for the existence of an organization such as the Ladies' League. The recent agitation had brought to light a great deal that they had little dreamed of. There existed all over England a vast organization which had almost succeeded in bringing the country under its grasp. The movement was the result of a subtle plan. People were quite ignorant of what was going on, for it was the policy of the Ritualists to lull suspicion and to accustom people's minds to an ever-increasing Ritualism. Reunion with Rome was the goal which was ever before the eyes of the men who introduced Romanism. English people had been so long accustomed to liberty that they could not for one moment believe that ecclesiastical tyranny would ever again lay its hand upon them, but perhaps in their sense of security lay their danger. It was well to look facts in the face, and the facts were sufficiently startling.

Lady Wimborne went on to contend that they should make a stand against a system which admitted of masses for the dead and offered indulgences to those who said them, and also admitted of services which were practically identical with those of the Roman Catholic Church. She urged all who valued the primitive truths of Christianity to join the League, the objects of which were to maintain the principles of the Reformation and to protect the Church against the revival of the mass, the system of the confessional, and other errors which were repudiated by the Reformers. They had already enrolled 600 members, and had started branches in several places. They had also received requests for help, chiefly from the clergy, in stemming the tide of Ritualism, and they were thankful for that, because it showed that there were still many who were attached to the Reformed faith, and because they wished to strengthen the hands of the rulers of the Church by showing that a vast power of Protestantism still existed in the country.

Canon Fleming pointed out that the Church was literally honeycombed with the system which had been described by Lady Wimborne. There was little doubt that a great crisis was before the country, and that in some sense the great question of the Reformation would have to be fought. The time had come when everyone must take a side on this question. He hoped that one of the results of the trouble might be that High Churchmen, Broad Churchmen, Evangelical Churchmen and clergy would be drawn closely together in their determination to withstand Romanism. The only remedy for the evil was for the laity to combine, and he was glad that an example was being set by the ladies of England.

Spain.—A correspondent sends a copy of an interesting letter from Don José de Aranda, describing a meeting recently held by the latter in Madrid. The gathering took place in the house of a friend, and was attended by a number of influential ladies and gentlemen. The speaker pictured a Spain which should be great, Christian, Evangelical. Deep attention was paid, and when Don José de Aranda offered prayer for Spain, the audience instinctively rose, and some were in tears. In response to requests, meetings are to be long held weekly for Bible study.

Rome's Tactics Abroad.

MR. G. GRAHAM, of La Mission Evangélica, Las Flores (F.C.S.), Argentine Republic, sends home interesting details of his efforts to spread Gospel light amid much spiritual darkness. He says: "A fortnight's special mission has been conducted in this town by priests sent from Buenos Ayres. Before it closed the Bishop confirmed everyone that could be persuaded or morally *compelled* to undergo the operation. Persons living together as man and wife, having many children, have been christened, married, and have taken sacrament all in one day!

"It has been a rough time for the poor *Protestantes*. Parents have been forbidden to send children to our schools on pain of committing mortal sin. The like ban is upon attendance at our meetings and all our literature. I quite expected to lose half my scholars, but was surprised to see all return next day except two boys of one family. The father half promised to send them when the heat of the Romish revival has cooled. The prohibitions and threats of holy (?) fathers are but lightly regarded. The priestly mission has impressed most young girls from fifteen to twenty years of age, who suddenly found out how much sin they needed to confess to the youngest and most handsome of the missionaries. This diabolical work has been carried on from five o'clock in the morning. Rome's efforts are being redoubled in Argentina, and there is much need for the Church of Christ to make more strenuous effort to counteract this awful current of anti-Christian evil while there is such liberty of worship in the land."

The Water Lily.

(From the German of Julius Sturm.)

The lily, on the wind-vexed lake
Tossing, the storm must brave,
But grieves not, for her root is safe
Far 'neath the troubled wave.

Would'st thou, my heart, in storm and flood
Be like the lily pure?
Drive deep thy roots into the Word
That doth for aye endure.

H. G. Langmore.

Alone With My Bible.

Alone with my Bible! How sweet to prepare
For the conflicts of life by a season of prayer!
My spirit shall rise every hindrance above,
As I bathe with delight in God's ocean of love!

Alone with my Bible! Alone with my God!
As I trace out the steps that my Saviour hath trod!
The light of his Spirit here beams on my soul,
As I seek to press on to the heavenly goal.

Alone with my Bible! What glory divine
On the page of the Gospels doth ceaselessly shine!
How oft in mine ear do the promises ring,
Confirming my trust in my Saviour and King;

Alone with my Bible! Here too may I learn
With wisdom the teachings of Truth to discern;
A conscience illumined with light from on high
Will guard from the snares that around us may lie.

Alone with my Bible! Thus may I draw near
to the footstool of grace with no rising of fear;
The Saviour who died to redeem me from sin,
My heart by his Spirit will quicken within.

Alone with my Bible! Here Heaven I view,
The hope of whose glory my strength shall renew!
The waters of life that here ceaselessly flow,
My Spirit refresh as no fountain below.

Alone with my Bible! No friend do I need
To open the meaning of truths that I read;
For Jesus is near with instruction unbought,
And truly He teacheth as never man taught!

Alone with my Bible! What mercies untold,
These pages of God's inspiration unfold!
With blessings unnumbered, a limitless store,
With God and my Bible my cup runneth o'er.

Clevedon, Somerset. Wm. Kitching.

International S.S. Lessons.

August 6, 1899.

The New Heart.

Ezekiel xxxvi. 25-36.

Golden Text—Ezekiel xxxvi. 26.

Introductory.

EZEKIEL, whose prophecies are contained in this book, was the son of Buzi, a priest at Jerusalem; he was most likely a priest himself, and used all his powers to persuade the people of Judah to repent and return to their God. He experienced all the horrors of the siege of that city, and was carried away into Babylon with King Jehoiachin (2 Kings xxiv. 11-17). There were many exiles from Israel settled in Babylon, and Ezekiel made his home on the banks of the river Chebar, and there he lived and prophesied for about twenty-two years. He began to prophesy about thirty-four years after Jeremiah did, when Daniel had been ten years in public service in Babylon. Certain people trying hard to stir up the Jews to rebellion, Jeremiah sent letters to the captive Jews from Palestine to show them that the only way to be saved was to turn from their sins to Jehovah (Jer. xxix.); and Ezekiel taught them the same truths in Babylon. They must return to their God before they could return to their country.

The Book of Ezekiel.

Ezekiel had many wonderful visions which he records in this book, and we find in it prophecies of judgment against Judah and Jerusalem, seven prophecies against heathen nations, and from chap. 33 to 48 prophecies respecting the restoration of Israel. He teaches that *purification* must come before *restoration*, and God's desire and willingness to save. The Good Shepherd, the sprinkling with clean water the type of the Holy Spirit's cleansing, the change of heart, showers of blessings, of all of which we know so well now the meaning, are to be found in this wonderful book.

Ezekiel xxxvi. 25-36.

Verse 25. The prophet has, in the previous verses, been picturing the great sin which defiled God's people, and the punishment which befel them in consequence; then comes the promise of return. *Then*, when the right time comes, God promises cleansing. Sin is to the soul what dirt is to our body; we can wash our body clean, God only can wash the soul clean. Water is only the symbol or sign, so its application even in a small quantity was sufficient (Num. xix. 17-19, Ps. li. 7, Isa. lii. 15, Heb. x. 22, 1 Pet. i. 2).

Verse 26. The heart in our body is the centre of its life, so here is used to mean our living selves and character, our whole self needs to be new entirely, not patched up. A heart full of sin is like a stone, cold and hard and dead (John iii. 3-8, 2 Cor. v. 17, Titus iii. 5.

Verse 27. God's Holy Spirit put into the cleansed heart.

Verses 28, 31. Promises to those who have a pure heart filled with the Holy Spirit, all true for the Christian; the Heavenly land (Rev. xxi. 1-3); Deliverance from sin (2 Cor. i. 10); prosperity and plenty (Matt. vi. 33); a changed nature (Zech. xii. 10; Rom. xii. 2).

Verses 32, 33. The reason why God saves, not because of any goodness in us, but for Jesus Christ's sake (Eph. ii. 5).

Verses 34, 35. The truth of this is proved in every heathen nation where the Gospel is proclaimed and accepted. Examples in the South Sea Islands, Alaska, Mongolia, &c.

Verse 36. Additional reason, "The heathen shall know," &c. (John xvii. 23). *Note* the certainty of God's promises and threatenings (Num. xxiii. 19; 2 Cor. i. 20).

Practical Points.

1. Sin is a captivity. John viii. 34, Rom. vi. 16.
2. The first great need of each one is cleansing. Ps. li. 5-7.
3. Cleansing from sin, implies forgiveness, freedom from its punishment and power to keep from sinning in the future. Rom. v. 9.
4. We can never obey God's laws without the help of his Holy Spirit. John xiv. 26, xvi. 13.
5. Change of heart, the new heart, not patching it up ourselves by trying to be good. The good must come from inside. Painting a pump outside will not make its bad water good. If your watch will not go, polishing the case will do no good

Day by Day.

SUNDAY, July 30. 2 Sam. xiii.

THE sin of the father reappeared in his children, and as David had dealt with Uriah, so Amnon dealt with Tamar, and Absalom with Amnon. The sword began to work its vengeance in David's home as God had foretold—a work from which it would not desist. One sometimes is disposed to think that the ancient affirmation that sin should be visited upon children's children has its fulfilment, in part, in the dread law of heredity, through the bias towards evil, which is strong in the parent and becomes repeated in the child. Like father, like son.

A little boy in the circle of my knowledge, five years of age, swore at his mother last week, using words which first revealed his father, and then showed that he had inherited his father's disposition. Parents make for their children little coats other than those which a mother's hands prepare. Be careful to exercise godly self-restraint, modesty, virtuous and noble bearing, that the natural tendencies of your heart may be restrained.

It seems difficult to believe that this is the home-life of the man who wrote the Psalms. Ah! it was better for him amid the rocks of the wild goats than amid the luxury of Jerusalem. We all prosper most amid the bleaker climate of adversity than in the enervating plains of prosperity. The early races of men, who were the weaker, were driven up into the hills; but in the course of centuries the mountaineers descend as an avalanche to wrest supreme power from the enervated dwellers in the plains. Capua destroyed Hannibal.

MONDAY, July 31. 2 Sam. xiv.

The king yearned over Absalom, and desired the society of his favourite son; but he dreaded public opinion, and hesitated. If he were to recall Absalom without punishment, would it not shake the foundations of law and order throughout his kingdom? Joab, therefore, aware of the conflict between parental affection and kingly duty, sent to Tekoa, a village twelve miles south of Jerusalem, for a woman of unusual intelligence, who by an apt parable proved that there were occasions in which murder might be condoned. In the midst of her discourse she dropped the golden sentence that God doth not take away life, but deviseth means that his banished should not be exiled from Him (See R.V.).

God *has* devised means. In David's case there was no attempt to meet justice; he simply slurred over his favourite's fault and bade him return. There was no effort to meet the demands of a broken law and the inexorable, imperious exactions of justice. And to this fatal act must be attributed all the disaster that followed. When men speak of God forgiving iniquity apart from the Atonement, they are in effect demanding for the universe that which wrought so fatally for Israel. By force of contrast this story sets out the wonderful scheme of salvation in which the holy Lawgiver has satisfied the claims of his law in the Person of Jesus. He is just as well as the Justifier.

How apt an illustration that barley-field on fire furnishes! Often God sends for us that we may enter into terms of peace with Him. But we steadfastly refuse until He casts fire into our choice possessions; and as the lurid light threatens to destroy all we have loved and hoped for, we come to terms.

TUESDAY, August 1. 2 Sam. xv.

David's government had become lax. Many causes were waiting for settlement, which, either on account of growing infirmity, or because of the weakening effect of luxury, were allowed to accumulate; discontent was rife amongst the people. This was Absalom's opportunity, and he set himself to attract the national good-will, sparing neither prodigal expense nor fawning civility. The result was that the conspiracy was strong, and the people increased continually after Absalom.

How soon the heart becomes alienated from Christ! Unlike David, there is never any waning in the strength of his right hand, or the tenderness of his heart. And yet Absaloms ingratiate themselves, and draw off love which should be devoted to Jesus alone. Let me ask whether there is some favourite indulgence which fawns upon you, and secretly gathers to itself those affections which once clustered at the feet of Jesus. If so, beware, lest the King presently leave his city, and you are left to reap the fruit of the transference of your heart's allegiance.

Every step the king took from his palace aroused the warm devotion of those who knew him best. The foreign guards, natives of Gath, whom he had enlisted in his service years before, specially evinced their loyalty by the mouth of their leader Ittai. One of the noblest speeches ever addressed by man to man was uttered by the brave Gittite. And whilst Jesus is rejected by a hostile world, it would be well for us to take it on our lips. "O Son of God, wherever Thou shalt be, whether for life or death, there would we be also. If we live, we would live to Thee; if we die, we would die to Thee; that whether in life or death Thou mayest be all in all."

WEDNESDAY, August 2. 2 Sam. xvi.

The calamity of this period of David's life revealed many characters, his own, Ziba's, Shimei's, and Ahithophel's. In this he closely resembles our Lord, whose Cross has been the touchstone of trial to myriads.

David's behaviour was in every way admirable. The humiliation and resignation which he expressed, first in his speech to Zadok (xv. 25, 26), and secondly in his words to Abishai (xvi. 10, 11), are evidences of a truly sanctified spirit, which, though it had fallen, was now evincing its native temper and beauty. Whenever misfortune comes to you, whether it be through Absalom or Shimei, be sure to accept it as part of your Father's discipline. Refuse to see in it the hand of man merely, but the Father behind it. It is not Judas, but the Father, who has put the cup to your lips. "Behold, here am I; let Him do as seemeth good unto me." "Let him curse, for the Lord hath bidden him."

Ziba takes the opportunity of improving his position at the expense of the lame Mephibosheth; Shimei vents the spleen of Saul's race, fretting proudly against the rule of David, and only waiting for an opportunity to express itself; while Ahithophel throws in his lot with Absalom, and panders to his worst passions.

O Saviour of mankind, cast out by thine own people, the exile of the world, how often have thy sorrows revealed thine apparent friends, showing them to be faithless and hollow! How often hast Thou gone out, without the camp, solitary and forlorn, whilst those who had spoken loudest in thy presence are ashamed to confess Thee, even with bated breath! How often have the keen intellects of those who once acknowledged Thee been turned against Thee!

THURSDAY, August 3. 2 Sam. xvii.

What a contrast to the plottings and stratagems of David's foes was his own state of mind, as disclosed in Ps. iii. and iv., written at this time! At Jerusalem, they were taking counsel against him. Ahithophel speaks of him as weary and weak-handed, and describes the ease with which he may be smitten. Hushai pictures him as chafed in his mind, like a bear robbed of her whelps. The messengers are hastened by the fear lest the king should be swallowed up, and all the people that are with him. But David betakes himself to God. He knows that God is a shield about him, so that there is no need to be afraid of ten thousands of people. He lies down in peace and sleeps, because God makes him to dwell in safety. He knows that God hath set him apart for Himself, and that He will answer to his call. And yet he knew that these disasters were the result of his own terrible fall. It would appear as though he had so deeply repented, and had been so blessedly and entirely forgiven, that he felt able to claim and rejoice in all the old nearness to God which had been his portion in earlier days, unstained as yet by gross sin.

But this is the prerogative of all whose iniquity is forgiven, and their sin covered. Though we cannot forgive ourselves, and go softly as we remember the reproach we have brought on the cause of our beloved Lord, yet we absolutely accept his assurances for forgiveness. We know that we are not only forgiven, but justified; that God has put away our sins as far as the east is from the west; and that we are accepted in the Beloved. Thus we are able to go to Him, with respect to all the complications which our shameful sin may have caused, and to believe that his guardian angels keep watch and ward around us.

FRIDAY, August 4. 2 Sam. xviii.

Our Absaloms cause us sore sorrow. Others rejoice that they have been removed out of our lives. They see the havoc and devastation which have ensued from their misdeeds, and long to save us from the results of our fond and foolish indulgence. But we can never forget them. We feel as though life had nothing left in it worth our having. A heavy shadow rests on all other circumstances and incidents, which otherwise are fortunate and happy enough to lift us into the seventh heaven. The victory, the success of his brave soldiers, the certainty that the crown would again encircle his head, and the kingdom come into his hand, seemed all too little to counterbalance David's anguish, because Absalom was no more.

There is something here which baffles explanation. This infinite tenacity of fond affection passes comprehension. And yet how much the world owes to it! To all the baseness and badness of its reprobates there is this marvellous makeweight, that some one loves, cares, and is sorrowful. Where sin abounds, grace still more abounds. Where sons plunge into their evil courses, mothers fill heaven with their tearful pleadings. The prodigal's journey into the far country brings forth into clear evidence the father's noble generosity. We should have missed this glimpse into David's heart had we not known Absalom's guilt. The two stories go down the river of time in company, the fragrance of the one counteracting the ill-savour of the other.

But David's love could not avail to save Absalom from the effect of his evil ways. There is that in man which can thwart the designs and reject the pleadings of the tenderest love, even that of the Cross of Calvary! Ah me, that such a heart should beat in my breast!

SATURDAY, August 5. 2 Sam. xix.

When Absalom was dead, and the rebel bands were scattered, the people thought of their old love; they remembered the days when David was their national champion, and their hearts smote them for their ingratitude; and they said one to another, "Now, therefore, why speak ye not a word of bringing the king back?"

Some have lost the sweet sense of his presence; perhaps through an act of sin, or unholy habit of soul. Satan comes to you and tells you that you were never a child of God, that you have committed the sin for which there is no forgiveness, and that you may as well stay where you are. How can you expect to be taken back into his favour, against whom you have so shamefully rebelled! Ah, you must not think such hard things of Him. He says, "Return, return, ye backsliding children, for I am married unto you." Surely you cannot be content to remain in cold isolation! Do you not remember the former days till your heart longs for their renewal? Oh, that one might provoke you to a sacred jealousy! Oh, that you should be filled with an insatiable hungering and thirsting after your King, who was also Brother and Friend! He longs for you, and waits to bow your heart in allegiance to Himself. Why speak ye not a word of bringing Him again to the throne of your life? It needs but the bending of the will, and the speaking of a word.

Then let us all endeavour to bring Christ back to be King of the world. There is need enough. The usurper only works his evil way of licence and passion. Men sigh beneath his awful tyranny. But what will it be when the King comes!

Mitsie's Necklace.

A SOCIAL evening in our pastor's home, which is always bright and enjoyable, was the other evening exceptionally so, for the principal guest was a missionary who had returned from Ceylon, and who possessed, when suitably drawn out, the rare gift of vivid narrative.

On this occasion a cross-examination was most spiritedly conducted by the youngest son of the Manse—a boy of five—who, having thus early become an enthusiast in the Mission cause, and having already determined to become a missionary himself, thought this a grand opportunity for increasing his store of information concerning the perils and adventures of life amongst the heathen. He accordingly planted his sturdy little person on the hearthrug in front of the veteran, and soon opened the flood-gates of thrilling description by his naïve questioning. It is one of the striking stories thus elicited that I write to pass on to the readers of The Christian.

Mr. Parsons was sitting in his study in Kandy one morning in early summer, battling as best he might with the enervating influence of his environment — Nature in her most gorgeous dress, her every touch tender and soothing; the air laden with fragrance of tropical plants, but its languorous breath relaxing every fibre of the physical energy and making the English-born missionary long for the refreshment of a breeze from the homeland. Under the circumstances reverie was more congenial to his mood than sustained thought, and, leaning back in his chair, he mused on the "sweet uses of adversity." "Yes, bracing influences are best after all," he said softly to himself. "Cloudless skies and sunny hours sound attractive; but oh! how relaxing they are!" The first rough draft of a new sermon lay on his study table, its subject "The Reasonableness of God's Discipline;" and he roused himself to his work as illustration of this truth came trooping in upon him, suggested by his physical surroundings.

He wrote on eagerly, forgetting, under the inspiration of new thoughts, and time passed unheeded, until his eye suddenly brightened at the sound of little pattering feet, and of impatient fingers fumbling with the handle of the door. He rose quickly enough to admit the intruder, a bonnie wee girl of three, panting with excitement to tell her news. She spoke in the musical Cingalese tongue; but the English interpretation of her words was that there was a beautiful necklace lying on the verandah steps which Mitsie would like to have—oh, so much! But she had not touched it till father gave her leave, and would he please come very, very quick, and give her permission to possess the treasure? Mr. Parsons, with a glance of regret at the MS. which was progressing so well, yielded to the yet stronger attraction of his child's wish, and, taking her hand, passed through the central court and out on to the steps of his bungalow, Mitsie prattling excitedly all the time. "There, there, father!" she cried, darting away from him and standing entranced before the beautiful treasure. It lay there, a gorgeous thing studded with jewels, so like a brilliant chain flung down from a lady's trinket-case that even Mr. Parsons was deceived for a moment; but, as he looked, he saw the almost imperceptible pulsation of life within the coils, and then he knew! Mitsie's necklace was a beautiful snake, one of the class whose bite is not necessarily fatal, but always poisonous and often dangerous.

This is one of the stories that seems to point its own moral; but perhaps I may be permitted to speak of one or two lessons which it has taught me. And, first, *that beauty is not always a guarantee for desirableness.* There are many things since the day of Eve's sad experience that are pleasant to the eye, but which contain, nevertheless, a poisonous fang. Satan knows well how to ensnare through "the lust of the eyes," and the glamour that is cast over the soul by the spell of beauty in art and literature, and even in religion, ranks foremost amongst his deadly devised traps. Perhaps the most noticeable example of this is furnished in the region of dramatic art, which relies so much for its attraction, on the perfection of all that appeals to the senses, and often has, too, in its external aspect, such an air of innocence and harmlessness that it has found apologists among some who wield a powerfuul influence even in the world of Christian thought.

Sometimes the poison works slowly in the gradual deadening of spiritual taste and appetite in those who frequent the theatre; sometimes the evil flashes out in unconcealed malignity when pieces, undeniably immoral, are acted before crowded audiences composed largely of young and specially impressionable spectators.

And is not wee Mitsie's action exemplary for us all? In presence of such rapidly increasing conformity to the world, when the judgment is so apt to be warped by the lax views of fellow Christians, is it not necessary to be on our guard against anything *doubtful*, however fascinating its allurements may be?

I heard the other day of a celebrated oculist who gave up playing at cricket because he found that it injured the extreme delicacy of touch which was indispensable to excellence in his profession. The restrictions of our Divine Guide are not arbitrary. He prohibits nothing that is not in some way hurtful, either by lessening our power to bless others, or by a directly malign influence on ourselves. So we may well trust Him to say us nay concerning some imaginary enjoyment in the present, when it is to fit us for keener participation in the fulness of joy and the pleasures for evermore that He is preparing for us at his right hand.

Percy Park, Tynemouth. M. C. F.

A Solemn Warning.

OF the Revival forty years ago, an esteemed correspondent writes:—Thinking again of those early days of revival (I was a mere child at the time), there comes the solemn remembrance of some who seemed on the very verge of decision for Christ, and yet did *not* decide. Two faces I recall—amongst many of those who passed into the room for inquirers—the faces of two young men who were evidently greatly moved. One of these, after being many years bedridden, and constantly visited by earnest Christian friends, passed away quite recently; but, alas! undecided still, as it was feared. And of the other it can only be said that there is no visible token of his being nearer decision now than he was forty years ago. There may be some of your present readers who stand where those two waverers stood on those solemn days. Oh, that a word of warning might reach them, for it is a terrible thing to be so near the goal of blessing, and yet to miss it; and it remains true—

They who will not take, *reject.*

National Truss Society.—Were it not for the timely aid rendered in many urgent cases by this Society, now in its 113th year of usefulness, many poor people must become permanently incapacitated for daily labour; and it is owing to the help so promptly afforded that they are enabled to continue their occupations without recourse to parochial relief. During last year 3,251 instruments were supplied, and it is doubtful whether, without the assistance of such a Society, many of the recipients would have been relieved at all. Times of grave anxiety arise in carrying on the work, incoming funds not always being equal to demands. Hon. secretary, Mr. James Swift, 1, Arthur Street West, London Bridge, E.C.

The National Refuges.—The Earl and Countess of Jersey, and their daughters, entertained, on the 19th inst., 600 boys and girls of the National Refuges for Homeless and Destitute Children. The fête took place in the grounds of Osterley Park, the event being the red letter day of the year to the children. Mr. H. Bristow Wallen, secretary, and a staff of officers, accompanied the party, which included the sailor boys of the *Arethusa* and *Chichester* training ships; the boys of Fortescue House, Twickenham; the Farm and Shaftesbury Schools, Bisley; and 200 girls of the Society's Homes at Sudbury and Ealing. The excellent brass bands of the *Arethusa* and Twickenham Home enlivened the proceedings. On leaving Osterley Park the young people expressed their gratitude by enthusiastic cheers.

Servants of All.*

THIS instructive book, in which Mr. Bramwell Booth outlines the career, and indicates some of the varied responsibilities of a Salvation Army officer, affords many interesting "inside" glimpses of the organization.

Mr. Booth describes the genesis of officership in the young man or woman who enthusiastically "applies for the work." The experience of a lad in a village ironmonger's shop is adduced as typical:—

I stayed up three whole nights last week to pray to God to take away the feeling that I was the one, but it is still here. I am very ignorant. My wages is only 10s. a week. . . . I do not mind what I go through if only I am any good to get people saved. I will pray all night to-morrow, when you will get this letter, for God to direct you aright.

"That all-night vigil," adds Mr. Booth, "brought the right answer. The lad has long since come into a position of honour amongst us."

In a reference to the Training Homes, we learn that

Its best work is accomplished in character-building. It is a school for the ignorant. It is a house of prayer. It is a desert place for seekers after God. It is a home of industry—for there are no idlers there . . . . But it is more than all this, it is a place in which we weave the stuff of which good soldiers are made, it is a manufactory for the making of men.

Coming to the toils of the "field" or evangelistic work, with all its attendant labours in visitation, open-air and indoor meetings; rent and gas bill raising; the management of men and women; efforts to attract the negligent; the disposal of army literature; the children's work, and what not, Mr. Booth observes:

Leaders in war can only be made by serious and desperate fighting, and it is not therefore to points where the battle goes with less of personal danger, but rather to the "high places of the Field" that many of the youngest officers are despatched. How gloriously the end attained crowns the work, hundreds of the most useful soul winners amongst us, both at home and abroad, bear witness.

With descriptions of some of the dangers and temptations of the fight, to "fall back into a wretched mediocrity of religious experience," the life of the officer is traced, with copious illustrative extracts from books and letters, to betrothal, marriage, and death. Mr. Booth's work has, in this connection, some pathetic passages, and, with regard to the question of discipline, does not disguise the fact that implicit obedience is required.

The organization of the army is military. Having tried government by committees and conferences composed of persons selected by the people they have to govern, and having found that those who work best care least to talk, while those who talk most seldom care to work, the government has long ago been reduced to two simple principles—authority and obedience.

The book concludes with a well-stated home and foreign missionary appeal for £50,000.

Church Sanitary Association.—The seventh annual meeting of this Association was held on the 19th inst. Mr. G. W. E. Russell, who presided, pointed out that our Saviour had always acted for the benefit of the soul by attention to the welfare of the body. The needs of the work were made evident by the deplorable social conditions existing in overcrowded London; and the chairman read some graphic remarks of Canon Scott Holland, showing what "home, sweet home," meant to the poor of London, who lived in overcrowded, filthy dens. Dr. Schofield advocated that "the Bishops be respectfully invited to consider the desirability of requiring from candidates for the ministry some knowledge of the laws of health." Clergymen, he said, were brought into close contact with the poor, and it was necessary for them to systematize the sanitary teaching that they were already imparting. Knowledge not only meant power, but it meant ease. The nation trusted the clergy, and felt that they could do good by promoting sanitation. Dr. Bond, medical officer of health for Holborn, said that legislation would not only benefit the public, but traders as well. Since a meat inspector had been appointed for his district, diseased meat had disappeared from Holborn.

* Servants of All. By Bramwell Booth (6d. *101, Queen Victoria Street, E.C.*).

Home Missions.

To Interest Our Villagers.

By MARGARET A. ROLLESTON.

IN The Christian of last year there were some very interesting articles on village work, and in the present number of the *Nineteenth Century* there is an article from the able pen of Dr. Jessopp on the needs of our country districts. Dr. Jessopp's article is, indeed, written from a different standpoint from that taken by the writer in The Christian; the former has for his immediate object the bodily and intellectual needs of the villager, while the latter was considering solely his spiritual wants. The aims of the two writers are, however, not different; for, while acknowledging that salvation can only be found in Christ Jesus, and that "the old, old story" is for ever new, we must not forget that God now, as of old, speaks to men "in divers manners," that Christ Himself when on earth did not neglect the bodily needs of those who came to Him, and that, therefore, in providing for the bodily and intellectual needs of the people we are taking steps to advance God's kingdom.

But possibly the readers of Dr. Jessopp's article may rise from it with somewhat a feeling of despair. "The fields are," indeed, "white already to harvest," but where are the labourers, the men of wealth, who will be ready to give their money for the good of the villages as they have shown themselves ready to give it for the towns? Desirable, however, as the consecration of a millionaire's wealth would be to the improvement of our villages, the work need not stay for them, and I would venture to suggest a very modest plan which has been tried with some measure of success, and which, as involving little expense and not an undue amount of time, can be tried by persons living in the country who have neither much money or time to spare. The plan might be called an Industrial and Natural History Movement; and I shall best explain it by relating its

ORIGIN AND PROGRESS.

Last autumn two friends and myself settled in the semi-suburban country district of A. Lying twenty miles from London, it is in the heart of most beautiful scenery, but labours under the disadvantage of being neither quite country nor quite suburban. A group of jerry-built houses forms a probable centre to a fast-growing neighbourhood, and the surrounding country is dotted here and again by villages, scattered cottages, and by the houses of the country gentry and of business men. The cottages are over-crowded, and their inhabitants have the evil reputation of being foul-mouthed and hard drinkers.

Through working in the Sunday School we soon got to learn the condition of the place, and we were anxious to do something to give the boys and girls rational employment in their spare hours. The superintendent and the other teachers gladly gave their help, and an evening was given up once a week to teaching the boys and girls, whose ages ranged from seven to seventeen, fretwork, basket making, drawing, netting, knitting, and sewing, with the immediate view of holding an industrial exhibition this summer. The evenings proved a great success, and until the long days came the room was crowded with boys and girls glad to get away from their cramped and wretched homes. So much for the industrial side of the movement.

The Natural History scheme was started by a wild flower competition. We gave out that a prize would be given for the largest number of different wild flowers collected between March and the exhibition in June. Each competitor was given a little penny note book, and every week the competitors came to our house with the new flowers they had found during the week and their books into which we entered the names of the specimens. Some Saturday afternoons were given up to flower hunts under the guidance of a young lady well acquainted with the names and habitats of our English flora. To most of the children it was quite a revelation that trees like the oak, yew, hazel, &c., whose fruit they knew well, must have flowers, and that all yellow flowers were not buttercups or dandelions! But they soon became quick to notice minute differences, and gave us many an anxious search in Johns and Hooker!

In the middle of June the exhibition was held, and there was really quite a decent little show of baskets, fretwork, dressed dolls, needlework, cakes, live rabbits, kittens, fresh water aquariums, bunches of flowers, &c. Some of the geometrical drawings were tacked on to the walls, and also the schedules, made by the children themselves from their books, of the flowers they had found.

In this competition a girl, who had gathered 150 specimens, won the first prize, and a little boy of seven years, who had found 137, had the prize for the juniors. Some of the exhibits were sold; the exhibitors who had paid for their materials taking the money that their exhibits sold for; while that given for the articles the exhibitors had not paid for went to us, and thus we were able very largely to recoup ourselves for the expenses we had incurred. The children and many of the parents took the keenest interest in the show, and we think that we have already seen some good results. One girl, for example, who comes from one of the worst homes, and has had the look of a half wild creature, has already got a more self-respecting manner, and it is satifactory that the interest roused in flowers has not been dropped. A lady has kindly offered to give a magnifying glass to each child who perseveres in the wild flower collection for some weeks longer, and we are hoping to get the boys to make butterfly and beetle collections with a view to an exhibition next year, which we hope may be on a larger scale, including the parents.

The possession of a hobby is a great weapon with which to guard against the attractions of the public-house, and we trust that by God's grace we may be able to implant in the minds of these children a love of the wonderful works of God, and thus, in supplementing more directly religious work, may be allowed to help in the formation of the character of men and women, whose conscious aim will be "to glorify God and to enjoy Him for ever."

S.A. Exhibition.

PHILIP'S reply to Nathanael, "Come and see," embodies a principle of wide application in Christian work. An opportunity to see something of the proportions of Salvation Army work is afforded at the Agricultural Hall, Islington, in the exhibition which is to be continued daily until August 8.

Nearly all the countries where the Army is at work are represented. One hundred and fifty delegates from these countries, dressed in the costumes peculiar to the nation from which they come, are at work in the various sections. In addition, many officers and employés are to be found at their posts in the home departments, which include architects, life assurance, bank, musical instruments, medical, and trade in all its operations; industries for the women aided by the rescue department, men's social, and other branches of the Army's social scheme.

India is represented also by

A GROUP OF CHILDREN

rescued from the recent famine, who are dressed in the costumes worn by the different castes in India. Africa is typified by a Zulu kraal, with five huts of differing shape. Mr. and Mrs. M'bambo are an interesting Zulu couple.

A large section is devoted to Europe, and here are to be found Dutch and Belgian peasants and fishermen, a coal mine, windmills, Dutch ware and flowers, Dutch canal boats, Dutch dairy, a Danish farmhouse with country women, a *fac-simile* of Luther's room, and goods manufactured in Germany. Alabaster busts, mosaics, Majolica ware, a gondola and gondolier, with a captain who formed one of the celebrated Garibaldian Legion, represent Italy.

A brass band in national costume comes from Sweden, and a model of the Swedish headquarters is combined with curios of Scandinavian life and products. Finland has a variety of exhibits, including peculiar stringed instruments. There is a Swiss chalet, with exhibits of wood-carving, musical boxes, and household utensils. America, Canada, Japan, Bermuda, South America, and the West Indies are also well represented.

Last Saturday a private view of the exhibition was given to leading members and friends of the Army and to representatives of the press. An auditorium has been erected near the Liverpool Road entrance, and here, in the afternoon, an attraction was found in the action songs and

MUSICAL DRILL BY JUNIORS

in costume, with dumb-bell, scarf, sleigh-bell, and other auxiliaries. The youngsters are also trained to alertness and promptitude by taking part in representations of reviving the drowned, helping injured cyclists, and rescuing from a burning house.

The auditorium presented to the eye a compact mass of humanity gathered to welcome "the General" at an evening meeting. Mr. Bramwell Booth reminded his hearers that the General had recently returned from a tour in Australia. General Booth, on rising to respond to his son's words of welcome, was received with enthusiasm. A review of his past life, to which kind allusions are continually being made, compelled him to regard himself as neither more nor less than a plain man who had striven to do what in him lay for the glory of his Lord, and the temporal and eternal interests of men. God had given him a wondrous harvest, of which they saw a few imperfect specimens in that building. As to Australia, in proportion to its population, the "Army" has had, perhaps, as great a success, and possesses to-day as strong a hold upon all classes of the community there, as it has in any other part of the world. The Government could not very well be more sympathetic, and grants of money freely given to

SOCIAL OPERATIONS BY THE ARMY

are a substantial evidence of that friendliness. Turning to the exhibition, and dealing with various objections which might be raised to this "Salvation Show," he declared it would embrace nothing contrary to the Spirit of Christ. Its promoters desired to encourage their own comrades, and to show friends who have supported them with sympathy, prayer, and funds, something of what they had by their generous co-operation enabled the Army to accomplish. He trusted that the great outcome of the exhibition would be a fuller, deeper, more Christ-like consecration in all "soldiers," so that their words of welcome may be turned into acts which shall lift still higher, in this great city and throughout the world, the Cross of our Blessed Lord and Saviour Jesus Christ.

After the General, some foreign representatives spoke. It was affecting to hear one of the little Indian famine children say, "No father, no mother; but, thank God, we found a happy home in the Salvation Army, and the dear General is now our father!" Meetings of a varied character will be held almost daily during the continuance of the exhibition, and it seems scarcely necessary to say that the liquor bars are closed.

The Burial, Funeral, and Mourning Reform Association.—At the annual meeting, held in the Church House, Westminster, Sir Dyce Duckworth, M.D., said that there was a change for the better from the old-time customs which had terrified him as a child, but there was now a tendency to exaggerate. Funerals should be simple, dignified, and inexpensive. Leaden coffins were objectionable, and so were old-fashioned family vaults. The period of wearing mourning apparel should be limited; and everyone should decide for himself how his body should be buried. It was the duty of the Church to foster a healthy public opinion on these questions. Rev. Septimus Buss suggested that the Bishops be respectfully invited to consider the desirability of the sixteenth Sunday after Trinity being named as suitable for a few words on burial, funeral, and mourning reform, because of the appropriateness of the Gospel appointed to be read on that day.

French Work in London.

THE anniversary of the mission to French-speaking foreigners, carried on in connection with the French Protestant Church, Bayswater, was recently held by kind permission of Mr. and Mrs. Thomas Greer, at Grove House, Regent's Park.

A large gathering of friends came together, in spite of unpropitious weather, and Sir George Williams presided. The pastor, Rev. J. M. H. du Pontet-de la Harpe, gave a lucid description of the work. Many leading pastors and missionaries have held meetings, and numerous instances of definite blessing could be thankfully recorded. Great importance is attached to the diffusion of the Bible and of sound literature. The pastor endeavours to remain in touch with old members throughout the world. House-to-house and hospital visiting is maintained by a colporteur and others. The work among anarchists has been attended by hopeful results. An interest in the Word of God has been awakened in some well-known and avowed anarchists, who have read the sacred volume with diligence, and some have attended evangelistic meetings. The children's work continues to flourish, and the agencies for providing employment for governesses and domestics have been useful in hundreds of cases.

Through extending a timely helping hand to some poor and friendless foreigners, who, owing to illness or other circumstances, were in dire difficulty, the Mission has been the means of saving many from utter despair, and of restoring to the community humble, it may be, but useful members. Roman Catholics have embraced the Reformed Faith and joined the church, and this Protestant community is permeated by a truly healthy and cheering missionary spirit. Consequent upon the visit of M. Coillard, a Zambezia society was formed, with the object of praying and working for foreign missions. Out of their scanty means the people are always ready to show their sympathy with every Christian effort. Out of their poverty, with warm hearts, they contributed £33 last year to foreign missions.

It is regrettable that the medical mission has to remain closed for lack of funds, and that the general work is hampered by debt. Communications may be addressed to Pasteur du Pontet-de la Harpe, 16, Kildare Gardens, Bayswater, W.

Imperial Mission, Hanley.

THIS good work was commenced by Gipsy Smith in 1882 in a circus building, which, serving as it did for a beginning, is ill-adapted for a permanent work such as has been since established. If the work is to be placed on a firm and sound basis, more suitable premises must be provided.

The work already done, and being carried on by the present superintendent, Mr. William Bell, and by a host of willing workers, is worthy of a much more convenient place. The trustees and friends have resolved on erecting a building capable of seating upwards of 1,000 people, with Sunday schools for 400 children, numerous class rooms, and all the modern equipment required for conducting a vigorous Mission to the masses.

The Mission is conducted upon strictly undenominational lines. It seeks to help all Evangelical Churches, and in numerous cases has passed on to them men and women who have lapsed and have been reclaimed. Its trustees and subscribers, too, represent the Established and the Free Churches of the neighbourhood.

While the work is immediately local, its converts may be found in many of the towns and villages of the country, and in several cases are themselves energetic and successful workers in their new spheres.

The new building, which will be of plain brick work, will cost £2,400; towards this local friends have already promised upwards of £1,000, and a further sum of £500 is expected to be raised locally. It is earnestly desired that the building should be open free of debt. Appeal for help is therefore made to a generous Christian public The treasurer is Mr. S. Rathbone Edge, J.P., Brampton, Newcastle-under-Lyme.

Soldiers on Salisbury Plain.

IN connection with her work at the Soldiers' Home, Winchester, Miss Perks is conducting a mission among the soldiers on Salisbury Plain. An interesting glimpse of the work is afforded by the following letter from a private at Bulford Camp:—

"Just a few words about the work of the Lord here. The meetings have been very bright and good. The Soldiers' Home, Winchester, has two marquees, beautifully situated in the trees, as last year. One is used for refreshments and as a reading room, while writing materials are supplied free of charge, as in the permanent Home. The second tent is fitted up for meetings, which are held nightly, and are always well attended. The ladies and gentlemen have been doing all they can to win souls for the Lord Jesus. I know of a number who have passed from darkness to light. The soldiers and marines have been attracted by the sweet singing, the beautiful words touching even the hardest hearts. Our soldiers have received many useful little gifts, which were most acceptable, situated, as we are here, far from any town or village."

Miss Perks has done her utmost in organizing meetings. After the singing had drawn the congregations, she spoke most earnestly as the messenger of the Lord, and with cheering results. We are looking for more blessing as the meetings continue. There are many more comrades who are in the bondage of sin, and we pray that they may be reached.

The Soldiers' Home, Hounslow.

IN connection with the Soldiers' Home, Hounslow, we have been able to labour among the three militia battalions which have been encamped on Hounslow Heath. The Garrison Adjutant very kindly procured two hospital marquees for us; these we furnished, and provided with texts, magazines, games, ink, pens and paper, draperies and flowers, thus making the tents into a Soldiers' Home, which was open all and every day for nine weeks. Our canvas home was in great request for letter-writing; we provided stationery free of charge, and a meeting was held each evening. The attendances were large, and the attention splendid. Many were convicted of sin, and some, we believe, trusted Christ to save them. Mr. Sidney Smith (late hon. supt. of the Portsmouth Institute) and other friends have rendered valuable aid.

I would wish to call the attention of brothers and sisters in Christ to the needs of the Hounslow Soldiers' Home and ask their prayers and help.

Constance V. Meyers, Hon. Supt.

Mile End Artisan Y.M.C.A.

THE new premises of the above Association, in Cambridge Road, E., were opened on Tuesday last by Lord Kinnaird. The large hall was filled, and the proceedings were of an enthusiastic character.

Mr. F. L. Porter, of Hackney Y.M.C.A., pithily described the rise and progress of the Association, and referred to the labours of Mr. J. Spurling, who had been mainly instrumental in securing the new premises. Lord Kinnaird said it was their duty to go on and progress, for progress meant life, recognizing one leader and one master—God. There was room enough for progress, and it was their duty to make use of all the room they had to try to evangelize all they could come in contact with, ever to follow after better things, but not to try to change the purpose of the Gospel. Their purpose was to win young men for Christ, and their power must be the power of the Holy Ghost.

Dr. Harry Guinness extended hearty congratulations on behalf of himself and his church. He did, indeed, thank God for the Y.M.C.A. Everyone should have an interest in it. He remembered when in Egypt paying a visit to the famous fortress and battle ground of Tel-el-Kebir, and finding put up there in large block letters, "This fortress is in English occupation;" and they might put up over their building, "This hall is in Christ's occupation."

Mr. J. H. Putterill urged his hearers to do all in their power to counteract the public-houses, and make their buildings as comfortable as possible, and thus they would be able to retain their members, and finally lead them on to accept Christ as their Saviour. A few words of appreciative thanks to the speakers were added by Mr. Spurling.

Christian Union for Social Service.

THE colony at Lingfield presented a bright and busy scene on the 17th inst., the occasion being the formal opening of the new buildings by the Duchess of Sutherland. The growth of the colony has been in every way remarkable, considering the small amount of money expended. Every feature of the colony was in perfect order and in holiday attire. "Very beautiful!" was the repeated exclamation of Mr. Samuel Smith, M.P., who was making his first visit to Lingfield to preside on this occasion. The human element, so often at variance with such surroundings, seemed to be in delightful harmony with them. Sixty colonists, mostly from the workhouse, now fully occupy the buildings prepared for them, and the report of these, as well as of the service of house brothers, marks a distinct improvement on the past. But the most obvious progress is that made by the epileptic children (also from the workhouse), all of whom have gained in weight and health, without the use of bromide, and whose mental and moral conditions show a fully corresponding improvement.

The company gathered outside the farm house for the dedication of the large new dormitory attached to it. Immediately on the arrival of the Duchess, accompanied by Mrs. Beresford Melville and Archdeacon Sinclair, "All Hail the Power of Jesus' Name" was sung. Dr. Paton offered an invocation, in place of the Vicar of Lingfield, who was ill, and having presented the Duchess with a silver key and explained the object of the work, led her Grace and the party through the new building, in which Mr. Tinling, the honorary secretary, offered the dedication prayer. After a corresponding ceremony and service at the other end of the colony, where the Archdeacon of London offered the dedication prayer, with special reference to the epileptic and crippled children, the meeting continued on the lawn. The Duchess made a sympathetic speech, expressing her confidence in the economic basis and distinctive method of the colony. She also read a letter of hearty approval from Mr. Chaplin, President of the Local Government Board, and in concluding handed Dr. Paton £100 which she had just received in answer to her own appeal. The cause was lucidly explained and strongly recommended in the speeches of the director, Dr. Douglas Morrison and Mr. T. A. Denny.

The Christian Union for Social Service cannot, however, be content with the success of a local institution. It exists as an undenominational agent of all the churches and a bond between them and national and local authorities for the work of social restoration. This distinctive purpose yet waits for practical recognition by the Churches, but such testimonies as those which were heard last week cannot fail to promote the recognition of its competence to render this service on a national scale. J. F. B. T.

Eastbourne Girls' Home.

THE Home for Motherless, Orphan, and Destitute Little Girls, carried on in Hurst Road, Eastbourne, by Miss Jane S. Lee, has not been so fully utilized during the past year as it might have been. It is to be regretted that the institution should have its usefulness curtailed for want of adequate support, so that fewer children have been sheltered and many most needy cases have had to be refused. This good work was established in 1871, and was formerly connected with St. Giles' and with Plaistow, Essex. The thoughtfulness of constant friends who have contributed in money and in kind has alone furnished means to keep the Home open; but the great need is for an increase in regular contributors, so that the benefits of Christian care and training may be extended to many more of the young lives bereft of a mother's love and needing shelter from want and danger.

The Congregational School.

THIS institution at Caterham, Surrey, was founded in 1811. From its commencement up to the present time it has exerted a powerful influence for good, and has been an inestimable blessing to many hundreds of ministers' sons. Not a few to-day are occupying prominent and useful positions in the Christian ministry and in educational work, whilst many others are prosperous men of business, who owe their success in a very large degree to the early advantages enjoyed in the Congregational School. One ministerial contributor to the funds wrote: "I ought to appreciate the work of the school, for I have had four beloved sons trained in it. The moral influence and tone of the school are good, and I am deeply grateful to God for the wholesome helps my sons there obtained to a learned and useful life." The secretary is Rev. Hy. Grainger, 42, Memorial Hall, Farringdon Street, E.C.

Evangelistic.

Another Great Tent.

THE scene that presents itself on the sidewalk in the Mile End Road on Saturday night in the vicinity of the Great Assembly Hall must be left to the imagination of the reader. To describe it in detail is impossible. The waste ground abutting is occupied with vendors of every description of article and food. The courts and alleys seem to empty all their occupants into the great thoroughfare, and it is one continual buzz of voices from thousands bent on marketing or sight-seeing. In the very midst of this Mr. F. N. Charrington has pitched a capacious tent for week-night services during the summer season. At the opening service on Saturday evening last it was crowded.

Mr. Bewley F. Weaver dedicated the erection to the service of God in prayer. Mr. Frank Weaver then sang sweetly, and Mr. F. N. Charrington briefly told the story of the tent, and read a financial statement, which showed that the sum of £271 was needed for fitting-up, &c., while £1,000 was due for the ground.

Mr. R. C. Morgan, who presided, said he had great faith in tent work. It was an old form of worship. They worshipped God in a tent in the wilderness. Mr. Charrington's great work years ago began in a tent, the result of which was the erection of that magnificent building, the Great Assembly Hall. Work can be done in a tent that cannot be accomplished in a permanent building, and the new erection would afford great opportunities of working among those made anxious by the preaching of the Gospel. He prayed God abundantly to bless this new departure of work for Him.

Mr. Bewley Weaver subsequently made an earnest appeal to the unsaved, and at the conclusion many rose for prayer; not a few of them remained behind, went into the inquiry room and yielded to Christ, while many signed the temperance pledge.

The "Men's Own" Meeting on Sunday afternoon was held in the tent, which was filled. An extraordinary time was experienced. Mr. Ben Alberto, a converted tipster, and well-known in Mile End, was the speaker; and Miss Kate Smith, the blind vocalist, sang. Scores of betting men and tipsters gathered to hear one of their old comrades, who gave a very powerful testimony of his conversion at Doncaster races.

Mr. Hy. Stafford Smith, of the Evangelization Society, London, has been holding a three weeks' mission in a tent here at Mere. The attendance every night has been good, and we have reason to believe that deep impressions have been made.

The Evangelist has now gone on to Broad Chalk, in the neighbourhood of Salisbury, where his previous labours have been very acceptable. John Pither.

Mr. John Harris has just concluded a fortnight's mission in Nayland. The meetings have been largely attended, on Sundays especially, those being present who seldom, if ever, attend a place of worship. A great interest was awakened among the people, which continued throughout the meetings. Mr. Harris and all concerned in the work were much cheered and encouraged at the results of this, his first effort in the place.

We have just completed seven weeks of consecutive services in a tent at Upper Knowle (a ritualistic suburb of Bristol), with signs following of blessing both to saved and unsaved. A smaller tent is at present in use in the village of Filton, under the care of Mr. Ball. Mr. George Dymock has removed his tent to Frampton Cotterell, where encouraging meetings are being conducted night after night. A month of Gospel services will be commenced in another of our tents on July 29, between Highbridge and Burnham. Jas. A. Vicary.

The tent work in connection with the London Tent Evangelization Committee continues to make remarkable progress. The central tent, at Tooting, is increasing in usefulness, and on Sunday evening last, after Mr. Leonard Weaver had spoken, a large number of seekers came forward. Evangelistic operations have also been commenced in two other tents, at Peckham Rye and Lavender Hill, both, therefore, within a few miles of Tooting, so that co-operation is possible in many ways.

At the noon prayer meeting at Aldersgate Street on Monday last, Mr. A. Holness testified to the excellent commencement at Peckham, remarkable congregations having assembled, and the Word being with power. Mr. John Vine conducted the opening at Lavender Hill, where the large tent proved quite insufficient to accommodate anything like the number of people who strove for admission. There, also, many were impressed, and subsequently testified to definite blessing. The movement is certainly growing, and one reason for this lies in the fact that, co-existent with reverent feeling, there is freedom from formality and restraint.

In January last, Mr. George Clarke held a mission in the Public Hall, Ipswich, for sixteen days. There were crowded attendances, and the capacity of the hall was not nearly equal to the demand. In continuation of this effort, another mission has just been held from July 1 to 17 inclusive. For this occasion a large tent was pitched for meetings, with other tents for prayer meetings and inquirers, bookstall, cloak rooms, bicycle storage, and refreshments for country visitors. Electric lighting was employed. The arrangements were made by a local committee consisting of clergy and Nonconformist ministers, influential laymen, and ladies. The unity between different denominations of Christians exhibited during the mission has been perhaps its most distinguishing feature. This unity is in considerable measure the result of the monthly meetings for the deepening of spiritual life which have been held in the town for about three years. Another feature of the Mission has been the effort made to reach the village people. To this end a large number of open-air meetings in the villages have been organized by some friends at Ipswich in conjunction with those locally interested. These have been exceedingly well attended, the numbers present often exceeding the whole population of the village in which the meeting was held. A hearty welcome to the tent was also given to the villagers, who were invited to apply for reserved seats; many availed themselves of the offer, about 100 each night being thus accommodated. At all the meetings there were very large attendances, the numbers reaching out into the open space around, the sides of the tent being taken down. Rapt attention was paid by the whole of the great audiences, and there is every reason to believe that a deep stirring has taken place.

Evangelists' Engagements.

Mr. W. D. Dunn.—During August, Great Assembly Hall, London.

Mrs. E. L. Baeyertz.—Till July 31, Jarrow-on-Tyne.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sun., July 30, at 7 p.m., Mr. P. Garrioch; Malden Hall, Haverstock Hill, Sun., July 30, at 7 p.m., Mr. C. Russell Hurditch; Bible lecture, Thurs., at 8, Mr. Thompson.

Mr. George Clarke.—Till Aug. 2, Teignmouth.

Mr. Newton Jones.—During August, Margate Sands (Nayland Rock).

Mr. Leonard Weaver, Gospel Tent, Tooting (near the Tramway Terminus), until further notice.

Rev. Thos. Cook.—July 30, Skegness; Aug. 6, Bridlington Quay; 13, Llandudno; 20, Colwyn Bay; Sept. 3, Blackpool.

Mr. George Hunter.—Till Aug. 13, Uxbridge.

Mr. James Sprunt.—Kilburn Hall, N.W., every Sun. and Thurs. during August; Mayes Hall, Wood Green, N., each Wed.; Enfield, N., Sept.; Chester, Oct.

Rev. F. C. Spurr.—Sept. 1-8, Downton.

Mr. John Elliott.—From July 30 onward, Tent Meetings, East Finchley.

Mr. Charles Inglis.—Every week night till Aug. 2 in the American Tent, Lavender Hill, Clapham Junction, S.W.

Notices.

Communications Received with Thanks. — H.G.L. J.M.H.D.P.H. Mrs. B. S.T.J. H.M. C.E.F. M.R.J. W.J.L. G.W. J.S.M. T.D.L. J.F.B.T. E.J.M.D. W.C.T. A.T. J.S. Mrs. R. T.S. E.H.G. M.M.K. M.W. K.W.J.H. R.T.H. E.A.S. C.F. C.J.E. W.O. J.E. S.G. F.F.F. W.S. J.A. T.C.M. Mrs. T.M. J.A.V. R. A.R. E.H.K. M.G. F.W.B. G.H.M. A.F.H. M.A.C. H.D. A.L.L. R.R. J.H. N.R.H. W.F. S. A.G.H. T.D.H. C.W. H.F.G. W.K. M.S.B. E.B. W.M.R. E.B. R.M.R. D.M. J.H.S. S.E.H. J.E.R.

Applications for Tracts.—H. J. Booth, 3, Broughton Road, Owlerton, near Sheffield; A. M. Scantlebury, 110, Nursery Terrace, Green Street, Hereford; C. Hunter (for street distribution), 94A, Spread Eagle Yard, Whitechapel, London, E.; Mr. B. Spencer, Orwell Lodge, Lesney Park Road, Erith, Kent; Herbert Elkin (for soldiers), 98, Shakespeare Street, Southport, Lancs.; Mr. C. W. Campion, 7, Napier Street, Dalton-in-Furness; Mr. R. Ramsey, Gutcher, Northyell, Shetland; H. Christie, 83, Heavitree Road, Plumstead; Mr. S. Cowley, Keynsham, near Bristol.

Mount Hermon Orphanage.

UNEXPECTED and practical testimony to the value of this long standing work among destitute orphan girls was received in the course of the past year by a small legacy from a lady in whose service one of the girls had long given much satisfaction. The main principle of the work has continued in force ever since its foundation in 1864 by the late Miss Mary Ann Cole, of blessed memory, namely, that the inmates, who range from five to twelve years of age, are received without voting, the management "looking unto Jesus" in simple faith for the supply of every need, by the Lord inclining his stewards to give of their substance to support the children for his sake. It is sought to bring the little ones to Jesus and to train them in the fear and admonition of the Lord. After industrial training, the girls are, at fifteen or sixteen years of age, placed in suitable situations, and the Home influence is continued as far as possible. Seventeen new and needy cases, some especially interesting ones, were received during the year. The work, centred at 55, Cambridge Avenue, Kilburn, N.W., has long been under the able direction of Mrs. Parry.

Work in Spitalfields.

THE report issued by Mr. Charles Montague, hon. superintendent of the King Edward Institute and Mission, Spitalfields, shows that a far-reaching and comprehensive work continues to be carried on. Mr. Montague has known the schools during the whole of his working life. He has seen their small beginnings—first in a single room, next in an old stable—develop into an extensive service, which has two large buildings at separate stations in King Edward Street and Albert Street.

At the outset of the Ragged School Movement, early in the present reign, Spitalfields had a reputation for extreme squalor and poverty, and as late as 1866 the parish was severely afflicted by cholera. As regards sanitation great improvements have taken place, but the overcrowding has become intensified through the large number of Polish and Russian Jews, as well as other foreign aliens, who are continually settling in the parish, and who, in many instances, may crowd out more interesting subjects in the persons of actual descendants of the Huguenot settlers, who, as silk-weavers, settled in the parish over two centuries ago. In addition to the regular Sunday services, there are very large Sunday schools, necessitating separate services for childeren. Bible classes for young men and young women are also largely attended.

The evening classes, founded for imparting a technical knowledge of certain arts and crafts, have had the effect of drawing many away from the streets and from vicious amusements, and the annual exhibition has recently been held. The "old scholars" of the schools take an unusual number of prizes on account of long service in situations. Every week a great deal is done in the way of distributing evangelical literature from house to house. After the death of Lord Shaftesbury, who was president of the work until the last, the late Duchess of Teck and her daughter, the present Duchess of York, showed great interest in what was being done, and even visited Spitalfields on several occasions. The Christian influence of the work extends to some thousands of people in the parish.

Salvation Army Rescue Work.

THE interesting annual report of the Salvation Army's Rescue Work, written by Commissioner Railton, comprises a number of forcibly written descriptive interviews with officers. The work in the streets and in the police courts, in the industrial and maternity homes, in the shelters and lodging homes receives brief notice, and there is a glimpse of the methods of dealing with a difficult case:—

"But now," I asked somebody, "would you describe to me what does happen when you have a really bad troublesome girl?"

"We had once a girl here of fifteen. She had been brought up by a grandmother until she was eight years of age, and seemed quite unmanageable in every way."

"Was it that her temper was so violent?"

"Not only that! She had acquired the habit of stealing, and doing all she could likely to cause annoyance. She was expelled from one institution on this account.

"And what did you do with her?"

"At first she *would not* work or do anything right, and really I began to wonder whether we ought to keep her, for you see we must make room for those who are willing to be helped. We went on praying for her and patiently dealing with her, till at last, slowly, very slowly, the light seemed to dawn. She is now thoroughly changed; is, in fact, a miracle of grace, and a good little worker."

Communications may be addressed to Mrs. Bramwell Booth, 259, Mare Street, Hackney, N.E.

Mr. and Mrs. Soltau's Bible School.—The following suggestions are made for the formation of Correspondence Classes:—A local secretary must undertake the correspondence with headquarters, and with the students in the district. Sets of questions will be issued on the selected book for study, at the beginning of each month, as aids to study. The anwers must be returned to the local secretary, who will look over them, mark them, and return them to the student, with a set of model answers, by which each student will correct his own answers in detail. A fresh set of questions will also accompany these answers for the incoming month's study. The supply of questions and model answers will be sent to each local secretary from headquarters. A fee of 2s. 6d. per annum must be paid by each member to the local secretary to cover expenses. Headquarters will be 85, Lordship Park, Stoke Newington, N., and all communications can be addressed to Rev. G. or Mrs. Soltau.

Books for Antigua.—Rev. O. Oscar Haynes, of Antigua, a Moravian minister, who is staying in England for a short time, asks for gifts of new or old books, magazines, and periodicals for a young men's reading room, and for Sunday school gift books. Address, 29, Woodland Hill, Upper Norwood, S.E.

(365)

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, July 24th, 1899.

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China Inland Mission—E. and L.N., £3; S.N., £10; S.M.P., 10s.; J.H.L., 2s. 6d.; Edith, £1; J.C.D., £10	24	12	6
British and Foreign Bible Society—E. and L.N., £3; E.A., 10s.	3	10	0
Pundita Ramabai's Work—E. and L.N.	1	0	0
Famine South Russia—Three Subscribers, £1; V.P., 3s.; Z., £1	2	3	0
Dutch Baptist Union—M.S.	1	1	0
Work at Alicant, &c.—M.S.	2	0	0
Mission to Lepers of India—S., £10; R.P., 10s.; L.B., 2s. 6d.;	10	12	6
Regions Beyond Missionary Union (Africa)—H.H., £50; (*Congo Balolo*) Haggai ii. 4, 5, £1 10s.	51	10	0
Poor Jews Jerusalem—S. per L. and C. Bank, Aldershot...	5	0	0
Zenana Bible and Medical Mission (Plague)—A.E.L.	0	4	0
Mr. Booker T. Washington, Tuskegee—M.	2	2	0
Spanish Evangelization Society—A.A.N.	1	0	0
Paris City Mission—W.H.C.	1	0	0
Tiberias Mission (Dr. Torrance)—Mrs. V.	0	5	0
Dr. J. G. Paton's Mission, New Hebrides—Miss S....	1	10	0
Medl Mission, France—M.K.D.G.	2	0	0
Bost Asylums, La Force—M.K.D.G.	0	17	6
Figueras Mission, Spain—M.K.D.G.	0	10	0
Mexican Protestant Mission (Rev. W. D. Powell)—M.K.D.G.	0	10	0
Zanzibar Strangers' Rest—M.S., £2; M., £2 ...	4	0	0
Dr. Barnardo's Homes—E. and L. N., £3; Mede, £2; S.M.P., £1; St. Nicholas, 7s. 6d.; N.A.S. 2s.; A.H.. £1; Edith, £1; W.H.C., £1; Gratitude, £1	10	9	6
Bristol Orphan Houses—E. and L.N., £3; F.C., 5s.	3	5	0
Stockwell Orphanage—E. and L.N.	3	0	0
Religious Tract Society—E. and L.N.	3	0	0
Ragged School Union—E. and L.N., 10s.; (*Cripples' Holiday*) G.B., 10s.; J.F., 2s. 6d.; S.L.R., £1 1s.; E., M., A., and L.W., 10s.; M.N., 10s..... ...	3	3	6
George Yard Mission—E. and L.N., 10s.; Mede, £2; N., 5s.	2	15	0
Scripture Readers' Society, Ireland—R.B.C. (Bristol) 5s.; J.H.L., 2s. 6d.	0	7	6
Scripture Gift Mission, &c.—Amico	2	0	0
National Refuges for Homeless Children—Amico ...	2	0	0
Open Air Mission—Ronville, 2s. 6d.; (*Racecourse*) D.E.O'C., 10s.	0	12	6
Rev. D. Baron's Work (Distribution of Scriptures)—S.R.H.	1	0	0
Joshua Poole—S.R.H., 10s.; M.S., £5	5	10	0
Kensit Crusade—C.F.C., 4s.; J.H.L., 5s.; P.P., 10s.	0	19	0
St. Giles' Christian Mission—Mede, £2; (*Children's Holiday Home*) A.B.C., 10s.; R.S.H., 10s.; (*Convalescent Home*) A.H., £1...	4	0	0
Field Lane Mission—Mede	2	0	0
Bridge of Hope (Miss Steer)—Mede	2	0	0
Day in Country Fund—Mede, £2; A.B.C., 10s.; M.F.S.S., 10s.; J.F., 2s. 6d.; Rev. R.B., 2s. 6d.; S.L.R., 10s. 6d.; H.D.R., 4s. 6d.; A.H., 10s.; X.Y.Z., 2s. 6d.; S.B.T., £1	5	12	6
Friendless and Fallen—Mede, £2; P.P., £1 10s. ...	3	10	0
Salvation Army (Rescue Work)—Mede	2	0	0
Medland Hall—Mede	2	0	0
Children's Country Holiday Fund—M.F.S.S., 10s.; St. Nicholas, 10s.	1		0
Flower Girls' Mission (Blind and Cripple Children's Holiday—G.B., 10s.; Matt. xxv. 40, £1; Z., 15s.; S.L.R., £1 1s.; A.H., £1; R.S.H., 10s.; Mrs. V., 10s.; M.N., 10s.	5	16	0
P. Meth. Church and School, Harringay—M. ...	2	2	0
Mr. Fegan's Homes—S.M.P., £1; E.A.N., 5s.; (*Camping Out*) A.H., £1	2	5	0
Mildmay Mission to Jews—S.M.P.	0	10	0
W. T. Paton Memorial Fund—M.S.	5	0	0
Working Men's Mission, New Cut—J.H.L.	0	5	0
Jewish Work London City Mission—J.H.L.... ...	0	5	0
Imperial Protestant Federation—Anon	1	0	0
Protestant Reformation Society—Anon	1	0	0
Mr. Colin Young's Work and Home for Jews—M.S.	5	0	0
Uncle Tom's Cot (See page 19)	0	1	6
Welcome Mission, Harrow Green—W.G.	2	2	0
Dock Labourers' Mission—Mrs. V., 5s.; Mede, £2...	2	5	0
London City Mission—Mrs. V., 5s.; P.P., 10s.; (*Disabled Missionaries, &c.*) B.H.B., £2	2	15	0
Mrs. Meredith's Mission (Prison)—Mrs. V., 5s.; M.K.D.G., £1 10s.	1	15	0
Homes Aged Blind Crouch Hill—Mrs. V.	0	5	0
R.N. Mission Deep Sea Fishermen—Mrs. V.... ...	0	5	0
Christian Community (Children's Holiday Fund)—R.B., £2 2s.; M.N., 10s.; Amico, £5	7	12	0
Rev. J. W. Atkinson's Children's Holiday—M.N. ...	0	10	0
Miss Macpherson's Home of Industry—B.H.B. ...	1	0	0
Lord's Day Observance Society—P.P....	0	10	0
Liberator Sufferers' Relief Fund—M.K.D.G. ...	0	5	0
Reformation Defence (Anti-Ritualistic League)—H.I.M.	2	0	0
Total	£220	0	0

(ADVERTISEMENT.)

Bethnal Green Free Library, E.—J.G.B., 5s.; Miss B., 5s.

British Syrian Mission.—Whatsoever, Eccles. ix, 10, £10.

Mr. Fegan's Homes.—Mrs. O., Ramsgate, 10s. (Camping out.)

Dr Barnardo's Homes.—Sympathy, 7s. 6d.; Deccan, India, £3 6s. 8d.

Ragged School Union Holiday Fund—E., M., A., and L.W., 10s. (See Donation List).

West London Mission (Country Holiday Fund)—A.F., 3s.; Anon, 3s., 2s. 6d., 2s. 6d., and 2s.; A Widow's Mite, 1s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for *Beach Rocks Convalescent Home and Hospital, Sandgate, Kent*, and for the relief of the poor:—A., 10s.; J.C.B., 2s. 6d; G., 6s.; D.M.M., 7s. 6d.; E.F., £1 1s.

The Kensit Crusade and Wickliffe Preachers' Fund.—Rev. W. Peacock, 3s. 6d.; Rev. E. H. Cosens, 5s.; A Presbyterian, 5s.; A.B., £1 1s.; Mrs. Leigh, £2 2s.; Miss Powell, £1; Dr. Renton, £1 1s.; Anon, £5; Miss Crickitt, £3; Miss Cahill, 10s.; H. E. Edwards, £1 1s.; H. Bretherton, 10s.; S. Southworth, £1; Miss Cooper, £2; Mrs. Battersby, £1; J. Tonge, £1; Mrs. Nicholson, £3 3s.; Rev. T. G. Carew, 5s.; F. Thirkettle, 10s.; Mrs. Gill, £1; M.K., £1; James Carr, £5; Capt. Branwell, 10s.; Capt. Toynbee, £1 1s.—JOHN KENSIT, Secretary, 18, Paternoster Row.

(964)

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This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

"I WAS AN HUNGRED; NAKED; IN PRISON."

Eight Days' Missions conducted regularly in the Prisons of England and Wales by a special staff of Church Army Prison Missioners. Many stories can be told by these missioners of lives changed, and a new world opened out to prisoners and ex-prisoners. Men, women, and lads received direct from Prison into the Society's Homes. Special Homes for First Offenders. Help is given in cases of necessity to the families and dependents of those in prison. **72 HOMES, &c.**, in London and in the Provinces, from Newcastle to Plymouth, for helping those who have "fallen by the way" to help themselves, without distinction of creed.

Chaplain, Pentonville Prison, writes:—"Your labour homes are simply invaluable."

Chaplain, Durham Prison, writes:—"Your work is sound and invaluable."

Chaplain, Wormwood Scrubbs Prison, writes:—"I believe the Church Army to be doing an immense amount of good, and to be the right thing in the right place."

FUNDS and OLD CLOTHES of every description urgently pleaded for.

Central Staff almost wholly unpaid.

BANKERS: BARCLAYS.

REV. W. CARLILE, *Hon. Chief Sec.*
Church Army Headquarters, 130, Edgware Road, London, W.

AT THE SMALL COST OF

TEN SHILLINGS ONLY

A Blind or Crippled Child

CAN BE SENT BY THE FLOWER GIRLS' MISSION TO THE

Pretty Holiday Home at Clacton-on-Sea for a Fortnight's Change

It is difficult to fully realise what a boon this Sea-side Holiday is to these poor neglected and suffering little ones.

Who will share in the privilege and joy of this effort for the Great Master?

Monetary help is urgently needed.

JOHN A. GROOM,
Secretary of the Watercress and Flower Girls' Christian Mission,
8, SEKFORDE STREET, CLERKENWELL, E.C.

Treasurer:
F. A. BEVAN, Esq., D.L., J.P.,
54, LOMBARD STREET.

Obituary.

REV. THOMAS ADDIS, D.D.

DR. ADDIS, senior minister of the Morningside Free Church, Edinburgh, was one of the few remaining Pre-Disruption ministers. He was for forty-seven years in the active ministry, from which he retired in 1888. Dr. Chalmers was at one time a member of his congregation, and it was in Morningside Free Church that the great leader of the Church practically laid the foundation-stone of the Sustentation Fund. Dr. Addis was beloved by his congregation, which grew rapidly under his ministry, and in 1874 Rev. A. Martin (now professor) was appointed his colleague. Dr. Addis, who was in the eighty-fifth year of his age, was able to be in church three or four Sundays ago.

MR. HOLT SKINNER.

On the night of July 20 Mr. Holt Skinner passed to the other side, in his ninety-seventh year. Those who loved him rejoice at the glad exchange for the weary, way-worn pilgrim. Convicted by the Holy Spirit in his youth, he found peace through the text, "As Moses lifted up the serpent in the wilderness," &c. He was long enabled to glorify God by helping on his cause in some measure by active work in Edinburgh during his long residence there, and by his efforts for the good of others in his Perthshire home.

Whilst living at Blackheath Mr. Holt Skinner was assiduous in his attendance as a member of the Committee of the British and Foreign Bible Society and many other Christian societies. At the age of eighty he settled at Ryde, and was still remarkably hale and vigorous, active and cheery. His voice was often heard in prayer at the Y.M.C.A. meetings. Soldiers' and Sailors' Homes at home and abroad had a warm place in his heart. The cause of missions to the heathen was especially dear to him; and after consulting with Mr. Chang, the Chinese giant, as to the desirability of having a lady or a gentleman missionary to represent him in China, he had the privilege of having a devoted young Christian lady as his substitute, a member of the China Inland Mission.

His was a peculiarly bright, happy, sunny, contented old age, passed in his much-loved Ryde home, or on the Riviera at Bordighera, until weakness and increasing infirmities came on during the last months. During his illness he endeared himself to his kind doctor and devoted nurses by his extraordinary patience, sweetness, and gratitude.

Evangelical Tract Society.—Mutual help among tract distributors in their work for the Master has for seventeen years marked the operations of the British and Foreign Evangelical Tract Society and Prayer Union, which has its headquarters at 10, Paternoster Row, E.C., and is superintended by Mr. Samuel E. Roberts. Its members combine by monthly contributions to sustain the funds; and the principle of freewill offering promotes giving "in the Lord," while providing for the abundance of one ministering to the lack of another. A letter is sent to all members once a month containing items of interest concerning the work, and a monthly prayer meeting is held. Last year's distribution covered 572,817 tracts, Gospel portions, booklets, and leaflets.

House of Industry, Salisbury.—As a district visitor in Salisbury, forty-two years since, Miss E. Beckingsale met with several girls, who from various causes were drifting to ruin, and felt that a helping hand should be given them and that they should be removed from their evil surroundings. She was led to open the "House of Industry" at 46, St. Ann's Street, in 1857, where girls might be received, and by a thoroughly Christian influence be taught God's love to them, while being trained in all kinds of domestic service. God has greatly blessed the work. Many have been led to Christ, seventeen of whom have died in the home from constitutional diseases, leaving behind a blessed testimony of the preciousness of the Lord Jesus. Since the opening of the home about 350 girls have been received; most of these have done well, and are now either in respectable service or settled in homes of their own. At the present time, however, the burden of debt weighs heavily upon the work, although Miss Beckingsale has spent all her private means therein.

Temperance Notes.

THE Watch Committee of Peterborough have made a rule that no constable in uniform shall take drink in a licensed house, and they have sent a circular to the licence-holders asking their assistance in seeing that this rule is obeyed.

General Hutton, of the Canadian Army, has ordered that no liquor be sold in canteens where the brigade camps are being held this year. There has never been such splendid discipline ever experienced, carousals and rowdyism being unknown.

The Kent County Union of the B.W.T.A. held its annual council meeting on Thurs., July 13, at Canterbury, in the Chapter House. By kind permission of the Dean a special service for the Union was held in the Cathedral at 3 p.m., when the Rev. Ivor Farrar preached from "Even Christ pleased not Himself. There was a large congregation.

Some significant evidence was given by the witnesses in an action for compensation in Southwark County Court. One said it was a common occurrence for working men on piecework to get half-drunk during their labour. A crane driver, who said that he had never seen the plaintiff sober when at work for the past nine years, was asked by the judge, "Is he sober now?" The reply was, "This is the first time I have seen him sober. If he had been working he wouldn't have been."

The following incident is reported by the *Good Templar's Watchword*:—"Tongowa, a little town in Oklahoma Territory, was in a state of riot over an attempt of the Churches, led by the Baptist denomination, to drive out the saloons. Eli Blake, a Baptist deacon and postmaster at Tongowa, who began the agitation against the saloons and led the fight, was waylaid the other night on his road home from the office, and beaten to death by a gang acting at the suggestion of the saloon men. Blake had been receiving letters for a week warning him that his life was in danger."

According to the *Figaro* ether is drunk in Paris, in the north of France turpentine is growing in popularity, and here and there a case is found where kerosene oil is taken, although this is generally done secretly. Normandy is the most drunken of all the departments in the Republic. While the fishermen and male peasants of the north coast are bad enough, the women are worse. So besotted have many of these people become that they work but five hours a week, earning only enough for the barest necessaries of life, and to keep themselves in drink.

The evils of absinthe drinking are growing on the Continent. It is only a few years since two old women living in a secluded mountain valley in Switzerland gave out their secret for brewing this drink from wormwood. Nowhere has its sale grown to so threatening proportions as in France, where its excessive use annually drives many to insanity. In the better cafés absinthe costs 50 centimes, but in the dives it is only three sous a glass. As such it is little less than a poison, especially when a dash of vitriol is added to give it an extra "bite."

Aged Merchant Seamen.—Since the opening of the Royal Alfred Aged Merchant Seamen's Institution in 1867, no less than 1,410 old sailors, hailing from all ports and places of the United Kingdom, have enjoyed, either as inmates or out-pensioners, the permanent benefits of this charity; but the committee, from want of funds, are compelled to keep in painful suspense hundreds of necessitous and worthy men who, for forty or fifty years, have been at sea as seaman, mate, or master, now too old, though willing, to obtain work, and destitute of money and friends. The institution has a "Home" at Belvedere, Kent, but its pensioners are scattered all over the country. Mr. J. Bailey Walker is secretary, and the office is at 58, Fenchurch Street, E.C.

Sailors' Orphan Girls.—In Fitzjohn's Avenue, Hampstead, is located the Sailors' Orphan Girls' School and Home, which has attained its three score years and ten of existence. The history of the work, which had a very humble beginning in Whitechapel, is an interesting one, and has been marked by steady growth in usefulness. During last year eighteen girls quitted the Home, eight of these being placed in good situations, eight being withdrawn by friends now able to support them, and two leaving through ill-health. The vacancies thus created were filled by very deserving cases, the fatherless daughters of British sailors and fishermen, without waiting until election could take place. Efficient carrying on of this good work demands an increase of subscriptions. Mr. H. G. Holland is secretary; office at the Home.

The Y.M.C.A.

A SERIES of interesting meetings in connection with the foreign work of the National Council have taken place in the Northern districts of England, at which addresses have been given by Mr. Frank Anderson, Secretary of the Y.M.C.A. Student Work in the Bombay Presidency. At Sunderland, the Mayor, Mr. Alderman W. Bruce, presided at a Sunday-morning breakfast meeting at the local Y.M.C.A., when over twenty young men volunteered to form a missionary union to promote the foreign work in which Mr. Anderson is engaged.

The premises in Darlington Street, Wolverhampton, have just been altered and redecorated, the electric light installed, and an organ, of the value of £300, the gift of a local friend, placed in the lecture hall.

Another member of the Hackney Association (the 14th) will shortly enter college to prepare for foreign missionary work. Several others have also volunteered.

Referring to the account of the work which appeared in our last issue, the secretary of the Brussels Y.M.C.A. writes that the full address of the institution is 10-12, Rue des Finances, near the Eglise de Ste Gudule, and the University. The restaurant of the Association is open to all Christian friends.

Personalia.

MR. JAMES SPRUNT returns from his evangelistic tour in Germany on Saturday. Communications should be sent to his private address, 29, Poet's Road, Highbury New Park, N.

REV. PREBENDARY WEBB-PEPLOE has left town, and will not return to London till the end of September. No letters will be forwarded unless the envelope is marked "urgent."

REV. EGERTON R. YOUNG, whose reputation as a lecturer is abundantly recognised on both sides of the Atlantic, and whose books and lectures on life among the Red Indians have been so widely appreciated, anticipates reaching England by the beginning of October next, and all who desire to avail themselves of his services should communicate without delay with Mr. T. E. Tydeman, 21, Gutter Lane, London, E.C.

MISS RADCLIFFE, amongst other letters in reply to her address on the World-wide Evangelization Prayer Union, "In Memoriam Mr. and Mrs. Reginald Radcliffe," has received one from a lady, who says:—"It was through hearing your father at the Perth Conference that my husband was led to take up Gospel tent work in the villages. He gave the Gordon Mission in Aberdeen their first tent, and last summer he met one of their evangelists, who told him of the blessing that there had been under its canvas. At a village called Kintore he knew of eight people who were converted in it, and were now all in the mission field—three in China, three in India, and two in Africa.

Carrubbers Close Mission.

THERE has been steady work with accompanying blessing during another year's labour all along the line of the numerous forms of Christian effort connected with the Carrubbers Close Mission, which has its centre at 65, High Street, Edinburgh.

Never was the grand old Gospel more needed than in these days when error is so rampant. This Gospel the Mission delights to proclaim in all its simplicity and fulness; and as they see it again and again prove itself the power of God unto salvation to needy souls of every description, the workers feel no temptation to abandon it for anything else, however specious.

Open-air work has been specially fruitful. Though results have not always been immediately apparent, impressions have been made which have caused hearers to find their way afterwards to the indoor meetings, where they have been led to decision for Christ. Such cases are very much helped by the fact that the doors of the Mission are open *every night*, so that no seeker is discouraged by a closed door. The very crowded Sabbath evening meetings in the large hall are a marked feature of the work. Mr. Wm. Robertson is secretary.

Dublin Deaf and Dumb Association.—The committee remark that it is after the deaf and dumb leave school that the great benefits are conferred on them by the Association. Pre-eminently it provides for their religious instruction. The temporal benefit afforded is connected chiefly with obtaining employment for them, and thus enabling them to earn a livelihood. It is of the greatest importance to themselves and the community at large that they should be self-supporting members of society—bees, not drones—in the great social hive. Communications should be addressed to Rev. Maurice F. G. Hewson, Deaf and Dumb Association, Lower Abbey Street, Dublin.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. A. W. Jephson, vicar of St. John's, Walworth, has received £5,000 for the erection of a Young Men's Institute in Walworth.

A site for a new church at Strabane has been obtained, free of rent, from the Duke of Abercorn. The church will cost about £1,200.

Rev. W. H. Griffith Thomas reports satisfactorily on the work at Portman Chapel during the past year. He has a devoted band of workers to carry on the many-sided work connected with the district.

Rev. the Earl of Devon, who has just entered upon his eightieth year, is rector of Powderham, South Devon, and Prebendary of Exeter Cathedral, where he recently preached on a Sunday afternoon in his turn.

Lady Mary Glynn, wife of the Bishop of Peterborough, is taking an active part in promoting a temperance mission among the brickyard employés at Peterborough. Midnight services are being arranged for night workers.

Canon Armitage Robinson says that it is not for the Church as such to solve the "no room to live" problem; but it is for the Church to summon the moral forces of the nation to fight two foes of reformation—indifference and greed.

The work of Rev. J. B. Barraclough, and his many willing helpers, at St. Thomas's, Lambeth, is home mission work of the best kind; but the parish also does not forget the claims of the heathen abroad, and has its "own missionary," in the person of a native agent in the Sierra Leone Mission.

The trustees of All Saints', Preston, have appointed Rev. Alexander Urquhart, curate of St. Mary's and St. Lawrence's, Kirkdale, Liverpool, vicar of All Saints', Preston. The living is worth £400 to £500 per annum. The rev. gentleman is an evangelical.

The new church of St. John the Evangelist, Herne Bay, was consecrated by the Archbishop of Canterbury on Tuesday. The rapid growth of Herne Bay has necessitated the building of another church. The winter population is now 7,500, and from 15,000 to 20,000 visitors come down in the summer.

An interesting special feature in the year's work of St. Peter's, Highgate Hill, has been the weekly dinner-hour service carried on among the men—some 400 in number—employed on the new Islington Infirmary. This has been much appreciated by the men. The open-air services on Sunday evenings are attended by large numbers of attentive listeners.

Archdeacon Sinclair unveiled a memorial brass, which has been erected at St. John's, Bethnal Green, to the memory of the late Rev. Hugh Hulcatt, who was some time Vicar of that Church, and had previously served with distinction as Chaplain to Her Majesty's forces in the China war, and in the Crimea.

The Bishop of Wakefield, writing on the housing of the poor, says that what is specially wanted is the association of our public bodies and our religious and benevolent societies. Even Christian congregations may live in a fool's paradise of comfortable ignorance so long as buildings which cannot be called homes are hidden away in obscure corners.

A meeting was held at the Church House last week in support of the Homes of St. Barnabas, of which Canon Cooper is hon. secretary, an incorporated society for providing homes for aged and disabled clergymen, of whom fifty-seven have been relieved during the past three years in temporary premises. Some £7,000 is needed, in addition to the £5,000 already raised, to provide permanent buildings for the work.

The Church Missionary Society now occupies 520 mission stations, has 1,136 European missionaries (including 76 medical missionaries), and a total of something over 6,000 native workers. The number of native adherents is 247,556, as against 240,876 last year. There are 64,904 communicants, there were more than 16,000 baptisms during last year, and there are some 80,000 scholars under instruction.

Thirty years ago Rev. Canon R. Hobson, vicar of St. Nathaniel's, Windsor, Liverpool, commenced work in the parish by holding a service attended by four persons in a cellar. Last week when the thirtieth anniversary of the event was celebrated by a demonstration of the parishioners at Sefton Park, the record of the parish was, put shortly, a church, vicarage, and three mission halls built, 800 communicants on the books, 1,600 Sabbath scholars, and 500 ragged school scholars.

Congregational.

The services at the Villiers Street Institute, Sunderland (the mission centre connected with Union Church), are attended by 2,500 men, women, and children every week.

In response to the appeal made by Rev. J. Morlais Jones to his congregation at Lewisham on behalf of the new church at Hither Green, collections made have amounted to £73.

A portion of a dwelling house in West Street, Ilminster, has been taken by the Congregational Church and converted into a mission room.

Between eighty and ninety members have been added to the church at Leighton Buzzard during the two years of Rev. A. J. Grant's ministry.

The International Council of Congregationalists meets in Boston, U.S., in September; consequently, the Autumnal Assembly of the Congregational Union in Bristol will not begin until the third Monday in October.

There are 184 Congregational churches in Scotland. The membership is estimated at 30,000, and returns show that 80,600 sittings are provided. The total number of ministers is 210, of whom 180 are pastors.

Broughton Church, Manchester (Rev. Samuel Pearson), has a beautiful garden attached to it, and this was put to good use for a gathering, one day this month, at which pastor, deacons, and lady visitors had pleasant social intercourse with members of the congregation.

The Dale Memorial Fund at Birmingham has been closed, the total received being £1,520, and after defraying the cost of the statue by Mr. Onslow Ford, which has been placed in the Art Gallery, the surplus is to be devoted to providing a gold medal, to be awarded annually at King Edward's School for general proficiency.

North Wales English Congregational Union meets at Wrexham on October 31 and November 1, and it has been arranged that there shall be a special Twentieth Century Fund meeting on the evening of November 1, when Dr. Rogers and Mr. Arthur G. Hooper will attend as the deputation from the Council.

(966)

The Special Committee appointed by the Liverpool and District Association have arranged for a children's demonstration on November 3, on similar lines to the missionary anniversary. On the following Monday, November 6, a united gathering of the members of various churches will be held in Great George Street Chapel. All the churches are to be recommended to contribute at least one guinea per member to the Central Fund, and to allow any surplus to be dealt with by the Liverpool Association for local church extension and removal of debts.

Baptist.

The Baptist College, Cardiff, is £500 in debt chiefly owing to reduced collections following the late coal strike.

Epsom Baptists have purchased a site on which they hope speedily to erect a school-chapel, costing about £800.

The new Metropolitan Tabernacle building will probably be roofed in by October and ready for occupation by the spring of next year.

Dr. Lorimer will preach at Regent's Park up to and including Sunday, August 20. He sails for home on the 24th proximo, having to prepare the series of twelve Lowell Institute lectures he is engaged to deliver at Boston in January.

At Regent's Park Chapel a suitable memorial of the former and now deceased pastor, Dr. Landels, has been decided on. It will doubtless take the form of a tablet, and in the early autumn it will be unveiled, when a memorial service will be held.

At the recent Kent and Sussex Baptist Association meetings held in Brighton, it was decided to form a Church at Bognor. Services have been held for some time past in the Assembly Rooms. Rev. Charles Pittman, late of South Africa, will be preaching during the present month. A hearty invitation is extended to all Baptist friends and visitors at Bognor. A site and school chapel are urgently needed. The secretary is Mr. C. J. Johnson, 2, Fram Villas.

Arrangements for the autumnal session of the Baptist Union and Missionary Society, to be held at Leeds, are nearly completed. The meetings begin on Monday, September 25, with a reception by the Lord Mayor. On Tuesday morning leave will be taken of a number of outgoing missionaries, and in the afternoon Rev. R. J. Campbell (Brighton) will preach the "missionary sermon." On Wednesday morning Dr. Clifford will deliver the presidential address, and in the afternoon Dr. Parker, of the City Temple, will preach the "Union sermon."

On 20th inst. an important meeting was held at Cavendish Baptist Church, Ramsgate (Pastor T. Hancocks), Mr. G. H. Dean, J.P., of Sittingbourne, presiding. Plans of the new schools were shown by limelight, and enthusiastically adopted. The pastor reported that the total cost would not be less than £3,400, towards which nearly £2,000 had been raised. The Church is pledged to open the new building free of debt. The Lord's stewards who approve of such a purpose are asked to help. Pastor's address, 3, Ellington Terrace, Ramsgate.

On Wednesday last there were large attendances at the dedication of the lecture hall of Rev. J. Mountain's church at Tunbridge Wells. Services will be held therein pending the completion of the church. Rev. F. B. Meyer said he believed the church would be appreciated because they would not have too much pomp and formality, or, in fact, starch in their pews. Therefore he believed the working people would fill Mr. Mountain's church because the world was dying for more love. Let there be a warm welcome in their pews, and the young people would not stop away from church.

Methodist.

Macclesfield Circuit has raised £5,000 in eighteen months for the reduction of debts on the trust property.

The average attendance at the Dublin Tent Mission has been 260. The tent is now pitched in Adelaide Road for a new campaign.

The P.M. Church Extension Fund is to be launched in the Sunderland and Newcastle District. It is hoped to have at least £1,000 in hand by next March.

In connection with Bideford Church a cyclists' mission band has been formed. The outlying villages are visited on week evenings for open-air services.

Wesleyans in New South Wales have begun the operation of their Century Fund, by which it is hoped 150,000 guineas will be railed. About £14,000 is already given or promised on behalf of the Sydney and Paramatta districts.

The new P.M. church at Cullercoats, estimated to cost £2,000, will cost at least £600 more. The outlook is so encouraging that the increased outlay is considered to be justified.

The Fernley Lecture this year is to be delivered to-morrow (Friday) evening in Richmond Road Chapel, Hackney, by Rev. T. F. Lockyer, B.A. His subject is, "The Evangelical Succession; or, The Spiritual Lineage of the Christian Church and Ministry."

The Wesleyan Methodist Connexional Sunday-school Union reports 969,484 scholars and 130,942 teachers. The circulation of Sunday-school literature has increased during the year. The Wesley Guild membership has risen from 58,451 to 70,295 and the Guilds from 830 to 1,016.

The Primitive Methodist Church at Harringay, which has worshipped in a small iron building for the past eight years, has entered upon a bold enterprise. Last week memorial stones of larger and more commodious premises were laid. The entire contemplated outlay is upward of £4,500.

The eleventh anniversary of the ministry of Rev. Joseph Johnson, and the second of his colleague, Rev. F. S. Clulow, at Stoke Newington, was celebrated last week. During the ministry of the former at Stoke Newington nearly 900 persons have been received into Church membership, and over £14,000 has been raised.

The closing days of the Free Methodist Conference at Sheffield last week were crowded with business. Next year's gathering is to be held in Manchester. During the past year eleven chapels and six schools were erected, and seven ministers' houses purchased or built. The expenditure on foreign missions, including what was raised by themselves, was £12,445.

At the ordination of Rev. J. Hedley at Tientsin, China, the charge exhorted the young missionary not to begrudge any pains in order to understand the people, their language, their literature and their religion, not to consider it the burden of his errand in China to enter into a crusade against the religious beliefs of the country, but to preach Christ, confident that all lesser lights will pale before his splendour.

The sum of 6,500 guineas was subscribed to the United Methodist Churches Twentieth Century Fund by members of the annual assembly at Sheffield on Thursday last. One hundred thousand guineas is the amount required, two-fifths of which will be devoted to the Mission Fund, two-fifths to extension work at home, and one-fifth to the London Chapel Extension Fund.

Rev. Theophilus Parr, elder brother of Rev. J. T. Parr, of Surrey Chapel, will return from Australia next spring, having completed ten years' work in that country. He has also been a missionary to Africa, has done some good work in that country, and has been in the ministry thirty years. Previous to going to Australia he spent several years of his ministry in Manchester.

Presbyterian.

Arrangements have been made for the work of the five Synod Evangelists in Northumberland in the course of the winter.

Memorial stones of a new Calvinistic Methodist Chapel have been laid at Cruys Road, Cardiff.

Rev. Granville Ramage has been inducted to the newly-formed congregation at Walthamstow.

Dr. Forrest, Glasgow, has accepted the call to Wemyss Bay United Presbyterian Church.

The foundation-stone of a permanent church at Felixstowe (pastor, Rev. Thomas Colligan) is to be laid on Monday, August 14.

The Instruction of Youth Committee have empowered Rev. E. J. Gilchrist to take steps for the formation of Presbyterial hristian Endeavour Unions.

Rev. W. Dale, of New Barnett is appointed delegate to the Œcumenical Council on Foreign Missions to be held next year in America.

Some twenty temperance meetings are to be held throughout the Presbyterian Church of England after the rising of Parliament, to be addressed by Mr. Robinson Souttar, M.P., this year's president of the Total Abstinence Committee.

The New South Wales General Assembly has decided to celebrate the centenary of Presbyterian worship in Australia in 1901, and to make an effort to raise 100,000 guineas as a thankoffering.

Rev. James Carson, who was recently home in Ireland, on furlough, has returned to Manchuria, and has been the recipient of a most affectionate address from his fellow-missionaries, both male and female, on the completion of twenty-five years of service.

The Parish Church of Clachan, Kintyre, Argyllshire, after extensive alterations, has been reopened for public worship by Rev. Dr. Blair, of Edinburgh, who preached in Gaelic and English to large congregations. The internal arrangement of the edifice has been much improved.

Dr. Stalker suggests that the interest of members and elders in missions would be greatly increased if some tourist agency could be got to organize trips on a large scale to the mission fields in Africa and India. He had never known a Christian man go out and see the work on the spot who did not ever afterwards have a real enthusiasm for missions.

Rev. A. Connell's report on his tour of the mission field shows that seven or eight new missionaries are required at once, and the Foreign Mission Committee have decided to issue a circular bearing upon the subject, to be read from the pulpits. An additional £3,000 or £4,000 a year will be required. It was also decided to accept the offer of 10,000dols. from a Chinese gentleman for an Anglo-Chinese school in Swatow.

Fallen Asleep.

Mr. WILLIAM LAYCOCK, aged eighty-three, of the Park, Bolton Abbey, agent to the Duke of Devonshire for the Skipton estates. Though not an office-bearer, Mr. Laycock was a constant and liberal supporter of the Methodist Church, and annually entertained the school children.—Mr. J. INGHAM, oldest member of the P.M. Church at Queensbury. He was for forty years a zealous worker, and for a long period class-leader, trustee, and superintendent of the Sunday School.—Mrs. BOSWORTH, widely known throughout the P.M. Connexion as a successful evangelist, especially among the young.—At Norwich, Mr. C. C. RIX SPELMAN, ex-mayor of the City. He was fifty-five years of age, a staunch Free Churchman, and was for many years actively associated with the Chapel-in-the-Field Church, holding the offices of deacon and church treasurer, and taking a deep interest in the Sunday-school work.—Mr. H. W. BROOKE, for forty years connected with the Liverpool Savings Bank, and for the last five years treasurer of the Hartington Road Congregational Church.—Mr. THOMAS BROWNING, of Stanwick Park, aged seventy-one, a generous supporter of the Baptist cause at Brook End, Keysoe, Beds.—Mrs. CHARLES NORRIS passed away on the 12th, aged seventy-two, and after a few days' illness her husband's death followed, on the 18th. Four years ago they celebrated their golden wedding. Mr. Norris was a deacon and treasurer of High Street Baptist Church, Berkhamsted, with which he had been connected twenty-five years.—At his residence, Everton Road, Liverpool, Mr. THOMAS LLOYD, aged seventy-seven, for forty-two years a deacon at Rose Place and Fitzclarence Chapels. He was one of the leading deacons to the Presbytery of the Welsh Presbyterian Church in the Liverpool district.—Rev. D. ROUND, aged seventy-four, one of the oldest members of the Methodist New Connexion, who had served in circuits in all parts of the country, and was well known in Manchester, Stockport, and Macclesfield.—At Rosehall, Rev. WILLIAM FOGO. During his incumbency at Rosehall a new church was built there. The deceased clergyman was a man of sterling uprightness of character, an instructive preacher, and a diligent pastor.—At Poake, near Bovey Tracey, Rev. JOHN HALE PARLBY. He was one of the oldest clergymen in England, his life having covered practically the whole of the century. He was in his ninety-fifth year, and was ordained in 1829.

Appeal.

DOVER SOLDIERS' HOME has been for the past twenty years a centre of Christian work amongst the soldiers and their wives. The work having been hindered and curtailed by the inappropriate premises occupied, a freehold house, in every way most suitable for the work, has been purchased. "Since we entered the new premises, more than double the number of soldiers have used the Home, and the numbers attending the meetings, which are held now almost nightly, has increased considerably. The move has cost, including extra furniture and alterations, £80, and it is for this sum we appeal to all who are interested in the spiritual and moral welfare of our young soldiers." Donations to Lady Superintendent, Miss Caught, 157, Snargate Street, Dover.

Methodists in Hyde Park.—On Saturday, July 29, in connection with the Wesleyan Methodist Conference now sitting in London, a great open-air demonstration will be held in Hyde Park, near the Reformers' Tree, at 4 p.m. Several ex-presidents and leading ministers and laymen will take part, amongst others Revs. E. E. Jenkins, Thomas Champness, and D. D. Walters, Major-Gen. A. H. E. Campbell, and Messrs. Calvert Coates, J. H. Nile, Bamford Slack, and W. T. Piper. Several platforms are being arranged and large gatherings are anticipated.

The Soldiers' Home, Gosport.

THE annual report of the work at Gosport, associated for so long with the names of the Misses Ridout, is a record of good work. At Gosport there is a wide field for work, opportunities of sowing the seed of God's Word and spreading the Gospel, perhaps among a greater variety than at any other station. They get the "raw material," the young recruit—*some* even come to the Home before enlisting, and they see the *last* of the soldier at the Discharge Depot at Fort Brockhurst before he goes back into civilian life. The soldier, the marine, the sailor, the sick as well as the whole—almost every branch of the service in turn — and men from every rank in life are reached. Thousands have passed through the Home and availed themselves of its privileges, both spiritual and temporal, and have willingly listened to the Gospel message beneath its roof.

"The two hospitals," says the report, "naval and military, give a large field for work, as do also the ships in harbour, which are visited in the dinner hour. During a great part of the year we have large numbers of men at Browndown Camp for musketry, from the Isle of Wight, and from the regimental depôts at Winchester, Dorchester and Devizes. There is also a large militia camp in summer. All these are visited in turn, and books and papers distributed to the men. These visits will often bring a man to the Home, and this is sometimes the first step to better things. Our little meetings night after night are very informal; attendance at these is, of course, entirely voluntary; but many who are at first attracted by the hymn-singing will stay to listen to a short address—something to help them in their daily life—followed by prayer. God has blessed this quiet work, and we believe many have been led to Christ at these meetings.

Communications may be addressed to Miss Ridout, Soldiers' Home, Avenue Road, Gosport.

Medical Mission Work.

THE Liverpool Medical Mission, the first home offshoot of the Edinburgh Society, established as an auxiliary in 1864, and two years later made independent, now has three dispensaries, and employs the whole time of three medical officers, a dispenser, and two nurses, while it has the assistance of many earnest voluntary workers, especially in the auxiliary meetings.

Last year there was an average attendance for each day the three dispensaries were open of about 260 patients, apart from visits made to the sick in their homes. The committee feel confident that the increased support they need will be forthcoming.

The other day the committee invited friends to meet Dr. Dowkontt. He was on their staff for three years until 1879, when he went to Philadelphia in order to qualify for his full medical degree. Having secured this, he was led to New York, where, by the aid of friends, he succeeded in founding the International Medical Missionary Society. This Society has not only maintained medical mission dispensaries in New York City, but has furnished pecuniary and practical aid to intending medical missionaries of various evangelical denominations. Since 1884 no less than 150 have joined the Society, fully one third of whom have come from Great Britain and Canada. They have lived, and studied, and worked in the slums together, and the greater number of them have gone forth into distant lands.

Dr. Dowkontt explained how his society had secured the promise of a charter for a medical mission college as soon as they possess the sum of 50,000dols. (£10,000), and he is now seeking further help towards this end. It is intended, for each gift of £250, to found a residential scholarship, affording residence and use of building free of cost to one student for the four years' course; and for each similar sum of £250 to establish educational scholarships which shall provide free tuition to a missionary student.

Thus, by the gift of £500 free residence and medical education will be provided *in perpetuity* for one student, male or female, of any particular denomination or nationality, according to the donor's wishes.

It is hoped that a scholarship may be secured in connection with the Liverpool Medical Mission.

Dr. Dowkontt expects to return to New York at the end of August. Meanwhile any communications may be addressed to him, care of Mr. B. F. Babcock, 4, Water Street, Liverpool.

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Insist upon having "Eiffel Tower Lemonade," as imitations are sometimes recommended for the sake of extra profit.

FORTHCOMING MEETINGS.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey Street, Strand, London, W.C.; or The Sec., Evangelisation Society, Scottish Branch, The Grove Street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 8, Grange Road, Bermondsey, S.E.

The Country Towns Mission, in co-operation with local friends, provides missionaries for temporary or permanent work in towns and villages. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge Street, E.C.

Conference Hall, Mildmay Park, London, N.—Sun., July 30, 3.30 and 7, Mr. P. S. Badenoch.

Great Assembly Hall, Mile End Road, E.—Week nights at 8, Sun., July 30, at 11 and 6.30, The Brothers Weaver; Men's Own, 3 p.m.

Edinburgh Castle, Limehouse, E.—Sun., July 30, 11 a.m. and 7 p.m., Mr. Walter Notman; 3 p.m., P.S.A.

Polytechnic, 309, Regent Street.—Mr. Charles Inglis each Sunday during July and August, at 3 and 7.

Talbot Tabernacle, Notting Hill, W.—Sun., July 30, 11 a.m., Pastor Frank White; 7 p.m., Mr. M. C. Leite Rozas.

St. Mary's Hall, Upper Street, Islington.—General Booth will conduct meetings on Sun., July 30, at 11.30 a.m. and 6.30 p.m., and on Mon., Tues., and Wed., July 31, Aug. 1 and 2, at 7.45 p.m., in connection with the Salvation Army Exhibition in the Agricultural Hall, which is open until Aug. 8.

Eastbourne House of Rest, 14, Burlington Place.—Daily Prayer Meeting at 12. Open to the public.

St. George's Hall, Langham Place.—Sun., July 30, 11 and 7, Mr. John Brunton; and on Wednesday, Aug. 2, at Morley Hall, 26, George Street, Hanover Square, at 8 p.m.

Tent Mission, Putney (in Wymond Street), conducted by Mr. and Mrs. R. P. Wood. Meeting of workers and Christian friends, Saturday, July 29, at 5 p.m.; tea at 5.30. Public meetings, Sun., July 30 and onwards, every evening at 8 p.m.

Special Religious Services in Theatres, Halls, and Mission Rooms, for July 30.—Myddleton Hall, Upper Street, Islington (in continuation of Agricultural Hall Services), at 3.30 and 7, Rev. Jas. Ellis. Ealing, Shaftesbury Hall, at 7, Mr. J. W. Berry. Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Gann; at 7, Mr. Brett. Old Gravel Pit Mission, Chatham Place, Hackney, at 3, Mr. D. F. Mathieson; at 7, Mr. W. George. Woodberry Down Hall, South Tottenham, at 7, Mr. Walker.

Tent Bible Readings, for the deepening of spiritual life, at Villa Flora, Upperton Road, Eastbourne, every Friday at 3.30 p.m., during the months of August and September. The Speakers will include Revs. F. Paynter, J. B. Figgis, J. J. Luce, W. Houghton and C. G. Moore, Captain Baring and Captain Tottenham. All are cordially invited to attend.

Blankenburg Conference, Thuringia (Allianzhaus), Aug. 28—Sept. 1. Revs. F. B. Meyer and C. G. Moore will be amongst the speakers.

Perth Conference.—September 12—14. Subject, "Thy Kingdom Come." Rev. Dr. Bannerman, Hon. Sec., Free St. Leonard's, Perth, N.B.

Salisbury Conference.—September 18—23.

Rothesay Convention.—September 20—25.

Central Y.M.C.A. Autumn Convention, Exeter Hall, Strand, Oct. 3-6, 1899, at 3.30 and 7.30 p.m. Subjects—"The Christian's Life," "The Christian's Calling," "The Christian's Hope." Speakers—Revs. Archibald G. Brown, J. T. Butlin, W. Fuller Gooch, Dr. G. Hanson, H. J. R. Marston, F. B. Meyer, W. Darlow Sarjeant, E. A. Stuart, W. H. Griffith Thomas, E. N. Thwaites, F. S. Webster, Frank H. White, and Dinsdale T. Young. There will be an Opening Service for Prayer and Praise in Exeter Hall, Mon., Oct. 2, at 7.30 p.m.

Blackheath Convention.—October 10—13.

The First Bayswater (London) Convention for the Deepening of Spiritual Life; Paddington Baths Hall, Queen's Road, W., Oct. 30 to November 4, 1899, at 11 a.m., 3, 6, and 8 p.m. daily. Speakers: Revs. C. A. Fox, Dr. George Hanson, Evan H. Hopkins, F. B. Meyer, G. H. C. MacGregor, E. W. Moore, J. G. Pilkington, W. Darlow Sarjeant, E. A. Stuart, W. H. Griffith Thomas, F. S. Webster, Preb. H. W. Webb-Peploe, and Dinsdale T. Young. Captain Tottenham, Chairman. Convention Secretary, Mr. Walter Wild, 172, Queen's Road, Bayswater, W.

Evangelical Alliance Annual Conference at Clifton, Bristol, October 31st, November 1st and 2nd.

Conventions on the Spiritual Life.—Park Hall, Sept. 6—8; Kingstown (Co. Dublin), Sept. 11—16; Cork, Sept. 18—22; Aberdeen, Sept. 25—29; Wakefield, Oct. 2—5; Newton Abbot, Oct. 10—12; Ealing, Oct. 10—13; Newport, Oct. 10—13; Star Hall, Manchester, Oct. 10—15; Stamford, Oct. 16—20; Bayswater, London, Oct. 30—Nov. 4; Croydon, Nov. 13—17.

The Bible League.—The Conference held at Tunbridge Wells, under the auspices of the Bible League, proved a means of blessing. The addresses of Revs. E. J. Edwards, H. Graham Thwaites, W. Fuller Gooch, and others, were of a deeply spiritual and helpful nature, forcibly expressing the object for which the Bible League exists, viz., "to promote the reverential study of Holy Scripture, and to resist the determined attack made upon their inspiration and infallibility as the Word of God." Evening limelight lectures, by Rev. John Tuckwell, on "Genesis and the Babylonian Monuments," and "From Chaos to Beauty: or is Genesis i. Contrary to Science?" drew large audiences at the Great Hall. The local clergy and ministers heartily supported the movement, Revs. J. S. Hunt and G. W. Cowper Smith kindly lending their halls

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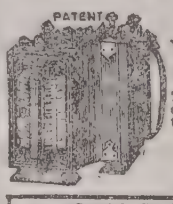
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RECENT INTERVIEW

(No. 202) by Mr. Congreve's commissioner with Rev. George Chandler, Baptist Minister, Thurleigh, near Bedford.

In the quiet little village of Thurleigh, the Rev. G. Chandler has for some years past been doing a good work. Naturally, in the course of his ministerial duties, he has come across cases of chest disease, and he favoured me with a few particulars of one of these, when I saw him a few days before Christmas last.

"A Mrs. Crossley, living here," Mr. Chandler said, "came under Mr. Congreve's treatment about fifteen years ago. There is no doubt in my mind she was suffering from Consumption. You may judge of her condition when I tell you we were informed that she was at the point of death. Her husband wished her to try Mr. Congreve's remedies, and requested me to write. I did so, though, as I told them, I was afraid it was too late. After the third dose of the medicine, there was a slight but perceptible improvement, and as time went on, and she persevered with the medicine, she recovered. To-day she is able to get about as usual, and has never suffered in the same way since."

Mr. Chandler also told me that some years ago he was affected with shortness of breath, and a great deal of pain in the region of the lungs, and that he took the medicine with good effect. He also expressed his willingness that this testimony should be published.

The practice of the late Mr. Congreve is still carried on at Coombe Lodge by Mr. J. ALEXANDER BROWN, who for many years was Mr. Congreve's qualified Medical Assistant and Manager. PERSONAL CONSULTATIONS on Tuesday, Thursday, and Saturday mornings from 10.30 to 12.45. No consultations will be given during the month of August and first week of September.

Letters should be addressed (as formerly) to G. T. Congreve, Coombe Lodge, Peckham, London, S.E.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THROUGH the post and otherwise, we have received numerous congratulations on our Fortieth Birthday, with wishes for "many happy returns." We thank our readers for their kind words, and trust that, in increasing measure, God's blessing may attend our word and testimony in the days that lie before us. It is a joy for us to know that our readers remember us in their prayers; and we trust they will "watch thereunto with all perseverance and supplication."

Owing to the space required for reports of Keswick, the Students' Conference, and the Protestant demonstration, we are compelled to hold over Mr. Meyer's "Study in Zechariah" and many important items of home and foreign news. We trust that our readers, the bulk of whom would not have been able to attend these splendid gatherings, will derive profit and spiritual stimulus from the accounts that we have given.

In our present issue we give three of the many remarkable addresses delivered at the Keswick Convention, also an account of the meeting in connection with the Keswick Mission. Next week we hope to give other addresses and a report of the general missionary gathering.

Those who attend conventions and other large religious gatherings will do well to remember that in many cases railway companies issue to organizers and others certificates, by presenting which passengers may procure tickets at the rate of a fare and a quarter double journey. As it is possible that the permanence of this arrangement depends upon the public availing themselves of the concession, it is important that attenders at conferences and suchlike large gatherings should, as far as may be, travel on the certificate system. It is equally important that secretaries organizing conferences should procure certificates, and bring them under the notice of the Christian public.

The Editor of our Young People's page receives from time to time some very cheering and appreciative letters from his young readers and their parents. It was somewhat of a startling change, therefore, to find that two small maidens (who shall be nameless) added as a corollary to their Bible Searchers, the trite remark, "*I hate Uncle Tom and his questions!*"

Naturally one asks, What should give rise to such an outburst? and there appear visions of tired little heads and nervous fingers that have been wearied out with an excess of strain on a day that should be one of rest. This leads us to urge that parents should themselves enter into these Scripture exercises and make them as interesting as possible to the little ones. The "Bible Searcher" was never intended to be a *task*, to which children are to be set down merely to keep them quiet. The Bible should ever be presented to their minds as a wonderful and interesting, as well as an instructive book. Never should it be used as a task-book. We are glad to know that to most of our young readers it is a source of real pleasure.

"Let sleeping dogs lie" is a wise adage, which may well be pondered by Christians of the present day. The controversy concerning Election and Free-will, which raged so bitterly a century ago, is dead; but other questions are being resuscitated, and new ones are being raised, which gender strifes, and which we are therefore commanded to avoid. Our minds are not all constructed alike. No amount of discussion seems able to bring us to the same view, and a contentious spirit grieves the Holy Spirit, who alone can reveal to us the truth of God.

"First things first," is another word of wisdom. It is of more importance to teach vital truths which are unmistakably revealed, and which are like manna from heaven, and the old corn of the land: than to encourage speculations as to the future, which are like spiritual confectionery. "It is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein."

A correspondent, referring to our recent note on "Somnolence in Church" and its remedy, suggests that one of the chief causes of the evil lies in the bad ventilation of many churches, which induces a feeling of irresistible physical lethargy in many worshippers, and makes it extremely difficult for them to take a lively and hearty part in the services. It would be well if those who have the care of this matter were to pay more attention to the proper distribution of fresh air during the hours of worship, and to see that the buildings are thoroughly ventilated between each meeting for worship. It is very difficult to please all, for tastes and physical conditions vary greatly with different constitutions; but, with care and tact, much more might be done to promote the comfort of the majority of worshippers by proper attention to this problem of ventilation. Mr. Moody frequently asks for all doors and windows to be thrown open while the hymn preceding the address is being sung.

It is humbling and disappointing to think of the work of the Peace Conference being nullified or seriously injured just as we seemed to be in sight of its consummation, and that by the action of the British Premier, when to the initiative of the British delegate to the Conference the best and greatest piece of the work is owing. Disasters have once and again threatened the Conference, only to be averted in some unexpected way. Lord Salisbury has shown himself so friendly to peace and peace measures that he must not now, by one act, undo his own best labours. The friends of peace, who have his ear, can surely point out to him some way of satisfying every scruple.

The benefits of an International Court of Arbitration may be gathered from the fact that already nearly a hundred disputes between nations have been settled by arbitration, and that there is no instance of two nations who have referred their disputes to arbitration failing to obtain satisfaction or finally appealing to arms. If so much could be done with the aid of public opinion while the war sentiment was so strong, we may reasonably conclude that more might be done when a Court existed which was created by the Powers of the world, and which enjoyed therefore a unique status and influence.

It is a great blessing if a nation can be at peace in itself, if men and masters can agree, if the great trades can pursue their several ways quietly, and if the various classes can live on good terms. Thanks are due to the Editor of the *Daily News* for settling a dispute in the building trade in Yorkshire, and aiding to give us this domestic peace. And we are especially glad to see that his good offices were sought by the masters, for on some occasions masters, on the outbreak of trouble, have taken much too high ground. Humility and peaceableness are excellent qualities in the presence of strife.

The *Protestant Echo* brings a serious charge against the proprietors of *Harmsworth's Magazine*. That paper having been advertised in the magazine in the ordinary way, Mr. Britten, secretary of the Catholic Truth Society, wrote against its insertion in the advertisement columns of the magazine. In response Messrs. Harmsworth Bros. stated that the advertisement had been inserted without their knowledge and permission, and that they would not allow any more insertions. This looks like an act of intimidation which has been successfully brought to bear on a firm that made a desperate fight against the Puritan sentiment of this country when it rose against Sunday journalism a few months ago, but which has beaten an inglorious retreat before the first onslaught of Romish bigotry.

Nothing is more characteristic of newspaper and journalistic circles just now in England than their curious sensitiveness to such tactics as the above. There is a vigorous band of letter-writers organized by the Catholic Truth Society, who make it their business to "watch the Press," and write letters to editors in the interests of their cause. They represent but a very small section of the community, but by working together, and never letting a good opportunity of scoring pass by, they easily create the spurious impression of a widespread and powerful public opinion. By this simple ruse the editors of some of our daily newspapers are influenced, more or less unconsciously, to give undue prominence to Romish news, and to suppress or minimize what would be likely to call forth a protest from that side. Protestants ask for no favour from journalists; but they have a right to expect that their interests should not be at the mercy of a clique of bigoted propagandists.

The dispute between America and Canada about the Alaskan boundary is once more in a somewhat acute condition. It is, from beginning to end, a curious illustration of the tremendous power of gold over the human heart. A few years ago, before the gold-fields of Klondyke were discovered, the incidence of the frontier-line a few miles east or west would not have raised a ripple on either side; now, we are within measurable distance of a breach of relations between our largest colony and the United States over the possession of a few

square miles of ice-bound desert. It is a question of the right of levying tariffs and dues upon travellers to the gold mines. There are the elements of a second Transvaal trouble in this dispute; and nothing but great mutual forbearance, and a spirit of concession on either side, will suffice for its ultimate settlement. It would be a crime if this question were to cloud over the growing friendship of America and England.

The results of the first efforts of American administration in Cuba are such as to create hopes that the "wonderful unfortunate island" has started on a new and happy chapter in its history. Already great improvements have been inaugurated in sanitation, in industrial development, road and railway building, taxation, and purity of administration. The United States Government has so far fully justified its professions to carry on affairs in Cuba in the sole interests of the Cubans themselves. One of the great tasks ot the future will be that of education, which was woefully neglected during the Spanish *régime*. Of course, absolute religious equality will be maintained, but the experience the Cubans had of Roman Catholic dominance will probably result in a steady accession to the ranks of Protestantism as time goes on. The evangelization of Cuba will be America's noblest mission in the afflicted and beautiful island of the west.

The course of the Philippine campaign forms a remarkable contrast to the steady and speedy pacification of Cuba. A strong protest has been sent home by the American newspaper correspondents against the conduct of the war, and the manipulation of news by the authorities in their own interests. This is another instance of the adage that "Truth will out," and of the importance of maintaining a "free Press." The suppression of unfavourable facts, and the creation of false impressions, which seems to have been the policy of the Government, has broken down. The task of pacifying these islands will clearly be a big one, and the United States is still on its trial in more senses than one in this first attempt at "Imperialism." Nations, like individuals, often learn more from their partial failures than from their successes. The Philippines, even more than Cuba, will prove the stuff of which America is made as a colonizing power.

The fact that quite recently certain treaties have come into operation by which Japan is thrown open to all Western peoples, should give a new impetus to the preaching of the Gospel in the Land of the Rising Sun. Of all Eastern nations, Japan is the most progressive, and already she has made very substantial advance in Western civilization. Some of her most influential men have received the Christian faith, and are seeking to extend its regenerating sway. Only the means are lacking which would enable missionary societies at home to increase largely the number of missionaries, that this promising field of labour may really be occupied for Christ. A mere fraction of the increased profits of the present prosperous condition of the country, laid upon the missionary altar, would more than suffice for a twentieth century advance all along the line.

Lieutenant Hopkinson reminds us in the *Cornhill* that in the Egyptian Army the men were all allowed to marry, and a certain percentage were placed on the married strength, and received an allowance for their wives and families; hence came contentment. Lord Kitchener had to act in a similar way in the Soudan; and though there were immoralities and irregularities that cannot be defended, they were not half so bad as they would have been had marriage been wholly ignored.

The principle that to do right is, in the long run, the most remunerative thing for individuals, for classes of men, and for nations, receives daily illustration. The *Engineering* magazine points out that while Europeans and Americans are straining every nerve to increase the productivity of their machinery, the human being, which forms the most important part of a manufacturing establishment, receives too little consideration from the employer. Without well-fed, well-clothed, well-sheltered, and well-educated operatives, there cannot be that class of strong intelligent men who alone can conceive and suggest possible improvements. The welfare of the worker will some day be seen to be as important as the development of inventions and improvements in machinery; indeed, the necessary prelude of the latter.

One of the results of the ubiquity of the Press ought to be the exposure and death of every form of abuse; but even in the searchlight of truth abuses have a way of living. Limited liability companies are said to have no compassions; but even so, they can be arraigned at the bar of public opinion; and if they care nothing for its judgments in themselves, they may be made to care for a declining dividend. The public have the remedy in their own hands. They can patronize the tradesman who treats his employés fairly, and pass by him who does not. They can withhold support from him who denies a seat to his shop girls, or compels some of them to pinch their waists as "living models." If the Press can enlighten the consciences of the purchasing public, it will do an immense service.

The action of the Liverpool School Board in deciding to introduce the Free Church Catechism into their school curriculum is calling forth loud protests, in which Nonconformists, Roman Catholics, and Anglicans are joining. This reawakens the religious question, and gives a powerful weapon to the sacerdotalists in other parts to renew their agitation for "definite religious teaching" in our primary schools. The matter has been referred to the Education Department, which is now considering whether the question involves a breach of the provisions of the Education Act of 1870. The probability is that they will decide against the movement, on the ground that it introduces the element of doctrinal teaching, as against the plain reading and explanation of the Bible in a non-sectarian sense. It is a pity that the question has been reopened. There is none more explosive or so likely to lead to painful controversy and fruitless recrimination.

Some of the London journals have recently published correspondence on the unseemly behaviour of visitors to St. Paul's Cathedral. The devotions of worshippers and the solemnity of the place are being interfered with by an increasing number of loungers, who frequent the noble edifice for other than devotional purposes. The great benefit for busy people of having a beautiful and historical sanctuary open for brief visits for rest and prayer, during the rushing hours of business, in the heart of the City is very great, and means must be taken to prevent the desecration of the building by thoughtless sightseers and idle loafers. The severe lesson administered by our Lord to the people who dishonoured the temple at Jerusalem marked his sense of the evil of such conduct.

The Fortieth Anniversary of "The Christian."

MY beloved Friend,—I cannotlet this anniversary pass without a retrospect and a thanksgiving for all these forty years have seen. Over it all is written, "Jesus Christ is the same."

I could only praise as I read the letter of "A Constant Reader," and looked back over the forty years full of grace and mercy which have kept you with your banner for the King of kings floating over the weary world!—Yours heartily, Anna Shipton.

DEAR SIR,—Many of your readers will have been grateful for the interesting letter of "A Constant Reader," published in your last issue, concerning the Fortieth Birthday of The Christian, which, as he well says, "has rooted itself in the hearts and homes of so many of us."

I well remember its commencement as *The Revival*, and how often it was my joy to come for counsel and prayer into the office at Ludgate Hill, where it was then published. You will recall how in those early days, in company with our beloved brother, Mr. Chase, we never met without seasons of fervent prayer concerning the work of the Lord, in which he and you took such deep interest; and when he left us for the glory of the eternal sphere, I felt that one of the dearest friends of my young manhood was gone.

The memories of those early days are fresh and sweet, and I believe that our talks over the Word of God at that time, and submission to its supreme authority, helped to confirm the loyalty to truth which has consistently characterized your writings in the columns of your paper. A friendship of over forty years must needs have in it many memories of interest and brotherly love which will continue when we shall have been exalted to the Father's house in the city of the Great King.

I rejoice in your forty years of testimony, and praise God for the faithful service you have rendered to the Church of God throughout the world.

I am sending this from Keswick, where the bright and joyous inspiration of these wonderful days of fellowship makes heart and pen to flow easily; and I believe thousands of your readers will admit that my pen is engaged in a grateful service when I thus write another letter of congratulation.

Further, I believe I voice the thought of large numbers of your friends when I say that we cannot consent that this Fortieth Birthday should pass without some united expression of our deep interest in the future of The Christian and its beloved Editor. You have proved that you love to witness to the truth. This, I know, is alike your great honour and your chief joy. You do not need our praise, but the suggestion is that at Aldersgate Street Noon Prayer-meeting

A BIRTHDAY PRAISE MEETING *

should be held. Subject to correction, both as to place and date, I would name Monday, August 14, from noon until 2 p.m. as the time. I believe many will gladly come together to bid God-speed to The Christian and its highly esteemed Editor.

May I add how entirely the writer of the letter signed "A Constant Reader" expresses my mind in relation to your valuable journal?—Yours, very sincerely,

Henry Varley.

* This meeting has been duly arranged.—[Ed.]

Emphatic Christians.

Rev. T. L. CUYLER, D.D.

THE Lord Jesus Christ put great emphasis on the spiritual character of his followers. They were to be sympathetic and yet separate—a peculiar people, zealous of good works. They were in the world and yet not "of the world." Our Master was pre-eminently sympathetic; He touched human life at every point, lofty and lowly. He did not draw back his foot when a sinful woman's tears of penitence trickled upon it, nor did He refuse an unpopular publican's invitation to be his guest. "This man receiveth sinners" was the sneer of the bigoted Pharisee. It is a bastard Christianity which snubs honest worth in coarse raiment, or refuses to shelter the harlot who is struggling towards a better life, or which builds a "coloured pew" in a remote corner of a church gallery.

With all his infinite sympathy—which drew not back from the bitter agonies of the cross—there was a sense in which Jesus Christ was "separate from sinners." He possessed a Divine holiness, an unworldly spirit, and a spotless life; tempted in all points, He was yet without sin. "Ye are not of the world," He says to his followers, "because I am not of the world." Just here runs

THE LINE OF SEPARATION.

It is to be a separation, not of condition or daily contact, but *of character*. Christ's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in honest dealings, peculiar in works of unselfish benevolence, peculiar in hating sin, and peculiar in trying to copy Him who was holy and undefiled, and separate from sinners. "Be ye holy," means to be sound and healthy-hearted; it also means to be *set apart* to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The leaven is separate even when it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food which they season—*i.e.*, the salt never loses its saltness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashions and the sinful ways of the world, the more peace and spiritual power will he have. He has his standard of faith and practice given to him—to be lived up to. There is an increasing tendency to sneer at creeds. But the all-comprehensive creed which a man must hold to if he be a Christian is—"Believe on the Lord Jesus Christ and thou shalt be saved," and "faith without works is dead." Strait is the gate that leads to eternal life, and He whose love has opened up that pathway has a right to demand heart-belief in Him, and obedience to his commandments. Much of the self-styled

"LIBERAL CHRISTIANITY"

is a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in pulling down enclosures which the Bible puts up. It is an indistinct blur rather than a belief, and has no spiritual emphasis.

A healthy Christian conscience emphasises the divine claims of the Sabbath, and does not rob God of his day. It recognises the clear, distinct line between sacred time and secular time. That line, with some church-members even, is becoming a mere chalk-mark, easily rubbed out. A huge blanket-sheet of a Godless newspaper covers the early part of God's day, and its later hours are devoted to social visiting or other secularities. This stealthy and steady undermining of the Sabbath is undermining the Church of Jesus Christ. Christianity cannot live without divine worship, and worship will not live without the Sabbath. When reverence for God's law is broken down, reverence for human law is shattered also. If the observance of the Fourth Commandment be "Puritanical," then let us have more of it. The salt that has done most to save our country from moral corruption, and from the dry-rot of imported errors and vices, embodies the virtues of those staunch Puritans who were strict themselves because they served a strict and holy God.

Nothing did our Blessed Master emphasise more than non-conformity to the world. Its mammon-worship, its covetousness, its self-indulgences, its frivolities, its soul-destroying influences, He protested against. "Be ye not conformed to this world!" Not to be taken out of the world, but to be

KEPT FROM THE EVIL

in the world, was our Saviour's prayer for his people. The power of true Christly religion is not in assimilation but separation. Christians never will impress or reform or purify a sinful world by *agreeing with it*. When we go down to the world it drags us lower still; if we yield one mile, it compels us to "go with it twain." We never can save sinners on their own ground; it is only by living on a higher ground—living a separated and Christ-obeying life—that we can hope to lift them to a higher, purer, holier, and thus a happier living. Laxity is the Church's peril. The sorest need of the hour is an *emphatic* Christianity, an uncompromising Christianity, a Christianity that keeps its conscience clean, that finds its daily law in the Bible, and whose inner life is hid with Christ in God.

"So Tired!"

As we stand in the crowded mart,
Or sit in the close, still room,
As we bend o'er the flying pen,
Or labour with brush and broom;
As we pass down the busy street,
How oft we are heard to say—
"How great is this sudden heat,"
And, "I feel so tired to-day."

"So tired," yet we labour on,
For we know when the hours are spent,
Another day will have gone,
To us in mercy lent.
So we "work while 'tis called to-day,"
For the Master we love so well;
How soon He may call away
His workers, none can tell.

"So tired," yet with heart and hand
We labour more and more
When we think of the saintly band
Who have all been tired before.
And the Master was weary too,
As He sat by the well-side stone;
The labours of earth He knew
And felt ere Time had flown.

We think of another rest—
The rest which is yet to come
For the dear redeem'd of God,
When their earthly work is done.
How light will that evening be
(Though the shadows fall dark and deep)
When He Himself shall bend
And fondly kiss them to sleep.

God's sleep for his own belov'd,
God's rest which shall still remain,
God's cure for the fainting soul
And the wasted heart and brain.
Oh, calmer than twilight calm!
Oh, sweeter than scent of flowers!
We need not mind the toil
If such at last be ours.

CAROLINE TICKNER.

International S.S. Lessons.

August 13, 1899.

EZEKIEL'S GREAT VISION.

EZEK. XXXVII. 1-14.

GOLDEN TEXT—EZEK. XXXVI. 27.

LESSON CONNECTION.

LAST Sunday, our lesson taught us the only condition of salvation for the Jews from their captivity, and for the sinner from the power and consequences of sin. *What was it?* To-day we are to learn about the power by which it can be done. *Explain* what is a vision, how it differs from a dream; give examples of dreams and visions, Joseph's dream, Joshua's vision, &c. Before God spoke to us by his Son Jesus, and we had the whole Bible, He revealed his will to his servants by means of dreams and visions (Heb. i. 1-3).

EXPLANATORY.

Verse 1. Refer to ch. i. 3. God laid hold of the prophet and made him see mentally. God's Spirit revealed to man's spirit. There is such a thing as spiritual eyesight (Luke xxiv. 31). He saw a plain, long after a battle, with the bones of the slain lying everywhere.

Verses 3-10. *Picture this vision vividly;* point out how even the restored bodies were no good until God's Spirit entered into them. Wind, breath, spirit, are the same words, as used in the New Testament.

Verses 11-14. *The interpretation.* Israel as a nation was scattered all over the wide regions of Babylon; they were a dead nation, spiritually dead—hopeless of restoration and life as the dry bones. But that which is impossible to man is possible with God. The exiles should come together and return, rebuild Jerusalem and re-establish the outward worship of Jehovah; yet all this would only be outward reform until God's Spirit breathed his life within. "The Spirit comes with the north wind of power, the south wind of love, the east wind of truth, and the west wind of justice."

Later on in the chapter, another vision showed how the tribes of Israel (which were scattered 722 B.C.) and the tribes of Judah (in 586 B.C.) would join together in their return to their country.

APPLICATION.

Though the primary meaning refers to nations, the truth applies to individuals. Even as children we *are dead in sin.* By nature we are dead to holiness, love, usefulness, heaven, and things spiritual; "living in the cellar of our being instead of in the sunny rooms." Like a blind man surrounded by beauty, he sees not, or a deaf person hearing not the strains of lovely music (Rom. viii. 6, Eph. ii. 1, 1 John iii. 14, John iii. 3, 5). *God calls us to awake from this spiritual death,* by his Word, by preachers and teachers (Eph. v. 14). If we are willing and believe, the power comes (Mark iii. 5, Acts iii. 6, 7, 19). *Life can only come by the Spirit of God* (Zech. iv. 6; xxii. 10, John v. 25, vii. 38, 39, Eph. ii. 1). God's Holy Spirit is here, all around us, waiting to give life, to come into each soul who will let Him in. *Who is willing to-day? Our outward lives will tell* whether we have received the Spirit within: the Resurrection life (Isa. xxvi. 19, xliv. 3, Col. iii. 1-4).

There is encouragement for the teacher; however careless and hopeless the scholars, God's promise (*v.* 14) is sure. Nothing could seem more impossible than the return of the Jewish exiles to their own land; the fulfilment of these prophecies, delivered, some seventy, others thirty-six years beforehand, is abiding proof that what God promises He is able to perform (Rom. iv. 21).

God put his Spirit within Israel for temporal deliverance; He puts his Spirit in men and women and children for eternal salvation. The "Golden Text" points the way to present good and future bliss.

SPECIAL POINTS.

1. God makes use of human instrumentality (ex. Ezekiel).

2. A dead soul, or a dead church, needs a special messenger from God to preach (*v.* 4).

3. Mark the words, "Thou knowest" (*v.* 3), and "Ye shall know" (*vv.* 6, 13, 14). What is our experience?

4. What God *says*, He *does* (*v.* 14).

5. God rules and overrules all nations.

6. We must take care lest we "*resist*" God's Spirit, when we feel Him working in our hearts (Acts vii. 21); or "*grieve*" Him by slighting his promptings, not acknowledging Him, not studying his will and wishes; or "*quench*" Him by worldliness, weakening his power by our own self-will.

Ritualism at Cardiff.

A DISTINCT mark was made in the history of Protestantism in Cardiff on Wednesday last, when the largest and most enthusiastic demonstration ever held in the town assembled in the National Eisteddfod Pavilion. The meeting was organized by a local committee, with the co-operation of various Protestant societies; and was not held specifically under the auspices of the Church Association, as announced in a recent issue. Mr. N. R. Hughman acted as organizing secretary.

Twelve thousand people were crowded into the Pavilion an hour before the advertised time to commence the meeting, and upwards of 30,000 applications had been received by the secretaries for tickets. The Treorky Royal Male Voice Choir sang at intervals.

Canon Fleming having read Ps. xix., and Rev. C. H. Wainwright having offered prayer, Lord Wimborne, who presided, said the meeting was calculated to strengthen the hands of the Bishop in putting down Ritualism. If he was anxious and desirous to put down ultra-Ritualism, it would be a great thing for him to know that those assembled appreciated his motives, and would assist him to the utmost of their power. Mr. Kensit and Mr. Walsh (whose names were loudly cheered) had stirred up the country to the knowledge of a great conspiracy sustained by a concrete set of men anxious to undermine the constitution of the land, and bring the country back into the arms of Rome. These men belonged to secret societies, with Lord Halifax at their head. These societies went by the sobriquet of the E.C.U. The Ritualistic party interpret these letters as the English Church Union, but he considered it quite a misnomer, and preferred to translate them into a society for

Enforcing Confessional Ultra.

After referring to the rebellious proposals passed by 220 clerics met in Holborn Town Hall, and the celebrated manifesto of Lord Halifax, in which they disregard parishioners, disobey the bishops, flout the archbishops, and refuse to obey the law, his Lordship said it was a serious thing to charge any man or body of men with being dishonest, but he could not absolve these men from the imputation of dishonest conduct. They took the stipends and emoluments of the Church, and at the same time were working and plotting for the opposite camp. Many of them were zealous, devoted workers, but devotion to duty did not excuse dishonesty. Lord Halifax, he said, had told them plainly that his object, and the object of those working with him, was union with Rome. He wished Lord Halifax to know that the people of this land would never follow him. Once happily free from the tyranny, they would never again submit their necks to the yoke, and his Lordship declared, amidst a torrent of applause, that Englishmen would not tolerate young curates—so-called Father Confessors—worming out home secrets, or poisoning the minds of wives and children with indelicate questions.

Then came the following resolution, proposed by Lord Portsmouth:—

That this meeting views with alarm and sorrow the extensive re-introduction throughout our land of—

(1) Doctrines, rites, and ceremonies, which were distinctly rejected by the English nation at the time of the Reformation, as being Romish inventions, contrary to God's Word;

(2) "The Sacrifices of Masses," which were then declared to be blasphemous fables and dangerous deceits;

(3) The evils connected with the confessional.

And as the bishops in too many cases appear unable or unwilling to arrest these mischievous abuses, this meeting hereby demands that the conduct of public worship by the clergy of the Established Church shall be brought within the limits imposed by law, and that public patronage be no longer employed for the furtherance of Romish principles.

His Lordship said that they were engaged upon the most vital question of the day. It extended beyond any mere party consideration, and ran down into the hearts, consciences, and convictions of the English people. They were contending for the principles of the Reformation; and it was one of the brightest and noblest features of the present situation that the Protestant religion was recognized by the masses of loyal Churchmen and loyal Nonconformists as a common concern.

He was amazed at the attitude of the Primate of this country to-day. Archbishop Tait in 1874 said that

No admiration or appreciation of the goodness of the men with whom they had to deal ought to make them hesitate as to whatever may appear to be their duty in the endeavour to counteract what he felt obliged to call a conspiracy within their own body, against the doctrine, the discipline, and practice of their Reformed Church.

Since then they all knew the growth and extent of that conspiracy. He did not wish to say a word against the Roman Catholics, for in this country every man had a right to worship according to the dictates of his own conscience. The question under consideration was not the mass, but what Lord Beaconsfield called

"the mass in masquerade."

His Lordship at some length condemned the advanced teaching in Ritualistic manuals. There was a book printed and circulated in St. Alban's, Holborn, called "A Mass Book for Children." This book had these words in it: "The Church is holy; the altar is holy; the priest is holy; the Holy Mass is holy." Another book was dedicated to the two Archbishops, entitled "A Catechism for Catholics in England," but the most flagrant of all were the manuals, "Before the Altar" and "Helps to Repentance or Pardon through the Precious Blood," in which confession is made a moral obligation. The time has come, Lord Portsmouth boldly declared, when those who are in earnest for the Protestant cause must make up their mind that they cannot trust the bishops, because they had set up an unconstitutional and sham tribunal which was without law and precedent, thereby taking upon themselves voluntarily the full responsibility of the present state of affairs. It was under the protection of their veto that this conspiracy had grown. In conclusion, he said the English people must rouse themselves and abolish absolutely and unconditionally first and foremost the veto. Unless they did this they would never restore law and order in the Church. They must also substitute "deprivation" for "imprisonment," and simplify procedure.

Canon Fleming, in seconding the resolution, said there was a time when silence was golden, but to stand with muzzled lips when confronted with a grave crisis was cowardly. He had not come to speak against the Ritualists, but he had come to speak with no bated breath against Ritualism—against the system, not against men. He protested against the importation of the mass and the abominable confessional from a foreign Church. They should, he said, be determined to oppose the progress of Ritualism, the

varnished and veneered thing,

or Romanism, the real thing, and not assume the yoke from which their fathers had set them free. The danger that appeared to him was the supineness and apathy of the laity. He stood amazed at the manner in which Ritualism had been built up with subtlety, petted, condoned, and supported by the laity. He had said all along that the laity must combine. They held the key to the whole position.

They held the purse-strings, and if they withdrew their money, how long, he asked, could the game of Ritualism go on? Ordained clergy are not the Church; they are a mere handful, compared with the laity. Archbishop Leighton said that "all believers were God's clergy," and that was his creed. Sacerdotalism was the very essence of Romanism. It was the Bible, not the Prayer Book, that was the rule of faith. The Bible was the tribunal before which all disputed questions must be settled. He loved the Prayer Book, and honoured it; but he repudiated the teaching which said they should not give the Bible to the people without the Prayer Book, which was the foundation-stone upon which was set up that which his soul loathed—a human priesthood, instead of the one Divine High Priest.

He would restrict himself to the third part of the resolution, namely, auricular, or whispered confession. Many of the innovations of the present day were childish: the confessional was deadly—it struck at the very root of family life. There was one word in the English language that was stronger than all others. It was stronger that our army and navy, of which we are all so proud; it is even stronger than the throne which is carpeted with the love of an affectionate people. That word is the word *home*, and no priest shall ever tamper with our home. He went on to speak of auricular confession as defined by the fifth canon of the fourteenth session of the Council of Trent, where it said—

If any one shall deny that sacramental confession is necessary to salvation, let him be anathematized.

And again, in the ninth canon it said—

If any one shall affirm that absolution pronounced upon such confession is not judicial, but only ministerial, let him be anathematized.

What was the result of the confessional? The confessor knew the penitent as well as she knew herself; and what followed on that? If a man that night knew him (the speaker) as well as he knew himself, he was from that moment that man's slave. That man was his master. He asked them, Were they going to hand over their families to such ghastly rules? (Cries of "No.") Were they, the people of Great Britain, going to submit to it? (No, no.) If they did, they were unworthy of their fathers, and they were renegades as to the principles of the Reformation. He called upon his hearers, the friends of the reformed faith, to stand up against this—determined, if necessary, to be the friends of

a further reformation.

If the Church abandoned the principles of the Reformation, then let her go, and let her endowments go. Perish the silver and the gold, so long as the truth of God was maintained. If the Ark of God was worth striving for, it was only for the tables that were enshrined in it. They were determined that the great principles of the Reformation, which were the very bulwarks of England's liberty, should not be filched from them by any man, nor frittered away by any set of men upon the face of the earth; but they would hand them down to their children undiminished, unmutilated, and unsullied.

Lady Wimborne said she had come because she felt it would be absolutely wrong in such times as these for anyone to hold back. The Ladies' League, which had been formed, was an organization which she wanted all the ladies in Cardiff, Wales, and England to join. All that was brightest and best in their homes was involved in this question of Ritualism in the Church of England, the happiness of husband and wife, and the children. She urged all women who had any love for the home to interest themselves in this question, for it was the children at whom the deadly attacks were directed. She could not understand how any woman could reconcile it to her conscience to let the daughter she had guarded and tended from all evil be exposed to the

outrageous risks and temptations

which they knew always had and always would beset the confessional. Yet it was this system that the Ritualists were endeavouring to introduce into England again. They well knew that this was the crux of the whole situation; that, if they could capture the stronghold of home, their victory was assured. That was why they instructed the children so carefully, even those of tender age. They knew how distasteful it was to Englishmen, and their only chance of success was to teach the children to be accustomed to it. She firmly believed that the Ladies' League was filling a void, and that women were realizing more and more what enormous power for good they might exercise at this moment in the country, if they would only gently and quietly, but firmly and resolutely, take their part in this life-and-death struggle. That the Church of England might yet emerge from this conflict with a closer hold on the eternal truths was, she was sure, the prayer of every woman in that assembly.

Mr. J. C. Mellor, Q.C., M.P., said the Archbishop of Canterbury had been holding for a long time a perfectly illegal and sham court. In the House of Commons they had asked again and again whether the authority of the Crown had been obtained to the appointment of a Judge as Dean of Arches,

but had been unable to obtain any but evasive replies. The authority of the Queen was paramount, in matters ecclesiastical as well as civil, and they must resist to the utmost any attempt to give ecclesiastical authority to the Archbishop, and ultimately to the Pope. The rights of the people were founded on, and protected by, the Queen's supremacy. The speaker went on to denounce the holding of the Convocation of the two provinces of Canterbury and York without applying for the royal authority, and said the aim was to take away the authority of the Queen.

Lord Kinnaird said that what was known as the "six points" should not, as matters of ritual, be condoned by the bishops in defiance of the ruling of the Queen's Court. They must stand united in their Protestantism. They wanted power, not to imprison Ritualistic clergy, but to deprive them of their incumbencies.

Revs. J. Morgan Gibbon, Principal Edwards, C. H. Wainwright, M.A., and W. H. Parr also addressed the meeting. The first-named insisted that even comprehension must have its limits. Ritualism had passed reasonable limits long ago; they were not in Geneva or Jerusalem or Canterbury, but in the suburbs of Rome and within sight of the Vatican. There was only one course for honourable men among the Ritualists: it was to resign their positions. If this course was not taken, then the Protestants should resist them with all possible power. He could imagine nothing more disgraceful, more immoral, or more wicked than for a man to lie for a living.

Protestant Outlook.

THE decision of the Archbishops, in the "hearing" on the legality of the liturgical use of incense and processional lights, was delivered on Monday last at Lambeth Palace. The Archbishop of Canterbury (who was alone) read the document, which was received with great attention. In brief, the conclusion arrived at was that the practices in question were neither enjoined nor permitted by law. The Archbishops held that in compiling the Liturgy the Reformers set before themselves three great ends—(1) the need for greater simplicity; they did not wish the services to be overloaded with symbolism; (2) the desire for conformity with the New Testament account of the Sacrament, and to make the Communion a repetition of the original feast; and (3) a desire to revive the ways of the Primitive Church. In conclusion, the Archbishops entreated the clergy, for the sake of peace, to accept the decision thus conscientiously given, and to discontinue the use of incense and the carrying of lights as ceremonial acts.

Mrs. A. Nicolas writes: "It is indeed hard to spread the Gospel in Italy. You cannot sufficiently warn the English against Romanist priests. An evangelist who was recently speaking to a drinking and card-playing party in a village was assured by the people that they would be better men if they had such teaching in place of that of their immoral priests. On the following Sunday, the preacher spoke from the church steps to two hundred peasants, who also received Gospels and tracts with readiness. One of the people interested in Evangelical truth told me the following: A woman had died and her friends wished to free her from purgatory. The priest informed them that this would cost 300fr. They objected to the amount as unreasonably large, considering the years of bad crops; but the priest insisted, as the deceased had been very wicked, seldom going to confession, that if they had not the money, they must borrow it. Eventually they found a man who was able to advance the money, but he wished to be present at the transaction. Two of them therefore met at the house of the priest, who served a good supper with wine, which, he said, a relative of his was sending him from purgatory. They left the house, telling the priest that if so rich a person as he could not get his own relative out of purgatory, neither could he get their friend out for 300fr."

Prof. Newell's Bible Course.

Lesson VIII.—Exodus xix.-xxiv.

Tested under Pure Law.

I. Read the chapters repeatedly, as usual.

II. The chapter-names: xix., Sinai; xx., Ten Commandments; xxi.-xxii., Judgments; xxiii., Ten Promises; xxiv., Pure Law Covenant.

III. In chapters xix.-xxiv., God is giving Israel a great test or proving (xx. 20), in the revelation of his law to them, wholly apart from grace, promising them everything if they will keep it perfectly. This they say at once that they will do. They will not—cannot. But God takes them at their word, and makes the covenant of ch. xxiv. with them, letting them approach Him on the ground of their promised obedience (xxiv. 8, R.V., marg.). They all break and despise this covenant within less than eight chapters. God knew they would, but He is giving them the trial He always gives to those who believe in themselves. For it is only by the law that men get to know themselves as guilty and under a curse on the one hand, and utterly without strength to help themselves on the other (see Rom. iii. 19-20, Gal. iii. 10, and Rom. v. 6, Tit. iii. 5).

IV. The following topics should be thoroughly studied:—

1. *Mount Sinai*: Its geography; peculiar biblical history, as connected with God's revelation of Himself; future prophetic history; spiritual meaning (Gal. iv.). Why did Israel need to come there? What attributes of God were especially revealed there? What was the great effect on the people? (Ex. xx. 18-21.) Was this God's design? (Deut. v. 23-31.) Was the effect on them permanent? (Ex. xxxii.) Why? (Rom. vii.)

2. *The Ten Commandments:* Their character or nature; meaning; scope; order; relation to each other; how given, at first, by God? (Deut. v. 22). Why? Why only ten? Why uttered before all else? What ones of them restate principles revealed in Genesis? What ones plainly indicate their being given at this time *only* to Israel? Trace the judgments of chapters xxi.-xxii.; illustrate their application. What is the Christian's relation to them? (Col. ii. 14; Gal. iv. 4-7; iii. 23-26; Rom. vii. 4-6; Gal. v. 1, 18; 1 Tim. i. 8-11; Rom. vii. 7; Gal. iii. 24).

3. *The purely legal covenant. Chapter xxiv.* On what basis made? (*vv.* 3, 7, 8). Why ratified with blood? (Compare Heb. ix. 18-20). Did it bring the people near? (See *vv.* 1 and 2; contrast Heb. x. 19-23; vii. 18, 19). Did it secure the vision of the face on the footstool of God? (*v.* 10; contrast 2 Cor. iii. 18; Rev. xxii. 4). Though they eat and drink before God (*v.* 11), is there any truthful fellowship with Him? What do the words "He laid not his hands on them" signify, an experience of liberty or constraint? But contrast Matt. xxvi. 29; Luke xxii. 29, 30; xii. 37; Rev. iii. 20; Song v. 1; ii. 3, 4. Blessed be the name of Jesus for evermore! May the language of Phil. iii. 9 become that of every heart that reads these lines!

Lesson IX.—Exodus xxv.-xl.

The Plan of Grace; The Failure of Law; The Mixture.

By the plan of grace, of course we mean God's counsels as set forth in the tabernacle concerning salvation in Christ, which He revealed to Moses in the mount before ever He sent the two tables down to the wretched people (chapters xxv.-xxxi. 17). By the failure of law we mean, not its failure to perform its proper office—to reveal sin; it did that effectively, in this instance! (chapter xxvii.); but its utter failure to prove a means of salvation to Israel, "*what the law could not do*," Rom. viii. 3. By the mixture of law and grace we mean that order of things under which Israel was placed in chapter xxxiv., after their breaking of the Covenant of chapter xxiv. It was neither all grace nor all law; the law, doubtless, predominated in it. Tabernacle, priesthood, and sacrifice belonged to grace; commandment, ceremonial, and judgment belonged to law. Here we find the "guardians and stewards" of Gal. iv. 3.

I. The first step ought to be familiar by this time; read the chapters at least seven times.

II. The chapter names: xxv.-xxx., Tabernacle Pattern; xxxi., First Tables; xxxii., Golden Calf; xxxiii., Presence Promise; xxxiv., Second Tables; xxxv., Tabernacle Offering; xxxvi.-xxxix., Tabernacle Fashioned; xl., Tabernacle Glory.

In Exodus xxxii. we see God laying upon Moses as their mediator his sinning people. Though he failed in his attempted atonement for them (xxxii. 30-33), for a Greater than he must atone for sin (Ps. xlix. 8, Rev. v. 9), yet He obtained God's sparing mercy for Israel (xxxii. 11, 14), and then his accompanying presence (xxxiii. 1-4, 12-17). So Christ obtained the pardon and fellowship of God for us. Moses is now declared the accepted mediator of the legal covenant (xxxiii.) by his admission to face-to-face fellowship with God, by granted petitions and by the revealing to him of the Divine glory. Thus does Christ prevail for us. The first legal covenant had been sent to the people on God-fashioned, God-written tables, without a mediator. It was utterly broken. In the renewed covenant the mediator fashions the tables below by his human hands and himself writes the holy law upon them.

In the first part of Exodus (chaps. i.-xviii.) we have seen God delivering his people from the judgment and bondage of Egypt, and bringing them out into the wilderness, there to learn of and to lean upon Himself, and thus be brought quickly into the land of promise and delight. But the spirit of sinful self-sufficiency and murmuring they had up to this time displayed made necessary to them the revelation of their God in his holiness and themselves in their wretchedness. In the second section of the book (chaps. xix.-xxiv.) we see them given the opportunity of entering on a covenant with God on the ground of their own perfect obedience—a covenant, as one has said, of "pure law, unmixed with any trace of grace." Their hasty, self-confident rushing into this covenant, and their testing on the ground of it, follow. God lets them alone a little, even calling Moses away from them for forty days, till they discover what manner of people they are. They soon reveal themselves. We straightway find them dancing in horrible heathen orgies around a bestial idol (ch. xxxii.).

But meanwhile what was Jehovah talking of to Moses in the mount? Not of that covenant which the people have made with Him in ch. xxiv., and which depends on the sand-rope of human resolution and promise. No, indeed. This law-covenant just made with the people did not for a moment annul or even touch the great covenant of grace and promise made 400 years before with

THE FATHER OF THE FAITHFUL.

(Compare Gen. xv. with Gal. iii. 17, 18.) God's heart is always set on that first covenant in his dealings with Israel—never on the legal one. So, while the people were resting on their promise of perfect obedience to God, confident of their own goodness (ch. xxiv.), He who knew what was in man, and what an utter failure Israel were about to make, was revealing to Moses in the mount the great patterns of the tabernacle, which speak throughout of the blessed Saviour, whose great atonement takes away our sins for ever, and brings us into the Father's presence as favoured children, wholly apart from all or any of those works of the law, which all of us *would* do, but which none of us *can* ever do, acceptably to God. (See Rom. iii. 20; Gal. iii. 10-12, 21; Titus iii. 15; Eph. ii. 9.)

The tabernacle was God's dwelling place with men. As such it was, as a whole, a type of Christ. (See Col. i. 19, Jno. i. 14, R. V., margin). If we let the Israelite in the tabernacle represent the Christian in Christ, we shall get many a marvellous lesson in the study of the tabernacle, with its furniture and service. Some such work as the Notes of C. H. M., or the first volume of the Numerical Bible, by F. W. Grant, or the brief but suggestive booklet by George Rodgers, "The Gospel According to Moses," should be consulted, *after* becoming thoroughly acquainted with the chapters in the Word regarding it; for it should ever be a fixed principle with us to master the contents of a passage of Scripture, and submit ourselves to God for his enlightenment, ere using that which others, however taught of God, have written.

III. Topics for study.

1. *The Tabernacle.* Most thorough and patient study will be abundantly rewarded here, as we have said, and should be entered upon by every Bible student. In the limits left for this lesson, even the directions for work worthy the subject cannot be given. We beg every minister, especially, to note for early and faithful Scripture investigation this wondrous store-house of treasures.

2. *The sin at Sinai.* Its source; its cause; its nature; its gravity; its aggravations, which makes it appear worse, the holiness of God, aflame before their eyes, or the sweet purpose of grace for them of which He had just been talking with Moses?

3. *The vision of the glory* (chap. xxxiii.). Why asked, or better, why desired? Why was not the *angel's presence* (v. 2) enough for Moses? Why not then the *fellowship* of verse 11? Why not then the *knowledge of God's ways* of verse 13? for, see Ps. ciii. 7, as well as verse 17. Why would the revelation of the glory of his God alone satisfy the soul of this saint at this time? Have you, yet, seen the glory of God? Have you begged to be shown it? (See Isa. vi.; Ezek. i.; Dan. x.; Rev. i.). We know where to look now for it (3 Cor. iv. 6). May the prayer of Eph. i. 16, 17, be answered in each of our lives!

4. *The free-will offering.* Chap. xxxv. Its motives, measure, and lessons for us. Compare with 1 Chron. xxix.; and Acts ii. 44, 45; iv. 32-35.

5. The *literal obedience* in the construction of the tabernacle, and its reward, as shown in chapter xl. 34-38. (Compare 1 Chron. v. and Acts v. 32.)

Day by Day.

SUNDAY, August 6. 2 Sam. xx.

IN every life there is a Joab; a someone whose presence is a perpetual misery and menace. We often endeavour to rid ourselves of such, as David did, when he appointed Amasa to the supreme command. But all our efforts are futile. Again and yet again we are confronted by our antagonist, whose presence deprives life of its sweetness, and dooms us to perpetual chafe and fret. The remarkable point is, first, that there is no one else who can aid us so well; and second, that the popular clamour seems to compel us to bear with these bitter ingredients of our earthly lot.

What has Christ, our supreme Teacher and Lord, to say to us under such circumstances? He, too, had a Joab—a Judas—in his life, with whom he had to eat, and drink, and spend days and nights, always under surveillance, always conscious that his goodness was exciting deeper antagonism, and arousing yet more strenuous hate.

We must bear with such in all patience and humility, not scrupling to rebuke them where they err, not hesitating to bring them to a better mind if we can, not permitting our own course to be deflected by a hair's-breadth in consequence of their spleen. "Who is he that will harm you if ye be followers of that which is good?" Let those that "suffer, according to the will of God, commit the keeping of their souls to Him in well-doing, as to a faithful Creator." "Be not overcome of evil, but overcome evil with good." Some day, when the lesson is fully learned, the devil will leave you, and angels will come and minister.

MONDAY, August 7. 2 Sam. xxi.

There is helpful truth amid much in this chapter which is at variance with the teaching of Christ. In reading the narrative we must never forget that we are in the time of the old covenant, when an eye was demanded for an eye, and a tooth for a tooth. All this has been altered by Him who bids us not resist evil, or avenge ourselves, but conquer our enemies by love. At the same time, if a covenant like that which Joshua entered into with the Gibeonites was observed with such strict sanctity, and its violation was avenged by so dire a calamity as repeated famine, surely we may dare to venture our all upon that covenant which is ordered in all things and sure, and in virtue of which God binds Himself to forgive our sins and be a God to us for ever.

Poor Rizpah! A bitter sorrow befell her. Most nobly she bore herself; with the tenacity of a woman's love she watched the rotting remains of those she loved. And it would appear as though her act awoke David's slumbering loyalty to Saul and Jonathan. In spite of all his promises to his friend, he had allowed his bones to remain in the frontier town of Jabesh Gilead. It was high time that they should be decently interred, and to this Rizpah's act prompted him. Let us not weary in well-doing. Full often our act may stir the conscience of another and lead to the performance of an act of righteousness too long delayed.

The words of the men of Israel to David were very tender when they forbade him to go again to the battle lest he quench the lamp of Israel. Much more truly is Jesus the lamp of each true heart, gleaming in the forefront of the fight, encased in his white armour. We are reminded of the lines:—

> Press when you see my white plume shine
> Amid the ranks of war,
> And be your oriflamme to-day
> The helmet of Navarre.

TUESDAY, August 8. 2 Sam. xxii.

It has been truly said that this inspired ode is the effusion of a mind flowing with the highest fervour of piety and gratitude; it is certainly filled with the noblest imagery that is to be found within the range even of sacred poetry. In these magnificent stanzas David gathers up and expresses his thanks for all that God had done in delivering him from his enemies, and establishing him in the power and glory of his kingdom. Do we ever set time and thought apart for deliberately singing our Te Deum? In the service of the Church of England it follows the Confession, and precedes supplication and intercession. This is the true order. The forgiven soul praises.

This psalm is repeated in the Psalter (xviii.), with a number of minor alterations; but here we probably have the first draft. Let us spend time over the expression of our thanksgiving that they may be as perfect as possible.

The divisions of the psalm, which is one of the most regular of the inspired poems, are as follows:—

(1) A short introduction (2-4).
(2) A sublime description of God's power in delivering his servant (5-20).
(3) The mercifulness of God's government (21-28).
(4) The strength which the thought of God inspires into his warriors (29-46).
(5) An anticipation of the promised Messiah (46-51).

Notice the use of the words *perfect*, upright, entirely yielded (24, 26, 31). But the most beautiful touch in the psalm is the ascription of power to God's gentleness (36). We owe more to this than to his greatness. The meekness of Jesus is more potent than his majesty in its sway over our hearts. The love of God leads to repentance. Oh, gentle Saviour, Thou hast greatened us by gentleness!

WEDNESDAY, August 9. 2 Sam. xxiii.

Sweet Psalmist of Israel, sing to us! We know God's Spirit speaks by thee, and his word is on thy tongue. Tell us about Him who is strong as a rock, clear as sunrise, refreshing as the rain on tender grass. We love to hear thee speak when his grace is poured on thy lips, and thou utterest the things that thou hast made concerning Him.

Thou sayest that thy house is not so with God. No doubt thou hadst trouble there. Few men have had more. Yet is it not true that out of all this domestic fret thou wast led to appreciate the tender beauty and mighty strength of Jesus? Hadst thou been too happy in thy home, mightest thou not have missed Him? And would the covenant have been quite as much thy salvation and thy desire? Remember that there are compensations in life, and though thy house may not have grown in that prosperous strength which the early dawn prognosticated, yet thy lot has been better than that of the ungodly, who ultimately are thrust away as thorns. Stricken, thy face furrowed, and thy head blanched, thou art yet the man who wast raised on high, God's anointed and Israel's sweetest Psalmist.

Remember, too, how many and chivalrous have been thy friends. Whatever thy domestic anxieties, thou couldest not have been better served either before or after thy coronation. Thy mighty men were strong as lions and tender as women. What but such an admixture of lion-hearted courage and womanly sweetness would ever have made them go in jeopardy of life to give thee drink? Would that Jesus had such chivalrous devotion when He thirsts for love and faith from the souls of men!

THURSDAY, August 10. 2 Sam. xxiv.

How greatly the motive alters an action! Moses numbered the people, but he did it by the express authority of God. But David's census was instigated by motives of pride and vain-glory, and probably by ambitious designs of conquest. He was eager to ascertain whether he could muster an army sufficient for the enterprises he had in view.

It is said in verse 1 that God moved David, whereas 1 Chron. xxi. 1 tells us that Satan stood up against Israel. There is no collision between the two, for God is frequently described in Scripture as doing what He permits to be done. It is not possible for God to tempt any man; but He allows us to be tempted to teach us our weakness, to lead us to the source of strength, and to show us that our hearts had already wandered from Him.

It was only when the numbering was complete that David appears to have realized the heinousness of his sin. Then the deep penitence, and the bitter result; then the great strait and the final choice to fall into the hand of God; then the cry of the shepherd's heart for his flock; and ultimately the choice of the threshing, floor where the angel stayed, as the site of the altar, and of the future temple (2 Chron. iii. 1).

Your sins and your penitence, your contrition and your anguish over the souls of others, your prayers and tears—these are dear to God. But they would not stay the sword of the avenging angel; only the blood of Jesus Christ, shed once on Calvary, can do this. But when once you realize that you are accepted because of what He did, then let the memory of your grievous sin be the site of the altar of consecration, and the temple of worship.

FRIDAY, August 11. 1 Kings i.

Adonijah, the eldest son, was passed over, and the inheritance given, according to God's promise, to Solomon. The aged monarch roused himself to the decisive action which the crisis demanded, conscious that the eyes of Israel were upon him that he should indicate his successor. He knew precisely in what direction the choice must fall. Bathsheba knew it too, and Nathan, for these had gone with him through those never-to-be-forgotten scenes, in which David and Bathsheba had played such conspicuous parts.

But in this scene we catch sight of another, when Satan shall try to get for himself the empire of the world in one last desperate effort, when the people rage and the kings devise, God will laugh at them. Then will Jesus be manifested with the decree for his coronation. Crowned once in the mystery of the eternal council chamber, crowned again when He had finished the work of redemption, He shall be crowned yet once more as King of the whole earth. The ancient predictions shall be fulfilled, God shall take to Himself his great power and reign, the kingdoms of the world shall become the kingdoms of our God and his Christ, and the earth shall rend with sounds of great joy.

What tumultuous joy burst over Jerusalem when Solomon was enthroned! The people came up from Gihon rejoicing, so that the city rang again. But this shall not be mentioned nor brought to mind in that day for which the groaning and travailing creation waits, when He shall be manifested, and we shall be manifested with Him in glory.

SATURDAY, August 12. 1 King's ii.

These dying words of the old king are different from the farewell address delivered some time before (1 Chron. xxviii. 29). When a man is going the way which all the earth has gone before him, we listen with hushed voices, and we are not surprised to learn that, as a dying man reviews life, he feels that the most important quality needed for the fit discharge of its responsibilities is strength of character. Ponder, young men, the third and fourth verses, for in proportion to obedience will be the stability of your influence.

In the following words David gave directions about Solomon's treatment of various individuals. It was necessary that a drastic policy should be adopted towards some of them, especially Joab and Shimei; and these parting words were dictated not by personal resentment, but by a sense of justice and policy. We must always remember that weakness is sin, and we have no right to make the path of others more difficult by excessive leniency and indulgence. It is to be noticed that in each case a further trial was to be given to the chief offenders that they might have an opportunity of retaining their lives.

David held the claims of gratitude to be no less sacred than those of justice; hence the treatment of Barzillai and Abiathar. We should be very careful to have our wills ready made, so as to be prepared for a sudden call, and in these last messages which we are able to deliver, let there be loving recognition of those who have been faithful to us in times of our agony and straitness. May they find mercy of God in that day!

Students' Summer Conference.

Statistics collected in Japan and India, as well as in the West, clearly prove that a much larger proportion of students are Christians than any other class of young men.—Mr. John R. Mott.

THE work of the Student Volunteer Movement, fraught as it is with beneficent influence upon the religious life of our universities and colleges, and, ultimately, upon the foreign mission field, must receive a fresh and enduring stimulus from this year's summer Conference, which opened on Saturday last at Aberystwith, under the auspices of the British College Christian Union, under which general title, it will be remembered, the several student societies are now included.

The large muster of students, both men and women, the deep spirituality which characterized the various gatherings, and the forcible and appealing addresses of the speakers, afforded profound cause for thankfulness and hopeful anticipation. The purpose of the Conference was, briefly, to help in the development of the spiritual life, to unite the students of different colleges in Christian fellowship, and consider methods of maintaining evangelistic work, and to emphasize the responsible position of students with reference to the evangelization of the world.

In view of the extraordinary rapidity with which the movement has spread, even to the ends of the earth, "establishing associations," as Mr. H. W. Oldham remarks, "for the extension of Christ's kingdom in the

STUDENT CENTRES OF THE WORLD,"

a few retrospective words may serve as a helpful reminder of the importance of this healthy effort to enlist all that is best in educative institutions on the side of spiritual religion.

The genesis of the movement may be traced back to the great awakening of 1859, one of the fruits of which was the daily prayer meeting amongst Cambridge undergraduates. Coming to more recent years, the memorable first campaign of Messrs. Moody and Sankey did much to foster the movement, and at the same time a Prayer Union united the Christian associations of the hospitals and medical schools of London. A Christian Union in 1877 was established at Cambridge, and at Oxford in 1879. Signs were manifest of a stirring among student groups at home and abroad, and many will recall the electric influence of the announcement in the autumn of 1884 that Stanley Smith, who had stroked a Cambridge eight in the inter-University boatrace, and the deft and popular C. T. Studd, captain of the cricketing eleven, were going out as missionaries.

The influence of a widespread movement in America encouraged the workers in Britain; conferences were held, travelling secretaries appointed, and the co-operation of women students gladly welcomed. The great missionary societies hastened to give their blessing, and the Student Volunteer Missionary Union adopted the glorious watchword, "The Evangelization of the World in this Generation." The inspiring idea has been eagerly seized by the students of many lands, and the

OUTLOOK IS BRIGHT WITH HOPE.

There was an especial appropriateness in the choice of Aberystwith as this year's place of conference, not only because there, on the graceful curve of Cardigan Bay, is situated the magnificent University College which is one of the national glories of Wales, but on account of the important position filled by the college in the earlier days of the student movement. There are fragrant memories of blessing in connection with an evangelistic gathering conducted by Henry Drummond, in which four-fifths of his audience of 100, professed conversion. The whole tone of the college was changed, and the work then organized remains to this day.

As usual, Mr. Tissington Tatlow, the urbane general secretary, has made excellent provision for the well-being of the students. The men, in accordance with custom, are accommodated in camp, a straw palliasse, pillow, and blankets being provided for each, the gleaming tents forming a potent addition to the picturesqueness of charming Aberystwith. The lady students find a comfortable home at the College Hall of Residence.

The first meeting, held at the College, was largely attended. The lecture hall was not decorated, save for a simple scroll bearing the words, "By my Spirit, saith the Lord of hosts." After a solemn season of prayer, Dr. J. R. Williamson, who has done much good work for the movement, and who proceeds ere long to Poona for student and medical mission work in connection with the American Y.M.C.A., gave a few preliminary words of counsel. Permanent blessing, he pointed out, is not to be obtained by "keying oneself up" to a self-manufactured joy. It is easy enough to do so by means even of industriously pursued conversations and chorus singing, forgetting the real source of spiritual help in the very means of grace.

Passing on, Dr. Williamson, in mellow and convincing terms, described his message as "the one word, Love," the distinguishing characteristic of Christianity, and recognized as such not only by students of comparative religion but by the world at large, which, while unconcerned as to our faith here, and our hope of the hereafter, is careful to remind us of every breach of the "Love Life." Let us, therefore, urged the speaker, think more of our Exemplar, and take pattern from Him. "By this shall all men know that ye are my disciples if ye have love one to another."

Dr. Williamson next referred to the *patience* of Christ. He was not too weary to preach to the woman at the well, nor too dead beat to answer the midnight inquiries of Nicodemus. He has told us, too, of the patient shepherd who seeks the lost sheep, and the patient woman who looks for the lost piece of money until she finds it. As for us, we have seen the King's human coinage defaced, but have we not been too impatient to endeavour to re-create his image upon it? Again, how *thoughtful* Christ was in his dealings with people. What a womanly delicacy of approach characterized Him. When those men brought to Him the woman taken in her wickedness, how he averts his face as he listens to the horrid tale. Mark, too, how he steps forward to guide the faltering steps of the leper. Three of the Gospels record that gracious instance of thoughtfulness and tact which so strongly appeals to those who have witnessed leprosy. With what love also Christ winged his arrows of condemnation. When He rebukes the narrow vision of an apostle, he puts in the personal address "Philip!" He delivered against Nicodemus no diatribe of condemnation condemning him for cowardice in fearing to come by day. No, he chose no sharp instrument, but used gentler means. We see

HIS CEASELESS LOVE

in all these "little" things. It was perennial, and never became merely mechanical and professional. Dr. Williamson pointed out the ease with which his hearers might depart from the spirit of love, and invite a fellow-student to become a missionary in a hard unsympathetic way, treating him as "a case." "Don't, for God's sake, treat me as a case," a seeking student had written to the speaker. "I want consideration adapted to my special needs and weaknesses. I want special means of healing." Yes, there was an utter absence of professionalism in all that Christ did. His love flows out constantly in a strong tide, even where there is no reciprocation. Amid deep solemnity, and while many heads were humbly bowed, Dr. Williamson asked, in conclusion, should they not bow down in adoration before Him who is Love, no longer, as had been said, "Driven by the thunder of 'I ought,' but drawn by the sweet music of 'I love.'" As the audience dispersed, doubtless there rang in many ears the words of Dr. Williamson's prayer: "We are but in the kindergarten, taking up and pondering on the pictures Thou hast set before us of thy love. Look on us, in the 'first standard' of the Love Life. Our hearts go out that, for the sake of Him who loved us, we may begin to love as we ought, and make our service not only easy but joyous.

SUNDAY.

Sunday opened brilliantly, the deep ultramarine of the bay, the long panorama of the slate-hued North Welsh mountains, capped by the far height of Snowdon, and the magnificent sunshine beating the waves here and there into rippling gold, made a lovely spectacle. In the morning the places of worship received considerable accessions to their usual congregations by the attendance of students. In the afternoon the Conference was continued, Mr. Frank Anderson giving some thoughtful hints as to the best method of gaining new adherents to the cause. He added some timely words on the individual responsibilities of student volunteers, saying that the movement was not to be a mere aggregation of names, but a union of consecrated lives. Let them adopt

MORE AGGRESSIVE MEANS

in their colleges and schools. They might be instrumental in winning another Livingstone, a Carey, or a Paton. The missionary motive appeals to the will; it says, "Go ye." It appeals to the reason, "Freely ye have received, freely give." It appeals to the heart, "Lift up your eyes, and look upon the fields, for they are white already to harvest."

Mr. Anderson urged the study of missionary biography, in order to learn the various aspects of the missionary question that had had stimulating effects upon men. Paul was called as in a vision, and said to King Agrippa, "I was not disobedient unto the Heavenly Vision." Carey was moved by the urgency of the command; Livingstone by pity for the Dark Continent. Another valuable means of influence was sanctified enthusiasm. Oh, for people of glowing faith, energy, and love! "Enthusiasm is the genius of sincerity." Care should be exercised, too, not to speak to fellow-students whom it was desired to win for the cause in a spirit of "my horizon is wider than thine; I am holier than thou." Let there be tactful words, remembering that they were dealing with people on the subject of a lifetime purpose. Still less should they seem to dictate to God in saying that a certain individual was wanted abroad. God might want him at home, but the great point was to get people to seek out and accept the will of God. Those spoken to should heed the voice, not of man but of the Spirit. Mr. Anderson advocated, too, the more general use of missionary literature, and advised preparation to meet the objections usually formulated—"Is not one religion as good as another?" "Are not missions a failure?" and "There is so much to do at home." He concluded with a searching appeal for renewed consecration to the great cause. If any felt that they had been backward, there was still time to dig up the buried talent and place it out to usury.

After some useful discussion of the difficulties of the work, the session closed with one of those seasons of quiet but intensely earnest prayer, which are perhaps the most striking feature of the Conference.

On reassembling, after a brief interval, the subject of Sunday Observance was considered. Dr. J. R. Williamson, in a prefatory word, said their hearts had recently been greatly stirred on the question. He trusted there was no power left in the movement that had caused such righteous and widespread agitation, and expressed the dismay with which he regarded the Continental or pagan Sunday. The conservation of the Christian Sabbath was a matter

of the highest importance, alike in its civic, national, and imperial aspects, and for the individual.

A suggestive address on Sunday observance was given by Rev. D. H. D. Wilkinson. He said that any in doubt should seek light from the Bible, which never failed to illuminate any problem. It had been alleged or suggested that the New Testament left it doubtful whether there should be observance or not; but when Christ came into collision with the Pharisees on the Sabbath question he was never against the actual observance. What he challenged was both the attempt to impose unwarranted burdens and the puerile nonsense by which that attempt was supported. After dealing with several instances in which the Sabbath is referred to by St. Paul (Col. ii. 16, Gal. iv. 10, Rom. xiv. 5),

Mr. Wilkinson said that Paul was simply contending for salvation by the power of God as against salvation by forms; but emphatically the apostle was far from saying we were not to observe the Day of Rest. But these were negative points.

COMING TO THE POSITIVE,

the speaker remarked that Christ endorsed the Sabbath by word and example. He regularly attended the Synagogue worship, and those who to-day absented themselves from a place of worship, on the plea of the poverty of the preaching, might well remember that, when the Saviour listened to the Jewish Rabbis, it was at a time when the preaching was of an utterly dry-as-dust order, anything like originality being avowedly scorned. How meaning were Christ's words as recorded in Luke xiii., where He suggests that it was in accordance with the fitness of things that the poor woman, after being "bound these eighteen years," should be set free from Satan's dominion on the day which was fairly God's day! With many references to Scriptural authority, and with pointed allusions to Sunday tennis-playing and other dishonouring amusements, Mr. Wilkinson concluded with a heartfelt appeal on behalf of railway-men, domestic servants, and others, who are too frequently debarred from enjoying the privileges of the Day of Rest.

In the evening there were separate meetings for men and women. At the former Dr. J. R. Williamson dealt, with rare tact and delicacy, with the purity question. His address was listened to with keen attention as he showed, analytically and in incisive language, the relations of the spiritual to the physical, meeting many difficulties and cheering many onward. Dr. Williamson remarked that Tennyson was surely physiological as well as poetical in the words:

> My strength is as the strength of ten,
> Because my heart is pure.

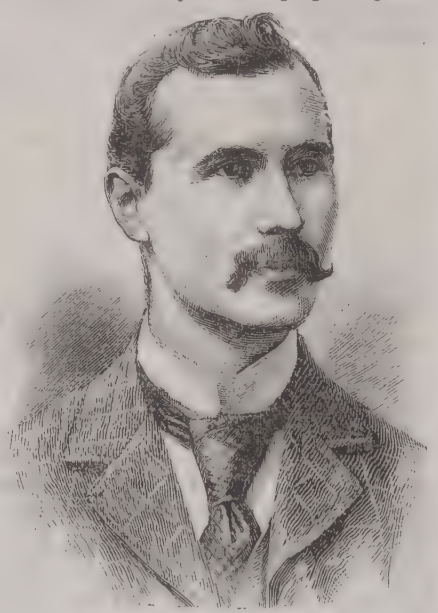
At the close there was an open prayer meeting, in which many students took part. This was a spiritual and most helpful evening.

MONDAY.

On Monday morning, the first subject of consideration was "The Morning Watch." Dr. J. R. Williamson briefly introduced the topic, dwelling on the need for increased prayer and Bible study, that they might all have spiritual sustenance direct from God, instead of getting it at second hand as a kind of "canned" food.

Mr. Frank Anderson said that while there never was so much activity as at present, that fact should emphasize the desirability of spending more time in retirement with God. What air and food are to the body, prayer and diligent study of the Bible are to the soul. The declaration of Indian students in this matter read: "It is my purpose, with God's help, to spend daily at least half-an-hour (the first if possible) in devotional Bible study and secret prayer." After alluding to the sustained prayerfulness manifested by the Master, Mr. Anderson reminded his hearers that prayer without work is smoke; work without prayer is ashes; prayer without study is presumption; study without prayer is infidelity. We needed to live in the spirit of Hab. ii. 1: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say to me." Chrysostom traced the cause of many evils to ignorance of the Scriptures, and the same reason might be advanced to-day to account for weakness in the mission field. Adducing many and apt Scriptural quotations demonstrating the "quick and powerful" (Heb. iv. 12) character of the Word, Mr. Anderson referred pathetically to Jesus as a student acquiring knowledge from the Scriptures. As to the best time for praying, it was clear the saints of old rose early, and for no other reason than that they might have communion with God. Early morning was the time least open to interruption; then the mind was at its freshest, and we should give our best to God rather than a wearied mind at the fag-end of the day. Early prayer meant, too, putting one's armour on ready for the fray. It was forestalling the enemy, moreover, by starting the day with God. The coming duties and toils could be laid before Him. So should we find strength in fellowship with God, having communion with Him in the morning watch.

The second gathering of the morning, following on a short interval, was devoted to a general council on the best means of developing the movement. Those experienced travelling secretaries, Mr. S. F. Hawkes (Wadham College, Oxford), Miss A. B. Glass (Newnham), and Miss C. R. Rouse (Girton) gave sage counsel, founded on long and careful observation, as to the most desirable ways of arranging evangelistic



MR. FRANK ANDERSON.
From photograph by Mr. W. Gardiner, Worthing.

and missionary meetings and anecdotal reminiscences, and accounts of work were related by various spokesmen (ladies being somewhat reticent) of the universities, colleges, and schools. It was a useful and inspiriting gathering, and the spirit that should characterize future work was well expressed by Miss Glass in the words "enthusiasm, energy, enterprise, and effort."

On Monday evening Miss Richardson, Vice-Principal of Westfield College, said the subject for consideration was Our Whole Being. She contended that the true end of being was not knowledge, pleasure, or beauty, but goodness, and Christianity was the force which created the most reproductive goodness. Referring to the threefold division of being—body, soul (mind), and spirit, the speaker said, as for our poor brother, the body, our danger was in regarding it or allowing it to be a tyrant. As to the intellect, its training is not to be an end in itself. We must study to benefit humanity, and learn to live, not live to learn. A life devoted to intellectual pursuits as an end becomes impractical and hypercritical. Knowledge and wisdom are far from being one; knowledge alone results in conceit.

Miss Richardson protested against the cramming of minds with an aggregation of facts, which are so much lumber unless their proper relationship is understood; and lucidly pointed out that students needed to fit themselves for the right use of what knowledge they attained. Such training, she contended, does many and great things for students. It develops a much-needed accuracy and thoroughness, and would end the loose statements which so often force those connected with important movements to cry, "Save us from our friends." It gives, too, mental alertness and elasticity, resulting in a right sifting of words and correct expression of thought. Many of the contests of religious life have their foundations in a mistaken use of words. Mental training leads also to justice in forming judgment instead of prejudice having the sway.

Such accuracy is of the highest value in Christian work. Again, such training has a direct bearing on our religious life, and gives wider sympathies and nobler ideals. Mankind has been moved, thank God, by other things than the Stock Exchange and armies. Many students might never satisfy some of their allowable ambitions, because, seeing the urgent ills of the world, they could not, knowing the remedy for those ills, pass them by. Knowledge must fail without surrender and trust and obedience; but the more we know and understand our faith the better. Above all is the personal knowledge of Christ as the Way, the Truth, and the Life. It is written that the wayfaring man, though a fool, shall not err in the right path, but that is not because of his folly, but because of his obedience. "He that followeth me shall not walk in darkness," and if reason cannot take us the whole way to Christ, faith and love will not fail to do so.

Miss Richardson concluded a brilliant address, replete with interest and calculated to effect much good, with a luminous appeal for sound judgment in the religious life, not setting down as tolerance that which fails to distinguish between good and evil, nor standing by a bigoted intolerance which could not see God working.

Rev. A. Johnston Ross, who followed, took up the spiritual aspect of the subject, and urged the students to be spiritual in their natural life and natural in their spiritual life. With a passing allusion to the danger of seeking to act a part, even with God, presenting to Him a kind of expurgated edition of oneself, Mr. Ross maintained, in strong terms, and with instances of personal experience, that there must be no divorce between the spiritual life and Christian activity. Referring to the weaknesses of the simply contemplative life, Mr. Ross went on to advocate the study of missionary facts, and the consideration, not so much of "what Jesus would do," as of what Jesus is doing. Let all students be urged to keep in touch with the great onward movement of God's cause. To some wise counsel as to seeking God and striving to do his will, and with some glowing sentences on the inexhaustibility of Christianity, Mr. Ross added some helpful words on the character and subtleties of sin, and concluded with a call to renewed consecration. This very satisfactory meeting then concluded with prayer from the Bishop of Sierra Leone.

Red, White and Blue Christian Institute for Lads.—The work of this organization, in Cumming Street, Pentonville, N., of which Lord Kinnaird is chairman, has been productive of much good among the many poor and suffering of the neighbourhood during the past year. The report states that the Sunday services and the various weekly classes and meetings have been well attended. Through the kind help of the Ragged School Union, many of the children were sent to the country or seaside during the summer. As the lease of the present premises expires in September, the committee have decided to move to other premises, where the work, which has proved of so much blessing, will be continued.

Mr. Henry Thorne's Evangelistic Missions.—The annual report of this work gives an interesting account of effort among all classes of society. As the missions are inter-denominational, Mr. Thorne works among, and is welcomed by, Christians of many different branches of the Church. Of the multitude converted to God by these missions, several are now labouring in the ministry. The missions embrace the ordinary work of evangelistic services—open-air meetings, Bible readings, prayer and inquirers' meetings, &c. Over 600 services have been held during the year, many of them being signally blessed by God to the saving of souls. Communications to Mr. Thorne should be addressed 31, Beverley Road, Anerley, S.E.

THE KESWICK CONVENTION.

(BY OUR SPECIAL COMMISSIONER.)

THESE verses, just written for the occasion by Rev. C. A. Fox, will indicate the tone and character of this gathering of God's people:

"Stand still and see!" yea, see to-day,
New wonder of redeeming grace—
The mighty Potter moulds the clay
Again within this hallowed place,
Till through the human, the Divine
Is seen once more to move and shine.

Here, "commune with thy heart, be still!"
Search all the secret stores of years,
Till, silence now unbearable,
Self betrays self with blinding tears—
Then fall at Jesu's feet, and say,
Thou canst, Thou shalt, cleanse all to-day!

"Be still, and know that I am God!"
Peace, wounded conscience, heaving breast!
Christ's pierc'd hand bears alone the rod,
His cloud transfigures and brings rest.
Take, Lord, Thy power, reign, great I AM,
O'ershadowing Guest, all-conquering Lamb!

Then in the hush of this fair Tent,
And solemn stillness of this hour,
Three thousand souls before Thee bent,
Break forth, O Holy Ghost, in power—
Sweep through, thou Wind of God, sweep through;
Once more, cleanse, consecrate, renew!

The addresses were without exception excellent, each in its way suited to the capacities and affinities of the hearers.

Many familiar voices were missed through unavoidable absence, such as Professor Moule and Dr. Pierson, Revs. Hubert Brooke, Charles Inwood, and E. W. Moore. Several new speakers were heard, as the Bishop of Mombasa, Dr. John Smith, Dr. Williamson, Revs. H. E. Fox, Griffith Thomas, W. D. Moffat, F. W. Ainley, C. Lea Wilson, and E. L. Hamilton.

It was touching to see the venerable Chairman in his place after a severe illness, from which he has not yet wholly recovered, and to hear the murmurs of affectionate recognition with which he was greeted. "You will not think I am making myself unduly prominent," he said, "when I ask you to join with me in giving thanks to God for his mercy in raising me up from severe illness and enabling me to be present at this Convention." The great meeting responded with a general "Amen." Mr. Wilson then asked Mr. Albert Head to conduct the meeting in his stead. But Mr. Webb-Peploe, in harmony with the sympathy of all, asked to be allowed to express our united thanksgiving in prayer, which he did briefly and tenderly.

One striking feature of this yearly gathering is that it attracts so large a number of young people. It is good to see the fathers in Christ throng together to help and to be helped on their way to Zion; but the young men are the working power of the present, and the little children in the faith are the hope of the future; and to see these, like doves flying to their windows, flocking to the sound of the fulness of the Gospel, and feeding their souls on the old corn of the land over Jordan, is a sign of the times for which we cannot be too grateful to God, in view of the sacerdotal and sacramentarian teaching which is blighting the Church of England. For the Convention largely represents that body.

But while this is matter for rejoicing for the reason above given, it is much to be regretted that so many of the Church of England and of Nonconformists should forego the advantage of seeing for themselves one of the most significant and cheering features of the time.

We should rejoice indeed to see Churchism and denominationalism lost in one common Christianity, and not to hear on any platform of advanced Gospel teaching the needlessly distinctive formula of "clergy and ministers." But we have not yet reached a platform (shall we ever?) on which the Bible, the whole Bible, and nothing but the Bible, shall be the absolute referee.

Here, as so often, the closest access to God seems to have been found at some of the smaller meetings. Speaking for ourselves, nothing rejoiced us more than a private conversation with Mrs. Todd Osborne, who related the Lord's dealings with her during the year. We met her at the door of the Pavilion at the last Convention, when she told us of her desire to purchase the Alhambra in Cairo as a Soldiers' Home. The way in which the Lord has given her, through his stewards, £4,000 during the year, and secured to her the building, was a summing-up in brief of the teaching of Keswick in doctrine and practice, a chapter of

TRUE CHRISTIAN ROMANCE.

The correspondent of the *Record* notes the utter absence of excitement; the restfulness of spirit; the large number of groups of earnest Christians meeting quietly day by day for prayer in their own homes; the subduing, controlling power of the Spirit felt in all the meetings. Also some beautiful instances of kindly thought and consideration in connection with the Convention. One lady brought up her two maids, and paid all their expenses as a "reward for seven years' faithful service;" three other ladies in the South of England were unable to come as they had intended, but sent three substitutes. A young lady and some of her friends from a large manufacturing town took three houses, and arranged to board and lodge some thirty factory girls who had saved sufficient money during the year to enable them to spend a week at Keswick. Two ladies have rented twenty-one houses, provided board and residence for, and assisted in other ways, 170 to 200 returned missionaries to the heathen.

NOTES BY DR. NEWMAN HALL.

On this, our first day at Keswick Convention, July 25, a house party from divers places and of varying views on minor questions, are rejoicing in the fellowship of Christian love. Family worship is the sequel to breakfast, and then an interesting conversation on answered prayer. If all believers now living were to contribute records of remarkable answers to prayer in their own personal experience, we might almost employ the language of the evangelist—"The world itself could not contain the books that should be written."

A clergyman, in the service of the C.M.S., narrated how, in early life, he had relinquished a profitable situation to devote himself to evangelistic work. Responding to what he felt an inward call, he applied to the Church Missionary Society, and received an invitation to attend its committee, which was to meet three days after. This he wished to do, but was devoid of funds for a long journey. He earnestly prayed for guidance and assistance. When he rose from his knees a stranger called to see him, and put a sovereign into his hand, saying it was from the Lord. He met the committee, and was accepted as a missionary.

A lady knew a working-man, zealous as a local preacher, who was urged by friends to attend the Keswick Convention, but was unable to yield to his strong inclination by the necessities of wife and children during his absence. This lady heard of the case, and prayed God to send the needed supply. While praying she seemed to see two postal orders for £1 each. While the man in question was earnestly praying for Divine help, two Post Office orders for £1 arrived from an unknown donor. The lady knew nothing of this till after a considerable time, when she heard the recipient mention it as an instance of Divine care. No one could have heard about her prayer, for it was unspoken in words.

Another clergyman told how he had felt it his duty to protest publicly against an iniquity. Thus he encountered such enmity that he was obliged to resign his church. After paying off his debts he was almost a pauper. Without making any application for man's help, he received unexpectedly money to build both church and parsonage. Several other cases were narrated by the individuals themselves, who were convinced that help given was in direct answer to believing prayer.

Awful Unconsciousness.

By Rev. W. H. GRIFFITH THOMAS.

TWO passages of Scripture in contrast with one another—"Moses wist not that the skin of his face shone," Exod. xxxiv. 29; "He wist not that the Lord was departed from him," Judges xvi. 20. The same words, "he wist not," of two servants of God, and yet with what a different result. Moses wist not that the skin of his face shone; Samson wist not that the Lord was departed. One is an upward possibility: the other is a possibility that leads downward. One is a blessed unconsciousness, the other is an awful unconsciousness. Shall we look, very briefly, at both in marked contrast?

Moses wist not that the skin of his face shone. The cause of that shining of his face was fellowship with God. Moses had prayed, "Show me now thy way; show me thy glory;" and God had answered that prayer, had taken him up into the mount. In fellowship with God, speaking with God face to face, Moses came down, with this result—the skin of his face shone. St. Paul uses this very story, in 2 Cor. iii., about the open face beholding the glory of the Lord; and so we feel and realize that this, which was a blessed experience to Moses, is a possibility for every one of us, as we behold the face of God in Jesus Christ. If only our lives are lived in his fellowship, the result will be evident, first in our thoughts, then in our desires, and then in the very physical features of our life.

As thought and feeling affect our physical features so in the spiritual life, if our thoughts and our feelings are with God and in fellowship with Him, it will be literally true that the skin of our face will shine. We remember the story in the life of Mr. Pennefather, about the boy who ran home and said, "Mother, I have seen Mr. Pennefather." "What did he say?" "Nothing;

HE BEAMED ON ME."

He wist not that the skin of his face shone. This blessing which comes from fellowship with God, will be unmistakable to those around us. Aaron and those with him, they saw this and were afraid. If only our lives are lived in close communion with God, the result will be evident to others; but, at the same time, we ourselves shall not be conscious of it. Humility has been defined as unconscious self-forgetfulness; and perhaps we may define holiness as unconscious self-effacement. He wist not that his face shone. If you and I ever desire to see this for ourselves, and if ever we use the mirror or looking-glass to try to discover it, we shall find not by any means a shining face. Holiness is not the consciousness of self, but it is the consciousness of God.

To turn now—and that is my special subject—to the other text, with its record of a terrible unconsciousness, "Samson wist not that the Lord was departed from him." Will you just follow me with these three steps in the story of Samson? First, will you notice that, in his case, there was a gift bestowed? If you will look into the story of his life, in the two preceding chapters, you will find, at least three or four times, a reference to the Spirit of the Lord. First, the Spirit of the Lord began to move him, then the Spirit of the Lord came upon him, then the Spirit of the Lord came mightily upon him. There was bestowed upon Samson a gift, the Spirit of the Lord; and the gift was what you and I would call power, or

equipment for service. It was a special gift of the Spirit of God, for the purpose of the work that God had appointed Samson, as one of the judges, to do.

We may say the same of every Christian man or woman. God is willing, God is waiting, to bestow the Spirit of the Lord as equipment for service. This is not the Spirit of the Lord in regeneration, this is not the Spirit of the Lord in instruction or guidance; this is the anointing of the Holy Ghost for the purpose of serving God. This is the Spirit *on* us, rather than the Spirit *in* us. This gift was from God, and was bestowed definitely upon Samson. The second step is that

THE GIFT WAS LOST.

It is evident that this endowment for service is not a permanent gift. There are certain conditions for its reception; there are certain conditions for its retention. God does not bestow upon us the gift now and allow it to remain with us for our use without the fulfilment of certain conditions. Samson failed to fulfil those conditions, and he lost the gift. He sinned, he lived in unfaithfulness to God, and the result was the loss of power for service. He became utterly useless. Instead of being on the Lord's side, for awhile at any rate, he seems to have been almost on the side of God's enemies. The gift was lost. I believe that is only too possible in the lives of Christian workers. This is no question of regeneration, no question of our not being Christians; but it is a question that means this: that one day, in the past, I had power and blessing in my life, and to-day I am powerless, because of my unfaithfulness, my disloyalty to God.

But now look at the third step. The gift bestowed, the gift lost, and, thirdly, the *unconsciousness that this gift was lost.* Samson was living on the past, and not in the present. He knew that, in the day past, the Spirit of God had been upon him and was working through him. He was thinking of that, and living upon that, at this particular time. He wist not that the Lord had departed. You and I have no right to live on past experiences; we have no right to live upon the manna even of yesterday; we have to remember the present.

Samson was indulging in sin, that was why he had lost the gift and was unconscious of his loss. Ah! beloved friends, though we are not to speak in detail this morning of Samson's story, we must not forget that the sensual and the spiritual are very closely connected, from certain standpoints. There are very many who drop from the spiritual into the sensual; and we are all horror-stricken when we hear of such a fall. But there is very much to explain it, if we only think along the lines of human nature, and the forms of human nature in relation to our attitude to others.

I want you to notice that Samson was not only living in the past and living in sin, but he was

LIVING WITHOUT POWER;

doing his work, and yet having no power in it. There are Christians to-day who are holding the same doctrines they held, it may be, ten years ago; but there is for them no vitality in those doctrines. They are using the same religious phraseology, but there is no force in it. There is a poor woman whose child is dead; and out of her sorrow, that heart-broken mother sends to the servant of God; and that servant sends one who was closely associated with himself, saying, "Go and lay my staff upon the child," and the man goes. He had been the prophet's servant for years, but had been living an unreal, unfaithful life. He goes and puts the staff upon the child, but there is no result. When the prophet comes, blessing comes, because Elisha was living in the power of God for his service. Let us examine ourselves this morning. "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Is my work powerless? Is my life powerless? Search me, my God.

The conclusion of the whole matter is this: Be very much alone with God. In his light you will see light about yourselves. Some tell us, "For one look at self, take ten looks at Christ." I think we might do without even the one look at self, and have eleven looks at Christ. In his light we shall see what we are and where we are. In his grace is our strength; and in his presence we shrink, like the sensitive plant, from the faintest approach of evil. Secondly, be very faithful to God. Faithful loyalty to heavenly teaching is a sure precursor of heavenly grace. Contemplation, consecration, then faithfulness: and our lives will be lives of power and blessing.

Spiritual Emancipation.

By Rev. J. B. FIGGIS.

"Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. vi. 14). I remember one who had been staying, alas! with one of my people, saying that he had shortened his visit. "It is true," he said, "that there were all the observances; but what are family prayers where there are family jars?" I remember another, a poor clergyman's son, and afterwards a poor clergyman himself, who was so bitten with the love of extravagance, that I have known him shed tears in the morning when he had to pay for that which he had bought overnight. I remember a third, for whom the bells of prayer rang in vain, so devoted was he to getting the things of this world and delighting in them. I remember another who was always wishing for something that he had not got. It would be easy to add to the list, and to think of innumerable Christians, of comfortable Christians, of worldly Christians, of covetous Christians, of Christians who dabble with that which is false, of Christians who, at least in their reading, delight in that which is foul.

Now, beloved, we are here to say that these things ought not so to be. You may call them what you like; *God* calls them sin. You may make light of them if you will; God calls them sin. You may think of them and speak of them as though they were inevitable; God says that they are sin. You may say that your neighbour, your brother, your fellow-communicant, has his faults, and, of course, you have yours; God says these things are sin. You may go on and palliate them, you may persist and make excuses for them; but, all the while, you know in your heart that you are guilty of sin.

I was told only yesterday that Keswick was not the place to come to if you wanted to be happy; that Keswick was a place to make you very miserable indeed, if you had such a thing as a pet sin and wanted to keep it. Yes, but only fancy a Christian talking about wanting to keep any sin, wanting to keep anything which God has condemned! Only see

IN SIGHT OF THE CROSS

what that is which you are wanting to keep, and which, perchance, makes you uneasy if you have come to Keswick, or, as in that case, keeps you from coming if it were possible; that which keeps some, at any rate, from coming, that they may not be searched, but that they may go on and on in the habit and in the commission of that which they know to be sin!

Now, this thing is either a matter for pity, or it is a matter for blame. Which is it? It is either something over which a few soft tears may be shed, and you may be comforted and sent on to the repetition of it; or it is something which costs not only tears, but blood—the blood of the Son of God. If so, it is at your peril that you keep it, and I charge you before God and the Lord Jesus Christ and the elect angels, though it were a right hand, cut it off and cast it from you. It is better for you that one of your members should perish than that your whole body, your whole life, should be cast into hell. It is an awful thing to have any known sin, and to make up our minds to keep it, or even to keep it without making up our minds to do so.

It may be, concerning many of these matters, that you will say what Lot said about Zoar, "Is it not a little one?" It is a very bad thing for any Christian to take up the words of Lot, as though they could be an example to him. You remember, even if you did so, that it was not a little one that was spared, but it was a little city—a very different thing. God will spare, *can* spare, no sin, whether it be little or whether it be great. You that fancy that these sins are little, and that they may be tolerated and persisted in, ask yourself how much good the people are doing who habitually go on in the commission even of what may be called little sins. Well, some good, possibly, may be done by their instrumentality—for God is gracious, and does consent sometimes to work with wonderfully blunt tools; but how much more would the greatest of these gainers gain if they gained their whole souls first—if they were saved to the uttermost, saved wholly, saved especially from the sin that doth so easily beset them!

Why, how often do you suppose that a wife who is

PIOUS, BUT PEEVISH,

wins to Christ a worldly husband? How often do you think that a husband who is fond of prayer-meetings, but also fond of money, wins to Christ a worldly wife? How often do you think a friend who loves meetings and conventions, but who loves the world too, who has a great deal of personal vanity, perhaps—how often do you suppose that such a one wins a soul to Christ? Even the world cries shame upon Christians when they are inconsistent. Even the world finds fault with Christians, and says in effect, "I would have a better Christianity than that, or I would have none of it." "Well," you say, "it is rather hard to be attacked by the world, when it is keeping away from Christ and is keeping close to a whole bundle of sins." It may be hard, but facts are hard things; and this is the fact, and you will have to reckon with it and to deal with it.

But methinks I hear most of you say, "It is not the world that we care for, nor for its frown; it is not even the Church that I care for, nor its tears; it is my Lord that I care for, and what troubles me every day, and humbles me every day is that these things are in my heart and in my life, and I do not know how to get rid of them. They are just here; and here, it seems, they have come to stay."

Now, I have another word. I said that these things ought not so to be; my other word is this—these things need not so to be, for "ye are not under the law but under grace." Ye know the grace of our Lord Jesus Christ; don't you think that that grace is sufficient for you? Ye know the grace of the Father; and don't you think that the Father will care for his child enough to keep off that child's enemies? Ye know the grace of the other Comforter; and would He be a Comforter indeed if He were to allow you to dally with sin? But there is grace enough; and, remember, it is free, it would not be grace if it were not free. It is as free as the stream from Calvary, it is as free as the pardon through the precious blood—this grace that saves, this grace that keeps, this grace that helps in every time of need. The grace of the Lord Jesus Christ is exceedingly abundant, and it as free as it is abundant. It may be had for the asking—grace for every hour, for every need, for every trial, for every duty, for every temptation. Ye live under it, under the banner of grace; and therefore sin shall not have dominion over you. Now, what does that mean?

A certain commentator troubled me for years. He said that it meant sin shall not accuse you, shall not condemn you, shall not arraign you before the bar of justice. Is that what it means? There came to me, like a flash, a week ago, an answer to that commentator, from the ninth verse of this chapter. I had often read it, but had never seen this in it. Compare it with the assertion of the commentator,

PUT THE TWO THINGS TOGETHER.

"Death hath no more dominion over Him;" "Sin shall not have dominion over you." It was this that flashed upon me; that it must be in the same sense that sin shall not have dominion over me, as that death should not have dominion over Christ. In Christ's case the power of death was broken; in my case, it is promised that the power of sin shall be broken, too.

Does it mean that, if I have a bad temper, it shall not get the better of me? Brother, it does. Does it mean that, if I have a vile passion, it shall not get the victory over me?

Brother, it does. Thy sin, whatever it is, is vanquished before the power of Christ; its power is broken. As Romaine said more than a hundred years ago, "Lord, Thou has declared that sin shall not have the dominion over me. I believe that this word cannot be broken; and, therefore, helpless in myself, I rely upon thy faithfulness to deliver me from the dominion of such and such a sin. Name it," he says. "Name your besetment, and say, when you have trusted it to be dealt with by your Lord, 'Put forth thy power, O Lord Christ, and get to Thyself glory in subduing my flesh.' Say this, pray this; trust Him to make his word good, and do you await the event. Sooner shall heaven and earth pass away than that any sin, thus left with Christ to be subdued, shall reign over thee."

Remember, there is no promise that sin shall be removed from you. The chapter goes on to speak, not of eradication, but of emancipation; but, while you remember that, take care that you get emancipation. Never shall I forget how, at the first of these conventions, a man stood up and confessed that he had a tiger-like temper which had humbled him before his household. "I trust God about it," he said; and never shall I forget the testimony subsequently heard at Keswick, from one upon this platform, that the man was changed into the meekest and gentlest of men. Trust God, take Him at his word, commit the keeping of your soul to Him; and sin, even though it be sin, shall not have dominion over you.

Working the Works of God.

By Dr. ELDER CUMMING.

"Then said they unto Him, what shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (John vi. 28, 29).

If there are works that the Lord would have us do, we may well take up the question of these Galileans and say, What shall we do that we might work the works of God? The strange answer, which at first so few can understand, the simple answer which a child may take into his heart, the satisfying answer which the experience of the Christian will verify, is, that in order to work the works of God, one thing is needful, one thing is sufficient—believe on Him. It is trusting that is the secret both of being and of doing in the Christian life.

The Christian who has come to know anything of God, and of God's will, has two great objects in view, which he seeks continually to have from God. He is dissatisfied with what he is, and dissatisfied with what he does; and if he is wise, the two things which he seeks from God are these—

A NEW CHARACTER, A NEW WORK:

a new character which has already begun in him from the moment that he came to God; and a new work, which must be the outcome of the new character when it is obtained. I take up these two points to-night.

I. The Christian who has come to know something of the will of God seeks for himself a *new character*. In other words, he seeks for holiness; because he is satisfied that the state in which he is, is not that which God can call a holy character, a holy life. The answer that Christ gives to the man who asks how he may obtain holiness and a new character is this—that ye believe on Him. Trusting in Christ is the way to holiness.

But you must have begun before you can continue; and here I take the opportunity of putting a personal question to everyone here. Do you know, in your inmost heart, what it is to be born again? I put the question more especially for this reason, that there are hundreds, that there are thousands, of pulpits in our land, in England, in Scotland, in Ireland, where the doctrine of regeneration, the need of being born again, is not distinctly taught to the people. Hence there come up so many hundreds to convention after convention with the haziest idea as to what they are in the sight of God.

I think I cannot soon forget a sight I saw within this tent, when Mr. Moody took one of his meetings here, when he asked those to stand who knew they were born again. We were taken aback, we were all startled to find not a few keeping their seats; and afterwards, in the after-meeting, as one went from seat to seat, there were many who confessed that they knew they were not born again. And, therefore, I lift my testimony to-night that we, each man and woman, must know what the new birth is, before holiness can be sought.

It is in vain to seek to make the natural man a holy man. "Except a man be born again, he cannot enter the Kingdom of God." But those whose hearts now say to them, "I am not," or even, "I *fear* I am not, born again," let such bow their heads one single but sacred moment, and put themselves into the hand of Jesus Christ crucified, that He may receive and forgive and accept their sinful and perishing souls.

THE FIRST STEP

in the Christian life is trust. What must I do to be saved? "Believe on the Lord Jesus Christ, and thou shalt be saved."

After regeneration, the new birth, there begins the process of sanctification. The new birth is wholly from God, and sanctification is wholly from God. Justification is an act of God's free grace; sanctification is a work of God's Spirit. But as justification is from God, sanctification is from God, too. Faith is the instrument of justification; faith is the instrument of sanctification. We can no more sanctify the soul that has been born again than we can make the natural soul to be born again; it is not in man's power, nor is it in the power of man and God together. It is God that justifies, it is God that sanctifies, and the process is through faith.

You can get nothing in your sanctification except from God; you can get nothing from God, except as a free gift; you cannot get any free gift from God till you receive it; and you cannot receive any gift from God save by trust. We speak of faith and trust; they are no doubt different aspects of the same thing. But they are translations of the same Greek word; and, whereas faith may sometimes be understood to be just an intellectual act, trust always implies the moral element. Therefore I prefer, to-night, that I may not be misunderstood by anyone, to use the word *trust*. I repeat it, you can get no step in sanctification save as a gift from God; you can get no gift from God save by receiving it, and you receive every gift of God by faith. Therefore the process of sanctification is from faith to faith. Let us understand that

FAITH HAS NO MERIT

of its own, except a negative one. It has this negative merit, that it takes away all self-trust. It invites and it welcomes the power of God in our sanctification. What is it that you desire? To have some sin eliminated, the power of which you know, to your cost, in the past, with which you have honestly struggled, against which you have really prayed. But you find you are helpless, or all but helpless, in its power. How is that sin to be cast out and that evil habit destroyed? The answer is, Only by the power of God in your life. And how shall that power of God be permitted, so to speak, to work in your heart to cast out the habit of sin? By your accepting the power.

You and I have the awful power in our hands of frustrating the grace of God by standing in the way, and saying, "I will not accept this wonderful gift, either because I do not understand it, or I am afraid of it, or it would take away from me something which is too precious." We have the power of

SAYING "NO" TO GOD

in the work of sanctification at every step. Every gift and blessing in sanctification, the blessing of every moment, for every thought, for every deliverance, is through trust in God for that individual thing. The casting out of the power of sin comes from trusting God to cast it out. Or perhaps it is something positive that you desire. You desire to have love of Christ. Oh, most of us, I think, must be able to look back to some time when our hearts yearned within us to be able to say that we were filled consciously with the sweetness of the love of Christ; that we knew it, the taste of it, the delight of it. Such a desire often comes, surely, to a Christian man. It will be fulfilled in your experience and in mine, only in one way. Can we trust God definitely to give us that love, and then the sense of that love thereafter?

No gift without the trust that brings it, so we go on from step to step. Our holiness, our sanctification, becomes progressive, because we have to trust God for every new thing. We cannot take one step in advance except by trusting God. And that is not all. We cannot retain any past blessing, we cannot avoid the going back—we could not even stand still, if that were what was wanted—without trusting God. Cease your trust in Him for a moment, and it is like the drowning man letting go his grip of that which would hold him up. It is like the man in contact with the electrical machine letting go his touch, and all the power is gone. Let go for a moment, and in that moment you lose; touch, touch for something, touch and trust, and the blessing comes. It may not be always the exact form of blessing that you have expected, but it is the substance of the blessing; and, if you will believe it, it is something better than you asked, better than the form in which you put it.

TRUST, TRUST, TRUST—

it is the secret of obtaining a new character. God is never tired of your trusting Him. God will always come in answer to trust. What must I do that I may work the works of God, by my heart becoming like the heart and the spirit of Jesus my Master? What must I do? I must believe on Him, who hath come to save and deliver. And if there is anything in your character that you would have cast out as shameful, take it in confession to the feet of Christ, as you sit here to-night; for what need is there of delay? Take your weakness, take your sin, take your shame, lay it with confession at the Master's feet; and then, with uplifted eye and heart, let Him hear the cry that man heareth not, "Master, Master, touch and save!" A new character comes through trust.

II. But what shall we say of *a new work*? Why a *new* work? Because all Christian work is to be judged by its spirit, by its motive. Nothing could be more different than the same apparent outward action by two men, one doing it in the power of self, the other doing it in the power of Christ. You look at the actions, and think they are altogether the same. You hear two sermons: they give the same doctrine, they direct to the same ends, they are equally practical; and the one may even be more attractive and much more beautiful than the other. You think them the same. Oh, to

LOOK AT THEM FROM ON HIGH,

from the feet of Christ in glory! What do I find? That, in the one, Christ has been ignored, is not there, never was asked about it, never gave it or anything like it. And the other was Christ's gift and Christ's voice; I might almost say Christ Himself was there in that new work dependent on the Spirit of work.

As soon as a Christian gives himself up for the first time in surrender and faith to Christ, what is it he sees? That all the work he has been doing before is, just in itself, as bad as he himself has been, now that he understands what he is. Is it not true, Christian friends—I bring the charge, and I ask whether you are guilty or not—is it not true that you will visit a sick bed and pray by a dying man, and that the only prayer you offer is the prayer that is at the moment audible? You have not gone to Christ before to teach you to pray in such circumstances, and you may go away and never seek Him to hear and fulfil the prayer.

You bring yourself to do a hard and difficult duty. Did you consult the Master about it? You were asked a question—we must come to closer quarters—"What do you think of So-and-so?" Do you dare to answer that question without first asking of Christ what you are to say? If the Lord were to come in judgment upon the works of the Christian people—on the works of you, this great multitude here to-night—were the Lord to come in judgment, and were we permitted to be auditors and spectators of the awful scene!

Think of your actions, your Christian works, one by one brought up and judged. What would be the test? Is Christ in that? If not, the work would wither, as by the blast of fire, and be destroyed.

Now, when a man gives himself up to God fully, what is the result as to work? First of all, it is

GOD-FOUND WORK,

whether in the old sphere or in the new. As soon as he is in the hand of God utterly, God gives him special work. And it is a work that will have these two objects *always:* first, God; second, self. These are tests by which you may say whether it is *God-found work.*

Secondly, when a man gives himself up fully to God for the first time, his work becomes *God-guided work.* No more choice as to what you like to do, and what you do not like to do. And I think you will bear me out, many of you, in saying that the work to which you are guided is often most singular work, for which you did not think yourself the least fitted, which you would never think of offering yourself to; and that when it comes to you, you tremble and say, "I am not fit for work of that kind." But the Lord is guiding, and you have promised to obey and to follow whithersoever He shall lead you. It is God-guided work.

Then shall we not say, again, that one peculiarity of the work of the consecrated man is that God speaks to him? Do you know what that means? When persons have come to you from time to time and have spoken about that, you have said, "Well, now, there is something which I cannot understand. How am I to know that God is speaking to me?" I cannot make you know; nobody can make you know. Can you tell me how it is that the little baby that you are holding in your arms knows its mother's voice, that it is different from any other in the world that speaks to it? Can you tell me how it is that, in the darkest night, a friend comes near, hears a voice, and knows at once whose it is? So is there the power of recognising a Divine voice, "My sheep know my voice." I believe every consecrated man or woman, everyone who has God-found and

GOD-GUIDED WORK,

has come to know the voice of God. It comes quite suddenly; it comes almost like a flash; it comes, almost always, quite unexpectedly; and it comes, perhaps, in a way that seems to threaten the overturning of something that you have just been beginning. You say at once, "I know that voice." Oh, how blessed to know the voice of God, the secret of that close communion that dwells somewhere in the innermost parts of our being which no one else can ever reach or touch! The voice of God is always in the work of the God-guided man.

Do you want to know what kind of work you are doing? You must not only ask God about it, but you must trust from time to time, trust in the whole sphere of duty, trust in every little detail. The smaller the work, surely the easier to trust. Say you are to sweep the room; Christ will enable you to do it better than you ever did before. You are to minister to a sick-bed; your own voice is harsh; your manners are abrupt, and your nervousness is painful. Can you not trust Christ to give the soft voice and the calm hand, and the gentle spirit, that will make even the bitter medicine sweet because it comes from the wise nurse? Whatever the detail of your life, trust. Therefore, it becomes a life of trust, and it becomes a momentary life; it is from moment to moment.

In our walking

WE TAKE VERY SHORT STEPS,

and the weak ones take shorter steps than the strong ones; but the short steps of the Christian are all steps of trust. "The life which I now live in the flesh," said the great Apostle, "I live by faith in the Son of God," and so I do not frustrate the grace of God. If righteousness came by the law, then Christ had died in vain; but if righteousness comes by faith, then Christ has not died in vain for me. I have put my whole life into his hand. I put my heart and my character into his hand. I am trusting Him to make me holy.

Do you ask, as some are never tired of doing, How far can holiness go? How near to being sinless can a man be upon earth? Well, that is a very speculative question; but my answer would be, he can go a good deal further towards it than you are likely to go! I do not think you need be afraid of going too far in that direction. When you have become, as you think, very good indeed, some day God will show you what *He* is thinking of you, and you will come to open your eyes and say, "Oh, I never thought I was like that!" Meantime, I would say to you, Do not concern yourself so much about the general and speculative question, but seek from God holiness always; trust Him every moment, for every duty, for every trial.

I would go further. Trust Him, if you can, for every thought. We have in Scotland, where the idea of perfectionism is abhorrent to the whole community, a remarkable paraphrase which I never give out and never sing without many an inward trembling. It prays "that all we think, and all we do, be pleasing in thine eyes." All we *think*—it is an awful word! I do not suppose anybody ever received all that, or ever had a blessing such as that. But my answer I fall back upon—Don't you be afraid that you will ever come to be too holy. God will give you, as you get better, a wonderful power of seeing

THE SPECKS IN THE SUNBEAM

where you thought there was only light. I venture to say that one of the characteristics of the deepest holiness is a remarkable and ever-increasing humility and brokenness of heart, when we think first of ourselves and then look at Christ.

Trust, trust, trust—it is the threefold lesson of the Christian life. Trust, that He may make you better; trust, that He may give you a new work as well as a new character. You will find that the life of the Christian, at its best, is a life of faith; and when you go to ask the Lord, "What must I do that I may work the works of God?" He will say to you, as He says in my text, "The work of God is that you believe on Jesus Christ for all you need." Trust Him, and He will come and do what you need.

The Keswick Mission.

On Wednesday afternoon the meeting in the tent was devoted to accounts of progress and needs in connection with the Keswick Mission, and the general interest therein was evidenced by quite as full an attendance as at the ordinary gatherings of the Convention. Prayer was offered, and praise for God's use of his consecrated instruments in foreign lands, and very affectionately were the workers commended to the care of their Lord. At Mr. Wilson's request, General Hatt Noble conducted the meeting.

Rev. J. Harford-Battersby read the report of the Keswick Missionary Council, from which the following extracts are taken:—

"A year ago we bade solemn and loving farewell to our brother, Rev. Charles Inwood, then about to start with his wife for China, and commended them to the care of our Covenant-keeping God. To-day we are looking forward to seeing them back in our midst, and thank God that He has graciously watched over his servants during perils by land and by water, and has mightily blessed the witness borne in far-off China to his power to save from sin. Mr. Inwood has held conventions in important centres on or near the sea-coast, and at Chungking, which is far in the interior, and involved two months' continuous travelling on the dangerous waters of the Yang-tze River.

"The visit of Rev. F. B. Meyer to India was for a much shorter period; but it, too, has been attended by marked spiritual results. Mr. Meyer visited some of the principal centres in India, Burmah, and Ceylon, under the auspices of the Student Volunteer Movement of India and Ceylon, and everywhere found a readiness to drink in

THE GLAD TIDINGS OF FULL SALVATION.

The Council was very glad to give a grant towards the expenses of this Mission. The Council has received communications from India, the most recent being a weighty memorial from representative missionaries in and around Allahabad, which seem to indicate decisively that it is God's will that we should send as strong a deputation of speakers as possible to hold conventions in India during the cold season of 1900-1901. Negotiations are already on foot with this object in view. The Council earnestly pleads for co-operation by prayer on the part of all.

"Rev. J. Gelson Gregson has had much encouragement in his work among the Reformed Syrian Churches in Travancore. The three years for which he went to work amongst them will soon be at an end, and the grant in aid, which was voted when Mr. Gregson went out, on the understanding that his work would be on Convention lines, will naturally end at the same time. Most interesting and important conventions have been held at Blankenberg, Stockholm, and Berlin, in which Rev. F. B. Meyer, and Mr. W. Sloan, Rev. C. G. Moore, and Rev. E. L. Hamilton took part. The Council hope to take advantage in the coming year of the numerous openings for such work upon the continent of Europe. While these special missions have been in operation in China, India, and on the Continent, the direct work among the heathen has been quietly carried on by our own missionaries who have been working abroad in connection with

VARIOUS MISSIONARY SOCIETIES

and organizations. It seems to be of God that as the special mission work has grown in importance, the missionary staff of workers among the heathen has grown less."

The statement of accounts was read by Mr. Albert A. Head, who also conveyed greetings from Rev. Chas. Inwood, in a letter recounting his work up to the time of leaving China. Unity among missionaries in Shanghai had produced a profound impression upon the Chinese. The way in which the people had been reached was very striking. Mr. Inwood's work in Shanghai and Ningpo had been a distinct answer to prayer offered on his behalf.

General Hatt Noble explained that the promoters of the Mission were depending principally upon this meeting for funds from "the Lord's money" to carry on the work.

During the singing of a hymn, envelopes and forms for contributions were passed round; but before the collection, Rev. F. B. Meyer asked God's guidance for himself and his hearers, in regard to words spoken and listened to, and then proceeded to some account of his experiences in India. When he reached India, he had no doubt that promises concerning prayer were being kept. Great gatherings of native people and missionaries were seen, men coming long distances to the blessed meetings. The climate and the unclouded sun, beautiful skies, clear nights, and scenes of historic interest—these things were only eclipsed by coming into personal contact with heathenism and seeing its debasing effects amid splendid architecture and other magnificent surroundings. Society all around was regarding as religious rites things which we hide in the darkness. The first chapter of Romans could be read in the life of any of the great cities of the country. One met with and heard of many who were groping after God. Inquiry discovered cases of this kind through almost every one who was spoken with. Never was he so enthusiastic for the missionary cause as while to-day he looked back upon the immense need of India and the heathen world. In regard to his special work, it had discovered the need of more intense

SYMPATHY WITH MISSIONARIES.

He realized more and more how great their sacrifices had been. Isolation and the pressure of evil must be exceedingly trying to them. It seems as though one is making his way amid the pressure of evil spirits. The depression that comes to young ardent hearts cannot be exaggerated. Oh, for draughts of crystal water to refresh God's tired servants! At every great centre missionaries are eager to greet Christian new comers. Said one: "Mr. Meyer, you need not apologize for Keswick; for we all believe it." If he kept to himself the fact of connection with Keswick, he lost influence and power, and meetings in his own name were much smaller. Missionaries in the foreign field hail the Keswick teaching as a

great assistance. Our meetings were attended by great numbers of educated English-speaking natives. At Tinnevelly he conducted a week's mission in the C.M.S. Church among 400 catechists and clergymen, who were found willing to help; and this was indeed a great manifestation of catholicity. He had breakfast with the C.M.S., and supper with the S.P.G., so to speak. Pressure from without drives Christian workers together in the foreign field. The natives at Tinnevelly said it was a new phase to discover that Christianity dealt with the inner life, and was cognate to their own subjective religiousness. "I never knew before," said one, "that Christ deals with the self-life." These men are many of them groping after deliverance from impurity; and Christian doctrine is the very bread for which they are hungering. We are, said Mr. Meyer, giving a side of truth which the native mind appreciates better than do the English. Some of the natives said that Mr. Meyer was within one birth of being a Mahatma. That showed there was something cognate in the power of Christ to subdue the self-life with their own convictions. Mr. Meyer asked that in starting to-morrow for Northfield, and afterwards for Blankenberg, prayer be made for him that his life might be deepened and broadened of God.

General Hatt Noble asked Mr. Meyer and Rev. S. A. Selwyn to convey to Mr. Moody the "Keswick Christian love."

Mr. Robert Wilson said his adopted daughter, who is with Mr. and Mrs. Walker in the heathen mission field, had a warm place in her heart for Keswick, and desired to be remembered in prayer by friends there.

Miss Brook, from North China, thanked God for ever taking her to the province of Ho-nan. In each of the six stations there, God had blessed and saved souls. Concerning two of the cities opened to work in 1895 by Dr. Taylor, suffering had brought the workers into close sympathy with the natives. In one city thirty-one men and four women had professed faith in Christ, and are in much need of prayer on account of trial by famine. The work goes on in spite of difficulties. In another city, twenty-five women openly professed their faith in Jesus. Some of them believed the very first time they heard the Gospel, and most of them have

SUFFERED TERRIBLE PERSECUTION.

Devils were cast out, sickness was healed, and souls were saved through the testimony of one native woman. Difficulties can only be met by the power of God's Spirit; hence the need for prayer. Great powers lie hidden in the enormous empire, and call for men of God to lead the natives into the Divine life.

Mrs. Butcher (better known under her former name of Miss Jacob) went into the mission field of India four years ago. She now, in person, thanked friends for their prayers. One of these daily remembrances was met with in Bombay. None can know what a help prayer is to missionaries amid the privations and trials of their work. Illness seemed to indicate that God might use her lips to draw others out if she came home. Miss Tucker (A.L.O.E.) was over fifty when she went out, but Mrs. Butcher testified that she had greatly opened the Zenanas to Christian influence. It was a cure for homesickness to talk with the native women in those places. Her message to sisters going out for the first time was, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God; for such we are," and such a memory as that will be of great use in overcoming difficulties.

Miss Fugill, who had carried on difficult work alone in Japan, spoke of work among the women and children of 12,000 inhabitants in a certain seaport. It was sad to think of a great province of 316,000 souls without a single worker for Christ. Most of us love to carry out loved one's last requests. Are we doing so with regard to our Lord's great commission? The spirit of hearing is so eager that men were found in meetings intended for women only. Miss Fugill trusted that God would give her "a twin sister" from the present meeting.

Mr. Walter Sloan, who had been in Sweden and Germany, spoke of the quickening influences of God's Spirit as seen on the Continent, and the signs of warm brotherhood experienced among Christian people there. Conversions had been abundant during the conference week at Blankenberg; and prayer should be made that it may become a centre of great blessing to Germany. It is delightful to see how God is raising up holy men to carry on his work in Sweden.

In view of the numerous applications for Keswick deputations for the continent, General Hatt Noble pointed out that men as well as money are needed.

THE CLOSING WORDS

of the afternoon came from the Bishop of Sierra Leone, who said workers were too busy to be depressed on the West Coast of Africa; but the indifference of Christians in England to the claims of God—this, it is, that depresses. There are here so many children of God disobedient as to missions that they quarrel among themselves. "They have no wine" on that coast; who will be God's cup-bearers to make human lives glad? We need, said he, collections of men more than of means; and we come to tell of the needs of the African field in order that Christians at home may give an answer to their Lord concerning it. May very many from among those gathered at Keswick this week, give themselves to God for this work among the heathen!

A REMARKABLE SCENE

A very remarkable scene took place at the smallest of the three meetings on Friday night. We heard it spoken of by various persons on the same evening, and all seemed to have been overwhelmed by it. A friend writes thus concerning it:—

"I wish I could tell you the blessing we got at the Drill Hall on Friday night. The Rev. H. B. Macartney spoke on two or three verses in John i. But the Lord poured out such a blessing. He opened heaven; He showed us the glory; He showed us *Himself*. He seemed to come down on to the platform to show us his unveiled face. He came into our hearts. He filled us with such love to Himself, that we still feel the blessed awe of his presence, and are still breathing 'Holy, Holy, Holy.' Never in my long life have I been present at a meeting anything at all like it. Mrs. Henry Varley was with me. There were only about 100 present, but the testimony of the wonderful blessing had spread all over Keswick in an hour. It was the top stone of the Convention, the kernel of all the blessing, for it was Jesus Himself.

"Mr. Macartney did not preach, he did not teach doctrine, he did not expound Scripture; but he was so filled with the Spirit that he seemed to be out of himself. We apprehended nothing but Jesus as God. The words he actually said were so simple that, written down, they might not look much. They were certainly very unconventional. But the Spirit of God, beaming out of his servant, seemed to envelop us all—lifted us out of ourselves—to take us into the glory to see Jesus.

"When he first knelt down to pray, he said, 'Lord Jesus, I thank Thee Thou art going to give us all A GREAT SURPRISE,' and so He did."

Y.M.C.A. Notes.

CARDIFF Y.M.C.A. orchestra won first prize for amateur bands in the Welsh National Eisteddfod.

A large number of young men, representing associations in the south-west suburban district, met for a garden party, by invitation of Mr. and Mrs. B. Braithwaite, at "Hookfield," Epsom, on the 22nd inst. Mr. Braithwaite presided over an open-air meeting in aid of the National Council's foreign work, and himself led the contributions with a generous donation.

For the Universal Week of Prayer for Young Men, which will be observed from November 12 to 19 next, the Central International Committee at Geneva have prepared an appropriate series of Biblical topics, entitled "Our Service."

The Wakefield Y.M.C.A. has benefited to the extent of over £100 by a garden party and bazaar recently held in the grounds of Holmfield, the residence of Mr. Alfred Haley, the president of the branch. Amongst those who took part in the proceedings were Lord and Lady Milton and Archdeacon Donne. About six hundred visitors attended the function, for which, in the evening, the grounds were prettily illuminated.

Young Women at Northfield.

THE World's Students' Conference hardly adjourns at Northfield before the Young Women's Conference begins. The ever-increasing crowd of young people, eager for definite and consecutive teaching, tends to make these gatherings of the utmost importance, and year by year the programme becomes more strong and useful. Many of the students at the Northfield Seminary remain for these meetings, and form the nucleus of a useful convention. Added to these are delegates from many other schools and colleges making in all a most interesting company.

The Conference began on July 14, and continued until the 24th. The speakers included Mr. Moody, Mr. Speer, Dr. Charles Cuthbert Hall, Dr. W. W. White, Mr. Torrey, Mrs. A. J. Gordon and Miss Price. Bible classes and conferences were conducted by Miss Laura Wild, Miss Mary Babcock, Miss Condé, Miss Allen and Miss Taylor. An impromptu choir, under the direction of Mr. George C. Stebbins, led the singing and contributed to the interest of the meetings.

Dr. Cuthbert Hall delivered a series of three addresses on "The Quadrilateral of Spiritual Unity in the name of Christ." Ecclesiastical unity on any basis he regarded as very remote and problematical, but Spiritual unity, in and through Jesus Christ, he claimed to be the great message of the New Testament. Three fundamental propositions underlay this statement of Spiritual unity. (1) Unity is the note of God's perfection and of man's completeness; (2) Sin is the interruption of unity, and the incoherence of life; (3) Christ is God's self-revelation for unity. Having elaborated these thoughts in his first address, the other two were given to a discussion of the quadrilateral itself; first, union *through* Christ, urging the vital importance of the atonement; second, union *with* Christ, the essence of spiritual experience; third, union *in* Christ, the basis of enduring fellowship, and fourth, union *for* Christ, the platform of statesmanship in Christian service.

Mr. Robert Speer delivered morning lectures on the Gospel of St. John. "Christ's proclamation; its reception; victory and defeat of unbelief," were, he said, the three great points of this Gospel. Mr. Torrey spoke on "The endurance of Christ's Word, showing that in spite of criticism and attack, Christ's assertion, "My word shall not pass away," had been proved absolutely true.

Mr. Moody as usual directed all the meetings, and gave occasional addresses. On Sunday evening he gave an exposition of Psalm xci. He said God had made seven promises in that psalm. First, "I will deliver;" second, "I will answer his call;" third, "I will be with him in time of trouble;" fourth, "I will honour you;" fifth, "I will satisfy you with long life;" sixth, "I will set him on high;" seventh, "I will show him my salvation." Each promise was suggestively dealt with, while the people sat around on the grassy slopes of the Round Top, where the service was held. The Young Women's Conference closed on July 24, and the Christian Workers' Conference, at which Revs. F. B. Meyer, G. Campbell Morgan, and S. A. Selwyn will speak, was announced to open on Tuesday last, August 1.

World-wide Circle of Prayer.—Rev. J. O. West, of Rowington Vicarage, Warwick, writes:—"May I ask your readers who are connected with unions for prayer to join us, especially on the first day of the month, in praying for all Christians and all Christian work, that there may be a fuller manifestation of the Holy Spirit's presence and power? Should there be any other comprehensive circle definitely uniting on one common platform, all believers as one in our Lord Jesus Christ for this object, I should be grateful for the information. The invitation thus to unite is now given by several hundred ministers of Christ of nearly every denomination. Will friends who issue cycles of prayer, whether weekly or monthly, endeavour to co-operate with us in waiting upon God as 'all one in Christ Jesus' on the first day of each month? Union is strength. To welcome new members is a constant pleasure; but this is secondary to securing definite, united, and believing prayer."

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Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Jack's Fidelity.

By Rev. E. PAYSON HAMMOND.

THE following story was told in a meeting of coloured preachers in New England.

It was in the days of Southern slavery, when Willie, the master's son, brought home a spelling book. A little slave boy, Jack, asked:

"What's dat, Willie?" "A spelling-book, Jack?'

"What's de spellin' book for?"

"To learn how to read."

"How's you do it?" "We learn those things first."

And so Jack learned A B C, &c., mastered the spelling-book, and then learned to read a little, though the law forbade any coloured person to do it.

One day Willie brought home a little black book, and Jack said: "What's dat, Willie?"

"That is the New Testament, that tells about Jesus."

And ere long, Jack learned to read the New Testament, and when he read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and that He really loved us and died for us, and that "If we confess our sins, He is faithful and just to forgive us our sins," his heart went out in love for Jesus. He believed in Him, his sins were forgiven, his heart changed, and he became a happy Christian.

Though a mere child, he at once began to tell others of Jesus' love. When he became a young man, he was still at work for the Lord. He used to go to the neighbouring plantation, read his Bible, and explain it to the people.

One day the master said to him, "Jack, I hear you go off preaching on Sunday."

"Yes, mas'r, I must tell sinners how Jesus died on de cross for dem."

"Jack, if you go off preaching on Sunday, I'll tell you what I'll do on Monday. I'll tie you to that tree, take this whip, and flog all this religion out of you."

Jack knew his master was a determined man, but when he thought of Christ's sufferings for us, and heard his Lord saying unto him, "Be thou faithful unto death, and I will give thee a crown of life," he resolved to continue his work for the Lord the next Sunday.

With his New Testament in hand, he went down to the plantation and told them his master might whip him half to death the next day; but if he did he would not suffer more than Christ had suffered for us.

The next morning his master said, "Jack, I hear you were preaching again yesterday."

"Yes, mas'r, I must go and tell sinners how Jesus was whipped that we might go free."

"But, Jack, I told you if you went off preaching, Sunday, I should whip you on Monday, and now I will do it."

Blow after blow fell upon Jack's back, while oaths fell from the master's lips, and he said, "There, Jack, I don't believe you will preach next Sunday. Now go down to the cotton field and get to work."

When the next Sunday came, Jack could not stand straight, his back was so

COVERED WITH SCARS AND SORES.

But with his Testament in hand, he stood before the people of the plantation and said, "Mas'r whip me most ter death last Monday, an' I don' know but he will kill me to-morrow, but if he does I shall not suffer more than Jesus did, when He died on the cross for us."

Monday morning the master called him and said, "Jack, I hear you have been preaching again. Now bare your back and take the flogging I told you I should give you if you went off preaching."

Fast flew the cruel lashes until Jack's back was covered with wounds and blood.

"Now, Jack, go down to the cotton fields and go to work. I reckon you'll never want to preach again."

When the next Sunday came, Jack's back was in a terrible condition. But, hobbling along, he found his way to his friends in the neighbouring plantation, and said,

"Mas'r whipped me almost to death last Monday, but if I can only get you to come to Jesus and love Him, I am willing to die for your sake to-morrow."

If there were scoffers there, do you not think they were led to believe there was a reality in religion? If any were there who were inclined to think that ministers preach only when they get money for it, don't you think they changed their minds when they saw what wages Jack got?

Many were in tears, and no doubt some gave themselves to that Saviour, for whose sake Jack was willing, if need be, to die the death of a martyr.

Next morning the master called Jack and said, "I make bare your back again, for I told you that just as sure as you went off preaching I would whip you till you gave it up."

The master raised the ugly whip, and as he looked at Jack's back all lacerated, he could find no new place to strike, and said, "What do you do it for, Jack? You know that as surely as you go off preaching on Sunday I will whip you most to death the next day. No one pays you anything for it. All you get is a terrible flogging, which is taking your life away from you."

"Mer ax me, mas'r, what I'se doin' it for. I'll tell yer, mas'r. I'se goin' ter tak all dos stripes an' all dos scars, mas'r, up to Jesus bye-an'-bye, to show him how faithful I'se been, 'cause He loved you an' me, mas'r, an' bled an' died on the cross for you an' me, mas'r."

The whip dropped, and that master could not strike another blow. In a subdued tone he said, "Go down in the cotton fields."

About three o'clock a measenger came down to the cotton field, crying, "Mas'r's dyin'! Masr's dyin'! Come quick, Jack, mas'r's dyin'!"

There in his private room, Jack found his master on the floor in agony, crying, "Oh, Jack, I'm sinking down to hell! Pray for me! Pray for me!"

"I'se been praying for you all de time, mas'r. You mus' pray for yourse'f."

"I don't know how to pray, Jack. I know how to swear, but I don't know how to pray."

"You mus' pray, mas'r."

And finally they both prayed and God revealed Christ on the cross to him, and then and there he became a changed man.

A few days after, he called Jack to him and said, "Jack, here are your freedom papers. They give you your liberty. Go and preach the Gospel wherever you will, and may the Lord's blessing go with you."

While telling this story at the convention, I noticed a man, perhaps sixty years of age, with quite gray hair, who was deeply moved. When I had finished he sprang to his feet and, with a clear but tremulous voice, said, "I stand for Jack. Mr. Hammond has being speaking of me. He has been trying to tell of my sufferings, but he cannot describe the terrible agony I endured at the hands of my master, who, because I was determined to preach the gospel on the plantations around us, every Monday morning for three weeks called me up and laid the cruel lash upon my back with his own hands until my back was like raw beef. But God helped me to pray for him, until he was forgiven and saved through Christ. And, thank God, Jack still lives."

I have given you only a few of his burning words, but I can tell you there were many eyes filled with tears during this touching scene, which will not soon be forgotten by those who witnessed it.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 187).

Briefly describe the circumstances connected with the following trees:—Fig (Matt. xxi. and John i). A tree in a garden (Gen. iii.). Oak (2 Sam. xviii. and Judg. vi.). Trees in 2 Chron. ii. Sycomore (Luke xix.). Olive (Gen. viii.). A tree in Dan. iv. One in Gen. xviii. Mulberry (2 Sam. v.) Gopher wood (Gen. vi.).

(Children under *ten* do any three; under *thirteen* any six; under *seventeen* any nine; older ones do all.*)

* One of my nieces who has done the "Searchers" every week since February, 1896, and who is now too old to compete for the quarterly prizes, suggests that I should add extra questions for those who, like herself, desire to continue the weekly "Searchers" for their own sake. I am glad to do this, and to retain the interest of my older nephews and nieces.

ANSWER TO LAST SEARCHER (No. 186).

I. Truth (John viii. 44).
II. The truth (Gal. v. 7).
III. Mercy and truth (Prov. xx. 28).
IV. I say the truth (John viii. 46).
V. Ye shall know the truth (John viii. 32).
VI. The truth shall make you free (John viii. 32).
VII. Grace and truth came by Jesus Christ (John i. 17).
VIII. Thy counsels of old are faithfulness and truth (Isa. xxv. 1).
IX. I am the way, the truth, and the life (John xiv. 6).
X. Because I tell you the truth, ye believe me not (John viii. 45).
XI. O Lord, let thy lovingkindness and thy truth continually preserve me (Ps. xl. 11).
XII. The Lord is nigh unto all that call upon Him in truth (Ps. cxlv. 18).

Correct answers (first list) received from:—

A—Violet Ashworth*.

B—Gertrude Bush, Hannah Bridgman*, Ella Berryman*, Phyllis Boyd, Alan and Maggie Banks, Emily Bridgewater*, Esther Bobroff, Esther and Rachel Blumenthal, Edith Banks, William Berwick.

C—Kitty Cope*, George Cary, Edith Chevalier, Elizabeth Clarence, Lydia Cleary, George and Mary Coward, David and John Colville, Bertha Courtenay, Ida and Mabel Cole, Vernon and Daisy R. Clarke, Grace Charik, Rodia Constantinides, Susie Cumbers, Gladys Clark, Dorothy Cooper.

D—Lucy Davidson, Stanley Drew*, D. and Ralph Daintree, Pelognia Daws, Kitty and Ivy Donaldson-Selby.

F—Vincent and Mabel Fleet, Francis Field, Kitty Fausset, Sarah Finkelstein, Hyacinth FitzSimons.

G—Mary Gover, Gracie Grout, Alice Goad, Claire* and Bertie Gale*, Elizabeth Gerechter, Rose and Esther Goodman.

H—Dorothy Harris, Dorothy* and Evelyn* Hewer, James Henderson, Hetty Hill, Edith Holms, Bessie Hope, Willie Hooper, Francie, Florence and Stanley Hoyte, Beatrice Hastings, Rosetta and Lottie K. Hamilton, Eric and Mary Hill, Claude Hutchence*, Ruth Hinder, Jennie Holmes.

I—Daisy Iredell*.

J—Sinclair Jackson.

K—Nellie Keeley, Lily Kinvig.

L—Arthur Lamb, Rosie Langton, G. Lambert, Arthur* and Irene Llewellyn, Sidney, May, Edward and Henry Law, Blanche Lindup, Beatrice Le Mesurier, Annie Lipschitz, Mary and Annie Levine.

M—Emily Maddox, Mabelle Mountstephen*, Elsie and Dorothy McMullin, Frances Munce, Dorothy, Sydney and Harry Morgan, Lewis, A. and O. L. Morice*, Mildred Morgan.

N—Valerie Noel, Dora and Leah Niels, Maude and Amy Nottage.

P—Maxse Pibel, R. Partridge, Margherita Perlmann, Kathleen and Ethel Pasley, Mildred, Evelyn, and Hattie Peters, Ruth Patient, Ethel and Gladys Palmer, Mary Plumb, Ruth Pledger*, Alice Palmer, Daisy Phillips, Leonard, Katie*, and W. Picknell.

R—Marion Richards, Alice Reid, Maud Rosenberg.

S—Flora Shadbolt, Hilda and Constance Schaeffer, Joseph Stephens, Flora Simmons*, Mary and Alan Symon, Dryll, Fred and Amy* Stileman, Laura* Standen, John Smith, Esther Simmons, Douglas and Kathleen Shepherd, Mary Sowden, Eveline Steed, Ronald Studd, Marjorie and Cicely Shorbrooke, Betty Stocks, Edith*, Bessie and Minnie* Shepherd, Lizzie Simons, Mary Seed*, Ivy, Rosetta and Muriel Sherwin.

T—Frank Tomkins, A. P. Turnbull, Naomi Torff, Rebecca Tuskinsky.

V—Rosetta Viccars.

W—Cecile, Noel and Phillis Wright, Constance Wright, Dorothy White, Douglas Wilkinson, Eva Wright, Agatha Ward, Annie and Sarah Wood, Florence, W. L. and Mabel Wild, Joanna and Louise Wolnitzer, Ronald Watson, Charles and Amy* Wingrave, Edith, Edward and William Wheeler.

No. 185.—Correct answers (second list) received from:—

A—Bertha Arres-Mather, Muriel Annesley, Irene Ashdown, William Aston.

B—Mary Bryant, Ethel and John Benger, Dorothy Berry, Massy Conyers and Allen Baker, Louis Berthé*, Susette* and Mary* Beck, Maud, Dorothy, Sylvia and Evelyn Barrett, Catherine Barber, Ashley Bowker*, Mabel Birney, Eva and Robert Browne, Elsie Baker, Dorothy Benson, May*, Gordon* and Daisy Bligh, Stanley, Gordon and Lily Boxer, Lucienne Brabandes, Ernestine Buhl Cordt, Leonard and Lindsay Browne, Maggie Banks, Mabel Bailey*, Frank and Leonard Bantall, Lillian Butler.

C—Janie and Nellie Crawford, Dorothy Cooper, Cicely Craven, Gladys Clark, Jessie Carter*, Ethel Craigie, Dorothy Clarke, Alice Crang, Dora and Edith Corrie, George Crawford, Walter Carter*, Arthur and Winnie* Cox, Bessie Cheale, Isabel, Mabel and Charles Candlin, Duncan Campbell*, Beryl and Gladys Calvert.

D—William Dilly*, J. Davison, Harold Davis, Vera Dickinson, Constance Devenish-Meares, Marjory and Dorothy Dyke, Blossom Davis*, Irene Duke, Gordon Duncan, Esther and Jean Dickson.

E—Muriel Edwards,* Leonard Ewin, Maud Eddey.

F—Bessie and Blanche Freeman, F. A. and Aileen Figgis, Helen Forbes, Marion and James Freegard, Bessie and Mabel Fletcher, Agnes, Lewis, Maggie* and Flossy* Fullarton, Jeanne Faucon.

G—Thos. Groombridge, Aileen Gardner, Daisy*, Mary*, Ethel*, and Alfred* Greenacre, Winnie Grove, Edith Grieve, George* and Charles Graham, Gracie Grout*, Stuart, Margaret*, Edith*, Dorothy, and Jack Gray, Kenneth Gabbett, Elsie Good*, Lily Grierson*, Colin and George Graham Brown.

H—Willie Hopkins, Ethel Hutchings*, Elsie Hanson, Theodora Hill*, Helen Hunter, Florence, Stanley, and Francie Hoyte, Eileen Hill*, Violet Holford*, Dorothy Harris, Ella Hake, Edith and Winifred Garvey, Eric Hill, Breda Hanton, Georgette Hoffmann, Bessie Hope, Edith Holms, Kathleen Hughes*, Marjorie Hogge, Rosetta Hamilton.

I—Isabel and Ami Inglis, Nellie Irving*, Daisy Iredell.

J—Thomas Johnson, Lizzie Johnstone, Kate Johns, Sinclair Jackson.

K—Agnes* and Isa* Kay, Flossie Key, Dorothy*, Grace* and Philippa* Kerr.

L—Guinefred and Elsie Leigh, Dudley Lewis, C. Livingstone Learmouth, Hannah Lovell, B. Le Mesurier*, Grahame and Murray Lloyd.

M—Howard Moir*, Dora Marples, Lewis McGregor, Evelyn and Gwendoline Moir, Margaret Macphee, Bella and Abraham Mack, Charlie Medcalf, Nellie*, Annie* and Daisy* Mackenzie, W. C. Mallinson*, Ada Macnutt*, Dorothy Morgan*, Dorothy*, Margaret* and Daniel* Morris, Mabelle Mountstephen*, Emilie Mathias, Dora Muir, Barbara and J. Maconchy, Harry Malaher, John MacMurray.

N—Peter Nicholson*, George and Edith Nash.

O—Maude and Eva Oakes.

P—Muriel and Theodore Palmer, Daisy Phillips, Daisy Pullen, Geoffrey, Percy and Clarice Peach, Gladys* and Isabel* Phipps, Winnie Page*, Louie and M. Penny, Walter Perryman, Edith Parkins, Dorothy Patten*, Ruth Patient, Ada*, Jessie*, Eddie, Winnie*, and Willie Palmer, Alice Powdrill, Laura Percy.

R—Sydney Robertson, Nora Read, Isabel and Jessie Roe, Elsie Ridewood*, Marjorie and Herbert Rainey, C. M. Roberts, Jack Ridley, Lorimer and Rita Romanes.

S—Florence Smith, Emma* and Frank* Sutton, Janet Speed, Evelyn Shaw*, Dora and Ethel Smith, Rita Sidky, Dorothy*, Helen* and Francis* Stalker, Bertha Stocker, C. R. and Violet Salvesen, T. M. and D.D. Stanier, Eric, Mervyn, Wilfred, Undine and Gwendoline Shaw, Bessie Symes*, Dollie* Salt, John Smith, Ivy, Muriel and Rosetta Sherwin, Kathleen and Elsie Slark, Nannie Shurrock*, Binford Selwood.

T—John Thomson, Louie Tibbits, Marjorie Tracey, Lucy Trotter, Frank Tomkins, Frank and Alice Thompson, Derwent Turnbull.

U—Queenie Upton*.

W—Ellie* and Nora* Wyatt, Louisa*, Violet*, Elizabeth, and Arthur Walker, Walter Wild, Charles Williams, George Willis, Connie Wood*, Frank and Madge Wilson, B. Walls, Pringle Wilson*, Georgina and Sarah Wilson, Charles and Amy Wingrave, Mary Ware, Greta Watson*, Leonard Wall, Ernest Wakeford.

FOREIGN LIST.

Nos. 179, 180, 181.—Llewellyn and Queenie Dale (India).

No. 179.—Daisy McArthur, Janet Garrett, Cuckoo Lister (S. Africa).

No. 184.—Olive van Millingen (Constantinople).

Personal.

Many thanks for flowers received. It would be better if these were not forwarded in cigar boxes, as the natural scent of the flowers is quite lost by the time they reach the office.

I am glad to receive so many nice little letters acknowledging prizes and certificates, but it would be almost impossible to answer all personally. I am also glad to know that so many nieces and nephews take sufficient interest in their Bibles as not to give up "searching" in holiday time.

The following extract is a type of several letters received lately:—

"My little sister Gladys is spending her holidays with a friend of hers at Elie, in Fifeshire. She is enjoying herself very much, and has asked us to forward the "Searcher" to her every week so that she might send in her answers all the same."

Katie Thomson.—Many thanks for your interesting letter. I am sorry to hear poor Ina has been so ill, and hope she is getting better now.

Uncle Tom.

SEASIDE SERVICES.

Rev. A. E. Mansell, *Boscombe*. Mr. Edwin Arrowsmith, *Bournemouth*. Mr. H. Hutchinson, *Bridlington*, Aug. 2-31. Mr. H. B. C. English, *Broadstairs*, from Aug. 5. Mr. J. R. Naylor, *Colwyn Bay*, from Aug. 7. Lt.-Col. Dru Drury, *Bude, N. Cornwall*. Rev. J. F. Sheldon, M.A., and Mr. A. C. Furse, *Cromer*. Mr. S. J. Hewlett and Mr. W. Stunt, *Deal*, July 31-Aug. 31. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Felixstowe*. Mr. H. Hankinson, *Filey*, from Aug. 1. Mr. Phillips Welch, *Folkestone*, July 31-Aug. 31. Mr. G. O. Taylor, *Gorleston*. Mr. H. W. Figgis, *Howth, Ireland*. Mr. W. R. Moore, B.A., *Ilfracombe*, from Aug. 8. Mr. J. S. Tyler, *Littlehampton*, Aug. 6-Sept. 1. Mr. P. R. Burditch, *Llandudno*. Mr. Russell J. Hill, *Llanfairfechan*, Aug. 6-20. Rev. E. E. Nickisson, *Margate*. Mr. Wm. Sloss, *Nairn*. Aug. 6-25. Rev. L. C. Carr, *Overstrand*, Aug. 7-Sept. 1. Mr. A. C. Jewell, *Penmaenmawr*. Mr. H. Steward and Rev. J. R. Pawley-Smith, *Port Erin, Isle of Man*. Mr. Wigram, *Portrush, Ireland*. Mr. C. H. Collier, *Ramsey, Isle of Man*, July 30-Aug. 13. Mr. W. B. Wakefield, Mr. E. J. Spafford, J.P., and Mr. W. H. Jope, *Rhyl*, from Aug. 5. Mr. H. T. Hodgkin, B.A., *St. Leonards*, Aug. 8-Sept. 6. Rev. T. S. Stoney, B.A.. Mr. G. Foster-Carter and Mr. P. J. Fear, *Sandown*. Mr. J. M. Wigner, *Seaford*, from Aug. 6. Mr. J. Waters Coldicott, *Southend*. Rev. S. Mortimer Warner, *Southsea*. Mr. C. J. Small, *Sutton-on-Sea*. Dr. McAfee and Edinburgh Medical Students, *West Kirby* and *Hoylake*. Rev. Jno. Mitchell, *Weston-super-Mare*, from Aug. 2. Rev. G. C. Williamson, *Westward Ho*, Aug. 2-28. Mr. Ernest Thompson, *Weymouth*. Mr. E. T. M. Dennes. *Whitby*. Mr. E. Collier, *Whitley*. Rev. C. E. Haynes, M.A., *Worthing*.

Children's Scripture Union—Portions for week ending August 12.

Sun., August	6	*Mark*	iii.	1-19	Thurs., Aug.	10	*Mark* iv. 30-41
Mon.	„ 7	„	iii.	20-35	Fri.,	„ 11	„ v. 1-20
Tues.,	„ 8	„	iv.	1-12	Sat.,	„ 12	„ v. 21-34
Wed.,	„ 9	„	iv.	13-29			

Children's Special Service Mission.

Mr. F. A. Glover, with caravan, *Westleigh* near *Wellington, Som.*; Mr. Chas. Harrison, with caravan, *Storrington, Sussex*, to Aug. 11; Mr. J. H. P. Cutting, with caravan, *Laxfield, Suffolk*; Mr. F. P. Rowe, with caravan, *Stisted, near Braintree, Essex*; Mr. H. Lewis Ingram, with tent, *Woburn, Bedfordshire*; Messrs. Drake and Charante, with caravan, *Cowden, Kent*.

Medical Mission Aid to Hop-pickers.

A CALL came to me, not from any human source, very suddenly a few weeks ago, and has remained with me so forcibly since as a summons from the Lord, that although I am much pressed in many ways I dare not disobey it.

Tens of thousands of the poorest classes, old and young, from London and other large centres of population, will gather in Kent in a few weeks for hop-picking. Much has been done by many earnest Christian friends for many years past—both to improve the conditions of life and evangelize these poor people—but I feel that in some centres there is much suffering, especially amongst the aged, the very young, and those in delicate health, from sicknesses contracted by exposure in draughty, damp tents, huts, &c., working amongst the hop-bine in wet weather, eating unripe fruit, drinking impure water, casualties, &c., which might be alleviated by medical mission aid; and that in this way great numbers of very poor people, living in a state of home-heathendom, may be touched by Christian kindness, and have their hearts disposed to hear the Gospel message in a softened and subdued spirit.

We propose to have a very large tent at our headquarters, and other tents at some other centres, as our means and staff of helpers will allow us to cover the field, a qualified doctor, and Sister Grace, of our Medical Mission, in charge of a nursing band. I hope to take charge of the evangelistic arrangements myself.

I daresay that the expenses, including tent-hire, professional services, drugs, &c., will be about £200, but I can only arrange for as many centres as I receive help for in the next two or three weeks.

I am taking this step only under an irresistible sense of responsibility, and in spite of many reasons I might urge as an excuse for declining any further strain upon my strength or means, because I believe God has given me such a clear call to this special service for Him amongst these poor, neglected, indifferent people. I should be glad to hear from any Christian ladies with nursing experience, any Christian doctors or medical students, or from Christian young men or ladies keen in soul-winning, who who would like to spend some time with us in busy, happy home-missionary effort, say from August 26 till September 23, amidst lovely, healthy, rural surroundings.

May I beg an interest in the prayers of all who read this letter that the Lord's presence may be manifestly with us, healing distressed, backsliding and broken-hearted souls?—Yours faithfully,

J. W. C. Fegan.

The Boys' Home, 95, Southwark St., S.E.

Home Missions.

Tent Work in London.

ANYONE interested in the Gospel would do well to visit the capacious canvas tabernacle erected in South-west London in the grounds of Felix College, Clapham Junction. During a period of lovely weather, when even Sunday congregations are apt to be somewhat scanty, hundreds of people are to be found nightly listening with appreciative eagerness to a faithful and thorough-going delivery of the Gospel.

A visit to the tent on a recent evening was

MORE THAN CONVINCING

as to the interest and respect of the general public. The cool evening breeze that came so refreshingly might well have suggested to many the delights of a stroll under the trees of the Common, or by the park promenade along the gleaming Thames; but a large audience had assembled for the singing meeting, by which the usual service is preceded.

An erection less like an orthodox place of worship could scarcely be imagined—a plain platform, strong, but of the orange-box order of architecture, a few hundred chairs and some backless forms, with a network of gaspipes swathed in crimson stuff, constituted the furnishing, the flooring being simply a liberal supply of sawdust scattered over the grass. The audience was in itself a study. Here was the earnest Christian, wrestling in spirit on behalf of souls; the swarthy son of industry, with his bag of tools, regarding the proceedings with stolid countenance; faultlessly-attired youths from the chief business houses of the neighbourhood; large-hatted and strident-voiced factory girls; and a sprinkling of church and chapel people. All joined in the preliminary singing meeting with remarkable vigour.

Let it be said, too, that the absence of formal restrictions in no way conduced to levity. On the contrary, there was every sign of reverence. Homeliness was united with seriousness, and with the unwonted freedom there appeared to come an increase of intelligent regard for the great questions of man's spiritual well-being. The power of Gospel song, too, was strongly in evidence. "One touch of nature makes the whole world kin," and the deep pathos and kindly humour of Mr. and Mrs. Baker, the blind singers from Philadelphia, was a great gain to the gathering. A number of gentlemen influential in local religious circles, together with

SOME LEADING MINISTERS,

who have joined heart and hand with the movement, took sympathetic part, Rev. W. Hamilton praying with much feeling for the vast masses who remain untouched and unthrilled by the message of Divine love.

Mr. Charles Inglis based some appealing words on Luke xiii. 24-26, remarking on the commanded effort—"strive;" the refuge provided—"enter in;" the barred access—"hath shut to the door;" and the persons excluded. The need of earnestness in seeking Christ was insisted on. People are swallowed up in business, in politics; but no one blames them—it is considered quite a natural state of affairs. Only in religious matters are zeal and energy deprecated.

Mr. Inglis told of an incident which occurred whilst he was labouring upon one occasion at Nottingham. A Sheffield mechanic was converted, and subsequently said, "Now I know why I came to Nottingham. I got up this morning and told my wife to look out my best clothes, for I wasn't going to work, I was off to Nottingham. 'What for?' she asked. 'Don't know,' I said, 'but I must go.' I came, and walked about the market-place, feeling like an idiot, for I had come to Nottingham for I knew not what. Then I heard singing, came into the hall, and the Lord has delivered my soul. I've come for something." The following night Mr. Inglis was surprised to notice the man once more in the meeting, and spoke to him. "Ah!" replied the Sheffield man, "I said to my wife this morning, 'I'll lose another day. I must go to Nottingham again and thee must come too.' So here she is, and she wants to give herself to the Lord." The good wife passed from death unto life, and the couple returned to Sheffield by the midnight mail, rejoicing in Jesus. They were in dead earnest, and obtained the blessing.

Picturing the dangers of delay, Mr. Inglis recalled the wreck of the ship, *Royal Charter*, which, after many and difficult voyages, called at Queenstown, left for the Mersey, and was signalled at Holyhead. Word being sent to Liverpool, the ship was hourly expected there, and the captain's wife made all preparations to welcome her husband on his return. But there came instead a sudden call from one of the vessel's owners, who broke the terrible news that the ship had missed its track and struck upon a sunken rock, her husband, with many of the crew, being drowned. The wife shrieked, "My God! How terrible, how solemn; so near to home—

BUT LOST AFTER ALL!"

Mr. Inglis enforced his moral. So near to the Kingdom; what did they lack? The saving grace of Jesus Christ—faith in the great Atonement. Let each sinner cry:

"Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow."

Illustrating the lamentable state of those who would have to wail, "We have eaten and drunken in thy presence, and Thou hast taught in our streets," Mr. Inglis went on to point out some of the individual needs of the audience, and besought one and all to enter the Open Door. At the conclusion of the address a portion of the tent was cleared and partitioned off for use as an inquiry room, and many, deeply affected, availed themselves of the invitation to go forward. The arrangements for aiding penitents were praiseworthily thorough.

Not the least of the good results of these fervent gatherings must be the stimulating effect upon the Christians of the vicinity, the reminder of what Bishop Lightfoot described as "that almost lost ideal—the universal compulsion of souls."

Tent Work at Hammersmith.

WITH respect to Mr. Ned Wright's Tent Mission, in progress at Hammersmith, we are glad to learn that much blessing is attending it. The numbers continue to increase, and as far as can be known many unconverted people have gone away saved. Last Sunday was a remarkable day here, as well as in all the other tents in and around London.

One important change in the character of the meetings is, that whereas originally men and women came in about equal numbers, now the tent is almost entirely filled with men. A striking feature of the Mission is the attendance of many drunken men, who have caused much annoyance at first, but who have left the meetings sobered and converted. The earlier part of the evenings is devoted to the children, who collect in large numbers, and many of whom have been brought to Christ.

Mr. Ned Wright fears that they will have to shift in about a month, and at present no other suitable spot has been found in which to re-erect the tent. Will our readers pray that a way may be opened up, and will they endeavour to rouse the interest of their fellow-Christians in this work of seeking and saving the lost?

A great rally of friends interested in the London Tent Movement will be held in the Great American Mission Tent in grounds of Felix College, Lavender Hill, S.W., one minute from Clapham Junction Railway Station, on Bank Holiday, August 7. Meetings 11 o'clock a.m., 3 and 7 p.m.

The Wesleyan Conference.

By A MINISTER.

THE representative session of the Conference, consisting of 240 ministers and an equal number of laymen, closed on Friday evening. From first to last the proceedings have been followed with great interest by a large number of ministers and visitors who have been admitted by ticket into the gallery of Wesley's Chapel. Many subjects have been dealt with, the printed agenda for the session forming a bulky volume of no less than 377 pages.

The session which was given to the reception of the Nonconformist deputation was a memorable one. It is the first occasion on which a London conference has received such a deputation, though at a former conference the late Charles Haddon Spurgeon, in an informal way, delighted his Methodist brethren with a characteristic speech. It is the formation of the Metropolitan Federation of Evangelical Free Churches that has made such a deputation possible. It was fittingly headed by Rev. Dr. McEwan, the President of the Federation, who, together with Dr. Clifford and Dr. Parker, addressed the Conference. These Free Church leaders were all warmly received, though Dr. Parker received special recognition, in which not a little sympathy mingled, by the spontaneous rising of the members of the Conference when he commenced his address. Dr. McEwan emphasized the growth of spiritual unity among the Churches, and paid a tribute to the missionary enterprise of Methodism. Dr. Clifford coveted the Methodist fire, and told of the Methodist influences that surrounded his cradle. He congratulated them on the insight and tact with which they had adapted their ministry and services in their mission work in London to meet the old needs of men with the everlasting Gospel. There was no characteristic of the age more consolatory than the outpouring of

THE SPIRIT OF UNITY.

Dr. Parker's speech united humour and pathos, and contained some most impressive passages, in which, with great solemnity, he insisted upon the power of the Gospel to sustain the human heart in darkest hours. He had been called upon to test the Gospel at midnight, when the wind was cold and there was no light that men could enkindle. The Gospel stood the test of sorrow. There were texts that could not be read by prosperity, nor interpreted by wealth; Psalms, which could only be read by poor, desolated mothers, and promises that could only be articulated by hearts that had no hope unless they could find it in heaven. Speaking of the evil of reading sermons, he finely said that a man had better mangle his grammar than lose his fire, and closed his remarkable address by a touching reference to the

LOVELY HOME THAT AWAITED HIM.

The President fittingly replied to the deputation, closing with a beautiful vision of the union of the future. He had spent the last hour of the preceding day in his study. And, as he looked upon his book-shelves, he saw there, in strange yet harmonious fellowship, the teachers, and workers, and saints of many ages. He refreshed his spirit with the vision of a fellowship of saints, in which would have faded away the lines of present separation. Rev. W. L. Watkinson and Mr. James Vanner also responded on behalf of the Conference. The former uttered some stirring words on the subject of Sacerdotalism. The Ritualism in the Church of England he declared to be intolerable, and, what was more disturbing still, was the almost tranquil indifference of the bishops. They conjured with the word comprehension, but what the nation cared for was Protestantism. If the Prayer Book sanctioned Popish practices, then they were against the Prayer Book. What might pass in the distress of 300 years ago would not be accepted by this Protestant nation to-day. About questions comparatively immaterial they were not anxious; but in the struggle against immorality and priestcraft, the prolific root of immorality, they were one in their opposition.

The discussion on the Order of Sessions revealed how strongly attached are the laymen of Methodism to the principles of their Church government. Mr. T. G. Osborn, of Colwyn Bay, warned the Conference against the dangers of hasty legislation; and Sir Henry Fowler, M.P., gave an impressive speech, which was listened to with the closest attention. While approving of the change of order proposed, he expressed his strong attachment to the principles of the settlement of 1877, when laymen were first admitted to Conference. The present proposals did not touch their vital principles, but affected a question of convenience. He desired perfect equality and sympathy between the two sessions — each dealing with matters with which it was individually best qualified to deal.

The ex-President and Dr. Rigg supported the change, while Dr. Randles, who has consistently opposed it, uttered a word of protest; but he was joined by only two or three others in voting against the proposals, which were adopted with practical unanimity. It seems probable that this constitutional change, like that of lay representation in 1877, will be carried through without the loss of a single member of society. This is a great improvement upon the

VIOLENT DISRUPTIONS OF THE PAST.

The two branches of the work of the evangelization of the people at home and abroad have received due consideration. The reports of the great Central Missions in London and the provinces give abundant evidence of the success of wisely-directed and continuous efforts to reach the masses. Deeply-interesting were the addresses on Foreign Missions, given by Rev. Marshall Hartley and Rev. Thomas Champness, both of whom have recently returned from visits to mission stations in the East. Mr. Hartley declared that he had gone out determined to find out frankly the truth about their missionaries in the East. He had not found among them all in China, Ceylon, and India, a man against whom reproach could be brought on the ground of self-indulgence, or luxurious habits, or of neglecting the natives for European society. He bore testimony to the influence of medical missions in China. His visit to Hyderabad was an inspiration. There were hundreds of villages waiting for the Gospel, but they were waiting to be put into possession of the necessary funds.

Mr. Champness also, whose "Joyful News" agents are a valuable lay auxiliary to the foreign missionary work, gave a touching address, in which he pathetically pleaded for China. He had seen there the utter failure of the religion that did not come of Jesus Christ, and the utter misery of the heathen. They needed, above all, agony before God in prayer for the missionary workers. He was old enough to remember their triumphs in Fiji, and they had to-day the same Lord Jesus Christ.

The conversation, on the work of God called forth hearty love-feast experiences from representative laymen. Mr. T. Barnsley, of Birmingham, rejoiced that the spirit of expectation was being revived amongst them in the circuits of Methodism. Mr. Warren, the Mayor of Luton, spoke of his class-meeting of 140 members as the joy of his life. Mr. W. Shepherd Allen, who has spent some years in New Zealand, standing before the Conference as an old man about to return to that far-of land, with the probability that his voice would never be heard again in the British Conference, earnestly implored his brethren to preach the old doctrines, to maintain the old discipline, to serve God and fear Him. Dr. Rigg confessed that in modern preaching the old evangelical fire and power were often wanting. There was too much that savoured of merely periodical writing and reading, and too little of the profound truths of the Gospel, which were a stumbling-block to mere men of letters. Moral æsthetics would not heal the spiritual maladies of the world. Ethical applications, unless connected directly with the power of the Spirit and the doctrines of the Gospel, were not what preaching ought to be. Never was the full evangelical tone and depth and compass of preaching more necessary than now.

Rev. Samuel Chadwick, the Leeds missioner, contributed a breezy and bracing utterance to the conversation. He rejoiced in the gracious influence and results of the ex-President's conventions. Speaking of his own work, he said that for a considerable time they were shut out of their chapel, and for twelve months he preached to immense gatherings in the Coliseum at Leeds. The Sunday Lecture Society had been obliged to give up the same hall, because they could not get the people to come; but the preaching of the Gospel had filled it to overflowing. The masses did not want clap-trap, nor pretty sentences, nor sensationalism, nor disquisitions in sociology. Any man who could preach the truth, as revealed in Jesus Christ, intelligently, intelligibly, and earnestly, would never lack people to hear him. An employer of labour had been converted at one of their meetings, and the first proof of his conversion was that he went back to his works and raised the wages of every man in his employ. The Conference agreed with the speaker that that was likely to make religion popular with the working-classes. A hopeful spirit prevailed during the conversation, as well it might, remembering that an increase of membership in the Church of more than 5,000 has been reported.

Progress has been reported in the great financial effort of the "Twentieth Century Fund," of which nearly 700,000 guineas have been already promised. The affairs of many departments of Church activity have been reviewed. Protests were raised against the action taken in certain quarters against street-preaching, and against the tyranny exercised over Methodist children in some of the elementary day-schools in rural regions by extreme clergymen of the High Church section of the Anglican Church. A series of remarkable public services have been held in St. James's Hall. The Bishop of London showed his catholicity of spirit by presiding over a children's home meeting on Saturday night. He bore ungrudging testimony to the splendid character of Dr. Stephenson's work. Dr. Fitchett, of Australia, delivered an eloquent eulogium of the Christ-like service of rescuing the children.

Personalia.

Dr. Baedeker has returned to England after seven weeks' journeyings in Austria. He found many interesting openings among the Roman Catholic population, and was impressed with the greatness of present opportunities for full evangelistic work in the Austrian empire. Of course German is an essential qualification on the part of any who would enter this field.

Rev. Charles Garnett, of Arundel Square Chapel, Barnsbury, sailed from Liverpool, on July 29, per s.s. *Campania*, for the States, where he will spend a couple of months, taking part in many camp meetings and occupying various pulpits. The previous Sunday a "God-speed" meeting was held at Arundel Square Chapel after evening service. Mr. Garnett hopes to resume his ministry at Arundel Square on Sunday, October 8.

The Hope Trust.—During the past year this Trust carried on extensive operations throughout the country. The lecturing season was eminently successful, the agents visiting nearly 400 towns and villages, covering practically the whole of Scotland. A very large proportion of the population have been reached; 382 juvenile and 434 adult meetings having been held. The circulation of Protestant literature has occupied a prominent place in the operations of the Trust.

London City Mission.—The annual outing of missionaries took place last week, a visit being paid, at the kind invitation of Mr. and Mrs. Hope Morley, to Hall Place, Hildenborough, Kent. The weather was faultless, the host and hostess bent upon the happiness of their guests, and so a record day was spent. Games, strolls about the beautiful grounds, dinner and tea in large tents, a display of ambulance work, and the open-air singing of the choir made up the programme. At the one short meeting, Revs. Mr. Baskerville (Tonbridge) and D. C. McGregor (Wimbledon) gave addresses. Mr. F. A. Bevan, on behalf of the committee of the Society, heartily thanked Mr. and Mrs. Morley for their splendid generosity.

Other Lands.

Dr. Baedeker's Travels.

I HAVE laid claim to the prayerful sympathy of God's remembrancers for a journey in the service of the Gospel in several parts of the Austrian Empire. Now I am nearing the end of my journey, and I gratefully acknowledge the fruit of these prayers.

Leaving England, June 8, I arrived at Prague on the 10th, and found my allotted time very fully mapped out for meetings, chiefly amongst the Czechish people, from Sunday, the 11th, for fifteen days. Appointments had been made for every day till the 25th in Bohemia, journeying from place to place, and telling out the Gospel of God's grace to very many Czechish people, mostly rescued from Roman Catholicism.

The history of Bohemia during the 17th century is a history of Christian heroism and of martyrdom such as has no equal in the world, the traces of which are still deeply impressed on the character of the people. The stones are crying out, telling of the cruel barbarity which laid waste the country. The Roman Catholic ruler said he would rather rule over a waste wilderness than over a country peopled by "Protestant heretics." The history of Bohemia should be disseminated wherever an inclination towards Roman Catholicism is feared.

The present movement in Austria, where thousands of Roman Catholics desire to be freed from Rome, is the reaction of Roman oppression.

HUSS, THE MARTYR,

is not forgotten, and young people in their national enthusiasm go in crowds to Hussinec, where the chamber of the reformer's birth, and many other relics, are shown with pride and satisfaction. But the people are not permitted to remember the history of Huss without being reminded that it was the Bible, the Word of God, which made Huss what he was. Thus, large numbers are attracted by the proclamation of Huss' Gospel, and very many come out from a system which deprives the people of the Word of God, and substitutes in its place human tradition and superstition.

The eagerness with which the people drink in the truth is most remarkable. It is to them indeed like good news from a far-off country. Dr. Clark, of Smichow, Prague, is to be congratulated on the success which God has given to the twenty-five years' labours of the American Board of Missions amongst Roman Catholics in Bohemia. Their labours have now extended over the greater part of Bohemia, and there is yet much land to be possessed; likewise in other parts of Austria. From Bohemia I passed through Vienna, having the joy of addressing an encouraging number of young men in the Y.M.C.A. Herr von Ziegler, of Klippenhausen, has, with noble self-sacrifice, undertaken the directorship of the Association in Vienna, and he nobly battles against tremendous difficulties, and with few encouragements. It was a joy to meet with our brother.

From Vienna my programme was waiting for me in the southern provinces of Austria, the Countess La Tour having invited me to make her Castle Treffen, near Villach, in Kärnten, the centre of operations. Arriving at Castle Treffen on June 28, a meeting of a very interesting character was arranged on the 29th in the spacious and very beautiful premises of that magnificent habitation, situated in the midst of

THE GRANDEST MOUNTAIN SCENERY

in Kärnten. Some pastors from the neighbouring villages had come to the meeting, and large numbers of peasants and others from far and near filled the hall and the splendid garden and avenues. Among them was Pastor Schwarz, from Waiern, who is widely known for his benevolent institutions for poor children and for the sick, which stand on a hill near the station of Feldkirch, a standing testimony of the "faith which worketh by love."

My noble hostess had mapped out my time, and day by day had its call. In most of the towns in South Austria the churches were opened to me as being the most convenient and spacious buildings, and I had the joy of the hearty co-operation of several pastors. Everywhere the element of Roman Catholics was very prominent; many of them had joined the Protestant churches, while others were prepared to do so. From Budapest, where I had the privilege of spending the Lord's Day with some of God's servants, having fellowship in their ministry, I came to O'Tura to see what the Lord has done and is doing by his Gospel amongst the Slovaks, a branch of Slavs, for the most part scattered in the mountainous regions, and living hard lives. God has given them, as

WITNESSES FULL OF LOVE

and enthusiastic energy, two dear sisters, the Misses Roy, daughters of a former pastor, very feeble in strength but leaning upon the Almighty arm. By writing and distributing tracts and hymns in the native language, and by assembling the people in their own rooms for Gospel meetings, God has greatly encouraged them, and has given them many souls, and is enlarging their borders in many directions. One of their efforts centres in the abstinence movement under the banner of the "Blue Cross" (Blue Ribbon), and their success in that direction has been very marked and helpful.

I came to O'Tura for three days, and had the time well filled, the dear people coming from great distances on foot, and having to return late at night. The Misses Roy have need of larger premises, and it would seem very desirable to secure for them a house of their own, where they might carry on and enlarge their work without hindrance. It pains one to notice peoples who live so near the very heart of Europe—such as Hungarians, Slovenes, Slovaks, Croates—so neglected and forgotten with regard to the proclamation of the Gospel. My route will now be viâ Vienna, Prague, Dresden, homeward. This has been a very happy time in the service of the Lord, a real season of rest, bearing the Master's yoke. In answer to prayer, I have experienced his sustaining grace day by day. Praise the Lord. There is room for many more labourers.

F. W. BAEDEKER.

O'Tura, near Vagnjhely, North Hungary.

Colonial and Continental Church Society.

IN an account of work in South Africa, Rev. W. E. Hunter, who is stationed at Alice, writes: "We live in a low, swampy, but fertile country, where influenza is always prevalent. Alice, although but a small village, is the centre of an extensive district. I recently drove over to a police camp about sixteen miles from here, and spent the greater part of the day visiting men and their families.

"The police (mounted) have camps scattered about the country, and they patrol to prevent stock thieving and other crimes of like kind. Theirs is a wild life, and many sorts and conditions of men take to it as a refuge, and some just for adventure. Going on to an adjoining farm, I held a service and baptized four children—two Dutch, one German, and one English—which is some indication, by the way, of the variety of races here. Next morning I held a service, attended by six or seven farming families, at an out-station where there is a school-chapel, provided with harmonium, &c., and standing in the open country, but in a convenient spot for the farmers thereabout, by whom it was built.

"I arrived back in Alice in the afternoon in time for the Sunday school (morning service here had been held by our kind resident magistrate), and then there was a hearty, well-attended evening service in our parish church. A building is much needed that could be used both for church, Sunday and day schools. This would cost about £200, towards which I have £50 in hand."

Notes from New York.

A DAY or two ago I dropped in at Colonel Hadley's new Tea Saloon on Allen Street, lately started in connection with the United States Church Army work. The place has been opened only about six weeks, but the results are quite encouraging, in view of the fact that the location is not a good one for that particular class of restaurant. If it were on one of the great highways of the city, it would probably make money rapidly, and similar places would do well, I should think, in England. For five cents (2½d.) I got a large tumbler of iced tea, with slices of lemon in it, and a good sandwich, the meat for which was cut while I waited for it. The Colonel has just opened his second saloon of the kind at Atlantic City, a great seaside resort, an hour or two's distance from New York.

The tent meetings, both uptown and downtown, and the twilight meetings on Abingdon Square, are being greatly blessed of God in the salvation of souls. One of the encouraging features of these meetings is the readiness with which ministers of large and prominent churches respond to invitations to address congregations differing widely in almost every respect from those that usually face them. On a summer night in New York, too, there is nothing very agreeable to flesh and blood in delivering an address in one of these tents, with a journey of perhaps an hour's duration before and after. Messrs. Moody and Sankey are expected at the large uptown tent shortly. Their help will certainly give the work now in progress there a great impetus.

During August Rev. F. B. Meyer is expected to preach at the Fifth Avenue Presbyterian Church. He will be sure to have large congregations. His last visit to this city will be long remembered, especially his great meeting in the Carnegie Music Hall.

A series of leaflets is being prepared for distribution by the Twentieth Century Thank-Offering Commission of the Methodist Episcopal Church. The leaflets will be mailed to 12,000 pastors on August 15. They set forth the plan for organization, and cover some of the most important claims on the Offering, including the Church colleges and the superannuated ministers. Ten millions of dollars have been asked for each of these causes.

ROGER MARTIN.

Ritualism in Tasmania.

A SUBSCRIBER sends us an extract from a letter just received from a minister in Tasmania, confirming the statements made in a recent issue by our correspondent, Mr. Wainwright.

The writer says:—"Since the appointment of a ritualistic clergyman in our district, we have been much harassed and hindered in our work. By his order two buildings have been closed against us, though these have been used for many years by members of the Free Churches.

"This action has compelled us to start building two school-rooms in a very needy district. The settlers are poor and struggling, seldom seeing the colour of money. They barter the produce of their farms for necessaries at the stores. Yet they are acting nobly and with great self-denial. Some have given the land, some timber; others have promised to split [illegible] fencing. One man has arranged to [illegible] materials from the railway stati[illegible] miles distant, and another is making [illegible]ulpit and chair. The project will cost £150, [illegible]hich we have secured £98."

The Monthly Tract Society.—A [illegible]cial meeting of the subscribers of this Society was [illegible] at 8, Paul Street, London, on Wednesday last week F. A. Bevan presiding. On the motion of the c[illegible] man, seconded by Mr. J. G. Alexander, LL.B., it w[illegible] agreed that the Society should in future be manag[illegible] by the trustees of the Stirling Tract Enterpris[illegible] would now undertake the work of preparing a[illegible] monthly, by post, tracts addressed to the [illegible] upper classes. It was felt that this ne[illegible] would secure great economies in th[illegible] the Society, and would enable [illegible] Stirling Tract Enterprise to [illegible] scale than has been possib[illegible]

To Reach the Jews in Russia.

IN latter days the Lord has stirred up many true friends of Israel in this country and in America. Many have linked themselves in a bond of prayer for the peace of Jerusalem and for all its best interests, and there has been a sense of responsibility awakened as regards Gospel work amongst the Jews in all countries. This is shown, among other ways, by the increase of missionary organizations on both sides of the Atlantic.

But there is one field, in every sense the greatest and most important, that receives little attention as regards active effort—that is, Russia, which contains about half the Jewish population of the world—some five millions, at a reasonable computation. I am sure that all the organizations labouring for Israel's good would be only too glad to get at these millions of the chosen people. But there are certain hindrances, the principal of which are found in the laws of the country. By Russian law Gospel work, *as such*, amongst either Jew or Gentile is not permitted. The Lutherans may work within their own sect, Baptists the same, and so on with all recognised churches, but what we understand in England as a full and free proclamation of the Word of God is impossible in Russia.

I do not mean to say that this has entirely prohibited Gospel work among the Jews. The London Jews' Society has a station at Warsaw, and generally a resident clergyman, though that post is at present vacant. The British Jews' Society has two missionaries in the country, viz., Dr. Frohwein in Wilna, and Rev. Mr. Friedmann in Kowno. A New York Mission has a worker in Warsaw. The Bible Society colporteurs have indirectly no doubt, within these many years of the Society's operations, done much to bring the Gospel before individual Jews through the circulation of Scriptures.

But these efforts are either indirect or else quite local and limited, so that Russian Jewry presents a very real and pressing claim upon the Christian Church.

It is remarkable that while Russian law places such hindrances in the way of direct Gospel effort, it permits and even favours the distribution of God's Word. In this the Greek Church differs widely from the Roman. Thus, when through my father's faith and effort the great work of circulating the New Testament amongst the Jews was commenced we found no real obstacle in Russia. Difficulties and delays were many and great, but the Government actually gave permission, with the gift of each copy of the Word of God to a Jew, to

EXPLAIN THE NATURE OF THE CONTENTS.

But this implied that there should be no proselytism to any particular church, nor was that indeed even our wish. Our simple object was to circulate the pure Word, both by lip and printed page, and let the Spirit do his own work through both.

This has gone on steadily for thirteen years. In Russia alone considerably over 500,000 New Testaments and Portions have been distributed during this time, over 100 towns visited, many marvellous opportunities of Gospel testimony presented and utilized, and, as we know, not from tabulation but from ever-recurring testimony brought to our ears, numbers of souls awakened and converted.

At present there are labourers in Odessa, Wilna, Warsaw, and Minsk. They have written permissions to open depôts for the distribution of Scriptures. And this permit, allowing them as I have said "to explain the nature of the contents of the Book," makes each depôt practically a mission room. Such, indeed, it is every case. Numbers of Jews come every , but especially on Saturdays, to read or scuss or listen, and the Scriptures, by regular autious distribution, find their way into ds of homes.

nothing to hinder the increase of to many other towns of Russia Jewish populations. Nothing to as regards the Russian law.

Russian Jews each of these the existing ones at present are, centres of evangelization, not only to the town in which it is placed, but to the villages around. Towns of large Jewish populations, and where little or nothing is done in Gospel effort for the Jews are Lodz, Berditschew, Dünaburg, Riga, Brest, Kischinew, and many more.

Experience of this field enabled us to make suggestions to the British and Foreign Bible Society, by which, as we trust before the close of this year, a Jargon Testament will be produced, which will be not only understood but appreciated by all, even the most ignorant of Russian Jews. In this blessed work the sainted Rabinowitz was engaged till his departure last May, and the eagerness with which he worked doubtless hastened his end. Furthermore, the Lord has graciously supplied us with the means to purchase 100,000 copies as soon as the books are ready. Here again is an open door. The country, as regards its laws, is open for the books and for all the Gospel testimony which accompanies them. The books, as regards the means for their purchase, are ready for the field.

What then is wanted? Men and means for distribution. And before all things prayer that these may both be God-sent. The men who are required for evangelistic work amongst the Jews in Russia must possess many qualifications, and as a rule can only be found in Russia itself. Each new depôt must cost for rent, living, and travelling expenses, transport of books, &c., at least £120 to £130 a year. But the expense is small indeed in proportion to the scope of evangelistic effort which each of these depôts presents. SAMUEL WILKINSON.

Good Work at Buenos Ayres.

THE Forward Evangelistic Movement of the South American Missionary Society, commenced last year in Palermo, Buenos Ayres, has grown rapidly. The Spanish branch of the work now consists of two free schools for native boys, and one for native girls. More than 450 children are attending these schools, and all receive Biblical teaching daily.

We have a large native Sunday School, from which more than 250 children have to be excluded for lack of room in our present hall. Both our Sunday and week-night services are very well attended, and repeatedly it has not been possible to accommodate the crowds. Many have declared that they now stay away until we have more room.

Our Bible workers are disseminating the Word of God, and constantly awakening new interest. A new work has been commenced in Villa Catalinas (some miles from Buenos Ayres), from which some people came twelve months ago, asking us to open a Mission Hall in their town.

We regularly visit the large penitentiary prison, and much Evangelical literature has been distributed among the prisoners and their guardians. Local sympathy and support of really great value have been given to our Free Schools work. It is probable that a monthly grant will soon be made by the National Government to our school work.

The growth of our Palermo work demands greatly increased accommodation. Land has been secured on which to build a hall, and later a large native church also.

By the time this letter is read we trust that the foundation stone will have been laid by Bishop Stirling. The cost of the hall, which will seat about 600 persons, and outer buildings, will be about £2,400; this, together with the amount to be paid for land, makes a total of £2,660 needed.

This is the first hall built in South America under the auspices of the S.A.M. Society for distinctly Spanish work. According to the contract, the hall has to be ready for use by October 1; and before that date it is desirable that promises and gifts to the amount named shall have been received. These may be sent to me (Rev. William C. Morris, Calle Uriarte, 2572, Palermo, Buenos Ayres, Argentine Republic), or to Capt. E. Poulden, R.N., South American Missionary Society, 1, Clifford's Inn, London, E.C.; marked "*For Palermo Building Fund.*" WILLIAM C. MORRIS.

Sailor's Rest, Port Said.

AS many know, Port Said is a notoriously wicked place, and desolate too, situated as it is between desert and sea; but our friends Mr. and Mrs. Locke have long and patiently sought to be used of God in ministering to the great need of seamen, and also to the large number of the Lord's servants passing to and from the "regions beyond."

It has proved a real oasis in the desert to hundreds, and God has owned the work, many having been turned from the power of Satan to Himself. Only last year at least twenty men of the Royal Navy gave every evidence of really changed lives, but the work cannot be estimated thus. There is so much done in visiting ships and leaving supplies of good, definite Gospel literature, in personal dealing, in arranging services at the Rest and on board ship when possible, of which fruit is often seen but after many days.

Only think, for instance, of the possibilities of a visit to a troopship in the seed sown, and the printed Word left among these hundreds of souls. The work is so familiar to many who are well known in the Lord's service that it needs no commendation, while missionaries of every denomination testify to the refreshing times spent at the Rest.

There is now a special need, as a falling off in contributions has meant trial to our friends Mr. and Mrs. Locke, and there is a danger of the work ceasing, which would indeed be a calamity, considering the great need in this place, "where Satan's seat is." All who know the Rest will surely give their prayers and their substance, and we hope many new friends will be raised up. I shall be pleased to answer any inquiries or acknowledge any help that may be forwarded.

Mr. H. W. Fry, 22, Billiter Buildings, E.C., and Mr. Josh. Alexander, 70, Breakspears Road, St. John's, S.E., allow the use of their names as references. All contributions may be considered as used directly in the Lord's service. Gospel papers and books are also in much request. W. C. THORP.

4, Rona Road, Mansfield Road, N.W.

Notes from Ballarat, Australia.

BALLARAT, the centre of an extensive mining district, is about ninety miles from Melbourne; and, being about 1,400ft. above the sea level, is considered one of the healthiest, and one of the most beautiful, cities in the colony. Its wide streets are nearly all adorned with avenues of gum and fir trees, which provide a very welcome shade from the summer heat.

The question of the Bible in State schools is occupying considerable attention in the city. The other Sunday most of the Protestant ministers preached on the subject. Unhappily they are not entirely agreed among themselves. One of the Congregational ministers objects to religious teaching being given by any but religious men. A meeting is to be held, at which several clergymen will speak in favour of Bible teaching. Most Protestant Christians feel themselves forced to this by observing the disastrous results of an entirely secular education.

The most important event which has transpired in the history of the Colonies is announced in to-day's papers. The referendum in New South Wales on the question of federation has resulted in a majority of over 21,000 in favour of a federated Australia. The days of provincialism and isolation are numbered. The policy of separation has greatly hindered progress in all these Colonies. The recognition that their interests are one will make for the prosperity of all.

For the sake of those who are interested in myself, I may add that my health is good, and that I am waiting to know God's will as to whether we remain in the Colonies or return home. GEO. WAINWRIGHT.

Ballarat, Victoria, June 21, 1899.

Obituary.

MRS. S. A. E. FITZGERALD.

A WOMAN of remarkable personality has passed away—Mrs. S. A. E. FitzGerald, of Shalstone Manor, near Buckingham, at the great age of 90 years. She was the widow of the late Thomas FitzGerald, J.P., who died in 1860. For nearly forty years Mrs. FitzGerald was the universally beloved lady of the Manor of Shalstone. Among her friends of the past were Dr. Wilberforce, Bishop of Oxford, the late Lord Selborne, the late Lord Tennyson, Robert Browning, and Professor Owen. Her memory and knowledge of books were wonderful, and her linguistic powers great. She began to learn Greek when about seventy years of age, and other languages when she was more than eighty. Her correspondence with friends at home and abroad is said to have been prodigious.

MR. WILLIAM JONES.

Many will hear with sorrow of the death of Mr. William Jones, author of "Quaker Campaigns in Peace and War." A Welshman by birth, and long resident in Sunderland, this well-known member of the Society of Friends had attained the age of seventy-four. He was for some years secretary of the Peace Society. In the Franco-German war Mr. Jones, in company with Dr. Spence Watson and Mr. Thomas Whitwell, visited the districts in which the fighting had taken place, to administer money for the relief of the non-combatants, who had suffered owing to the great struggle. He was also engaged in a similar work in Bulgaria in 1876. He had many thrilling adventures.

CANON PENNINGTON.

The death is announced of Rev. A. R. Pennington, M.A., hon. Canon of Lincoln. He graduated from Trinity College, Cambridge, in 1838, and was eighty-five years of age. After serving as curate of St. Peter's, Colchester, St. James's, Walthamstow, and St. Dunstan's-in-the-West, he was presented forty-five years ago to the vicarage of Utterby, near Louth, which he occupied till his death. In 1882, Bishop Christopher Wordsworth made him a Prebendary of Lincoln Cathedral. He was a considerable writer on subjects connected with the Reformation, and gave cordial support to present-day reform movements in Italy, Spain, and elsewhere. His "Life of Erasmus" appeared in 1875, and he published a biography of John Wycliffe in connection with the Wycliffe commemoration in 1884. At the great age of eighty-three he wrote on "The Papal Conclaves," and two or three weeks ago issued an important and timely volume entitled "The Counter-Reformation in Europe."

GENERAL SIR ARTHUR COTTON.

The death is announced of General Sir Arthur Thomas Cotton, K.C.S.I., in his ninety-seventh year. Born at Woodcot House, Oxfordshire, and educated at Addiscombe, he entered the Madras army when about eighteen years of age, and his earliest experience of active service was on the occasion of the first Burmese war, which ended with the capture of Rangoon, after a campaign of great hardship. Broken in health, Sir Arthur came home to recruit. On his subsequent return to India, the Public Works Department engaged his services, and under his supervision many important engineering works, particularly in the direction of bridge construction and road making, were successfully carried out. His work took him into some of the most unhealthy districts of India, and several times he was at the point of death from jungle fever; but he completed forty-five years' service of this kind before being obliged finally to relinquish it and return to England. His energies in developing the cotton-growing capabilities of India were rewarded with the honour of Knighthood in 1861, and five years later he was nominated a Knight Commander of the Star of India. He was made a Lieutenant-General, and placed on the fixed establishment of General Officers in 1867, attaining the rank of General in 1876. The following year he was placed on the retired list, since when he had lived in retirement at his country house, Woodcot, Dorking.

The funeral of Sir Arthur took place, with semi-military honours, at Dorking Cemetery, on Saturday last, in the presence of a large assembly. The event recalled many memories in the minds of those who attended. General Cotton had all his life been a non-smoker, and in later years he was a teetotaler. We purpose in an early issue giving a portrait of our departed friend, with some particulars of his life work.

Evangelism.

Mr. JOHN QUIGLEY, travelling secretary of the Drummond Tract Society, has been addressing Gospel meetings in the south and north of Ireland. These have been very precious gatherings, and souls yielded to Christ.

A mission, held in a tent at Stansted, Essex, has been the occasion of blessing to many. Mr. J. WHITING and others have faithfully delivered the Gospel message. The meetings grew in interest until numbers were unable to gain admission to the tent.

Mr. R. MCLEAN recently conducted a ten days' mission in Dundee. The tent was pitched at the east end of the city. This was the evangelist's eighth visit. From the first meeting real interest was manifested, until, on the second Sabbath, the large tent was crowded to excess in spite of incessant rain. One feature of the mission was that numbers of God's people received quickening through the Bible readings, while there is reason to believe that, in the evangelistic meetings, many yielded to the Saviour.

Evangelists' Engagements.

MR. W. D. DUNN.—During August, Great Assembly Hall, London.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, Sun., July 30, at 7 p.m., Mr. P. Garrioch; Malden Hall, Haverstock Hill, Sun., July 30, at 7 p.m., Mr. C. Russell Hurditch; Bible lecture, Thurs., at 8, Mr. Thompson.

MR. NEWTON JONES.—During August, Margate Sands (Nayland Rock).

MR. LEONARD WEAVER, Gospel Tent, Tooting (near the Tramway Terminus), until further notice.

REV. THOS. COOK.—Aug. 6, Bridlington Quay; 13, Llandudno; 20, Colwyn Bay; Sept. 3, Blackpool.

MR. GEORGE HUNTER.—Till Aug. 13, Uxbridge.

MR. JAMES SPRUNT.—Kilburn Hall, N.W., every Sun. and Thurs. during August; Mayes Hall, Wood Green, N., each Wed.; Enfield, N., Sept.; Chester, Oct.

REV. F. C. SPURR.—Sept. 1-8, Downton.

MR. JOHN ELLIOTT.—Tent Meetings, East Finchley, until further notice.

MR. WALTER NOTMAN (of the Edinburgh Castle), Aug. 6 and 20, Trinity Baptist Church, St. John Street, Edgware Road; Aug. 13, Salters' Hall, Baptist Church, Canonbury, N.; Aug. 27, Chatsworth Road Baptist Church, West Norwood (Rev. Archibald G. Brown's).

MESSRS. ALGERNON AND CLAUD COFFIN.—Tent Mission at Havant, Hants, Aug. 13 to 20.

MR. S. J. ALEXANDER.—At Skegness, on the sands, through August.

Requests for Prayer.

For showers of blessing upon a series of revival meetings in a dark city of India, and for a revival at a hill station.

For blessing upon a tent mission at Havant, Hants, from August 13 to 20, to be conducted by Algernon and Claud Coffin.

For blessing upon a Gospel effort in the village of Hartington during the current month.

Notices.

APPLICATIONS FOR TRACTS.—Leonard Smith, 45, Fentiman Road, Clapham Road, S.W.; W. A. Derby, 18, Stanfield Road, Liverpool, N.; Henry Matthewman, 1, Jubilee Cottages, Coggeshall Road, Braintree, Essex (for children); C. J. Price, Heaton Mersey, near Manchester; A. Rider, 107, Shakespeare Road, Stoke Newington; T. W. Tidy, 17, Kidbrook Park Road, Blackheath; James Fraser, 7, Welbeck Street, Kilmarnock, Ayrshire; E. E. Smart, Hill Street, Lye, Stourbridge; J. C. Martin, 53, Overbury Street, Clapton Park, London, N.E.

COMMUNICATIONS RECEIVED WITH THANKS.—W.K. E.M. H.E.W. J.H.H. I.T.A.A. J.W.C. S.C. R.M.T. J.F. L. E.H. F.L. J.C. J.K. R.D.Y. L.E.T. Mrs. F.J. B.W.R. W.K. J.R.A. P.G. D.H.M. A.H.H. N.H. H.M. J.D.W. G.B.W. Mrs. D. J.A.M. E.G.S. M.G. A.R.S. J.C.W. W.W. E.W. B.B. J.C. W.D.J. J.P.C. W.R. A.J.M. E.C. I.F. M.S. T.S.C. H.T. H.A.H. M.F.G. W.F. W.A.F. S.M. R.S.L. A.S.C. L.W. J.D.K. Mrs. D.R.

Fallen Asleep.

MR. J. BROADBERRY, J.P., first and only working-man magistrate of Lincoln, and for over forty years superintendent of the Primitive Methodist Sunday School in that city.—The Independent body in Wales loses in the death of Rev. D. M. DAVIES, of Talgarth, its oldest minister, known throughout the Principality as "Mr. Davies, Cerygcadarn."—Rev. THOS. LADDS, vicar of Leighton Bromswold, aged ninety-three. He was ever true to the principles and teaching of the old evangelical school.—Rev. F. C. GUISE, formerly Rector of Longhope, Glos. Latterly he had lived in retirement at Torquay.—Rev. J. G. BERESFORD, rector of Bedale, after a long and painful illness. He had been rector for thirty-eight years, prior to which he was rector of Wymondham.

RAILWAY GATE-KEEPERS.—Years ago, a lady organized a mission for sending, monthly, reading to gate-keepers on the Great Western and other railways. A correspondent wishes to communicate with the originator, or with some one who will relieve her from a charge of the work, which she is now compelled to relinquish. We shall be glad to receive and forward particulars.

Church Notes.

The converted Hindoos of Hyderabad have, in order to raise two hundred guineas for the Wesleyan Twentieth Century Fund, resolved to have a weekly fast.

Bishop Lloyd, who recently resigned the see of Bangor in consequence of a paralytic seizure, is lying hopelessly ill at Llanarth, his native place, in Cardiganshire.

The Baptist church at Wishaw has been reopened, after extensive alterations and improvements, estimated to cost fully £1,000. A hall to accommodate over 200 persons has also been built.

At Weston-super-Mare (Bristol Road), Rev. R. S. Latimer celebrated on Sunday last the fourth anniversary of his settlement in the town, and the second of his pastorate of Bristol Road Church.

A mission church, built at Cannich, in connection with the Church of Scotland, has been opened for public worship. The congregation was large and representative, and Dr. Norman Macleod was the preacher.

The Bishop of Liverpool continues to derive benefit by his change and rest at Lowestoft. The latest reports received in Liverpool show that his lordship's condition has undergone considerable improvement.

Union Congregational Church, Brighton, has decided that the Forward Movement shall be proceeded with. An effort is to be made to sell the old chapel, with a view to applying the proceeds towards the purchase of land adjoining the present church.

In connection with Wesleyan evangelistic services at Kilrush, a sensation has been caused by the conversion of a young Roman Catholic girl, and her subsequent persecution, part of which was being followed to church on Sunday by a jeering crowd.

In connection with the Wesleyan Seamen's Mission a successful gathering was held at St. John's Square Chapel. Rev. David Roe said that their work was not of a local character; the sailors they ministered to, visited every shore in the world, and the spiritual results were far-reaching.

Rev. W. Alex. Findlay has resigned the pastorate of "Carey" Church, Reading, which he has held for the past eleven years; having received and accepted a unanimous invitation to the Baptist Church, Holmerdale Road, South Norwood. He hopes to commence there on the first Sunday in October.

On Thursday last the foundation stones of the new central hall of the Wesleyan South London Mission were laid. The building, which will cost £30,000, is the first central hall erected in London for mission work by the Wesleyan body. When completed the upper hall will hold 2,200 persons, and the lower 800.

Rev. S. Hooke has just completed twenty years' service as Rector of Clopton, near Woodbridge, Suffolk. During that time he has worked unceasingly for the good of the parishioners, and his ministry, which has been carried on on strictly evangelical lines, has been very successful. At special commemorative services, the Bishop of Norwich and Rev. W. Hay Aitken took part.

The Wesleyan London Mission held a great meeting at St. James's Hall. Rev. J. E. Wakerley said the mission in its varied agencies had gained the confidence of the people, which showed that though outside the churches the masses were not hostile to Jesus Christ. They had proved that if the working men were not in our churches it is because they had not laid ourselves out to get them.

The committee of the C.M.S. have approved a scheme whereby they take over much of the work and many of the workers of the Society for Promoting Female Education in the East. Consequently various institutions at Nazareth, Bethlehem in Palestine, at Multan and Agra in India, and at Hong Kong and Fuh-chow in China, will be added to the institutions at those stations managed by the C.M.S.

The Congregational Twentieth Century Fund will be helped by the recently issued handbook, which gives a brief statement of the historical facts of modern Independency and the principles for which Congregational churches exist, with a comparative statement of their position in 1800 and 1899. The growth in churches, Sunday schools, and pastors is set forth, with a summary of the world-wide statistics of Congregationalism.

The Bishop of Mackenzie River says:—"A find of rich gold-bearing quartz, towards the eastern extremity of Great Slave Lake, is reported, and a rush is being made thither. If it be anything like as rich and extensive as is stated, a mining town will soon spring up there, and we ought to have a clergyman on the spot; but alas! alas! I am so short-handed that I can spare no one for that work. What is to be done? Will no one help us?"

The Freethinker of the 23rd ult. remarked:—"The American clergy would dearly like to get rid of Col. Ingersoll. He won't die, he won't get converted, and he won't stop lecturing." The daily papers of the same date announced: "Col. Robert G. Ingersoll, the celebrated . . . infidel died at his country house . . . at half-past one this afternoon, of heart disease. . . . Lunch had just been announced . . . and Col. Ingersoll had risen from his chair . . . to go to the dining-room, when he suddenly fell back dead!"

The villagers of Holton, near Oxford, had to go without their morning service on Sunday week. The rector being away, another clergyman had promised to officiate, but the man who was sent to fetch him forgot his address, and returned alone. The clerk tolled the bell till half-past eleven, and then a member of the congregation arose, and told the shepherdless flock that he would himself offer up a prayer. He did so, and the worshippers then dispersed.

The Archbishop of York consecrated a new church at Bishopthorpe, the site of which is within 100 yards of the Archiepiscopal Palace. The old church had become too small for the population, and as the ground for enlargement was limited, and, being on the bank of a river, frequently flooded, it was determined to have a new building nearer the centre of the village. This has been accomplished at a cost of about £5,000 of which £1,000 has yet to be raised.

In an interesting letter on the foreign missions of the Presbyterian Church of England, Rev. A. Connell remarks: "The general outlook is exceedingly hopeful. Our missionaries were never more enthusiastic about their work. The Church at home, we believe, needs only to be informed of the growth and possibilities of the work to give generously for its support. But in spite of these encouraging signs, the lack of men, both to supply the vacancies on the field and to fill new openings, is a serious disappointment and embarrassment."

Appeal.

THE GOSPEL IN IRELAND.—Mr. John Carroll, writing from 47, Cass Street, Nenagh, says it is proposed to procure a movable wooden hall for use in evangelistic work in the south of Ireland. A structure to seat from 100 to 200 people will cost about £50. Further information may be had from Mr. Carroll, at the address given.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, July 31st, 1899.

	£	s.	d.
M.G.W., Tamworth—Please say whose Holiday Fund.			
Pundita Ramabai's Work (India)—C.F., £1 10s.; M.P.A.,* 4s. 4d.	1	14	4
S. American Missionary Society—C.F.	1	0	0
Mission to Lepers of India—U.S.	0	10	0
Deacon Abraham's Orphanage—C.F., £1; (*Work*) U.S., 10s.	1	10	0
Work among Priests in France—C.F., 10s.; U.S., 10s.	1	0	0
China Inland Mission—W.O.W., 5s.; M.P.A.,* £2 2s.; J.A.M., 10s.: Shop Assistant, £1 10s.; U.S., 5s.; For Jesus' Sake, 10s.; Bert, 5s. ...	5	7	0
London Missionary Society—(*Tanganyika*) M.P.A.,* 3s.; (*Mrs Longhurst Ward, Madras*) M.P.A.,* £2 1s. 1d.	2	4	1
Spanish Evangelization Society—M.P.A.*	0	7	7
Society Relief Persecuted Jews (Abraham's Vineyard)—M.P.A.*	1	7	3
Miss S. Page, Haiti (Syrian Testaments)—M.P.A.*...	1	1	0
Poor Jews Jerusalem—Newport, I.W.	0	10	0
North African Mission—(*Miss Jennings*) M.P.A.,* 15s. 10d.; (*Mr. P. Smith*) M.P.A.,* 17s. 3d.; (*Miss Boyt*), M.P.A.,* 16s.; (*M. Rolland*) W.G.G.H., £13	15	9	1
British and Foreign Bible Society—Bert	0	5	0
Church Missionary Society (Famine in East Africa)—M.P.A.,* 5s. 3d.; late C.M.S., £2 10s.	2	15	3
Barcelona Protestant Hospital—U.S.	0	5	0
Baptist Missionary Society—(*Wathen Station*) M.P.A.*	0	3	3
Church of England Zenana Missionary Society—(*Majeatha Station*) M.P.A.*	2	18	0
Zenana Bible and Medical Mission—(*Village Work*) M.P.A.*	1	10	9
Tibetan Pioneer Mission—(*Miss Taylor*) M.P.A.* ...	1	5	4
Highways and Hedges Mission, South Arcot—M.P.A.*	0	8	0
Mr. G. R. Witte (Steel Boat for Amazon)—M.P.A.*	2	2	0
Missionary Bureau—M.P.A.,* £5; (*Ngelani Mission*) M.P.A.,* £1 1s.; (*Mission to the Abors*) M.P.A.,* £4 2s. 8d.; (*Million Farthing Fund, Mandla Leper Hospital*) M.P.A.,* £2 2s.	12	5	8
Day Schools, Tientsin—Thankoffering L.	5	0	0
Friends of Armenia—(*Orphans*) E.P.G., £3; (*Women and Children*) late C.M.S., £2 10s.	5	10	0
Famine S. Russia—S.F.D., £1; Isa. lviii., 6-7, 4s. 9d.; late C.M.S., £2 10s.	3	14	9
Student Volunteer Mission Union—M.E.M.	1	0	0
Armenian Relief Fund—E.B.	0	10	0
Moravian Missions—H.B., £1; M.E.M., £1... ...	2	0	0
Assyrian Mission (Nestorians)—D.S.	0	1	0
Soldiers' Home, Cairo—U.S.	0	5	0
Figueras Mission, Spain—U.S.	0	10	0
Work at Evian les Bains—U.S.	0	5	0
Pastor Lecoat's Mission, Brittany—U.S.	0	10	0
Sailors' Rest, Dunkerque—U.S....	0	5	0
Balaghat Mission, India—U.S.	0	10	0
Spanish and Portuguese Church Aid Society—U.S....	0	10	0
Belgian Missionary Church—U.S.	0	10	0
Mr. and Mrs. Innes Wright's Work, Nepaul—U.S.	0	5	0
Society Suppression Opium Traffic—M.E.M.... ...	0	10	0
Dr. Commandi's Work—U.S.	0	10	0
Mr. and Mrs. Wall's Work, Rome—U.S.	0	5	0
Persecuted Stundists—U.S.	0	10	0
Late Cavalier Cappellini's Work, Rome—U.S. ...	0	10	0
Blind Chinese, Mr. Murray—U.S.	0	10	0
Mr. Fegan's Homes—J.A.M., 10s.; H.H., £1; M.G., 10s., (*Camping Out*) B.E.M., 11s.; A.S.G., 5s.; E.A.M., 2s.	2	18	0
Dr. Barnardo's Homes—C.F., £1 10s.; E.G.P., 3s. 6d. J.A.M., 10s.; A.S.G., 5s.; H.B., £1; M.G., 10s.; late C.M.S., £2 10s.	6	8	6
Day in the Country Fund—Mrs M., £1; J.A.M., £1; D.V.S., 5s.; A.S., 5s.; Hadley, 5s.	2	15	0
Mildmay Mission to Jews—Mr. M. 10s.; E.C., £5; H.B., £1; Bert, 5s.	6	15	0
N.E. Lon. Gospel Mission (Children's Holiday Home)—F.R.J., Dulwich	0	2	0
Salvation Army—H.H., £1; (*Iceland*) M.P.A.,* 10s.	1	10	0
The Bible League—M.P.A.*	0	8	2
British Society Propagation Gospel among the Jews—M.P.A.*...	0	10	0
Welcome Mission, Portsmouth—M.P.A.*	0	10	0
Home for the Fatherless (Mr. Toye)—M.P.A.* ...	0	7	6
Brentwood Conference Hall—M.P.A.*	0	2	6
Jubilee Mission, Hoxton—M.P.A.*	0	6	6
Miss Macpherson's Home of Industry—J.A.M. ...	0	10	0
St. Giles' Christian Mission—J.C.P., 5s.; M.A.W., £1; M.G., 10s.; Selbourne, £1; Bert, 5s.; (*Children's Holiday Home*) D.D., 2s. 6d.; A.S.G., 5s.; Highgate, £1; late C.M.S., £1 5s.; (*Convalescent Home*) late C.M.S., £1 5s.	6	17	6
Miss Perram's Poor Fund—E.P.G.	1	0	0
London City Mission—A.S.G.	0	5	0
Uncle Tom's Cot (see page 22)	0	1	6
Kensit Crusade—Charley, 5s.; U.S., 5s.; Late C.M.S., £2 10s.	3	0	0
Flower Girls' Mission (Blind and Cripple Children's Holiday) An Invalid, 10s.; F.P., 5s.; M.A.A., 10s.; late C.M.S., £2 10s.	3	15	0
Ragged School Union—(*Day in Country*) late C.M.S., £2 10s.; (*Cripples' Holiday*), Francie, 10s.; E.A.M., 2s.; E.T., 10s.	3	12	0
Protestant Alliance—J.H.H.	5	0	0
Evangelization Society—H.B., £1; M.E.M., £1 ...	2	0	0
Scripture Readers' Society, Ireland—H.B., £1; U.S., 5s.; late C.M.S., £2 10s.	3	15	0
London Society for Promoting Christianity among the Jews (Hospital, Jerusalem)—E.H.	1	0	0
Joshua Poole—K.K.K., 5s.; M.E.M., 5s.	0	10	0
Bristol Orphan Houses—U.S., 5s.; M.E.M., £1 ...	1	5	0
R.N. Mission Deep Sea Fishermen—U.S.	0	5	0
Rev. T. Connelian's Work—U.S.	0	10	0
Barbican Mission to Jews—U.S.	0	10	0
Friendless and Fallen—M.G.	0	10	0
Scripture Gift Mission—Heb. iv. 12	0	10	0
Stockwell Orphanage—M.E.M.	1	0	0
London Temperance Hospital—M.E.M.	2	0	0
Cardiff Forward Movement—M.E.M.	1	0	0
Mr. Wintle's Work, Pontymotle—M.E.M.	0	5	0
Bridge of Hope (Miss Steer)—Hadley	0	10	0
Sailors' Welcome Home (Miss Child)—M.E.M.	0	10	0
Open Air Mission—M.E.M., 10s.; Late C.M.S., £2 10s.; (*Race Course*) Thankful Sympathizers, £1	4	0	0
George Yard Ragged School—(*Holiday Fund*) Late C.M.S.	1	0	0
Working Lads' Institute, Whitechapel—Late C.M.S.	1	0	0
Mr. Chas. Cook's Work (Prison)—Late C.M.S., £1; U.S., 5s.	1	5	0
Open Air Mission, Ireland—Late C.M.S.	2	10	0
Irish Evangelization Society—Late C.M.S.	2	10	0
Irish Church Missions—Late C.M.S.	2	10	0
Liberated Prisoners' Relief—B.C.	10	0	0
Total	£167	17	6

* Missionary Pence Association.

(ADVERTISEMENT.)

Flower Girls' Mission (Blind and Crippled Children's Holiday)—I., £1.

Russian Famine Relief Fund (Mr. Woolrych Perowne)—A Friend in Dresden, 5s.

Portsmouth and Gosport Seamen's Mission—Galatians vi. 2., Six comforters, and tracts.

West London Mission (Country Holiday Fund)—Inasmuch, 10s.; A constant reader of THE CHRISTIAN, 5s.

The Lay Secretary of the Church Missionary Society begs to acknowledge with thanks 10s. from K.K.K. for the East Africa Famine Fund.

The London Samaritan Society and Homerton Mission, 93, High-street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for *Beach Rocks Convalescent Home and Hospital, Sandgate, Kent*; and for the relief of the poor—E.P., 3s. C.A.H., £1 1s.; M., 2s.; M., 10s.; W., 10s ; J.E.T., 3s.

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which amount to about

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE decision of the Archbishops on the legality of incense and lights carried in procession comes as a welcome surprise to most, though it is felt to be a severe blow by the high Ritualists. They have delivered it as their judgment that whereas incense burnt for the purpose of fumigating or sweetening the air of a church is permissible, its ceremonial use is not so; and while lights used for beautifying a church are within the law, the ceremony of carrying them about is another matter, and unlawful. The illegality comes in with the ceremonial uses of these symbolic rites. The decision is a blow against sacerdotal doctrine as such, and it is the doctrine that is dangerous. The deliverance of the two primates is therefore a severe blow to the Ritualists.

With the decision of the Archbishops on the questions submitted to them, the Ritualistic controversy enters on a fresh phase. Though their judgment has no binding force, it comes with the full weight of the highest episcopal authority and prestige. It places those, who have recently been clamouring against the interference of Parliament with matters of faith and practice in the Church, on the horns of a serious dilemma. Either they must bow to the judgment and give up their illegal customs, or they must stultify their demand for the maintenance of the authority of the Church within her own borders.

Whatever be the ultimate action of the Ritualistic party with regard to the judgment, it has so far been one of open disobedience and defiance. Judging from last Sunday's services, it does not appear that any considerable number of men will abandon the use of incense.

Strange misconceptions are to be found among disputants in ecclesiastical controversy. It was recently suggested by a correspondent in *The Times* that Evening Communions were an innovation of the Low Church party, only dating back some fifty years. Canon Fleming very properly replies:—

I venture to assert, without fear of contradiction, that Evening Communions were not introduced by the Low Church party fifty years ago, but date back more than 1,800 years, from the evening when the Divine Founder instituted the Holy Communion, and left to his Church no word of direction as to the hours at which it was to be received.

That the Peace Congress has done real good is evident from the tone of the speakers—notably that of the President, M. de Staal—at the closing session. *The Times* correspondent wrote strong words of encouragement at the altered tone of the delegates as the meetings went on. "Two and a half months ago," he says, "the atmosphere at the House in the Wood was one of frigid reserve, not to say mutual distrust. Yesterday was like the breaking up for holidays at school. Everybody was pleased with everybody else." Others speak of the growing interest felt by the members of the Conference in their work, and that many who at first were most ready to scoff seemed at last most deeply impressed with the value of the work. "The good seed," said the President in his final remarks, "has been sown; let the harvest come." To have promoted the sense of goodwill and mutual confidence among the diplomatists of Europe, is thus a great step towards the maintenance of permanent peace.

The Peace Conference contains the starting point of many new things in the history of the nations. 1. It was itself new; the nations can meet in peaceful conference and discuss things of common interest. Russia may be a despotism, but it meets other countries in a common Parliament. 2. Arbitration is arranged for, rather than war. 3. The arrestment of military and naval expenditure is recommended, and may at some future time be taken earnestly in hand. 4. Her Majesty, as a mark of her appreciation of her chief delegate's labours, bestows on him a peerage.

Recent prosecutions (happily abortive) suggest that Government or local inspection of houses where large numbers of people sleep or work may be a good thing, but can sometimes be well dispensed with. If we can obtain management which is honest and sound, then it is best to let it alone. Common lodging-houses need inspecting for very good and sufficient reasons; but shelters, which are worked as religious undertakings, and poor men's hotels, which are worked as philanthropic, but paying, concerns, are best left to the public. We want freedom and elasticity in our social arrangements. It will never do to name a man a pauper, and rob him of his self-respect, so long as he can pay his way, though it be in a humble degree; and it will not do to hamper the churches in their attempts to reach "the submerged," and bring them up again into the sunlight.

A few weeks ago the Christian conscience of this country saved us from the scourge of the seven-day newspapers; a swift, short, uncompromising fight, and the thing was effected; but our real danger is that the Sunday will be filched from us bit by bit. The opening of music halls under the pretence of public worship, the opening of the Crystal Palace for concerts and public dinners, the opening of libraries and museums: all this going on in the metropolis and in large cities will work incalculable mischief, and will surely spread to smaller places. Of course, the men who favour these things will point to the open public-house, and say, "What of that?" We can only say, "It is a curse which we want to remove." We agree with the President of the Wesleyan Conference, that the Sunday will have to be guarded by Christian public opinion, and we have seen how powerful that is.

While we uphold the ancient right of Englishmen to speak and preach in the open-air, we would remind those who use it that they should have due regard to the comfort and well-being of every one. It were mockery to preach the Gospel of love close to a house where a patient is lying sick, and to whom the noise is an insupportable burden. Nor is it a courteous or brotherly thing to hold an open-air service at such a time and place as to disturb another congregration. The abuse of liberty endangers its continuance; it should be used as not abusing it.

The successful plan of appointing holiday chaplains and preachers in the popular resorts of Switzerland and Norway has suggested arrangements for the holding of interdenominational evangelistic services in Paris during the International Exhibition of next year. It is proposed to erect a temporary building in the Exhibition grounds, or near to them, wherein to hold services throughout the period of the Exhibition. It is to be hoped that this excellent idea will be matured. There will be a unique opportunity, and if it is adequately seized, it may lead, under the blessing of God, to splendid and permanent results. Any good done there will be carried as seed to the four quarters of the world, and bring forth its own harvest. But it must be carried out on a bold and impressive scale.

Another scheme on which the National Free Church Council has embarked is one for developing the lay preaching powers of the Free Churches of all denominations. Rev. W. D. Maclaren, a nephew of the great Manchester Baptist preacher, and a man of great ability, has undertaken to deliver a series of lectures during the coming winter under the auspices of the Council. His chief subject will be the importance and best methods of private Bible study and pulpit or class exposition, which he enforces by direct examples, and by practising the preachers in the analysis of a given passage, and in the suggestion of sermon outlines from it. This is a very promising breaking of new ground, and, if well followed up, should have important results.

Dr. Davison called attention to a most important thing in the Wesleyan Methodist Conference when he insisted on the need for quiet moments, and remarked that Gregory of Nazianzen, was not the only saint who avoided ecclesiastical assemblies because they did not help the spiritual life. We cannot do without fellowship, but it must be fellowship in the purest and best, not in the lowest and worst of church life. Discord in a church will sometimes draw larger gatherings than come together for meditation and prayer. "Fellowship in Christ Jesus" is what we need when we come together, and always fellowship with Jesus whether we are alone or with each other.

An interesting experiment in the direction of fraternal co-operation between a big church and a little one is being carried on at St. John's Wood, where for the next month Dr. Gibson's congregation (Presbyterian) joins that at Grenville Place (Congregational) in celebrating united services on Sundays during the month of August. On the first two Sundays the latter church will be closed, and the remnants of the congregation will worship in the Presbyterian Church; and on the last two Sundays this will be reversed. In this way the smaller church will be much encouraged, and the sympathies of the larger will be developed towards its weaker sister. This plan might be well emulated in many districts during the holiday season with mutual benefit and interest.

Last week's debate in Parliament on the Transvaal crisis was so firm, and at the same time restrained, in tone, that there is real hope that it will prove a great step towards the amicable settlement of the questions at issue. The efforts of the "Imperialist" papers to rouse public opinion to boiling point against the Boers has signally failed; but the unanimity of opinion, in and out of Parliament, in favour of equal justice to our fellow-countrymen in the Transvaal, is deep and hearty. Patience and persistence are weapons which even President Kruger and his advisers are sure to find irresistible ultimately. The less we threaten, the stronger will be our case. It is a cheering sign of the times to find that Jingoism, as such, is going so much out of date. In regard to South African problems it was specially futile. The future of that country depends more on the maintenance of peace than anything else, and there is now a good prospect that peace will be maintained.

The anomalous power of the priest in the English Church is seen in facts pointed out in a strong letter by a layman to the *Spectator*. The writer speaks of a large and contented congregation, used to Evangelical and "old-fashioned ways," to whom was sent a new rector of the advanced Ritualistic type. Without consulting his parishioners, he soon "changed all that," and as a consequence the congregation scattered. The point of the situation lies in the fact that the congregation has no remedy, and that a bigoted clergyman can ride rough-shod over the convictions of his people. There is no reform more needed in the Anglican communion than the limitation of the clergyman's "unchartered freedom" to ignore the worshippers in his conduct of the service. But this will never come till the Church idea is made to include the laity as an integral part of itself. The trend of priestism is altogether against that admission, and herein lies its fatal fallacy as a theory of the Church.

Dr. Fairbairn, in an article in the *Contemporary Review*, gives to English readers a striking instance of how the idolatry of the mass, as practised by Ritualists in England, is looked upon by the Hindu.

"We," said the Hindu, "make an image, or a symbol, of our god; but we never confound either with the god it speaks of. The most illiterate person knows that there is one Vishnu and one Siva, one Krishna and one Vali, and that there is not such an infinite multitude of these deities as there are symbols or images in the land. But you, you take a piece of bread and a cup of wine; you mutter over them a prayer, and they straightway become the flesh and blood of your God, which you offer up in sacrifice and then consume. In all Hinduism you will find no idolatry so gross as this."

Does not the teaching of sacerdotalism present an almost insuperable barrier to the reception of pure Gospel truth by the educated classes in India? Are not souls for whom Christ died seriously deluded and betrayed by false teachers concealing the living Christ in the perversions of Romish symbolism? What guilt accumulates where these heresies are promulgated!

A committee of fifty, which has been investigating in the United States the economic aspects of the liquor problem, has come upon the fact that in the most highly skilled trades both employers and employed regard drinking habits as hostile to efficient work. Both masters' corporations and men's trade unions treat intemperance as an enemy to their interests. When shall we see joint meetings of men and masters in this country convened to consider how this enemy to all the interests of mankind for time and eternity can be subdued? When shall we see tradesmen combining against "the trade" which is a pirate among all trades? Would that we could see the churches united in one strong and resolute endeavour to drive from among us one of the greatest hindrances to the spread of the Gospel!

Thankful as we are for all strengthening of the bonds between the English and American people, glad as we are to see Americans in our country, we trust that they will not introduce among us "the colour problem." We say this because an Indian gentleman was lately told by a hotel proprietor, after he had taken his rooms, that he must not remain, for "all the Americans would object and leave." Now an Indian gentleman is a British subject (presumably), and so long as he conducts himself as a gentleman his colour should be no bar to his finding accommodation. We want none of the race hatred here that has cursed America.

In vain do men try to bind human thought, whether by political interdict, by religious tradition, or by church creeds. Russia, the land of interdicts, traditions, and creeds, is honey-combed with sects which do not acknowledge her church, and in the arms of a humble member of one of them the heir to her throne breathed a few days ago his last breath. From this same Russia comes the following apparently authentic story:—

Some time ago the Jews in Odessa held a meeting to congratulate themselves upon the revision of the Dreyfus affair. A young Jew rose, and in an eloquent speech said revision of the Dreyfus case put the obligation upon all the Jews of the world to revise another unjust trial, which ended in an unjust sentence of death and the execution of the victim—namely, of Jesus of Nazareth. The Orthodox Jews present protested vehemently, but a number of young men declared the idea to be worthy of consideration, and they have since formed a society, who call themselves the "Revisionists."

If they revise that sentence, they will go on to revise a great many other judgments respecting Jesus of Nazareth.

It has often been charged against the "Pilgrim's Progress" that it teaches a selfish religion; but the imputation has never been difficult to meet. In the current issue of the *Family Friend*, Rev. J. G. Greenhough once more demolishes the superficial objection. Whatever else Bunyan does he shows the duty and value of single witness-bearing—living the Christian life alone if need be, and at whatever cost.

That was the most effective way of rebuking sin, preaching righteousness, and commending Christ to one's fellow-men. That is what the pilgrim does in the story; and the writer shows in a very touching way the result of this witness-bearing in the later experience of Christiana and her children. Christian's direct appeals to them have been met with derision, but they have watched his life and seen how a Christian died, and that sends them also on the holy pilgrimage. A man may preach Christ in vain, but he never lives Christ in vain.

Such as have misjudged the Puritans in the matter of a spiritual regard for those about them, will find a full answer to their criticism in the second part of the renowned "Progress." Children, neighbours, and others are there shown to go on pilgrimage as a result of Christian testimony and life. Mr. Greenhough truthfully remarks:—

The man who saves himself from this untoward generation does not a little in the way of saving others. An honest Christian life moving quietly among men, and showing the beautiful fruits of grace and righteousness, is often of more value than many fussy religious activities. And if such religion as this is selfish religion, we may well say, "Would God there were more of it!"

"These Forty Years."

Dear Mr. Editor,—It was quite at the commencement that, in a little village shop in Warwickshire, I was attracted by the orange colour of the wrapper of The Revival, and for forty years it has been, I might say, my most important means of grace. Since then, at home and abroad, it has ministered to me when otherwise, I should have been starved. Being deaf, I scarcely ever hear any preacher. I derive great comfort from the notes on the Bible and Prayer Union. Although not able to be with you in person, I shall not forget Aldersgate Prayer Meeting.—Yours ever gratefully,

Margaret Fraser.

3, Villa Noël, St. Léon, Bayonne, France.

Dear Sir,—Excuse me if, as a reader of The Christian for over thirty years, I venture to add my congratulations on its fortieth birthday. I have special reasons for so doing. It was your The Christian which led a fellow worker, now with the Lord, and myself, to start in Madrid a Spanish *The Christian*, on the lines of your paper, and often using translated matter from it.

It has been fulfilled in The Christian that God's thoughts were *greater* than yours as to the use which He purposed making of it as his messenger in many lands. Now, seeing this as a *present* fact, and by faith a future one, you can well say, "How precious are thy thoughts unto me, O God!"—Very sincerely yours,

L. B. Armstrong.

Cité 1, Lausanne, July 31.

Dear Sir,—Though I had missed reading the letter of a "A Constant Reader" in the previous number of The Christian, I have read with pleasure Henry Varley's proposal as to a "Birthday Praise Meeting," which I see has been duly arranged for on August 14.*

With all my heart I go with this proposal, and intend to close this office for sufficient time to allow the Evangelistic Mission Staff to go to the City to join in the joyful meeting, which I am also glad to find is extended (seeing it is to be from twelve till two), for I am sure of *two facts: First*, that God has blessed, in the main at least, what has been, on the whole (as will be undoubtedly conceded by the great bulk of its Christian readers), a sound Scriptural testimony, from which so many other papers have been, alas! seduced. *Secondly*, that its Editor and Proprietors will be the first among its readers to give all the glory to God. May his Divine blessing be continued and increased with every number of its future issue!—I remain, yours sincerely,

C. Russell Hurditch.

164, Alexandra Road, St. John's Wood, N.W.

Dear Mr. Editor,—I feel I cannot hold my peace with regard to the fortieth anniversary of The Christian. In common with very many of our dear brethren scattered up and down the land, I was intensely interested in the letter of "A Constant Reader," as also in that of my beloved brother, Henry Varley. I think I must be one of the very earliest purchasers of *The Revival*, and, from that time, I have watched The Christian's remarkable progress, with much joy and thankfulness. To me personally, its weekly arrival during the years of my enforced retirement from active service, through complete nervous prostration, has been always welcomed with singular pleasure, and the perusal of its pages, during some of the darkest and most trying periods of my illness, has again and again brought to me sweet messages of peace direct from the tender and loving Lord, filling my soul with delight.

Indeed, next to the precious Word itself, nothing has been so helpful to me as The Christian, and I am but one of thousands who could testify in like manner.

I am unfeignedly thankful that it has pleased our heavenly Father to spare its well-beloved Editor, all these forty years, and I pray God that you may be much comforted and refreshed as you call to mind the immense amount of

* At Y.M.C.A., 186, Aldersgate Street, from 12 to 2 on Monday next.

good accomplished by the wide circulation of the paper in every part of the world.

Glory be to God for your unflinching, faithful testimony for all these years.—Yours in much esteem and affection, Geo. Hatton.

20, Guildford Street, Tunbridge Wells.

Dear Friend Morgan,—I must be allowed to add my congratulations to those of Anna Shipton and Henry Varley in The Christian of the 3rd instant, and of the many others you have received ere this. I would gladly enlarge upon this interesting theme; but I am writing from my couch, and having just read for the second time the letter of our aged friend, "A Constant Reader," at page 11 of July 27, I see it would be impossible to express more fully my own feelings than he has so fully and so concisely done. Like him, I have read, systematically and with much edification, *The Revival* and The Christian during these forty years, and have also proved, as he has done, its usefulness "*as a means of personal ministry among believers.*" For the greater part of these forty years I have been in the practice of keeping my bookseller supplied with a list of friends to whom he sends The Christian weekly, while others are sent to missionaries and others in foreign lands direct from the London office. So warm are the thanks of these friends, and so manifest the blessings they receive, that these lists increase yearly. It is disagreeable to have to speak of one's own doings, but I am anxious to encourage others to adopt and persevere in this practice, which I have so much enjoyed myself.

I am glad to observe that, in addition to fulfilling the main object for which The Christian was founded, it is a faithful Protestant witness against Popery and Sacerdotalism now that circumstances render such testimony needful, though very few of its pages are occupied with mere controversy, and its many thousands of readers who are met with throughout the world are known, not so much as Churchmen or Nonconformists, but simply as Evangelical Christians.

Many doubtless are looking forward to the meeting at Aldersgate Street on Monday next, as suggested by Mr. Varley, and to me it would give peculiar pleasure to meet once more on earth dear friends with whom I have had the privilege of labouring during "these forty years." But it is some time since I have been in London, and being now an invalid in my eighty-fifth year, I can scarcely hope for this, though I shall certainly be with you in spirit.

Martin Hope Sutton.

Cintra Lodge, Whitley, Reading.

My Dear Sir,—Well do I remember my curiosity on a visit to London to find out Paternoster Row and Amen Corner, where to me the wonderful paper called *The Revival* came from. The Lord had filled my heart with pity for a class of ignorant men who, by hundreds, were engaged on my brother-in-law's property in Cambridgeshire. After having several mission halls built for them at different villages where their work lay, the poor fellows were most grateful to be taught to read and write in the evenings. Beyond that, we were at our wit's end, when the weekly paper opened our eyes as to the power of prayer, the reading of the Scriptures, and what a simple faith in the Lord Jesus meant.

The *Revival* messenger opened to us all a new way of working, of expectation—yea, of a *present* salvation. When we visited London we heard of the Barnet Conference, Reginald Radcliffe, and other burning hearts, hiring theatres and halls, wherein God displayed his mighty power. Then Denham Smith, at Freemasons' Hall, held a series of meetings. Plain questions were asked after each address, such as, "Are you saved?" Every one helped his neighbour. The heavenly fire of love broke all barriers down, and multitudes were saved. Then followed the enlargement of the precious weekly helper, and it was called The Christian.

In those days Christians who possessed large drawing-rooms freely opened them for Bible readings to instruct the ignorant; the joyous doctrine of *the coming of the Lord* was taught; and the necessity of reaching the perishing masses of our home heathen was pressed upon attention. Since then multitudes have been reached by a wondrous classification of old and young, rich and poor, learned and unlearned, sailors on sea and land, soldiers in camp, barrack-room or battlefield. And our revered Queen and her family are in touch with every kind of humane tenderness, ready for a visit to open a hospital or to secure funds to sustain such for the sick or dying.

These holy influences have spread even across the ocean, and our Colonies vie in how they too can find homes for our homeless, or even those thousands of little pauper children who, it has been proved, with healthy and loving environment, can be loved into useful men and women, rather than be here housed by thousands in huge barracks.

This is not written in the spirit of laudation for Mr. Editor, who would be the first to say, "Not unto us, not unto us, but unto Thy Name be the glory." These forty years have been illumined by a fuller revelation through the Holy Spirit of the Father's love to all sorts and conditions of men.

For one, I offer my sincerest gratitude for the fact that, through the pages of The Christian, holy friendships to last for ever have been formed. Fellow workers have found prayer, counsel, and help, bringing them into sympathy with comrades in the field, and thereby enabling them to share each other's sorrows and joys.

All spiritually-minded workers rejoice that our lot has fallen into these forty years of melodiously sweet and expressive songs. They have given new life to prayer and "sunshine in our souls," enabling us to reflect the glory which shall follow in each of our experiences in due time, when we shall be ever with the Lord.—Yours in his Name, whom we all love,

Annie Macpherson.

As we go to press we receive other letters equally cordial from Mrs. Meredith, Mr. George Pearse, and other friends.

Time to Awake!

By Dr. James W. Alexander.

To remain unawakened is madness itself, unless the Omniscient can be evaded, and the Omnipotent set at nought. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). Beware, lest God, long put off and thrust aside, swear in his wrath that you shall not enter into his rest. The downfall of the secure is sometimes precipitous. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." This hardening is produced by a continued process of hearing God's call without heeding it. How knowest thou, O sinner, but that the sentence hath already gone forth against thee: "Cut it down; why cumbereth it the ground"?

There is a point at which Mercy, after many pleadings for the impenitent soul, stands aside and suffers Justice to take its course. Continued and obdurate resistance to the blood of the Lord Jesus is no venial sin in the sight of God. They who reject this Mediator need look for no other. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." That measure of concern for sin, of which you are conscious while you read these words, is caused by the Spirit of God. Take heed how you trifle with this monition. The sacred fire within may, by your neglect or transgression, have been reduced to a single coal; a single beam of light touching your ruined state may glimmer within. "Quench not the Spirit." There are critical moments in every biography—instants on which are suspended heaven and hell. Every lost soul has had a last call. There is a possibility that this is yours. Therefore resist not the Holy Ghost (Acts vii. 51). How awful the moment in which an immortal spirit is left of God! The victim of impenitent procrastination may be as little aware of his doom as was Samson, when "he wist not that the Lord was departed from him."

What though no cloud of holy angels be seen with averted faces slowly to return from their watch beside the sinner? What though no muttering thunder rolls its portentous signal of woe along the horizon? What though no gigantic scales, held out from high heaven, bear the inscription, "Mene—thou art weighed in the balances and art found wanting"? The deed is nevertheless done; the book of divine offers is closed; the last whisper of Gospel persuasion has died away. For some, this epoch coincides with the instant of dying. Who shall say, that for others it may not fall in with some earlier moment of life? The very hint of such a possibility might well electrify the stupid heart. Do not say there need be no haste, but go, O lingerer, to thy knees, and, bewailing thy impenitent mind, yield thyself to God.

Is the Great King among us of a truth? Then is it time for every living soul to be up and doing. Think you the blind, the halt, the maimed, the palsied, and the leprous, lay asleep when the Son of David was passing through the highways of Galilee and Judea on his errands of mercy? As little should the ungodly be sunk in apathy when the Lord, by his Spirit, is putting forth awakening energy in our churches.

To go untouched through an extensive revival of religion is to be distinguished in a fearful way. Thus we have seen the tall trunk blackened and scathed by lightning, rearing itself among the trees of the forest. Is that your case, my reader? You have listened, cold and hard, to the Word of God, which has been to others "as a fire, and like a hammer, that breaketh the rock in pieces" (Jer. xxiii. 29). You have been present during devotions, in which the hearts of believers have flowed like molten gold. You have been singled out for the prayers of the church, but you have wrought mightily against those prayers by your hard and impenitent heart. If you perish after all, it will not be by the common lot of the lost.

Consent to meditate, to consider, and to return. Our hope of this result leads us to address even the hardened—"If peradventure God will give them repentance to the acknowledging of the truth; and that they may *awake* themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. ii. 26 *marg.*).

There is a time, we know not when,
A point, we know not where,
That seals the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health;

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away;

But on that forehead God has set,
Indelibly, a mark,
Unseen by man, for man as yet
Is blind and in the dark;

And yet the doomed man's path below,
Like Eden, may have bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he feels, that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Oh, where is this mysterious bourne,
By which our path is crossed?
Beyond which God Himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart,
While it is called to-day, repent!
And harden not your heart."

Studies in Zechariah:

The Second Vision.

Zech. i. 18-21.

By Rev. F. B. MEYER, B.A.

THE next vision was full of comfort. The good words and comfortable words of the previous chapter are continued, like the long-drawn-out sweetness of a lullaby.

As the little group of returned exiles looked nervously out on the mighty world-empires, which surrounded and threatened them, they were filled with alarm. How could they cope with them? There were Bishlam, Mithredath, Tabeel, and the rest of their companions, of the nations whom Nebuchadnezzar had settled in Samaria; Rehum the chancellor, and Shimshai the scribe, so ready in their use of the pen to exert influence on the great kings beyond the river, to make the work of temple-building cease; and the reactionary influences at work in the far-distant court, always adverse to the resuscitation of a subdued nation, like the Jews, which had given such proofs of inveterate independence. Beneath the irresistible pressure of these hostile forces the work of temple-building had already ceased for twenty years, and there was every fear that the new resolve to arise and build would meet with similar opposition and a similar fate. There was singular appropriateness, therefore, in the prophet's vision. *Then lifted I up mine eyes, and saw, and, behold, four horns.*

In the language of a pastoral people like the Jews, the horn naturally represents the pride and power of the ravager and oppressor of the flock. The Divine Shepherd is heard from the very horns of the wild oxen (Psalm xxii. 21), and Daniel speaks of

THE HORN WHICH MADE WAR

with the saints and overcame them, until the Ancient of Days came. The wild fury of man against the people of God is aptly described by the irruption of a herd of tusked boars, by the charge of the rhinoceros, or the rush of the wild ox on a harmless, defenceless flock, which has no powers of resistance, but only of flight.

The number *four* reminds us of the cardinal points of the compass, and indicates, wherever the people turned, there were foes, which were sworn to resist their attempt to renew their national life. On the north, Chaldea, Assyria, and Samaria; on the south, Egypt and Arabia; Philistia on the west; and on the east, Ammon and Moab. And it is probable that the Spirit of God looked beyond these to the four great Gentile monarchies, which have occupied, and still occupy, the "Times of the Gentiles," and which were represented in the four metals of Daniel's vision, or in the four great beasts, which one after another emerged from the sea.

As yet Babylon and Medo-Persia alone had arisen; Greece and Rome, the latter including the kingdoms of modern Europe, were to come; but all were included in this one comprehensive glance at the kings of the earth, which set themselves, and the rulers who take counsel together, against the Lord and against his Anointed, saying:

> Let us break their bands asunder,
> And cast away their cords from us.

We must not forget that God Himself gave these world-powers their authority. He says, in Isaiah, "I was wroth with my people; I profaned mine inheritance, and gave them into thine hand" (Is. xlvii. 67). And in Daniel He lifts the veil and shows that the world-rulers represent not flesh and blood merely, but malign and mighty spirits that actuate and inspire them (Dan. x. 13-20). As long as God's people

are perfect in their loyalty and obedience towards Him, they need fear the power of no adversary whatsoever; but, when there is a break in the holy connection which binds Him and them in an inviolable safety, it seems as though all the forces of evil are set free to bear down on and ravage them, until their chastisement is completed, and they return to their first love.

If we were asked to name the four horns which are ravaging the Church in the present day, we should not hesitate to say that they are *Priestcraft*, *Worldliness*, *Christian Science*, and *Spiritualism*.

Priestcraft, which substitutes the priest for the living Saviour, rites for faith, and the sacrifice of the Mass for that once offered and finished on the cross, and which is corrupting and undermining, by the accursed system of the confessional, the home-life of our country, as it has that of every nation which has fallen under its blighting scourge.

Worldliness, to which our Lord alludes in his description of the lusts, the strong desires for other things, which enter into competition with the seed sown in our hearts, and make it unfruitful.

Christian Science, which, under the specious use of Christian terms, really eviscerates Christianity of its essential doctrines, making sin an illusion and its penalty a mortal dream; denying the Atonement, the true nature of Jesus Christ, and teaching men to look on sin, sickness, and death as matters of wrong thinking rather than wrong being and doing.

Spiritualism, which reduces Christ to the level of a medium, and works lying wonders by

THE AID OF SEDUCING SPIRITS.

As we look on these and kindred evils which are just now invading and ravaging the professing Church, we may well adopt the words of the Prophet: *And I said unto the Angel that talked with me, What are these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.*

In every life there are similar experiences. Sometimes, when we lift up our eyes, we find ourselves begirt with opposition and threatened by hostile powers. Think of the martyr-host who have witnessed for God in every age, and who could reiterate the words of the greatest Sufferer of all, "Many bulls have compassed me, strong bulls of Bashan have beset me round about; they gape upon me with their mouth as a ravening and a roaring lion." Ignatius, who complains that his custodians were like "ten leopards, who only wax worse when they are kindly treated;" Blandina, the girl slave; Germanicus, the noble youth; the Waldenses, whose wrongs roused Cromwell's wrath and Milton's muse; the Netherlands, in their long conflict with Philip, when the leaders saw their homes covered again by the ocean from which their ancestors had redeemed them; Madam Guyon beset by husband, mother-in-law, servants and priests; Samuel Rutherford, and hundreds of his time, harried by the fiercest and most insatiable hate; William Tyndale, the celebrated translator of the English Bible; John G. Paton, beset with savages—these are specimens of a multitude, which no man can number, of every nation, and kindred, and people, which have seen the vision of the four horns.

But there is something beyond; and surely it is not without significance that the Prophet says: *The Lord*

SHOWED ME FOUR CARPENTERS

(or smiths, R.V.). We have no difficulty in descrying the sources of alarm for ourselves, but we need a Divine Hand to reveal our assured deliverance. "And Elisha prayed and said: Lord, I pray Thee open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha."

For Babylon, the "carpenter" was Cyrus; for Persia, Alexander; for Greece, the Roman; for Rome, the Gaul. Very different from each other, very ruthless and unsparing; but very well adapted for their work. Commenting on this passage, the late C. H. Spurgeon said: "He who wants to open an oyster must not use a razor; for some works there needs less of daintiness and more of force; Providence does not find clerks, or architects, or gentlemen to cut off horns, but carpenters. The work needs a man who, when he has work to do, puts his whole strength into it, and beats away with his hammer, or cuts through the wood that lies before him with might and main. Let us not fear for the cause of God; when the horns become too troublesome, the carpenters will be forthcoming to fray them."

Remember how in every age He has found his appropriate messenger. Athanasius frayed Arianism, and Augustine Manichaeism; Luther frayed the power of the Pope in Germany, and rough Hugh Latimer in England; Wesley and Whitfield frayed the religious indifference of the last century. When Haldane went to Geneva, he frayed the scepticism which was destroying the Helvetian and Gallic Churches. The Lord knows where to find his servants, and when the predestined hour strikes, there will stand the workman ready. "*These are the horns that scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast down the horns of the nations which lifted up their horn against the land of Judah to scatter it.*"

O child of God! There have been many horns engaged in scattering thee. Year after year they have wrought sad havoc in thy plans, and cost thee bitter tears. But thine Almighty Friend is greatly displeased that they have hurt thee more than his purposes of chastisement required, and He has resolved that they shall be frayed. He is well able to do this, for He hath sworn that no weapon which is formed against thee shall prosper, and that every tongue which shall rise in judgment against thee shall be condemned. Since the discipline has fulfilled its purpose, it shall be stayed; since the refining fire has purged out the dross, it shall die down; since the winnowing fan has purged the chaff from the wheat, the grain shall no longer be tossed in the breeze. Comfort ye, comfort ye, saith thy God. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Ross Bible Carriage, Tent, and Evangelistic Mission.—Mr. John Coates writes:—"We commenced tent work in a village in Gloucestershire on May 14, intending to spend a fortnight there; but such an interest was awakened that our visit was prolonged for five weeks. During this time many got blessing, and we expect to find fruit after many days. We then moved on to the adjoining village, where a similar interest was awakened, and a prolonged visit was made. Neither of these villages had been visited with a Gospel tent before. A letter reaches me from a village thirty-five miles west of Ross, saying, 'Bring your Gospel tent for a month. The village is steeped in Ritualism, yet many are hungering for the simple Gospel.' This village is now open to us, and a farmer has offered (a rare thing in such a village) land to pitch a tent on, for as long as needed. We have tent and workers willing to go, and if the Lord incline his stewards to send us the means, a tent will be pitched in that dark corner as soon as possible." Communications to Mr. Coates at "Northleigh," Cantilupe Road, Ross, Hereford.

Day by Day.

SUNDAY, August 13. 1 Kings iii.

THIS that God did for Solomon, He is always doing for those who love Him. "Solomon loved the Lord, walking in the statutes of David, his father. . . . The Lord appeared to Solomon in a dream by night." "Eye hath not seen the things which God hath prepared for them that love Him; but He hath revealed them unto us by his Spirit," and to us God says, "Ask what I shall give thee." Let us also, in the spirit of a little child, confess that we know not how to go out or come in, and ask that we may have an understanding and discerning heart. Is not this the same as the "spirit of wisdom and revelation" of which St. Paul spoke, and for which he prayed, for the knowledge of the Son of God, "the eyes of the heart being enlightened to know the hope of his calling, and the exceeding riches of his inheritance in the saints, and the greatness of his power toward them that believe"? This is an all-inclusive gift: it has promise of the life that now is, as well as of that which is to come.

Live deep in God. Do not be dazzled and fascinated by the attractions of outward circumstances. Find in Him, and his service, seclusion from the glare of the world. Be content to know his will and realize his purposes, and He will give thee all else which may be needed for this life and the next. Only seek for the tender conscience which love inspires, so that thou cry out when thy Lord is being trampled under foot. This is the lesson of *v.* 26.

MONDAY, August 14. 1 Kings iv.

What a picture of happiness! We can almost hear the gladsome voices of the myriad-peopled land, teeming with children, laden with wealth and prosperity. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry" (20). It was the summer of the national life. Such will be the condition of this world, when Jesus reigns from the river to the sea, and all men are blessed in Him, and all men call Him blessed. And this is a picture of what thou too shalt experience, if thou yieldest the empire of thy soul to the King of Peace. Notice the various points:—

Supremacy. "Solomon ruled over all the kingdoms. . . . They brought presents, and served." But there is another King, one Jesus, at whose girdle hang the keys of Hades and of death; and to whom all races of beings, all angels, and all demons give subjection.

Peace. "He had peace on all sides round about him." But the Lord Jesus made peace by the blood of his cross, and preaches peace. Great peace have they over whose hearts He waves his priestly hands in benediction, and his peace is ultimately to settle permanently over our world.

Safety. "Judah and Israel dwelt safely, every man under his vine and under his fig-tree, all the days of Solomon." This lively pastoral image, so rich and suggestive, may have its counterpart in our lives also, for we may dwell under Christ's shadow with great delight, and his fruit may be sweet to our taste.

Large-heartedness. There is room in the heart of Jesus for us all. Without crowding, without intercepting the beams which fall from his face on any, without emulation or jealousy, the whole circle of his Church may share his blessed favour—each soul as though a monopoly was granted to it.

TUESDAY, August 15. 1 Kings v.

The wild storm of war which had swept over Israel, in David's reign, had died down, as the winter blast that howls through the forest. And in the summer-peace which brooded over the land, the time was ripe for temple-building. "David could not build a house for the name of the Lord, for the wars which were about him, until the Lord put them under the soles of his feet." But when Solomon experienced rest on every side, his first thought was the Temple.

Is it not true that the noblest erections of our lives arise out of years of quiet and peace? When a man is battling his way through opposing foes, he is not likely to paint his fairest pictures, or sing his sweetest odes. You must be still if you will build temples to outlive you. While Mary was sitting at the feet of Jesus, she bethought her of the anointing, which embalms her name for ever. Get to thyself a quiet heart, in which passion's fever and clamorous greed are hushed; this is the best atmosphere for temple-building. Out of this thy holiest, noblest influence will spring and spread.

And make a league with others to help thee. Be not ambitious to do all thyself. It is a greater thing to show others how to work, and set them to work, than to do work which they might do better. Be frank, and say to Hiram, "Thou knowest that there is not among us any that can skill to hew timber like unto the Zidonians." He will rejoice greatly, and do thee good service.

WEDNESDAY, August 16. 1 Kings vi.

It must have been very magnificent, that first Temple, on which the wealth and skill of the world of that time were lavishly expended. Cedar and fir, olive wood and gold, carved stones and cherubim, tapestry and damask, must have made a fine show. Not wonderful that it took seven years to erect and finish! Some of the foundations of that marvellous structure are still to be discerned, reared from the very foot of Mount Zion upwards, so as to increase the Temple area.

The most interesting statement is that of the absolute silence which prevailed during the erection. The stones were shaped at the quarry, so that neither hammer, nor axe, nor any tool of iron was heard in the house while it was in building. This is surely significant of deep, spiritual truth.

God's temples are not built with the accompaniments of outward show and noise, which we associate with the achievements of human genius. Just as Creation grew with its present beauty and order, amid brooding stillness, just as palms upspring, and flowers unfold, in absolute silence; so the Word of God progresses in human souls, in the uprising of the Church, and in the coming of the Kingdom. It is not possible to say, Lo, here! or Lo, there! The Kingdom of God cometh not with outward show. Without blare of trumpet or sound of drum, so as to be distinguished by the world, Jesus came the first time, and so He will come for his saints. Do not be disappointed if there are few traces of the progress of his work in thy heart or the world; the temple is building without sound of instrument or iron. More is being done than the ear can detect. "Ear hath not heard."

THURSDAY, August 17. 1 Kings vii.

The historian exhausts his vocabulary even as Solomon himself seems to have exhausted his powers of computation of the amount of brass work prepared in the clay ground between Zarthan and Succoth (47, 48). How often has human speech broken down before the far exceeding and eternal weight of meaning imposed on it by the attempt to describe the things of God! Like the good Zacharias, the seer beckons with the hand, but remains speechless, and men know that he has seen a vision.

But we must remember that this wealth of material, which so far exceeds powers of computation, was the result of David's wars and conquests. He had brought the wealth and treasures of the nations into the treasuries of Canaan. With his wise forethought he had prepared this great store for the very purpose to which his son placed it. And again we remember that the great multitude, which is gathered out of all lands, to compose the spiritual temple, will be such that no man shall be able to number it.

It should be noticed how greatly the vessels and arrangements of the Temple exceeded all that had been arrayed for the Tabernacle. God never repeats Himself. His progress is always from less to more. The rough sketch precedes the finished picture, and the model, the bronze cast. So the things in the heavens are greater still, more perfect, more delicate, more glorious. Howbeit that was not first which is spiritual, but that which was natural. Since the spiritual has come, the natural is done away; and the Turk keeps Jew and Christian from Zion, as though to force them to seek God's Temple in the heavens.

FRIDAY, August 18. 1 Kings viii.

Nothing in the ark save the tables of stone. These remain, covered with the words of the Law. The rod that budded, the pot of manna, had served their purpose; but the word of the Law remaineth for ever (ver. 9). Whenever we have done all that heart can devise, generosity expend, or skill execute, we may expect God to come in glory, signalizing his approval (ver. 11). God gives us credit for what is in our heart, even though our purpose is never achieved. It was well that it was in thine heart to be a missionary, though circumstances make it impossible for thee to set thy foot on a foreign shore. It was well that thou didst intend to pay all thy creditors in full, though thy poverty makes thy purpose abortive (18-20). God keeps covenant and mercy with his servants that walk before Him with all their heart. What He speaks with his mouth He fulfils with his hand. He never raises hopes which He disappoints, either because He has forgotten or lacks the power (ver. 25). To pray toward the Temple, where were the Ark and the Altar, suggests the heart and eye lifted to the intercessory work of the Lord Jesus. Whenever, therefore, there is defeat, or sin, or failure of any kind, be sure to turn to Him, in full faith that He hears in heaven, his dwelling-place, and answers and forgives. . . . The man who kneels low before God may stand to bless the people of God. . . . Trust God to maintain your cause, and the cause of his people, as the need of every day shall require (59, R.V., *marg.*).

SATURDAY, August 19. 1 Kings ix.

God is Alpha and Omega. At the commencement and at the close of Solomon's great enterprise, He appeared to him. Let God precede and follow thee. Never begin a work without the assurance of his co-operation; and never close it without waiting for Him to appear the second time.

Obedience is the essential condition of establishment, whether of a kingdom or a life. "If thou wilt walk before Me . . . I will establish thee." "Be not carried away," says the sacred writer, "by divers and strange teachings; for it is good that the heart be established by grace, not by meats, wherein they that occupied themselves were not profited." It is a rare and beautiful thing to come on an established life, deeply moored and rooted, and rising up in perfect and regular gradations from year to year. The secret of such a life is instant and unswerving obedience to conscience and the Word of God. Rehoboam "did evil because he established not his heart to seek the Lord" (2 Chron. xii., 14). "Jotham became mighty because he established his heart before the Lord his God" (xxvii. 6).

The subjugation of the remnants of the Canaanite population, compelling them to subserve the national prosperity and bear the national burdens, is very suggestive. There are Amorites and Perizzites in all our lives; let us not be mastered by them, but arise to bring them under our yoke, making them minister to our growth in grace, and enlarge our wealth of experience and character. There is no event in your life that may not yield some element to your growing usefulness or holiness. Happy is he who can turn all metals in gold!

Protestant Federation in India.—An effort is being made to establish a Protestant Federation in India on undenominational lines. The object is to bind all Christians together in defence of their common faith, which is being attacked openly by Jesuits and secretly by Ritualists. Rev. Dr. Valentine, principal of the Medical Missionary College, Agra, has consented to act as secretary *pro tem.* Any of your readers who may be in India are invited to help and join. Yours faithfully,

Agra N.W.P., India ALFRED PERCELLI.

The Students' Conference.

BY OUR OWN COMMISSIONERS.

THE Aberystwith Conference, the opening meetings of which were described in our last issue, increased in interest and usefulness day by day. Our report, it will be remembered, concluded with the Monday evening's gathering. On Tuesday morning, the first fixture was a Bible study, by the BISHOP OF SIERRA LEONE, who instanced, in a few prefatory words, three men to whom he was personally indebted for guidance in the study of the Scriptures. The first was the late Dean Burgon, of Oxford, not so much by what he said, as by his love and reverence for the Word of God; Dr. Waller, late Principal of the London College of Divinity, so apt at bringing out things which ordinary readers pass by, was the second; and Professor Ruskin, lecturing in spiritual and poetical style on the contents of a mountain tarn, was the third.

Remarking on methods of study, the Bishop recalled the advice of a professor who had said, in a reply to a request for guidance, "Which way did you dress? What matter which limb goes in first so long as you get your clothes on? Practice will convince you as to the readiest means." Students would each find the most suitable methods revealed in practice. The speaker's own plan was to ask the Author and Editor of the Book to open his eyes. Did his hearers reply, "We all do that"? Yes; but did they regard it as the most important thing to get into a right attitude with God, remembering that "being" is more than "doing"? Turning to Exodus xvi., with particular preference to

THE GIVING OF THE MANNA,

the Bishop drew a series of helpful spiritual parallels. The actual manna was to sustain in the daily walk. The spiritual manna is to strengthen us that we may walk in the way of the King's commandments. There is ever enough and to spare. It was an early morning gift, and the reason why some are found unhappy and irritable during the day is because, like pettish, hungry children, they have had no morning meal. It had to be gathered, too, on bended knee, a lesson that we must learn with humility of spirit. There must be, also, an eye to see as well as a hand to gather. Those who study the Bible lazily, lolling in bed, might be said to see with but one eye. As cleanliness is next to godliness, let them take a sponge bath, and with revived bodies, with both hands and eyes alert, be keen to obtain blessing. But the Israelites had not finished when they had gathered: the manna was to be prepared. It was to have a permanent effect, and surely was a daily gift in order that those who received it might consider the daily Giver.

A word as to the *purpose* of the gift of daily blessing. It is that we may serve Him. "Go ye into all the world," into Aberystwith as well as Sierra Leone, remembering that there is only one field: "the field is the world." Let all go at his bidding to serve Him faithfully, no matter where, living in accordance with his will.

An admirable example of a faithful servant, continued the bishop, is found in Genesis. In chapter xxii. we have Isaac, as a type of Christ, offered as a sacrifice. In the following chapter we have the death of Sarah, a type, we may say, of the Lord's people, the Jews. Then, in chapter xxiv., we have a type of the dispensation of the Spirit, the bringing home of the bride, the Gentile Church, for her Lord, as Isaac was comforted after his mother's death by the coming of his bride, Rebekah. In this twenty-fourth chapter there are no less than sixty-seven verses devoted to

THE ERRAND OF A SERVANT.

At a first glance this might seem out of proportion; but when we observe anything in the Bible that looks like disproportion, we may depend upon it that there is some special blessing there. It is so in this instance.

Rapidly noting some points for remembrance, the Bishop referred to *v.* 3: "I will make thee swear," &c. So we, as servants of God, must take the vow of allegiance before we set out to do his will. Verse 5 demonstrates the necessity of prudence, of clearly understanding the message and work. What is he to do if Rebekah refuses to come? In that event he is absolved. If the world will not come to Christ, at any rate, religion must not come down to the world's level. In *v.* 9 the servant swears to go through with the matter. So we, having put our hand to the plough, must not turn back. We have to bring back souls, a bride for our Master, Christ. The servant's prayerfulness, as shown in *v.* 12, teaches us to be definite in seeking blessing, and it is "for our Master's sake," not for our benefit. In *v.* 17 zeal appears, "When he saw the woman coming, he ran to meet her." How often, when we pray, do we run to meet the answer? Some people are zealous but not patient; but, the speaker pointed out, *v.* 21 shows the servant in question to have been both, for he could not only run, but hold his peace. Some, alas, only "meddle to muddle." "In quietness and confidence shall be our strength." In *v.* 26 he thanks in anticipation, "being in the way." Hastening on to the 52nd verse, he worships. His every step had been full of prayer and faithfulness:

Prayers and praises go in pairs,
They have praises who have prayers.

This faithful servant esteemed his mission more than his meat. He would not eat until he had told his errand, and how great was his humility. "I am Abraham's servant" (*v.* 34). It was enough to be so called. "The Lord hath blessed my *Master, he* is great." Then, with what haste he returned is shown in *v.* 54, while we have in *v.* 55 a lesson of the world's demand, "Let the damsel abide;" and in *v.* 56 the crowning blessing. In this wonderful chapter, the Bishop concluded, we have a full-length portrait of a faithful servant, such a servant as each of us should be of Jesus Christ.

After a brief interval came a gathering of an intensely practical character on "The Goal of a College Christian Union," Messrs. H. C. DUNCAN and S. F. HAWKES reviewing, in pithy and instructive style, a number of desirable aims, and suggesting increased usefulness in several departments of the social side of college life. Mr. Duncan pointed out the grand effect of a truly Christian character; adduced the testimony of a police officer as to the improvement of the moral status of students at one University as a result of a spiritual revival, and mentioned a body of Christian students who had served their college by taking successful action in the purification of the lecture-room from indecency. Mr. Hawkes urged a deeper comprehension of the underlying spirit and great ideals of the Student Movement, in order to preserve hope and confidence when met by the chill shock of the indifference of the non-Christian majority, and added a reminder that the conversion of one soul is as much a miracle as is the conversion of a number. The subject of the next gathering was, "How to Prepare for a Spiritual Awakening;" and

REV. R. P. WILDER,

familiar and specially welcome as the founder of the Student Volunteer Missionary Union, both in America and in England, traced the rise and progress of the Movement, and praised God for its present dimensions—rejoicing, too, in the fact that so many of the former leaders are now in the foreign mission field.

Coming to the great question of the meeting, Mr. Wilder said the crowning aim of the College Christian Union was to bring souls to Christ. By an awakening he meant a real revival wrought by God, not a fictitious one, worked up by merely human industry and enthusiasm. Let there be in each delegation a spirit that desired conversions more than the athlete loved to gain the prize, or the bookman the scholarship. Let there be definite prayer, remembering his promise, and that "Whatsoever we ask, we know that we have the petitions that we desired of him."

Defining a number of personal and general difficulties that were hindrances to revival, Mr. Wilder earnestly pleaded for a humble searching of heart in the presence of God, for increased and prayerful study of the needs of the student field, and for meetings of the various delegations in their colleges to plan and pray for the evangelization of their fellows. Cheering his hearers with refreshing accounts of awakenings in various educational centres, Mr. Wilder instanced a college where a glorious spiritual work was traceable to the

FAITHFUL PRAYERS OF TWO YOUNG MEN,

and added news of similar revivals, reported at the Geneva conference by representatives of Universities and colleges in various parts of the world. The speaker asked that students should freshly take up the burden of their own college; advocated special efforts for the reclamation of backsliders, whose inconsistencies constituted such an obstacle to the work; and suggested the zealous study of the awakenings recorded under Samuel, Jehoshaphat, Hezekiah, and Ezra, dwelling particularly on the deep humiliation, forsaking of evil, and renewed study of God's Word, by which those awakenings were characterized.

At the conclusion of Mr. Wilder's address, the meeting was thrown open for the consideration of special problems and testimonies as to successful evangelistic work. Many useful hints and ideas were mooted, but the general feeling appeared to be summed up in the words "more prayer, and more personal effort on behalf of the unconverted." Good news of spiritual blessing, and souls won for Christ, came from students of Edinburgh, Durham, Liverpool, and Guy's Hospital, London.

Tuesday evening was devoted to foreign missions. The first speaker was Rev. R. P. WILDER, who, quoting Lord Curzon's utterance that "the true fulcrum of Asiatic dominion seems to lie increasingly in the empire of Hindustan," adduced statistics to remind his hearers of the dense populations of the Indian States, and recalled the fact that the country contains 60,000,000 of Mohammedans, and 240,000,000 who profess Hinduism. He dwelt on the appalling character of the latter religion, which has been described by a Hindu as "a religious chaos; a sea without shore or visible horizon." Moreover, "abomination worship is the main ingredient of modern Hinduism." Describing

ITS DEGRADING EFFECTS

upon its devotees as a whole, and upon certain classes of them in particular, Mr. Wilder said that, in one of the three "holiest places," he had seen a group of nautch girls who had been taken to the temple to be consigned to a life of immorality, in the name of religion. Even in laws which deal with obscene offences, exceptions are granted to temples and religious cars, which are allowed to exhibit such things as would be illegal elsewhere.

Turning to the question of the Student Movement in India, Mr. Wilder gave some account of persevering effort in various centres, especially at Calcutta and Poona, by means of evangelistic missions and personal interviews. At Poona there were stormy experiences. Having taken a theatre for the delivery of "lectures"—the educated classes have a rooted objection to the word "sermon"—respectful attention was received, until a converted Brahmin gave a somewhat unwise testimony, and asked for a solution of the problem: "If cat is god and rat is god, and the cat eats the rat, does god eat god?" Pronounced opposition ensued, and persecution in various forms, until a Brahmin, who had taken a prominent part therein, ceased his efforts in consequence of a vivid dream which he had of Christ appearing to him. The aim of the work was to influence by

MANIFESTING GOD'S POWER

in the life, showing Jesus to be not simply an historical personage, but a controlling force in the soul. As to the need of missionaries, nine-tenths of the population dwelt in the villages, of which there were no less than 700,000. Only one person in nineteen could read and write. Mr. Wilder concluded his comprehensive and telling address by urging home the question of personal responsibility.

Dr. LAVINGTON HART, one of the earliest student volunteers, and now a Chinese missionary, gave notable illustrations of the break-up of the old order of things in the Celestial Empire, and the strong demand for education

according to the modern ideas of Western civilization. Education holds a premier position in China. The aristocracy is one of learning. To have passed certain examinations means, *ipso facto*, that a man is qualified to fill Governmental appointments. If, therefore, the students can be evangelized, the result must be the leavening of the land with the Gospel. Dr. Hart added a brief recital of fact in connection with his work, telling of a number of converted students studying their Bibles and pathetically praying for "poor old China."

The Bishop of Sierra Leone graphically described the work in his vast diocese, especially alluding to Free Town, where the native church evinces may cheering signs of

DEVOTION AND ADVANCE.

The six churches in the town are well attended, and the members, out of their poverty, not only support the work, but contribute to missions to the heathen. Other departments include a hospital, dispensary, and industrial missions. The Bishop, after giving a moving account of the lamentable condition and great requirements of the hinterland, and tracing the recent rebellion to the objection of lawless chiefs to proper control, concluded with a searching appeal to his hearers to do *the* will, not *a* will of God. The purpose of the Almighty, concerning Israel, was to take them out of Egypt and place them in the promised land; yet, on account of unbelief, they had to wander for forty years in the desert, thus having to substitute *a* will for *the* will. Allowing the Spirit of God to bring Christ in all his fulness into the life results in doing, with a joyful heart, *the* will of God.

Wednesday's meetings were of a highly practical nature. At the first gathering Mr. G. H. Moule (Clare College and Ridley Hall, Cambridge) made some helpful suggestions on the object and conduct of Students' Missionary Bands, organizations which are most serviceable in stimulating interest in missionary work, affording information as to the aims and methods of the Student Volunteer Movement, and inspiring missionary ambitions. Subsequently there was some interchange of thought, one lady delegate voicing the strengthening sense felt in the mission field by the fervent interest and prayers of students at home.

Keen interest was displayed in the second meeting, the subject of which was the principles which should govern the use of money. Mr. F. Lenwood (Mansfield College, Oxford) spoke on the economy of spending, not the economy which prevents, but that which manages expenditure. A great economist had observed that the man who spent all might be the most thrifty, and the man who took every penny to the savings bank the most thriftless. The thought, Mr. Lenwood submitted, has a bearing on our relations with God. For want of governing ourselves according to sound ideas of efficient production, disaster is caused. Primarily, God wants us altogether, not merely our money, and no insistence on the one grace of giving should interfere with expenses to be incurred in fitting the individual for efficient service. Many alternate between self-indulgence and self-torture. Each need should be decided by our common-sense under the guidance of the Spirit. It is a duty to give ourselves to God in the best condition for successful work, thinking not so much of what we take from ourselves, as of what we give to God.

Mr. H. Weir (St. Bartholomew's Hospital, and Trinity College, Cambridge) said that we are God's trustees, provided with money which is to be expended for the benefit of mankind—amongst whom are ourselves. Accepting this, we shall regard ourselves as individuals supported with money lent by God, not as *possessing* money to spend part on ourselves and give part away. Living according to this principle, we shall avoid the two dangers—first, of impairing God's work by neglecting to spend when necessary; and second, of wasting God's money. The latter amounts to a misappropriation of funds.

Enumerating some guiding considerations, Mr. Weir said we must ascertain in what way the Owner would have the money spent. The need of the object, too, must be thought of. Sir Philip Sidney, at Zutphen, had his own necessities; but he gave away the historial cup of water as "thy necessity is greater than mine." In conclusion, gifts should be made secretly, to guard against pride; and sympathetically, for "the Lord loveth a cheerful giver."

A striking address was delivered on Friday morning by Rev. G. A. Johnstone-Ross upon

PRACTISING THE PRESENCE OF GOD.

The mission of the believer is by practice and precept to suggest to men the presence of the Eternal. He is bidden to "deny himself." The primary significance of this phrase is not so much to cut off this habit or that pleasure, but expresses rather the confession of John the Baptist, "I am not." The denying of self involves the assertion of someone else—"He is." "He that cometh to the Father must believe that He is."

If we would live worthily the Christian life we must continually remind ourselves of (1) the *priority* of God's presence. He is there before we seek Him. (2) He is *ubiquitous*. Do not ecclesiasticize God overmuch, as if He were to be found only in, as it were, sacred associations. (3) He is "*in secret*," as declared by Christ in Matt. vi. 6, implying that, although He is present before we seek Him, there must also be the definite act on our part of seeking Him if we would come into fellowship with Him. (4) His is a *mediative* presence: (*a*) Through Christ—"The only-begotten of the Father, He hath declared Him." "No man cometh to the Father but by Me." (*b*) Through his people, for in fellowship with them do we attain greater fellowship with Him.

Following close upon this practical exhortation, Mr. Ross gave another address dealing with the Relation of Sanctification to Missionary Work. The ultimate hope of God's people is that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ" (Rev. xi. 15). But ere this can be realized the kingdom of the heart must be subdued unto his will, nor can

THE MISSIONARY'S WORK

be fruitful until he has thus surrendered himself, body, soul, and spirit, unto Him who died for him and rose again.

There are three conceptions of salvation that move different types of persons to enter upon Christian life and service:—1, the *eschatological* idea, in which fear of future punishment or hope of future reward is the prime factor; 2, the *ethical* conception, based upon obedience to the principles laid down in the Sermon on the Mount; 3, the *sociological* idea, which concerns itself with the elevation of the social conditions of mankind. Neither of these, taken singly, fulfils the plan of salvation. There is truth in each, but the three must be correctly balanced.

Some who have laboured in heathen lands have told us that nothing will adjust the balance of religious thought like studying the process of Christianization in virgin soil, where the impressions of the Gospel are received for the first time by those who have no preconceived ideas or prejudiced training as to its details.

The speaker then entered upon a line of thought, which seemed at first to be a digression from his subject, but, ere he concluded, his purpose revealed itself. He combated the Unitarian conception of Jesus as "a Man." As such the substitution of one man for another would be inherently an injustice; but not so when Jesus is regarded not as *a* Man, but as Man Incarnate—the representative of the race. He then delineated some of the

CHARACTERISTICS OF OUR LORD

as indicating one who was absolutely unique among men: (1) As to *character*—none like Him have ever united the qualities alike of man and woman. Either sex find Him adapted to their needs. (2) As to *race*—He is equally suited to every clime. (3) As to *time*—his words were not ephemeral nor limited to his own generation. (4) As to *social position*—we hardly know if He were nearest akin to peasant or king; nor (5) as to *habits of life* which preponderated, the convivial or ascetic, the contemplative or active. In all these respects men of every position and temperament find in Him a Friend and Saviour.

Now does this affect the missionary question? In this way. The universality of Jesus as God stands in strong relief to the tribal or sectional deities of non-Christian peoples. There are men who say "Jesus Christ for England, Buddha for India!" But Jehovah is God of every nation, and not of any limited sphere, and only in proportion as grasp this truth can interest in the missionary cause prosper in our hands. If our God is also the God of the heathen them must we face our responsibility to declare Him to those who, sitting in darkness, know Him not.

On Saturday morning Rev. W. D. McLaren, M.A., spoke on

PERSONAL LOYALTY

to our Lord Jesus Christ. Mr. McLaren, who has been a prominent figure at the Conference, and has helped many by his quiet talks to little knots of students, spoke of the need for absolute loyalty to the will of Christ, loyalty in *ascertaining*, in *accepting*, in *doing*, and in *declaring* that will.

The bond of all friendship, he said, is *loyalty*. There is nothing so bitter to memory as the recollection of lapses of loyalty to our friends. Surely "sorrow's crown of sorrow" is the memory of our disloyalty to our Lord and Saviour. There are four chief ways in which our loyalty to Christ must be shown: in *ascertaining*, in *accepting*, in *doing*, and in *declaring* his will.

(1) *In ascertaining his will.* It is a common, but a great, mistake to try to *do* his will before trying to *ascertain* it. It is not the memory of a martyr to which we are loyal, but the presence of a Master. So we can always turn to Him in fellowship and seek from Him the knowledge of his will. It is not to be found out by superstitious tokens, easy to consult and easy to interpret in accordance with our own desires. It needs diligent search and patient waiting upon God. It needs, above all, a constant and prayerful reference to the Word of God in which that will is revealed. Yet there is no reason to be afraid of religious emotion, so long as that emotion is controlled by reference to the mind of Christ.

(2) *In accepting his will.* Paradoxical though it may sound, it is often difficult to *believe* that which we have *ascertained* to be true. If the truth we have ascertained is something we dislike, something from which we shrink, we are often tempted to "interpret" it in such a fashion as to interpret it away. For example, on studying the matter in God's Word, we may find that the view of God represented there is sterner and more solemn than we like — something too strong to please the mawkish sentimentality of this end of the nineteenth century. Are we, then, to try to explain it away? No, if we are loyal to Christ all truth *ascertained* must be fairly and frankly *accepted* as true.

(3) *In doing his will.* Christ never gives us knowledge for its own sake. He teaches us in order that we may put his teachings into practice. At the very outset of his ministry it was said of Him, "Whatsoever He saith unto you, *do* it." And this means nothing less than the imitation of Christ. Thomas à Kempis' great book is, as someone has said, a better book to live by than to die by. It will make you feel how very far short you come of the perfect imitation of Christ. "What would Jesus do?" you ask. The first

question is, "What *has* Jesus done? What is He doing now?" Let us see to it that all the different types of thought and habits of mind which have been so happily represented during this week of meetings shall find their proper consummation in vigorous and reconsecrated action when we go back to our work.

(4) *In declaring his will.* It may be that this is the only thing for which some of us are holding back, and in some respects it is the most delicate and difficult work that He calls us to. May I give you one word of earnest counsel? In dealing with souls, always try to deal with them on the lines on which the Spirit of God has already been dealing with them. For instance, if you are talking to a student of history, try to get him to see how God is working in the history of the world. Similarly with students of science and others. But, on the other hand, there is a danger lest we should be *too accommodating*, and suppress part of the truth through fear of giving offence.

And where can we get all this manifold loyalty? Just where you get your loyalty to an earthly friend: by constant intercourse with Him, by the "practice of the presence of God," by realizing that He who sits upon the throne of heaven is the man Christ Jesus, who has left us an example that we should follow in his steps. You have sometimes seen pictures in which the face of some well-known person is skilfully concealed in the drawing of a tree or a landscape. You only see the face as you look closely at the picture. Even so, as you look long and closely at the King upon the throne, you will see in the midst "a Lamb as it had been slain;" at the centre of the throne is the cross.

Mr. L. H. Gaunt, who is editor to the London Missionary Society, followed with an address on "Social Work." Taking Mansfield House, Canning Town, as an example of the Social Settlement, Mr. Gaunt gave a brief account of the work carried on there, and urged the students to consider the claims of settlement work upon them. He strongly recommended a year's residence at a settlement as an excellent preparation for missionary or ministerial work, and insisted earnestly on the importance of doing such work in a deeply religious spirit, and of letting it be clearly known from the outset that the object of the work was, first and last, a religious one. In this connection he spoke with candour of the comparative failure of the settlement ideal to win men where the Gospel was not kept to the front. He gave it as the opinion of some who have been in the work for several years that the men and women who have come to the meetings, and joined the various clubs and societies, have not, in the majority of cases, been secured as permanent helpers, because they *have not been laid hold of by the Spirit of God.*

We, he said, who have spoken to the people from week to week, have held up Christ as Master and Teacher, as Social Reformer and Example. We have tried to apply the laws of Christ to common life; but we have not—at least not so earnestly and consistently as we ought to have done — preached *Christ crucified*, and insisted on every man's need of a new birth. It was perhaps only natural that the early residents, believing that many of the people would fight shy of any openly evangelistic work, should have tried first of all to get hold of them in other ways, hoping that it would be possible, when once their sympathy had been gained, to speak to them plainly of their souls' need of Christ. It was natural; but I have no hesitation in saying that experience proves it to have been a fatal mistake. Having once taken up that attitude, it becomes increasingly difficult every month to change it. Let me say then most earnestly to those of you who are thinking of taking up settlement work: Let it be clearly known from the first that you are doing it as a servant of Christ, and with the aim of winning men to Him.

What countless opportunities you will have of leading men to Christ! There is no talent a man possesses which may not be put to the highest service in this way. Are you athletic? Join the football and cricket clubs, and your influence will soon be felt there. Are you musical? Organize an orchestral society or a singing class. Are you fond of science? Start a science class, and make it preach of God. Whatever advantages and gifts you may possess, you can use them here for God. Many of you are going to be doctors. Can you not give a year to this work before you settle down? Some of you will be lawyers, teachers, business men in our great cities. Will you not give your evenings to these hopeless brothers and sisters of yours? And you who are to be ministers and foreign missionaries, where can you find a better preparation for your life's work than in a year's residence among the toilers of the world?

The students, having had the claims of many different fields and forms of work brought before them during the week, were invited on Saturday evening to consider "The Choice of a Life Work." The first address on this subject was given by Rev. A. Lisle Carr, of Ridley Hall, Cambridge. Mr. Carr began with a reference to Lot as "the disappointed man," the man who spoilt his life by making a wrong choice at a great crisis. In strong contrast to this stood the figure of Paul, who at the end of his life might fairly have been considered by the world a disappointed man, but who could say with glad assurance, "I have finished my course with joy."



Dr. J. R. Williamson.

Speaking of the difficulty of finding out what the will of God for each of us is in the disposal of our lives, Mr. Carr mentioned three slight "threads" which might help to lead us to it. First, family tradition had often to be taken into account; then come the wishes of parents, which could never be lightly set aside; and thirdly, there was a man's own judgment—his judgment of his own powers and aptitudes, his judgment of circumstances, and of the urgency of the various calls which come to him. It was not well to decide in a hurry: our Lord spent thirty years in preparation for a three years' ministry; Paul, though burning to preach the Gospel to his brethren, went first into Arabia to commune with God in quietness.

After Mr. Carr had urged the claims and opportunities of the ministry, Dr. Arthur Lankester, of Peshawur (C.M.S.), set forth very simply and earnestly the claims of medical missionary work on students. Miss Rouse brought the meeting to a close with a few weighty words on the need for trustfulness in making a decision: God is guiding us, and we need not worry. The only thing to fear is lest, through cowardice or selfishness, we make a wrong choice, and choose merely what is "good" in preference to the "best," which is God's will for us.

On Sunday morning all the churches and chapels in Aberystwyth were filled, many of them to overflowing. Most of the students went to Holy Trinity, where Rev. W. E. S. Holland, M.A., for many years one of the leaders of this Student Movement, was preaching. Mr. Holland spoke from the words, "Fellow-workers with God," and made a powerful appeal to the Church to awaken to its duty of evangelizing the world in the present generation.

In the afternoon was held what was to many the most impressive and inspiring meeting of the whole Conference. Farewell messages were given by *thirty-two* student volunteers who are going abroad before the end of the present year. Many of them were not present in person, but had sent messages to be read. No less than seven were going out as lady doctors. Many who were thus giving farewell messages were the men and women who have been the leaders of the movement in England during the last few years, and whose counsel will be sorely missed at future gatherings. There will be no fear for the cause of foreign missions so long as it keeps so powerful a hold upon the student life of our land. Would that our ministers and churches could rise to an equal sense of their privilege and their responsibility in this matter!

The last meeting of the Conference was held on Sunday evening, when Dr. Rutter Williamson spoke on "Friendship with Jesus," from the words in Mark iii. 14. "He ordained twelve, that they might be with Him, and that He might send them." He spoke of Christianity as a great system of friendship, the *personal* relation between Christ and his followers being always uppermost. Between friends, the one thing always necessary is *harmony*, and it is when we begin to think of the need for harmony between ourselves and Christ that we become most profoundly conscious of our own sinfulness. We must notice the *diversity* of Christ's friendships. What a strange medley of characters we see in that chosen band of twelve! The quiet brotherly Andrew and the fiery Zealot, the impulsive Peter and the calculating Thomas, the mystic John and the business-man Matthew. It almost seems as though our Lord had purposely chosen twelve men as diverse as possible in order to teach his Church a lesson of toleration and comprehensiveness. Among the 350 students gathered in this Conference, there are of necessity many different types of character, and we sometimes find it hard to see eye to eye with every man we talk to. Yet we are "all one," for Christ "has ordained us that we may be with Him and that He may send us." Let us *cultivate* his friendship and go forth day by day in its strength to overcome the world.

Early on Monday morning a special train took away most of the delegates. The thunderstorm, which had almost swept the camp away during the night, had evidently not damped the ardour of the men, and any chance wayfarer who saw the party in the station must have been struck with the fine type of Christian young manhood and womanhood drawn together by this Students' Movement.

It can be no mere sentimental piety which attracts so large a body of young men and women to such gatherings. They represent a force of intellect and of character, which is surely destined to play a great part in the religious life of the early years of the coming century.

And now all eyes are turned to the Great International Conference of the S.V.M.U., which is to be held in London at the beginning of January, and at which some 2,000 delegates are expected to be present. The prayers of all Christian friends are earnestly asked for the success of this important Conference.

Gen. Sir Arthur Cotton, R.E., K.C.S.I.

By LADY HOPE.

FROM his earliest days my father's life was one of earnest purpose. His brothers' recollections of him, too, all bear the same stamp. His characteristic zeal, his fearlessness and determination, were points that always marked him as unique amongst those who surrounded him, and these characteristics never altered.

He was born in 1803, and entered Addiscombe very early. He started on his Indian career at the age of sixteen, when he was, amongst a number of the cadets, drafted on to the Burmese frontier. When there, he was engaged at the first Burmese War, and had many narrow escapes of his life. Once he was with a small party of gunners, every one of whom was shot down except himself.

He used also to describe another occasion on the field of battle, when he could hear the bullets whizzing all round his head—but he remained unhurt! Several officers, who were his contemporaries, have told us of a terrible day when the fight was at its hottest, and he was seen alone leading a troop of men into the thick of the battle, cheering them on, and cutting his way through the enemy's flanks as he went.

He returned to India after the campaign was ended; and it was while sitting on the deck one evening, admiring the moonlit sea, and the sky illuminated with silver light, that the thought struck him most forcibly, "Who made these worlds? Upon whose handiwork am I gazing now? It is the work of God, our great Creator."

He had never been what is called a religious man, and had never studied his Bible; but this thought so impressed him that it brought naturally with it the practical inquiry, "If there is a great Creator, if He made the world, the sun, the moon, and the stars, what do I know of Him? Has He ever spoken? If so, what are his words? The Bible is the Word of God. I ought to read it; I should like to know what He says."

There and then, on the impulse of the moment, he went into the saloon, where the ship's officers and some of the passengers were engaged in playing cards. As he entered the saloon, he asked the question, "Is there a Bible on board the ship?"

A loud shout of laughter greeted his question; and he was asked if he was going to turn religious. However, on again making his request, it was suggested that some one present possessed a Bible, which was packed at the bottom of his box. It was brought, and handed over to him; and we may say from that hour, until the last days of his life, his delight was in the study of Scripture. He pored over the Bible that was lent him there; the rest of the voyage was full of the deepest interest to him, as he drank in this new life-giving truth.

When he returned to England on leave, life had a new aspect for him; he saw everything in a new light. Hunting, card-playing, dancing and other amusements and recreations, which formed a great portion of the interests of those amongst whom he spent his leisure time, were nothing more nor less than torture to him! He used often to describe what he felt when asked to join in these amusements, the hollowness of such a life, the way in which it pained him to see reasonable men and women thus employing their time; and I have heard some of his relatives describe his gloomy countenance as he sat moping in one corner of the room, while all the others were enjoying themselves. The fact was that he was seeking the Higher Life—he longed to know more of the true foundations of belief; he wanted to consecrate his energies to the Creator who had been so manifesting Himself to his heart; and his sole inquiry was, "How shall I live my life for Him? What shall I do for his glory and the benefit of men?"

This question could not be answered amidst the scenes of friendship in which he was then living. So, making his own choice, as usual, he struck out a path for himself. He went down to a village in Oxfordshire, where one of his brothers, who was an earnest and devoted Christian, a clergyman of the Church of England, and a devoted student of Scripture, had his tiny rectory. There my father remained for a time, helping him in his parish, and holding cottage readings, and together the two brothers would read the Word of Life and learn its blessed truths.



From a photograph by Messrs. Elliott & Fry, Baker Street, W.

He returned to India not only a devoted soldier, and keen about his profession, but earnestly determined to serve the living God, and to extend his kingdom to the utmost of his power.

His tour in Palestine took place about this time, and was marked by deep interest in the few missionaries whom he met and with whom he travelled, and also by the blessing that he was to some of the young Syrians he met in the Lebanon. One travelled with him, and left a bright testimony of the benefit he had received by his teaching.

When quite a young man, my father had so severe an illness at Bagdad, when with Lord Congleton and two other men, as he often used to tell us, that the coffin was made, no one thinking that he had many hours to live. But he was raised up again to carry on his great work in India; for when he had been some little time in the Madras Presidency, he undertook the promotion of irrigation works which were started in connection with the Cauvery River.

He went to Australia on sick leave, and was married there. Returning to India, he continued for thirty years his shemes for irrigation and navigation in connection with the Godavery river; all of which have brought priceless benefits to the countries that have been fertilized by them. But throughout his life, my father's only sorrow was the disappointment he experienced through not seeing the extensions that he desired in this noble work. Wherever the water flowed, it brought blessing and prosperity with it, the revenues were increased, the people were saved from famine and all its attendant evils, the country was enriched, and the way opened up for missionary effort without let or hindrance; and to this hour that oasis may be seen fertile and prosperous.

Can it be wondered at that he poured out the very longing of his heart almost up to the last month of his life in pleading with those in power to increase and extend these channels from river to river throughout that country? "India is a great responsibility," he would sometimes say. "It has been given to us by God, and, as a nation, we owe it a debt which we have never paid."

Both spiritually and temporally, he always had India much upon his heart. When he looked at the luxuries and enjoyments of those who dwell in this land, he longed to have them shared in the beloved field of his early labours.

He delighted in missionary work of every kind, and in every part of the world, and was an earnest and devoted Protestant. He loved the Church of England with all his heart, although, with a most sincere love and ardent enthusiasm, he also worked with every denomination which he considered to be maintaining the truth of God, and "holding forth the Word of Life."

He was always "up-to-date" in everything connected with the spread of the Gospel, even to the most distant places; whilst in his own neighbourhood, he was keenly alive to the importance of every step made for the furtherance of the good of the people, whether in Gospel preaching, temperance work, Bible classes, colportage, or out-of-door preaching.

It was, indeed, a touching sight on the day of his funeral, when we all stood in the picturesque cemetery at Dorking, to see crowding round the open grave numbers of men whom, by his kindness, generous help, and sympathy, I was allowed to gather into classes when they were boys, and lead them to the feet of the Saviour, whilst I helped them to learn the Divine truths of Scripture.

He built me room after room for the purpose of classes and meetings, where both old and young could be instructed in the Word of God. His enthusiasm in such work as this was unlimited, and it was always soul-stirring and encouraging beyond words to see his keen appreciation of every effort made.

I remember his words to me once when I asked him if he advised me to take a short journey for the purpose of speaking to some of the poor people, of Christ and his love. His reply was, "My dear girl, I would like you to go to the North Pole if it were to save one soul."

On another occasion, I was walking with him down to the town, where a very large number of working people were expected for our Sunday night meetings, and I was to give an address—in fact, to take the whole meeting myself. I had already taken three or four classes that day, and I remember saying to him, "I am so tired to-night, I really do not feel able to do my work."

"Why," he said, "what is the matter?"

"Well," I said, "I feel so stupid that I do not think I can speak well enough."

His answer was, "Surely you are not more stupid that a post!"

"Well, no, perhaps not quite so bad as that," I replied.

And he then said, "All you want is to be God's finger-post, pointing poor sinners the way to Heaven,—surely you can do that! And of one thing you may be certain, some will accept the message, and turn the right way; because God never wastes his people's time and strength."

On the subject of temperance he was intensely keen. I well remember the evening when I had been relating to him some of the sad stories connected with the drinking habits of the people, and my fervent desire to remove this hindrance from them, and his saying, "I will never have wine again on the table. Take it away; do not let me see it again." And he wore the blue ribbon from that day to the day of his death; refusing, at last, even the stimulants ordered by the physician.

Of course, his enthusiasm cheered and helped many a young beginner and many workers in the cause.

Another of his very great interests was the improvement of agriculture. He adopted plans of a very simple kind, but so thorough that they were marvellously successful on the small scale on which he was able to carry them out. The size and value of his tiny wheat crops, his Indian corn, and other cereals, could hardly be credited; and touching indeed it was, as he lay in his quiet sick-room—his strength daily fading away—to see the beauty and richness of his garden plots.

His illness was simply occasioned by collapse of strength; he became weaker and weaker every day, but up to the end his wonderful brightness continued. Some of his last sentences were very striking. When he could hardly speak, he asked me, with that same keenness of interest, "Is there any Protestant news?" The Protestant movement, it is needless to say, had his most ardent sympathy. When on his death-bed he said, "Sin is an infinite evil, but God has provided an infinite remedy."

One morning he told us that during the night he had received a manifestation of the Atonement for Sin, and the next night a revelation of God's righteousness provided for sinners.

The end came very gradually, and was, indeed, one of perfect peace. His life has left behind it a rare fragrance, which can never cease to influence those who knew him best. May that fragrance be extended far and wide!

Bull-fights in Spain.—An esteemed correspondent writes describing the brutality of these sports. A fight is announced at Roubaix for September 3 between a bull and a lion, a wolf and a bear, successively. Another is advertised for the present month at Malo les Bains, at which six bulls are to be killed each day. But the most astounding fact is this, that at a similar gathering at Roubaix last Sunday fortnight, of the 10,000 persons present, English people paid the highest prices for seats. Our correspondent requests prayer with reference to this matter.

Epworth League.—The International Convention of the Epworth League has been held at Indianapolis, U.S.A. Upwards of 8,000 delegates registered their attendance, but it was estimated that fully 14,000 visitors were present at the Convention. Three or more meetings were being held all the time—the same programme, dealt with by different persons, being used in each sectional meeting. There are but few Epworth Leagues in England, but the Wesley Guild will presumably fraternize and send delegations to these biennial conventions. The Epworth League is the Young People's Society of the Methodist Churches in the United States and Canada

(1020)

The Wesleyan Conference.

By A MINISTER.

THE sessions of the Wesleyan Conference closed on Wednesday evening. Amongst the last business transacted was the appointment of ministers to their circuits for the coming year. On the average, some six or seven hundred brethren change circuits each year. Now that the Conference is over, these brethren return to their present charges for a few weeks more, and on the first Sunday in September they will enter upon their work in new spheres. Considerable difficulty was experienced in finding suitable appointments for several estimable senior brethren, some of them of considerable gifts.

The tendency of circuits to desire youth rather than experience in their pastors is becoming so pronounced that the President of the Conference on several occasions dwelt upon the painful result of this development if unchecked, in the case of brethren who had seen many years of service, but who by reason of ripe wisdom and mature gifts were eminently fitted to feed the flock of Christ. At length the stations of ministers were completed, and the spheres of toil fixed for some 2,000 ministers during another year. The prayer of the hymn sung by the brethren immediately before the last reading of the stations, was indeed appropriate:—

Give the pure Gospel Word,
The word of general grace;
Thee let them preach, the common Lord,
The Saviour of our race.

The Ordination Service, at which forty-six young men who had already done ministerial service for four years as probationers were solemnly set apart for the full work of the ministry, was a memorable time. The service was held in the Great Queen Street Chapel, which was filled to its utmost capacity. It was conducted by the President, and the charge to the newly-ordained ministers was given by Rev. H. Price Hughes, the ex-President. Mr. Hughes founded his discourse on 1 Cor. i. 17, "Christ sent me not to baptize, but to preach the Gospel." It is impossible in a few lines to summarize what was a remarkable and powerful setting forth of what the ex-President declared to be the Scriptural Doctrines of the church and the sacraments. The impression made upon the young men putting on the armour must have been deep and lasting, and if they are able to translate into life the excellent advice of Mr. Hughes, Methodism will feel the effect for years to come of their successful ministry.

Very strongly did the ex-President insist upon the importance of preaching. It was when Christianity became corrupt and paganized that preaching was disparaged and degraded. He begged them to magnify their office as preachers of the Gospel, and warned them against fatal conceptions of preaching. They must not seek to satisfy literary taste, nor, indeed, chiefly to instruct people. Their main business was to save sinners, and to make Christians more Christ-like. The reading of sermons in the pulpit was strongly condemned. The proper place for the essay was in the school of learning. The great preachers who moved nations had never read their sermons.

Mr. Hughes quoted, with great effect, the passage from Dr. Dale's biography, in which is described the great preacher's rediscovery of the truth of the living Christ. He declared to his young brethren that they would never have true serenity of soul nor invincible confidence in their mission, until they were vividly conscious of the Living Presence of Christ.

Mr. Hughes then dealt with the Church and the Sacraments, seeking to meet sacerdotal error by positive teaching of Scriptural doctrine. Christ came not merely to save individuals but to found the Church. As Dr. Hort said, an unattached Christian was in the Apostolic age absolutely unthinkable. If they were to be Christians of the New Testament type, they must be churchmen as well as Christians. When asked "What Christian organization constitutes the Church?" Mr. Hughes answers with Ignatius, "Wherever Christ may be, there is the Church." Finally, they were to preach the kingdom of God. The Christian programme was not completed by the conversion of the individual, and his incorporation with the real and visible Church of Christ. The Church was to extend the Kingdom of God, which was human society as a whole reconstructed on the Christian basis. Christianity was the very salt of human life, and must permeate every aspect of human existence with sacred and Divine things.

Thus for the space of an hour and a quarter did Mr. Hughes pour forth with fervid eloquence what he afterwards described as the deepest convictions of his life. He was heartily thanked by the Conference for his "timely, powerful, and inspiring charge."

The obituary service for ministers who had died during the year was marked by solemnity. After the singing of the hymn—

Come let us join our friends above
Who have obtained the prize;

the Secretary slowly read the roll of the honoured dead, which contained the names of thirty-one ministers who had died at home, six ministers of the Irish Conference, and twelve foreign missionaries.

METHODISM AND TEMPERANCE.

The subject of the relation of persons interested in the drink traffic to office in the Methodist Church was raised by the presentation of some thirty-four memorials from circuits asking for a pronouncement from the Conference that such persons were ineligible for office in the Church. The Memorials Committee had given prolonged consideration to the matter, and recommended a series of comprehensive resolutions. These were moved by the ex-President and seconded by Rev. Peter Thompson. Mr. Hughes spoke with great force and eloquence. He illustrated the great progress of temperance principles in the Methodist Church, and urged that they should continue to use the same methods of moral suasion as in the past. They must not seek to coerce the conscience of the individual. He objected to the creation of two standards of conduct—one for office-bearers and another for members of the Church. The indiscriminate application of the test proposed by the memorialists would be unjust and impracticable. Their people already had absolute power to protect themselves in particular instances from the appointment of drink-sellers to office. Rev. S. Chadwick sympathized with the memorialists; though, after the resolution of last year, he thought the request inopportune. After further discussion, in which Dr. Rigg and Rev. G. Armstrong Bennetts supported the recommendation of the Memorials Committee, and Revs. Thos. Champness and Wm. Bradfield expressed sympathy with the purpose of those who had memorialized the Conference, a series of resolutions were agreed to, in which, while declining to interfere with the rights and responsibilities of local authorities in the election of Church officers, the Conference deeply deplored the manifold evils arising from the existing liquor traffic, and exhorted the Methodist people to keep themselves free from complicity with the traffic, and to give their active support to all well-considered efforts on behalf of temperance reform.

KESWICK ADDRESSES.

A Scripture Compendium.

By Rev. C. A. FOX.

I PURPOSE, this morning, to take a general view of the Bible, especially in its bearing upon the life of God in the soul of man; and this brief view may be summed up in three words. The Old Testament is comprehended under this one word, *the Fatherhood of God;* the Gospels under *the priesthood, or priestly mediation of Jesus Christ;* Acts, Epistles, and Revelation, under *the possession of God's people by the Holy Ghost.*

Mal. i. 6 at once gives us our first point: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name." In the Old Testament, God is shown to be dispossessed of his honour as a Father. He created, clothed, educated, blessed, taught, and led his people; but they fell away from his holy will and law. For confirmation of this, see 2 Chron. xxxvi.14. The word *faith* occurs only in two Old Testament passages, which set forth God's faithfulness and man's unfaithfulness, namely, Deut. xxxii. 20, and Hab. ii. 4 (Luther's passage, as it is called).

The Old Testament was marked by faulty obedience and consequent sacrifice; but the New Testament discovers faith in the sacrifice of Another, and ungrudging surrender to the Lord who died for us. Coming to the Gospels in one word, the mediation of Jesus Christ works

A WONDERFUL CHANGE,

dispossessing man of his shame and restoring God the Father to his honour; for our Lord was for ever speaking of his Father. We may comprehend all four Gospels under the words *atonement* and *anointing*, as brought out at the beginning and end of two of those Gospels. See John i. 29: "Behold the Lamb of God, which taketh away the sin of the world;" and Luke xxiv. 49: "Behold, I send the promise of my Father upon you." In the Epistles we find that God the Holy Ghost dispossesses man's self, and occupies the soul, in the name of Jesus Christ, for ever.

BRIEF SURVEY OF THE ACTS.

May I supplement all this by a very brief survey of the Acts of the Apostles, which is absolutely essential to our especial argument this morning? I have given you the whole Bible in three words; now I will give you the whole of the Acts of the Apostles in four words. I am not about to refer you to passage after passage; but mine is the humble purpose of taking a passage or thought here and there that I may hand it on to you.

The Acts of the Apostles is the Book of God the Holy Ghost; and it is the only book in the Bible that is unfinished. It is like a grand fragment—a torso, as artists would say. You and I, and all the servants of God, have to finish it. The book has four divisions, and we may inquire what it has to teach us concerning the life of God in the soul of man, or the spiritual life of the Church.

First of all, *that life is founded upon supernatural facts:* "To whom also He (Jesus) showed himself alive after his passion by many infallible proofs" (chap. i. 3). The death of Jesus Christ on Calvary is the

FIRST GREAT FOUNDATION-STONE

of the spiritual life; but upon this I do not dwell. To my mind, the resurrection of Christ is included in that passage, as well as his death.

We have, in verse 10, the ascension of Jesus Christ unto the throne of power: "And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel." I wondered, as a boy, how it was that some of the most precious references to the death and ascension of Jesus Christ were reserved for the Acts of the Apostles; seeing that I always looked upon it as "a cold book," something which does not appeal to the feelings. But I began to see, as time went on, that these fragments of the historic Christ were embodied in the Acts of the Apostles for a very definite reason; namely, that they are the foundation truths upon which the spiritual life of the Church is built.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus," &c. It is my own Jesus, thank God. I assure you this morning that, in the midst of what are called the dark hours, it was worth anything to feel that the Lord Jesus was just my Jesus. Oh, Christians, missionaries, ministers, whosoever you be, this is the very essence of the Gospel, that Jesus is my Jesus—"this same Jesus."

Thus we have, in Acts i., the three foundation truths of the spiritual life and of the life of the Church of God: The Death and Resurrection of Jesus; the Ascension of Jesus into the place of power; and the Return of Jesus. So that the Church is enclosed between the going of Jesus and his return.

How is the Church worked? or, as our American brethren would say, How is it *run?* It is a good word, and we should run *looking.* They do not, generally, add that word. We are dealing with a sublime power, one that is supernatural. Now, I believe in the supernatural. Friends of mine are sometimes rather critical towards me, saying that I use words transcendentally. However that may be, I think it is no use coming to Keswick unless you believe in the supernatural. Dear friends, let us wake up to lay hold of the great sublime truths that are before us.

Secondly, *the life of the Church is upheld by one great supernatural Power, God the Holy Ghost.* If you cannot sleep at night, or are up early in the morning, you will see how secretly and silently God brings up the great everlasting dawn, again and again. So does He work in the Church. The Holy Ghost is the one great engine which works the whole Church. I may take you over some great factory until we come to an outhouse for which you have little regard; but there is the great engine or wheel which works the whole. The supernatural power of God the Holy Ghost

WORKS THE WHOLE MACHINERY

of the Church of Christ. Some say, "Give me this gift or that blessing." My dear friend, God does not hire out his gifts. He has not come to that! If you want a gift from Him, you must have Himself. Himself He gives to do his own work, and you cannot have his attributes, gifts, powers or blessings, without having Himself. Power is a Person, a fact which the Church of Christ has more fully perceived quite recently, and that Person is God the Holy Ghost.

Oh that we may wait, as Gideon did in the dark, by the fleece of the stainless Lamb, until the dews of God fill it! We rush here and there, by express train if we may, and do our utmost to get blessing; but will you wait on the floor, in the dark, like Gideon's fleece, until you know what it is to have the Holy Ghost filling and transforming your soul? Thank God, we have known many who have been utterly changed by waiting upon God until the Spirit has filled them; and then there was no need but to wring out the fulness of God, with the two hands of faith, and to distribute thereof to others.

Thirdly, *introduction to the spiritual life is supernatural.* Why is there so much about St. Paul's conversion in the Acts of the Apostles? It is the typical introduction into the spiritual life, with its new relation between God and the soul. Saul said, "Lord, you and I are strangers. What art Thou to me?" The Lord gave a very brief answer, which touched the soul of the man who asked that question: "I am Jesus whom thou art persecuting." Saul said at once, "Oh, I perceive; it is

THE NEW RELATIONSHIP

discovered to me. Lord, what wilt Thou have me to do? Thou art my Lord and Master; what am I to Thee?" "Thou art a chosen vessel to bear my name." Have *you* had this introduction into the spiritual life? Has it changed all other relationships? How is it that in a family one is changed from all the rest? It is because God has secretly told that one of this relationship, as He told Saul; and that one has yielded himself or herself, body, soul, and spirit, to be a chosen vessel unto the Lord.

When, as a schoolboy, I went over my father's library, I came across a little old-fashioned book. I do not know why it laid hold of me, but it did. It had on the cover, "The Life of God in the Soul of Man." I thought, "This must be some pioneer who has discovered a new route." Ever since then that phrase has been dear to me; and the thing which it represents is founded upon the great supernatural facts of the death, resurrection, ascension, and return of the blessed Master. May He soon come! Will it be at this year's Keswick gathering that He shall come, arriving in our midst, not by Mr. Budd's train, but by his own express; so that all shall be clear, and all shall be cleansed?

Fourthly, *the spiritual life is maintained by supernatural simplicity in our daily walk.* The Acts of the Apostles begins with the ascension, in splendour, of the Lord Jesus Christ to his throne of glory through an avenue of angels. Then comes the sweeping down, with fire, shaking, trembling, and glory, of God the Holy Ghost, until the disciples are filled. Coming to the end of the Book, we read, "Paul dwelt two whole years in his own hired house,"

IT MIGHT BE IN KESWICK,

"and received all that came in unto him." How very commonplace! "Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Trailing clouds of glory do we come,
From God who is our home.

You know Wordsworth's lines. So do we come from the splendours of the Ascension and the descent of the Holy Ghost, to the common, every-day life of Paul the Apostle. You, too, come to the like life; speaking Jesus, living Jesus, though it be in the commonest house of Keswick itself!

Fellowship with God: How attained.

By Rev. G. H. C. MACGREGOR.

"Abram fell on his face, and God talked with him." (Gen. xvii. 3.)

THIS passage takes us into the very holy of holies, and it shows us a soul in closest, sweetest, most direct, and most personal fellowship with God. On his face, overwhelmed with marvelling at the condescension of God, Abram lies; and to his servant, as friend with friend, God speaks. It is a scene on which no Christian man can look without the deepest reverence, and it is a scene on which none such can gaze without the most ardent longing. To have our God pouring his love in mighty flood through our hearts, and to have our love rise in full flood to Him, is the highest bliss of which the human soul is capable. It is desire for fellowship of this kind that has brought us to this holy Convention, and there are many men and women here present who, to know this fellowship as a constant experience, would give all that they possess. This intense, passionate longing for direct fellowship with God has been characteristic of God's people in all ages. You remember the words of the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." The same desire is voiced in these New Testament times:

For Thee, my God, for Thee alone
My spirit faints with ardent love.

This longing for God lies deep in the heart of every one of his redeemed children.

Is this direct, soul-thrilling, heaven-opening fellowship with God ever attained? or is it an ideal longed for, but never reached? To answer that question,

I CALL THREE WITNESSES.

Read the Old Testament, my first witness, and it will tell you that, through a long life of three hundred and sixty-five years, Enoch walked with God. Abraham, Moses, David, Daniel, and others, knew this fellowship. Then I cite the New Testament to tell you that this fellowship is not only attainable, but it is the intention of God that all his children should live in the enjoyment of it. Oh, men and women, access—free, open, absolutely unhindered—into the presence of our God, is set before us as one of the sweetest fruits of Christ's redeeming work. The aim and object of the writer of that marvellous letter to the Hebrews is to tell the people of God that the way to the Father's heart lies open for them, and to encourage them to live in his very presence. "A new and living way" is open; and we have boldness, through the blood of Jesus, to draw near unto God.

The third witness now summoned is the Church of Christ. Its history shows that all down the ages—even in the darkest days of Christendom, when the organized Church seemed given over to the devil—there were tens of thousands of devoted souls living in the very light of God and giving joy to his heart. These experiences do not belong only to the early Church. You remember Jonathan Edwards. No one would speak of him as an emotional fanatic, for he was a strenuous thinker, with one of the most acute intellects that God ever gave to his Church. He says, "I often found an inward sweetness carrying me away in contemplation. This I know not how to describe, save as a calm, sweet abstraction of the soul from all the concerns of the world; and sometimes a kind of vision of being alone on the mountains, far from all mankind,

SWEETLY CONVERSING WITH CHRIST,

wrapt in and swallowed up in God."

Of John Flavel, it is said that such was the vividness of his sight and sense of the things of the world to come, that he lost consciousness of being on this earth, and for hours knew no more where he was than if he had been in a deep sleep. There is the still more remarkable experience of President Finney: "While I was in my office," he says, "I received a mighty baptism of the Holy Ghost, which seemed to come in waves of liquid love, like the very breath of God. I wept aloud, crying with joy and with love." I might cite testimony after testimony to show that God calls us, his people, whom He has redeemed at such infinite cost, into enjoyment of sweetest fellowship with Himself, and, through that fellowship, unto completest victory over the sins that beset us on every side. We are living below our blood-bought privilege if we know nothing of such experiences.

How is such experience to be attained? This fellowship of which I speak is no ordinary experience, nor is it altogether easy of attainment. It belongs not so much to the sphere of life as to that of life more abundant; and it has to do, not with the infancy, but with the manhood, of Christian experience. It belongs not to the carnal Christian, but to the spiritual one; and the conditions upon which we may enjoy it are two.

The first of these conditions is separation unto God. Abram fell on his face, and God talked with him. This was not his first meeting with God; but there was a long history of lessons learned before he was lifted into this blessed fellowship. He was separated unto God from all earthly and fleshly love: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. xi. 8). Was it that he loved not country and kindred? Nay, but because

HE LOVED GOD MORE.

It was God first, and a willingness to go all lengths with Him.

Moreover, he was separated unto God from all worldly ambitions. When the whole of the wealth of Sodom and Gomorrah lay at his feet, he would not touch any of it. What cared he for gold or silver? He had God; and in Him he had all things. He found it hardest to get away from self; and it was confidence in that direction which cost him the bitterest humiliation of his life. He believed that what God had promised He was able to perform; but, like so many of us, Abram thought God would be none the worse for help to fulfil the promises; hence that miserable and shameful story of Hagar. But Abram drank his bitter cup; and if we had listened to him as he lay on his face, we might have heard him say, "No confidence in the flesh."

As it was with Abram, so it must be with us, if we are to enter into this life which is filled with all the fulness of God. There is a "must" in this matter. If we are to stand face to face with God in his light and love, with the ear ever open to his guidance, we must be separated unto Him. Until our idols are put away, it is simply no use speaking of the glory of the life into which God will lead his people.

We must be separated from sin. Oh, man and woman, has that been done? You who testify by your presence here to your longing for a deep spiritual life, are you done with sin? Or have some of you quarrels that are not yet made up? Can it be that you are in the habit of evil speaking? Are you careless about unpaid debts that cause suffering to the poor? We must be separated unto God from all toleration of sin in our life.

SEPARATION MUST GO FURTHER,

and must deal with matters of self-indulgence. If we are to know this fellowship, we may have to ask our God questions concerning eating, drinking, smoking, dress, and our habits of sleep.

If we are to know full fellowship with God, there must be in our life, as there was in Abram's, separation from earthly loves. The claim of Jesus Christ upon us, in this matter, is absolute, before father, mother, wife, children, God first. If you are separated in that sense, why have you, a Christian man, given the love of your heart to an ungodly girl? If all that you love you hold in God, why have you, a Christian girl, given the love of your heart to a man who cares nothing for Christ? How is it with us? Is Christ first in our hearts? Mother, would you give that daughter, who is the very apple of your eye, to go into the darkness and peril of China as God's witness? Daughter, would you part with that mother, whom you love as life itself, if God calls you to go forth as his witness? God would have us love our dear ones with love infinitely more intense than we show them; but all our love is to be in Him.

Then God would have us separated from worldly ambition. When our Lord said, "Take heed, and beware of covetousness," He meant far more than the desire for money. But are you separated from that latter desire? Why, then, are you in partnership with that ungodly man who leads you into ways that he calls "business ways," which are dishonouring to God and defiling to your conscience? If God were to deal with some of us here, many incomes would be far smaller within a few months. What about the desire for reputation? How greedy we all are of praise, and how much of our life is spent in seeking the goodwill and approbation of others!

The life of fellowship with God demands separation unto Him from self; and it is only the power of the Cross of Christ that will do this. How awfully subtle is this self! How much we need to realize that no resolution or effort of our own can put self out of our life, but that it must be driven out by the revelation to our souls of the glory of God.

Now a few words about

THE SECOND CONDITION

of fellowship with God—namely, abasement before Him. This is naturally consequent upon that separation from self of which I have already spoken. How profoundly significant it is that, as Abram lies on his face, God speaks to him! In this self-abasement before God there are two elements.

There is, first, the recognition of our own sinfulness; and this is sometimes realized with such intensity as to fill the soul almost with terror, for no matter how vast the stoop which God in his infinite love may make towards us, He is the Lord God Almighty, before whom seraphs veil their faces, as they cry, "Holy, Holy, Holy!" We remember the effect of God's glory upon Isaiah; how, from the same cause, John fell at Christ's feet as dead, and how Peter leaped out of the boat, crying, "Depart from me, for I am a sinful man."

Another element of self-abasement is recognition of our own nothingness. Even in the assertion of our own sinfulness, there is a trace of self. You may get self in, even when you are speaking of sinners "of whom I am chief." God would have us ignore self, and let it die of neglect. Pray that God, by the Holy Ghost, may bring us to that now.

Oh, to be nothing, nothing!
Painful the humbling may be;
Yet low in the dust I'd lay me
That all may my Saviour see.

The Missionary Meeting.

From ten to one o'clock on Saturday, July 29, the crowded meeting in the tent was occupied in missionary addresses from a large number of workers representing various fields of labour in almost every known part of the world. After a time of silent waiting upon God, and the singing of "All people that on earth do dwell," Rev. H. E. Fox led in audible supplication and thanksgiving, followed by Mr. Wilson in the same holy exercise.

Mr. Eugene Stock, who conducted the meeting, asked all missionaries who have actually been in the foreign field just to rise, and these were followed by accepted candidates for the same general sphere of labour. All of these friends were lovingly commended to God's fatherly care, guidance, and grace by Rev. John Wilkinson. One line in the next hymn, "*Reinforcements* now appearing, victory is nigh!" was suggestive of a great need which is far from being fully met.

Various Scriptures were read without comment by Mr. Eugene Stock, beginning with the following verses:—Gen. xii. 2, xxii. 16; Psa. lxxii. 17, Acts iii. 25, Gal. iii. 6, 13, 26.

Rev. Geo. Hunter, from China, was the first speaker. He said that sometimes work goes on quietly and slowly; but Christian progress in that land is now making marked advance. China has been brought by God's providence right into the forefront of attention at home. The country is open as never before, and God has wonderfully

BROKEN DOWN NATIVE PREJUDICE.

The ruling and literary classes are now peculiarly susceptible to missionary influence, from the sea-coast to the borders of Tibet. Right across the land there are now stations with men preaching the glad tidings. Missionaries have a wonderful advantage over commercial enterprise, which is often pursued with a critical spirit, in a knowledge of the language. Writing of Hu-nan, down to last year the most hostile province in China, Dr. Griffith John, who went round that province in the spring of this year, was quoted as saying that the magnitude of the Christian movement witnessed in almost daily intercourse with Christian converts made it a journey that remains in the memory. There are thousands of inquirers. We baptized, says he, 192 on this visit, and might have baptized hundreds more. Mr. Hunter testified that the missionaries themselves had been lifted into a higher plane of spiritual life. Are young ministers, said he, the only class who are not to be promoted to this important field?

A series of short addresses represented, of necessity, only a selection from among the many who were anxious to speak, and Mr. Eugene Stock mentioned for prayer some—and even these very numerous—from among lands not represented by workers here, such as Egypt, the three great Soudans, Central Asia, India, the Americas, that great closed land Arabia, Burmah, Siam, and the Straits Settlements. In a comprehensive prayer, Prebendary Webb-Peploe besought God to stir the present company to do something to meet the enormous spiritual needs of neglected parts of the world.

Dr. Anderson, from Galilee, thanked God that there is so much Christian interest in the Jew. Work on the shores of the sacred lake had occupied his attention for some five years; and at first much opposition was experienced. A certain influential Jew was bitterly opposed to the work, and he published a *cherem*, or execration. He has now become a believer in the Lord Jesus Christ, though an undeclared one.

Rev. J. Marriott, from Samoa, traced the blessings which attended the labours of the pioneer missionary, John Williams, in the South Sea Islands in 1830, and showed that his ideal of an educated native pastor for every village in Samoa has been realized. Native Samoan Christian effort long ago reached other island groups. In fact, no greater success has been seen since the days of the Apostles than in the Coral Islands of the Pacific. In the great island of New Guinea there are now thirty native Samoan pastors, striving earnestly with other teachers, to evangelize the people. We thank God, said the speaker, take courage, and strive to go forward in the work of training native pastors, whose hearts are afire with love to Christ, and who are striving to thoroughly evangelize these islands of the Pacific.

Mr. Eugene Stock gave interesting details of the introduction of the missionary element into Keswick twelve years ago. One of those then present, who had not seen Keswick again until to-day, is an African clergyman, Rev. James Johnson, who now spoke of his land as being thoroughly open to the Gospel. Missionary enterprise there is covering ground once open to it, but subsequently closed through the slave trade. Commercial agencies of the present day may have a tendency to prejudice the people against religion, unless the open door be extensively utilized. The liquor traffic is growing, and its very apparent fruits in Africa call for its entire and uncompromising suppression. Now is the Christian opportunity to gain Africa for Christ. Mohammedanism is making strenuous efforts to contest this ground against Christianity; and there is a loud cry for young Davids to go out and use sling and stone in the service of their Lord.

After a verse or two of a hymn, a word of exhortation was spoken by Rev. John Young, of Greenock, who declared that Christ needs his people to satisfy his affections, reproduce his character, re-embody his spirit, and to minister unto his saints; but particularly

TO CARRY HIS MESSAGE

of salvation to the perishing at home and to the heathen abroad. Difficulties in the way of this service, when hearts are moved to go to the mission field, must be trustfully committed to Christ while duty is done. Parents who hesitate to yield their children to missionary work may well remember that "God loveth a cheerful giver." No parent who has accepted God's will in this respect will ever be found to say there is any cause of regret therefor. Nine of the speaker's "best young people" from his congregation had been thrust out into the mission field. It may be asked, if we give our children to this work, shall we not have trials? Yes, but there will be abundant compensation, and dear ones will become dearer to you. "It is an only child," you say; but remember that God gave his only begotten Son for your salvation.

Miss Harding, from Bengal, came from a district where there are a million and a half of souls, with only a handful of Christian workers. A Hindoo gentleman said, as she retired from speaking in his zenana, "It is you English ladies that have the key of India. It is the mothers of India who are teaching our men. How is it that England, which sent armies of soldiers to conquer our country, is not sending out thousands of missionaries to conquer souls for Christ?"

Miss Craven, of Madagascar, said that the island is not yet wholly Christian; indeed, there are thousands in outlying tribes who have never heard of Jesus. While the country appears too vast for us to compass with the Gospel, it is not so in *God's* view. Queenly persecution has cast onerous work upon the missionaries, but many true Christians were added to God's Church there. The recent time of trial, through Jesuit intrigue, has only determined workers to "Hold the fort" by the grace of God. Malagasy testimony concerning these same Jesuits declares that they are no servants of Jesus, inasmuch as they act contrary to his spirit. The people know that they are

FREE TO BE PROTESTANTS,

and may yet be loyal subjects of France, thanks to the teaching of godly missionaries from that land.

Miss Howard (Japan), daughter of the chairman of the China Inland Mission, asked prayer for Christians in all heathen countries; and for conversion of the foreigners, who are not missionaries, in the treaty ports of China and Japan. Her adopted country, she urged, is waiting for the Gospel; and her appeal was strong that none should leave the tent without settling the question whether there is not a call, in any given individual case, to come to the help of the Lord in the great lands named.

Miss Gabb, from South Africa, testified concerning God's grace toward the "white people" in that land, as well as to natives. In Swaziland it had been found to be grand to live among the heathen and to find that in God his workers have all that they can need. Do not go out to the heathen, said she, only because the fields are white to harvest, but wait until God's Spirit really separates you unto the work; then that work will become not yours, but God's, and will thus demand his blessing.

Rev. J. B. Figgis prayed that God's voice only might give the call; but, said he, "*Do* send, Lord: and may Thy voice come to each of those whom Thou shalt select, saying, 'As the Father hath sent Me, even so send I you.'"

With a passing reference to the familiar facts of a recently-threatened prosecution, Mr. Stock called upon Bishop Tugwell to address the meeting. The Bishop said that he was daily called upon to have dealings with five governors representing vast districts in Africa; and in view of the small number of missionaries at his disposal, he is weighed down by the sense of responsibility. He had come home to confer with the C.M.S., more especially about an advance into the Haussa country, for which a *small* band of pioneers is ready, actuated by the spirit of the British soldier who is determined to do his duty—he can do no more—often against overwhelming difficulties and dangers. In the stirring words of Viscount Cranborne, on another occasion, he would pledge that meeting to uphold the Christianity of the British empire, and in God's name would ask men and women to come forth and encourage those who bear the unequal burden of a grand and glorious work.

Archdeacon Phair, who has seen over thirty years' missionary service among Red Indians, quoted an old conjurer who said, "I lived

FORTY YEARS IN A NIGHT.

But when the Great Book came over, it was like the rising of the morning sun, and it showed me where to put my feet. I hear you people say I am dying. I *was* dead, but now I am just beginning to live!" The mission field is the very place to learn the secret of the Lord. Missions are a reality, and must no longer be played with.

A medical missionary from the Afghan frontier, Dr. Arthur Lankester, expressed confidence that God will bring the day when some of the closed lands bordering the British camp shall be opened to the Gospel. There is a little girdle of medical missions on the frontier, like the few engineer heroes who long ago stormed the gates of Delhi; but where is the missionary army which should be ready to rush in when the breach is made? Keswick has developed fresh spiritual energy and has kindled a new holy fire in many. Is this to flicker out during our holiday months in empty desires and resolutions? Oh, that God may touch one here and another there, all over the tent, until an army, mighty in God, be sent forth by Him, the remainder being those whom He hath really selected and chosen to stay at home, where there is equal room for the heroism of simple obedience to the call of the Master!

Miss Nicholson, an unattached missionary in Palestine, said that God's work in Moslem countries might be compared to that of sappers and miners; and this hard and monotonous effort needs the remembrance that God's strength is made perfect in our weakness. Digging may be patiently prosecuted in the search for living stones to enrich the Lord's Temple. She had been in the blessed work for seventeen years, and was

LONGING TO GET BACK

to it. Children are gathered into various mission schools, hundreds of suffering ones are reached through medical missions and hospitals, and women are told in their own homes of the love of Jesus. We cannot think that such work has no results, and if we patiently submit to the working of God's Holy Spirit, in and through us, his purposes shall be accomplished in his own way and time.

Some practical thoughts touching fellowship or partnership, and based upon the words in 1 John i. 3, were offered by Pastor Geo. Soltau. In the name of the meeting, he thanked the missionary brethren and sisters for the fellowship afforded by what had been heard from them concerning the spiritual need of the world and the power of the Gospel which God had provided to meet that need. Their fellowship is with the Father and with his Son Jesus Christ; and their present partnership will only be exchanged for that of Christ's glory. But to many of us there comes the crisis question, Who among us shall enter into closer fellowship and truer partnership with the great firm (using that term most revently) of heaven for the carrying out of its business in this world? God the Father put all his love into it, Christ the Son put all his life into it, and the Holy Ghost has come to conduct and carry it on. We have had four days of receiving, and are now to have some minutes of giving. How much of your means, your comforts, your social position can you invest in this holy partnership? How much dare we withhold from this investment? It would seem as though the Father and the Son beckon to us, their partners, to come to their help. What wondrous condescension! Fellowship of the Holy Ghost, fellowship of the Gospel, fellowship in Christ's sufferings; but, presently, fellowship in the glory! Say *to God* what you propose to do with regard to the fellowship, the communion, the partnership of the Holy Ghost.

Heads were bowed while the hymn,

When I survey the wondrous Cross,

was softly sung, the verses being interspersed with solemn, searching words of application by Mr. Stock; and many afterwards rose in token of acquiescence in God's purposes for themselves or for their dear ones. Commendatory prayer was offered by the Bishop of Mombasa, and the meeting came to a close with the grand strains of the "coronation" hymn, "All hail the power of Jesu's name."

Christian Endeavour Rally.

One of the brightest spots in this great Convention was the Y.P.S.C.E. Rally, with its clear, concise testimonies, and short to-the-point prayers. Held in the Congregational Church, presided over by Rev. G. H. C. Macgregor, it comprised much in less than an hour.

The President first called for promises from Scripture for assurance as to the power of prayer. Then followed a chain of praise and thanksgiving for special and personal blessings.

After one verse of "Praise Him, praise Him," testimonies as to blessing received at this present Convention were asked for. Some of these were very striking. One minister said he had come to Keswick prejudiced against the movement, but was returning entirely changed, and prayed that he would be made a blessing to the society and union over which he presided. Young men spoke of having come to Keswick more for a holiday than anything else, and of receiving an unspeakable blessing and up-lifting. Ladies also testified as to illumination, and being brought nearer to Christ than ever before. Many said they came to Keswick thinking they were *something*, and had learned that they were *nothing*, and Christ was all, and in all.

Mr. Macgregor said he was greatly tempted to give an address on prayer. Power with God is what we want—power with God in prayer. Covet the power of prayer, get the gift of intercessory prayer. We need the vision of God to break in upon our souls, and then we shall prevail. He then asked for intercessory prayers in order, (1) for our societies by name, (2) for our churches, (3) our countries, (4) nations lying in darkness, (5) for those preparing for mission work, (6) for missionaries and their work in all lands, mentioning the names of the various mission fields in rotation. All these prayers were interspersed occasionally with the well-known chorus, "I believe God answers prayer." In closing, Mr. Macgregor said that, instead of the usual pledge, he would ask all who felt that they could do it to join him in solemnly repeating a Scotch covenant which had been often very helpful to himself. The words were as follows:

I TAKE

God the Father to be my God (1 Thess. i. 9).

Jesus Christ to be my Saviour (Acts v. 31).

The Holy Ghost to be my Sanctifier (1 Pet. i. 2).

The Word of God to be my Rule (2 Tim. iii. 16, 17).

The people of God to be my People (Ruth i. 16).

I GIVE

Myself—all I am and all I have—to the Lord (Rom. xiv. 7, 8).

And this I do—*deliberately* (Josh. xxiv. 15), *sincerely* (2 Cor. i. 12), *freely* (Ps. cx. 3), and *for ever* (Rom. viii. 35-39).

The Young Men's Meetings.

The young men's meetings have always been an interesting feature in the Convention. From the earliest days, when Canon Battersby's four sons gathered round them a number of Cambridge and Oxford friends, the joy and freedom conspicuous in these meetings, and the stimulating message of full deliverance from the dominion of sin, have attracted year by year large numbers of young men. This year had the usual full complement. The bicycle shed (a useful addition of recent years) was crowded with bicycles. Snatches of joyous song echoed in every street.

When the young men gathered for their own special meetings, the Drill Hall, holding about 350, was well filled, and on the last day crowded to its utmost capacity. At the first of these meetings your correspondent received an encouraging testimony as to their practical value. A young man came up to him and said, "A year ago to-day, at this very meeting, I received a mighty blessing, and the last twelve months have been full of victory. I have a class now of fifty-five young men, and they have all felt the benefit of what Christ did for me here last year." God had convicted him over smoking, although the subject had not been mentioned at the meeting, and he had trusted Christ for deliverance.

The addresses at these young men's meetings are almost entirely practical and experimental. Coming after an hour's Bible-reading, application prevails rather than exposition, and the speakers draw a good deal from their own personal experience. Two stories, one by Mr. Macartney, the other by the Bishop of Sierra Leone, were peculiarly happy.

A very poor countrywoman was handing to an agent of the Bible Society her "mites," kept in a jug. More than half-a-crown had been gathered in her poverty, chiefly in farthings and halfpence. Not liking to take the money, the agent said: "Are you sure, Mary, that you gave this out of your heart?" "No, sir; indeed, it is out of the jug." "Yes, but did it first come out of your heart?" "Nay, nay, sir, for it was never there." If Christ can keep the heart free from the love of money, He can keep it free from any other sin.

"That man wants a prop on each side of him," said Bishop Taylor Smith, when a curate near London, of some unhappy specimen at a tramps' breakfast. "No, sir," replied the worker, himself a reclaimed tramp; "he wants a new stem right down the middle." And the Bishop urged all present to lean upon God only and to cease from man.

The last few minutes of each meeting were given to definite waiting upon God. It was very sweet as, with a freedom impossible in the larger gatherings, each heart rolled off its burden in a sentence or two of personal petition, both confessing the individual need, and claiming deliverance in Christ. "Many interpret Gal. iii. 14," said one of the speakers, "as if it ran, 'that we should receive the promise of the Spirit through feeling;'" and the warning was not disregarded. There was a healthy absence of mere emotionalism; there was much of the "joy unspeakable and full of glory" that results from steady, purposeful looking off unto Jesus.

The Ministers' Meetings.

Not the least profitable and enjoyable meetings of the Convention were the daily gatherings of some 300 ministers in the Pavilion. A spirit of deep earnestness and expectation pervaded the assemblies, and the speakers were evidently impressed with a sense of their great opportunity. It is impossible to characterize all the addresses; but those of the Bishop of Mombasa and Rev. G. H. C. Macgregor stand out from the rest as particularly helpful, while that of Professor Laidlaw was most suggestive, even if it did not always betray quite the Keswick "accent."

Bishop Peel's solemn word from 1 Cor. iii. 10*ff* was the manifest outcome of his long missionary experience in India, and emphasized the need of personal fellowship with God and individual faithfulness to the heavenly vision as the secret of ministerial power. Mr. Macgregor spoke from Rom. vi. 14, and in a simple yet scholarly way showed from the exegesis of the passage the imperative need of and call to a life of dominion over sin. His own personal testimony drove home the message with power.

Professor Laidlaw dealt with St. Paul as a model for ministers. His relation to Christ as the pervading and permanent element of his life was finely depicted, and several "mottoes" from the epistles were most delightfully applied. In particular, Dr. Laidlaw dwelt on the need of receiving our message from the Lord, and not from men, emphasizing this as the secret of power and blessing.

The attendance of ministers was quite remarkable, Scotland furnishing an unusually large contingent. If only all go back to their congregations in the spirit and power of the Convention, this autumn should see a great revival in our midst.

Ladies' Meetings.

The general features of the ladies' meetings have been much the same as in former years, and yet marked by a greater intensity than in them. The Lecture Hall was filled, and the patient standing of many revealed that a thirst and a desire were there which intended to be satisfied, and minded no inconveniences.

It was a great joy to have Mrs. Bannister with us this year, after several years without her presence. Mrs. Penn-Lewis, too, was welcomed with special feeling, having been raised up from a very critical illness.

A hush was over the whole throng as we met on Tuesday morning in spite of the heat and the standing. After opening prayer Mrs. Bannister spoke words of strong truth and tenderness on Ezek. i. 1-3. She traced the expression, "The Hand of the Lord," as used in connection with the prophet, specially in ch. iii. 14. "The Hand of the Lord was strong upon me." She spoke of the bitterness and heat of spirit which He felt, and which we, too, may have felt, when his hand has been laid on us, and we resented it, taking it to mean woe and trouble. But to yield to it is the preliminary to the "Visions of God," which every true child of his longs to have. The next mention is in *v.* 22; All the bitterness and heat gone, and the "glory of the Lord" seen there again (*v.* 23) as by the river. On the closing day, without premeditation or planning, the passage chosen by her was Matt. viii. 14-15, where the hand of Jesus touched the fevered patient, and she arose, not merely into restored strength for herself, but into immediate ministry to Him. And this would be the result of his hand laid on us.

Without going over the meetings day by day, it will suffice to give a general idea. Instead of set addresses, the words from each speaker seemed the concentration of another year of learning from the Lord and living with Him, and they seemed like sparks from an anvil freshly struck where the fire was laid and lit. The words from Mrs. Penn-Lewis were very blessed, full of the tenderness of one who had learned in suffering and had been face to face with God. Her first message (Wednesday) was that glowing passage of Hebrews xii., from *v.* 18. "Ye are not come unto the mount which might be touched." The very reading of it was an inspiration, as "ye are not come" was repeated between each point. "Ye are *not come* unto blackness. Ye are *not come* unto blackness, and so on, until it rang through all hearts with a triumph echo; but ye *are come* unto JESUS!" It seemed to need little more—so calming, so satisfying, so conquering did it sound. She dwelt much on the next points—"Ye *are come* unto the blood of sprinkling—ye *are come* unto the Mediator of the new covenant." The foundation truths of the ground of a sinner's acceptance with God were forcibly dwelt on, and no one could wonder at

THE STREAM OF PRAYER,

brief and intense, which flowed from the audience after it, and the new yielding of heart, and will, and life to Him who had poured out all for us.

On the next day this was followed up by her dwelling on words from Heb. vi. 17-20: "The immutability of his counsel" and "anchored." How there could be no sure growth, no steadfast walk unless the soul was anchored on "the immutable counsel," the unchanging Word of God, and on the living person of our Forerunner "within the veil." Anchored thus, the rested, settled soul will stand whatever shaking (xii. 26) our God shall choose to send. And what a joy to remember about that "immutable counsel" that it is what God is "*willing to show!*" "Willing to show to the heirs of promise," if they are willing to see. Some other blessed truths were brought out, and many searching things said. The home relationships were much dwelt on—child to parent, parent to child, sister to sister, sister to brother, and mistress to servant. The light of God was turned full and strong from his word on home life and witness-bearing.

Not many requests for prayer were sent in, as they are now gathered up at the early morning meeting; but a few special ones were pleaded each day—among them for Mrs. Baxter, whose presence was much missed this year, that her journey to India might be under the hand of the Lord, and she and all her band be kept in the heat of it. And the many not present, who longed to be there, were very specially asked for.

The verse given by Miss Nugent was with particular reference to the after-time. After speaking for those here for the first time, in the simplest way, of what the aim and purpose of this Convention was, she said that Micah i. 15 had been the chief thought in her mind. It gave the *one* secret of continuance after the step of full yielding or presentation of self had been made. The words of the R.V. are—"Yet will I bring unto thee, O inhabitress of Mareshah" (so it was definitely a pledge to us as women), "one that shall possess thee." "One that shall possess thee." There alone was the guarantee that the work done here now would last. And the remainder of the verse shows that none need say out of self-despair, "He cannot mean to come to *me*;" for it runs, "The glory of Israel shall come even unto Adullam." "Even to Adullam," den of discomfort, debt, and unconquerable difficulties; and out of it could spring a band of mighty men, ready to dare great things for the One who is indeed "the glory of Israel."

The parting motto given by her was:

Thou renewest,
Thou remainest.

And thus the renewing here shall be abiding. All, then, stood and repeated together in united thanksgiving, "Unto Him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever! Amen."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Flowers.

NO! I do not think it is because they are cheaper than jewellery that so many people wear flowers. I believe it is because they love them. Flowers are great favourites all the world over.

In Japan I am told that nearly all the girls are given the name of some flower. While I do not know whether that is true, I am certain of this, that mothers in England often name their precious babes after some flower. For instance, we meet with Rose, Violet, May, Olive, Flora, Daisy, Camelia, and Lily over and over again in any assembly of girls.

It would be impossible to speak about all the flowers now, but I want to tell you something about as many as there are letters in the word flowers.

The first letter is F. F is the beginning of the tiny flower—

FORGET-ME-NOT.

Its vocabulary is "true love." Just think of that. There are many legends told of the forget-me-not. One says that when God made the flowers He gave them all a name and then left them. When He returned they were all happy and dressed in their best, except one. When God asked that one why it was sad and drooping, it replied, "I cannot be happy like the other flowers, for I do not remember the name you gave me." Instead of being angry and chiding the little flower, God said: "Do not be cast down, cheer up; be bright and glad; in the future your name shall be *Forget-me-not*." When I read that, I could not help thinking of God's goodness to us. He made us in his own image, but sin marred and spoilt us, and left a very bad stain which nothing but the blood of Jesus could wash away. God then sent Jesus to die for sinners, and all who accept Him as their Saviour received the new name of Christian. If you have ever been like the little flower and have forgotten your name, I would advise you to "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

The next letter is L. That commences Laurel, an emblem of "Glory," but most young people will think of the Lily. But which kind? The White Lily, having for its emblem "Purity and Sweetness?" or there is

THE LILY OF THE VALLEY,

which means "Happiness." No one can be happy in the dark. It is the wicked who love darkness better than the light. A parable tells us that two lily bulbs lived side by side under the ground. One said: "I have heard if we push forward we shall come to a brighter and better place than this," but the other said "What nonsense! We are well off where we are. Why not be contented?" "I cannot," the first replied; "if there is a nobler world I want to get to it," so it pushed upwards and by perseverance it overcame several obstacles in its way, and one day it was able to peep above the earth. It saw the blue sky, fruitful trees, smooth lake, and green grass; felt the warm sunshine, and heard the merry voices of little children, and admired their bright eyes and curly locks. It would have liked to have gone back and told the other one how beautiful all was above, but it could not. It could only feel sorry for the silly bulb, knowing nothing, seeing nothing, enjoying nothing, through unbelief. There are boys and girls, and men and women, too, like that bulb. They have been told of a better world above, but will make no effort to get out of the darkness into the light. Are you one of them?

The third letter is O. That stands for Orange Blossom, which is worn by the bride on her wedding-day. O also stands for Olive, the emblem of "Peace." It would be good to speak about these things but space will not permit. I will tell you of the

ORCHID

which stands for "Charity." Its native home is in the tropical forests. The plants are laden with beautiful blossoms of a great variety of forms. Some appear like glittering butterflies, others like a stately swan, and some like descending doves. It is called the Holy Ghost flower. While it lives and thrives amid poisonous gases, decaying matter, and impurity, it gives back all that is lovely and worthy of admiration. You may learn from this flower to be beautiful yourself, even though you may live in a street where you hear and see many things displeasing to God. If you are placed where there are cheats, thieves, swearers, and people who use improper language, you are not to imitate them, but you must endeavour to shine for Jesus and win for yourself the name of Charity.

The fourth letter is W. There are flowers beginning with this letter which stand for riches, anger, time, talent, good nature, freedom, mourning, bravery, deception, independence, and many other things, but there is one very common flower which signifies "Fidelity in adversity," or "Faithful in misfortune." It is

THE WALLFLOWER.

A man lived in a lighthouse, and his little daughter was sick and ill. One day when he was going on shore, she asked him to bring her some wallflowers. The father promised her he would, but he was sorry for it afterwards. He tried at all the florists', gardeners', and other places to procure some, but was told by all that it was not the right time of year for them. With a sad heart he went back to the lighthouse with a big packet of seeds, but no flowers. Almost the first words his darling girl said to him were, "Papa, have you got the wallflowers?" He pretended not to hear her, and left the room; and as on each occasion when the same question was asked he returned no answer, his sick child turned her head to the wall in a pet. She said: "Papa always forgets me. Papa never gives me what I want. Papa does not care for me. Papa cannot love me. I will not ask him for anything else." Some time after the father said to his daughter, "I want to wheel you about a little to-day, dear." So, placing her in a bath chair, he pushed it to one part of the lighthouse, where against the wall were growing a large quantity of lovely wallflowers. "There, my dear," he said; "the day you asked me to bring you flowers from the town I could not procure any; but I bought some seeds, and the seeds have grown into those beautiful flowers. Are they not lovely?" Then the girl burst into tears, and told her father how unkind she had been to say that he did not care for her, that he did not love her or give her anything. But he soon kissed the tears away, and told her of the Heavenly Father who made the flowers, and the unkindness of his children who did not trust Him at all times, but who thought Him cruel, careless, unloving, and indifferent to their wants and requirements, while all the time He was doing all things well that He might at the right moment give them exceeding abundantly above all that they ask or think. If every boy and girl who reads this will trust God and obey his commandments, they will find the garden of life full of flowers.

The fifth letter is E. E. is the beginning of the sweet

EGLANTINE (SWEETBRIAR).

It means, "I wound to heal." That is what the doctor frequently has to do. He cuts above the wound that he can apply his remedies, and while the patient wonders why, he does not say a word. He knows what is needed, and he does what he believes to be the best for the sufferer. Jesus, the Great Physician, often has to wound the sinner before He can heal the sin-sick soul. There are pride, ambition, selfishness, and many other irritating things that have to be got rid of before He can make a perfect cure, and the sinner does not readily and willingly part with these. He set an example Himself, for He humbled Himself, and was wounded for our transgressions.

The sixth letter is R. You know that stands for

THE ROSE,

and the rose is an emblem of "Love." There are many varieties of roses. The rose is a great favourite. It grows in the poor man's garden as easily as in the Queen's conservatory. You have no doubt read of the War of the Roses, but did you ever hear the story of the loveliest rose in the world? It is only a parable, but it is very instructive. There lived a queen who had spent many years of her life collecting and cultivating roses. She had all sorts of them growing in her gardens and about her palace. They were of every fragrance and colour. One day the Queen fell ill, and the doctors said she must die. "There is only one thing that can save her," said one of the wisest among them. "Bring her the loveliest rose in the world—the rose which exhibits the purest and brightest love: if it is brought to her before her eyes close, she will not die." Then from all parts of her dominions came those who brought roses that told of love. They brought a crimson bud from the place where a patriot had died for his country, and a pure white blossom from the garden where two children played together. They brought a rose from the arbour where a mother nursed her babe, and one from the fields where men toiled for bread. But the wise doctor shook his head. "The roses you have brought are very beautiful; but the Rose that will save the Queen is more beautiful by far," he said. Then the Queen's son brought the Bible and read to her of the Rose of Sharon. She looked to Jesus, the loveliest rose in the world, accepted Him as her Saviour, and gained everlasting life. I want you all to secure this Rose.

The last letter is S. Among the other flowers beginning with S is the

SNOWDROP,

which no doubt you have been told is an emblem of "Hope." It speaks of hope in dark days, tells us that there is a friend in need. All the flowers are God's missionaries sent to cheer sad hearts and lighten dark places. An old lady kept a few poor little withered, dried-up snowdrops between the pages of her well-worn Bible. She had an only son—a bright, bonny boy. A lady gave him a bunch of snowdrops one dirty day. His mother had just finished scrubbing the boards of her room, when he came into the house and asked for some water and a glass to put them in. The mud came off his boots on to the clean boards, and his mother was very cross and angry with him. She threw the flowers into the dustbin and ordered her lad to go at once to school. Poor little fellow! All the gladness faded out of his face in a moment, but he obeyed his mother and went to school. The clock struck four, but her boy did not return home. She waited and wondered, but still there was no sign of him. She went to the door and looked down the street, and saw, surrounded by a crowd, a tall policeman carrying a little motionless figure in his arms. It was her darling son. He had been run over. He lived long enough to ask his mother to forgive him for not wiping his boots, but his blue eyes closed for ever in the sleep which knows no waking here. When his mother found that he was dead, she picked up the snowdrops, washed them and dried them, and placed them in her Bible. Years after many friends asked her why she kept the faded flowers, but they all received the same answer. It was this: To remind her of her hasty words, and help her to be gentle, forbearing, patient, and loving; but above all to fill her with hope. She believes that she will see her lad in the home above. Have you any hope of meeting your friends in heaven? If there are any on earth with whom you have had hasty words, go as quickly as you can and make it up with them. You never know how soon they may be called away for ever beyond the reach of earthly love or kindness.

Learn from the flowers lessons of love, peace, and hope, and endeavour to keep away the weeds of passion, jealousy, pride, animosity, presumption, and deceit.

J. L. Nye.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER **(No. 188).**

The (*a*) *initials*, read downwards, spell the name of a centurion who feared God; the (*b*) *finals*, the name of one of the first followers of Christ.

1. Whose sacrifice was not accepted? (Gen. i.-v.).
2. The son of Nun (Num. xiii.).
3. A title applied to Christ (Rev. iv.-vi.)
4. A victim of Ahab's jealousy (1 Kings xx.-xxii.).
5. A prophet to whom a little maid sent her master (2 Kings).
6. A famous mountain.
7. A region from which a great multitude followed Christ (Mark iii.).
8. A helper in Christ whom Paul saluted (Rom xv.-end).
9. A king of Israel.
10. Say briefly what you know of (*a*) (Acts viii.-xii.).
11. Say briefly what you know of (b) (John i.-iii.).

(Children under *ten* do any three; under *thirteen*, any six; under *seventeen*, one to nine.)

ANSWER TO LAST SEARCHER **(No. 187).**

1. The fig-tree whereon was found nothing but leaves (Matt. xxi. 19).
2. The fig-tree under which Jesus saw Nathanael (John i. 48).
3. The tree of knowledge of good and evil (Genesis iii. 3).
4. The oak in the branches of which Absalom was caught by his hair (2 Sam. xviii. 9).
5. The angel which came to send Gideon as Israel's deliverer sat under an oak (Judges vi. 11).
6. Cedar, fir, and algum trees were used in the building of the Temple (2 Chron. ii. 8).
7. Zacchæus climbed into a sycomore tree to see Jesus (Luke xix. 4).
8. A leaf of an olive tree was brought into the Ark by the dove to Noah (Gen. viii. 11).
9. The tree seen by Nebuchadnezzar in his dream (Daniel iv. 10).
10. Abraham entertained three angels under a tree (Gen. xviii. 8).
11. David smote the Philistines near the mulberry trees (2 Sam. v. 24).
12. The Ark was made of Gopher wood (Genesis vi. 4).

Owing to Monday being Bank Holiday, I have not given a "first list" of correct answers to last Searcher (No. 187). A complete list will appear next week.

No. 186.—Correct answers (second list) received from:—
A—Irene Ashdown, Maggie and Bertha Arres-Mather, Percy Allen, Enderby Anderson.
B—Eva Browne, Massy and Allen Baker, Mabel Birney*, Teresa, Frank, and Avory Blackie, Mabel Bailey, Lily and Stanley Boxer, Ernestine Buhl, Lucienne Brabandes, Evelyn and Dorothy Barrett, Lindsay, Corbet*, and Leonard Browne, Ashley Bowker, Nellie Buck, Dorothy Benson, Gladys, Godfrey, and Dorothy Bates, Robert Browne, Catherine Barber, Mary Beck, Dorothy Berry, Lilian Bulter*, Louis Berthé.
C—Gladys and Beryl Calvert, Bessie Cheale, Edith Corrie, Ethel Craigie, Isabel, Mabel and Charles Candlin, Anna Chanyen, Sophie Cohen, Eleanor Chance, Arthur and Winnie Cox, Dorothy Clarke, Duncan Campbell*, Millicent and Cicely Craven, Maggie, Jessie and Walter Carter.
D—Irene Duke, Marie Denizot, Albert Davis, Dorothy and Marjory Dyke, Harold Davis, Gordon Duncan, Vera Dickinson, William Dilly, Agnes Darke.
E—Miriam Ecroyd, Muriel Edwards*.
F—Mary and Blanche Freeman, Richard Farmer, Jeanne Faucon, Louise Filhol, Agnes, Flossy, Maggie and Lewis Fullarton, Bessie, Kate, Maggie, Eva and Mabel Fletcher, Aileen and F. A. Figgis, Helen Forbes.
G—Dorothy, Jack, Edith, Stuart, and Margaret Gray, E., Mary, Daisy and Alfred Greenacre, Alfred and Frank Gibbs, Kenneth and Constance Gabbett, Aileen Gardner, Thos. Groombridge, George and Colin Graham Brown, Mary Glass, Edith Grieve, David Gardiner, Effie, Mary and George Graham.
H—Winifred and Edith Harvey, Georgette Hoffmann, Violet Holford, Ella Hake, Helen and H. Hunter, Theodora Hill, Ethel Hutchings.
I—Nellie Irving*, Isabel and Ami Inglis.
J—Lizzie Johnstone, Thomas Johnson, Betty Jacobs, Kate Johns, Rita Jones.
K—Dorothy, Grace and Philippa Kerr, Max, Eva and Stanley Kalb, Maurice Kalinsky, Agnes, Willie, Alex and Isabella Kay.
L—Georgina and Cecilia Lichtenstein, Edith and Nellie Lockhart, C. Livingstone Learmouth, Guinefred Leigh.
M—Ada Macnutt, Hedley Meader*, Harry Malaher, Margaret, Dorothy and Daniel Morris, Marie Meek, Christina Marshall, Howard Moir*, Charlie Medcalf, Evelyn Moir, Lillie Mallory, Barbara Maconchy, Kathleen and Gracie McClure, Bella and Abraham Mack, Hylda Medill, Lewis McGregor, Daisy, Nellie and Annie Mackenzie.
N—Marjory Northover, Cissy and Peter Nicholson.
O—Maude and Eva Oakes.
P—Winnie Page, Hilda and Ernest Pearce, Walter Perryman, Gladys and Isabel Phipps, Kathleen Pincott, Dorothy Patten, Edith Purkiss, Myrtle Perry, Alice Powdrill, Willie, Winnie, Jessie and Ada Palmer, Lilian Pearson, Laura Percy, Geoffrey, Percy and Clarice Peach.
R—Elsie Ridewood, Elmina, Jessie and Isabel Roe, Herbert and Marjorie Rainey, Gwennie Ravenhill, Gordon Remington, Kate Rosenbloom, Nora Read.
S—T. and D. D. Stanier, Florrie Smith, Undine, Wilfred and Mervyn Shaw, Nannie Sturrock, Binford Sellwood, Kathleen and Elsie Slark, Bertha Stocker, Lucy Soltau, Solomon Stockfish, Dolly Salt, Violet and C. R. Salvesen, Herbert and Marie Stuart, Bessie Symes, Fanny Stileman, Bessie Scantlebury, Frank Sutton, Evelyn Shaw, Mary de Spiganovicz, Dorothy* and F. Stalker.
T—Frank Thompson, Theodora Thorn, Louie Tibbits, Olive Taylor*, Marjorie Tracey.
U—Queenie Upton.
W—Annie and Lucy Willis, Georgina and Sarah Wilson, Mary Ware, Bertie Walls, Ernest and Queenie Wakeford, F. and Madge Wilson, Connie Wood*, Pringle Wilson.
Z—Sophia Zascitsky.

FOREIGN LIST.

PRIZE COMPETITION.—Katie T. Thomson (Bulgaria), 1st Certificate, Division II.
No. 180.—Minnie* and Cuckoo Lister, Daisy McArthur (S. Africa). **Nos. 180, 181.**—W. B. Henderson* (Jamaica). **No. 181.**—Rotha, Lottie and Ivan St. George (Canada), Charlotte Cane (S. Africa). **Nos. 181 and 183.**—Jean Scott (Canada). **No. 183.**—Eliza Scott, Dora Wallace (Canada). **Nos. 183, 184, 185.**—Nettie, Will and Katie Thomson (Bulgaria).

Personal.

Many thanks for flowers received.

DOROTHY GOLDSMITH.—You gave no reference to question six in No. 183.

NELLIE BUCK, IRENE DUKE.—I am glad to welcome you as new "Searchers."

HELEN FORBES.—Thank you for your little letter. Could you not try and write a little smaller?

TEMPERANCE FOSKETT.—Your answer to question nine was wrong, as you will see if you turn to the answers given to No. 185.

Uncle Tom's Cot—One who loves little ones, £2; C.R. and W.R., 10s.; L.R. McG., 1s.; M.F., 2s.; 2 13 0

UNCLE TOM.

Children's Scripture Union—Portions for week ending August 19.

Sun., August	13	*Mark*	v. 35-48	Thurs., Aug.	17	*Mark*	vi. 45-56
Mon., "	14	"	vi. 1-13	Fri., "	18	"	vii. 1-13
Tues., "	15	"	vi. 14-29	Sat., "	19	"	vii. 14-23
Wed., "	16	"	vi. 30-44				

Children's Special Service Mission.

Mr. F. A. Glover, with caravan, *Westleigh*, near *Wellington, Som.*; Mr. Chas. Harrison, with caravan, *Patridge Green, West Grinstead*, to Aug. 25; Mr. F. P. Rowe, with caravan, *Stisted, near Braintree, Essex*; Mr. H. Lewis Ingram, with tent, *Woburn, Bedfordshire*; Messrs. Drake and Charante, with caravan, *Cowden, Kent.*

SEASIDE SERVICES.

Rev. A. E. Mansell, *Boscombe.* Mr. Edwin Arrowsmith, *Bournemouth.* Mr. H. Hutchinson, *Bridlington*, to Aug. 31, Mr. H. B. C. English, *Broadstairs.* Lt.-Col. Dru Drury, *Bude, N. Cornwall.* Rev. W. H. Brealey, *Clevedon.* Mr. J. R. Naylor, *Colwyn Bay.* Rev. J. F. Sheldon, M.A., and Mr. A. C. Furse, *Cromer.* Mr. S. J. Hewlett and Mr. W. Stunt, *Deal*, to Aug. 31. Rev. A. G. Dodderidge, B.A., *Eastbourne.* Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Felixstowe.* Mr. H. Hankinson, *Filey.* Mr. Phillips Welch, *Folkestone*, to Aug. 21. Mr. G. O. Taylor, *Gorleston.* Mr. H. W. Figgis, *Howth, Ireland.* Mr. W. R. Moore, B.A., *Ilfracombe.* Mr. J. S. Tyler, *Littlehampton*, to Sept. 1. Mr. P. R. Hurditch, *Llandudno.* Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 20. Rev. E. E. Nickisson, *Margate.* Mr. Wm. Sloss, *Nairn*, to Aug. 25. Rev. L. C. Carr, *Overstrand*, to Sept. 1. Mr. V. C. Brown, *Paignton.* Mr. A. C. Jewell, *Penmaenmawr.* Mr. H. Steward and Rev. J. R. Pawley-Smith, *Port Erin, Isle of Man.* Mr. Wigram, *Portrush, Ireland.* Mr. C. H. Collier, *Ramsey, Isle of Man*, to Aug. 13. Mr. W. B. Wakefield, Mr. E. J. Spafford, J.P., and Mr. W. H. Jope, *Rhyl.* Mr. H. T. Hodgkin, B.A., *St. Leonards*, to Sept. 6. Rev. T. S. Stoney, B.A., Mr. G. Foster-Carter and Mr. P. J. Fear, *Sandown.* Mr. J. M. Wigner, *Seaford.* Mr. J. Waters Coldicott, *Southend.* Rev. S. Mortimer Warner, *Southsea.* Mr. C. J. Small, *Sutton-on-Sea.* Dr. McAfee and Edinburgh Medical Students, *West Kirby* and *Hoylake.* Rev. Jno. Mitchell, *Weston-super-Mare.* Rev. G. C. Williamson, *Westward Ho*, to Aug. 28. Mr. Ernest Thompson, *Weymouth.* Mr. E. T. M. Dennes. *Whitby.* Mr. E. Collier, *Whitley.* Mr. G. Watson, *Withernsea, Yorks.* Rev. C. E. Haynes, M.A., *Worthing.*

Other Lands.

India's Aborigines.

IN the past I have tried to find the English friends who are interested in the well-being of the Aborigines of this empire. I have repeatedly heard there is a society that interests itself in these disappearing peoples, but I have failed in every attempt to find such friends.

In asking the editor of THE CHRISTIAN to publish this letter, I hope that some one will see it who will put me in communication with any friends or society whose hearts go out toward the neglected people in question.

Most interesting, accessible, and yet sadly neglected by the Christian agencies of the church of Christ, they afford unusual encouragement to missionary faith. Without priests, temples, or idols, as a rule they are hidden away in the hill recesses of India, deeply bound in the fetters of demonolatry. Undivided by caste, practically free from polygamy, allowing their women a much better social position than their Hindu neighbours, they are children of the forest. They possess languages of their own, which, however, are unwritten, and no doubt many of them will disappear.

We are trying to do something for the Kois of the Nizam's dominions and Bastar State. But we are more and more convinced that work among the Aborigines will not mix with work among other classes. At Yellandu we have baptized over fifty of them, but have utterly failed in one year to persuade any of them to meet with the converted Hindus in worship. We regret it, but this is the fact. It leads us to conclude that work among Aborigines must be carried on by itself, and thus a special agency and friends for it are needed.

I would ask prayer for these people, and sympathy and help on their behalf.

C. B. WARD.

Yellandu, Nizam's Dominions, India.

Finland's Troubles.

I HAVE long known something of the sadness and sorrow which have entered thousands and tens of thousands of Finnish homes through the threatened changes in the Finnish Constitution. Never, however, did I realize this so much as of late.

The Finnish people love their country, stony and sterile though it be, with a love so true and deep that hardly anything except dire necessity will induce them to leave it. To leave it without hope of return is almost worse than death. Yet 500 are thus leaving it every week from Hangö alone. Many of these have had to sell their all to raise the money needed to place them, homeless and penniless, on Canadian soil. It is on behalf of these poor and almost heart-broken emigrants that I now write.

A Christian lady has lately been induced to try and give each one, as they leave the country, a copy of the New Testament, with something like the following written in each copy—"A parting gift from the Fatherland (date); read John xiv. and Psalm xxiii." Other ladies have joined her in the work, but the cost is necessarily heavy. I feel sure that the committee of the British and Foreign Bible Society would be ready to help in this work; but they have so generously granted large supplies for gratuitous distribution among the Russian peasants in the famine-stricken districts, that we do not feel we can apply to them again. Will some of your readers help?

I would prefer if any wishing to help would kindly send their gifts to you, or to Mr. Mandelöff, Ekenäs, rather than to myself. Should more money come in than is required, it will be used for tract work in the poorer and more needy parts of Finland.

Let all friends, whether they can give or not, pray that God will overrule the terrible and unexpected troubles which have come upon Finland to the spiritual and eternal good of its people.

J. D. KILBURN.

Torneo.

Swedish Missionary Work.

THE Swedish Missionary Association is a union of the free churches in Sweden, largely resembling in church government the Congregational churches in England. It was formed for carrying on home and foreign missions, and has made remarkable progress. At the twentieth annual meeting, held recently at Stockholm, it was reported that there are about a thousand churches, with a membership of at least 90,000. At this year's convention thirty-seven churches were received into the union.

The income for 1898 was £13,540, and the expenditure £12,100. Of this sum £9,000 was spent on foreign missions. The Society's most important field is on the Congo. This mission was commenced in 1881 in connection with the old Livingstone Inland Mission, and has been prosperous, in spite of all difficulties. The first missionary, the writer of these lines, had to return home on account of the climate, after only a short stay, and this year has been a specially trying one to the health of the workers. In less than six months

SEVEN MISSIONARIES HAVE DIED.

Reinforcements are, however, to be sent out immediately.

The mission on the Congo has five stations, and there are forty-two out-stations, where regular mission work and schools are carried on. There are twenty-four European workers, and fifty-six native evangelists; 270 have been baptized during the year, and the Church members numbered 908. Extensive educational work is carried on; there are now fifty-one schools, with 1,579 scholars. Medical missionary work is also done. At Diadio 4,500 patients were treated. To the mission work the native Christians have given in collections £25. Besides the direct mission work, a great deal of manual labour is done, such as building, agriculture, and household work.

In the mission printing house at Londe there is great activity. Last year an arithmetic was published, a new edition of 6,000 copies of a Bible study, and 4,000 copies of the Epistle to the Romans. Of the monthly paper, *Minsamu Miayenge*, which is very popular amongst the natives, 650 copies have been printed, also a Kifioti almanack, besides many smaller publications.

NATIVE EVANGELISTS

are trained. The last course of study at Mukimbungu was attended by seventeen natives.

In the east of China the Society has three stations—Wuchang, Ichang, and Shasi, with ten missionaries and some native helpers. One of the missionaries writes:—"This year has been one of the best. All societies can rejoice over great blessing attending their work." The work includes schools, distribution of books, evangelistic and medical work. The schools have been well attended, more children having applied for admission than the missionaries have been able to receive. About 16,000 copies of books, larger and smaller, have been circulated amongst the people. The church members at the three stations are eighty-three. Sungpu, where a few years ago two Swedish missionaries were killed, have been visited by the missionaries, and a native worker stationed. The missionaries themselves hope before very long to be able to settle down there. In the West of China (at Kashgar and Yarkand) there are two stations with seven labourers. The work here was commenced only a few years ago.

Besides the work in Congo and China, the Swedish Missionary Association carries on missions in Russia, in Algiers (among the Jews by Dr. J. E. Nyström), in London (among sailors), and in the North of Sweden amongst the Lapps. The Home Mission has also been richly blest by the Lord, and there have been revivals in many places.

17, Percy Street, W. E. J. ENGVALL.

American Notes.

By Rev. George C. NEEDHAM.

WE are in the midst of quite a revival of tent evangelism this summer. In several cities simultaneously the tent has been brought into requisition for reaching the non-church-going population. A few evangelists, notably Rev. Thomas Needham, have utilized this form of temporary tabernacle in itinerancy for many years. Quite recently I joined him for a week in the mountains of Virginia. There was no difficulty in filling the tent with eager listeners in that remote place, where a Bible Conference had not been previously held. Its success this year will probably establish it as another annual gathering for the poorer disciples who cannot travel to larger conferences. In addition to the great New York tent, under the management of Evangelist Pratt, Philadelphia has already erected five, and others will soon dot the city. Already there is proof that we are in the beginning of a gracious revival.

As by common impulse, several pastors, with their elders, deeply feeling the enervated and enfeebled spiritual life of the churches, consulted together over ways and means for giving the life-giving Gospel to the people. Tent preaching was considered the most practical. Immediately meetings were called for prayer. I am now a veteran in Philadelphia evangelism, having, with my brothers, used tents in the city and neighbourhood during the past quarter of a century; but I have not seen heretofore anything comparable to the sweet and serious spirit of the present movement. Both pastors and business men are heartily enlisted, and some of them have abridged their vacations in order to further the effort during the summer in

THIS DISTRESSINGLY HOT CITY.

The character of our Weekly Noon Prayer meeting indicates the spirit of the campaign. Our city has had spasmodic revivals where the human element predominated. Men and machinery interfered with God's Holy Spirit. This fatal mistake is fully recognised, and now the earnest supplications are toward the exaltation of God's Son, and the hiding of God's servants. The newspapers are publishing reports of the work, and other cities are considering what to do.

The striking feature of the Philadelphia movement is, that it did not originate with any of the numerous societies, but with the Church through her officers. The Spirit has chosen the old historic Presbyterian body of believers to inaugurate it; but we hope soon to see other churches merged into a united and aggressive campaign.

NOR IS IT A SECTARIAN MOVEMENT.

The evangelists at present who preach in the tents are Dr. L. W. Munhall, Rev. Thomas Needham, and the writer. Dr. Wharton will soon join us. Several pastors from other cities are participating. Local ministers, business men, and members of the young people's societies, are co-operating. A perfectly competent local organization has charge of details in each district. Dr. John MacIntosh, who had experience in the great Irish Revival of 1859-1863, with Mr. Ely, a young missionary from India, have assumed the burden of secretaryship. Mr. Converse, manager of the Great Baldwin Locomotive Works, is president. Such men of note and consecration give a decided character to the work.

Our Niagara Conference for Bible Study, the oldest of its kind in these United States, has just closed its sessions. It certainly was a period of refreshing. The teaching was strongly orthodox, the old lines of evangelicalism being rigidly pursued. Many modern fallacies and delusions were Scripturally exposed, and "the blessed hope" made prominent. The place of appointment was at Point Chataqua (not the place of the Literary Assembly), which may hereafter become the permanent location of this great school of Bible Students. Dr. W. J. Erdman, the honoured secretary for many years, has impressed his characteristics of modesty, spirituality, and accurate Bible scholarship, upon the Niagara Conference. As the years go by, we more than ever miss our Great-heart, the valiant soldier with his trusty blade, Dr. James H. Brookes.

Germantown, Philadelphia.

Special Needs of China.

I AM exceedingly thankful that my previous list of suggestions have proved helpful. May I therefore plead for more earnest prayer for the following needs of this dark land?

I. That God would graciously raise up a large band of truly consecrated native witnesses to go forth and spread his message of salvation. I think the time has come for us to be in dead earnest about this question. At the present rate of sending out workers, it is practically hopeless to imagine that China is ever to be evangelized. As you look over the immense field, and remember the comparative few who are out here, and then make the necessary deductions for those on the sick list, the many "at home" on furlough, and the number required to "abide by the stuff" for business and other departments, it seems nothing short of "playing at missions" for the Church at home to do as they are doing. Therefore, it is imperative that we cry to God, and ask unitedly for a band of godly natives to be raised up and sent forth.

II. That special blessing may rest upon those who are instructing and otherwise preparing native Christians for so great a work. It is of vast importance that such men and women be taught of God; mere learning will not avail. It is possible to have a most cultured native preacher without any spiritual power. Therefore, let it be united pleading, for men and women of simple faith, great love, and

WELL-TAUGHT IN THE LIVING WORD.

III. That the missionaries themselves lose not their first love for these perishing millions. Those who think it an "easy thing" to be superior to such heathen surroundings, had better come out and learn for themselves. Praise God, we have our rich compensations, and *He* faileth never. Yes, we are not without compensations, for God is ever teaching us to profit (Isa. xlviii. 17). The inner side of every cloud is bright and shining lining.

IV. Pray that many of the Lord's messengers may come from the home lands, and visit needy China. I was reading that old story of the lepers the other day, in 2 Kings vii., and as I read I began to wonder how far we might read into it a message to privileged Christians at home. My eyes lighted on verse 9, and these were the words, "*We do not well.*" And then I turned to those earnest words in Neh. viii. 10, and I read, "*Go, eat, drink, and send,*" and I began to wonder how it was that no men and women of means came out to teach and cheer the lonely and needy ones—such as could give themselves for two or three years to this sort of deputation work—of course only those of ripe Christian experience, apt to teach, and able to cheer, &c. Then I thought of the recent visit of Mr. Charles Inwood. What a help it had been, and how sorry many were that he could not carry out his desire to visit far-off inland workers, &c. And so the most needy places are still left.

But then I called to mind the secret of all the difficulties—how that Christians at home prefer the "easy life." Yet I thought there must be *some* who love their Lord, and who think it a joy to serve Him only and wholly. To such, then, the words, "*We do not well,*" may be a silent preacher; hence I pass them on. No time like the present. The days are evidently darkening. Let there be much waiting on God, and if the call does come, let there be no compromise, but a ready, hearty answer, "Here am I, send me."

I shall be glad to hear from any who find these suggestions helpful.

John A. Stooke.

C.I.M., Chefoo, N. China.

International S.S. Lessons.

August 20, 1899.

The River of Salvation.

Ezekiel xlvii. 1-12.

Golden Text—Rev. xxii. 17.

Introductory.

YOU will remember that the Jews were in captivity in Babylon, and that the prophet Ezekiel was also an exile, and lived on the banks of the river Chebar; and there God gave him some wonderful visions (*recall last week's lesson*). To-day we are going to read of another vision which God gave to Ezekiel when he had been about twenty-five years in Babylon. It was a very long vision, beginning at chap. xl. The prophet thought he was back again at Jerusalem, which had been destroyed fourteen years before, and saw the New Temple which should be built when the Jews returned thither, and every part of this Temple building was measured. There was deep meaning in all that was done. Then "the glory of the Lord filled the house" (chap. xliii. 5-7). The Temple was the place where God's presence was manifested. *Where is God's temple now?* (1 Cor. iii. 16; vi. 19). Now follows our present lesson.

Geographical.

Point out Jerusalem on the map, also the plain leading to the *Dead Sea* and beyond it. This sea covers the site of Sodom and Gomorrah, and in its bituminous waters no vegetable or animal life can exist; hence a picture of the deadness of the soul without Christ, the Living Water. *Engedi* means "the fountain of the kid," and is situated about the middle of the west shore of the Dead Sea. *En-eglaim*, "the fountain of the two calves," is supposed to have been near the mouth of the Jordan. "*The Great Sea*" was the Mediterranean. It is a natural fact that a *little* stream issued from the Temple hill; it was the only spring of water in Jerusalem, and flowed gently eastward (Isa. viii. 6). On this the vision may have been founded.

Explanatory.

Verses 1, 2. Joel iii. 18; Zech. xiii. 1, xiv. 8, 9; Isa. xxxv. 1; John iv. 10-14, vii. 37, 39; Rev. xxii. 1, 2. These texts give us the meaning of the "waters." Jehovah is the source of all life; from Him flows every blessing. Through Jesus Christ his Son the "water of life" reaches our dead and desert souls, and through the children of God all nations on the earth are to receive the blessings of the Gospel

Verses 3-5. The stream gradually broadened as it flowed on. This reminds us of "the stone" in Nebuchadnezzar's dream, and of some of our Lord's parables (Matt. xiii.). The Kingdom of Christ slowly, but surely, increases. At the end of the first thousand years there were fifty millions of Christians, 500 years after there were 100 millions, and so on the Church has increased more and more.

Verse 6. Ask the same question of the scholars. *Do you understand as far as this?* Then we will go on.

Verses 7 and 12. The results of the living waters. Trees bearing fruit for the healing and feeding of the nations. (Ps. i. 3; Rev. xxii. 2.) Speak of the fruit of the Spirit in a child's life.

Verses 8-10. The River of Salvation brings life wherever it flows. *Illustrate* by the value of the large rivers in hot countries where they only have rain once a year. Dr. Livingstone discovered in Central Africa, in the broad upland, the sources of the great rivers, innumerable gushing streams, the life-giving power of that hot country. Wherever the Gospel is taught, God's Holy Spirit works the mighty change. (This can be illustrated *ad libitum* from the history of foreign missions, or work in the slums, or change in the life of individuals and children.)

Verse 11. It was only where the river flowed that the life came. There are still miry places full of sin in the world, where the life-giving Gospel has not come.

Personal Questions.

The river of the water of life is flowing past *me*. Am *I* any better for it? Does it flow through *me* to others? Am *I* bearing the fruit of the Spirit? Read it in Gal. v. 22. Am I getting broader and better by God's grace day by day, and taking heed that the waters from which I drink issue out of the fountain which "proceeds from the throne of God and of the Lamb"?

White Cross League.

SOME time ago we printed an appeal for funds to extend this work in the army. The Secretary writes as follows of the work of the League:—

"The results have, I am glad to say, been most encouraging. We have been invariably well received in garrison towns, and have been afforded opportunities of addressing large numbers of men who have listened attentively to the speakers and appeared grateful for the advice given them, and frequently anxious to assist us in the promotion of our objects. In several instances the officers in command of the districts or regiments have been present at the lectures, and given us their personal support.

"Correspondence with non-commissioned officers and men has been constant and regular. We have now men in the ranks actively engaged in advocating our objects and distributing our literature amongst their comrades, whenever they think it likely to do good, in upwards of seventy garrisons in India and the United Kingdom. Last year the camp on Bulford Down was visited by Col. H. Everitt, and several meetings addressed; and this year, during the July autumn manœuvres, the secretary visited Salisbury Plain at the invitation of the chaplains, and addressed large gatherings of men in each of the three camps. At the conclusion of each meeting he personally distributed large numbers of our papers, which were eagerly received. Of course, each of these papers would be read, not only by the man who received it, but, in all probability, by his comrades in the same tent. It is proposed to visit each of the camps again this month when fresh bodies of troops are in them.

"Our little volume of pamphlets, bound together for the use of sailors and soldiers, has been accepted by the Admiralty, and a copy placed in the seaman's library of each ship in commission, and each hospital and gaol. A supply asked for by the secretary of the Army Temperance Association in India, to be placed in the reading-room in every garrison, was despatched last month, amounting to nearly 200 copies."

The headquarters are at Dean's Yard, Westminster Abbey, S.W.

Working Lads' Institute, Whitechapel.

THIS useful institution continues to exercise beneficent influences, social and moral, on the youths of the East End of London. One orphan lad, whose only home was the streets, was taken in the Institute Home; a change of clothing was provided, and his needs attended to. Soon after his admission he decided for Christ, and is now a bright and happy youth, satisfactorily occupying a respectable situation in the City. Another youth who had been dishonest, and who, coming to London from his home in the country, fell amongst thieves, was admitted. He subsequently attended a meeting for Bible reading and prayer, and was led to Christ. He is now creditably filling a position in a railway office. The prodigal son of a Christian minister has also been rescued. He became transformed, both temporally and spiritually. The method of Rev. Thos. Jackson, the hon. superintendent, in discriminately selecting lads from the common lodging-houses, and from among the outcasts of Whitechapel, admitting such to the Home and bringing them under sympathetic but definite Christian supervision, has resulted in much blessing.

Meetings for Christian Workers. — The Committee of the Central Y.M.C.A. feel that many Christian workers would welcome an opportunity for fellowship and communion at the beginning of next winter's work, and that the interdenominational platform of the Association might well be used as the medium for bringing Christians together for this purpose. It has therefore been arranged for meetings to be held from Tuesday, October 3, to Friday, October 6, inclusive. The subjects chosen are as follow:—"The Christian's Life," "The Christian's Calling," and "The Christian's Hope."

(1023)

Oxford Letter.

OXFORD, with all its "light and leading," lags behind in some most important matters. The question of the housing of the working classes is one that needs serious consideration just now. It is undoubtedly true that there are unhealthy areas among us which cry loudly for demolition, and that there is an increasing demand for the erection of workmen's dwellings at a rental, say, of 5s. per week. Under the Housing of the Working Classes Act, if an area is proved to be unhealthy, the local authority may acquire the land; and we are glad to observe that at the present time this subject is being carefully investigated by the Oxford Branch of the Christian Social Union, with a view to making proposals to the City Council. May the City Council soon see its way to use the powers at its command, and may the Christian Social Union have the support of the churches in its effort to bring the subject before the Corporation.

We are glad to find that among the arrangements made for the University Extension Students, who meet this week, the spiritual needs have not been forgotten. Besides the course of lectures, a debate at the Union, a visit to Blenheim, and other plans for recreative enjoyment, special sermons are to be preached, and we hope that, under God, they will give to the gathering a distinctive note which will linger in the memory and stamp an impression which will not easily fade away.

The New Road Baptist Church is fortunate in having as its pastor the Rev. James Dann. Some interesting facts about his life are published in the current number of *The Baptist Magazine*, and they present a profitable study to those who love to trace the hand of God in leading men into his vineyard. Mr. Dann's ministry in Oxford has been strikingly successful. His strong powers of organization have made his church a centre of life to the villages around, operations in a large number of stations being conducted by zealous voluntary helpers.

Missions to Hoppers and Pea Pickers.

A NUMBER of missions are being arranged just now for the benefit of people working in the hop yards. Mr. William Luff, with Mr. Jones, of Shepherd's Bush, is proposing to visit, for the seventeenth time, the hoppers of Worcester and Hereford. The missioners look to Christian friends for financial aid. Supplies of tracts should be addressed care of Mr. P. Clissett, Stanley Hill, Ledbury.

Larger numbers of hoppers than usual are expected in the Hampshire district. One missionary writes respecting last year's work: "I have come across at least ten cases in which blessing was received. One man said: 'I have never forgotten the hymns and the words spoken.' To-day he is a Christian man." Address, for tracts, &c., Miss Chinn, Lenten House, Alton, Hants.

Mr. John Burnham writes of good work among the pea pickers. The camps were visited with a portable organ, hymn sheets and tracts, as well as booklets for the bairns. A number of very degraded characters were reached. Many signed the temperance pledge. Some yielded to Christ. Mr. Burnham is proposing to visit the hop yards also. Address, Fern Bank, Brentford.

In Mr. J. W. C. Fegan's letter of last week, the writer did not intend his appeal to be read to the prejudice of existing missions, among which, in addition to those noted above, are the Church Mission Society and the Christian Mission to Hop Pickers.

The British Chautauqua.—The first programme of the forthcoming meetings of the British Chautauqua at Saltburn is now before us. The president is Dr. Clifford, of Westbourne Park, who preaches the Chautauqua sermon. Dr. Monro Gibson, the retiring president, lectures on "Greek and Christian Thought on Religion." A lecture on "The Coming Century," will be delivered by the great American orator, Dr. Lorimer, of Boston. A class in New Testament Greek will be conducted by Professor T. Williams, B.A., of Aberystwyth, while lectures will also be delivered by Professor Vernon Bartlet, of Oxford, Rev. W. D. McLaren, of Putney, and Rev. Chas. Brown, of Hornsey. These, with conferences, model classes, coach drives, and other excursions, make up a most delightful programme. Further particulars may be had of the Secretary, Mr. L. W. Gibson, 111, Abbey Road, St. John's Wood.

Letters to the Editor.

The Transvaal Crisis.

SIR,—Mrs. Josephine Butler has the respect and admiration of all Christians, but I regret to notice that she bases her appeal for prayer to God to avert war on the assumption that the English are in the wrong. We should certainly pray that God would so overrule events, and so dispose the hearts of both people, that the peace may be preserved. Mrs. Butler, however, states with approval that the Dutch in Holland are appealing to the English people to use their influence against the threatened war. Why to the English? Why not rather to their kith and kin in the Transvaal, the Boers? Mrs. Butler seems to think the English want to oppress the Boers, and only as a sort of parenthesis does she admit that "the Outlanders have just cause of complaint and protest." If they have a just cause, why write as though they were in the wrong? Is not the underlying principle in the present crisis the old struggle for civil and religious liberty and freedom from bribery and corruption — a struggle which, in our past English history, especially under a Cromwell, has received the approval of Nonconformists? —Yours faithfully,

H. A. Henderson.

"The Words of the Pure."

DEAR SIR,—The few words you published recently from Rev. Silvester Horne's sermon are, indeed, timely words, and certainly "point to one of the most subtle and pervading evils with which Christian teachers have to deal." The Archbishop of Canterbury has said that the greatest sin of to-day is not intemperance, but impurity; and I, for one, believe him.

This temptation, to which Mr. Horne says "people lightly and readily expose themselves," is manifest on every hand. In fact, many a man is so *possessed* with the spirit of impurity that he allows everything to minister to evil imaginations, which is invariably made manifest in his conversation, "though he hide it under his tongue." Stir a pool with a *lily*—the very emblem of purity and sweetness—and mud will arise. So it is with the minds of some men. For let them but be stirred with the purest thought, and filth will arise. ("As a man thinketh in his heart, so is he.") Are these they in each of whom eight evil spirits dwell, and make the last state of such a one worse than the first?

We are told that education is "a drawing out." Then, if this be true, I maintain that evil is chiefly "a drawing out." For if the heart, which is "deceitful above all things, and desperately wicked," has not been changed by "the washing of regeneration," it is more easily educated in the ways of evil. I have strong reasons for speaking on this subject, because I have been a public servant for several years, and have had opportunities of studying the general tendencies of the people of all classes, and there is scarcely a day passes but what I find this spirit of impurity exhibited in someone's conversation, and very often in professedly good company. "Out of the abundance of the heart the mouth speaketh," said Christ. How many of the poor wretched women on our streets can trace their fall to *their toleration of ambiguous conversation!*

Many a man who, in the days of his youth, was guilty of "indiscretions," but is now, by God's help, leading a pure life, knows something of the struggle against the snarling hounds of memory, and, in God's strength, seeks to overcome them, trusting in his promise to restore unto him "the years that the locust hath eaten." And one of the means he employs is to enter the company of professing Christians; but, alas! he but too often finds that, as a result of these "Christians'" ambiguous conversation, the sleeping dogs of memory are aroused within him. And if he has not got a firm trust in God, he is in danger of turning back. Oh! "purify your hearts, ye double-minded!"—Yours faithfully,

Paul Grey.

Evangelistic.

THE Gordon Evangelistic Mission, in addition to having four tents at different points between Nairn and Brechin, has this summer erected a large tent for Gospel work in Aberdeen. During the month of July Mr. McFarlane has been the evangelist, and has addressed large gatherings.

The evangelist presented Christ in all his fulness and power to save, and the Lord set his seal to the word in bringing lost ones to Himself. A gratifying feature of the work was the hearty co-operation of Christians of all denominations. Mr. Arthur Klein is continuing the mission.

Mr. W. R. Lane sends some interesting particulars of the evangelistic meetings in Keswick Market Place:—"We have had a splendid time. The Word was evidently blessed to some. Each night we also had opportunities of personal talk with those who professed faith in the Lord Jesus. The closing Sunday was a grand day. Every street and alley was visited, and the Gospel preached and sung. A procession through the main streets made a deep impression. The tent was filled, and I had the privilege of preaching the Gospel. Many remained for personal dealing, and several seemed to accept Christ."

A three weeks' mission has been held at Stenhousemuir, N.B., in one of the Evangelization Society's tents, conducted by Mr. Robert McLean. From the beginning the people came in large numbers, and at the close of each meeting anxious souls were found seeking Christ. In some instances husbands and wives decided, while others yielded to Christ while the address was being delivered, and came back to tell us what God had done for them. God's own people have been helped and quickened. We trust that the mission will be the beginning of a mighty revival.

In one of the lowest parts of Sunderland a tent to hold about 1,000 persons has been erected, and for four weeks the Gospel has been faithfully preached to large and attentive audiences by Mr. Rowland Edwards, of the Evangelization Society. Many have been under deep conviction of sin, and some have turned to the Lord. The mission is the outcome of a monthly union meeting of four mission Churches, all in the same part of the town. Two portions of the tent were shut off and served usefully as inquiry rooms. The special afternoon services for women and for children proved very attractive. The gatherings were characterized by deep blessing.

Evangelists' Engagements.

Mr. W. D. Dunn.—During August, Great Assembly Hall, London.

Mr. Newton Jones.—During August, Margate Sands (Nayland Rock).

Mr. Leonard Weaver, Gospel Tent, Tooting (near the Tramway Terminus), until further notice.

Rev. Thos. Cook.—Aug. 13, Llandudno; 20, Colwyn Bay Sept. 3, Blackpool.

Mr. George Hunter.—Till Aug. 13, Uxbridge.

Mr. James Sprunt.—Kilburn Hall, N.W., every Sun. and Thurs. during August; Mayes Hall, Wood Green, N., each Wed.; Enfield, Sept.; Chester, Oct.

Rev. F. C. Spurr.—Sept. 1-8, Downton.

Mr. John Elliott.—Tent Meetings, East Finchley, until further notice.

Mr. Walter Notman (of the Edinburgh Castle), Aug. 20, Trinity Baptist Church, St. John Street, Edgware Road; Aug. 13, Salters' Hall, Baptist Church, Canonbury, N.; Aug. 27, Chatsworth Road Baptist Church, West Norwood (Rev. Archibald G. Brown's).

Messrs. Algernon and Claud Coffin.—Tent Mission at Havant, Hants, Aug. 13 to 20.

Mr. S. J. Alexander.—At Skegness, on the sands, through August.

Mr. J. J. Scroggie.—During Aug., the Tent, East Greenwich.

Requests for Prayer.

For blessing on a tent mission at College Park, Willesden, August 12 to 23, to be conducted by Mr. H. Collins.

For a blessing at a mission to be held at Downton, Wilts, by Rev. F. C. Spurr from September 1-8.

For one terribly under the power of intemperance, that God may convert him speedily and make him a "new creature in Christ Jesus."

On behalf of special services to be conducted on Sunday, August 13 at Duckpool Baptist Chapel, Maindee, Newport, Mon., by Mr. Opie Rodway. "Pray that many souls may be saved."

Notices.

Applications for Tracts.—Mr. Sidney T. Cooke, Schoolwood Cottage, Cowley, near Chesterfield; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; Mr. W. Bilton, Evangelist (for children), Cosgrove, near Stony Stratford.

Communications Received with Thanks.—N.K. G.S.E. H.A. J.S. I.M.M.Y. A.W. L.P.McL. W.A. W.K. H.L. F.S. F.W.B. L.P. B.F.B. W.R. A.B.P. F.W.E. S.F.C. W.L.M. C.R.H. H.B.W. G.H. E.O. C.W. W.O.

Y.M.C.A. Notes.

THE Oldham Association, which was formed in January last, has now 150 members. Suitable and central rooms have been acquired, which are lighted by electricity and nicely furnished.

The Y.M.C.A. camping season is now in full swing. The Blackburn camp at Keswick was a great success, and another large party is going into camp near Penrith, while the Devonshire camp of the Plymouth association has proved more popular than ever. The members of the Derby Y.M.C.A. are arranging one near Matlock; the Nottingham association has about fifty members in camp near Scarborough, and hundreds of Y.M.C.A. members have joined Mr. Cunningham's camp in the Isle of Man.

The committee of the North Liverpool Y.M.C.A. has decided to establish a junior section, and orders have been given for various structural alterations in the premises to be proceeded with, in order to provide reading, recreation, and cloak rooms for this new department, as well as a large parlour for meetings, &c. These rooms will meet the requirements of a membership of 250, and another room will be added to the section if money is forthcoming.

Naples Sailors' Rest.—Mr. Stephen Burrowes writes that the recent cruise of the mission steamer *St. Paul* has resulted in blessing at several ports. At a number of new centres colportage work has been initiated on behalf of British seamen, while the Gospel has also been preached to the Italians on shore. The staff has been reinforced by an additional missionary. Rests and homes on undenominational and temperance principles are maintained at Naples and Catania, and general mission work is carried on at these and other ports.—Address, 7 Vico 2, del Piliero, Naples.

The Dover Temperance Council has taken up the cause of Rev. H. E. Olivier, who some time ago wrote an article in which he charged the inmates of Morley Home, St. Margaret's, with being constant customers at the village public-house. Although he secured considerable evidence, which does not seem to have been disproved, he was mulcted in £100 damages, besides over £300 costs. Mr. Olivier acted in the interests of temperance, believing what he said, and the Council very properly propose to relieve him of the financial burden entailed. The treasurer is General A. H. Heath, 100, High Street, Dover.

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It ranks
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among Cocoas; it is **unequalled!**
Wholesome, Nourishing & Digestible.
GIVE IT A TRIAL!

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Sold in the following sizes:—
Croquettes ... 5½d. per Tin.
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Bars 1d. each.

Give it a Trial

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

	£	s.	d.
M.G.W., Tamworth—Please say whose Holiday Fund.			
Zenana Bible and Medical Mission—M.S., £5 5s.; In Memoriam, H.S.B., £1	6	5	0
China Inland Mission—In Memoriam, H.S.B., £1; X.Z., £1 5s.	2	5	0
Cantonment Rescue Work, India—E.J.G., Glasgow	0	2	6
Flower Girls' Mission (Blind and Cripple Children's Holiday)—A.J.R., £1; M.J.M., £1; G.J.F., 10s.; F.L., £1	3	10	0
Ragged School Union (Holiday Homes)—N.K., 2s. 6d.; Mrs. L.M.C., £1; *(Cripples)*—E.H., £1...	2	2	6
Day in Country Fund—N.K., 2s. 6d.; T.W.G., 2s. 6d.; Mr. and Mrs. W., £1; E.H.O., £1; H.E.T., £1; Langland Bay, 10s.; W.A., 5s.; C.K.A., 10s.; A.W.J., 10s.; W.H., £5; J.A.L., 2s.; G.H.R., £1 1s.; Cruachan, £1; G.W.N., 5s.; R., £2; W.W., 10s.; E.G., £1; Miss W., 10s.	16	8	0
Mr. Fegan's Homes—G.J.F., 10s.; R., £1; *(Camping Out)*—H.E.T., £1; M.J.M., £1; W.A., 5s.; E.F., 2s. 6d.; For Jesus' Sake, 4s.; W.G.O., 2s. 6d....	4	4	0
St. Giles Christian Mission (Sick and Poor)—D.T.H., 2s. 6d.; *(Children's Holiday Home)*—M.J.M., £1; F.R.B., 2s. 6d.; F.P.H., 2s.; *(Discharged Prisoners)*—Miss W., 10s.	1	17	0
Dr. Barnardo's Homes—Langland Bay, 10s.; S.A.P., £5; W.A., 5s.; T.M., £1; R., £1	7	15	0
Uncle Tom's Cot—See page 24, Young People's Page	2	13	0
Metropolitan Tabernacle Colportage Association—C.K.A.	1	0	0
London City Mission—C.K.A., 10s; *(Holiday Fund)*—Mrs. L.M.C., £2	2	10	0
Bristol Orphan Houses—T.M.	1	0	0
Open-Air Mission—E.F.	0	2	6
Mildmay Mission to Jews—Farthings...	0	2	1
Mr. J. Girling's Appreciation Fund—M.S.	2	0	0
Costers' Mission (Mr. Orsman)—R.	0	10	0
Scripture Readers' Society, Ireland—R.	0	10	0
Friendless and Fallen—R., 10s.; Miss W., 15s. ...	1	5	0
Miss Perram's Poor Fund—R.	0	10	0
Dr. Stephenson's Homes—R.	0	10	0
Mrs. Meredith's Mission (Prison)—R.	0	10	0
Friedenheim Home for Dying—J.H.H.	3	3	0
Church Association—T.O.	1	0	0
Homes Aged Blind, Crouch Hill—Miss W.	1	0	0
Destitute Children's Dinner Society—Miss W. ...	0	10	0
Poor Shirtmakers—Miss W.	0	5	0
Miss Macpherson's Little Match Box Makers—Miss W.	0	5	0
Soldiers' Homes (Portsmouth)—Miss W.	0	5	0
London Tent Campaign—M.S.	50	0	0
Mr. Charles Cook's Work—M., £10; M.S., £15 ...	25	0	0
Total	£138	19	7

(ADVERTISEMENTS.)

Dr. Barnardo's Homes—W.X.Y.Z., £5.

Ragged School Union (Holiday Homes)—M.D., 10s.

Bethnal Green Free Library, E.—Mrs. E., "In Memory of Willie," 5s.

Flower Girls' Mission (Blind and Crippled Children's Holiday Home)—M.D., 10s.

Temperance Notes.

AT Douglas a man was charged with illicit sale of drink at a boarding-house, and was fined £20. One hundred and twenty-one bottles of beer were found and seized. Two constables visited the house in plain clothes, and were supplied with the beer. Among other pleas the defendant said he had got the beer under doctor's orders for his wife.

. . . . .

Pleasant Row is the name given to a thoroughfare in Maidenhead, where a temperance meeting was recently held. We read that "there are less than a score of houses, but each of three breweries maintains a public-house in the row."

. . . . .

The Sunday Closing Association has issued a letter claiming that the Commission report settles for ever the controversy as to the success of Sunday closing in Wales; and the suggestion of its extension to Monmouthshire clearly proves that the people who live near and see its good results desire to share its benefits. A meeting has been held in Newport to promote this, and the Central Sunday Closing Association are taking steps to organize the county.

. . . . .

The new Association at Redhill has secured the upper part of premises known as Globe Buildings, at Linkfield corner, and is desirous of adapting the various rooms to the requirements of the work at a cost approximating £400. A new Association at Poole has secured the use of the White House upon favourable terms from Lord Wimborne.

The Y.M.C.A. and Missions.—At the inaugural meeting of the missionary union of the Sunderland Y.M.C.A., thirty-two members were enrolled, who promised to subscribe one penny per week to the foreign work of the National Council. An effort is being made to form a similar missionary department in every Association.

THE SICK POOR

Both ADULTS and CHILDREN are aided by the

ST. GILES' CHRISTIAN MISSION.

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HUNDREDS OF WEAKLY LITTLE CHILDREN

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FORTNIGHT'S STAY AT OUR CHILDREN'S HOLIDAY HOME,

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The Night Shelter.
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Eight Children's Cottage Homes.

All the Homes are full, but we are just now absolutely without Funds.

SPECIAL DONATIONS

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Mrs. Meredith's Prison Mission

Summer, and the consequent falling off in private subscriptions, compels us to again ask the kind help of the readers of THE CHRISTIAN to enable

CURRENT LIABILITIES,

which amount to about

£250,

to be met.

PLEASE HELP US

in this, our time of need.

Cheques and P.O.'s may be made payable to Mrs. Meredith and crossed "London and South-Western Bank," Stockwell Branch.

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"I WAS AN HUNGRED; NAKED; IN PRISON."

Eight Days' Missions conducted regularly in the Prisons of England and Wales by a special staff of Church Army Prison Missioners. Many stories can be told by these missioners of lives changed, and a new world opened out to prisoners and ex-prisoners. Men, women, and lads received direct from Prison into the Society's Homes. Special Homes for First Offenders. Help is given in cases of necessity to the families and dependents of those in prison. **72 HOMES, &c.**, in London and in the Provinces, from Newcastle to Plymouth, for helping those who have "fallen by the way" to help themselves, without distinction of creed.

Chaplain, Pentonville Prison, writes:—"Your labour homes are simply invaluable."

Chaplain, Durham Prison, writes:—"Your work is sound and invaluable."

Chaplain, Wormwood Scrubbs Prison, writes:—"I believe the Church Army to be doing an immense amount of good, and to be the right thing in the right place."

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No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

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A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

AT THE SMALL COST OF

TEN SHILLINGS ONLY

A Blind or Crippled Child

CAN BE SENT BY THE FLOWER GIRLS' MISSION TO THE

Pretty Holiday Home at Clacton-on-Sea for a Fortnight's Change

It is difficult to fully realise what a boon this Sea-side Holiday is to these poor neglected and suffering little ones.

Who will share in the privilege and joy of this effort for the Great Master?

Monetary help is urgently needed.

JOHN A. GROOM,
Secretary of the Watercress and Flower Girls' Christian Mission,
8, SEKFORDE STREET, CLERKENWELL, E.C.

Treasurer:
F. A. BEVAN, Esq., D.L., J.P.,
54, LOMBARD STREET.

Obituary.

BISHOP LLOYD.

THE late Bishop of Bangor, Dr. Daniel Lewis Lloyd, died on Friday last. Born in 1843, he was ordained in 1869, Dolgelly being his first curacy. He achieved distinction as an educationalist on his appointment to the headmastership of Dolgelly Grammar School, and was subsequently elected to the headmastership of Friar's School, Bangor, and Christ College, Brecon, respectively. He accepted the bishopric in 1890. It will be remembered that some time ago Dr. Lloyd was stricken down by an attack of paralysis, and, after resigning the bishopric, retired from Bangor to his native place.

REV. DR. BRUCE.

The death is announced of Rev. Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis in Free Church College, Glasgow. He died on Sunday last at the age of sixty-eight. He was one of the best known theological writers in Scotland, and was highly esteemed in the United States and on the continent of Europe. Dr. Bruce's expository power was acknowledged by all—even by those who objected to his method and challenged his point of view. His works were characterized by serious limitations, and these, with his distinctive views on controverted questions, stood in the way of his enjoying the confidence of Evangelical Christians.

MR. T. W. STIDOLPH.

The many Christian workers and friends who have, at various times, laboured in connection with the Heath Street Hall and "British Workman," Dartford, will receive with regret the news that the founder and supporter of that work has passed away. For more than twenty years this persevering servant of God toiled in aggressive Christian effort in the most needy part of the town. Having established a Working Man's Temperance Boarding House, with mission hall adjoining, he worked in the face of much discouragement, contending with many forms of evil, preaching the Gospel, and endeavouring by means of night schools and Bible classes to reach the people. After many months of suffering, borne with exemplary patience, he has gone, at the age of seventy-three, from labour to rest.

PROFESSOR DAVID JOHNSTON.

On Sunday last Dr. David Johnston, Professor of Biblical Criticism in the University of Aberdeen, died at his residence in Old Aberdeen, aged sixty-three. He had not been in robust health for some time, and was seized with paralysis two weeks ago. Dr. Johnston was a minister of the Church of Scotland, and laboured for many years in Orkney. In 1893 he was appointed Professor, in succession to the late Professor Milligan. As a Hebrew scholar he had high qualifications, but he discharged his professorial duties in a somewhat unconventional manner. At length the University Court called on him to retire, owing to his unmethodical treatment of his subject. The Privy Council ratified this decision, but would not allow the University authorities to pay his retiring allowance from the emoluments of the chair; and, as there was no other fund available, Dr. Johnston retained the office, though the work was done by Dr. Gloag.

CAPT. GEORGE KIRWAN.

A warm friend of Christian work in the Army has passed away in the person of Capt. George Kirwan, who recently died at his home at Bedford. For some years he has acted as deputation secretary of the Army Scripture Readers' Society, in which capacity his voice has often been heard throughout the land. He was an ardent advocate of total abstinence, and, in his lecturing, he delighted to set forth the Christian character as exemplified in the lives of such men as General Gordon. In latter years he had known much of sorrow and affliction, but through it all he rested himself in the precious promises so often proclaimed to others.

Captain Kirwan was the second son of the late Captain Richard Kirwan, of the 94th Regiment, by Ellen, daughter of Mr. George Bond, barrister-at-law. The Kirwans are descendants of an historic Irish family, who settled in Galway more than 400 years ago, in the year 1488, and they have always been noted for their noble aims, their undaunted courage, and their love of learning. The deceased entered the army in August, 1867, and became lieutenant in February, 1871; he entered in the 7th Royal Fusiliers, and later on changed into the King's Own Scottish Borderers; settled in Bedford in 1878, and there he resided until his death. Captain Kirwan married Miss Ellen Ewbank Chambers, daughter of Lieut.-Col. Chambers, and their family consisted of five sons and six daughters, of whom seven survive.

DR. WM. WRIGHT.

On Monday last week, Rev. William Wright, D.D., died after a few hours' illness at his residence in Norwood, aged sixty-two. He was known to many as the editorial or linguistic superintendent of the British and Foreign Bible Society. A native of the North of Ireland, he was educated in Belfast and Geneva, and spent his earlier years of active life as a Presbyterian missionary in Syria, developing considerable knowledge both of Arabic and of the local antiquities, especially in relation to the old-time empire of the Hittites. In 1876 the Committee of the Bible Society appointed him to the oversight of the translation department, in succession to Canon Girdlestone, and in that capacity Dr. Wright accomplished a great work. In the course of the past twenty years the circumstances of missionary activity have given the Society opportunities of adding to its translations of the Scriptures at the rate of about ten languages or dialects yearly; and all this, together with the revision of older versions, passed through Dr. Wright's hands. Since his appointment to this work he had seen 153 new versions of the Bible, in whole or part, added to the Society's list. Dr. Wright will also be remembered as the author, a few years since, of an attractive book on "The Brontës in Ireland," his other publications including "The Empire of the Hittites" and "Palmyra and Zenobia." He had been suffering for several years from a heart affection, but was in harness up to within the last few days of his life.

Personalia.

Rev. J. D. Kilburn, of St. Petersburg, has continued his journey to Kolari, which is about seventy miles beyond the Arctic Circle. He writes: "The poor people are everywhere open to spiritual truth. No one can know them without loving them. Their unexpected troubles have stunned them. All Christians ought to pray that these troubles may be sanctified spiritually, even though they lead, as they seem likely to do, to social and pecuniary ruin."

Rev. and Mrs. G. Campbell Morgan arrived at New York, per s.s. *Teutonic*, on Wednesday morning last, *en route* to Northfield, where he is expected to speak daily at the Bible Conference. From thence he goes to Wenonah, a conference on similar lines, but organized under the direction of Presbyterian ministers, led by Rev. J. Wilbur Chapman, of Philadelphia. Mr. Morgan's pulpit is being supplied, during August and the first two Sundays in September, by Rev. S. Parkes Cadman, D.D., Pastor of the Metropolitan Temple, New York; and during the balance of September and October by Dr. Scofield, Pastor of Mr. Moody's Church at Northfield.

The Dangers of Lead-working.—At length there is reason to hope that the time is not far distant when the use of lead, with its peculiar dangers to the worker, will be dispensed with in the pottery trade, Messrs. W. T. Copeland and Sons, Stoke-upon-Trent, have executed for the Duke and Duchess of Sutherland an extensive order, under conditions and with results which should have an important bearing on the question. The Duchess, in giving the order, stipulated that every piece of ware should be made with leadless glaze. The experiments for securing the condition that the glaze should be without lead have been on an extensive scale. There has been considerable trouble with respect to the waviness of the glaze, but by perseverance the difficulty has been quite overcome.

Church Notes.

The annual conference of the Bible Christian body has been held at Holsworthy, Devon. Rev. T. Braund was elected president.

Rev. W. J. Woods, who has been prostrated with an attack of diphtheria, is progressing towards recovery, and is practically out of danger.

The Bishop of Worcester has conferred the Hon. Canonry in Worcester Cathedral, held by the late Canon Wilkinson, upon Rev. A. J. Robinson, his successor as rector of Birmingham.

The new mission church of the Church of Scotland, at Cannick, Strathglass, has been opened by Dr. Norman McLeod of Inverness. Rev. Mr. Fraser announced that the building was about free from debt.

The Baptist Union of Great Britain will meet for its autumnal session this year at Leeds, under the presidency of Dr. Clifford. The union sermon will be preached by Dr. Parker.

Rev. Charles Pittman, late of South Africa, has accepted a call to Bognor, on the unanimous invitation of the Kent and Sussex Baptist Association together with that of the friends worshipping at the new cause in Bognor.

The Baptist church and congregation at North Bradley, Wilts, have presented the pastor, Rev. Cornelius Davis, with an address and token of their appreciation of his work, wishing him much happiness in his approaching marriage.

The Bishop of London has offered the Vicarage of Brompton, vacant by the transference of Prebendary Covington to St. Giles's to Rev. A. W. Gough, Vicar of St. John's, Highbury Vale. Mr. Gough has always been associated with the evangelical party.

In connection with the open-air mission carried on by St. Paul's (Baptist) Church, Skegness (Rev. G. Goodchild), large companies of listeners have gathered, and many friends have testified to blessing received. Mr. Alexander, of the Open-air Mission, is now occupied in the campaign.

Rev. S. Horton finds affairs in Edinburgh Primitive Methodist station in a very involved and difficult position. It seems likely that the present building must be abandoned and a more suitable one obtained. The Connexion will give Mr. Horton every support. It will pay off arrears and secure a sound financial basis.

Before starting for his holiday, Dr. Guinness Rogers intimated that he intends retiring from the pastorate of Grafton Square Congregational Church, Clapham, at the end of this year. He will then have been fifty-three years a Congregational minister, having entered the pastorate in 1846. He went to Clapham in 1865.

At the annual meeting of the Ladies' Mission to Hop-pickers in Kent, Canon Carter, of Wateringbury, who presided, said that the object was to provide lady missionaries, who worked among the poor of London in various parts of Kent during the season. Last year's work was made conspicuous by the fact that a well-known East End clergyman paid a visit to one of the busiest of the hop-picking districts, where he opened a dispensary, and actually nursed several of the hop-pickers' babies while they were at work.

The opening of the new building of the First Baptist Church at Columbus, Ohio, has attracted considerable attention because of the internal arrangements, the church being planned exactly like a theatre. There are private boxes with curtains, while the choir and instrumentalists, numbering forty, sit before the stage in the place usually occupied by the orchestra. The pulpit, or preacher's platform, is in the form of a stage.

The Congregational churches in London have received full particulars of the Twentieth Century Fund, and thirty-one have already begun collecting. Among these Lyndhurst Road (Dr. Horton) and Kensington (Rev. C. S. Horne) and Highbury Quadrant (Rev. W. J. Dawson) promise £5,000 each; Finsbury Park, £2,000; Leytonstone, £1,500; Tollington Park and Wandsworth, £1,000 each; Clapton Park, £750; Enfield and East Ham, £500 each, &c. In some instances the promises received already exceed the total fixed, and great enthusiasm prevails.

In connection with centenary services at the Baptist Church, Coleford, the building, having been thoroughly renovated, was reopened, sermons being preached by Rev. Henry Knee. Subsequently there was a public opening of the almshouses, which Mr. Isaiah Trotter, J.P., the oldest member of the Church, has handed over to the minister and deacons as trustees. Accommodation is provided for five men and five women, who will each receive an allowance of 7s. per week. Applicants are subject to no religious test; but, other things being equal, the preference is to be given to members of the Baptist Church. This gift has cost the donor about £10,000.

Fallen Asleep.

Rev. John Foulkes, Congregational minister, of Aberavon. He deservedly occupied a prominent position in his denomination. Last week he was one of the two leading preachers selected to deliver the official sermons in connection with the meetings of the Welsh Congregational Union at Llanelly, but was prevented from attending by the illness which resulted in his death.—Mr. William Houldsworth, a noted local preacher. He was in his ninety-fourth year, and had for nearly the whole of his life been associated with the Methodist New Connexion. When eighty years of age he took part in five services in one day, and walked a distance of fifteen miles.—Mr. Tom Williams, editor of *The West Briton* and a devoted supporter of the church at Truro.—Rev. W. B. Birtt, formerly pastor of Stourbridge Congregational Church.—Mr. Robert Bonner, a well-known and most active member of the Fifth Avenue Presbyterian Church, New York, has recently died at the age of seventy-five.—Rev. Thos. Ladds, vicar of Leighton, Bromswold. He was the oldest clergyman in Hunts, taking his degree in 1829, and being ordained three years later.—Rev. John Buckle, forty years vicar of Stretton Grandison-with-Ashperton, near Ledbury, at the age of eighty-six years.—Mrs. Vaughan, widow of the late Dean of Llandaff, who had been lying ill at Chertsey for some time, died on Wednesday morning. Mrs. Vaughan was the second daughter of Dr. Edward Stanley, Bishop of Norwich, and a sister, therefore, of Dean Stanley.

The Lord at the Loom and **For a Child's Sake.** (6d. nett. *Hastings: W. Slade.*) "M. R. L." the composer of "Listening Heavenward" and other recent pieces, has here set two of Dr. W. R. Nicoll's little poems selected from "Sunday Afternoon Verses." The pieces are likely to be of service to those whose mission is to comfort those who are cast down by reason of affliction or bereavement.

FORTHCOMING MEETINGS.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey Street, Strand, London, W.C.; or The Sec., Evangelisation Society, Scottish Branch, The Grove Street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 8, Grange Road, Bermondsey, S.E.

The Country Towns Mission, in co-operation with local friends, provides missionaries for temporary or permanent work in towns and villages. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge Street, E.C.

Conference Hall, Mildmay Park, London, N.—Sun., Aug. 13, 3.30 and 7, Mr. P. S. Badenoch.

Great Assembly Hall, Mile End Road, E.—Week nights at 8, Sun., Aug. 13, at 11 and 6.30, Mr. W. D. Dunn. Men's Own, 3 p.m. The Jubilee Singers will sing during Sunday evening.

Edinburgh Castle, Limehouse, E.—Sun., Aug. 13, 11 a.m. and 7 p.m., Rev. J. Q. A. Henry, D.D.; 3 p.m., P.S.A.

Polytechnic, 309, Regent Street.—Mr. Charles Ingliseach Sunday during August, at 3 and 7.

Mr. Henry Varley, Sun., Aug. 13, at 10.30 a.m. and 6.30 p.m., Christ Church, Upper Bar, Southampton. Sun., Aug. 20, at 10.30 a.m. and 6.30 p.m., Baptist Tabernacle, Worthing.

Talbot Tabernacle, Notting Hill, W.—Sun., Aug. 13, 11 a.m and 7 p.m., Mr. Wm. H. Gaussen, M.A.

Eastbourne House of Rest, 14, Burlington Place.—Daily Prayer Meeting at 12. Open to the public.

Tent Mission, Putney (in Wymond Street), conducted by Mr. and Mrs. R. P. Wood. Public meetings every evening at 8.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sundays at 7, Mr. James Sprunt; Malden Hall, Haverstock Hill, Sundays at 7, Thursdays at 8, Mr. George Andrews; Willesden Hall, Willesden Lane, Sundays at 11 and 7, Mr. Barnard-Smith (Aug. 13), Mr. E. Clarke (Aug. 20 and 27).

Special Religious Services in Theatres Halls, and Mission Rooms, for Aug. 13.—Myddleton Hall, Upper Street, Islington (in continuation of Agricultural Hall Services), at 3.30, Rev. G. L. Hurst; at 7, Mr. Haynes. Shaftesbury Hall, Ealing Broadway, at 7, Mr. Bailey. Old Gravel Pit Mission, Chatham Place, Hackney, at 3, Mr. W. H. P. Walker; at 7, Young Men's Meeting. Grand Hall of Varieties, Clapham Junction, at 3, Mr. Gann; at 7, Mr. Job Williams. Woodberry Town Hall, South Tottenham, at 7, Mr. Wm. Cottle.

Tent Bible Readings, for the deepening of spiritual life, at Villa Flora, Upperton Road, Eastbourne, every Friday at 3.30 p.m., during the months of August and September. The Speakers will include Revs. F. Paynter, J. B. Figgis, J. J. Luce, W. Houghton and C. G. Moore, Captain Baring and Captain Tottenham. All are cordially invited to attend.

Central Y.M.C.A. Autumn Convention, Exeter Hall, Strand, Oct. 3-6, 1899, at 3.30 and 7.30 p.m. Subjects—"The Christian's Life," "The Christian's Calling," "The Christian's Hope." Speakers—Revs. Archibald G. Brown, J. T. Butlin, W. Fuller Gooch, Dr. G. Hanson, H. J. R. Marston, F. B. Meyer, W. Darlow Sarjeant, E. A. Stuart, W. H. Griffith Thomas, E. N. Thwaites, F. S. Webster, Frank H. White, and Dinsdale T. Young. There will be an Opening Service for Prayer and Praise in Exeter Hall, Mon., Oct. 2, at 7.30 p.m.

Pakefield (near Lowestoft) Conference.—Aug. 15—17.

Evangelical Alliance Annual Conference at Clifton Bristol, October 31st, November 1st and 2nd.

Rothesay Convention.—September 20—25.

Salisbury Conference.—September 18—23.

Blackheath Convention.—October 10—13.

Perth Conference.—September 12—14. Subject, "Thy Kingdom Come." Rev. Dr. Bannerman, Hon. Sec., Free St. Leonard's, Perth, N.B.

Blankenburg Conference, Thuringia (Allianzhaus), Aug. 28—Sept. 1. Revs. F. B. Meyer and C. G. Moore will be amongst the speakers.

The First Bayswater (London) Convention for the Deepening of Spiritual Life; Paddington Baths Hall, Queen's Road, W., Oct. 30 to November 4, 1899, at 11 a.m., 3, 6, and 8 p.m. daily. Speakers: Revs. C. A. Fox, Dr. George Hanson, Evan H. Hopkins, F. B. Meyer, G. H. C. MacGregor, E. W. Moore, J. G. Pilkington, W. Darlow Sarjeant, E. A. Stuart, W. H. Griffith Thomas, F. S. Webster, Preb. H. W. Webb-Peploe, and Dinsdale T. Young. Captain Tottenham, Chairman. Convention Secretary, Mr. Walter Wild, 172, Queen's Road, Bayswater, W.

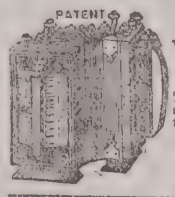
Conventions on the Spiritual Life.—Park Hall, Sept. 6—8; Kingstown (Co. Dublin), Sept. 11—16; Cork, Sept. 18—22; Aberdeen, Sept. 25—29; Wakefield, Oct. 2—5; Newton Abbot, Oct. 10—12; Ealing, Oct. 10—13; Newport, Oct. 23—26; Star Hall, Manchester, Oct. 10—15; Stamford, Oct. 16—20; Bayswater, London, Oct. 30—Nov. 4; Croydon, Nov. 13—17.

Portsmouth and Gosport Seamen's Mission.—Mrs. Henry Cook writes:—"During the past two months we have again been privileged to distribute bags of Testaments, books, and tracts among the yachtsmen visiting the neighbourhood, and should be grateful for gifts of booklets or Christian periodicals, as our supply is for the time exhausted. There are yet many weeks in which we may expect fresh yachts almost daily, and we desire to utilize as far as possible this opportunity to reach these men, who, in many cases, are utterly Godless, and have so little done for their spiritual welfare." Parcels may be addressed to Mrs. H. Cook, 47, Stoke Road, Gosport, Hants.

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RECENT INTERVIEW

(No. 204) by Mr. Congreve's commissioner with Mrs. S. Crawford, 61, Garland Street, Bury St. Edmunds, November, 1898.

Mrs. Crawford is enthusiastic about Mr. Congreve's treatment, and with good reason. Generally speaking, she has not had good health. Quite a number of years ago she slept in a damp bed—with the result that her health suffered severely. Over thirty years ago she was under treatment at an hospital for consumption, and for the time, got better. A fresh cold then caused a return of the symptoms, and, having seen Mr. Congreve's announcement in one of the weekly journals, she communicated with him at the beginning of 1897. I give the result in her own words.

"This cold brought all the old symptoms back again," Mrs. Crawford said. "I suffered with blood-spitting, a bad cough, and a choking sensation. I have been told that I have only one lung. I found a great deal of benefit from Mr. Congreve's medicine, and feel I cannot speak too highly of it. I have lent a number of the books on Consumption to people who have suffered in the same way, and have known cases where they have adopted the treatment with the best results."

In one of her letters Mrs. Crawford mentioned that her son had also taken the medicine, so I asked what the effect was in his case.

"My son had a severe cold," she replied; "but a course of the medicine quite cured him. I am never without a bottle of the Elixir in the house, and shall always recommend its use when I have the opportunity."

I duly received Mrs. Crawford's permission to make these facts public.

The practice of the late Mr. Congreve is still carried on at Coombe Lodge by Mr. J. ALEXANDER BROWN, who for many years was Mr. Congreve's qualified Medical Assistant and Manager. PERSONAL CONSULTATIONS on Tuesday, Thursday, and Saturday mornings from 10.30 to 12.45. No consultations will be given during the month of August and first week of September.

Letters should be addressed (as formerly) to G. T. Congreve, Coombe Lodge, Peckham, London, S.E.

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SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IN a letter introductory to the Report of the Triennial Reunion, held at Ridley Hall, Cambridge, the retiring principal, Professor Handley Moule, alludes in touching and graceful terms to the severance of the official bond which has connected him with the Hall during the past eighteen years. Dr. Moule has done exceptionally useful work for the Evangelical cause, and his powerful influence upon the spiritual life of students for home and foreign mission services will be greatly missed. He says:

Memories which warm the soul, but also deeply move it, rise all round me as I think. Let me only refer to them now to humble myself afresh with solemnity, for sins and failures, to renew my thanksgiving to my Heavenly Master for all his mercy. . . The new work to which our Lord, as I trust, has called me has this great solace along with its grave responsibilities, that it not only still attaches me closely to Cambridge, but does so in a way which will surely keep me in near and constant touch with Ridley and its workers.

There has been time for reflection in religious coteries upon the decision of the Archbishops on the ceremonial use of incense and lights. While one or two members of the E.C.U. have expressed their opinion, no official utterance has yet been made. So far as the law-breakers themselves are concerned, there seems, at least, no haste to yield to the Episcopal appeal, or to abandon the practices condemned. The Bishop of Chester has spoken on the judgment with most emphatic approval. It would be well if other bishops were as prompt to insist upon the enforcement of their lordships' decision amongst their recalcitrant clergy. All doubt as to the legality of the disputed practices has now been dispelled; those who have the interests of the Church of England at heart should bow to the authoritative opinion.

It has often been noticed that Roman Catholics make much effort to get hold of the children, knowing that, if they can instil their teaching into the youthful mind, there is promise of a fruitful harvest. In Ireland they have long made it a part of their policy to be in attendance at the police courts, with a view to having children, charged with minor offences, committed to Roman Catholic reformatories. So notorious has this become that the authorities have been compelled to take notice of it. The *Belfast Christian Advocate* says that:—

An order has been sent from Dublin Castle to the various magistrates throughout the country instructing them that in no case are they to hand over children for the purpose of having them educated in a Roman Catholic reformatory, unless it has been clearly proved that both their parents were Roman Catholics; and, of course, the same rule applies to children who are claimed as Protestants.

The same paper also gives the following illustrative incident:—

A case came before Mr. Justice Boyd in the Queen's Bench, Dublin, last week. A girl named Lizzie Walsh, who had been brought up as a Protestant by her mother's uncle, Thomas Daunt, was a few weeks ago, when leaving the National School at Minane Bridge, forcibly taken by Mary Mahony, her maternal grandmother, and driven on a car into Cork, and there placed in the Convent of St. Mary of the Isles. Her father and mother had both previously died in America; but before going to the United States her mother had expressed, in writing, the desire that her child should be brought up a Protestant, and this had been done. Without, however, deciding anything as to the religion of the child, Judge Boyd decided that there had been an illegal interference with her liberty, and accordingly he made an order that she should be handed over to Thomas Daunt. He also gave costs against the parties who were responsible for the kidnapping of the child, including Rev. Michael Cotter, C.C., of Carrigaline, County Cork.

It is refreshing to find the perpetrators of such outrage brought to justice. But we fear that they are too often successful in evading such publicity. Protestants need to watch the children, and above all to realize the immense importance of their early training in the principles of Bible truth.

In volume six of Harnack's "History of Dogma" the writer puts his finger on a characteristic of the Papacy, which tells heavily against the Papal assumption of infallibility in matters of doctrine. Theology never was a favourite theme with popes and cardinals, who have always been too much absorbed in temporalities:—

In Rome theology never flourished, either in antiquity or the Middle Ages. . . . For the Curia only the student of law was of any account. The great majority of the cardinals were well-equipped jurists, not theologians; and the great Popes of the Middle Ages—Alexander III., Innocents III. and IV., Boniface VIII., &c.—come to the Papal chair as highly-esteemed legal scholars.

A healthy theology can only spring from a vigorous religious life. Dr. Robertson's article on page 15 amplifies this contention.

A list of the admissions of sceptics would form a grand armoury of defence for faith. The difficulties of believing are nothing compared with the difficulties of not believing. An illustration of this fact is seen in the last words written by the late Colonel Ingersoll, who has been called by the *Spectator* the "Spurgeon of Negation."

They are these:—"Immortality, with its countless hopes and fears beating against the shores of time and faith, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow hope, shining on the tears of grief."

The ambiguity and the questionable elements in these words cannot cloud their strong testimony to the indestructible impulse of the human heart to believe in a hereafter. It is to this instinct for immortality that the Gospel speaks with such commanding and convincing power, turning a vague hope into an assured certainty.

Death must be a dark experience indeed to the atheist. To look back over a life, the sole business of which has been destructive, can surely give no sense of satisfaction, while the future admittedly has no gleam of hope. Death, at any rate, gives a standpoint from which life can be viewed in true perspective, and its value measured with reasonable accuracy. If this is so, surely Col. Ingersoll must have realized at the end the utter failure of his life. The *New York Mail and Express*, in a leading article, says:—

In the large sense of the word, Col. Ingersoll's life was a failure. He was a phrasemaker and magician, who fascinated his hearers, but never instructed them. He appealed to the imagination, but not to the soul. He painted beautiful pictures, but they faded like mists in the sunshine. His life was one long protest against truths which he was too small to grasp, and which, for that reason, he held to be non-existent. He was a destroyer as far as he could be, and had nothing to offer in place of that which he destroyed. He taught only the gospel of doubt and dark despair; his spiritual vocabulary contained no such word as faith, and in all the beautiful things he ever said he never brought cheer to an aching heart nor hope to a troubled soul. The ideals and aspirations which he decried still thrill the heart of humanity; the institutions at which he scoffed still shed their benign radiance upon the races of the earth, and he leaves the world without having added even a fragment to its knowledge or a single ray of light to its joys and hopes.

In an article in the *Fortnightly Review*, on "The Dying of Death," Mr. Joseph Jacobs contends that the most distinctive note of the modern spirit is the practical disappearance of the thought of death as an influence directly bearing upon life. There is something in the generalization; it is sadly true that men have allowed themselves to be lulled into a condition of indifference regarding the solemnities of "the latter end." It is not, however, in the power of "the modern spirit" to deliver from "the fear of death"; therefore it is not a good sign that men should talk of "the dying of death." Christ has indeed "abolished death" for his people; but, on the other hand, for those who have not made peace with Him there is "a certain fearful looking for of judgment and fiery indignation." (2 Tim. i. 10; Heb. ii. 14; ix. 27; x. 27.)

The writer of the article is responsible for the statement:

One of the most striking things about the Old Testament is the complete absence of death as a motive from its pages.

This is not according to our reading of the Old Testament. To confine attention to one book, Ecclesiastes, we have there a plain and complete answer to the criticism. "Man goeth to his long home;" "The dust returneth to the earth as it was;" "God shall bring every work into judgment." Again, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Moreover, the simple fact that the ancients prayed to "die the death of the righteous," and execrated "the death of the wicked," shows that death with its terrible issues was a real and potent motive with them (Num. xxiii. 10; Prov. xi. 7; xiv. 32; Ezek. iii. 19, 20, &c.).

As a fact, the motive from death has always had its limitations, and in the Old Testament we find the fear of God overshadowing and overwhelming every other fear, pious people not so much looking to the dark valley as to the prospect of being "bound in the bundle of life with Jehovah." The same is true to-day of the servant of Christ. Having "passed from death into life," his motive emanates from his Master, rather than "the last enemy," whose sting has been drawn and whose power has been destroyed. The reviewer asks whether there will be a revival of the fear of death. We believe there is a deeper fear than the essayist reckons on. We pray that there may be a revival of the fear of the God who delivers from death, and gives men to share Christ's victory over sin and the grave.

The scheme decided upon regarding out-relief of the poor by the Mile End Guardians is both daring and novel. It suggests a solution of the Old-Age Pension problem.

All the old people in the workhouse who have friends or relatives outside are at liberty to leave with a weekly grant of 10s. for married couples, and of 7s. for a single person. The guardians define "old people" as meaning all those inmates who are sixty years of age or more, and all those under sixty who are physically unfit to earn their own living.

Although this reform is bold and startling, it is to be commended. The proposal requires the approval of the Local Government Board.

No woman is more interested in the best welfare of her sex than Lady Aberdeen. Her latest effort is on behalf of working women. The scheme is that of Mr. Gilbert Parker, to "increase the accommodation for educated women in London." A home-like private hotel is at present under consideration. Since the Gospel of Christ has done so much in the elevation of womanhood, Christian philanthropy may well debate how best to provide comfortable and suitable homes for those compelled to compete with men in commercial and professional life.

In view of the bill for the promotion of seats for female shop-assistants, the recent demonstration of this class in Hyde Park brings to light many other grievances from which they suffer. Their poor pay, long hours, and frequently tyrannical treatment on the part of employers, make up a severe indictment. The chief grievance under which they suffer is the imposition of all sorts of irritating deductions from their scanty pay, for doctor, laundry, library, and arbitrary fines. These charges at the least require careful consideration. That the majority of employers are guilty of the above practices is, of course, not to be imagined, but the worst of it is that the few hard and unsympathetic masters make it very hard for the better-disposed to treat their employés generously. The above state of things is the fruit of the fierce competition that goes on in these forms of business. A general understanding among employers to work for the good of their employés as well as their customers will be the best remedy.

A suggestion made in the recent correspondence of a contemporary, by which the insufficient salaries of village pastors might be supplemented, and their work in no wise suffer, is worthy of attention. It is to emulate St. Paul's example of combining tent-making with evangelising; in other words, of combining some secular employment with that of preaching. Instances are given of several cases where this is being done in various parts of the country, and with marked success. A generation or so ago, Wales was almost entirely evangelised by men who combined farming and other employments with their ministry. What was so efficiently done once in the Principality might well be done again in many country districts, where there is no hope of stemming the ebb-tide of decreasing population. The difficulties of country pastorates are increasing steadily, and this is one way of meeting them.

The latest manifestation of social disorder in France is assassination. The civilized world was astonished on Monday last by the report that Maître Labori, the leading counsel of Captain Dreyfus at the trial at Rennes, had been shot by some miscreant who was still at large on Tuesday afternoon. There are reasons for fearing that this wicked act is the outcome of an organised attack upon the institutions of law and order.

(1044)

"These Forty Years."

A Commemoration

AT ALDERSGATE STREET Y.M.C.A.

(BY A SYMPATHISER.)

A DEEP sense of gratitude to God was the key-note of the special gathering at the noon prayer-meeting at Aldersgate Street on Monday last, in recognition of The Christian's fortieth birthday. Among the large audience were many well-known leaders of Christian work, and their reminiscences of revival times, and of the beneficent workings of Divine providence under varied circumstances, contributed to render the gathering one of interest and stimulus.

After the preliminary exercises, Mr. Henry Varley, who presided throughout with characteristic tact, referred in feeling terms to the interesting occasion which had brought so many friends together, and read a selection from the many cordial messages of regard which had been received.

From Sir George Williams (telegram from Braemar): "I join my thanksgivings with you all for the wisdom, love, zeal and courage given to the Editor and staff of The Christian during the forty years of its history."—Miss C. M. S. Lowe wrote:—"I have cause for more thanksgiving than I can express. Under the influence of Reginald Radcliffe, of ever blessed memory, my cousin, the Dowager Lady Rowley, and I first began work at the East End. She was shortly called to her heavenly rest, and, my own means being small, I could not possibly have continued the work had not the Editor opened the pages of *The Revival* to my appeals for means and workers. I join with countless others in thanksgiving for spiritual strengthening and refreshment received through The Christian."—Mr. T. H. Grubb (Tenby): "As one who helped to circulate *The Revival* from its birth I shall gratefully remember the meeting to-day."

Dr. Baedeker telegraphed:—"Praise God for the forty years. Ebenezer."—Pastor Frank White: "Grateful, affectionate greetings to Editor from his old, true, attached, over forty-years' friend. Psalm xlviii. 8, 9, 10, 14."—Mrs. Tufnell wrote: "Had Mr. T. R. Tufnell been here in the flesh, he would have joined in good wishes and thankfulness for The Christian. His widow does it for him, and testifies to its usefulness and faithfulness all the forty years."—Mr. Philip Hurditch: "Workers of Children's Special Services, Llandudno, heartily join you in praising God for forty years' blessing."—Mr. Barry Wake: "An increased circulation is to my mind most desirable, both in respect to the sound Gospel ring and of its value as an antidote to evil. Copies, after being read, should be passed on. Pray you may have a useful gathering."

Mr. Joseph Leng: "I find The Christian a store-house of blessed teaching that I look for with deep interest from week to week."—Mr. John Hawkins (Railway Mission): "It is with great joy that I should like to hear my humble testimony to the constant help and inspiration I have derived from The Christian these sixteen years. I was converted, through the mercy of God, when I was twelve and a half years of age; and when I was thirteen, as soon as I could secure a penny weekly to purchase it, I began to read The Christian, and it has ever since been a weekly counsellor and friend. I thank God for all the personal profit and blessing it has yielded."

Mr. Wm. Noble: "I rejoice in all the good work accomplished through the columns of The Christian, and the strong stand it has made upon the great moral questions, including that of Christian temperance. In the early days of the Blue Ribbon movement its influence was a great help. Many Christians were led into service on behalf of the sufferers through strong drink. From all parts of England and other lands we received proof of the far-reaching influence of your paper. I trust its circulation may be extended, and join with others in wishing the Editor every blessing."—Mr. G. B. Cairns (Philadelphia, Pa.): "Your noble stand for sound Biblical teaching has cheered us—many times when we have feared the enemies of Jesus would triumph. God grant your work may continue to receive our Father's blessing. I send greetings as one from far across the sea. Your paper has never been limited to a local sphere, but has gone to the ends of the earth as a witness."—Miss Child (Canning Town Welcome Home): "The Revival was most inspiring to me, and I cannot number the benefits I received from it. I am constantly receiving testimonies from sailors and others, all round the world, of the great good derived from reading The Christian. May God graciously continue and increase its usefulness."—From an Edinburgh Friend: "Please return thanks for profitable reading these forty years, also for sixty-three years unceasing mercies completed to-day."

The Chairman, after brief but telling references to his personal experiences in connection with Hon. and Rev. Baptist Noel's Church, and in early days of work in Notting Hill, recalled with warmth and satisfaction his associations of friendship and prayerful co-operation in aggressive work with Mr. R. Cope Morgan and the late Mr. Samuel Chase.

"Some," Mr. Varley went on to say, "will recall the wide waves of blessing which went forth in

THOSE GLORIOUS DAYS

of '59, especially in the north of Ireland. What numbers one subsequently met with who were brought to Christ on the crest of that marvellous awakening! Let it be our prayer to-day that a new revival may break forth. I should certainly say, if asked, that the chief feature of The Christian's testimony has been a marked and distinguishing faithfulness to the Word of God as a whole. Next to that I place its endurance amid a great deal of marked declension. I rejoice that the Editor has not found it necessary to recognize two Isaiahs, nor drift away with doubtful schools. Moreover, he has exercised forbearance amid great diversity of minds. The ministry of the paper has developed a spirit of ministry among the people of God, the value of which is not to be overestimated. 'All one in Christ Jesus' is written over the tent at Keswick, and I rejoice at the testimony of The Christian in respect of that truth. The Editor stands out in no mean sense, too, for his clear testimony against national sins. It has been delightful also to note the strong declarations (baptized with John iii. 16) of the love of God to guilty sinners. Last, but not least, this journal has exalted the name of the Lord Jesus Christ. With true catholicity it has developed world-wide interest in the spread of Christianity abroad, and has given due prominence to the humbler as well as the greater missions,

STEERING CLEAR OF PARTY STRIFE,

and declining to advocate any petty shibboleths. As a result of its consistent effort, it has been honoured with the confidence of Christians. What a valuable testimony to this effect is the sum contributed through The Christian donation list. People do not entrust their money with men in whom they have not confidence."

After pointing out that The Christian had never been made the vehicle of broad statements in which Evangelicals had no share, Mr. Varley concluded by commending the future of the journal to the Most High, and expressing, in the kindliest terms, "every good wish that our hearts can suggest."

After renewed prayer and praise, Rev. Joseph Harris moved a resolution, "That this meeting congratulates the Editor of The Christian on his having been spared to see the fortieth anniversary of his publication of *The Revival* and The Christian, and praises God on this behalf. It also prays that his life may be prolonged many years, so that he may continue to engage in the service of the Master with untiring zeal and godly sincerity."

Dr. Barnardo, who had been brought into the light as an outcome of the revival movement, said he thought few realised how much of the breadth and force of the revival was due to the spirited character of its printed record. As to the present day position of *The Revival's* successor, The Christian, it was the fact that if one went into circles where the journal was taken, one was sure to find strong, deep sympathy with Christian work. "May I add, that in my opinion, we have in this paper a valuable offering to the Christian Church. I was recently speaking to a Russian lady of rank and education who was visiting this country in connection with the Conference of Women. She visited our institutions, and in the course of conversation I was much struck by her spirituality and simple-hearted craving for all that had to do with the 'root of the matter.' It appeared that she was converted fifteen years since, her husband and older children subsequently coming to the Lord; and that the means of her conversion was the perusal of a copy of The Christian sent her for successive weeks by an unknown friend. Desiring to improve her English, she carefully studied the journal, with the result I have indicated. To-day she is the centre of a most useful sphere of service. I have purposely confined my remarks to the public side of this matter, saying nothing of a personal character; yet I may be permitted to add, in a word, that I have found the Editor a steady friend under all circumstances; in bad weather, amid dark clouds and wintry aspects, at such times as

TRUE FRIENDSHIP IS MOST NEEDED.

I *especially* love The Christian because of its unfailing readiness to voice the claims of the children. If all journals which profess to deal with the great social troubles and difficulties of our nation and generation were equally and emphatically devoted to the cause of the sorrowful and distressed, most of the problems which harass us and bar the way of true progress would long ago have been solved."

Dr. Barnardo concluded his telling remarks by turning to Mr. R. C. Morgan and cordially

wishing him, as a friend, the friend of them all, long and continued prosperity in conducting The Christian on its familiar lines according to the principles of Evangelical truth.

Mr. T. A. Denny said they were all delighted to take part in that pleasant and profitable gathering and to wish Godspeed to The Christian. He strongly sympathized with the Editor, who must surely be feeling exceedingly uncomfortable (here that gentleman gave, smilingly, an expressive shrug of acquiescence) at the many kind and true things that had been said, but they could trust him—he would not lose his balance. Mr. Denny added a thoughtful word of remembrance of Mr. Robert Scott (absent in America), whom he described as "the complement of his partner, Mr. Morgan," and trusted that The Christian would continue its career with increased vigour. The speaker concluded by

EXTENDING HIS RIGHT HAND

across the chairman's table, and, amid cordial signs of general approval, shaking hands with the Editor, on behalf of the assembly.

Singled out from the many veterans present, venerable Mr. George Holland next came forward. This whole-hearted worker, still toiling at an age when rest might be regarded as a well earned right, spoke with something less of strength, but with the old time gleam in his eye, as he recalled former days of blessed revival in the East End, and pictured the conversion of entire families in the degraded haunts of Whitechapel. He joined heartily in the expressions of thankfulness to God for help and counsel afforded in hours of need, and added, "as for me, give me The Christian, for one can depend upon it."

Ireland having spoken in the person of Dr. Barnardo, it seemed only right that the "land of brown heath and shaggy wood" should be heard, and Mr. Varley accordingly turned to Mr. W. D. Dunn, who said that he felt, personally, that God was filling that prayer meeting room with his presence, as He filled the Temple of old and the upper room at Pentecost. He was deeply grateful for the original issue of *The Revival* handed to him by his spiritual father, Robert Steel. The little paper continued to act, week by week, as the speaker's pastor, teacher, and evangelist. His soul longed for the sound instruction and news of the Lord's doings in many lands. As he read, the fire burned in his very bones, and he had found it a joy, when possessing a spare shilling, to spend it in purchasing copies of *The Revival*, to place in the hands of young converts. "In fact," continued Mr. Dunn, "it is to my soul *the* religious publication. In these evil days when there are so many departures from truth, I feel we could not do better than determine to diffuse The Christian in a way we have never done before. I congratulate the Editor, and wish him and his son and all the staff Godspeed."

Mr. W. R. Lane briefly related an instance of blessing far away in Central Africa, among the missionaries on "outpost duty," and then Mr. Broomhall sounded a note of thankfulness for the journal's stimulating effect upon sympathizers with foreign missions, and expressed his sense of gratitude more particularly for the

HELP WHICH HAD ACCRUED

to the China Inland Mission. He prized it, too, for its value as a means of distributing the truth as to the great verities of religious belief.

As a representative of the Y.M.C.A., the kind and transparent testimony of Mr. Hind Smith was both well-timed and forcible. Describing himself as "one of the venerables," Mr. Smith told of his experiences in Ulster at the time of the '59 revival, and his conversations with Mr. Chase upon the subject. As to The Christian, one of the outcomes of that revival, they all praised God for it, and wished a long career for its faithful testimony.

Next came Mr. C. Russell Hurditch, with reminiscences of prayer meetings with the conductors of the journal in its earliest days, with an interesting story of his first reading in its columns of the toils and labours of the lady who subsequently became Mrs. Hurditch, and with prayers for the future usefulness of Editor and journal. Then came a breezy word from the veteran evangelist, Ned Wright, who had found spiritual guidance, lessons of reliance upon God, in The Christian. He recalled the all-night prayer meetings of revival times, which had been characterized by such a deep sense of responsibility, and so much agonizing for souls. Mr. Alfred Holness, after thanking God for The Christian's fidelity to fundamental truths of the Word, said they had met to praise God for his goodness. It was essentially a Scriptural meeting, recalling the words, "Thou shalt remember all the way which the Lord thy God led thee 'these forty years.'" The speaker mentioned a curious instance of the out-of-the-way places to which literature penetrates. A missionary travelling in the land of the Eskimo, entered one of the beehive-like tents of the natives, and on his eyes becoming somewhat accustomed to the smoke and gloom, the first thing he discerned, on the ground, was—a copy of The Christian.

After Mr. J. F. Shorey had spoken of high esteem on the other side of the Atlantic, Mr. M. H. Hodder expressed his peculiar satisfaction in view of his long personal relationship with Mr. R. C. Morgan, and their many associations with Christian work in London. It was fitting that that gathering should be held in connection with

THE NOON PRAYER MEETING,

which was so bound up with revival thoughts and experiences. Many of the great Christian undertakings of the land had grown practically out of that meeting. Thirty years since he had, at the invitation of Mr. R. C. Morgan, taken his stand there. It seemed at first a difficult matter for a business man to devote the prime part of the day to a prayer meeting, but he left that with the Lord and stood by his friend, with whom he had been identified in many things, and with whom he was glad to rejoice on that happy occasion.

Mr. Charles Inglis spoke of his delight, in the days of youthful joy, in a new-found Christ, and of glowing desire to serve him—at obtaining *The Revival* on the day of its issue. It had a blessed part in shaping his Christian life and his service for the Master.

After so many and spontaneous words of regard and goodwill delivered with such obvious sincerity and depth of feeling, Mr. R. C. Morgan rose with a sense of combined humility and gratitude, not merely to express his personal thanks, but primarily to give God the glory of The Christian's life and record. He warmly thanked his friends for their kind words, but said it had been a somewhat painful ordeal. One knows more of one's own heart than anyone else, and their too kind expressions were discounted by his own consciousness of failure and short-coming. But, for all the grace of these forty years, His Name alone be glorified from whom it came.

Some present remembered the men of God who were prominent in the earlier days, and who have passed away. Among them were the Hon. and Rev. Baptist W. Noel, an unobtrusive but influential man of God, who made John Street Chapel sacred by his own ministry, and invited there the men whom God was thrusting forward in the Gospel; Macdowall Grant of Arndilly, an indefatigable and wise winner of souls; William Pennefather, with heaven in his face, and his wife truly a help meet for him; Brownlow North, delivered from the depths, and mighty in convicting sinners of their sin; Captain Trotter, a man full of faith and of the Holy Ghost; Dr. J. F. Elwin, whose frequent writings in the early numbers of *The Revival* were signed "A Servant," which he truly was, and saw His face; Lady Rowley,

PIONEER OF THE WEST-END LADIES

who have sojourned among the poor in the East, and whose mantle fell upon her relative, Miss Clara M. S. Lowe, the truly soldier-daughter of Sir Hudson Lowe; Denham Smith, whose seven "togethers" were a compendium of sound and Scriptural theology; Sir Arthur Blackwood, who, with Captain Trotter and Brownlow North, preached Christ in Willis' Rooms, where he had been the most graceful dancer in the ballroom; Reginald Radcliffe, who, before 1859, was locked up for preaching on Chester racecourse with Richard Weaver, whom he had brought out of the coalpit, and with whom he moved Scotland by the power of God upon them; Gordon of Parkhill, remembered for his hospitality and liberality; and Henry Bewley, of Willow Park, a man of the same spirit, whose guests at Conference times were numbered by hundreds, and whose home remains

A SACRED MEMORY OF A SAINTLY FAMILY;

George Hitchcock, the worthy predecessor of his worthy son-in-law, Sir George Williams; William Carter, whose children, with Ned Wright at the head of them, have risen up and call him blessed; Henry Reed, of Tasmania, who spent nights in the cells, speaking of Jesus to convicts who were to be hanged in the morning; John Hambleton, who, like Israel at Jericho, walked round the Exhibition of 1862 seven days, with words of warning and invitation from the Book of God above his head; James Robertson, of Edinburgh, the inimitable children's preacher; Charles Graham and John his brother; Robert Steel, the farmer preacher, an apostolic successor of the historical Billy Dawson; and Duncan Matheson, who preached a Gospel which had teeth, with eternity stamped upon his eyeballs. These are a few of the great cloud of witnesses, who bore their testimony in those glorious days, and by whom we are compassed about.

Mr. Scott, who had been appreciatively mentioned by his friend Mr. Denny, is on his way home from America; his absence was much regretted. Mr. Morgan said he had had two excellent partners—Mr. Chase, who had left a fragrant memory wherever he was known; Mr. Scott, who was loved most by those who knew him best.

Mr. George E. Morgan, M.A., who sat by his father's side, had also been more than once cordially referred to as sharing in the editorship of The Christian. On being called upon by the Chairman, he feelingly expressed his sense of responsibility in following a father with such a record. A lady had complained that The Christian was "too spiritual;" but, despite such occasional criticism, it was essential to

MAINTAIN THE SPIRITUAL STANDARD.

In these days of changing thought and shifting sand, God required a firm stand for truth. While all of us had not had the privilege of participating in the wonderful times of the '59 revival, he hoped that his generation might be found ready, if another revival came, to take part therein in the spirit of the older workers, praying

O God, to us may grace be given,
To follow in their train.

Mr. Varley seemed scarcely willing to bring this fragrant and stimulating meeting to a close. First came prayer, then "God be with you till we meet again" was sung; following this were additional references to well-known figures who have passed to "where, beyond these voices, there is peace;" then the Chairman asked all present to link hands and repeat the 121st Psalm. Finally came a note of triumphant praise in the grand old hymn, "All hail the power of Jesu's name," and with the refrain "Crown Him Lord of all" lingering in the mind the audience dispersed, praising God for a remarkable time of blessing "in his Presence."

We continue to receive letters of encouragement and sympathy. The following is typical: others will appear next week:—

Dear Mr. Morgan,—I have been much interested in the letters in The Christian about the early days of *The Revival*. My father, Reginald Radcliffe, was a warm friend and supporter of The Christian from its beginning until God took him home. With a heart full of gratitude I would thank you for all the help and blessing the paper has been to us; and especially now would I thank you for assisting in spreading the facts about the Prayer Union for World-wide Evangelization, *In memoriam* Mr. and Mrs. Reginald Radcliffe.
—Yours sincerely,

Catherine E. Radcliffe.

Hydro, Crieff, N.B.

The Negro in the South.

LONGFELLOW'S WARNING.

Beware! the Israelite of old, who tore
The lion in his path,—when, poor and blind,
He saw the blessed light of heaven no more,
Shorn of his noble strength and forced to grind
In prison, and at last led forth to be
A pander to Philistine revelry,—

Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made
A cruel mockery of his sightless woe;
The poor blind slave, the scoff and jest of all,
Expired, and thousands perished in the fall!

There is a poor, blind Samson in this land,
Shorn of his strength, and bound in bonds of steel,
Who may, in some grim revel, raise the hand,
And shake the pillars of this Commonweal,
Till the vast Temple of our liberties
A shapeless mass of wreck and rubbish lies.

MR. BOOKER T. WASHINGTON, President of the Negro Training Institute at Tuskegee, Alabama, in an admirable letter to a Southern paper, has shown that the lynchings (*we* call them murders) in the South are not, as alleged, perpetrated exclusively, or even chiefly, on Negroes who commit outrages on white women. He says, "Within six years about 900 persons have been lynched in our Southern States. During 1892, 241 persons were lynched in the whole United States, 36 of this number in Northern and Western, and 186 in Southern States. Of the 241 lynched in the whole country, 160 were Negroes, five of whom were women. Out of the 241, only 57 were even charged with such outrage or an attempt, leaving 184 lynched for other causes. During one week last spring, thirteen Negroes were lynched, not one of whom was charged with this offence. When four-fifths of the people lynched in one year are for some other crime, we can no longer plead and explain that we lynch for one crime alone."

Showing the demoralizing and brutalizing effect of these atrocities, Mr. Washington well says: "I am not pleading for the Negro alone. Lynching injures, hardens, and blunts the moral sensibilities of the young and tender manhood of the South. Never shall I forget the remark made by a little nine-year-old white boy with blue eyes and flaxen hair. The little fellow said to his mother, after he had returned from a lynching, 'I have seen a man hanged; now I wish I could see one burned.' Rather than hear such a remark from one of my little boys, I would see him laid in the grave." We believe we have not a reader who would not say the same.

In an Atlanta (Ga.) paper of June 20 we find an

INFAMOUS AND MURDEROUS

"Topical Talker" talking thus:

For the honour of Southern manhood, be it said that lynching will never cease while the above offence continues. Therefore, wipe from the penal code every syllable of law in regard to this crime. It is beyond and outside of the law, and brave men will never permit it to be tried by law. Then let every man in Georgia supply his home with a goodly stock of fire-arms; and when a crime of the sort under discussion is committed, let the entire white population of the community arise and *kill every negro, guilty or innocent*, who can be found. One such extermination of the negro population of a community would be a very wholesome warning to the rest of the race. Such a course would make of the negroes active supporters of law and order, and by appealing to fear—the only influence to which they are susceptible—would go further to produce peace and good order than all the kindergartens in Christendom.

The above atrocious incitement to murder implies that lynching is perpetrated to avenge one crime only; but the letter of Mr. Booker T. Washington conclusively proves that this is very far from being the case. It also implies that the crime is always committed by the black upon the white. But for every such case it is safe to say that twenty coloured women suffer dishonour from the whites.

The *Daily Chronicle* says that—

The worst sign of the dangerous condition of things which is now arising is to be found in the "platform" of the present Democratic candidate for the Governorship of Mississippi, Major Vardaman. This gentleman evidently thinks that the result of the Civil War was a step backward, for he proposes not only not to recognize the civil rights of the Negro, but to deny him education, and it is on that issue that he is largely making his fight for office.

It is folly (says Major Vardaman), and criminal folly, to talk about advancing the negro race by education. The negro is not permitted to advance, and his education simply spoils a good field hand and makes a shyster lawyer or fourth-rate teacher..It is futile to attempt to elevate the negro..The final outcome of the negro question in the South is the scattering of the negroes so that they will cease to cut any figure in economic conditions, or their reduction to a state of peonage [serfdom]. These are my views and the platform on which I am running.

And this false and inhuman platform seems to be widely approved, not only in Mississippi, but in other States.

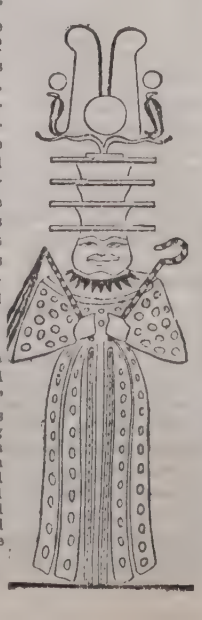
EXTERMINATION OR DEPORTATION.

"A writer in the *Forum*, himself a coloured man, accepts the fact that there is an irrepressible race-war in the South which can have but one ending. Mr. W. H. Councill, the writer in question, is head of a small Negro college in Alabama, and is well acquainted with every phase of the conflict. He says there are only two alternatives—extermination of the coloured race in the United States, or wholesale emigration to Africa." The *Daily Chronicle*, however, suggests

another possible solution of this vital problem, if the United States Government should put its hand to the question in a serious spirit. That is, the gradual transference of the coloured population to Central America, which is still undeveloped for lack of population.

It may be questioned whether either of these is the Divine remedy. God hath made of one blood the black man and the white. And He who made them has not abrogated his right to deal with them. He separated the family of Abraham to Himself, and divided the nations according to the number of the children of Israel. He afterwards scattered them among those nations for their sins. But He that scattered Israel will gather them, and will make them a burdensome stone to all nations. Of this a striking and typical illustration is before our eyes. The oppression of one Jew is shaking La Belle France to her foundations.

There is an older people than the Jews—a race which was once at the head of the nations. The first of the princes of this world after the Flood was Nimrod, who was represented as a Negro in ancient sculptures.



Wilkinson, Vol. 6, Plate 83.

"We have unequivocal evidence that Osiris, the son and husband of the great goddess-queen of Egypt, was also represented as a veritable Negro. In 'Wilkinson' may be found a representation of him,* with the unmistakable features of the genuine Cushite or Negro. Bunsen would have it that this is a mere random importation from some of the barbaric tribes; but the dress in which this Negro god is arrayed tells a different tale. That dress directly connects him with Nimrod. This Negro-featured Osiris is clothed from head to foot in a spotted dress, the upper part being a leopard's skin, the under part also being spotted to correspond with it. Now the name Nimrod signifies 'the subduer of the leopard.' This name seems to imply that as Nimrod had gained fame by subduing the horse, and so making use of it in the chase, so his fame as a huntsman rested mainly on this, that he found out the art of making the leopard aid him in hunting the other wild beasts."—This note and the annexed illustration are from Hislop's "The Two Babylons." *Partridge & Co.*

The descendants of Canaan had become servants to the children of Shem and Japheth, before Abraham was born, and through four millenniums they have been held down under an unparalleled oppression. But God is no respecter of persons. The God of Abraham is the Negro's God. It may be that, as "the first shall be last, and the last first," through long centuries of service the Negro may have learned to rule, and the white races may have to learn that "whosoever desires to be the chiefest shall be servant of all."

Nothing appears to us more deplorable in this whole matter than the attitude of the professed people of God in the Southern States. God exhorted the prophets of old to lift up their voice like a trumpet, "and show my people their transgression, and the house of Jacob their sins." And He denounced some watchmen as "*dumb dogs that cannot bark.*" If public opinion in the South is to be changed, it must be by the living, pungent testimony of men of God. Evangelists, pastors, and teachers, and all Christians in the United States, may be assured (and we say so upon the testimony of some of their best and best-informed men) that there is no more urgent question before their country than the position of the Negro in the South. But at present, while the Press, in papers like the *Atlanta Constitution*, were directly suggesting the torture and burning of "Sam Hose," the Pulpit, with possibly a very few exceptions, was and is absolutely dumb. R. C. M.

"Precious Seed."

Sown, where a preacher's failing voice,
His heart within him broken,
Pleads with each soul to make their choice,
And seems to win no token.
Reaped, where with robe and palm and ring
The ransom'd hosts assemble,
And lo, the children of a King,
He sees his flock resemble.

Sown, where some two or three are found
In spite of wind and weather,
And know that it is holy ground
Where they are met together.
Reaped, where on many a distant plain
Gladly they lay them down,
And count their dying anguish gain
So they may win a crown.

Sown, when at threat of burning flame
Exclaim the children three,
"We were not careful when it came,
O King, to answer thee."
Reaped, when unhurt by tyrant's wrath
The fiery path they trod,
And in their midst beheld a fourth
Like to the Son of God.

Sown, when the martyr is allowed
To quell the angry strife,
And one is standing in the crowd
Who hears those words of life.
Reaped, when he lifts his angel face,
Oppressed by cruel load,
And sees his Lord appoint his place
At the right hand of God.

What tho' it is with weeping
Thou goest forth to sow,
All that is in his keeping
Hereafter thou shalt know.
O reaper, when thy story
Thro' all the world is spread,
Eternal "weight of glory"
Shall rest upon thy head.

Tewkesbury. E. A. Scott.

System in Bible Study.—Our friends in America are widely adopting what is known as the Travis Reference Live System, comprising three distinct divisions—the Life of Christ—Old Testament—and Apostolic Study—each in itself complete. By means of maps, plates, slips, &c., to be inserted in one's own Bible, a subject is followed without reading intervening matter not germane to the theme under consideration. Mr. G. W. Langdon, who is in England at the present introducing the scheme, may be addressed at the G.P.O., Liverpool.

The Lord's Prayer.*

By Rev. J. R. MILLER, D.D.

II.—*The Hallowing of God's Name.*

THE order of the petitions of the Lord's Prayer is not accidental, for it was Jesus Christ who said, "After this manner pray ye." We should notice, therefore, what we are to put first when we come to God. It is not a request for anything for ourselves. Important and pressing as our needs may be, we are to set them aside while we ask for the hallowing of God's name. In the opening words we are taught, not to pray to God for ourselves alone, but always to bring others with us—"*Our* Father." Here we learn further that God Himself must be put first.

The truth is that naturally we get but little beyond ourselves and our own personal wants in our praying. We do not think of our brother, and even the honour of God is forgotten. We bring to the altar a list of requests, pressing our fears, our dangers, our selfish desires. Even in the narrowest sense this is not worthy praying. If, when we meet a human friend, we do nothing but ask favours of him, tell him of our troubles, and implore his help, we would soon destroy the friendship.

Ofttimes, in friendship's most sacred communing, there is no request made of one or the other for any gift or service. The two sit together in close fellowship, talking over things that are dear to both. Why should it not be thus in our communing with God? In our times of closest fellowship with Him, asking favours for ourselves would seem to be almost a

DESECRATION OF THE HALLOWED TRYST.

At least, our first thought should not be for ourselves, but for God's honour.

Of course we need bread. Our bodies have their hungers, and God is not indifferent to our physical needs. A little later in the prayer we have a petition for bread. But before we come to this we have three other petitions—for the hallowing of God's name, the coming of his kingdom, the doing of his will. All these great objects are to be put before any request, even for daily bread. The same lesson is taught in another part of the Sermon on the Mount: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added." "These things" are bread and raiment, and whatever we may require for our bodily sustenance and comfort. We are to think first of God's will, and He will supply our wants.

This teaching *applies also to the spirit* in which all our prayers should be offered. In making any request, we are to think first of the honouring of God. If the thing we desire would not be for his glory, we should be willing to do without it. A father and mother sat beside their little child who was apparently near death. The minister came in and was about to pray. Turning to the parents he asked, "What shall I ask for your child? that it may recover?" For some moments there was no answer; and then the father, in a low voice and with deep emotion, said, "We dare not choose; leave it to God." He understood the meaning of prayer—that it is not a mere selfish presenting of our own wishes and desires, but is

FIRST THE HONOURING OF GOD.

We do not know that the thing we want would really honour God's name; and hence, after our most earnest requests, we should say, "Hallowed be thy name, even though this that I seek be not granted to me; though this sorrow or loss, from which I plead to be saved, come upon me."

"Hallowed be thy name." What are we to understand by the name of God? Among the ancient Jews there was one Divine name which had peculiar sacredness. It was so holy that they never pronounced it in public. When they came to it in reading they would pass over it in reverent silence, not daring to take it upon their lips.

The Mohammedans also have a great reverence for the Divine name. They will not tread upon a piece of paper, even the smallest torn fragment, which they see lying upon the ground, but will reverently pick it up, saying, "It may contain the name of God." In this there is little more than superstition in the form of honour shown to the name. Men with wicked hearts will treat the written name with seeming reverence, bowing at its every mention; while in their own life they have no true regard for God.

It is very evident that more than this is meant in this petition for the hallowing of God's name. We must *honour it in our heart and life.* In the Bible a name stands for the character of the person. Many Scripture names have meanings in which are enshrined the qualities which belonged to the person. Even among us a name comes to stand for all that there is in the person's life and character. A little child is born without a name, and when a name is given to it it means nothing as yet, for the child has no history, has done nothing to individualise itself. But as the days and years go on, and the child grows into manhood, everything he does and all that he is, are gathered into his name, until by-and-by the name has a meaning wherever the man is known. Any man's name, when spoken in the ear of his friends, conveys to them

A CONCEPTION OF HIS PERSONALITY,

his character, his disposition, his history; all that he is, is enshrined in his name. There are certain names in every community which, by reason of the noble life which the persons live, mean a great deal, standing for honour, for patriotism, for heroism, for philanthropy, for religion.

So the name of God includes all that God is and all that He has done—that is, all the revelations which have been made to us of Him. When we speak his name, there arises before our mind a vision which gathers in itself all that we know about God—all our thoughts of Him, our impressions of Him, our experiences of his goodness, his mercy, his help. When we mention the name of Christ, the whole story of his life is suggested to us—his condescension, his beautiful character, his gentleness, his works of power, his teachings,—above all, his atoning death, and then his resurrection and ascension. Thus the name of God stands for God Himself, all that God is. In this petition we pray, therefore, not merely for the honouring of a name, but for the honouring of God Himself in the revelations of Him which have been made in the world.

We cannot add a particle to the essential glory of God's name. Nothing we could do would make his character any more glorious. We cannot add to the sun's brightness by

LIGHTING CANDLES AND LAMPS

on the earth; nor can we, by anything we may say or do, make God any more glorious than He is in his essential character.

What, then, is meant by the hallowing of God's name? It is a prayer that God Himself will hallow his own name; also, that He would enable us to hallow it. There are several ways in which we may do this:

We may add to the honour in which we hold God's name in our own heart. Some persons live year after year and give little serious thought to the Divine character, not studying the Scriptures to discover its beauty. The more we learn about God, the more will we honour his name. In one of his most recent books, Dr. Pierson gives this illustration: In a Russian palace there is a gallery in which are hung several hundred portraits of young maidens. These pictures were painted by Count Rotari for Catharine II. The striking feature in the collection is that those who were familiar with the Empress and her habits and tastes could find in each portrait, half concealed, half revealed, something that reminded them of her—in one, a jewel that she admired; in another, a flower that was dear to her; in another, a style of dress that she liked; in another, some feature of her face; in another, a scene which had some connection with her life.

Everything in this world has in it for a devout mind some suggestion of God. Every flower that blooms, every plant that grows, every bird that sings, every cloud that flits across the sky, every star that shines, every human face, suggests something about God, the Creator. In the Bible there is not a chapter, scarcely a verse, in which the child of God may not find something which suggests his Father. As we thus learn about God, the honour in which we hold Him in our heart becomes greater and greater.

We ask in this prayer, also, that God's name may *become better known among men.* Dear as God may be to us, and highly as we may honour Him in our own heart, He is not worthily reverenced in the world about us. In one of the Psalms we read, "They that know thy name shall put their trust in Thee." We say of a good man that he needs only to be known in order to be loved. If we can get men to know God, they will love Him and trust Him. We should pray, therefore, that his name may become better known; that those who have no thought of Him now shall learn about Him, and shall thus be brought to know Him. What joy it would give to thousands of weary sufferers in this world to-day

IF THEY KNEW GOD!

We ask, also, in this petition, that we may be enabled to hallow God's name *in our life before men.* If a child does well and lives worthily, he honours his parents before the world. If he lives unworthily, he brings reproach, shame and grief upon them. We, as God's children, bring either honour or dishonour upon the name of our Father by our life. It has often been said: "Christians are the world's Bible." The world does not read the written Book, but it does read the lives of those who profess to be God's children. If our lives are to be the interpretation of God's Word to the world, we should write nothing in them which would in any way misrepresent or misinterpret God. If we live carelessly, speaking lies, acting deceitfully, doing unloving things, we are dishonouring God. It is important that all those who stand for God in this world shall live in all their common days so that all who see them shall learn something more about God's grace, and the beauty of holiness.

Religion is not merely a matter of creed and profession, or of church-going and public worship; it is far more

A MATTER OF DAILY LIFE.

It is not how we behave on Sundays, nor the kind of creed we hold, nor the devoutness of our worship. It is the way we act at home, in school, in business, in society, in our associations with men. It is vitally important that all who are Christ's in name shall manifest his beauty in their lives.

Let us so live that at all times we shall, indeed, not only with our voice, but in our life, give honour and praise to Him whose name shall be hallowed above all other names. "Therefore, with angels, and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising Thee, and saying, 'Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory. Glory be to Thee, O Lord Most High!'"

* This series of articles will appear monthly.

Power in Prayer.

MANY are beseeching God for Pentecostal blessing; if we really want this, let us adopt Pentecostal *practice* in the worship of our God and Father.

In Christian circles where dry, powerless "extempore" prayers are in evidence, the cure will not be found in a human liturgy, however seemingly "helpful," but in beseeching God in genuine, heartfelt Spirit-indited prayer, to fill us with his Spirit, and to grant us constant, close communion with the Father and with the Son; and *then* instead of "soulless" prayers, there will be prayers "like the sound of a mighty rushing wind," and "rivers of living water" will flow out of every believer who, humbled before God, counts on Him for *power* in prayer.

A. F. Harris.

Ratcliff Sailors' Rest.—Special gatherings were held in the Sailors' Rest, Ratcliff Highway, on Bank Holiday, and the proceedings were of a most helpful character throughout. The workers included brethren of many nationalities. A fruit tea was followed by indoor and outdoor meetings, the chief feature being a meeting in English, at which a number of stalwart men gladly told of the great things the Lord had done for them.

Day by Day.

SUNDAY, August 20. 1 Kings x.

COME to Jesus with your hard questions about your life's purpose and duty, about the conflict which rages within, between your perception of his choice for you and your choice for yourself, and about all things else that trouble you. Commune with Him of all that is in your heart. Bring Him of the gold of Sheba, and abundance of spice—the gold of obedience, the spice of love and praise and adoration.

He will answer your hard questions, not so much intellectually as spiritually; that is, you may not be able to put down in so many words his solution of your difficulties, but *He* will be their answer. He will give you such an enlarged view of his purposes, such an entire and childlike faith in Himself, that you will be at peace. The soul may have all knowledge, so that it understands all mysteries, without being really at rest; whereas, it may rest in ignorance of the provision for to-morrow's need, because it reposes so absolutely in Christ's charge and care.

We will not wrest the holy meaning of Scripture, nor impose a rendering which the obvious meaning of its words will not bear. But that allusion to Solomon's ascent to the House of God reminds us that no knowledge of Christ is complete which does not view Him in his risen and ascended glory, and which does not lead the soul, not simply to listen to his voice on the outward ear, but receives Him to indwell the inner being.

The half has never been told, and never can be told, of what Jesus will be to the inquirer. His wisdom and glory will always exceed their fame. And when He gives, it is according to his royal bounty—all we ask and all we desire. Would that all the earth would seek his presence, bringing every man a present! Because God loved men, He hath made Him king.

MONDAY, August 21. 1 Kings xi.

It is sad to see the break-up of some strong constitution, which has braved disease and exposure, but sadder to watch the deterioration of a noble character. But such is the delineation of this chapter. The magnificent tree is pierced by the borer-worm, and rottenness is already at its heart. Luxury, wanton loves, passionate self-indulgence, were the cause in the case of Solomon, as of thousands more, of an impaired character, and immediate loss of imperial power.

Oh, let us ponder the sad record! Listen to the boom of the waves, as they break up this noble ship. "King Solomon loved many strange (or foreign) women, . . . and his wives turned away his heart." . . . "His heart was not perfect with the Lord his God." . . . "Solomon did that which was evil in the sight of the Lord." . . . "The Lord was angry with Solomon." . . . "Behold, I will rend the kingdom out of the hand of Solomon."

Let us never forget that the position we hold is in trust, and that He who gave it can as easily remove. So long as we please God in our endeavour, though amid much ignorance and imperfection, to do his will, we may count on Him to maintain us; but so soon as we allow ourselves to use for self-indulgence what was entrusted for his glory, we expose ourselves to the imminent peril of seeing our kingdom crumble.

Notice how, throughout this chapter, the name of David is repeated so frequently and tenderly. As though God had indeed forgotten his great sins. It was out of respect for the covenant into which He had entered with *him*, that one tribe was left to his son (*vv.* 12, 32, 38, 39). Your prayers may bless your posterity when you have passed home.

TUESDAY, August 22. 1 Kings xii.

From the view of the despot, the people exist to aggrandise his power. Why should he not answer them roughly, and add to their burdens? From the view of the people, the king exists simply to secure good order and just government, so that they may be able to pursue their life without annoyance or interruption. Rehoboam richly deserved his fate. He had no right to speak as he did. Not only did it indicate a weakling who boasts loudly of deeds he cannot perform, but it betrayed a thorough want of perception of the changing order of the times in which he lived. We need to pray that our rulers should be men of understanding, who "know what Israel ought to do."

Twice over we are told that *it was a thing brought about by God* (15, 24). Beneath political changes and revolutions, God has a purpose. The riders on the white, the red, the livid, or the black horses, are sent out from his palace and bear his commission. They only do whatever He has counselled beforehand to be done. This gives immense rest of soul, when we look out on the play of earthly politics. A friend of mine, a saintly man, as he opened the morning paper, would say, "I want to see how my heavenly Father is governing the world." When God has given you your place, do not resort to questionable methods for its maintenance, as Jeroboam did. The plans he laid to secure the stability of his throne resulted in its overthrow, and covered his name with undying infamy—He "made Israel to sin." "*Thou* maintainest my lot."

WEDNESDAY, August 23. 1 Kings xiii.

The lesson of this chapter is very needful. It is clear that God spake by the man of God who came out of Judah to Bethel. By his voice the Spirit of God cried against Jeroboam's altar. It is equally certain that He who gave him his commission bade him eat no bread, drink no water, and return home by another way. This as a protest against the idolatry of Jeroboam and his people. When, therefore, the old prophet alleged that an angel of God had bidden him cancel these first directions, and bring the man of God to his own home, he should have replied that he must abide by the marching-orders which had come to him at first, and by direct revelation. If he had done so, he would have been saved the final catastrophe so graphically narrated.

God never contradicts Himself. He never goes back on his first instructions. He does not say yea and nay. He leads the soul, always forward, from one point to another, but never to and fro. When God has spoken to your soul, act on what He has said. Do not look here and there, or correct your first impressions by what friends and advisers say. You must obey your Divine Guide, and the impression which his words have made. If He wants anything else, He will make you know it by an impression as direct and personal at that of which you were at first conscious. No man, however holy, has a right to intrude into the sacred dealings between God and the individual disciple. We may often detect the false voice, because its suggestions so exactly chime in with the weakness of our nature, which is so willing to "eat bread and drink water," and enjoy society.

THURSDAY, August 24. 1 Kings xiv.

The description given of David is very beautiful—that he kept God's commandments, and followed Him with all his heart, to do only that which was right in his eyes. This was the basis of the Psalms. They are full of noble sentiment and emotion, but they are based on the fact of a resolute determination to do God's will, a purpose which was steadily pursued, except in one terrible episode. How dear such a life is to God! How He recalls it! How He causes it to be held in veneration! Be sure that your life may attract the same loving regard!

But in sad contrast to this is the idolatry of Israel, and the shameless sin of Judah. How strange is that inevitable drift from God, which is so evident in the story of the chosen people. It may be accounted for in part by the close association of idolatry with sensuous practices; these have always been combined, and thereby a religious sanction has been lent to the grossest forms of uncleanness.

How foolish and short-sighted sin is. Here is the king of Israel counselling his wife to disguise herself, so that she be not recognized as his wife, and sending her to inquire of the old blind prophet what shall become of their son. He seemed obtuse to the thought that the same power which could penetrate the veil that hung over the future could penetrate her disguise. In fact, the blindness was with Jeroboam, and not with Ahijah. Alas for those whose eyes sin has blinded! "Professing themselves wise, they become fools."

FRIDAY, August 25. 1 Kings xv.

Again the references to David are as we noticed in the last chapter. "Not perfect as the heart of David." . . . "For David's sake." . . . "David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only—." . . . "Asa did that which was right in the eyes of the Lord, as did David his father." David's name lingers as sweet fragrance in the air, or as the after-glow of sundown.

Asa's reign is more clearly delineated in the Book of Chronicles. There we are told of the sincere piety which actuated his early life, and which shone out very conspicuously in his iconoclasm, his drastic purging of the land from the idols which sprang up, with mushroom rankness, on the corrupt soil. Strange that such a man should afterwards turn to methods of expediency in his conflict with Baasha, and summon the help of Benhadad to restrain his invasion! It seems as though the Spirit of God would impress on us again and again that endurance to the end is the only perfect test of our real condition. "He," said our Lord, "that endureth to the end, the same shall be saved."

The hand of God is ever at work shaking all that can be shaken, that what cannot be shaken may be approved, and remain. Before that scrutiny, Abijam and Asa, Nadab and the house of Jeroboam collapsed. Oh, beware, for the winnowing fan and the earthquake come to all men, and it may be that you are yet to be proved to be a hypocrite. Watch and pray!

SATURDAY, August 26. 1 Kings xvi.

A wretched story of intrigue, anarchy, and murder! We might be inclined to think that there was nothing to feed our spiritual life in the story of the overthrow of Baasha and his house, the drunkenness of Elah, the conspiracy and ruthless vengeance of Zimri and his own miserable end, the brief conflict of which the result is summed up in the concise epitome, "So Tibni died, and Omri reigned." What is there here to detain us?

There is much, if we take it as illustrating, and enforcing, the great lesson that the one bulwark against universal anarchy is the maintenance of true religion. People talk with glib tongues against the Puritan conscience, and demand the secularization of the Lord's Day, and the curtailing of the religious landmarks of the past, but they are surely imperilling the order and stability of the realm. More than we realize, the relations of man with man are ordered and maintained by the national recognition of the claims of God. The writings of Voltaire induced the French Revolution, and have been the source of France's unrest ever since.

So with the heart of man. Where Christ is supreme, there is an orderly advance in knowledge, love, and grace. Otherwise, imperious passions break into revolt, and assert their claims to the throne of the heart. Conspiracy against God, revolt, lawlessness abound, and are the foes of peace, and the equable development of character. Oh, that the inner realm might become the kingdom of our God, and of his Christ, and that He might reign for ever!

Christian Literature in Camp.—A number of readers of The Christian kindly aided in providing literature to be distributed among the various military camps at Brecon and in the neighbourhood, for the summer training. The papers and tracts were carefully distributed with the happiest results. The behaviour of the men was excellent. On the last two nights of the training Mr. Devoir Thomas, with Mr. Phillips, evangelist, secured over a hundred temperance pledges.

Glimpses of Romanism.

XI.—The Papal Church and Education.

By Rev. Alexander Robertson, D.D., Venice.

IN 1481, when Erasmus was a boy of fourteen in a monastery near Deventer, in Holland, "he found," as Mr. Froude tells us, "that he might get drunk as often and as openly as he pleased; but *study* was a forbidden indulgence." And in 1881, when Count Campello was a canon in St. Peter's, Rome, there was, as he has often told me, only one sin he could commit in the eyes of the Vatican, and that was *to think for himself*. Thus, down the centuries the Papal Church has ever been, and now is, the implacable enemy of education. Knowledge has ever been regarded by the Papal Church as synonymous with heresy, and ignorance with orthodoxy. The faith of the Christian leads him to investigate all things, and to hold fast that which is good; but the faith of the Papist is a barrier to all thought and study. And the reason of this is not far to seek. The Papal Church is, to a large extent, a system of jugglery and imposture.

The Reformation was brought about, as Mr. Froude has said, "by the people being unwilling longer to believe a lie." Such being the nature of the Papacy, ignorance is essential to its very existence. Let in the light, and this system of darkness must be dispelled. Let in the truth, and this system of falsehood must be exposed. That Church consulted her life's interest when she decreed knowledge to be identical with heresy, and heresy to be punishable by death. And before the Reformation, when the civil power was simply the tool of the Church, the scientists, philosophers, and scholars who dared to investigate the truth and to think for themselves were simply

STRANGLED AND BURNED.

As Fra Paolo Sarpi told Galileo at a somewhat later date, "the only arguments known at Rome are the rope and the stake." Galileo's mouth was stopped; Giordano Bruno, his forerunner in scientific study, was burned. But it is often stated that, before the Reformation, learning was entirely in the hands of the clergy. To a certain extent it is true. But what they knew—speaking of them as a whole—was entirely unworthy of the name of learning. They could read and write, which the great bulk outside their ranks could not do; but this acquirement was valued by them, not for any useful purpose, but because it enabled them more effectively to dominate over the minds of others. And the knowledge they had and did impart was utterly useless and often mischievous. It consisted of theological hair-splittings and of fables regarding the saints, always incredible and childish, and often scandalous and immoral.

A great part of a monk's time (and well for him if he were not worse engaged) was occupied in copying, and sometimes illuminating, useless missals and breviaries. But one has only to remember the awful wickedness that obtained in all religious houses before the Reformation, to realize the impossibility of the existence of any real, valuable learning alongside of it. Let me again quote a few words from the letters of Erasmus, as given by Mr. Froude, bearing upon this matter. He says: "Obedience is so taught as to hide that there is any obedience due to God. An abbot will issue an order to a brotherhood in the name of holy obedience. And what will such order be? An order to observe chastity? an order to be sober? an order to tell no lies? Not one of these things. It will be that a brother is not to learn Greek; he is not to seek to instruct himself. He may be a sot. He may be full of hatred and malice. He may

NEVER LOOK INSIDE THE SCRIPTURES.

No matter. He has not broken any oath. He is an excellent member of the community; while, if he disobeys such a command as this from an insolent superior, there is stake or dungeon for him instantly." Elsewhere he speaks of the love of learning having gone from the clergy to secular princes, and that whilst the former talk about their wine, the latter talk over it of useful topics. As a matter of fact, European education dates from the Reformation.

But for Luther and Melanchthon, we might still be living in the Dark Ages. The schoolmaster was the direct creation of Protestantism. Wycliffe, by his translation of the Bible into English, long before Luther's day, too, helped to "roll the stone from the well's mouth;" and the English Reformers were those who enabled the common people to draw from that well living water, and opened for them many a well of wholesome secular knowledge besides. And everyone knows what Scotland owes educationally to John Knox, "the one man without whom Scotland, as the modern world has known it, would have had no existence." The public provision now made in every civilized state for the securing to all those born within the realm the blessings of a good, sound, elementary education is the direct fruit of Protestantism.

In Italy, where there was no Reformation, or rather where the Reformation was effectually stamped out by "rope and stake" (a quarter of a million people having been

BUTCHERED BY THE PAPACY

in the sixteenth century), there was virtually no education till the overthrow of the temporal power and the birth of the young kingdom of Italy, not yet thirty years ago. In 1870, when Victor Emmanuel and Garibaldi entered Rome with their victorious troops, and the King uttered the ever memorable words that have sealed the fate of the temporal sovereignty of the Pope to all time, "*Ci siamo, e ci resteamo*" (Here we are, and here we will remain), they found that 85 per cent. of its inhabitants could neither read nor write. In no other parts of Italy were things in a worse state. Luther said in his day, "If there is a hell, Rome is built upon it"; and it has ever been the case, that the nearer one approaches to the seat of the so-called Vicar of Christ, the blacker the darkness, educationally, morally, and spiritually.

And in regard to the state of education inside the walls of the Church's own establishments, the writer of the article on "Education," in the *Encyclopædia Britannica* says: "The Italian Government, in taking possession of Rome, found that the pupils of the *Collegio Romano were far below the level of modern requirements.*" During the years immediately following the establishment of the unity and integrity of Italy, when education was still in the hands of the Church, it continued to be the worst possible. The priest-teachers were thoroughly incapable. The time of the scholars was largely taken up in the rehearsal of the same frivolous and absurd

LEGENDS ABOUT SAINTS

and martyrs that were taught in the days of Erasmus. But, beyond that, the Church had the stern facts of modern history to deal with—the facts of the Reformation and the new era of progress it inaugurated—and these it manipulated and falsified to suit its own ends. The text-books used were for the most part tissues of falsehoods.

I have spoken to men who were trained in these schools, and they have told me they had to unlearn, when they came out of them, everything they had been taught. But in course of time, amongst the thousand and one reforms with which the Government had to deal, it found the opportunity to take up that of education. It created an Educational Department, and popularly elected local school boards, after the model of England. The first thing they had to do was to get rid of the Romish text-books, which were condemned as useless or worse. The next thing was to get rid of priest-teachers, who were found to be like their text-books. They were, therefore, bundled after them out of doors. All the teachers in the national schools are laymen. Priests are denounced as unfit by birth, by training, by profession, by celibacy, to come into contact with the youth of the land.

The system of education is national, secular, compulsory, and free. The result is that there are now comparatively few children in Italy who have never been at school, and the number of the illiterate is steadily decreasing. If the Government educational regulations were enforced, there would be none. But when I once asked the syndic of a village why he did not

FORCE THE PARENTS

to send their children to school, he said, "We do nothing by force now in Italy. But," he added, "though we cannot exact fines, there is one penalty we exact which is sufficient to cause parents to see that their children, if not at the day school, yet at the night schools, learn to read and write; a man who cannot do that *loses all his civil rights.*" There is no illiterate voting in Italy. What a good thing it would be if there were none in Ireland!

An attempt was made, I remember, some years ago, to get the falsified Church text-books into the hands of pupils, by the parish priests giving them away as prizes. Signor Crispi instantly checkmated the Church, by getting a bill passed which forbade the giving away of any book as a school prize which had not first received the *imprimatur* of the Educational Department.

Of course, the Church still trains its priests in its own seminaries, for the State has long since shaken itself free from all responsibility in the matter, by abolishing all theological faculties in the universities; but the training they receive only fits them for

THE MECHANICAL PERFORMANCE

of their duties at the altar. The writer in the *Encyclopædia Britannica*, from whom I have already quoted, speaking of the teaching given by the Jesuits, says, "They gave the best education of their time in order to acquire confidence, but they became the chief obstacle to the improvement of education. . . . They have tracked out the soul to its recesses, that they might slay it there and generate another in its place; they educated each mind according to its powers, that it might be a more subservient tool to their own purposes." That is exactly what the education of the Papal Church amounts to to-day. Its system of training is deliberately designed, not only not to educate the mind, but to benumb and dwarf and crush its powers, so that the man may not commit the one crime, in its eyes, of which Count Campello speaks—that he may not "*think for himself.*" The Papal Church ever was, and now is, and ever will be (for it would slay itself if it were otherwise), the implacable foe of education. Knowledge is still in the eyes of the Papal Church heresy, and heresy is still punishable by death; and that the heretic is not hanged or burned is simply because the power of the Papal Church to kill has been taken from her.

Christian Endeavour Convention.

THE eighteenth annual Convention of the United Societies of Christian Endeavour, held at Detroit, Mich., was a grand success. The 30,000 delegates and members present represented 55,813 societies, with a total membership of about 3,500,000, extending through nearly every country under heaven.

The two gigantic tents, in which the greatest meetings were held, were surrounded by over 100 others, covering three entire city "blocks." From the press tent over 200 reporters, from all over the country, sent accounts of the meetings in every direction. On even the first night an audience of 15,000 people faced the speakers on the platform (which had been built fifteen feet high, so that the addresses might be heard all over the tent). The meetings in the tents every morning and evening only formed part of the work of the Convention.

Every day there were conferences, addresses and lectures in all the churches of the city, at which spoke men famous throughout the land. But the crowning act of the Convention took place under the oaks of beautiful Belle Isle in the middle of the river dividing the States from Canada. There was started a movement which will have encircled the globe before it ends. Here the Endeavourers adopted a memorial asking the world to lay aside the sword, and invoked God's richest blessings upon the Czar of Russia, to whose initiative the Peace Congress at The Hague owed its existence.

It is curious that the island upon which this gathering was held was one of the "peace islands" of the Indians long before any white man ever saw it. There, while the Indians could fight on the mainland, no strife ever took place; and, whether their tribes were at war or not, the savages had always to smoke the pipe of peace when they reached its shores.

"He Abideth Faithful."

Another Year's Testimony from Ashley Down, Bristol.

IT is nearly eighteen months since the venerable and beloved founder of the Bristol Orphan Houses was called home, and still the Institution which he was permitted to rear holds on its way prosperously. On nothing did Mr. George Müller more strongly insist than this, that the orphan houses were not *his* orphan houses, but *God's;* that the principles on which he acted were no special prerogative of his own, but the common privilege of all Christians. His removal from the scene of his earthly labours has given opportunity for the demonstration of the truth of these statements, and the result proves how true were the sayings of this modern "man of God."

The Annual Report (the sixtieth) has just appeared, giving the record of work and experience for another year, and we venture to say that the hearts of devout readers everywhere will rejoice at the evidence it affords of loyalty to principle on the one hand, and Divine fidelity to promise on the other. The removal of the beloved founder was, indeed, a momentous change, and many were the questions asked about the future by those interested in the welfare of the work. The pages of the new report will, we think, make it very clear—first, that the old principles are still adhered to; and, secondly, that

THE PRINCIPLES STILL WORK.

The report abounds in striking and impressive incidents, to one or two of which we call attention. Here is one of a very testing nature: "From Anglesey, £50 for schools, &c., with £1,000 for the Orphans. Four days previous to the receipt of this large donation, I received a letter from the donor, who was an entire stranger to me, in which he wrote as follows:—'I am very wishful to know what is the pecuniary position of your Orphanage this year, more especially since January 1 last. I had a somewhat unusual conviction brought home to me about your needing help, one night when lying awake in bed. My inquiry is in *strict confidence.* Give me at the same time the name in which a draft should be made out.—Yours very faithfully, ——.'"

On this Mr. Wright remarks:—"To this letter I replied, expressing my full appreciation of the kind interest in the Institution which this writer's letter evinced, but adding that the principle upon which my late father-in-law had from the first carried on the work was

NEVER TO DIVULGE TO ANY HUMAN BEING

its *present* financial position. That only once a year, in the annual report, a financial statement was published, but that this always referred to a state of things eight or ten weeks *previous* to the date of publication; and that, as I had received the responsibility of carrying on the work as a *sacred trust,* I could not depart from the principle which had been undeviatingly adhered to up to the present hour. Three days afterwards—that is, by return of post—I received the following letter, enclosing a draft for the amount above stated: 'Dear Sir,—I am in receipt of your report, and note it is your rule not to give information as to your present needs. I now enclose draft in your favour for £1,050, to be devoted to the maintenance of the Orphans and your other objects as God may direct you. Please acknowledge receipt to me in enclosed envelope, and please note it is strictly private. *He* gave it me in a very direct manner with what appeared to me a plain intimation that you required it. No thanks whatever are due to me. Trusting this instance of his wonderful kindness may still further strengthen your faith in Him, whose goodness is so great that words cannot characterize it,—I am, yours truly,——.'"

Mr. Wright then, in order to make more evident the interposition of God, states what was the financial position at the time, showing that whereas he had the prospect of liabilities in connection with current expenses for May, amounting to from £1,500 to £2,000, he had only £374 in hand to meet them. Under these circumstances came the letter and donation referred to. An instance like this is enough to show how real is the position of

DEPENDENCE UPON GOD

maintained by the directors, and how equally real is the Divine response to the faith of his servants.

A perusal of the report will show how much cause there was for constant waiting upon God. Again and again the funds were reduced to a very low figure, and the week's income was often totally inadequate to the week's expenses; but again and again, through various channels, the supplies flowed in and the needs were met.

The Orphan account, with a total of over £23,000 expenses, closes with a balance in hand of £728 1s. 5½d. Space prevents us multiplying quotations. Our readers should procure the report for themselves, for they will find in its pages much material for spiritual edification.

Not only in finance, but in the general work of the Institution, and in spiritual movements amongst the children of the Orphanage and the Schools, is there much cause for thanksgiving. The missionary extracts likewise will be found to be of a very encouraging character. We rejoice in the prosperity of this good work, and are glad that another annual report goes forth on its world-wide mission with so clear and blessed a testimony.

Ministers' Prayer Union.

TOWARDS the close of last year a circular was issued, signed by some fifty ministers of the Free Church of Scotland, and bearing the title, "A Proposed Union for Prayer." In that paper it was suggested that a ministerial Prayer Union should be formed within the Church, on the understanding that each member of the Union should set apart one evening a month for special prayer, "first for ourselves, that we, as ministers, may receive a fresh anointing from the Holy Spirit; and then, that the Lord would give to our office-bearers, to our people, and to the whole Church, 'times of refreshing' from his own presence."

To that appeal a very gratifying response was made. From each of the seventy-five Presbyteries in the Church, and from the Professoriate in each of the three colleges, members were enrolled; and at this date the Union numbers, exclusive of friends belonging to other denominations who have asked to be allowed to join, almost exactly 600.

At a general meeting in connection with the Union, arrangements were made for the carrying on of the work, and a committee of management appointed. With reference to the time for special prayer, it was unanimously resolved (1) that that should be weekly, instead of monthly; and (2) that, whilst no pledge is exacted of members each being left to make such arrangements as may be most suitable for himself, it be suggested that an hour on Saturday evening (say from 8 to 9) would be peculiarly appropriate. All the members may not be in a position to give effect to this suggestion, but those who can will have the stimulus of feeling that at that hour they are in sacred fellowship with many brethren.

The Secretary of the Union is Rev. W. B. Hutton, Crailing, Jedburgh.

Work on the Gold Coast.—In order to bring his work in the hinterland of the Gold Coast before the people of England, and to secure from them the means for its extension, Rev. Mark C. Hayford is on a visit to this country. He comes of a family of native ministers, his father and grandfather both having been workers under the Wesleyan Missionary Society. He himself entered the Civil Service, and held several important appointments, in all of which he received the heartiest commendation of his chiefs. Several years ago he received a definite call to a fuller ministry, and although it meant abandoning two-thirds of his income at that time, he unhesitatingly followed his convictions, and has since been doing good and successful work. His address is African Institute, Colwyn Bay, North Wales.

Bishop Hooper's Memory.

IN the midst of St. Mary's Square, Gloucester, on the site of the venerable Reformer's martyrdom, stands the Bishop Hooper Monument. The first memorial was erected by Mr. James Clealand, of Bangor, Ireland, in 1826. In 1862 this was superseded by the present structure.

In a letter to the *Gloucester Journal,* written many years ago, Mr. Henry Jeffs stated that the project of a more suitable memorial to the memory of Bishop Hooper originated with him, for he started the fund by making the price of his services as a contributor to the *Gloucester Mercury* a subscription of £50 from the publisher, which was willingly given. The money required for the erection of the monument was eventually raised by public subscription.

Under the canopy of the monument—which is in the Early Decorative style of English architecture—is a statue, by Mr. Thornhill, of Dublin, representing the martyred bishop in the act of preaching. The tablet on the east side of the monument bears a brass plate with the following inscription:—"Gloria soli Deo. 'For the witness of Jesus and for the Word of God,' 'not accepting deliverance,' John Hooper, D.D., Bishop of Gloucester and Worcester, was burnt to ashes on this spot, February 9. Anno Domini 1555." On the opposite tablet another plate bears the inscription: "This monument was erected by public subscription, Anno Domini 1862, on the site of a smaller one, the gift of James Clealand, Esq., of Bangor, Ireland."

The ravages of time have made it necessary that something should be done looking toward the renovation of the monument, and consequently a demonstration was arranged for Bank Holiday. It was announced to be held in St. Catherine's Meadow, but rain drove the people to the Corn Exchange. Mr. John Kensit was the chief speaker, and was supported by a number of the local clergy and laymen. Rev. J. C. Wilcox, who presided, made a statement as to the funds required, and a committee was appointed to carry out the scheme.

The Russian Famine.

THE total amount of subscriptions to the Russian Famine Relief Fund received by the treasurer up to July 19 is Rs.23,431·40. Other sums contributed in England, to the amount of Rs.3,000, have still to be forwarded to the treasurer; and there have also been contributions of food, materials, medicines, &c., to the value of about Rs.2,000. Thus, the full total is Rs.28,431·40, and contributions are still coming in. Of this amount, there was raised in St. Petersburg Rs.9,744·55; from England were received Rs.8,305·50; and Sweden sent Rs.5,344·09.

The money has been spent in relieving distress in the Chistopol, Spassk, and Mamadish districts of the Kazan government, and also in the Samara and Nijni Novgorod governments. Several ladies, of whom five are English, are in these districts administering the fund; they have all worked harmoniously with the Red Cross and the local authorities, from whom they have received great courtesy and assistance. The Chairman of the Relief Committee, Rev. A. Francis, has twice visited the region, organizing the work of relief. All the moneys have been received and paid out by Mr. J. L. Nobbs, Private Commercial Bank, St. Petersburg, treasurer of the fund.

In the famine districts, the harvest prospects are generally good; but over a large part of the Mamadish district of the Kazan government there is a complete failure of this year's crops in addition to last year's failure, and therefore the efforts of the Relief Committee are now specially concentrated on that district.

Mormonism in America.—A war against the Mormon elders is now being waged in Tennessee and Kentucky, where the people declare they are determined to get rid of these "licentious miscreants." Many of their churches have been destroyed. The Mormon leaders have been stoned and many of them seriously injured. Almost all are boycotted. The governors of all the Southern States are deluged with messages from Mormons claiming protection. The president of a rich Mormon society has offered rewards of 1,000dols. to any whose evidence will secure the conviction of persons assaulting the elders. He says their Church will spend a million dollars to protect her missionaries.

Rev. William Wilkinson, D.D.

Late Rector of Birmingham.

By Rev. CANON SUTTON.

IT is no discredit to any man to be remembered rather for what he *was* than for what he *did*. This will certainly be the case with the subject of this sketch. Not because the record of work done, even so far as that can be tabulated, is meagre or unimportant, but because it was the influence of a peculiarly pleasing and lovable personality which rendered the late Rector of Birmingham so great a power in the city.

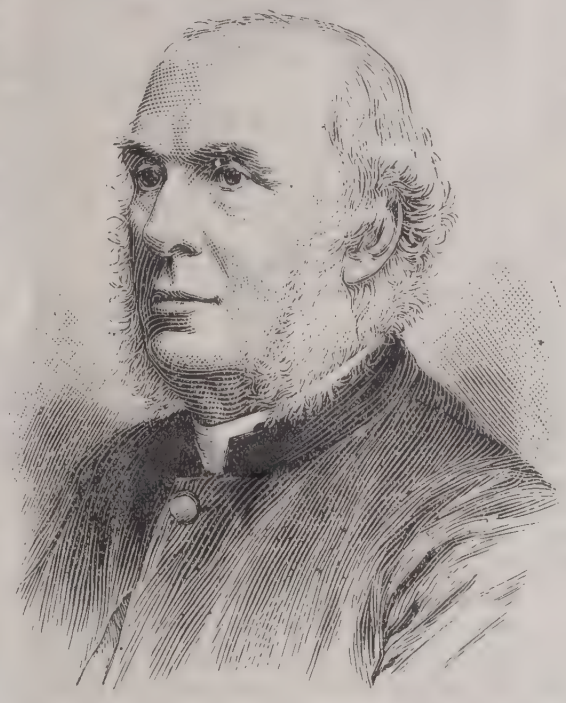
William Wilkinson, who was born in 1816, lived his early life in Ireland. There was always a slight suspicion of an Irish accent in his speech, and he had the ready wit, the eloquent tongue, and the charming manners which are so characteristic of the Irish people. He was, however, of English parentage. His father was registrar of the diocese and vicar-choral of the Cathedral of Cloyne. He was educated at Midleton School, in the county of Cork. This school had for many years a great reputation in the South of Ireland, and sent up many excellent scholars to Trinity College, Dublin. Without being a profound scholar, William Wilkinson had a capital acquaintance with classical literature; and it may be that his remarkable facility of speech was in part due to the Irish method of translating fluently, rather than construing, Latin and Greek authors. His career at Trinity College, Dublin, without being specially distinguished, was of a highly creditable kind. He took his degree in 1839, and was

INTENDED FOR THE BAR;

but, coming under deep religious impressions in early manhood, he resolved to devote himself to the ministry. Amongst the distinguished men of his day in Trinity were George Salmon, the learned Provost of Trinity College to-day (whom may God spare to do for the Old Testament what he has done for the New!); William Magee, afterwards Archbishop of York; George Lee, afterwards Fellow of T.C.D., the able author of a standard book on the Inspiration of the Scriptures; and the brilliant, though sadly erratic, Isaac Butt. Whether young William Wilkinson ever attended the lectures of James Thomas O'Brien, who became Archbishop King's Lecturer in Divinity in 1833, may be doubtful. He was certainly influenced by the remarkable sermons which Dr. O'Brien (who became Bishop of Ossory, Ferns, and Leighlin in 1842) preached and published on the "Nature and Effects of Faith." The foundation of his theological faith was laid firm and deep during his career at Trinity.

The prevailing characteristic of the Irish clergy in those days was a very pronounced Calvinism. Without being a narrow Evangelical, or a Calvinist of a strict sort, Canon Wilkinson was always an outspoken preacher of the doctrines of grace. In 1840 he was ordained to the curacy of Aston-Flamville-cum-Burbage. He ever spoke with deep affection of his vicar, the Rev. Willoughby Balfour, after whom he named his eldest son (now Vicar of Bishop's Itchington), born whilst the late canon was still curate of Burbage. His gifts as a preacher and speaker, and his earnest devotion to missionary work, rendered Mr. Wilkinson, whilst still a curate, a very welcome advocate of the Church Missionary Society, of the British and Foreign Bible Society, and of the London Jews' Society. Towards the close of 1849 he became secretary of the Irish Church Missions, and was brought into close contact with the Rev. A. R. Dallas, the founder of that Society, which came into existence on March 20, 1849. Mr. Dallas was honorary secretary till his death in 1869.

Although Mr. Wilkinson held his secretaryship barely two years, it doubtless had a great influence on his future life. In London he met many of the leading Evangelicals. Mr. Dallas was a man of very marked spirituality; he was held in high esteem by Dr. Sumner, then Bishop of Winchester—so much so that that Bishop appointed him one of his chaplains. The whole atmosphere of the Irish Church Missions was that of prayerful reliance on God the Holy Ghost. Its friends were the very cream of Evangelical Churchmen. To be associated with its work as organizing secretary, meant to be well known to the most devout and influential clergy and laity who were decidedly Protestant and Evangelical. It may not be amiss to quote here the words of one who, though a High Churchman, was a true Protestant, the late Bishop Wordsworth:—



From a photograph by Mr. H. J. Whitlock, New Street, Birmingham.

His Divine Word forbids us to look for union with the Church of Rome. We cannot unite with her as she now is, and it forbids us to expect that Rome will be other than she is; it reveals the awful truth that Babylon will be Babylon to the end; it displays her ruin; it says death, mourning, and famine are her destiny, and that she will be burnt with fire; it shows us the smoke of her burning.

Without ever being a bitter controversialist, William Wilkinson was all his life a strong opponent of Romish error, and of Romanisers in the Church of England.

His first incumbency was at Holy Trinity, Sheffield. The patronage was at that time in the hands of the Misses Harrison, who were for many years foremost among the "honourable women" who devoted their time and wealth freely to the Lord's work in Sheffield. At Holy Trinity, Wicker, Sheffield, Mr. Wilkinson laboured with great zeal and acceptance from 1851 to 1853, when he was appointed by the Vicar of Sheffield, Dr. Sale, to the important living of St. Mary's in that town.

There is an inscription on Dr. Sale's tomb in Sheffield parish church which bears witness to the fact that having become deeply convinced of the need of a changed heart before a man can be a faithful and efficient minister of Christ, he took the greatest pains never to appoint any man to a living in his gift unless he were assured that he was a converted man. St. Mary's was one of the most important churches in his patronage; it was very large, and the parish had a population at that time of nearly 10,000. Soon the church was well filled; the parish was vigorously worked; a new vicarage was built. St. Mary's was to the front in home and foreign missionary work. I find a characteristic entry in the Church Missionary Report of 1855-56. Amongst the amounts sent up from St. Mary's, Sheffield, appears "Thankoffering £20, Rev. William Wilkinson." Thankofferings for societies in those days were rare. All through his life the late Rector of Birmingham was most liberal in giving,

MOST UNSELFISH AS TO MONEY.

The first time I saw Mr. Wilkinson was in 1862. He took the chair at the Sheffield C.M.S. anniversary meetings, and was then, as always, an admirable chairman. His fine presence, his beautiful voice, his ease and facility of speech, his gracious manner, and, not least, his brevity when speaking from the chair, rendered him almost ideal in that capacity. It may not be out of place to mention that whilst Mr. Wilkinson was evidently profoundly impressed with the great truths of religion, and never for a moment forgot, or allowed others to forget, that he was an ambassador for Christ, he was most cheerful, genial, and charming in society. In this respect he commended Evangelical religion, as the early Evangelicals had done. What Dean Burgon (no lover of Evangelicals) says of Legh Richmond ("Lives of Twelve Good Men," II. 360) might well be said of the subject of this sketch: he was "a very entertaining person, besides being a sincerely pious man." As a very young, inexperienced deputation, it was to me a great encouragement to meet with a man of recognised position in the great town of Sheffield, who gave me kindly words of appreciation, as well as excellent advice as to the kind of sermons and speeches people really want from those who represent great societies in the pulpit and on the platform.

It was in 1866, after fifteen years of faithful work in Sheffield, that the important living of St. Martin's, Birmingham, was given to Mr. Wilkinson. He succeeded a man of great power, Dr. Miller. No two men could well be more unlike each other. Dr. Miller was a born controversialist. He had the fighting instinct. Mr. Wilkinson, on the contrary, detested controversy, though well

ABLE TO GIVE SHREWD BLOWS

when he thought it needful. His first work, after he had gained the confidence of Birmingham people, was to rebuild St. Martin's Church. This meant a big effort. The old church had to be pulled down and an entirely new one erected, at a cost of many thousand pounds. The work was splendidly carried out under the skilful guidance of the architect, Mr. C. A. Chatwin.

Like other churches built by Mr. Chatwin, and *unlike* many churches erected by other architects, St. Martin's is admirable for sound. It can, at a push, accommodate well on to 2,000 persons, and yet any man with a clear voice can be heard in its remotest corners. As a proof of the kindly feeling the new Rector had won in Birmingham, it may be mentioned that on the last day of the octave of services held at the opening of St. Martin's, when the Rector himself preached, the col-

lection amounted to £1,000. A very large amount of the needed money was collected by Dr. Wilkinson personally.

He took his B.D. and D.D. degrees at Trinity College, Dublin, in 1866, and even after he became an Hon. Canon of Worcester Cathedral, in 1871 (appointed thereto by Bishop Philpot), he was affectionately known as "the Doctor" rather than as "the Canon."

For many years Canon Wilkinson was one of the Hon. Secretaries of the British and Foreign Bible Society in Birmingham. He delighted in work which brought him into friendly, and at the same time useful,

COMPANIONSHIP WITH NONCONFORMISTS.

The first School Board Election in Birmingham was a time of somewhat fierce feeling. Canon Wilkinson was elected a member of that Board, and it says much for his genuinely Christian character that, though he gave and received many a hard blow during the previous contest, and whilst a member of the Board, he yet lived in friendly intercourse with his opponents.

Of late years the Rector took hardly any part in School Board contests. He was always a warm friend of Scriptural teaching in elementary schools, but he had an increasing dislike of controversy. Until very nearly the close of his long clerical career, he preached twice, and often three times, every Sunday.

He was in much request as a preacher, as a speaker at parochial meetings, and at clerical gatherings.

HIS SERMONS

were of the type most in vogue during his early ministry. They never failed to set forth ruin by the fall, recovery through the merits of the Lord Jesus Christ, regeneration by the power of the Holy Spirit. In his treatment of younger clergy he was peculiarly happy. By the members of his own congregation he was much beloved, and it is safe to say that there was no more popular man in Birmingham, with members of all parties, than the Rector. It is a pity that he had a rooted distaste to the use of the pen, so that there are no sermons from which quotations can be given, or other written remains to give permanent value to his public utterances.

A man of cultivated mind and kindly spirit, conscientious in the discharge of duty, a devoted adherent of the church of which he was an ordained minister, large-hearted and liberal in his appreciation of those who differed from him, Canon Wilkinson, during a ministry of well-nigh sixty years, won the affection of many friends, was a power for good to many souls, and at length, at the advanced age of eighty-three years, entered into rest, fully relying on the all-prevailing merits of the Redeemer.

Soldiers' Home, Dover.

THE work of the Soldiers' Home, which has been carried on for twenty years amongst the large number of soldiers stationed at Dover, still shows signs of the Master's blessing. The men gather together almost nightly for prayer and the study of God's Word. There is an earnest band of Christian soldiers now in Dover, whose influence cannot fail to be felt by their comrades.

There have been several interesting cases of conversion, showing God is answering prayer and owning his Word. One young man of good social position, who had left his home, and, unknown to his parents, had enlisted in the militia, became a changed man in consequence of visits to the Home, and is now reconciled to his friends.

When the torpedo flotilla visits Dover the blue jackets are welcomed to the Home, and they have expressed a deep sense of gratitude for the comfort and help received during their stay.

The work is one which tends to make the lives of our soldiers and sailors brighter and better. Owing to unavoidable and unexpected expenses the Home is greatly in need of funds. The treasurer is Major Elverson, 12, Victoria Park, Dover

(1052)

Open-Air Work in Ireland.

THOSE who know what Ireland was, so far as the open-air preaching of the Gospel is concerned, only a few years ago, will rise with wonder and thankfulness from the perusal of the Report for last year. Who would have believed that the work, begun in four towns so recently as 1893, would have extended to thirty-three in 1898? that the immense mobs, who assailed the preachers with stones and showers of mud five years ago, should now have subsided into perfectly quiet and attentive listeners?

Take this one fact: "It was no uncommon thing, in 1898, for Nationalist bands to cease playing when passing the preachers, so as not to disturb them." Contrast this with the howls, shrieks, and curses of a few years before! Equally gratifying results attend the work of the itinerant preachers of the Irish Church Missions Society in the fairs and markets (200 fairs in 1898), and of many other witnesses for Christ in various parts of the land, in towns, cities, and villages.

My object now is to express my astonishment that the income of the Open-air Mission is only about £400 a year. Is this all that England can give to such a work? Are we still, most of us, doubtful whether any good thing can come out of Ireland? To me it seems as if the prison doors had been thrown wide open everywhere, and the Angel of the Covenant had given the command, "Go, stand, and preach to the people all over Ireland all the words of this life." But wisdom and tact are necessary, and above all the fulness of the Spirit. I have no wish to see a number of excited and inexperienced holiday-makers engaging in this work. Let any, who feel their hearts stirred to take it up, seek instruction and guidance from experienced workers, such as those whose names they will find in the Report, or they may do much mischief.

I have no official connection with the Society, but cannot forbear calling attention to its great importance, and wishing it increased support. The Report can be got from the hon. secretary, Capt. R. W. Thompson, J.P., 13, D'Olier Street, Dublin. What I have said will give but little idea of the interest to be found in its pages.—Yours obediently,

F. T. Haig (Major-General).

South Nutfield, Surrey.

Be Generous.

Give God the whole!—no paltry thing retain
Out of his gifts to thee.
Give up thy treasures!—'tis our sweet gain,
Losing the boons we see,
Christ's creditors to be!

Love Him the while!—and smiling bid Him take
All causes of thy pride.
Off'ring the sacrifice for his dear sake,
Jesus, whom all denied,
Who for each sinner died.

M. Hampden.

Clifton Conference is announced to be held on October 3, 4, and 5, at Victoria Rooms. The meeting hours are to be 11 a.m. and 7 p.m., the three subjects being:—The Lord's Witnesses; their Testimony of the Truth; and their Lord's Present and Future Approval. It is proposed to devote the last evening to the Conference sermon and the observance of the Lord's Supper.

From Needy Southwark.

THE ancient Baptist church, meeting in the Borough Road Chapel, Southwark, have been re-organizing their work, and henceforth the cause will be known as the "Borough Baptist Mission." The circumstances of the neighbourhood call for this.

Rev. E. Poole-Connor, pastor, writes to us:—"Sin, and want, and debasement meet us on every hand. Here are lodging-houses, where degraded men who were once statesmen, clergymen, lawyers, and doctors, creep and herd. Here are taverns, gambling hells, and other places where bodies are ruined and souls are lost. And here, too, are respectable working classes, who, with excellent traits, are yet utterly indifferent to the Gospel.

"Efforts upon ordinary church lines are not suited for the evangelization of the district. Long ago our Wesleyan and Primitive Methodist brethren saw this, and their mission churches are doing excellent service. We have therefore determined to make our premises—the freehold of which, by the mercy of God, has been recently purchased—a centre for definite Gospel work, upon, as far as we understand, a Scriptural basis. We have secured the services of some of the best living evangelists, such as the Weaver Brothers, Messrs. E. P. Telford, Charles Inglis, and J. S. Harrison; and we hope to secure sisters to tread in the steps of our deaconess, whose ministrations to body and soul are a daily benediction.

"We are earnestly planning and praying over a Gospel compaign during the coming autumn and winter; and I would seek the intercession and sympathy of readers of The Christian. We shall gladly welcome workers to our midst; and should any of the Lord's stewards entrust us with money, it shall be expended as in His sight."

Missions to Hop-pickers.

FOR several years, worthy brethren have traversed the hop-districts of Worcestershire, scattering the good seed of the Kingdom. We thank God for their earnest efforts, which have, in many instances, borne abundant fruit. Mr. John Burnham writes:—

"It has been felt that organized and centralised effort was needed, after the pattern of hop-pickers' missions in Kent and Hants. In response to a request we opened a centre in Tenbury five years ago, working it as a branch of the Kent mission. So much interest has gathered around this work, that we feel the time has come for a 'Forward Movement.'

"With the full consent of Rev. J. J. Kendon, president of the Kent mission, we are now taking over the Tenbury branch as a nucleus of the new mission; opening another centre nearer Evesham; and a third near Bromyard, if support is forthcoming to justify the step. We have determined to work on Gospel Temperance lines.

"We propose to visit the hop yards daily and the camps each evening for *al fresco* services, song and chat with the children, and now and then a lantern Gospel service. We shall also seek opportunity to bear our testimony for Christ in the villages." Communications (also parcels of Gospel books) may be addressed to Mr. Burnham, at Fern Bank, Brentford.

The members of the Hereford and District Evangelistic Associations have for the past five years held meetings among the hop-pickers of Herefordshire. Large numbers have gathered to hear, and quantities of tracts have been distributed. The work is to be continued this year. Financial help is asked for, also Gospel books. Communications may be addressed Mr. E. Pritchett Brown, Y.M.C.A., Widemarsh Street, Hereford.

Workers of the London City Mission will again visit the hopfields of Kent, Hampshire and Worcestershire during the season which is just commencing. They find this an excellent opportunity for getting into touch with some of the poorest and most neglected classes.

London City Mission.—A special interest attaches to the work in Hoxton, because it was here that in 1835 David Nasmith, with two friends, founded the Society which has succeeded so well that increased accommodation has had to be sought. Accordingly, a new hall has just been taken possession of. A meeting held last week, in which friends representing nearly every section of the Christian Church participated, helped to stimulate the work, in addition to reducing the debt which rests on the new premises.

Letter from Rev. F. B. Meyer.

S.S. *Campania.*

IT is an ideal morning on the broad Atlantic; and it has been, and promises to be, an ideal voyage. Few passengers have come on deck, and my heart is at leisure to look up, and back, and on. *Up* to Him who sitteth on the floods for evermore, and the saints that stand victorious on the margin of the sea of glass; *back* to the true and devoted friends, to whose prayers I owe an untold obligation; and *on* to the work awaiting me; also to the future, beyond and yet beyond, as there are numberless circles of new horizon, beyond that far-away rim where sky and sea are meeting.

The ocean is spread out like a sea of glass; so perfectly smooth that it seems a wanton sacrilege to cleave it with the prow of this mighty vessel, as, beneath the propulsion of her marvellous engines, she turns the water right and left, as a plough-share the loamy soil. There is no sign of life. Whatever there may be below—and sometimes a porpoise rolls for a moment or two in sight—there is no living thing within view. But just sheets on sheets of silver water, as if rolled out under a celestial cylinder drawn by angel strength. The sky is light blue, and even the clouds seem asleep, or it may be they are filling their cisterns for

SERVICE TO DROUGHT-SMITTEN LANDS.

The mind is rested by such scenes—and the heart. The noise and shape of the great world, the murmur of many voices, the rivalry and strife of religious controversy, the fever of ambition and pride, the buff telegraph envelope, the postman's knock, the appeal of need—are all far away; and this must surely be a tabernacle, such as David speaks of, where God shelters his children from the strife of tongues and the pit of noise. How miserable do the aims appear that dazzle and fascinate us! How unworthy any object to engage a redeemed soul, but the pure service of God, to be what He desires, speak what He indites, do what He commands! How befitting to fall down before Him in absolute silence and humility, crying "Holy, Holy, Holy, is the Lord God Almighty: heaven and earth are full of thy glory!" "What is man that Thou art mindful of him; or the son of man that Thou visitest him!" But Thou art mindful, and Thou dost visit!

It was a great pleasure to take the morning service on Sunday; and, in addition to the reading of the prayers, to preach to a great audience which filled the saloon. In the evening I went aft, and had an open-air service for the steerage passengers, who crowded around, listening attentively, and joining in the hymns. If only I had not needed the rest, how much might have been done! There are several godly people on board—large numbers of Americans—with whom

OPPORTUNITIES OF CHRISTIAN FELLOWSHIP

offer. A voyage is indeed full of opportunities of intercourse with people whom one would never otherwise encounter. Last night I presided at the usual entertainment on behalf of the widows and orphans of sailors. It was of a high-class, and £50 was raised for this good object. Mr. Zangwill greatly contributed to the enjoyment by his strange stories of Jewish beggars.

To be gliding thus over the waters, with so little motion, reminds one how quickly life glides through the years to its end. After a few hours we shall see the coast-line and the Statue of Liberty in New York Harbour. Within a few years the measure of our days will be fulfilled, and the ship will be in port. There is less and less satisfaction in reviewing the past. What is there to show, when judged by God's standard of motive and intention, but a few handfuls of withered leaves? If it were not for the mercy of God in Christ Jesus, what hope could we have of being accepted at last, or of any service outweighing the sins, and failures, and mistakes of past days?

God give us (my wife is with me) as good a voyage back, leaving U.S.A. on August 19; and may calm seas and clear skies be the portion of all whom I address, to the Port of Heaven.

F. B. MEYER.

Letters to the Editor.

A New Form of Evil.

SIR,—Will you permit me to call the attention of your readers to a new form of evil which has sprung up, especially at seaside resorts. I allude to the exhibition of indecent and demoralizing pictures, by means of penny-in-the-slot machines.

I have had several communications on the subject from Rhyl, Southport, Blackpool, and other places; and I put a question to the Home Secretary on the subject; but, in his reply, he doubted whether criminal prosecutions could be sustained.

It is, unhappily, true that it is difficult to get convictions against the scoundrels who trade upon the worst passions of mankind, unless the offence is so glaring that it cannot be passed over. In many cases, however, the local authorities can suppress these disgusting exhibitions, as they are often held on land belonging to the community; and this has been done at Rhyl, owing to the courage of a local paper which boldly denounced the abuse.

Many houses, also, have been taken in London at which demoralizing pictures are exhibited. I earnestly hope that means will be found to stay this new plague, which has been the ruin of France, and will equally ruin the youth of this country if it cannot be stopped. Hoping you will raise your voice against this new eruption of evil, I remain, yours faithfully, SAMUEL SMITH.

Thoughts for Churchmen.

SIR,—One branch of Church Reform, viz., a lay ministry and perpetual diaconate in the Established Church, has been advocated by me for many years. But, though I have not modified my view, based upon the Methodist and Scotch Presbyterian systems, I think it necessary to-day to add a caution. Of late, it has become one of the proposals of sacerdotalism, so as to justify "a sacrificing priesthood," to confine its ministry to the so-called Seven Sacraments. Sacerdotalism would have the laity preach and conduct the ordinary church services as *secondary* matters, reserving to the priesthood what are designated as the chief priestly functions of the sacraments. Caution is needed.

As to "Baptismal Regeneration," negatively advanced by the Bishop of Norwich, it is important to note two facts. When the late Dr. Pusey launched his scheme known as the Catholic Revival, the first active aggression took the form of teaching "Baptismal Regeneration." This naturally developed the theory that unbaptized persons, adult and infant, were outside the pale of salvation. During the last quarter of a century, this teaching has spread very much. And I regret to say that not a few of the section known as neo-Evangelicals both hold and teach this doctrine at the present time. Many of the manuals, Sunday school lessons, and other Church literature take this view of baptism for granted. It is a form of teaching which the older Evangelicals, known as Protestant Churchmen, could never accept, and which is heartily repudiated as unscriptural and sacerdotal by, Yours faithfully,

A PROTESTANT CHURCHMAN.

The International Sunday School Union. Mr. T. F. Wurts, formerly of the American Sunday-School Union, is prepared to send to newspapers, free of charge, sketches of the International Sunday School Lesson, providing they are not used for Sunday editions. The lesson matter is good "copy" for many a provincial paper, and likely to be a help to both teachers and scholars in Sabbath schools. Address 5,219, Morris Street, G., Philadelphia, Pa., U.S.A.

"God, my Exceeding Joy."—This is the title of a little book containing the diary of the late Miss Jean McLean. Those who knew her have been eagerly looking for the publication of this book, and will be glad to know that it is now receiving its finishing touches. It will help to preserve the fragrancy of a sweet and beautiful life among her friends, and be a source of encouragement and inspiration to others not blessed by her acquaintance. The book is 100 pages larger than was at first anticipated. The price will be from 1s. 6d. to 3s. 6d., according to binding. (*Passmore & Alabaster.*)

International S.S. Lessons.

August 27, 1899.

RETURNING FROM CAPTIVITY.

EZRA i. 1-11.

GOLDEN TEXT.—Ps. cxxvi. 3.

LESSON CONNECTION.

THE time for the great event to which the exiled Israelites had looked forward for seventy years had come. They had for ever renounced idolatry, and had learned to value their Sabbaths. Read 2 Chron. xxxvi. 15, 21, and note that *v.* 22 and 23 are just the same as Ezra i. 1, 2. Ps. cxxxvii. describes what the people felt in captivity. Ps. cxxvi. gives their feelings when they were told that they might return. There had been three eras of captivity. First, when Daniel and his friends were carried away (Dan. i. 1-6). Seventy years from this brings us to our present lesson. Second, when Nebuchadnezzar sent the treasures from the palace and temple to Babylon, and Ezekiel went with 10,000 captives. Third, when, after a year and a half's siege, Jerusalem was entirely destroyed. Seventy years from this saw the completion of the new temple. There were also three eras of return. Our lesson is the first.

EZRA

was a Jewish scribe, a Levite, descended from Aaron, and lived nearly eighty years after the return to Jerusalem. Jewish tradition says he was the founder of the Great Synagogue. He collected together the books of the Bible, and was famous for his knowledge of the law and his obedience to it (Ezra vii. 1-10).

THE BOOKS OF EZRA

and Nehemiah were originally one book, containing the history of more than 100 years, partly written by Ezra and Nehemiah, in two different languages. The first six chapters of Ezra seem to be compiled before Ezra's appearance in history. Between chap. vi. and vii. there intervene about fifty-eight years. Chapters vii.-xi. are Ezra's own reminiscences.

CYRUS

was originally King of Anzam, or Elam, in the east of Chaldea. He conquered Media, Persia, and Babylonia, and the greater part of Asia Minor. Daniel was living, and held a high position at court (Dan. i. 21; vi. 28; x. 1), and it is most probable that he pointed out to Cyrus the prophecies of Isaiah and Jeremiah concerning him (Isa. xliv. 26-28; xlv. 1; Jer. xxv. 12; xxix. 10), and then God put it into his heart to fulfil his will. Cyrus was a wise and politic monarch, and no great conqueror ever left a fairer fame than did Cyrus the Great (Isa. xlv. 13).

EXPLANATORY.

Verse 1. God's prophecies are always fulfilled, and He, by his Holy Spirit, influences whom He will for their fulfilment. Point out on the map how near Egypt was to the great Persian Empire. It would be greatly to the advantage of Cyrus to have a fortress in Palestine.

Verse 2. "Jehovah." Cyrus seems, in each country that he conquered, to have restored the worship of the god of that place; the writings on the ancient monuments and cylinders teach us this. But the words in this verse and verse 3 lead us to hope that he became a true servant of Jehovah, as far as he knew how.

Verse 3. The return was to be a voluntary act; no one was compelled to go, and many who had always lived in Babylon would not care to break up their homes.

Verse 4. Those who would not go were *to give.* It is the same in the Christian Church: there is a part for each to take. Two funds were needed, one for rebuilding the temple, and one for the expenses of the journey.

Verses 5, 6. The return was headed by Zerubbabel, a prince of the house of David (ch. ii. 1). *Note* that those only can work for God who have his Spirit in their hearts; also God only accepts willing offerings.

Verses 7, 11. Cyrus and his people all helped, and he restored to God what Nebuchadnezzar had stolen and Belshazzar had defiled. God had used Nebuchadnezzar to take care of all these precious things.

PICTURE

the great caravan starting from the gates of Babylon, about 50,000, with an escort of 1,000 cavalry, a mounted band of music, 200 minstrel slaves, 128 singers, 435 camels, 736 horses, 6,965 beasts of burden, to carry the women and children, and the treasures, &c. OH, WHAT JOY! and there is joy in the presence of God TO-DAY, over each sinner who repents and is returning (Luke xv. 10).

THE KESWICK CONVENTION.

Spiritual Conflict.

By Rev. H. B. MACARTNEY.

"Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Gen. xxxii. 24.

"THERE wrestled a man with him." That man was God; for Jacob says, "I have seen God face to face." That is the first kind of wrestling—God wrestling with a man, to break him to pieces, to strain him in every nerve and sinew, to crush him up altogether. In Australia, when we get auriferous quartz, we put it under pounders in order to reduce it to dust and get out the gold. God takes us in nature's strength and crushes us to bits, not to get the gold out, but to put the gold in. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou will not despise." The High and Holy One dwells in him that is of a broken and contrite spirit. So, the first kind of wrestling is God wrestling with man to reduce him to nothingness. There is a stage beyond the hymn, "Oh, to be nothing!" That is a sigh and a cry; but the fact is, I *am* nothing.

Now look at Isa. xli. 14: "Fear not, thou worm Jacob." There you are, a heap of broken bones, and strained muscles, nerves, and sinews; and all the brightness is out of you because He has thrown you. "Fear not, I will take thy right hand." God stoops, as He afterward stooped to lift up John when he had fallen down as dead. He will take thy right hand, and will begin a new creation. He will make you a new, sharp, threshing instrument, so that you shall thresh the mountains and beat them small as chaff. In Eph. vi., that little Apostle Paul says,

"WE WRESTLE."

You, Paul? With what are you going to wrestle? "I am wrestling with principalities and powers, with world-rulers of this darkness, and with hosts of wicked spirits." There are principalities and powers round about God, Jesus, the throne. While God has principalities and powers, the great wings of his mighty heavenly army, the devil wants to display *his* array. Look at the words "principalities and powers;" then see how the devil calls up new orders—first world-rulers, then hosts of wicked spirits. They are there; for, in chap. vi. 12, it is said that we wrestle with these principalities, and powers, and world-rulers, and hosts of wicked spirits in heavenly places.

Now, the question is, What are we to do? We want to get among those angels, we want to be near the throne, we want to become possessed of all spiritual blessings practically, and we want to be with Jesus for ever and ever. What can we do? It seems as if a great river flows between. But what does this Book say? According to the theory which we heard so helpfully put forward just now, there is really no river between; because God hath raised us up *together* with Christ, and hath made us sit *together* with Christ in heavenly places.

I want to get over to the practical part of my subject, and I continue

THE EMBLEM OF THE STREAM.

There is Jesus, there is the glory; and you are here. You have a right to Jesus, and a right to the blessings; but you are not in the enjoyment of your rights and privileges. Jesus has purchased those privileges for us, and they are ours, just as much as they are his, in the purpose of God.

As you stand on the bank of the river I would examine you, my brother. What is hindering the blessing? Are you in a fit state as regards your personal life, and your domestic life, and your public life, and your life as a Church member and citizen?—are you in a fit state to go in for your inheritance and to receive it all over from God, as a blessed, holy, pure saint of his? I want to ask you this, Are you perfectly right in your dealings with God's Book? Do you take time to get the words of God into your heart? Do you love to be in the presence of God more than you like to be in the blankets? Do you rise early? Do you deny yourself?

DO YOU TAKE TIME

to be holy? God does not come into a person simply because he gets down on his knees and up again. The sort of man that God likes is he who finds it hard to get off his knees, because he is tied and bound by the Divine presence. He is in love with God, enchanted with God; and when he is in the Divine presence, it is only the call of duty that takes him away. I want to know whether, when you come downstairs, you get what the Old Testament Christians had, if I may so call them, in Deut. vi.—God's Word in the heart? Do you also teach that Word diligently to your children (*v.* 7)? I am afraid it is not so in most cases. It is done once a week, and sometimes by deputy; but *you* are to do it, my brother!

What about your ecclesiastical and political life? Have you asperities and bitternesses? and do you write hard things, and think hard things? I say, cleanse yourself if you want to inherit the heavenly blessings that are yours by right and by inheritance. And ask yourself about your purse. I do not care a straw what your income is. Even if you have £10,000 a year, I ask, are you keeping yourself poor? Is your soul blind and dead to your own wealth and position, that you may have eyes for the poor souls who are going over into hell, as the waters of Lake Erie tumble over the falls of Niagara? Are you eager and, in a holy way, excited and athirst about souls? and can the angels see the mark on your forehead, as among those who sigh and cry for all the abominations that be done in the midst of the city?

Further, I want to say this: as soon as you have

PUT YOUR LIFE RIGHT,

as soon as you have the passion to become possessed of Christ in his fulness, with all spiritual blessings in heavenly places, and to get over there to have your home and dwelling-place with God Himself, the minute you take the plunge into this river, and stretch out your hands to swim, the devil marks you as an enemy to his kingdom and empire worthy of his steel; and he will be upon you with terrific force. He will meet you half way across the stream. You may look at it as if there were a little island there. You are determined to get Christ and his fulness, to get all spiritual blessings, to be no longer a sham going about asking people, "Do you think I really have the baptism of the Holy Ghost?" propping up the horrible fraud of your life by the flattering things which people think or write of you. Let us have done with that, and let us strip ourselves as a man strips who, with both hands empty, plunges into the dangerous tide, because he is determined to get the prize on the other side.

The devil will meet you, take you, try to break you. But what doth the Scripture say? "Ye are strong, and the Word of God abideth in you; and ye have overcome the wicked one." It is not only the wicked one with whom we have to contend, but, as Paul says, it is the

WICKED ONES, HOSTS OF THEM!

You may think that you have overcome the devil on one point, and that he has gone off to torment and try some one else; but perhaps you may have another devil upon some other point.

An Indian officer loved and married a grand English girl. He brought her to India, and was proud of her in every respect, physically, intellectually, and morally. But there was one thing that caused him continual pain and vexation as a soldier—namely, her timidity as to insect and reptile life in that distant land. He determined to cure her of this, after trying in vain to do so by speech and argument. One day he met with and killed a python, decided to try an experiment, and laid the dead thing across the entrance to his dressing-room. At dinner he asked his wife to get something for him from the dressing-room; and, when she had disappeared, he thought to himself, now she will make a great outcry about a dead serpent. Apparently, she did not see the reptile, for he heard only a faint sound, then another fainter still; and, at last, there was no sound, and no wife returning. Becoming uneasy and alarmed at her long absence, he went to the dressing-room, crossed the dead python, which, by some means, had escaped his wife's notice; but saw her standing in the apartment wrapped round by another serpent! It was the mate of the python, come to look for its dead companion.

O beloved friends, we may go from Keswick having slain one form of sin, only to be overcome of another. We go

TO BATTLE WITH PRINCIPALITIES

and powers; with world-rulers and hosts of wicked spirits, that come against us again and again. We need to put on the whole armour of God, to be filled with the Spirit, to be expert in handling that sword which, in the hands of Jesus, once slashed Satan to the quick. Well does the devil remember that wound, and he will tremble when we use the same weapon. Seek to be expert in the use of the sword of the Spirit, and the devil shall flee before you, as he did before Jesus Christ, and as darkness flees before the sun.

Increasing in Strength.

By Rev. S. A. SELWYN.

"Saul increased the more in strength."—Acts ix. 22.

TO-DAY I have a few words specially intended for the many who yesterday, I am certain, made a very real and definite consecration or reconsecration of themselves to God, both here and at the neighbouring Pavilion. The one thing that consecrated souls long for, is that they may become more Christlike; and we have in this chapter a few points showing us how St. Paul—whose name, at this time in his story, was Saul—increased in strength.

When God regenerates a soul, He does not bring that one immediately into ripeness, any more than, in the realm of Nature, He causes the harvest to come about at once. We will look for awhile at the picture, in the chapter before us, of Saul laid by Christ's wondrous power—dazed, blind, and astonished—like a broken vessel at the Master's feet. This is where we first meet with him, immediately after his conversion.

Look at the end of his spiritual life here on earth (2 Tim. iv.), and you have the brave, strong, inspiring words that he wrote to his dear friend and co-worker, Timothy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. And not to me only, but unto all them also that love his appearing."

What was it that brought about this great, deep growth in grace? There were various things which I will mention, because there is not a single help that Paul had to bring about this wonderful, deep growth in grace, which cannot be yours to-day. We find in verse 6,

OBEDIENCE.

Think what had happened. Saul had fallen upon the ground, blind, astonished, and, in a spiritual sense, broken at the Master's feet. The Lord met with him and asked, "Why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt Thou have me to do?" There was his conversion; and here is his succeeding obedience: "The Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do . . . And Saul arose from the earth; and

when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink."

Saul's nervous system must have had a terrible shock. He had lost his sight, his prejudice and pride had been broken down, so that he was glad to be taken by the hand and led into that very city where he was going to work havoc against the Master and his cause. Here was his obedience; and, dear friends, if you and I are to have the fire kept burning upon the altars of our hearts, there must be the most complete obedience within our knowledge.

Do you remember that passage in Lev. vi. 12, where we are told how the fire was to be kept burning upon the altar? The priest had a special command to put fresh fuel upon the altar every morning of his life; and then would the Lord see to it that the fire was kept burning. It is so upon the heart-altar to-day. Some of us, if not all, have been

FRESHLY LIGHTED UP.

The fire has come and is burning now upon the altars of our hearts. The one thing we are thinking about now is, How will it be a week hence, or longer? When we get home to our work, will the fire be burning as brightly then as now? The devil comes to us and says, "No, how can it be so?" Dear friends, there is every possibility for us so to walk with God, and so so obey Him, that the fire shall blaze brighter and brighter as life goes on, and as ministering service proceeds. We have to see to it that the altar be supplied with fresh fuel, and the Lord will see after the fire.

What is our fuel to be? The priest had to put upon the altar, wood, which begins with the letter *w*. Is there not some fuel, beginning with the same letter, which we do well to put upon our heart-altars to make the fire burn? There is—it is God's *Word*, read and studied; and that must be a much more definite and methodical study than heretofore. Then, there is God's *will* to be readily and gladly done day by day. We have also to be his *witnesses*; and the more we witness for Him, so much the more shall the fire burn upon the heart-altar. Let us see to it, then, that there be the most complete obedience up to the light that we possess; and the Lord will see that, like Saul, we grow in spiritual power.

There was something more that Saul did. "And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for,

BEHOLD, HE PRAYETH."

Had he never prayed before? He had made prayers, standing at the street corner, so that every man who passed by might see him; for, had he not been a Pharisee of the Pharisees? Now, however, it was the Lord's testimony that he *prayed*; and that is a very different matter.

With some of us there may have been a great deal of formal, indefinite prayer, something like a long dream, or a long, weary succession of words fastened one to another; but words are not necessarily prayer. Henceforth let us be more methodical, definite, and expectant in regard to our prayers. Let us get a real prayer-book; that is to say, a book without a word in it, that we may put down subjects of prayer for every day in the week, taking care to leave a blank page opposite for recording fulfilment of the answers we expect. Then shall you realize that the Lord constantly puts fresh fire upon the heart-altar, making it blaze forth as you seek to do his will in the matter of prayer.

You remember the words of John xvi. 23, "Whatsoever ye shall ask the Father in my name, He will give it you." The secret of that verse is "in my name." A wife may come to the bank in her husband's name, and by arrangement may sign his name upon cheques in order to receive the money she needs; and, in other matters and various relationships, like action may be made available. See to it, then, that the words "in my name" are right and true in your experience, and you shall realize the rest of the verse for yourself.

I have little time for other points, but must mention them. There was, with St. Paul, a *public confession* of Christ. For most of us, the demand may not take the same form as in Paul's case; but by lip, by life, by letter or otherwise, there must be the confession that God has given you the greatest blessing you ever had in your life, and that you are determined, come what may, to walk with Him and to be his servant for ever. Let us see to it that

OUR TESTIMONY

is real, true, faithful and humble. Many ministers who have been at these meetings go straight to their pulpits and tell what a blessing they have had. They may get a few curious glances from various eyes in the congregation; but what of that? If these ministers are the means of bringing a Pentecostal blessing to their people, who will care what some may say, so long as our brothers are faithful in their testimony?

Follow St. Paul, too, in this, "Straightway he preached Christ." In the very place where he was going to do all he could to upset Christ's cause, he went to work to build it up. For this he had been specially equipped, filled by the Holy Ghost as well as converted; and, being equipped for the Master's work, he immediately went and did it. Send in your name quickly to some one—to clergyman, pastor, Sunday-school superintendent, or missionary society. The whole world is waiting to-day for freshly-baptized and Pentecostal Christians. There are many souls looking out for your help, for your bright word of testimony, for your bright, changed, happy life. See to it that you do not refuse, should the Master call you into the mission field, as He may this very day. Thus—God grant it!—you will be strengthened, you will grow in grace every day, and you will find the fire kept brightly burning upon the altar of your heart.

After the Convention.

SOLDIERS IN EGYPT AND THE SOUDAN.

A very earnest and representative audience crowded the Lecture Hall on the Monday evening following the Convention. When Christians are brought into right relationship with the Lord, their interest in the work of saving souls seems to be not only wonderfully quickened, but also to take on a beautiful new garb of reality. There was certainly nothing formal or perfunctory in this meeting. Rev. J. J. Luce presided, and in a few opening remarks said he doubted if any one present could be more warmly interested than himself in the work of the Lord among soldiers, seeing he himself owed his conversion, thirty-four years ago, to a young officer.

Mrs. Lawrence spoke of Alexandria, and of the work carried on by her husband and herself and their fellow-helpers in the Soldiers' Institute there. God has greatly encouraged his servants, and there is urgent need for increased accommodation, involving an outlay of £1,500, and also for a lady worker. Captain Gamble followed with a striking testimony to the good results which he himself had seen of the work carried on in Soldiers' Homes. He had observed the blessing which these places had been to men when they were in barracks, and also when they were on the field of battle. He could wish that wherever there was a depôt there could also be a Soldiers' Home to counteract the evil influences by which our soldiers were surrounded the moment they got out of barracks. He earnestly pleaded for help in the behalf of the ladies who were devoting their lives to this work.

Mr. E. H. Thompson, of the Egypt Mission Band, then spoke of the opportunity for work which the Lord had set before his people in Egypt and the Soudan, and Mrs. Todd-Osborne closed with a soul-stirring account of the dealings of the Lord with her in regard to Cairo. In answer to prayer, a large and central building, known formerly as the Alhambra, had been purchased; and would be converted into a Soldiers' Home as soon as the £4,500 still required had been contributed.

Notes by Dr. Newman Hall.

During the impressive conference referred to in my last, we were warned that the hour (9.30) had struck for the "Bible Reading" in the great tent, which was crowded by 2,500 people, many of whom had been waiting half an hour to secure seats. Singing, prayer, and Scripture reading were followed by an earnest address from Prebendary Webb-Peploe, who gave a condensed statement of the doctrinal teaching of what is regarded as the Keswick School. The following digest is from my hasty notes:—

We come together here, hoping to have conscience quickened and the will strengthened. Satan would persuade us that God's promised gifts are too good to be true, and so we neglect them. But there are better things in store than we used to think possible. Let our faith in God accept all He gives, and at once; not content with forgiveness now and deferring all else till we reach the other side.

Some say, "I believe in the forgiveness of sin; but it is presumption to say, I know *my* sin is pardoned, and joy bestowed." But, inasmuch as Christ said, "He that believeth in Me *hath* everlasting life," we may know that we already possess it. It is

NOT BOLDNESS, BUT MEEKNESS,

to come to God as sinners for pardon, and at once accept eternal life; and to believe that He is able to keep the soul thus surrendered. Whatever Satan, the world, and self may say, we do believe, and will believe, what God says. "He that saith he abideth in Him, ought to walk even as He walked."

If we say this is impossible, though our duty, shall we say that our weakness is greater than God's omnipotence?

May we put off to a distant future what is commanded this very day—"Walk worthy of God unto all pleasing"? "We ought;" *i.e.*, it is God's due and our debt every day to walk as Christ did; and He who paid our debts by dying for us will not allow his servants to run into debt. We have both the command and the promise of perfect holiness. How can this be? "Abide in Him." We were in Christ when He died on the cross. When He rose, we lived in Him, and He in us. "Our life is hid with Christ in God." But we are commanded to "*abide*" in Him. This word is used eleven times in John xv., and twenty-three times in John's Epistle. We are to pray to be "rooted and built up in Him;" and that we may evermore "dwell in Him, and He in us."

We are one with Christ for safety, and He is one with us for holiness. By abiding in Him, we bear "much fruit." For security, I am in Him; for holiness, He is in me. If, by the Holy Ghost, we enjoy his life, as we open the ducts of our hearts to let Christ be in us, we shall be working as we are trusting,

NOT BY EFFORT, BUT BY RECEPTION,

We may hinder the development by obstructing the flow of the vital stream. There is no drawing of spiritual good from Jesus without our receptivity. We are not to look off to a distance for a blessing, but to Christ living in us.

We should identify ourselves with Christ as He does with us. We should be fully *receptive*. We speak of ourselves as to become "kings and priests" in the next world. We are so now. As paupers, yet as princes, being possessed by Christ; and then, "My God shall supply all your need, according to his riches in glory by Christ Jesus." Thus we are to fulfil the command—"Walk as Christ walked." Not in quantity, but in quality. Walk in the Father's love, in the Son's righteousness, in the Holy Spirit's guidance; walk in "the truth," walk in "the light," walk "in faith," walk "in love."

There is a new life to be lived by some of us, of which we as yet know little. There is a salvation in the past, by the cross; a salvation in the future, by glory; but also a salvation in the present—precious secret! Let God possess us fully; as Chrysostom says—"The eye, the tongue, the foot, the hand, the mind, the heart, the life—a sacrifice of first fruits to his glory"

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

The King's Messengers.

I EXPECT you all know something about M. Coillard, for in the pages of The Christian, meant for grown-up folk, there have been notices of him from time to time. He is a Frenchman who, since 1878, has been labouring on the behalf of the Barotsi, a savage people living in the upper valley of the Zambesi, the great river which divides South from Central Africa. Dr. Livingstone had made known to us the Barotsi Valley; but the difficulties of the journey there, and its deadly climate, proved serious drawbacks to any attempt either to explore the country or to teach the people about the Lord Jesus.

When M. Coillard first planted his mission there no European Power had claimed the land; but now it is under British protection, so there is special reason why English people should help in the work of bringing the Barotsi to the Lord. It was in order to rouse interest in England in what is going on in this far off land that M. Coillard's book, "On the Threshold of Central Africa," was translated into English. Even quite little children would, I think, be interested in some of the tales he tells us in it. The Barotsi are not a pleasant people. They are cruel, fickle, and often do very wicked deeds. We must remember that they have not had the advantages we have had. Till lately they have never heard of the Saviour, and they have been brought up to lie and steal. But, bad as they are, M. Coillard tells us a story which may well put some of us to shame.

One day, when he was on an expedition up the river Zambesi, Lewanika, the King of the Barotsi, thinking that the French missionary might need, for his journey up the river, a change of oars, sent them in a canoe after him. M. Coillard, who had landed at some distance further up the river, saw the canoe approach. How well the men were rowing! They were straining every muscle, and evidently wished to do their work as well and as quickly as possible. One of the Barotsi standing by M. Coillard exclaimed: "Those are the King's messengers; when he sends us, that is how we row." And so it turned out to be. Are not those poor ignorant Barotsi oarsmen a pattern for us? We have also a King whom we have promised to serve, and He is far greater than King Lewanika. Has He not given to each of us, even the youngest, a work for Him to do?

Perhaps we do not refuse to do the work He gives us, but do we always do it as well and as quickly as we can? Are we known to be the servants of our great King because we are diligent at our lessons, good tempered at play, kind and truthful, each one resembling "the children of a king" (Judges viii. 18)? or are we only supposed to be such because we go to church or belong to a Scripture Union? Our "King's business requires haste" (1 Sam. xxi. 8). God grant that we may not at the Last Great Day be put to shame by the heathen who only now are beginning to call upon his name. Margaret A. Rolleston.

Faith for a Sixpence.

I WAS walking along the streets of London one cold and wet night with a desponding friend, trying to cheer him, and longing to see a spark of hope kindled in his heart. In our walk we arrived at Victoria Station. While talking together a little child stepped forward and said, "Any lights, sir?"

"No, Topsy," I replied, "I don't want any; I don't smoke."

"Oh, but please, sir, do buy a box!" she persisted in a pleading tone.

"No, no; run away, Topsy," I continued; "I have no use for lights."

But still she persisted. At last, seeing her earnestness, I asked her what she did all day, and at what time she was going home, for it was then past ten o'clock.

"Oh," she replied, "I go to school in the day, and after four o'clock I come out here."

"But why do not your father and mother take care you?" I asked.

"Father has run away, and mother is ill in bed."

"And what do you come out here for?"

"I come and stay here till I have taken sixpence."

"But you don't always take sixpence, do you?"

"Yes, I do, sir."

"But you won't get sixpence to-night."

"Yes, I shall, sir."

"Well, how much have you now?"

She seemed inclined not to let me know; but I said, "Come, Topsy, you must tell me all about it." So, half afraid, she drew some coppers from a pocket in her cotton dress, and counted out threepence-halfpenny.

"Well, now, you will never get sixpence to night," I said.

"Oh, yes, sir," she answered, "I shall. I always take home sixpence."

"Now, Topsy, tell me what makes you so sure of getting sixpence."

For some she would not answer, but after a little pressing she said:

"Because, before I come out I kneel down by mother's bed and say the Lord's Prayer; and mother says our Father will help me to get sixpence; and He always does."

"Oh, but I thought you said your father had run away?"

"Don't you know, sir," she simply asked, "that we have a Father in heaven?"

"Yes; but you don't mean to say He hears you about a sixpence?"

"Yes, he does, sir; and He will send me sixpence."

"Well, if I were to give you twopence-halfpenny, what would you do?"

"Why, sir, I should run home to mother, because my Father had given me all I asked for."

It is needless to say that the twopence-halfpenny was speedily produced, and suitably acknowledged by the little one, who merrily tripped home. I turned to my friend, who all this time had stood by without saying a word; our glances met, and my only remark was, "There, H——, you have got your lesson." We forthwith separated—I to my bachelor chambers; he to be led into hope and brightness by the faith of a little child. John Shrimpton.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 189**).

1. Say in which verses the *appeals* given below occur.

2. From the other chapters given, select a verse in similar words to form a *response* to each of the several appeals, and write it out.

(*a*) "Ho, every one that thirsteth, come ye to the waters" (Isa lv. Response, John iv.).

(*b*) "Trust ye in the Lord for ever" (Isa. xxvi. Response, Isa. xii.).

(*c*) "Let us draw near hither unto God" (1 Sam. xiv. Response, John vi.).

(*d*) "Seek ye my face" (Psalm xxvii. Also response).

(*e*) "My God, why hast thou forsaken me?" (Psalm xxii. Response, Heb. xiii.).

(*f*) "In Thee, O Lord, do I put my trust; let me never be ashamed" (Psalm xxxi. Response Pro. xxix.).

(*g*) "Send out thy light and thy truth: let them lead me" (Psalm xliii. Response, Psalm lxxxix.).

(*h*) "Shew me thy ways, O Lord; teach me thy paths" (Psalm xxv. Response, Isa. lviii.).

(Children under *ten* do any two; under *thirteen*, any four; under *seventeen*, any six.)

ANSWER TO LAST SEARCHER (**No. 188**).

1. C ai N (Gen. iv. 5).
2. O she A (Num. xiii. 8).
3. R oo T (Rev. v. 5).
4. N abot H (1 Kings xxi. 7).
5. E lish A (2 Kings v. 3).
6. L ebano N
7. I dumæ A (Mark iii. 8).
8. U rban E (Romans xvi. 9).
9. S au L (1 Sam. x. 24).
10. CORNELIUS (Acts x).
11. NATHANAEL (John i. 43-51).

Correct answers (first list) received from:—

B—Lilian Butler, Phyllis Boyd, Gertrude Bush, Hannah Bridgman, Esther, Rachael and Leah Blumenthal, Edith Banks, Violet Braun, Esther Bobroff, William Berwick.

C—Isabel Candlin*, Gladys Clark, Mabel, Ida* and Edith Cole, Kitty Cope, Grace Charik, Rodia Constantinides, K. Carey-Brenton, Anna Chanyen, Sophie Cohen, Oscar, Katie and Philip* Cross, Ida Cullen*, David and John* Colville.

D—Nellie Dowsett*, Dorothy* and Ralph* Daintree, Hilda and Elizabeth Drayson.

F—Sarah Finkelstein, Mabel and Vincent Fleet, Hyacinth FitzSimons, Kitty Fausset.

G—David Gardiner*, Mary Gover, Kathleen and Irene Gough, Clarice and Bertie Gale, Esther and Rose Goodman, Elizabeth Gercohter.

H—Beatrice Harland, Ella Hake, Willie Hooper, Nellie Hatchett, Ruth Hinder, Betsy Hollk, James Henderson.

J—Thomas Johnson, Betty Jacobs.

K—Max, Stanley and Eva Kalb, Maurice Kalinsky, Gertrude Kramback, Lily and Brada Kinvig.

L—Blanche Lindup, Georgina* and Cecilia* Lichtenstein, Sidney, May, Edward, and Henry Law, Rosie Langton*, Beatrice Lowe, Annie and Mary Levine, Annie Lipschitz.

M—Mabelle Mountstephen*, Dorothy Morgan, Margie Marston, Dorothy McMullin, Hedley Meader.

N—Leah Niels.

P—Alice Palmer, Kathleen and Ethel Pasley, Louie Penny, Margherita Perlmann, Ruth Pledger*, Mary Plumb*, Daisy Pym, Winnie Page*, Kathleen Pincott, Evelyn Peters, Laura Pratt, Daisy Phillips, M. and W. M. Penny, Walter Picknell.

R—Alice Reid, Kate Rosenbloom*, Marion Richards*, Maud Rosenberg.

S—Fanny Stileman, Mildred and Gertrude Scott, Hilda Schaeffer, Marjorie and Cicely Sherbrooke, Douglas and Kathleen* Shepherd, Eveline Steed*, Ronald Studd, Solomon Stockfish, Douglas Stevens, Edith Shepherd*, Betty Stocks, Lizzie and Dora Simons, Flora Simmons*.

T—Theodora Thorn*, Rebecca and Rachel Tuskinsky, Naomi Torff.

W—George, Annie and Lucy Willis, Joanna and Louise Wolnitzer, William Wheeler, Cecile Wright, Edward Wheeler, Ronald Watson, Robert and Thomas Weddell.

Z—Sophia Zascitsky.

No. 187.—Correct answers have been received from:—

A—William Aston, Mabel Adams, Violet Ashworth.

B—Ernestine Buhl, Lucienne Brabandes, Stanley and Gordon Boxer, Phyllis Boyd, Nellie Buck, Ella Borryman, Mabel Birney*, Emily Bridgewater*, Corbet, Lindsay, and Leonard Browne, Robert Brotchie, Esther Bobroff, Esther Blumenthal, Hannah Bridgman, Robert Browne, Catherine Barber, Mary Bryant, Florence Blackman, Charlie Banks, Sylvia, Maud, Dorothy and Evelyn Barrett Susette*, and Mary* Beck, Ashley Bowker, Dorothy Berry, Allen Baker, Avory, Frank, Lilian and Teresa, Blackie, Alan Banks, Eva Browne, Cecil, H. S. and Mabel Bailey, Jas. and Edith Barker, Lilian and Rose Butler, Edith Banks, Violet Braun, Rachel and Leah Blumenthal, Massy Baker.

C—Ida*, Edith, and Mabel Cole, Kitty Cope, Ethel Craigie, Gussie Clark, Jessie*, Walter*, and Maggie* Carter, Gladys Clark, Mabel, Isabel, and Charles Candlin, Daisy R. Clarke, George Crawford Bessie Cheale, George Cary, Mary and George Coward, Dorothy Clarke, Winnie and Arthur Cox, Susie Cumbers, Philip*, Guy, Oscar, and Katie Cross, Gladys and Beryl Calvert, Dorothy Cooper, David* and John* Colville Alice Crang, Sophie Cohen, Anna Chanyen, Rodia Constantinides, Grace Charik, Duncan Campbell*.

D—Nellie Dowsett*, Marie Denizot, Pelognia Daws*, Albert Davis, Willie Davies, Mai and Violet Davidson, Ralph and D. Daintree, Stanley Drew*, Ruth Davidson.

E—Muriel and Miriam Ecroyd, Muriel Edwards*, Maud Edday.

F—Jeanne Faucon, Louise Filhol, Francis Field, Kitty Fausset, Hyacinthe FitzSimons, Mabel and Vincent Fleet, James and Marian Freegard, Aileen Figgis, Mary and Bessie Freeman, Flossy* and Maggie* Fullarton, Sarah Finkelstein.

G—Tom Garfit, Colin and George Graham-Brown, Edith Grieve*, Kenneth and Constance Gabbett, Jack Gray, Elizabeth Gerechter, Esther Goodman, Irene and Kathleen Gough, Thos. Groombridge, George Graham*, Alfred and Frank Gibbs, Ethel*, Alfred* and Mary* Greenacre, Mary*, Effie* and Charles Graham, Stuart, Margaret* and Edith* Gray, Rose Goodman, David Gardiner, Gracie Grout.

H—Georgette Hoffmann, Ruth Hinder, Hetty Hill*, Muriel Hare, Edith and Winifred Harvey, Beatrice Hastings, Evelyn* and Dorothy* Hewer, Dorothy Harris, Beatrice Harland, Violet Holford, Lila Hughes, H. and Helen* Hunter, Lottie K. and Rosetta Hamilton, Jennie Holmes, Ella Hake, Willie Hooper, Eric and Mary Hill, Theodora Hill, Ethel Hutchings*, Edith Holma, Bessie Hope, Freda Hunton, Francie and Florence Hyde.

I—Nellie Irving, Alice Ingberg, Daisy Iredell.

J—Emily Jones, Kate Johns*, Marjorie Jones, Emily Jeynes, Lizzie Johnstone, Betty Jacobs.

K—Lily Kinvig, Grace*, Dorothy* and Philippa* Karr, Eva*, Max and Stanley Kalb, Maurice Kalinsky.

L—Mary Levine, Rosie Langton, Edith and Nellie Lockhart, Blanche Lindup*, Sidney, May, Henry, and Edward Law, Guinefred Leigh, Hannah Lovell, Arthur Llewellyn*, Georgina and Cecilia* Lichtenstein*, Annie Lipschitz, Annie Levine, C. Learmouth.

M—Kathleen Mountfure, Ada Macnutt*, Dorothy McMullin, Leslie Morris, Sydney* and Dorothy* Morgan, Marie Meek, Dorothy and Margaret Morris, Winifred Marshall, Dora Muir, Margie Marston, W. C. Mallinson*, Hedley Meader*, Valerie and Mary Maitland-Kirwan, Olive and Lois Mewburn, Arthur Moir, Hylda Medill, Bella and Abraham Mack, Gwendoline, Evelyn Moir and Howard* Moir, Mildred Morgan, L. R. McGregor, Mabelle Mounstephen*, John MacMurray, Inda McFarland.

N—Amy and Maud Nottage, George Nash, Leah and Dora Niels.

O Maude and Eva Oakes.

P—Louie and W. Penny, Walter, Katie, and Leonard Picknell, Ruth Pledger*, Kathleen* and Ethel* Pasley, Mary Plumb*, Walter Perryman, Laura Pratt, Lilian Pearson*, Dorothy Patten*, M. and Melbourne Perry, Ethel Palmer, Daisy Pym, Kathleen Pincott, Muriel Palmer, Jessie, Winnie, and Ada Palmer, Laura Porey, Ernest Pearce, Daisy, May, and Vera Petrides, Daisy Phillips, Ruth Patient, Hattie*, Evelyn and Mildred Peters, Edith Purkiss, Alice Palmer, Gladys* and Isabel* Phipps, Margherita Perlmann.

R—Lorimer and Rita Romanes, Maud Rosenberg, Aileen and Marjorie Roberts, Marion Richards, Alice Reid, Elmina, Isabel, and Jessie Roe, Nora Read, Kate Rosenbloom.

S—Fanny Stileman, Gwendoline*, Gladys, and Undine Shaw, Douglas Stevens, Eveline Steed*, Mary Sowden, Douglas and Kathleen* Shepherd, Kathleen and Elsie Slark, Helen and Dorothy Stalker, Binford Selwood, Bertha Stocker, Constance Scott*, Ivy, Muriel, and Rosetta Sherwin, Philip Southam, Flora Simmons*, Ronald Studd, Evelyn Shaw*, Marie Stuart, Emma* and Frank* Sutton, Violet Salvesen, Herbert Stuart, Hilda and Constance Schaeffer, Flora Shadbolt, Minnie, Bessie, and Edith Shepherd, Betty Stocks*, John Smith, D. D. and T. M. Stanier, Amy Stileman*, Nannie Sturrock, Solomon Stockfish, Lizzie Simons, Bessie Symes*.

T—Olive Taylor*, Frank Tomkins, Rachel Tuskinsky, Naomi Torff, Olive Tritton, Frank Thompson, Marjorie Tracey.

U—Queenie Upton.

V—Kenneth Vining, May Vickers.

W—Leonard Wild, Connie Wood*, Queenie, Ernest, and Kenrick Wakeford, Cecile, Noel and Phillis Wright, Edward and Edith Wheeler, Sarah and Georgina Wilson, Fred and Helen Webb, Pringle Wilson, Annie and Sarah Wood, Lucy Willis, Dorothy White, Florence Wild, Leonard Wall, William Wheeler*, F. Wilson, Mary Ware, Robert and Thomas Weddell, Charles Wingrave, Ronald Watson, Louisa Walker*, Joanna and Louise Wolnitzer, Ellie and Nora Wyatt, Madge Wilson.

Z—Sophia Zascitsky.

FOREIGN LIST.

No. 181.—Cuckoo and Minnie Lister, Daisy McArthur (S. Africa). **No. 183.**—Frank* and Vera Sjöström (U.S.A.), Lottie, Rotha and Ivan St. George (Canada). **No. 184.**—Vera* and Frank* Sjöström. **No. 186.**—Daisy and Alice Pullen (Italy).

Personal.

Many thanks for flowers received this week. Also for a box of lavender.

Mary Sowden.—I am glad to know that you enjoyed the Acrostic Searcher, but you must give chapter and verse for the names.

Brada Kinvig, Thomas Wood, Edith Hill.—It is a pleasure to welcome you as new "Searchers." I hope the study will be interesting and a blessing to you.

Mary Ware.—Many happy returns of your birthday. It was kind of you to call your friend's attention to what you are enjoying yourself so much. I hope she will be a diligent "Searcher."

Ragged School Union Holiday Homes... ... ... 0 3 6

Uncle Tom.

Children's Scripture Union—Portions for week ending August 26.

Sun., August 20	*Mark* vii. 24-37		Thurs., Aug. 24	*Mark* ix.	1-13
Mon., „ 21	„ viii. 1-13		Fri., „ 25	„ ix.	14-32
Tues., „ 22	„ viii. 14-26		Sat., „ 26	„ ix.	33-50
Wed., „ 23	„ viii. 27-38				

Children's Special Service Mission.

Mr. F. A. Glover and Mr. Macfarlane, with caravan and tent, *Thorn St. Margaret*, near *Wellington, Som.*, to Aug. 21; *Over Stowey*, near *Bridgwater*, from Aug. 23; also at *Wellington*, to Sept. 5, caravan at *Framlingham*; Mr. Chas. Harrison, with caravan, *Partridge Green, West Grinstead*, to Aug. 25; Mr. F. P. Rowe, with caravan, *Black Notley*, near *Braintree, Essex*; Mr. H. Lewis Ingram, with tent, *Hasband Crawley, Bedfordshire*; Messrs. Drake and Charante, with caravan, *Marsh Green*, near *Edenbridge*.

SEASIDE SERVICES.

Rev. A. E. Mansell, *Boscombe*. Mr. Edwin Arrowsmith *Bournemouth*. Mr. H. Hutchinson, *Bridlington*, to Aug. 31, Mr. H. B. C. English, *Broadstairs*. Lt.-Col. Drn Drury, *Bude, N. Cornwall*. Rev. W. H. Brealey, *Cleveden*. Mr. J. R.

Naylor, *Colwyn Bay*, to Aug. 29. Rev. J. F. Sheldon, M.A., and Mr. A. C. Furse, *Cromer*. Mr. S. J. Hewlett and Mr. W. Stunt, *Deal*, to Aug. 31. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Felixstowe*, to Sept. 3. Mr. H. Hankinson, *Filey*. Mr. Phillips Welch, *Folkestone*, to Aug. 21. Mr. G. O. Taylor, *Gorleston*. Mr. H. W. Figgis, *Howth, Ireland*. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. J. S. Tyler, *Littlehampton*, to Sept. 1. Mr. P. R. Hurditch, *Llandudno*. Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 20. Mr. Edward Barlow, *Lowestoft* (Sunday afternoons only). Rev. E. E. Nicklson, *Margate*. Mr. Wm. Sloss, *Nairn*, to Aug. 25. Rev. L. C. Carr, *Overstrand*, to Sept. 1. Mr. V. C. Brown, *Paignton*. Mr. A. C. Jewell, *Penmaenmawr*. Mr. H. Steward and Rev. J. R. Pawley-Smith, *Port Erin, Isle of Man*. Mr. Wigram, *Portrush, Ireland*. Mr. W. B. Wakefield, Mr. E. J. Spafford, J.P., and Mr. W. H. Jope, *Rhyl*. Mr. H. T. Hodgkin, B.A., *St. Leonards*, to Sept. 6. Rev. T. S. Stoney, B.A., Mr. G. Foster-Carter and Mr. P. J. Fear, *Sandown*. Mr. J. M. Wigner, *Seacord*. Mr. William McCall, *Sesion, Devon* (Sunday afternoons only). Dr. Harry Guinness and others, *Sherringham*. Mr. J. Waters Coldicott, *Southend*. Rev. S. Mortimer Warner, *Southsea*. Mr. C. J. Small, *Sutton-on-Sea*. Dr. McAfee and Edinburgh Medical Students, *West Kirby* and *Hoylake*. Rev. Jno. Mitchell, *Weston-super-Mare*. Rev. G. C. Williamson, *Westward Ho*, to Aug. 28. Mr. Ernest Thompson, *Weymouth*. Mr. E. T. M. Dennes. *Whitby*. Mr. E. Collier, *Whitley*, to Aug. 31. Mr. G. Watson, *Withernsea, Yorks*. Rev. C. E. Haynes, M.A., *Worthing*.

A Church in a Railway Carriage.

IN the little agricultural village of Portbury, in Somerset, there may be seen to-day an old railway carriage standing in a small orchard. Though it is long since it last followed a locomotive, it has not on that account ceased to be useful; for within its frail walls a devout congregation of villagers have worshipped during the past ten years. Here a goodly number of men, women, and children have been led to Christ; and, having become his disciples, have regularly kept the Remembrance Feast. Here, also, a Sunday school of twenty-five children is taught, and on Sunday and week-day the old Gospel is proclaimed. The closest of Christian fellowship is also enjoyed in this modest sanctuary, for a Wesleyan Methodist class meeting is held from week to week.

There is much joy in that place at present, for these village brethren have immediate prospect of raising a little brick chapel. The total cost will be £300, and it is hoped that the building will be opened free of debt. Upwards of £50 is still required to enable this to be done, so it is proposed to lay fifty memorial bricks on Wednesday, August 30; and if the average offering laid on each brick should amount to a guinea, the much-desired object will be attained. Rev. R. Simpson, The Manse, Clevedon, will be happy to supply further information concerning the work.

Personalia.

Mr. Monro Collings, who has been to Egypt for the benefit of his health, has now returned to resume his evangelistic engagements.

Mr. George R. Cairns has arrived in England from America, and commences on October 1 a six months' mission in Nottingham, under the auspices of the P.S.A. Northern Counties Federation.

Rev. W. Remfry-Hunt (Foreign Christian Missionary Society) and family are returning to China, sailing by the s.s. *Himalaya*, August 25. They desire to express thanks to some friend who has for several years sent them The Christian, which has been very helpful and encouraging in their home and mission station.

To Evangelists and other Christian Workers.—It is proposed to hold a Conference of Evangelists, &c., in the Lecture Hall of the Y.M.C.A., 186, Aldersgate Street, on Monday, Sept. 25, 1899, at 10.30, 3, and 6.30. Further particulars next week.

Sabbath Desecration.—The executive committee of the Evangelical Alliance, Dublin, has had its attention called to the following sentence in an advertisement of the Great Northern Railway Company:—"Howth. Grand special engagement of the full band of her Majesty's 1st Life Guards, by kind permission of Colonel Miles. (First time in Ireland), for Sunday afternoon, August 20, at 3.30 p.m., when a special programme of sacred music will be performed." According to a paragraph in the *Daily Express*, "Mr. Costello, the proprietor of the St. Lawrence Hotel, is to be congratulated on having secured such a valuable attraction for Howth. The Great Northern Ry. Co. are making arrangements to have a special service of trains to and from Howth." It thus appears that the band of her Majesty's Life Guards is used for the purpose of bringing gain to the railway company and to a licensed establishment. The committee protest most strongly against any such public use of the band, as wholly inconsistent with the dignity of such a regiment, and as a gross violation of the sanctity of the Day of Rest. They also deplore the action of the railway company, and trust that the military authorities and the directors of the company will withdraw from these arrangements."

Obituary.

REV. WILLIAM MURRAY.

ONCE again death has invaded the well-known family of the Murrays, in South Africa. Rev. William Murray, of Worcester, passed from the labours of earth to the rest of heaven on Sunday, July 25. He had only been ill a few days with pneumonia, but he rapidly weakened. On the previous Sabbath his brother, Rev. Andrew Murray, occupied his pulpit. The son of the deceased pastor, also named William, a missionary working in Nyassaland, who was home at the time on furlough, had the sorrow of being present at his father's decease.

MR. JAMES RICKETTS, DOWLAIS.

Many friends in South Wales will regret to hear of the death of the above-named highly esteemed gentleman, which recently took place at Pant Hospital. Mr. Ricketts will be greatly missed. He had been for years an ardent supporter of the temperance cause, and was a member of many local temperance lodges; but his loss will be realized most acutely by the Christian Mission, for Mr. Ricketts had, from the inception of the mission in Dowlais, been an enthusiastic supporter and worker, and had won the affection and esteem of all connected with that mission.

REV. HENRY HUGH BOURN.

After twenty-four years of suffering this good man entered into rest on August 8, the thunderstorms and intense heat acting upon a weak heart and hastening the end. From 1849 to 1875 he laboured as an evangelist in England, Scotland, and Ireland, and for some time as pastor of the Baptist Chapel, Victoria Street, Windsor. While at the latter place an attack of diphtheria deprived him of voice power, and made it impossible to continue preaching. In his retreat, however, he was not idle—indeed, his pen was ever busy. "The Father Revealed and Christ Glorified," "Fatherly Chastisements," and a number of other valuable and scholarly works, were written by him, but are now out of print.

MRS. M'LEOD WYLIE.

After a protracted illness, Mrs. McLeod Wylie passed away on Friday last at the age of eighty-one. Since the departure of her husband, whose praise is still in fresh remembrance with all who knew him, Mrs. Wylie spent her life in doing good, whilst waiting for the call to come up higher. Her sweet influence was felt to be a power for good to many. She had been with her husband in India, where he held the post of a judge, and she had shared with him in a warm and active interest in all missionary work. He was known as the "Gaius of India."

One of Mrs. Wylie's favourite hymns was, "The sands of time are sinking," and often when in her great suffering the first line was quoted she would quickly add, "The dawn of heaven breaks." The circle of friends who will mourn over her departure is very large, but they will not mourn as those who have no hope; but they will, together with the dear departed, look for the Blessed Hope and the glorious appearing of our Lord Jesus Christ. Her children and children's children will bless her.—Yours sincerely, F. W. Baedeker.

Wart-Eck, Weston-super-Mare.

"The Secret History of the Oxford Movement."—The Church Association has completed arrangements for a cheap edition of Mr. Walter Walsh's well-known work, to be ready in September next. It is proposed to print 100,000 copies in two editions, one at 1s. in paper cover, and one at 1s. 6d. bound in cloth. The cheap edition is a verbatim reprint of the more costly work, and it is impossible to offer further inducement to purchasers than the present very low price; but in order to get the book widely circulated, the Association will supply parcels of 100 copies of the 1s. edition at 9d. per copy—*i.e.*, £3 15s., the carriage to be paid by the purchaser. The address of the Association is 14, Buckingham Street, Strand, W.C., Mr. Henry Miller, secretary.

Temperance Notes.

The Birmingham brewers, it is said, are preparing to make another surrender of licensed houses, in conformity with the wishes of the licensing bench. At the forthcoming sessions twenty-five more public-houses will be given up.

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Mr. Joshua Rowntree writes in *The Friend*:—"We may all agree that the coming century will still require licensing schemes, and that present methods are capable of vast improvement; but let it not be disguised that warfare against the enslavement of the individual to intoxicants will be needed so long as intoxicants are regularly resorted to. A shipwreck chart might well show more ugly marks against it than against many an inn kept for private gain."

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One of the means employed by the Liverpool Diocesan Branch of the C.O.E. Temperance Society is the visitation of agricultural shows, preparing drinks on the ground suitable for use on the farm and in other laborious work, and distributing them free with recipes and useful literature. During the four days of the agricultural show at Liverpool, glasses totalling to 740 gallons of the drinks—which are named stokos, hopkos, and cokos—were given away to visitors.

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During the summer months the Temperance Mission Waggon and its band of earnest advocates, with their diagrams and literature, have been doing a good work in front of St. George's Hall, Liverpool, and in other open spaces in the city. About fifty evening meetings have been held, also a series of 36 noon meetings, along the line of docks. Everywhere the addresses have been well received by large and enthusiastic audiences. Upwards of 600 persons have signed the total abstinence pledge, and these people have been, and are being, visited at their homes.

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A correspondent calls attention to the statement recently made by the Bishop of Ely, when addressing a number of brickyard labourers at Peterborough, that "Beer is God's gift to make glad the heart of man" (?) Our correspondent adds, "Such an assertion is surely unscriptural, misleading and dangerous, especially to the young people of our land." In connection with the Bishop's utterance, the *Temperance Record* quotes from a published letter which refers to a town in his lordship's diocese. It runs: "The drunken rows around this part have been disgraceful of late, and the language abominable. I hope our good and worthy Mayor will order inquiries into this."

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In the Canadian province, Prince Edward Island, an act, passed during May last, forbids all liquor retailing, save under licence; limits the tenure of a licence to six months; fixes a licence fee of 100dols; closes drinkshops on Tuesdays and Fridays, and any other market days, at 7 p.m.; closes them from 6 p.m. on Saturdays till 8 a.m. on Mondays; forbids opening on any day appointed for a civic or provincial election, or on any Provincial or Dominion holiday; forbids treating, employment of barmaids, or serving persons under eighteen years of age; and adds to the Local Veto powers given by the Canada Temperance Act (which gives Local Veto powers only to a county or city as a whole), by enacting that on a requisition signed by a majority of the electors in any section ("block") of the city calling for it, in that block shall be notified to cease such traffic within thirty days, and such traffic shall cease.

Fallen Asleep.

Mr. Henry Thompson, of Leigh, Essex. For fifty-six years he held the position of organist of the parish church, often attending three and sometimes four services on Sundays alone to preside at the organ, and declining any remuneration for his help.—Rev. F. B. Walters, Principal of King William's College, Isle of Man, in his forty-eighth year. He was driving from the Railway Station, Douglas, when he died suddenly in the carriage.—Mr. William Smith, of Torwood, Helensburgh. He took a great interest in U.P. Church affairs.—Rev. J. Atkinson, of York, who was the Primitive Methodist Missionary Secretary for five years; he also filled the Presidential Chair; and at the time of his death, though superannuated, was the Secretary of the Chapel Aid Association.—Shipley Wesleyan Circuit has suffered the loss of Mr. Walter Sykes. He was a local preacher, Society Steward, Sunday School Superintendent, Circuit Secretary, Band of Hope Worker, Trustee of the Circuit Chapel, and Trust Secretary.—Mr. John Thorp, of Boothtown, Halifax, has died in his eighty-sixth year. He occupied for many years the post of superintendent and class-leader among the Free Methodists. He was a life abstainer and a non-smoker.—Mr. Joseph Shackleton, a member of the choir of Great Harwood Congregational Church for over twenty years.—Mr. T. B. Westcombe, brother of three Wesleyan Ministers, has died at Clevedon. He was a local preacher and a class-leader.—Rev. W. A. Cathcart, formerly minister of the Presbyterian congregation at Ramsey, Isle of Man. Mr. Cathcart had been living in retirement for three or four years past.—At Belfast, aged eighty-eight, Rev. S. Houston, an old adherent of the U.P. Church of Scotland.—Mr. Henry Boal, of Belfast, a member of session at Westbourne Presbyterian Church. For nearly fifteen years he acted as superintendent of the large and flourishing Sabbath-school.

Evangelistic.

Edinburgh Castle, Limehouse.

REV. J. Q. A. HENRY, D.D., late of Chicago, and now superintendent of the New York State Anti-Saloon League, is the preacher for August at the Edinburgh Castle, Limehouse, and is drawing large congregations. This is Dr. Henry's third visit to the Castle, where no preacher is more acceptable than he. It is most refreshing to meet such a unique combination of fiery eloquence and uncompromising soundness of doctrine as are found in this eminent American preacher. N.

Mr. Charrington's Work.

THE East End of London is a wonderful section of our great globe. What it would be if all the religious agencies were removed from it, it is impossible to imagine. To visit it in the height of summer, when the thermometer registers 83 in the shade, is to witness sights that no other nation under the sun can produce on such a gigantic scale. The sea of human beings that empty themselves on a summer evening from the fetid courts and alleys into the wide thoroughfare of the Mile End Road is a sight that must be seen for its vastness to be realized. The mighty crowd moves backwards and forwards upon the wide foot-walk, and from e ght to ten o'clock it is a great whirl of life which never stops its unrest and noise.

To undertake a Gospel mission at such a time of the year, and in the midst of all this hubbub, with any idea of it being successful, needs some faith. Yet it is a fact that Mr. Charrington and his workers carry on their labours for Christ amid all this din every night all the year round. The great tent erected last month has been the means of attracting hundreds upon hundreds who would never have darkened the doors of the Great Assembly Hall. The canvas church has been crowded to overflowing every night, and the Weaver Brothers have had a most successful mission. Their earnest preaching and singing have been the means in God's hands of bringing light and liberty into many a benighted heart.

Some heartrending stories of rescue have been related. Homes which once bore the stamp of misery and wretchedness are now pictures of light and happiness. The power of the Gospel, when it reaches the heart, penetrates the whole being, and transforms the lives and homes of these poor devil-chained victims of strong drink and gambling—two of the greatest curses with which the East End is weighed down. But for the Gospel it would be irremediable. The Sunday gatherings, of course, have been too large for the tent, and therefore were held, as usual, in the Great Assembly Hall. The meetings have been above the average for the season of the year, and God has honoured his servants by using them to the conversion of many precious souls. After five weeks of labour, the Weaver Brothers are now taking a well-earned rest, and the prayers of thousands follow them.

Tent Work in London.

THAT a flood of revival blessing is sweeping over south-west London in connection with tent work, is wonderfully apparent. For the past fortnight the large tent at Clapham Junction has been filled with people who have listened with rapt attention to the earnest pleading of Messrs. Chas. Inglis, Leonard Weaver, and other friends, and to the singing entreaties of Madame Annie Ryall, Miss Hallie Q. Brown, Mr. and Mrs. Baker, (the blind singers of Philadelphia), and Mr. Jas. Gracie. The power of God has been mightily present to save and restore, some hundreds of persons having professed to accept Jesus as Saviour. Numerous temperance pledges have been taken. On the Sunday prior to Bank Holiday, Mr. Leonard Weaver spoke to large gatherings at the evening service: the tent was crowded to its utmost limit, and outside the structure seats were placed eight deep to accommodate the people. At the after meeting numbers were dealt with in the inquiry room. On August Bank Holiday there was a rally of tent-workers from Peckham, Tooting, Clapham Junction, and elsewhere.

Mr. A. Garstin, hon. treasurer of the London Tent Evangelization Committee, presided. On the platform during the three meetings were many well-known evangelists, in addition to a number of the leading ministers of the district. Numerous instances of conversion were reported. On the previous day six young men had come forward together, five of them being brothers, two belonging to the navy. An aged drunkard had been induced to sign the pledge, and ultimately he surrendered to Christ. Another case was that of a gambler and card-sharper, whose home was in a den of iniquity, and who was planning to ruin some young men. He had been dealt with until a late hour, and had ultimately decided to walk the streets rather than return to his old haunts, whereupon one of the workers took him to his own home. Next day, this repentant gambler left London for his brother's home in Cornwall.

Stirring addresses were delivered during the afternoon; and the evening meeting was one that will live in the memories of those present for many years. Almost the last to say a word was Mr. Nobbs, of Hereford, who had been saved and had been serving Christ for forty-six years, and was the instrument, in God's hand, of starting Mr. Weaver to preach at fourteen years of age, by placing him on a soap-box in the open-air. The cheering sight of sinners coming forward in numbers was witnessed, and nearly eleven o'clock came before the lights were turned down and the day's work closed. Our hearts are filled with loving gratitude to our Father in heaven for the mighty blessing that has come to us.

F. W. Cannon, Local Hon. Sec.

The meetings held in the committee's tents on Saturday afternoons are largely attended. On Saturday last, Mr. Van de Venter gave an interesting and helpful talk at the Upper Tooting tent to some hundreds of little ones, illustrating his remarks by blackboard sketches. The children, who were representative of many grades of society, participated heartily, answering with readiness the questions put to them.

UNDER CANVAS AT PECKHAM.

A visit to the Peckham Rye tent is an interesting experience. A monster announcement, which juts from a house in the busy thoroughfare that skirts the Rye, points the way up a narrow lane, "To the Victory Tent."

The route is somewhat circuitous, but there is no difficulty in locating the erection, for it seems to be the chief topic of conversation, while the little "tots" who are playing in the gutter, and "making believe" that the gravelly walk is Margate beach, are merrily chanting their especial favourite hymn,

"Sunlight, sunlight in my soul to-day."

A dozen voices chime in reply to a query, "*That's* the way to the tent. Up *there*." And then the voices murmur, with the pitying condescension of superior knowledge, "'E never knowed where the tent wos!"

The exterior of the canvas tabernacle is graceful and attractive; and the interior, although but plainly furnished with folding seats and a rough deal platform, is yet bright and comfortable; while there is a happy absence of that distressing quality of draughtiness which is not uncommon accompaniment of a tent.

It is a week night, but the place is almost full. Here are sturdy mechanics, smart shop assistants, and women carrying baskets laden with eatables. The bronzed and muscular coster sits next to the neatly-attired church member; both hoary age and budding youth are represented on one seat, and the prosperous tradesman and the down-at-heel lounger on another; while a corner is occupied by a phalanx of rough and active lads, such stuff as Hooligans are made of. These slightly restive but intelligent individuals sit through the entire service, occasionally whispering caustic criticism, but being quite conquered by the happy anecdotal style of the speaking.

The homeliness, and freedom from the ordinary restraints of places of worship, evidently charm such characters into a spirit of unwonted attention. In this particular the tent work points a moral of adaptive effort which may be pondered by those who have to lament a gulf between the people and the sanctuary. There is reverence with heartiness, sincerity with unconventionality. Each night of the week the chief address is given by a different speaker, and to-night one descries on the platform the familiar figure of Mr. Charles Cook, who, after some solos and bright congregational singing, portrays Jesus Christ as the only Saviour, illustrating the point by the story of a Roman Catholic lady's conversion, and with apt scriptural quotations.

Mr. Cook speaks with an effective method, as though he were addressing the individual members of the audience, anticipating and meeting objections, and at the same time exposing the degrading and damning nature of sin, ever insisting on abandonment of known wrong, for "he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." The dangers of delay were pictured in an instance from life. A friend of the speaker, leaving for a few days' holiday, had a friendly farewell word with a prosperous but wicked tradesman, and warned him, in the name of the Lord, of the inevitable consequences of persistence in evil. Returning from his rest, he called again at the house, but was met with the news that the tradesman was dead and buried. He had been thrown from a trap, and death was instantaneous. Mr. Cook went on to describe the fulness of grace with which a repentant sinner is received, and concluded with an illustration of a room in an old hospice in which prophets and apostles are represented pointing to the central figure of Christ. In the prayer-meeting which followed, several asked for prayer, and were dealt with by the workers.

Children's services, conducted by evangelists of long experience in this department of work, have proved helpful, and are to be held for the future on Mondays and Thursdays, at 3.30 p.m.

Mr. Thomas Payne has been labouring for several weeks in Richmond, Va. "His teaching and preaching," writes Rev. P. R. Nugent, "have been much blessed."

Rev. E. Payson Hammond has just concluded an evangelistic tour in the North-Western States of America, in which he has accomplished most successful work.

Stafford Free Church Council is holding united open-air Sunday evening evangelistic services. Addresses are given by the Free Church ministers and laymen of the town.

Mr. Josiah Nix is at Fraserburgh, on the East Coast of Scotland. This is the largest herring-curing centre in the world. The chief hall in the town has been taken, and Mr. Nix is getting crowded congregations. In the hall, in the streets, and on the links, they come in crowds to listen to the simple straight Gospel talks. Some have professed conversion.

A second Gospel tent (the gift of Mr. Alexander Crawford, J.P.), has been opened in connection with the Belfast City Mission, at Spier's Place, Shankill Road. A large meeting gathered in the afternoon, when Rev. Henry Montgomery gave a stirring address, several other friends taking part in the exercises. The evening meeting, which was very large, was addressed by Rev. John Thompson. Services were announced for every evening during the week.

"We are thankful," writes Mr. Gerald Coultas, "for the favour shown us by the authorities at Barry Dock. They have granted us the use of their ground in the centre of the district, upon which we have erected a Gospel tent. We have had good gatherings nightly; but, best of all, souls have sought salvation. Messrs. Paul Redwood, of the Mildmay Mission to the Jews; and Ben Alberto, a converted tipster; and others, have been helping us in the summer campaign. The work is also going forward at Brynmawr and district."

Mr. Ransome Wallis writes, with reference to Gospel services at Ramsgate: "The Cavendish Street Baptist Chapel friends, under the leadership of Mr. J. W. C. Fegan, conducted some blessed meetings on the sands during the Bank-holiday week-end. Large numbers had the Gospel preached to them. Mr. Fegan spoke with power and freshness, and was supported by several members of the Open-Air Mission. The last meeting, of three hours' unbroken testimony, continued till 10 p.m., many listening with rapt attention till the close. Mr. Fegan also held two services in the chapel on the Sunday, the Word being ministered in great solemnity. Thank God for such a testimony in the midst of appalling scenes of drunkenness and frivolity!

Evangelists' Engagements.

Mr. W. D. Dunn.—During August, Great Assembly Hall, E.

Mr. Newton Jones.—During August, Margate Sands (Nayland Rock).

Mr. Leonard Weaver, Tents, South London, until further notice.

Rev. Thos. Cook.—Aug. 20, Colwyn Bay; Sept. 3, Blackpool.

Mr. James Sprunt.—Kilburn Hall, N.W., every Sun. and Thurs. during August; Mayes Hall, Wood Green, N., each Wed.; Enfield, Sept.; Chester, Oct.

Rev. F. C. Spurr.—Sept. 1-8, Downton.

Mr. John Elliott.—East Finchley (Tent Meetings), till Sun., Aug. 20. Week nights at 8; Sun., 3 and 7.

Mr. Walter Notman (of the Edinburgh Castle), Aug. 20, Trinity Baptist Church, St. John Street, Edgware Road; Aug. 13, Salters' Hall, Baptist Church, Canonbury, N.; Aug. 27, Chatsworth Road Baptist Church, West Norwood (Rev. Archibald G. Brown's).

Messrs. Algernon and Claud Coffin.—Tent Mission at Havant, Hants, till Aug. 20.

Mr. S. J. Alexander.—At Skegness, on the sands, through August.

Mr. J. J. Scroggie.—During Aug., the Tent, East Greenwich.

Evangelization Society.—The following missions, among others, will be in progress on Sunday next:—Great Assembly Hall, W. D. Dunn; Middlesbrough, R. D. Edwards; Keynsham, C. Lazenby; Aldeburgh, A. E. Knight; Rearsby, F. Holmes; Stour Provost, H. S. Smith; Halesworth, J. Clark; Great Finborough, J. Harris; Dunmow, J. Whiting; Thirsk, M. Peden; Shillington, E. Bailey; Robertsbridge, N. Taylor; Bromham, C. B. Jolliffe; Feering, J. Simmonds; Blunham, J. Wharton; Hillmorton, C. Noakes; Tonbridge, J. H. Cooke; Bury St. Edmunds, J. Stanger; Hagworthingham, C. F. Goode; Pleck, S. Vivian; Waltham (Leics.), G. Pell; Moordown, J. Brown; Kington Langley, W. F. Davies; Egremont, T. W. Canning; Ringwood, H. Bray; Ongar, T. Goudie; Preston (Herts), G. Attwood; Long Stratton, A. Heath; Loddiswell, H. C. Barton; Willesden, H. Collins; Birmingham, G. Tuffin; Woodside, C. G. Roger; Rothesay, J. W. Moodie; Glasgow, H. Young; Glasgow, R. McLean; Glenluce, H. Laughland; Tain, D. Pittendrigh; Johnstone, J. Z. Hodge; Burntisland, J. W. Galletly; Grangemouth, C. Galletly; Hawick, R. Hill.

Other Lands.

A Terrible Evil.

AMONG the States of the Brazilian Union Maranham was formerly by no means the meanest. It was once the principal slave State, and was then the chief agricultural State. This was a time of temporal prosperity at the expense of morality and of the spiritual welfare of the people. Seed was being sown, the results of which we are reaping to-day.

In our work we meet peculiarly perplexing questions — not of bigamy, polygamy or polyandry, nor even of concubinage, but rather resulting from licentiousness. In general visitation there is no formal introduction, and it is safer not to make inquiries on the occasion concerning the family. Of course there are exceptions to this, but they are rare.

We are told that because of custom, it is not safe for a woman to go on the street alone. The fact is true, but it is not due to custom. I could give instances to prove this statement, but will only say that vice has put on a brazen face, and stalks the streets day and night. The priest sets the example, the prominent men follow, and all classes fall in line.

This paper was suggested in the following manner:—Mrs. Womeldorf and I were out walking a few nights ago, and on a corner a woman with her child called us. The little child began crying as the mother, with tears in her eyes,

ASKED IF WE COULD HELP THEM.

On inquiry we found that a new judge of orphans had been appointed, and new measures had been inaugurated by which every waif and foundling, and orphan and half orphan, had to be presented before him, that he might constitute some person responsible for the conduct, training and future welfare of each.

I went to see the judge, and he told me that the plan he had instituted would be executed in a thorough but kindly manner. He is making a complete list of all the children, and his office is open to receive and consult on all cases presented voluntarily, in order to effect a proper arrangement. After voluntary means have failed to reach, force will be used until every case is cared for. A list of 800 cases was enrolled for examination.

The judge placed before me two children, one a girl of probably nine years, and a boy of about six. The girl, he said, was found at some distance from the city, fleeing from cruel treatment; the boy was picked up sleeping on the sea beach, almost starved, and unable to give any satisfactory explanation as to who he was or where he belonged.

According to statistics for 1898, the number of births for this city was 708; of these 414 were legitimate and 294 illegitimate.

These children are not only always without a father, but many of them never know her whom they would be compelled to call mother. Seldom do they know what mother, home, and affection mean; they are unappreciated, unkempt, unclothed, often becoming outcasts, street wanderers or vagabonds. The early death-rate among them is exceedingly high. They are often disposed of in various inhuman ways: sometimes at night they are

PLACED IN A REVOLVING WHEEL

that turns them into a nunnery. There they go into unknown hands—unknown children from unknown mothers.

In my conference with the judge, he asked, "How many of these little ones do you wish?" Well, I began to think. The idea of little human beings in a measure placed at my disposal! I had never before heard such words or faced such realities.

The judge continued: "I will entrust to you as many as you will take. If you will open a school here, I will place the children under your care." I came home, and with my wife talked over this sudden and singular experience.

In a little while a hundred might be gathered into such an institution, or even as many more. We could commence with half that number. The age might be fixed between five and ten years. These waifs must be sheltered,

CLOTHED, FED, AND TRAINED.

For a building sufficient for one hundred, for furniture and apparatus, food and clothing, at the rate of ten per cent. interest, which we get here, there would be required an endowment of 50,000dols. If we add 4,000dols. a year for tutors, an additional endowment of 40,000dols. will be needed, making for the purchase, equipment, and maintenance of such an institution 100,000dols. The executive committee of our Southern Presbyterian Church, U.S., will certainly approve and assume all responsibility of such a movement. The appeal is made first to that body, but the privilege is open to any one of the South or North, in Canada or England.

These children become ours, they are delivered without reserve into our care. We need not stop to ask why Brazilians do not undertake this work. We do not ask why the priests do not preach the Gospel and exemplify it by their lives; nor why the lepers are uncared for; nor why the blind, the lame, the aged throng the streets and beg from door to door. Roman Catholicism, unrestrained and well developed, can hardly be called a travesty on Christianity. Mohammedanism, or any other ism with a little morality, is far superior. Christianity alone can establish such an institution.

Communications should be made directly to our treasurer of Foreign Missions for the Southern Presbyterian Church, Mr. Erskine Reed, Nashville, Tennessee, U.S., P.O. Drawer 457. C. R. Womeldorf.

Maranham, Brazil.

South Arcot Mission.

THE work of the South Arcot Highways and Hedges Mission continues to produce trophies of Divine grace and power. The following is a letter from a convert anxious to give himself to the work:—

"I want to become a servant of the Gospel of the Lord Jesus Christ. When God calls me to become his servant, then I will go in the strength of the Lord. Up to that time I shall be reading in the school, and waiting on Him to know his will. I have entered the third year of my Christian life. God has been good to me for the last two years, and I must say that He has kept me from all evil. He keeps me, and He will keep me. To Him be the glory for ever and ever. To know that He keeps me day by day, He gave the precious promise out of his Word: 'The Lord bless thee and keep thee.' 'He will keep the feet of his saints.' 'He that keepeth thee will not slumber nor sleep.' 'I the Lord do keep it.' 'Faithful is He that has promised.' 'All the promises of God in Him are Yea, and in Him Amen.' I am now translating an English pamphlet into Tamil; for that I need your prayers, that I may be guided by the Lord when I translate, and that it may be a blessing to many. Let the loins be girded and the feet well shod, and with staff in hand, let us hasten on to meet the bridegroom."

Miss Reade writes concerning this young man:—"He is a most earnest, true-hearted young Christian, and desires to be a preacher of the Gospel; but, as I think very rightly, he wants to go on further with his education so as to be better fitted for it. There is no doubt that this is most advisable; but, of course, it requires money. School fees and everything included would require about 12ks. a month; *i.e.*, about £10 a year. I think he would develop into an original Spirit-taught, Spirit-led, and Spirit-sent worker. He evidently has a strong feeling that his life is not to be marked out in a man-made groove, but by the Spirit of God."

Communications regarding Miss Reade's Mission may be addressed to Miss Lowe, 8, Childebert Road, Upper Tooting, S.W.

New York Notes.

THE Bible is most distinctly "up" before the American people at the present moment, and will be much more so between now and Christmas. The conflict within the Presbyterian denomination, created by Dr. Briggs, and by the way he was dealt with, is to be repeated now in the Protestant Episcopal Church, in which Bishop Potter, of New York, ordained him a clergyman a few weeks ago, in spite of many violent protests.

It may be confidently anticipated that the secular journals all through the country will carry the discussion of

THE VALUE OF THE BIBLE,

and the momentous issues that hinge upon it, far and wide throughout the land—in the majority of cases trying to state fairly both sides of the question.

Another factor in the public interest in the Bible arises out of the death of Colonel Ingersoll, and the avowed despair, hopelessness, and desolation of the wife and family in their grief at his passing away. The comments by ministers and religious organs have mostly been extremely moderate and kindly in tone, and have acknowledged the excellent personal character of the talented lawyer, who so bitterly assailed much that they held dear.

MR. MOODY'S VIEW.

A day or two ago Mr. D. L. Moody was in town, and preached to an audience of 6,000 people in the "Glad Tidings" tent, up town. The next morning he was interviewed by a representative of one of the Conservative papers here—the *Mail and Express*—and made a pronouncement on the subject of the Bible that will be read with great interest in England as well as here. In view of the strong hold that he possesses upon thousands of ministers all through the country, as well as laymen, it may be doubted if any other single religious teacher possesses anything like the influence that Mr. Moody does. When, therefore, he makes such a plain, definite statement as the following one on the burning question of the hour, the incident is to be noted as very important indeed, because of its probable effects. Mr. Moody is reported as saying:

I am an orthodox Christian. I believe that the fish swallowed Jonah; I believe in one Isaiah; I do not believe in Evolution. And while I have not sought occasion to discuss the Higher Criticism, so called, I do not mind saying that in my opinion the man who is engaged in picking the Bible to pieces is doing the Devil's work. The central idea of the Northfield Conferences is Christian unity, and their invitation is to all denominations and all wings of denominations; *but it is understood that along with the idea of Christian unity goes the Bible as it stands.* We seek at these meetings to find points of common belief. Too frequently when Christians get together they seek for the points in which they disagree, and then they go at it.

For a quarter of a century, here and elsewhere, clergymen have been discussing whether there were two Isaiahs. I say there are too many persons who never heard of Isaiah at all. We must unite against sin in this country, and not bicker over Isaiah. The Christian denominations present the spectacle of a political party split into factions, and unable to make an effective fight. Do you know that every twenty-four hours 300 persons die a drunkard's death in this country? In the last four years there were 38,512 murders in this country. Here are things to unite on and to combat.

PRESBYTERIANS AND PEACE.

Two practical evidences of the reality of Mr. Moody's influence and its wide sphere are to be found in the fact that some hundreds of clergymen are expected at Northfield, Mass., to attend the conferences which begin there this week; also that, out of the sixty-five ministers who form the New York Presbytery, fifty-four are going to the same place to form a kind of peace congress there, in the hope that the controversies that have been carried on so long in the local body may be adjusted, and that a more harmonious spirit may be introduced. A lay member of the Fifth Avenue Presbyterian Church sustains the expense of the visiting party. The idea did not originate with Mr. Moody, but among the pastors themselves.

Roger Martin.

New York, August 1.

Soldiers in India.

WRITING from Bandikui, R. M. Railway, Mhow, India, Mr. H. H. Smith says:—"During my stay in India I have watched with special interest the working of different institutions for the welfare of our soldiers, and have never yet seen one worked so successfully, and on so spiritual a basis, nor with such blessed results, as the Myrtle Cottage 'Home,' Mhow. Mr. James Taylor, generally known in South Africa as the 'Soldiers' Evangelist,' has left his work in that country to labour among our soldiers in India.

"His 'Home' is thrown open to Christian lads on furlough for a very small sum per diem, and is also used much by the troops stationed locally. The 'boys' are made very comfortable, and everything is done to remind them of 'home.' The 'Home' is

A KIND OF NURSERY

to the churches, and may God keep it so. Not even a cup of tea is *sold*, and when asked the reason why, Mr. Taylor replied, 'Well, lad, they don't sell tea at home.' Mr. Taylor has commenced this work against much opposition and with many tears; but he has determined not to bow to the world, and to rely entirely upon God for support. The working expenses of the 'Home' are about £6 per month. Tracts and books are always needed. God has provided for Mr. Taylor's personal needs, and he does not require anything for himself."

Ina Frater, Dilkustia, Lucknow, writes concerning similar work in that historic city:—"When we returned to India, a year and a half ago, from furlough in England, we were stationed in Lucknow, which has a large garrison of about 3,000 British soldiers. We found there was no 'Soldiers' Home,' no social influence to uplift, refine, or ennoble the men; on the other hand, many influences to drag them down to a life of intemperance, degradation, and impurity. The great need of the young soldier was laid upon our hearts. We decided to give up half our house, and converted it into a bright, cheerful home, to which any men might have a warm welcome. We were greatly encouraged by seeing the rooms crowded. In one small room, set apart, we have often heard voices raised in prayer and supplication. Many opportunities were afforded for earnest talk with men one could not have reached in any other way. Last November, however, our accommodation was much too small and limited. We were very fortunate in securing a small house, and transferring the 'Home' to it. In this 'Home' we have been doing good work on a much bigger scale. It is

CROWDED NIGHT AFTER NIGHT.

"One room is set apart for meetings. We have religious meetings three nights a week, temperance meetings on two nights, one pleasant social evening, and on Sunday evening's, after the church service, the room is packed with men; we have a very bright song service, with a quarter of an hour's address during the two hours we spend together.

"We have had many conversions in this 'Home,' but the house we have is altogether too small for the extended requirements of the work. We have, therefore, decided to build a Soldiers' Home suitable for such a large garrison. The general commanding the troops is in full sympathy, and has visited the present 'Home' on more than one occasion. He has given us a beautiful site and a substantial donation towards the building. The cost will be about £2,000, towards which the Army and Navy Committee has granted us a loan of £400. The balance must be raised by us.

"We need, besides donations, a loan of £1,000 or £1,500 free of interest, repayable in yearly instalments; and are very anxious to secure the services of two ladies (honorary workers) to take charge of the 'Soldiers' Home.' Ladies who have had experience in similar Christian work would, of course, render the most efficient service. May God touch some hearts to offer for work in this far vine-

(1.30)

Progress in Japan.—I.

ONE important result of the revision of the treaties, and the opening of all Japan to foreign residents, is the general desire on the part of merchants, teachers, and officers to learn the English language. Classes in English are being formed all over the country, and the missionaries are constantly besieged to teach both in public and private. It has been found by experience that the instruction given by Japanese teachers is very deficient, and the conviction is quite general that only a foreigner can furnish the training needed in order to speak or read the languages intelligently and properly.

The effect of this condition of affairs is certain to be very helpful to Christian work. It will first of all bring the business men, students, teachers, and officers into closer and more friendly relation with the missionaries. This will increase the number of attendants at the places of worship, and help to remove prejudice from many minds.

Another important result will be the diminished interest in the study of the Chinese language, and a gradual decrease in the circulation and influence of the Chinese literature. Thus far the Chinese classics have been the admiration of Japanese scholars, and the precepts of Confucius have been the basis of a large part of the ethical culture of Japan.

The general introduction or study of English will cause the substitution of a literature that is Christian in tone and destructive of the old superstitions.

In nearly all cases where missionaries consent to give instruction in English, it is with the agreement that the Bible is to be one of the text books to be used. In this way a large number of Japanese are brought under direct Christian instruction. Converts are already reported in various places, and the time is yet too short to estimate the far-reaching influence of this department of religious work.

This has produced a very large increase in the sale of Bibles. During the six months ending June 30, 1899, the sales by other than the colporteurs have been more than double what they were during the same period last year.

A few years ago the book stores in Japan could not be used for the circulation of Scriptures, because it would injure their business if it was known that they were engaged in the circulation of Christian literature. But now there is no hesitation about the sale of Bibles in such places, and arrangements are being rapidly made to have them on sale in all the principal cities.

An effort has recently been made on the part of some of the Buddhists to have their religion proclaimed as the State religion of the country. But the men who control the Government are too enlightened to endorse any such scheme. It is plain that the propagandists of Buddhism are not satisfied with the present outlook, and would be glad, if it was possible, to secure the interference of the secular power in their behalf.

H. Loomis, *Agent*,
American Bible Society, Yokohama, Japan.

Sailors and Soldiers at Wei-Hai-Wei.

I SHALL be glad if you will kindly let me ask your readers to send copies of The Christian and other papers and literature, of any sound kind, to the Sailors and Soldiers' Institute at Wei-Hai-Wei. It is doing, by God's blessing, a splendid work for our Lord Jesus Christ, and is the only place of its kind at Wei-Hai-Wei. It is very much appreciated by the men, who go there in large numbers, and who liberally subscribed to start it by their labours and means.

The meetings are undenominational, and the tea-room is generally crowded when men are on leave. Mr. and Mrs. Mudditt, who gratuitously look after the place, are devoted to the work, and in return the men are devoted to them. Any subscriptions can be sent to me, or to Mr. Mudditt, Sailors and Soldiers' Institute, Wei-Hai-Wei, to whom, also, literature can be posted.—Yours truly,

G. King Hall, Captain R.N.
Winfield Lodge, Margate.

Evangelization in Italy.

IN the midst of innumerable difficulties and oppositions, another year has brought to the Evangelical Church new proofs of the Divine favour, in the progress which the organization has made for the extension of God's kingdom in Italy. New fields of evangelization have opened, and four new churches have been constituted. The Italian Evangelical Church, which at the Assembly in 1895 numbered twenty-nine churches, has made an increase of seven churches, after three years' steady labour, the number of communicants being 1831, with 500 catechumens—nearly 2,400 members in all. This represents an encouraging forward movement, and a true triumph for Christ.

In giving some news from the evangelization field, which is divided into ten districts, the secretary says: "This year (1899) we have providentially been led into the province of Lucca, and particularly, a district called Santa Maria del Giudice. Owing to the activity and zeal of the colporteur, Signor Giovanni Mazzetti, more than sixty heads of families requested us in the month of March to preach the Gospel here. We have now a

PROMISING WORK OF EVANGELIZATION,

having opened a school, which, for its first year, offers much encouragement. If we receive help, we hope that this work, rising amidst the fiercest persecutions, here in the Sacristy of Rome (as Lucca is called), will yield blessed results to the glory of God.

Other new fields were opened last year in Arena, near Pontasserchio; at Zambra and Uliveto, near Pisa; and at Palagiano, near Mottola, an encouraging and promising movement has shown itself. In the latter place, upon the evening of the feast of the "Madonna della Lenna," the so-called ministers of God sent a large crowd of fanatics and rogues, with a band of music, to make an uproar, shouting as loudly as possible: "Viva Maria Santissima! Down with the Protestants." Thanks to the Lord, and thanks to a Christian brigadier and his men, no disaster occurred; but, the tumult ceasing, friends sang, "Safe in the arms of Jesus," and the preacher had the pleasure of announcing the good tidings to more than five hundred hearers.

The larger number of citizens show themselves willing to hear Evangelical doctrine, and—what is very worthy of notice in this southern district—a large number of women, who are afraid, and still prejudiced against coming to church, go in the evening to the houses of members, or invite them to their own dwellings, to hear the Word with devotion and interest.

Evangelical schools are also bravely and successfully maintained by the Italian Evangelical Church, in the face of extraordinary energy on the part of Roman Catholicism to keep in its own hands the instruction of youth.

With an intimation that the address of the secretary, Rev. Cav. Saverio Fera, is 7, Via dei Benci, Florence, we close by quoting his statement, that "we are confronted with a work of the Lord, which offers progress and encouragement in all its large field of action—from the Alps to Sicily—but we are without adequate means of supporting it, and of responding to the needs and to the cries which come to us from all parts of Italy."

"Northfield Echoes."

THIS serial is devoted to addresses delivered at the various conferences at Northfield. The second issue of the current volume contains papers and other reports connected with the Students' Conference. Much of the matter is of permanent interest, and all is stimulating reading. The portraits that accompany the addresses are an attractive feature. Among the contributors to this part are—Messrs. D. L. Moody, J. R. Mott, and R. E. Speer, Revs. R. A. Torrey, R. P. Wilder, and Harlan P. Beach, and Drs. W. W. White, J. Wilbur Chapman, A. F. Schauffler, and W. H. P. Faunce. *Northfield Echoes* may be ordered through Messrs. Morgan and Scott, the subscription price of the series (four parts) being 5s., post free.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

"THE blessing of the Lord, it maketh rich, and He addeth no sorrow." Earthly blessings often bring more sorrow than joy with them. Wealth, fame, knowledge, social distinction, public "rewards," often prove bitterly disappointing because of the "sorrows" that come in their train. It is only when they are enjoyed in the fear of the Lord that they become real and unadulterated blessings.

But there are spiritual blessings, coming direct from the hand of God, which have no admixture of sorrow in them. They transform sorrows into joys, storm into calm, struggle into peace. Forgiveness, grace, truth, love—these are gifts that have no drawbacks; they lift the soul into a region where the air is always clear and the sky is blue. Just as there is a centre of quiet in every cyclone, so there is a "secret place"—a "pavilion" of the Most High, where He giveth perfect rest to his own.

There seems to us to be a good deal of truth and force in the contention of an American writer that the home, as a great social institution, has received from pastors "little care compared with that which has been bestowed on congregational forms of religious work." Some have perhaps sinned against the home in trying to do good to the children, by taking from parents a responsibility which is theirs first and chiefly, and from which they ought never to be liberated. Parents can do for their children what no one else can do, if their hearts are under right influence.

And they should be pressed with this responsibility. They should not be comforted with the thought that their children are at Sunday School, or at the religious service, while they themselves are absent. This is their condemnation. If they would not like anyone to feed and clothe their families, so they ought not to delegate their more serious work to others. A tract on these lines might, if widely circulated, quicken in many parents a new sense of duty. We want the home for Christ, not merely individuals out of it.

A Christian man of some experience says that he looks back gratefully upon his early religious training for the impressions it made upon his imagination and feelings, by the presentation of the great truths of the Gospel in forms above his intellectual comprehension. Indeed, may not the attempt to simplify everything religious to children become a doubtful blessing? The mind is not most advantaged by being spared exertion and work; and if only such things are brought before children as they are supposed to be able to understand, where is the impression which is gained by contact with the greatest and most mysterious truths? It is a suggestive fact that our Lord never gave any special addresses to children, never singled them out from their fathers and mothers, nor dealt with them, as we should say, "according to their capacity." We know but little of their capacity; it is deeper than our measure. Especially is the young mind the most open to those great truths which old men are as unable as "babes" to explain.

There is some satisfaction in the support that several of the bishops are giving to the Archbishops' decision on ceremonial questions. A circular letter has been sent by the Bishop of Llandaff to all the clergy in his diocese, urging them to set an example of loyalty to the church and obedience to the lawful authority. The appeal is based upon their ordination vows of obedience. The Bishop of Worcester lays special stress upon the ceremonial use of incense. It remains, however, to be seen how far those committed to the practices forbidden will yield to this gentle pressure. Of all men, those who profess to be called of God to be teachers of the people in morals and religion should be the first to keep their vows.

The "Pastoral" to the Wesleyan Methodist Church this year is one of the most powerful and most timely that we remember; it is especially effective in deprecating haziness of religious thought, and in insisting upon the firmest adherence to Christian morality. It calls upon Methodists to emphasize anew "the old virtues of truthfulness, justice, honesty, industry, temperance." It properly reminds them that worse symptoms of a church's decay than deserted sanctuaries and empty treasuries, are the softening of the moral fibre, the blurring of the moral vision. Its solemn pledge to the Protestant section of the Anglican Church, that in the present "crisis" no party considerations of any kind whatsoever shall avail against the solemn league and covenant which, before God, the Methodists make with them to save England from the power of Rome, must convey hope and confidence to those who greatly need them. The breadth of sympathy and view of the "Pastoral," will commend it to all the churches.

In view of the poverty of the services at many village churches, it has been advocated that where there are no settled ministers the Free Church Federation should organize a system of "national sermons" written by leading preachers, these to be read to village congregations by a competent person on the Lord's day. It is doubtful, however, if such a plan is likely to succeed except as a novelty. The idea of preaching is too personal to chime in with such a plan; it is the utterance of the personal convictions of the speaker that tells rather than the repetition of the convictions of another, however wise and good. A "poor" sermon may gain force and persuasiveness because it is the fruit of individual thought and life, when a masterpiece of eloquence falls flat because it lacks the note of individual intensity. The most rooted objection felt against the reading of another man's sermon is not the notion of plagiarism, but the feeling that it is not the outcome of the speaker's own thought and life.

No bench of judges was ever in a more difficult position than those of the court-martial at Rennes. If ever men needed faith in God and the future, to give them victory over the fear of men and the present, they need it now. Far more comment has been made by the Press, both French and foreign, upon the trial from day to day than is fair to the judges or to the accused. Very earnest and constant prayer should surely be made for both, as well as for the confounding of false witnesses and "the reptile Press."

The attempt to assassinate M. Labori, Dreyfus' able and devoted counsel, sent a shock of moral disgust throughout the civilized world, which has been deepened by the easy escape of the murderer, who was seen later on by several people, who refrained from informing the authorities. There is clearly a serious and widespread blunting of conscience in France over this affair. The heads of the army are using all the force of their prestige and personal advocacy to ensure a reversal of the verdict of the Court of Cassation in favour of Dreyfus, and the police and populace are equally prejudiced against him. His conviction, should it occur, would be the beginning of unknown and still more terrible troubles to come. It will be well for France if she, unlike Jerusalem, recognises the "day of her visitation."

The troubles of France indeed multiply. The news, just to hand, of mutiny and murder on the part of officers in the Soudan is altogether unprecedented in these later times. After the adjustment of boundaries, accomplished some time ago by France and this country, a "mission" was ordered to march from the Niger to Lake Chad, and explore the country *en route*. The party was in charge of Captains Voulet and Chanoine. Reports of misconduct with the natives having reached the Government, Lieut.-Col. Klobb, stationed at Kayes, was ordered to go after the mission, and take command, and, if necessary, bring the wrongdoers to a court-martial. When he approached the party, he sent forward a messenger announcing his purpose, and he received as reply an intimation that if he came nearer he would be shot. As a brave man, he was not to be deterred, and he and his lieutenant, with nine others, were shot down. The mutineers are now in control, and we suppose they hope to set up a military dictatorship in the Dark Continent. It really seems that the army is determined to do its own will; but surely this incident will help the people of France to realize the corruption which exists in the organization which desires to rule the destinies of the Republic.

Whatever may be the merits of the case between our Government and that of the Transvaal, few things tend less to the maintenance of peace than *ex parte* statements on either side. It is supposed that the first warlike movement (if any) would emanate from this country, and we are receiving urgent letters which assume that President Kruger is absolutely right and the British Government absolutely wrong. Nothing, it seems to us, is more likely to irritate the war party, and to add to their number from those who are as yet non-partisan, than such an assumption. We earnestly protest against our either rushing or drifting into war. Patience and an endeavour to put ourselves into the other man's place, and

to do as we would be done by, is the only position which each Government, and every individual who considers the subject, ought to take. Very specially is this required of all who profess to fear God.

It must not be forgotten that the equality of white men was of the essence of the Convention. Neither must it be ignored that God, who is no respecter of persons, requires equal human rights for coloured as well as white, and the native races have a claim to righteous and considerate treatment anterior to that of Dutch or English. The God of the Zulu, the Kaffir, and the Hottentot, will be against Boers and Uitlanders, against republics and colonies, against the paramount and all other powers, which forget that they are ordained of God for good. The coming King "will break in pieces the oppressor." He will "judge the fatherless and the oppressed, that the man of the earth may no more oppress."

It is sometimes affirmed, by those out of sympathy with the ordinary usages and customs of worship, that they need no forms and ceremonies and creeds, as aids to worship God, and no place of prayer other than the great "temple of nature." This is not only in the teeth of all the testimony of history to the need of special aids to spiritual devotion, but an ignoring of other vital facts. As a matter of fact, God's revelation of his character and disposition in Nature is "veiled;" it can be interpreted in opposite senses by equally sincere minds. It is, therefore, not possible to enter into the Holy of Holies of his presence by any door of Natural Theology. It is still as true as ever that "man, by searching, cannot find out God;" and that "no man hath seen God at any time." "The only-begotten of the Father hath 'alone' revealed Him." He who would go "through Nature to God" is, therefore, embarked on a wild and uncertain voyage of discovery, and a needless one. The way to the Father is through the Son.

This is a truth it would be as well to bear in mind during these summer weeks of holiday-making and rest, when we seek, and find, much spiritual as well as physical refreshment in the contemplation of natural beauty. Let not those who find the scenes on which they gaze with such gladness, leading them into the presence of the Creator, forget who it is that has placed the key of the religious interpretation of Nature in their hands. Apart from the revelation of God in Christ, the loveliest scenes on earth would tell us nothing authoritative about the Divine goodness and love; it would all be a dim guess, a "grand perhaps." But, having known the Father through the Son, we are henceforth able to penetrate the surface contradictions of natural theology into the underlying truth; and Nature, which, by herself, could never suffice as the foundation of our faith, becomes a "flying buttress" of the truth, and carries home with power the deeper principles of the Gospel revelation.

Colonel H. Elsdale's paper in the *Nineteenth Century* on the brain deterioration of these times has been called "amusing." It strikes us rather as serious. True, he does not prove, or attempt to prove, the deterioration; he assumes it, and then points out causes of it. And there can be no doubt that some of the things he names are grave reasons for anxiety, whether regarded from the Christian and spiritual, or from the intellectual standpoint. The impatience of quiet, steady thought, so characteristic of our times, tends to shallow, mistaken views of truth; and what is lightly obtained is easily parted with. The old habits of hard-thinking on religious themes gave us mental giants and steadfast believers, who could do great things, and dare great ventures, for the kingdom of God. If meditation and prayer had their proper place among the habits of Christians, they would prove one of the most effectual counteractives to mental deterioration. In the process of making the best kind of Christian you always make the best style of man—physical and mental.

Few problems of modern times are fraught with more important issues than that of the pastoral work of the Christian ministry. Especially in the larger churches the difficulty is how to know and reach the MEN of the congregation. Yet the needs of the age demand that the minister should be a good deal more than a gifted preacher. The women and young people can be seen or visited with much greater facility than the men. The imperious demands of business make it increasingly hard to have any religious intercourse with the heads of households. Moreover, the diligent minister is hampered by manifold claims. It is admitted again and again that nothing assists the pastor more in pulpit preparation than the knowledge of his peoples' needs gained by personal acquaintances. But how to reach the men, and talk to them upon other than temporal interests, is a problem that clamours for solution.

What forms the favourite reading of children nowadays? The question is an important one in view of the immense output of children's literature just now, some of which is bad, some good, and much indifferent in quality. A magazine which circulates among very young people has recently had a prize competition for the most popular works for a young folk's library. An analysis of the prize list reveals—(1) that twenty out of the twenty-five books which received the highest number of votes are works of fiction; (2) that these are, for the most part, of the higher order of literature, the favourite authors being Scott, Kingsley, Thackeray, Dickens, Kipling, Stevenson; and (3) that Bunyan's "Pilgrim's Progress," which a generation ago was far and away the most popular of all books, has in this list fallen to the seventeenth place, while "Ivanhoe" has stepped into the front rank of all.

But the most significant feature in the list of books referred to above is that the Bible is conspicuous by its absence. Is this an accident, or the result of a misunderstanding? In either case the omission is symptomatic of a widespread tendency in modern life. The Bible is being "crowded out" of other than young people's libraries by the pressure of ephemeral literature on the attention and time of this generation. It would be well for those who have their children's highest welfare at heart to pay more attention to this item in their own as well as their young people's reading. Example is better than precept, and companionship in the perusal of the Book of Books between parents and children is better than either. The "Sunday reading" of to-day contrasts sadly with what it was even ten years ago, as a consequence of the rapid production of popular magazines of a distinctly secular type. Not without careful training, and wise insistence on the paramount claims of the Scriptures as *the* Book which must ever stand first, will a fatal lowering of tone in the national life be prevented.

Memories of Keswick.

By Dr. NEWMAN HALL.

I LISTENED with devout enjoyment to the addresses of some of those specially selected, such as Prebendary Webb-Peploe, Evan Hopkins, F. B. Meyer, Charles Fox, and others, and without specifying individual opinions, I copy from rough notes the following:—

In the Old Testament God was deprived of his honour; in the New it is restored to Him by the righteousness of Christ and his sacrifice. The O.T. says, "Obey and live." The New says, "Die and obey." Die with Christ to the old nature, live with Christ and become new creatures. *Absolute* perfection in glory must be distinguished from the *possible* perfection of those who share the life of Christ. They pray, "Make us perfect, working in us that which is well-pleasing in thy sight."

Christ dispossesses man of his shame, and restores to God the Father his honour. God Himself "worketh in you to will and to do"—not only to purpose, but to perform. By "identification" with Christ we pass into the eternal life. God's will now reigns rather than self-will. The Holy Spirit possesses man by dispossessing self.

Identification of man with Christ, as of Christ with man, means a new life to be lived by believers. Let the entire nature, body, soul, and spirit, be consecrated. The Fall substituted the flesh for God; Redemption substitutes God for the flesh. "He taketh away the first that He may establish the second." They who are united to Christ in the likeness of his death are so also in his resurrection: new creatures in Christ Jesus; and therefore we are to "walk in newness of life."

The "Higher Life," regarded as characteristic of Keswick, seemed to me the old doctrine taught me at conversion—but, alas! too little realized, though prayed and laboured for and proclaimed—secured by Christ's atonement and the gift of the Holy Spirit, a duty to be performed, a privilege to be enjoyed, an inheritance to be claimed, a hope to be cherished; each ascent leading to one higher till we come to the general assembly of the "spirits of just men made perfect."

It must not be supposed that every visitor attended every meeting. Excursions into the charming neighbourhood fitted for greater profit from conference and sermon. In our own house party, two clergymen and several ladies started at two o'clock to see the sunrise from the summit of Skiddaw, but before they reached it dense clouds concealed all view. One day, under a clear sky, I walked round the lake, about twelve miles, taking a cup of coffee at the Falls of Lodore, near which, at the bridge across the river rushing forth from Borrowdale, I was interested in tracing, on an immense rock, the evident marks of glacier scraping.

My long walk did not altogether cut me off from the Mission, for I beguiled my way by distribution of evangelical tractates and here and there a word of greeting. I shall not forget an old man seated on a heap of stones which he was breaking. Looking at the title of my tract he said, "If you give me this, I suppose you've gone to Him yourself? So did I, twenty years ago." I said "Hallelujah!" to which he echoed back, "Amen."

The chief impression remaining with me is the illustration Keswick gives of the true unity of the Church of Christ. Here were assembled ministers and members of all portions of the Church, Established and Free, Episcopalian, Presbyterian, Methodist, Congregational, and Baptist, in loving sympathy; not a word of denominational difference was spoken — all spoke one language, joined in one worship, rejoiced in "One Lord, one Faith, one Baptism, one God and Father of all." Why do we pray that God would make his Church one, when it has been one ever since Christ prayed "that they may be one," and the Holy Ghost was given? We all need rather to pray that the unity already existing may be more emphatically demonstrated by mutual brotherhood and co-operation.

"These Forty Years."

THE commemoration of the fortieth birthday of The Christian, reported in our last, which came to pass, not by our own suggestion, but through the letter of an unnamed reader, and the proposal of our friend, Mr. Henry Varley, overwhelmed us by its spontaneity, its enthusiastic heartiness, and the warm affection which it manifested. Dr. Barnardo and others came from their business, or holiday in country places, to be present. Pastor Thomas Spurgeon wrote to Mr. Varley:—"I am altogether with you in this matter; but I cannot be at the meeting, as I am leaving London on Monday. But for this I would have endeavoured to respond to your call."

Forty years form a significant period of human life and in the mind of God. It is often mentioned in Scripture. Moses' life was divided into three periods of forty years each. Eight times the forty years in the Wilderness are mentioned in Numbers, Deuteronomy, and Joshua, and are often referred to by the prophets. Joshua was forty years old when Moses sent him to spy out the land. Three times in Judges the land had rest (or quietness) forty years. They did evil again, and the Lord delivered them into the hand of the Philistines forty years. Saul, David, and Solomon each reigned forty years. It was a full time of proving to God what was in man, and to man what was in God. "Your fathers tempted me, proved me, and saw my works forty years." "He brought them out; after that He had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the Wilderness, forty years."

For forty years, since He put it into our heart to commence this record of the wonderful works of God, He has suffered our manners (fed us as a nurse feedeth her child, Acts xiii. 18, *marg.*), and proved Himself a faithful God.

It is our earnest desire that the present may be not simply a time for reflection, but also a point of departure. Needless to say, we do not mean a doctrinal departure; our testimony is grounded on the Word of God, and relates to truths that are settled, and things that cannot be shaken. We mean a departure in the direction of greater efficiency and enlarged usefulness. It is our constant aim to make these pages worthy of their name and mission. Prayer and work on our part are seconded by loving devotion and co-operation on the part of friends in many lands; and as the times have changed, and conditions of life undergone modification, we have endeavoured to be true to our object as well as sympathetic in our views of the varied needs of men.

We rejoice to know that many readers in different parts of the earth find continual help and refreshment in the perusal of our paper. For all that they receive in blessing and comfort, we praise the God of all comfort and blessing. And we trust that such consolation and profit will in the future be "still more abundant." It is in view of these facts and anticipations that we urge our readers to assist us in still further advancing the circulation of The Christian. "To him that hath shall be given;" share a blessing, and you are in no sense a loser. Many could send specimen copies of the paper to friends, possibly with the result of gaining new subscribers or regular readers. The example of those who send copies to ministers or missionaries might be widely followed. All through the year we are receiving communications, in which such kindness on the part of readers at home is warmly acknowledged by workers in far-off lands.

In conversation, and otherwise, friends of The Christian may bring our pages under the attention of acquaintances, and we earnestly request them to do so. Not least among the results will be the promotion of the interests of the many works and missions, whose claims and cause we are enabled to advocate, and in the support of which we have been privileged, in the goodness of God and through the generosity of readers, to have a part, in many cases "these forty years," to the extent of over £10,000 a year.

Dear Sir,—For twenty years The Christian has been a regular visitor of my Spanish home. Full of good news from many places and people, accurate and interesting, and on the right side of all questions discussed, it would be hard to exaggerate the comfort, stimulus, and help that it has constantly brought, not only to myself, but to many others in this missionary circle, both Spanish and English-speaking. It may well be counted among those "leaves" that are "for the healing of the nations."—Gratefully yours, William H. Gulick.

16, Ave. du Bois de Boulogne, Biarritz.

Dear Friend,—In The Christian of July 27 I read that it is forty years since the first publication. This brings to my remembrance that soon after that time thou wast attending the Friends' meeting at Street, Somerset, introduced by the manager of the paper mill at Wookey, and afterwards dining with him at my house. From that time I have taken in regularly and read The Christian with much profit. I sincerely hope that it may be for a long time continued, and prove a rich blessing to an ever-increasing circle of readers. I could write more, but feel that in my eighty-ninth year brevity is most desirable, and am, with love and best wishes, thy assured friend,

James Clark.

Allonby, near Maryport.

Dear Mr. Morgan,—Having been in Norway the last three weeks beyond the reach of letters and papers, I have only just seen the references to the fortieth year of your labours as Editor of The Christian. I cannot refrain from adding my little quota of congratulation, and of earnest prayerful desire that you may yet be spared to see the Lord's rich and increasing blessing on the further mission of your valued paper. Never has there been a greater need for a weekly devoted to the maintenance of apostolic truth, and free from the corrupting influence of modern thought and of present-day apostasy.

The Christian has been an honoured witness for God in the past of its history; God grant that it may be made a yet more abundant blessing in the days to come. With the heartiest greeting, and joining in the note of praise so many aspire to uplift on your behalf,—Yours very truly, Wm. Fuller Gooch.

Oulton, Suffolk.

My Beloved Brother,—Having a few minutes at liberty this morning, I took up the last number of The Christian, which, through pressure of work, I had not been able to read earlier

I was much interested in the announcement of the Praise Meeting at the Aldersgate Street room. I could not, of course, be present in person; but there and then, in my study, I joined with the assembled brethren in giving thanks to God for having continued your standard-bearing paper, and yourself also, "unto this day," and in asking for increased blessing on your great work for God in the future.

For very many years I have been a sympathetic reader of The Christian week by week, and regard your paper as one of the most valuable of all to the cause of Christ, both at home and abroad. Its unflinching faithfulness to Divine truth, as well as its uncompromising resistance of erroneous teaching and practice, commend it to my heartiest approval. Many a time I have been thankful to God for its outspoken fidelity, and have appreciated the great value of its testimony.

In these days of advancing Romanism, when the enemy is coming in like a flood, one cannot be too thankful to God for a paper such as yours, or pray too earnestly that its future work may be as strong for God and his truth as it has been all along "these forty years."—Believe me, your affectionate fellow-servant,

Newport, Mon. J. T. Wrenford.

Dear Sir,—I am sure I am one amongst many thousands of Christian readers of The Christian, who do join in thanksgiving to God for its widespread usefulness.

"These forty years" have been marked by progress in evangelization, in a large measure due to truthful records of work done in this and other countries, affording stimulus to other warm hearts and hands.

The sounds of warning against the Romanizing tendencies have been, and are now, too often given in its pages.

The general information as to the work of the Evangelical Churches is to me always welcome; the journeys of evangelists, and especially the sketches of the life and departure to be with the Lord of God's true witnesses. To glance back forty years, and to call up in memory the men and women whose words of weight and wisdom have been heard through The Christian, is in itself solemn. Let us be thankful to God that it continues to be a "weekly record of Christian life and testimony, evangelistic effort, and missionary enterprise." I look upon The Christian, as I have looked upon the Editor, as a personal friend, and praise God for its existence, as well as his; as the hand that writes this is the hand that was stretched out to save him from drowning (through mercy) more than thirty years ago.

Herbert R. Francis.

My Dear Friend,—I would gladly associate my warm congratulations with many other friends on the completion of the forty years of editorship of *The Revival* and The Christian. May the Lord spare you still to us, dear Editor!

The memory of those pleasant moments in your bureau on Ludgate Hill I can never forget. What days were those! What lively expectations which the Lord has so graciously fulfilled, and even more than fulfilled! It humbles us whilst it fills us with gratitude. What common fellowships with hosts of beloved saints who have gone before!

The sight of the paper, as it comes weekly, awakens untold thoughts of good things to be uttered, and of good service rendered to the beloved Master and recorded, and the fight for truth, holiness, and righteousness.

I cannot help expressing my most decided thankfulness for the uplifting of the *drapeau* of evangelical truth, which has been maintained from the very beginning, and without acerbity and bitterness.

The truth of God, as revealed by the teaching of the Holy Ghost, has rallied so many, and has made The Christian a witness for God and his Christ, and has spoken to many a believer in out-of-the-way places, and given many a cheer to discouraged ones in the high places of the field. Long may it continue to be so. And with hearty congratulations and love.—Yours ever affectionately,

Geo. Pearse.

140, Boulevard Péreire, Paris.

Bible Flower Mission.—This ministry continues to be productive of much good, and the monthly leaflet gives interesting incidents of its beneficent work. The prolonged drought has tended to lessen the number of flowers sent, while opportunities for their distribution multiply. The circular says: "We are again on the eve of the hop-picking season, and, as usual, have already received most urgent requests for lavender bags and ornamental text-cards from some of the workers about to leave for the various districts. We shall therefore be glad to have a bountiful supply as soon as possible. For many of these poor hoppers it may be the only opportunity of receiving a message from the Lord, and past experience has proved the truth of bread cast upon the waters being found after many days."—Secretary, 110, Cannon Street, E.C.

(1077)

A Place among the Children.*

By Prebendary WEBB-PEPLOE.

"But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call Me, My Father; and shalt not turn away from Me."—Jer. iii. 19.

THE meditations of the mighty are not generally revealed. It lies with the monarch, as we are distinctly told by the "wise man," to hide his purposes and his power; and it is rare indeed for common men to be admitted into the soliloquies of kings. One of the most gracious acts of our Queen was the opening of her diaries to her people, so that they may study, not only the events of her life, but the thoughts of her heart. A rarer privilege is it for a worm of the earth to be allowed to enter into

THE MEDITATIONS OF GOD.

There are few instances, even in his own Holy Word, in which the Most High has permitted us to hear Him speaking to Himself; but here it is, as if He pauses in action to ask if there is anyone in heaven or upon earth who can tell how apparently insurmountable barriers to his gracious purposes may be removed. Thank God, He made answer for Himself, saying, "This is the way in which it shall be done: Thou shalt call Me, My Father, and shalt not turn away from Me."

We have been, for the last four days, considering man's depravity; also God's great purposes of wisdom, power and love. The question has arisen, What part is it possible for me to have in the glorious provision of grace which God has made in Christ Jesus? I know that, to some, the barriers have seemed entirely insuperable. The sins of the past and the dangers of the future have come before the eye of the soul, until they have altogether blocked the vision of God's power and grace. Men and women have been saying to themselves, "This life of peace, power, privilege, progress, and, hereafter, this life of great perfection, might be possible for some, but it cannot be for me."

Pause for a moment to consider the condescension of God, as revealed in this passage. No great man asks his subordinates what they think he ought to do. He commands, they obey; and he holds himself entirely superior to all who are under him. But here the Great High God appears to plead with his creatures, that they may name any possibility by which the power of Deity may bless the whole earth. God waits for you to tell Him how the blessing may be given. Beyond his marvellous condescension, however, He seeks means to confer the grandest possible blessing that man can conceive, namely—to be numbered among the children of God; to be taken into a pleasant land, so that the life that is lived for the future shall be filled with delight, joy, peace, comfort, and pleasure; and, further, that there shall be a goodly heritage of the hosts of nations.

That last expression may refer to Israel's heritage taken from the heathen round about them; to a heritage which the nations themselves shall feel to be goodly; or to a heritage to be given to the hosts of nations by those who are privileged to possess it. Whatever it may mean, it implies to us, first, a condition, then a position, and then a privilege and a power that are altogether beyond natural expectation and apprehension.

GOD WAITS FOR AN ANSWER

to his question. If your humble soul feels that it cannot answer God, so that you may take for yourself the special blessing which He desires, yet, as you pause and listen, God speaks a second time, saying to each one here to-night, "Thou shalt call Me, My Father; and shalt not turn away from *after* me," as it is in the margin. Thou shalt be ready to be after thy God, wheresoever He shall go before thee to make thy pathway clear.

The passage is simple, as are all God's marvellous dealings with the children of man; but it is also profound, as is all simplicity. While it will take us all eternity to understand the power and love of God, and the grandeur of his provision for those who are willing in the day of his power, yet I would ask each one of you to simply take the passage and apply it to your own individual case. I have been saddened by the words of those who have stopped me to say that, though they would share in the Divine blessing, yet they cannot and dare not do so. That is why, in simple terms, I ask, Who will take the children's portion, the milk of the Word, in order to go on unto full and final perfection?

To whom are the words of this verse applied? We should imagine that such a position of privilege would be reserved for the most virtuous and holy among men; but we find that to treacherous adulterers and adulteresses God is content to call Himself Father and Husband (verse 14). The picture in verses 2 and 3 is an awful one; and, as God traces it line by line, even the natural heart must shrink from such

A DELINEATION OF HIS PEOPLE

by the Holy One; people (and some of them are here to-night) who have received abundant tokens of God's favour from their infancy, and who are conscious, if they bare their souls for a moment, that they have played the adulteress from God and, like the prodigal, have gone into licentiousness or carnality. We are here, not as outsiders, but as those who have been blessed with the position of God's children; and yet to many God has occasion to speak as to those who have deliberately set up idols, and have given themselves to the meanest treachery, showing lack of love, of obedience, of truthfulness, and of faithfulness.

We speak to-day as if the only idols were heathen ones, of wood and stone; but it is the thought of the heart, the intention of the mind, and the sway of the will, by which God decides whether men are faithful or faithless to Him. He searches the heart, and knows what it is that hinders so many from speaking with joy of their spiritual privileges and possibilities. We are not dealing with the question of actual sonship, for it is by faith in Christ Jesus that we become God's children. But if the truth were uttered aloud before God and man, we should find that, for the most part, God's people have deliberately passed out into the world, have yielded themselves, as Israel and Judah did, to the things which belong to the heathen, and have never enjoyed their privilege of holy fellowship with God.

To the anxious, troubled souls who ought to say "Abba Father," but who hardly dare breathe the name, to these the loving Father opens out his soul and says, "Oh tell Me—after thy wickedness has been open to every one—how shall I put thee among the children?" God is yearning over this assembly as if his being were

WRAPPED UP IN ONE DESIRE.

He is like the man who looked out over the fields and wondered when his prodigal would come back. Have you ever had a child that left you and deliberately sold himself to wickedness? Do you know what it is to say, day after day, "Shall I ever see the writing that tells of penitence and longing for home?" God can do what we cannot—go after the one for whom his heart yearns. Against your very soul's door the hand of God is outstretched to touch you. To each soul here, that knows its own leprous condition, God is saying, "Tell Me, how shall I put thee among the children?"

While God waits to be gracious, He seems to ask, What would any soul, in this tent to-night, desire, if choice were permitted? I think the answer would be, "I have seen the children of the living God, looking so bright in the midst of the sorrows that weighed upon them, that my soul has longed to be of their number. Oh, that I might look into God's face and say, Abba, Father!" Then another hope rises, and you say, "I am yearning for my life to be spent in a pleasant land or place of blessing. I have hoped, too, that I might have something to show among the nations of the earth, as the result of my existence here." My brethren, the living God is asking, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of glory and beauty?"

I think St. Paul had in his mind

THIS GOODLY HERITAGE

(Eph. i. 18, 19). Thanking God for the love and faith of the Ephesians, he prays to the Father that they may *know* certain things. Now, as far as I have observed, God never honours the attitude of soul which waits for *feeling*. The purpose of God is that we may have *knowledge*. There are three things which St. Paul would have us know: (1) What is the hope of God's calling; (2) What are the riches of his inheritance in the saints; and (3) What is the exceeding greatness of his power toward them that believe. The whole position of God's children, coupled with the enjoyment of the pleasant land and the possession of the goodly heritage, lies, first, in a recognition of what is the hope of God's calling. In Phil. iii. 14 it is described as the *high* calling of God in Christ Jesus. Why, then, should our thoughts grovel upon the earth? In 2 Tim. i. 9 it is a *holy* calling. In Heb iii. 1 we are said to be partakers of the *heavenly* calling. St. Peter tells us, in his second Epistle i. 10, to make our calling and election sure.

It is yours at once to apprehend, by faith, this gift of God's calling. It is God calling you. Did you not hear Him when you were upon the neighbouring hills, all alone, feeling that, while others were bright in the possession of blessing, there was no hope for you? Brethren, that voice was coming from heaven all the time! In honest truth, I thought I heard it as I walked the hills just now to get my message; and it seemed to me that the calling of God was upon this assembly. God bids you take the hope of the calling. The more I studied my Bible, and thought upon the expression

"THE HOPE OF HIS CALLING,"

the more I saw what the pleasant land and the goodly heritage is to be for them that trust the Lord.

This "*hope* of his calling," is a hope of glory (Rom. v. 2). In Gal. v. 5 it is a hope of righteousness by faith. Then in 1 Tim. i. 1 it is Christ Himself. To go no further, in 1 John iii. 2 "We shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." We see glory, righteousness, conformity, Christ Himself—that is the hope of the calling of God. The voice of God has come with this call, to give you hope. As you looked within there was no hope; but looking up, you find the hope of glory, the hope of the redemption of the body (Rom. viii.), and the hope of conformity to your Lord. It is all *here*, not *there*; and, taking *Him*, not *it*, you shall find that you begin to apprehend the pleasant land and the goodly heritage.

Next, think of "the riches of his inheritance in the saints." You have thought so much of *your* inheritance; but you are *his* inheritance. Like the priests and Levites of old, believers have no portion save the Lord, and they are his possession. Then, consider "the exceeding greatness of his power" to them that believe. The word *exceeding* comes over and over again in this Epistle, as applied to the riches of God's grace, the greatness of his power, the magnificence of his glory, and his doing abundantly above all that we can ask or think. The power referred to is that by which He raised Christ from the dead, and you with Him, that the whole of your life might be lived in

THE PLEASANT LAND

of the heavenlies, with the goodly heritage of the host of heathen nations for you to take possession of in the name of the Lord.

How shall this be? There is no hesitation on God's part. The only question is, whether we are willing in the day of his power to take this word into our hearts, and to say, "My Father!" God will speak peace unto his people, but let them not turn again to folly.

I leave you with this last word. There is a life to be had, to which, by the mercy of God, there can be no interruption, except as a willingly accepted obstacle is put between the soul's eye and God. It is a life of peace, of power, of perpetual privilege and enjoyment, always progressing toward full and final perfection.

* Notes of an address at Keswick Convention.

Studies in Zechariah:

The Man with the Measuring Line.

Zech. ii.

By Rev. F. B. MEYER.

A THIRD vision was granted to Zechariah. *I lifted up mine eyes, and saw, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem to see what is the breadth thereof, and the length thereof.* It was as though he were defining the limits of the future city, indicating the direction the walls should take, and where they should stay. "Thus far," he kept saying to himself. "The city will never get beyond this boundary line. Grow as it may, it will never exceed this." How apt we are to do this. We are all given to forecasting the future, and place limits, which God has never designed, on the growth of the City of God.

The *Sacramentarian* comes with his measuring line, and insists that Baptism, however administered, and by whomsoever, is the limit; and that all the baptized, Protestants, Roman Catholics, or of the Greek Church, are included in God's City; but he refuses to include the member of the Society of Friends, or the adherent of the Salvation Army. Slightly modifying the ancient challenge, he says, "Except ye be baptized, ye cannot be saved."

The *Pessimist* comes with his measuring line, and draws the plan of the City within the narrowest possible boundaries. He justifies his forecast by quoting such a text as "Fear not, *little flock*," or "Strait is the gate and narrow is the way that leadeth unto life, and *few* there be that find it." Sometimes he fears that he will not enter; at other times he doubts all others but himself. It may be that depression of spirit, or long removal from contact with the manifold activities of God in the world,

INDUCE THESE MORBID VIEWS,

as with Elijah, who thought that he only was left.

The *Bigot* comes with his measuring line and insists that the City walls must coincide with his shibboleth, and follow the tracings of his creed. We have known men much given to splitting hairs, and making minute and often imaginary distinctions, who have excommunicated all who did not exactly agree with them. Very narrow is the enclosure they mark out for future populations, and very scant their acreage of the Holy City.

The *Experimentalist* is apt to refuse to consider as Christians those who have not experienced exactly the same doubts, fears, ecstacies, deliverances, and cleansings which he himself has felt. Before a man may be included in his city, he must have gone through a series of defined and successive steps or chambers in the Divine life.

The *Universalist* goes to the other extreme, and practically builds his walls around the entire race of man, including within their circumference every member of the human family.

It is not for us to fix the boundaries, or insist on our conceptions. These are secret things which belong to the Lord our God. On the one hand, He only knows if those who call themselves and are considered Christians are really so; and He only can detect the 7,000 who have not bowed the knee to Baal or kissed his image. "Lord," said the Apostles on one occasion, "are there few that be saved?" And the Master made answer, as though to turn away their inquiry, "Strive ye to enter in." It is not for us to measure the city, but to be sure that we have entered in.

Run, said another angel to the prophet's angel-guide, *speak to this young man* (*i.e.*, who had the measuring line) *saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein.* It was useless to mark out boundaries, because the city was destined to exceed all ordinary dimensions, and become so great that no walls would be capable of containing or keeping pace with it. It is hard to imagine the time when our own metropolis was contained between London Wall and the Thames.

So shall it be with the saved. We have no right to include in their ranks any who know not God, and obey not the Gospel of our Lord Jesus, who have loved darkness rather than light, because their deeds were evil. But apart from these, there will be a multitude which no man can number, out of every nation and of all tribes, and peoples, and tongues; as stars in the midnight sky, or the sand grains on the seashore; enough to compensate for the travail of the Redeemer's soul and to satisfy the yearning love of God. But here an

OBJECTION MIGHT BE RAISED.

If the Holy City was to be without walls, would it not be open to every assailant? No sooner is the suggestion made than it is met. *I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her.* The image is probably borrowed from the camp-fires with which hunters surround themselves at night to scare off the beasts of prey. Imagine what that means! Just as no pestilence, and certainly no intruder, could break through a cordon of flame, so the unseen but almighty presence of God would be a bulwark on which all the powers of earth and hell would break to their own undoing.

This is what every congregation of believers may perpetually enjoy. They may be situated in the midst of the ancient civilization of China, or the rude heathenism of West Africa; no walls of wealth, or worldly influence, or prestige may engird them; but they will be absolutely safe, because that cordon of Divine and inviolable protection will help them on every side. God will be to them all that walls can be, and more. Indeed, it is better to dwell in an undefended, unwalled city, because we are made more conscious of, and more dependent upon, the environing presence of the Eternal.

Are you like an unwalled town, with nothing between you and the attacks of poverty, misfortune, godless fellow-workmen, and false brethren? Do not lose heart; you may yet dwell within the devouring

FIRE OF GOD'S PRESENCE,

and be surrounded by the everlasting burnings of his protection (Isa. xxxiii. 14). He hath declared: "No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee, thou shall condemn." Remember to realize God as between you and everything. Some put circumstances between them and God; it is far wiser to put God between oneself and circumstances. We never discover how much He can be to the soul until we have no other resource.

Three appeals follow:—*One to the exiles* (7, 8). There were still vast numbers of Jews in Babylon, and to these an earnest invitation was addressed; *Ho, ho, flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of heaven, saith the Lord! Ho, Zion, escape thou that dwellest with the daughter of Babylon!* And this invitation was backed by two considerations. On the one hand, safety is assured to them if they return. God would be as quick to protect them as a man to raise his arm when injury is threatened to his eye. On the other hand, they are warned of the certain danger they incur by lingering in Babylon. God was already shaking his hand over that guilty city, as a signal to the nations she had oppressed to gather to her overthrow, and to share her spoils.

A PRACTICAL WARNING.

Ah, Christian soul, art thou still sojourning in Babylon, conforming to the conventions of the world, moulded by the spirit of the age? Heed the Divine summons to arise and depart. This cannot be thy rest. And flatter not thyself that thou canst do as the world does, and yet enjoy immunity from its destruction. The conquering troops would make no nice distinctions between Jews and Babylonians, and would slay indiscriminately; and the recoil of natural law, violated by the professing Christian, will be as sharp and inevitable as on those who do not assume to be other than men of the world. Thou mayest be a child of God, but if this do not prevent thee from behaving as a child of this world, it will not prevent thee from suffering as the children of this world suffer when inevitable retribution befalls.

How comforting it is to know that our souls are as safe and dear to God as the apple of the eye! for there is no part of the body so safely guarded as the eye. The strong frontal bones, the brow or eyelash to intercept the dust, the lid to protect from scorching glare, the sensitive tear-glands incessantly pouring their crystal tides over its surface—what a wealth of delicate machinery for its safety and health! We have all these in God.

Ah, how much do they lose who linger in Babylon, exposed to all the shocks and throes of its agony, when they might dwell in this secret place!

An Appeal to Zion (10). The daughter of Zion might be a scattered remnant, settled amid

THE BLACKENED RUINS OF THE CITY;

but she might well sing and rejoice, since God declared his willingness to come and share her humble lot, helping her children in their toils, and attracting many nations to Himself. *Lo, I come, and will dwell in the midst of thee, saith the Lord.* Sometimes the Christian gets a vision of this. He realizes that since God has come into the midst of his work, it is no longer his, but God's; he is only the agent and errand-lad. *God* comforts and teaches the people; *God* restores the ruins; *God* builds the walls of Jerusalem; *God* does good in his good pleasure to Zion; *God* attracts the people, who join themselves not to a congregation, a church, or a minister, but to the Lord, and become his. He is not only a wall of fire round about, but the glory in the midst.

An Appeal to All Flesh (13). In the bold imagery of Scripture, God is sometimes represented as sleeping (not that there is any weariness or indifference in the Divine nature, for He that keeps us neither slumbers nor sleeps, but) to account for his apparent apathy. Such times are always those in which Zion herself slumbers in Sleepy Hollow. There never can be any change in his power or tenderness; but the exertion of his energy is often arrested through the indifference and unbelief of his people.

When the Church awakes to repentance, humiliation and prayer,

GOD IS SAID TO AWAKE.

The stir among the restored exiles, in consequence of the preaching of Zechariah and Haggai, is here described as his awakening—*not, however, that He had ever slept.*

When God arouses Himself, let all flesh be silent before Him. Let there be the silence of reverence, of eager expectancy, of humble obedience, of wistful desire. *Be silent, O all flesh, before the Lord, for He is raised up out of his holy habitation.* "My soul, be silent unto God, for my expectation is from Him."

Day by Day.

SUNDAY, August 27. 1 Kings xvii.

WHAT a fire of patriotism burned in Elijah's heart! He would rather that Israel should be parched with all the horrors of drought—"neither dew nor rain for three years"—than that it should set at nought the God of the Covenant. Therefore, as James tells us, he set himself to pray that there should be neither rain nor dew for three years and six months, that Israel might be led to repentance. And it was granted him. In these softer days we should not dare to ask that physical calamity should befall our native land to bring her back to God. Ah! we are of softer mould, and can stand by unconcerned, while men set at nought God's law.

How careful God is of his servants! He hides them, feeds, and nourishes their life. Do not be fearful, child of God. Thy Father can do as much for thee as He did for Elijah. He can still send ravens with the bread and flesh, contrary to the nature which would prompt them to bear provision to the young ravens that cry; and He can still bid widow-women to sustain, multiplying the meal and oil of their slender stores. The one thing that God requires of thee is that thou shouldest do his will—be absorbed in his glory, passionate for his Well-done. All else He will see to. Yea, even though thou mayest have incurred the wrath of Ahab, He can shield thee. There is a place by Him where thou canst hide.

And learn what a blessing the man of God carries with him. What a blessed life is within our reach, dwelling in God, and blessing men! But we must be able to say, Elijah, *i.e.*, Jehovah is my strength.

MONDAY, August 28. 1 Kings xviii.

Ahab, the tyrant; Obadiah, the courtier, trying to serve two masters; Elijah, the man of God! Who would not rather be Elijah than Obadiah? Obadiah had the companionship of the idolatrous tyrant, Elijah of God Himself. Obadiah lived in daily dread lest Ahab should slay him; Elijah dared to confront his utmost hate. Obadiah sheltered the prophets by stealth, generously and kindly, no doubt; but Elijah destroyed the prophets of Baal and the Groves, and rooted up the upas tree, which shed its baleful influence upon Israel. God give us grace to come out with Elijah, without the camp, not touching the unclean thing!

God's gift of fire, in answer to Elijah's prayer, and in co-operation with his deeds on Carmel, recalls the inspired words: "God also bearing witness with them, both by signs and wonders, and by gifts of the Holy Ghost, according to his own will." God still answers by fire and abundance of rain. He works with his faithful servants, if only they are emptied of self-confidence, and cast themselves on the ground before Him, their face between their knees. Jesus has taught us that the path of humiliation and self-abasement alone leads to the place of power. They who obey most absolutely, rule most completely. If we would command fire and rain, we must have no desire to be anything other than God's servants, and to do all things according to his word.

There is no quarter for the priests of Baal, when God visits the hearts of his people. They are brought down to the Kishon stream and mercilessly slain. This is a parable for the heart. When Jesus is in his right place, our horrid lusts die the death. Yes, and when a revival passes over the church, she will bid false priestlings pack and march!

TUESDAY, August 29. 1 Kings xix.

What, man of God, has brought thee here, to lie beneath the scant shadow of the juniper bush, and sigh for death? Not that thou shalt die; thy God loves thee too well for that, and, indeed, has prepared another, and a transcendent apotheosis for thee. But what brought thee to this? Thine exertions have been too much for thee! The strain of Carmel, the lone standing in the breach, the evening rush in front of Ahab's chariot, and amid the pelt of the storm—these were too much for even thy iron frame, and predisposed thee to cringe before Jezebel's threat. And then that hurried rush from Jezreel to Beer-sheba, traversing the stretch of a kingdom in a single night! What wonder that thou art there, on the sand, spent and dispirited! If we might diagnose thy disease, we should attribute it to nervous collapse, on which an unworthy unbelief has settled like a parasite.

But God knew how to treat thee. He steeped thy nature in balmy sleep, fed thee with bread and water, prepared by angels' hands; and finally conducted thee across the desert to that sacred mountain, where Moses, in the old time, had been permitted to have audience. There nature spoke to thy various moods; in her fire and earthquake and tempest thou heardest the voices of thine own soul, and didst find relief in their complete expression. Then the accents of the still small voice of God fell upon thy spirit like a sweet symphony, calming, quieting, soothing. Nay, more, the Divine voice commissioned thee again—"Go, return." Was not this best of all? That the post thou hadst vacated was open still; and, that thou mightest resume the work thou hadst too suddenly abandoned—was not *this* life from the dead?

WEDNESDAY, August 30. 1 Kings xx.

Ahab had done more to provoke the Lord, the God of Israel, to anger than all the kings of Israel that were before him; and yet, when he is in straits before the arrogance of Ben-hadad, behold, a prophet comes from Jehovah unasked, unsought, with the promise that all the great multitude of Syria should be delivered into his hand, that he might know that God was the Lord. So does God woo us, sometimes by a three years' famine, sometimes by a merciful interposition. There is no end to the methods of his loving-kindness. If one way will not succeed, He will try another; but He longs to win the wayward heart.

A second time victory was given, to vindicate God's nature, that He was not a local god, but the great God, to whom the accidents which are of such account with men are nought. We seem to hear Him saying, "I do not this for your sakes, O house of Israel, but for mine holy name's sake, lest it should be profaned among the heathen." What a mighty plea this is with God—Do it for thine own holy name's sake.

The desperate evil of Ahab's heart was manifested in his readiness to fraternize with Ben-hadad, and to enter into a covenant of peace with him. What business had he to make a covenant with him and let him go? This indifference to right and wrong, this easy slurring over of great moral distinctions, is what arouses God's deep displeasure. Oh! let us see to it, that we be not so busy with trifles, with doing this and that, going here and there, that we miss God's great meaning and purpose in our life. I fear me, lest our only excuse at the judgment-bar, to the charge of having missed the opportunities God gave us, may be—*Whilst I was busy here and there, my life was gone.*

THURSDAY, August 31. 1 Kings xxi.

Naboth was perfectly justified in his resolve not to alienate the inheritance of his fathers. It was an express provision of the ancient law that each family should hold its ancestral possession. If it were pawned temporarily, it must come back in the year of jubilee.

Ahab had plenty, all that heart could wish; yet this one denial cast a gloom over his face, and made him loathe the dainties of his royal fare. We are reminded of the words of the Imitation: "Who hindereth and troubleth thee more than the unsanctified affections of thine own heart? A good and devout man disposeth within himself beforehand those things which he is to do before the world. Neither do they draw him according to the desires of a sinful inclination, but he himself ordereth them according to the decision of right reason. Who hath a harder struggle than he that laboureth to overcome himself? This ought to be our endeavour, to conquer ourselves, and daily to wax stronger than ourselves, and to make a further growth in holiness."

Wherever there is an unsatisfied passion, coveting an unlawful object, there will be a Jezebel not far away, prepared to help it to unnatural and unhallowed gratification; and wherever there is a murder, like that which Jezebel perpetrated, and Ahab connived at by his guilty silence and ready appropriation of the spoils, there will surely be an Elijah, like an incarnate conscience, waiting at the gate of the vineyard to upbraid. The sinner counts the man of God his enemy; but, if he knew how things really stand, he would fall at his feet, confess his sin, and entreat his prayers. God will surely avenge his murdered Naboths. From under the altar their blood cries to Him, the Holy and True!

FRIDAY, September 1. 1 Kings xxii.

A saintly man was Micaiah. He too, knew the living God, and had learnt to speak only as he was bidden. "As the Lord liveth, what the Lord saith unto me, that will I speak." Probably he was held in durance vile because he had dared to speak his mind; for Ahab bade them *carry him back* to Amon, the governor of the city, and evidently he was absolutely at the tyrant's bidding to go or come. How noble his refusal to purchase his liberty by prophesying soft things! Well might Ahab hate him! How could he do other than find in this man of God a constant menace and rebuke? The thief may well detest the watch-dog whose baying testifies against him, and startles the slumbering household! And then that final appeal from the king to the people was in the manner of all the greatest prophets.

It seemed strange that he should, at first, bid the kings go up and prosper. But his tone was so ironical that there was no doubt as to his meaning, and this made Ahab adjure him again to speak only the truth. Whether his vision of what had transpired before God is to be taken in its plainest literality is not perfectly clear; but, on the whole, it is easiest to believe that it was a bold and striking way of saying that God had withdrawn his protection from Ahab, and had abandoned him to the worst machinations of his foes. Perpetually, in Hebrew speech, God is said to do what He permits, and we know that even the devil needed to ask his permission before he tempted Job. God cannot be tempted of evil, neither does He tempt any man; but when a man has definitely chosen evil rather than good, He leaves him to reap as he has sown, and to drift before the power of the dark spirit, to whom he has sold himself.

SATURDAY, September 2. 2 Kings i.

Centuries after, near this spot, the disciples asked the Master if they should repeat these terrible scenes, because a village of the Samaritans would not receive them, nor offer hospitality. He at once turned, and rebuked them, saying, "Ye know not what spirit ye are of:" as though He desired them to understand that what might befit the dispensation of the Old Covenant would be altogether incongruous in the New. We need not, therefore, enter into a discussion about these terrible inflictions of vengeance: it is enough to indicate that Ahaziah was ignoring God with cool effrontery, and that his captains were executing his orders with brutal insolence.

Christ did send fire from heaven on those villages of the Samaritans, and used Peter and John as the mediums of its transmission. "When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost . . . then laid they their hands on them, and they received the Holy Ghost." This was Christ's answer by fire. Thus He heaped coals of fire on their heads, and blessed those who had despitefully used and persecuted Him.

How well does the guilty conscience divine its adversaries! Ahaziah guessed in a moment that this man of hair, whose flowing locks may have indicated the Nazarite's unshorn might, was he of whom his parents had stood in such awesome dread. Would that a similar consciousness might, as by a second instinct, lead men to Him who alone can save!

Letter from Rev. F. B. Meyer.

WE spent the first Sunday of August in New York, where I had the pleasure of preaching to great audiences in Dr. Hall's church, and of speaking in a large tent, which was crowded with people. Certainly the conditions of the Fifth Avenue, New York, are easier than those of Christ Church, Lambeth, but the post of difficulty is the post of honour.

Early on Monday we joined a party of friends on their way to Northfield, and had four hours of very pleasant converse *en route*. It was, indeed, delightful to take up the threads of intercourse with Dr. Pentecost, Mr. and Mrs. Briggs (of Messrs. Revell), and others. At last, Mount Hermon and Northfield came in sight, and the familiar platform, where Mr. Paul Moody awaited us, whilst Mr. Moody met us in the village. He looks better than I have lately seen him, and is as brimming as ever in sanctified wit, common-sense, and tactfulness. The more intimately one knows him, the more profoundly one respects him for his humility, his thoughtfulness of others, and his abundance of resource.

To be with Mr. Moody is a rare treat. There are so many surprises. For instance, the other day we were walking through his garden and hen-run engaged in rather a deep conversation, which was absorbing my own attention; but on our coming within reach of one of the servants, to my amusement he called out: "Those chickens have no water; don't forget to give them some. If they don't have water, you'll get no eggs."

On another occasion he described a minister as resembling a cow which gives a good pail of milk, and then kicks over the boy, the stool, and the pail.

His remarks are so full of mother-wit, and sparkle so with salt, that I could only wish that someone could record his table-talk. And yet, how earnest he is for a revival of God's work in this country, how he deplores anything that might seem to militate against it, and how strenuously he strives to bring it about! Every evening, in the great auditorium, he asks that one prayer at least should be offered for this result.

There are more people at the Convention than ever before, and the galleries have to be put in requisition, as well as the vast area. One feature is the great attendance of ministers, especially from New York and from the Southern States. Every corner of the great school buildings is crowded with guests; and it is perfectly marvellous to think that all are being catered for and served beneath the guidance and superintendence of this one organizing brain, though it must not be forgotten that the general-in-chief has some splendid lieutenants. The machine moves so easily that one hardly realizes all that is involved by this provision for 2,000 guests.

Mr. Sankey is in good voice; Mr. and Mrs. Stebbins bright and well; Major Whittle very poorly, and confined to his house; Dr. Pierson as vigorous as ever, and, as usual, intent on writing and correcting proofs. We are all rather anxious at the reports which come to hand about the health of the little surviving daughter of Mr. and Mrs. W. R. Moody, a sweet lassie, who is threatened with pulmonary disease.

The power and blessing of the gatherings are far beyond anything I remember. The tide has been rising year by year, and during the two years of interval since I was here, God has greatly honoured my dear brethren, Macgregor and Campbell Morgan. The latter is here now, and I feel we all owe Mr. Moody a deep debt of gratitude for bringing him into prominence as a teacher of the Spiritual Life. He is so deeply taught, so eloquent, so scriptural. Rev. S. A. Selwyn is also doing good service.

Next week we dedicate the new chapel at Mount Hermon, for which the readers of The Christian entrusted me with £2,500 to bring to Mr. Moody on his sixtieth birthday. Please pray for me still.—Yours in truth and love,

F. B. Meyer.

Northfield, August 11, 1899.

Non-conformity to the World.

IN a sermon on "Nonconformity to the World," Rev. Nicholas Kelynack, of Manchester, urges the duty upon all Christian Churches:

1. *Because the spirit of the world is alien to the spirit of the Church.* That they are contrary powers, working by contrary laws, and that one might as well expect fire and water to unite, as the spirit of the world and Christ.

2. *Because worldliness is a hindrance and not a help to the Christian Church.* That one might as well attempt to light a fire with a lump of ice as to think of putting strength into the Church by the spirit of the world. That as no sensible business-man would hazard success by unsuitable means, so no Christian should ever think he can introduce an alien force into the Church without imperilling its use. Make the Church, said he, as attractive as you can. Make it, not a halting-place, but a home. Let it be as warm as the summer sunshine, but never with the warmth of unhallowed fire. Let it be as bright as a midsummer day, but never with the gaudy glitter of the ballroom or the theatre. And let not the rake, the gambler, or the drunkard think that for him there is a shelter and a home within its pale, unless he repent.

3. *Because of the unique and premier position of the Church.* That she is without a rival in the realm of religion; and for her to subject herself to the unhallowed influences of the world is to repeat the blunder of a Samson, who threw his head upon the lap of Delilah, and rose to register the fact in the face of the Philistines that he was deprived both of beauty and strength. The Church should be the mightiest moral power upon earth.

And then, he asserts, as the stars of night melt in the mellow light of the morning and are lost, so the cry for attractions, for amusements, for conformity to the world, shall be hushed into everlasting silence; and the Church, endowed with power from on high, filled with the Holy Ghost, shall vindicate her right to be regarded as the centre of an influence that shall save the world.

The London Cabmen's Mission.

ONE of the many efforts put forth in London for the evangelization of particular classes of toilers, the Cabmen's Mission, meets a great want.

The centre of work at King's Cross is well situated amongst the "cabbies," who are to be found in such large numbers in the vicinity of the neighbouring railway termini; and, judging by the interesting accounts afforded by the annual report, it continues to prosper on its familiar evangelistic lines.

At the close of the Sunday preaching service, the cabmen hold a Gospel Temperance Meeting in the school-room during the winter months, while, in the summer time, the meetings are held at our stand outside the Metropolitan Railway Station, where hundreds gather round to listen to Cabby's singing and speaking, and many a pledge has been taken in the open air. This meeting is conducted entirely by the men themselves; they work unitedly in a brotherly spirit, and God has blessed their labours during the year. Prayer meetings, Bible-classes, and a Sunday School are also conducted with success, while the cab-ranks are regularly visited. The superintendent is Mr. John Dupee, 165. Hemingford Road, Barnsbury, N.

International S.S. Lessons.

September 3, 1899.

Rebuilding the Temple.

Ezra iii. 10 to iv. 5.

Golden Text.—1 Cor. iii. 17.

Introductory.

IT would take the Israelites (about 50,000) four months at least to travel the journey, of from 500 to 700 miles, from Babylon to Judea. (Trace *the journey on the map.*) The first thing on arriving would be to make homes for themselves. They settled themselves in groups or villages all round the ruined Jerusalem, from Bethel in the north to Bethlehem in the south. All around dwelt hordes of heathen people whom they feared very much (Ezra iii. 3). About two or three months after their arrival, the time came for the "Feast of Tabernacles," and this was a nice opportunity for beginning again the public worship of God. So the priests rebuilt the altar on its old foundation, clearing away the rubbish; and all the people assembled and built their booths on the ruined city and brought their offerings for the rebuilding of the temple. There is now a great rock in the centre of one of the Mosques on Mount Moriah which has the remains of steps up the side, and channels cut in the surface, and it is believed to be the original foundation of the "altar." The *altar* means worship. We can only pray and worship because of the Saviour's sacrifice. Jesus Christ is the one to which the sacrifices pointed.

Explanatory.

The wood and materials for rebuilding the Temple had been collected (*v.* 7), and the builders and workmen appointed (*v.* 9), and now, the second year after the return, the foundation stones were to be laid. An important ceremony. (*Ask who has seen a stone-laying.*) By this time all the beautiful clothes for the priests had been made (described in Ex. xxxix.), and they were all dressed in them.

Verse 10. David first formed a choir for God's service, and Asaph was his first choir-master (1 Chron. xvi. 4); he also composed the psalms for them to sing. You will find the name of "Asaph" and "the chief musician" at the top of many Psalms. The trumpets were like our church bells, to call the people together.

Verse 11. The choir sang in parts and the people joined in a great burst of chorus. Ps. cvi., cvii., cxviii., were most likely what they sang.

Verses 12, 13. The old men who remembered Solomon's wonderful temple wept; some, because this one could never be as good; some, tears of joy because they were going to have a new temple. The young people can sing the loudest. God looks at the heart to see who is really praising and truly worshipping.

Chap. iv. 1. Whenever we begin a good work, enemies come against us. If a child tries to do something for Jesus, some of his companions will laugh or tease.

Verse 2. These men were Samaritans, and had a mixed religion. God and other gods as well (2 Kings xvii. 24, 33). The Jews had "no dealings with" them (John iv.)

Verse 3. God does not want anyone to do his work who does not love Him and serve Him with all their heart and mind and strength.

Verses 4, 5. If they must not help they would hinder, so they tried in every way to stop the work and even wrote false and wicked things to the king in Babylon about the Jews, and got him to make them leave off building, and many of the people were disheartened. Satan often tempts boys and girls to act so.

The Golden Text.

The beautiful temple was a picture of a "*Christian*" and of Christ's Church on earth, which is composed of *true* Christians, little children as well as others. Each one of us is building up our temple, forming our characters. Children are beginning with the foundation stones, such as *Obedience, Love, Prayer, Truth, Temperance.* All must build on the Rock which is Christ. Recall our Lord's story of the houses built on the rock or on the sand. Jesus is the chief Corner Stone in our building, the All-important, we can do nothing good without Him. The Holy Spirit will dwell in our temple; so we must be very careful to keep it pure (1 Cor. iii. 16, 17).

The Jews were in real earnest about building their temple; they gave willingly, they were full of joy. We must be the same, and let our temples resound with God's praises, and our lives be so beautiful and lovely that others will learn to serve our God with us.

The Great Awakening of 1740.

GILBERT TENNENT.

SOME twenty miles from Philadelphia, at a place named Neshamini, lived Mr. Tennent, an aged Presbyterian minister, who had four sons of Christian reputation and influence, three of them being ministers—Gilbert, John, and William.

The first meeting between George Whitefield and Gilbert Tennent was at New Brunswick, where Gilbert lived and laboured. He imitated in his dress at this time John the Baptist, and was a preacher of tremendous power.

Whitefield first heard him preach at New York, and declares that never before had he heard such a searching sermon. He says, "He went to the bottom indeed, and did not daub with untempered mortar. He convinced me more and more that we can preach the Gospel of Christ no further than we have experienced the power of it in our own heart. Being deeply convicted of sin, and driven from time to time off his false bottoms and dependencies, by God's Holy Spirit at his first conversion, he has learned experimentally to dissect the heart of the natural man. Hypocrites must either soon be converted or enraged at his preaching. He is a son of thunder, and I find doth not fear the faces of men."

His sermon on "The Danger of an Unconverted Ministry," preached at Nottingham, in Pennsylvania (a copy of which, printed by Benjamin Franklin, lies before me), abundantly bears out this description of his ministry. It is based on Mark vi. 34—"And Jesus, when He came out, saw much people; and was moved with compassion towards them, because they were as sheep not having a shepherd." A few sentences may show how pointed was his style, and how objectionable according to modern standards of taste:—"Although some of the old Pharisee-shepherds had a very fair and strict outside, yet they were ignorant of the new birth; witness Rabbi Nicodemus, who talked like a fool about it. Hear how our Lord cursed those plastered hypocrites—'Woe unto you Scribes and Pharisees, hypocrites!' and the old Pharisees who, for all their long prayers and other pious pretences, had their eyes, with Judas, fixed upon the bag. Why, they came into the priest's office for a piece of bread; they took it up as a trade, and therefore endeavoured to make the best market of it they could. Oh shame!" This sermon created an immense impression, and was talked about for years afterwards. Tennent lived long enough to admit that he had been somewhat hasty and harsh in his judgment about the spiritual condition of some of his brother ministers; nevertheless there was indifference and worldliness enough at this time to move the heart of any true Christian pastor. His distress was that the sheep were "scattered abroad, having no shepherd." "It's only when the wise virgins sleep that they can bear with those dead dogs that can't bark; but when the Lord revives his people, they can't but abhor them! Oh, it is ready to break their hearts with grief to see how lukewarm those Pharisee-teachers are in their public discourses, while sinners are sinking into damnation in multitudes!"

Gilbert Tennent's labours among his own people were not very successful; for half a year or more after he first came among them he did not hear of any conversions, although several persons were at times affected transiently. Then a time of sickness came to him, and eternal things were deeply impressed upon his heart. He grieved that he had done so little for God, and longed to be spared one half year more so that he might plead more faithfully for Him, and take more earnest pains for the conversion of souls. The secure state of the world appeared to him in a very affecting light, and he was sorely troubled by remembering that he had spent much time in conversing about trifles, rather than in persuading men to repent and believe. He pleaded to be spared another six months; God granted him many months, even years, and enabled him to keep his resolution.

When he became associated with Whitefield, something of the extent and earnestness of his labours may be gathered from a notice in a Philadelphia newspaper of that time. "On Sunday last, Rev. Mr. Gilbert Tennent preached four times; at seven in the morning at Society Hill, at ten in the Presbyterian meeting-house, at three in the afternoon at the Baptist meeting house, and at seven in the evening on Society Hill again, at which last sermon it is thought there were near 8,000 people." Rev. Thomas Prince, junior pastor of the Old South Church, Boston, to which city Tennent came in company with Whitefield, testifies that Tennent's hearers were most deeply affected, not so much by the terror as by the searching nature of his ministry. He laid open their many vain and secret shifts and refuges, counterfeit resemblances of grace, false hopes, their utter impotence and impending danger of destruction. One Boston minister testified that more came to him in one week in deep concern about their souls than in the whole twenty-four years of his preceding ministry. Some 600 different persons came to him in three months time, and as many as a thousand came to another minister in the same space.



Tennent's ministry had a very marked effect upon the spirit and teaching of ministers themselves. They were led to treat more largely of the workings of the Spirit of Grace as a spirit of conviction and conversion, consolation, and edification in the souls of men. They were diligent in their labours, preaching in public or private in one house or another every evening, except Saturday, for a week together, and the more they prayed and preached the more were their hearts enlarged, and the more delightful their employment became. Scarce a sermon seemed to be preached without some good impressions. The Nottingham sermon, of which I have spoken, is said to have wrought an almost universal and permanent change in the Presbyterian ministry.

The effect of this movement upon society generally is thus spoken of by Mr. Prince: "In this year (1741) the very face of the town seemed to be strangely altered. Some who had not been here since the fall before have told me their great surprise at the change in the general look and carriage of the people as soon as they landed. Even the Negroes and boys in the street surprisingly left their usual rudeness. I knew many of these had been greatly affected, and now were formed into religious societies. And one of our worthy gentlemen expressing his wonder at the remarkable change, informed me that whereas he used with others on Saturday evenings to visit the taverns, in order to clear them of town inhabitants, and was wont to find many there, and meet with trouble to get them away, he now, having gone at those seasons again, found them empty of all but lodgers."

Tennent's ministry in New England was remarkable for disturbing consciences, which lasted until a revival of religion came to pass. In many cases he prepared the way of the Lord and made his paths straight. He broke up the fallow ground, and prepared it for the seed-sowing of men of more genial nature. But his was a great and an honourable part. If he was the terror of unworthy ministers, he was the joy of the faithful but unsuccessful. Mr. Thacher, of Middleborough, had seen only one convert in two years, and had begun to think that God needed some other instrument for his work. His purpose to resign was frustrated by Tennent's arrival, to whom he freely laid bare his case, and expressed his apprehension that God was "about to break up his house with us." Tennent replied: "No, but to revive his work." He was "glad to see the devil so vexed. It was a good sign." Although the assembly was small, and no visible effect was produced, yet, from that day, Mr. Thacher's people were more inclined to hear. A great revival of religion followed, in the midst of which the faithful pastor entered into his heavenly rest.

Another characteristic of Tennent's preaching was that there was no crying out, or falling down, or faintings, or physical illusions; while some ministers were rather taken with such manifestations, and regarded them as evidences of a Divine work, Tennent looked for more satisfactory signs. At one place, where people were fainting under the preaching of a Mr. Rowland, Tennent was present, and suggested that Rowland should change the style of his discourse. He did so, and the faintings ceased.

The total number of converts in the Great Awakening of 1740 has been estimated at 50,000, the population of the colonies at that time being 2,000,000; thus a fortieth of the population became, so far as man could judge, consistent followers of Jesus Christ. We should imagine that there is as great a need for a similar work of grace in the United States to-day, and were it to take place it would mean the conversion of a million and three quarters of persons! The work appears to have been extensive because it was so *intensive*. Its effect in New England, in the middle colonies, and in those of the South may perhaps be best estimated by one or two facts: 1. One hundred and fifty Congregational churches were regularly formed in less than twenty years, including the years in which the country was distracted and its growth impeded by the old French wars. 2. The number of Presbyterian ministers was increased from forty-five to more than one hundred. 3. At the time of Whitefield's third visit to America, from 1744 to 1748, there were not less than twenty ministers in the vicinity of Boston who considered him as the means of their conversion. Besides all this, it should be remembered that Princeton College was begun in a log hut by the father of Gilbert Tennent, a handful of students coming to him for instruction. The revival also gave rise to Dartmouth College, and this college again, as soon as it was founded, became the means of commencing a series of revivals in several towns near to it, which continued for some years. In fact, the stream of blessing still flows through the American churches and through American life.

J. P. Gledstone.

Protestantism in India.—Efforts are being made to form a Protestant Association for India and Ceylon. Protestants in those lands are earnestly invited to communicate with Colonel Porcelli, Agra N.W.P., India

THE LATE

Mr. William Hawke.

WHAT the Church of Christ owes to men of single purpose can never be told. Scholars may give direction to thought, orators may move assemblies, and organizers may develop great plans and schemes; but men utterly unprepared to attempt any of these tasks, acting on the resolution of "this one thing I do," have an equally important place in the Church of God. The lamented founder of the Crystal Palace Bible Stand combined singleness of purpose with power with God in prayer, and his name is fragrant of blessing to all who knew him.

Like many other earnest workers during the past generation, Mr. William Hawke was "born from above" during the revival of 1859. He was then about thirty-six years of age, and had lived a life of sin and folly. There was no doubt whatever as to the reality of his conversion; he became changed in every sense and faculty of his being, and it was given him to grow in grace and in the knowledge of our Lord Jesus Christ. He soon became a man of strong faith, implicitly relying upon God to answer prayer offered in the name of his Son.

Returning from Ireland in 1859, where he had seen much of the salvation of God, Mr. Hawke set about establishing a daily prayer meeting in London. There was already something in that line in the city; but the aim was to concentrate attention upon aggressive Gospel work, and to prove the heavenly Father by definite petitions for the salvation of men and women. The historic Crosby Hall, in Bishopsgate Street, associated in Puritan times with the name of Stephen Charnock, was secured, and daily meetings, rich in blessing, were the result. In a booklet issued shortly after the inauguration of the meeting, Mr. Hawke gave particulars of many cases in which prayer offered at Crosby Hall had been answered by God in a marvellous manner.

This was not, however, our lamented friend's life-work. The Scriptures were the veritable Word of God to Mr. Hawke, and he esteemed them more than his "necessary food." He desired that all men should come under the regenerating influence of the words of grace and truth found in the Gospel; and, therefore, he devoted himself to plans and efforts for the wide-spread circulation of the Scriptures. The outcome of his labours in this direction is the Crystal Palace Bible Stand, which for thirty-seven years has been engaged in a broadcast dissemination of the truth of God.

Needless to say, there were stages in this very interesting development. One evening, in 1861, returning from a meeting of Christian men, called together by the Open-Air Mission, Mr. Hawke was impressed with the urgency of placing the Gospel in the hands of foreigners visiting London. The great International Exhibition, to be held in the following year, offered a grand opportunity for just such work as was weighing upon Mr. Hawke's mind. The thing proposed was translated into action. In all, during 1862, two millions and a quarter of Scripture cards, leaflets, and New Testament portions, in eighteen different languages, were distributed. Ever since then the Bible Stand has been a witness for Gospel light and truth in the world-renowned Crystal Palace.

As the years have gone by, the Stand has been the objective centre of a large work, and upwards of fourteen millions of Bibles, Testaments, and portions, in various languages, have been put into circulation. People of all classes and many nationalities have there received Gospel portions from kindly hands. Mr. Hawke was permitted to hear of many cases in which God had signally owned this work. The work began at an Exhibition, but Mr. Hawke was not content to limit its operations to the Crystal Palace. Accordingly, distributions were conducted at subsequent exhibitions, also on the battle fields during the Franco-German war. During the Paris Exhibition in 1867, millions of Scripture portions were put into circulation. In the actual work Mr. Hawke had the assistance of devoted friends; while, in making provision for his great enterprise, he had the co-operation of some 6,000 persons, whose subscriptions for the Exhibition year reached a total of £13,000. In a word, whenever and wherever opportunities presented themselves of circulating the Scriptures, Mr. Hawke availed himself of them. Accordingly, the post was made a vehicle of much work,



and everything was done in a prayerful spirit.

It would be a joy to hear of other persons of leisure emulating the worthy example set by this good brother. He made long journeys in the interest of the Bible Stand, collecting money and in other ways promoting the work. He carried through a large correspondence, and was ever available for spiritual counsel and advice. According as God blessed him with private means, so he contributed with ever-increasing generosity to the funds of the Stand, until for several years past the gifts of himself and his like-minded sister Bessie, exceeded the total of £800 per annum. With this sister he lived at Sydenham; they were lovingly united in Christian labour during life, and in their death they were not divided. In other words, he had survived her but a few weeks, when, in April last, he peacefully passed to his rest and reward.

It is just two years ago that Mr. Hawke's health failed, and he was obliged to relinquish active labour in connection with the Stand. The work was then, greatly to his joy, incorporated with the Scripture Gift Mission. The combination was most happy, and steady advancement all round is confidently anticipated. There is a wide-open door for work on the lines so long followed by the Bible Stand; and the Paris Exhibition of 1900 promises to be an opportunity of supreme interest. For some time past efforts have been in progress to meet prospective demands. Some millions of Gospel and other portions will be required, and already many friends are seeking a share in the undertaking. The secretary of the Scripture Gift Mission and Bible Stand, Mr. W. Walters, is making arrangements on a large scale, and many are praying that a powerful testimony for God may be made while the Exhibition lasts. Full particulars may be had from Mr. Walters, at 15, Strand, W.C.

Smiting the Fellow-servant.

WHY was he smiting his fellow-servant? Of course he was sure that the fellow-servant was wrong; wrong in practice or wrong as to doctrine, and that he himself was not only right on all points, but was in a position to set right the other, and that the best way to do it was by smiting him.

But all the while he forgot he had a Master, without whose orders he should not dare to put forward himself and his views. He forgot, too, that his Lord was not delaying his coming; and so, while holding the theory of his Lord's return, he was acting in presumptuous independence, forgetting that his Lord had said that He would bless those who "gave a portion of meat in due season," but would order that he who "smote his fellow-servant," though he thought he "did God service," should be cast into the outer darkness."

But is this not going on at the present time among us? Alas! alas! it is possible even to preach the doctrine of Christ in such a way as to

EXALT SELF BY CONDEMNING OTHERS.

At a recent conference I heard a well-known teacher speak of Atonement in such a way as not to draw the hearers nearer to God in adoration and humility, but to make them think of others—"Stand apart, for I am holier than thou." People in that state of mind do not even ask, "Art thou for us or for our adversary?" and therefore fail to hear those wondrous words, "Nay, but as Captain of the Lord's host am I now come." Have we forgotten that "though we speak with the tongues of men and angels, and have not love," it is "sounding brass"? that the leader of a church who "could not bear them that are evil," but "laboured and had not fainted," yet because he had "left his first *love*" . . . his candlestick should be taken away? Is not this the reason that tens of thousands of sheep, who ought to have been tenderly sought for and fed, are being

DRIVEN FARTHER AND FARTHER AWAY

by shepherds, "who feed themselves, but not the flock;" who forbid "one that casteth out devils in thy name, because he followeth not *us*?"

Surely in this time, when the power of the world and of sin is so great, instead of self-affection and self-papacy, the whole Church should be prostrate at the feet of the Lord asking, "Why could not we cast him out?" and that while condemning instead of having compassion on them that are ignorant and out of the way, there is in our midst habitual sin in disobedience to the commands—"Judge not that ye be not judged;" "Love the brethren."

Is not the state of any who "break one of these least commandments" far more solemn than of those of whom it will be said, "I wot that through ignorance ye did it"? "He that gathereth not with Me scattereth." R

Home Missions.

"The Dawn of Hope."

MANY and helpful are the institutions and departments of philanthropic effort which have arisen in connection with the St. Giles' Christian Mission. The latest annual report, entitled "The Dawn of Hope," gives an interesting panoramic view of the whole.

Conducted in the true spirit of Christianity, with industry and devotion that have earned the praise of the highest authorities, the undertakings which relate especially to the reclamation of the criminal classes have a particular claim upon public sympathy. Mr. WILLIAM WHEATLEY, who has superintended the work for so long, is able to give cheering news of excellent results. With reference to the

"PRISON GATE FISHING,"

as the endeavours put forth to reach newly-discharged prisoners has been called, Mr. Wheatley remarks:—

We net about 20,000 ex-prisoners annually, and bring them, immediately after their liberation, under the sound of the Gospel—the Gospel of pardon for the vilest and hope for the most dejected.

As we warn our hearers and plead with them, the attentive silence is eloquent. The subdued "click" of the cups against the saucers and the voice of the speaker are the only sounds heard.

Then follows a common-sense effort to deal with urgent needs:—

Breakfast being ended, we deal with those who remain behind to seek our advice and aid. Although the tales we listen to vary from each other in their details, they all have one characteristic, which is always the same—the offence committed has left the offender characterless, and unable to find employment. If we administer temporary assistance, it is comparatively of little value. What the applicants need, and what so many beg for with desperate earnestness, is work—work rather than anything else—the chance to commence life afresh, if only at the bottom of the ladder and by arduous effort.

The letters of thanks received by men who have taken advantage of the proffered aid to return to paths of honesty and truth are many, but best of all are those which allude to a change of heart as well as of circumstance. As illustrating, too, the confidence of ex-prisoners, an interesting letter says:—

B—— F—— will, I understand from the Governor, be released from B—— to-morrow. I beg to enclose £2, which I shall be greatly obliged of your applying for his benefit as you think best. I am inclined to think an overcoat might be useful to him.

While serving three years for forgery, I worked side by side with him for many months. I believe that if he gets a little help at starting (I mean by work being found for him) he will do well.

I heard much of your kindness and real sympathy with those who have failed to keep the "narrow path," and I venture to hope you will succeed in showing B—— F—— a "more excellent way" for the future.

Viewing the matter merely from the standpoint of the economist, the work among lads is of high value to the nation. The Homes in Brooke Street combine the functions of reformatory and Christian training home. Many who have slipped by the way, as well as many who have been trained into habits of vice and crime from their early infancy, are sent to Mr. Wheatley's useful institution as an alternative to prison, and are thereby saved from the moral stigma that attaches to the name of "gaol-bird," and instructed in the principles of religion. The official commendations which appear in the report bear witness to the thoroughness of the work. It was with reference to the efforts made on behalf of the relatives of prisoners that the Public Prosecutor remarked, "No blow of justice falls that does not touch the innocent as well as the guilty, and I think there is no human being in the world who can say that men who go and visit the temporarily widowed wives and temporarily fatherless children are doing anything but the very best of kindness." Doubtless the knowledge of the timely aid afforded in this direction helps to deepen the impression on "hard cases" made at the prison gate breakfasts.

The records of the Women's Home in Drury Lane are as pathetic reading as ever; here are a couple of terse paragraphs:—

M—— M——, charged with sleeping under hedge whilst out working in a potato-field. Remanded one week, and then handed over to Mr. Wheatley. Sent to Home, Drury Lane. After being there three months, sent to a situation. Been in situation twelve months; never in service before.

A—— E—— walked from —— with another girl to London. When they got here the other girl left A——. After walking about some time, brought to the Home by a constable. Stayed in Home three months, then sent to a situation, where she has been eleven months, and giving every satisfaction.

The evangelistic and samaritan work among the poor of St. Giles conducted at the hall in Great Wild Street includes all the usual branches of mission work; while, in these hot August days, the extensive Holiday Homes recently opened at Maldon afford a healthful rest to many a one of the weary denizens of our city slums. Communications respecting the work may be addressed to Mr. W. Wheatley, 4, Ampton Street, Regent's Square, W.C.

The Summer Campaign

OF THE OPEN-AIR MISSION.

IT would greatly cheer the hearts of your readers could they know how abundantly prayer has been answered and blessing bestowed upon the multiplied labours of our mission throughout this glorious summer—labours which are still proceeding day by day in town and country, on the sea-beach, and in the villages of our land.

Surely there is a movement of God's Spirit upon the people! How else can we account for the magnificent audiences which gather at the seaside and elsewhere, and listen as if spellbound to the proclamation of God's message of love? How else can we account for the quivering lip, the moistened eye, the anxious look, the sobered and thoughtful countenance? How else account for souls kneeling on the beach, for floods of tears, for fervent prayers of penitence? These we have seen again and again. To God be the glory!

GREAT YARMOUTH

has been one such centre of fruitful work. Since July 16 a protracted Seaside Mission has been daily in progress there under the auspices of our Society. Among the evangelists who have laboured there are Lieut.-Colonel F. Roberts, Major Mackinlay, Mr. Chas. Cook, Mr. George Heath, Mr. G. H. Lord, and Mr. W. J. A. Rowe, while Madame Annie Ryall has assisted by her sweet singing at the Sunday service, and the local clergy and ministers have rendered splendid help. These Sunday services have been held, by special permission of the Corporation, in the great "Singers' Ring"—an open-air concert arena on the beach, which, with its 1,500 seats, its platform for singers and preachers, and its close proximity to the vast crowds on the Parade, forms an admirable vantage-ground for our work. Here an average number of 2,500 people have attended every Sunday, and here, best of all, many precious souls have already been saved. We earnestly ask prayer that Sunday, August 27, the closing day of the mission there, may be the brightest and best of all!

The week-day services on the beach have also been memorable seasons. God has been mightily present, and a determined effort by the enemy to sweep us from the place has been gloriously frustrated by the power of God, constraining the Beach Committee of the Corporation to give a unanimous decision in our favour, thus utterly overthrowing the objectors, and establishing us more securely than ever before.

It would be impossible to tell of all the blessing here. An estimated number of 80,000 excursionists crowded into the town on Bank Holiday, and some thousands of these heard the Gospel. Many who have come for rest and recreation have gone home rejoicing in Christ.

DOUGLAS, ISLE OF MAN,

is another cause of thankfulness. Here we have worked hand in hand with the Manx Free Church Council, our Mission being represented by Mr. B. Barry Wake, Mr. W. A. Kingscote (late R.N.), Sergeant Pullinger, Mr. Gerald R. Coultas, and Mr. J. C. Gray. Vast audiences, sometimes 2,000 in number, have flocked round on the beach, and here again instances of conversion have come under the notice of the evangelists, while many of God's people, as at Yarmouth, have received stimulus and spiritual enlargement.

Time and space fail to tell of Skegness, of New Brighton, of North Wales, of Cornwall, of Montgomery, of Essex, of Shropshire, of Ramsgate, of Goodwood Races, and of many other places, where evangelists from our Mission have pursued their holy toil.

And now we beg the help of our friends in respect of

DONCASTER RACES,

from September 3 to 8, where we are hoping to employ about twenty-five evangelists, if funds be forthcoming, in the endeavour to "rescue the perishing." What an opportunity is that! The St. Leger Race alone brings a vast concourse, not far short of 500,000 strong, and the number increases yearly. Only the Gospel can work the miracle of regenerating the guilty and careless ones found at such a scene. The "God of this world" is their deity, and, sad to relate, in many cases the betting book is their only bible.

We have no funds whatever in hand for the vast quantities of literature needed, for travelling expenses, or for board and lodging. In this emergency we look for a renewal of your readers' former generous help, and for instant and prevailing prayer on our behalf.

FRANK COCKREM, Secretary.

11, Adam Street, Strand, W.C.

The Racecourse Mission.

DURING the past month the Racecourse Mission has been at work with vigour, missions having been held at Alexandra Park, Maze (Belfast), and Newton Abbot. It was as a result of the gatherings at Epsom that an earnest friend at Belfast got together a band of workers and invited us to lead the campaign during the Maze races. The Saturday and Sunday were spent at the well-known Shankill Mission (Rev. H. Montgomery), where, both at the open-air and indoor gatherings, sinners sought the Saviour.

At the races we were provided with a furniture van, which served as a store for literature and a prayer-room to which we could retire while the races were run. We were encouraged by the eagerness with which the copies of the Gospels were accepted, especially by a large number of Roman Catholics. At intervals we held meetings on the course, and were listened to with marked attention. At Newton Abbot, whither we were invited by the Y.M.C.A., we made the Association premises our headquarters. We began operations on Sunday evening on the fair field, where crowds had gathered to witness the erection of the shows. A glorious meeting was experienced. Mr. H. Leng helped greatly with his flutina and Gospel solos, deeply interesting the people. Later, we adjourned to the Market Place, where the meeting was continued. On successive evenings evangelistic services were held in the same place with good results, especially at the concluding gathering, where the Holy Spirit was powerfully in our midst. A goodly number of persons followed us to the Y.M.C.A., and were there pointed to the Saviour.

On the course we had great liberty, and the reception of the Gospels was encouraging. The local friends, both at Belfast and Newton Abbot, have formed branches of the Racecourse Mission, affiliated to our headquarters. Friends will be interested to know that we have distributed, since the Epsom meeting, over 30,000 Gospels. Our treasurer is Mr. W. Hodson, North Tadworth, Epsom.

O. L. HEATLEY, Sec.

Lavender Bag Mission.—Miss Puckle desires to thank the kind friends who have so kindly sent lavender and texts for this work, and wishes to let "A. E., a reader of THE CHRISTIAN," know that more of her text cards will be very acceptable. More lavender, too, is greatly needed (only the heads, *not stalks*, are used), as there are many more hospitals and missionaries to send to, if only the supply of lavender were greater. God continues to use *these little things* to do his great work, and the texts are often blessed. Address: The Hollonds, Langton, Tunbridge Wells.

Mission Hall, Callander, N.B.

SOME two years ago we gave an account of blessed work carried on for several years in the above hall, and so real an interest was created in the hearts of many who read it, that, ever since, some have journeyed up to this lovely Highland village on purpose to have fellowship with the workers, and at the same time to enjoy the pure air, beautiful climate, and lovely scenery.

For the glory of God, and the encouragement of his faithful witnesses everywhere, it is right to say the work continues to be signally blessed, and "signs following" the Word preached are always being vouchsafed. The resident workers give an invitation to all who read these lines to come and see for themselves how graciously God continues to own the ministry of his children in this favoured spot.

Mrs. Robertson and her co-worker, Miss Chenevix-Trench are still spared to direct the work, helped by Mr. Fairbairn, their missionary. Thrilling incidents might be told of sinners saved, backsliders restored, and the Lord's own people strengthened, helped and comforted; but the record is above, and there, for reasons which are obvious, it must remain till the Lord Himself comes, and makes manifest the work of all his children.

Meetings are held every day in the week, except Friday. The Misses Hurditch, from London, spoke, the first Sunday in August, to a large and most appreciative congregation, and told how one was expecting to go to India shortly, and the other to Uganda. The people were deeply stirred with the natural and most earnest words of the speakers, and several exclaimed afterwards how much they would like to go to the foreign field too. Miss Gabb, from Swaziland, is to address a similar gathering, and thus the work is made world-wide in its sympathies.

In fellowship with the proposed "Glasgow Evangelistic Campaign," beginning on Oct. 1, a fortnight's Special Mission will be held in the Hall. Mr. C. G. Roger, of the Evangelization Society, is the mission preacher, and the readers of The Christian are asked to join with the local workers in earnest prayer for a mighty revival. There is still much land to be possessed. Many are lamenting everywhere the lack of conversions, and that spiritual interest is waning. Suffer a word, in all love: "This sort cometh not but by prayer and fasting." The Callander workers have this truth so forced on them by the Holy Spirit, that they must pass it on to their brethren and sisters in the Lord's work. A Helper.

Metropolitan Tabernacle Colportage Association.

OF the many works started by the late C. H Spurgeon for scattering the Word of God among the people, and gleaning in souls, perhaps none can be found more worthy of support and sympathy than the Metropolitan Tabernacle Colportage Society, the earnest labourers of which go from house to house, bearing the heat and burden of the day, carrying the message of salvation to thousands who never enter a place of worship. By the sick bed of the dying, at the doors of homes closed to the parson and the Scripture-reader, these men seek and obtain a hearing where others fail. Among the more respectable they also accomplish a great work by introducing *pure* literature, and so driving the wedge into, if not entirely breaking down, the walls of that strong Jericho of Satan, impure publications.

Any district which can guarantee £45 a year may be supplied with a worker. This amount has to be assured to the Society, as a colporteur can never be entirely self-supporting. The cost of each colporteur is about £80, and the difference between the £45 guaranteed and the £80 paid is made up from the profits of the sales, and, when these are insufficient, from the General Fund. The committee will welcome the help of more subscribers.

During the past year the Society has increased its districts, and the spiritual results have been very encouraging. Fifty-eight districts were occupied in 1898, and the year's sales amounted to £6,061. In addition to 610,612 publications sold, 59,677 tracts were freely distributed. The thirty-second Annual Report, which can be obtained from Pastor's College, Temple Street, St. George's Road, London, S.E., contains many instances of the soul-saving results.

Miss Hallie Q. Brown.

SOME years ago a traveller passing by a country farmhouse, near Chatham, Canada, might have seen a little girl of eight or nine summers mounted upon a colt, without girth or bridle, dashing up a lane to pasture. Here she would dismount and address cows, sheep, and birds, having separate speeches for the larger animals, and special addresses for the lambs and ducklings. This girl was Miss Hallie Q. Brown, the well-known coloured lecturer and reciter, who, for two years past, has been lecturing in Great Britain. She was born at Pittsburg, Pa. When quite young her parents removed to Canada. She was then sent to the Wilberforce College, Ohio, where she completed her education and took the degree of B.S.

After many years of devoted labour as a successful teacher among her own people in the Southern States, and also in the North, ill-health compelled her to give up teaching, and she devoted her talents and accomplishments to the good of her Alma Mater, an unsectarian institution for the training and education of the Negro.

Miss Brown first lectured in the United States. After taking a course of elocution, she resumed her tours with great and greater success, delivering lectures to children and adults, temperance and literary societies, P.S.A.'s, athenæums, &c.; and raising sums for different objects in connection with the Wilberforce College. She is now in England, her object being to raise funds for a library building, the Douglas Memorial Hall, which is urgently needed for the coloured students. She has met with many kind friends, and we hope that she will meet with many more.

Her répertoire is large, varied and interesting. We heard her "Songs and Sorrows of the Negro Race," a subject which, on account of its pathethic nature, is not in favour with the bulk of people wishing simply to be entertained. We also heard her sing and recite some quaint, humorous pieces, and we find that she has the whole scale of emotions at her command.

Elocution as an art is treated by Miss Brown, in lectures and in classes, as well as in private lessons, by arrangement. Communications may be addressed to 4, Elmsleigh Road, East Hill, Wandsworth, S.W. Wilma Morgan.

St. Bartholomew, 1899.

Oh for a hand to sweep the strings
Of David's harp divine,
And melt the hardness of a heart,
Unhappy France, like thine!

Inconstant Land, still victim to
Thy self-elected fate;
The priest enslaves thy conscience dark,
The sword disturbs thy State.

Once drunken with the blood of saints
On dread Bartholomew,
Now thirsting all thy rage to slake
In slaughter of the Jew.

Has Heaven's offended grace denied
The power to read aright
The scroll of thine unhappy past
In penitence and light?

Hast thou not mercy in thy soul
To spare one guiltless Jew?
Or dost thou plot for Israel's sons
A fresh Bartholomew?

Yet Christian prayers shall rise for thee,
And human tears shall fall;
For He, whom thou hast still denied,
Reigns—Jesus, Lord of All.

H. J. R. Marston,
Incumbent of Belgrave Chapel.

The Y.M.C.A. in Canada.—For twenty-five years the Toronto and other Associations in Canada have maintained work in the summer military camps. This year the work at Niagara was in charge of Mr. Thos. A. Rodger, of Toronto, and was an unqualified success. All the methods in use during the recent war with Spain have been used by the Canadian associations for many years. During the four weeks of the camp this year over 7,000 letters were written. Nightly meetings were held, with Gospel talks illustrated by limelight views.

Oxford Letter.

(By Our Own Correspondent.)

OXFORD University Extension Students have just finished the third session of their summer gathering. The subjects chosen have tended not only to expand and improve the mind, but also to raise the moral tone; and at every point the earnest student has found stimulus, not only for thought, but for life. Who shall estimate the influence of the 'varsities in thus moulding the thought and life of thousands? Verily there is a call here to the churches to find a regular place for them in their prayers.

The regatta held this week has brought crowds into the city, and open-air preachers have had interesting meetings. On Thursday we noticed a large gathering in St. Aldate Street, and found a crowd deeply moved by the stirring addresses of the members of Canon Christopher's Mission Band. The burden of their message was: "Jesus Christ is alive. He has raised me from the dead. You know what I was. You see what I am. Can you account for the change in any other way?" It was the argument from experience, stated, we believe, in the power of the Holy Ghost.

We notice with pleasure that a "Rambling Club" has been started in connection with the Y.M.C.A., and it is doing much to provide healthy and profitable recreation for the young men. Saturday afternoon is spent in visiting some place of interest. The party is frequently accompanied by some college professor, and one hears glowing accounts of the happy and instructive walks. Consecrated recreation is a part of the provision which must be made for our young men. How to take rest as well as how to work, how to spend leisure hours as well as how to use our working moments, must be a part of the Christian programme.

Medical Mission to Hop-pickers.

DEAR SIR,—With reference to my letter in The Christian of the 3rd inst., I am thankful to say God is graciously making our way very clear as to Medical Mission Aid to some of the tens of thousands of very poor people who will soon be engaged in hop-picking in Kent for four or five weeks.

Our base will be at Paddock Wood, where the vicar, Rev. A. Havergal Shaw, has given us a very hearty welcome. In this parish alone there will be gathered from 7,000 to 8,000 hop-pickers.

I hope (if sufficient help is forthcoming) we may have five stations, each provided with a mission tent, where, in addition to Medical Mission work, evangelistic services will be held nightly.

I hope it is not necessary for me to say that our desire is to do real home-missionary work—spiritual, evangelical, and undenominational—in brotherly love with all who are seeking to serve the Lord amongst these multitudes of home-heathen.

I shall be glad to hear from any Christian doctors, medical students, ladies with nursing experience, or others willing to help in preaching, singing, visitation, &c., who can spend part or the whole of September with us.

To make the fullest possible use of the services of our helpers in all weathers, we shall need an omnibus or pair-horse covered brake. Perhaps some kind friend will help by providing this, or lending the vehicle or a useful horse or two.

Then we need the services of two cooks, and two or three domestics, who will work heartily, "as unto the Lord," in the houses where our rather large staff of workers will be lodged. If any Christian friends can lend us such help, or if any Christian servants can come to us for the whole or part of September, such help will be most valuable.—Yours faithfully,

J. W. C. Fegan.

The Boys' Home, 95, Southwark Street, S.E.

(1035)

"Uncle" Groom's Homes.

THEY all call him "Uncle," the whole family of them, numbering some 120 girls, in the Homes at Clacton, and about forty in the Cripples Home in Clerkenwell. Mr. John A. Groom is not an ordinary man. Somewhat fragile and delicate of physique, intensely fervent in spirit and large of heart, he is, as everybody knows, or ought to know, founder and secretary of the Watercress and Flower Girls' Christian Mission, and Pastor at Woodbridge Street Chapel.

In the Home at Clerkenwell crippled and deformed girls are trained in the art of artificial flower-making, until, from being a burden upon their poor parents or upon the community, they are able to earn a comfortable livelihood. But we want you to have a look with us at the Orphan Homes at Clacton. We emphasize the name Homes, for they are not barracks, neither are they mere institutions numbered one, two, three, and so on. It would be difficult to conceive of an orphanage more home-like. There are five houses; each has its "mother," with her two or three big girl helps. No, the houses are not numbered, but each has a name sweet to its little inmates, such as "Snowdrop," "Forget-me-not," "Buttercup," "Daisy," and "Bluebell." Of most pleasing elevation externally, each house, standing in its own garden, is built with an eye to beauty in design. The red bricks are almost covered with roses on this warm June day, while the white window frames and open windows are just an indication of the spotless cleanliness and order within. We enter, and receive a warm welcome from Mr. James Groom, the manager of the Homes; and we wish him many happy returns, for it is his birthday. The interior is as pleasing to the eye as the exterior.

The walls of the ground-floor apartments are covered with varnished sanitary paper of pretty design, while upstairs and in the kitchens the walls are merely coloured. Happy faces welcome us everywhere, for this is a fête day; and as we enter the dining hall we see the motto stretching right across the end, "Happy hearts make happy homes." What a change for some of these poor girls from their former surroundings! We go upstairs and enter a dormitory; what a lot of little beds! some are very small, for the little dots. The apartment is lofty and pleasant; there is simplicity here and no unnecessary furniture.

In another dormitory we see a novel and practical memorial of a good wife erected by the husband, with the careful savings of a lifetime, who, instead of erecting a costly tomb over the grave, chose to perpetuate her memory by the gift of £40 to endow a cot. The fact is quaintly recorded in the husband's own words in a neat tablet over the bed. On the opposite side of the road is the meadow, with a large shed, roofed with corrugated iron, for rainy weather; but to-day is fine and the children are all having tea in the meadow, as they have just trooped in from school. Beyond the meadow is the well-stocked kitchen and fruit garden.

The best of all the good things we could say of this work is that the spiritual atmosphere of the whole is of the best, and the results in definite conversions amongst the older girls are most encouraging. Quite a revival has been granted, until scores have professed personal faith in Christ, and have given unmistakable evidence of a work of grace in their hearts. Communications regarding the work may be addressed to Mr. Groom, 8, Sekforde Street, Clerkenwell, E.C. W. S.

Keswick Convention.

IT will interest many who have kindly contributed to the Special Fund for enabling missionaries to attend the Keswick Convention, to know that £170 was sent in for this purpose, and that about 170 missionaries from various parts of the world, and belonging to many different societies, were thus assisted, most of them being grouped in sixteen houses. Many letters have since been received, telling of abundant blessing, and expressing grateful thanks to those who have helped to make it possible for so many to attend the Convention. Albert A. Head.

(1038)

Aldersgate Street Prayer Meeting.

A BRISK and breezy meeting was the midday meeting on Monday last. After the special requests had been remembered in prayer, Mr. Julius Rohrbach, of Charlottenburg, Berlin, gave an interesting account of Gospel work in the German Empire. After mentioning that the Kaiser favoured all evangelistic work in the Fatherland, he spoke of the Bible classes held in all the thirteen universities, and told of real aggressive work that was being done in many parts, and of the help afforded by such men as Count Bernstorff and others.

The meeting being thrown open, Mr. Charles Cook spoke of the great blessing he had seen at Yarmouth. One hundred thousand visitors arrived in one week, and the Open-Air Mission of London had sustained gatherings in the open air three times daily, and in the Singers' Ring (seating 1,500) three services had been held every Sunday. Some most interesting cases of conversion were related. Mr. W. R. Lane asked prayer for the services for children at Felixstowe, and told of much blessing among the soldiers encamped at the same place. Mr. Leonard Weaver bore testimony to great blessing at the closing meetings of the great tent services at Tooting.

Fresh interest was added to the meeting by the quaint singing of Miss Hallie Q. Brown, The chairman asked prayer for the coloured races, and for the two great subjects which were before the public, viz., the Dreyfus affair, and the Transvaal question. Of the first, he trenchantly said: "All the world is convinced of the innocence of Dreyfus," and of the latter he remarked, "Most of us think there is no reason why we should go to war." It was a good meeting, and in August, when most people should be away from London, it was surprising that so many were present. C. C.

Missions to Hop-Pickers.

WRITING on behalf of the Mission to Hop-Pickers in the Weald of Kent, Rev. J. J. Kendon, Goudhurst, Kent, writes:—"For over thirty years we have been labouring among the poor hop-pickers in various parts of Kent, and the Lord has set his seal in blessing upon our labours.

"Last year we sent seventeen missionaries into the various districts. The gardens were visited daily throughout the season; camp meetings were held, and open-air services conducted in every hamlet or camp to which the pickers resort. Gospel literature was distributed, and the sick were visited, medical aid being provided where needed. The temporal wants of the many pickers were also attended to.

"This mission is among the oldest. Our one aim is to preach 'Jesus only.' We are glad to know there are other tried and good missions in the field, and would rejoice if every hop-picker could be reached. When the Lord's children are thinking and caring for the poor of the flock, we trust they may remember the Hop-pickers' Mission."

Protestant Children in Catholic Schools.—A teacher writing to Mr. Samuel Smith, M.P., concerning the presence of Protestant children in Catholic schools, explains the fact thus: A poor working man's child presents himself or herself for admission to a Board School. The signs of the parents' hard lot are visible on the child. Though clean, his or her clothes are not so good, they are most likely patched, and not cut in the latest fashion, as the poor hard-worked mother has been the tailor. The superior head-teacher looks at the child, sees at a glance the class it belongs to, and does not consider it fit companion for the well-clad children of the clerks and tradesmen, whose children are getting a superior education for nothing at that school. This poor little waif will never be any good in the frequent shows that are held, as its parents are evidently not able to get it ordinary clothes, let alone the extra ones for shows. So the superior head teacher shakes his or her head, and, under one pretence or other, illegally refuses to admit the child. The visitor then comes round and finds the child not in attendance. The mother reports the refusal. The visitor then, instead of reporting the refusal to headquarters as he is bound to do, for his own ease, or to please the teacher, suggests the Romish school. The poor parent, harried by the School Board, is driven, for the sake of peace, to send the children to the last place they would otherwise wish them to go.

National Waifs' Association
(Dr. BARNARDO'S HOMES).

ON Thursday, last week, the first general meeting (statutory) of this Incorporated Association was held in the Council Chamber, Exeter Hall, Strand, when the following twenty-five gentlemen were elected to serve on the Council for the ensuing year:—William Baker, Esq., M.A., LL.B.; Rev. Prebendary Barker, M.A.; Percival Bonwick Beddow, Esq.; Wyndham Anstis Bewes, Esq.; John Bilbie, Esq.; Captain James Cundy; Rev. John Thain Davidson, D.D.; Samuel John Daw, Esq.; Colonel Edward Dru Drury; Colonel Martin Frobisher; Hamilton Arnold Hancock, Esq.; William Wilson Hind Smith, Esq.; Douglas McGarel Hogg, Esq.; Eliot Howard, Esq., D.L., J.P.; Rev. Donald MacLeod, D.D.; James Ewing Mathieson, Esq., J.P.; William McCall, Esq.; Rev. Frederick Brotherton Meyer, B.A.; George Ernest Morgan, Esq., M.A.; Harry Bruce Nisbet, Esq.; The Hon. and Rev. William Talbot Rice, M.A.; Robert Scott, Esq.; William Heathcote Seagram, Esq.; Edward Trotter, Esq.; and Howard Williams, Esq.

In addition to the above elected members of the Council, the following are also *ex-officio* members of the Council:—The President, all the Vice-Presidents, the Treasurer, William Fowler, Esq., and the Founder and Director, Dr. T. J. Barnardo. At the same meeting, Messrs. Carter, Clay, and Lintott, and Messrs. Turquand, Youngs, Bishop, and Clarke were elected auditors for the ensuing year. All communications should be addressed, as heretofore, to Dr. Barnardo, at the Head Offices, 18 to 26, Stepney Causeway, London, E.

The Late Rev. W. Murray.

CONCERNING the late Rev. William Murray, whose death was announced in our last issue, a South African correspondent writes: "His illness (pneumonia) lasted only one week. During that time he was scarcely able to speak from excessive weakness. But shortly before the close, he had strength given him to utter a most fervent and touching prayer for his people, pleading with God for a revival. He was a man of prayer. Humble, faithful, and eminently spiritually-minded, he was beloved, not only by his own people, but by the whole church. He had filled his present pastorate for thirty-four years, and besides attending to all the duties belonging to a very extensive parish, he founded and collected the means for maintaining two flourishing institutions for the deaf and dumb and for the blind. These are the enduring monuments of his tender sympathy with suffering. As convener of the Home Missions of the Dutch Reformed Church in South Africa, he will be greatly missed. He was the third son of the late Rev. A. Murray, of Graaff Reinet. Three of his own sons have entered the ministry: Andrew, minister of Wienen, in Natal; John, who was his father's assistant; and William, who is a missionary of the D.R. Church in Nyassaland. He rests from his labours, and his works do follow him.

Conference of Evangelists.
AN INVITATION.

ON a former occasion we had the pleasure of convening a meeting of evangelists for an all-day conference, for fellowship and the consideration of the best methods for prosecuting the work of evangelization.

We are glad that the time has arrived to invite you to a similar gathering, which will be held (God willing) in the hall of the Young Men's Christian Association, 186, Aldersgate Street, London, E.C., on Monday, September 25, 1899.

We cordially hope you will be able to attend, and ask an interest in your prayers on behalf of the gathering.—Yours sincerely,

R. C. Morgan.
F. W. Lawrence.
M. H. Hodder.

Other Lands.

Progress in Japan.—II.

THE number of Protestant Christians in Japan is only about one to every 1,000 of the population. And yet this small proportion is making itself felt everywhere to a very remarkable degree. The first and the last President of the Lower House of the Diet were Christians. It is reported that there are more than forty papers or periodicals issued in Japan that are published in the interests of Christianity, or are controlled by Christian men. There are 153 Christian officers in the Japanese Army, and there were recently seventy members of the Japanese Christian Medical Association.

There are forty members of the Y.M.C.A. in the Tokyo University; and the president of the Y.M.C.A. in Tokyo is Capt. Serata, who is the private secretary of the Minister of the Navy.

The Tokyo pastor, who was appointed chaplain in the prison, has since been given the position of instructor in a school that has just been established for training prison and other officials.

The chief of Forestry in Western Shikoku, the head of the military prison at Marugame, and one of the chief officials in the Observatory at Nagano and at Tokushima, are Christians.

A missionary from Japan recently made a visit to the city of Hankow, in Central China. When he first reached the city he did not understand the language of the people around him, and he was at a loss to know what best to do. Presently he saw on the street a gentleman and lady dressed in European costume, whom he soon discovered to be the resident Japanese Consul and his wife. To his great surprise he found that they were both Christians, and he received from them a most cordial welcome. A Japanese Christian has recently been employed in the Customs service at Amoy, China.

In the banks, railway service, and other business enterprises, Christian young men are apparently in demand.

Some time last year an epidemic broke out in a small village in the province of Joshu. A Christian nurse was sent from Tokyo to assist in the care of the sick. She took the disease and died. Her peaceful, happy death made such a deep impression upon the attendant physician and others, that they sent for a Christian preacher to come and tell them of a faith that could thus sustain its votaries in the last and trying hour. The doctor opened his own house for preaching, and already seven entire families have professed their faith in a crucified Redeemer.

Some eighteen years ago a colporteur went to the province of Chiba, and told one of the people there about the religion of the Bible. The man was not especially impressed at the time; but since then he has gradually lost his faith in the Shinto and Buddhist worship, and the truth and value of what he then heard have grown upon him.

A few months ago he came to Yokohama, and searched out the colporteur in order to hear more of the new doctrine. Then he procured a copy of the Scriptures and returned to his home rejoicing.

H. Loomis,
Agent, American Bible Society, Yokohama.

Jewish Migration.—Last year about 20,000 Jews, of Russian nationality, left the port of Hamburg. Of these, 6,530 went to England, and 13,230 to North America. The total emigration is an increase of 5,000 upon the year. The German authorities subject Jews from Russia to a strict examination, and those that are poor are not allowed to remain in Germany.

A Cheering Letter.

WRITING to a friend at Margate, Rev. A. B. Fisher, C.M.S. missionary, gives an account of his return to Central Africa:—I am all alone in this great country of Bunyoro, and having times of great blessing. The Bishop baptized the young King Josiya and his sister before he returned, together with three others; I have since baptized five, making in all ten converts since we commenced work in February last. I have preached to hundreds for the first time, sold 700 Watika reading sheets, and forty-three have learned to read a New Testament. We have at this moment three churches, and by the time this reaches you there will be six throughout the country. The king is about twelve years old; he has built me a tutorial palace, one side of which is much tilted, so that the rain must fall inside. A few nights ago I tried to save my things by constructing a raft!

We look down on the great Lake Albert and up the Nile, and as I look at this great volume of water tumbling down (the salvation of Egypt) how I long to take the water of life to the millions who line its banks! We are fighting here daily the power of darkness, and

GOD IS GIVING US VICTORY.

Human sacrifice is now a thing of the past, although three months ago common. Close to our church at Kawolo may still be seen the holes into which the victims were thrown. At Kabarega's old capital, burning (that the smoke from the human flesh may propitiate the devil) and extracting the teeth in the lower jaw, are very common; but little King Josiah and the Christian converts have joined me against these and all other horrible customs.

A few days ago I caught a woman who had just fired an arrow with a blunt iron shaft at her little girl's forehead, that she might bleed her and drive out the devil. I am now treating the little creature for skull fracture. How hard the devil comes down on these little mites! But their cry has gone up.

The young king has spent all his taxes on buying New Testaments for his people, who have learned to read very quickly. I feel, on putting one of these silent missionaries into their hands, that

GOD IS GOING TO SPEAK

direct to their dark souls. A young prince last Sunday publicly burnt his gods and charms opposite the church and five others have followed his noble example.

In December, 1895, when I visited Kawolo, itinerating, I told a young fellow, called Fatalsi ("gun-cap" on account of his fire and energy), about Jesus, and gave him a reading sheet. God spoke to that boy's soul. I never saw him again until I met him here last month. He is now my right hand. With his burnt face and toothless lower jaw, he stands out before his dark countrymen, and lets them have the Gospel straight from the heart, while the tears come down my face with joy. There is another little fellow, named Maruleta, whom I will baptize next Sunday, who heard the message about the same time. I am sending him, at his own request, out to a distant garden to testify of Jesus.

When I was with you at Margate, I told you truly about the triumph of the Gospel in its regeneration of Toro. There are now forty churches there, manned by forty-five teachers, supported by 400 converts; and I hope soon to be able to tell you the same glorious fact in connection with this dark country of Bunyoro. There are four new tribes

WAITING TO HEAR THE GOSPEL,

close to us—waiting for the men with the message to come to them. Alas! where are they? Where are all those whose hearts are illuminated by the blessed Gospel light? Why don't they let it shine out here amidst the thick darkness?

Where are all the strong young men who pray, "Lord, where lies my life-work"? In God's name, and from a heart full of joy, I unhesitatingly answer, "Here." I believe this country is the key to the Soudan.

The Union Jack, emblazoned with the ancient symbol of Christianity, now floats on the Nile breezes, at Fashoda from the Egyptian side, and at Dufile from the Uganda side; the Uganda railway is advancing quickly towards the Victoria Lake; Mr. Albert Lloyd has just walked across the Congo Free State without an escort; France and Belgium have thrown a chain of forts across the countries, N. and N.E. of Bunyoro, and Col. Kitchener is completing the conquest of Kordofan; and last, but not least, Col. Evatt has just captured Kabarega, King of Bunyoro, and Mwanga, King of Buganda, and completely smashed up the remnant of the Nubian rebels who have kept this country so unsettled. I say, let all these facts be a

LOUD CALL TO OXFORD AND CAMBRIDGE,

and the Christian manhood of England, Ireland, and Scotland, including that fine material that I met last year at the Children's Special Service Missions, under my esteemed friend and brother Mr. Bishop, to come to the help of darkest Africa and give them the Word of Life, even before the bale of cloth.

I met a man at Broadstairs last year with a wonderful gift for languages. I am praying that he may be sent out here to reduce these languages to writing. I shall be with you in spirit as you gather the children on the Margate sands this year; may you have much blessing. Give my love to all who remember me. The loveballs or footballs which the children gave us are a source of great delight to all the boys here. They play almost every day; in fact, they are all "keen footers," hampered in no way with boots or much clothing. They all send their love to your children, and a great big "thank you" for the footballs.

"Salvation Under the Tricolor."

THERE are some interesting descriptions of work in the Annual Report of Salvation Army work in France, recently issued by Commissioner and Mrs. Booth-Hellberg, under the title of "Salvation under the Tricolor." Among other stories recounted is one of an absinthe drinker:—

One Sunday afternoon a drunken man entered one of our halls, led by his little girl. In his button-hole could be seen the ribbon of a medal won in an African campaign. He was a Catholic by faith, but an incorrigible drunkard. While with his regiment, he used to drink undiluted absinthe. In his family he had been a cruel tyrant. He abused his wife and children, who fled to hide themselves when he came home. Once, in a mad frenzy, he flung himself from a fourth-floor window; but, marvellously enough, without injuring himself. In our meeting, he came to realize that there was a God, who was able to thoroughly change him; and he knelt at the penitent form. His greatest pleasure is now to carry through the streets the board announcing the meetings.

The first men's shelter opened in Paris has proved a success in every way, and, in some of the darkest districts of the city, the "Sisters of Hope," as the slum workers are named, have accomplished much good. The work in the six evangelistic centres in the city is encouraging, and the Commissioner and his wife earnestly desire to double the number of corps before the opening of the great Exhibition next year.

There is also a pressing need for a food depôt and shelter for young women. Communications may be addressed to them at 3, Rue Auber, Paris.

Railway Men in Russia.—At the invitation of Prince Hilkoff, Russian Imperial Minister of Railways, Mr. Clarence J. Hicks, senior secretary of the American Y.M.C.A. Railroad Department, has recently made a three months' tour in Russia, studying the life conditions of the railway men in that Empire with a view to submitting recommendations towards the organization there of some work similar to that of the American Railroad Associations. It was a constant surprise and satisfaction to Mr Hicks to learn how much has already been done by the Russian railways to minister to the comfort of their employés, and to better the condition of the men and their families on the private as well as on the Government lines. He has presented a report which has received the hearty approval of both Prince Hilkoff and the Emperor.

Persecuted Christians.

EVANGELICAL ALLIANCE ACTION.

A MONTH ago (July 20) we drew attention to the fines and imprisonments inflicted in Saxony upon our Baptist brethren, who had offended by holding treats for children, and speaking to them of Christ. This, according to the present law in Saxony, is a criminal offence if any children of Lutheran parents are present. Prayer and effort are needed now on the part of all Christians in order to obtain some amelioration of the condition of our brethren in Dresden and the surrounding towns. The Evangelical Alliance has this matter in hand at the present time, and the secretary is now on a visit to Dresden to organize and make arrangements.

The condition of the Armenians in the villages seems recently to have improved, and the last letter received from the correspondent of the Alliance at Van, dated July 17, in acknowledging money sent for relief, reads as follows: "We hope that the men in the villages will be able to pull through now till the harvest; but in the cities, where there is no harvest to be expected, there is still a large number of refugees, and the price of bread continues very high. Your money, therefore, is now used to continue the distribution of free bread. Please convey to the donors our heartiest thanks for this timely relief."

With regard to the Stundists, since last month an important meeting has been held, and steps have been decided upon of a nature that cannot be published; but it will be an encouragement to friends of the Evangelical Alliance to know that a very distinct effort is now on foot from which excellent results, under God's blessing, are expected.

The persecutions in Madeira have been brought before the courts of law in that country. The ringleaders have been fined and imprisoned, and the Roman Catholic vicar of San Antonio, who incited the attack on the missionary, has been removed to another district. The Protestant publication in Madeira gives verbatim the question asked in the House of Commons by Admiral Field on behalf of the Evangelical Alliance, and the answer given by the Secretary for Foreign Affairs, and attributes the happy result, under God's blessing, to the fact that the whole matter was brought prominently before the House of Commons, so that the influence of the British Government was brought to bear upon the Portuguese authorities. The Roman Catholics are, however, extremely bitter, and

STILL MORE REMAINS TO BE DONE.

From Peru no further recent tidings have been received, but the following extract from *The Times* puts the facts succinctly:—

Admiral Field asked the Under Secretary of State for Foreign Affairs, whether there were six British missionaries resident in Cuzco, the capital of the ancient Inca Empire of Peru, and whether these persons, who have committed no breach of Peruvian law, have, nevertheless, been refused Governmental protection in the event of their lives being endangered through religious fanaticism.

Whether the Peruvian Government had communicated this decision to the British attaché at Lima, who, without expostulation, forwarded the correspondence to the Foreign Office; and whether, under these circumstances, the Foreign Office will at once instruct the British attaché at Lima to secure that constitutional protection to which these British subjects have every right under international law.

The answer of the Under Secretary of Foreign Affairs was as follows:—

"Her Majesty's Government are aware that there are some members of a missionary society resident at Cuzco, and that they were desirous of establishing a school there. It was alleged that their object was to give religious instruction. The Peruvian Government intimated that this could not be permitted, and that persistence would lead to their removal from Cuzco.

"It is not the case that this communication was received without expostulation, as H.M.'s Chargé d'Affaires, in acknowledging it, pointed out that while the opening of a school was a matter within the discretion of the local authorities, who were at liberty to grant or withhold the necessary licence, the right of British subjects to reside in Peru on the same footing as native citizens was a matter of treaty right.

"No further complaints have been received, and H.M.'s Minister may be confidently trusted to do all that is necessary for the protection of British subjects."

The above is a short summary of the last month's work of the Evangelical Alliance on behalf of the persecuted. This Alliance is in itself the Intelligence Department and the Foreign Office of the whole Christian Church, and asks believers in all parts of the world to communicate with it promptly in any case where there is infringement of religious liberty. Those who wish to join in membership or help in the work may write to the care of The Christian.

The Northfield Conference.

A PROMISING BEGINNING.

ON Tuesday, August 1, the great event of the Northfield programme began. Crowds of people came by every train, until every hotel, boarding-house, and dormitory was full. Indeed, it became necessary to open the dormitories of the Mount Hermon Seminary several miles away; and Mr. Moody, with his usual thoughtfulness, announced that he had arranged for conveyances to take the people, compelled to stay there, to and from the meetings.

One of the most interesting features of the present Conference is the assignment of Weston Hall to the pastors of the New York Presbytery. Last year Rev. Dr. John Balcom Shaw and Rev. Dr. Wilton Merle Smith were at Northfield; and so deeply impressed were they by the addresses heard that, on their return, they took steps looking to a larger delegation of New York Presbyterian pastors this year.

Mr. Moody heartily approved of the scheme, and every pastor of a church or chapel was invited to be the guest of some unknown friend who had placed in the hands of Drs. Smith and Shaw a sum sufficient to meet all the bills of travel and board. Several clergymen, not pastors, are also in the party which occupies Weston Hall, one of the largest and best appointed buildings in the seminary grounds.

In speaking of this assembly, Rev. Dr. Wilton Merle Smith said: "The hard-worked clergyman needs the spiritual refreshment of some such place as Northfield. He will fill up for the entire year if he attends one of these conferences.

MANY A CHURCH IS BETTER,

and more spiritual to-day because its pastor had attended a conference at Northfield. It would be a happy thing, indeed, if every Presbytery, if every Methodist Conference, if every Baptist and Congregational Assembly—in short, if the clergymen of all denominations—might know the spiritual quickening of a Northfield Conference. These words are spoken in the hope that other Presbyterians and clergymen of all denominations may be led to attend this summer's Conference. The 500 ministers present last August were unanimous in their judgment that never wiser or more helpful preaching to ministers was heard than that which came with such inspiration from the lips of Rev. G. Campbell Morgan. He is preeminently a preacher for preachers. As he is to be at this year's Conference, August 1 to 20, it will be a rare opportunity for every hungry clergyman to have a feast indeed. There will be at least forty or fifty of the New York Presbytery in attendance. Let all others come who can, that this year's Conference may be especially a great blessing to the clergymen of our land."

Rev. J. Balcom Shaw, D.D., preached the first sermon of the Conference, in the introduction of which he paid an eloquent tribute to the work of last year's meetings. He said: "In the providence of God, two or three members of the Presbytery found themselves at the Conference a year ago. Some of you will remember the day that Mr. McGregor spoke upon 'Peter in Prison' and how he got out, and how we also were in prison and how we might get out. Then the same morning came Mr. Morgan's no less wonderful sermon on 'The Man with a Withered Hand.' You recall his picture—the offer of help, the spirit of the man crying out, 'I cannot!' Again the command, 'Stretch forth thy hand.' The man looks up and catches the face of Christ, and he says instantly, 'That man wouldn't torment me;' and his helplessness was matched by the helpfulness of the Master. You recall also the experience of the day when those sermons were given. We met at the close of that remarkable service; but we said, 'We cannot talk now.' We wanted to be alone. Speaking for myself, I can say that one of the greatest battles of my life was fought out here in Northfield that afternoon. We went back to our churches with new spirits, and determined to carry the spirit received here into our churches."

At Mr. Moody's request, the speaker then described the remarkable work of grace which had been wrought in New York during the past, resulting in the gathering of so many ministers on this occasion. On Wednesday morning Mr. Moody conducted a

CONFERENCE ON "REVIVALS."

His address was simple, practical, and earnest, incident, experience, and exhortation following each other in rapid succession. At night Dr. A. T. Pierson preached on "The Christian's Relation to the World."

One of the secrets of Mr. Moody's influence was manifested in this meeting, while making the announcements. He said: "I want fifty cents out of each person here. Now, don't look glum when I ask for this small amount. The *New York Tribune* is printing two columns a day about this Conference, and the paper to-day contains the magnificent address delivered last night by Dr. Shaw, of New York. It is a great thing to have a great daily paper report a meeting like this. You may send a tract to a friend, but he won't read it. He will read the *Tribune*. It costs some people fifty or a hundred dollars to come to Northfield. For fifty cents we will send a copy of the *Tribune* every day during the Conference to any friend whose name you give; and then, of course, you will want a paper yourself. That speech of Dr. Shaw's was just what this country needs. Send it to your minister."

Rev. G. Campbell Morgan was the speaker on Thursday morning, his text being Is. lii. 2: "Be ye clean that bear the vessels of the Lord." In subsequent meetings of the week he delivered a series of addresses on "The Will of God," and is expected to speak almost daily throughout the Conference.

Dr. Torrey, during the week, also spoke daily on "Prayer," very many people attending his eminently helpful and practical meetings. On Monday Revs. F. B. Meyer and S. A. Selwyn arrived. Mr. Meyer had spent the Sabbath in New York, preaching in the historic sanctuary of Dr. John Hall. He had very little rest after his long journey to Northfield, for he spoke in the evening on John vii. 37, in which he said, "Christ contemplates Himself as the river at which we drink, and then He

TRANSFORMS OUR LIVES

into rivers of which other people drink."

The musical service is under the direction of Mr. Sankey, assisted by Mr. Stebbins. The Mount Hermon Quartet is in great favour both with Mr. Moody and the people. A large choir occupies the platform behind the speakers during the first part of the service; but seats are reserved for them in the body of the hall, and before the preacher begins to deliver his message the platform is cleared, even Mr. Moody himself taking a chair on the floor in front of the speaker. Thus all hearers can see the speaker's face, and on the other hand there is nothing to distract or take away the attention of the congregation.

Italian Church Reform Association.—Count Campello, in his quarterly report, says: "The reform movement began in Rome in 1882. Unfortunately, we could not then maintain our position there. Yet good seed was sown; our congregation was very numerous, and full of promise. After fifteen years, we are seriously thinking of resuming the work in the capital of united Italy. We are encouraged by a guarantee of help from England, and commend to all who love the Gospel the claims of a city once the cradle of civilization, now groaning under the yoke of the Papacy, the enemy of all progress." Copies of the report may be had (3d. each) from the office of the Association, Church House, Dean's Yard, Westminster.

Mr. Moody on Summer Work.

I BELIEVE, deep down in my heart, that the large American cities are never going to be evangelized until just such methods of work as Gospel tents are multiplied. I am convinced that we must do some right hard work in New York and other great cities during the summer months. For some years past, the work of evangelization in large cities has lost in the summer about all the ground that has been gained in the winter.

The talk about everybody going out of town during the hot weather is nonsense. Just because a few brown-stone mansions in the neighbourhood of Fifth Avenue are all boarded up in the summer, it must not be imagined that New York leaves New York and goes into the country. Really the summer is the

BEST TIME FOR EVANGELIZATION,

for there are fewer topics to absorb public attention in hot weather than in cold weather.

There are four main topics that usually engage the attention of the newspapers and the people. These are religion, politics, business, and education. In the summer, business is more or less light, politics are partly dormant, and the schools are closed; so religion has a chance to come to the front.

Again, I say that summer is the very best time to reach the people. You do not have to go into the houses to do it. You can find them outside, whole families sitting on the stoops. In the winter you have to go inside to rout them out.

I believe I can suggest a way in which people can be reached in the summer: A large number of ministers leave New York during the summer months for the country. I would suggest that the ministers who go to the country should be replaced, for a few weeks at a time, by country ministers. I would also suggest an interchange of pulpits by ministers on either side of the Atlantic.

I do not wish to convey the impression that the Christian outlook is anything but bright. What I wish to insist upon strongly is that a great mistake has been made in the past in leaving the millions of people massed together in the great cities without Christian guidance during the summer.

Every church in New York should have a roof-garden. The thing is perfectly practical, and there is no reason why we should not convert as many sinners in a roof-garden as in a church. I would make the

CHURCH ROOF-GARDENS

as attractive as the theatre roof-gardens. The services would be the same as in the stuffy churches, and there should be plenty of good singing and good preaching.

I would sell lemonade and all kinds of temperance drinks. Over in Liverpool we have little coffee places where a man can go and treat his friends. There is no reason why we should not do the same thing here, and do it in popular and well-arranged roof-gardens.

Christians and sinners both like fresh air, and when Christianity and fresh air can be found together, the people, as a whole, are apt to take advantage of the fact.

One objection may be made, that we shall have to remodel our churches. Well, let us remodel them. The theatres were remodelled to suit the popular taste, why should not the churches be altered also? Because churches in the past have been built with arched roofs is no reason for continuing to build them like that. They would be better now with flat roofs.

Temperance Reform.—Mr. William Tallack, of the Howard Association, in a letter to *The Times*, urges the friends of Temperance to close their ranks and unite upon reforms that are at present feasible. He says: "The friends of Temperance, in the wide sense of the word, have now a most practicable and hopeful basis to go upon, if they will concentrate their efforts upon the least line of resistance of those who differ from them, as indicated by the majority report of the recent Royal Commission on Liquor Licences, or on those recommendations in regard to which the Commissioners are unanimously agreed. By confining present efforts to these points, or even to a few of them, immense social benefits may be obtained."

Rabbi Lichtenstein.

THE sixth annual statement of the Council for Rabbi Lichtenstein has just been published. This aged servant of God, although suffering from the infirmities consequent upon his years, is still proclaiming the Gospel among his brethren of Israel, and that with considerable success. The story of his conversion to Christianity is pathetically told in the report in his own words. After recounting his early experiences of Jews being persecuted by Christians, he says:—

"As impressions of early life take a deep hold, and as in my riper years I still had no cause to modify these impressions, it is no wonder that I came to think that Christ Himself was the plague and curse of the Jews, the origin and promoter of our sorrows and persecutions. In this conviction I grew to years of manhood; and still cherishing it, I became old. I knew no difference between true and merely nominal Christianity; of the Fountain-head of Christianity itself I knew nothing.

"Strangely enough, it was the horrible Tisza-Eszlar blood accusation which first drew me to read the New Testament. This trial brought from their lurking places all the enemies of the Jews, and once again, as in olden times, the cry re-echoed, 'Death to the Jew!' The frenzy was excessive, and among the ringleaders were many who used the name of Christ and his doctrine as a cloak to cover their abominable doings. These wicked practices of men, wearing the name of Christ only to further their evil designs, aroused the indignation of the true Christians, who, with pen on fire and warning voices, denounced the lying rage of the Anti-Semites. In articles written by the latter in defence of the Jews, I often met with passages where Christ was spoken of as the one who brings joy to man, the Prince of Peace, and the Redeemer; and his Gospel was extolled as a message of love and life to all people. I was surprised, and, scarcely trusting my eyes, I took a New Testament out of its hidden corner—a book which some forty years ago I had in vexation taken from a Jewish teacher, and I began to turn over its leaves and to read.

"All seemed so new to me, and yet it did me good, like the sight of an old friend, who has laid aside his dusty, travel-worn garments, and appears in festal attire, 'like a bridegroom in priestly robes, or a bride adorned with her jewels.' 'How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth' (Isaiah lii. 7). This was the light that shone upon me from the New Testament; and now I understood that, as the God of our fathers, in bygone days, went before them in a pillar of cloud to show them the right way, so in this, our long and dreary night of suffering, all unknown to us, Christ Himself has gone before us, to prepare the way of Redemption."

The hon. secretary of the Council is Rev. David Baron, 23, Boscastle Road, Highgate Road, London, N.W.

Among the Yahgans.

OUR work in Tierra del Fuego has been for years altogether uphill. The people (Yahgans) are very low in the human scale, and have no sort of religious idea at all. No word for God is found in the language, nor is a future state believed in. Still, faithful labourers in the past have given talents, and in some cases life itself, for their spiritual uplifting, and to-day we are reaping the seed patiently sown.

During the past week several have publicly stood up to confess Christ as Saviour, and the Holy Spirit is in our midst visibly. We are full of praise to God. We expect great things, and rely on the Holy Spirit to bring them to pass. I ask your prayers, that the hearts of my dear wife and myself, the only two at this station, may be cheered and strengthened.—Yours, in the love of Jesus, PETER PRINGLE.

Y.M.C.A. Work in Calcutta.

THIS Association is launching out upon a building scheme which will materially help to extend the usefulness of its work. Mr. J. Campbell White writes:—"We have taken a most important step forward in the purchase of a splendid site for the Central Branch building. For nearly six years we have got along as best we could in rented quarters, but have all the time felt that they were utterly unsuited to the work. As long ago as March, 1895, a fund was started for this building. Promises to the extent of Rs.40,000 were then made, of which Rs.15,000 has been paid in. Though we have been searching for a site ever since then, the one we have now bought is the only one we have had an opportunity to secure. I think you understand that the Central Branch is composed almost entirely of young Englishmen, there being about 300 members at present. It is most important that the Association be in a position to do the most effective work possible among them, both for their own sakes, and because of their great influence either for good or bad in this country.

"The site has cost Rs.66,000. Its frontage is 80ft., and its depth 134ft. It is proposed to erect a four-story building, fully adapted to the needs of the work, and equipped with electric lights, fans, an elevator, and other modern conveniences. The third and fourth stories are to be devoted entirely to living rooms for young men. About forty can be accommodated.

"The building and furniture will cost at least Rs.135,000, so the property will be worth Rs.200,000 (about £13,300). It is certain that the rental from the shops on the ground floor will pay the interest on half this amount, so we propose to begin building operations as soon as half the entire amount needed is secured. The College Association property has been correctly described as

'BOUGHT BY THE POWER OF PRAYER.'

May we not count on your 'helping together by prayer' until the amount needed is secured?

"Here at the College branch the work was never so prosperous as it is now. The daily Bible classes for non-Christians are very well attended, sometimes as many as twenty coming in. The three weekly Gospel meetings in Overtoun Hall have been increased to four. The new meeting is specially to give an opportunity to all Christian young men to speak, appealing to their non-Christian brothers. The other regular meetings are each addressed by one speaker, arranged for well in advance. Every Sabbath evening we have a prayer meeting directly after the Gospel meeting. Last week nearly fifty men remained to this service. It has been noticed by outside speakers, who have come occasionally for two or three years, that the audience is growing much more attentive and reverent. We are most firmly convinced that the spiritual evolution of a great empire is steadily going on; one day, perhaps suddenly, the climax must come. 'The little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in its time.'"

The present headquarters is in College Street, Calcutta.

The Gospel at Rennes.

THE little town in Brittany, in which the stirring scenes in the Dreyfus tragedy are being enacted, has, of course, been filled with visitors during the past week or so. Where the people are, the Gospel should be carried. Hence, the organizing secretary of the Scripture Gift Mission, Mr. Vernon Harcourt, has left for Rennes for the purpose of distributing copies of the illustrated portions among the soldiers and gendarmes, and the contending factions of the general public.

Mr. Vernon Harcourt will be quite at home in this work. He served in the French Army during the Prussian War, and speaks the language with grace and energy. He will address meetings, and preach as opportunities may offer. There is an audacity about this piece of work which should commend it to the prayerful support of Christian people.

Fresh Efforts for France.

IT is with both painful and agreeable interest that one looks abroad on the fair fields of France to observe the impediments and encouragements given to the progress of the religion of Christ. Can it be believed that to a considerable extent an organized and Jesuitical conspiracy opposes such progress, characterized by envy, hatred, malice, and all uncharitableness? The *mot d'ordre* is there given, emanating from a professedly Christian Church; and it actually has for its enemy the blessed and inspired Bible and its disseminators and expounders.

The humble colporteurs and evangelists oppose the general ignorance, fanaticism, and unbelief, in patience and with other weapons—viz., love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. This is their aim, at least.

Generous, intelligent, and observant French people are not slow to compare these different tactics; and, as sure as light is different from darkness, they will at length draw their own conclusions.

But it is not only the people who thus discriminate, there are not a few *élite* of the clergy who do so, who read the Scriptures and encourage their circulation, whose minds are formed by their contents, and are glad to see their parishioners also influenced by them.

One remarked to a colporteur, "Sell many, and seek to put

A LITTLE RELIGION INTO THE HEART

of my parishioners, for they need it." Another said he sincerely wished I would place at V———, and everywhere where I could, "as many as possible of the sacred writings." And again, another congratulated me on my work of "placing the Gospel in the hands of his parishioners." These cases might be multiplied, thank God.

It may be interesting to your readers if I narrate the intercourse I had with one like-minded—as I occupied, for a time, the bureau of the Depôt Central. I was one morning called down into the shop to speak to a curé of one of the principal churches in Paris, a great linguist, who was buying New Testaments in various languages, to compare them as he took his promenade in the Tuilerie gardens. I invited him upstairs into my bureau, and found him a sympathetic believer, and we discoursed for a time on the truths we held in common. He informed me he had been for a time a missionary among the North American Indians; and, travelling once in the United States, he came to a town where preaching was going on. He entered the hall, and a hymn they were singing greatly struck him. It was about a *lost sheep*. He could not forget the impression it made upon him, and he longed ever since to find it. I immediately turned to McAll's hymn book, with music, and showed him—

There were ninety and nine that safely lay.

He took it into his hand and sang it through very sweetly, and was so pleased to recover it.

Before leaving, we knelt in prayer. As he had never been in the habit of extemporaneous prayer, he did not open his lips, but thanked me for my kind desires for him. We that day formed a firm friendship, which lasted for a few years. His subsequent history was very interesting; and this little notice may indicate that there are not a few in the Roman Catholic Church who are living in the life of Christ, and under the power of the Holy Spirit's teaching. The Gospel, by whomsoever proclaimed, is the great hope of France. The Roman Catholic Abbé Gayraud, indeed, says: "It is the Word of God that people expect to hear when we address the great crowds from our pulpits."

But an appeal has been issued by one of the most earnest and spiritual pastors for a novel effort—a new *élan* to promote the work of God in France. It is entitled "*L'Eglise et l'Evangélization, par S. Delattre, Clermont-Ferrand.*" He calls upon pastors of churches to break through the monotony of their weekly routine, often leaving the people surfeited with such constant repetition, and to go forth with one or two assistants and break up fresh ground in towns and villages entirely destitute of the Gospel. He proposes that services should be held every night, for a month or more, in a lively and interesting manner; and, should there be conversions, to appoint some as elders to watch over the inquirers, and then return home to the flock and report to them of the Lord's doings, which would act as a powerful means of quickening them. The pastor would see what a benefit it had been to cast them on their own resources for prayer, *cantiques*, reading and studying the Word of God, &c., &c. For this is the great need in such congregations—a felt sense of responsibility. As Laboulaye says: "The most fatal thing one could do for a man is to diminish his feeling of responsibility." The report of such aggressive work would encourage the people to send him forth again, and perhaps some even to join him, and thus emulate the proceedings of the Apostles in Acts xiii.-xvii.

The pamphlet is well worth reading and study, and the great spiritual need in this dear country warrants every likely effort for its evangelization. Write to him for it!

Paris. George Pearse.

Working Girls in Christiania.

A HOME for business girls in connection with the Y.W.C.A. was started in the Norwegian capital about four years ago. It is situated amidst healthy surroundings and has a charming view, which make it a most attractive place. It accommodates twenty girls in its comfortable and homelike rooms.

The girls' ages range from eighteen to twenty-five, just an age when many of them are thrown for the first time on their own resources, and when a Home such as this is most beneficial to them.

The Home is struggling hard for its existence, and last winter was a very trying one, prices rising 20 per cent. It has no foundation fund to fall back upon, and the income is not sufficient to cover expenses, the girls being unable to pay much out of their slender earnings. The annual deficit is about £25.

In spite of these discouragements, there is much to be thankful for, many testimonies having been received from the parents and the girls themselves as to the benefits derived. If any of our readers should ever visit Christiania, the matron at No. 7, Victoria Terrace, will be delighted to see them.

Sickness in a Children's Home.

THE friends of little children (British or American) born on foreign soil will grieve to hear of the outbreak of measles, with complications, at our Children's Home, 35, Bd. Bineau, Neuilly-sur-Seine. The lady in charge writes that thirteen out of a household of forty to fifty have been stricken. "Paris," she adds, "is full of disease. The streets are being taken up for the Paris Exhibition, drains exposed, and the various smells are too horrible. Typhoid, diphtheria, measles, scarlatina are everywhere; the weather is oppressively hot, without any breeze, and no signs of rain.

Another lady writes: "Bacilli have appeared in the Source Miroir, which feeds the Eau de Vannes from which our homes are supplied, so that we fear to drink water."

Our children are naturally of delicate mould, chiefly the offspring of mixed marriages (British and American upon one side), and often, alas! born in sorrow.

Now, this unforeseen calamity has overtaken us, whilst our friends are wandering in the health resorts of Europe for holiday amusement; and we are stricken with a sickness, not only within, but without our walls—pestilential air and surroundings.

If our children are to have fair play, the entire household needs to be removed to a purer atmosphere, and the building entirely cleansed and renovated. But we have no means.

Who will help in this real time of need? Communications may be addressed to Mrs. Ada M. Lewis, 45, Eastbourne Terrace, London, W.

European Children in India.

THE Wynberg Christian Training School, Orphanage, and Infants' Home is located at Mussooree, in the N.W. Provinces of India, in a charming hill climate, about 6,500 feet above the sea. Its aim is to provide a thorough Christian education, apart from sect or denomination, for the children of European and Eurasian parents (without respect to creed or occupation) who are too poor to avail themselves of the ordinary schools of India. Many children have been, through its instrumentality, rescued from utter destitution. The want of such an institution has been much felt, for children such as those taken in at Wynberg, unless they have the means of obtaining a decent education, rapidly degenerate in India, and almost inevitably end in the wretched condition of an European loafer in the bazaars, an outcast despised by both races, and crushed down by a fate perhaps even worse than is known in the slums of London.

The charges for education and board vary according to the incomes of parents and guardians. In many case (at present about one-fifth of the whole number) the children are taken in, educated, and clothed entirely without charge; the maximum fee for those few who can afford it is only Rs.20 per mensem. The staff is composed, as far as possible, of true, earnest Christian workers on very small salaries, and the first and chief aim of the education provided is to train the children, whose ages at the present time range between six months and nineteen years, in the true tenets and practice of Christianity, to fit the boys to fill posts in

THE VARIOUS GOVERNMENT OFFICES

in India, and to teach the girls something of domestic service. In the higher classes the Bible exclusively is used in religious training, and amongst the very young children "Line upon Line" and "Peep of Day" are also in use.

The institution has gradually grown up from very small beginnings made in the year 1888. It was originally promoted by a few earnest Christian men and women, called "the Christian Brotherhood for fellowship and good works," who, for the first two years, successfully maintained a school of twelve or fifteen children, aided by devoted women who laboured there for their board and lodging only. The institution was greatly enlarged, and removed to its present site at Wynberg in 1894, in consequence of a munificent gift of a large house and some ground surrounding it by the late Mr. G. H. Meakin, of Poona, a gift which was supplimented in 1896 by a donation of Rs.9,177 from Mr. Meakin's widow, for the payment in part of the cost of a new dormitory for boys. The whole building required considerable alteration to adapt it to the purposes of a school, and it was also considered advisable to purchase two other adjoining houses to meet the ever-increasing wants of the institution.

The Government of India give a yearly grant-in-aid to all educational establishments of this kind, if they fulfil certain conditions with regard to space, number, and quality of teachers, &c. These conditions have been fulfilled at Wynberg, and consequently the Government grant is now received annually, and this has helped us much. But we are still hampered by the payment of interest on the money borrowed to effect the necessary changes in the building, and to purchase the two houses already mentioned. The total building debt now amounts to Rs.8,500 inclusive of interest (about £560 at the present rate of exchange), and if by the liberality of Christian friends in England this debt could be wholly, or in part, removed, we should be in a position to carry on the work more efficiently, and probably also to extend it materially.

We have had an average of 103 children in the school for the last three years: but this year they only number eighty-five, with five or six more expected, for we have been obliged, much against our wishes, to refuse nearly twenty, simply for want of funds.

Communications regarding the work may be addressed to the vice-chairman of the committee, Colonel G. Strahan, R.E., Derha Doon, India.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

AMONG the many notes of congratulation received from readers in token of our fortieth birthday, we would not overlook a special class of our friends. In the words of one of these:

I never go to church or chapel for I cannot hear a word. I stop at home and read to my sisters, and we enjoy the paper very much.

Our invalid readers have a tender place in our hearts, and we pray that these pages may be more and more blessed to them. The weak and deficient of the flock of Christ have compensations in the present life, as well as hope of joys in the world to come. Yet a little while, and "the eyes of the blind shall see, and the ears of the deaf shall be unstopped." As for the inhabitant of that land, he shall not say "I am sick;" "the Lord shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (Isa. xxxiii. 24; xxxv. 5; Rev. xxi. 4.)

"The memory of thy great goodness." This is a season when many of us have time and opportunity and inducement to go back in memory to the days that are past; and when God, as a living God and Saviour, who has fed us all our life long, ought to be very real to us. We are looking once more on places that are endeared by tender memories, on childhood's home, on the first school, on the town where we used to visit a valued friend, on some mountain or lake or shore that is pictured in our minds in eternal loveliness—and all these declare that "the mercy of God endureth for ever." The way in which we have walked may sometimes have been very rough and dark, but it has brought us to this "quiet resting-place," and here we can give thanks. Even our holidays might have more joy and refreshment if we always committed them to our Father, and allowed Him to choose for us.

In all directions throughout the country the splendid summer weather has hastened the ingathering of the fruits of the earth. God's benediction upon man's activity will ere long fill our barns with plenty, and afford all manner of store for the winter. What abundant spiritual teaching the recurring harvests always suggest. How real Divine and human co-operation is! What gracious ministries come to the thoughtful soul as the reapers thrust in the sickle. How loud is the call to abundant fruit-bearing. Instinctively the earnest heart sets about its own examination, lest there should be any lack of personal fruit-bearing. The fields so white unto harvest have been open to heaven's gracious influences all through the year—hence, harvest joy. So, too, the silent Spirit of God has been ministering to faith's activities, and love's service, that in due season the Christian worker may celebrate harvest home in the eternal city of the King.

It is our impression that the present younger generation of Christians is not so well taught in elementary and objective truth as their predecessors in the years following the Revival of 1859. There is a building from the top; or, at any rate, a building upon the surface of the rock, without a deeply dug foundation. We are glad, therefore, to ask attention to the article by Mr. Varley in our present issue, on the vital truth of the Resurrection, reminding our readers that the briefest summary of the Gospel is "Jesus and the Resurrection." Important as is the subjective side, and necessary, as it is, to have a living and vigorous experience, these can only be known as the fruition of objective truth.

In reply to various inquiries as to the Bible Lessons of Professor Newell, we take occasion to state that the professor has returned to America, and therefore his course of lectures is at an end.

We trust that the Evangelistic Campaign about to be inaugurated in Glasgow, and to extend from October to March, will partake of the remarkable signs of Divine power which are characterizing the great tent work in progress in London at the present time. At the Noon Prayer Meeting at Aldersgate Street on Monday last, a brother stated that he had long been praying to see cases of persons stricken down under the power of the Word of God, and that he had seen numerous such instances at the tent at Peckham on the previous evening.

There is a wide-spread conviction that we are on the eve of a work of God as important as that of 1859. We earnestly hope that Scotland may, during the coming winter, reap blessing to the full. We purpose giving weekly reports of the campaign as it proceeds. Meantime, we are assured that all lovers of the Gospel will make this undertaking a special subject of daily prayer.

At the time of going to press, grave news comes to hand from South Africa, all indications being in the direction of war between Britain and the Transvaal. While as yet the sword is unsheathed, let us pray that God may intervene and bloodshed may be averted.

Dr. John Harris, a former president of Cheshunt College, the author of an admirable prize essay on "Mammon," and of another on missions, entitled "The Great Commission," was in the latter essay fifty years ahead of his time. It is thoroughly up-to-date reading for the present day, with one exception, which will be found in the following extract:—

That which we strenuously oppose is the practical inference too generally drawn from the pre-millennial creed, and which operates, as we think, both to the dishonour of the prophetic Scriptures and to the discouragement of Christian activity—namely, that because a mighty conflict may await the Christian Church, and because the marked interposition of Christ may be necessary to terminate the struggle, and to take actual and entire possession of the earth, therefore but little real good is to be expected from the most devoted endeavours of the Church at present.

It was never, we think, the tendency of pre-millennial views to discourage missions. It is a remarkable commentary on this able and good man's apprehension, that so many of the most ardent missionaries in the foreign field to-day are not less ardent in their belief and expectation that nothing but the Lord's return can ring in the thousand years of peace.

The Stundists, it seems, are not anxious that their persecutions should cease, for they feel that persecution is the surest way of evangelizing Russia. This is the right spirit, and springs from a strong faith in the living God. The important thing in life is not that Christians should be spared this or that pain and trouble, but that they should be used of God to glorify his name.

Is it true that our missionary societies are giving an undue proportion of their means and men to the evangelization of weak and dying nations, and neglecting the strong and numerous nations which will probably have a dominating influence in the future? It may seem so, but we doubt if it is so in reality. The weak nations were in most cases accessible; the strong were shut off by the arm of military power, by immemorial customs, and by religious prejudices. Access to the weak was easy; to the strong it was impossible for decades after missionary work began. The East India Company, which was so bitterly opposed to the spread of the Gospel in India, was not superseded by Imperial power until forty years ago. India has not been neglected. China was entered as soon as ever the smallest opening was forced in her stout walls of pride and prejudice, and proportionately to their strength the churches have continued to work for her. Mongolia would have been Christianized ere now but for the Russian Government. Japan has been greatly aided. All the same, the churches need a quickened sense of responsibility to these coming nations.

In the second of a series of articles in the *Methodist Times*, on Hints on Public Worship, some suggestive remarks are made on the importance of a careful and sympathetic reading of the Scripture lessons. This is a duty that is often done in a most slovenly manner, not only in the services of the Church of England but in many a Nonconformist chapel. When this is so, an insult is offered not only to the intelligence of the congregation but to the sacred Word itself; and a great opportunity of carrying home the truths of the Gospel is lost. The writer of the article referred to, makes reference to a happy remark of the late George Hillier:

He used to remind his students that they would all sometimes have, in preaching, what we call "a poor time," but he urged them so to announce the hymns, and especially so to read the appointed lessons, that, when they were most painfully conscious of humiliating failure in the pulpit, they might, at least, be consoled by the thought that they had given out the hymns and prayed and read the lessons to the best of their ability; and so the congregation might have been, and, indeed, would have been, instructed and edified in spite of their failure in the pulpit on that particular occasion.

The further question whether a preacher should accompany his reading of the Scriptures with a "running commentary," is not to be hastily answered in either the affirmative or the negative. There are certain passages which are so complete in themselves and carry home their own message so perfectly to the simplest understanding, that to interpolate the happiest remark is to lessen its appeal; there are others so closely bound up with the circumstances under which they are written that without some amount of explanation, its meaning will fail to be recognized by many

hearers. At the best, it is few preachers who have the gift of dignified and suitable commentary; conspicuous among them being Charles Haddon Spurgeon. No one, at any rate, should attempt to enlighten the course of a lesson without previous careful and prayerful study of the passage. Only the Holy Spirit can truly guide in this matter.

The High Church party have evidently been trusting to "usage" to establish those customs on which their hearts are set. They had hoped to give them permanence by persisting long enough in their observance; but now, as the *Church Times* says,

> The Church is restrained by the civil power from introducing the slightest embellishment of worship. Sir William Harcourt and the *Record* are right in their triumph. It is the condemnation of everything that has been gained these fifty years or more.

Our contemporary urges submission to the ruling of the archbishops in case a bishop desires it *for the good of the Church and of souls*; but, if he insists on it as *the law of the Church*, he must be strenuously withstood. Also in acquiescing he, as a clergyman, must clearly state why he does so, and he must do it under protest.

In the important controversy on Ecclesiastical matters, now so acute, it is imperative that the general public should be accurately informed on every debated question. The prevalent opinion seems to have been that comparatively few churches were accustomed to use lights and incense ceremonially. It now appears that in no fewer than 289 churches in England and Wales incense is habitually used. The tabulated statement given in the *Record* shows that in every diocese except Carlisle the practice is observed. London heads the list of dioceses with 46 churches, where incense is regarded as a part of the worship; while in the Isle of Man its use is confined to the private chapel of a nunnery. The supreme necessity is that the clergy themselves should set the example of obedience to the law. Some, however, are determined to be defiant. There are only nine churches at present where they have yielded.

The *Church Times* must find itself sore put to it for argument, in asserting "points of strong likeness" between "Anarchism and Protestant Fanaticism" in the action of the mob in Paris who sacked the Church of St. Joseph. It further asserts that "these outbreaks of violence are the most convincing disproof of the wisdom of the argument, now so frequently heard, that it is for the man in the street to decide what shall be the form of belief and practice in the Church." As a matter of fact, there is no more fellowship between Protestantism as such and the atheistical forces of Anarchism, than there is between light and darkness. And it is significant that these outrages almost always occur in Catholic countries. They are the fruit of a tyrannical priestcraft, and an unprincipled sacerdotalism, whose pretentious claims breed the exaggerated revulsion of a blatant atheism.

The defeat of the deputation to the Glasgow Town Council in favour of opening on Sundays the Art Galleries in the People's Palace in that city, is most pronounced. More than one prominent Christian minister supported the deputation; but the force of religious conviction arrayed against the proposed desecration of the Lord's Day was overwhelming. In opposition to the innovation were the presbyteries of the Scotch Churches, and such religious associations as the Scottish Protestant Alliance, the Glasgow United Y.M.C.A., the Christian Endeavour Union, the Scottish Sabbath Protection Society, the Glasgow City Mission, and others. It is reassuring that the proposal was rejected by a large majority. This should make it impossible for any further measures to be suggested for making the Scotch Sabbath a day of amusement for a long time to come. Since the Sabbath was made for man, its sanctity must be preserved, at all costs.

No perceptible impression seems to have been made as yet upon the women of fashion who wear birds' feathers, and are the means of robbing the world of some of its most beautiful creatures. We read with indignation that among three consignments to this country from Venezuela were no less than 10,000 birds of paradise and 800 packages of osprey feathers; beetles and butterflies are not too insignificant to be captured and killed; any and every bright living thing is destroyed for these heartless women. The world is being stripped of much of its enduring loveliness, and once lost, it can never be recovered.

The Select Committee on the Cottage Homes Bill has just published its report. Various recommendations appear which are calculated to provide more fitting accommodation for the respectable poor, that they may not be forced to mix with those whose characters or habits are bad. Children are to be properly classified and provided for, apart from workhouse premises. Separate institutions are suggested for imbeciles and epileptics. The deserving poor are to receive adequate out-door relief, while the guardians are recommended to provide cottage homes for married couples and others, whose poverty is their misfortune and not their crime. Such reforms as these should have been made long ago. The principles of the Gospel of Christ make it imperative that the children of poverty, where no stigma of crime is attached, should be treated as generously as circumstances permit, being regarded as God's poor, for whom Christian benevolence should care, for Christ's sake.

The excellent custom of boarding out the children of our great towns in country places is not without its dangers. They may be committed to the care of persons who are more anxious to obtain money than to do good; they may go from an overcrowded court in town to an overcrowded cottage in a village. And in all probability they will be unable to defend themselves against the injury that is done them. A case occurred recently in which a cottage containing three small bedrooms was occupied by fourteen persons, two of whom were boarded out children from London. Should many cases of abuse arise, there will be an outcry against a good thing which all lovers of children will deplore. To avoid this, care must be taken in choosing the cottage-homes.

The action of Lord Heneage on the licensing question is open to legitimate criticism. So far, he has set his face, like a flint, against the granting of a single licence, on any pretext, on his estate at Grimsby, which comprises 10,000 inhabitants. There is a clause in every lease to that effect. Recently, however, he has given permission to a local brewer to erect a hotel, and himself, at the same time, has written to the licensing justices supplying them with reasons why the application should be granted. This seems to be a violation of an understanding with the whole of the other lessees on the property, that no licences for the sale of intoxicants should be allowed. Naturally considerable feeling has been aroused in the matter. The action is certainly not just to those who have taken leases on the word of the landowner that no licences should at any time be permitted.

In addition to the destruction and death caused in a group of islands in the West Indies by the recent storms, it is stated that "all the churches and chapels have been destroyed." The Mansion House Fund will make some provision for the general distress, but it cannot be devoted to meet the effects of this sad blow to missions and missionaries, whose work is largely at a standstill. The decline of the sugar industry had previously reduced these islands to a piteous condition—this visitation has completed their temporary ruin. The situation constitutes a strong appeal to Christians at home to come to the rescue of these much-tried people.

There has been so much written about the religious, or rather irreligious, condition of Johannesburg, that it will be cheering to those who have young relatives out in the Rand to hear the last report, which proves that in the mining capital of South Africa the outlook in spiritual matters is improving. This is what Rev. Thos. Gray, a Welsh Calvinistic minister, who spent some months recently doing duty as substitute to one of the pastors home on a holiday, gives as the result of careful observation:—

> It is not true that young people there abandon their old habits and become callous towards religion. What struck me beyond measure was the great depth and intensity of religious feeling manifested on all sides. This was the more astonishing to me, as I went with preconceptions entirely different from the true facts. I found the churches crowded morning and evening with men of all nationalities, drawn together by a common worship. I had believed before that religion was a Boer possession only.

Mr. Gray was specially struck with the great crowd of young men who regularly attend public worship. It was his impression that they contrast favourably with the young men at home in this and other directions. This is, indeed, "good news from the Transvaal."

In a certain class of novel, it is customary to have one or two characters of undoubted goodness built on the old doctrines; they are simple, wise, lovely; and the secret of it all is their faith, which may be greatly ridiculed as very ancient and very incredible, but indirectly praised as very efficient in the making of the best men and women. Now, without questioning that different minds come at the truth by different roads, and that our modes of apprehending and stating truth vary greatly, it is well to remember, and constantly affirm, that the highest type of character, the Christian type, is realized in only one way, viz., by repentance toward God, and faith in our Lord Jesus Christ. We are glad to see this style of man reverently recognized; but let there be no mistake as to its origin, and the power that upholds it. The unworldly men and women are those who turn from sin, and rest in the Saviour for eternal life.

Black and White.—The Governor of Georgia has been advised that 1,000 Negroes are believed to be under arms in Macintosh County, and that they positively refuse to give up the murderers. Besides the First Militia Regiment, other armed whites are *en route* for Darien. The Negroes outnumber the whites in the Darien section by five to one. The sheriffs' posse has forced the Darien Negroes to surrender one of the Negro murderers.—*Reuter.*

Understanding the Bible.

By the late Dean VAUGHAN.

No man really understands the Bible until he finds Christ in it. "The testimony of Jesus is the spirit of prophecy." It is not only in one chapter in the Prophet Isaiah, it is all through the Old Testament Scriptures, that God is testifying of his Son. The law testified of Him—the moral law, by revealing to man his sinfulness, and making him cry out for forgiveness to One who is all holy; the ceremonial law, as the Epistle to the Hebrews teaches us, by prefiguring an open way into the Divine presence, through the atoning and sanctifying blood of Jesus. How much more has the revealing light cleared and brightened, till it became in the prophetical Scriptures almost a gospel, disclosing more and more of the work and of the glory of Him that should come, of man's utter need, and of God's boundless mercy; that so there might be no lack of signs by which men, when He came, might recognise their Saviour, and no dimness or dulness of hope for those who must go to their graves before his appearing!

IT IS FULL OF CHRIST.

And perhaps we think that there can be no doubt, in Gospel times, as to our thus understanding the Scriptures. We know that they are full of Christ. The very first use made of them for us in our childhood was to teach us out of them the advent and the ministry, the life and the death, of Jesus. And the chief object of our ever opening the Bible for ourselves has been this: that, in some cloudy or dark days of anxiety or of bereavement, we might find something about Him to calm our fears, and to say to the tempest of our souls, "Peace, be still." And yet there is no doubt that the understanding of Scripture with the heart is even more rare (if it be possible) than the understanding of it with the mind. We see Christ, it may be, in the Scriptures; but do we go on to seek Him, by their help, as the light of life, and the anchor of the soul, and the propitiation for personal sin, and the source and inspirer of individual holiness? "Ye search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me"; yet "ye will not come to Me that ye might have life." Ah! it is here that we come short. We see that Christ is in the Bible; but we do not go to Him, we do not call Him in, we do not for ourselves seek, nor search, nor see Him there!

A FIRST HINDRANCE.

First of all, I do not hesitate to say positively that, in this, as in every instance, we have not because we ask not. If, not as a form, but with deep earnest truth, we always prayed our Church's collect before we read the Bible, asking God to give us grace so to read as that we might embrace and hold fast Christ, that would be a safe and sure step towards the "understanding" spoken of. How much more, if we made it a matter of daily prayer, would God be pleased to open our understandings and prepare our hearts to receive Christ into them as our own Divine rest and peace and joy! But, as it is, we read the Bible, when we do read it, as if it could of itself do for us the thing which we want; as if the printed page could enter the soul and work there by matter what is, from first to last, a work of Spirit; as if the mere passing of the eye over the lifeless book could do by magic that office of enlightenment and salvation which the Holy Spirit of God deputes to nothing and to no one. If we would understand, when we read in God's presence what God has revealed, an earnest and solemn act of self-presentation to Him for instruction must precede every reading; and the thought, "I am here before God as his child and his disciple" must go along with the reading; and the prayer for the implanting of what has been taught, and for its carrying out with us into life, must close the reading, or we shall have been guilty (little as we may suspect it) of forgetting God in his gifts, of dispensing with his inward teaching, even when seeking and occupied in the outward.

A SECOND HINDRANCE.

Next to this, and scarcely even second to this, in importance I would place the consideration that no one can love and no one can profit by the Bible unless he is sincerely desirous to live the life which God approves. It is one practical proof—worth many laborious arguments—of the inspiration of Holy Scripture, that sinners feel towards it just as they feel towards God. When Adam had sinned he straightway hid himself (it is written) from the presence of the Lord God among the trees of the garden; and so, if a man is cherishing any known sin, you will always find him hiding himself from his Bible. Not only because the Bible is a religious book. He will take up a Christian biography, he will take up the narrative of a Christian's death-bed, he will take up a volume of sermons, and read without repugnance that which yet reproves and condemns him. He will not take up his Bible. He can more easily pray than do that. The one may be the cry of a miserably-divided heart in the ear of a distant God: the other is like God coming to him and speaking aloud in his ear the words of confutation and judgment. The man who is not sincerely desiring to make his heart clean and his life pure will never understand—if he can help it, he will never read—his Bible. See then, on the other hand, one of the ways towards that understanding: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

A THIRD HINDRANCE.

A third chief hindrance to understanding the Scriptures is the infrequency, the intermittence, of their study. We shall never understand so long as we grudge and stint the use of them. A common average Christian thinks it his duty to read a Psalm or to read a chapter daily. That is the maximum. Often it is cut short, often it is forgotten, often it is jostled out of his day by some call of business or pleasure, some accident of late rising or evening drowsiness. But the rule is this: It is done, when done, as a duty—as something for the omission of which he will be punished—by the doing of which he will have given satisfaction to his conscience and to his God. Alas! so long as this is our spirit, we may do the duty, but we shall never "understand" the Bible.

The man who is to do this—who is to find Christ, to know God by his Bible—must begin by determining to have it for his friend. "Oh, how I love thy Word! It is my meditation all the day." "His delight is in the law of the Lord, and in his law doth he meditate day and night." You may say that is an advanced stage of the study. It is so. But it has its beginning too. Much depends—I had almost said everything depends—upon the way in which you view the Bible. Regard it as a dull book, fit only for sickness and sorrow, and you will soon make it so. It will retire before you, sad, as it were, and reproachful, yet obedient too, unto those dark and dismal chambers, to which you bid it to confine itself. And then when you seek it there, perchance you will not find it. When you open it, it will not speak: when you call upon it, it will not answer. This is the punishment of those who, in days of health, have counted God's Word their enemy. But the converse is true also. Determine that, God helping you, you will love your Bible; read it, read it again; read whole books of it at a sitting, and when next you sit down with it, read them again. That which was dark before will ofttimes be light now; what ye know not now, ye shall know hereafter. Have the book itself always about, keep it near you, on your desk, and on your pillow. It will talk to you, it will begin to answer you; it will begin to resolve your doubt, and to stimulate your curiosity; it will accommodate itself to your mood; it will be grave when you are grave, and will smile when you smile; till at last you shall say, with the Psalmist, "The law of thy mouth is dearer unto me than thousands of gold and silver."

Then, at last, when the question is put to you, "Understandest thou what thou readest?" you shall be able to answer, with a joyful heart and a good conscience, "Thou, Lord, hast given me understanding."

Sabbath Observance.

By Rev. A. S. COOK, M.A.

I.—ITS OBJECT.

WHY was the Lord's Day commanded to be observed? The various reasons have not passed away, but remain as urgent as ever. We find from the Old Testament that there are four principal reasons, and any one of them, singly, furnishes us with a sufficient ground for continued obedience to the command.

(*a*) *Commemoration of Creation* (Gen. ii. 3, Exod. xx. 11). God has never removed either the blessing He pronounced upon the day, nor the injunction to keep it holy on that account. It serves to remind us that "it is He that hath made us, and not we ourselves" (Psalm c. 3).

(*b*) *The humanitarian motive* (Deut. v. 14). A merciful and all-loving Father has concerned Himself with the bodily interests of the creatures of his creation, and has designed that one day in seven shall be a period of rest for man and beast. What a breach of his law of love is the infringement of this command, and what a cruel injustice is inflicted on those who are required to perform duties which might well be performed beforehand, or postponed until the Sabbath has passed!

(*c*) *In remembrance of deliverance* (Deut. v. 15). The Israelites were to remember the great redemption wrought by the hand of Moses. Is not this reason greatly emphasized for the Christian? A greater freedom has been procured by Christ. The former was temporal; the latter eternal. Redemption from the guilt and dominion of sin, redemption from the conquered Satan, redemption from death and the grave has been wrought by the Vanquisher of sin and death; and

THE CHRISTIAN'S REASON,

therefore, for observing the fourth commandment is vastly stronger than even that of the Jew.

(*d*) *A sign between God and man* (Ezek. xx. 12). God's witness of the great spiritual work He would fain accomplish in the human soul. And, whilst it is a sign from God to man, may we not remark it should also be a sign on the part of man to God—a sign of obedience, the motive power of which is love, which seeks to fulfil the known will of his Heavenly Father?

In the New Testament appears an inference why the Sabbath should be observed—an inference, and not a command; yet none the less carrying weight, and furnishing the Christian with a reason for a profitable use of the day of rest (Heb. iv. 9). In view of that eternal "keeping of a Sabbath," how well for him to acquire a foretaste of the heavenly rest by using aright the fast fleeting hours of the earthly type! For those who cannot spiritually employ the one day in seven, the future Sabbath in heaven offers no vision of happiness for their earth-bound souls.

Whilst noticing the binding character of the command, as it relates to our duty to God, we cannot fail to observe that it is love which will prompt its due fulfilment. For no penalties of man threaten its breach as in the case of the 6th, 7th, 8th, and 9th laws of the Decalogue. Man often keeps them only for fear of incurring the punishment, displeasure, or scorn attached to their non-observance; but in the matter of the 4th he is free, and it is a

TEST OF HIS LOVE TO GOD

if he keep it in the spirit in which it is designed to be kept.

The objection raised by some, that it was only given to the Israelites, falls to the ground when it is remembered that God's blessing rested on the day long before the Law was given through Moses. And if, to strengthen this thought, because the Jewish Dispensation is over, this law is no longer binding, why not any or all of the other nine? Surely the Ten Commandments stand or fall together. The Apostles recognized its character in the New Dispensation, and their worship, though carried on on the first instead of the seventh day of the week, is a testimony to the spiritual character of one day in the seven.

(To be continued.)

"These Forty Years."

WE give this week another instalment of the singularly cheering correspondence that has reached us during the past few days. It is gratifying to learn that so many have derived help and encouragement from The Christian—that those who "tarry by the stuff," no less than such as go forth to battle for the Lord, have read with profit and pleasure the words of counsel and records of work and testimony that make up our pages from week to week.

It is a privilege to acknowledge the hearty co-operation of many readers during past years, in efforts to extend our circulation and influence. Again we appeal for prayerful interest in this same direction. By recommendation and other forms of introduction, our friends might succeed in securing for us many new readers. We ask them to use their exertions to this end, and thus to promote the principles which we uphold, and advance the aggressive evangelistic work, which is one of our constant objects of solicitude.

Evangelists and busy workers need not to be assured of our earnest sympathy with them and regard for their work. We do what we can to assist them, and shall be glad of their help in return. To young workers and new converts they may reasonably mention this paper, which, under God, has proved so serviceable to many. On this very practical subject of widened influence, a correspondent, who was present at the recent commemoration meetings at 186, Aldersgate Street, E.C., writes to us :—

"The Christian deserves a much larger circulation than even it has. Though we rejoice in its great value, and its world-wide knowledge and distribution, there is still ample room for the doubling of its weekly issue. This birthday should be made the occasion for energetic and determined effort in order to this result.

"I noticed with deep interest Mr. Sutton's letter. He tells of the fact that he sends a number of copies to friends and missionaries, and of the interest felt, and the thanks he has received. May I suggest to some of the stewards of substance what a valuable service might be rendered if, say, £20 or £50 was expended in sending in all directions copies of your valuable journal? The coming autumn months, during which many are on the outlook for special times of revival and spiritual power, furnishes just the occasion which is in my mind.

"We need to remember that the value of The Christian to the whole Church of God is not recognized as a commendation to the men and women of the world. Steady, zealous, and aggressive effort to this end, should be the determination of your friends and readers. God grant that it may be so! You know me too well to think that any other motive than the advocacy, defence, and exhibition of 'the glorious Gospel of the blessed God' prompts me to write thus. As a suggestion to hundreds who were present at the meeting, let us determine, from this date to the end of the year, to send from three to six or twelve copies of The Christian every week into fresh centres and to fresh individuals. It would be a very gracious and grateful way of showing our love for the truth, and for you also."

A pile of letters lies before us, for which we heartily thank our readers, the writers. They represent missions at home and abroad, Christians of all denominations, personal friends, and others unknown to us by face; but all bound together by the common tie of life in Christ and fellowship in his service. We can but quote from a few of them :—

"I suppose no paper has been such a link between the countries far and near in the interest of evangelical religion. Personally it has been to me a great blessing in my life for many years—as you know—and a great joy that the gracious Lord has given me the joy of sending forth for so many years his precious messages—the daily texts for 'His own,' the readers of The Christian—in The Christian Almanack."

"M. L. B."

"It has often seemed to me that your journal is a kind of continuation of the Acts of the Apostles. I thank you most heartily for the prominence you have always given to records of evangelistic work among seamen both at home and abroad, and I pray God to continue mightily to use and bless you in all your journalistic and other work for Him."—I am, faithfully yours, "Geo. Jno. Hill.

"*255, Burdett Road, Limehouse, E.*"

"I pray that The Christian, so greatly valued by us all, may become more and more used of God for blessing to his people, for the furtherance of the Gospel, and for the defence of the truth. On behalf of the North Africa Mission, Mr. Fegan's Homes, and other institutions with which I am connected, I desire heartily to thank you for all the great help afforded through the columns of The Christian.—Yours affectionately in Christ, "W. Soltau Eccles.

"*Upper Norwood, S.E., August 14, 1899.*"

"Were I within easy distance of London, I would make a point of attending the meeting to celebrate 'these forty years' since *The Revival* was commenced, simultaneous with the wonderful awakening with which God favoured our land, the results of which are manifest in a multitude of Christian activities and an army of Christian workers. Such an era of lay preaching has never been known probably since the apostolic age, when all the believers were witnesses.—Yours sincerely, "James E. Mathieson.

"*Widdicombe Vicarage, Ashburton, Devon.*"

"Beloved Brother,—I have on my desk before me No. 1 of *The Revival*, dated July 30, 1859, also The Christian, dated August 10, 1899. As I look back—bridging over the interval—what hath God wrought springs up in my mind. Praise be to his Holy Name! How much I have to praise the Lord for! Your forty years' labour of love is beyond telling. My indebtedness is indeed great. May greater spiritual success be yet vouchsafed.—I am, by his grace, yours faithfully,

"William Joseph Lewis,
"Formerly of the Spitalfields Gospel Mission.

"*Ryde, Isle of Wight.*"

"I have experienced times of refreshing in reading from its pages while doing service in her Majesty's coastguard in Kerry even as far back as thirty-five years ago, and each year only tends to intensify my interest in its circulation.

"Neither can I forget that owing to its insertion of the claims of the Scripture Readers' Society for Ireland, from time to time, large and at times liberal subscriptions have been sent to this Society, and which the patrons and committee have not been slow to appreciate.—Yours faithfully,

"*Dublin.*" "J. Kearney White.

"Your paper was much prized by my beloved husband, George Macfarlane, now 'fallen asleep,' for many years a president of our Glasgow 'Y.M.C.A.,' and also a director of our Evangelistic Association; and who, as a young man, took part in the revival of 1859, when residing in Philadelphia. He felt very thankful, latterly, for the notices taken of public matters from our daily newspapers, and helpful words in connection with these.

"Whatever paper I have to give up in the future, it will never be The Christian.

"God bless and prosper you on your way, is the prayer of your grateful and regular reader,

"Mary Anne E. Macfarlane."

Another writer, the originator and superintendent of a very important and successful piece of home mission work, writes :—"Converted by God's grace, in 1874, I have ever since been a diligent and appreciative reader of The Christian. My testimony, given from a full heart, is that innumerable blessings and untold help have been received, through all these years, by a perusal of this most admirable paper; and my prayer is, that the Editor may be long spared to carry on his noble work of giving the Christian public such all-round Scriptural, sound teaching with such a faithful adherence to evangelical truth and doctrine. Specially stimulating, too, have been the beautiful expositions of Scripture by Mr. Meyer and others. Truly great is the responsibility for such privileges, "'To whom much is given, of the same shall much be required.'"

"Beloved Mr. Morgan,—I cannot let the opportunity of to-morrow's special meeting for thanksgiving to God pass by without sending you a hearty word of greeting. I just remember the great revival which the little paper was started to record. My own dear father used to take me to some of the meetings in London, and more than once have I, after such meetings, lain awake or started from sleep during the night, wet with perspiration, under the terrors of the Judgment Day. Though it was not until years afterwards (at the death of my father) that I was quickened, those early convictions of that heavenly movement doubtless were the beginning of the Holy Spirit's work within me. I am here, with half-a-dozen other brethren, doing a little work for the Lord, in these dark, dead, Staffordshire villages. Pray with us for 'the increase.' We move in camp to-morrow.—Ever affectionately, yours, "Samuel Chase.

"*Gospel Camp, near Burton-on-Trent.*"

Dear Mr. Editor.—I have read with very much pleasure indeed the letters you have published on this theme and think I can endorse every word therein. You have not an older reader than I am—for, I too, have read The Christian and *The Revival* from the very beginning.

Amongst all the things that have been written, there is one phrase that seems to me best to describe the path of The Christian during all these forty years, and that is, that its writings have been *evenly balanced*. I do not mean that it has ever, to use an Americanism, "sat on the fence;" but there has seemed to me to be a singular wisdom displayed in its writings.

During all the forty years I have read The Christian, there was only one thing that I differed with you about. I have always found it a safe paper to go by, and I think there is nothing human which has had more to do with giving me settled convictions on spiritual matters than The Christian.—Yours very sincerely, E. D. Nicol.

Grove House, Sunderland.

On the occasion of the birthday commemoration, a telegram came from our comrade in travel, Mr. T. M. Wintle, of Pontymoile Christian Mission, and his fellow-helpers. He intended coming to the meeting in London, but his workers asked him to have a meeting at home for thanksgiving for blessing received through The Christian, which accordingly was held simultaneously. Mr. Wintle writes :—

"I was astonished at the number that came together, and there was much power in prayer. I am certain real good will be the outcome, and a general interest awakened in The Christian. I enclose a brief report :—

"'Mr. John Pickering, who laboured in Ballymena in 1859, and saw much of the marvellous work of God in the north of Ireland at that time, gave an inspiring address, and said that some unknown friend sent him a copy of *The Revival* all the time he was at Ballymena. Mr. J. Ridler, an engine-driver on the Great Western Railway, spoke in high terms of The Christian; he owed much to its teaching, and, wherever he went on his railway journeys, he had a good word for it.

"'Mr. T. M. Wintle said that, as he sat and listened to others speak of an intimate acquaintanceship with *The Revival* and The Christian for forty years, he felt like one born out of due time; for, though his love for its Editor and admiration for the journal was second to none, his knowledge of either only went back a quarter of a century. A few days after his conversion he bought the "Life of Fiddler Joss," at the end of which he saw advertised the life of "Richard Weaver, the Converted Collier." This he read through three times before he went to bed. It contained a photograph of the evangelist with a copy of *The Revival* in his hand. The interest created by reading the wonderful story of Richard's life led him to desire to know more of this great revival. So he got *The Revival* from the bookseller's. Ever since then he has been a regular reader, and, under God, owes much of his success in evangelistic work to the inspiration received from its pages.'"

The National Temperance League.

THE annual report of the work of the League is full of interest, and bristles with accounts of the Society's well-sustained and vigorous efforts, not only to suppress drunkenness, but to educate the people in the principles of total abstinence. The Society's educational lecturer has given over 120 demonstrations and addresses in schools, institutions, and meetings in and near London. Lectures have been delivered to the children and teachers in the day schools throughout the country, and to the graduates and students in colleges and universities.

Work among sailors has been systematically pushed ahead, and has been most successful. Good has been done upon the Thames training ships—the Greenwich Hospital School Band of Hope is said to be without a rival, most of the 1,000 lads being on the pledge-roll of the League. No opportunity has been neglected to keep the medical, scientific, and social aspects of the total abstinence question continually before people of all classes.

The offices of the League are at 34, Paternoster Row. Mr. R. Rae is the secretary.

Resurrection Triumphs.—1.

Matthew xxviii. 9.

By Mr. HENRY VARLEY.

ALL HAIL! Triumphant greeting by the Prince of Life! 'Tis the clarion note of victory from the lips of Him "who was dead and is alive again; and, behold, He is alive for evermore. Amen." All hail! his own inspiring word to the stricken and sorrowing band who "had trusted that it was He that should redeem Israel." His glad acclaim on the resurrection morning, whose risen glory should henceforth flood the world. All hail! the brief, full note of completed conquest over sin, death, "and him that hath the power of death, that is the devil." Proof beyond dispute that "once in the end of the world He appeared to put away sin by the sacrifice of Himself."

Had the Lord of glory failed adequately to represent the grace and love of God, or meet the claims of eternal justice, the grave had continued to hold Him captive. By his life poured out unto death, the guilt of human sins was expiated, atonement made, and sin put away. The judgment due to all believers centred in his voluntary sacrifice, and was borne by Him, and has passed for ever. "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him." His resurrection yields "the morning without clouds," whose brilliant shining revealed Sinai hidden behind the dazzling heights of Zion. The dirge and requiem of sin, the anthem and song of salvation is here. "Delivered for our offences and raised again for our justification," is our glad response to the risen Conqueror's note of triumph.

All hail! Thou "Firstborn from the dead." It was not possible that sin's citadel (death) should retain the Captain of our salvation. There were no bands in his death. His strength was firm, and adequate to

THE DESTRUCTION OF DEATH.

The magnificent prophecy, "He that liveth and believeth in Me shall never die," must know its first fulfilment in Himself. The "Firstborn of many brethren" could not fail to exhibit the conclusive proof of his completed victory, by taking again the life He had for us laid down.

The forces which would have prevented resurrection were sin, death, the grave, and hell. These the Lord, "mighty in battle," overthrew. Had He failed to overcome all these spiritual enemies, his resurrection had not been. His life from the dead is the conclusive proof that sin and death have been destroyed; and that all the questions which belong to redemption, forgiveness, acceptance, and eternal life have been vindicated and settled for ever by the Prince of Life. "O death, where is thy sting," now that sin and death lie destroyed in the dark valley away down beneath his cross? His sepulchre holds these broken and exhausted forces.

Mark it well! The risen Christ fills the whole sphere on the morning of his resurrection. On this golden daybreak, wherein the eternal counsel and purpose of God is made known, no trace of the past darkness can be found. Neither sin, death, nor the devil has, or could have, place in his resurrection. The destroyer of souls has never died unto sin. How, then, could he know, or have part in, Christ's resurrection? Into that new, separate, and sanctified condition he cannot come, neither any who, through unbelief and love of sin, decline to die unto sin with Jesus the Lord.

There is no access into his resurrection save through death. Death with Him unto sin must precede partnership in Him who is "the Eternal Life." He is "the new and living way into the holiest of all." It was Christ the Lord, "the Firstborn from the dead," who, in resurrection, became "the Forerunner, who has entered into heaven itself, now to appear in the presence of God for us." Verily, in the faith of his glorious resurrection and ascension, "He has opened the Kingdom of Heaven to all believers."

Blessed is the testimony, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9). How entirely and completely men are saved by grace, and not by human merit or works, this passage makes known. Salvation from the human side is made to depend upon believing two great facts, both of which refer to, and belong to, God. To believe and confess that God gave up his beloved Son to

DIE FOR OUR SINS,

and then raised Him from the dead, is to be saved. This is not being saved by works in the future. It is being saved now and for ever by reason of the death and resurrection of Jesus Christ and the exercise of faith in God concerning these great facts.

By every instructed believer the following fundamental truth is understood and held fast: "In that He (Christ) died, He died unto sin once; in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, in Jesus Christ our Lord" (Rom. vi. 10-11). This, let it be distinctly understood, is the doctrine of the Word of God, and is not to be confounded with ethics, morals, human experience, religious ceremony or service.

This is God's own testimony as to the actual condition which pertains to the believer by virtue of his union with Christ in resurrection. This condition and position must be carefully distinguished from any possible human attainment. This is participation in the divine nature of Christ risen from the dead. The fellowship that we who believe have with "the Father and his Son Jesus Christ" is with Him in resurrection. Our union with Christ is not in his incarnation, but in his resurrection, where sin and death have no place, and where the devil cannot come.

How little understood is the supreme importance of the vital truth of the Lord's resurrection! In that greatest fact of history, the positive realities of the Gospel of Christ are for ever established to all believers. Well may the Holy Ghost testify: "If Christ be not risen, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead to become the firstfruits of them that slept." Identified with his resurrection, the inherent life of every member of "the Church of the firstborn" is seen and secured.

Of every believer in Him it is written, "Ye have died, and your life is hid with Christ in God." "When Christ our Life shall appear, then shall ye also appear with Him in glory." We therefore re-echo this magnificent acclaim, "All hail!"

MORE THAN CONQUERORS

through Him who loved us, called, justified, and glorified in and through Him, we also cry, "All hail! Thou art He that livest and wast dead, and behold Thou art alive for evermore, and hast the keys of hades and of death." All hail! by every member of thy redeemed Church. All hail! Victorious Chieftain, Captain of salvation, King of glory. All hail! Deity and humanity combined are thine. Thou art "declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead." Once more, All hail!

Unanswerable Questions.—Infidelity plumes itself incessantly on its wonderful capacity for suggesting hard and difficult questions. The men who benefit their kind are those who solve problems, rather than those who manufacture them. In the family circle how often does the bright intelligence of childhood ask for information which the parent sees cannot yet be safely imparted; and how often again, when the questions are such as may be answered, do they open up a vista in which the parent, seeing that the child is getting out of his depth, must needs shut off the supply! Apply this to the many unanswered questions relating to God and infinity, but, as you do so, take due note that the difference between the child mind, and the mind of maturity, is only as the difference between an ounce or two and a pound, whilst between the creature and the Creator it is as a grain of sand to the loftiest mountain.

An Ante-Bellum Sermon.

We is gathahed hyeah, my brothahs,
In dis howlin' wildaness,
Fo' to speak some words o' comf'ot
To each othah in distress.
An' we chooses fo' ouah subjec'
Dis—we'll 'splain it by-an'-by;
"An' de Lawd said, 'Moses, Moses,'
An' de man said, 'Hyeah am I.'"

Now ole Pher'oh, down in Egypt,
Was de wuss man evah bo'n,
An' he had de Hebrew chillun
Down dah wukin' in his co'n;
Twell de Lawd got tiahed o' his foolin',
An', sez he, "I'll let him know—
Look hyeah, Moses, go tell Pher'oh
Fo' to let dem chillun go.

"An' ef he refuse to do it,
I will make him rue de houah,
Fo' I'll empty down on Egypt
All de vials of my powah."
Yes, he did—an' Pher'oh's ahmy
Wasn't wuth a ha'f a dime;
Fo' de Lawd will he'p his chillun,
You kin trust Him evah time.

An' yo' enemies may 'sail you
In de back an' in de front!
But de Lawd is all aroun' you,
Fo' to ba' de battle's brunt.
Dey kin fo'ge yo' chains an' shackles
F'om de mountains to de sea;
But de Lawd will sen' some Moses
Fo' to set his chillun free.

An' de lan' shall hyeah his thundah,
Lak a blas' from Gab'el's ho'n,
Fo' de Lawd of hosts is mighty
When he girds his ahmor on.
But fo' feah some one mistakes me,
I will pause right hyeah to say,
Dat I'm still a-preachin' ancient,
I ain't talkin' 'bout to-day.

But I tell you, fellah Christuns,
Things'll happen mighty strange,
Now, de Lawd done dis fo' Isrul,
An' his ways don't nevah change,
An' de love he showed to Isrul
Wasen't all on Isrul spent;
Now don't run an tell yo' mastahs
Dat I's preachin' discontent—

'Cause I isn't! I'se a-judgin'
Bible people by their ac's;
I'se a-givin' you de Scriptuah,
I'se a-handin' you de fac's.
'Cose ole Pher'oh b'lieved in slav'ry,
But de Lawd He let him see,
Dat de people He put bref in,
Evah mothah's son was free.

An' dah's othahs thinks lik' Pher'oh
But dey calls the Scriptuah liar,
Fo' de Bible says "A servant
Is a-worthy of his hire."
An' you cain't git roun' nor throo dat,
An' you cain't git ovah it,
Fo' whatevah place you git in,
Dis hyeah Bible too will fit.

So you see de Lawd's intention,
Evah sence de worl' began,
Was dat his almighty freedom
Should belong to evah man;
But I think it would be better,
Ef I'd pause agin to say,
Dat I'm talkin' 'bout ouah freedom
In a Bibleistic way.

But de Moses is a-comin';
An' he's comin', suah and fas'.
We kin hyeah his feet a-trompin',
We kin hyeah his trumpit blas'.
But I want to wa'n you people,
Don't you get too brigity;
An' don't you get to braggin'
'Bout dese things; you wait an' see.

But when Moses wif his powah
Comes an' sets us chillun free,
We will praise de gracious Mastah
Dat has gin us liberty;
An' we'll shout ouah halleluyahs
On dat mighty reck'nin' day,
When we'se reco'nised ez citiz'—
Huh uh! chillun, let us pray!

From "Lyrics of Lowly Life," by Paul L. Dunbar.
(1111)

Day by Day.

SUNDAY, September 3. 2 Kings ii.

BEFORE some great revelation of the Unseen and Eternal, before some great communication of spiritual power, the heart of the recipient is carefully tested. Is it humble enough, faithful enough, tenacious enough? Does it follow hard after God? Will it be satisfied with something less than the best? Is not this the lesson of this chapter? For when again and again the suggestion came, *Tarry here, I pray thee*, it was constantly met by the response, *As the Lord liveth, and as thy soul liveth, I will not leave thee.* O soul, intent on the highest quest of all, yearning for the enduement of power, do not be startled at the Lord's silence, or apparent desire to put thee off; this is too great a gift to entrust to any slight applicant; He is testing thee. Only persevere with a pertinacity that will take no denial, and He will turn to thee, saying, "Great is thy faith, be it unto thee even as thou wilt."

The ultimate test, *if thou see Me when I am taken from thee*, was not an unreasonable or arbitrary one. It was a test of Elisha's spiritual aptitudes. The eye that could pierce the veil which hides the spiritual and unseen, denoted the heart that could receive God's greatest gift, and become the heir of the spirit and power of Elijah. Are the eyes of thine heart enlightened that thou shouldest see, not the things which are seen, but those which are not seen? Then thou shalt experience the enduement of the Paraclete. And when thou receivest it, do not stint in its use; begin at once to smite the rushing waters, and to act in faith that the Lord God of Elijah is beside thee. Men will soon discover that thou hast learnt the Divine secret, and accept thy lead. When thou blessest there shall be healing for the waters; and those that curse thee will be stricken.

MONDAY, September 4. 2 Kings iii.

The child of God has no right to say to the great ones of this world, *I am as thou art, my people as thy people, my horses as thy horses.* Jehoshaphat had said that before to Ahab, and had narrowly escaped with his life, and it was too bad to repeat the alliance with Ahab's son. This time, it seemed as though kings and hosts must perish on the bare desert. How ready men are to lay on the Lord the blame of disasters which they have brought on themselves (*v.* 10)!

Then, because Jehoshaphat was God's child, though misguided and erring, deliverance came. How much God will do for his own. Neither the heights of their senseless folly, nor the depths of their sinfulness, can sever them from his love. No weapon that is formed against them prospers, and every tongue that rises against them in judgment is condemned. And God's favour to them secures favour for those who are associated with them. This, however, is not inconsistent with the divine chastisement that they must suffer from their Father's hand.

Notice the ease with which God satisfies thirst, whether of body or soul. With man there is the black smoke of the furnace, and the thud of the engine; but with God there need be neither wind nor rain, yet the valley is filled with water. Is not this the secret of your failure and despondency? You have been led out in earnest prayer for blessing, and then have set yourself to watch the clouds; but there has been no sign of answer in the whole expanse of heaven. Now, if from scanning the heavens, you would turn to digging ditches on earth—if you would prepare to receive the coming blessing, if you would begin your mission, open your classes, start on your campaign to which you have been clearly led—you would find the blessing brimming up in the desert sands.

TUESDAY, September 5. 2 Kings iv.

Each of the four miracles of this chapter betrays the gentle and beneficent aspects of Elisha's ministry. Widows applied to him for help against their creditors, mothers appealed for life on behalf of their children, poison was stayed in its deadly career, loaves were multiplied. None of these possessed the startling power evinced on Carmel's height, when fire fell from heaven, and a nation was led back to God; but how beneficent they were, what thanks they evoked, how noble their testimony for God.

Do not try to do great and startling things in your life. The dew excites less attention than the thunder-shower, but is more refreshing and beneficent. A life perpetually full of gentler ministries will weigh as heavily in the scale as one with terrific outbursts of power followed by reaction and depression. Twelve hours of sunshine, year in and year out, are preferable to the summer daylight of the Arctic circle, which lasts day and night to be followed by months of midnight. These notes are written as we are crossing the gulf-stream, so noiseless, so indistinguishable from the other waters of the ocean, and yet so indispensable to the fertility of our English shores. It is a meet type of Elisha's influence, and of others who, like him, do not set their hearts on great things, but are always performing little acts of beneficence, which finally accumulate and make a great career.

The late Bishop Brooks, of Boston, will be remembered less by his splendid sacred oratory, than by the innumerable acts of unselfish kindness that filled his days. Snowflakes are flimsy and tiny morsels of frozen water, but they make avalanches.

WEDNESDAY, September 6. 2 Kings v.

For dramatic effect, there are few chapters in the Bible to be compared with this. Naaman in contrast with Gehazi, the little maid with her mistress, Elisha with the King of Israel. The story is told so concisely, yet the vivid colouring stands, like those vermillions of the pyramids.

How many little maids, servant girls in domestic service, to which they have been carried captive by the exigencies of their homes, have read this narrative, and learnt that God has a purpose in a girl's life, and can make use of a very simple word to bring about a marvellous miracle of healing. A lucifer-match may ignite a big bonfire. We must get to heaven before we can compute the countless blessings which godly servants have brought to godless homes.

How many leprous souls, deeply convinced of their need of cleansing, have read these words, and have seen that there was cleansing for them in the fountain opened for sin and uncleanness! Encouraged by the story of Naaman, they have washed seven times in the cleansing blood, and their flesh has come to them like that of a little child. Is there anything more beautiful in this world than the combination of a man's strength with a child's humility and purity?

How many Gehazis have read this chapter, and been startled with the thought of those eyes, which are as a flame of fire, from which no secrets are hid? Returning their ill-gotten gains, making restitution to those they had wronged, how happy they have been for their arrest ere it was too late, and then deliverance from the clinging doom of the soul's leprosy!

THURSDAY, Sept. 7. 2 Kings vi.

This chapter brims with characteristics of the "man of God," a designation frequently applied to Elisha. See what such a man can do. Against nature, souls heavy as iron begin to rise from the depths to which they had sunk. Premonitions of danger enable him to warn his friends and secure his own safety. Angel hosts watch around him, giving him immunity from his foes. Kindly deeds conciliate his enemies, as when Elisha suggested that the army of the king of Syria should be supplied with a great provision. It is as though such a man is provided with keen soul-sense, in virtue of which he is aware of more things that this world wots of. Do not think that there was any deception in his assertion that the Syrian soldiers had mistaken the city, for it is clear that the main end of the war was the person of the King of Israel, as appears in *vv.* 9, 10, and it was into his presence that Elisha led them. In 19, last clause, for "But" read "And," as in R.V.

The one great lesson of this whole narrative is the proximity of God's angel-hosts. They are a cordon of protection to his children. Whether seen or not, it makes no difference, they are ever at hand, in their harnessed hosts. The mountain is full of horses and chariots of fire round about the prophet. Elisha saw one come to sweep Elijah home, he never expected that his own life was encompassed by them. But perhaps from that moment he became aware of their presence. Ah, friends, we do not need to ask for more Divine assistance and blessing than are already ours, but to ask for the Holy Spirit to reveal to us the things which are freely given to us of God. The mountain is full of angels, but our eyes are holden.

FRIDAY, September 8. 2 Kings vii.

The Lord is able to open windows in heaven, and give us such an abundance of grace that we shall forget the awful straitness of the famine years. We are prone to go back to the revival of 1859, or those wonderful scenes which we witnessed in 1873, 1874. But God can out-do those great days if only we will trust Him.

How remarkable it was that the discovery of the plentiful abundance, with which God was meeting his people's need, was not made by the great and noble, the strong and wise, but by the outcasts, the lepers, the pariahs of the community. God is constantly giving to unsophisticated and simple souls visions of his grace and fulness which are hidden from the wise and prudent. It is that no flesh should glory in his presence, and because, in the nature of the case, the pride which human greatness ever generates, is hostile to the receptiveness of the contrite and believing soul.

The fate of the unbelieving lord is full of grave warning to us all. We may be in the midst of a revival, but unblessed: in the midst of plenty, but starved; in the midst of heaven, but dark and sad! Against our windows, the whole wealth of a summer morning may be beating, but what avails it, if we keep them curtained in indulgence and unbelief! The two qualities we all need are submission and faith—the submission of our own thoughts and expectations to the Word of God, and the faith which dares to believe that there are no limits to God. Send out your scouts, if you will, north, south, east, or west, and you will find all the roads strewn with the plentiful provision of your need. Know the love of God that passeth knowledge, and then go forth to appropriate and claim it; and be sure to pass on the tidings to others, lest evil overtake you.

SATURDAY, September 9. 2 Kings viii.

Nothing happens in our life or the world by chance. Behind every event there is a Divine Providence, either appointing or permitting. It would be impossible for God to govern the world if there were events or acts which were beyond the circle of Divine superintendence. Even the devil cannot act beyond permission, as in the case of Job. And where evil is permitted, God is at hand to compel it to work out His schemes; so that at the last, and in spite of all that shall have been wrought to antagonise His projects, His perfect plan will be realised.

It was no chance that led the King of Israel to speak with Gehazi about the great deeds of Elisha at the very moment when the woman of Shunem came to plead for the restitution of her property. It was no chance that Elisha happened to be at Damascus when King Benhadad was sick. It was no chance that Hazael took his life and reigned in his stead, thereby realizing one item of the revelation of Horeb (1 Kings xix. 15).

The story of murder and sin which fills these pages is sad enough reading; but amid it all we see trace of the eternal truth of God, who keeps covenant with his chosen, as appears in *v.* 19. And, just as the water-lily grows from a very muddy bottom, so the pure flower of our Saviour's life and character was to originate out of these very depths of sin. Let us not be discouraged with the evils of our times. God's purpose is marching on, and will finally emerge in the revelation of the Son of Man in peerless glory.

> Thus bad and good their several warnings give
> Of his approach, whom none can see and live;
> Faith's ear, with awful still delight,
> Counts them as minute guns at night. . . .

Studies in Zechariah:

Joshua the Priest.

Zech. iii.

By Rev. F. B. MEYER, B.A.

WE learn from the Book of Ezra (i. 36-38) that among the exiles who returned with Zerubbabel from Babylon, were Joshua or Jeshua, and 3,070 priests. But they were in a sorry plight, their character is described by the prophet Malachi, and it was in sad contrast, as he suggests, to the original type of the priesthood represented in Phinehas.

They despised God's name. Without scruple they offered on his altar the lame, the blind, and the sick. They said that the table of the Lord was polluted, and the fruit thereof, even his meat, contemptible. They did not hesitate to affirm that the routine of Levitical service was a weariness, and they snuffed at it, and brought that which was taken by violence, or the lame and the sick. They had turned aside out of the way themselves, and had caused many to stumble in the law. From these disgraceful characteristics the prophet turned to paint, with a few bold touches, the noble priest whose burning zeal for the honour of God averted his wrath from the people, and secured for himself and his seed after him the covenant of an everlasting priesthood (Num. xxv. 10-13).

"My covenant with him," the Spirit of God declares, "was of life and peace, and I gave them unto him, that he might fear, and he feared me, and stood in awe of my Name. The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity" (Mal. ii. 5-6).

As a judgment on the priesthood, the whole body had fallen under great reproach: "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways" (Mal. ii. 9).

There is every reason to believe, also, that the regulations for the maintenance of the priesthood by the people had fallen into disuse; so that they had neither robes, nor vessels, nor the proper equipment required for the stately ceremonial of the House of God. Under such conditions there was great propriety in Zechariah's vision of Joshua, the high priest, and his fellows that sat before him: *And He showed me Joshua, the high priest, standing before the Angel of the Lord. . . . Now Joshua was clothed with filthy garments and stood before the Angel.* There was no mitre on his head,

NO INSIGNIA OF EXALTED OFFICE

on his person; whilst his dishevelled robes told the sad story of neglect. The description at least reflected the general conception entertained of them; and the question may even have been raised as to whether there was any use in rebuilding the temple whilst the officiating ministers were so unworthy of their high calling.

There have been times in the past when the leaders of various branches of the professing Church might have been described in similar terms; when the services of God's House have been performed in a slovenly and perfunctory manner; when the religious instincts of the people have been subordinated to the sport, pleasure, and material advantages, of their religious teachers; when services have been without decorum, prayers without reverence, music without taste, buildings in such repair as would not for a moment be tolerated in our homes—everywhere dirt, cobwebs, neglect. Such a condition of things may still be described as the robing of the priestly caste in filthy garments.

But is there not another and deeper meaning in these words? Recall the Angel's words: *Hear now, O Joshua, the high priest, thou and thy fellows that sit with thee, for they are men which are a sign.* May not this mean that they represent all who have been made priests unto God, called to offer up spiritual sacrifices by Jesus Christ? (1 Peter ii. 5). Are there not times in our lives when we feel unfit to render that sacred service? It may be at the hour of evening prayer, when the household is assembling; but we hesitate to open the Sacred Word, or engage in prayer, because something has gone amiss during the preceding hours, which has soiled the heart and ruffled the inward peace. It may be, as we take our wonted seat in the House of God on the morning of God's day, and there flashes across us the memory of habits indulged, practices sanctioned, methods of making money pursued, which are unworthy of our Christian profession; and again our hearts condemn us. Or, as we ascend the pulpit, take our class, mingle with our fellow-workers, we remember

OUTBURSTS OF IRRITABILITY,

proud and vainglorious thoughts, words and deeds of senseless folly, and we feel the incongruity of standing up as God's messengers between the living and the dead. At all such times we are, like Joshua, clothed in filthy garments.

The sense of shame becomes more acute when we stand before the Angel of the Lord. *He showed me Joshua, the high priest, standing before the Angel of the Lord.* In the world's twilight much may pass muster which, in the light of that sweet, pure face, must be utterly condemned. Garments which served us well enough in the short, dark winter days are laid aside when spring arrives; they will not bear the searching scrutiny of the light. In the ordinary life of our homes, we are less particular of our attire than when, on some special occasion, we have to undergo the inspection of stranger eyes. Thus we are prone to compare ourselves with ourselves, or with others, and to argue that the habit of our soul is not specially defiled. Alas!

WE REASON THUS IN THE DARK.

But when the white light of the throne of God breaks on us, we cry with Job: "If I wash myself with snow-water, and make my hands never so clean, yet wilt Thou plunge me in the ditch, and mine own clothes shall abhor me."

Joshua must have felt much as Isaiah did, when he was passing through the supreme crisis of his life. Prophet though he were, admired and beloved by the good, hated by the bad, when he beheld the Lord sitting on his high and exalted throne, the cry of soul-anguish was extorted from him: "Woe is me, for I am undone." He was probably the last man in Israel who would have been deemed capable of such a confession; yet he was the first to make it. The greatest saints are they who, like Augustine, write confessions. The larger the sphere of light, the wider the circumference of darkness. The more we know of God, the more we loathe ourselves and repent.

What is to be done under such circumstances? Renounce our priesthood? Disclaim its God-given functions? No, remain standing before the Angel. He knows all, we need not shrink from his searching eyes, but He loves infinitely. He has power to make our iniquity pass from us, and clothe us with change of raiment, that white linen which is the righteousness of saints.

The Love of Christ.

[The following poem, by the late Mr. Joseph Tritton, has sometimes by mistake been attributed to Dr. Rutherford.]

The love of Christ—what is it?
A sunbeam's genial glow,
That smiles upon the weary path
The pilgrim treads below;
Guides him along the desert,
Where midnight shades have sway,
And cheers his spirit with the hope
Of calm unclouded day.

The love of Christ—what is it?
An ocean's flowing tide,
Whose source is where the eternal hills
In towering strength abide;
Whose brow no tempest furrows,
So stormless is the sea;
Sweet fulness of a Saviour's heart,
Our all is launched on Thee!

The love of Christ—what is it?
A pearl of price Divine,
That hath no counterpart as pure,
On nature's wealthiest shrine;
The prize of our high calling,
The treasure of renown,
The Christian's excellence on earth,
In heaven the Christian's crown.

The love of Christ—what is it?
No faithless shifting sand,
But an eternal living rock,
Where all who will may stand:
Whose clefts the soul shall shelter,
When storms are sweeping past,
"A shadow from the tempest's wrath,
A covert from the blast."

The love of Christ—what is it?
A mystery sublime,
With depths the wisest fail to pierce,
And heights they cannot climb;
Yet clear as daylight's rising,
Or golden noon, to those
Who in that mystery rejoice,
And on its truth repose.

The love of Christ—what is it?
'Tis that which wakes the call
Of freedom to her fettered sons,
In dark oppression's hall;
That plumes the wings of mercy
To speed her angel flight,
The harbinger of heavenly day
To children of the night.

The love of Christ—what is it?
Ye martyred brethren own;
Whom, from the scaffold and the stake,
It carried to the throne!
Its soft sweet smile hath brightened
The hour of life's eclipse;
Shone through the fading farewell glance,
And wreathed your closing lips.

The love of Christ—what is it?
The theme of loftiest song;
"To Him that loved us" is the shout
Of heaven's triumphant throng.
Oh! for a heart to waken
Some kindred strain below,
Till at thy feet, Thou source of Love,
More of Thyself we know.

The Y.W.C.A. in Rome.

WE have a small branch Y.W.C.A. at Rome, which cannot go forward for want of suitable accommodation. The work is among the Italian women and girls; but French, German, and Swiss also come to us. We have about twenty-four members and twelve associates. Friends in England have been very kind in partly guaranteeing the rent and taxes for five years and onwards—£100 a year is needed, and the furnishing will cost £500 or £600.

A home is needed with the initial letters clearly displayed, so that all who are seeking to learn a better way than they have hitherto known may learn where to come. We need still £60 for rent and taxes for five years (when we hope the Home will be self-supporting) and £300 for the furnishing.

We try to benefit these women and girls both socially and physically, but our chief desire and aim is to win them for Christ.

The Sunday Bible Classes are the best attended, and all orders mix freely. Friends visiting Rome are assured of a hearty welcome at 37, Via Panisperna.

A. Laurie, Deaconess.

Letter from Rev. F. B. Meyer.

S.S. *Umbria*, Mid-Atlantic,
August 21, 1899.

IT seems like a dream—the Sunday at New York, the twelve intense and blessed days at Northfield, the two closing services at New York again—and now the ocean! One feels that there is nothing like the joy of helping the Lord's people to realize somewhat more fully their possibilities in Christ, and the power that waits on our surrender.

For the most part the weather has been delightful, days of brilliant sunshine followed by cool nights. Northfield has looked its loveliest; and the traffic-manager avows that he has carried one-third more people than to any previous convention. It is a marvel, indeed, how and where the people have been accommodated. Mr. Moody and his staff have catered for 1,200 at a time, and some hundreds of others have slept in the tents, or found lodgings among the farmers and others in the neighbourhood. One of the great schools has been filled with ministers of the New York Presbytery, who have felt the necessity of preparing themselves in this way for the strenuous duties of their position. From every part of the States, and specially from the South,

MINISTERS OF EVERY NAME AND CHURCH

have been present, and to have the opportunity of speaking to them has more than compensated the effort of crossing and recrossing the Atlantic.

I have spoken every morning for about an hour on a consecutive line of teaching, besides taking three evening, and four afternoon addresses, to say nothing of more informal meetings. But Mr. Moody has been most thoughtful with us all, and none of us will allow a word to be said of his over-tasking those who have the pleasure of helping him. For how can a man be still, with such a chance!

A great shadow has been over us all in the dangerous illness of little Irene, his dearly-loved grand-daughter, the surviving child of Mr. and Mrs. W. R. Moody. It will be remembered that we sing the mother's composition in "M m nt by Moment." The precious life was despaired of by the doctors, and the little one, four years old, was brought home to die.* It was pathetic in the extreme to see

MR. MOODY IN THIS SORROW,

slipping out of the convention and down to his house to hear how the child was, acting as nurse to another little grandchild, that others might be free to give their services in the sick-room, keeping the lawn and road clear and still of noise. These are the traits which make him dear to all who know him. One of the strongest—one of the tenderest of men.

It is astonishing to find the hold this teaching is taking on the United States. The ministers of churches have gone further than we have in the directions of higher criticism and sensationalism; and have discovered the waste and horrid Sahara to which these lead. They are, therefore, more than eager to learn what there is in the Word of God; what lines of truth, what sources of power, that may induce a reaction of vital godliness for their land. There are many signs, also, that it is coming. Mr. Moody is arranging a tour for our dear friend, Rev. G. Campbell Morgan, in several of the larger cities; and also wants me to give him two months in the South. To this I am strongly inclined, for there never was a larger opportunity within the reach of any man. To strike now will be to affect the religious life of that great country for two or three generations, but my heart yearns over my working-men, my street-arabs, and the awful needs of Lambeth. But God is not dependent on any of us. He will get all his work done, somehow, somewhere.

There were many pleasant incidents in that Northfield sojourn. A long, happy talk about India with Dr. Mabie, of the Baptist Foreign Missionary Board, followed by a meal in his lovely home, which Mrs. Meyer and I much enjoyed. Delightful intercourse with Dr. Pierson and his family, who have a pretty summer home there. It is quite likely that we may have the pleasure of welcoming him to England this autumn for a few months. My old friend Mr. Payson Hammond also came in for a talk, still sprightly, his heart set on a mission to India, if only the Lord shall open his way, with money and opportunities of service. And it would be impossible to ennumerate all the American friends besides, honoured and beloved, from whom one could not wish to part, save for the ties of the homeland.

The crowning day was the opening of the new chapel for the boys' school at Mount Hermon, for which, it will be remembered, a public appeal was made in these pages, about a year ago, by Lord Kinnaird, Prebendary Webb-Peploe, and myself. We raised £2,500, which I took to America on my last visit, and presented Mr. Moody on his sixtieth birthday. The whole Convention went over there on Thursday afternoon, August 17, with the exception of Mr. Moody, who didn't wish to leave the child. At first I feared that his absence would spoil the proceedings; but afterwards it proved better, as we were more free to say what was in our hearts about him.

It is a noble building, standing on the highest point of Mount Hermon, built of white stone, with seating capacity for about 1,000, a fine audience chamber. Two ladies have given a finely-toned organ, and other friends are presenting a clock and a bell which will be heard far up the valley of the Connecticut. The inscription, which we prepared, is fixed in the vestibule to testify for all coming time that the building was erected to the glory of God, and as an expression of the oneness of Christians on either side of the Atlantic. Alas, the clause about our common affection for Mr. Moody has been relentlessly struck out. But I suppose that God is making the honour of his servant his own business, and

MOSES NEEDED NO INSCRIPTION

on the grave of Horeb, where angels buried him.

We had an uncommonly fine meeting, which seemed to touch high-water mark. Mr. Moore, of the Band of Trustees, presided; Dr. Weston prayed; Mr. Stebbins and Mr. Jacobs sang; Mr. Morgan, Dr. Pierson, and I spoke; the two flags embraced; we sang "All Hail the Power of Jesu's Name;" and Heaven was near.

So we came away, and now, for the twelfth time, I was crossing the Atlantic—the sea smooth, the sun bright, the air invigorating to a tired man, the Cunard Liner as comfortable and luxurious as possible. Then a hurried run across from Queenstown to Blankenburg to meet the German Christians gathering, as I hear, in great numbers and eager expectancy. There Dr. Baedeker, Pastor Stockmayer, and Rev. C. G. Moore, and possibly Count Bernstorff, with others, are assembling to meet them. Then home to begin my ministry on the first Thursday in September at noon and the following Sunday. Then Lambeth, and the Christian Endeavourers' Conventions in all parts of England. Please pray for me.—In the bonds of Christ,

F. B. Meyer.

* The little one has since passed away.—[Ed.]

In French Villages.

THE Master is giving me a little "working holiday" from Arab work in Tunisia to a small English colony in France. We are already reaping where two beloved English ladies have been sowing, and several have stepped over the line to Jesus. Besides ministering to the spiritual needs of the little colony, I am also visiting the English boats, and we get not a few. Then, all around us are hundreds of utterly unevangelized French villages, which I am longing to visit. If some friend interested in France could supply the extra help needed for itineration, and send me 200 English and 5,000 French Gospels, we would gladly seek, by prayer and judicious distribution, to place them in the hands of those who, until now, have never had a chance to know the Gospel. The Scripture Gift Mission and Crystal Palace Bible Stand recently kindly gave me a good start by sending me 500 Gospels, but these are almost gone.

W. G. Pope, N.A. Mission, Susa.
La Basse Indre, Loire Inférieure, France.

International S.S. Lessons.

September 10, 1899.

ENCOURAGING THE BUILDERS.

Hag. ii. 1-9.

GOLDEN TEXT.—Hag. ii. 4.

INTRODUCTORY.

FIFTEEN years have passed since our last lesson, and we find that though there was such rejoicing at laying the foundations of the new temple at Jerusalem, there is scarcely any building done. *Why was this?* The people got discouraged, because the work was very hard, and they were most of them very poor, and the enemies were troublesome. The good King Cyrus died, and then the opposers of the good work got the new king to forbid the Jews to go on with it. (*The teacher should study Ezra v. and vi., which contain the history.*) The nobles and richer men had built grand houses and laid out fields and gardens, and were living in ease, though with all their efforts they could not get very much to grow, because God did not bless them (Hag. i.). They should have built God's house *first*. Then God sent a message to his people by two men, Haggai and Zechariah. To-day we have the message sent by

HAGGAI.

His name means "Festal." No doubt he was born on some great Jewish feast day. We know nothing about him, except what we read in this book and in Ezra. He is supposed to have been an old man when he delivered God's message, because he speaks as if he had seen the first temple. This book, with only two chapters, contains four distinct prophecies, all delivered in the autumn af 520 B.C. The prophet began with rebuke, and then spoke words of encouragement and stimulus to the governor, the priest, and the people. In three weeks they began again to build, and in about four years the temple was finished. Another king now reigned, named Darius, and God put it into his heart to help the Jews and forbid anyone to hinder them.

EXPLANATORY.

Verse 1. Just about a month after the Jews had begun again to build. It was at the time of the Feast of Tabernacles, and the people would all be assembled in the unfinished temple to this festival of praise; but they had had a very bad harvest, and did not feel very joyful, and greatly needed encouragement.

Verse 3. It was sixty-six years since Solomon's Temple was destroyed; but some could remember all its glory—the marble and gold and jewels, and the ark and cherubim and its contents—now all gone.

Verse 4. God's message to all was: "Be strong and work," because "I am with you." Just the same message given to God's workers in all times; *e.g.*, to Joshua (Jos. i. 7), to Solomon (1 Chron. xxviii. 10), to Christians (1 Cor. xvi. 13, Eph. vi. 10, 1 Tim. ii. 1), "One, with God, is a majority."

Verse 5. Ex. xix. 5, 6, xxix. 45, 46; Neh. ix. 20; Isa. lxiii. 11. There is nothing to fear if God's holy Spirit is with us. The people looked back and wept, saying, "The former days were better than these" (Eccles. vii. 10); but God told them to look back at his promises and their fulfilment.

Verse 6, 7. God can overturn and overrule all nations for his glory. He had done so, as in Egypt and Assyria, and did in the terrible conflict between the Persian and Grecian Empires, &c. So with our tempers, habits, &c. The same promises are found in Is. lx. The final meaning is Jesus Christ, who would be the greatest blessing and bring the highest glory.

Verse 8. God made it, God gave it, God controls it, God claims it.

Verse 9. The temples are always spoken of as one and the same. "The latter glory of this house," &c. The greatest glory would be when Jesus, the "Prince of Peace," stood within her gates. Note the *Name* of God.

SEVEN LESSONS.

1. God does not like his children to be weak and fearful.

2. When Jesus says "Be strong," He is waiting to give the strength.

3. There are two ways of looking at most things.

4. "God is with us." IMMANUEL—a precious name for the Saviour?

5. The Lord expects even little children to do their part in his work.

6. Is it our greatest desire to have Jesus for our own Saviour.

7. Jesus says to us "Peace, be still," though the world is all in commotion. "I will trust, and not be afraid."

Madame de Ramsay:

A REMARKABLE DREAM.

IT was in the month of May, 1894. Madame de Ramsay sat on the verandah of her Swedish home, musing over the past. She saw herself a little child, loved and petted, glancing pitifully at the distorted figure of a crippled passer-by; she saw herself a growing maiden, fair and happy, yet her heart yearning for the parentless, the neglected, those handicapped by disease and the partial use of their limbs. Oh, how to alleviate their sufferings! She reached womanhood, making vain efforts to establish an orphanage. No such institutions existed at that time. The only refuge for old and young was the poor-house. In her desire to do something for the Lord, she gathered around her twenty sickly and crippled children, most of them picked out from the workhouse, and all unable to attend the day-school. To them she made known the love of Jesus, little thinking that her Sunday lessons were to be the starting-point for a large Sunday-school work at Jütenbörg. So, too, with her mothers' meetings. She was then twenty years of age.

In due course came the duties of wifehood, joys of motherhood, the bitter sorrows of parting with loved ones—all these fell to her lot. She had known the merry laugh and the sobbing cry in her own experience, and still she had to learn that Moses was forty years in the land of the Midianites before the Lord thought him fit to deliver Israel. It needed twenty-five years of varied experience and limited activity in the work that lay so close to Madame de Ramsay's heart, before she could launch out into a more active public life, and plead on behalf of the children of suffering.

Her first desire was being realized, when her family bought the present residence and removed to Jönköping, where, with the assistance of two kind friends, she soon succeeded in opening a home for twelve little cripples. Wilhelmsro has remained to this day a private undertaking, being chiefly supported by the two friends mentioned. It shelters forty children, and claims to be the first institution of its kind in the northern countries, England not excepted.

As time went on, and the necessity of other homes became more and more evident, Madame de Ramsay secured the interest of Princess Eugenia, sister of King Oscar of Sweden, who became the president of a "Society for Cripples." The result of these united efforts is the "Eugenia Home," at Stockholm, to which the more promising class of children was removed; while the sadder cases, such as the epileptics and the scrofulous, remained at Wilhelmsro. Here, however, it was found necessary to give separate homes to the different degrees of disease; six of such homes are now in existence.

When their need was first laid upon the hearts of sympathizing friends, it was decided that only children able to receive some education should be admitted.

The limit thus drawn shut out the most desperate, and, therefore, the most needy cases. Madame de Ramsay thought of them as she sat in the cooling breeze of the evening trying to read, but in vain. Their fate weighed on her conscience. Her tender heart went out with the same eagerness towards rejected humanity as it had done years ago, and yet! Was she not an old lady, or getting old at any rate? How could she, after twenty years of daily, hourly contact with afflicted children, think of starting afresh, of engaging in a work of such a repulsive nature? Were not some of those products of sinful lives not only paralyzed and idiots, but also deaf, dumb, and blind epileptics?

Could anything be more hopeless than trying to teach them—anything more thankless than the work and care they required—anything more depressing and sad than the sight of the innocent victims of a debauched past? Her heart shrank from the task. She felt that she had spent all her energies upon the work that prospered so much. She could not possibly do any more, and her daughter's hands were full also.

No, she had borne the heat of the day—she had struggled with doubts, fears, misunderstandings, financial and other difficulties, till the evening of her life. Should she not have deserved a little quiet and more cheerful surroundings? Yes, cheerful surroundings—surroundings free from care. The book fell from her hands, her eye-lids closed—and she dropped to sleep.



Suddenly she heard a clear voice calling her name. She rose, and on walking to the door saw a man of noble appearance standing at the entrance, who addressed her thus: "You have decided to give up the unfortunate children because you think yourself too old and too worn out to give their lives a gleam of light. You wish for brighter companions, for intelligent children likely to give you more satisfaction. Is it so?"

"Yes," she replied.

"Come and walk with me through the garden," said he, in a low, melodious voice, which had an instant and soothing effect upon her trembling heart. They walked along the pathway which led to a little cottage, the same she had in mind when thinking of taking in the worst class of epileptics. On entering the first room, they heard the pitiful wail of a little child that lay in a cot by the wall, and which was so disfigured by sickness, eczema, and, as it seemed, bad treatment, that the sight made the visitor shudder. She turned away with the desire to escape; but already her companion had taken up the little dot, and, putting it gently into her arms, he said, with a look full of tender pity and love:

"Here I give you a joy, greater than you can imagine. Take this child and nurse it for me."

She looked at the gift in her arms and then at the giver. He was gone, and she awoke.

Without hesitation she set to work, and found that age is no hindrance to success. Owing to her efforts, another Epileptic Home was opened not long ago at Stockholm, under the auspices of a society of which Karl, Duke of Western-göthland, is the president.

Madame de Ramsay deplores the fact that in Christian countries like ours so little is being done for epileptics. It is not an easy work, and cannot be measured by results. Those used to seeing the fruit of their labours would feel disheartened if, after many months of hard work and teaching among twenty afflicted children, only six were able to speak a few words and to apply them sensibly, as was the case with the first effort at Wilhelmsro. On the other hand, the very fact that, at the present Industrial Exhibition in Sweden, Madame de Ramsay's little industrial school has been granted the first prize, proves that the work is not a hopeless one. Very sad cases are capable of improvement, if taken in hand early. Private efforts could do much in this direction.

And the dream-child—does it exist? Yes. On Madame de Ramsay's seventieth birthday, in October last, a little being, resembling in every feature the child in the dream, was brought to her and put into her arms. This time she did not shrink from its touch, but welcomed, in the graceless shape—so unlovable and yet so needy of love—a jubilee gift from her Lord. Her heart is knit to little suffering ones by a deep, strong affection, such as only a mother-heart can feel for a child. It is a love capable of making the simplest child beautiful. After fifty years' experience, she is anxious as ever to promote such work in other lands as well as in her own.

W.M.

"Not Accepting Deliverance."

IN the great fire of November 4, 1898, at Hankow, some ten thousand families were made homeless. Amongst them was a Methodist tinsmith, who, like most others, lost all his worldly possessions, except just what he himself could carry. A week or fortnight after, he had borrowed a small capital to recommence business in a mat hut, erected on the ruined site. His neighbour entrusted him with a job, asking him to refine a molten mass of metal, supposed to be zinc. In the "refuse" (which, according to Hankow custom, belongs to the smith), two ounces of gold and a quantity of silver were found. The Christian tinsmith at once returned these precious metals to their rightful owner, notwithstanding the fact that their value was two or three times more than the small capital he had been able to borrow. "There isn't another man in Hankow who would have done this," was the exclamation of the neighbour. The rejoinder was, "No, nor would I two years ago; but I am a Christian now."

This incident is worth thinking over. Note: 1. Their rock is not as our Rock, our enemies themselves being judges. 2. The value of the gold and silver that might have been obtained would be small compensation for the loss of this opportunity of witnessing. 3. When a way of escape from poverty, or other difficulties, is shown us, let us think whether it is the way that God would have us take. If not, let us be with those mentioned in the Hebrews, as "not accepting deliverance."

Home Missions.

With Irish Street Preachers.

"IT'S all true, Jim, what he's saying—its all true—but God forgive us for listening to him!"

This remark of a man to his companion at a recent street meeting illustrates apart from its comicality, how sacerdotalism distorts and enslaves the mind.

The fact, however, that large and small audiences now listen attentively to the preachers in the streets of no fewer than thirty-eight towns in the south and west of Ireland shows that light is beginning to penetrate the moral and religious darkness that has reigned for so many centuries in that land.

A correspondent writes:—"Last Sunday week I attended the open-air preaching in Galway. It was an interesting sight. A small choir of ladies and gentlemen stood around the baby organ and sang sacred part-songs very pleasingly. Three clergymen, a Congregationalist, an Episcopalian, and a Methodist, assisted at the meeting, and an orderly and attentive audience of upwards of 100 persons listened with evident interest to the Gospel message.

"Leaving Galway next morning at 6 o'clock, I reached Monasterevan, co. Kildare, in time to meet the preachers there. It was a small fair, owing partly to the intense heat; but yet a group of about eighty persons listened throughout to the addresses that were delivered. It was an unexpected sight to see a company of Gospel preachers standing in the middle of an Irish fair, speaking and singing, and though not even one policeman was in sight, yet there was neither disorder, shouting, nor violence.

"A long run that same day brought me to Waterford, where, at 8 p.m.,

I FOUND ABOUT 500

people gathered around the evangelists. All, excepting a small group of youths, were very attentive to the preaching, and evidently wanted to hear what the speakers had to say. Later on, at my hotel, a Scottish gentleman expressed to me his gratification at witnessing such a street service, and stated he had seen similar successful and orderly meetings in the streets of Cork, Galway, and Sligo.

"The 8.30 express next morning reached Mallow sufficiently early to permit me to assist at the preaching there. It was a fair day, and the heat was tropical. The preachers took their stand in the market-place, and soon gathered a small but very attentive audience around them. There was no violence whatsoever; the presence of some local Christian gentlemen no doubt greatly helped to contribute to the success of the meeting. The address given on this occasion by the Rev. William Harpur was a model of how a Gospel preacher ought to approach a crowd in the street of an Irish southern town, and the cultivated singing of the Rev. H. Boyd, of the Baptist Church, showed how effective good vocal music is in gathering and holding an open-air audience.

"Two days later I started off for Roscrea, co. Tipperary, and joined the open-air workers there in the market-place. The best spot for the meeting was occupied by a herd of calves, but after a little time they were sold and driven away. Praising the Lord, we instantly stepped on to the vacated space and commenced to sing. Immediately a goodly number drew around and listened to the somewhat lengthy addresses which were given. Two or three persons

TRIED TO EXCITE THE CROWD

to attack the preachers, but were restrained by the others. It was a satisfactory meeting, and at its close the preachers walked about the market and the town without meeting with any manifestation of hostility whatsoever.

"The succeeding three days I spent in Athlone. Two open-air services were held here, one on the Saturday in the market, and the other on the Sunday evening at 8.30. The Saturday preaching was discouraging. There was no hostility or opposition of any kind, but very few appeared to listen to the earnest words of the preachers. Sunday, however, was a marked contrast. A large and most attentive crowd attended the meeting; and although it was continued into the dusk, yet there was not the faintest symptom of opposition. Only five years ago 250 police were too few in this town to protect the messengers of the Gospel from death or injury.

"My little tour closed next day in the Fair of Portarlington. It was a small fair, and very few paid any attention to the Gospel story. Very different was the scene at the previous fair. On that occasion some hundreds closed in around the preachers and listened reverently to the wonderful words of life.

"Surely, many prophets and righteous men have desired to see these days, and have not seen them.

"My enjoyment in this primitive and apostolic work was the greater, because all the various preachers I met with were volunteers, and received nothing whatsoever from the funds of the Open-Air Mission, other than their rail fares."

Our readers will rejoice at such cheering facts, and will wish to help these energetic, skilful, and brave volunteers. Help can be given in either of two ways. Young men, who can sing and speak well, and who can defray all their own expenses, and who are willing to volunteer for any period, long or short, should communicate with Mr. George Williams, Bessbrook, co. Armagh; and all others can send donations to the Hon. Treasurer, Captain R. W. Thompson, J.P., Clonskeagh Castle, Dublin, who requires £150 for current expenditure.

The Peace Society.

THE Annual Report of this Society gives a most encouraging account of the work done during the past year. Immediately the Emperor of Russia's message to the Powers was announced on August 28, 1898, a telegram was sent to His Majesty, in the name of the Society, congratulating him on his humane initiative. A circular was issued by the secretary urging the members to take advantage of the opportunity, and to push forward their propaganda with great zeal.

The "Peace Crusade" was inaugurated through the exertions of the secretary, and so numerous were the meetings held, and such the volume of public opinion expressed in the cause of peace, that they claimed the attention of the Premier, who mentioned them in his reply to the Emperor's circular. Over 1,202 copies of resolutions expressing approval of His Majesty's rescript were received by the Society.

The progress of the peace movement, in securing the settlement of national disputes by arbitration, has been remarkable, a very important incident being the general, permanent Treaty of Arbitration between Italy and the Argentine Republic.

The friends of peace in Lisbon not being able to arrange for the annual Congress in that city, it was intermitted; but meetings were held at Turin, and to these thirty-nine Peace Societies sent representatives. M. Vasseur has been indefatigable in spreading the principles of the Peace Society in France. In Hamburg the work has made good progress, and in Sweden and Denmark fresh efforts are being made to obtain a permanent and acknowledged neutrality in times of war.

The office of the Society is 47, New Broad Street E.C., Dr. Evans Darby, secretary.

The British Chautauqua,

THE first week's stay at Saltburn was one continued round of lectures and excursions, varied by quiet times for meditation and prayer. Prayer at the service each morning before breakfast, which has been regularly attended by three-fourths of the Chautauquans in residence, and meditation when, with a kindred soul in some secluded nook on moor or in woodland, we have withdrawn for a space from the bustle of the larger party. Dr. Clifford, who originally proposed to spend only a couple of days with us, but prolonged his stay into the second week, has been the very life of the party. His youthfulness and wit, and the energy and brightness which he imparts to everything he touches, have been a constant source of wonder and delight to those who have come into contact with him.

Among the notable events of the week should be mentioned the lecture delivered by Rev. Chas. Brown, the popular minister of Ferme Park, Hornsey, on "John Knox." Mr. Brown specially noticed the four interviews at which Knox came face to face with the ill-fated Queen. Helpful lectures were delivered by Professor J. Vernon Bartlet, M.A., of Oxford, on "Some Thoughts on the Middle Ages," and on "The Free Church Catechism," emphasizing in the latter that it is a "Catechism" and not a "Creed." A lecture by Dr. J. Agar Beet on "The Story of Abraham and its Spiritual Significance," brought together one of the largest audiences that has yet gathered. On Monday, a special train was chartered, and the whole party journeyed to Whitby, where a delightful day was spent. The ruins of the famous Abbey, and the most interesting church, with its ancient inscriptions and curious old pews, came in for great attention. Saturday evening (Aug. 19) brought some relaxation from the educational engagements of the week, and a social gathering was held, when songs and music delighted the listeners.

On the Sunday, the Chautauquan Sermon was preached by Rev. Alex. Ramsey, B.D., of Highgate. On Monday, Dr. and Mrs. Lorimer joined us, and the doctor took the chair at the annual meeting in the evening, supported by Rev. J. Monro Gibson, D.D. The chief events at this meeting were the introduction of the new secretary, Mr. Laurence M. Gibson, M.A., and the election of Rev. R. F. Horton, D.D., of Hampstead, to the presidency of the society for 1900, in succession to Dr. Clifford.

A Visitor.

From Factory to Forest.

IF there is any place we dislike in hot summer weather it is the City; and if there is any place in the City we more dislike than another it is some of the close workrooms, not a few of them underground, where thousands of young people have to spend the buoyant days of youth, earning from 7s. to 10s. a week.

Seventeen years ago lady friends opened two rooms in a cottage near the Forest, where such toilers could rest for a week or two with the benefit of fresh air and good food. This unassuming work was of God, and has grown until now a good-sized villa is the home of eight girls at a time. Altogether, from the start, 4,200 girls have shared the benefits of a sojourn under this friendly roof.

Some are able to pay part of their board; but the majority cannot even do this, and in behalf of these we write, seeking the help and sympathy of new friends to take the place of those gone to the Home of Rest above. Those unable to help with cash may be able to send cast-off clothing or household linen.

The work of such young women is trying, the surroundings often depressing, the home poor and cheerless; but while health holds good, they battle on; then, directly the powers flag or fail, they collapse. At such times a week at the "Forest" is of untold value, and the modest sum of 8s. is all that is asked. Surely to know of such a work will lead not a few to help. Communications should be addressed to Miss Mary Reynolds, Invercloy, Woodford Wells, Essex.

William Luff.

Soldiers on Salisbury Plain.

A FEW weeks ago, a brief but interesting notice appeared in THE CHRISTIAN, giving a glimpse of the work now being carried on among the soldiers attending the manœuvres. Miss Perks, with her devoted sister and Mr. Edwards, the editor of *The Bugle Call*, with a large contingent of earnest workers from the Soldiers' Home at Winchester, have been here since early in June; and the "great day" alone will declare the trophies of Divine grace which have been won for the Saviour from among the soldiers in the camp. It has been my privilege to see and take part in this blessed work during the past three weeks, and the presence and power of the Holy Spirit have been so graciously and abundantly manifested amongst us, that a further brief note of what has been done may encourage and stimulate other workers who are seeking the salvation of souls.

Miss Perks has two tents erected this summer, one of which is used by the soldiers for writing home letters, refreshments, &c.; while the other is used exclusively for the Gospel work. Both are connected by means of a short corridor, so that the soldiers in the refreshment tent can see and hear what is going on in the "Canvas Cathedral," as Miss Perks playfully calls the Gospel tent. Meetings are held in this tent every evening, from about six till nine o'clock. The first hour is devotional, and many of the Christian soldiers take part. At seven o'clock the Gospel service begins, which is bright and brief, and is confined to a simple and clear exposition of God's way of pardon. You might hear a pin fall, so intently devout is the demeanour of the soldiers who throng the tent

Three weeks ago, on several occasions, the power of the Holy Spirit was so felt that the solemn stillness became almost oppressive. After prayer by several of the Christian soldiers, the men were invited to decide for Christ without further delay. Numbers of them at once stepped forward and desired prayer to be offered for them, as they were anxious to give themselves to Christ, and a good many of them accepted salvation through faith in Christ on their knees. An hour or two was spent in explaining the way of salvation to others, and one and another gave themselves to the Lord. Ten days ago, several of the battalions, having completed their term of service here, returned to their homes, and before leaving the camp, at a farewell gathering in the tent, a number of the *militiamen* as well as the *regulars* gave their

SIMPLE BUT HEARTFELT TESTIMONY

to the goodness of God in saving them in the tent, and urged their comrades to give themselves to the Lord.

Letters received from many of these men since their return home clearly evidence that they are true children of God, thus proving the work here to be a genuine work of the Holy Spirit. During Bank Holiday week the staff was reinforced by the presence of Madame Annie Ryall, whose singing of the Gospel proved a great attraction and power in the services. The *volunteers* and *regulars* came in great numbers, and the blessing continued to fall. Night after night souls were gathered in, and the work grows in intensity. Our hearts are filled with joy and thanksgiving to our God for the wonderful showers of blessing which He is vouchsafing to our soldiers.

DAVID YOUNG, M.D.

The Old Vicarage, Bulford.

Malmesbury Park, Bournemouth.—During recent weeks a very fruitful tent mission has been in progress in the Malmesbury Park district of Bournemouth. From the first blessing attended the work, and many professed to find Christ as their Saviour. The conditions of life in the neighbourhood have impressed upon the friends of the work the urgency of provision being made on the spot for a continuance of the work of evangelization, and a permanent hall has been resolved upon. There are obstacles in the way of raising on the spot all the money needed, so it is hoped that outside sympathizers will lend a hand. Communications may be addressed to Miss Campbell, Kingsholme, Drummond Road, Bournemouth.

Obituary.

CAPTAIN ALEXANDER GEDDES.

CAPTAIN ALEXANDER GEDDES died at his residence at Mount Tabor Cottage, Perth, a few days ago. He was born at Grantown, Strathspey, in 1808. At the age of eighteen he entered the army, and served in various commands with distinction for fifty years, being finally retired in 1878. Since then he led a quiet life, with gardening as his main hobby. He joined the Free Church at the Disruption, and had been an elder since 1857. He is survived by three sons, one of whom is Professor Patrick Geddes, of University College, Dundee. The funeral was largely attended, the members of the Kirk-Session of the Free Middle Church being present, as well as a large number of prominent citizens.

REV. JAMES DUNCAN.

The Rev. James Duncan, M.A., Baptist minister, of Darlington, died a few days ago. He was at one time pastor of the church at Madeira Street, Leith. Subsequently he laboured at Grantown-on-Spey, and went from there to Darlington. His ministry was singularly fruitful, and his memory is fragrant in the hearts of all who knew him as pastor and friend.

MR. WILLIAM DEAN.

Mr. William Dean, the oldest of the eight deed-poll lay members of the Primitive Methodist Conference, has died suddenly at Sandbach, Cheshire, aged ninety-two. He had regularly attended the Conference for over sixty years, the last occasion being at Leeds in 1898. Mr. Dean was a local preacher, and when ninety years of age preached for a special object in every chapel in the Sandbach circuit. He also took a prominent part in local affairs, and had been a poor-law guardian and a member of the local board.

REV. J. G. ADENEY.

Rev. George John Adeney, of Reigate, an old and highly honoured Congregational minister in Surrey, died on Saturday last, at the age of eighty-one. He entered the ministry fifty-seven years ago, and his jubilee was celebrated by more than one interesting gathering. He was pastor of the Congregational Church for forty-two years, having settled there in 1856. As a past chairman of the Surrey Congregational Union, he was much esteemed all over the county. He used to travel a good deal as a deputation for the British and Foreign Bible Society, and had many friends outside his own denomination. His sons are Professor Walter F. Adeney, M.A., of New College, Hampstead, and Dr. Leonard Adeney, of Tunbridge Wells.

REV. JAMES BONNAR, D.D.

The death took place, a few days ago, of Rev. James Bonnar, D.D., for fifty-eight years minister of East Kilbride United Presbyterian Church. Dr. Bonnar was one of the oldest survivors of the Union of the Relief and Secession Church in 1847. He was born in Dunfermline in 1817. At St. Andrews University, which he entered in 1832, he took a distinguished place, and was the best classical scholar of his time. After studying in the Divinity Hall of the Relief Church, he was licensed in 1840, and in the following year accepted a call to East Kilbride. In addition to the pastoral duties, which he faithfully discharged during so long a ministry, he devoted himself earnestly to the study of prophecy. The degree of D.D. was conferred on him by his Alma Mater in 1885. He celebrated the jubilee of his ministry in 1891, the year which also marked the centenary of his congregation. Though somewhat feeble, Dr. Bonnar enjoyed fairly good health till six weeks ago, since which his strength failed. During the past year and a half he had the assistance of Rev. C. M. Masteroy, B.A., as colleague.

MRS. ADA HUXTABLE.

On Sunday, August 13, this earnest Christian worker entered into the "joy of her Lord," after a few weeks' suffering. Reared in a Christian home in the Mumbles, Swansea, she early gave herself to her Saviour, and took up Christian work. Whatever she did was done heartily; she never spared herself, but, with the utmost unselfishness, tried to help all around her. She married and settled in Bristol, where her husband was a deacon, and superintendent of the Sunday school at Cotham Grove Baptist Chapel. Left a widow, with two daughters, Mrs. Huxtable moved to the Mumbles, where she was speedily a centre of Christian usefulness in the Sunday school and in speaking for her Master wherever the opportunity offered. She had a passion for winning souls, and was never weary in trying to rescue the slaves of drink. A year since, Mrs. Huxtable removed to Clifton, Bristol, greatly to the loss of the workers at the Mumbles, and here she took up her Christian work, with all her former energy. She had a large Bible Class of young women, and was busy in other ways, when the Master's summons came. In the very prime of life she was laid aside, and then entered into that higher service for which she had been preparing here below. Her simple faith, and earnest consecrated love have been an inspiration to many.

E. F. E.

REV. THOMAS HILL.

One of the oldest and most highly-esteemed of Congregational ministers passed to his reward on Friday last. Rev. Thomas Hill, who had reached the advanced age of eighty-four years, was until a few years ago pastor of the North Finchley Congregational Church, a position which he filled for thirty-two years. Few ministers in North London were better known, and in the county of Hertford he was looked upon as the natural leader in all Nonconformist circles. Mr. Hill entered the ministry in 1839, his first charge being Bow-lane, Poplar. He afterwards removed to Chigwell-row, Essex, where he remained for seven years. In 1847 he received a very hearty call to the church at Cheshunt, which he accepted, remaining there seventeen years, at the end of which time he removed to Finchley, where a handsome church had just been erected.

When Mr. Hill first went to Finchley the church was the only place of worship in the district, and to his ministry he attracted not only members of other Free Church denominations, but also a large number of members of the Church of England. At Finchley, Mr. Hill's life-work was done, and his influence was felt in every public movement which was started. On more than one occasion he was called to fill the presidency of the Hertfordshire County Union of Churches, and in 1894 he was unanimously elected chairman of the London Congregational Board of Ministers. Owing to failing health, Mr. Hill early in 1896 resigned the oversight of the church at North Finchley, and on his retirement was presented with a public testimonial.

For some time past his eyesight had failed him, and he had depended on others to lead him about. Only a few weeks ago he underwent an operation, which promised, in some measure at least, to restore his vision; but however successful it may have been, he has not tarried long to enjoy its results. Since retiring he has worshipped at the New Court Church, where his influence has been fragrant, and his presence and counsel have been a constant source of joy and inspiration to the fellowship.

Our Countrymen Abroad.—On Sunday night a particularly brutal bull fight took place at Boulogne, and among the 3,000 spectators were a large number of English people, who apparently found great satisfaction in the sickening and brutal spectacle. Four bulls were slaughtered to make this pitiable holiday, one being despatched in spite of a loud demand for mercy. The scene in the arena is described as absolutely sickening, and it is little to be wondered at that a majority of the Boulonais have protested against a recurrence of such an exhibition.

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Other Lands.

West African Fetish.

ALTHOUGH Miss Kingsley's "West African Studies" are by no means written from the missionary point of view, there are few books which should stir the believer in the Lord Jesus Christ to more earnest prayer and effort to spread the knowledge of his name. She has seen, and, as it were, handled, "Fetish," and describes what she has seen and heard so vividly that the very heart of this terrible religion seems laid bare. You long to snatch its victims from the bondage and fear in which they pass life at war with the spirit world around, as the child she tells of was snatched by a white passer-by from the big python hanging over it from the ridge pole of the tent, beneath which the little creature was calmly sleeping. The mother and other women were screaming terribly and wringing their hands in a passion of grief, yet they dared not enter the hut door; not from any physical fear of the snake, but that being Ju Ju, the mother who saved her child from it would be liable to be killed herself, or pay a heavy fine to the Ju Ju priests.

Miss Kingsley analyses the native intellect as being mainly logical, and says "it is the power of being able logically to account for everything by Fetish that is at the back of its

TREMENDOUS POWER IN AFRICA."

The embodiment of spirit in matter is at the root of Fetish, matter in itself counting as nothing. "Spirits, the things that cause all motion, all difficulties, dangers, and calamities, must be thought about, for they are the real things." . . . "It may seem a paradox to say of people who are always seeing visions that they are not visionaries, but they are not. . . . The African is not a dreamer or a doubter; everything is horribly real to him." His idea of pleasing these spirits does not contain the idea of rectitude. That is another matter altogether, involving conscience and principle, which his spirits do not possess; being no better than himself, and not caring for such trifles in their worshippers. They have their own affairs to attend to, and are generally indifferent, and only hostile when you get in their way. They are presided over by a great over-god, who absolutely does not care; so the human soul in its mortal tenement has little peace and no hope for present or future.

There are many grades of these spirits—some embodied in matter, either permanently or transiently; others who have no embodiment; and only the Fetish and witch doctors can tell when matter is thus possessed.

It is a startling commentary on nature religion—the Pantheism which some great intellects seem to rank above revelation—to find so deep and far-seeing an observer as Miss Kingsley expressing her conviction that if you take up this religion of nature, "with no higher form of mind in you than a shrewd logical one alone, it will lead you necessarily to paint a white chalk rim round one eye, eat your captive, use Woka incantations for diseases, and dance and howl all night repeatedly, to the awe and scandal of all who have a revealed religion."

Living in familiar intercourse with spirits surrounded by

"TERRIFIC NATURAL PHENOMENA,"

with a warm climate and good food supply, the African has come to regard himself as of little or no importance in the scale of creation except to his own individual self, and to the circle of wives, children, and friends, whose lives are precious to him because of the reciprocal love between them. Miss Kingsley pays tribute to the power of affection in the African heart. "The love between mother and child, man and man, brother and sister, woman and woman, is deep, true and pure." When Christianity comes and tells him of a God-man who does care, connecting him with the great over-God who cares likewise, it appeals directly to him, and lifts him at once "into a position of paramount importance in creation. He is the thing God made the rest for. I have heard Africans say, 'It does a man good to know God loves him; it makes him proud too much.'"

It would seem, reading this, that the message of God's love only needs to be presented to this people capable of keen affection, and consequently of keen hatred, and knowing far more of the latter than of the former, either from gods or men. But the African mind has been "soaked in Fetish;" "and when the African convert is brought face to face with that awful thing we are used to, the problem of an omnipotent God and a suffering world, the voice of Fetish is almost irresistible." He does not worry about the question in the abstract, till grief and misery come home to him personally. "When it does, and he turns and calls upon the God he has been taught will listen, pity, and answer, it is heart-rending to hear his appeals, so terribly real is his prayer to Him;" while, when no answer comes, the temptation to return to those old gods from whom he expected no pity is one to which many succumb.

IT IS THE OLD STORY,

human nature repeating itself, and demanding exemption from the mystery of pain and suffering which must go on till He comes who has purchased and redeemed earth from the powers of evil.

Humanly speaking, there are many and great difficulties in the way of the mission effort. Christianity "cuts at the root of the ancient customs," and aims at taking away the living of many who depend on their observance for subsistence. Therefore, the missionary needs sound common-sense, and the power of teaching his converts "any industrial pursuit which may help them in the struggle for life which is daily getting harder for our African brethren as it is here in England." This, if we mistake not, was the view taken by Livingstone.

But no one to whom Christ is a living reality can read this revelation of Fetish and the sorrowful, sinful teachings which spring from it, without feeling the burden of Africa laid upon him, and bearing it day by day to the throne of God, asking that the Spirit may move upon that dark and troubled continent, showing the people the Sin-Bearer, the Christ who wore the crown of suffering for them, and kindling such love to Him in those weary-hearted that, "looking unto Jesus," pain and sorrow will seem but a light affliction, compared to the eternal weight of glory before them.

MARY GORGES.

Colonial and Continental Church Society.

THE following extract from a letter written by the Bishop of Ballarat (Dr. Thornton) shows how valuable the contributions sent by friends of the Colonial and Continental Church Society and others to the "Wrecked Churches Fund" have proved. The Bishop says:

"I have just returned (travelling all night) from consecrating our new church at Nhill, which was the focus of the cyclone havoc in November, 1897. Through English help, on a far better site, we have built, paid for, and consecrated a stone church in place of a wooden one—too massive for any future cyclone to overturn—and though wind blew, and rain poured, the new St. George's Church was crowded three times on St. George's Day. On the Monday evening many could not find entrance. The people have found the site, fences, furniture, &c., themselves, but the fabric I have made a gift from English fellow-Christians only, for whom we offered special intercession and thanksgiving at the services, the generous gift being well understood to be such, and profoundly appreciated.

"On Monday afternoon I planted a memorial tree in front of the porch (a pyramid tree—it grows eighty feet high, evergreen); and at blast of trumpet about twenty-five other trees were simultaneously planted by donors round the church to shield it from cyclonic winds and the summer sun. We have so turned the church as to expose it to a minimum of sunshine. The spirit at the consecration and other services was most enthusiastic."

A Hard Field.

THE conditions under which missionary work is done in the Argentine have been well described by Mr. W. B. Sallans, a member of the South American Evangelical Mission, who has been labouring for some time in the Republic:—

"As the 'whited sepulchre,' which appears beautiful outwardly, but within is full of dead men's bones and all uncleanness, so is the Argentine or 'Silvered Republic.' There is an impression that people of the Argentine, and other South American countries, are breaking away from the fetters of Rome, casting off her superstitions, and taking a stand for independent thought. Only powerful personalities, however, are able to arrest the attention of the world; and South America has had very few who have been able to exercise an influence beyond their local circle. The bulk of the population are never seen or heard of. The few who come into notice are those who may be said to see the corruption of the Church of Rome. They see that the entire system is untrue and

EVIL FROM ROOT TO BRANCH.

"It is only when one has resided for some time among the people, has conversed with them and watched their daily life, that one is able to appreciate the true condition of the masses. It is possible to live for years in such a city as Buenos Aires, and yet know almost nothing of the life and mode of thought of the majority of the population. A missionary's feelings after a few months' labours amongst the masses are not easy to describe. He has heard glowing descriptions of the readiness of the people to throw away their idols and receive the Gospel of Jesus Christ; and, jubilant with expectation, he begins to distribute tracts. The people flock about him to get his papers—*because they are free.* He thinks, of course, in the simplicity of his heart, that this is *because they are the Gospel*, and writes home that the poor souls are hungering for the Bread of Life. How they flock about him to receive the blessed Word! He believes they are more ready even than he had thought to accept the truth. But alas! it is not hunger for the Word of God, but hunger for a novelty; not interest, but curiosity. What was taken to be a rich harvest waiting for the sickle turns out to be a tangle of thorns and thistles; and the messenger of Christ, instead of shaking down the luscious fruit which he has seen fully ripe, must patiently clear away the brambles, dig up the great roots of bitterness, and,

MID TEARS AND TOILINGS,

sow the precious seed, hoping in God for the early and the latter rain. Weary are the days and dark the nights, till his eyes fail with watching for the blade, the ear, and the full corn in the ear.

"To get the people away from Rome is one thing; to get them to Christ quite another. A man may throw off all religion and declare himself a freethinker, or an unbeliever; and little notice is taken of it, even by the priest. There is no persecution for him. But let that man embrace the Gospel of Christ, let the freethinker become *free*, and see how quickly Rome will show her fangs!

"South America is lost, and her only hope is in our hands; it is the Word of God. This Gospel must be taken and preached to these careless and hardened heathen. It is our right and privilege to do this glorious work. Would that there were many who would rise to the privilege and claim the right!

"Our prayer must be that God will provide and fit the reapers for their difficult work; and that He will send his fear upon the people, and pour his convicting Spirit into their hearts."

Communications regarding this work may be addressed to the secretaries, Union of British Prayer Circles, 58, Mount Pleasant, Liverpool.

Salvation Army.—About a thousand supporters of the social work visited the Hadleigh Farm Colony on Monday. Reclamation work is to be extended, the intention being to acquire Hadleigh Great House and grounds as a retreat for habitual drunkards.

An Inspiring Record.

AMERICAN MISSION IN EGYPT.

In a recent letter from Dr. Alexander, in charge of this Mission at Assiout, we received some interesting information about his work, which is organized under the direction of the United Presbyterian Church of North America.

There are 210 central and out-stations, extending from Alexandria, Damietta, Port Said, and Ismailia on the Mediterranean Sea and Suez Canal, throughout the Delta and along the Nile to Assoán, in Upper Egypt, and Kosseir on the Red Sea. The majority of the large towns are occupied, and many of the smaller ones. From these centres the work is carried into the villages by means of colporteurs. Last year by this agency 73,939 books were distributed, including 18,828 copies of the Scriptures.

The Synod of the Nile, of the Native Evangelical Church, consists of four Presbyteries, with thirty-one native ordained ministers, nineteen licensed preachers, ten lay workers, and eight theological students. The American Mission works through and with this synod. There are three pastorates entirely self-supporting. All the pastorates and preaching stations increase their contributions from year to year, and effort is made that ultimately all shall become independent.

In the churches and preaching places an average of 11,155 people attend the services on the morning of the Lord's Day. There are 6,200 communicants in the Native Church.

The educational work is very extensive. It includes nearly 200 schools for both sexes located in all parts of Upper and Lower Egypt, many of which are self-supporting. In these schools last year were nearly 12,900 pupils.

The Theological School is located at Cairo, and the Training College at Assiout. There are about 500 pupils in the College, 400 of whom are boarders.

In the harems or zenanas, taught by special teachers, there are 1,743 women learning to read, besides 2,035 others who are taught the truths of the Scripture without learning to read. Over 3,000 women and girls attend the Sabbath morning services. At least 10,000 women and girls in home, church, and school are under the influence of the Gospel.

There is a missionary physician and a hospital at Assiout, and two lady physicians and a hospital at Tanta; 18,329 patients of all religions were treated last year.

The native evangelical community numbers 22,500. Of these 6,020 males and 2,091 females can read. Of the entire population of Egypt, including foreigners, only eighty-eight males and six females in 1,000 can read; while of the evangelical community, 521 males and 200 females in 1,000 are able to read—a splendid testimony to the high intellectual quality of the work of the Mission, and a promise of a hopeful future for the evangelical community.

Our Soldiers in South Africa.

DEAR SIR,—A good opportunity presents itself of helping our soldiers in South Africa, and the large reinforcements on the way there, besides those which, in all probability, will follow.

The greater number will be stationed in the wilds, with little or no spiritual help. Past experience has taught us how readily, under such circumstances, the men will yield to good influences.

We (Mr. Howe and myself) hope to start on September 2 for the Cape, spending about a year in the colony. We would gladly take out and distribute literature suitable for soldiers, if friends who have helped us in former years in this work would help again.

Gospel leaflets and booklets would be best, and also the marked Testament, *not reports*. Miss F. E. Campbell, Kingsholme, Drummond Road, Bournemouth, will kindly receive parcels which should be sent, carriage paid, as soon as possible. If any should reach her after our departure, they will be forwarded.

(Mrs.) M. S. Osborn-Howe.

A Soldier's Letter.

The writer of the following letter, brought up in a priest-ridden Corsican village, where the Word of God was unknown, had to come all the way to Madagascar to find his Saviour. After more than a year's witness-bearing in the ranks, he is now on furlough, and writes as follows to the friend whose privilege it was to set him in the Way of Life:

"It is with a heart overflowing with joy that I write to tell you of the answer to my prayers, for up to this day our loving Saviour has continued to hear and protect me. On arriving at Marseilles, I was able to spend a day with my brother (a man-of-war's man on leave), whom God has led into the right path. Here is what he told me, 'I love God, and trust in Him that He can forgive me my sins and do everything for me; and I pray to Him constantly. But I no longer believe in either priests or saints as I used to do in days gone by. I try to keep out of bad company, and to be kind to everyone.' He also told me that he sometimes went to the Sailors' Rest in Marseilles. I also was able to visit the 'Rest,' and found Mdlle. Merz, who reminded me of you. On the Sunday I attended a prayer-meeting and a temperance meeting of the 'Croix bleue' Society. Here I took the pledge for three months, but hope to become a full member of the society before rejoining my regiment after furlough.

"At Ajaccio I visited Mr. and Mrs. R., who were delighted to see me. A missionary from Bastia was also there. They have many difficulties to contend with in their work of evangelization, but some encouragement nevertheless. In one village half the population are converted, and are going to build a place of worship. Some are also devoting themselves to the work of colporteurs. May He who can do all things change the hearts and enlighten them by his Holy Spirit!

"When I reached ——— (his native village), I found that nearly everyone knew I was a Protestant; and this is how it came about. A parcel had arrived for me at the post-office from a bookseller in M———, and, as there were certain formalities to be gone through before it could be taken out, they thought they would see what the packet contained. To their great surprise, it was a Bible—and immediately the news had spread that I was a Protestant! My mother soon came to the conclusion that the Protestant faith must be better than that of Rome from the change she sees in me. She knows that before I joined the regiment I cared very little about religion, and only said my prayers as a duty, and, as it were, by force; and that I used to frequent evil companions, and she sees that now all that is changed. Every evening I read aloud some passages from the Italian Scriptures, and we have family prayer, addressed to God alone.

"My mother has promised me that she will put her whole confidence in our Lord and Master, and look to Him for help. I explained to her that she should not keep images of the Virgin and the Saints, as it was displeasing to God, who alone can save us. With the help of Him who can change hearts, I do not despair of leading her to receive and understand the Word of life. She asked me whether it was you who had taught me to love the Saviour, and we pray constantly for a blessing on you and on your work of spreading abroad the good news of salvation."

Outspoken Ritualism.—In a recent number of the *Church Times* an advertisement appeared containing an appeal from Canon Warner, of Stoke Rochford, Grantham, on behalf of the parish of Mount Frere, St. John's, Kaffraria. By way of inducement prominence was given to the heading: "Benefactors regularly remembered at the altar." In the appeal the following sentences appear:—"We are *genuine* Catholics, and not the slightest bit moderate." "Surely you will not let *our* work perish, when Protestants can get all they want to spread their errors with." "Catholics, please rally to our aid. You have never shone in devotion to missions; but do send us something to enable us to hold up our heads amongst our brethren."

Notes from New York.

A DESPATCH to the *World* from Toledo, Ohio, gives an account of the conversion in that city of Mr. M. O. Waggoner, who has been, till recently, an "infidel" all his life, and he is seventy-three years old. When he was converted, he decided to burn his infidel books (about 150 in number) in public, but has since decided that their destruction shall take place by the same means in the church that he now attends. He was an active worker against Christianity in his day, but now labours for God with corresponding energy. He says that since conversion he has held services in over ninety churches, and that his work has only just begun.

Rev. Dr. F. R. Morse, associate pastor of Calvary Baptist Church in West Fifty-Seventh Street, occupied the pulpit there. "Is not the devil the greatest worker in Greater New York to-day?" was a question with which he began his sermon. He declared his belief that the world is growing wiser, but has doubt that it is growing better. Since the introduction of electric cars, for instance, he said, Sabbath desecration had increased 50 per cent., and drunkenness 25 per cent. On all sides were proofs of the increased wisdom of the world, but he could find but little proof that it was growing better.

In the course of his sermon, Dr. Morse said:

The biggest thing Satan runs on the American Continent is Tammany Hall. Here he is showing great generalship. Here he is achieving marvellous feats. His organization is complete, and its working is as efficient as it is destructive. Here is a chartered iniquity as black as it is monstrous, as defiant as it is successful. It moves at the dictation of its founder, and does its hellish work according to his plan. Do not say again that Tammany Hall is run by a political boss. It is controlled and inspired by the devil. He owns it. Every agent he employs to further its ends is his own child. . . . In every department of our city government his influence is felt. He controlled the election which put Tammany men into office, and the dishonesty, jobbery, and theft, all the base schemes for personal enrichment, all the protected licentiousness which as dry rot reduces to ashes womanly beauty and manly strength, all the hotbeds which hatch the venomous brood of robbers and rioters, all the chicaneries which play in the realm of political ambition, all the revelry which stultify brain and heart—all these things are from Satanic influence. . . . Under the manipulations of the arch-fiend, even the defenders of justice are transformed into Felixes waiting for bribes. The saloon and the den of infamy alike belong to his majesty, and he exacts vast revenues from them to support his political organization.

From which it will be seen that we do not lack for men who have the courage to tell the truth upon occasion, and to state it too in fairly forcible terms.

Dr. Len E. Broughton, of Atlanta, Ga., who has made a good deal of trouble for himself by his denunciation of lynchings, and those who take part in them, preached in the Hanson Place Baptist Church on "Christian Citizenship, or Common-sense Religion," his text being "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Much of what he said as to politics and politicians, is as true in the North and West as in the South, as for example:—

The politician understands that when a man accepts that command of St. Paul's he is going to be out of a job quick. As far as I know there is not a political boss in this country who would not have to give up his job in such an event, and go to the foot of the ranks. They are nothing but a set of stupendous frauds, and they are going to keep preachers and church people away from this principle as long as they can. But the trouble is that we have allowed all these people to object until they have objected us off our platform. The devil's got the world, and lots of us Christian people and preachers too."

In respect of lynching, the preacher said he had done all he could to suppress it in the South, and that he proposed to do more yet. The best people in that section are not in sympathy with it, and it is only the "low-down, immoral element" that keeps it alive. He said that if he were in the Governor's chair he would stop lynching in short order in his State.

He attributed the evil chiefly to the machinations of "mean, low-lived, white politicians," who array the coloured man against his white brother. He said that—

The one thing needed now in the South, is the elimination of the Negro as a political factor. The coloured men in South Carolina are the happiest and most contented in the South to-day. Not a coloured man votes in that State. There used to be lynching and disorder there, but that ceased when the Negroes were practically disfranchised. After this elimination we should go on training, and when the black man's moral perceptions are awakened he should be given the ballot again.

ROGER MARTIN.

North Africa Mission.

VERY many of the Mohammedans appear to be ready to listen quietly to the Gospel story. Messrs. Kumm and Dickins of this Mission, have been breaking new ground in the course of a tour through the country. The following extract from a letter by the latter is interesting as showing the condition of things on virgin soil: "On Friday, we visited a village named Mahallet Marhoum. A new light railway having only just been opened, we probably were the first who have had the privilege of preaching the Word in it. We found a village of some 9,000 people, containing twelve mosques. In the midst we found a court-house and people assembled therein. We accepted an invitation to drink coffee. An angry discussion going on among themselves was soon diverted into another channel by the quotation of one of the proverbs of Solomon. This led a young Sheikh to say he very often sinned but it did not matter, for God is the merciful one. From this point the justice of God was expounded to him, and he was shown that "justice and mercy" meet together only in the Lord Jesus Christ. He himself became very sullen but the hearers approved the truth.

"After leaving the court house we were passing a mosque, and my friend suggested that we should enter. The sun outside was making the street like a furnace, so we put off our shoes from our feet and entered the shady retreat. Soon others came in, for it was near the time of the noonday prayer, and moreover it was Friday. By twelve o'clock we were surrounded by the Moslems, and decided if not asked to leave we would remain. Here then, I attended Moslem service for the first time. I remembered God is a Spirit, and sought to worship Him in spirit and in truth, praying especially that ere long these men might know the truth which makes God's children free. After the service—which consisted of readings from the Koran, prayers and prostrations after a fixed form, and an address from the pulpit (stereotyped) by the chief sheikh—the attention of all was fixed on us. Then Ayoub asked me for my copy of the Proverbs of Solomon, and asked if they would like him to read therefrom. They gathered all around us. From the maxims of wisdom was inferred the question, 'How to live the life of wisdom,' and they were shown that only one had lived that life perfectly—namely, the Messiah, whom their Koran says is the 'Word of God and Spirit of God,' and that He is the living Saviour for all who believe in Him. At the close an elderly Moslem, whose eye had been upon us from the beginning, as much as to say, Why are you here? to our surprise came to us with his son, and invited us to take a meal with them in their house. There, in conversation, around the large tray of simple native food, we strove to lead them into the truth, as it is in the Messiah. From their house they accompanied us to the middle of the village. As we parted, the young man received a copy of the Gospel, and promised to read it."

American Y.M.C.A. Camps.—In the past fifteen years it is estimated that 8,000 boys have been taken to American Y.M.C.A. holiday camps. The camps have been factors of great spiritual influence, hardly a boy returning, it is said, without having received decided impressions that will follow him through life.

Ludhiana Medical School.

IN a letter dated July 5, Dr. Edith Brown tells me that "through reading your letter in THE CHRISTIAN, a lady in Bristol was led to send us £100 for the outfit and passage of a doctor. We also have the joy of looking forward to receiving more helpers, a nurse, and one or two doctors next autumn, the outfit, passage, and salary of one doctor being provided by one lady." This is such a pleasant result of my letter that I think your readers may fairly know of it.

Dr. Edith Brown goes on to say: "Our great need just now is for the building of a house for the workers. We have built the foundations, for which we had money in hand; and we are now waiting till funds come in for the rest of the house—it will need about £600 more. We have thirty-two students in all, and three or four are making application to enter in October. At present, we have had to enclose pieces of the verandah for the students to sleep in, and therefore the need is peculiarly pressing."

From my own knowledge of this work, I feel able to commend it very heartily to your readers. It is certainly one of the noblest institutions that I met with in India. In connexion with the same cause comes an appeal for a lady, not less than thirty years of age, who has had some experience of work among boys and men, to devote herself, as a voluntary worker, the care of the Soldiers' Institute. She must be a motherly woman, with plenty of sympathy for the soldier lads, who are exposed to so many temptations. She will find plenty of work to fill heart and hands. £60 a year for the rent of a suitable house, servants, cleaning, and lighting, ought to cover expenses, so that anyone with an income of £100 or £150 a year could maintain herself in comfort, including holiday expenses. I should be pleased to consider the applications for this position on my return from America at the end of August.

F. B. MEYER.

South Africa General Mission.

I WAS at Bethany the other day, the oldest mission station we have in Swazieland. We had had a very blessed gathering around the Lord's table, and felt Him very near. The church bell was ringing, and I watched the Swazies going in—some notable trophies of grace, with bright faces, some very young Christians, and some raw heathen. The church was built from funds given by our American friends during the trip my wife and I made in '93 and '94. It is a brick building, to hold fully 150.

During my visit I was able to see our five stations and three churches all in a flourishing condition, and not a few Swazies manifestly saved, and bright witnesses for Christ. I visited Swazieland with Dr. Andrew Murray in 1891 and we were both struck by the awful density of heathenism, with only two stations in the whole country. It was a small beginning, but God has so signally blessed that we feel more than encouraged. We are starting a training home for evangelists at our station at Hebron, and, by the time this reaches you, hope to have five Swazies in training. They will be able to reach so many in their own country.

I hope to leave here directly for a seven weeks' tour in an ox-cart through Zululand. I shall be visiting our two stations on the great Lake St. Lucia, which have been started since we came to Durban, and then on to Amatongaland, to mark out a bit of land for another station, which will (D.V.) be started next year. We are wanting a consecrated medical man, fully qualified, for this station. This district was quite untouched before we went in, and the soil is virgin soil right up to Portuguese Amatongaland. I pray that we may reach all this district very soon, for the Lord's coming seems near.

We are being encouraged at our various stations, and are seeing the blessing of the Lord. In Durban, the Zulu churches fill, and souls are being saved. We have three Zulu evangelists being trained in Durban at present, and hope to be sending them forth soon. Pray for us!

Durban. W. SPENCER WALTON.

Another West Indian Hurricane!

ELEVEN months ago, St. Vincent, Barbadoes and St. Lucia, in the Windward Group, were laid low by hurricane, and have not yet recovered. On the 7th inst., another terrible hurricane spent its fury on Montserrat, St. Kitts, Nevis, and other islands in the Leeward Group, extending its ravages also to the Bahamas, and to Puerto Rico, the island newly acquired by the United States. Official telegraphic despatches show that in all the islands visited great destitution prevails. In Montserrat "all the churches and chapels have been destroyed." Everywhere there has been great loss of life and terrible destruction of property.

The people are our fellow-subjects, and the Lord Mayor has opened a fund which will deal in a general way with the distress. But as an old West Indian missionary, I am led to look upon the disaster in its relation to Christian missions, and to missionary brethren whose position is pitiable in the extreme. These brethren have already suffered much with their people in recent years, owing to the ruined state of the sugar industry. Their difficulties will now be intensified, as the immediate result of the hurricane will be wide-spread poverty among the people, and complete bankruptcy of financial means for carrying on the work of the Churches. My heart goes out to them in pity, and I would like to be used in helping them. The readers of THE CHRISTIAN generously responded to my appeal last year. May I plead for a generous response in the present distress?

Donations sent to me will be gratefully acknowledged. I may say that I am co-operating with the Wesleyan Missionary Committee.

(REV.) SLATER SUNDERLAND.
84, Longbridge Road, Barking, E.

The Crown Agents for the Colonies desire to make it known that contributions of clothing and provisions will be gratefully accepted by the Government of the Leeward Islands for the relief of the sufferers, and that any parcels sent to their packers, Messrs. Hayter amd Hayter, 36, Upper Thames Street, E.C., will be shipped by the first opportunity, free of charge.

Postal Officials in South America.

ABOUT a year ago, in connection with the Postal and Telegraph Christian Association (Senior), a Spanish Gospel magazine was started, with the object of reaching the postal officials of South America. Three numbers have been sent out at quarterly intervals, and have been well received. Very encouraging are the numerous letters from postmasters in all parts of Argentina, and from Christian workers in other States.

It was at first desired to send the little paper, *El Correo Evangelico*, to the Argentine offices only, of which a list was procured through the courtesy of the Argentine Consul in London. Surplus numbers, however, were sent to missionaries in Venezuela, Peru, Chili, Ecuador, and Uruguay. In Venezuela, permission was obtained from the Postmaster-General for sending a copy to every office under his direction.

Two workers in the P.T.C.A. have sailed, August 25, for Buenos Aires, whence *El Correo* will in future be issued, and where it is hoped definite work may be begun among postal employees. Prayer is asked for God's blessing upon this new departure in work for South America, a continent that has so long been neglected. Further information may be had from Mrs. C. L. Smith, 35, Eltham Road, Lee, London, S.E.

Villa Helvetia, Mentone.

THERE must be very many tired lady workers to whom the thought of a few weeks or months spent in the sunny south in the enjoyment of perfect rest must often present itself. Most of them, however, have to banish the hope of the pleasing dream ever becoming to themselves a reality. For one thing the South of France cannot be visited even for a short time without landing them in expense which very few of them are able to meet.

It is, however, very cheering to know that the dream may now become a reality. For the last twenty-five years there has been at Mentone a much valued asylum for invalid ladies called Villa Helvetia. It has been under the very kind and efficient superintendence of Miss Dudgeon. Requests for admission have been for years so frequently made by many who could not strictly be called invalids, that the home is about to be enlarged, so that ladies who require change of air and rest for a time, but cannot meet the expenses of hotel life in the Riviera, may be received into it.

Villa Helvetia is most pleasantly situated, and in the midst of a beautiful garden. A more comfortable Christian home there could not be. Information as to particulars may be had from Miss Dudgeon, Villa Les Grottes, Mentone. M. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

Faithful and True.

SHE was only a bit of a girl—there was nothing at all remarkable about her; but in the days of Queen Mary, when the faithful passed through seas of persecution, Rose Allen (for that was her name) proved herself to be a King's daughter indeed, and more than a match for Rome's arguments and tortures. She lived with her mother and father at Colchester, the three forming part of a little group of Bible lovers, who were prepared to follow the Lamb whithersoever He led them. That pathway proved to be one of suffering ("the fellowship of his sufferings"), and it ended in the martyr's fire and the martyr's crown.

Rose's mother was ill in bed when the storm of persecution burst over their heads. One evening loud knocks were heard at the door, and angry voices betokened the arrival of the Queen's officers to hale Rose's parents to prison. No excuse would be taken; sick or well, they must go to gaol, the only delay allowed being time for Rose to get her mother a little drink. Rose took a stone pot in one hand and a candle in the other, and went to draw some drink for her mother, and as she came back through the kitchen, Tyrill (the man in charge of the soldiers) met her, and told her to try and get her parents to recant. But her fearless answer showed of what sort of stuff she was made. She said: "They have a better Instructor than I. For the Holy Ghost doth teach them, and will not suffer them to err."

"Why," said Tyrill, "art thou of that mind, thou naughty house-wife? Marry, it is time to look after such heretics, indeed." But her persecutor's taunts only made her bolder; for said she, "With that you call heresy do I worship my Lord God; I tell you truth."

Then said the tyrant, "I perceive you will burn with the rest for company's sake."

"No, sir;" answered she, "not for company's sake, but for my Lord Christ's sake—if so be I be compelled to; and I hope, in his mercy, He will enable me to bear it."

Then Tyrill, taking the lighted candle out of her hand, and holding her wrist, placed the flame underneath, and burnt it until the sinews cracked, her persecutor meanwhile calling her a lot of bad names, and shouting out, "Wilt thou not cry? Wilt thou not cry?" To which she answered that "she had no cause, she thanked God; but rather she had cause to rejoice. He had," said she, "more cause to weep than she, if he considered the matter well."

At length he thrust her from him, and as he did so she asked him "if he had done what he willed." "Yes," said he, "and if ye think not—well, mend it." "Mend it!" cried she. "May the Lord mend you, and give you repentance, if so be his will! And now, if you think well, begin at the feet and burn to the head also; for he that hath set you to work will give you your wages some day, I warrant you." And with that she took the drink to her mother, but never said a word about the cruel treatment she had received.

In due course Rose was placed before her judges to be tried for heresy, but such wisdom and courage were given her that she was more than a match for them They asked her what she had to say about the mass:

"I say that it stinketh in the face of God, and I dare not have to do therewith for my life."

"Art thou not a member of the Catholic Church?"

"I am no member of yours; for ye be members of anti-Christ, and shall have the reward of anti-Christ."

"What say ye of the See of the Bishop of Rome?"

"I am none of his. As for his See, it is for crows, kites, owls, and ravens to swim in, such as you be; for by the grace of God I will not swim in that sea as long as I live, neither will I have any thing to do therewith."

The judgment was soon given: "She must burn." And so, a few days later, a little procession of ordinary, every-day sort of folks were led out to suffer. Rose was among them, possessed by a peace her enemies could not take from her; they had got to the end of their persecuting power. The crowd standing around was with the martyrs, and many cried out:

"The Lord strengthen them, and comfort them, and pour his mercy upon them." He did, for amidst the flames their songs proved that they were more than conquerors. Death, in its bitterest form, had lost its sting that day to those noble witnesses of the faith.

"Death lost its sting when Jesus bled,
When Jesus entered heaven;
Disarmed, the king of terrors fled—
His mortal wound was given.
And now his office is to wait,
Between the saints and sin,
A porter at the heavenly gate,
To let the pilgrims in!"

W. Stanley Martin.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 191).

Hidden Text.

1. Let this mind be in you (Philippians i.-iii.).
2. For thou art with me (Psalm xxii.-xxv.).
3. The faithful and true witness (Rev. ii.-iv.).
4. The Lord will be unto us a place of broad rivers (Isa. xxxi.-xxxiv.).
5. O death, where is thy sting? (1 Cor. xv.).
6. And such trust have we through Christ (2 Cor. ii.-iv.).
7. Lo, I am with you alway (Matt. xxvii.-end).
8. I will not leave you comfortless (John xiii.-xv.).
9. In everything give thanks (1 Thess. iii.-end).
10. My grace is sufficient for thee (2 Cor. x.-xii.).
11. I go to prepare a place (John xiii.-xv.).
12. Ye shall receive a crown of glory (1 Peter iv.-end).
13. The salvation of the righteous is of the Lord (Psa. xxxvi.-xxxviii.)
14. I am the resurrection and the life (John x.-xv.).

Find and complete the above texts, and take one word from each to form a hidden text to be found in Revelation ii.

(Children under *ten* do any three; under *thirteen*, any seven; under *seventeen*, any eleven.)

ANSWER TO LAST SEARCHER (No. 190).

1. Hebrews x. 4.
2. John i. 29.
3. 1 Peter i. 19.
4. Leviticus xvi. 21, 22.
5. 1 Peter ii. 24.
6. 1 Peter i. 8.
7. Galatians iii. 13.
8. Revelation v. 12, 13. Revelation vii. 10-17.

Correct answers (first list) received from:—

A—Ralph, E. and Dora Aldwinckle, Violet Ashworth*, Jennie Almond.
B—Phyllis Boyd, Nellie Buck, Gerty Bush, Gordon Bligh, Edith Banks, Esther Bobroff, Esther Blumenthal.
C—Mabel, Charles, and Isabel* Candlin, Susie Cumbers, Gladys Clark, Sophie Cohen, Anna Chanyen, Daisy R. Clarke, Ida and Mabel Cole, May and Ida Cullen, Eleanor Chance, Kitty Cope, K. Carey-Brenton, Mary Coward, Edith Chevalier, Elizabeth Clarence, George Cary.
D—Stanley Drew, Lucy Davidson.
F—Vincent and Mabel Fleet, Kitty Fausset, A. Fewster, Francis Field.
G—Grace Gulston*, Irene and Kathleen Gough, Bertie and Clarice Gale, Alice Goad, Mary Gover, Philip Green, Rose and Esther Goodman.
H—Ruth Hinder, Dorothy Harris, Beatrice Harland, Willie Hooper, Dorothy* and Evelyn* Hewer, Gerty Hayward, Nellie Hatchett, Eric and Mary Hill.
J—Betty Jacobs, Dora Jay.
K—Stanley, Max and Eva* Kalb, Maurice Kalinsky, Gertrude Krambach, Nellie Keeley.
L—Georgina and Cecilia* Lichtenstein, Nellie and Edith Lockhart, Rosie Langton, Blanche Lindup, Edward, May, Sidney and Henry Law, Margaret Lee, Gertrude Lambert*, Mary and Annie Levine, Annie Lipschitz.
M—Elsie and Dorothy McMullin, Margie Marston, Frances Munce, Marie Meek, Lewis, O. and Arthur Morice, Mabel Morris Hedley Meader.
N—Edith Nash, Mary, H., J. and G. Neligan, George Nash, Thomas Neill, Dora Niels.
O—Olive Oxley.
P—Winnie Page, Beatrice Patterson, Kathleen Pincott, Alice and Ethel Palmer, Hattie, Mildred and Evelyn Peters, Daisy Phillips, Melbourne and Myrtle Perry, Ruth Pledger*, W., Leonard and Katie* Picknell, Mary Plumb, Lilian Pearson, Kathleen* and Ethel* Pasley, Margherita Perlmann.
R—Alice Reid, Maud Rosenberg, Ethel Rowe, Marion Richards*, Gordon Remington, Kate Rosenbloom.
S—Solomon Stockfish, Binford Sellwood, Flora Shadbolt, Fanny Stileman, Betty Stocks, Ronald Studd, Mary Seed, Lucy and Kenneth Soltau, Eveline Studd*, Douglas Stevens, Enid Southwell, Marjorie and Cicely Sherbrook, Amy Stileman*, Douglas, Kathleen* and Edith Shepherd*, Flora Simmons, Annie Shelley, Laura Standen*, Lizzie Simons, Muriel and Dorothy Shaw.
T—Frank Thompson, Arthur and Winnie Taylor, Theodora Thorn*, Rachel Tuskinsky.
W—George, Annie and Lucy Willis, Joanna and Louise Wolnitzer, Edward Wheeler, Madge and F. Wilson, William Wheeler, Sydney Wisdom, Cecile, Noel and Phillis, Robert and Thomas Weddell.
Z—Sophia Zaxitsky.

No. 189.—Correct answers (second list) received from:—

A—William Aston, Enderby Anderson, Mabel Adams, Irene Ashdown.*
B—Sylvia, Evelyn, Maud, and Dorothy Barrett, Howard Bailey, Lucienne Brabandes, Eruestine Buhl*, Mabel Birney, Ella Berryman*, Susette* and Mary* Beck, Gordon and S. Boxer, Corbet, Leonard and Lindsay Browne, Esther Bobroff*, Esther Blumenthal, Violet Braun, Edith Banks, Ashley Banks*, Emily Britton, Eva Browne*, Lilian Butler, Robert Brotchie, Godfrey, Gladys, and Dorothy Bates, Frank and Avory Blackie, Dorothy Barry, James Barker, Rachel Blumenthal.
C—Dorothy Clarke, Susie Cumbers, Alice Cady, Alice Crang, Philip, Katie, and Oscar Cross, Gladys and Beryl Calvert, Duncan* Campbell, Grace Charik, Rodia Constantinides, Dorothy Cooper, Jessie* Walter* and Maggie* Carter, George Crawford.
D—Blossom Davis*, Hilda and Elizabeth Drayson, Kate Da Rusett, Mai Davidson, Kitty, Ivy and Violet Donaldson-Selby, William Dilly*, Gordon Duncan, Esther Dickson*, Dorothy Dyke, Catherine Darke, Vera Dickinson, Harold Davis, Marie Denizot.
E—Maud Eddey, Edwin and Miriam Ecroyd, Muriel Edwards*.
F—Lewis and Maggie* Fullarton, Hyacinthe FitzSimons, Louise Filhol*, Jeanne Faucon, Helen Forbes, Kitty Fausset, Mabel, Kate, Maggie and Eva Fletcher, Olivia Ferguson, Sarah Finkelstein, Mary and Blanche Freeman, Aileen and F. A. Figgis, Agnes and Flossy* Fullarton.
G—Mary Glass, Thos. Groombridge, Daisy, Ethel, and Mary Greensore, Dorothy, Margaret*, Edith*, Jack, and Stuart Gray, Grace Gulston*, Edith Grieve, Constance* and Kenneth Gabbett, Elizabeth Gerechter, Rose and Esther Goodman*, Dorothy Grove, Colin and George Graham Brown, David Gardiner, George Graham.
H—Theodora Hill, Dorothy Hill, Georgette Hoffmann, Winifred* and Edith* Harvey, Gertie Hayward, James Henderson, Ruth Hinder, Rosetta and Lottie K. Hamilton, Harcourt Hunter, Betsy Holik, Willie Hopkins, Freda Hunton, Claude Hutchence*, Edith, Elise*, and Eileen Hill, Ella Hake, Kathleen Hughes, Helen Hunter, Florence and Francie Hoyte, Leslie Halward, Ethel Hutchings*, Muriel Hare.
I—Nellie Irving*, Daisy Iredell, Alice Ingberg, Ami and Isabel Inglis.
J—Emily Jeynes, Kate Johns*, Lizzie Johnstone*.
K—Flossie Key, Philippa* and Grace* Kerr, Gertrude Krambach, Isa.* and Alex.* Kay.
L—Hannah Lovell, Blanche* Lindup, Gordon Luce, Nellie and Edith Lockhart, Annie Lipschitz, Annie and Mary Levine, Elsie and Guinefred Leigh.
M—Mary and Valerie Maitland-Kirwan, Howard Moir*, Daisy*, Annie*, and Nellie* Mackenzie, Emily Maddox, Ada* Macnutt, Charlotte Millar, Dora Marples, Winifred Marshall, J. and Barbara Maconchy, Dorothy and Sydney* Morgan, Frances Munce, Margaret*, Dorothy*, and Daniel Morris, Margaret Macphee, Hedley Meader, John Macmurray, Bella and Abraham Mack, Christina Marshall, Lewis McGregor*, Mildred Morgan, Lois and Olive Newborn, Evelyn Moir.
N—Edith Nash*, Maude and Amy Nottage, Leah and Dora Niels.
O—Maude and Eva Oakes, Kate Oliver.
P—Daisy Phillips, Leonard and Walter Picknell, Walter Perryman, Dorothy Patten*, Ruth Patient, Margherita Perlmann, George Pelly, John Pearce, Isabel* and Gladys* Phipps, Vera, Daisy and May Petrides, Jessie, Eddie and Willie Palmer, Lilian Pearson.
R—Rita and Lorimer Romanes, Elsie Ridewood*, Herbert and Marjorie Rainey, Winifred, Aileen and Marjorie Roberts, Isabel, Jessie and Elmina Roe, Maud* Rosenberg, Mary Rosenbloom.
S—Bessie* Shepherd, Ivy and Muriel Sherwin, Binford Sellwood, Kenneth and Lucy Saltan, Alan and Mary Symon, Bertha Stocker, Eric, Gladys, Mervyn, Wilfred, Undine and Gwendoline* Shaw, Cicely Sherbrooke, Bessie Symes, John Smith, Lizzie and Dora Simons, Nannie Sturrock, Marie* and Herbert* Stuart, Evelyn Shaw, C. R. and Violet Salvesen.
T—Sarah Tyson, Olive Tritton, Rebecca and Rachel Tuskinsky, Naomi Torff, Louie Tibbits*, Marjorie Tracey
W—Leonard Wall, Georgina, Sarah, M. and F. Wilson, William Wheeler, Connie Wood*, Leonard Wild, Queenie Wakeford, Amy and Charles Wingrave, Bertie Walls, Berkeley Wise, Louisa and Joanna Wolnitzer, Douglas Wilkinson, Helen and F. Webb, Ronald Watson, Ruby Wilkins, Louisa, Violet and Arthur Walker, Ellie and Nora Wyatt, Mary Ware, Fringle Wilson, Robert and Thomas Weddell, Ernest Wakeford.

FOREIGN LIST.

No. 179.—Christine Palmer (Tasmania). **No. 180.**—Graham and Christine Palmer, Janet Garrett* (Kimberley). **No. 183.**—Minnie and Cuckoo Lister (S. Africa), Janet Garrett. **No. 185.**—Lottie, Rotha and Ivan St. George (Canada). **No. 187.**—Will, Nettie, Ina and Kate* Thomson (Bulgaria).

Personal.

Ina Thomson (Bulgaria).—I am glad to see your answers again, and hope you are quite well after so long an illness.

Dorothy Cooper.—Your answers have been included, being correct. Are you having a holiday in France?

Bessie Shepherd.—Thank you for your little box of flowers. They gave much pleasure to a poor old lady.

Stanley Fewster, Emily Britton.—I am glad to welcome you as new "Searchers," and hope the study will prove useful and interesting.

Marjorie Sherbrooke, Stanley Drew, Georgette Hoffmann.—Many happy returns of your birthday.

Dora Marples.—I was glad to see your name again after missing it for some time, and hope you have been successful in your examination.

Uncle Tom.

Children's Scripture Union—Portions for week ending September 9.

Sun., Sept.	3	*Mark*	xii. 28-44	Thurs., Sept.	7	*Mark*	xiv. 1-16
Mon., "	4	"	xiii. 1-10	Fri., "	8	"	xiv. 17-31
Tues., "	5	"	xiii. 11-23	Sat., "	9	"	xiv. 32-45
Wed., "	6	"	xiii. 24-37				

Children's Special Service Mission.

Mr. F. A. Glover and Mr. Macfarlane, with caravan and tent, *Over Stowey*, near *Bridgwater*; also at *Wellington*, to Sept. 5; Mr. W. Tye, caravan at *Framlingham*; Mr. Chas. Harrison, with caravan, *Copthorne*, *Crawley Down*, to Sept. 11; Mr. F. P. Rowe, *Cressing*, near *Braintree*, *Essex*; Mr. H. Lewis Ingram, with tent, *Husband Crawley*, *Bedfordshire*; Mr. Frank McLaine and Mr. W. Drake, with caravan, *Dorman's Land*, near *Lingfield*. Mr. Hutchison, *Powerscourt*, *co. Wicklow*, Sept. 5-11; *King's Cross*, Sept. 15.

SEASIDE SERVICES.

Rev. A. E. Mansell, *Boscombe*. Mr. Edwin Arrowsmith, *Bournemouth*, to Sept. 18. Mr. H. Hutchinson, *Bridlington*, to Aug. 31, Mr. H. B. C. English, *Broadstairs*. Lt.-Col. Dru Drury, *Bude*, *N. Cornwall*. Rev. W. H. Brealey, *Clevedon*. Rev. J. F. Sheldon, M.A., and Mr. A. C. Furse, *Cromer*. Mr. S. J. Hewlett and Mr. W. Stunt, *Deal*, to Aug. 31. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Felixstowe*, to Sept. 3. Mr. H. Hankinson, *Filey*. Rev. Dr. Barnes, *Folkestone*. Rev. H. Cook, *Frinton-on-Sea*. Mr. S. H. James, *Herne Bay* (Sunday afternoons only). Mr. H. W. Figgis, *Howth*, *Ireland*. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. J. S. Tyler, *Littlehampton*, to Sept. 1. Mr. P. R. Hurditch, *Llandudno*. Mr. Edward Barlow, *Lowestoft*, to Sept. 3, Rev. E. E. Nickisson, *Margate*. Rev. L. C. Carr, *Overstrand*, to Sept. 1. Mr. V. C. Brown, *Paignton*. Mr. A. C. Jewell, *Penmaenmawr*. Mr. H. Steward and Rev. J. R. Pawley-Smith, *Port Erin*, *Isle of Man*. Mr. W. B. Wakefield, Mr. E. J. Spafford, J.P., and Mr. W. H. Jope, *Rhyl*. Mr. H. T. Hodgkin, B.A., *St. Leonards*, to Sept. 6. Rev. T. S. Stoney, B.A., Mr. G. Foster-Carter and Mr. P. J. Fear, *Sandown*. Members of the British Chautauqua, *Saltburn*. Mr. J. M. Wigner, *Seaford*. Mr. William McCall, *Seaton*, *Devon* (Sunday afternoons only). Dr. Harry Guinness and others, *Sherringham*. Mr. J. Waters Coldicott, *Southend*. Rev. S. Mortimer Warner, *Southsea*. Mr. C. J. Small, *Sutton-on-Sea*, to Aug. 31. Dr. McAfee and Edinburgh Medical Students, *West Kirby* and *Hoylake*. Rev. Jno. Mitchell, *Weston-super-Mare*. Mr. Ernest Thompson, *Weymouth*. Mr. E. T. M. Dennes, *Whitby*. Mr. E. Collier, *Whitley*, to Aug. 31. Mr. G. Watson, *Withernsea*, *Yorks*. Rev. C. E. Haynes, M.A., *Worthing*.

Congregational Union Autumnal Meetings.—At the coming session of the Congregational Union of England and Wales, to be held in Bristol, the twin subjects of total abstinence and licensing reform are likely to have ample discussion. The twenty-fifth autumnal celebration of the Congregational Total Abstinence Association will be held in the famous Broadmead Baptist Chapel on Monday evening, October 16, at 8 o'clock. It is hoped that the president, Rev. Dr. Mackennal, will have returned from his engagements in America in time to enable him to preside at this meeting. By invitation of the Union Committee, a paper will be read in the assembly on Thursday morning, October 19, by Rev. Frederick Hastings. Subject: "The Report of the Royal Commission on Licensing," to be followed by discussion.

Letters to the Editor.

"Why I Don't go to the Theatre."

DEAR SIR,—As a young man, I frequently went both to the theatre and to the opera. No one enjoys a good play or appreciates good music more than I do. But, as a young man, I was brought to see myself as a sinner, and to accept the Lord Jesus as my Saviour. I then gave up going to the theatre. Why did I do so?

Firstly.—Because I found, as a follower of Christ, that I was directed to "press toward the mark for the prize of my high calling in Christ Jesus;" also that I was told to "take up the cross daily and to follow Him." Going to the theatre proved a distinct hindrance to growth in grace; so, after careful thought and prayer, I gave up that which had previously been a source of much enjoyment.

Secondly.—Because I knew, both from my own experience, and from what I had seen in others, that the theatre and its surroundings were not morally helpful to young men; indeed, more than one of my friends they have led utterly wrong. I was convinced that by my example, if I continued to go to the theatre, as well as by the payment of my money, which would contribute to support such places of amusement, I should certainly run the risk of causing moral injury to those whom I am bound as a Christian to seek in every way possible to help.

May I earnestly ask your readers carefully and prayerfully to consider Rom. xiv. to xv. 3, and 1 Cor. viii. While not in any sense wishing to judge others, we have surely to judge ourselves, and to seek ever (in the spirit as well as in the letter) to keep "the two great commandments:" "Thou shalt love the Lord thy God with all thy heart, and with all thy strength;" and "Thou shalt love thy neighbour as thyself." —I am, dear sir, yours faithfully,

ALGERNON C. P. COOTE.

24, Powis Square, W.

The Need of Harmonists.

DEAR SIR,—Many young Christians might render great assistance in the Lord's work, if they would only learn to play well the harmonium or American organ, and give their services to needy missions. I think that the institution of a college of Christian harmonists, in London, for evangelistic work, where young Christians could be trained for that purpose for a moderate fee, would prove to be an invaluable adjunct in the furtherance of the Gospel. My own work (the People's Mission, Townsend Street, S.E.) is in great need of the permanent assistance of a Christian harmonist who will give gratuitous service unto the Lord.—Yours sincerely,

JOHN VERRALL.

4, Gipsy Hill, Norwood, S.E.

Tobacco-Money.

DEAR SIR,—Will you allow me to say a few words about "Smoking" in connection with Mr. Jas. Ricketts, whose death was announced in last week's CHRISTIAN. He used to be a considerable smoker; but some months since a friend spoke to him on the subject, and asked how much he usually spent on tobacco. He said, "Two shillings a week." She said, "Mr. Ricketts, do you know what you might do with that two shillings? You could distribute twenty-four penny Testaments, and thus circulate God's Word; or you might give twelve penny Testaments, and send a shilling every week to foreign missions—that would be £2 12s. a-year at home, and the same abroad." He was quite astonished when he came to think it over.

The arrow had gone home, and he gave up the pipe from that time, and carried out his friend's suggestion of giving the money to his Lord. This account is from his own lips to me, and I am sure he would not object to the fact being made known for the benefit of others. I told him I should use it, and I have done so in a great many cases among young men and ministers, and am thankful to say that the simple statement has brought about the desired result. This is my only apology for these few lines.—Yours very truly,

Cwmbran, Mon. S. PYALL DIPROSE.

(1122)

Pernicious Literature.

SIR,—In recent numbers of THE CHRISTIAN your correspondents have drawn attention to the use of ambiguous language, and to the distribution of demoralizing pictures by means of automatic machines.

An outcry against such abuses will advance us little in paths of cleanness and purity, unless measures be taken to check the supply of a certain class of cheap literature whose language is my no means ambiguous, but frankly pernicious; and whose illustrations rival those about which an inquiry was recently addressed to the Home Secretary. Such publications are not issued secretly and sold by stealth, but appear on every bookstall. The comic papers, published by well-known firms, form a class apart. Whatever may be said of their distracting and enervating effect, to which everyone engaged in education will bear testimony, their weary vulgarity condemns them. Besides these, there are smartly-written and well-printed periodicals, which thrive exclusively on the encouragement which they give to the baser passions of their readers.

While it is perfectly true that there is more pure and useful literature published each year, it is equally evident that this evil literature is increasing. Surely something can be done in the interests particularly of boys and young men of all classes to check its growth.—Yours truly, E. G.

Another correspondent, writing on the exhibition of demoralizing pictures, by means of the penny-in-the-slot machine, says:

"To speak too strongly against the evil is impossible, and not to speak at all should be equally impossible to those who have the best interests of mankind at heart. If, as is apparently and unfortunately the case, no legal pressure can be brought to bear against the offenders, then the united definite opinion of the Christian community as to the evil should be clearly expressed."

St. Bartholomew's Day.

DEAR SIR,—This is St. Bartholomew's day, and one cannot but think of the second St. Bartholomew massacre that is going on in France at the present moment. The inhuman persecution of Dreyfus is, as the world knows, the work of the Jesuits, and the anti-Dreyfusites have at their back the whole influence of that infamous body and of the Vatican. The Pope, alarmed at the too outspoken nature of the clerical organs, has addressed a note to the clergy, in which he says he hopes "that truth and justice will prevail." It all depends on what he means by truth and justice. In all probability, it is not what the civilized world considers these to be in this case. But it is not Dreyfus alone that the persecution is aimed against, but the whole Jewish people. The Jews are always loyal to the kingdoms in which they are; "they seek their peace," but the Papal Church wants to brand them as traitors.

Nor is it only the Jewish people that the Jesuits are seeking to destroy in France. They do not intend to stop with them. They are aiming at the Protestants. Their desire is to exterminate Jews and Protestants, that France, "the eldest daughter of the Church," may be wholly at her service. This has been well expressed by Professor Lombroso, who says that the "affair Dreyfus is a white St. Bartholomew, securing with greater efficacy than the other the same ends, the destruction in public esteem of the Jews, making the name synonymous with rebel, that the Jesuits may go on to excite the same feelings against the Protestants, so as to arrive at unity of faith under the Vatican, or, rather, of credulity, and put people and Government under the power of the black Pope."

Of course, the French army is the Pope's army. All those corrupt soldiers are his soldiers. It would be interesting to know how many of them fought for Pope Pio Nono against King Victor Emmanuel and Garibaldi in 1870, and who are now therefore receiving pensions from the Vatican. All who fought against the creation of the Kingdom of Italy under the Pope were pensioned by him. Lately it was said that not one of them had ever died. Then pensions were duly called for without a break! France is an object lesson to us. It shows the depths of degradation to which the Church of Rome can reduce a nation. From being a great European power, France is really now outside the pale of civilization. Her boasted army, rotten to the core, is only fit for that work to which it is now devoted wherever it goes—the thwarting of Christian efforts amongst native races, and the exercise towards them of cowardly oppression. ALEX. ROBERTSON.

Venice, August 24.

Personalia.

REV. W. H. MILBURN, the blind chaplain of the United States Senate, has been afflicted with a severe sunstroke.

Rev. F. B. MEYER has returned from America. He is now visiting Blankenburg for the annual Conference. He hopes to be home in London on September 6, and to resume his Thursday mid-day service on September 7.

MISS BOYD, of Sheffield, has been elected secretary of the Women's Total Abstinence Union, the post being vacant through the death of Miss Holland. Miss Boyd is the daughter of the Rev. Hugh J. Boyd, and has been eight years in the office of the British Temperance League.

MR. W. R. MOODY is in sorrow owing to the death of his daughter Irene. His sorrow is, of course, shared by his father, Mr. D. L. Moody, and his father-in-law, Major Whittle, with their families; and has, in fact, thrown the entire community of Northfield, Mass., into grief. Mr. "Will" is the right hand of the well-known evangelist in all that pertains to the organization of his far-reaching work. He is also editor of *The Record of Christian Work*. Hence there are many, both in America and England, who will remember the bereaved parents at the Throne of Grace.

Y.M.C.A. Notes.

ON Friday evening, the New Cross and Brockley Y.M.C.A. held a meeting to bid farewell and God-speed to one of its members, Mr. J. W. Black, who is leaving next week for the Congo, under the auspices of the Congo Balolo Mission. A presentation of books was made to Mr. Black, as a token of the esteem in which he is held by his fellow-members.

Professor Barde, President of the Central International Committee of the Y.M.C.A., at Geneva, has just visited the Wupperthal, at the invitation of the West German Alliance, and has had a most interesting tour. An imposing meeting was held at Elberfeld, where accounts of most successful work were given, particularly among soldiers. The various associations in Barmen were visited and encouraged; also Cologne, where the Y.M.C.A. courageously maintains its position in a strong centre of Catholicism. Large meetings were held likewise at Mulheim-on-Ruhr and Bielefeld.

Harvest Hymn.

"All thy works shall praise thee, O Lord; and thy saints shall bless thee.—Ps. cxlv., 9.

ALL thy works, Thou great Jehovah,
Spread abroad thy fame;
All thy saints, Thou great Jehovah,
Bless thy Holy Name;
With a mighty voice they ever
Swell the undying lays,
Sounding like a mighty river
Earth's glad song of praise.

All thy works, Thou great Jehovah,
Thus thy power confess;
All thy saints, Thou great Jehovah,
Thee divinely bless.
From their hearts, like holy incense,
Thanks and praise arise,
As the song is upward swelling:
Holy, Blest, and Wise.

All thy works, Thou great Jehovah—
Still the glad refrain—
Praise Thee from the verdant meadow,
And the fruitful plain;
Harvest hours, and harvest fulness,
Fill the earth with joy;
And thy saints, in worship blending,
Bless Thee, Lord Most High.

ALBERT MIDLANE.

Evangelistic.

Under Canvas.

Westleigh Burlescombe.

We have been visited by Mr. Glover with his Gospel tent. Mr. Macfarlane was at the neighbouring village of Holcombe Rogus. The meetings in the tent, and in the open air at the surrounding hamlets, were well attended, and, we are pleased to state, left good impressions upon the people. Cases of real conversion have taken place, and others have been awakened to their need of a Saviour, having attended most of the meetings both in the tent and in the open air. On Bank Holiday the mission was brought to a close by an all-day conference for believers, which was well attended by Christians of the neighbourhood, and, we trust, greatly benefited them.

Some amount of enmity evidently exists towards the Gospel and those that preach it. At one of the places last visited by Mr. Macfarlane, a local tradesman in the village, who assisted our brother, has discovered his trade going from him, and is not doing anything like the trade he did before. We rejoice to know that "none of these things move him," and hope that he leans on Phil. iv. 19.

I can testify to the zeal and spirituality, the enthusiasm and earnestness, of the missioners. They have a yearning for souls, and they preach the truth. The fellowship with them has aroused in me a deeper sense of the importance of the work entrusted to me by "the Lord of the Harvest."

Frederick J. B. Spray.

Westleigh Congregational Church, Wellington, Somerset.

Friends at Work.

The Friends' Home Mission Committee last year purchased a tent that now comfortably seats about 300 persons. This year it is being well used in evangelistic work. In July, a very successful Gospel mission was held at Princetown, on Dartmoor, when Christ was preached to deeply interested and intelligent audiences. Since then over a fortnight's mission was held in Newport, Mon., in conjunction with the Young Men's Christian Association, and much good, it is believed, has been the result.

Bible readings and children's meetings were held in addition to the Gospel work. At the last meeting of the mission on the 21st inst., the Divine power was gloriously manifest, and it was felt that something more must be done in the district.

Messrs. William Hobson, of London, and John Oyston, of Herts, were the missioners, and among local friends, Mr. W. A. Baker and Mr. William J. Sayce rendered splendid help. The tent is now erected at Woburn Sands.

Battersea.

Mr. Leonard Weaver and his fellow-evangelists from America are having much success in the Mission at Battersea. The great tent at the Felix Institute, Lavender Hill, has been crowded nightly. On Sundays, the multitudes who have thronged to the services have overflowed almost into the street. The tent seats 2,000. It is computed that 3,000 or more sat or stood in the grounds during Sunday evening. The sides of the tent were rolled up, and by the help of a sounding-board, the whole of the vast assembly were able to distinctly hear every word of Mr. Weaver's impassioned address. The professed conversions are very numerous. Men and women belonging to all ranks in local society have come forward confessing their sins and testifying to their determination to amend their lives in future. Everything is being done to secure the permanence of of these results.

In a report of the tent work at Tooting, given last week, it was stated that over 1,000 persons had professed conversion. These figures applied to the converts at the three tents, Battersea, Peckham, and Tooting, not to the last-named only.

Southsea.

It is now twenty-five years since I commenced tent-work in Devonshire, and have every year during that time had the privilege of labouring for the Lord in this way for about three or four months each summer. Nineteen years ago I commenced here, where thousands have heard the glad tidings of salvation each summer, under canvas or in the open air.

We began early in June this summer, and have continued meetings every day for about twelve weeks, sometimes two or three each day. I have stuck to the work the whole of the time, with the help of Mr. Wm. Nobbs, of Hereford, who was with us a month, and who was followed by Mr. John Coates and Mr. Richard Harvey, of Ross, and others, all of whose labours have proved a great blessing. The August Bank-holiday week was a remarkable time, both for numbers and results.

Sanger's Circus was pitched close by our tent for a whole week, to which we gave special attention in visiting their tents, caravans, &c., with gospel tracts and books. An invitation was given to the people to attend a free tea each afternoon, and to all our meetings, some of which were specially arranged for them. A copy of the Scriptures was given to every one who came. We sowed the seed, and were not without encouragement as to fruit resulting. Among others who have confessed Christ is an old man sixty-six years of age, who wept like a child, and is now rejoicing in his newly-found Saviour.

The time will now soon come when we shall be obliged to take our tent down, and return again to our work in different parts of the town, and other places.

Jno. Denning.

Shirley Lodge, St. Ursula Grove, Southsea.

In and Near Dublin.

"Gentlemen," said the chairman at the Y.M.C.A., Rathmines, some years ago, "I hope you have put your denominations in your hats, as you hung them on the pegs just now; we meet here as Christians." This trite remark was remembered by many during the past month at the tent services held in Adelaide Road by this Association, and it would have been impossible to know to what particular denomination any one of the workers belonged. Our brother, Pastor S. A. McCracken, of London, has just finished a month of services—each week-night except Saturday, and on Sunday afternoon and evening—that will long be remembered by not a few. We have had one continuous stream of blessing in answer to prayer; and the closing one, held last Thursday evening, gave some evidence how far-reaching it had been, when over sixty desired that thanks might be given to God for blessing received; and these were from, not only the city and suburbs, but some who had come from the country to visit the Horse Show, and had been brought by their friends, and thus received blessing.

A new method, worth passing on, was observed. Instead of having after-meetings, a covenant card was given to any who had been convinced of sin, showing from the Word of God the provision made for such; and all who could truthfully sign them were asked to do so, and either send or deliver them ere the meetings closed, thus giving them an opportunity, alone with God, to come to a decision. This plan worked so well, that every night cards were returned; and with them in many cases, a short definite statement, saying what portion of the Word had been blessed to their souls; also giving their names and addresses so that they might be written to or visited. Knowing how many of these for years had been church and chapel goers, they were urged at once to go to their ministers and tell them what the Lord had done for them, and seek to make their influence felt by becoming workers both in their homes and in the denomination they had been attending.

J. L. D.

Two or three months ago, some Christians connected with the Open-air Mission began street preaching on Sunday evenings in Rathmines, a well-known suburb of Dublin. This was met with tremendous opposition. Crowds assembled beforehand, with drums and every kind of instrument, making the most hideous noise to drown the speaker's voice. Snapshots were taken by priests, and with "Talking Machines" they occasionally reproduced the ribaldry of the mob, to the amusement and edification of some of their flocks. The Christians engaged in the work thought it well at length to set up a tent, but there was great difficulty in obtaining ground. However, a most desirable spot became available in the grounds of a detached house, at present vacant, and there a large tent has been reared, where we hope many souls may be "born again," even of those who have opposed hitherto.

M.G.

Tents Lying Idle.

Dear Sir,—I have been wondering how many tents there are at this time which have been purchased for Gospel work that are packed away idle for the want of hearts and means to enable servants of God to carry in them the "water of life" to thirsty souls in towns, cities, and villages in this highly favoured land. Was there ever greater need than to-day for the old-fashioned Gospel? The Lord is graciously saving souls under the canvas roofs. The fine weather may soon be over. Who knows but what our Lord may come before another such season as this comes again?

Many of the Lord's people have very little idea of the amount of labour and expense it involves. Hire or purchase of tent, rent of land, oil for lamps, tent-keeper's wages, thousands of bills to make the meetings known, travelling expenses, &c., often run into many pounds; and when left to one or two who have the heart, as well as means, it falls very heavy, and so when they have done what they can, and no one else comes forward to take a share of the responsibility, the tent comes down, and many who looked on, but did nothing, are the first to say, "What a pity to have tents idle this lovely weather!"—Yours in his Blessed Service.

John Elliott.

19, Melville Street, Torquay.

Mr. Henry Varley was privileged to address very large meetings in Worthing Tabernacle and on the beach during his recent visit.

An interesting evangelistic effort has been organized in the county of Somerset. Particulars are given in a circular-letter issued monthly by Captain Morice, 9, Waverley Road, Bristol.

The special mission conducted by Mr. Robert Maclean, of the Evangelization Society, in the Cowcaddens Free Church, closed on Sunday. All through the attendance has been good, and the interest and results manifest. There have been souls won for Christ every night, while not a few victims of drink have been rescued.

Mr. H. Stafford Smith has been holding a Tent Mission at Tisbury during the past month. The services have been interesting and well attended. There has been no uncertain sound, but a pungent, bold, and clear presentation of the blessed Gospel. Hence a deep impression has been made, which cannot fail to result in glory to God.

Mr. P. M. Redwood and friends preach the Gospel in the open-air on Sunday afternoons near George Yard, Whitechapel. They aim at reaching Jews, who throng the thoroughfares at all times. Quite naturally the workers meet with opposition, but through evil and good report, and in spite of abuse and misrepresentation, they continue to preach Christ with boldness.

A Fortnight's Mission on the sands at Blackpool has been held by the Rev. A. Dearden, evangelist, of Manchester Baptist College, and the Rev. H. C. Wagnell, pastor of the Baptist Mission, Opera House, Blackpool. The services have been remarkably well attended. Great good has resulted in the spiritual awakening of believers, and the conversion of a large number of interested listeners. To God be all the praise. Over 20,000 tracts and booklets have been distributed by the workers amongst the people. Mrs. Ball (sister of Gipsy Smith) has been of great help to the mission, and many will bless the day through eternity that they ever came in contact with this fortnight's mission on the sands that closed on Wednesday last week.

Dr. Henry, of New York, concluded a month of blessed ministry at Edinburgh Castle, Limehouse, by preaching to three great congregations on Sunday last, while the Lord's people have been mightily helped by his addresses. Many seekers after salvation have declared themselves; among them some of Dr. Barnardo's boys. Not the least impressive were his straight talks to the men and women of the P.S.A. His indictment of strong drink was simply tremendous. We have heard nothing like it since the days of John B. Gough. No preacher has left a more profound impression behind him at the Castle than Dr. Henry. Mr. H. Collins, of the Evangelization Society, succeeds him for the next two months.

W. R. N.

Evangelists' Engagements.

Mr. Leonard Weaver, Gospel Tents, South London, until further notice.

Mr. John Coates, with his large Gospel Tent at Cranham, till end of September.

Weaver Brothers.—Sept. 3-15, Glasgow; 17-29, Carlisle; Oct. 1-13, Hartlepool; 15-27, Scarborough; 29-Nov. 10, Woolwich.

Mr. James Sprunt.—Sept. 3, at 7, Kilburn Hall, N.W.; 17 and 24, at 7, 21 and 28, at 8, Shirley Hall, Enfield; Oct. 1-13, Milton Street, Baptist Church, Chester.

Rev. F. C. Spurr.—Sept. 2-8, Downton; 9-18, Belper; 23-Oct. 2, Liverpool; 7-17, Morley; 21-30, Todmorden; Nov. 4-13, Leamington; 18-27, Walsall; Dec. 2-12, Chester.

Mr. Henry Thorne.—Sept. 2 to 18, Queen's Park Congregational Church, Manchester; Sept. 24, 27, and Oct. 1, Brunswick Chapel, Bristol; Sept. 26, Chippenham; Oct. 7 to 16, Warrington; 21 to 30, Greenheys, Manchester; Nov. 4 to 13, Rothwell, Kettering; 18 to 27, Dartmouth; Dec. 2 to 11, Tiverton; 16 to 24, Westminster.

Rev. Thomas Cook's engagements for the next few weeks are as follow:—Sept. 3, Blackpool; 10, Harrogate; 17, Blyth; 24, Harrogate; Oct. 1, Fleetwood; 8, Halifax; 15, Hoyland; 22, Sheffield; 29, Birmingham; Nov. 5, Oldham; 12, Horsforth; 19, Scarborough; 26, Manningham; Dec. 3, Hull; 10, Gainsborough; 17, Bromley (Farwig Mission); 24, Harrogate.

Mr. J. S. Harrison.—During Sept., Folkestone Road, Walthamstow Sundays and Thursdays; Oct., St. Giles' Christian Mission, Sundays; Nov., Merrion Hall, Dublin, Sundays and Fridays; Dec., Great Assembly Hall, Sundays and Wednesdays.

Mr. J. J. Scroggie.—During Sept., Park Hall, Barking during Oct., Belfast.

Church Notes.

Canon Taylor is in residence at St. Saviour's, Southwark, for the month of September.

Dr. Parker suggests the organization of the Congregational *churches* into the British Congregational Church.

Rev. W. S. Salmon, rector of Brougham, Westmorland, has resigned his living in consequence of advancing age.

Rev. D. M. Munro, of Dundee, has accepted the call to the pastorate of Trinity Presbyterian Church, Rochdale.

The *Record* prints a list of 289 churches affected by the Lambeth decision. Forty-six of these are in London.

Dr. Lorimer has concluded his temporary ministry at Regent's Park Chapel. Rev. E. G. Gange, the pastor, has returned from his vacation.

Mr. Samuel Smith, M.P., has promised to defray the cost of a building in connection with Fountain Road Church, Liverpool, in which to hold religious services for mariners.

The Wesleyan Reform Union has held its Jubilee Conference at Sheffield. The report shows a slight decrease in membership. Councillor G. Carr, of Sheffield, was elected president.

Memorial stones have been laid in connection with the building of a new Wesleyan chapel at Weston-on-Trent, near Stafford. The site was donated by Earl Ferrers, of Chartley Castle.

From the fifty-sixth annual report of the Primitive Methodist Missionary Society, it appears that the amount of money raised, and the reports from the field, all indicate substantial progress.

Rev. F. Lockhart, assistant, Campbelton U.P. Church, has been invited to the pastorate of St. Luke's U.P. Church, Montrose, in succession to Rev. D. B. Croom, who retired last year through ill health.

Rev. H. Herbert Snell, formerly of Richmond Congregational Church, Salford, has resigned the pastorate of Hillhead Congregational Church, Glasgow, and accepted a call to Trinity Congregational Church, Reading.

The late Mr. W. S. Whitehead, of East Ardsley, has left a considerable legacy to be devoted to general or special purposes in connection with the cathedral at Wakefield. The Bishop will be the administrator of the fund.

The fifty-sixth annual report of the Church of England Sunday School Institute has now been issued, and contains much interesting information regarding the progress of the work in Sunday Schools throughout the country.

Dr. S. Parkes Cadman, of the Metropolitan Temple, New York, is preaching at New Court Congregational Church, Tollington Park, during August and part of September. Large congregations gather for every service and very much enjoy his ministry.

Rev. Charles T. Morgan, of Haverhill, Massachusetts, has been conducting the services, during August, at Devonshire Square Church, Stoke Newington (Rev. G. P. McKay). Crowded congregations have assembled each Sunday. Mr. Morgan returns to the States to-day (Thursday).

Dr. Monro Gibson, the popular minister of St. John's Wood, London, will preach the anniversary sermon in Shaw Street Presbyterian Church, Liverpool, this evening. The worthy doctor is a native of Whithorn, Scotland, and was one of the leading ministers in Chicago before coming to London.

Rev. Tolefree Parr, who is courageously grappling with the problems of slumdom at the historic Surrey Chapel, South London, has attained his semi-jubilee as a minister. In recognition of the interesting occasion, freewill offerings were asked from the people in support of the work of the mission, and £100 realized.

At St. Mark's, Kennington, a series of limelight views have been given each Saturday evening outside the church for some weeks past, and will be continued for some time to come. Large crowds have gathered, and after a short address explanatory of the scenes upon the canvas, the people are invited to a service inside.

The Rev. John Burr, son of Rev. Dr. Burr, clerk of Dundee Presbytery, has been elected minister of the church and parish of Bowden, Roxburghshire. For the past eighteen months Mr. Burr had been acting as assistant at Hamilton, and previous to that he was assistant to the minister of Oatlands Church, Glasgow.

The first annual meetings of the Welsh Evangelical Convention for young people were held at Llandrindod Wells throughout last week. At the closing meeting it was decided, on the motion of Principal Edwards (Cardiff), to make the Convention an annual gathering, and a representative committee was appointed to make the necessary arrangements.

Despite the intense heat the City Temple was thronged on Sunday last to its utmost capacity. Many of the congregation had been doubtless attracted by the unusual opportunity of hearing Rev J. H. Jowett, M.A., of Birmingham, the successor of the late Dr. R. W. Dale in the historic pulpit of Carr's Lane. The services seemed to give all the congregation great satisfaction. Mr. Jowett's stirring sermons were full of influence and power.

The vicar of St. Michael's Church, Bowes Park, North London, has hit upon a unique method in connection with his Sunday services, during this tropical weather. When the first part of the service was over on Sunday, and the time for the sermon had come, the congregation was led to the vicarage lawn, and there the vicar preached his sermon in the open air. The experiment was a complete success, and will be repeated while the hot weather continues.

The practice of combining the congregations of neighbouring churches for public worship during the holiday season has much to commend it, and it is a growing one. It has (says the *Bradford Observer*) been observed for several seasons now in Bradford. In this city the Westgate Baptist Church and the neighbouring Presbyterian Church join together, the services being held in each church on alternate Sundays. It may be the means of giving one very hard-worked class of public servants—the caretakers—a much-needed holiday.

Rev. Percy Scott, M.A., of Nottingham, a clergyman of the Church of England, recently preached both morning and evening in the Wesleyan Chapel at Mablethorpe. The congregation on each occasion was influential and overflowing. Mr. Scott is evidently a man of catholic spirit and of one purpose, viz., the saving of men and women from the vanities of the world, and in this he appeared to have the fullest sympathy and cordiality of all classes of religious thought present, who listened with evident interest and wonder to the powerful and yet homely appeals of the preacher.

The Rev. W. Goodman, president of the Primitive Methodist Conference, who was removed from Kettering to Scarborough last week, is making satisfactory progress towards convalescence. He hopes to stay at Scarborough at least a month, and, acting on the doctor's orders, has cancelled all his engagements up to the end of September. His engagements beyond that time are very numerous, and, if the state of his health permits, will keep him very busy for the next twelve months. The Conference has appointed an assistant, who is discharging the president's duties in Kingston-on-Thames circuit.

A numerously-attended meeting of representatives of the various Band of Hope Unions in Manchester was recently held at the Y.M.C.A. to take into account the condition of the Band of Hope Movement in Greater Manchester. Resolutions were adopted to form a Manchester Band of Hope Purposes Committee, and to immediately arrange for missionary and extension Band of Hope work in the neglected districts of the city and suburbs. In the course of the proceedings mention was made of the fact that the National Convention of the Band of Hope Movement is to be held in Manchester in 1900.

In connection with their Twentieth Century Thanksgiving Fund, the Congregationalists are organising a number of young people's demonstrations, to be held during the coming winter in cities and villages throughout the country. It is also intended to set apart the afternoon of Sunday, November the 5th, in all Congregational Sunday Schools as a time of thanksgiving for the blessings of the century that is now drawing to a close. Picture leaflets, containing illustrations of the leading events in the struggles of the past, have been circulated, and the young people are invited to name the events and give a brief sketch of each. Prizes are to be awarded to successful competitors. In this and other ways young people are to be instructed in the story of the struggle for civil and religious liberty, and inspired with the records of heroism in defence of the Protestant faith.

Request for Prayer.

For blessing on a mission, to be conducted by Mr. P. Bromley, at the Christian Institute, Church Street, Stoke Newington, from September 3 to 7.

Praise.

Praise and thanksgiving desired for blessing upon the work on Blackpool sands.

For blessing received during a month's mission on the sands at New Brighton, conducted by George Back, of Open-Air Mission, London.

Notices.

Applications for Tracts.—Tom R. Fifoot, 5, Houndsgate, Nottingham; Miss M. Child, Dave Hill, Uckfield; G. Gillingham, Chalford, Stroud, Gloucester (for work among hop-pickers); Mr. A. Draper, Soldiers' Home, Spital Tongues, Newcastle-on-Tyne (papers and booklets for troops and women and children in garrison); Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; G. B. Taylor (Gospel temperance), 38, Dean Street, Soho, London, W.; Wm. Wilson, Post Office, Stretford, near Manchester.

Communications Received with Thanks—F.C.S. A.D.S. J.L. S.R. L.B. F.J.B.S. G.W. C.M. M.F.B. W.D. E.G. M.W. J.R.B. J.T.W.P. J.A.H. A.M. J.R. R.H. Mrs. McK. W.C.F. J.S. C.H. M.F. J.W.A. G.B. J. de B. G.G. D.E. W.W.S. P.M.F.M. E.M.B. R.T. L.M. S.H.J. J.D. Mrs. T. J. de P. F.K. M.M. A.H. J.M.M. R.D. E.V.K. J.C. S.S. D.S.R. N.K. A.R. J.A.T. G.H. A.M.R. O.M. E.D. J.C. A.H.S. E.E. F.F.B. E.C. A.L. S.S. W.R.N. M.G. E.F.E. J.K. B.S. M.L.J. T.K. J.B.

Notes from Paris.

JUST now it seems as if the eyes of the whole world were centred on France, and as if men held their breath to know what may be the outcome of the "affaire;" for, while, presumably, one man stands on his trial, in reality, the nation is being weighed in the balances. There is electricity in the air, which only waits the touching of a spring to work destruction.

While all these things are so, we would ask Christians to turn to us in our need and anxiety. On Sunday week, while Mons. Faucher, of Nimes, was giving a most beautiful address in our Mission Hall, a church and a convent near to us were sacked by the mob. If anything more serious were to happen, it would be necessary to send the English workers away, which means that salaries must be paid, while those who remain would need extra money to relieve the sufferers and to keep on the work.

I need several hundred pounds at once. Financial anxiety is proving a great strain to one already borne down by long years of service.

While I am thus obliged, by force of circumstances, to plead for temporal help, I would also ask for the prayers of God's people on behalf of his work and workers here. It is impossible for me, as things are, to travel about to collect funds.—Sincerely yours,

3, Rue Clavel, Belleville. J. de Broen.

Aged Pilgrims' Friend Society.—To those who are living in the midst of affluence or comparative comfort, the claims of the "Aged Pilgrims' Friend Society" should appeal with deep sympathy. "Old and poor" is a pathetic advertisement, because in so many thousands of cases it is so true and so pitiful. The A.P.F. Society has for its aims the care of the Lord's aged poor, to whom, as its funds will allow, it awards yearly pensions of five, seven, and ten guineas. At the present time the Society has 1,524 recipients, their pensions requiring the sum of £10,600 a year. Of these pensioners, 1,071 are over seventy, 294 are over eighty, and eighteen are over ninety years of age. The operations of the Society, which are far-reaching and numerous, include homes for the most needy, benevolent and coal funds, nurses, and infirmaries for the sick and helpless. The offices are at 33, Finsbury Pavement, E.C.

About Books.

A booklet which Bible students will peruse with interest is **Prophecy Made Easy**: the Fall of the Mohammedan Power: the Return of the Jews to Palestine. By I. S. (1s. *Partridge.*)

Part VII. of the **Hebrew and English Lexicon**, which Professor Francis Brown is preparing for the Clarendon Press, carries us as far as *Nagadh*, and therefore half through the entire work. Among the many editions of Gesenius this will merit a distinguished place. (2s. 6d. each part. *Henry Frowde.*)

Parts VI. and VII. of Dr. Bullinger's great work, **Figures of Speech used in the Bible**, are specially rich in contents. Between them they treat of thirty-five figures, and explain and illustrate over 1,800 separate passages of Holy Scripture. (2s. net, post free each part. *The Author, 25, Connaught Street, London W.*)

Under the title of **Songs of Faith, Hope, and Love** Rev. W. Blake Atkinson includes the whole of his collected poems. In 1872 Longfellow wrote, concerning the author's initial effort, "I have read your volume with great pleasure. It is written in a pure and simple style, and a gentle spirit pervades it throughout." These words are equally applicable to all Mr. Blake's works. (3s. 6d. *Elliot Stock.*)

The Brain Machine: Its Power and Weakness. By Albert Wilson, M.D. (4s. 6d. *J. & A. Churchill.*) These pages combine scientific precision with popular explanation; there is light on anatomy, and counsel for life and happiness. Questions of heredity and the treatment of crime are considered, so that the book will have attractions for varied circles of readers. A series of illustrations simplify the subject.

A work that will have many attractions for students of the New Testament is—**Destination, Date, and Authorship of the Epistle to the Hebrews**, by H. H. B. Ayles, B.D. (5s. *Cambridge University Press.*) As a contribution to a great controversy the pages have deep interest. The view maintained is that "the Epistle was written by St. Barnabas, about A.D. 64, to the Church of Jerusalem, in order to counteract certain specified dangers."

Those who enjoy the perusal of records of bold testimony for Christ will find much to interest them in **Leaves from the History of Welsh Nonconformity during the Seventeenth Century**; being chiefly the Autobiography of Richard Davies, Welshpool, Quaker, 1636-1708. This work has already run through several editions; but as now brought out, with explanatory notes, by J. E. Southall, it deserves many readers. (Paper, 1s. 3d.; cloth, 2s. *Newport, Mon.: J. E. Southall.*)

Professor William Newton Clarke whose "Outline of Christian Theology," has been so highly commended, now gives us a handbook entitled **What shall We think of Christianity?** (2s. 6d. *T. & T. Clark*). In three lectures Dr. Clarke treats of "The Christian People," "The Christian Doctrine," and "The Christian Power." He writes as one free from the bondage of systems, and, allowing for limitations imposed by object and purpose, his pages are full of interest and suggestion.

Many will be glad to possess a handsome little work entitled **John Howard**, by Rev. H. H. Scullard, M.A., minister of the Howard Congregational Church, Bedford. The pages present the text of a lecture delivered in connection with the Bedford and District Free Church Council, accompanied by a number of illustrations, at once interesting in character and artistic in execution. (*Bedford: Beds. Publishing Company, Mill Street; London: Hazell, Watson, and Viney, 1, Creed Lane.*)

The "oldest inhabitant" knows the familiar domestic adviser, **Enquire Within Upon Everything**; and there is something very interesting in the way in which, by repeated revision, it "renews its youth." We welcome a new edition (the ninety-fifth), considerably enlarged and brought up to date. Alike in matters of work and pleasure, this is a versatile and reliable oracle; and it is not surprising that it should have circulated to the extent of a million and a quarter of copies. (2s. 6d. *Houlston & Sons.*)

Mr. William Rae (*Northern Ensign* Office, Wick) has issued a second edition of **Memorabilia Domestica; or, Parish Life in the North of Scotland**—the work, it will be remembered, of the late Dr. Donald Sage, of Resolis. The book contains—conveyed in an ingenuous and confiding way, if cumbered with detail—a great deal of historical reminiscence, and interesting delineation of Scottish life and character. The most useful feature of the work, perhaps, is the picture it affords of the religious life of Scotland in the early part of the present century. (3s. 6d.)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

THE improvement in the international "atmosphere" is very clearly to be noted in the Hankow "incident," in which Russian and British sailors almost joined battle over some disputed points in the property concessions recently granted by the Chinese Government. Under certain circumstances this little dispute might easily have been the beginning of a war. No sooner, however, had the newspaper accounts of the affair been published than it was announced that the English and Russian Governments had consented to make the conflicting claims the subject of arbitration. Here is the first-fruit ot the Peace Congress already to hand; and though the particular case is trifling, it is enough to give promise for better methods of solving international disputes than by cannon and sword. Let us begin with the Transvaal difficulty.

The Crystal Palace Company has decided to fight the question of Sunday music. Shareholders representing over 70,000 votes desire it, and the directors consider they are doing the right thing in having Sunday concerts, which they mean to continue. As the *Daily Chronicle* shrewdly says:—

The fact that the shareholders are anxious to have Sunday concerts shows that the Company expects to make profit out of them.

The talk about raising the taste and purifying the habits of the people is mere talk; profit is the substance. No money, no effort. An ardent promoter of the Sunday newspaper admitted to us lately that "there was money in the thing," and intimated that such a newspaper would come sooner or later. The anti-Sabbath movement is not one between a true and a mistaken method of observing the day, but a contest between mammon and God.

Unfortunately the Press to a large extent employs its immense resources in glorifying the merely material side of our national life, thus puffing up our pride, already sufficiently inflated, and leading us into the dangers which pride always creates. Against this influence the Pulpit must use its utmost strength by faithfully doing its own spiritual work.

We so frequently and so radically differ from the *Church Times* that it is the more gratifying to read its commendation of the work and methods of the late George Müller. It says:

Amongst the principles we most prize in his life are those which made him refuse to accept money for his work that was not given without parade; or that came by means, such as bazaars, which degrade the very name of charity. We are firmly persuaded that money will do no more work than it is enabled to by the spirit and motive of the giver, and one reason why so many good "causes" fail, in spite of the money spent on them, is that the offerings were tainted at their source.

Of course, our contemporary is sorry that Mr. Müller was not led "to truer views of the Catholic Church," but if our memory serves us right it is the so-called "Catholic Church" which, above every church, has sinned in degrading the very name of charity by employing all sorts of worldly means for obtaining money.

Much harm is undoubtedly done to many a good object by the method in which money is solicited for it. Systematic begging even by the authority of a Roman Catholic bishop is not necessarily satisfactory. It is always a mistake for persons of good intention to solicit aid for Christian work in an independent capacity. "Sister Mary Patrick," who has for some time been using the Bishop's letter of commendation for raising money for a specific purpose, has systematically diverted contributions received into other channels. This kind of religious vagrancy ought to be discouraged on principle. The practice is pernicious and demoralizing in itself, and should be fearlessly resisted. Moreover, to grant a begging letter to a comparatively unknown applicant, that could be used under almost any circumstance, was not a wise episcopal action.

An American paper will carry the sympathies of many English people with it, when it advises congregations to discard—

Fashion, progress, ambition, a desire to draw crowds, and to return to congregational singing. Better far, we think, have no choir and no organ, than deprive the people of joining in song worship.

Yet with all our dislike of "high-class music," which means a show and the repression of congregational singing, we are persuaded that music has not obtained its proper place as a mode of worship and a means of grace. Puritanic congregations that objected to solos and to instruments welcomed Mr. Sankey and his instrument because he was in earnest and sang well with all his heart. We want soloists and quartetts of his spirit, and people will be as glad as ever to hear them when congregations, that have ample opportunity to sing, shall take the trouble "to make a joyful *noise* unto the Lord;" they and the trained singers will help to bring crowds, and bring them to be saved.

There is a rising tide of moral indignation in America against the fast-increasing tyranny of "trusts"—an evil which threatens to throw the whole of the industries and business of the New World into the hands of a few unscrupulous monopolists. Already it has spread its roots and widely-extending branches far and wide into the body politic, and it will be no easy matter to uproot a social evil that has had such a long start of reform. The co-operative movement, which held its annual gatherings recently in the Crystal Palace, is one of the healthy barriers raised in this country against this new enemy of the common well-being. But even here there are not wanting signs and symptoms that we shall soon have to face the same tendency to concentrate the productive and distributive business of the country in the interests of wealthy capitalists, as opposed to those of the community as a whole. The example of America should be a warning to us.

Would it not be well to raise the question, in these days of syndicates and many other arrangements that weaken the sense of responsibility, how far a man is accountable for the management of his property? He may inherit a business of a doubtful kind, not openly immoral, but connected with deadly vices; ought he to continue it? He may be the heir of slum property; ought he to hold it? He may have more to control than his own hand is equal to; ought he to leave the control to subordinates, who, in his name, may be guilty of oppression and fraud? He may have investments in companies that carry on trade by questionable means for questionable ends; ought he to keep them there? Worldly men may have no scruples on such points, but with Christians it ought not so to be. A tender conscience and a firm will are absolutely necessary if we would keep ourselves "unspotted from the world."

As we are nearing the end of the holiday season it may be well to think of the work that has yet to be done by Christ's disciples. Resting-time is really recruiting-time. Each labourer in the Divine vineyard can think of some lowly duty into which the Lord Jesus would have him throw his whole being. For nothing but whole-hearted thoroughness must distinguish the Christian's method of work from all others. Work is Divine. It is not a curse. It is one of heaven's best blessings to the human family. It is a discipline—a rich means of grace—an opportunity for service—a Divine call to embrace present duties, and to discharge them as in the King's radiant presence. With the nerves strengthened, the mind braced and stimulated, the thoughts quickened, the heart kindled anew in love to God and man, "now is the acceptable time" to begin again to reach out both hands earnestly to any work Christ has given us, and so execute it as to make it a means of grace. Work is to be as holy as praise and prayer.

Cardinal Vaughan gave a lurid and highly-coloured picture of the social and moral condition of England in his address at Southport to the Catholic Truth Society. The partial truth of the description is overbalanced, first by its exaggeration, and secondly by the ulterior object for which it was given; for the Cardinal attributes the drunkenness and poverty of a large section of our nation to the evil effects of the Reformation movement! To say nothing of the irrelevancy of the charge, we have but to contrast the condition, social, moral, and religious, of the Protestant with that of the Catholic countries of Europe to-day, to find the tables turned on the Romish Primate of England with a vengeance. In every respect, save perhaps that of drunkenness, the contrast is in favour of the former. As has often been pointed out, there is no Catholic nation of to-day which is progressive, and not one Protestant nation that is decaying. The truth lies in exactly the opposite direction from the Cardinal's contention.

The Cardinal proceeded to grind an ecclesiastical axe on the social stone, and said:

To convince the masses that the Roman Catholic Church was the Church of the people, the educated Catholic laity should be seen united with the clergy in unselfish devotion to bettering the lives of the poor. In addition to prayer and preaching, Christ must be seen moving among the multitude, healing their infirmities in the person not only of priests, but of Catholic men and women bound to the work by no official duty.

We may smile at the Cardinal's reading of history. It is a new idea to attribute the

economic evils of to-day to the disruption with Rome in the sixteenth century. Certain it is, however, the social question is the one subject in which the masses are intensely interested; and Protestant voices should be heard with ever-increasing clearness, declaring for social righteousness. To lessen our interest in what promises to be the great issue of the coming years would not only be to belie our history, and prove recreant to the teaching of the Master, but also to give to the Church of Rome the greatest opportunity she has had since Reformation days.

It is a striking commentary on the attitude of the Roman Church towards the Bible as the text-book of religion, that in a newly-published Spanish version it has been found necessary to append foot-notes "explanatory" of all those passages which tend to weaken or destroy the effect of Romish theory and practice. We are told in the preface that the purpose of this version is to arrest the progress of Protestantism. The whole scheme is a confession that the Bible itself is thoroughly Protestant in tone; otherwise why have to resort to these methods of counteracting its teaching? The "pure Word of God" is its own witness to the Evangelical faith in all its force and simplicity. Therefore, the Roman Church has never been a friend to the wide dissemination of the Bible. It is afraid of it.

If Viscount Halifax's advice to the members of the English Church Union truly represents the attitude of the sacerdotal conscience towards the Archbishops' prohibition against the ceremonial use of incense and the carrying of lights in procession, we are likely to find ourselves at the beginning and not the end of the Ritualist controversy. It is summed up in four words, *Stand by your priests.* He puts it more strongly when he says again,

Whatever course your priests deem it their duty to take, stand by your priests.

This means the subordination of every man's conscience to the judgment of his clergyman. One may oppose the pronouncement, another may yield to it; and the people are unquestioningly to submit to both! If this counsel be followed out, as probably it will, how long shall we retain our independence as a nation? Our condition will be as bad as that of any abject Roman Catholic people.

But we trust that some Englishmen have enough spirit and love of truth to decide that they will use their own judgment and go their own way, no matter what their priests may recommend or do. Lord Halifax practically advises obedience to the letter of the Archbishops' mandate, while disobeying its spirit. This is subversive of all true discipline in the Church, and shows that the extremists are prepared to go to any lengths rather than give up their practices. How far the clergy, as a whole, will abide loyally by their superiors remains to be seen: at present, the number of offenders who have given up their illegal methods of worship is very small, and not a few openly announce their intention of defying the recent judgment. How such men can reconcile this attitude with their solemn ordination vows, is a problem that should not be ignored.

"Unshepherded" is the word employed in the *New York Observer* to describe the loneliness of the Christian minister's life. His very position—a teacher, a preacher, a pastor, a leader of others—who has he, on a common human level, to be a preacher or pastor to him? Who is there to shepherd him? And he needs shepherding quite as much as any member of his own flock. He requires the hand-grip of sympathy, the warmth of friendliness, the strength of tenderness and love, which belong to the pastor's office since he is himself human.

The common lot is his. Care sits down with him in his study. Temptation meets him on the highway, and sorrow and he have bent together to watch the light go out in the eyes of his dying child.

Where is the pastor to comfort *him?* Perhaps Christian people have forgotten this aspect of the minister's high and holy calling. The prayers of his flock on this very account will bring a flood of blessing from heaven into his soul.

To declare "the whole counsel of God" is a great task; "who is sufficient for it?" There is a constant danger of all human teaching being limited by our personal preferences for certain aspects of truth, and while truth quickened and realised in individual experience is truth in its most potent form, yet a ministry that does not embrace the whole revelation of God is not sufficient to meet the whole of human needs. It is sectional, and makes lop-sided Christians. There are souls that specially need careful and exact teaching in some imperfectly understood parts of the Scripture, some that need warning, some that need encouraging, some that need comforting, some that need bracing and girding. We want fulness and proportion.

The God-imparted wisdom of the Mosaic legislation regarding the tenure of land and other social regulations has often been pointed out by economists. Sir William Preece, president of the recent Sanitary Congress, in his address at Southampton, made a striking reference to Moses as a sanitary reformer. In the Book of Leviticus the objects of sanitation are expounded in reference to pure air, pure water, pure food, pure soil, pure dwellings and pure bodies. In an age when the Bible has become the happy hunting-ground of theorists, it is almost refreshing to find it appealed to as the highest authority on such modern matters.

It would be still better if its supreme place on yet higher questions were oftener dwelt upon. Nowadays, the purification of the outer conditions of life is often spoken of as the one thing needful. Moses and the Prophets made these subsidiary to the purification of the soul. It was the Pharisees who forgot the cleaning of the heart in that of the outside of the platter.

Sir William describes Leviticus as a "treatise on hygiene." Had Leviticus been no more than a treatise, we do not believe the people would have paid much attention to it. They attributed to it a Divine authority; they believed in its first verse being the key to all the verses that follow. "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying"—— This, too, we believe to be the explanation of Moses' insight and skill as a sanitary engineer thousands of years before the world could appreciate his plans. He was more than a clever man or a genius; he was a man of God, and was God-taught. We decline to exalt the servant and forget his Lord and God.

I verily believe that the only reason why the Christian Church is not overwhelmed by the present storm of unbelief, buried under the landslide of present-day materialism, paralysed by the current luxurious worldliness, and swept out of existence by a combination of all these adverse forces, is because of her connection with the heathen world through her thin line of missionary enterprises. Our missionaries abroad, and their supporters at home, are the saviours, so far forth, of the Church of the nineteenth century.

These are the thrilling words in which Dr. Pentecost alludes to the "categorical imperative" of Jesus: "Go ye into all the world," &c. It is rhetorical, certainly; but not, therefore, necessarily untrue. The Church is the salt of the earth; hence her Great Head will preserve her as a witness to his Cross and Passion till the day breaks and the shadows flee away. But there is no doubt that Christ honours especially those who yield to his "categorical imperative," and count not their lives dear unto them in order to bring the "forces of the Gentiles" to his feet.

The decision in the Dreyfus trial will be announced almost immediately. Nothing short of a new confidence in the integrity and justice of the authorities of France can save the nation from abiding dishonour, and in all probability, disintegration.

The Transvaal Crisis.

In a recent issue we deprecated partisanship on either side of the controversy between our Government and that of the Transvaal, and the assumption by English writers that President Kruger is absolutely right, and the British Government absolutely wrong—as likely to irritate the war party, and to add to their number by a natural revulsion of feeling in those as yet in a judicial attitude of mind. The *Spectator* (current No.) has an article on "The Violence of the Peace Party," which deprecates "inflammatory appeals for peace, though written by men of ability, position, and, it must be added, of sincerity and good intention, despite their violence." Some flagrant instances are given. But we think "the Peace Party" must not be held responsible for all that is thus written by individuals, however estimable.

The *Spectator* pays, in our judgment, a well-deserved tribute to the *Daily News* as having

throughout the present controversy, taken up a line which is a credit to English journalism. Its articles have been as temperate in phrase as they have been firm and statesmanlike in tone, and it has never indulged in language which has been in the slightest degree unfair or insulting to its opponents.

This certainly is the spirit in which journals should be conducted; and, if it were so, there would be less exaggeration of statement, less exasperation of feeling, and a better instructed and a more impartial public opinion on every subject treated by the Press.

The lamentable controversy appears to be very near a crisis. All right-minded people, whatever their view of the merits of the case on either side, must ardently desire and fervently pray to God for peace. The outbreak of hostilities would be a calamity infinitely greater than any advantage which could possibly be gained by a war such as this would be. The side which begins it, will get far more blame than would be compensated for by any victory which could be won.

This is a time when we may well give ourselves to earnest, importunate prayer for the promotion of national righteousness. Surely after spending months in the discussion of peace and arbitration at the Hague, it is possible to apply some other arbitrament than the sword in present circumstances. Let us pray much that in these things God will "make the wrath of men to praise Him."

How to Reach the Non-Churchgoing.

By Rev. WILLIAM ROSS, Cowcaddens Free Church, Glasgow.

THE best way to reach the non-churchgoing is to go to them. But we must go to them in such fashion that they will come to us, and remain with us after they are brought. There can be a personal acquaintance, a personal intimacy and friendship, a personal fellowship between the Christian worker and those that are to be blessed. There must be no substitute for *personal loving contact* between the saved and the unsaved. Our interest in them, our association with them, is for one end, and with *one aim only*, and that is, that they may meet with Jesus Christ, and accept Him as their personal Saviour, and crown Him in their hearts and lives as sole king. If we are to do the work—the great work—successfully, we must be filled with the spirit of Christ, and this can only be realized in prayer. There must also be prayer, definite and continuous, for the objects of our interest, as well as for the work of our choice. The work itself is to be done—

1. *Territorially.*—The district is to be mapped, and every family registered, and their professed connections and leanings known. The non-churchgoing will soon and easily be discovered as untilled soil. The amount and character of the labour to be devoted to the district will speedily be seen. The agency will vary greatly with the character of the people. For some, an occasional visit will be all that is required; for others, the contact must be almost daily. It must certainly, and, at least, be weekly for a time. Remember, the map and register are indispensable. They are the plan and outline of the field or desert that is to become, in the worker's hands,

THE GARDEN OF GOD.

The Christian worker must remember that the providence and Spirit of God are busy at work all the time with his field, whether he is conscious of it or not. Distress, disappointment, sickness, loss, suffering, death, are all busy at work ploughing up the field. Each and all of these will create for him what he desires, *opportunity*. He must make the most of it for his one purpose. Then the Word, read, spoken, circulated, or preached, is doing its work, in so far as access is obtained, and hearers are found. *The Word never fails.* Faith is bound to come, and with faith comes life; and with life, power; and with power, mastery; and with mastery, victory. "Faith cometh by hearing, and hearing by the Word of God." But the work should be done—

2. *In the church building.*—A centre is needed; that centre ought to be the church. "But the people," says one, "will not go into the church." That is not true. They will go if you go before them, and if there are not barriers over which they cannot get. If it be difficult, you must create the fashion, and persevere. Open-air service at the church corner for half-an-hour (on Sabbaths, three-quarters), followed up with a hearty pointed short service inside, will be productive of results of the most permanent and valuable kind. "My Word shall not return unto Me void."

3. *It must be continuous.*—Spasmodic work is the bane of Christian service. It must be daily. The forces of recovery must be as constant as the destructive agencies at work, and they must as definitely minister life and hope and help, as those minister ruin and death. We cannot afford to lose a single day. "Daily in the church, and from house to house, they ceased not to teach and to preach Jesus Christ." It is our Father's *business*. It is the Church's work. It is our business, as living members of Christ. We must not cease, even for a day. The result of a day's work may not appear to be much; but over a space of sixteen years it makes all the difference between failure and success.

4. *The work must be capable of adaptation* to any and all circumstances, as they arise. The purpose, which is *the evangelization of the district*, must be fixed, unalterable as the laws of the Medes and Persians. That purpose cannot be changed for anything else, however good. There it stands, in the presence of all, and pervading all, and the outcome of all. Don't modify, don't alter. But *the plan*, the method, means of realizing the purpose, *must be free*, absolutely *free*. If there are those among the workers who take offence at this, then they should go and work elsewhere, where everything is rigid and cold, where trees are iron rods, and grass is brass shavings, and rivers are ice, and sunshine is but moonlight—where men are mummies, and where no children are born, where the prophet's messenger and message are but a man with a stick. But here, everything is living and adaptable, and life creates its own forms. They are native and natural.

PRECONCEIVED IDEAS MUST GO,

and holy invention take the place of dead formalism.

5. *The work must be social.*—Every quickened soul must be introduced into the society—must bear its burdens as well as share its privileges. The society must be a protector, a nurse, and a minister of comfort and strength to the young life growing up within it. Therefore, everything that degrades or destroys must be thrust forth, and everything fitted to purify and strengthen brought in. Strong drink and its congeners must go, and the Church and its work take the place of former alliances. Every member ought to have definite work, and to give time, talents, money, and labour to the service of the Master. The Church and its work are as necessary to the spiritual life as the life is to the existence and prosperity of the Church. Do not forget, every living stone must be built into the wall of the spiritual temple; not for rest only, but to bear its share in the support of the building.

6. Lastly, for this present, *the work ought at times to be surprising*—fitted to awaken and interest and move the mass. How can this be? By special helpers; special prolonged seasons of effort and prayer; special Bible studies, original and fresh. Mere routine at such times must disappear. People must understand that in conversation, preaching, fellowship, you mean business.

I have taken for granted that the Church is all alive, and anxious to make the most of the district and of its opportunity. The reader may well ask, what would be the result of such work, say in sixteen years? I do not know; only in that time I have been eye-witness to more than 3,000, professing conversion, enter into one congregation; upwards of 30,000 have taken the pledge of total abstinence—all of these have been conversed with in regard to the way of salvation; whole families have been won for Christ, amongst them two murderers, several felons, and others from the criminal classes. Respectable and self-righteous Pharisees have experienced Gospel power. Many who were delivered from the pressure of this wicked age, are now labouring for the salvation of their fellows; and God is blessing them in the work, which they support with free-will offerings, consecrated to God for this end. They say—all of us say—"It is the Lord's doing, and wondrous in our eyes."—*U.P. Magazine.*

The End of the Century in Australia.—The General Assembly of the Presbyterian Church in New South Wales have resolved to celebrate the centenary of Presbyterian worship in the colony and the commencement of the twentieth century (1) by a special mission in each parish during 1900 with the view of reviving and deepening spiritual life; (2) by holding at Sydney, in April 1901, a congress to which the home churches and sister churches in the colonies shall be invited to send delegates, who may also attend the General Assembly of 1901; (3) by the issue of a history of Presbyterianism in the colony, to be prepared by an editorial committee, of which the Rev. Dr. Cameron, of Richmond, has been appointed convener; and (4) by the raising of a fund of a hundred thousand guineas "as an offering of worship and thanksgiving to Almighty God, to be used in the expansion and advancement of the work He has given this church to do in the land."

Sabbath Observance.

(Concluded.)

By Rev. A. S. COOK, M.A.

II.—ITS CHARACTER.

OUR Lord expounded and enlarged and deeply spiritualized the moral law, but He did not destroy it (Matt. v. 17). He did not minimize the importance of the Sabbath. He taught that deeds of mercy and works of necessity were permissible, and in this sense declared that "the Sabbath was made for man, and not man for the Sabbath." It is only necessary to see the connection in which the words of Mark ii. 27 occur, in order to see that that is their true interpretation. The day was ordained for bodily rest—that is, physical and mental. But that is not all. It was to be also a day for spiritual rest and refection, the rest of the weary coming to Jesus (Matt. xi. 28). That is the truest and highest sense in which it can be a day of rest. Holiday-makers forget this when they seek only physical and mental recreation on Sunday.

To "keep holy" has its *positive* as well as its negative side. Not only not to do evil, but actually to do good. That which is secular is not holy, though it may not be of such a character as to be unholy. When we turn to see how modern England keeps the Sabbath, we find a growing disregard for its sanctity, and we have the strongest warrant of Scripture for saying that our Saviour, in his interpretation of the fourth commandment, never countenanced such a laxity of Sabbath observance as is apparent in the present day. It is nothing more with some than an opportunity for physical and mental enjoyment, and the highest part of human nature is lost sight of—the soul with its pressing needs starving for want of ministration to it of spiritual things. The substitutes can never satisfy. Excursions, picnics, museums, picture-galleries, works of art and things of that kind, can never supply

THE NEEDS OF MAN'S HIGHEST BEING.

Moreover, the provision now made for such amusements entails a *vast amount of labour* on those who are already hard at work on six days in the week. Are they to have no day of rest?

The calm and restful character of the old English Sunday seems to be fast disappearing, and the lamentable habits of continental nations are gaining ground in every quarter.

CONCLUSION.

What can we, who profess and call ourselves Christians, do to stem the terrible torrent of Sabbath desecration, which, if unchecked, must at length sweep away every vestige of the Divine institution? We ought, if we have any claim to be called Christians, to do something. I am compelled to speak strongly, knowing full well that the breach of others of God's laws can often be traced in the first place to the infringement of the fourth commandment. We can by our example do much. We can make it our endeavour to show by our lives that we regard the Divine command as binding upon us.

We can avoid secularizing the Sabbath in any manner. We can avoid making up our accounts, reading light literature, amusing ourselves, or idling away our time. We can in these several negative ways, and positively in other ways, show to a criticising world that there is a reality in our religion, and that we are prepared to stand by the Bible as our guide, and carry out its precepts so far as, by God's grace helping us, it lies in our power to do so.

And let us above all endeavour in our souls to experience John's blessed realization of the Divine presence, and like him be "in the Spirit" on the Lord's Day. Then shall our Sundays be days of spiritual refreshment, and true foretastes of that eternal Sabbath rest which remaineth for the people of God.

False Estimates of the Sabbath.—Surely they who grudge the spending of one day in seven in holy exercises, think God a Master not worth serving, the soul a jewel not worth saving, eternity a state not worth preparing for. The Lord pity and awaken such! —*Matthew Henry.*

Resurrection Triumphs.—2.

Matthew xxviii. 9.

By Mr. HENRY VARLEY.

THIS auspicious morning yields clearest light. We understand now the majestic testimony, "Therefore doth my Father love Me, because I lay down my life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John x. 17-18). All hail! It is ours now to sound out the greatest fact of revelation. Well didst Thou give the text, yea the anthem, for the whole Church of God: "I AM the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die." This we know and believe, Lord Jesus! Thou art the subject of our clarion note of completed triumph. All hail!

God hath indeed "begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead." From deliverance to judgment with Him in his substitutional death, unto

QUICKENING, RAISING, ACCEPTANCE, AND EXALTATION

with Him to the glory in the heavens:—His resurrection is the pledge and proof of all. His Lordship also is here proclaimed. God hath "raised Him from the dead and given Him glory, that our faith and hope should be in God." All judgment is committed to the Son. Here we know that Jesus is "the Lamb of God that taketh away the sin of the world."

Here also, is found the justification of all believers from all things from which they could not be justified by the law of Moses. On this ground, having been "justified by his blood," God "is just, and the Justifier of him that believeth in Jesus." Mark, with great care, how the eternal God has emphasized the supreme fact of the resurrection as having direct relation to his judgment in the future. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance (offered faith) unto all men, in that He hath raised Him from the dead" (Acts xvii. 30).

The strong and painfully-marked tendency to-day is to leave out practically this supreme doctrine of the Word of God. Ethical religion, morals, ritual, priestism and sacraments, are all being emphasized and made to represent the fulness of Christian doctrine. As well might earth affect to represent heaven, or an earthly landscape be mistaken for the glory of the incorruptible sphere. What possible connection is there, or could there be, between morals and Christ's resurrection; between ethics or sacraments, and being "alive unto God in Jesus Christ our Lord"?

Morals and culture may show the advance of civilization and the improvement of the creature from the world's standpoint of thought and judgment; but these must not be confounded with being "born from above," and made a partaker of the Divine nature of the risen Christ. It is impossible to make an improved sinner "a new creature in Christ."

REFORMATION, NOT REGENERATION.

Of all who are regenerated, it is written; "We are God's workmanship, created in Christ Jesus unto good works." Reformation must not be mistaken for regeneration. This is where ecclesiasticism, and mere human religiousness, are fundamentally false. They give the form of godliness, but deny the power thereof.

"In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature (creation); and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 15, 16).

The melancholy fact is, that nearly all the ritual, teaching, and religious service going on in the churches is taken up with the presentation of those phases of our Lord's ministry and life which *preceded* his resurrection. God forbid that we should minimize his humanity, sympathy, or compassion, or fail to present his example, morals, or sacrifice for sins; but with intelligent reverence, be it said, these are subordinate truths now that we know the great fact of "his glorious resurrection and ascension."

The Holy Child Jesus, his mother, his sufferings, his agony and sweat of blood, and his death are too often regarded as the principal truths of the Gospel. The resurrection of Christ, and the great facts which belong to his risen life, are little understood, and by many scarcely preached or presented.

Is it too much to affirm that for every carefully prepared address which deals with the resurrection, at least fifty are prepared which deal with the life and work of the Lord Jesus prior and up to the time of his death? Should this be so, in the light of the fact that the preaching of Christ and his resurrection was

SO PROMINENT AND MIGHTY A THEME

in the Apostolic ministry? Let my readers search the Acts of the Apostles to see whether this was not the case. Here, in my judgment, is one principal cause of the comparative failure of the public ministry at this time. It lacks the power which is inherent in the greatest fact of Divine revelation—viz., Christ's resurrection.

In the main, the preacher's round of thought to-day is found in our Lord's humanity, sympathy, and love; in his ministry, example, teaching, and morality. This sphere, be it said, is, in the light of his resurrection, far too contracted. In truth, the want of this fundamental doctrine in the preaching of our times has resulted in a sadly imperfect presentation of the Gospel of Christ. The resurrection is the chief factor in "the glorious Gospel of the blessed God." Precious to us as the great truths of his sacrifice, redemption, and atonement are, they do not represent, though they have prepared the way for, the positive, glorious, and eternal realities which belong to being "alive unto God in Jesus Christ our Lord." Oh, for the Holy Spirit's strengthening might and wisdom, to understand and know "the power of his resurrection!"

Winter Course of Bible Studies.

THE deepened interest in Bible study, and the widespread blessing resulting from the Bible Classes held by Professors White and Newell, of America, in the earlier part of the year, have led to the formation of a small committee for the further prosecution of the work. The members of the committee are Lord Kinnaird, Mr. Herbert Arbuthnot, the Hon. E. Kinnaird, Miss Morley, Miss A. R. Habershon, and myself acting as treasurer.

Rev. G. Soltau has placed himself at the disposal of the committee for the ensuing six months, for the purpose of conducting these studies in and around London. Arrangements are in progress for ten such studies to be held, and the desire is to reach and help the suburbs of London, as well as the centre. Morley Hall, Stratford Conference Hall, Camden Town Y.M.C.A. Hall, Mildmay Conference Hall, Bayswater Y.M.C.A. Rooms, and Finsbury Square Y.W.C.A. Training Home, are already fixed on, and we shall be glad to be put into communication with friends who can send us suggestions as to possible centres for fresh classes. We need a revival of faith in the Scriptures as the Word of God, and we need a training of our young Christians in the use of the Word of God.

The studies to be undertaken by Mr. Soltau will be helpful in bearing upon the Authority and Inspiration of the Scriptures, the Fulfilment of Prophecy, the Work of the Holy Spirit, the Confirming of Faith in the Revelation of God by his Son, and the Deepening of Spiritual Life. A list of places, dates, and times of meeting, will be furnished as soon as possible. Communications can be addressed to Mr. Soltau, 85, Lordship Park, N., or to myself. The majority of the studies will be commenced the first week in October.

J. Herbert Tritton.

36, Queen's Gate Gardens, S.W.

Blankenburg Conference.

WE have just finished one of the most delightful conferences which has fallen to my lot ever to attend. I have previously described this picturesque little town, situated in the heart of Luther's country, and destined to become as famous in Germany as Keswick in England, not on account of the beauty of its scenery but because of the annual Conference. As yet the English tourist has hardly awakened to the beauty of this neighbourhood, with its glorious pine-clad hills, its interesting associations, its pure and healthy air; it is, therefore, somewhat astonishing to the townsfolk to witness this mighty influx of Christians to accept the hospitable invitation of our beloved hostess, Fräulein von Weling.

The first conferences that gathered at her call were comparatively small, but four years ago the presence of Hudson Taylor attracted a larger number, and since then the gatherings have grown by leaps and bounds. This is the fourteenth Conference, and by far the largest. About 1,000 people have assembled, from all parts of Germany, Switzerland, Sweden, and even from South Russia.

Fräulein von Weling, as most of my readers know, has adopted a number of orphan children, whom she is educating as her own. The work is entirely dependent on the unsolicited gifts of God's children, and, as I visit it year by year, and see the wonderful improvement in this family of dear boys and girls, I cannot speak too highly of the motherly care she exercises, or of its results. The boys are being prepared for useful lives, and two of them are desirous of being missionaries. The girls are trained in household duty, in addition to their lessons. Any gifts would be well bestowed, if sent to Fräulein von Weling, Alliance House, Blankenburg, Thüringia, Germany; but if she knew that I was writing thus, I am not sure she would allow this letter to be posted, as she is very sincere in her dealings with God about money matters.

She insists on catering for all who attend the conference, securing all the rentable rooms in the place, and crowding every corner of her two houses. Large sheds are erected, and the people take their meals together, literally sitting at her board. She makes no charge, and very modest little boxes at the doors have to receive the gifts which are left behind, I trust by all. That these meet all her expense is entirely a matter between God and her. The food is good and plentiful, and the family feeling is very beautiful. Friendships are made at the meals which death will not dissolve.

It is remarkable to notice the large number of persons of high rank who assemble. To give their names would be an impertinence, but if they were mentioned they would include some of the highest families in these countries, other than royal. It is a very healthy sign of the times. Also, my friend, Count Bernstorff, has been giving me a most interesting account of the *Gemeinschafts*, which are rising up in all parts of Germany. They are fellowship meetings, held at other times than those of church-services, at which the more evangelical and devoted servants of Christ meet around the Bible, and engage in Christian work.

A large number of godly men have taken part in the various meetings of this conference, which have filled the beautiful Hall three times each day. Amongst these we may mention Revs. Dr. Gritton, W. Darlow Serjeant, C. G. Moore, Dr. Grattan Guinness, Pastors Stockmayer and Jellinghaus, Count Bernstorff, Mr. Walter Sloan, Mr. Field (of the Evangelical Alliance), Dr. Baedeker (the beloved and honoured chairman), myself, and many evangelical German pastors, with whose names I am not familiar.

The subjects have included those for the promotion of the Christian life with which we are familiar at Keswick and elsewhere; but there has been a considerable admixture of the missionary element, and Dr. Guinness has given three powerful addresses on the evangelization of the world. F. B. Meyer.

Blankenburg, September 1, 1899.

"These Forty Years."

A CONSTANT reader, now in her seventy-sixth year, "wishes to let you know how very much your periodical has cheered her during almost the last thirty years."

"I cannot refrain from telling you how greatly I (an old subscriber to The Christian) enjoy and appreciate your "Day by Day" columns. I can hardly express my admiration of your splendid stand for Protestant truth.—Yours faithfully,

"Mander John Smyth.

"*Hillside, Tettenhall, Wolverhampton.*"

"For a quarter of a century I have never missed my Christian for one week. It follows me wherever I go, and a Thursday when I did not see The Christian would be a strange one indeed. . . . Your paper is a continual source of help and strength. May you be spared yet many years to hold the helm.—Yours, in Christ's service, "D. J. Findlay.

"*The Tabernacle, St. George's Cross, Glasgow.*"

"Let me fall into line with a thousand others, and congratulate you on the completion of 'These Forty Years.' The Christian has been a distinct means of grace in all parts of Australasia, and will, I think, soon have to chronicle another Great Revival. Your summary of 'mighty men,' in your issue of the 17th, reads like Hebrews xi. "H. B. Macartney,

Home Superintendent of the B. and F. Bible Society.

"*146, Queen Victoria Street, E.C.*"

"Accept my warm congratulations on the anniversary of The Christian, which has been my familiar friend these forty years. Long may it flourish as a messenger of God, sent to keep us in the right path, avoiding sacerdotalism on the one hand, and infidelity on the other. I have never ceased to commend it to my friends, and never shall while it continues to hold up faithfully the banner of the cross.

"Robert P. J. Simpson.

"*Mayfield Road, Wallasey, Cheshire.*"

"My acquaintance with The Christian is comparatively recent, but I cannot let the birthday season pass without saying that I have, for several years, found the paper most useful as a record of the state of Christianity in the world at large, and as a teacher of the great truths which were set forth by Christ and his Apostles. It is the only paper that I read *throughout*, and from which I get such useful information.

"(Captain) Henry Toynbee.

"*12, Upper Westbourne Terrace, W.*"

"I was but a little girl of eight when I first saw the dear old *Revival*, and among the most treasured remembrances of bygone days lie several of the early numbers, with records of the honoured workers of that period, viz., Denham Smith, Reginald Radcliffe, H. Grattan Guinness, &c. How often since then have we had cause to bless God for raising you up as a defender of his truth and a promoter of that unity which should ever characterize God's people! In later years, as my five sons (all of whom are serving the Lord) have listened to accounts of those wonderful days of 'Revival,' your name has ever held a foremost place. May you be long spared to labour on at God's command, and may The Christian ever maintain its high aim, and be even more blessed in the years that are yet to come. This is the earnest prayer of

"An Unknown Friend."

"Dear Sir,—I should like to add my testimony to those already received by you to the value and usefulness of your paper, both as *The Revival* and The Christian. I have in my possession the first yearly volume, commencing in July, 1859, and have read it more or less regularly from that year, so memorable in the history of religious awakenings in these islands. On my return from service in China, in November, 1859, I found Christians in England and in Ireland all alive and full of zeal and enthusiasm for the salvation of souls and the extension of Christ's kingdom; and *The Revival* paper was in everyone's hand because it contained the latest news of what God was doing in England, Scotland, Wales, and in Ireland especially. Those were blessed days, real times of refreshing, when daily united prayer meetings were the order of the day, and when the revival in Ulster was the great topic of conversation and inspiration to service everywhere you went. Many of us journeyed to Belfast to witness it, and to take part in the blessed work, and when we think of it our hearts burn within us, and we long and pray that the Lord of the harvest will send us *now* "showers of blessing," and stir up his people to more prayer and expectation.—Yours faithfully in Christ, "John B. Rochfort.

"*Blackheath.*"

"How the Tide Turned."

By Mrs. HARVEY-JELLIE.

TRUE, the church stood in a densely-populated part of the town, and every month saw families moving out to the suburbs. Yet that scarcely seemed sufficient reason to account for the coldness and stagnation that were creeping over the congregation.

The Rev. Archibald Herclart had preached there for seven years. Sometimes, by a specially attractive subject, he managed to muster a respectable number of hearers; but, as a rule, pews were only partly filled, and then with latecomers.

One autumn afternoon a stern-looking man might be seen walking up the church steps, followed by Captain and Mrs. Senial, former attendants. "I can understand your wish to see the old place," said Walter Courier; "but things don't improve here. I wonder our minister doesn't see it."

"It is two years since we left the town," said the Captain; "and I am grieved to hear of coldness and apathy among the people. How is it that the tide of earnestness and zeal has run out? Is everyone doing his utmost to help?"

"You see, we get discouraged when the collections are poor and seats not letting well," said the deacon, as he closed the door behind them and led the way up the silent aisle. The walls were dingy; the velvet covering on the pulpit showed signs of decay, and the atmosphere was close and musty.

"What a sight, after our bright church!" said the Captain's wife. "Oh, how I pity the preacher! I met him this morning, and I thought he looked disappointed. Can nothing be done?"

"Nothing without money. Since so many of you left, we have gone back. We want funds—that's it." And Walter Courier, foreman in one of the large manufactories, assumed the appearance of one responsible for the commercial aspect of the church.

"Pardon me if I speak contrary to one in office here; but I am persuaded it is not primarily money you need. Money success in your condition would be disastrous—I am sure of it. My wife and I had it in our hearts to send a gift for renovating this building; but we believe God could not bless it, as things are," said the Captain, with that kindly, anxious look on his face that he had often worn when speaking in that church years before. No one had ever doubted his goodness, not even the calculating man before him.

"Mr. Courier, may I be frank, and say just what I mean?" And the wife moved away, as if to inspect the vestry. "Certainly, I desire the good of this cause as much as anyone? Say what you like, Captain; you can't offend me."

Laying his hand on the deacon's shoulder, he said: "For your own soul's sake, for Christ's sake, and for your minister's sake, take care. I have heard all about the coldness, the want of spiritual life here, and I know the man who stands meekly in that pulpit is suffering a wrong."

"And no one is more concerned about it than I am, sir," interrupted the deacon.

"Stay, I must be faithful. The tide will turn when the cause of the wrong is removed. Has it ever occurred to you that evil may lie at *your* door? Humiliation and repentance—this is necessary; yes, even in church members and deacons, alas! It is not for me to judge; but I dare to say my Lord would say to you, and several who imagine they are helpers here, 'Thou art the man.'"

The stern face relaxed, and Courier stood unusually calm. Passion, so easily aroused by others, lay quiet under the honest, manly touch of this faithful man of God. "What can I do? How improve matters?" he stammered, while the Captain gently answered: "Not by might, nor by power; but by my Spirit, saith the Lord."

. . . . .

It was evening, still and cool, and the minister sat alone on the balcony overlooking the garden. He had been pondering over his message for Sunday; but his spirit fainted within him as he thought of the indifference of his hearers.

"What can I suggest to induce the members to come to the week-night services, wife?" he said, as she took her seat beside him.

"I can't think, Archibald; it's a constant worry. I wish I didn't know how un-Christian so-called Christians are—it hurts my spiritual life; and you are not happy. Ought we to stay and suffer here? Think, there is a large world; you could do good for Christ, unfettered and unwounded." And the grey eyes filled with tears as she saw her husband's troubled face. At that moment Mr. Walter Courier was announced, and she left them together, trembling lest his visit meant a new pang to spoil Sunday's work.

Never had the minister seen the correct-looking deacon so disturbed. He tried to speak of one thing and another, but fairly failed to talk in his old measured tone. "You rarely visit me on Saturday evening, Mr. Courier;" and the minister began to fear some great sorrow had overtaken the man, for his head sank lower, and he rested his arm on the rail of the balcony. Shadows of night were settling around, and all was tranquil, and the two men sat in silence. "Mr. Herclart, God has flashed his searchlight on to my heart, and revealed to me what I was hiding from myself. I have come to make a clean breast of it this night, before another Sabbath dawns."

"What does it mean? I am quite in the dark," said the minister.

"It means I have hindered your work by wounding you. I have prevented God blessing your efforts by resisting his Spirit. I have chilled and checked the spiritual growth of the church. Oh,

THE MISCHIEF ONE SOUL CAN DO!"

said the humbled man.

"I did not think you so much to blame. Perhaps you have been unwise; but——"

"You are too gracious. I only merit your scorn. I, by my office, profess to uphold and cheer you, and succour the Church of God. I want you to announce that the church will be closed to-morrow evening, and that the officers and teachers, and any who care to attend are invited to meet in the school hall for a time of deep humiliation and self-searching. I want you to stay away, and rest assured that God is working."

The minister's heart was beating with thankfulness, and he promised.

Consternation was on all faces assembled on Sunday morning, and foolish conjectures found voice. Yet the spirit of determination stopped criticism.

Heartfelt prayer rose from the study on that solemn evening, while the Captain (who had consented to guide the meeting) led the proceedings in the school-room behind the closed church. In their midst was One who said, "Hitherto have ye asked nothing in my name"—and they knew it. Hearts must be true and pure before they know how to pray such prayers as now went up from heaven-touched souls. Self was dethroned, a sense of deep responsibility to God overspread their consciences, and nothing save the outcry for the Holy Spirit was heard during two sacred hours.

. . . . .

Six months later, Captain Senial and the happy-looking minister stood together admiring the newly-adorned house of God. "I have come to rejoice with you in the wonderful, earnest, inquiring spirit, and the new tone of real Christian activity here. Truly this is the Lord's doing, and marvellous in our eyes."

"Yes, Captain; you remember how He said, 'Prove Me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' This proving our God's faithfulness, by fulfilling his own conditions, has resulted in consecrated worshippers, earnest seekers after salvation, and a church that was cold and worldly becoming the home of Spirit-filled souls. I look back and shudder at the state we were in; and I thank God for sending an arrow to that deacon's heart through you, for that was how the tide turned."

Day by Day.

Sunday, September 10. 2 Kings ix.

FIVE times in this chapter the question is asked, though in varying tones, "Is it peace?" The horsemen ask it of the furious driver; the king asks it of his captain; Jezebel asks it of the murderer of her son. And is not the heart of man for ever asking this same question? and, if there is the slightest unusual tremor in the air, is there not at once the fearful inquiry, "Is this going to mar or make for peace?"

The fact is, the heart of man is ill at ease. Deeply conscious that all is not right between itself and God, anxious that nothing should disturb the desolation which it affects to call peace, dreading what may threaten to rock, as with the throes of earthquake, the cardboard walls of false security in which it lives. There can be no peace between God and man, man and his brother, man and himself, until he has put away the the whoredoms and witchcrafts of Jezebel. But are not these associated with ages for ever passed? How can they hinder our peace to-day?

Let us not forget the solemn words of the Holy Ghost, as He speaks to the Churches:—"I have against thee that thou sufferest the woman Jezebel, which calleth herself a prophetess, and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time to repent, but she willeth not to repent of her fornications." And He goes on to speak of the deep things of Satan, and of the searching eyes which regard the reins and hearts of his professing people (Rev. ii. 18-29).

There is danger for all of us, lest we be seduced by the soft caresses of worldliness, and yield to specious flattery. Beneath the fairest words may lie the serpent's poison, as he excuses laxity of morals, doubt of Scripture, carelessness in habits of devotion and consecration. Let us beware, and putting these things away, let us seek the peace from God, with God, and of God.

MONDAY, September 11. 2 Kings x.

What an Iconoclast this Jehu was! He was the Mahomet of that idolatrous age. Before his strong hand the whole structure of Baal-worship received its death-blow. And as we meet the recurring name of Elijah in this chapter, connecting him with these events, we turn back to the story of Horeb, with its solemn words: "And it shall come to pass that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay." God has many nets, and if the fish escape one set of meshes, they will be caught by another—none shall finally escape.

It is an awful thought! Because men escape from one judgment, they count themselves secure; but they are greatly mistaken. He that escapeth from Hazael perishes by Jehu. If they do not die in the battle, they are frozen to death in the Arctic snows; or, if they escape these, they are set upon by the peasants and murdered in cold blood. How shall we escape if we neglect so great salvation, and trifle with such a God, provided with so many emissaries to perform his will?

There is one note of comfort, that those who escaped Jehu would be slain by Elisha. Now we are familiar with Elisha's ministry: he was gentle and beneficent; he would feed a hostile army at a banquet, and send them home to come no more against Israel. For him to slay means slaughter of another kind than Jehu's or Hazael's. It is killing by kindness, wounding with the wounds of a friend, heaping coals of fire on the hostile head, overcoming evil by good. And we gather that if one has passed through the severe discipline of Hazael and Jehu untouched, he may yet be saved by love and gentle kindness. A man must either bend or break; and if he bend under Elisha, he need not break under Jehu.

TUESDAY, September 12. 2 Kings xi.

A great revolution, splendidly planned and executed. Its inception and achievement did great credit to Jehoiada and his wife. There are times when we are justified in opposing constituted authority when it defies the law of God.

It is difficult not to place an allegorical interpretation on the narrative; it lends itself so naturally. In regeneration, the babe Christ enters the inner shrine of the spirit, which may aptly be compared to the house of the Lord. But too often his existence is hardly realized, and his kingly power is hardly felt. Athaliah is supreme, and reigns over the land. Worldliness, will-worship, and besetting sins have sway.

Then, a blessed movement originates deep in the nature. Some high-priestly thought summons the lax soul to new conceptions of responsibility and duty. And at last the king is brought from his obscurity and set on his rightful throne. Then, in that solemn moment, as the powers and faculties of the soul gather round to make obeisance and swear fealty, the old Athaliah crosses the inner temple, crying, Treason, Treason. Of course there is treason to her cursed rule when there is loyal allegiance to the king's son. There is no alternative; she must be slain, and Baal must be broken down, and the blood of Mattan must stain the temple floor. Oh, there are terrible deeds to be wrought in the secret life of some of us ere Jesus comes to his rightful and undisputed place. Well might heart and flesh faint, unless we remembered that He is not a babe, but the Almighty Redeemer, who waits to work in us his Father's good pleasure, making possible what He has taught us to desire.

WEDNESDAY, September 13. 2 Kings xii.

A striking contrast is here between the priests and the workpeople. The priests seem to have appropriated for their own use the free-will offerings brought by the people for the repair of the temple; whilst, after a change was made, and their receipts were limited to the guilt of sin-offerings, the masons, carpenters and builders did their work so honestly, that there was no need to reckon with them.

We can recall many repetitions of this experience from the pages of history and observation. But how can we account for this fact? Is it not because those who are perpetually dealing with sacred things, on behalf of others, become careless of their own religious needs, and account that there is no special reason why they should appropriate for themselves that of which they are the custodians? Besides, the very familiarity with the things of God may take some of the gloss off the silk.

It is often supposed that Christian ministers and workers must be good, because they are removed from the temptations which shadow other lives. But it is forgotten that the germs of temptation are so subtle that they float in on beams of light; and sufficient weight is not given to this further thought, that the very care of the vineyards of others makes us neglectful of our own. (See S. Sol. i. 6; Rom. ii. 21-23.)

THURSDAY, September 14. 2 Kings xiii.

Disaster on disaster! Poor Israel, why so slow in learning the lesson that God could not let them be as other nations, because He had chosen them for the lofty office of being the teachers of the world? Children of God, you cannot, you must not, be as others, because God has selected you to bear his name; and chastisement will follow on the heels of chastisement, till you are willing to put away your sins.

Yet amid these dark days, what gleams of light! The Lord hearkened (*v.* 4); the Lord gave Israel a Saviour (*v.* 5); the Lord was gracious to them, and had compassion, because of his covenant, neither cast He them from his presence as yet (*v.* 23); Jehoash took again the cities (*v.* 25). Even when the Lord chastens us sore, He does not give us over unto death. There is a Needs-be, but there is also a Thus-far-and-no-farther.

See how much Israel missed through the unbelief of her king: If only he had smitten five or six times, Syria had been consumed; but he was contented with striking three times only. Let us not ask small things of God, or be content with a partial deliverance. Nothing pleases Him more than to be greatly trusted. For those who ask the most, He will always go beyond. Strike on the ground, child of God! Claim absolute deliverance from besetting sin! Claim the absolute overthrow of the monster power which is blighting your work for God! Claim the salvation of your fatherland from the tyranny of drink, gambling, and impurity! Open the windows heavenward, strike within, and shoot without. And remember that unseen hands are resting upon thine, empowering and guiding.

FRIDAY, September 15. 2 Kings xiv.

We sometimes question why God should have allowed so much space in his Holy Word to be consumed by these narratives of war and murder. There are a few gleams of light, certainly, as in *vv.* 26, 27; but for the most part the leaden sky prevails, and the atmosphere is thick and murky. But we must remember that we are watching the chaos which precedes the cosmos, the foundation-laying which prepares for the edifice, the laying-on of the groundwork of colour, which has afterwards to be elaborated into the perfect picture. You are seeing some of God's world-making; do not be astonished!

> Not first the light, and afterward the dark;
> But first the dark, and afterwards the dawn.

And in your own heart, cannot you find close analogies? Yours has not been a straightforward progression, or a regular increment of good: but too much of this mingling of good and evil, this swaying backwards and forwards.

Take, for instance, the suggestion here offered. Quite often we have been elated with some ray of success. We have smitten Edom, and our heart has been lifted up. Then, in our pride, we have thought ourselves equal to some larger venture. Surely we could stand our ground in more perplexing circumstances, and win the fight under more adverse conditions; so we have sent our challenge to the king of Israel. Alas, we have meddled to our hurt, and our fall has dragged others in its wake! What bitter consequences we have reaped to ourselves! Let him that thinketh he standeth take heed lest he fall. Let us walk humbly and circumspectly, often asking to be kept out of the way of temptation, unless there is some special lesson to be learnt in its fires.

SATURDAY, September 16. 2 Kings xv.

At this lapse of time, Jeroboam's name is still frequently mentioned as having taught Israel to sin (*vv.* 9, 18, 24, 28). It was as though his name and evil counsels were in the mouths of many, as they connected the flaw in his foundations with the rents that threatened the utter ruin of his kingdom. The lesson is a very solemn one. If, in building up that young family of children, or that church, you make some mistake like Jeroboam's, who consulted expediency above principle, and made state-reasons preponderate over his loyalty to God, long after you have gone to your grave your children, or children's children, will reap what you have sown, and people who can remember will connect your inconsistency with their downfall.

This carrying of Israel into captivity had been predicted. It had often threatened them; but at last it came, and it was heart-breaking. To the Hebrew, it was a terrific ordeal to be torn from the land of his fathers; and these ten tribes never returned. Those who came back with Nehemiah and Ezra were mostly drawn from the tribe of Judah. Yet this terrible discipline was by God's good hand transformed into blessing for the world; for as they planted their synagogues in all the chief cities of the world, they began to act as salt and light, preparing the soil for the early preachers of the Cross. Many of their descendants also were included in the blessings of the Day of Pentecost, and were won by the Apostles as jewels for the Redeemer's crown. God moves in a mysterious way! Who would have supposed that this dispersion of the ten tribes would have results so far away, so important, and so closely associated with the supreme mission of the Jewish people?

Keeping Ourselves.

By Pastor F. E. MARSH, Sunderland.

ONE of the things which is an abomination to the Lord is a false balance (Prov. xi. 1); while, on the other hand, "a just weight and balance" are specially said to be "the Lord's" (Prov. xvi. 11). It is of blessed importance to recall and dwell upon the Lord's gracious promises of preservation, such as we get in Psalm cxxi.; but it is of practical importance that we should keep ourselves, for the water of God's power is meant to move the mill of our being in obedience to the Divine Word. And it is only as we allow the water of God's power to move the wheel of our obedience that we have the corn of blessing in the mill of our being.

I. A Sure Test. "If ye love Me, ye will *keep* my commandments" (John xiv. 15). We know we have the life of the Spirit, as the pulse of love is throbbing in us. The galvanism of profession may move the dead body of ceremonialism, but it requires the breath of holy obedience to demonstrate the reality of love. Sounding brass betrays itself on the counter of Heaven's truth, but sanctified lives ring out their worth in loving deeds.

II. An Assured Faith.—"Hereby we do know that we know Him, if we *keep* his commandments," (1 John ii. 3). There are two words rendered "*know*" in John's first Epistle. One meaning, as in 1 John ii. 29 (the first word), that which has come within a person's observation; and the other word signifies a true relation between two parties, as the second "*know*" in 1 John ii. 29. One means to know about, and the other means to be personally acquainted with. Now the word "*know*" in 1 John ii. 3, is the latter one, and indicates the ground of assurance as to whether we are personally acquainted with the Lord Jesus. The knowledge of observation is the mere knowing about a certain thing, as when one knows about a feast that is to be given at a certain place; but the knowledge of obedience is the personal acquaintance with anything, as when one is invited to the feast, and partakes of it.

III. A Separated Walk.—"*Keep* himself unspotted from the world" (Jas. i. 27). Very often it is a vexed question as to what is the world? Generally speaking, the world is anything, or anyone, which takes the place of the Lord. It may be the gold coin of coveteousness, the evil root of bitterness, the tinsel of unnecessary apparel, the black heart of unbelief, the rock of error, the polluting hand of the flesh, the green eye of jealousy, the big head of pride, the tumour of conceit, the cancer of doubt, and the palsy of sloth. What ever it is, the man who is in the path of pure and undefiled religion keeps himself unspotted from it, as one would keep from a plague-stricken district.

IV. A Holy Charge. "If a man love Me, he will *keep* my words" (John xiv. 23). We can quite understand how the parent prizes the dying words of some beloved child. They are conned over, thought about, and spoken upon. They are treasured in the casket of the memory, and again and again they are brought out to be weighed. How much more should we ponder and prize the words of the Lord Jesus! They should be as a *fire* to warm us in coldness, as a *spring* to refresh us in weariness, as a *spur* to move us in sloth, as a *rule* to square us in life, as a *magnet* to attract us in prayer, as a *cordial* to soothe us in sorrow, and as a *staff* to stay us in trial.

V. A Faithful Service. "I have *kept* the faith" (2 Tim. iv. 7). Paul had faithfully traded with the pound of the Gospel. He had kept the treasure of the truth. He had watched the camp of the Church with holy diligence. He had been no hireling, for he had laboured incessantly night and day. There was no mere routine with him, for he had suffered for the Gospel, as his lacerated body testified; and he wept for the Gospel, as his tears evidenced. The slave Onesimus, the prayerful Epaphras, the physician Luke, the worldly Demas, the helpful Timothy, the praiseful Silas, the consecrated Barnabas, and the soldiers at Rome could all testify as to the truth of the Apostle's faithful service.

VI. A Safe Environment. "*Keep* yourselves in the love of God" (Jude xxi.). What the air is to the bird, and what the water is to the fish, the love of God is to the believer. It is the element in which we are to live and move. The word "environ" only occurs once in the Authorized Version of the Bible, and that is in Josh. vii. 9, although the same Hebrew word is translated "compass" in the previous chapter seven times. Joshua, in his prayer to Jehovah regarding the defeat of Israel at Ai, said the Canaanites would get to hear of it, and "environ" them round and cut them off. An adverse power would surround Israel to their detriment. The love of God is a power to surround us for our betterment, for it is a wall of fire to protect us from hatred, a hedge to keep away the robbers of sin, a fence to keep out the foxes of doubt, an element to keep us warm with sympathy, an atmosphere to make us pure in heart, and a sphere where evil cannot touch us.

VII. A Stimulating Promise. "If ye *keep* my commandments, ye shall abide in my love" (John xv. 10). The promise of Christ gives us the crux of the whole situation. There is no royal road to any one of the blessings enumerated in the Bible but through obedience. This is the door through which we enter into the King's garden of delights. The key to unlock the treasure house of Christ's unlimited fulness is by keeping his commandments, for by that means the treasury is discovered to us for our use and enjoyment.

The Blessings of Sunshine.

Oh, what would the world without sunshine be?
Where then were the lovely flowers
That out in the fields and lanes we see
Refreshed by the summer showers?

Oh, what would the world without sunshine be?
Where then were the rainbows bright,
That kindle the children's hearts with glee,
And gladden the traveller's sight?

Oh, what would the world without sunshine be?
Where then were the fruits untold
That Autumn hangs on each laden tree,
With their tints of burnished gold?

Oh, what would the world without sunshine be?
With no lark in the azure sky
To flood the world with its melody
From its circling course on high?

Oh, what would the world without sunshine be,
When the heart is sore oppressed,
When we long from the cares of life to flee,
And would gladly be at rest?

Oh, what would the world without sunshine be,
When the evening shadows fall,
With no sunset gleam over land or sea,
But a darkening gleam o'er all?

Oh, what must the world without sunshine be,
In those lands of heathen gloom,
With no gladsome song of victory
On the brink of the sombre tomb?

Oh, what would the world without sunshine be
That the Gospel message brings,
And the hope of a brighter world to be
On the Christian's pathway flings?

Oh, what will the heavenly sunshine be,
In the glorious realms of light,
In the House of God, by the angels trod,
With their robes of spotless white?

Clevedon, Somerset. Wm. Kitching.

No Sunday Concerts in Dundee.—At a meeting of the Recreation Grounds Committee of Dundee Town Council the subject of the holding of Sunday concerts in the public parks of the city was again under consideration. A petition from residents in the Magdalen Green District was submitted, strongly protesting against such entertainments being allowed, and after conversation the Committee unanimously decided not to allow any musical body, association, &c., to give musical performances in any of the parks on Sunday.

International S.S. Lessons.

September 17, 1899.

Power Through the Spirit.—Zech. iv. 1-14.

Golden Text.— Zech. iv. 4-6.

Lesson Connection.

YOU will remember that when the Jews had tired of trying to build their temple, God sent two messengers to encourage them on. One was an aged man. *His name?* We learned about his message last week. The other was a young man, and one of his messages is our lesson for to-day. It is just as true, taken as a message *to us*, as it was to the Jews.

Zechariah

was probably born in Babylon. *Find his father's and grandfather's names in ch. i. 1.* His grandfather was one of the priests who came from Babylon with Zerubbabel (Neh. xii. 4, 16). Zechariah succeeded to the office, so was a priest as well as a prophet. About five months after the Jews had set to work again on their temple, God gave to Zechariah a series of eight visions, like living pictures passing through his mind, and each meant a message from God to help and strengthen the weary workers. In the morning the prophet told the people, and in Ezra vi. 14 we read that the people "prospered through the prophesying."

The Fifth Vision (Zech. iv. 1-14).

Verse 1. The prophet slept between the visions, and seems to be awakened for each fresh revelation.

Verse 2. Like the candlestick or lamp-stand made for the tabernacle (see Ex. xxv. 31). We know the exact shape of this from the figures on the arch of Titus in Rome, among which is a train of men carrying away the spoils of the temple and the seven-branched lamp-stand. *(Show a picture of this.)* Above the lamp-stand was a bowl, and a pipe from it to each lamp, a reservoir for the oil.

Verse 3. And on each side grew an olive tree, a branch hanging over, from which a golden pipe carried a constant supply of oil to the bowl, so the lamps would never go out.

Verse 5. It meant this: the candlestick, God's church in the world; the different lamps, individuals; the bowl, points to the Lord Jesus, through whom all life-giving and light-giving power flows (John i. 16); the olive-oil, the Holy Spirit, who will constantly supply all needs.

Verse 6. Perhaps some of the young builders were thinking they could do great things in their own strength; God teaches them they can do nothing without his Spirit.

Verse 7. In God's strength, the difficulties, like a great mountain, would disappear. *What words of Jesus does this remind you of?* (Matt. xxi. 21); the top-stone would be put on, and the temple finished. God removed the hindrances, and influenced the king's mind to help (Ezra vi. 15-18).

Verse 9. A definite promise, perhaps some of the people had despised Zerubbabel and said he would never get the temple finished. God says, he *shall* finish it, and what God says always comes true.

Verse 10. God uses the small things of the world to bring about his great glory. "Those seven" refer back to chap. iii. 9. Emblems of God's all-seeing power and ever watchfulness.

Verse 14. God's Holy Spirit, the source of all power, manifested in his witnesses (Rev. i. 4, 12; xi. 3, 4; 1 John ii. 20, 27; v. 7.

Application to Ourselves.

The Christian Church is Christ's golden candlestick. Each true Christian is one lamp, even though only a child, to shine for Jesus (Matt. v. 14-16), "*Jesus bids us shine, &c.*" We cannot shine by ourselves, there must be a constant flowing in of God's Holy Spirit, like the oil into the lamps. When we feel dark and cold and our light gets dim, it is because some sin has stopped the Holy Spirit from flowing in. Even a weak little child, when filled with the Spirit, can overcome difficulties. God will use such to do great things for Him. Never be discouraged because you can only do a little for Jesus; do the little well, and the work will grow. Recall what Jesus said about little beginnings.

Illustrations.

The fire in "the Interpreter's House" in the "Pilgrim's Progress." The power of steam. In a factory the work was so slow when done by hand, such a change when steam-power was used. Facts from missionary work—how it grows, and the light shines from each convert.

Industrial Effort in India:

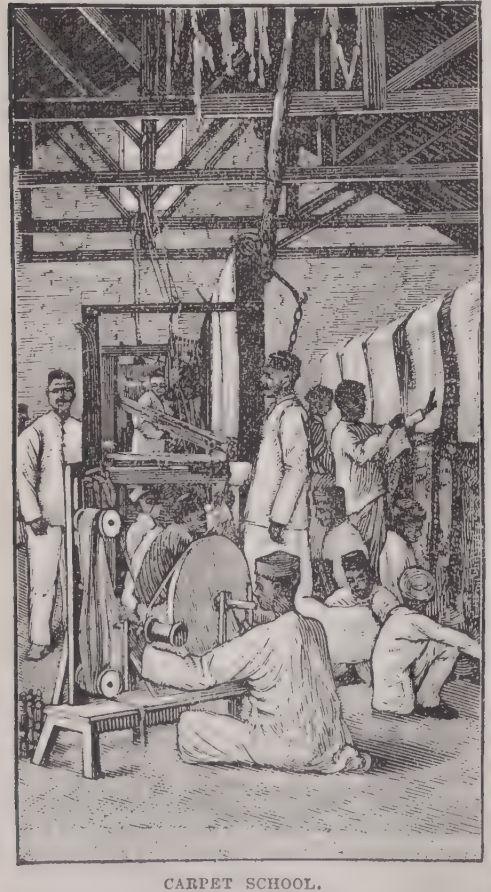
Uplifting the Depressed Classes.

By Mary and Margaret W. Leitch.

"Cast thy bread upon the waters, and thou shalt find it after many days."

WHEN the readers of The Christian contributed so generously for the relief of the starving people of India, they perhaps did not realize the great and far-reaching benefits resulting to that country from their liberality. Doubtless many of these gifts, coming from loving and praying hearts, represented much self-denial. It is evident that the Master is owning and blessing them in a very special way.

One example is the work in Ahmednagar, India. Among the various missionaries to whom relief funds were entrusted, the readers of The Christian will perhaps remember the name of Rev. James Smith, principal of the Ahmednagar College. He has been a devoted missionary of that station for twenty years. While supplying, with the relief funds received, food to the destitute and starving, he gave work to the able-bodied among them, thus preserving their self-respect. He was thus able to erect the buildings for the School of Industrial Arts, which is a technical training school; and also the buildings of the boarding department.



CARPET SCHOOL.

There are now 150 students in this industrial school, of whom ninety are boarders.

There are three courses of instruction in the school, viz., wood work, metal work, and rug-making. These engage interesting groups of students in the carpenter shop, students in drawing classes, students at work in the metal workers' department, students in the carpet school, students washing yarn previous to dyeing it, students reeling and winding yarn, &c.

A great contrast is noticeable between boys dressed as they were when entering the school and after a sojourn in the school. Training given under such conditions is good all round; it prepares the young people for the life that now is, while they are under instruction regarding eternal realities. And those engaged in the work are greatly encouraged.



DRAWING CLASS.

From a missionary point of view industrial training will help to meet the long-felt and urgent need of providing employment for the native converts, and especially for orphans.

It is a matter of frequent occurrence that a native embracing Christianity has to give up home, friends, and means of livelihood; and missionaries in India have felt the extreme difficulty of dealing with such cases and providing the convert with some suitable employment. The majority of the native Christians in Western India have thus far come from the depressed classes who in heathenism secured a living by rendering menial service to other castes. Much of this service was connected with idolatry, and all of it was of a degrading nature. Their perquisites, in return for this service, were the gleanings of the fields, the flesh and hides of the animals which had died of old age or disease, &c. No Christian could accept such service or live on such fare; hence the urgent need, long felt by the missionaries, of providing, especially for native Christian boys, such an industrial training as would enable them, later on, to secure a respectable livelihood.

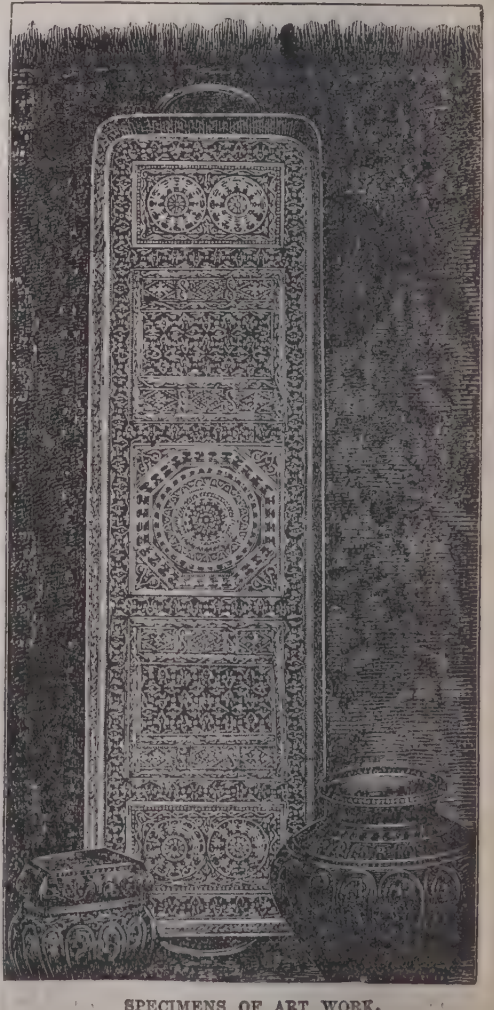
In deciding upon the industries to be taught in this school, Mr. Smith wisely chose wood carving, metal work, rug and carpet making, for the following reasons: (1) These industries required only a small outlay for tools on the part of the workers, a dollar or so sufficing for a set of wood carvers' or metal workers' tools. The carpet and rug makers make their own looms. (2) These were industries which could, after being learned, be carried on by the pupils in

THEIR OWN VILLAGE HOMES.

On this latter point Mr. Smith writes:—"This prospect of opening branches in the villages is enlisting the enthusiasm of our people. They feel that it will not be necessary to leave home and friends in order to get work. As we intend to manage it, it will be one of the most simple things possible, and the whole family will be engaged in the work. It is work that is quite as well suited for women and girls as for boys and men (in fact the women are likely to be the most dexterous), so that the whole community may be earning something. One of the first six pupils taken into the school six months ago is now going to Mow to open a branch there. He has thoroughly learned the whole art of carpet-making, though he cannot dye. We are dyeing and sending the wool to him as well as the patterns. The pupils in that school will be famine orphans. Several of the boys whom I took in two months ago can earn their living already. Many of them will be able to do so in less than a year, although to fit themselves for master hands it will be necessary to spend three years at the business."

Mr. Smith continues:—"Our Christian people are enthusiatic in their appreciation of this school. We had our annual examination of mission agents here last week. They all came over in a body to see the workshops, &c. After I had explained the working of all the appliances and our plan to start a branch in every village where a trained workman could be found, they put forward an aged pastor to make a little speech. He began with, 'Well, Sahib, you are making it very difficult for us Christians to beg after this.' What could have been more beautiful and appropriate? His own son is in the matriculation class of my high school, and both father and son have asked that he be transferred to the industrial department; but although he has excellent mechanical ability and artistic taste I have refused so far, as I wish him to become a leader of a high type."

From a financial point of view the outlook is encouraging. The rate of pay for labour is low; materials for the several kinds of manufacture are readily obtainable, and the average



SPECIMENS OF ART WORK.

Hindoo (properly trained and controlled) makes a painstaking and efficient workman; while from inquiries made in India, and in England and America, it is found that there is a large field for goods such as those now being manu-

factured and at prices which should be remunerative. Mr. Smith writes:—"This is the beginning of the end for which I have worked these twenty long years. If I have the means to carry on this work for five years I hope to see our Christian community growing into an industrial people, self-respecting and self-supporting, instead of the awful swarm of paupers we now have. I have a staff of six instructors in the technical department, and have no difficulty in finding Christian boys who are ready to learn, but the homes of these boys are in the villages far from Ahmednagar. How am I to find the means to bring them in and keep them here, 100 at a time for years—(*i.e.*, as soon as one lot of 100 goes out to take another lot of 100 more? It means an expenditure of £100 a year for scholarships (above what the boys can pay or earn), *i.e.*, I need fifty scholarships of £5 each for the aid of famine orphans and poor Christians.

"I am already bankrupt. I have put my last rupee into the starting of the school, and have made a splendid start. I have received a promise of a grant in aid from the Government, but the Director of Public Instruction has just told me that no funds will be available this year. This is due to the fact that the plague is still eating up all the funds of the Bombay Government. Ten thousand persons died of it in Bombay city in March, twice as many as last year."

We feel sure that when the readers of The Christian know of the work already accomplished, and that only a small sum is yet required to bring it to completion, they will rejoice to contribute that amount, and thus become *partners* in the enterprise. Mr. Smith will gladly send a photo of the student aided, and an annual letter from that student to each contributor of a scholarship.

AN ENDORSEMENT FROM H.R.H. PRINCE ARTHUR, THE DUKE OF CONNAUGHT.

"It gives me great pleasure to subscribe to the Ahmednagar College with a view to assist its building funds and to enable it to extend its scope of usefulness. I consider that this college under the able administration of my friend the Rev. James Smith and his excellent staff of instructors is doing a great and good work to the great benefit of the inhabitants of Ahmednagar and the surrounding district. The large and steady increase in the number of pupils shows how much the education given in this college is appreciated by the natives of all denominations, creeds and castes. That to all is imparted a knowledge of our Bible and our Christian religion shows on what broad and tolerant lines such instruction is imparted, and this cannot fail to give a high moral tone to the school, a difficulty which is often found to be insurmountable in the government schools where no education is taught on religious subjects. I have personally visited this school when at Ahmednagar in 1887, and will always retain most pleasant recollections from my visit there. I hope that the enlargement of the college may not be delayed through want of funds, and that it will continue to flourish in the future and to extend its sphere of usefulness.

"Arthur, Lieut.-General
"Commander-in-Chief Bombay.
"*Mahableshwar, May 18, 1888.*"

An Eternal Sabbath.—We are going to spend a Sabbath in eternity. The Christian will acquire as much of the Sabbath spirit as he can. And in proportion to a man's real piety in any age, he will be found to have been a diligent observer of the Sabbath.—*Cecil.*

Ritualistic Teaching.—The following is a quotation from "A Book for the Children of God," much in vogue among the Ritualists: "The Bible is the Book which God has given to his Church, and it belongs to the Church alone, and not to any dissenting sect; no one but a Catholic can safely read the Bible, and no Catholic can read it safely who does not read it in the Church's way."

THE LATE

Dr. William Wright.

THE Church of Christ was recently called upon to mourn the loss of one who, in a very special way, had long exercised a powerful influence in disseminating Gospel truth. The British and Foreign Bible Society needs no apologist, and those who administer its affairs are well known as men of parts and distinction, and also for their wide sympathies with Christian work throughout the world. If these things can be said of the Society's officers in general, they were emphatically applicable to the late Rev. William Wright, D.D., who for a long period of years occupied the post of editorial superintendent, and departed this life on July 31 last.

Dr. Wright was born in January, 1837, at Rathfriland, County Down, and educated for the Presbyterian ministry at Queen's College, Belfast, and at Geneva. Though, as a young preacher, popular among the churches, he declined to stay at home; and volunteered for what was at that time a difficult and somewhat dangerous post, that of a missionary at Damascus. In the ten years which he spent in that historic city, he acquired a knowledge of Arabic, and made a close study of the customs and physical characteristics of Palestine. The fruits of these observations have appeared in magazine articles illustrative of the times of the Bible, and in the series of Bible maps which he assisted in editing. Visits marked by adventure which he paid to Palmyra and Bashan form the subject of his deeply interesting book, "Palmyra and Zenobia" (*Nelson*).



From Photograph by Mr. Jas. Bacon, 81, Northumberland Street, Newcastle-on-Tyne.

It was in 1876 that Dr. Wright became editorial superintendent of the British and Foreign Bible Society, in succession to Canon R. B. Girdlestone. For twenty-three years, by interviews and correspondence with missionaries and other workers, he offered, on behalf of the Society, encouragement and help to translators and revisers of the Sacred Scriptures. All questions affecting the text, to be used in the execution of versions, were in his department. He did not himself make or examine translations; the Society's field was too polyglot to admit of that. His duty was rather to promote and foster translation work at the hands of the ripest and most devoted scholars. During his tenure of office 150 new versions of the Scriptures, in whole or part, were added to the Society's list; and all the great vernacular versions of India and China, and other countries, were subjected to a more or less thorough revision.

In 1890, Dr. Wright was the Bible Society's delegate to the Shanghai Conference, and took an important part in its discussions, with the end in view of uniting the large missionary body in China to undertake the preparation of a union Bible. Up till that time several versions had been in use in the same script or language; but joint committees were formed, representative of the different nationalities at work, to prepare versions in High Wenli, Easy Wenli, and Mandarin, and to further translation into the vernaculars of South China, and promote printing in raised characters for the blind. Some progress has been made in these directions; but, from its very nature, the realization of his plans must extend over a considerable period of time.

Dr. Wright edited for the Society an edition of "The Gospel in Many Tongues," being a specimen verse of Scripture—where possible, St. John iii. 16—in each of the Society's versions, and had but lately begun a revision of this booklet. He had also projected a history of versions. His literary work outside the Society was well known, and had a readable quality all its own. His books on the "Empire of the Hittites" and "The Brontës in Ireland" called forth some controversy and criticism. He also edited "The Illustrated Bible Treasury" for Messrs. Nelson and Sons. English and American scholars combined to make this a very useful manual. His subjects always lay very near him, and he had the gift of a vivid and racy style.

Two years ago Dr. Wright's health showed signs of weakness. The sudden death of his old friend and colleague, Rev. Geo. Wilson, in his presence, affected him deeply; and the long illness and death of his eldest son, Rev. W. D. Wright, told upon him visibly. He suffered much from an affection of the heart, and twice during 1898 he had to go to the Riviera for rest and change. The Committee of the Bible Society felt much anxiety about his condition; but, in spite of their urgency, he pursued his work with a brave and cheerful demeanour. His death, which took place, as already intimated, on July 31, was due to failure of the heart's action. He left a widow, three sons (one of whom is a minister in New Zealand), and four daughters.

These facts were kindly supplied to us by Rev. J. Gordon Watt, one of Dr. Wright's esteemed colleagues at the Bible House. The more nearly one knew Dr. Wright, the more was one compelled to esteem and love him. As a worshipper in St. Andrew's Presbyterian Church, Upper Norwood, he gave strength to a good cause in South-East London. Rev. J. G. Train, pastor of the church, writing under a keen sense of bereavement, said:—

Devoted as he was to the great work of disseminating the Scriptures in many tongues, he rested not in the mere letter of the Word of God, but penetrated with keenest enjoyment to its spirit, and indeed rejoiced at God's Word "as one that findeth great spoil." Those of us who are accustomed to meet for prayer in the vestry before service on Sunday, will always recollect the remarkable simplicity and urgency and unction that characterized Dr. Wright's petitions. He prayed as a man who hungered for spiritual refreshment and for the forth-putting of Divine power; and when we gathered for public worship,

all of you who ever observed him know there was no more reverent and receptive worshipper.

The September issue of *The Bible Society Monthly Reporter* bears eloquent testimony to the versatility, industry, and geniality of Dr. Wright. Mr. J. Bevan Braithwaite, chairman of the Editorial Sub-Committee of the Bible Society, writes :—

It was inevitable that his editorial work should grow rapidly; it was never heavier than during the last twelve months. In no previous year had so many versions been dealt with, and so many new languages added to the Society's list. To Dr. Wright this activity was a deep joy. It was an opportunity of which he failed not to take advantage.

I have been again and again especially impressed with the sound judgment, the admirable tact, the gentle firmness, the Christian wisdom and many-sidedness, the unruffled calmness and winning courtesy, displayed by Dr. Wright throughout his correspondence. His long experience enabled him to meet difficulties and anticipate objections which appeared at first insurmountable; and even when constrained to differ, his letters seldom, if ever, left any sting in the mind of his correspondents.

He delighted in showing kindness to all, and ever preferred to dwell upon the points of agreement rather than those of difference. But he was ever faithful to his own convictions. The breadth of his interests never disturbed his loyalty to his early faith. Living himself under law to Christ, and rejoicing in his own subjection to Him as his Lord and King, he presumed not to judge or begrudge the liberty to others.

God continue to give his Church and its societies and organizations men of humility and faith, men of charity and knowledge, men of prudence and enterprise! With these Dr. Wright was largely endowed, and for all that he was and did, God be praised and glorified.

Orchids: a Sad Story.

SOME time ago, an advertisement was inserted in our columns from a Mr. Craig, who wished to find customers for orchids. In answer thereto, a gentleman in Madeira ordered 100 orchids.

By a recent letter we are informed that Mr. Craig, whose family lived a long distance up the Essequibo River, started, in company with a black man, on a three-days' journey in order to procure the flowers. After two days absence from home he felt a severe pain in his knee, and, fearing it was blood-poisoning, he sent his companion to seek for help. The man, however, lost his way, and, after wandering a fortnight in the bush, came out very ill and almost starved to death. He was taken to the hospital, while Mrs. Craig sent other men in search of her husband. At length they found him dead in his hammock and by his side a paper imperfectly written, "Lord Jesus, receive my spirit."

We give these painful details (though it was light at eventide) that the gentleman in Madeira may know why his order has not been executed.

Y.M.C.A. Notes.

THE Central London Association is arranging for an important development of its educational work for the forthcoming winter. The Birkenhead Association has also made similar provision.

The work of the Rangoon Association is making steady headway under the guidance of Mr. Oliver H. McCowen, organising secretary of the English National Council, for work in Burma. Twenty new members were received at a recent election, and both European and Eurasian young men are being induced to frequent the rooms in increasing numbers. The Association has been promised a lease of three acres of land by the Government, upon favourable terms, for the purpose of building on the hills nearest to Rangoon a rest house for young fellows recovering from attacks of fever and other illness.

New Conditions in Western Africa.—The *C.M.S. Gleaner* calls attention to the great change which will be made in West Africa by the legislation of the last session of Parliament. The territories hitherto ruled by the Royal Niger Company will be taken over by the British Government. The first Governor of the Upper Niger district will be Colonel Lugard, well known as having administered Uganda under the Imperial British East Africa Company, and as having done somewhat similar work in Nyassaland. The consequences of the change to our mission are not easy to forecast. We cannot, however, omit to express our gratitude for the assistance frequently rendered by Sir George Taubman Goldie, the Governor under the Company.

The Negro in the South.

DURING six weeks of the month of March and April last, no less than twelve Negroes were lynched in the state of Georgia alone. Nine were shot by a company of masked men, who broke into the warehouse where they were confined on a charge of being concerned in the burning of some houses. The guards were overpowered; most of the poor creatures were fairly riddled with shot.

But the climax of a cruel barbarism, worthy of a cannibal people, was reached in the torture and burning of Samuel Hose, and the hanging of Elijah Strickland, a coloured preacher whose character was of the best.

Hose quarrelled with his master, Alfred Cranford, about his wages. His story is that his master in anger was about to shoot him, when he threw an axe which killed the white man, and he immediately made for the woods. Report had it that Hose not only killed his master, but also assaulted Mrs. Cranford. A detective sent to the spot by the coloured people of Chicago, has gathered evidence which goes to show that the latter charge was absolutely false. A vigorous search was made; the editor of the *Atlanta Constitution* offered 500dols. reward for his capture, and the journal incited the people to burn him when he should be caught. The details of the lynching are sickening in the extreme, but are given from the columns of the above-named paper in order that our readers may understand the moral depravity of people involved :—

NEWMAN, Ga., April 23 (*Special*).—Sam Hose, the Negro murderer of Alfred Cranford and the assailant of Cranford's wife, was burned at the stake, one mile and a quarter from this place, this afternoon at 2.30 o'clock. Fully 2,000 people surrounded the small sapling to which he was fastened and watched the flames eat away his flesh, saw his body mutilated by knives and witnessed the contortions of his body in his extreme agony.

Preparations for the execution were not necessarily elaborate, and it required only a few minutes to arrange to make Sam Hose pay the penalty of his crime. To the sapling Sam Hose was tied, and he watched the cool, determined men who went about arranging to burn him.

First he was made to remove his clothing, and when the flames began to eat into his body he was almost nude. Before the fire was lighted his left ear was severed from his body. Then his right ear was cut away. During this proceeding he uttered not a groan. Other portions of his body were mutilated by the knives of those who gathered about him; but he was not wounded to such an extent that he was not fully conscious, and could feel the excruciating pain. Oil was poured over the wood that was placed about him, and this was ignited.

The scene that followed is one that never will be forgotten by those who saw it, and while Sam Hose writhed and performed contortions in his agony, many of those present turned away from the sickening sight, and others could hardly look at it. Not a sound but the crackling of the flames broke the stillness of the place, and the situation grew more sickening as it proceeded.

The stake bent under the strains of the Negro in his agony, and his sufferings cannot be described, although he uttered not a sound. After his ears had been cut off he was asked about the crime, and then it was he made a full confession. At one juncture before the flames had begun to get in their work well, the fastenings that held him to the stake broke, and he fell forward partially out of the fire.

He writhed in agony and his sufferings can be imagined when it is said that several blood vessels burst during the contortions of his body. When he fell from the stake he was kicked back and the flames renewed. Then it was that the flames consumed his body and in a few minutes only a few bones and a small part of the body was all that was left of Sam Hose.

One of the most sickening sights of the day was the eagerness with which the people grabbed after souvenirs, and they almost fought over the ashes of the dead criminal. Large pieces of his flesh were carried away, and persons were seen walking through the streets carrying bones in their hands.

When all the larger bones, together with the flesh, had been carried away by the early-comers, others scraped in the ashes and for a great length of time a crowd was about the place scraping in the ashes. Not even the stake to which the Negro was tied when burned was left, but it was promptly chopped down and carried away as the largest souvenir of the burning.

Elijah Strickland was said to be implicated in the murder of Mr. Cranford. Report said that he had promised Hose 20dols. if he would kill his master. The detective, already referred to, however, could find no one who could produce any evidence on this point. Furthermore, Major Thomas, an ante-bellum slave-owner, upon whose plantation Strickland lived, pleaded for the man, whom he declared to be an honest and worthy fellow. But directly he had gone they proceeded to torture and hanging, despite the victim's constant reiteration of his innocence.

The report of the detective, which has been published in pamphlet form, contains the following statements :

The burning of Hose was fully premeditated. And it was not the irresponsible rabble that urged the burning, for it was openly advocated by some of the leading men of Palmetto. E. D. Sharkey, superintendent Atlanta Bagging Mills, was one of the most persistent advocates of the burning. He claimed that he saw Mrs. Cranford the day after the killing, and that she told him she was assaulted. As a matter of fact, Mrs. Cranford was unconscious at that time. He persistently told the story, and urged the burning of Sam as soon as caught.

John Haas, president of the Capitol Bank, was particularly prominent in advocating the burning. People doing business at his bank, and coming from Newman and Griffin, were urged to make an example of Sam by burning him.

W. A. Hemphill, president and business manager, and Clark Howell, editor of the *Atlanta Constitution*, contributed more to the burning than any other men and all other forces in Georgia. Through the columns of their paper they exaggerated every detail of the killing, invented and published inflammatory descriptions of a crime that was never committed, and by glaring headlines continually suggested the burning of the man when caught. They offered a reward of 500dols. blood-money for the capture of the fugitive, and during all the time of the man-hunt they never made one suggestion that the law should have its course. . . .

As soon as this was settled (the rendezvous) a special train was engaged as an excursion train, to take people to the burning. It was soon filled by the criers, who cried out, "Special train to Newman! All aboard for the burning." After this special moved out, another was made up to accommodate the late comers, and those who were at church. In this way more than 2,000 citizens of Atlanta were taken to the burning, while the Governor, with all the power of the State at his command, allowed all preparations for the burning to be made during ten hours of daylight, and did not turn his hand to prevent it.

Among the prominent men at the burning, and whose identity was disclosed to me, are William Pinton, Clair Owens, and William Potts, of Palmetto; W. W. Jackson and H. W. Jackson, of Newman; Peter Howson and T. Vaughan, of the same place; John Hazlett, Pierre St. Clair, and Thomas Lightfoot, of Griffin. R. J. Williams, ticket agent at Griffin, made up the special Central Georgia Railroad train and advertised the burning at Griffin, while B. F. Wyly and George Smith, of Atlanta, made up two special Atlanta and West Point Railroad trains. All of these gentlemen, of eminent respectability, could give the authorities valuable information about the burning if called upon.

Other Lands.

Notes from New York.

A FEW days ago St. Peter's Church, Westchester, was damaged by fire to the estimated extent of 100,000dols; and now Dr. Frank M. Clendenin, the Rector, states boldly to a newspaper reporter his conviction that the fire was the work of an incendiary, acting as an agent of persons belonging to the "broad church" party, as an act of revenge for his words and actions in connection with the recent ordination of Dr. Briggs by Bishop Potter. At the same time, the Rector says he does not for a moment attribute the act to any of the great leaders—"noble" leaders, he calls them—of the party in question. Dr. Clendenin refused to allow the ordination of Dr. Briggs to take place in the church, and took a very active part in the vigorous discussions caused by the Bishop's determination to admit the doctor to the ministry of the Protestant Episcopal Church. St. Peter's was regarded as an "old" church, it having been built long enough ago to have received its Communion service as a gift from Queen Anne of England.

Accounts are also to hand of the burning of the barn at Dr. Clendenin's residence at Chappaqua, yesterday morning. Miss Clendenin is a daughter of the late Horace Greeley, and their residence at Chappaqua is on the old Greeley estate. That this fire was incendiary there is no room for doubt. The smell of kerosene was strong about the place hours after the the blaze was put out, and shingles that had not been burned were still saturated with it. The bottle which had contained the supply, brought by the Rector's enemy or enemies, was found not far from the barn, and still had kerosene in it. Whether Dr. Clendenin is right or wrong in his convictions as to the perpetrators of these outrages, the occurrences themselves will not fail to have a very important bearing upon the fierce battle which has been brought into the Protestant Episcopal Church by Dr. Briggs.

A despatch from Parkersburg, West Virginia, mentions a somewhat objectionable form of energy put forth a few days ago with a good purpose in view. It seems that the citizens of Flemington, Taylor County, in that State, finding themselves unable legally to rid themselves of the "speak easy," or illicit drinkshop nuisance, have organized a committee whose duty it is to burn down these establishments. The committee began operations last Wednesday night, and the people in the house destroyed barely escaped with their lives. The destruction of the second establishment occurred two days later. Both buildings had been thoroughly saturated with kerosene, and next to no effort was made by anyone to extinguish the flames. This decidedly lurid despatch concludes with the laconic statement:—"It has always been a prohibition town, and the old citizens will not allow the new element to change the order of things without a protest." Some of your British readers will probably consider the word "protest" rather a mild term to use under the circumstances. ROGER MARTIN.

August 21.

Seamen at Port Elizabeth.

IN a recent issue we drew attention to the fact that Mr. E. Nelson Booth, the missionary of the Port Elizabeth Seamen's Institute and Mission, was now in London on a finance tour. Later particulars to hand intimate that the new Seamen's Institute for that port (the Liverpool of South Africa), is fast approaching completion, and the committee are endeavouring to arrange for it to be opened in October.

The total cost of the building is £4,100 of which over £2,000 has been raised locally. A balance of £500 is required to enable the committee to open the building free of debt. The Mission is entirely unsectarian, and managed by a representative committee of local gentlemen, and one minister of each denomination. The London address of the Mission is—care of Messrs. Davis and Soper, 54, St. Mary Axe, E.C.

The Northfield Conference.

MOODY CHAPEL OPENED.

THE most successful in every sense of the Northfield Conferences closed last week. The attendance throughout was so large that plans are under consideration for the erection of new and extensive premises for the entertainment of guests next year. The teaching throughout was of a very high order, and the resultant influence cannot help but be under the blessing of God very widespread.

The new chapel at Mount Hermon, across the Connecticut, was formally opened on Wednesday, August 16. The building is of Northfield granite, situated in a commanding position on what Mr. Moody formerly called Temptation Rock. He is said to have given it that name, thinking that some one might be tempted to build a chapel there for the Mount Hermon school. Rev. F. B. Meyer and Henry M. Moore (Boston) conceived the plan of raising a fund of 300,000dols, half in Great Britain and half in America, to be presented to Mr. Moody for a chapel building when he was sixty years old. This was done, and 10,000dols additional has since been raised, as the building is larger and better than the original plans suggested. A bronze tablet in the vestibule says: "This chapel was erected by the united contributions of Christian friends in Great Britain and the United States for the glory of God and to be a perpetual witness to their unity in the service of Christ."

More than 10,000 persons were present at the opening. Mr. Moody did not attend the services, fearing, doubtless, that something might be said regarding the man whose advancing years suggested the building. Flags representing England and America were stretched across the platform, and ferns and goldenrod were freely used in decorating the desk. The building, inside and outside, is beautiful, well worthy of Him for whose sake it was erected. Mr. Moore presided, and addresses were made by Mr. Meyer, Rev. G. Campbell Morgan, and Dr. A. T. Pierson. The fine organ in the chapel was given by two sisters in New York, whose names were not made public, and one of them gave the hymn books for the use of the students.

As the building is not completed and free from debt, it could not be dedicated then. One friend has offered a clock for the tower, and another a bell. This will make it necessary to raise the tower fifty feet, costing about 7,500dols. additional. No offering was taken, the simple announcement being made that any one desiring to help to complete the building might have an opportunity of doing so.

Rev. S. A. Selwyn left Northfield for Wenona, where he will speak at the largely attended summer gathering of Presbyterians of the Middle States. Rev. Campbell Morgan remained at Northfield to deliver a series of post conference addresses in the Congregational Church. He gave eight morning addresses on "The Spirit of God," and seven in the evenings on "The Table Talk of the Son of Man," and also preached twice on Sunday. During September and October he is visiting many of the large American cities. Mr. Meyer hurried back home in order to attend the Blankenburg Conference.

The Evangelical Church at Monaco.

PASTOR EMIL WETTSTEIN, late Chaplain of the Army in Berlin, now working at Monaco, the stronghold of Roman Catholicism and of the Devil, in the South of France, has organized an International Evangelical Society, with the object of enabling Protestant residents in general to attend a regular place of worship, and to hear the Word preached in French, English and German. In order to effectuate this, the building of a little wooden church is deemed necessary. There are about 100 Protestant families known to Pastor Wettstein.

The number of persons employed in the forty-five hotels of Monaco amounts to hundreds, and about half of the visitors are Protestants. When Countess Schimmelmann, on her mission tour to seamen, passed through Monaco, she could not get a single room to speak in. Persons willing to assist in the realization of this proposal may address: Pastor Wettstein-Barth, Villa "Notre Pella," Saint-Jean Beaulieu-s-M., France.

Prisons in America.—I.

BY MR. T. M. WINTLE.

ONE of the burning questions in every nation is, "How to keep pace with the great army of criminals," who are increasing so rapidly as to become a menace to society, and an alarm alike to the millionaire in his mansion, and to the peasant in his cottage home.

Levy-Bruhl believes that crime is hereditary, and says that "the seeds of the murderer and thief are laid before birth." I am not prepared to accept this theory as an unerring rule, though I have met many cases that go to corroborate it. But while there is a diversity of opinion as to the causes which make a man a criminal, we all agree that crime is a disease within the body politic, and should be cured, if possible; and, if not possible to eradicate it, we should do all in our power to lessen it.

The United States are amongst the first to make a genuine attempt to depart from the old-time method of dealing with the criminal classes by severe sentences and degrading treatment; and we look on with the keenest interest to see the result of these reforms. For years past criminals have increased rapidly in the States, which is proved by the following extracts from Government returns. The prison commissioners of the State of Georgia say: "The increase in the number of convicts of both races has greatly outstripped the increase in the State population. The records in this department show that in 1870 there were only 385 convicts in the penitentiaries, or a proportion of one to 3,075 of the population; while at the present time there are 2,238, or a proportion of one to 800. Of the 2,238 convicts in the State penitentiaries on December 31, 1898, 1,636 were between the ages of fourteen and twenty-six, 399 are serving life sentences for murder, and 173 for assaults upon women. Besides this large number of convicts in the state prison, there are twenty-five chain gangs, or misdemeanour convict camps, with a population in round numbers of 2,000." In North Carolina the

PRISON POPULATION HAS NEARLY TREBLED

within the last three years, and there were received during the year, into Raleigh Penitentiary alone, 137 convicts for murder, eighty-four for manslaughter, and eighty-nine for assaults upon women. Other States report increase in the number of criminals, and the increase of murder has become alarming. Mr. Moody stated the other day at Chicago that 38,000 murders had been committed in the United States during the last four years; while in England and Wales, during the same period, only 500.

It is argued by the advocates of prison reform that this increase in crime proves that vindictive sentences and severe punishment should give place to more kind and humane treatment. At every prison and penitentiary we were courteously received, and the officials were ever ready to show us over, and explain every detail of the prison régime and to discuss prison reform. Without exception, the conviction of all was that the most effective way to deal with, and lessen crime, was to treat the prisoners with humanity.

Mr. Thos. B. Russell, the genial and kind-hearted warden of Raleigh State Prison, said to us:—"While I recognise that this is a penitentiary, it has been my purpose to make it as much a reformatory as possible."

Mr. Ernest C. Marshall, Commissioner of Institutions, Boston, in his second report on prisons, says:—"Reformation, rather than punishment, should be the spirit of an institution of this kind. A man's better nature should be stimulated. He should be encouraged to believe that there is a hopeful future before him; that all is not lost, but that the State is desirous primarily of making him a better man rather than punishing him for his offence. We have departed far and entirely from the time when the first thought for convicts was punishment, and it is very desirable that these men should be encouraged in the hope that the State

will assist in every way toward making their future a useful and honourable one. It is my purpose," he said, "to encourage this thought, not only for the good of the State, but also for the amelioration of the condition of the prisoners, and for their reformation. It seems," he said, "advisable that a departure from old-time methods should take place, and that the condition of the convicts should be made as pleasant as possible, compatible with their sentences for the crimes they have committed. I believe that these men are confined for the good of the public, and it is more essential to that good that they should be reformed than that they should be punished; and, while recognising that the men in these institutions are law-breakers, and that they are put away for the good of the community, I propose to do all in my power to encourage them to live lives that will be better for themselves and of benefit to the community."

I quote Mr. Marshall at some length, because he has given years of careful study to the question, and has, at the request of his Government, travelled extensively, making inquiries, and has visited the principal prisons and penal settlements in Europe. He expresses the views generally held by prison officials in America.

Lebanon Hospital for the Insane.

GREAT progress has been made towards the achievement of the object of this institution. The first building is now finished, and called the "Administration Block." It will be used as a residence for the medical and other officers, store rooms, &c. An attendants' cottage has also been completed, and already some are out studying the language, in order that they may be ready for work when the Hospital is opened. Two pavilions are in course of erection, each to accommodate twenty patients, and it is hoped that these will be ready for occupation by the end of the summer.

Everything is being done in accordance with the most scientific methods for the treatment of the insane, and at the same time with all the attention to strict economy which long experience can give. Mr. Waldmeier, writes that they already have many applications, and that patients themselves are coming and asking to be admitted. He says that sometimes it is heartrending to have to refuse admission until the buildings are ready. Everything is being hurried forward as quickly as possible, but Eastern dilatoriness has to be contended with, and that needs great patience and tact to overcome.

The committee have had the satisfaction of paying thier way, and hopes to be able, by the kindness of friends, to continue to go forward free of debt. They desire to thank all who have so generously come forward with donations, and especially those who have promised annual subscriptions. We hope that, later on, when the prejudice of the rich natives wears off, they will send their patients, and pay well for them, which will, in a measure, help the poor ones. Efforts will be made to secure support of this kind. It is estimated that the annual cost of each patient will be, roughly speaking, £25, and the expenditure for all purposes will be about £1,500 per annum.

Further information may be had from the secretary, Mr. Francis C. Brading, 35, Queen Victoria Street, London, E.C.

Buenos Aires.—Just a year ago a young married couple, Mr. and Mrs. Fellowes, who had been members of the Gospel Hall, Wood Green, N., went out to Buenos Aires, expecting to support themselves by their business abilities, and to live and preach Christ to those around them. In a letter recently to hand, Mr. Fellowes says:—"On Sunday mornings we visit the ships. There are between 300 and 400 sailors in port every week end. In the afternoon we visit the hospital, where we meet most distressing cases. Many of the men are British subjects, without a friend in this immoral land. All Gospel tracts find ready readers among these cases, and for the sailors tracts in any language will be a great blessing."

(1150)

The Spezia Mission.

TOO long, alas! has poor Italy slumbered in Papal stupefaction! The withering blight of Romanism can be clearly seen on every side in this land, where the Papacy has had sway for many centuries. But He who called Lazarus forth from death has spoken a similar mandate to Italy, and already his followers are undoing the grave-clothes that she may go free. What is wanted, is not an anti-Papal crusade, but simple, direct, and positive Gospel testimony and Christ-like work.

If some of the thousands of English Christians, who tour to Rome and other Italian cities every year, would call at Spezia (on the coast, about fifty miles S.E. of Genoa), they would not only see what beauty Nature has given to that large sea-side town, but also some of the beauty of grace—"the beauty of the Lord our God."

The Spezia Mission is not yet forty years old; but its record is one of believing prayer and Divine success. Said a visitor to the venerable founder—Rev. Edward Clarke—"A thousand children in your Bible day schools!" "Yes, a thousand—children of professed Roman Catholics." "It is the Lord's doing, and it is marvellous in our eyes." These children are not only instructed in secular studies, but also in Bible truth, besides being taught to pray direct to God the Father without reference to the "Blessed Virgin."

Let the reader fully grasp this one fact alone, and then ask what must be the effect of this continual stream of young and enlightened Italian life flowing out in all directions. Thank God, the Spezia Mission has something more than conjectural fruit or "estimates." You may see here teachers who were once scholars in the schools.

"That good woman you have just shaken hands with," said Rev. H. H. Pullen to the writer, one morning as we left one of the schools, "is a heroine. She was a Roman Catholic, but God used us to bring her into the light. She had great difficulties and much persecution, but has proved steadfast. Some time ago they tried to steal her back again, and made her a tempting financial offer; but she indignantly

REFUSED THE PRIESTLY BAIT."

Interesting and wonderful are the stories which can be told of this Mission, which is doing a truly grand work for Italy. Go to their headquarters in Spezia, the "Casa Alberto," on a Sunday morning, and see the audience which assembles there to hear the simple and faithful preaching of the two brethren above-mentioned. Don't be surprised to see some, as they come in, cross themselves. It is as natural to an Italian as to take off his hat. But just watch him as he takes his seat, and looks round in utter amazement to find the place devoid of "altar," "crucifix," and image.

Aye, and the interest and amazement deepen and intensify as he listens, perhaps for the first time in his life, to the simple and glorious truth of salvation through "Jesus only." This has been repeated again and again, and many are the trophies of grace and the seals of approval God has graciously given to this work. Let us rejoice in it, and pray for it. A thousand children in the Bible day schools, besides the Sunday schools! The Gospel is preached at upwards of thirty stations. Tracts and Gospels are given to those who never handled a Bible! Ships of all nations entering the great bay are visited by the missionaries. Thirty little Italian girls—orphans—are housed, fed, homed, in the orphanage close by.

But pastors, Bible class leaders, and Christian workers generally, would do well to arrange for an address at some week-night service, or on Sunday, or, better still, a lantern lecture by the co-director, Rev. H. H. Pullen, who is expected in England about the end of September. In these days, when Rome is bidding high for England, we cannot do better than see what she has done, and failed to do, for other lands like Italy. Mr. Pullen is a most acceptable speaker, and his story is one of the most charming chapters in modern missionary enterprise.

A Visitor.

Work in Westphalia.

AN interesting piece of mission work was begun six years ago by a German lady who had been trained at Mildmay. The town in which she works is called Bochum, in the centre of a large local district of Westphalia, and has about 70,000 inhabitants, of whom the greatest part are miners.

Deaconess Zeller (that is her name) began at first alone among the women and girls; now she has several helpers, who are also deaconesses, and who go about visiting the poor and nursing the sick. There is also a domestic agency connected with the work; and religious books are sold. The chief agency of evangelistic effort is found in the meetings, which are held twice during the week as well as on Sundays. There is a goodly attendance of men at these; and there have been a number of conversions, those that have accepted Christ testifying by their lives that by the grace of God they have been made "new creatures."

Unfortunately, the meeting-room has proved too small for the need; hence a new building has had to be erected, in which, it is hoped, the work will be considerably extended. The expenditure has greatly exceeded the estimated cost, so this need is laid before the Christian public for their prayerful assistance. The address of Sister Zeller, is—Bethel, Bochum, Westfalen, Germany.

Obituary.

MR. TALBOT CROSBIE.

ON Monday, the 4th inst., at the advanced age of eighty-two, Mr. Talbot Crosbie, of Ardfert Abbey, died in great peace. For forty years or more he has been an earnest witness and worker for Christ.

MRS. AGNES FLETCHER.

On August 23, at her residence, Woodville Terrace, Gravesend, Mrs. Agnes Fletcher (*née* Eversfield) entered into rest. She had resided in Gravesend during a long life, and was an earnest and faithful worker in connection with the parish church of that town. Though frail in body, she delighted to spend her time and substance in ministering to the bodily and spiritual needs of the poor. The last year of her life was passed in intense suffering, but she was kept calmly trusting in God and patiently waiting the home-call.

A. E. D.

REV. T. H. WHITAMORE.

In the death of Rev. T. H. Whitamore, who died a few days ago, Wesleyan Methodism has lost a highly honoured and esteemed minister. He had been confined to bed about a month. It was at first thought he was suffering from a breakdown of the nervous system. The specialist who was called in on Friday week, however, discovered that he was suffering from a tumour on the brain, and pronounced the case hopeless. His state of mind during his illness has been a great comfort to the members of his family. He bore witness to a most vivid sense of the Divine presence. All before him seemed bright indeed, and as though he were going to glory without any painful consciousness of death. Mr. Whitamore was appointed to the Rochdale (Union Street) Circuit by the recent Conference, and in consequence of his death the President may be called upon to exercise his power of disturbing the arrangements for one or two other circuits.

The United Temperance Gazette for September is an interesting number, well illustrated. In addition to full reports of National Temperance Week, there is a biography of the late lamented Dr. Norman Kerr, and some "Personal Recollections" of the veteran, Dr. Dawson Burns. We may see the man in the boy as we read the following extract:—"When, as a boy of ten years of age, I signed the pledge on February 12, 1839, I became imbued with that controversial spirit in which the early advocates moved and had their temperance being. From the outset I strove to master both sides of the temperance question; for it is as true in ethics as in law, that he who does not understand his opponent's case does not fully understand his own. It thus happened that in 1842 or 1843, I wrote an imaginary discussion, in which the interlocutors bore the names of "Aquarius" and "Anacreon." This manuscript of ninety-four pages, including an Appendix, I still retain."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

"Uncle Tom's Cots."

SOME of you are anxious to know how little Hannah is getting on, and what progress she is making towards recovery. Poor little darling! I am sorry to say she is not yet able to get on to her feet, even by the use of crutches, but is still lying patiently on her back, eagerly looking forward to the time when, like other children, she will be able to run down to the beach and dig and frolic in the sea. However, the doctor says that Hannah is doing well, and he, too, is still very hopeful as to her recovery, only it is a work of time. I am delighted to say that since I saw her, about six months ago, she has got quite plump and rosy, and her father's heart leaped for joy the other day when he called at the Home at Southend and saw how his little girl had improved in appearance since his previous visit.

Many of you have been very kind to Hannah, and she is so grateful to you. You would be amused to see her nursing a beautiful doll which one of Uncle Tom's nieces sent her some weeks ago. Dollie is taken to bed, and kissed, and loved, and bandaged, and put into splints, and is a lasting pleasure to the little sufferer.

I hope that in the course of the next few months Hannah will make rapid progress, and that it will not be long before she will be strong enough to walk about, and to some extent take part in the enjoyments of other little girls of her own age.

But, you know, you have very kindly supplied the funds for the maintenance of two cots; and I fear you have heard nothing about the little occupant of the other bed.

LITTLE ROSY

is a bright child of eleven years of age, whose home is in the East End of London. Her father is a white-smith, her mother is dead. Two years ago she had a fall which resulted in hip disease. She has four terrible wounds which require constant attention and careful dressing. She has been for sixteen weeks in splints at the seaside, and now occupies the second of Uncle Tom's cots. She has been getting on remark-ably well, and is now in one splint, and can get about on crutches. The matron says that it is difficult to keep her from rolling and climbing about like other children; but she has to be watched, so that she may not fall and further injure herself. The doctor hopes that with a prolonged stay in the home she also may be able to run about, and, with great care, that she may be permanently cured.

I rejoice that so many of the young readers of The Christian have interested themselves in these two cases. They will always look back with joy because they took part in the effort to restore two little crippled girls, and feel that in so doing they were walking in the steps of Jesus Christ. One little girl only last week sent a contribution of 5s. towards the cots. She says:—"I notice the list of subscriptions has been very short lately." But the fact is, you have subscribed what was thought to be sufficient for the two girls to remain at the home until they were cured, and your generosity was so great that you were asked not to send more!

However, it may be necessary to further prolong the stay at the Home for both little girls, in which case I know you will gladly supply the funds for this purpose. But in this event I will write you again by and by. I will only add that if any of you should go to Southend-on-Sea and wish to see Hannah and Rosy, you will find them in the Ragged School Union Home, on the sea-front at Southchurch Beach. The secretary of the R.S.U. is Mr. John Kirk, 37, Norfolk Street, Strand, London, W.C.

F. T. Watt.

Children's Special Service Mission.

Mr. S. J. Hewlett, *Vicarage Street Hall, Yeovil*, to Sept. 8; *Dersingham, Norfolk*, Sept. 24-26; *Boys' Brigade Mission, Bolton*, Sept. 30-Oct. 6; Mr. W. Tye, caravan at *Framlingham*; Mr. Chas. Harrison, with caravan, *Copthorne, Crawley Down*, to Sept. 11; Mr. E. P. Rowe, *Wickham Bishop*, near *Witham*; Mr. H. Lewis Ingram, with tent, *Aspley Guise, Bedfordshire*; Mr. Frank McLaine and Mr. W. Drake, with caravan, *Lingfield*, from Sept. 6; Mr. Hutchison, *Powerscourt, co. Wicklow*, to Sept. 9; *Shifnal*, Sept. 12-18; *King's Cross*, Sept. 15. *The Annual Meetings for Reports of Seaside Work*, will be held on October 5, St. Martin's Town Hall, Charing Cross, 3 and 6.30.

Children's Scripture Union—Portions for week ending September 16.

Sun., Sept.	10	*Mark* xiv. 46-59	Thurs., Sept.	14	*Mark* xv. 33-47
Mon., "	11	" xiv. 60-72	Fri., "	15	" xvi. 1-20
Tues., "	12	" xv. 1-15	Sat., "	16	*2 Chron.* i. 1-12
Wed., "	13	" xv. 16-32			

Broken Shells upon the Shore.

By WILLIAM LUFF.

Once alive, and whole, and fair,
Clinging to the rocks, or hiding
In the tiny caverns, where
They had safe and sure abiding.
But, alas, they loosed, to mingle
With the rough and rolling shingle,
Now they lie along the shore,
Broken shells and nothing more!

Once alive, and whole, and fair,
Clinging to the rock and hiding
In God's love, our world was where
It had safe and sure abiding.
But alas, it fell, and broke
Finds the word by God first spoken
True, for the fair world that fell
Is to-day a broken shell!

There are broken lives I find
Scattered on these shores of sorrow—
Lives of beauty, soul and mind;
But as I their history follow,
They have left the truth to mingle
With earth's dead and tossing shingle:
In an evil hour they fell,
Fair ones, now a broken shell.

There are broken hearts that lie
Shattered on the shores of pleasure;
Jesus, Helping One, pass by,
Raise these relics of past treasure.
On the shores of crystal gladness,
Yonder, are no signs of sadness;
Nothing broken there to tell
Life was once a broken shell.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 192**).

Complete the following texts, giving chapter and verse.

1. Ye know not what hour (Matt. xxiii.-xxvi.).
2. Watch ye, stand fast (1 Cor. xiv.-xvi.).
3. Be watchful (Rev. i.-v.).
4. Ye know not when the time is (Mark x.-xv.).
5. Be vigilant (1 Peter iv.-end).
6. Ye know neither the day nor the hour (Matt. xxiii.-xxvi.).
7. Who commanded us to watch, and why? (Mark xii.-xiv.).
8. What was the watchman's duty? (Ezekiel xxxi.-xxxv.).
9. What was the watchman's reply to the question, "What of the night?" (Isa. xviii.-xxii.).
10. Why were watchmen set on the walls? (Isa. lx.-lxv.).
11. When would the watchman wake in vain? (Psalm cxx.-cxxviii.).
12. Who was told to "watch and pray," and why? (Mark xiv.-xx.).

(Children under *ten* do any three; under *thirteen*, any six; under *seventeen*, any nine.)

ANSWER TO LAST SEARCHER (**No. 191**).

Hidden Text.

1.	Be	(Phil. ii. 5).
2.	Thou	(Ps. xxiii. 4).
3.	Faithful	(Rev. iii. 14).
4.	Unto	(Isa. xxxiii. 21).
5.	Death,	(1 Cor. xv. 55).
6.	And	(2 Cor. iii. 4).
7.	I	(Matt. xxviii. 20).
8.	Will	(John xiv. 18).
9.	Give	(2 Thess. v. 18).
10.	Thee	(2 Cor. xii. 9).
11.	A	(John xiv. 2).
12.	Crown	(1 Pet. v. 4).
13.	Of	(Ps. xxxvii. 39).
14.	Life.	(John xi. 25).

Correct answers (first list) received from:—

A—Jennie Almond, Violet Ashworth*, Dora, Ernest and Ralph Aldwinckle.
B—Corbet Browne*, Nellie Buck, Ella Berryman, Evelyn and Dorothy Barrett, Clara Barnes, Gordon, May and Daisy Bligh, Phyllis Boyd, Violet Braun, Edith Banks, Esther Bobroff, Leah, Esther* and Rachel Blumenthal.
C—Ida, Mabel and Edith* Cole, Edie Chevalier, Elizabeth Clarence, Kitty Cope*, Gladys Clark, Mary Coward, Eleanor Chance, Lydia Cleary, Grace Charlk, Rodia Constantinides, George Cary.
D—Mabel De Rusett*, Pelognia Daws, Nellie Dowsett*, Ruth Dawson, Stanley Drew*.
F—Mabel and Vincent Fleet, Francis Field, Sarah Finkelstein.
G—M. Gover, Kenneth and Constance* Gabbett, Kathleen and Irene Gough, Esther* and Rose* Goodman, Elizabeth Gerechter, Clarice and Bertie Gale.
H—Florence Hoyte, Claude Hutchence, Hetty Hill*, Jennie Holmes*, Elizabeth and Mary Hooper, Gertie Hayward, Evelyn* and Dorothy Hewer, Nellie Hatchett, Willie Hooper, Walter and Beatrice Harland, Beatrice Hastings.
I—Nellie Irving*, Alice Ingberg.
J—Emily Jones.
K—Nellie Keeley, Gertie Krambach.
L—Gertrude Lambert, Arthur Llewellyn*, Blanche Lindup*, Henry, Edward, May and Sydney Law, Annie Lipschitz, Annie and Mary Levine.
M—Marie Meek, Mabel Morris, Arthur, O. L.*, Lewis and Grace Morice, Mabelle Mounstephen*, Margie Marston, Emily Maddox*, Dorothy and Elsie McMullin.
N—Amy and Maude Nottage, J., H. and Mary Neligan, Leah and Dora Niels.
P—Lilian Pearson, Lizzie Pratt, Gladys and Ethel Palmer, Louie W., and M. Penny, Winnie Page, Ruth Pledger* Hattie*, Mildred* and Evelyn Peters, Kathleen Pincott, Melbourne and Myrtle Perry, Kathleen* and Ethel* Pasley, Alice Palmer, Daisy Pym, Margherita Perlmann, Mary Plumb, Walter, Katie* and Leonard Picknell.
R—Ethel Rowe, Nora Read, Gordon Remington*, Marion Richards*, Maud Rosenberg*, Alice Reid.
S—Douglas and Kathleen Shepherd*, Fanny Stileman, W. R. Sadler, Laura Stauden*, Annie Shelley, Douglas Stevens, Amy Stileman*, Betty Stocks*, Flora Simmons*, Florence Smith, Lily Stanley, Enid Southwell, Mary Sowden, Mary Seed*, Cicely Sherbrooke, Lizzie Simons.
T—Theodora Thorn, Olive Taylor*, Naomi Torff, Rebecca and Rachel Tuskinsky.
V—Kenneth Vining, May and Edwin Vickers.
W—Louise and Joanna Wolnitzer, George, Annie and Lucy Willis, Sydney Wisdom, Dorothy White, F.* and Madge Wilson, Cecile, Noel and Phillis Wright. Douglas Wilkinson, Edward and Edith Wheeler, Agatha Ward, James Wood, Winifred Wise*, Tom Walker, Sarah Wood*, Robert and Thomas Weddell.
Y—Gladys Young.

No. 190.—Correct answers (second list) received from:—

A—Irene Ashdowne*, William Aston, Enderby Anderson, Percy Allen, Maggie Arres-Mather, John Adams.
B—Gladys Bartlett, Maggie and Charlie Banks, Lilian Butler, Evelyn, Dorothy, Maud and Sylvia Barrett, Dorothy Berry, Massy and Allen Baker, Catherine Barber, Lily Boxer, Louis Berthé, Ashley Bowker*, Eva Browne*, Ella Berryman, James Barker*, Lucienne Brabandes, Ernestine Buhl*, Cecil and Mabel Bailey, Leonard, Corbet and Lindsay Browne, Gordon and Stanley Boxer, Mary Bryant, Hannah Bridgman, Mabel Birney, Gladys, Godfrey, Edward, Dorothy and Ernest Bates, Susette* and Mary* Beck.
C—Violet and Katherine Cawston, Walter*, Maggie* and Jessie* Carter, Alice Crang, Alice Cady, Duncan Campbell*, Oscar Cross, John* and David Colville, Dorothy Cooper, Ethel Craigie, George Crawford, Katie Clark, Beryl Calvert, Cicely Craven, Flavelle Caldwell, Bessie Cheale*, Dorothy Clarke.
D—Catherine and Agnes Darke, Dorothy and Marjory Dyke, William Dilly, Vera Dickinson, Violet and Mai Davidson, Marie Denizot, Nellie Dowsett*, Ruth Dawson, Kate DeRusett*, Violet Dodsworth, Ralph and D. Daintree, Violet, Kitty and Ivy Donaldson-Selby, Esther and Jean Dickson.
E—Muriel Edwards*, Miriam and Edwin Ecroyd.
F—F. A. and Aileen Figgis, Gwendoline Firth, Hyacinth Fitz-Simons, Louise Filhol, Jeanne Faucon, Maggie, Kate, B., Eva and Mabel Fletcher, Claire and Lily Ferguson, Herbert, Richard and Laurence Farmer, Bessie and Mary Freeman.
G—Frank and Alfred* Gibbs, Edith Grieve, Thos. Groombridge, George, Colin, and Margery Graham Brown, Kenneth and Constance Gabbett, George*, Charles, Mary and Effie Graham, Margaret*, Edith*, Jack, Stuart and Dorothy Gray, Daisy, Mary* and Ethel Greenacre, Dorothy Grove, Gracie Grout.
H—Ella Hake, Mary and Juliet Haines, Edith and Winifred Harvey, Jennie Holmes*, Muriel Hare, James Henderson*, Elizabeth Hooper, Georgette Hoffmann, Kathleen Hughes, Stanley and Florence Hoyte, Claude Hutchence*, Edith Hill, Helen Hunter, Rosetta and Lottie K. Hamilton, Theodora Hill, Francie Hoyte, Violet Holford*, Ethel Hutchings*, Edith and Queenie Holms, Freda Hunton.
I—Nellie Irving*, Isabel and Ami Inglis, Daisy Iredell.
J—J. Jackson, Lizzie Johnstone*, Kate Johns.
K—Lily and Brada Kinvig, Catherine and Louise King, Alex*, T.*, A.* and Isa* Kay, Philippa*, Grace* and Dorothy* Kerr, Jeanne Kyle.
L—Guinefred and Elsie Leigh, Hannah Lovell, Arthur Llewellyn*, Carrie Livingstone-Learmouth.
M—Christina Marshall, Nellie*, Daisy* and Annie* Mackenzie, Arthur, Gwendoline and Evelyn Moir, Mary and Edith Maitland-Kirwan, Lois and Olive Mewburn, Emily* Maddox, Mary Mac Lennan, Bella and Abraham Mack, Ada Macnutt*, Charlotte Millar*, Winifred Marshall, Margaret Macphee, Mildred Morgan, Howard Moir*, Dorothy, Daniel and Margaret Morris, Adelaide Moore*, J. and Barbara Maconchy, Dora Muir, Violet Mackintosh.
N—Cissy and John Nicholson, Amy and Maude Nottage.
O—Eva and Maude Oakes, Sidney and Katie Oliver.
P—Ruth Patient, Willie, Eddie, Ada and Jessie Palmer, Daisy, Vera and May Pethridge, Edith Purkis, Louie Penny, Laura Pratt, Dorothy Patten*, Walter Perryman, Isabel* and Gladys* Phipps, Laura Percy.
R—Isabel, Jessie, and Ellie Roe, Nora Read, Marion and Gussie Roach, Herbert Rainey, Elsie Ridewood*, Marjorie, Winifred and Aileen Roberts.
S—Marie Stuart, Lily Stanley, Nannie Sturrock, Florrie Smith, T. M. and D. D. Stanier, Emma and Frank Sutton, John Smith, Bessie Symes*, Evelyn, Gwendoline*, Undine, Gladys and Eric Shaw, Francis, Helen and Dorothy* Stalker, Herbert Stuart, Mary Sowden, Mary and Alan Symon, Minnie* and Bessie* Shepherd, Olive Swift*, Constance and Hilda Schaeffer, Elsie and Kathleen Stark, Lettice, Violet and Maude Sall, Rosetta, Ivy and Muriel Sherwin, Bertha Stocker.
T—Frank Tomkins, Marjorie Tracey, Nannie and Louie Tibbits, Olive Tritton*.
U—Queenie Upton*.
V—Kenneth Vining.
W—Winnie Williamson, Amy and Charles Wingrave, Connie Wood*, Ronald Watson, Leonard Wall, Pringle Wilson, Sydney Wallace, Mary Ware, Louisa and Violet* Walker, Nora and Ellie Wyatt, Rosamund Woodgate, Fanny and Edith Wheeler, Rachel Wilson*, James Wood, Queenie Kenrick, and Ernest Wakeford.
Y—Maurice and Gladys Young.

FOREIGN LIST.

No. 183.—W. B.* and Alice* Henderson (Jamaica), Daisy McArthur (S. Africa). **No. 184.**—W. B.* and Alice* Henderson, Cuckoo* and Minnie Lister (S. Africa), Daisy McArthur. **No. 185.**—Frank* and Vera* Sjöström (U.S.A.), W. B.* and Alice* Henderson. **No. 186.**—Frank* and Vera* Sjöström, Rotha, Ivan and Lottie St. George, Jean Scott, Dora Wallace (Canada). **No. 187.**—Frank* and Alice* Henderson, Eliza and Jean Scott. **No. 189.**—Olive van Millingen (Constantinople).

Uncle Tom's Cot—R.P, 5s.

Uncle Tom.

Bishop Westcott and the Friends.—A pamphlet just published by Headley Brothers, entitled "The Scriptural Limitations of the Friends' Doctrine of the Sacraments," by Mr. William Tallack, has elicited from the Bishop of Durham a letter, in which he remarks, "I have never been able to understand the position of the Friends towards the Sacraments; for they are careful students of the Holy Scriptures; and I do not see what answer can be made to the arguments which you state." Mr. Tallack's pamphlet pleads emphatically for a belief in the visible and outward second coming of Christ, which many Friends have attempted to explain away as having only a "spiritual" and inward fulfilment.

"A Man of Ethiopia" (Acts viii. 27).—In a sermon on this text, in "The Church in the House," the late Dr. William Arnot says: "In that carriage Philip sits beside a coloured man, and leads him into the Kingdom of God. The Word is not 'Blessed are the fair in skin,' but 'Blessed are the pure in heart.' The Ethiopian's colour cannot be changed, but his character may. He may become a new creature in Christ. If he is born again he will see the Kingdom and enter it too. It does not go by good looks. There is no respect of persons with God. A few days in the grave will make white and black people all alike: and the Ethiopian, if he has been renewed, will be very beautiful in God's sight when he rises from the grave. Angels will gaze in wonder on his gracefulness as he enters the gates of the New Jerusalem."

Home Missions.

"Mr. Fegan's Boys"

at Wisborough Green.

THE advent of our boys for their "camping out" at Wisborough Green, for the fourth year in succession, was accentuated with special interest, as last year a few well-to-do objectors applied to the Court of Chancery for an injunction to restrain them from playing on the village green. The inhabitants, however, resented this obstructiveness so warmly that the Parish Council election this spring was fought out on this one question, and all the candidates pledged to welcome our boys again this year were returned, while those who were unfriendly or wished to be neutral were rejected. I suppose I need hardly explain that this opposition was really against the mission tent, and the use of their green was merely a pretext to get rid, if possible, of the evangelistic services, which, from the first, attracted the people in crowds for miles around.

Our object in "camping out" is two-fold. First, the health and happiness of the boys. Secondly, the spiritual welfare of the neighbourhood we visit, by turning the interest awakened by the novelty of "the camp," the singing of the boys, &c., to advantage in gathering the people to hear the Word of Life. The camping out just concluded has been quite the most successful we have had in both respects.

(1). *The boys' holiday.* The weather was glorious—not a drop of rain till I was closing the open-air service the last night. The situation of the camp, in meadows kindly lent free of charge by the worthy miller, was picturesque beyond description, looking away to Chanctonbury Ring and the South Downs on one side, and to Haslemere and Blackdown on the other. The health of the boys was splendid—we never had so little sickness before. Cricket, fishing, bathing, blackberrying, &c., were enjoyed to the full. The conduct of the boys was most satisfactory. The village constable, one of our warmest friends, has proudly pointed out to people, who have inquired as to their behaviour, apple trees laden with fruit, in a little orchard they passed up and down daily, untouched, although 230 boys have been camping close by for two or three weeks for the past four years.

Words fail me to describe the kindness of the Wisborough Green people. I can only say that in four years I have not met any one who said an unkind word or did us an unkind act, but I have been really embarrassed by their whole-hearted generosity and sympathy in every way. They each year entertained the boys by subscription to tea and sports, with valuable prizes for the successful competitors. "The camp" entertained the village children similarly on another afternoon. At the close of each of these treats there was a great gathering of parents, neighbours, children, &c., for a happy service in the mission tent to finish the day's proceedings.

(2). *The spiritual work.* The crowds flocking to hear the Gospel, especially on Sunday evenings, have increased year by year, so that this year we got a much larger mission tent; but even it proved quite too small.

Perhaps the most interesting indication I can give of the impression made upon the village generally is the fact that, although it has been the custom there to give open-air preachers a very discouraging reception; yet, after an address on Saturday, on "Open-air Work," by Mr. Barry Wake, I had the pleasure of sending £6 13s., as a free-will offering from the people, to the friends of the Open-air Mission.

Besides the nightly services at Wisborough Green, we journeyed, some on foot, some in farmers' waggons, on two evenings to the neighbouring villages of Kirdford and Loxwood. The people in each place gave us a most kind reception. I shall never forget those impressive services. The lovely summer sky, the hush of evening falling on the quaint, old-time villages, the folks coming up the lanes and across the fields, the sweet young voices of our Ramsgate orphans singing so touchingly, "He died because He loved me so," the solemn awe with which the message was heard—these will all remain holy memories till we meet, as we know we shall do by-and-bye, dear souls that there found their way to the Saviour's feet.

The last Sunday evening service at Wisborough Green was the crowning time. It is a very sparsely-inhabited district, yet more than 1,500 people were counted out as they left, not including our boys. The stillness was such that you could hear a pin drop. It was the largest gathering of people ever known for any purpose whatever in the place. The power of God fell on us. The text was "Brethren, I declare unto you the Gospel." It was a touching sight to see the people gather from all points—aged women toiling miles in the sultry heat, aged men plodding along in their shirt-sleeves with their coats on their arms, young men in groups who hardly ever attend any place of worship; but it brought tears to my eyes as I saw them leaning forward so eagerly, straining to catch every word, with soul-hunger in every line of their faces. They felt it was true that night, as we had been singing, "Jesus of Nazareth passeth by;" and many, we feel assured, touched the hem of his garment and were made perfectly whole. J. W. C. Fegan.

The Boys' Home, 95, Southwark Street, S.E.

Lancing Homes of Rest.

PERHAPS in no path of service for the poor, partaking of a philanthropic character, has sacerdotalism been more astute and awake than in securing for itself a conspicuous pronouncement in the daily routine and the religious exercises practised in our convalescent homes. High Church ritual and image worship and mariolatry prevail in numerous institutions.

There are, however, yet some "Homes" which preserve the simplicity of Scriptural usage, and in the conduct of the daily devotions and otherwise, seek in no way to influence their patients in favour of any particular creed, much less to instil incipient Popery under the nominal garb of Protestantism. Of these Protestant homes of rest, those of Lancing-on-Sea, near Worthing, are to the fore. Provision is made for practically all classes in the four separate establishments, known respectively as "Hope Lodge" (mothers and babies), "The Chestnuts" (women and children), "Channel View" (men and youths), and "Lorne Cottage" (the aged and dying). The number of beds made up amount in all to 140; but as many as 160 are easily accommodated.

The payments received from the poor people do not amount to quite half the cost of maintenance, and many are taken free of charge. The Committee are daily receiving the most pathetic appeals to give assistance to poor broken-down bread-winners, both mothers and fathers. The trustees are anxious to secure also the freehold of the very eligible premises just opened this season for men and youths, containing thirty beds. They have the option of purchase for about half its original cost if completed by a given date. Further information would be gladly furnished by the secretary of the Homes, Mr. W. Chorley, 6, Clephane Road, Canonbury, N. It is worth remarking that the entire cost of management does not exceed £160 per annum for all the four Homes. The number benefited last year was over 1,200, while it is hoped this number will be largely increased this season.

Friendless and Fallen.

IT is often thought that the applications by penitent outcast young women and girls to be saved from their sinful lives, are more numerous in the winter than during the summer months; as though repentance and a desire for reformation depended upon the state of the weather. Undoubtedly it is true, as in the case of the prodigal son, that the outward condition oftentimes produces reflection which leads to repentance; but the work of the Divine Spirit is independent of all such conditions, as the experience of the past month in connection with the five Homes and Open-all-night Refuge illustrates. During August there were more applicants seeking to be saved than any other month this year excepting one; and, although the daily expenses of the Homes have greatly exceeded the income (in consequence of so many supporters being away), no suitable case has been refused help because of an exhausted treasury. Current accounts are now due for payment, but we are waiting in faith and expectancy for the means to meet the claims. William J. Taylor.

200, Euston Road, London, N.W.

National Home-Reading Union.

NOW that the autumn is approaching, may we remind our readers that the new syllabus of subjects for the eleventh reading season of the National Home-Reading Union is ready?

Briefly, the aim of the Union is to render reading attractive and profitable, by the following means:—1. Issuing lists, drawn up by authorities, of the best books in various subjects; 2. Publishing magazines which provide all possible help, introducing readers to the subjects under study, suggesting the best methods of work, removing difficulties, answering questions, criticizing essays, and giving news of other readers' doings.

The most valuable way of using the Union is to form a reading circle; this is simply an association of friends meeting weekly, fortnightly, or at any convenient interval to talk over together the reading they have done at home.

The issue of cheap editions through the kindness of the publishers, is one of the bye-ways in which the N.H.R.U. makes itself useful to those who join its courses, and the mere right to buy these books is alone worth the very small subscription.

The work of the Union falls into three divisions respecting which (with all needful particulars) information may be had of the Secretary, at the office, Surrey House, Victoria Embankment, W.C.

Stockton Races.

STOCKTON Races have not been allowed to pass without some special effort to combat the evils associated with racing, and to proclaim to the multitudes the words of eternal life.

Inspired by a visit to meetings of a similar character at Epsom, the proposition was made for evangelistic meetings to be held during the races; and, as they approached, arrangements for a mission on an undenominational basis were made, and the co-operation of the churches invited. The headquarters of the mission were at Cleveland Wesleyan Chapel, and Rev. F. J. Feltham was appointed leader, assisted by Revs. C. Rickard and G. G. Muir, Messrs. Smith and Tunstall (Darlington), and Bob Johnson, the converted banjoist; also supported by a number of Christian workers.

Two Gospel meetings were held each day at 12.30 and four o'clock opposite the course gates, and in the evening at 7.30 at the Five Lamps, Thornaby, and the Market Cross, Stockton. Much testimony and prayer at each meeting, and the "living pictures" of the power of God's grace to transform and renew, appealed strongly to many minds. Gospels and other literature were circulated.

It would be impossible to convey any adequate idea of the power and influence of these meetings by any tabulated results. The influence and power of the Holy Spirit were manifestly present, and eternity alone will reveal the amount of blessing. We thank God for the trophies of his grace won at the meetings, and pray they may be established in the truth, and lead others to Christ. G. McE.

"A Church in a Railway Carriage."

THE Wesleyan community at Portbury, Somerset, has taken the first step towards removing from their railway-carriage church.

In connection with the erection of a chapel, a brick-laying ceremony has just taken place. Bricks were laid by a number of friends, mostly villagers, who had been blessed in the old carriage, and also in the name of a number of readers of The Christian. At the public meeting, subsequently held in a tent, Mr. Charles Phillips, of Bristol, presided, and Revs. H. A. Scott (Clifton), R. Simpson (Clevedon), and others took part, powerful addresses being given on the subject of aggressive Christianity. The fifty guineas asked for to complete the scheme were contributed, so that the entire cost of the chapel, £325, has been raised. No wonder, therefore, that the Doxology was sung with much fervour at the close of the meeting.

Money and Microbes.—Dr. Romane Curtis, formerly Professor of Bacteriology at the Chicago College of Physicians and Surgeons, has written an open letter to Mr. Andrew Carnegie, the millionaire, in which he declares that "if people would only live hygienically and scientifically, they could live to the age of a thousand years." He says the secret of long life is the destruction of parasitism, and urges Mr. Carnegie to devote 50,000,000 dols. to the founding of an institution for the teaching of hygiene, and for the study of bacteriology for the benefit of the human race! A correspondent, calling attention to this, remarks with evident sarcasm, "It is curious that to the vivisectors should be given the privilege of discovering the way to the millennial age, which, it appears, lies through cruelty and death."

Conference of Evangelists.

AN INVITATION.

On a former occasion we had the pleasure of convening a meeting of evangelists for an all-day conference, for fellowship and the consideration of the best methods for prosecuting the work of evangelization.

We are glad that the time has arrived to invite you to a similar gathering, which will be held (God willing) in the hall of the Young Men's Christian Association, 186, Aldersgate Street, London, E.C., on Monday, September 25, 1899.

We cordially hope you will be able to attend, and ask an interest in your prayers on behalf of the gathering.—Yours sincerely,

M. H. Hodder.
F. W. Lawrence.
R. C. Morgan.

Sunday Labour at the Crystal Palace.

The announcement made yesterday by the chairman of the Crystal Palace Company, that the directors intend to continue to open on Sundays, is an attack upon law and order and the rights of toilers, which should enlist the opposition of every religious and humane person.

It is (1) a clear case of running our greatest place of amusement seven days a week for money-making; (2) a bold attempt to seize the toilers' day of rest for gain; (3) a defiance of the music licence granted by the L.C.C.; (4) a violation of the original charter and the Crystal Palace Act of 1877; and (5) a clear infringement of the valuable law which prohibits the opening of any place of amusement for money-making on Sundays.

If this movement is not crushed it will pioneer the way for a Continental Sunday more than any other movement of the day.—Your obedient servant,

Charles Hill, Secretary,
Lord's Day Rest Association.

13, Bedford Row, W.C.

Personalia.

Rev. Charles Garrett preached on Sunday morning for the first time since the death of Mrs. Garrett. He occupied the pulpit of Barmouth Chapel, and his subject was "Our Duty in Praising and Giving to God."

Rev. D. J. Martin, of Oban, and Rev. Peter Macdonald of Stornoway, have been delegated by the Foreign Missions Committee of the Free Church of Scotland to visit the missions in India. They will sail by the *Mataina* on October 6.

Mr. Henry Varley, who hoped to be engaged in service in London on Sunday last was confined to his room at Crawley, Sussex, by an attack of lumbago. He has been in much pain for several days, but hopes to be able, on Sunday next, to fulfil an engagement to preach in the Metropolitan Tabernacle.

Rev. Ernest E. Baker, who is to occupy the pulpit of the King's Weigh House Church, Duke Street, Grosvenor Square, W., for the next five Sundays, is pastor of the Woodland Avenue Presbyterian Church, Cleveland, Ohio, U.S.A. This is Mr. Baker's second visit to the Weigh House.

Rev. B. Baring-Gould, secretary of the C.M.S., is in great sorrow owing to the death of his wife, after a brief illness. The funeral took place on Tuesday afternoon at Charlton Cemetery. The service was conducted by Rev. H. E. Fox and Rev. A. E. Barnes-Lawrence, and many friends were present.

Owing to the illness of the honoured minister of the Wynd Free Church, Glasgow (Rev. J. Riddell, M.A.), the mission arranged with the Weaver Brothers has had to be cancelled, and these missioners have arranged to give these dates to the London Tent Committee—viz., Clapham, September 3-9; Peckham, September 10-15.

Mr. W. T. Float, who has been assistant-secretary of the North Africa Mission for upwards of twelve years, is resigning his post at the end of September. He intends resuming the work of the ministry, and would value the prayers of the Lord's people for guidance as to the future. His address is 40, Longbridge Road, Barking.

Rev. Dr. Scofield, pastor of the Congregational Church at Northfield, Mass., arrives in London this week from Switzerland, where he has been spending several months in rest and quiet study. He will occupy New Court Church pulpit from Sunday, September 17, until the end of October. He is known on this side of the water by his books, and as pastor of the church at which the students from the Northfield and Mount Hermon seminaries worship. He is a most able expositor and teacher, and many who now only know him by repute will doubtless seize this opportunity of seeing and hearing him.

Temperance Notes.

The United Temperance Competitions Committee renew, for another season, their offer of solid silver medals to every adult or juvenile temperance, religious, educational, or social society, lodge, guild, school, or class, for its own committee to award to their best adult and junior singer, reciter, or essayist, on some temperance subject. Application to be made to the Temperance Competition Department, 168, Edmund Street, Birmingham.

* * * * *

The *Allahabad Pioneer* relates that one of the latest ideas in advertising comes from Ceylon, where a firm of whisky sellers has engaged an aeronaut to give a series of balloon ascents, and, while ascending, to drop sample bottles of whisky attached to miniature parachutes. Each ascent will wind up with a pyrotechnic display.

* * * * *

Mr. J. F. Hogan, M.P., who recently called attention in the House of Commons to the evils arising from the sale of intoxicants to British sailors at Rio de Janeiro by means of floating public-houses, has been informed by the Board of Trade that in consequence of the representations made by the British Consul-General the Prefecture of the district has decided to refuse licenses for the trade in question.

* * * * *

At the Heanor Brewster Sessions, Miss Agnes Slack presented a memorial to the licensing magistrates from the Ripley Free Church Council and the B.W.T.A., petitioning against two applications for licences at Ripley. The bench refused both the licences.

* * * * *

The Bishop of Durham has written to Mr. Tallack, of the Howard Association, advocating more united action by the friends of Temperance for actual attainable objects. The Bishop says:—"Before Parliament meets I trust that there will be a serious endeavour to unite all Temperance reformers in the support of some measures of reform. I have always pleaded most strongly that we should all go as far as we can together, and then afterwards consider what more can be done. I shall continue to do whatever I can for Temperance reform."

"Hear ye Him."

Hear ye Him, when life's sweet morning
Glitters radiant on thy sight,
And the path that lies before thee
Streams with golden sunshine bright.
Hear ye Him from that fair height
And thyself to Him unite.

Hear ye Him above the clamour
Of the noontide throng and din.
Be attentive to the whisper
Of the Spirit from within.
Though life's cup is filled to brim,
"This, my Son, Oh, hear ye Him."

Hear ye Him when Fortune beckons
Fame and glory just in sight;
Hear, oh hear, that Voice beside you
Ere ye turn to left or right.
"Christian soldier!" ye shall fight,
And shall conquer through my Might.

Hear ye Him above the conflict
And the rush of trampling feet;
Hark! his voice shall nerve to action;
Forward! haste from thy retreat.
Stand! in Me entire, complete,
Thou canst never know defeat.

Hear ye Him above the breakers,
As they toss along the shore.
Fear ye not or be affrighted,
"I am with you evermore."
Through the tempest's angry roar
Doubt ye not, but still adore.

Hear ye Him when twilight deepens
Through its amber tints to grey,
And the bells that rang so gaily
Chime the closing hours of day.
Hear ye Him; Oh! hear Him say
"Rise, beloved! Come away!"

Mary E. Kendrew.

High Gatherley, Harrogate.

The Freedmen's Missions Aid Society, which has been in operation for thirty years past, has been dissolved, for the reason that the work for which it was organized has been practically accomplished. The work planned in Egypt has been found impossible of immediate execution. In consequence, money subscribed for that purpose has been handed over to the Foreign Mission Board of the United Presbyterian Church, U.S.A., which sustains a large mission in Upper Egypt.

Lady Guardians.

There has never been a time when children were the subjects of so much legislative solicitude as they are to-day. We rejoice to see that the Government has been induced to take up the bill promoted by the State Children's Aid Association.

The *Daily News* remarked on July 27: "It is one thing to make a law, another to administer it. The burden of its administration, if it is to be effectually administered, will fall mainly upon the women guardians." This acknowledging of the distinct need of lady guardians will in due time be a call all over the land for gifted ladies who will enter upon this noble service, and will make it a real study how to foster the individuality and develop the character of the children of the State.

When the Bill is passed, it will be seen, as lady guardians exercise their new powers, how many thousands can be efficiently helped to become useful servants here and elsewhere. In the seventies we were privileged to make an experiment, and pioneered in Canada, placing out amongst the colonists some hundreds from the workhouses in Bristol, Southampton, Cheltenham, &c. Notwithstanding all the hard things that have been written about pauper children as sullen, obstinate, and disobedient, more favourable circumstances have marvellously changed them; the environment of a Canadian farmhouse, with its freedom and plenty, has tended to develop character, and has given ability to fulfil all womanly duties and manly enterprise; and what has cheered us most, has been the loving, homely way in which our Canadian sisters have sheltered and shielded both boys and girls until they were settled in life for themselves.

Many difficulties have had to be overcome on both sides of the sea, but now we have hope, if ladies of influence, those especially fond of children, become like those seven of whom a friend writes, who, as guardians, have a kind of model colony of such children near Leicester. It consists of twelve or more separate houses, each having about twenty children, with a married couple as father and mother. The children are very happy, and some have shown reluctance to leave when their time has come,

After thirty years of steady plodding, we have much to encourage us. Reports from our Canadian home, just received, give the following: "A young woman called this week, bringing her husband to see us. She has a comfortable home at Woodstock, and seems to have a fine young man for her husband." Since May, five other marriages have been notified, and all apparently comfortably settled. They are so grateful to have a home of their own. One, with tears in her eyes, said to our niece: "I am so happy now, and have very, very much to thank God for."

We are truly thankful that the committee of the State Children's Aid Association has made exhaustive inquiries into the work and results of those voluntary societies who send out children to Canada; and we are glad that the committee say they are convinced that emigration, if carefully carried out, is one of the most wholesome and economical ways of dealing with State-dependent children. I ask the constant prayers of all who long for the best welfare of children of the various neglected classes.

Annie Macpherson.

Home of Industry, 29, Bethnal Green Road.

Lansdowne Hall Convention.—*The King's Herald*, for August and September (double number), reports the Summer Convention held at Lansdowne Hall, West Norwood. The editor is Pastor Fuller Gooch. The addresses are given very fully, and abound with well-put truth. Professor Newell, in an address on "Power with God," said: "We have power, *if we will*, to have things our own way when what we want is God's glory. I am sick and tired of a Church that is afraid of ritualism, ceremonialism, papacy, the devil, and the world. The Church of Christ is being driven and oppressed, like Israel in the invasion of the Midianites. It is time we came out and began to assert our power with God. The devil is already beneath our feet, and we have already overcome the world in Christ, and by simple faith we ought to claim it."

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, September 4th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

A.M.M.L. and N.D.R.—*Please say whose Holiday Fund?*

	£	s.	d.
Mrs. Lewis's Homes, Paris (Children)—A Mother ...	1	0	0
West Indian Hurricane Relief Fund—M.D., 5s.; H.S.G., 10s.; H.M.P., 5s.; Mrs. L.M.C., £2; Will, £15; Cleve, 5s.; Cs., £1	19	5	0
Finnish Emigrants (New Testaments)—B.I.W., 5s.; E.H., 10s.	0	15	0
China Inland Mission—Francie, 10s.; X.Z., £1 8s.	1	18	0
Dr. Paton's Mission, New Hebrides—Francie, 10s.; Cs., £1	1	10	0
Paris City Mission—Francie	0	10	0
British and Foreign Bible Society—Francie, 10s.; L.M.P., Clapton, £5	5	10	0
Moravian Missions—Memorandum, £3; H.B., £2...	5	0	0
Suffering Jews, Russia—Per J.M.	0	2	1
Famine in S. Russia—Of Thine Own...	1	0	0
Pundita Ramabai's Widows—M.E.C.	0	10	0
South Africa General Mission—M.E.C.	0	5	0
Central African Mission (Mr. Arnot)—M.E.C. ...	0	5	0
London Missionary Society (Central College, New Guinea)—Cs.	1	0	0
Mission to Lepers of India (Europeans and Eurasians)—Cs.	1	0	0
Miss Procter's Schools, Lebanon—Cs.	1	0	0
Bible Lands Mission (Armenian Relief)—Cs. ...	1	0	0
Florence Protestant Orphanage—Cs.	1	0	0
Soldiers' Home, Cairo—Cs.	1	0	0
Mr. Moody's College (Training Indian Student)—R.B.	13	2	0
Uncle Tom's Cot—See page 21	0	5	0
Mr. G. Heath's Hop-pickers—Cs.	0	10	0
R. N. Mission Deep Sea Fishermen (Labrador)—Clothing for Women and Children—Cs. ...	1	0	0
Bridge of Hope (Miss Steer)—Cs., £1; *(Preventive Work)*—Cs., 10s.	1	10	0
Rev. D. Baron's Work (Jews)—S.A.	0	10	0
Kensit Crusade—H.B.	2	0	0
Scripture Readers' Soc., Ireland—J.S.G., 5s.; H.B., £2 2s.; E.E.J., £20; M.S., £5	27	7	0
Day in Country Fund—St. Clair, 10s.; M.C., £2; C.B.M., 10s.; Proceeds of Sale of Razors, £1 15s; T.M.T., 4s. 6d.	4	19	6
Ruth Elliott Home (Children's Holiday)—St. Clair	0	10	0
Flower Girls' Mission—M.E.C., 5s.; *(Blind and Crippled Children's Holiday)*—L.A.C., 10s; E.M., 10s.; C.B.M., 10s.	1	15	0
Open-Air Mission—H.B., £2 2s.; *(Doncaster Races)*—K.F., 2s.; *(Races and Hop-pickers)*—Will, £10	12	4	0
Mildmay Mission to Jews—A.C.M.	1	0	0
Dr. Barnardo's Homes—A.C.M., £1; M.E.C., 5s.; H.B., £3 3s.; Cs., £1	5	8	0
London City Mission—A.C.M., 10s.; Memorandum, £4	4	10	0
Church Pastoral Aid Society—A.C.M.	0	10	0
Church of England Temperance Society—A.C.M. ...	0	10	0
Bristol Orphan Houses—Memories, 1s.; M.E.C., 5s.	0	6	0
Ragged School Union (Holiday Fund)—Miss E.C....	2	10	0
Irish Church Missions—Memorandum	3	0	0
Mr. Fegan's Homes (Women's Holiday)—Mentone	0	10	0
Mission to Hop-pickers (Rev. J. Burnham)—M.S. ...	1	1	0
Tower Hamlets Mission—C.B.M.	0	10	0
Scripture Gift Mission—Heb. iv. 12	1	10	0
Evangelical Alliance—Y.R.	1	0	0
Mr Shield's Mission to Railway Men (Harmonium)—M.S.	0	10	0
St. Giles' Christian Mission—In Memoriam, H.F., £1; H.B., £3	4	0	0
Friendless and Fallen—M.E.C....	0	5	0
Salisbury Conference (Rev. N. Thwaites)—Anon ...	5	0	0
Children's Country Holiday Fund—T.D.M.... ...	0	5	0
London Medical Mission, Endell Street—H.B. ...	1	0	0
Aldershot Mission (late Miss Daniell's)—H.B. ...	2	2	0
Miss Weston's Work, R.N.—H.B.	2	2	0
THE CHRISTIAN *Tract Fund*—H.B.	0	10	0
Village Missions (Mr. Heley)—H.B.	1	0	0
Dock Labourers' Mission—H.B.	1	0	0
Soldiers' Institute, Portsmouth—H.B.	2	2	0
Mr. Charles Cook's Work, Hyde Park—H.B. ...	2	0	0
Tram Car and Scripture Text Mission—H.B. ...	0	10	0
The Lord's Day Observance Society—H.B. ...	1	0	0
Soldiers' Home, Winchester—H.B.	2	0	0
Rev. T. Connellan's Work, Ireland—H.B. ...	1	0	0
Miss Macpherson's Home of Industry—H.B. ...	1	0	0
Friedenheim Home for Dying—H.B....	2	0	0
Salvation Army—H.B., £1; M., £5	6	0	0
Total	£166	13	7

(ADVERTISEMENTS.)

Parents' Mission, 39, Warwick Lane, E.C.—Anon. £1.

Open-Air Mission (Doncaster Races)—C.P., Blackpool, £1.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—F.W.C., 2s. 6d.; R.C., £1; E.C., 10s.; D.C., 2s. 6d.; C., £1 1s.

Kensit Protestant Crusade and Wickliffe Preachers' Fund.—The Committee thankfully acknowledge:—F. Parry, £5; A. Hewens, £1; G.P., 10s.; Miss Fraser, 10s.; J. Roynon, £2 2s.; J. Sparks, £1; E. Logier, £1; R. Leeming, £2 2s.; Miss Tacey, £1; Mrs Harding, £2; A. L. Vernon, £5; R. C. Hankinson, £2 2s.; Mrs. Conrad Green, £5; Miss Keating, £1; Mrs. Fielder, £1; S. Schofield, 10s.; J. Howard, £1; Col. Doran, £2; W. R. D., £5; Rev. R. H. Jackson, £1; Dr. Leeson, 10s. 6d.; Dr. Vardy, £1 1s.; Rev. Ireland Jones, £2; Protestants of Workington, £15 3s.; Whitehaven Protestants, £9; J. Cory, Cardiff, £10. Further subscriptions greatly needed.—John Kensit, Secretary, 18, Paternoster Row.

Othello Mission.—Mr. J. J. Meek, whose work at Rorke's Drift, Natal, is well known to our readers, is in need of help. In some measure he has hitherto been able to support himself, but present conditions make him more dependent upon outside help. He reports continued success in his work. Address, care of Major Liebenrood, Prospect Park, Reading.

THE SICK POOR

Both ADULTS and CHILDREN are aided by the

ST. GILES' CHRISTIAN MISSION.

Will you help even ONE of the

HUNDREDS OF WEAKLY LITTLE CHILDREN

who urgently need, and are waiting for, the benefits of a

FORTNIGHT'S STAY AT OUR CHILDREN'S HOLIDAY HOME,

Or of the numerous SICK and DESTITUTE MEN and WOMEN who equally need a

FORTNIGHT'S STAY AT OUR CONVALESCENT HOME?

FUNDS ABSOLUTELY INADEQUATE.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, W.C

Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

Cheques and Postal Orders should be crossed Messrs. Barclay & Co., Ltd., a/c St. Giles' Christian Mission

THE

"Carter" Home for Destitute Boys,

49, HIGH STREET, CLAPHAM, S.W.

The object of the Institution is to receive and morally and spiritually train homeless and destitute orphan and fatherless boys, who number about 100.

Funds are very urgently required to carry on the work and to meet heavy outstanding liabilities.

WILL FRIENDS KINDLY HELP?

DR. CRONIN,
Chairman and Treasurer.

"I WAS AN HUNGRED; NAKED; IN PRISON."

Eight Days' Missions conducted regularly in the Prisons of England and Wales by a special staff of Church Army Prison Missioners. Many stories can be told by these missioners of lives changed, and a new world opened out to prisoners and ex-prisoners. Men, women, and lads received direct from Prison into the Society's Homes. Special Homes for First Offenders. Help is given in cases of necessity to the families and dependents of those in prison. **72 HOMES, &c.**, in London and in the Provinces, from Newcastle to Plymouth, for helping those who have "fallen by the way" to help themselves, without distinction of creed.

Chaplain, Pentonville Prison, writes:—"Your labour homes are simply invaluable."

Chaplain, Durham Prison, writes:—"Your work is sound and invaluable."

Chaplain, Wormwood Scrubbs Prison, writes:—"I believe the Church Army to be doing an immense amount of good, and to be the right thing in the right place."

FUNDS and OLD CLOTHES of every description urgently pleaded for.

Central Staff almost wholly unpaid.

BANKERS: BARCLAYS.

REV. W. CARLILE, *Hon. Chief Sec.*
Church Army Headquarters, 130, Edgware Road, London, W.

PLEASE REMEMBER

THE

1,100 BOYS & GIRLS

OF THE

Childrens' Home & Orphanage.

Very little Help comes in the Summer.

Remittances should be addressed to

Rev. Dr. Stephenson, Bonner Road, N.E.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - CHARLES SPURGEON.
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A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

AT THE SMALL COST OF

TEN SHILLINGS ONLY

A Blind or Crippled Child

CAN BE SENT BY THE FLOWER GIRLS' MISSION TO THE

Pretty Holiday Home at Clacton-on-Sea for a Fortnight's Change

It is difficult to fully realise what a boon this Sea-side Holiday is to these poor neglected and suffering little ones.

Who will share in the privilege and joy of this effort for the Great Master?

Monetary help is urgently needed.

JOHN A. GROOM,
Secretary of the Watercress and Flower Girls' Christian Mission,
8, SEKFORDE STREET, CLERKENWELL, E.C.

Treasurer:
F. A. BEVAN, Esq., D.L., J.P.,
54, LOMBARD STREET.

"I will sow them among the people; and they shall remember Me in far countries." *Zechariah x. 9.* *AMEN!*

Dear Friend,

These autumn days bring home an urgent message which I make haste to ask you to enable me to reply to. It comes this time from a band of **Two Hundred and Fifty-five** of my trained children. A few years ago most of these were knocking at my doors for admission. To-day they are asking me to open my doors and LET THEM OUT! We have given them all we could—but that *all* has been of the best! They have had bread to eat and raiment to put on. They have been taught to read and write, and to make themselves useful in the household and in the workshop. They have been won back to bodily fitness, to decent living, to docile habits, and to industrious ways. They have learned to know what **home** and **love** and **friendship** mean. Best of all, they have constantly heard the Gospel message, and have been shown the way to the Saviour of sinners. Not a few have already proved themselves true-hearted little servants of the Master.

But I cannot keep them much longer; for a long, ragged line of destitute, homeless and forlorn Waifs, as yet unrescued, are pressing in to take their places! **Will you help to equip them for their life-work** and so make way for their successors?

On **Thursday, 14th September,** their emigrant ship will (D.V.) sail for the West, and I long with all my heart to include these Two Hundred and Fifty-five Boys and Girls among her passengers. Canada will receive them with open arms, and in a year or two they will, I believe, be among the most useful, reliable, and successful of her sons and daughters. They will go from the "evil to come" that would await them in over-crowded England, where bread is too often earned only by displacing some worker who already has others dependent upon him. They will go to almost certain success in the Dominion, as our long bede-roll of emigration testifies. Listen! Out of **10,431** children already sent over the seas from these Homes in the past, **less than seventeen in the thousand** have disgraced their names or proved failures in life's battle.

But situated as I now am, **I dare not** incur the needful expenditure for these 255. The summer season has emptied my exchequer, as it always does; for friends and helpers are then away from home, and it is perhaps not to be wondered at that my children have been somewhat forgotten! Indeed, each day of this lovely holiday season brings with it fresh anxieties and new exercises of faith as to how even to supply **daily bread** to my large family of over 5,000 young people!

Nevertheless, each of these young emigrants, if they are to go, will cost £10 for outfit and travelling; so that **I really want £2,550** specially contributed for emigration, before Thursday, 14th September, in order that I may give to this party of 255 young people the **life-chance** they are waiting for. These 255, if they go, will constitute my Third Party for 1899. The first Emigration Party this year left our Homes on Thursday, 23rd March, when, through the kind aid of God's servants, I was able to emigrate **166 fine lads.** On Monday, 17th July, I sent out **252 Boys and Girls.** The 255 whom I am now hoping will go on the 14th September, will thus bring the total of my emigrants for 1899 up to **673**; and the grand total, since I began the work of Emigration, up to **10,686**—an exceeding great Army! Not a few of these are devoted followers of Christ, and are carrying the Gospel to distant regions, where our loving Father is putting great honour upon their testimony for Him.

Ten pounds is not a large sum to make the fortune of a Boy or Girl with! But gifts of any amount, however small, in aid of the Emigration Fund will be gladly welcomed and gratefully acknowledged. Such sums may be sent to our Treasurer, William Fowler, Esq.; to our Chairman of Committee, Howard Williams, Esq.; to our Bankers, London and South Western Bank, and Messrs. Prescott, Dimsdale & Co.; or to

Yours most sincerely in God's service among the Waifs and Strays of our Streets,

Offices of National Waifs' Association:
18 to 26, Stepney Causeway, London, E.

5th September, 1899.

Thos. J. Barnardo.

"The Church."

1. "M." did wisely and well to traverse the erroneous impression that this corporation and community originated, or was created, at Pentecost (Acts). This view is, I fear, the outcome of Gentile pharisaism. Hebrew pharisaism wanted to exclude Gentiles from the Church. Is it possible that Gentile pharisaism falls into the same error, both as to the Hebrews and as to their fellow-creatures, who numbered millions of millions before Abraham? But this is not the only erroneous impression about "The Church." Paul in his letters, and John in the Apocalypse, represent the Church as the mystical body of Christ, and as the Bride, the Lamb's wife. Who then constitute that real but invisible body? All who live by faith, and die in faith. None of such are excluded; none but such are included.

2. When did men begin to live by faith? Who was the first human being to die in faith? Many of these are mentioned in Paul's letter to the Hebrews; and they all lived long before the Pentecost of the Acts. Did they not belong to the Church on that account? They could not if there was no Church. Could the mere accident of time exclude them? Yet, if they lived by faith and died in faith, they must have been members of the Church.

3. The *Old* Testament Scriptures speak of a Church as existing previous to that date; and the *New* Testament Scriptures confirm it. What Church so existed? Was it merely the Hebrew Church, a theocratic visible organization which had existence, even if we date back to Abraham's call and conversion? Was there no Church from Adam to Moses, or from Abel to Abraham? The Law was a divinely-appointed school-officer to go round the homes and hearts of the Hebrews, and to conduct them to Christ, *i.e.*, for Him to teach them how to live by faith, and to die in faith; in other words, how to become the children of God.

4. I submit that, apart from the creation of the Church in the mind of God from all eternity, its actual, historic existence, by redemption and regeneration, dates from the moment when the first human being *personally* beheld the Lamb of God, which taketh away the sin of the world, and so *potentially* began to live that life of faith on the Son of God, which afterwards enabled that human being to die in faith. With the eye of faith, that immortal human being looked *forward* to Calvary, just as any one now looks *backward* to it.

5. No doubt there was a *visible* Hebrew Church, and there is a *visible* Christian Church; but in these two all were not living by faith, nor did or do all die in faith. And so they were not, and are not, members of the Church, which is Christ's Body. On the other hand, were there not *visible* churches of Hebrews in Palestine, Egypt, and Chaldea, in the days of Jeremiah? And so in the days of Paul and John, were there not numerous Hebrew and Gentile *visible* churches, not all of whose members were children of God by faith in Christ Jesus, and members of the mystical Body of Christ?

6. Pentecost (Acts), therefore, does not date the *creation* of the Church. But this real though invisible corporation and community (not invisible, however, to God, or to the angels, perhaps not to the spirits of just men made perfect), consisting of all Spirit-regenerated Hebrews and Gentiles, *i.e.*, of all those of the human race who by faith became the children of God, had its actual creation, its historic existence, in the first regenerate human being. And it will have its actual completion, as well as its historic exhibition, when the last human being receives the Spirit of Adoption to cry, "Abba, Father." Paul says, "This is a great mystery; but I speak concerning Christ and his Church." One of the seven angels says, "Come hither, I will show thee the Bride, the Lamb's wife." Jesus Himself says, "The Spirit and the Bride say, 'Come;' and surely I come suddenly." Even so, come, Lord Jesus.

O blessed Bridegroom! O thrice-blessed Bride!
The husband is the Lord, the Lord of Hosts;
The Church Queen-Consort of the King of Kings.

A.

(1156)

Evangelistic.

On Margate Sands.

During the month of August, Mr. Newton Jones, the S.S. Union Evangelist, has been holding services daily on the Margate beach. The weather has lent itself to the work, and friends from all parts have thrown in their lot with Mr. Jones and his colleague, the Rev. Ernest Thorn. The children's meetings have been attended with much blessing, and, strange to say, more boys than girls have been among the congregation invited. The flower, fruit, and toy service was a great success, and gave much pleasure to all, the gifts being handed over to the Sea Bathing Infirmary. The open-air lecture service in the grounds of Holy Trinity Church left deep impressions, and testimonies from parents speak of definite conversions. The curate of Holy Trinity conducted the services at Cliftonville, and exchanged (sand) pulpits with Mr. Jones.

The indoor illustrated Gospel lectures on "The Potter," "The Paper Mill," and "My Life Story," all attracted large congregations, and brought definite results. The open-air harvest thanksgiving afforded a grand opportunity of pressing home the claims of the Gospel. The month's campaign concluded with cheering testimonies to blessing received. It might be stated that it was on the same spot Mr. Jones began his work in 1888, and hopes (D.V.) to make it an annual visit.

Hop-pickers in Hampshire

The Gospel campaign among the "hoppers" of Hampshire is now, for the thirty-fifth season, in full swing. Never before has the work been so extensively organised, nor has the need been more pressing or important than now. Men, women and children of every class, colour, and character, are being evangelized by the agents of the Mission, comprising a dozen missionaries and as many lady workers, all of whom have had special training for this difficult service. Within a radius of about twelve miles we have erected five large tents, which afford refuge, rest, and refreshment for hundreds of pickers, who crowd these "canvas tabernacles" night after night.

The work is greatly hampered for funds. Never has such difficulty been experienced in procuring the wherewithal for prosecuting the task. Two tents are this year flying the red cross, for the missionaries in charge, being members of the St. John's Ambulance Brigade, are happily qualified and prepared to render aid to wounded bodies as well as wounded souls. This is an invaluable acquisition, seeing that the gardens for the most part are removed several miles from the place of medical help. Miss Chinn, of Lenten Street, Alton, would be most happy to forward particulars of the work. Tracts also are scarce, specially such as are fitted for children's reading.

J. Newcombe Goad, L.C.M.

Holiday Evangelization.

Dear Sir,—It has been our custom to spend the holidays at some fashionable watering-place, watching the Children's Mission, and singing with the Y.M.C.A.; no other opening for Christian work could we find. But a short time ago there appeared in your columns an article suggesting that during the holidays evangelistic work should be undertaken in some of the many villages where High Church doctrine is absolute.

After much inquiry, we were guided to a village of upwards of 400 people, agricultural and isolated. A High Church vicar had been in charge for several years, and during his temporary absence, on a holiday, a member of the "Confraternity of the Blessed Sacrament," from a distant part of the country, officiated.

We arrived perfect strangers, and found a charming village, with a central green surrounded by houses. We brought with us harmonium, hymn sheets, and tracts, and, encouraged by the prayers of many Christian friends, proceeded to place in the shop windows a notice of open-air meetings on the green on Sundays and one weekday, and also of proposed cottage Bible readings. The open-air meetings were well attended from the first. The tracts were thankfully received, and the Bible readings proposed after a house had been kindly thrown open to us.

What a pleasure it was to meet by the way and talk of heavenly things to these kindly people, who always stopped and listened, but were invariably too shy to utter a word concerning their spiritual needs. The words of the Apostle came to our minds, "Ye have need of patience," as we wondered why no one came forward to talk of spiritual things, though several kindly helped in the singing and "inviting." Yet it was a very happy time, for we knew that the seed sown was "precious and good," and here our work ended.—Yours sincerely, A Churchman.

London Tent Evangelization.

Your readers will be glad to have some particulars of the work that is being done at the Clapham Junction Tent. Up to date we have had (1) Some 420 cases of professed conversion among adults; (2) 350 children have been personally dealt with, some 200 of whom have given evidence of the reception of Jesus as their Saviour; (3) fifty Gospel Temperance pledges; (4) a great number of tracts and Bibles have been distributed. All the inquirers have been handed directly over to the churches, members of which are actively visiting the same, and adding them to membership. The children, so blessed under the preaching and blackboard talks of Mr. Vander Venter, have been especially cared for, and will be handed directly to the Sunday School superintendents.

It is impossible to speak too highly of the magnificent services rendered by Messrs. Leonard Weaver, Charles Inglis, John Vine, Mr. and Mrs. Baker, Madame Annie Ryall, and Mr. James Gracie. They have not spared themselves, but have worked heroically in the great work of reaching the people. I have been exceedingly fortunate in raising a splendid band of consecrated workers, who have honeycombed the meetings, and made it almost impossible for a sinner exhibiting the slightest signs of "breakdown" to escape. We have yet three weeks to run ere we bring the mission to a close. Our arrangements are:—September 3-10, Mr. W. R. Lane, and Madame Annie Ryall; September 12-18, Mr. Henry Varley; September 19-23, Mr. Chas. Inglis and Mr. Leonard Weaver.

I feel convinced that the Christians of London do not fully understand the great blessing that is resting upon this movement, which, if helped by them, will prove to be the very revival for which all are so earnestly praying.—Yours very sincerely,

Frank Wm. Cannon, Hon. Sec.

98, Bramfield Road,
Wandsworth Common, S.W.

At the noon prayer meeting on Monday last, Mr. Alfred Holness made reference to the remarkable revival in progress at Peckham Rye (Troy Town) tent services, in connection with the London Tent Evangelization Committee's work. On Sunday evening last, the densely-crowded congregation was much moved by Divine influences, and at the close many persons, under conviction of sin, walked out to a space in front of the platform and publicly professed faith in Christ. The attendances are increasing, and keen interest in the work is manifested throughout the district.

Mr. William Forbes closed a series of services on Sunday, at Ancoats Presbyterian Church, Manchester.

Tidings of blessing in connection with services at the seaside continue to reach us from various popular resorts on the coast. A communication from Lowestoft tells of daily gatherings, at which a number of local friends laboured earnestly with the Children's Special Service Mission workers.

The second month of the mission on Skegness sands, in connection with St. Paul's Baptist Church, has just concluded. The mission was conducted by Rev. G. Goodchild, and the special evangelist was Mr. J. S. Alexander. Christian workers from various parts of the country assisted in the work, and a number of definite cases of blessing are reported.

Very successful beach services have been conducted by workers of the Irish Church Missions at Kilkee, a popular watering-place in county Clare. The Society's Wooden Hall has been also established there for the summer months, and very interesting meetings have been held in it. The services have been very well attended, and have been much appreciated by many of the visitors.

Mr. C. Lazenby has just concluded a fortnight's special tent services at Keynsham. The united gatherings, held prior to the mission, were times of blessing, the esteemed vicar meeting for prayer with Nonconformists in the various schoolrooms. The mission services were well attended, and were characterized by deep spirituality, Christians freely acknowledging the help and blessing they received. There were also several cases of evident conversion.

Pastor R. Howton, of Glossop, reports blessing on the work in Derbyshire villages. At one of the centres, Mosbro', some notorious characters have professed conversion. One man, whose life shows a wonderful change, has opened a house for preaching, with the result that some who had not attended a place of worship for many years have been brought out of darkness into light. Another collier, who had been blessed, purchased chairs to the value of £6 15s. for furnishing the "meeting house."

Mr. WILLIAM DAY writes from Leeds: "We have entered upon the eighth week of evangelistic tent services, and the interest is deepening. The tent is pitched in, according to the police report, the worst part of the town; hundreds of gamblers live in the vicinity. We are in need of another tent, so many persons being unable to obtain admission. A gentleman has offered to defray all expense of removal and return, if any friend will lend one at once. Where sporting newspapers were formerly purchased, there is now a demand for Testaments. We have good hopes of the many cases of professed conversion. Address, 13, Moreland Place, Hyde Park Road, Leeds."

Evangelists' Engagements.

REV. HUGH C. WALLACE.—Sept. 28-29, Crescent Church, Liverpool.

MR. LEONARD WEAVER, Gospel Tents, South London, until further notice.

MR. JOHN COATES, with Gospel Tent, Cranham, till end of September.

MR. BEN ALBERTO.—Sept. 10, Christ Church, Westminster Bridge Road.

GIPSY SMITH.—Till September 11, Grimsby; 16-25, Mansfield; 30-October 9, Bromsgrove.

MR. CHARLES INGLIS.—Every Sunday during Sept. at the Polytechnic, Regent Street; Sept. 5-9, Peckham; 12-16, Clapham Tent; 19-23, Battersea Tent; Oct. 1-16, Dorking.

WEAVER BROTHERS.—Till Sept. 15, Glasgow; 17-29, Carlisle; Oct. 1-13, Hartlepool; 15-27, Scarborough; 29-Nov. 10, Woolwich.

MR. JAMES SPRUNT.—Sept. 17 and 24, at 7, 21 and 28, at 8, Shirley Hall, Enfield; Oct. 1-13, Baptist Church, Milton Street, Chester.

REV. F. C. SPURR.—Sept. 9-18, Belper; 23-Oct. 2, Liverpool; 7-17, Morley; 21-30, Todmorden; Nov. 4-13, Leamington; 18-27, Walsall; Dec. 2-12, Chester.

MR. HENRY THORNE.—Till Sept. 18, Queen's Park Congregational Church, Manchester; Sept. 24, 27, and Oct. 1, Brunswick Chapel, Bristol; Sept. 26, Chippenham; Oct. 7 to 16, Warrington; 21 to 30, Greenheys, Manchester; Nov. 4 to 13, Rothwell, Kettering; 18 to 27, Dartmouth; Dec. 2 to 11, Tiverton; 15 to 24, Westminster.

REV. THOMAS COOK.—Sept. 10, Harrogate; 17, Blyth; 24, Harrogate; Oct. 1, Fleetwood; 8, Halifax; 15, Hoyland; 22, Sheffield; 29, Birmingham; Nov. 5, Oldham; 12, Horsforth; 19, Scarborough; 26, Manningham; Dec. 3, Hull; 10, Gainsborough; 17, Bromley (Farwig Mission); 24, Harrogate.

MR. J. S. HARRISON.—During Sept., Folkestone Road, Walthamstow, Sundays and Thursdays; Oct., St. Giles' Christian Mission, Sundays; Nov., Merrion Hall, Dublin, Sundays and Fridays; Dec., Great Assembly Hall, Sundays and Wednesdays.

MR. J. J. SCROGGIE.—During Sept., Park Hall, Barking; during Oct., Belfast.

MR. NEWTON JONES.—Sept. 23-28, Woolwich Baptist Tabernacle; 30-Oct. 9, Congregational Church, Pickering, Yorks.; 14-19, Holly Park Wesleyan Church, London, N.

MRS. E. L. BAEYERTZ.—Sept. 17-Oct. 2, Pollokshields, Glasgow; 22-Nov. 6, North Shields.

EVANGELIZATION SOCIETY.—The following missions, with others, will be in progress on Sunday next:—Limehouse (Edinburgh Castle), H. Collins; Manchester, N. Taylor; Blakeney, C. Lazenby; Jarrow, H. R. Francis; Newick, J. Lovell; Stour Provost, H. S. Smith; Cookley, J. Clark; Wetheringsett, J. Harris; Dunmow, J. Whiting; Shillington, E. Bailey; Seend, C. B. Jolliffe; Gamlingay, K. Lambert; Great Welnetham, J. Stanger; Pleck, S. Vivian; Waltham, G. Pell; Great Harwood, J. Shields; Hullavington, W. F. Davies; Ditton Priors, H. Bryant; Ringwood, H. Bray; Loughton, T. Godie; Marden, R. Williams; Whitehaven, D. M. Bayne; Woodside, C. G. Roger; Glasgow, T. W. Canning; Riccarton, H. Young; Hawick, R. Hill.

LONDON TENT EVANGELIZATION COMMITTEE'S ARRANGEMENTS.—*American Tent*, Lavender Hill, close to Clapham Junction Station; till September 10, Mr. W. R. Lane and Mr. Jas. Gracie; 11-17, Mr. Henry Varley and Mr. Jas. Gracie; 18-23, Mr. Leonard Weaver and Mr. Chas. Inglis. Meetings on week-nights at 7.30; Sundays 11 a.m. (men only), 3.30 and 7.30 p.m. *The Victory Tent*, Troy Town, Peckham Rye; till September 9, Mr. Chas. Inglis, and Mr. and Mrs. Baker; 10-15, the brothers Weaver, and Mr. and Mrs. Baker. Meetings as at Lavender Hill. *The Great Tent*, High Street, Clapham Road, close to Clapham Road Station; till September 9, the brothers Weaver and Mr. Van de Venter; 11-16, Mr. Chas. Inglis, and Mr. and Mrs. Baker. Meetings on week nights at 7.30 p.m., Sundays 3.30 and 7.30 p.m.

Appeals.

AN APPEAL—NOT FOR MONEY.—The vicar of St. Thomas', Lambeth (Rev. J. B. Barraclough), appeals to Protestant and evangelical Christians to help him in his work for God. Help is urgently needed in the Sunday schools, week-night meetings for young men and young women, open-air services, visiting the sick and afflicted, and various other agencies; but it must be given without Sunday travelling.

THE LONDON TRAMCAR AND OMNIBUS SCRIPTURE TEXT MISSION.—For fifteen years this mission has been seeking to bring before the travelling public in London the Word of God, by means of printed texts and transparencies affixed in tramcars and omnibuses. The number of such cars and 'buses throughout London is estimated to be 3,000; and the passengers travelling annually by these conveyances cannot be fewer than 500,000,000. It will be seen, therefore, that there is a very large sphere of usefulness for such a mission as this; but its work in the past has been seriously crippled through lack of funds. In order to place one text in each of the cars or 'buses, as above, it is estimated that the sum of £2,250 will be annually required. The committee hope for such further responses as will enable them to cover the entire ground during the present year. Address, Mr. Lionel Newbery, Treasurer, 1, King Edward Street, E.C.

Books Received.

From *American Baptist Publication Society*. THE FIRST EPISTLE OF JOHN; OR, GOD REVEALED IN LIFE, LIGHT, AND LOVE, by Robert Cameron. (1dol. 25c.)

From *Messrs. Sampson, Low, & Co.* THE SACRED VESTMENTS; an English rendering to the third book of the "Rationale Divinorum Officiorum" of Durandus, Bishop of Mende. With notes. By the Rev. T. H. Passmore, M.A.

"Eight Months old, has Eight Teeth,

and has cut them without even a single bad night."



ARTHUR ADAMS.
(From a photograph.)

If your baby is fat and well nourished it will stand a good chance of going through the period of teething without much distress. On the other hand, the weak, thin, delicate babies have no end of trouble. It is like a strong, vigorous adult, who resists a disease that would result in the death of a weak person. Do not think that you are especially different from your baby. The only difference is, that the organism of a child is more susceptible to outside influences than that of an adult, and the child must also have material for growth.

Here is an object-lesson for parents who have teething babies:—

"26, Heyford Avenue,
"South Lambeth,
"London, S.W.
"March 7th, 1899.

"Gentlemen,—I beg to testify to the excellence of your Scott's Emulsion for babies during teething. I have also found it a grand remedy for coughs and colds. I enclose my son's photo. He is eight months old, has eight teeth, and has cut them without fits, etc., or even a single bad night.—Wishing Scott's Emulsion the success it deserves, I am, gentlemen, yours sincerely,
(Signed) A. L. ADAMS."

If baby is teething, or if baby does not thrive, we suggest that you try a little Scott's Emulsion, and see how quickly this preparation will restore health, flesh, and strength. Scott's Emulsion contains the hypophosphites of lime and soda, which are useful in the formation of healthy bones, and are also beneficial to the nerves and to digestion. In addition to this, Scott's Emulsion comprises the purest Norway cod-liver oil and glycerine. The formula of Scott's Emulsion is freely given to the medical profession, and highly endorsed by all medical men. Scott's Emulsion is not a secret remedy, and it has more uses in the human system than any other preparation of its kind. You will find Scott's Emulsion perfectly palatable and of a positive benefit to the digestive system, especially of an infant or growing child. Children thrive on Scott's Emulsion when no other remedy seems to do them any good.

You can obtain a sample of Scott's Emulsion by sending threepence to cover postage to Scott and Bowne, Limited, Manufacturing Chemists, 25, Great Saffron Hill, London, E.C., and mentioning this paper. All chemists sell Scott's Emulsion.

Church Notes.

The Dean of Rochester (Dr. Hole) has ceased to be a member of the English Church Union.

A Wiltshire lady has just presented the Church Army with a three-acre field to be sold or used for the benefit of the work amongst the outcast and destitute.

A new Wesleyan Church is in course of erection at Wednesbury, and will cost £6,500. At the stone-laying a few days ago £2,222 was reported to date.

The Hamilton Presbytery of the Church of Scotland has arranged for a simultaneous mission in all the parishes within its bounds. Forty-eight preachers have been engaged.

Rev. Hugh Price Hughes, M.A., is announced as one of the speakers at the Baptist Autumnal Missionary Anniversary, to be held in Leeds on the 25th inst. Dr. Parker is also to preach.

Prebendary Askwith will be publicly inducted to the living of St. John, Upper Holloway, on September 28, by the Bishop of Islington. His coming is anticipated with interest and hope in the parish.

Rev. W. B. Russell Caley, vicar of St. Matthias', Plymouth, has decided, at the request of several members of his congregation, to start an evening communion on the fourth Sunday in each month.

Memorial stones of a new Wesleyan Church, at Worthing, have been laid. The scheme provides for an expenditure of £6,000, towards which £1,200 has been raised, and £600 more has already been promised.

A new and handsome Wesleyan Church, in Abbey Road, Barrow, has just been opened for worship. It will accommodate 750 persons, and cost £7,000. Toward this amount £3,500 has been raised.

The Bishop of Carlisle has consented to take part in a united District Conference of Y.M.C.A.'s at Carlisle on September 14, and will entertain Sir George Williams at Rose Castle during the president's visit to the city.

Rev. A. G. Townshend, who has been appointed to the vicarage of Sileby, was useful in his former spheres of labour in London, Kilglass, and Glasgow, as a faithful preacher of the Gospel and upholder of Reformation principles.

The handsome pulpit erected in St. Peter's Church, Fraserburgh, by the congregation to the memory of the late Rev. Charles Pressley was used on Sunday for the first time, when Rev. H. Fyfe, B.A., preached from it an eloquent sermon.

The Baptist Tabernacle, at Aldershot, which had been closed for decorations and repairs, was reopened on Sunday for Divine service. The sermons, both in the morning and evening, were preached by the pastor, Rev. F. G. Kemp.

Rev. W. H. Harrowes, M.A., late of Dufftown, was last week ordained to the pastorate of Gallatown Free Church, Kirkcaldy, vacant by Rev. Mr. Agnew accepting a literary appointment in Stirling. The settlement augurs well for the future of the congregation.

The work of pulling down the old Baptist Chapel at Bishop's Stortford, preparatory to rebuilding, is now well in hand, and during the alterations Sunday services are being held at the Friends' Meeting House in the morning, and at the Great Hall in the evening.

Rev. T. M. Day, B.D., the respected assistant of St. John's, Dundee, was on Friday night unanimously elected to the vacant pastorate of Strathaven Free Church, in the Presbytery of Hamilton. The proceedings were marked by great cordiality and enthusiasm.

At a meeting of the Oban Colportage Society, the Earl of Moray presided, and briefly referred to the good work done by the Society, and of the necessity for good wholesome literature. The Countess of Moray also spoke, and related instances of the value of the work of the colporteurs.

The First-day School, opened by Friends fifty years ago, in Quaker Street, Spitalfields, has, by its long-sustained usefulness and germinating power, well earned its jubilee, which has just been commemorated; for, whilst in itself continuing as effective as ever, it has proved the germ from which all the mission work of London Friends has radiated.

The Kyle of Rochalsh Free Church was opened by Rev. Dr Alexander Whyte, Free St. George's, Edinburgh, on Thursday last. He preached a most eloquent and practical sermon from 2 Chronicles vi., which was listened to with rapt attention throughout. Rev. Mr. MacLeod, Portree, also preached in Gaelic. The church is seated for 270 persons.

Rev. John Mack, B.D., who was ordained and inducted by the Garioch Established Presbytery to Insch Parish Church on Thursday, was on Sunday introduced to the congregation by Very Rev. Dr. Pagan, Bothwell Parish Church, and Moderator of the General Assembly. There was a large assemblage, including representatives of other denominations.

The annual conference of the colporteurs employed in Aberdeenshire in connection with the Religious Tract and Book Society of Scotland was held at Udny on Saturday. Reports were given by those present on the different kinds of work done by the Society in each of the different districts represented, most of which are supported by local contributions.

Rev. Alfred Oates, having stated that unless his health improved he would have to resign Christ Church, Ware, has received an address, signed by 633 adult members of the congregation and parishioners, begging him to wait a little longer before he finally decides to resign. Mr. Oates, in his letter in reply, says he will "try a little longer, and may God give his blessing."

During the last month religious services have been held daily on the beach at Llandudno in connection with the "Children's Special Service Mission," and in the "Happy Valley" on Sunday afternoons. The services at the English Baptist Church have been well attended. The preachers during August have been Rev. Dr. Farrar, of Brooklyn, Rev. James Owen, Swansea, Rev. Arthur Mursell, London, and Rev. Joseph Hocking.

The following have been appointed as the Primitive Methodist proportion of the Methodist Œcumenical Conference. Arrangements Committee for the ensuing year: Revs. William Goodman (president of the Conference), J. Hallam, H. B. Kendall, R. W. Burnett, and Mr. E. C. Rawlings. The programme of the Conference is now being discussed by correspondence, the main outlines being pretty well agreed upon. Australia is likely to have a better position this time, to the satisfaction of all concerned.

The Bishop of Carlisle has received from Rev. E. F. Crosse, vicar of St. Luke's, Barrow-in-Furness, a letter with reference to the decision of the archbishops in the matter of incense and processional lights. Mr. Crosse writes: "I am president of the English Church Union for Westmoreland and North Lancashire, and, though I am writing only as one of your clergy, I thought you might care to know that whatever little interest or power I may possess privately or publicly, it will be used in maintaining the duty of accepting the archbishops' ruling."

In connection with the Free Church of Scotland Extension Scheme, a hall has been erected at Cathcart, N.B. The hall was dedicated to public worship on Thursday last, Rev. Dr. Stewart, of Lovedale, moderator of the last General Assembly, preaching to a crowded congregation. The Presbytery afterwards inducted Rev. T. Pearson, late of East Kilbride, to the charge, the service being conducted by the Rev. D. S. M'Donald. As Cathcart district is a rapidly growing one, it is expected that the congregation will soon be able to proceed with the church, of which the hall is but a part.

The services on Douglas Head, Isle of Man, continue to meet with great encouragement. On Sunday week appeals were made on behalf of the Isle of Man Industrial Home for Orphan and Destitute Children. Rev. W. M. Barrow, vicar of St. Philemon's, Liverpool, preached the sermon, and was assisted in the short service that preceded it by Rev. R. B. Baron, vicar of St. George's, Douglas, and by Rev. Canon Quirk, vicar of Bath Abbey, who was formerly vicar of St. Thomas's, Douglas, and assisted Bishop Rowley Hill when the services were originally started on Douglas Head.

On Saturday last seventy of the delegates appointed to represent British Congregationalism at the International Council, to be held next month at Boston, left Liverpool by the steamer *Umbria*. Among the number were Rev. Alfred Rowland, ex-chairman of the Congregational Union of England and Wales, and Rev. W. J. Woods, B.A., the secretary to the Union, who was happily sufficiently recovered from his recent severe illness to be able to join his brethren. Although this is supposed to be the "official party," several prominent ministers have already reached the United States, including Rev. H. Arnold Thomas, the chairman of the Congregational Union for the present year, and Rev. Burford Hooke, secretary to the Colonial Missionary Society, who has entered upon extensive deputation work in Canada. Then the steamer *Oceanic*, which will make her first voyage this week, will have among her passengers the final detachment, including Drs. Principal Fairbairn, J. Brown, and P. T. Forsyth, and Mr. W. Crosfield, of Liverpool.

Notices.

A correspondent inquires regarding a booklet entitled, Ankle Deep; or the River of Pentecostal Power. He would like to know the price and publisher. Address: Mr. Lewis Weaver, 55, Rice Lane, Walton, Liverpool.

Communications Received with Thanks—G.McE. J.R. F.M.G. I.M.M.Y. B.J.W. Mrs. R. I.H. K.M. H.C.P. H.W.H. J.W.C.F. B.H.A. J.H. J.G.B. F.E.M. G.B. B.P. R.H. T.H.G. H.B.M. S.T.F. F.W.C. T.F. M.F.P. W.R.B. E.B. T.H. W.O.M. V.N.T. E.V.K. C.H. G.H.P. J.N.G. M.C.M. H.H.W. J.M. W.D. G.S. W.J.T. M.S.S. S.S. S.S. A.S.C. N.J. W.S. R.D.S. W.C. E.W. A.E.L. F.I.B. G.G. M.F.P. N.W. F.R.H.S. A.E.D. R.S. J.A.F. Mrs. G.H. M.A.R. J.C.H. G.S. J.B.M. A.W.N.

Applications for Tracts.—Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; Mr. Geo. E. Baker, 3, Oak Village, Gospel Oak, N.W. (for hop-pickers); John Watkins, 69, 4 Row, George Town, Tredegar, Mon.; Walter Whenday, Freehold, Hadlow, Kent; Mr. David Millie (for lodging-house distribution), 8, Bruce Street, Stirling, Mr. W. J. Harrison, 14, Neckinger Street, Abbey Street, Bermondsey; Maggie Reid, Irvinestown, Fermanagh, Ireland; Mr. A. M. Scuttlebury, 12, Claremont Road, Handsworth, Birmingham; Mr. Lambert, 55, Chamberlain Road, The Hyde, Lower Edmonton, N.; W. Neill, 7, Manor Road, Bowes Park, N. (for seamen); Mr. W. G. Hedges (Police Court Missionary), 59, Hendford, Yeovil; Mr. S. Parkes, Middleton Cowling, via Keighley, Yorks; Mr. W. Jeffrey, 21, Carnarvon Road, Norwich; Mr. H. Burnett, Gospel Hall, Westerham, Kent.

Requests for Prayer.

For a great blessing upon the approaching Convention, to be held in the Christian Union Buildings, Dublin, in the last week of September.

For blessing on the Kingstown (co. Dublin) Convention, September 11-16; also on meetings for men to be held during the winter, at the Men's Christian Institute, Kingstown.

On behalf of a tent mission to be held during September at Loughton, conducted by Mr. Thomas Goudie of the Evangelization Society.

The Church Army and the Workhouse.—Nearly 150 workhouses have been booked for short missions by the Church Army Prison and Workhouse Mission Staff, and the society expects to have close upon 300 booked by the autumn. The reports received week by week from the chaplains and masters of the workhouses where these missions have already been conducted are very encouraging. The Chaplain of the City of London Union (Rev. Dr. Roberts) reports: "I cannot but feel most grateful to the Church Army for the good work done. The missioners were earnest, full of zeal, and acted with due discretion. The addresses were practical, and uttered in words full of enthusiasm, and well adapted to the capacity of the congregations. The pure Word of God was preached in all earnestness to awaken the conscience and touch the heart." These missions are conducted free of all cost.

Pure Literature Society.—Nearly fifty years ago a pamphlet was written by Miss Mayne, entitled "The Perilous Nature of the Penny Periodical Press." This excited at the time a great deal of attention, and led some to think what could be done to promote the circulation of healthy and useful literature. The issuing of this pamphlet was the seed which was to bear fruit in the form of the "Pure Literature Society." The report for last year shows good work still being done:—9,247 libraries supplied half-price to working men, schools, and other institutions; value, £74,327. 1,000 parcels of selected periodicals sent out monthly. 4,733 volumes, carefully selected, are on its list. 100 magazine associations in connection. 106 libraries, value £692, granted half-price in 1898. An appeal is made for increasing support in order to meet the ever-widening opportunity for effective service. Address: 11, Buckingham Street, Adelphi, Strand, W.C.

About Books.

Frederick Langbridge has a remarkable power of packing much thought into few lines. Many will welcome his new publication, **Little Tapers**: A Daybook of Verses. (1s. *Religious Tract Society.*) The short pieces are suggestive of great things in the sphere of faith and godliness.

A series of papers by Ruth Lamb, first published in the *Girl's Own Paper*, appear in more permanent form in **In the Twilight.** (Paper, 1s. 6d.; cloth, 2s. 6d. *Religious Tract Society*). The pages are distinctly superior to much that is issued for the moral and religious instruction of young women, and we trust they will have many readers.

A volume having varied attractions for Christian workers is **The Story of the Religious Tract Society for One Hundred Years.** By Rev. Samuel G. Green, D.D. (1s. 6d. *R. T. S.*). What with its many portraits and pictures, the work has a personal as well as a literary and evangelistic interest. The story is one of remarkable progress, and the facsimiles of old publications show this to apply to style of production as well as to the extension of operations.

A handbook which many ladies will be glad to consult is **Embroidery**; or, The Craft of the Needle, by W. G. Paulson Townsend (Design Master at the Royal School of Art Needlework), assisted by Louisa F. Pesel and others. The letterpress instructions are accompanied by some seventy illustrations, including examples from the South Kensington Museum Collection, also from designs by the late Sir Edward Burne-Jones and William Morris; and by Walter Crane, Selwyn Image, G. Faulkner Armitage, and others. (3s. 6d. net. *Truelove, Hanson, & Combe, 6b, Sloane Street, S.W.*)

Dr. Alexander MacKennal has written a volume descriptive of the **Homes and Haunts of the Pilgrim Fathers**, to which Mr. Charles Whymper has supplied upwards of 100 illustrations. It will be issued in two forms. There will be an *Edition de Luxe* of 200 copies, 150 copies for Great Britain, and 50 copies for the United States, containing four coloured plates, and with first impressions of all the illustrations. A further edition of 800 copies will be issued. A prospectus issued from the *Religious Tract Society, 56, Paternoster Row*, gives particulars regarding bindings and subscription prices.

Kensit's History of the Reformation is a big penny-worth. It summarises a great chapter in history. (*Kensit.*)

Bridget's Watch, by Mrs. Harvey-Jellie, is the first of the "Gem Stories," issued monthly, by *G. Stoneman.* (One penny.)

Light and Darkness, by "Spes," is a story of modern life, in which Ritualism is attacked in strenuous fashions (1s. *Partridge*).

A revised edition is issued of Mr. F. W. Pitt's After Death (9d. *Partridge*), an analysis and review of various opinions, and a comparison of the same with scriptural pronouncement.

The Photo-Miniature for August is devoted to Stereoscopic Photography. Both in point of contents and style this is an admirable periodical of its class. (6d. net. *Dawbarn & Ward.*)

Lesson Papers in Religious Knowledge—Part 1, St Matthew, by Rev. George Hugh Jones, will be found a useful book by those preparing for examinations. (6d. *Simpkin, Marshall & Co.*)

A deeply interesting publication is The Presbyterian Church of England: an Outline of its Doctrine, Worship, Polity, History. It was prepared by the late Dr. Donald Fraser, and has since been revised. (1d. *Office, 14, Paternoster Square.*)

Bishop Ryle's stirring Gospel booklets are now being published from *Drummond's Tract Depot, Stirling.* The Stradbroke Series, printed on tinted paper, cost 2s. per 100. So far three packets (6d.), each containing twenty-five, assorted, have been issued.

The Great Eastern Railway Company has issued a booklet, giving particulars of tours arranged in the Thuringian Mountains, the Luther Country, and the Hartz Mountains, via the Royal Mail Harwich-Hook of Holland Route. (*Office, 30, Fleet Street, E.C.*)

Mr. A. Ritchie Leask, 95, Minories, E., has issued a series of Pictorial Post Cards, displaying typical British warships, from original pictures, by Fred. T. Jane, the naval artist. The cards are reproductions in twelve colours, and are fine examples of chromo-lithography. (1s. for twelve.)

Mr. B. Tompkins has issued a second and enlarged edition of his book, The Theory of Water-Finding by the Divining Rod. The pages deal with the history of the method, and proclaim its success in the hands of the author. There are portraits and illustrations. (1s. 6d. *B. Tompkins, Chippenham.*)

The official Report of the Christian Endeavour Convention held at Belfast in Whitsuntide, 1899, makes a goodly pamphlet of 180 pages. A portrait of Rev. F. B. Meyer, president of the Christian Endeavour Union of Great Britain and Ireland, is given as a frontispiece. There are many other illustrations. (1s. *Andrew Melrose.*)

Thoughts from the Word of God and Words of Life are little magazines or leaflets, printed on the cyclostyle, and intended for Christians and the unsaved respectively. They are very neatly printed, and contain good pointed truth in condensed form. The editor and publisher is *Mr.* P. W. Heward, 14, Pier Head, Wapping, London, E.

Useful pamphlets, issued by Mr. C. J. Thynne, on Protestant principles and practices, are—The Ornaments of the Church and of the Ministers thereof, by Archdeacon Taylor, of Liverpool (3d.); and The Atonement, a Witness against Sacerdotalism, by Professor Moule, of Cambridge. (1d.) A plain and positive statement of sound doctrine is The Lord's Supper, by Rev. F. C. Spurr. (1d. *Baptist Tract and Book Society.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE summer holidays are now drawing to an end, and Christian workers are flocking homewards with renewed health, and eager hearts, to their several spheres of labour. Seldom, if ever, has there been a more beautiful summer granted to us. The health resorts have been crowded since the spring, while the high tide of prosperity, which the country has been enjoying, has enabled thousands to enjoy a time of rest and refreshment, who otherwise would have been unable to avail themselves of the opportunity. Here is a call to renewed energy in the Lord's work. Rest and refreshment should lead to more earnest consecration. The problems of evil and suffering, want, and woe, are all around us. Gratitude for the goodness of God to us, as individuals and as a nation, should fill us with an honest desire to bless those around us, and deepen a sacred passion for the souls that lie in darkness and sin. The sunshine of the summer ought to be transformed into the ministries of spiritual service during the winter.

The result of the Cabinet Council which met on Friday last is to emphasize the "policy of firmness and patience" which has hitherto guided the British Government in its dealings with the Transvaal. The war party in this country had been expecting great things from that meeting, but they have been rightly disappointed. Slowly, but surely, opinion in South Africa is tending towards pressure on the Boers to grant a rightful proportion of representation to the Uitlanders; and, if President Kruger and his advisers are wise, there will be no war. The incalculable evils that would arise from an armed conflict at present in South Africa are slowly pressing themselves on the hearts of all concerned. Here is a call for continued waiting upon God, that He may guide the deliberations of the rulers into the path of peace and friendship.

The Friends have always been honourably distinguished by the high standard of commercial morality which has marked their business relations; and the problem of "secret commissions" has very properly taken a prominent place in the deliberations of their "Summer School." That it is a great, crying evil, a recent investigation by the London Chamber of Commerce has clearly shown. How to overcome it is a more difficult matter. Some good advice was given to employers to discountenance the custom in every possible way, and to employés, to report to their own employers every offer of commissions made to them. Something may be done, doubtless, by legislation to stem the evil, but nothing short of the purifying of public opinion will meet it at its root. It would be a bad thing for this country if something is not done to check this far-spreading iniquity.

Another serious difficulty in the way of commercial integrity is disclosed in the correspondence carried on in a contemporary on the subject of "premiums to shop-assistants" for the sale of out-of-date dress and other materials. This puts a temptation in the way of many of weak principles to push unsaleable articles under false pretences. One assistant pertinently writes:

It is strange that in houses of religious masters no instructions are given, nor any effort made, to ascertain the statements made by assistants; and the employer little knows how much his profits are swelled, and his stock kept in good condition, by the untruthfulness of some of his *employés* in their cupidity to secure valuable premiums.

Christian employers would do well to take note of this hint; for dishonesty committed in their name they are responsible, unless they do their best to hinder it, by removing the temptation that leads to it.

When business men learn that one subject set down for debate at the forthcoming Church Congress is, "The Commercial Morality of Companies, and the Responsibility of Directors," they will be inclined to say "Physician, heal thyself." And there is certainly good ground for the retort, so long as the clergy in many instances violate without scruple their own ordination vows, and receive the emoluments of a Protestant Church while spreading the tenets of Rome. Nevertheless, the topic in itself is extremely important, and will undoubtedly be considered with a view to purging certain business relations of the appearance of combined deliberate fraud. There is certainly an urgent need for the cultivation of a higher morality in the multifarious business combinations which seem indispensable to the commercial life of to-day.

A Jesuit priest read a paper at the Conference of the Catholic Truth Society, in which he pointed out that three of the principal stumbling-blocks in the way of accepting the Catholic faith have been removed by the teaching systematically given in a Protestant church. An appreciable number of persons in a village he knows have, in twenty years, been changed from Protestants into those who love a ceremonial religion, who believe in the real presence, and who practise confession. He goes on to say that, when seeking forgiveness for their sins, men should be brought into dependence on their fellow men. Yet the Romish tendencies of Ritualism are pooh-poohed by some, probably in the hope that things may be smoothed over until the time comes for an open secession of the English Church to Rome.

From the letter of a recent convert to Rome found in the pages of the *Record*, it is no use to deny further that sacerdotalism is a very safe nursery for Rome. It is the whole system of ritualistic teaching and practice that is so pernicious. The writer says:—

The actual decision was very much the result of the E.C.U. manifesto, and its thinly-veiled defiance, coupled with absolute defiance of the bishop in this town, and determined disobedience to him.

Could you have heard some of the sermons I have sat under, you would have said with me, "This is not Protestantism, and if these doctrines be true let me go to the fountain-head for them and be honest." Where is authority if each clergyman is his own law, and where is honesty if a man is recommended by Lord Halifax to sail as close to the wind as possible, and obey the letter and not the spirit of the decision?

Conscientious laymen are thus alienated from the Church of their fathers by the utter disregard of oath and vow on the part of some of the clergy. It is time this heresy was driven out of the Establishment.

Another point on which special stress was laid at the Catholic Truth Conference was the paucity of lay workers in the Romish Church, as compared with Protestant churches generally. The reason for this is surely not far to seek. Where the priest bulks so largely, and the layman has no organized place to fill in the church order, and no voice in its management, it is inevitable that he should tend to leave all religious work in the hands of the priest, as being alone properly qualified to do it. It is only when the rights of all believers, as members of the true Body of Christ, are freely and fully acknowledged that the responsibility of all to take part in the furtherance of the Kingdom can be brought home. This is done in all truly Protestant churches, and, as a result, laymen, equally with their ministers, feel the call to service to be a personal one to themselves. Romanism, in the above lament, condemns herself as a false system. She is only reaping as she has sown.

We have absolute sympathy with a distinguished priest, who, on leaving the church where he had been a teacher and confessor of some high in office, declined to say whether he would join Protestantism.

For the moment, I desire simply to be a good and true Christian, and to eat my bread in the sweat of my brow.

"A good and true Christian:" that is enough. If men can be brought to that, the isms may take care of themselves.

Mrs. Humphry Ward's letter to the *Times*, in which she pleads for the inclusion of Unitarians like herself in the "National Church," is a curious sign of the times. This is not the first time that a member of that body has shown a strange tenderness towards the High Church party. Extremes meet here as elsewhere. Mrs. Ward takes the part of the Ritualists so far as affirming their right to worship as they please within the Episcopal pale; and, in return for this remarkable catholicity of temper, asks for a place within the Church for the "Christianity of Jowett, Caird, Martineau, and Green," *i.e.*, the religion of "free and critical thought," in which miracles, the Virgin Birth, the Incarnation, and the Resurrection are calmly ruled out of court!

If this *eirenicon* from the extreme "left" to the extreme "right" of English Christianity were accepted, we should have an Established Church composed of Romanists at one end and Unitarians at the other! It is difficult to see how such people could possibly worship together. The Church papers of all shades reject the suggestion with emphasis. The only significance of the incident to the average Christian is the proof it affords that the more earnest and open-minded thinkers among the Unitarians feel a vague lack in their creed and modes of worship, and long for a little of the warmth and devotion of those whose faith is more definite and robust in form. So far, at least, we may be thankful. Such a tacit confession and appeal are valuable, as showing that the bald abstractions and cold generalities of "free and critical thought" do not satisfy even their votaries.

Canon Christopher enjoyed the personal friendship of the late Sir Arthur Cotton, and many read with satisfaction and pleasure his biographical tribute in the *Record* a few weeks ago. Having now been issued in booklet form, the pages will have a still larger circle of readers. They outline the career of one whose life in India was a public benefaction. It is worthy of remark that this great worker was for fifty years an abstainer from the use of alcoholic drinks. His engineering achievements are here sketched by the pen of a firm friend and admirer. (25 copies for 1s.; 250 for 5s.; post free. "*Record*" *Office, Red Lion Court, E.C.*)

We are frequently receiving appeals for Nonconformist church buildings, often expensive ecclesiastical structures, not nearly so suitable for evangelistic purposes as a hall, which would be much less costly, and more generally useful. We commend to the notice of friends in populous neighbourhoods the buildings of the Forward Movement in Cardiff, concerning which Rev. J. Pugh, of that important centre, might be consulted.

The love of danger is among the strangest passions of human nature, and year by year it leads many bold spirits to their doom. This year has been remarkable for the number of fatal accidents in the Alps. Physical dangers are not the only kind that exercise fascination over adventurous spirits. Moral perils also have their captivating influence, and to walk in dangerous places charms many a soul to its ruin. It is better to walk in the middle of the path than to be ever skirting spiritual precipices.

When men fall into diverse kinds of temptation, it is for one or both of two reasons. Falling may result from unsteadiness, or from the habit of walking in "slippery places." Spiritual unsteadiness accounts for the loss of many souls in their walk through life—hesitation as to the value of their principles, a dallying with alternatives that should never be tampered with. And there are multitudes who are ever fond of skirting the perilous line of wrong-doing, and indulging in doubtful pleasures or courses of conduct. The path of safety is the right and reasonable path in all matters of life and habit. And that is to be found only under Divine guidance. "As for me," said the Psalmist, "my feet were almost gone; my steps had well-nigh slipped, until I went into the sanctuary of God." (Psalm lxxiii. 2, 17.)

In Gateshead, which has one licensed house to every 461 inhabitants, there are also five clubs in which intoxicants are sold, and over which the police have no control; these clubs, it is believed, are likely to increase as they have done in Lancashire. This club question is one of serious moment. If the most dangerous trade in the land can be carried on without leave or control, there is no telling to what lengths it may go, and even where it is licensed and controlled it has gone beyond all reasonable bounds. Selfishness among manufacturers and dealers, passion among the victims of drink, and apathy among many Christians as to the evil done, combine to maintain and extend a great national danger.

A healthy protest needs to be raised against the tyranny of fashion among women who belong to religious circles. A writer in *Blackwood's* speaks strongly against the amount of money spent during the present season on the details of dress. The fashions have been cunningly arranged with a view to lavish expenditure. An exaggerated importance is given to outward appearances. What economists call "the standard of comfort" is being continually raised, which means that as our national wealth increases, so do the artificial wants which tend to eat it up. The result will be that when bad times return, as must inevitably be the case, there will be less reserve in hand to meet them, and much needless suffering must ensue. Simple tastes, and a hatred of luxurious ease, are all-important to the true welfare of the people, and those who profess to live by higher standards should be the first to set an example in this direction.

The exceptional prosperity of the country—as the returns for the past three-quarters of the current year show—both as regards exports and imports, gives rise to many thoughts concerning the languishing condition of certain missionary and philanthropic societies. The increase of £13,000,000 in our exports points to a source whence the several new century funds should receive ample and ungrudging support. We are convinced that it requires a very little self-denial to lay upon the altar of the new century such gifts from Christ's own redeemed ones as shall equip the Church for a mighty forward movement all along the line. The money is in the country, some of it in the hands of Christian people. Christ expects that believing men and women will not fail to devote a fair proportion of it to the moral and spiritual needs of the world.

Mr. Richard Whiteing, author of "No. 5, John Street," thinks that the ills of the East End of London require many remedies; no one thing can succeed. Every man must work according to the light that he has; and some day, perhaps, a man will arise with power to unite all the several plans, and use them for the common good. We agree that many things are wanted, or rather one thing—the love of God—applied in many ways. But no one person is likely to organize and use the manifold energies that are required. The great work of doing good is always intricate, delicate, subtle, varied, like the functions of the different organs of the body. There is only one wisdom that can guide, one power that can control. "God worketh all in all." We do our little parts, but the plan of the whole is in his mind alone. Let us ever pray to be directed by Him!

Doing good by deputy is a poor thing; doing our duty in that way is impossible, and the attempt always ends in failure. Sir John Gorst has pointed out with great force that nothing can compensate for the lack of interest on the part of parents in the education of their own children. It is a parent's duty to see that his children are educated, and if he fails, neither the Government, nor the School Board, nor the paid teacher can make up for the lack. There are duties which are imperative, as there are relationships which are fundamental. To quicken conscience in regard to these is one of the grand offices of religion. If the hearts of the fathers are turned to the children, and of the children to the fathers, education and a great many other things will be improved.

In The Speaker's Commentary we find the following questionable note on 2 Kings vi. 19.

> Untruth has been held by all moralists to be justifiable towards a public enemy. Where we have a right to kill, much more have we a right to deceive by stratagem.

This defence of untruth is entirely unnecessary. The man whom Benhadad sought was not Elisha, but the king of Israel, and Elisha fulfilled his word by leading the Syrians to Samaria, and introducing them to the king.

France on Trial.

DREYFUS has been again condemned as guilty of treason, and sentenced to ten years' imprisonment. It still seems impossible that this unrighteous sentence should stand, and all the civilised world waits the issue of the appeal which has been already lodged. The evident bias of the Judges against the accused, and their no less evident subserviency to the Generals who were the accusers, had prepared the minds of many close observers for a divided verdict, but the actual result has given a shock to the moral sense of the whole world, and has grievously lowered the prestige of France among the civilized nations of the earth.

It was not Jesus who was really on his trial before Pilate. It was Pilate himself, and the Roman Government, the Jewish nation, and the Gentile world. The unrighteous judgment was reversed by the Judge of all the earth, and Pilate and the priests, the Jews and the Gentiles, have been condemned in the Court of Heaven for the murder of the Son of God. It is not really Captain Dreyfus who has been on his trial at Rennes, but the Court-Martial and the Army, the French Government and Nation. So far, judgment has gone against them. The Judges, by a majority of five to two, have condemned themselves and the Army which they represent. It remains to be seen whether the Government will perpetuate the infamy, or, by whatever process, release this man whom all the world outside of France believes and declares to be innocent of the charge, for which he has already endured five years of physical and mental torture.

The main cause of the enmity against him, and the head and front of his offending, is that he belongs to the race beloved for the fathers' sakes, the time of whose redemption draweth nigh. He is a typical illustration of the present position of the Jewish nation. He is, and will be, a burdensome stone to France, as his people will be a burdensome stone to all nations. Meanwhile, we hope and pray that he may see in Jesus his Friend and Saviour, by whom alone the sinner of any nation is reconciled to God.

We cannot pass, without rendering them the honour due to their courage and honesty, the names of the two minority judges, of Picquart and Freystaetter, Casimir-Perier, and Trarieux, and not least, Labori and Demange, who have so bravely fought for the right. Labori, carrying on his masterly examinations with an anti-Semite bullet in his back, is as great an honour to France as the five majority judges are a disgrace. Very deep, too, is our sympathy for Madame Dreyfus and her children in the terrible ordeal to which they have been subjected. In this none of our readers can do other than join.

France fails to see the thing that is for her good in the remarkable acquiescence she manifests in the decision. The whole civilized world looks at the nation that can approve of an iniquity like that which has just been revealed, with profound alarm for the honour of what was once a great nation. This is the final outcome of the godless Revolution of a century ago. The very idols which were then raised in the place of the true God, "liberty, equality, fraternity," have become a by-word and a reproach. With certain differences, the lament of Jeremiah has become strangely applicable to a new situation: "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; *and my people love to have it so.*" And we are impelled to ask in the prophet's further words:—"But what will ye do in the end thereof?" (Jer. v. 31.)

The Lord's Prayer.

Rev. J. R. MILLER, D.D.

III.—The Coming of the Kingdom.

ALREADY in this form of prayer, which our Lord gave to his disciples for their guidance, we have learned that not our own personal needs or wants, but God's glory, should come first in our seeking. When we come into the presence of our bountiful and gracious Father, we are not to begin at once to clamour for the things we would like for ourselves, but are first of all to plead for the hallowing of our Father's name.

We are taught to hold our own wishes still further in check, for in this second petition our prayer is to be for the coming of God's kingdom. We should note well the relative value of things pertaining to God, and things which pertain only to the life and comfort of our bodies. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." No matter how pressing our need for bread, we need God more.

"Thy kingdom come." What is the kingdom of God for whose coming we are here taught to pray? It is not the rule of God over the material universe. Nor is this a prayer for the speedy coming of death to the child of God, that he might enter into the joys and felicities of heaven's blessedness. Our Lord's own prayer for his disciples was not that they should be taken out of the world, for they have a work to do here, but that they should be kept from the evil one. "Thy kingdom come" is a prayer for the coming of God's moral and spiritual sway over the hearts and lives of men. There is no need to prove that in this realm God's kingdom does not have unresisted sway. It is not necessary here to recite the story of man's rebellion. It began in Paradise. It is interesting, however, to notice that, immediately, God set about restoring his kingdom. The protevangelium was spoken amid the very words which told of sin's ruin. From that day to this, God has been seeking to reclaim his place as King in the hearts and lives of men. In the fulness of time

CHRIST CAME TO DECLARE GOD,

to reveal to man the possibilities of spiritual life, to die for the world, and to set up the kingdom of God in full power on the earth.

We have only to turn to our Lord's teachings, to learn the character of this kingdom. It is spiritual; it seeks to rule over men's consciences, their affections, their whole life. A kingdom is where a king rules; God would rule in our hearts. The kingdom has come in any of us just in the measure in which God governs our thoughts, our wills, our desires. The kingdom is not fully come in us yet, in so far as we still resist God's will and fail to obey Him fully, whether it be in act, or word, or wish, or affection, or feeling.

If we ask, What is the *character* of this kingdom of God? we find the first answer in the name of the King. He is our Father. We need not be afraid of this King. The Bible in every chapter declares the goodness of God. The Old Testament shines with revealings of his mercy. Then in Jesus Christ we have the full revelation of the Divine character. "He that hath seen Me hath seen the Father," Jesus declared. Every word, act, and disposition of that life of marvellous beauty, show us some new revealing of God. Then on Calvary we have the unveiling of the very heart of our Father, when He gave his only begotton Son; when Christ, the Son of God, gave Himself up to the death of the cross for us.

This is our King. The King desires to reign in us.

HIS NAME IS LOVE.

No reign of the gentlest sovereign on earth was ever so beneficent, so gracious, as the sway of Him who desires to be our King, and craves of us that we submit ourselves to Him.

When we turn to our Lord's teachings, we find many thoughts about this kingdom, revealing to us its character. It "*cometh not with observation*"—that is, so that its progress can be noted by human eyes. Earthly kingdoms advance with pomp and noise, in cruel wars, crushing enemies before them, in display of power which awes men. The kingdom of God advances silently. One of its symbols is light—the morning comes noiselessly.

This kingdom is *not an earthly organization*. The Church is not the kingdom of God—the Church with its ecclesiastical system, its ritual, simple or ornate, its numbered membership, its sacraments, its ministrations. "The kingdom of God is within you," said the Master. It sets up its throne in men's hearts. It rules over men's lives. Every true Christian is in the kingdom of God, and this kingdom is also in him. But the kingdom of God and the visible Church are not identical. There are many in whom this kingdom is, whose names are not on the roll of any church; and no doubt there are members of the visible Church in whom the kingdom of God has not found a realm.

If we ask what the *laws of this kingdom* are, we find them plainly revealed in our Lord's teachings. The Beatitudes tell us who are the blessed or happy ones; that is, who have submitted to the rule of God. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The meek, also, and those who hunger and thirst after righteousness; the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness' sake—all these give evidence that the kingdom of God has taken its place within them. Love is

THE GREAT CENTRAL LAW

of this kingdom. Christ taught his disciples that they must have love. They must love each other as He had loved them. They must love, not merely the good and the lovable, but the evil and the unlovely as well. The love must be like God's, and He makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. John, who had learned the lesson on the Master's bosom, into whose life the kingdom came with marvellous power, taught that "if we love one another, God abideth in us, and his love is perfected in us." And again, "If a man say, 'I love God,' and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

This love is not a sentiment merely—it rules the life, and its outcome is service. In Christ Himself the kingdom of God had perfect development, and He said of Himself: "The Son of man came not to be ministered unto, but to minister." The kingdom of God has come in us just in the measure in which we love and serve.

Meek Jesus! to my soul thy Spirit lending,
Teach me to live like Thee in lowly love;
With humblest service all thy saints befriending,
Until I serve before thy throne above.

What, then, do we pray for when we say, "Thy kingdom come"? Our prayer has a twofold burden. We ask that in others and in the world God's rule may be more and more fully recognized. We ask that men may become better, holier, truer; that righteousness and truth may prevail; that love may grow. When we see wickedness yet abounding, when we read the story of the crime, cruelty, and wrong that stain this fair earth, making such sorrow, we are apt to think that a most meagre answer has come to this prayer, which has been going up to heaven, now, these nineteen centuries. Yet the prayer has been wondrously answered already. "If God had not heard this prayer," says Maurice, "going up from tens of thousands in all ages, the earth would have been a den of robbers." What the best Christian civilization is, in contrast with the debasement of the worst heathen lands, shows how far the kingdom of God has come.

Still, however, even the best and holiest parts of the earth are far from the perfect realizing of the blessing sought in this petition.

EVERYWHERE SIN STILL ABOUNDS

and wrong, injustice, crime and cruelty are found among men. Even in the purest church and in the sweetest home the kingdom of God is not yet fully come. We should never cease to breathe to our Father the petition, "Thy kingdom come."

We also ask in this prayer that in our own heart the kingdom of God may come with more and more power. Joan of Arc, when asked what was the secret of their victoriousness and unconquerableness of her white banner, answered, "I send it forth against the enemy, and then I follow it myself." When we send out the white banner of such a prayer as this, we should be careful to follow it with our own life. While we ask that the kingdom of God may come, we should make sure that its coming be not hindered, but in every way promoted in us. This means that we shall leave our sins, our grasping and greed, our jealousy, our resentment, our selfishness and pride, and whatever in us is unlovely and unholy; and that we let into our life whatsoever things are true, honourable, just, pure, and lovely. The kingdom of God has its perfect realization in heaven. It has come in us, then, only in so far as heaven's spirit has been brought down into our heart.

There never is a day, therefore, for any of us when we do not

NEED TO PRAY THIS PRAYER.

Who of us has yet let the kingdom of God come in him as it might have come? Who of us is ready now to have this kingdom rule in him absolutely, yielding to God's sway every part of his being, bringing into subjection to Christ every thought, feeling, desire, and affection? That is the way to the highest possibilities of grace in us. We do not know what God would make of us, what He could accomplish through us, if only we would offer this prayer out of our deepest heart, and then follow it with the complete submission of our life—body, soul, and spirit—to Him.

Whatever there may be disheartening to those who pray this prayer day and night, because of the delay of the answer, we know that the kingdom of God will come in glorious power, and that all men will yield to its blessed sway when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever."

True Wisdom.

MAN is become so devoid of understanding by his melancholy fall, that he is wholly turned away from God, his affections, as well as his cares and occupations, being entirely directed to vain and worthless outward things.

Everyone has his own puppet and foolish fancy. One man busies himself with honour and dignity; another with money and property; a third with pleasure and sensual gratification. They think and talk of buying and selling, of houses and gardens, of furniture and apparel, of eating and drinking, and of every novelty that occurs; and this not merely as need may require, and in a cursory manner, as ought reasonably to be the case, but with their whole attention, even as if they were matters of the greatest importance.

Blessed and truly wise are they who solely exercise themselves, with all their hearts, in the one thing needful; and, without much prolixity or stopping short with others, seek to live as though they were alone with God in the world. This is the shortest and easiest way to attain to a thorough, genuine, and habitual holiness and peace of mind. Bid eternally farewell, O my soul, to the vanities of this world, which in a little while shall vanish like a dream. Of all that thou hast and seest in this world, thou canst take nothing with thee out of it; all men will forsake thee, and thou must part with all men; thou wilt then have to do with God alone.

Gerhard Tersteegen (1697-1769).

The Scottish Navvy Mission Society has largely increased its staff of missionaries, and from their monthly reports there is every reason to expect that much good is being done. The mission rooms (which are built in sections and are movable) are open every evening, and, when wet, all day. Services, meetings and classes of different kinds, are held; and on the Sabbath a school for the children, and a Gospel service for the navvies and hut-keepers. During the week the missionary conducts a short service during the meal hour on the works, and visits the shanties, huts, and houses in the neighbourhood where the navvies may be living. To carry on this important work, and to open up fresh ground, an increase of help is needed. Books suitable for the reading rooms will also be gladly received. The hon. treasurer is W. A. A. Balfour, C.A., 49, Castle Street, Edinburgh.

Day by Day.

SUNDAY, September 17. 2 Kings xvi.

THROUGHOUT the reign of Ahaz, one of the most wicked of the kings of Judah, Isaiah was pursuing his course as prophet and statesman. The first ten or twelve chapters of his prophecies cast a flood of light on the inner politics of this time. No servant of God can look on the state of national affairs without deep concern. By prayer, speech, influence, vote, we are bound to resist what is wrong, and secure, so far as possible, that God's will should be done on earth, as in heaven. Our citizenship involves a solemn responsibility, which we cannot evade.

The policy of calling in the king of Assyria was fraught with the most disastrous ultimate consequences, in opening the way to further interference. Ahaz gave a portion out of the house of the Lord to the king of Assyria, "who distressed him, and strengthened him not." And in the time of his distress, did he trespass yet more against the Lord, this same king Ahaz.

It is remarkable, as showing the folly of the human heart, that though Damascus had fallen before the king of Assyria, and Ahaz went to meet Tiglath-pileser amid the ruins of its national life, yet he imitated the altar which he saw there, displaced with it the ancient brazen altar in Jehovah's temple, and introduced the gods of the conquered Syrians into Judah. One would have thought that he would have seen the futility of such a course, but there is no reason in the heart which has rejected God. This is the clue to much that we see around us in the present day. Men are going back to exploded philosophies, systems, and religious cults, which have failed again and again in the past. Take for instance, the revival of mediæval Roman Catholicism, which has cursed every nation that has put itself under her yoke.

MONDAY, September 18. 2 Kings xvii.

What an indictment is presented in this chapter against the chosen people—their secret sins (9), their public idolatries (10, 11), their rejection of God's testimonies (13), their assimilation to the objects of their worship (15), their sale of themselves to do evil (17)! For these reasons, the ten tribes, as such, were scattered, and have never been gathered since. Wanderers over the earth, they have found no resting-place, and are for evermore an evidence that God will not brook evil in his people, though they be bound to Him by the tenderest ties.

Yet, how marvellously this national uprooting and transportation have influenced the after-history of the world! What seemed an unmitigated evil was turned, in the good Providence of God, to marvellous gain. For as the scattered Jews went everywhere, they built their synagogues, scattered their Scriptures, and taught their doctrines of the unity and spirituality of God. It was on the foundation thus laid that the Apostles were able to build the churches which shone like lights amid the darkness of the first century of this era. Contrast the difficulty experienced by the missionaries of to-day, in acquainting heathen peoples with Christian modes of thought, with the avidity with which the proselytes and Gentiles welcomed the Apostles. The benefit accruing to the world through this dispersion is obvious.

How curious the mixture of the imported peoples and their attempt to worship Jehovah and their own gods together! Too many professing Christians treat religion as a kind of fetish. They feel that they ought to do something to recognize and propitiate the Deity! The Jews hated the Samaritans. But how generous the Saviour was, even making one of this hated people the central figure of his parable of mercy, and compelling the world to speak of the Good Samaritan!

TUESDAY, September 19. 2 Kings xviii.

When a soul is all for God, God is all for it. He takes such into his care, and pledges Himself to safeguard its interests. It was so with the good Hezekiah. Out of the ruins of the Jewish state, both national and and spiritual, he stood alone like some monolith of jasper or chrysolite. It is a refreshing change after the monotonous record of idolatry and sin, with which the previous pages of this book have been filled.

But such a career is never allowed to mature apart from virulent hatred and opposition. Whenever the Divine nature is reproduced in this fallen world, it excites antagonism. Herod seeks the young child to destroy it. At first the soul may flinch, and be terrified to compromise, as Hezekiah did when he promised submission to Sennacherib, and paid tribute. Well is it when such yielding is immediately followed by such exorbitant demands as to startle us back to our only true resting-place, in the care and love of God.

It may be, dear soul, that thou hast heard the voice of the adversary lately, as if he were ready to destroy. Thou hast stepped out on a course of obedience in simple faith in God, but, lo! the world seems in arms against thee. Acquaintance and friend stand aloof. The air is filled with the harsh voice of Rab-shakeh. His taunts are barbed with biting satire and sarcasm, and are uttered so that everyone may hear and repeat them. Sometimes they are exchanged for winning and gracious proposals, which promise an entire immunity and deliverance from all threatened evil, if thou wilt only yield. These are hardest. Yet dare to stand thy ground. Having done all, stand. Answer not the adversary; go on doing right, and leave God to vindicate thee.

WEDNESDAY, September 20. 2 Kings xix.

The story of Hezekiah's deliverance is in many respects parallel with the destruction of the Spanish Armada, when God shattered its proud array on the shores of our island home. But it is also fraught with instruction for the individual.

When bitter and threatening words are addressed to us, let us go up to the house of God. The prayers and assurances of his people will stand us in good stead. Let us ask them to lift up their entreaties and intercessions on our behalf. When we stand in God's secret place, we are in the calm centre of the cyclone. Around us the elements rage, but where we stand is peace. It is blessed when we feel that our cause and God's are so closely identified, that it is imperative for Him to interfere for his great name, with which our case is identified. He has heard and will rebuke.

Hezekiah's act in spreading out the letter before God, as if asking Him to peruse it, is very suggestive. God knows the contents of every envelope, but whatever the contents, spread it before the Lord; pray Him to incline his ear and hear, to open his eyes and see.

How triumphant is faith! Before ever the battle was formed, or the siege was raised, whilst yet only the threats were in the air, Isaiah spoke of the certain victory which must accrue, and of the irremediable destruction of the foe. Faith is the substance of things hoped for.

THURSDAY, September 21. 2 Kings xx.

What a contrast between Hezekiah and the Apostle Paul! To the great Christian hero death seemed infinitely desirable. He was ready to be offered; it would be gain to depart and be with Christ. But Hezekiah, good man though he was, who had walked before God in truth, with a perfect heart, turned his face to the wall and wept sore as the shadow of death fell on him. Could anything prove more conclusively how much we owe to the Lord Jesus, who has abolished death for those who trust Him? We cannot see how much difference his death and resurrection have made, because we view death only from the earth side. Could we view it from the other side, we should rightly estimate all the transformation which the bursting of Joseph's grave has wrought.

We cannot bring back the shadow of life's declining day. It has already passed down the ten steps on the dial, and will not recede. Yet there is a sense in which our sun never more goes down, but leads our days forward, when the Lord becomes to us an everlasting light, and the days of our mourning are ended.

The best of us, even after we have received some crowning mark of God's favour, are still liable to make great mistakes and fall into the sin of pride or vainglory. On the ruins of Assyria the kingdom of Babylon had arisen, and it was suicidal on Hezekiah's part to show all that the capture of Jerusalem might mean. Let us not be proud of anything we possess. God has given us all. We are his stewards and administrators. Oh, to be "found faithful!"

FRIDAY, September 22. 2 Kings xxi.

That Hezekiah was a sincerely good man is undeniable. Yet what a son he had in Manasseh! We wonder, naturally enough, whether the gross evils of his character were the result of the bad influences of his mother. But her name, Hephzibah, with its beautiful significance, "My delight is in her," assures us that she was probably a worthy consort to her husband. How then did Manasseh come to such a pitch of sin? Was there an undue austerity in his father's home which repelled him? Was Hezekiah so absorbed in the national reformation, which was proceeding under his direction, that he neglected his children? Was there unwisdom in the choice of the young prince's companions or preceptors? We suggest these, because we have so often seen their evil results in our own circle. It is beyond measure sad, however, when such a son follows such a father!

No man sins by himself. The evil of his deeds is far-reaching as the upas tree, which casts its poisonous effects upon all those who come within the sphere of its influence. Manasseh made Judah also to sin with his idols (11). Some of Christ's heaviest denunciations were launched against those who put an occasion to fall in the way of one of his little ones. God forgive us, if we are making life's battle harder for any soul.

What a contrast to this blood-thirsty, idolatrous monarch was that noble prophet Isaiah, whose blood may be included in *v.* 15! He is said to have been martyred, though not before he had written his sublime closing prophecies, as though turning from the present to the golden future.

SATURDAY, September 23. 2 Kings xxii.

This was a fair sunrise. This young life revived, in its earliest promise, the memory of the days of David. The house of God was repaired; the lost Book of the Law, which existed only orally, and in the memory of the Levites, but of which no known copy had survived the ruthless destruction of Uzziah, was found, read, and honoured; the Passover was re-instituted. As the outcome of all this, the promise was made that he should be gathered to his people in peace. Yet that prediction was not realised. Josiah died in battle against Egypt, as we shall see presently, and his dead body was brought to Jerusalem amid mourning, which became proverbial (Zech. xii. 2). Why this apparent "breach of promise"?

The answer is probably suggested in the temptation of our Lord. After He had refused to make bread of stones, because of his unutterable trust in his Father providing Him with all He required, Satan tempted Him to cast Himself from the Temple, in the utter abandonment of faith. This, however, our Lord refused to do. Though He could trust God, He must not tempt Him. He must not, for a moment, go beyond the enclosure of his will or revealed plan. On the other hand, Josiah, no doubt with this promise in his mind, and, it may be, rashly relying on it, rushed into battle with Pharaoh-nechoh, though there was no feud or hostility between them. The king of Egypt entreated him to forbear, but in vain. He threw himself over the mountain-brow in the madness of temerity, and suffered a crushing defeat. Trust God to the uttermost, but do not vaunt thyself, nor rashly shoot the rapids of temptation, unless clearly assured that such is God's purpose for your life.

Studies in Zechariah:

The Candlestick.

Zech. iv.

By Rev. F. B. MEYER, B.A.

On their return from Babylon, the Jews were confronted with immense difficulties arising from the opposition of their neighbours, their want of resources, and the incompetence of their leaders. The last was probably their most serious difficulty. Joshua was clothed with filthy garments, and Zerubbabel had faltered in his attempt to rear the Temple. His hands had laid the foundation, but, after a brief effort, they had fallen paralysed by his side. Royal blood was in his veins, but he sadly lacked the energy and faith of the princes of his line. The rebuilding of the Temple had been greatly hindered, and for some time had been entirely suspended, and, all around, the heaped-up ruins and unused materials showed how much needed to be done. The suspicion may have suggested itself, and spread from lip to lip, that there could be no improvement, no hope of advance, whilst Zerubbabel was to lead.

These difficulties and forebodings rose like a mountain range between the returned exiles and the accomplishment of their purpose. Not more absolutely do the Himalayas, which seem like a vision of clouds to dwellers on the plains of India, wall out invasions and bar the northern route, than did these tremendous obstacles rear themselves before the returned remnant.

It was at this juncture, and to reassure them, that *the Angel that talked with Zechariah came again, and waked him, as a man that is wakened out of his sleep.* He did not minimize the greatness of the discouragements, but he brought a message of hope. Even though Zerubbabel might lack the essentials of a great leader, yet the success of their undertaking did not depend upon him, but on the Divine power, which was working through him to achieve the Divine purpose. *Then he answered and spake unto me, saying, "This is the word of the Lord unto Zerubbabel, saying, 'Not by might nor by power, but by My Spirit,' saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."*

In the most express and unmistakable terms Zechariah was further assured that God would certainly fulfil his word through this scion of David's house. *Moreover, the Word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it. He shall*

BRING FORTH THE HEADSTONE

with shoutings of Grace, Grace unto it. With what new pleasure the prophet would contemplate the state of the temple area; and, the day of small things, as it undoubtedly was. With what new fortitude he would bear the adverse criticism of the old men who had seen the glory of the former house, and were loth to believe that anything could come of beginnings so feeble and delayed. He could already see the Prince of Judah, standing in the sunny air, plummet and trowel in hand, fixing the capstone in its place, amid the enthusiastic shouts of the people. Better than all, he could see the eyes of God, seven in number, because of their perfection, which run to and fro throughout the whole earth, rejoicing as they beheld the plummet in his hand. We pause here for a moment to absorb the sweetness of the suggestion, that God delights in his people's work for Him, and joins his congratulations with theirs, when the crown is placed on their labours.

In order to make God's meaning clearer, the prophet was granted the vision of the candlestick (lamp-stand), the gist of which was that the wick, though necessary to the light, played a very inconsiderable part in its production. It had no illuminating power; it could only smoke, and char, and smoulder. At the best, it could only be a medium between the oil in the cistern and the fire that burnt on its serried edge. Thus Zerubbabel might be weak and flexible as a wick, but none of his deficiencies could hinder him finishing the work to which he had been called, if only his spirit was kindled with the Divine fire, and fed continually by the gracious influences of the Holy Spirit.

The candlestick, which Zechariah beheld in prophetic ecstasy, was evidently fashioned on the model of that in the Temple, the shape of which is still preserved to us on the Arch of Titus. The branches radiated from a central stem to the seven lamps. According to the R.V., there were seven pipes to each lamp, and therefore forty-nine in all. At the top there was a large bowl or cistern filled with the golden oil, in which the wicks of the lamps were dipped, and which stole up their texture to burn on the serried edge of flame. Nor was this all. On either side of this massive candlestick stood an olive-tree, from the heart of which, by a golden pipe, the oil was continually being poured into the reservoir, so that even though it might be limited in its containing power, there could be no failure in its ability to meet

THE INCESSANT DEMANDS OF ITS LAMPS.

As far as the Jews were concerned, the meaning of the vision was obvious. They were represented in the candlestick, of which the many lamps and the precious metal of its composition set forth their perfection and preciousness in the thought of God. Their function was to shed the light of his knowledge on the world, as it lay under the Power of Darkness; and, to aid them in fulfilling this mission, Divine supplies would be forthcoming from a celestial and living source, but brought to them through the golden pipes, of which one represented Joshua the Priest, and the other Zerubbabel the Prince. These men, therefore, were but mediums for Divine communications. Their sufficiency was not of themselves, but of God. The mission of Israel would be realized not by them but by the Spirit of God through them. They might seem altogether helpless and inadequate, but a living fountain of oil was prepared to furnish them with inexhaustible supplies.

For us, too, this vision is full of teaching, encouragement, and admonition, to which we do well if we pay heed.

The first chapter of the Book of Revelation, which compares the work of the Church during the present age to seven light-bringing candlesticks, suggests the application of this vision of Zechariah's to ourselves. As yet dawn has not broken, darkness envelops the earth, and gross darkness the peoples. But God has called his people, in the meanwhile, to "shine as lights in the world, holding forth the word of life." Let us recognise the important work to which God has called us; and whether it be as the household candle, the street lamp, or the gleam of the lighthouse, let us beware of hiding our light under a bushel, lest men stumble to their destruction. The lights of a dark night seldom receive their meed of notice or gratitude; but

HOW SHOULD WE DO WITHOUT THEM?

And though the children of this world rarely recognise their indebtedness to the Christian Church, they would be in a sorry plight if it were not for its threefold beam of faith, hope, and love.

The golden bowl filled with oil is an eloquent symbol of the relationship of our Redeemer to his people. "It hath pleased the Father that in Him all fulness should dwell." The fulness of the Holy Spirit is always at high-water mark within his glorious nature. It is not possible to imagine any aspect of Holy Ghost fulness which is not embraced and included in our glorious Lord; and there is no quality needed for the out-shining of Christian character which is not richly stored in Him; He is "the fulness of the Godhead bodily." His the spirit of wisdom and understanding; his the spirit of counsel and might; his the spirit of understanding and of the fear of the Lord; and He "is made unto us wisdom, and righteousness, and sanctification, and redemption." Press this thought to your heart, child of God, and dwell on this, that in Christ are hidden all the treasures of wisdom and knowledge; He is the ocean-basin of God's infinite resources, that we may for ever draw on his stores, and be replenished from his fulness with grace upon grace.

It was explained to Zechariah that the olive trees on either side of the candlestick were *the two sons of oil that stand by the Lord of the whole earth.* If, in its primary significance, this figure indicated the royal and priestly elements of the Jewish national life, in our case it signifies the royal priesthood of our Lord and of us his people. He is a Priest upon his throne. He is a Priest for ever after the order of Melchizedek, who was King of Salem as well as Priest of the Most High God. Had He been only our Aaron, He would have made peace between God and us, by the shedding of his blood, and have gone into the Holy of Holies to intercede; but the veil would have fallen intact behind Him, and He would have had no power to introduce us into the Most Holy Place, and maintain us there. He would not have been able to communicate a royal and victorious life, which defies the power of sin, and goes forth to conquer in eternal vigour and beauty. Christ is King as well as Priest; and therefore He not only brings us nigh to God, but makes us sit with Him in the heavenlies of his eternal supremacy.

Yes, friend, we may be but as wicks, with no pith or power of our own, smoking, charring, burning out; unnoticed amid the flame we yield; unrewarded and unthanked; pieces of coarse tow. But let us keep a-soak in the fulness that is in Christ Jesus, let us abide in Him, let us dip deep into the well of his supplies; so shall the quality of his glorious nature yield itself up through us to the illumination of men.

The Late Mrs. G. J. Hill.

THE FRIEND OF SEAMEN.

A LIFE of practical goodness, of bright Christian service, and, latterly, of strange suffering and of calm endurance, was recently consummated by promotion to the heavenly sphere. By the departure of Mrs. G. J. Hill, the Seamen's Christian Friend Society has lost its truest friend. The diligent worker, the sympathetic comforter, the faithful remembrancer before God, has passed from our sight. This devoted woman, whose image is embalmed in many a heart, and the news of whose death was as tidings of a personal loss to hundreds on land and sea, needs no eulogy; yet it may be well to sketch the character which, by the grace of God, attained a rare and excellent beauty, and which has left its impress deeply graven on the Lord's work at the headquarters of the Society which it was her joy to carry on for thirty-three years, in fellowship with her beloved husband.

Emily Hill, whose maiden name was Jennings, was born fifty-three years ago at Burford, in Oxfordshire, the only child of Christian parents. The real value of that Christian parentage was seen in the fact that in her ninth year she definitely yielded herself to her Saviour, and five years later avowed her faith in Him in the ordinance of baptism, in connection with the Baptist Church of which her father was a deacon. Her early education was entrusted to Miss Unwin, a connection of the great African missionary, Dr. Moffat; and whose Christian influence has been felt by so many of the daughters of missionaries. Her exertions with the child were seconded by the parents, for when placed, in later years, at a more advanced school, they declined to allow her to be taught dancing, fearing lest it might prove a snare to her Christian life. In her nineteenth year, when on a visit to London, she had a long and serious illness, from which she reaped much spiritual benefit. In the school of affliction she learned lessons which no human teacher could have imparted. She was married towards the close of her twentieth year to Rev. G. J. Hill, who had known her from childhood days.



From a photograph by Mr. W. Bartlett, 134, East India Road, Poplar, E.

Her public ministry included the service of song, her voice being consecrated to her Lord; the conduct of Bible classes, public speaking, and lecturing, for which she was singularly gifted; and lastly, the collecting of funds for the work among seamen, a task to which she devoted the strength of her life. The success of the Seamen's Christian Friend Society is due, in no small measure, to her untiring energy, her wide and gracious sympathy, her attractive power, her faith in Christ, and her fearless zeal for the honour of his name in the salvation of men for whom He died. It was in the year 1875 that she began to engage in personal dealing with the anxious, and took some part in the inquiry-room work during Messrs. Moody and Sankey's London campaign. To this form of service, in which she was afterwards so greatly used, she often said she was first prompted by the example and influence of her friend, Rev. G. M. Butler, of Liverpool.

During all these years, at the regular services at the Society's headquarters in Ratcliff Highway, when her husband was preaching, she would be scanning the faces of the sailors, and would meet and speak, at the close, with any whom she had seen in tears, or who had given any other indications of anxiety. In this connection it may be noted that she had a wonderful eye and memory for faces. The late C. H. Spurgeon once told Mrs. Hill that he rarely forgot a face that he had once carefully looked at. This gift she possessed in a large degree, and in working with sailors it proved specially helpful. Once when occupying the pulpit with her husband at a Wesleyan chapel in Cornwall, she said: "The mate of the *Conductor* has just come in, and is sitting in the last seat." When service was over, the mate was waiting to speak with her. She had last seen him in London, never in Cornwall, and he was not one of the best known of her large circle of sea-faring acquaintances.

For many years Mrs. Hill engaged in Sunday School work, and one of the teachers at the Headquarters Sunday School still delights to tell how, through her words and influence, himself and a companion yielded their lives to the Saviour nearly a quarter of a century ago. She never ceased to take an interest in the welfare of the young, and that was doubtless the reason she was specially drawn to the Thursday noon meetings at the Aldersgate Y.M.C.A., where, for nearly twenty years, she presided at the organ, and led the singing, and by testimony and prayer assisted in those interesting gatherings.

Her private ministry was as varied as were the sympathies of her heart, including the visitation of the sick and dying in workhouses, hospitals, and homes, securing pensions for aged sailors, getting children into orphan homes, obtaining situations for lads, girls, and working men. One of the worst women in Ratcliff Highway was brought to the Saviour through Mrs. Hill's sisterly influence, and lived to witness for Jesus in the very locality where for years she had been such a notorious sinner.

Mrs. Hill was a woman of great courage, and when she has seen young sailor lads in vicious company she has gone and claimed them in their mothers' name, and has on several occasions brought them out of the clutches of their enemies into the Lord's house. An extract from a letter lately received by Mr. Hill from a seaman on a Castle liner shows how deep was the hold she had obtained of the sailors' hearts:—

I thought I should like just to ask how Mrs. Hill is getting on. I hope God will spare her to do more of the splendid work she does among our seamen; and not only our seamen, but also among the shore people. As for myself, I shall never forget the Bethel. It was through you and Mrs. Hill that I was led into the right path, and, with God's help, I will keep in it, too.

Another, which was addressed from a South American port to Mrs. Hill, and received the morning before she died, says:—

The Testament you gave me has been a great comfort to me, and I have studied the marked passages closely. I feel that my faith in God can never be shaken, so deep has it taken root in my heart; and my most earnest prayers are offered to God for your return to health.

Of the last few years of her life, it may be truly said she was always "about her Father's business," and seldom lost an opportunity of witnessing for her Saviour; never even going for a holiday without seeking the spiritual good of the strangers among whom she mingled. There was something about her which drew many who were sorely troubled to confide in her, and by her gracious influence and counsel some have been saved from suicide. Whilst ever feeling tenderly towards the poor, the weary, and the heavy laden, she was outspoken and faithful with the rich, to some of whom, also, she was made a blessing. Though often seeking help for the work of the Lord from those who had an abundance of this world's goods, she was never backward in giving away what involved self-denial, her only regret being that her slender means allowed her to do so little where so much was needed.

For Christ's sake she loved all, but because of their greater hardships, temptations, and dangers, she loved sailors with a special love. She dreamed of them; she prayed for them; she toiled for them; and all throughout her long and terrible illness, and even on the day she died (July 12), she talked of the sailors! Without salary, gratuity, or payment of any kind for her well-nigh matchless services, it was Mrs. Hill's delight to "spend and be spent" for the glory of God in the salvation of the men of the sea.

Diligent as she was in caring for the spiritual good of other mothers' boys and girls, she carefully nurtured and trained her own, and had the joy of seeing them each yield themselves unto the Lord. Joyfully exclaiming, "God shall wipe away all tears from their eyes," and "a place prepared for you," she peacefully passed into "the Father's House," in the full assurance that every one of her own, and of her adopted children, beside a great company of sailors, will some day meet her there. Crowds of sorrowing friends, including many sailors, attended the funeral and memorial services at the Society's headquarters, and at Abney Park Cemetery, conducted by Rev. F. B. Meyer, B.A., Rev. W. Fuller Gooch, and Rev. Robert Dawson, B.A.; who were assisted by Revs. F. J. Hobbins (Vicar of Christ Church, Stepney), Joseph Fletcher, G. M. Bulter, Sir George Williams, and Mr. M. H. Hodder. Christian seamen, some of whom she had helped to lead to Christ, tenderly lowered the body into the grave. Her character may be found in the familiar words: "She openeth her mouth with wisdom. Her children arise up and call her blessed; her husband also, and he praiseth her. Favour is deceitful and beauty is vain: but a woman that feareth the Lord she shall be praised." (Prov. xxxi. 26-30).

THE LATE MR.

H. Wilbraham Taylor, J.P.

THERE are large opportunities in the service of the Master for men of means and leisure. Happily there have been many such who have appreciated the possibilities of a life of consecrated service, and their lives have been a constant blessing to all with whom they have come into contact. Such an one was Mr. Herbert Wilbraham Taylor, of Barnet, who passed to his reward on June 14 last, finishing his course with joy.

Mr. Taylor was born in May, 1847, and was thus fifty-two years of age, fifty-one years of which he had lived in Barnet. He was the second son of the late Mr. Wilbraham Taylor, who was a Gentleman Usher to the Queen. His mother was Janetta Anne, youngest daughter of Sir William Gosset, a former Sergeant-at-Arms to the House of Commons, and sister of the late Sir Ralph Gosset.

By parental influence and solicitude, Mr. Taylor was early led to a faith in God which never failed him, and when conducting the funeral service at his mother's grave he made reference to her constant, watchful care for her children. He said, "Only on the preceding Saturday (a day before her death) she had said that to have all her children living for Christ, and serving Him, was her constant prayer; she had found Him faithful whom she served, and desired that those she loved should also find Him so."

It is said of his early schooldays that he never wearied of speaking to his companions of the love of Jesus, and thus he commenced early to labour in a vineyard in which he sowed much seed and garnered not a little fruit, and from which, at length, he was called somewhat suddenly.

He received his education, first at Blackheath, and subsequently at King's College. When about twenty-two years of age, together with Mr. Henry Moorhouse, Mr. Taylor went to America to conduct an evangelistic mission. The rousing oratory, the burning enthusiasm, and the transparent Christian zeal and sincerity of the young evangelist, excited much interest. Enormous crowds gathered to hear him, and for nearly a year Mr. Taylor toiled and laboured in his missionary enterprise. Mr. Moody was with him at many of his meetings. The result of the mission it is beyond human vision to measure; but that it met with abundant blessing and phenomenal success, evidence remains to this day to prove; and thousands of Christian pilgrims in all parts of America still remember with thankfulness the name and mission of Herbert Taylor.

Mr. Taylor's married life was a short, but singularly happy one. His wife was Rebekah Hope Morley, the eldest daughter of the late Mr. Samuel Morley, who was born at Upper Bedford Place, London, April 3, 1842. They were married on May 16, 1872, and from that time lived at Hadley Grove, Barnet, where, on November 8, 1877, a few hours after the birth of her fourth child, the Lord, whom she loved above all, took her to Himself.

In her letters, some of which have been published, we have evidence from Mrs. Taylor's pen of how thoroughly the two hearts beat as one—their aims, and objects, and work, and prayers having one common source, and inspiration, and goal.

The principal centre of Mr. Taylor's activity in Barnet was the Iron Room, established by him, and opened on November 10, 1880. Adjoining is also a convalescent home, of which Mr. Taylor was owner, sole manager, and probably the sole supporter financially. At the Iron Room, Sunday by Sunday, he conducted meetings for worship and preached the Gospel. Mr. Taylor, at one time, took a very deep interest in the work of the Wooden Room, Lattimore Road, St. Albans, where he frequently preached. All evangelistic work was congenial to him, and claimed his best energies.

A friend who knew him well says: "Both Mr. and Mrs. Taylor spent a great deal of time in the Bucks. villages in past years, and held many meetings, resulting in great numbers of souls saved, some of whom have gone home; others are left to witness for their Lord. Uxbridge, Slough, Maidenhead, Beaconsfield, Chalfont, Amersham, Rickmansworth, Chesham, Missenden, Wendover, Aylesbury, Kingswood, Leighton Buzzard, Buckingham, High Wycombe, and many other places were visited, and great numbers came to listen to the Gospel preached by them both; and often till late at night they were engaged in dealing with anxious souls. In those years both Mr. Taylor and his beloved wife were much used. In driving through the villages together they often posted large texts of Scripture on walls or buildings, and I have known of souls saved as the result.



From a photograph by Messrs. Elliott and Fry, 55, Baker Street, W.

"His preaching was often with great power, and some of his little books have been the means of great blessing to many. A little book of his, called 'The Prisoner of Aylesbury Jail,' had a large circulation, and did great good; also 'Acceptable Words.'"

Mr. Taylor was appointed a Justice of the Peace for Hertfordshire on January 2, 1893; and a J.P. for Middlesex on October 19, 1895. The assiduity with which he discharged his duties, the perfect fairness with which he endeavoured on all occasions to administer justice, yet to temper it with all possible mercy, commanded universal respect. He was also a vice-chairman of the Board of Guardians, and after his decease his colleagues on both bench and board gave eloquent expression to the high esteem in which he was held by them.

Though taking little or no part in the politics of the town, Mr. Taylor had associated himself very closely with the religious and social life of the neighbourhood. He was genial, kind, and sympathetic; his ear was never deaf, nor his pocket closed, to a case of real distress; he was friendly and helpful in counsel; he was liberal and kind in charity; he was earnest and devoted in Christian work.

The circumstances preceding the death of Mr. Taylor were quite in keeping with his whole life. He was, in fact, preaching at Hadley Green, Barnet, on the previous Sunday, and the end came suddenly from a long-standing complaint. His peculiar earnestness at that last service was noted by all around him, and the exertion undoubtedly contributed to the sudden seizure the following morning. His end was perfect peace. For him there was no mourning. To all who knew him, the memory of his life will abide and be a constant inspiration to faithful service for God.

Christ's Conquest.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John iii. 8.

UNWEARIED by the labour of centuries, and undaunted by countless failures, the fire of undying hate in his veins, and desperate with the sense of impending doom, the devil girds himself with enmity, and hurls defiance in the face of God. There is no spirit of indifference in hell. The devil is in earnest! There may be faction and division among men, but the devil and his minions are ever unanimous in council. From the day Adam stood among the roses of Eden till to-day, the tongue of the slanderer has walked through the earth. His mission is to misrepresent God. He hints at injustice, and provokes to rebellion. He makes light of the Divine claim, and feigns himself an angel of mercy. He is at once the counsellor and betrayer of those who put their trust in him.

There was a purpose in Christ's coming: "for this *purpose* the Son of God was manifested." Surely the purpose of God counts for something! What was this purpose, we ask, as manifested in the life and sufferings of the Son of God? "I shall show you *plainly* of the Father." Christ has nailed the devil's lie to his cross, and has Himself become to us the face of God, "the express image of his person." Was there ever a grander triumph than this? Evil died on the cross of Christ. He "bare our sins in his own body to the tree." In some very real and mystic sense He *became sin* for us; the very sin which nailed Him to the Cross was itself transfixed. Some speak as though the devil were to have a triumph. The thought cannot be entertained for a moment. Evil, now permitted to exist by Divine wisdom and in wrath working out the purpose of mercy, has its place in the lake of fire. It can never prove its claim to perpetual existence. There cannot always remain a blot upon the fair page of God's universe; mercy and justice alike demand its removal, that God may be all in all. "He shall see of the travail of his soul, and shall be *satisfied*."

HOWARD T. N. USSHER.

To Reach the Cultured Italians.—At the suggestion of Madame Nicolas, Signor Luigi Mario Galassi has translated a book, entitled "Serge Batourine," into the Italian. It was written by Mrs. Wood, formerly governess of Colonel Pashkoff; and, while in the form of a story, is calculated to interest the educated Italians, and bring before them Christian truth which they would refuse to read in any other manner. The work cannot be produced without a measure of financial assistance, and Signor Galassi will be glad to hear from friends willing to assist. He may be addressed at 10, Via Tavolini, po. 40, Florence, Italy.

A Missionary Farewell.

IN spite of the oppressive heat, the Lower Exeter Hall was crowded on Tuesday evening, September 5, on the occasion of the public farewell of a band of missionaries who are shortly leaving for China, in connection with the China Inland Mission. The party numbered thirty-six, of whom eighteen were going out for the first time, this autumn, the remainder returning after a period of rest. The gathering was marked throughout by deep earnestness and enthusiasm.

Mr. Theodore Howard, prior to reading Psalm lxvii., referred to the great loss sustained by the society in the death of Rev. E. O. Williams. The departed worker was a man of many gifts and great humility of character. Rev. H. B. Macartney engaged in earnest prayer for blessing on the work, that while nations were coveting and anticipating their shares in the spoiling of China, the wrath of men might be made to praise Him and converts be gathered in from far and near.

Mr. W. H. Seagram, who presided, after alluding to the evils of the opium traffic, and deprecating the fact that too often commercial affairs are so conducted as to arouse hatred of western civilization and of Christianity, spoke in feeling terms of the vast needs of China, and the call for more workers. The secretary, Mr. W. B. Sloan, referring to the constitution of the outgoing party, said one of the brightest features of the work was the way in which the

CHILDREN OF MISSIONARIES

were rising up to follow in their parent's footsteps. As illustrating the international character of the work, the speaker pointed out that Sweden, Switzerland, and Germany were represented in the party.

Next came brief but fervent words from some of the missionaries. Rev. Wm. Cooper spoke of the many labours of the Mission's general director, Rev. J. Hudson Taylor, and enumerated subjects for prayer, especially emphasizing the native church, upon which so much depended. Rev. Geo. Hunter, speaking on the work in Hunan, brought encouraging news of progress in connection with various societies, and quoted a recent letter of Dr. Griffith John, in which the writer told glowingly of the remarkable developments of Christian work. Mr. Hunter, picturing the present condition of affairs, said large numbers of people were in the position of "wanting to know" about the verities of Christianity. Some of the natives had gone so far as to erect, at their own expense, a building in which they might meet for worship, although they were, as yet, unconverted. That illustrated the general movement of curiosity. Inquirers might or might not become Christians. Mr. Hunter concluded with a telling word of personal exhortation, and then the missionaries who are returning to the field were commended to God in prayer by Mr. J. McFarlane, of Tasmania.

Speaking as a representative of the lady workers going out for the first time, Miss Smith, the third of

A TRIO OF SISTERS

who have become missionaries, expressed the joy she felt in going forth as a witness for Christ. Miss Morris added some stimulating words of experience, outlining her spiritual career from the time when the call came to her in the words, "The Master is come, and calleth for *thee*." In her Testament she had specially marked 2 Cor iv. 11., writing against it the word "China." Those who were going out would naturally be impressed with a strong sense of the reality of the words, but though they might be "delivered unto death," it was, they rejoiced to know, "for Jesus' sake."

Two brethren followed with interesting testimonies. Mr. F. Traub, who is of German nationality, gave a pithy account of his evangelistic labours in his native land, and in Switzerland and France. Consecrated to missionary work from his birth by godly parents, he had gladly welcomed the call to China, and wished to bear witness to the joy which flooded his soul in doing his Father's will. Mr. C. H. Judd bears a name familiar in the China Inland Mission. He appealed to young men to seek earnestly to know the will of God regarding their position towards the heathen. God would not be slack in answering prayer. As to the question of mixed motives in offering themselves, romance might cause a man to volunteer, but only Christ could lead them to give their lives, practically, for his service. Speaking for the young men of the party, Mr. Judd said they took their stand on the words, "My God shall supply all your need."

Amid deep solemnity, Rev. C. Inwood then commended in prayer those who were going out for the first time, adding that, in the closing moments of that precious meeting, he desired to speak a word on behalf of China. Until his recent tour of 10,000 miles from Pekin to Canton, and up the Yang-tse, he had formed no adequate conception of the extent of the upheaval of affairs. Lord Charles Beresford had written on the "Breaking-up of China," but they might preferably speak of the "Waking Up of China." Mr. Inwood considered that they were on the eve of the most remarkable work China had ever known. The impact of western civilization might have had something to do with the awakening, but he considered the chief factor had been the work of missionaries. After describing the grandeur of the opportunity, the speaker sounded a note of warning.

As with men, so with nations, a wasted chance might never recur. Let them not neglect the opening which presented itself for the evangelization of the great Chinese nation. As to the prospects, he had a more profound faith in Christian missionaries than ever before. They were the glory of the church; God had put them in the place of peril, but it was also the place of honour. In conclusion, the speaker desired to burn in upon his audience a deeper sense of their personal responsibility. The missionaries, who were about to start, were

NOT GOING AS DELEGATES,

for there was no such thing as vicarious service. If God called a person to China or to England, that person and no other must go. Personal responsibility could not be evaded by defraying the expenses of a missionary. Describing an experience in China, in which the blare of brazen trumpets, calling to idol worship, was interrupted by the voices of native children in the mission school singing "Jesus loves me," Mr. Inwood said the incident was symbolical of the position; the Gospel message was about to rise and triumph over the hideousness of heathenism. He could gain but little hope from the spread of railways or the partition of the empire, except that those things might contribute to the glorious end, as the earthquake did to the Philippian gaoler. The true hope of China lay in Christianity, in the men and women who would shine as the stars for ever and ever. The speaker fervently prayed, "God bless them in that lonely field, and baptize those at home" with Pentecostal missionary enthusiasm.

Missionary Libraries.—Mr. John E. Pim, Bonaven, Antrim Road, Belfast, writes: "I understand that missionary libraries are in existence in connection with a good many churches and societies. If any of your readers have the management of such libraries I should feel much obliged if they would be so good as to let me have a copy of their rules, or give me any information as to how they are worked."

International S.S. Lessons.

September 24, 1899.

Review of the Quarter's Lessons.—Golden Text, Ps. xxxiv. 7.

OUR golden text is a precious promise, which is just as true to us as it was to God's people in olden times, if we fulfil the condition. *What is that?* To fear God does not mean to be afraid of Him, but to love Him so much that we fear to grieve Him or displease Him; to fear lest we break his laws or forget to do his will. Everyone—man, woman, or child—who has asked Jesus for release from sin's power, and is forgiven for his sake, knowing something of what the Saviour did and suffered for him or her, longs to please Him, and can claim this promise. How safe we are then! Nothing to fear from anybody or anything. We cannot see God's angels, but they are round us all the same. Do you remember about Elisha (2 Kings vi. 17; see also Heb. i. 14)? In our quarter's lessons we have been learning about God's dealings with his ancient people; and, though He had to punish them for their sins, yet He never forsook them, and all his promises came true.

Methods for Review.

For elder classes, it is a good plan to get each member to take one lesson and write a little paper on it, each reading their own as called for in order.

Others may find it better to give two or three questions on each lesson to the scholars the week before, that they may come prepared with the answers, which will be required in turn; if an answer fail, the whole class can be appealed to.

Infants are best reviewed by means of the pictures or blackboard suggestions.

Places.

Israel; Babylon; the River Chebar; Jerusalem.

Prophets.

Hosea, who lived at the same time as Isaiah, and spoke words of warning and appeal as the people hastened to ruin.

Ezekiel, a young priest, in captivity, to whom God revealed the future by visions.

Haggai, the old prophet who returned with the people to Jerusalem, and gave them consolation and encouragement.

Zechariah, young priest and prophet, had many visions from God, revealing future glory, the coming of Jesus Christ, and the gifts of the Holy Spirit.

Other Characters.

Daniel and his three friends, not ashamed to confess God and keep his commandments.

Ezra, the Jewish Scribe, who led the returning exiles back to Jerusalem. *How many went?*

Zerubbabel and Joshua, who superintended the rebuilding of the temple, and put on the top stone with joy.

Leading Truths.

I. God's loving invitations and welcome to all returning sinners. Compare with our Lord's words Matt. xi. 28-30.

II. Resisting temptation. Faithfulness to God. Like our Lord Jesus. Matt. iv. 1-11.

III. "Courage to suffer, rather than do wrong," Jesus said. Matt. v. 11, 12.

IV. Weighed and found wanting. Matt. xxv. 45.

V. Perfect trust in God. Matt. x. 31-33.

VI. The new heart. The new birth. John iii. 3-5.

VII. The new spirit to fill the cleansed heart. John xvi. 13, 14.

VIII. The River of Salvation, broadening and deepening. Jesus promised living water. John iv. 14; vii. 38.

IX. Returning to God and his worship. The prodigal son. Luke xv. 20.

X. God's work done by God's children, earnestly and joyfully. Our Lord says to us. John iv. 35-38.

XI. Be strong, for God is with us. Matt. xxviii. 20.

XII. Not our own strength, but by the Holy Spirit's power. Luke xxiv. 49.

Y.M.C.A. Autumn Convention.—At the forthcoming autumn convention, to be held in Exeter Hall, October 3-6, the subjects announced are "The Christian's Life," "The Christian's Calling," "The Christian's Hope." Amongst the speakers will be Revs. Archibald G. Brown, J. T. Butlin, W. Fuller Gooch, Dr. G. Hanson, H. J. R. Marston, F. B. Meyer, W. Darlow Sarjeant, E. A. Stuart, W. H. Griffith Thomas, E. N. Thwaites, F. S. Webster, Frank H. White, and Dinsdale T. Young. The meetings are to commence at 3.30 and 7 p.m. on each of the three days, and an opening service for prayer and praise has been arranged for Monday, October 2, at 7.30 p.m.

Other Lands.

Thüringia and Saxony.

THE sorrows of Baptists and Methodists in Saxony have from time to time been described in The Christian. Some recent developments suggest a further communication on the subject. The religious history of Saxony is somewhat unique. It became Protestant at the Reformation, and has so remained; but in 1697, when the Elector Augustus the Strong became elective King of Poland, he, for purposes of State, became Roman Catholic. From that day there have been two State Churches—the Lutheran and the Roman Catholic. The rivalries of these two bodies led to many great evils, till, in 1870, laws were passed imposing heavy fines on anyone who should attempt to persuade man or woman to leave his own communion.

This Constitutional Law was not intended to apply to any but the two State Churches, but it has been used by the Lutheran Consistorium and the police as a means for repressing the few Nonconformists from the State Churches who make Saxony their home. When the law was made, in 1870, dissent was almost unknown. In 1871 and 1878, some favour was shown to certain congregations who are Methodists, or of Methodist doctrine and worship; and those congregations have considerable freedom; but other Methodist congregations share with the Baptists the bitter

INCIDENCES OF REPRESSIVE LEGISLATION.

The Nonconforming Saxon communities consist of about 2,000 members, gathered into about twelve churches—a very small number in a population of 4,000,000, of whom 100,000 are Roman Catholics.

The degree of liberty enjoyed by these feeble communities may be judged by the following examples. In the year 1897 a fine of £5 was imposed for having advertised a meeting in a local newspaper, and another fine of £7 10s. for baptizing a woman without having *seen* her certificate of liberation from the State Church, which had actually been granted to her after much patience and endurance of contumely.

During the present year, at Cheminetz, in Munich, a parent legally separated from the State Church was fined £5 for taking his own children with him to worship. At Sosa, a fine of £5, or alternative imprisonment for twenty-eight days, was enforced for having permitted two Lutheran children to attend a Sunday school festival. At Zschoppau, in February, six fines of £7 10s. each, amounting in all to £45, were imposed on as many persons for having prayed audibly and sung a hymn in a religious gathering. The sufferers in this case were Methodists, and it is these Methodists, and not Baptists, who, at this very time of writing, cannot get permission to worship in their town of Plaue."

At the recent Blankenburg Conference, some accounts of which has already appeared in The Christian from the pen of our brother F. B. Meyer, much consideration was given in private conference to the case of

THE SUFFERERS IN SAXONY,

and it was resolved to seek an interview with his Excellency Herr von Seydewitz, the Saxon Minister of Worship. This was adventured in faith and prayer. On Tuesday last, six gentlemen, representing the London Council of the Evangelical Alliance, met in Dresden, and were received by the Minister. These were Dr. Grattan-Guinness, Dr. Baedeker, Rev. Darlow Sarjeant, Mr. E. P. Field (General Secretary of the Alliance), Herr Hoyer, and the writer of this paper. After considerable conference on general principles and particular instances, the following points were submitted to the Minister as embracing the wishes of the deputation:—

It was asked that within the limits of Saxon Constitutional Law all possible liberty should be granted to Nonconforming Christian communities—(1) to worship as their conscience dictated, and to be at liberty to sing and to pray audibly; (2) for parents to take their own children, of any age whatever, with themselves to worship God; (3) to advertise their places and times of service in the public press, and by notices posted at the doors or windows of chapels and halls; (4) to use singing and prayer in all meetings convened by Christian men; and (5) that the maximum amount of liberty granted to the most favoured Christian community should be extended to all.

Herr von Seydewitz received these suggestions very kindly and with evident sympathy, and he intimated that, excepting the right of public advertisement, which could not be granted, it would not be long before the grievances of the Baptists and Methodists would be removed. He was not, however, prepared to specify in what way his plan would operate, or to mention the character of the plan itself. The deputation accepted his Excellency's statements with hope and gratitude, and went on one side for praise and prayer.

In the strange inconsistencies found in the action of authorities in Dresden, we were surprised that on Wednesday and Thursday evenings we were able to be present at two large and enthusiastic services in two different chapels in the city, at which we prayed, and at which hymns of praise rang out of lips which stinted neither words nor harmony. At the one, Dr. Grattan-Guinness preached on the work of the Holy Ghost in the Church of God; at the other, the writer expounded 1 Thess. i., as a moving exhibition of a living Church. One of these meetings was privileged, but the other might have been broken up by any policeman who cared to do it. Let us pray for blessing, and for full freedom for the Gospel in Saxony; for our worried brethren are doing a great work, and the Lord uses them greatly and very specially among young men.

John Gritton.

Blankenburg, September, 1899.

Prisons in America.—II.

The Chain Gang.

By Mr. T. M. WINTLE.

THE chain gang is a barbarous and degrading institution, and is therefore not reformatory but demoralising in its effects. The prisoners are generally hired out to large employers of labour in companies of 100, 200, and 500, and are put to work on railways, brick-yards, saw-mills, coal-pits, &c.

They are heavily manacled by a shackle on each leg, with a chain just long enough to allow the prisoner to move along at his work. Attached to this chain is another about two feet long, with a ring at the end. This is wound round the leg while the man is at work, but when the prisoners are being taken to and from their work, the end of the chain is put through a loop in the waist of the trousers behind, and a long chain passed through the rings from one end to the other, uniting the whole gang together and preventing escape. Instead of the ordinary shackle, dangerous and refractory prisoners wear irons, with long spikes projecting in front and behind, so that should any attempt be made to run, their flight would be cut short by these spikes sticking into the ground.

The guards in charge are armed with carbines, and, as at our own convict establishments,

WOULD NOT HESITATE TO SHOOT

in any attempt to escape. There are many well-conducted men who are called "trusties," and are allowed to work unshackled, and even go on errands, and drive teams into the city unattended by guards.

Camps wherein such prisoners are confined contain a number of sheds with a reclining platform upon which are laid straw mattresses for beds. The shackles are worn as during the day, being at night attached to a ring at the bottom of the bed.

Under the system of leasing convicts to private individuals, without state or government control, shocking irregularities existed in the Southern States; so flagrant were the abuses that in 1894 the Governor, the Hon. W. Y. Atkinson, made a communication to the Legislature recommending State supervision of "misdemeanour" convicts. After the adjournment of the Assembly, reports reached him touching the management of these convicts, which indicated such a state of affairs that he felt it his duty as Chief Executive of the State to investigate the matter; and to perform this work he appointed the Hon. R. F. Wright as a special commissioner to inquire into the condition of the chain-gang in the State. The following are quotations from the Commissioner's report made in 1895:—

"Of the thirty-three camps visited, twenty-six were worked by private individuals.

"Generally the whites and blacks are not chained together, nor are the males and females, but they are

WORKED TOGETHER INDISCRIMINATELY,

and in many of the gangs practically no provision is made for a separation of the sexes during the day, or at night in sleeping quarters.

"There are many convicts still under their majority, and I found eleven under the age of fourteen.

"Very little attention is given to the comfort or sanitary condition of the sleeping quarters. The bedding is generally scant and filthy, frequently full of vermin.

"The Act of 1884 allows a convict commutation of four days off each month for good behaviour, or forty-eight days off a twelve months' sentence. I find that this law has never been observed except in three out of thirty-three gangs visited, notwithstanding it has been on the statute-books for the past ten years.

"At many camps I found no regular whipping boss, but all guards and bosses carried straps, and punished the convicts *ad libitum*, and from this fact have gone out the reports—in many cases too true—of cruelty and inhuman treatment. At one camp I found five convicts who had been so severely punished that, though three or four weeks had elapsed, the effects were still plainly visible on my visit."

Mr. Wright finishes up his report by saying that—"Many of the lessees I found to be good business men, intelligent and humane, who were anxious to be informed of their duty under the few laws now in force touching the misdemeanour chain gangs, and who expressed themselves as thoroughly in accord with the Governor in endeavouring to improve the system by proper legislation."

This able and exhaustive report was supplemented by the courageous stand of the Governor, who refused to allow himself to be re-elected unless "the present lease system be abolished or amended, so as to put the convicts under the absolute control of the State."

This so aroused the people of Georgia to the

TRUE CONDITION OF THE CHAIN GANG,

that Mr. Atkinson was re-elected, and demand made for legislation. When the State Assembly met, a law was made, which came into operation on April 1 this year (1899), which provides that all convicts in future must be worked under State control, with a code of rules for uniform treatment in every county and camp, with a thorough system of inspection by State-appointed officers under the direction of a prison commission board, to be at once elected. The Prison Commission Board was immediately formed, consisting of three able and experienced gentlemen, who at once grappled with the difficulty, and in their first report, issued in 1897-8, a very excellent scheme is put forth, which will, I believe, be a final settlement of a knotty problem in a business way; and, when once accomplished, will relieve the State for ever from dependence upon lessees and private individuals, for the care, maintenance, and punishment of her convicts. A large prison has already been erected at Atlanta, fitted up on the most modern principle, and land taken for the erecting of even a larger one a few miles outside of the city.

The following is from the above-named report:—"Already the State has made rapid strides in the matter of prison reform, and will, after April 1 next, be in actual control of all of its convicts, removing them from every possibility of mistreatment, besides having established the foundations of a system which, if

properly built upon, will for ever settle the convict question of Georgia."

Under this new *régime*, every provision is made for separating the sexes and class of convicts, with attention to their comfort, diet, and housing; and I would be delighted to see their camps having the same spiritual advantages as are now given to the State and county prisons throughout the United States generally, which I consider to be in advance of our own country. Ministers, evangelists, and Christian workers, having an interest in the spiritual well-being of the convicts, are at all times welcomed to visit the prisons. I am glad to find that the Prison Commission Board is quite alive to this need, and will doubtless shortly deal with it.

New York Notes.

MR. D. L. MOODY preached in the "Glad Tidings" tent on Saturday night (Aug. 26), and on the following day he addressed two immense audiences in the Fifth Avenue Presbyterian Church. The large building was filled both morning and afternoon. Before he commenced his sermon in the morning, he asked the congregation to join him in prayer that "God may send the right man to this pulpit," which he described as "the most important in America." He spoke eulogistically of the late Dr. John Hall, and, later, in his prayer, thanked God that he was privileged to stand and speak in that pulpit "where the holy man of God had preached the pure Gospel for so many years." His subject was the "sureness" of the prophecies of the Scripture, and he declared that the so-called "higher criticism" had not been able to contradict its teachings upon a single point.

A CURE FOR BAD TEMPER.

Speaking in the afternoon on God's power to deliver his children from the dominion of sin, Mr. Moody remarked: "A lady once said to me, 'I have not so much control over my temper now as I had five years ago. Don't you think that's a great misfortune?' '*Misfortune?*' said I; "I think it's a *sin*!' 'Can you tell me how I can conquer it?' 'Yes, I can.' 'How?' 'Every time you get angry with anybody, just go straight to them and apologise for having done so, owning up that it was very wrong of you to talk as you have been doing, and asking their forgiveness. I think you will find, when you have made about a dozen of such apologies, that you will be about ready to go out of the bad temper business.'"

A few minutes later he told a pathetic little story of a very old gentleman, who had to undergo an operation in a hospital, and he knew that there was considerable doubt felt as to whether he would ever leave the operating-table alive. His trust, however, was in God, and when he entered the room, and had inquired of the surgeons whether everything was ready for the operation, he just knelt down before them all, and said aloud:

"Now, I lay me down to sleep,
I pray, Thee, Lord, my soul to keep;
If I should die before I wake,
I pray, Thee, Lord, my soul to take."

Dr. L. G. Broughton, from Atlanta, Ga., also preached in the "Glad Tidings" Gospel tent. He has considerable courage. When the mayor of Atlanta so forgot the dignity of his office as to get drunk, the doctor denounced him from his pulpit, and so worked upon the City Council that it requested the offending mayor to resign. That gentleman, however, promised immediate and permanent reform, and will probably refrain from repeating the offence without first taking precautions to prevent the matter from coming to Dr. Broughton's ears. The Council's request was thereupon withdrawn. A much more risky thing, though, so far as the Doctor's personal safety and future were likely to be concerned, was his fearless denunciation of the lynching of the negro, Sam Hose, a few weeks ago.

Sunday, August 26, was the climax day of the great Ocean Grove Methodist Camp meeting. It was estimated that at least 1,000 people were at the "Sunrise meeting," beginning at 5.45, and a large banner bearing the inscription "In the beginning God," was raised at that time. The love feast in the Auditorium at 7 a.m. was attended by about 10,000 persons, and it is not a matter of surprise, therefore, that it was somewhat protracted because of the number of those who desired to testify. Bishop Fowler, "the silver-tongued orator of the Methodist Church," preached at 11 o'clock, hundreds being turned away. The collection amounted to about 3,000dols. In the evening, Bishop Fitzgerald preached to an audience estimated at 20,000 persons on the beach.

ROGER MARTIN.

Among Freed Slaves.

MISS C. M. S. LOWE writes: "I enclose extracts from a letter I have received from a Canadian lady, who has given up her home and friends to devote herself to the help of freed *slaves* in South Carolina.

"May it please God to bless that which you have already printed in THE CHRISTIAN on the sad, sad subject."

[A LETTER FROM SOUTH CAROLINA.]

How I should like to see you and talk of our work, and the change from cowed slaves to the self-respecting free men. No one believes it who has not seen it. Half-clad, speaking a "patois" we could not understand, unable to count ten, morality utterly unknown, they knew only two things—how to raise cotton, and that the "Lord Jesus" loved them, the only comfort of their misery. I wish you could see them now; the white-washed cottages in their small farms of corn and cotton (they saved their first money to buy land); their quiet, respectable fathers; the happy well-dressed children, laughing along their way to school. They have a young men's debating society and a temperance society with over a thousand members.

Twelve women's societies meet once a week, numbering from 50 to 100, attend to the sick, form plans for keeping the young people straight and keeping whisky out, and encourage each other in pureness of life. These and the Sunday school, with the normal class I am training for teachers, and what help I can give to the sick and old, keep me pretty busy. The race has been much belied for political reasons. I find them industrious, grateful, eager to improve. I said to a crippled man of eighty, "I suppose you will need help this year."

"No, no, Missus, got my own crop, corn, potatoes 'nough. If you could let me have little sugar now and then, that's all I bother you for."

He had sat on a stool, hitching it along the rows, and so planted and tended his little crop, his neighbours ploughing it up in the spring, and carrying in the harvest. Not much idleness there! One boy of sixteen had only one leg, but walked down to school every day (four miles) on a peg of home manufacture. I proposed giving him a prize, but his coloured teacher objected. "He went to sleep in school often—a bad example." "Roger," I said, "do you work at all in the fields?" He opened his eyes in astonishment. "Why, yes, Miss Ellen, I do my task every day. What mustn't I work for?" I did not wonder he slept. It is really considered a disgrace for anyone on the island, man or woman, not to work—that is, to go out with the hoe and do their share.

Boulogne Bullfights.—Rev. James Wilson, the English chaplain at Boulogne, writes to a correspondent in England: "I have not heard of half a dozen resident English being at the bullfights. London, Folkestone, Brighton, and Hastings are responsible for its success by sending so many trippers here on Saturdays and Sundays, bringing the worst type of English to this town, who not only support bullfights, but other vices. The remedy lies on the English side of the Channel in suppressing the cheap trips on Sunday, and the Sunday League, which seems to be a league to break the Sabbath. We have no power over the French authorities. Our flock is warned to abstain from such places, but we have no power over trippers. The English residents are horrified."

Mission to Lepers.

SINCE 1874, when this Society commenced its work on behalf of the outcast lepers and their children, there has been steady progress in its operations, until, at the present time, it is working in fifty-three stations in India, China, and Japan. It is impossible to state the number of homeless sufferers who have been sheltered, comforted, and converted during this period; but when it is stated that at the end of last year as many as 4,000 lepers and children were being wholly or partially supported by the Society, it will be easily inferred what an unspeakable boon its work has brought to these suffering people.

As a class, the lepers are specially responsive to the Gospel message. It is not surprising that their hearts should readily open to the teaching of those who have shown them the only kindness, and given them the only shelter, they could find on earth. So great has been the spiritual blessing upon the work that there are some 1,500 Christian lepers in connection with the various stations of the Society. As a work of philanthropy, it may well be questioned whether the sum of £5 can be expended so as to effect more real good, than in providing a homeless leper with food and clothing and Christian teaching. For the small outlay of £4 a year, a child of leprous parents can be provided for and educated in one of the thirteen homes for untainted children, now supported by the mission.

These gratifying results are made possible by the hearty co-operation of the missionaries of eighteen other societies, who usually do or supervise the work, financed by the Mission to Lepers. One of the Society's own missionaries is Miss Reed, who, notwithstanding that she has been herself

OVERTAKEN WITH THIS MOST TERRIBLE DISEASE,

has done for nine years, and is still doing, a devoted and successful work amongst her fellow-sufferers in the asylum at Chandag in the Himalayas.

A letter recently to hand from Mr. T. A. Bailey (one of the Society's honorary secretaries in India) tells of blessing on the work at Poladpur, in the Bombay Presidency. In an interesting and touching account, he says:—

"All the lepers, or as many as could, had assembled by the roadside to greet us; and to see them standing there in their white clothes and shining faces, was most touching. We stayed talking to them for a little, and they stood gazing at us with their faces lit up with joy; and then we had to say good-night, and come away. The whole scene made a great impression upon me, especially when, just as we started, they all broke into a hymn of praise to God. I wish that some of those who maintain that missionary work is no good, and say that these people are as well off without Christianity, could have been with us two years ago, and seen those people holding back and refusing to accept Christ, and been with us the other day as fifty-five of these, who had been baptized, were witnessing for Christ. I gave them a little talk as best I could in Hindustani; and when I told them of the loving sympathy which some of the friends in England have for them, and how some of the poor people in England sacrifice their own comforts to send help to them, some of them fairly broke down, and there were many moist eyes."

In this, and the neighbouring asylum of Pui, upwards of fifty baptisms have already taken place this year, but we regret to say that owing to the lack of funds many destitute have been turned from the doors. The committee are desirous of commemorating the Society's semi-jubilee by a special fund of £2,500. It is proposed to devote this to the erection of new or enlarged asylums, in Purulia, Trevandrum, Raniganj, and other places where they are urgently needed. In these and other centres, hopeless sufferers are looking for relief to the only quarter from whence it can come—through the medium of Christian missions.

Communications respecting the work may be addressed to Mr. John Jackson, Organizing and Deputation Secretary, Exeter Hall, W.C.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

Trains.

THIS week we are going to have a talk about trains. I expect some of you have been very interested in watching your parents search the time tables to fix on a train to take you off on your holiday. At last the day arrived; you went to the station, where everybody seemed to be jostling everybody else; the porters rushed to and fro with their trolleys and shouts of "By your leave"; and you wondered if you would ever find the right train. But at last you did, in you got, bang went the door, the whistle shrieked and away steamed the train, past the smoky town, on through meadow and valley, on and on, until it set you down at your destination.

I think that is very much like your life. You are on a journey, it may be a long or a short one; but some day you will come to the end and have to stop.

But what was it that made the train go at all? What force, what motive power dragged it along? It was *the steam*, and if it had not been for that you would still be waiting at the station, and never have had a holiday at all! That, too, is like your life. You want some power to help you to live it in the best way possible. "The love of Christ constraineth us." Let your life be full of his love.

A train also needs a *driver* who knows the road well. Jesus has lived our life and knows its temptations and dangers. "He was in all points tempted like as we are." But He conquered; so may you, for He will help and guide you, if you ask Him.

But there are other ways in which your life resembles a train. You must have *wheels and lines* to go along. God knew you would want these, and there are four wheels, which, if fastened firmly to your life, will help you to keep along the right lines. They are: *Love, Truth, Temperance, and Purity.* And mind you keep them constantly at work, or they will get rusty! God has given you the *Bible* to tell you which *lines* to go along, so that you have no excuse for going the wrong way.

Then a train must be supplied with a strong *brake*, so that it can draw up quickly when danger is ahead. The brake to your life is *Strong Will*, and you must ask Jesus to help you to put it on very firmly when temptation is near.

What else is there about a train? Well, there are the *passengers*, and it would never do to forget them! Those that get into the train are like your *thoughts*, those that get out are like your *deeds*. There is a text which says, "As a man thinketh in his heart so is he;" and when you get older you will know how true this is. If you admit only kind, pure, beautiful thoughts, they will then get out as kind, pure, beautiful deeds. In proportion as your life is full of the right passengers, you will have no room for the wrong ones.

The train needs a *guard*, and so do you; and his name is *Duty*. Be sure you wait until he waves his flag for you to start. If you ought to do your lessons, and you are tempted to play instead, see what the guard Duty says. If you have to choose between something difficult and something easy, ask his advice.

We stop at all sorts of *stations* on our way through life. That holiday train took you to *Pleasure* station, and you are meant to go there sometimes; only don't make the mistake that some people do, and stay there too long. There are the trains that take you to school, and your fathers and brothers to business, and you will all alight at *Work* station.

By and by, you may have to go through the *Tunnels* of Sorrow and Pain, but if you take with you Faith and Courage, you will get through safely, and presently find yourself at *Peace* station. Up the *Hill of Difficulty* you must go, but if Jesus Christ rules your life, you will be able to overcome your difficulties. On the way up you will stop at *Friendship* station; loving hands will be stretched out to help you, and at the top is the station of *Reward*.

My dear young friends, you are journeying through the village of Youth; you are rushing along at full speed, and soon you will reach the city of Manhood and Womanhood; by and by you may enter the town of Old Age. The train will slow down then, and soon will reach the last station of all—*Home*. All these can be made beautiful as you journey through them if your life is cleansed by the blood of Christ. Then, whether you are a short or a long time in reaching the Home station, if you love Jesus, you will be able to help others to be good and true. Will you, each one of you, ask God to make you his happy, loving child, at home, at school, at play; and, by and by, you will be able to go out into the world and work for Him there.

There is one way, however, in which your life differs from a train, and that is that you never make a *return journey*. No return tickets are issued. You can only live out your life once, so you must make the most of your time, and use every opportunity; and then when you reach God's Home station you will be so glad that you have loved Him; that you have tried to go along his lines; and that you have helped others to love Him, too; you will hear his words of love and praise, and you will receive a crown of life which fadeth not away.

KATE HOPKINS.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER **(No. 193)**.

Let us learn the lesson of the wheels mentioned above. The following "Searcher" will help us:—

LOVE.

1. How did God show his love to us? (1 John iv.).
2. How do we prove our love to God? (John xiv).
3. Find a chapter in 1 Cor. which is about charity, or love, and say five ways in which love may be shown.
4. How are we to treat our enemies? (Matt. iv.-vi.)
5. Who was the disciple to whom Jesus said, "Lovest thou Me?" What answer did he give? (John).

TRUTH.

6. Who said, "I am the truth"? (John xiii.-xv.).
7. What shall be the reward of the truthful man? (Ps. xiv.-xvi.).
8. Who was the first man in the Bible who told a lie, and what was it about? (Genesis).

TEMPERANCE.

9. How is wine described in Prov. xx.?
10. Who were the people who said, "We will drink no wine," and what was their reward? (Jer. xxxiv.-xxxvi.).
11. Who was the first owner of a vineyard? Did he make good use of it? (Genesis).

PURITY.

12. What is promised to the pure in heart? (Matt. iv.-vi.).
13. In the Epistle of Paul to the Philippians, how does he refer to purity?

(Children under *ten* do any four; under *thirteen*, any six; under *seventeen*, any ten.)

ANSWER TO LAST SEARCHER **(No. 192)**.

1. Matt. xxiv. 42.
2. 1 Cor. xvi. 13.
3. Rev. iii. 2.
4. Mark xiii. 33.
5. 1 Peter v. 8.
6. Matt. xxv. 13.
7. Jesus Christ (Mark xiii. 32-37).
8. Eze. xxxiii. 2-10.
9. Isa. xxi. 12.
10. Isa. lxii. 6, 7.
11. Ps. cxxvii. 1.
12. Mark xiv. 38.

Correct answers (first list) received from:—

A—Ralph, Ernest and Dora* Aldwinckle, Jenny Almond, Violet Ashworth*.

B—Hannah Bridgman, Evelyn, Maud, Sylvia and Dorothy Barrett, Gertrude Bush, Ella Berryman, Violet Braun, Edith Banks, Rachael Blumenthal, Esther Bobroff, Gladys Bartlett, Phyllis Boyd, May and Gordon Bligh*, Leonard Browne, K. Carey-Brenton.

C—Edith*, Mabel, and Ida Cole*, David* and John Colville*, Oscar, Katie, Guy, and Philip Cross, Gladys Clark, Kate and Kitty Cope, Rodis Constantinides, Anna Chanyen, Sophie Cohen, Edith Chevalier, Elizabeth Clarence, Mary Coward, Bessie Cheale, George Cary.

D—Stanley Drew, Ruth Dawson*, Mabel De Rusett*, Ralph and Dorothy Daintree*, Lucy Davidson.

E—Benjamin Elsmore.

F—Maud and Vincent Fleet, Sarah Finkelstein*, Francis Field.

G—Philip and Gershom Green, Kathleen Gough*, Mary Gover, Rose and Esther Goodman*, Clarice* and Bertie Gate, Irene Gough.

H—Nellie Hatchett, Walter and Beatrice Harland*, Dorothy* and Evelyn Hewer*, Francie and Florence Hoyte, Mary Hinton, Hetty* and Eric Hill, Gordon House, Betsy Holik, Gertie Hayward, Elizabeth and Mary Hooper.

J—Betty Jacobs.

K—Gertrude Krambach, Stanley, Max* and Eva Kalb*, Maurice Kalinsky, Nellie Keeley.

L—Nellie and Edith Lockhart, Blanche Lindup*, May, Henry, Edward and Sidney Law, Annie Levine, Annie Lipschitz, Cecilia* and Georgina Lichtenstein, Gertrude Lambert, Rosie Langton.

M—Emily Maddox, Mabel Morris, Marie Meek, L. Morice, Dorothy and Elsie McMullin*.

N—Mary Neligan, Valeria and Eleanor Noel, Leah and Dora Niels.

P—Daisy Pym*, Kathleen Pincott, Ethel Palmer, Ruth Pledger*, Polognia Daws*, Walter Puhnell*, Katie* and Leonard Picknell, Evelyn, Mildred and Hattie Peters*, Melbourne and Myrtle Perry*, Mary Plumb*, Lilian Pearson, Margherita Perlman, Kathleen Pasley*, Daisy Phillips.

R—Mary and Kate Rosenbloom, Maud Rosenberg*, Ethel Rowe.

S—Enid Southwell, Amy Stileman*, Douglas*, Kathleen and Edith Shepherd, Joseph Stevens, Flora, Esther and Frank Simmons, Evelyn Steed*, Dora and Lizzie Simons, Margery Smart, Douglas Stevens, Mary Sowden, Solomon Stockfish, Annie Shelley, Laura Standen*, Florence Smith, William Sadler.

T—Frank Thompson, Naomi Torff, Rachael and Rebecca Tushinsky.

V—Kenneth Vining, Rosetta Viccars.

W—F.* and Madge Wilson, Cecile, Noel and Phillis Wright, Agatha Ward, Florence Wild, Sarah* and Annie Wood*, Joanna Wolnitzer, William, Edward and Edith Wheeler, Delphie Wells.*

Z—Sophia Zaxitsky.

No. 191.—Correct answers (second list) received from:—

A—Enderby Anderson, Lestock and Mabel Adams, William Aston, Irene Ashdown*.

B—R. G. and Eva* Browne, John Benger, Mabel and Cecil Bailey, Lucienne* Brabaudes, Ernestine* Buhl, Susette* and Mary* Beck, James Barker, Mabel Birney, Teresa, Frank, Avory, and Lilian Binckie, Stanley, Lily*, and Gordon Boxer, Robert Brotchie, Lindsay and Leonard Browne, Dorothy Benson, Ernest, Gladys, C. Dorothy, and Edward Bates, Hannah Bridgman*, Charlie, Alan and Maggie Banks, Catherine Barber, Allen Baker*, Ashley Bowker*, Lilian Butler, Emily Britton, Dorothy Berry, Sylvia and Maud Barrett.

C—Bessie Cheale, Duncan Campbell*, George Crawford, Dorothy Clarke, Maggie*, Jessie* and Walter Carter, Katie* and Minnie* Chubb, Ethel Craigie, Daisy M. Clarke, Katie Clarke*, Susie Cumbers, K. Carey-Brenton, Anna Chanyen, Sophie Cohen, Isabel* and Charles Candlin, Gladys and Beryl Calvert, David* and John* Colville, Oscar, Guy, Katie and Philip* Cross, Alice Cady, Dorothy Cooper.

D—Violet and Mai Davidson, Vera Dickinson, Violet, Ivy, and Kitty Donaldson-Selby, Marie Denizot*, Esther Dickson, Gordon Duncan, Marjory* and Dorothy Dyke, William Dilly*, Agnes and Catherine Darke, Constance Devenish-Meares, Ralph and Dorothy Daintree.

E—E. and Miriam Ecroyd, Maud Eddey, Muriel Edwards*.

F—Agnes*, Lewis, Maggie* and Flossy* Fullarton, Jeanne Faucon*, Louise Filhol*, Mabel, Bessie, Kate* and Maggie Fletcher, Olivia Ferguson, Kitty Fausset*, Laurence, Herbert and Richard Farmer, Helen Forbes, F. A. and Aileen Figgis, Mary, Bessie and Blanche Freeman.

G—Frank and Alfred Gibbs, Winnie and Dorothy Grove, Colin, Margery and George Graham Brown, Edith Grieve, Jack, Edith* and Margaret* Gray, Gracie Grout, George*, Mary* and Effie* Graham, Daisy*, Mary* and Alfred Greenacre, David Gardiner, Thos. Groombridge.

H—Ruth Hinder, Freda Hunton, W.* and E. Hopkins, Winifred and Edith Harvey, Georgette Hoffman*, Dimple and Muriel Hare, Kathleen Hughes, James Henderson, Theodora Hill*, Ella Hake, Stanley* and Francie* Hoyte, Dorothy Harris, Lottie and Rosetta Hamilton, Deenie and Edith Holms, Bessie Hope, Violet Holford*, Ethel Hutchings*.

I—Daisy Iredell, Ami and Isabel Inglis.

J—James Jackson, Lizzie Johnstone*, Betty Jacobs, Emily Jeynes, Kate Johns*.

K—Lily and Prada Kinvig, Eva, Max and Stanley Kalb, Maurice Kalinsky, Flossie Key, Isa.*, T.*, Alex.* and Agnes* Kay, Philippa*, Dorothy* and Grace* Kerr, Jeanie Kyle.

L—C. Livingstone-Learmouth, Cecilia* and Georgina Lichtenstein, Edith and Nellie Lockhart, Guinefred and Elsie Leigh.

M—Winifred and Christina Marshall, Dora Muir, Dora Marples, Abraham and Bella Mack, Edith and Mary Maitland-Kirwan, Charlotte Millar*, Margaret, Dorothy and Daniel Morris, Adelaide Moore, J. and Barbara* Maconchy, Annie, Daisy and Nellie Mackenzie, Margaret Macphee, Howard*, Evelyn and Gwendoline Meir, Olive* and Lois Mewburn, Frank Meader*, Evie Miller.

N—Edith Nash, Peter Nicholson.

O—Eva and Maude Oakes, Katie and Sidney Oliver.

P—Vera and Daisy Petrides, Daisy Phillips, Geoffrey and Clarice Peach, Alice Powdrill, Laura Pratt, Walter Perryman, Dorothy Patten*, Gladys* and Isabel* Phipps, Ruth Patient, Edith Purkiss, Ernest Pearce, Jessie, Willie, and Eddie Palmer, Laura Percy.

R—Marion and Gussie Rosch, Kate Rosenbloom, Lorimer and Rita Romanes, Aileen, Winnifred, and Marjorie Roberts, Herbert and Marjorie Rainey, Elsie Ridewood*, Isabel Roe.

S—Evelyn Shaw*, Bessie*, Edith, and Minnie* Shepherd, Maude, Lettice, and Violet Sall, Lucy and K. Soltau, Marjorie Sherbrooke, Ada Stevens, Bertha Stocker, Solomon Stockfish, Esther Simmons, Herbert Stuart, Ronald Studd, Dorothy*, Francis*, and Helen Stalker, Gladys, Undine*, and Gwendoline* Shaw, Nannie Sturrock, D. D. and T. M. Stanier, Mary Symon, Ivy, Muriel and Rosetta Sherwin, Binford Sellwood, Marie Stuart, Bessie Symes, Constance Schaeffer, Bessie Scantlebury, John Smith, Frank Sutton, Violet Salvesen, Kathleen and Elsie Slark, Mildred*, Constance* and Gertrude* Scott.

T—Olive Tritton, Frank Tomkins, Frank Thompson, Winnie* and Arthur* Taylor, Florence Turner, Sarah Tyson, Alice Truelove, Marjorie Tracey, Louie Tibbits.

U—Queenie Upton.

W—Pringle Wilson, Fred. and Helen Webb, Sarah, Rachel, Georgina and James Wilson, Ronald Watson, Bertie Walls, William Wheeler*, Ernest, Kenrick and Queenie Wakeford, Connie Wood*, Amy and Charles Wingrave, Rosamond Woodgate, Ellie and Nora Wyatt, Violet, Louisa and Arthur Walker, Mary Ware, Mary Wood Leonard Wall.

Z—Sophia Zaxitsky.

FOREIGN LIST.

No. 185.—Alice Stone* (S. Africa), Janet Garrett* (S. Africa). **No. 187.**—Lottie, Rotha and Ivan St. George (Canada), Dora Wallace **No. 188.**—Jean and Eliza Scott (Canada), Frank and Vera Sjöström (U.S.A.), Dora Wallace (Canada), Nettie, Kate*, and Will Thomson. **No. 189.**—Vera and Frank Sjöström (U.S.A), Nettie, Ina, Will and Kate Thomson (Bulgaria).

Personal.

FLORENCE TURNER, DIMPLE HARE, GLADYS BARTLETT, ALICE STONE (S. Africa).—I am glad to welcome you as new "searchers," and trust the study will prove interesting and useful.

LOUIE TIBBETS, FREDA HUNTON.—Many thanks for the flowers and heather so kindly sent.

EDITH GRIEVE.—Thank you for your interesting little letter. I am glad you enjoyed your holiday so much.

KATIE OLIVER,—You are improving, but your paper is not quite neat enough for a "star."

FRANCIE HOYTE.—I am sorry you have hurt your wrist, and hope it will soon be quite right again.

FLORA and FRANKIE SIMMONS.—It was very kind of you to send me your photographs. I like them very much.

FANNY STILEMAN.—I am sorry you are ill, and hope you will soon be quite well again,

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchison, *King's Cross*, Sept. 15, *Blackheath*, Sept. 30; Mr. S. J. Hewlett, *Dersingham, Norfolk*, Sept. 24-26; *Boys' Brigade Mission, Bolton*, Sept. 30-Oct. 6; Rev. S. M. Warner, *Tewkesbury*, Sept. 18-23; Mr. W. H. Stentiford, *Y.M.C.A., Dartford*, Sept. 17-24; Mr. W. Tye, with caravan at *Framlingham*; Mr. E. P. Rowe, with caravan, *Wickham Bishop*, near *Witham*; Mr. H. Lewis Ingram, with tent, *Aspley Guise, Bedfordshire*; Mr. Frank McLaine and Mr. W. Drake, with caravan, *Lingfield*. *Annual Meetings for Reports of Seaside Work* will be held *in London*, at St. Martin's Town Hall, Charing Cross, on October 5, 3 and 6.30. *Y.M.C.A., Manchester*, Oct. 16; *Hope Hall, Liverpool*, Oct. 17; *Church Institute, Bradford*, Oct. 18; *Shaftesbury Hall Y.M.C.A., Leeds*, Oct. 19; *Southport*, Oct. 20; *Central Hall, Bolton*, Oct. 24.

Children's Scripture Union—Portions for week ending September 23.

Sun., Sept. 17	*Mark*	ii. 1-19	Thurs., Sept. 21	*Mark*	vi. 12-25
Mon., " 18	"	iii. 1-17	Fri., " 22	"	vii. 1-11
Tues., " 19	"	v. 1-14	Sat., " 23	"	vii. 12-22
Wed., " 20	"	vi. 1-11			

Dublin Christian Convention.—The twenty-sixth annual Christian Convention is to be held in the Christian Union Buildings, Dublin, in the last week of September. The proceedings will commence with a conversazione on Monday evening, 25th inst., to be followed by a public meeting, at which Capt. R. Wade Thompson, J.P., will preside. Three meetings will be held each day following until Friday. Among the speakers will be Revs. W. H. Griffith Thomas, A. J. Palmer, Dr. C. H. Waller (late Highbury College), T. T. Matthews (L.M.S., Madagascar), Peter Thompson (East London Mission), Henry Montgomery and James Ervine. Special facilities have been granted by the railway companies. The secretary is Mr. H. B Dawson, Christian Union Buildings, Dublin.

(1.83)

Home Missions.

"And ye came unto Me."

MANY readers of The Christian having taken a deep interest in the work of the Church Army missioners in the prisons of England and Wales, a brief account of some of the work may prove interesting. During the last half-year, the writer has spent four months visiting sixteen prisons, and meeting with some 11,000 men, women, and lads, serving sentences ranging from three days to imprisonment for life.

Every day services are held in the prison chapel, as well as in the hospital, and throughout the day the missioner visits prisoners in their cells. These interviews between missioner and prisoner are absolutely private, no warder or other person being present. The missioner greets the prisoner cheerily, giving him a hearty shake of the hand. They have a little talk, and then the Word of God is read, and kneeling together, missioner and prisoner join in prayer.

That many prisoners have, through God's grace, been converted, changed lives, both inside and outside of the prisons, bear ample testimony. One dear fellow, whom I first met in his cell two years ago, is now a Sunday School teacher in London. Another whom I met in a convict prison, is now a member of a church choir, and, week-day and Sunday, is working faithfully and zealously, both indoors and in the open air, trying to win souls for Christ. Another I met in a different convict prison has now for some time been an

EARNEST WORKER FOR GOD IN LONDON.

In the case of prisoners undergoing long sentences, the missioner is privileged to write letters to, and receive letters from, them. Here is an extract from a letter received from a convict: "I am not writing to you about myself, but to tell you about a fellow-prisoner who will be discharged in a few days, and who intends coming to you. His name is ——. I must tell you first why I take an interest in him. Well, when I came to this place some two years ago, I was put to work in the same party as ——. Now, I am twice that lad's age, and after a very chequered career, have been, by the grace of God, brought to know and love the Master, and am trying, in a very weak and imperfect way truly, to live a life consistent with this love and knowledge, and this has made me act somewhat different to most around me—quieter, perhaps, kinder and more patient, I hope.

"Anyway, the laddie was attracted to me in some way, and, at the time, he was going on in a very erratic way, getting into trouble for all all sorts of breaches (trivial in the main) of the prison rules. Well, the upshot was, he gave me an opening, and I spoke a few earnest, kindly words to him, and he promised me to try and keep out of trouble in prison; and he has faithfully kept his promise, at first not very successfully, and I could not help a smile on his return to his work, after undergoing his punishment, to see him fairly ashamed to look me in the face; but I always took the first opportunity of saying, 'Never mind, try again.'

"Some months ago, I was removed from that party to work in the shops at a trade, and so had no opportunity, or very rarely a chance, of seeing him, but I noticed he soon was wearing his "class;" and for some time now he has been wearing his "first class," which I was much pleased to see. I think I have said enough to show you the reason I am writing this letter. I have spoken to the chaplain about him, and I have no doubt he will advise him for the best. The laddie is going out into the world full of resolutions, and, I am afraid, trusting entirely in his own strength to keep them, and I know from bitter experience what that means. I have made him a subject of earnest prayer for a long time now; and, oh, Captain ——, if you can only lead him to give his life to the Master! He is a rare little fellow to work, and I am persuaded in my own mind, if you can find him work with some firm, kind-hearted, Christian man, who will bear with his waywardness patiently, there is the making of a good man in him.

"I have years to stay here yet, and you know you kindly promised to come and see us again, and conduct another mission. When you do come, you can tell me the result; you need all your time and pennies for the work. There are a good many here who constantly pray for the success of that work, and that God may bless you, and surround you with a band of enthusiastic workers, is the prayer and wish of yours very respectfully and thankfully——"

Through the kindness of a well-known clergyman in the West End of London we were able to co-operate in sending the "laddie" abroad, and we have since heard from him that he is in an excellent situation and a member of the local Y.M.C.A. He is full of gratitude that he has been enabled to make an

ENTIRELY FRESH START IN LIFE.

The Church Army missioners have, of course, one definite aim in all their work in connection with prisoners and ex-prisoners, viz., to bring the individual soul to an effectual knowledge of the Gospel of the Lord, and no effort is considered to have accomplished its purpose so long as it falls below that standard. Oftentimes when the bread-winner is in prison, the wife and children are undergoing the severest privation, and in such cases the missioner provides means for alleviating the distress until the bread-winner's return.

Two homes have been established by the Church Army in London for first offenders alone, and the Society has sixty homes and other institutions in the metropolis, into nearly all of which prisoners are received direct on their discharge from prison. This regular mission work is carried on in the prisons of England and Wales entirely at the expense of the Church Army; but the committee and the prison missioners themselves have no manner of doubt that the means needed for the work will be forthcoming. W. R. D.

Church Army, 130, Edgware Road, W.

Y.M.C.A. Programme for the Twentieth Century.

THE Young Men's Christian Associations have, through their National Council, agreed to inaugurate the work of the approaching century on the lines of the following programme:—

District Organization.—Attention to be directed to the more efficient organization of the several district unions, and to the placing of the work of each union under the supervision of a district travelling officer.

Specialized Work.—Greater attention to be given to forms of effort specially adapted to meet the needs of different classes of young men at present unreached. To this end, to extend the work of the different prayer unions and kindred agencies to the larger centres throughout the country; and to attach these different works, when formed, as auxiliaries of the Y.M.C.A.

Boys' Work.—It is believed that the development of work for boys may prove to be an invaluable preventive agency.

City Organization.—Work in the larger centres to be developed so as to provide branch organization, particularly for young men of the artizan and working classes; also to provide for the more effective organization of Bible teaching, and of the education and physical departments.

Colonial.—The appointment of a deputation secretary to visit and help forward the work in British Colonies and dependences.

Foreign.—The extension of the work and provision of workers for Egypt, Palestine, Hong Kong, the ports of China and Japan, and elsewhere.

National Staff.—The appointment of an officer to carry forward and develop specialized forms of effort; and provision for a considerable development of the publication of the Council's work.

To provide for the training of secretaries, and for bringing qualified workers into the field.

To endeavour to secure a fuller measure of financial support and co-operation from the churches; and with this object, to present memorials to the official bodies representing the different churches.

The Friends and Sacerdotalism.

IN a circular letter to fellow-members of the Society of Friends, Mr. Henry Hull Warner says:—

At no time since the rise of our Society has the need of our teaching been more manifest. At no time has a protest against the paralysing power of the priestly caste been more necessary.

In many places elaborate music, outward show, and worldly pomp, have led a number away from the influence of the simple truth as it is in Christ Jesus. Children and young people have been, and are being, lured by sensuous services, back once more to the deadly doctrines of the Romish Church, and the evil practices of Popery—practices that have sapped the moral fibre of all nations which have made these things part of their religious systems, and driven them to premature decay.

The idolatrous Mass, the adoration of sacramental bread and wine, the degrading fiction of priestly absolution, have again been brought back to us. The sacred privacy of our English homes has been invaded with the iniquitous Confessional by men who teach others to address them as *Father* confessors, claiming power to forgive sins and set penance. In many cases all this has been done in direct opposition to the wishes of large bodies of worshippers. Their feelings have been outraged and their hearts have been filled with bitterness and grief instead of joy, thanksgiving, and praise.

In many a country village the only place of worship is in the hands of a sacerdotalist. Sermons are preached and services conducted in a manner which irritate and pain rather than gladden and edify. Spiritual life is deadened, and large numbers of our fellow-men are lapsing, nay, are indeed being driven into indifference.

In order to counteract this influence and to carry the blessed Gospel message to these dark spots in rural England, the National Protestant League has, in connection with the Church Association (14, Buckingham Street, Strand, W.C.), sent out mission vans, each in charge of a colporteur-evangelist. Ten of these are now travelling throughout the country. Two hundred pounds a year would enable a van (now idle) and an evangelist to go forth with the Gospel message. Funds are urgently needed to carry on the good and necessary work now being done by them.

Country Towns Mission.

THE Sixty-second annual report speaks of much encouragement during the year. The fifty missionaries in connection with the society are labouring in a number of towns and villages, and from two or three of the districts the reports speak of exceptional blessing. Reference is made to the growing need for faithful teaching in many country places. A letter from a clergyman, who has been recently appointed to a country parish is quoted, in which he says: "The darkness and heathenism and semi-Romanism of many of our villages is terrible, and I see it is for these places that your missionaries are chiefly intended. May God own and bless their work abundantly."

The committee are sure that the work of the society is helping to supply the lack which exists. By its system of house-to-house visitation, many thousands of people are seen each year and dealt with individually about spiritual things. God's Word is read, and prayer offered whenever possible. The sick and aged and those unable to attend any place of worship are especially cared for. The report states that the secretary has visited many of the stations during the year, and has found it cheering to observe the hearty welcome the missionaries receive on their rounds. He has also conducted some of the meetings held in cottages and farm-houses, and has learned what a boon these often are, particularly in out-of-the-way places.

The report will be sent on application to the Secretary, Mr. G. H. Mawer, 18, New Bridge Street, E.C.

The Seaside Camp for London Working Boys.—During the past hot summer we have been enabled to give a holiday to hundreds of tired and hard-working lads. Such a work as this—affording a week's holiday for 6s. (including fare) to London lads with slender earnings, but of respectable character—should not be allowed to flag for want of necessary funds. Address Mr. F. A. Bloxham, Northumberland Chambers, Charing Cross, S.W.

Evangelistic.

Triumphs at Doncaster Races.

Campaign by the Open-Air Mission.

ON Saturday afternoon, September 2, a selection of our evangelists met at King's Cross *en route*, and by Monday nearly all the appointed speakers had joined our forces. On Saturday evening we held our first service in the market-place, amid a motley crowd of marketers, pleasure-seekers, and gamblers. Profound attention and stillness, with evidences of the Spirit's working, were unmistakable among the large and almost immovable crowd.

Sunday, and each succeeding morning, was begun by a prayer meeting in the house of Dr. A. Christy Wilson, a very valuable local helper. Here we committed ourselves and our cause to the Lord, with the inward assurance—

"GO IN THIS THY MIGHT."

On the Lord's day we were stationed close to the entrance of the racecourse, both morning and afternoon. Large audiences of young men gathered, and real interest was manifested. Our congregations sat or stood round us, while large numbers reclined against the wooden railings which formed the enclosure. An evening service, in the heart of the town, was continued for more than two hours, during which hundreds heard the Word, and many seemed transfixed by its power. From this most solemn gathering it was difficult to break away, but extreme physical weariness compelled an adjournment.

On Monday afternoon and evening we visited the Port of Goole, Mr. Barry Wake's birthplace. Hundreds crowded round under a central lamp-post, and a starry night of glorious splendour must have witnessed, as we verily believe, the decision of many for Christ in that important maritime centre.

Tuesday was the first race-day, and, after a service in the market-place, we early advanced to the racecourse, where, amid great throngs of mammon-worshippers, we heralded the tidings of salvation. Soon the blessing came. One young fellow listened earnestly the whole time, and, being spoken with at the close,

KNELT AMONG THE RACECOURSE THRONG,

and gladly yielded himself to the Saviour's powerful call. His name and address were taken, and his case, with many others, will be earnestly followed up.

That evening, two simultaneous meetings were held in the town, and at each God sealed his Word in the conversion of souls. At the one conducted by myself, in Station Road, there seemed at first no inclination to listen, and the crowd was small. Suddenly the tide turned, anxious faces pressed round us, the Spirit's power was manifested, the solo, "Be in Time," went home to many hearts; and finally we dropped on our knees in the street, and, amid a thrilling scene, six precious souls gave themselves up to the Saviour, two of whom had been backsliders. Surely heaven rejoiced that night! Wednesday was

"THE GREAT ST. LEGER DAY;"

and, despite showery weather, thousands upon thousands poured into the town and on to the racecourse by every conceivable route and conveyance. Soon we were on the field again, and, amid the dense masses of the ungodly, the worldly, the dissipated, and the desperate, we resumed operations. Hour by hour we toiled on, singing, praying, warning, inviting, that we might by all means save some. At times the listeners were few, and then again a crowd would gather, while all around a large audience sat in carriages and drags, including a party of soldiers, who were addressed by Major Cox. Finally, "Marked Testaments" were offered to the anxious, and the racecourse again witnessed the strange spectacle of men at prayer on bended knee. Surely prayer was heard! One young man, who had joined heartily in the singing, confessed anxiety of soul, and has since been written to in the confident hope that he, too, will ere long begin to shine for Jesus.

How can we further recapitulate this daily record of toil and triumph amid scenes of sin, of drunkenness, of gambling, and of ruin? Every day saw its own special victory, and

ALMOST EVERY SERVICE WITNESSED CONVERSIONS.

It is a joy to say this, because all over the kingdom praying hearts have pleaded earnestly that God would not withhold this blessing. He is faithful that promised, and abundantly answered prayer.

The distribution of literature every day was enormous—60,000 choice publications in all being given—the crowds being met at the Obelisk and other vantage points on their return from the excitements of the turf in the early evenings. Of sober countenances there were many, and of despairing and desperate faces not a few. If the official race-card of the Great St. Leger for 1899 did not display so famous a show of horses as usual, the

"CORRECT CARD" OF THE O.A.M.

found 25,000 hands open to receive a copy after the Great St. Leger was run. It was effectively printed in two colours, and worded in so striking a manner as to secure the curious attention of the most careless passer-by. Copies can be had of the secretary.

Old men and youths accepted the "Marked Testament," the usefulness of which has been proved a hundred times in this campaign alone. We feel that we owe a deep debt of gratitude to Mrs. Stephen Menzies for compiling it. Best of all, many of these anxious ones accepted Jesus, some boldly declaring for the Lord; others, in tears, kneeling on the bare ground; and, in one notable instance, a man in middle life, after attending all our meetings and counting the cost, surrendered on Friday, the last day.

One evening—that of the great St. Leger—seventeen brethren and sisters took part, and a record has been kept of their addresses, truly notable for variety, interest, and spiritual power.

With a thankful heart I close this record. "The Lord hath done great things for us, whereof we are glad." To the many readers of THE CHRISTIAN who have helped to make this great campaign possible, by their financial assistance, we tender deepest gratitude, seeking continuance of prayer for more such expeditions as this, and for power to witness wherever the Lord shall send us, in winter as in summer.

FRANK COCKREM (Secretary).

Open Air Mission, 11, Adam Street, Strand.

Racecourse Mission Campaign.

ACCORDING to the testimony of the local ministers of the various churches, and friends who loyally supported us, this year's mission was signalized by greater spiritual power than any of its predecessors. Local friends rejoiced to welcome us, and expressed a hope that we might long be spared to continue the work.

Our band of workers numbered thirty-six, besides a party of ladies who met each morning to mark the Gospel portions. The campaign began, as usual, on Sunday with a united prayer meeting. In the afternoon an open-air meeting was held in the show ground. At six o'clock the London contingent conducted the service at the Primitive Methodist Chapel, where the first fruits of blessing were received. Later on we adjourned to the market-place, where we had a well-sustained meeting.

Each morning we began with a Bible reading and prayer meeting, conducted by the secretary, excepting on Wednesday, when Rev. W. Bell, Wesleyan minister, took that part. These meetings were characterized by much spiritual force. The personal dealing and distribution of the Gospels were greatly owned of God, and many backsliders and professing Christians were convicted of sin, and in a number of cases they assured our workers that they would never again attend the races.

The meetings in the market-place nightly, which were attended by an increasingly large crowd, numbering from 800 to 1,000 persons, were simply indescribable. From 7.30 to 9.30 and 10.0 p.m. the fire was kept up, followed by prayer meetings. Here is a seeker on his knees, surrounded by a band of praying men, also on their knees, with about 200 people in the attitude of prayer.

Ben Alberto, the converted tipster, created no small stir amongst the racing fraternity, and his faithful testimony was owned of God to many of his old associates, who congratulated him and wished him "good luck," &c. Brother Herbert Leng, the racecourse minstrel, was greatly helped of the Lord, and his bright Gospel songs, many of which are his own composition, were much appreciated. One gentleman bookmaker, on learning that our brother was a business man, and had come down at his own expense, was deeply impressed at that kind of religion.

Mr. Howard Green, whose bag bore the words, "Ye must be born again," was asked by another bookmaker whether he really believed it. A helpful conversation ensued, in which he pressed Mr. Green to dine with him, saying he should have the best bottle of wine that money could buy, over which they could discuss this important question. "You stick to it, my dear sir," interposed another gentleman. "You are right."

AFTER MANY DAYS.

"I heard you speak in the market-place two years ago, and it has never left me. I was prevented from coming to the races last year, but I've managed it this year. Directly I came into the town I inquired whether you were to be here, and was glad when I heard that you were expected." After some fencing upon the subject of his salvation, came this question: "Is it not possible for a man to sin his day of grace away?" And, "I am that man; I know there is no possible chance of my ever being saved." We could not get through with him. He attended all the meetings on the course that day, and in the market-place at night, and his face was a picture.

Seeing him in the crowd on the Thursday night I sent him my card, asking him to favour me with an interview. This he granted, and at the close of the meeting we went to a friend's house. I shall never forget that night's conflict. That he was hopelessly lost he was convinced, and his environment was such that he could never become a Christian. Till long after eleven o'clock we were reasoning the question out, by the aid of God's Word, in agony of soul; and who can express the joy felt when the Holy Spirit fell upon him and enabled him to surrender his all (and it was an all), and to cry out, "Lord, I can do nothing, absolutely nothing! If I am to be saved, Thou must do it, Lord! Help me!" And here the strong man wept. "I will trust Thee," he continued, "cost me what it will." Then came the calm assurance.

The next morning found him at the prayer meeting, and again his soul found relief in praise to God, while an indescribable joy filled us all. He spent the day with us, and gave further evidence of the undoubted reality of the work of God in his soul.

Had this been the only case, it would have been worth the whole mission; but I thank God it was not the only one by many. Another case was of a young man who, being in the town on business, was attracted by our meeting; and, in the course of conversation with one of our brethren, he said, "Up till now I have been a passive Christian; but, after such a meeting as to-night, I shall go back home to work for God."

Another case:—A man who was converted last year came to our meeting to testify to God's keeping power; but time and space forbid our relating all the wonders of His Grace.

A WORKER.

MR. WILLIAM DAY, who also visited Doncaster Races, writes that, as usual, his Gospel banner aroused considerable attention. A man who (as he afterwards said) was intending to commit suicide read the texts on the banner and was much affected. He subsequently engaged in prayer, and left the course rejoicing in the Lord.

London Tent Evangelization.

A week's mission has been held in the great tent in Clapham Road, by Messrs. Frank and Bewley Weaver. Commencing on Sunday, September 3, the meetings were replete with interest each evening; numbers entered the inquiry room, and there found peace through believing. Undoubtedly our brethren have laid the foundations of a revival, for which hundreds are daily praying. The week-night gatherings have an average attendance of a thousand or more. The tent has not suffered permanent damage from the recent storm, the little inconvenience resulting from the inrush of water has been overcome, and the floor of the tent is now in better condition than ever. W. W. M.

"Sand" Services for Slum Children.

Amid the Christian activities of to-day, I should like to draw the attention of your readers to a novel method of attracting and instructing the "little ones" of our slums.

While visiting an aggressive curate in a North London parish, I was invited to take part in a "London Sand Service." On reaching the place of rendezvous, I was touched by seeing a large number of children arranged and seated on an open gravel space, the "tinies" in front and the elders in the rear. The hymn sheets being distributed, the children read simultaneously the hymn chosen—verse by verse—which was then sweetly sung. I was struck by the silence maintained during the prayer, and by the texts attached to the various objects sent up for the little lessons, which were made so simple and bright that the eager little faces gave evidence of sustained interest. The addresses were interspersed with short, bright choruses, which the children learn at each meeting, and which they sang with evident enjoyment. As the service proceeded a number of adults gathered round, the address bringing tears to eyes which appeared strangers to such emotion. Could not such gatherings as these be multiplied in suitable places, thus bringing the good tidings to thousands of children and parents who never enter either Sunday school, church, or mission hall? and would not such a work commend itself to many who have not entered as yet the fields which are already "ripe unto harvest?"

A Lover of Children.

Mr. Charrington's Work.

The interest created by the erection of the great tent in the crowded thoroughfare of the Mile End Road has in no way diminished, but as time wears on increases. During the past month, on several occassions as many have been turned away as were inside. Mr. Winter's Orchestral Band is no doubt a great attraction. The sweet and melodious strains of the stringed instruments wafted along the canvas walls of the entrance, and bursting out into the wide side-walk, attracts the passer-by, and he is led by curiosity to wend his way into the tent. By this means hundreds have come under the sound of the Gospel who would otherwise never have been reached.

Some of the roughest characters of the neighbourhood have thus been induced to attend the services. This is most cheering. To be the means of doing something that will bring a few hours' sunshine into the dark lives of many of the denizens of the East End is worth living for, but what can be said of those who are toiling day and night to bring not only temporal blessings, but the Gospel of the grace of God, within reach of those whose lives at the best of times are hardly worth living? Such work is Christ-like. Mr. W. D. Dunn, one of the Evangelization Society's Scottish evangelists, has had a month's work of the most encouraging kind. His earnest, manly, outspoken addresses, have been owned and blessed by God, both to saint and sinner. While the tent meetings have been crowded, the Great Assembly Hall has been well filled on Sunday nights. During the month the Jubilee Singers assisted on Sunday evenings by their singing.

The good done by this work can never fully be recorded, and often cases are heard of just promiscuously. On Sunday week one of the workers accosted a gentleman at the back of the hall, and asked him if he was a Christian. He replied, "Yes," and then informed his questioner that he came from one of our large seaport towns—that he had come to see the work that had done so much for a man he knew. He then related how a man in his employ had robbed him without his knowledge and left. Some years afterwards he received a letter from him with five five-pound notes, explaining how he had robbed him, and the result of having been converted to God in Charrington's Great Assembly Hall had induced him to make restitution, and to hope he would forgive him. Thus the workers are encouraged from time to time by having God's truth literally fulfilled. "So shall my word be that goeth forth out of my mouth: it shall not return unto Me void."

South London Christian Union.

That useful organization, the South London Christian Union, held its anniversary gatherings on Monday last in the "Victory" tent at Peckham Rye. The meeting-place was happily chosen. The tent is just now the scene of much revival blessing, while the Union is well known as a sturdily aggressive body whose evangelistic efforts have time and again conduced to the initiation and support of soul-saving work.

The afternoon conference, at which Mr. Alfred Holness, president of the Union, conducted the proceedings, was well attended, the capacious canvas tabernacle being almost full. On the platform were a large number of well-known evangelists, in addition to representative ministers of various denominations.

After Pastor Sawday had engaged earnestly in prayer, Mr. Holness traced the rise and progress of the Union, and emphasized its usefulness in binding together ministers and congregations in a warm bond, not only of Christian fellowship, but of evangelistic zeal.

Mr. Henry Varley spoke characteristically on our Lord's second coming, expressing the opinion that the divine event was close at hand. Dwelling on the glorious results that would accrue to humanity on the manifestation of the Kingdom of Christ, Mr. Varley said that at Bethlehem the angels sang the message of "peace on earth." The world, however, rejected its Saviour, and there followed, instead of peace and joy, nineteen centuries of war and wrong. The present time sees Europe an armed camp, and the nations in such a condition as must arouse a sense of horror. Christ must surely come—He would come to supply the world with its greatest need, a competent Ruler. Diverse governments and separate interests, too, tended to strife, but, united under the one supreme and beneficent King, all nations would do his will on earth as it was done in heaven. The prospect of the imminent coming of the Master rendered the outlook most blessed. Mr. Varley added some timely and pungent remarks on the unhappy social condition of the masses, and the contempt for religion and morality manifested by the great European governments. He concluded by urging his hearers to remember that their body is the palace of God; and if they would but allow Him to reign therein, they would thereby bring about

A MILLENNIUM IN MINIATURE.

A strong belief in the nearness of the Lord's coming, asserted Mr. Varley, did not tend, as some argued, to slackness of effort, but was highly stimulating to the Christian worker. Let them, one and all, pray and work for the extension of the kingdom, remembering the command, "Occupy till I come."

Rev. J. Flanagan, of St. George's Hall Primitive Methodist Mission, Southwark, followed with a vigorous address; first pathetic with an appeal for more widespread and earnest labour in "the dark kennels of Metropolitan vice," and then brightly reminiscent with pithy stories of revival days. The solo, "Ten Thousand Thanks to Jesus," fervently sung by Madame Annie Ryall, and prayer from Mr. Leonard Weaver, brought this helpful meeting to a close, and the company adjourned to the public tea.

In the evening, the tent was densely crowded, members of the Union rallying from all parts of South London. The gathering was one of marked enthusiasm and spiritual liberty. Mr. A. Garstin, who presided, gave an address descriptive of revival work in various parts of London and the provinces, adding cheering news of a day's services in a country village, where, in spite of much difficulty in overcoming the inert opposition of deadness and unconcern, blessed results were seen in a number of conversions.

Pastor Ewing, speaking on the Union, expressed satisfaction that people who differed in their views of Christian truth could come together in that way. It was good for them to learn of the difficulties, labours, and struggles of others—to find out the beauties of each other's characters, instead of ascertaining what weaknesses there might be, and then publicly announcing them. Moreover, they were not only working in the unity of fellowship, but for the salvation of souls; and the presence and power of the Holy Spirit gave them the highest authority for their work. Let them remember, too, Mr. Ewing pleaded, the value of united prayer. "More things are wrought by prayer than this world dreams of." For the interposition of Providence in poor fallen France and the Transvaal, for distressed humanity everywhere, let them, the representatives of many churches, offer up their earnest supplications.

The meeting was helped by much and vigorous congregational singing; everybody was thoroughly at home. If a person, or twenty persons, felt like saying "Hallelujah" they could, and did, do so, for the breezy unconventionality which is a marked characteristic of these meetings sets an audience entirely at ease. This freedom doubtless goes far to account for the presence of so many who seldom attend a church or chapel. Mr. W. R. Lane gave a forcible address to Christians, founded on incidents in the career of Mark, tracing the evangelist's chequered experiences from the first time his name is mentioned in Scripture until the final reference to him as "profitable for the ministry." Mr. Lane especially commented on the fact that, instead of settling down in despondency, he evidently regained lost ground, and was ready to take his place by his old leader and colleague in the prison cell. With homely illustrations and pathetic touches, Mr. Lane went on to make a general appeal for personal reconsecration.

Although the evening was waxing late, scarcely a person stirred as Mr. Bewley Weaver rose to speak. He addressed his remarks to the unconverted, taking as his text, "There was no room for them in the inn." Describing himself as "a son of the soil," his father a collier, and his mother a Lancashire factory lass, Mr. Weaver quickly secured the attention of the many working people present. Home thrusts respecting national and personal sins were followed by an endeavour to impress the pleasure-loving and frivolous who found room for athletics, for the bicycle, for theatre and ball-room pleasures, but "no room for Jesus." The story of the dying girl-votary of fashion and the dance, passing away, without hope, in the presence of her father and of Mrs. Richard Weaver, was affecting in its sadness, and when the moment came for pressing the audience to decide for Christ, a number gave evidence of their desire to depart, there and then, from the ways of iniquity, professing to venture their all upon the Saviour! So, amid renewed signs of blessing, these anniversary meetings concluded, and the Union embarks upon another year's work, encouraged and invigorated.

Mr. William Forbes gave addresses last week at the Presbyterian Churches at Longsight and Brunswick Street, Manchester. On Saturday he held a tea meeting at Morecambe for women dancers engaged at the Winter Gardens.

Mr. Richard Hill has conducted a series of evangelistic meetings in a tent at Hawick, N.B., with blessing. One of the speakers was an evangelist who had been converted under Mr. Hill's speaking in the same town twenty-five years since.

Mr. Arthur Klein has closed a month's special mission in the large tent of Gordon Evangelistic Mission in Aberdeen, and his faithful preaching of the Gospel has been blessed in awakening and leading sinners to Christ. He also conducted Bible readings daily in the Y.M.C.A. hall, and these proved most helpful to many of the Lord's people.

The tent mission conducted at Ringwood, Hants., by Mr. Henry Bray, of the London Evangelization Society, concluded on September 10. The earnest, faithful messages of salvation have been much appreciated. Christians have been strengthened and stimulated to greater zeal for souls, and precious souls have professed to have been brought into the joys of pardon and peace with God.

One of the Evangelization Society's tents, under the charge of Mr. Goudie has been pitched during the summer at Epping and Thornwood Common, and subsequently at Harlow and Ongar. It is now at Loughton, where the work, both among Christians and the unconverted, is being blessed. Indeed, the record at each place visited is of a cheering nature, many souls having been won for the Master.

Mr. W. J. Orsman reports a gracious revival among young people in connection with the work at Costers' Hall, Hoxton. Many professed conversion, among them being a number of the children of godly parents belonging to the Mission. Especially memorable were the services conducted by Mr. Harry Taylor, of Philadelphia. In the afternoon Sunday school, and the evangelistic meeting at night, about eighty stepped forward in response to the invitation, and claimed Christ as their Saviour.

A Gospel tent mission has recently been held at Bromham, Wilts., conducted by Mr. C. B. Joliffe, of the Evangelization Society. Christians of various denominations co-operated, and the meetings were well attended, especially on Sunday evenings, when scores of persons had to stand outside. A tea was held to mark the close of the mission. It was largely attended, and subsequently an impressive meeting was held. We believe that during the mission sinners have been awakened and believers strengthened.

Under the auspices of the Evangelistic Association a very successful tent mission has been just concluded at Perth, N.B. The tent was pitched on the South Inch, a park famous for the great revival gatherings of 1859. Addresses were given by the Rev. Mr. Houston, Cambuslang, Rev. Mr. Bissett, Lochee, Mr. Alexander Fraser, and others. From the beginning the people came in large numbers, and many had to listen outside the canvas. Christ was lovingly presented in his fulness and power to save. Much good has resulted in the spiritual quickening of believers and the ingathering of a good many, principally young men and women. To God be all the praise. J. A.

Evangelists' Engagements.

Mr. Monro Collings.—Sept. 18-27, Feltham.
Gipsy Smith.—Sept. 16-25, Mansfield; 30-Oct 9, Bromsgrove.
Rev. Hugh C. Wallace.—Sept. 28-29, Crescent Church, Liverpool.
Mr. Leonard Weaver, Gospel Tents, South London, until further notice.
Mr. John Coates, with Gospel Tent, Cranham, till end of September.
Mr. Ben Alberto.—Sept. 17, Christ Church, Westminster Bridge Road.
Mr. J. J. Scroggie.—During Sept., Park Hall, Barking; during Oct., Belfast.
Mrs. E. L. Baeyertz.—Sept. 17-Oct. 2, Pollokshields, "The Hawthorns," Bramley Hill, Croydon.
Rev. D. M. Cameron.—Till Oct. 14, Union Tabernacle, Wandsworth Road; Oct. 15-Nov. 5 Glasgow.
Mr. Jno. T. Matrer.—Oct. 1-8, Beeston, Notts; 15-29, Sutton-on-Craven, Yorks; Nov. 5-16, Dartford.
Mr. James Sprunt.—Sept. 17 and 24, at 7, 21 and 28, at 8, Shirley Hall, Enfield; Oct. 1-13, Baptist Church, Milton Street, Chester.
Mr. W. R. Lane.—Sept 16-24, Bristol; 30-Oct. 9, Bilston; 14-23, West Bromwich; 28 Nov. 6, Coventry; 11-20, Dudley.
Rev. F. C. Spurr.—Till Sept. 18, Belper; 23-Oct. 2, Liverpool; 7-17, Morley; 21-30, Todmorden; Nov. 4-13, Leamington.
Rev. Thomas Cook.—Sept. 17, Blyth; 24, Harrogate; Oct. 1, Fleetwood; 8, Halifax; 15, Hoyland; 22, Sheffield; 29 Birmingham.
Mr. J. S. Harrison.—During Sept., Folkestone Road, Walthamstow, Sundays and Thursdays; Oct., St. Giles' Christian Mission, Sundays.
Mr. Charles Inglis.—Every Sunday during Sept. at the Polytechnic, Regent Street; week nights till Sept. 16, Clapham Tent; 19-23, Battersea Tent; Oct. 1-16, Dorking.
Weaver Brothers.—Till Sept. 15, the Tent, Troy Town, Peckham Rye; 17-29, Carlisle; Oct. 1-13, Hartlepool; 15-27, Scarborough; 29-Nov. 10, Woolwich.
Mr. Newton Jones.—Sept. 23-28, Woolwich Baptist Tabernacle; 30-Oct. 9, Congregational Church, Pickering, Yorks.; 14-19, Holly Park Wesleyan Church, London, N.
Mr. Henry Thorne.—Till Sept. 18, Queen's Park Congregational Church, Manchester; Sept. 24, 27, and Oct. 1, Brunswick Chapel, Bristol; Sept. 26, Chippenham; Oct. 7 to 16, Warrington; 21 to 30, Greenheys, Manchester.
Borough Baptist Mission.—Sept. 17-28, Mr. E. P. Telford; Oct. 8 and 9, Mr. J. S. Harrison; Nov. 12-24, Weaver Brothers.—Mr. J. Manton Smith is to recommence his work, after his recent prolonged illness, by a mission here, beginning Dec. 31, continuing to Jan. 8, 1900. It is hoped that all who sympathize with him in his trial will pray for blessing on these meetings.
London Tent Evangelization Committee's Arrangements.—*American Tent*, Lavender Hill, close to Clapham Junction Station; till Sept. 17, Mr. Henry Varley and Mr. Jas. Gracie; 18-23, Mr. Leonard Weaver and Mr. Chas. Inglis. Meetings on week-nights at 7.30: Sundays 11 a.m. (men only), 3.30 and 7.30 p.m. *The Victory Tent*, Troy Town, Peckham Rye; till Sept. 15, the brothers Weaver, and Mr. and Mrs. Baker. Meetings as at Lavender Hill. *The Great Tent*, High Street, Clapham Road, close to Clapham Road Station; till Sept. 16, Mr. Chas. Inglis, and Mr. and Mrs. Baker. Meetings on week nights at 7.30 p.m., Sundays 3.30 and 7.30 p.m.
Mr. Arthur Klein is now open for calls to work. Address, Glasgow; 22-Nov. 6, North Shields.

The Bermondsey Settlement.

Dear Sir,—Will you kindly allow me to announce through your columns that we have vacancies here at present for two or three additional residents? I should be glad to correspond with any young men about to settle in London for professional or business pursuits, or as students, who may be willing to reside in an institution like this.

The neighbourhood is exceedingly healthy; it is within easy reach of both the City and the West End, and is specially convenient for Guy's, the London, and St. Bartholomew's Hospitals.

Those who come to us have an opportunity of engaging in the very extensive Christian and philanthropic work carried on by the settlement, and of thus acquiring most valuable insight into many urgent social problems; while the conditions are such that neither their ordinary pursuits, their health, nor even their ordinary comfort are interfered with. I shall be happy to furnish full particulars to any who write to me, addressing to the Bermondsey Settlement, London, S.E.—Yours faithfully,

A. Scott Lidgett, Warden.

Requests for Prayer.

For blessing on monthly meetings at Ipswich, September 21. Speaker, Rev. Charles Inwood.

On behalf of a sixteen days' mission, Sept. 17-Oct. 2, by Mrs. Baeyertz, in Kinning Park Free Church, Glasgow.

For blessing on the special autumn campaign at the Tabernacle, St. George's Cross, Glasgow.

For the Bayswater Convention, Oct. 30-Nov. 4, that it may be the occasion of a mighty spiritual work throughout the metropolis.

For a sixteen days' mission at Jarrow, continuing until Sept. 26, conducted by Herbert R. Francis, that the Spirit of God may fill the speaker and convince the hearers.

Dr. Barnardo's Homes.—The third party of trained emigrants this year from the National Waifs' Association (Dr. Barnardo's Homes) left Paddington on Monday morning last for Bristol, whence they sailed in the evening in the *Arawa* (Messrs. Elder, Dempster's Dominion Line) for Quebec. The party numbered 229, and consisted of 128 boys and 101 girls, all of these having been carefully trained in the homes.

Obituary.

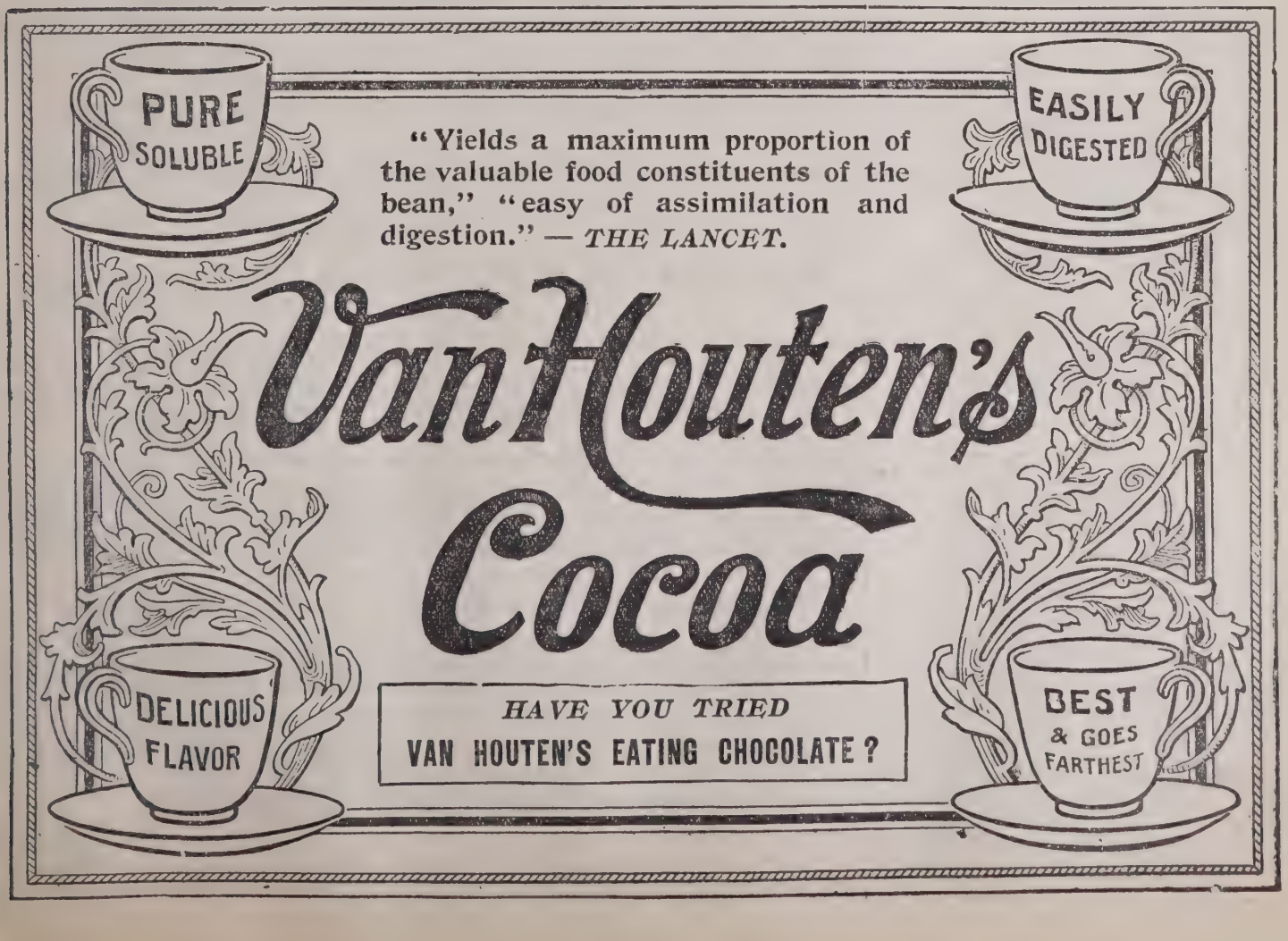
Rev. A. C. Richings.

At the age of seventy-nine, Rev. Alfred Cornelius Richings, for thirty-four years vicar of Boxmoor, has passed away. He was a clergyman of the evangelical school; broad-minded and tolerant, but deeply earnest and tenacious in his convictions. He was a most approachable man at all times, and his generosity was unbounded. Boxmoor is a large and scattered parish, and the living is a comparatively poor one. The rev. gentleman spent yearly, for Church and parochial purposes, much more than the value of his stipend. Notwithstanding his rather frail health, he was an indefatigable worker, his mind and energies being ever directed to furthering some good cause. As a preacher he was plain and simple, very direct and earnest in exhortation.

Rev. E. O. Williams.

Rev. Edward Osborne Williams, a former Leeds vicar, who resigned his living in 1888 to take up missionary work under the China Inland Mission, died at Paoning, on June 30, of typhoid fever. He was in his forty-fifth year. His first curacy was at Ilkley, where he remained until his preferment to the vicarage of St. Stephen's, Burmantofts, Leeds, in 1881. His work in Leeds was attended with considerable success, and he was greatly beloved, not only among his parishioners, but throughout the city.

He went to China, under the auspices of the China Inland Mission, along with Mr. Cassels, now the Bishop of Western China. Mr. Williams came to England on furlough in 1897, and left again after a stay of eighteen months. It was only on May 5 last that he reached his destination, where he and Mrs. Williams were welcomed with great rejoicing. A week or two after arriving home at Paoning he was seized with the illness which resulted in his death. He leaves a family of six sons, and his departure is mourned by a large circle of friends.



DONATIONS

Received by Messrs. Morgan and Scott, to Monday, September 11th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

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Y.W.C.A., Rome—Alpha	0	5	0
Distribution French Gospels (*Mr Pope*)—Alpha ...	0	5	0
Hurricane W. Indies (*Rev. S. Sunderland*)—Alpha...	0	5	0
Ludhiana Medical School—Alpha	0	5	0
S. American Evangelical Mission—C.F.C.	0	5	0
Tibetan Pioneer Mission (*Miss Taylor*)—Contribution from Keswick Convention	5	0	0
Congo Balolo Mission—M.M.P.	0	3	6
Dr. J. G. Paton's Mission—M.M.P.	0	3	6
Church of England Zenana Missions—M.L.	10	0	0
Zenana Bible and Medical Mission—M.L.	5	0	0
Mission to Lepers of India—M.L.	10	0	0
Deacon Abraham's Work (*Orphanage, &c.*)—M.L. ...	5	0	0
Aintab Orphanage—M.L.	5	0	0
Sabrevois Mission, Canada—M.L.	5	0	0
McAll Mission—Miss L., 2s. 6d.; C.S., Aberdeen, £5	5	2	6
Rev. J. C. Fillingham, Kingston, Jamaica—E.W. ...	0	10	6
African Institute, Colwyn Bay—Anon	5	0	0
Rev. J. Smith's Work, Ahmednager, India—E.T.A., Hastings	0	5	0
Soldiers' Home, Winchester—M.S.	2	0	0
Dr. Barnardo's Homes—Thankoffering, M.J.S., 10s.; (*Emigration*)—S.G., £10; C.S., Aberdeen, £5	15	10	0
Day in Country Fund—A.U.P., 10s.; F.A.E., 5s.; M.M., Belfast, 5s.	1	0	0
Flower Girls' Mission—M.L., £5; (*Blind and Crippled Children's Holiday*) A.M.S., £1; Thankoffering, 5s.; Anonymous, £1; F.S., 5s.; F.A.E., 5s.; S.A.S., 10s.; In Memoriam, T.T.B., £1; E.T., 10s.	9	15	0
Liberator Sufferers' Relief—J.C.F., 5s.; M.L., £5 ...	5	5	0
National Council, Y.M.C.A.—M.S.	3	3	0
Ragged School Union—M.L., £5; (*Day in Country*)—Scotia, 5s.	5	5	0
London City Mission—M.R., 5s.; M.L., £25 ...	25	5	0
Bridge of Hope (*Miss Steer*)—M.R., 5s.; F.S., £1 ...	1	5	0
Mission to Hop-pickers (*Rev. J. Burnham*)—B.C. ...	1	1	0
Aged Pilgrims' Friend Society—Y.Z.	1	0	0
Homes Aged Blind, Crouch Hill—Y.Z.	1	0	0
Mildmay Mission to Jews—Y.Z., £1; E.C., £1; E.F., £5; (*New Testaments*)—In Memoriam, £1 ...	8	0	0
R.N. Mission Deep Sea Fishermen—Y.Z.	1	0	0
St. Giles' Christian Mission—M.L., £5; (*Sick Poor Holiday*)—Anonymous, £1; F.S., 10s.; (*Children's Holiday Home*)—E.T., 10s.	7	0	0
Mr. Fegan's Homes—Thankoffering, M.J.S., 10s.; (*Hop-pickers*)—Alpha, 2s. 6d.	0	12	6
Dr. Stephenson's Homes—Alpha	0	2	6
Rev. J. W. Atkinson's Holiday Fund—B.	0	2	6
Carter Home for Destitute Boys, Clapham—F.S. ...	0	5	0
Mr. Charles Cook's Work, (Foreign Prisons)—A.L.G. and C.L.G.	0	10	0
London Society Promoting Christianity Among the Jews—M.L.	10	0	0
Irish Church Missions—M.L.	10	0	0
Missions to Seamen—M.L.	10	0	0
National Blind Relief Society—M.L.	10	0	0
Aged Pilgrims' Friend Society—M.L.	5	0	0
Friendless and Fallen—M.L., £5; Marina, £5 ...	10	0	0
Field Lane Institutions—M.L.	5	0	0
Barbican Mission to Jews—M.L.	3	0	0
Army Scripture Readers' Society—M.L.	5	0	0
R. N. Scripture Readers' Society—M.L.	5	0	0
Church of England Scripture Readers' Society—M.L.	5	0	0
Scripture Readers' Society, Ireland—M.L.	5	0	0
National Refuges and Ships—M.L.	3	0	0
Evangelization Society—M.L.	2	0	0
French Protestant Mission, Bayswater—M.L. ...	1	0	0
Railway Benevolent Association—M.L.	1	0	0
Christian Community (*Holiday Fund*)—M.L. ...	1	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Friedenheim Home for Dying—Thankoffering, M.J.S., 10s.; M.A.T., 2s. 6d....	0	12	6
Kensit Crusade—T.H.	5	5	0
Rev. T. Connellan's Work—M.A.T.	0	2	6
Total	£276	17	0

(ADVERTISEMENTS.)

Convalescent Home for City Workwomen (*Miss M. Reynolds*)—Reader of The Christian (Nottingham), 8s.; Ditto (Clonmel), 5s.; A.T., 2s. 6d.; F.W.R., 4s.; A Friend (Dunbar), 8s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—G., 5s.; C., 5s.; T.H., £1; J.M., 10s.; J., 2s. 6d.

Church Association.—The 1s. edition of Mr. Walsh's "Secret History of the Oxford Movement" will be ready at the end of this month. New matter has been added, and it will be more complete and contain more information than any previous edition. 100,000 copies are being printed, and the Church Association appeal for help in sending copies to certain classes of persons, according to the special interest of donor. They suggest sections of the ministry, the professions, &c. For such purposes, they are offering to supply the 1s. book at 9d. per copy, and will be happy to prepare an estimate of the cost of supplying any separate class if application is made to them.

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" 27.—"Thankfulness"—Harvest Festival.
Oct. 4.—"The ordering of Spiritual Emotions."
" 11.—"The Unconscious Spiritual Life."
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TUESDAY, Oct. 10 to 15, 1899 (six days).
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Speakers:

Rev. A. ALLAN, Hull.
Mr. J. B. BAYLIFFE, Star Hall.
Mrs. BRAMWELL BOOTH, Salvation Army.
Mr. HORACE E. GOVAN, Faith Mission.
Rev. G. C. GRUBB.
Mr. E. C. MILLARD.
Rev. J. K. NUTTALL, Liverpool.
Dr. C. I. SCOFIELD, U.S.A.
(Mr. Moody's Pastor.)
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Secretary—Mr. E. TROWBRIDGE, *to whom application for Rooms may be made.*

"Salvation is of the Jews."—John iv. 22.

Donations and Subscriptions are earnestly solicited to the General Fund of the

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We trust you will send all the help you can, **and as soon as ever you can.**

ROBERT GREER, Esq., Treasurer.

Contributions will be gratefully received by the Rev. JOHN DUNLOP, General Secretary, 96, Great Russell Street, London W.C. or may be sent to the Office of THE CHRISTIAN.

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Letters to the Editor.

An Anglican Papacy (?).

Sir,—I cannot help thinking that you fail to appreciate the true inwardness of the so-called Lambeth judgment. It is a curious circumstance that the Church Association people should scorn it more than Lord Halifax. Why is this? Surely because it is an attempt to fix up an Anglican Papacy.

The great need of the Church of England is Church law, administered in Church courts. The Church should know nothing of irresponsible Papal methods; and if this judgment is obeyed, as you would appear to desire, "our condition will indeed be as bad as that of any abject Roman Catholic people." There is a good deal more involved than the mere matter of incense.—Yours truly, X.

September 8, 1899.

False and Pernicious Teaching.

Dear Sir,—Protestant England has been alarmed by the advance of ritualism. But is it not time that a warning note were sounded as to a more invidious attack upon the cardinal doctrines of Christianity, nay, upon our blessed Lord Himself?

Ritualism and sacerdotalism are open in their attacks—a child can detect a ritualistic "service." But there is nothing visible in a church or chapel to proclaim the presence and teaching of the Broad Churchman or downgrade minister. What is that teaching? What does it lead to? Does it teach that unconverted men are "dead in trespasses and sins," that "ye must be born again," that our Lord Jesus Christ is "the mighty God," that He "died for the ungodly," that "all Scripture is given by inspiration of God," that "without shedding of blood there is no remission."

If it sneers at or opposes these truths, surely it is for Christians to show that they have no fellowship with preaching more dishonouring to God and more pernicious to the souls of men than the most injurious rubbish of ritualism.—Yours faithfully, Nemo.

Y.M.C.A. Notes.

The Association at Lyons, France, is doing a good work in the midst of very difficult circumstances. There is very little local sympathy; and, although they now have an excellent property in good location, they depend upon outside help to keep up the work. The treasurer is Mr. B. Perrier, care of Union Chrétienne de Jeunes Gens, 3, Rue Vauban, Lyons, France.

The Kottayam Association (South India), which was formed in September, 1892, with twenty members, has since then greatly increased in strength. Till October, 1897, the meetings of the Association were uniformly held either at C. N. Institution or the C.M.S. College. At that time the local Pastorate School was, with the kind permission of the Church authorities, opened as a reading-room. The meetings have since then been held in this place. But the importance of possessing a hall of its own at a more central place has all along been felt by the committee. For this purpose a sum of not less than £350 will be required, towards which £43 has been collected. Any help will be gratefully received and acknowledged by Rev. J. Palmer, West Camel Rectory, Ilchester, Somerset.

Last Wednesday, in the presence of a large gathering of friends, the memorial-stones were laid of the handsome new building which is to be erected for the Cardiff Y.M.C.A. Alderman Daniel Lewis, J.P., presided. The first stone was laid by Sir George Williams; and others were placed in position by Mr. John Cory, J.P., D.L. (president of the local Association), and Alderman Richard Cory, J.P., who are munificent contributors to the scheme. The Revs. J. Williamson, M.A., J. Baillie, and Owen Watkins, and Alderman W. J. Trounce, J.P. (deputy Mayor), also took part in the proceedings. Mr. T. M. Heywood entertained a large company to tea, after which Mr. Richard Cory took the chair at a public meeting, when an address was given by Mr. W. H. Mills, secretary of the National Council. The new building will cost £15,000; £7,000 was realised by the sale of the old Association premises, and a further £5,000 has been already subscribed—£1,000 of this amount being contributed as the outcome of Wednesday's proceedings.

Temperance Notes.

Rev. Thomas Evans, the well-known Indian missionary, says: "The drink deluge is advancing year by year in India. The great majority of the European residents indulge, and thus set a sad example before the heathen, but it is some comfort to know that at least 90 per cent. of our Indian missionaries are total abstainers. There is at least one mission in India wherein the rule is that no convert can be admitted to communion who makes use of strong drinks or narcotic drugs.

. . . . . .

"Our great difficulty with the drink question in India is the Government, which has a complete monopoly of all strong drinks and drugs; and in order to increase the excise revenue the pushing system is in full force, the excuse being that the coffers of the State need to be kept full to meet the ever-growing demands for larger revenue. As in England, so in India, the monetary profit is the tap-root of the evil, and as long as this root continues there is but poor chance of reformation in drinking habits of the people of any land.

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Mr. Isaac Hoare, of Tottenham, an enthusiastic teetotaler, has just been celebrating the fortieth anniversary of his total abstinence pledge by a family meeting of sons and sons-in-law, daughters and daughters-in-law, grandchildren, &c., all having followed the old man's example of total abstinence. He is now sixty-nine years of age, and still follows the occupation of brickmaking.

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The Daily Telegraph recently drew attention to the devices to which a number of publicans find it necessary to resort in order to attract customers, and mentions the case of a publican at Brynmawr who distributes pipes on a Saturday night, and a fortnight later awards bottles of whisky to the owners of the two which are coloured the best.

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Rev. Madison C. Peters says:—"In the city of New York are 7,000 saloons, or one for every 200 people. These are hotbeds of vice-breeding places of crime. With the exception of a few Germans, they are kept by low, illiterate, blasphemous, obscure men, full 50 per cent. of whom are ex-convicts."

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The Chief Constable of Wigan has warned licence-holders against the practice of gaining custom by occasionally placing three-penny pieces in pint pots of beer. The Mayor of Wigan deprecated the practice, and hoped the publicans concerned would cease to offer such inducements.

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"Off" licensed houses were recently declared by Supt. Borlase, at Windsor, to be a nuisance to the public, as men assembled near them, bought beer, and drank it outside. The police, too, were often unable to detect breaches of the law at these places.

Personalia.

Rev. G. T. Bailey, of Leyton, is in sorrow through the death of his son Percy, aged sixteen. Friends in many quarters, who esteem Mr. Bailey personally, and for his excellent work as pastor and teacher, have expressed sympathy with him in his sad bereavement.

Mr. Henry Varley has in a great measure recovered from his recent illness. He was able to conduct both services in the Metropolitan Tabernacle on Sunday last. The word was with power, a number of persons professing conversion at the after-meeting in the evening.

We understand that a marriage has been arranged between the eldest daughter of Rev. William Adamson, vicar of Old Ford, London, E., and the Rev. Sydney Gould, M.D. The ceremony will take place at Old Ford Parish Church, on Wednesday, September 20, at noon. Both the bridegroom and bride are connected with the Church Missionary Society.

The deacons of the Metropolitan Tabernacle have again arranged for the birthday of Pastor Thomas Spurgeon, September 30, to be celebrated by placing at his disposal gifts for use in the work of God. Last year the sum of £735 3s. was handed to him for this purpose, and he expects to be in the vestry, together with Mrs. Spurgeon and Pastor and Mrs. Sawday, from three o'clock until half-past eight on the date named.

Rev. Philip Norton, secretary and missioner of the Worcester Tract Society and Daily Prayer Union, has just returned from a tour in the United States. Speaking of his work, he says:—"I preached in fifteen churches (including some of the richest and poorest), and enrolled a large number of members of our Society. Also, I conducted a twelve days' mission at St. James' Church, Atlantic City, and spoke at a gathering of New York clergy."

Church Notes.

Rev. J. Idrisyn Jones has returned to Welshpool, after a successful tour in Australasia.

Rev. Richard J. Bond, vicar of St. James's, Keyham, Devonport, has severed his connection with the English Church Union.

Rev. R. Wood, of Scarborough, sailed in the *Oceanic* on Sept. 6 for New York. He is to engage in a twelve months' evangelistic tour through the United States.

Rev. T. Napoleon Smith, of Tetbury, has accepted an invitation to Grafton Square Baptist Church, Northampton, and expects to commence his ministry there on October 1.

At the forthcoming Church Congress, the Dean of Canterbury will read a paper on "The Possibilities of a Better Understanding Between the Church and Nonconformity in the Future."

On the recommendation of the Secretary for Scotland, the Queen has appointed Rev. Thomas Nicoll, D.D., to the Chair of Divinity and Biblical Criticism in the University of Aberdeen, vacated by the death of Professor David Johnston.

At a meeting of the U.P. Presbytery in Edinburgh, Rev. Thomas Anderson, moderator, it was agreed to hold a conference on the state of religion and the need of revival, as recommended by the Life and Work Committee of the Synod.

Much regret is felt that Rev. Thos. J. McClelland, who went out about three years ago as a Methodist missionary to Barrackpore, is obliged to return to Belfast, owing to repeated attacks of fever and an injury to his head, received in a carriage accident.

The Irish Mission of the Presbyterian Church is doing good work by means of its lantern and musical services, its colporteurs, and its Irish-speaking agent; and it is finding access in a remarkable way to the Roman Catholic population in the south and west.

The General Missionary Committee has approved of plans for a new native church at Aliwal North, South Africa, to seat 800 persons, and to cost £2,000. Half the amount has been guaranteed by the Aliwal North Church, and Rev. J. Msikinga, a native African minister, is in England endeavouring to secure an additional £1,000.

In resuming his ministerial duties at St. Andrew's, Aigburth, Archdeacon Taylor, in the course of his sermon, counselled resistance to the pseudo-Romanism movement of the present century, which, he remarked, naturally led to the resuscitation of that clericalism which had been the curse of every nation where it had obtained.

Rev. J. H. Shakespeare, secretary of the Baptist Union of England and Wales, attended the annual meeting of the Welsh Baptist Union, and submitted for adoption the report of the joint committee as to the Century Fund. The report was adopted with acclamation, and Mr. Shakespeare was thanked for his visit and address.

The congregation of Avenue Road Chapel, Shepherd's Bush, where the late Rev. Charles Graham so long preached, has given a call to Rev. C. H. Marsack Day, at one time of West London Tabernacle. Mr. Day has accepted the call, and will begin his ministry in Avenue Road on the first Sunday in November.

About 750 Friends and others have signified their intention to attend the "Summer School" at Birmingham, and a programme of able speakers has been arranged. The reverent spirit pervading the gatherings, and the clear teaching of fundamental truth, must have happy and far-reaching results in spreading the kingdom of God.

Memorial-stones were laid on Tuesday of a new Primitive Methodist Church in Bowes Road, Harrogate. The buildings will include, in addition to the church, a schoolroom, lecture-hall, vestries, and caretaker's house. The Church will provide accommodation for 550. The total cost is estimated at £3,250, of which £1,152 has already been raised.

At a meeting of the Paisley U.P. Presbytery—Rev. Principal Hutton, moderator—Rev. W. A. Walton criticised the recent action of the Town Council in taking into their hands the management of the annual races. The Council, he said, were thus publicly identifying themselves with an institution which was fraught with great moral hazards to the community.

In connection with the Congregationalist Twentieth Century Fund, a number of young people's demonstrations are being organized, to be held during the coming winter. It is also intended to set apart the afternoon of Sunday, Nov. 5, in all Congregational Sunday schools as a time of thanksgiving for the blessings of the century that is now drawing to a close.

A family named Welsh, that have left the Roman Catholic Church in Limerick and become Protestants, have been the subjects of a great deal of annoyance and persecution from their former co-religionists. Their house has been on various occasions attacked by a riotous mob, and on a recent date the windows were broken and the inmates had to fly for their lives.

Toplady Hall, which has been built in conjunction with the Whitefield Memorial Church, Tottenham Court Road, and is the first of the buildings to be completed, has been opened for worship. The hall will be used for the usual services until the new church is completed in November, and as a mission hall, lecture hall, Sunday-school, and for other purposes connected with Church work.

At Southwell Diocesan Conference, to be held at Nottingham on October 24 and 25, the following subjects are selected for discussion:—"The Cry of the Villages;" "Church Courts;" "Wage-earning Children;" "The Decrease in the Observance of Sunday as a Day of Rest and Worship;" "Chaplains to Workhouses and Institutions;" "Mission Rooms: their Place in the Church's System."

The Bishop of Stepney, writing on "East London," says: "Rents in Whitechapel are steadily going up, as if it was a really fashionable part of London, and on several occasions working men with good wages, coming up from the country, have tramped up and down for days before they could find a house at all, and have had to put their wives and children in the workhouse for a week or two before finding room."

From the report of the Irish Evangelical Society and Congregational Home Mission, it appears that twelve months ago the Society was in a state of bankruptcy. Loans amounted to nearly £700, and arrears to £950. The sympathy of English Congregationalism was enlisted, and, thanks to the personal labours of Revs. W. J. Woods and Andrew Mearns, the sum of £1,500 was subscribed, and a new impetus given to the work.

Under the will of the late Mr. Francis B. Soudan, of Coleraine, a local preacher for many years, and an earnest Christian worker, the sum of £150 each has been left to Methodist Home Missions, the Methodist Orphan Society, Methodist Supernumerary Ministers' Fund, Derry City Mission, and Belfast Central Mission; while the residue of his estate goes to erect cottages in Derry for poor or infirm members of the Methodist Church, and to pay the occupant of each of these cottages the sum of 4s. weekly.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

WE hope none of our readers, and especially the younger ones, will fail to peruse the graphic account of the great Irish Awakening, given on page 16. We firmly believe and earnestly pray that, by whatever means, God will once more, ere long, arouse our country to a sense of its spiritual need, as in the memorable years gone by.

This is the way we like to hear of The Christian being used. A reader of many years' standing writes:—

I send them out to Messina to a Christian friend, who in turn gives them away to others, praying that seed may be sown in that priest-ridden country.

We shall be pleased to forward names and addresses of workers abroad to any of our readers who would like to minister to them in this manner.

The constant alternation of prospects presented by the Boer situation is bewildering in its rapidity, and varies so much from day to day that it is impossible to forecast the probabilities. The last Boer despatch, however, undoubtedly creates a very serious situation. The British proposals seem to be finally rejected, and our Government is considering the next step which will almost certainly determine whether there is to be war or not. Doubtless our officials find reasonable cause for irritation in the prolonged delays that have been caused by the Transvaal authorities, and by the suspicious attitude in which our proposals have been received. But we must not forget that the Jameson raid is a painful historical fact, calculated to make any people distrustful. We should, therefore, exercise special forbearance.

Further, if our claims are just, why should we wish to enforce them with cannon and sword rather than submit them to arbitration? Surely, having so recently taken a prominent part in the Peace Conference, we can afford to set a practical example in this direction. We earnestly look, even yet, for a peaceful solution, without the shedding of blood.

The Christian workers of Aldershot have, through God's goodness, won a notable victory at the licensing sessions, only seven out of sixty-five dancing licences having been renewed, and an infamous public-house, which has been a pit of perdition for many years, having lost its licence. As a great military centre, the town is cursed with houses of the worst character, "necessary evils," said one of the counsel who was engaged upon the case—"necessary evils to keep the streets clear of prostitutes." As if the harbourage of the houses did not fill the streets. The evil is well known to such workers as Miss Bidgood, who presented a memorial, signed by 400 mothers and women, praying the magistrates not to renew facilities for tempting young girls and young soldiers; and to Rev. W. E. Sellers and the rest of the Nonconformist Council who united to put it down as far as possible. The evidence, especially that given by a girl of seventeen, and by another of nineteen, was shocking; yet worse things have been kept back. May God strengthen the hands of his faithful people in Aldershot to continue all their good work and brave fighting!

One of the perils of the religious situation in Wales at present is the tendency of Protestants to rest on their oars under the impression that their principles need no further enforcement. There is some reason for this attitude on the ground that nowhere has the Protestant faith more thoroughly implanted itself. At the same time the Nonconformist bodies, and all who have the welfare of evangelical religion at heart, have need of a warning word. Following in the wake of the Ritualistic movement, which has made very serious inroads in the larger towns, the Romish Church is taking heart, and making a determined attack on the Principality. Its latest step is the translation of a complete Mass Service or Prayer-book into the vernacular. It has been ably done, and it shows that the Romish Church means business even in the land of Christmas Evans and John Elias. This last effort should awaken the leaders of all the churches to renewed watchfulness, and unceasing education of the young in the faith to which their fathers bore so splendid a witness.

Certainly a better feeling seems to be gaining the ascendancy amongst the sacerdotal clergy as to the wisdom of submission to the Archbishop's recent decision. At St. Alban's, Holborn, and All Saint's, Evesham, the condemned practices will for the present be suspended. The disposition is spreading at least to bow to the spiritual authority of the Church officials. But we fear that the spirit that underlies this submission will never bring about a permanent and satisfactory settlement of the controversy.

From Bombay comes the intelligence of a great anti-Protestant drift amongst the Established clergy there. A protest is being made against this attempt to Romanise "the wives and families of officers and men, as well as the army of India." It appears that the army chaplains are the principal offenders. Those who should be supremely loyal to the truth of Christ's Gospel in our great Indian Empire are chiefly guilty of this spiritual perversion. The Indian Government, if it would, could soon check this dishonourable movement in favour of a bastard Christianity.

The clergy, who have introduced it (Ritualism), are all chaplains receiving Government salaries. They are, therefore, directly amendable to any rules laid down by the Indian Government. The majority of buildings in which these gentlemen have introduced Ritualistic illegalities are Government buildings. But no one in authority has had the courage to intervene.

An opportunity is afforded the Secretary of State for War to promote the cause of Protestant truth in the appointment of a successor to Rev. Dr. Edghill, who is about to retire from the position of Chaplain-General of the forces. Dr. Edghill's sympathies have been with the Sacerdotal party, and we believe that a majority of the Army chaplains have similar tendencies. Evangelical teaching and influence will make strong armies as well as powerful nations. It is above all things necessary that the religious teachers of the men in our Army should set before them the simple verities of the Gospel without any sacerdotal taint. A Chaplain-General is needed who can point the land forces of the realm to the Lamb of God who taketh away the sins of the world, rather than to the confessional and the mass.

While the Roman Catholic journals are cheerfully proclaiming "advance all along the line" for their Church, the Rome correspondent of the *Morning Post* unfolds the seamy side of the present condition of affairs at the Vatican. The Pope is unable to keep from interfering in the political affairs of the nations, and the line of conduct enjoined by him on his followers in various European countries is far from being appreciated and obeyed by them. His advice to all is to support the governments formed by history and the popular will. The Carlists in Spain and the Royalists in France find this principle too distasteful to follow, and so there is almost open rebellion against the influence of the Pope in matters of political principle. The financial straits of the Vatican are, futhermore, resulting in the increased power of the rich confraternity of the Jesuits, who, in return for a guiding hand at headquarters, are showing themselves willing to supply the deficiency. Altogether this inner picture of affairs suggests an ominous future for the Romish Church.

In the *Cork Daily Herald* there has recently appeared a pastoral letter from Cardinal Logue, devoted entirely to commending the system of lotteries which is largely practised at bazaars for Roman Catholic purposes in Ireland. The Armagh Roman Catholic Cathedral will benefit by this latest specimen of religious gambling, immediately under the patronage of the Pope and Cardinals. The various prizes are described in most attractive language, and include "a landau and pair of well-bred chestnut carriage horses," and "a magnificent pair of Cobalt vases of Sèvres porcelain." Other valuable things are enumerated, for some of which Cardinal Logue makes himself personally responsible. While the promoters of this bazaar-lottery endeavour to allure would-be but doubtful speculators by the announcement that we "feel that we can count upon the sanction, the blessing, and the co-operation of his Holiness," must not such a flagrant defiance of the law as this pastoral advocates be subject to heavy penalties?

The following description of music-hall songs from the *Morning Herald* is a bold utterance for a daily paper, but its language is none too strong. It deals with a crying evil, intensified of late by the plan adopted at some halls of "two shows nightly," each being a shortened performance which the proportionately reduced prices place within the reach of any children of tender years who can scrape a few pence together. If anyone doubts the truth of our contemporary's statements, let him listen to what is sung by even Sunday-school children returning from a "day in the country," in defiance often of all endeavours of the teachers to stop them.

They glorify the basest passions of men; they deride honour and purity; elevate drunkenness to a grace of life, profligacy to a virtue. The "patriotic" songs—senseless, cowardly, selfish, an insult to every foreigner that may be present—are a by-word among us. There is no wit, no humour, grace, daintiness,

poetry, or even mere prettiness of sentiment, to be found in any of these effusions.

But they are sung in the streets—they are the only songs the children of London seem to know. What notions they put into childish heads; what sordid principles; what mean and miserable ideals! The children of London know no songs that they ought to sing; they pick up the ignoble, despicable views of life that float round them, and who can estimate the effect of these views, taken in conjunction with their environment, upon thousands of children whose homes are in the slums, the miserable back-streets of our city?

A correspondent of the *Manchester City News*, in a signed letter, tells the following story:—

A little lad, with pinched face and poorly clad, came out of a public-house in London Road with rum "for his mother" in a teacup. Within a yard he drank some, and in another twenty yards tasted again, and gave a little girl some. The writer prevented two other children from having a taste, and no doubt the mother would have thanked him, not perhaps for preventing young children from drinking raw spirits, but for safeguarding her rum.

If this case may be taken as a fair sample of what is occurring in thousands of instances every day, it shows the existence of a most powerful agency for the production of the love of drink and the habit of drinking at an early age. The boy said that he was nine years old and the girl five, though they both looked younger, as the puny slum children often do. The conditions of life in the slums are not conducive to vigorous childhood, and, if they are supplemented by spirit-drinking, the prospect of seeing a healthy city population grow up is not bright.

We are glad to see *The Lancet* is interesting itself in the question, and hope its influence will be felt on behalf of reform.

The pernicious system adopted by some publicans of giving sweets to children should be abolished, and the age at which drink is supplied definitely raised. In many of the American States it is a criminal offence to supply intoxicants to a *minor*. Why can we not have such a law? For the children's sake we demand it.

A London paper, some time ago, said that the Board Schools were responsible for hooliganism, a statement more recently buttressed-up in another paper by words like these:

The flabby, invertebrate teaching, which has in many schools displaced the solid, incisive precepts of our grand old Church Catechism, is destructive of all spiritual and moral authority, cuts at the root of genuine piety, undermines loyalty, patriotism, respect for parents, and propagates the idea that allegiance is due only to majorities.

An article in the *Schoolmaster* of last week disposes of the accusations by some effective statistics. Facts and figures are given, showing that the rowdy classes are recruited from 70,000 children in London, who get practically no school education at all, and by 50,000 others, who get so little that it is impossible to expect any moral results from it. The true remedy thus does not seem to lie in less, but rather in more, Board School education, where the unsectarian religious teaching is, in the majority of cases, conscientiously and ably given.

The dictum of scientists, as voiced by Sir William Crookes in his newly published book on the Wheat Problem—that the world's wheat supply is within measurable distance of being exhausted—is one that probably need not cause much anxiety. If it were unreservedly true, it would mean practical eclipse and extinction for the Caucasian races to whom wheat is the staff of life. The promise, however, is that "seed-time and harvest shall not cease while the earth endureth." Faith in the providential care of the Creator does not, of course, exclude a wise economy, and the use of every scientific means of enlarging the natural supplies of food. As a matter of history, it is wonderful how steadily scientific research has been directed and overruled so as to supply the ever-enlarging wants of the race.

Meanwhile, we have once more arrived at the season when we can rejoice over the blessings of a bountiful harvest. The glorious summer sunshine has been stored up in abundant supplies of fruit and cereals. On the whole, the supply of food for the winter will be considerably above the average. For this great blessing we must utter heartfelt thanks to the Giver of all good, and having "first given ourselves unto the Lord," consecrate our gifts to his service, according to our means.

Sir Michael Foster gave a modern form to an old idea when, in his address as President of the British Association, he said:

It is not so much the men of science who make science, as some spirit, which, born of the truths already won, drives the man of science onward, and uses him to win new truths in turn. It is because each man of science is not his own master, but one of many obedient servants of an impulse which was at work long before him, and will work long after him, that in science there is no falling back.

Socrates used to say that his "demon," or spirit—the term was meant in a good sense—gave him his thoughts. Elihu said: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The spirit that forces men along from age to age, that is causing them to search out the mysteries of nature, and thus to possess themselves of eternal truths, is not "born of the truths already won," but rather guides the souls of men into truth.

At the British Association meeting, a valuable paper was read by Mr. Henry Higgs on the Consumption of Wealth, in which wise words were uttered on the subject of waste among the working classes. The advent of the factory system has increased the employment of women and girls away from home to such an extent that many of them now marry with a minimum of experience, and are, therefore, in a measure, innocent agents of inefficiency and waste in household expenditure. The increase of wages, and the better diffusion of wealth, therefore, which is a feature of modern life, have not had their rightful result in a wider enjoyment of life's blessings. How to minimize this preventible waste is one of the most pressing problems of social life. No doubt something can be done to perfect the lessons in household management given in our elementary schools, and every encouragement should be given to adult women to attend the evening classes provided in many centres. Those who have any influence among the working classes should use every effort to increase a belief in the value of thrift and foresight.

Doubtless there is such a thing as "the tyranny of the organ." Too often the instrument, which ought to be only an accompaniment, and thus an aid to worship, becomes the dominating noise, which drowns every voice, and prevents many from being used at all. The vagaries performed on it, its loud bursts, its unaccountable runs up and down, its whispers, its imitations of every sound made by man or by nature, are an unspeakable distraction and hindrance to worship. Of course, all organists are not equally thoughtless, but the abuse of the instrument in hymn, in chant, and in anthem is a real grievance, not to mention the "voluntaries," which often constitute an outrage on quiet, devout feeling.

The Case of Dreyfus.

Reflections for Ourselves.

WHILE we heartily sympathize with the deep indignation so universally expressed on account of the wicked condemnation of Captain Dreyfus, let us be careful lest we ourselves become unjust. The action of the man of business in Chicago, who sought out six Frenchmen in his employ and summarily dismissed them, is similar in kind, if not in degree, to the crime of the five unjust judges at Rennes—the condemnation and injury of the innocent.

By finding "extenuating circumstances," the five judges stultified themselves; but if this qualification had not been insisted on by one of the five, the sentence would probably have been still more inhuman. If the four had not accepted it, the one who insisted on it would perhaps have joined the other two, and have rendered any verdict impossible. This would have involved a new trial, through which, probably, Captain Dreyfus would not have lived. God makes the wrath of men to praise Him, and overrules their mistakes and sins.

The judges who formed the Court-Martial were placed in a very invidious and difficult position—they were subjected to a test so searching that it could not do otherwise than make manifest what manner of men they were. It speaks well for France that there were two who proved themselves men with courage to be true at all costs, and at the peril of their lives.

Nor did they stand alone. Amongst the powerful voices raised for righteousness was that of M. Emile Zola, a name disgraced in English estimation by some of his books, but lifted high by his conduct in this case. And with him stood no inconsiderable number of brave and honourable men, including M. Scheurer-Kestner and Colonel Picquart.

What an opportunity was lost by the one who went so far as to insist on the "extenuating circumstances," but did not go far enough to vote for his acquittal! Now his name is numbered with a dishonoured five instead of an honoured and honourable three. It was illogical, indeed; but it was good even to that extent to prevent an utterly savage and inhuman sentence. But the good is the enemy of the best.

It is unspeakably sad that France herself is the one exception to the condemnation of the miscarriage of justice which has taken place. But if for a few generations Jesuitism should gain the upper hand in England; and if, as a reaction from its misrepresentation of God and of his Christ, infidelity and Atheism should abolish these holy names from our school books, then England would be as France. And if we should add to this the infamy of a Press largely unprincipled and false, then public opinion in England might be as fanatic for the evil, and as indifferent to the good, as it appears in this case to be in France.

Inspired precepts for individuals apply equally to nations. "If a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Not in any pharisaic spirit, as if we were holier than they, but in a spirit of meekness and self-judgment, should England and other nations think of France—considering that if we had been placed under the same influences, and in similar circumstances, we should have come through these testing times no more blamelessly than she.

Taste v. Truth.

By Rev. F. C. SPURR, Lewisham.

WHEN a young nation is slowly building up its life in domestic and public institutions, the good and he wise men who direct its enterprises are areful, above all things, to insist upon the ecessity of truth as the foundation of whatver is proposed. In order to secure this, nany discussions are held, and many propoitions considered; but it is truth that true eaders always seek. A nation that grows n any other way carries in its life, from the eginning, corruptive elements, which in due ime will spread like a gangrene throughout he body politic, and eventually cause its leath.

At the commencement of a strong people's areer, the life which they express is almost of ecessity rough, rugged, and destitute of olish. The early days are days of the uarry, the hammer, the trowel, and he spade, in both the material and he moral spheres. But when the nation s established, it begins to cultivate "taste," nd seeks to express it in every department of s life. Houses are embellished with attractive rnaments, public functions are elaborated, tate exhibitions are surrounded with all that an dazzle eye and fancy, and the personal life f the individual seeks to polish itself by means f a generous culture. This is the order of a ation's life—all history affirms it—

TRUTH FIRST, AND AFTERWARDS TASTE.

The simple history of religion bears this ame mark, and this same order. When our ord founded his Church, he utterly ignored he religious "taste" of his day; and, in place f an elaborate ritual, performed in sacred laces by specially-appointed priests, He rdained a simple society of believing souls, very member of which was equally a priest, ith common right of access to the Father; nd any two of whom, in any place whatsoever, might command his Presence. In the arly Church no attention whatever was paid o the "taste" of the time. With it almost very Apostolic action was continually in conict. It was truth only that the early Church built pon: truth about the Person of Christ; truth bout the indwelling of the Holy Spirit; truth bout the real relation of the soul to God; and, e it noted, truth in its simplest and most ugged form. But, the Church once firmly stablished as a visible institution, "taste" egan to assert itself; adaptations of pagan eremonies, awe-inspiring and grand, were dded to the simplicity of apostolic life and ractice; pagan ideas came over with the eremonies, and the worldly Church gave herelf over to spectacle, to melodious sound, and o the odour of sweet spices, until at length he last relic of the "simplicity which is in hrist" vanished for centuries. It was a

TRIUMPH OF TASTE OVER TRUTH.

Now let us guard ourselves against injustice. here is no necessary antagonism between ruth and taste. There is a true and a holy taste" implanted within us by our Creator, hich we suppress at our cost. The love of he beautiful is no crime, nor even a fault. Vith the profoundest reverence a Christian ay truly say that our good Creator has exibited perfect taste in the ordering of the life f his universe; not a discord—not an inarmonious blend anywhere. We are created n his image, and when in our breasts we iscover a liking for the most beautiful, the ost tuneful, and the most tasteful, let s thank God for so precious a gift. Morever, if a person's *soul* is tasteful in a true manner, he will inevitably seek to express the feeling of his soul in the best possible way. And this is only natural. Further, such a soul cannot limit its expression of "taste" to created beings—it must include God. The worship of God being vocal as well as mental, a tasteful soul will offer to Him the *best* of which the human voice is capable, firmly believing that our best is infinitely below what his Majesty deserves. "Taste," therefore, if simple and utterly free from pride, is an offering worthy of creatures which have derived their gift from God.

Frequently persons, who, through fault or misfortune, lack culture, are foremost in denouncing those who deem it just to offer to God their finest human qualities and acquirements. It is

AN UNJUST ATTITUDE

to assume. Let each offer to God his very best of every kind that he possesses.

Having said this, the way is now clear to protest solemnly against a growing tendency—even amongst many Christian people—to prefer "taste" to truth. "Taste" is not to be excluded, if it be sanctified; but if it form the *foundation* of much of our life, then alas for that life! No one can deny the very patent fact that a large number of young people, in particular, have within recent years renounced a simple worship and an evangelical ministry in favour of an external worship which appeals to the senses, and which is often associated with puerile superstition. Not long ago the writer asked the eldest of three sisters why they had left an evangelical ministry in favour of an ornate ritualism elsewhere. Speaking for the three of them, the young lady said: "Oh! it was more to our *taste*. Of course, we don't hear the Gospel now; but the singing is simply lovely!" And this, alas! is by no means a rare case. Similarly, there are people who will leave a poor, struggling church, in favour of some well-filled building, where there is less to do.

THEIR TASTE TRIUMPHS.

In London there are thousands of religious gipsies who spend their Sundays in travelling to hear some popular preacher or other; while the Church of God in their own neighbourhood, to which by all ties they are pledged, never beholds them, or receives assistance from them. *Taste* again.

In handling Christian doctrine the same spirit prevails in many. If the Incarnation, or the Divinity of Christ, or future retribution displease them, they do not hesitate quietly to renounce these truths, and to retain what pleases them. *Taste* prevails, and is their sole guide. Thus it would be easy to multiply illustrations of this folly which is so common in our time.

The tendency of our age is all in the direction of lightness, and, for the majority, of want of thought. Men take their principles, their religion, and their doubts at second hand; and the preacher, or lecturer, or book that possesses the greatest fascination has the best chance of being received by our generation, independently of what is taught. To be

RELIEVED OF FIRST-HAND ACQUAINTANCE

with truth through personal assimilation means, most surely, at first an intellectual parasitism, and afterwards intellectual and moral atrophy.

To follow our "taste" in religion is easy enough, for the field of selection is, unfortunately, most ample; but to follow the truth and a good conscience in the sight of God has never been easy, and never will be. Yet that path is the only one that leads to God, since God is truth. The strong souls of past ages cared nought about the popular taste, and frequently they did violence to their own feelings and inclinations, in order to make a clearer path for the progress of truth; they had received the truth as a precious heritage, and they guarded their treasure even unto death. Had the strong and noble martyrs in the days of "Bloody Mary" been content to follow the religious fashion which prevailed, they would have saved their physical lives; but in doing that their souls would have withered, and we, their sons, would have been immeasurably poor. Men who preferred the stake, the dungeon, and exile, to the questionable honours offered by a degenerate age, laid a foundation which all future builders thereon are in honour bound to respect.

The Christian, however, grateful as he is for all that martyrs and confessors have wrought for him, and for the inspiration which they offer him, passes through all their ranks until he reaches his Master. It is to Him that the Christian is pledged. It is his truth that he holds in trust for the salvation and the illumination of men. Face to face with the Sovereign Master, nothing is of consequence to the true Christian save the Divine love, the Divine commission, and the Divine approval. Whatever

CONTRADICTS OR OBSCURES THESE

he must instantly and permanently reject with indignation. Truth, considered in the light of its Author and of its beneficent or fatal consequences, must dominate all else. If the exercise of "taste" is consistent with fidelity to truth, well! But, if the two collide, an honest soul has but one thing open to him. We owe it to our LORD to be true above all things, and we owe it to the coming generation to offer them, unsullied and unharmed, the "deposit" which we have received at the hands of God.

To our taste, if it be normal, let us be faithful if we can; but to truth we *must* be faithful until our last hour, unless we deliberately court the malediction of that Saviour and Master whose greatest severity is reserved for unfaithful stewards.

Seeking the Saviour.

Seeking the Saviour, and seeking his fold,
Safe in his bosom the lambs will He hold;
Nothing shall harm them, as sweeetly they rest,
Ever rejoicing, and evermore blest!

Seeking the Saviour, his presence to find,
Leaving the world and its follies behind;
Flowers may blossom, but flowers will fade—
Sunshine of Jesus yields never to shade.

Seeking the Saviour, his friendship to know,
Taught by his Spirit as onward I go,
Following on in the track that He trod,
Strong in the faith of the children of God.

Seeking the Saviour, his service to share,
Willing the cross of affliction to bear,
Ready for Jesus a message to give,
Dying to self, for my Saviour to live!

Seeking the Saviour, nor seeking in vain—
Way of salvation, how simple and plain!
Perfect redemption, with nothing to pay;
Jesus to honour, believe, and obey!

Finding the Saviour, what riches are mine—
Life everlasting and glory divine!
Loving and tender to all in his fold—
The half of his goodness hath never been told!

Clevedon, Somerset. Wm. Kitching.

Who are the Priests?—Every humble man and woman that knows the power of Jesus Christ in his own soul, to purge and cleanse him from dead works, is appointed to serve as a priest unto God. We offer prayer unto God, knowing that it ascends to heaven like sweet odours before the throne; we offer praise, believing that "whoso offereth praise, glorifieth God."—*C. H. Spurgeon.*

The Resurrection and Priestly Assumption.

By Mr. HENRY VARLEY.

OUR former paper has shown how completely the New Testament excludes human priesthood in any sacrificial or sacerdotal sense. The resurrection of Our Glorious Lord is the absolute and unanswerable proof of this fact. We may here state that any system of thought, any hypothesis or religious theory, which either denies or ignores Christ's resurrection, is and must be false to Christianity. God has provided in his Holy Word a defence and antidote against every phase of error. As at the time of the Reformation the unscriptural doctrine of justification by works, taught by Rome, was successfully overthrown by the Scriptural doctrine of justification through faith in Christ Jesus alone, so at this time the great truth of Christ's resurrection overthrows and excludes all the assumptions of the Greek, Roman Catholic, and Sacerdotal priesthoods.

It was said of Our Lord, "He taught them as one having authority, and NOT AS THE SCRIBES;" so, in the weight, light, and authority of his glorious resurrection, priesthood does not and cannot exist. The Holy Ghost has distinctly shut priesthood out from the New Testament. It is worthy of careful consideration that the Apostles, Peter and Paul, were used by the Holy Ghost to

DESTROY THE LAST VESTIGE

of the priestly idea in any sacrificial or sacerdotal sense. This statement their epistles to the churches abundantly confirm. There is not an allusion in the New Testament to any sacrifice offered by the Apostles. Repetition of sacrifice in any form is not taught. In connection with the fact of sacrifices which had been common among the Jews, the letter to the Hebrews, after naming "the sacrifice of praise," in chap. xiii. 15, distinctly emphasizes a new meaning to the term, and shows what would be grateful to God in the striking words, "But to do good and to communicate forget not, for with such sacrifices God is well pleased" (16).

Writing to all believers, Peter says: "Being born again—not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." He then adds: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby;" and again, "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." The nature and character of these "spiritual sacrifices" are clearly defined in the words that follow: "Ye are a chosen generation, a royal priesthood, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light." The whole Church, or company of believers, is here referred to. Neither Paul, Peter, James, or John had any pre-eminence as priests, or personal official superiority amongst the great company of "the royal priesthood." All were "royal priests," all capable of offering "the sacrifice of praise," beside which there is no other that the members of the body of Christ could offer to God. The idea of priestly position for Peter, Paul, or any of the Apostles, seeing that Christ had redeemed his people, and risen from the dead in proof that all who believe in Him are accepted, justified, and glorified, is monstrous.

Let the words be carefully pondered, "A royal priesthood." Clearly the Apostle is speaking of the whole Church. These were all fellow believers, and there is not a particle of reference to priests or need for further sacrifice. The whole assembly is here referred to. Their position is membership in "the general assembly and Church of the Firstborn." Their work was not to offer any fresh sacrifices for sins, but to show forth God's praise in that He had, by the death of his beloved Son, blotted out and put away their sins. The work of the royal priesthood is to offer "THE SACRIFICE OF PRAISE." Praise is not a sin-offering sacrifice. At the sin-offering altar blood—the life of the victim—was given. Praise sacrifices belong to those who are united in resurrection to "the only begotten of the Father, full of grace and truth." To Him who, in relation to his Ecclesia, is "the first-born of many brethren."

In the wonderful letter written to the Hebrews at the instance of the Holy Ghost, the same truth

IS RESOLUTELY MAINTAINED.

Having shown that the "only begotten of the Father" had by Himself purged our sins, and in resurrection triumph "sat down at the right hand of the Majesty on high," the appeal again is to every believer. The whole company of the royal priesthood are thus instructed: "By Him, therefore, let us offer unto God THE SACRIFICE OF PRAISE continually, the fruit of our lips, giving thanks unto his name." The contrast, observe, is between the many sacrifices involving the death of bulls, goats, and calves: and the one continuous sacrifice of praise, which never ceases, and should flow on from the heart and tongue of all believers. These know that, because of Christ's infinite sacrifice once offered for sins, there is not, neither can there be, other sacrifice. It is his resurrection which gives the ground, cause, and reason for the ceaseless sacrifice of praise. Mark! It is not a sacrifice (one of many), but "THE SACRIFICE (par excellence) of praise." There is but one sacrifice that we can render to the Blessed God. It is "the sacrifice of praise. To offer "the sacrifice of the Mass," in the face of Christ's resurrection, is priestly profanity and

SIN OF THE FIRST MAGNITUDE.

What an insult to the Lord and his resurrection triumphs is this caricature of sacrifice performed by the Roman Catholics, and called "the sacrifice of the Mass!"

Whether the individual believer is in question, or the entire assembly of the Church of Christ, now that He has died, any other sacrifice offered to God than that of praise is, in the light of Christ's resurrection, religious blasphemy, and in direct opposition to the Word of God. If priests are needed in order to the expiation of sins now, or if they must be sought unto in order to forgiveness, confession, and access to God, then the New Testament is false. You cannot get away from the position. If these men are priests, then Christ has not died, neither has He risen from the dead. If, on the other hand, Christ has died and has risen from the dead, and the New Testament is true; then these men are false, and their awful lie is against the emphatic testimony of the Holy Ghost. Both positions cannot exist. They are mutually exclusive, the one of the other. If any man affirms that he is a priest, he denies the truth of the New Testament. He cannot be a priest in any sacrificing sense and recognise the truth of the resurrection of the Lord Jesus Christ.

Hence the constant appeal of these priests to the Fathers, to the Church, to tradition, to the Roman Catholic Missal, and the Prayer-book, in order to obtain even a shadow of authority for priestly position and assumption. These false priests cling, like drowning men, to the rotten plank of so-called "Apostolical succession," in order to sustain an ecclesiastical position which, if it were true, would overthrow the integrity of the New Testament, and, by implication, deny the fact of the death and resurrection of the Lord Jesus Christ. The position is narrowed to a single issue. If Christ has risen from the dead, then sacrifice for sins has been offered, and cannot be offered again; and, therefore, priestly name or office in order to further sacrifice is a blasphemous pretence.

The New Testament, from beginning to end, knows nothing of priestly name or office. Paul a priest! No, indeed, "an apostle," "a servant," "a minister." Peter a priest! No, indeed, "a servant," "a minister," "an apostle," "a bishop or overseer." John a priest! No, "his servant, John." Timothy a priest! No, "a good minister of Jesus Christ," "an evangelist."

The risen Christ gave to his Church "some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints to the work of ministering;" but mark it well, there is not one word about any priest in the list of Christ's gifts to his Church. Priests represent false and corrupt church systems which the Lord Jesus Christ never fashioned, and of which He never was the Head. Notice the character and conduct of the great majority of the men who are imbued with this priestly idea. They assume professional caste and class. They affect religious superiority to, and lordship over, their fellow-men. "Stand by, for I am holier than thou," is their cry.

The truth is that *we* need here also the resurrection test. If any believer truthfully affirms, "I was crucified with Christ, nevertheless I live, yet not I but Christ liveth in me;" then is he "dead indeed unto sin, and alive unto God in Jesus Christ our Lord." All these are risen with Christ, and their life is hid with Christ in God.

This is the Divine test, and there is no other. The proof is

PARTNERSHIP IN HIS RESURRECTION.

God's salvation is through faith in Christ Jesus. All who have been quickened together with Christ are alive unto God in Him. Eternal life does not mean continuity of being only. Eternal life means the possession of Christ. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life."

Let us at this point recapitulate some of the facts and consequences which belong to what the Apostle well calls "the power of his resurrection." Christ's resurrection from the dead gives absolute proof of his Divinity. It shows that sins, sin, enmity, guilt, judgment, and penalty, have been put away and abolished for ever, so far as all believers are concerned. Verily Christ in his resurrection has not only justified his people, but all these evil conditions are declared to have passed away. All were antecedent to resurrection. His resurrection completes the Gospel of God. It proclaims a new condition, and reveals a new sphere. His resurrection is the revelation of a new life, whose source is God in Christ, whose sphere is the right hand of the majesty in the heavens. The world, the flesh, the devil, and the priest are alien to this sphere. They could not come thither. All things are of God in this resurrection scene of right and triumph. "We are more than conquerors through Him that loved us."

Studies in Zechariah:

ZECH. IV.

(Continued.)

IT is easy to see what comfort this vision brought to the handful of exiles amid those blackened ruins. It seemed as nough mountain ranges of difficulty stood etween them and the accomplishment of their reat undertaking. But, now, they learnt that t the best they were only the channels and nstruments; and that God was prepared to ccomplish the results they sought. It was not o be by their might, nor power, but by his pirit, pouring into and through them with in-xhaustible fulness, as the oil poured into and rough the golden pipes from the two olive rees.

We are often menaced by apparently insur-nountable difficulties, which extort from us ne groan, "O great mountain!" At other mes we are oppressed with a sense of our mpotence, and of the weight and weariness f life. How can we be always good? How bey the heavenly vision? How last? We re told that Daniel *continued* unto the first ear of Cyrus. Ah, this patient endurance and ntinuance in well-doing! If we are to live or twenty, thirty, or fifty years from now, in world in which the shocks, perils, and emands will certainly not diminish as the oming of the Bridegroom draws nigh, shall we e able to endure to the end? Will not the mp expire before the gust which shall precede ne grey dawn of Advent? The outward man ecays; will the inward man be always re-ewed?

These thoughts attracted me to a conversation ith the wick of my lamp. For long it had erved my purpose, silently ministering as I ead beside it. I felt ashamed that I had not efore noticed its unobtrusive ministry. I aid to the wick:—

"For the service of many months I thank nee."

"What have I done for thee?"

"Hast thou not given light upon my path?"

"Indeed, no; I have no light to give, in roof whereof take me from my bath of oil, and ee how quickly I expire. Thou wilt soon turn om me, as a piece of smoking tow. It is not that burn, but the oil with which my texture saturated. It is this that lights thee. As for ne, I simply mediate between the oil in the stern and the fire on my edge. See this lackened edge. That slowly decays, but the ght continually burns.

"Dost thou never fear becoming exhausted? ee how many inches of coil remain! Wilt hou be able to give light till every inch of this slowly charred and cut away?"

"I have no fear so long as the supply of oil oes not fail, if only some kindly hand will emove, from time to time, the charred margin, rimming me, and exposing a fresh edge to the ame. This is my two-fold need: oil and rimming. Give me these, and I shall burn to ne end."

"I thank thee, gentle teacher," I said, as I urned away; "thou hast greatly encouraged e. I, too, shall endure, so long as I abide in im, in whom God has stored the measureless esidue of the Spirit; and so long also as the ivine hand, with delicate thoughtfulness, uses he golden snuffers, removing the *débris* and ecay, pruning that I may bear fruit; piercing the dividing asunder of soul and spirit, that may enter into his rest."

Some among us appear to think that the oul can accumulate a stock of grace, in a crament, a convention, or a night of prayer. ut this is at variance with the teaching of the wick. It accumulates nothing. It has no stores. From hour to hour it is always on the edge of bankruptcy, but always supplied. So should we live—at every moment giving all we have, but never doubting about the supplies of the future. Bear pain for one moment at a time; there is patience enough in Jesus for the next moment. Do your Christian work with as much energy as though each service were your last. You cannot exhaust God, and your work is to be, not in your might or power, but by his Spirit.

Moment by moment I'm kept in his love,
Moment by moment, I've life from above;
Looking to Jesus! till glory doth shine,
Moment by moment, O Lord, I am thine.

There is also a warning for us all implied in this vision, to which we must give heed. We must very carefully abide in Christ, that He may abide in us; always recognising his royalty, which calls for obedience; always resting upon his priesthood, which reconciles us to God. In obedience and faith the bond of fellowship is perpetually maintained and strengthened. Every time we do as our Prince bids, though it contradict the strongest desires of our nature; every time we resort to our Priest, there is an accentuation of that fellowship which draws his nature into ours.

Forgive me if I return to this thought again and again. It has become so precious an emblem of my relationship with my Lord, to think of the union between the wick and the limitless supplies of the olive tree. Hour after hour the oil climbs up the wick to the flame, and thus insensibly the grace of the risen Lord passes through the medium of our faith into the radiant beauty of a life on fire with God. O fire of God, thou shalt burn on us for evermore, and our spirits shall be thy candles, because we have learnt to be strengthened with might by his Spirit in the inner man, and Christ dwells in our hearts by faith.

We must expect that Christ will use his golden snuffers. Let us not flinch from them. When He seems sacrificing some vital, necessary part of our nature, He is only cutting away the black, charred, burnt-out *débris*. Trust Him. That piece which He has cut away was smoking badly, and spoiling the testimony of the rest. It was better for it to come off; but He thinks so much of this work, that He will use only *golden* snuffers. Can you not trust the hand that holds them? It bears the nail-print of Calvary.

Beware, also, that nothing chokes the golden prizes of obedience to his kingliness, and trust in his priesthood, else the entrance of the golden oil will be arrested. They may soon become stopped by neglect, inattention, or disuse.

Do not weary of the slow advance of your life to Christian perfection. This is the day of small things; of the foundation-trench rather than the top-stone; of the testing of line and plummet, rather than of shoutings of "Grace, grace unto it." But be of good cheer; the seven eyes of the Lord are upon the worker and work. They run to and fro throughout the whole earth; but they return to rest in loving interest on the progress of his work. He will perfect that which concerneth you; He cannot forsake the work of his own hands.

Grace all the work shall crown
Through everlasting days;
It lays in Heaven the topmost stone,
And well deserves the praise.

Police Institute.—The City of London Christian Police Institute, Sussex Place, Leadenhall Street, E.C., is now open from 11 a.m. to 10 p.m. daily. A mid-day prayer meeting is held from 12.30 to 1.30, and every evening has its programme of Bible or educational classes, and social gatherings of various kinds.

"These Forty Years."

EXPECTED AND ENJOYED.

A SCOTTISH lady writes: "The Christian has been a great help and blessing to me for thirty years. Every week I look for it as one expecting the fellowship of a Christian friend. When read, I pass it on to others."

A FRIEND AND TEACHER.

"I join in grateful testimony for blessings received through The Christian. It has been a real friend to me in spiritual teaching, and hints as to Gospel work.

"John Verrall.

"*People's Mission, Townsend Street, S.E.*"

IT STRENGTHENS FAITH.

"We take great interest in perusing its contents every week. We find much in it to strengthen our faith. I value the paper, too, on account of the records it gives of so many lives consecrated to the Lord for the good of mankind. "Sophia Prout.

"*Grange.*"

A HELP IN TROUBLE.

"Many a word of cheer and comfort it has brought me, and when my heart had been most dead to all but trouble, it has brought me into touch again with the Master's work and his workers, from whom personally I am so much cut off. "Mary Gorges."

FROM A WORKER AMONG THE CHILDREN.

"I have been a reader of your excellent paper from its very start; and, as one who has laboured for the conversion of the children all these years, I desire to thank you for the space you have constantly devoted to the work among 'the little ones.'

"*Glasgow.* "Alex. Mackeith."

A HEARTY ACKNOWLEDGMENT.

"I am glad to join in thanksgiving for the years of your good service in the cause of Christ, and truth, and purity. I well remember buying *The Revival* in the sixties, as a young man just entering upon business pursuits in London, conjoined with voluntary Christian work. The Christian is the only weekly of any sort that I have consistently read ever since.

"Wm. Chorley.

"*N.E. London Gospel Missions.*"

A GENERATION OF ENCOURAGEMENT.

"I have abundant cause to be thankful for The Christian—formerly *The Revival*. When, thirty-three years ago, the Lord called me to found the House of Rest for labourers in his harvest field, a brief statement, sent to its pages by someone unknown to me even to this day, brought sympathy and encouragement from the Lord's people; and the same has followed me all these years.

"Charlotte Mason.

"*Finchley Road, St. John's Wood.*"

OLD MEMORIES REVIVED.

"My brother and I were brought to the Lord in 1858, and we were just in the glow of our spiritual childhood when your valuable paper appeared. We read it together and prayed over it, other young men joining. We were so stirred by the accounts of revival work in Ireland, that we went into the villages to tell what the Lord had done for our souls. After that I laboured in various parts, and memories of those days have been awakened by recent testimonies in The Christian. The Lord has my thanks for all his grace and mercy towards me. "S. Pyall Diprose.

"*Cwmbran, Mon.*"

FROM AN ORPHANS' FRIEND.

Though many papers have been taken for a time and then discontinued, the beloved paper, first known as *The Revival* and since as The Christian, has been warmly and continuously welcomed week by week in not only my own home and family, but in the Orphans' Home here, and all its country branches since their first opening. I can never forget how you kindly opened the pages of the paper for notices of orphan work in its early and struggling days, and gave your help and sanction without waiting to see it succeed! Some of your first words of cheer and God-speed have come back to me in times of straits and trial, and have helped me over some of life's rough paths, while the records given in your paper of God's faithfulness to others, and of his work in all directions, have been inspiring to faith and hope. May you long be spared to carry on the paper on the good old lines of teaching and of succour, and be more and more used by God to be an upholder of the truth as it is in Jesus, and a helper of the poor and the oppressed.

C. Sharman.

20, West Square, S.E.

Day by Day.

SUNDAY, September 24. 2 Kings xxiii.

THIS was a noble reign, since the Word of God was the rule of the king's behaviour. He bound himself by a covenant to walk according to the Lord. It is well to have such times in our individual lives, when we surrender ourselves definitely to do God's will, and to put away from us whatever is a matter of controversy. Our only danger is lest we continually repeat this act. So perpetually people fall into the mistake of giving themselves again and yet again, forgetting that when once a soul has given itself, God has definitely accepted, so that a second and third giving are needless and unreasonable. You cannot give the same article to your friend more than once. It is therefore a misconception to speak of *re*-consecrating ourselves, though we may often remind ourselves of the blessed act of consecration, when we first awoke to recognise that we were not our own. Remember also, that, good as it is to yield ourselves to Him, it is still better to acquire the holy art of receiving, from his fulness, grace for grace.

The account of Josiah's reforms is sad reading, for it indicates how far Judah had gone aside from the simplicity and purity of its first love. The land was reeking with the abominations of the ancient Canaanites, and it must have required a very strong hand to deal with the far-spreading roots of idolatry. What strong vested interests must have resisted the royal iconoclast! But everyone was compelled to recognise his single-hearted purpose, and he died amid universal regret. It is beyond controversy that a man who chooses to be the organ of God's will, and has no other purpose than to do it perfectly, is able to achieve apparent impossibilities, and wins for himself, at last, universal respect and love.

MONDAY, September 25. 2 Kings xxiv.

The sin of Manasseh, as we are told in this chapter, brought about the captivity of Judah, even though it was followed by the reign of the good Josiah. Those are very ominous words: "The Lord would not pardon." If we apply them to our individual life, they seem to teach that there is a limit beyond which sin cannot go without awakening the scourge and sword of severe punishment, even in the case of God's children. Sin may be forgiven again and yet again; but, if it becomes persistent and inveterate, it may be necessary to burn it out by very drastic measures.

The story of the captivity of Jehoiachin is told in detail by Jeremiah, whose pages cast a flood of light on the politics of the time. It is necessary also to notice the successive stages of the captivity, because they give us successive starting-points from which to count the times of the Gentiles—times which are running out in our days, and, as they do so, are preparing for the restoration of Jerusalem.

It is striking to notice that God speaks of Nebuchadnezzar as his servant: "I will send unto Nebuchadnezzar, the King of Babylon, my servant" (Jer. xxv. 9, xxvii. 6, xliii. 10). All the events and agents that come into our lives are intended to subserve the Divine will; all things obey our Father, and He is using them to effect our eternal welfare. Are you in captivity? Bound to a trade, a partner—a condition of life which holds you back from the more congenial conditions which you would fain choose—do not look on these apart from God; but dare to believe that all are yours, and ye are Christ's, and Christ is God's. All things work—the Divine energy; all things work together—the Divine management; all things work together for good—the Divine benevolence.

TUESDAY, September 26. 2 Kings xxv.

Imagine the overcrowded city; its meagre measure of wheat, lentils, and spelt, dealt out day by day; the necessity for perpetual vigilance against the besieging parties; the sons of Zion, comparable to fine gold, lying by scores in the inner chambers, broken like earthen vessels; the women refusing the nourishment for which their babes cried; the ravage of pestilence. Ah, Jerusalem, who stonedst the prophets and didst shed the blood of the just, this was the day of the overflowing fury and wrath of Jehovah!

Then the vain effort to escape; the long line of fugitives stealing silently through the king's private garden, cherishing the hope of reaching the plains of Jericho, before being discovered by the Babylonians, in the teeth of Jeremiah's reiterated words to Zedekiah: "Thou shalt not escape, but shalt be taken by the hand of the King of Babylon." Then the night, in which the wild fury of fire engulfed temple and palace, public building and dwelling-house.

Finally, the indignity to the king; the march of the fugitives to their distant home; delicate women and little children forced to travel for more than thirty days through the inhospitable wilderness, manacled, and urged on by spear-point or scourge.

Last of all, the city, sitting solitary, which had been full of people, watched over by the yearning gaze of Jeremiah, the patriot prophet. The brief rule of Gedaliah brought a gleam of light, a transient relief from the long monotony of disaster and sorrow; but transitory, indeed, for it was soon obscured by his murder and the downfall of order and authority.

It is a bitter story, but it teaches that God will not brook sin in his own. With the froward He shows Himself froward. If a man turn not, He will whet his sword.

WEDNESDAY, September 27. 1 Chron. i.

Certain names shine out of this chapter as particular suns and planets from the mass of stars in the midnight sky. Adam, Enoch, Noah—these are familiar to us. But it is noticeable that the sons of Ham and the sons of Esau receive as much attention as the sons of Shem; from which we learn that no human life is counted by God unworthy of his regard, or of a place in his book. Each is necessary as a link in the great chain, or as part of the foundations of the structure on which He has been engaged through the ages. For each, Jesus tasted death; for each, there is mercy and forgiveness; and for each, possibility beyond the reach of mortal vision.

Chapters like this resemble the gravestones in a cemetery, of which the inscriptions are almost destroyed by the lapse of time and the effect of weather. And yet, as we behold them, we realize that here brains thought, hearts beat with love, bodies were buoyant with strength, the amenities of life were fulfilled. These names are now little more than names to the ordinary reader, though to the student full of interest. There was a time when each stood for intense vitality, and each life here represented was the object of the solicitude and the training of the Eternal Spirit.

Your lot may be inconspicuous, your work obscure, your name unknown; but you are a distinct object of the thought and care of God, who loves you with a special and everlasting affection.

Each of us has a special place in the love and thought of God! "He loved *me*, and gave Himself for *me*."

THURSDAY, September 28. 1 Chron. ii.

These genealogies were kept with religious care, because there were occasions when the people of Israel were called upon to declare their pedigrees (Num. i. 18). If they could not show their fathers' houses, whether they were of Israel, they were condemned to lose their privileges (Ezra. ii. 59-63). The only resort for those who were unable to establish their descent from the holy stock was the verdict of the Urim and Thummim, which gave God's direct answer.

With ourselves, men are apt to be proud of their genealogical trees, and to glow with enthusiasm over their high descent. But the serious question arises, Are we equally careful of our Divine pedigree; that we have been truly born again: that we have become children and, therefore, heirs: that we are able to prove our Divine sonship? How often into a court of justice some unlettered man has come, bringing an old Bible, with its list of names on the fly-leaf; or a bundle of dusty documents, which have proved beyond doubt his right to far-spreading acres. Can we do as much as to the incorruptible, undefiled, and unfading heritage, reserved in heaven? Are we sure that our names are written in the Lamb's book of life?

Directly the soul trusts in Christ, it receives the right to call itself a child. There is no doubt about this, even though the rush of expected emotion is not forthcoming (John i. 12). But, best of all, the Spirit witnesses with our spirits, that we are sons. Because we are sons, God sends forth the Spirit of his Son. Ah, how wonderful is this—that the very Spirit, which dwelt in the heart of Jesus, and made Him what He was during his earthly life, is literally within to form Christ there!

FRIDAY, September 29. 1 Chron. iii.

This chapter is very important. It furnished Matthew with the genealogy of Christ, as the Son of David. His Gospel begins with the words: The book of the genealogy of Jesus Christ, the son of David, the son of Abraham; and then proceeds to trace his descent through the line of the kings, as it is given here. Matthew does not quote all these names, because he desires to compress his list into three divisions of fourteen each, only giving general landmarks which indicate the current.

As one glances down this list, remembering that these names represent the ancestors of our Lord, the mind is arrested by its motley character. Think, for instance, of Bathsheba and Ahaziah, of Manasseh and Amon. So many and so divers were the types of humanity which contributed to the making of his wonderful human nature, although it was sinless and unique—unparalleled in human history. But did not this enable our Lord (speaking after the manner of men) to be the Son of Man? He was able to understand all men, to read their inner thoughts, to interpret them to themselves, to help them to know God, to pray for and redeem them, because each human life could awaken chords in his nature which responded immediately. We speak these words with all reverence, never forgetting that He made man, and was God over all, blessed for ever; but neither can we forget that He was made of a woman, and that two Evangelists carefully cite his pedigree. He is the true ladder, standing amid the broken fragments of men, by whom we may arise to God.

SATURDAY, September 30. 1 Chron. iv.

The list of names is broken by two or three interesting items. From out of this chapter comes the cry of a woman's anguish, who bare Jabez with sorrow (9). But out of her grief there came a noble life. It is so often thus. Out of the night, the day; out of the bitterness, the joy; out of the dark grave, the resurrection hope. The fourfold prayer of Jabez might well serve for our daily use. To be blessed as God only can bless; to have an ever-enlarging sphere of opportunity and usefulness; to know that God's hand is ever with us, upholding and helping in all that we put our hand to; to be kept from evil—what more is necessary to a happy and honourable career?

It is pleasant also to get a glimpse of the weavers of fine linen, and of the potters (21, 23). God's Word makes mention of honourable trades and handicrafts with careful interest, because all may be engaged in them for his glory; and there is a common interest between Himself, the great Fabricator, from whose hands the raw material must always be furnished, and the clever brains and hands, which work up beautiful and useful products. How good would it be if it might be said of each of us, in the best sense, that we dwell with the King for his work! However busy we are, let us always dwell within sight and call of our King.

Here are also the conditions of a happy personal and home life (40). The land was wide, and quiet, and peaceable. We need width, room to expand and grow; quiet, for it is only as the soul is sheltered from the rush of worldly engagement, the constant fret of anxiety, that it can realize its true consummation and bliss; peaceable, because only in the inner stillness can God's voice be heard, or his face reflected.

A Strange Tea-Drinking.

WHEN Richard Trevor left college and entered his father's firm as junior partner, he brought with him eager purposes for improving the condition of the large number of men employed in their extensive ironworks. At Cambridge he had, happily for himself, got into the best "set," regarding it not so much from a social as from a moral standpoint—young fellows who were sensible enough to find the truest enjoyment of the life that now is, by linking it with the life that is to come, and with the loyal service of Him who can indeed teach his followers to make the best of both worlds.

So Richard and his companions, never having headache in the morning as a residuary legacy from wine-suppers overnight, were ready for vigorous mental efforts during the day; and their leisure being divided between athletics and the philanthropic and Christian work which now takes so conspicuous a place in the best type of University life, they were happy and jolly, as those will surely be who have a conscience void of offence towards God and man, and who "save their life" for all pure joy by "losing it" in the discipline of generous self-sacrifice.

Best of all, Richard had a vitalising belief in the Lord Jesus Christ as his personal Saviour, and in his new position in the works he desired, above all else, that the men should be helped to habits, not only of sobriety and thrift, but of godliness.

Mr. and Mrs. Trevor were worthy, well-meaning people who had freely given to their son the advantages of education that had been denied to themselves, and were exceedingly proud of him as "a perfect gentleman," and altogether "a wonderful young fellow." But they could not but think some of his ideas impractical and impossible. Nevertheless, he was allowed a free hand in all his schemes, and he worked eagerly in the establishment of benefit societies, temperance clubs, a Band of Hope for the children, and even a Sunday school, in which he himself taught.

There was opposition, of course, and some discouragement, but the more thoughtful and serious among the men gave thankful co-operation. Soon came a proposition from some of them that the out-building, used for a Sunday School, should also be utilised for a mission service on a Sunday evening. Richard was delighted, and threw himself heartily into the plan, but his father demurred. "Your mother and I have always found the parish church good enough for us, Richard, and I think it might do for our workpeople as well. I do not like innovations—they are

DANGEROUS, MY BOY, DANGEROUS!"

"But, father, the men will not go to the church; and if the mountain will not come to Mahomet, then, you know, Mahomet must go to the mountain."

Mr. Trevor did not know, but Richard's remark sounded clever, and as usual he had his way, and a simple, earnest service was conducted by himself, or by any lay help that he could secure; and very soon conversions took place, and men and their wives became new creatures in Christ Jesus. Perhaps there is no passion that grows with a keener appetite than the passion for saving souls, and Richard Trevor soon became so thoroughly possessed by it that he was continually on the alert—by prayer and effort—to bring one and another of the men under Gospel influence.

But in one direction he was utterly baffled, and that too by a man in whom he took a special interest, for he was one of his father's oldest servants, and a most competent workman, but so stolid and unapproachable as to set all friendly advances at defiance. Richard found, from sundry pitying remarks let fall by the men, that Jim Haigh's wife was a poor manager, and his home life uncomfortable, and the fact that, in spite of this, he was not at all given to public-house visitation, gave him a strong claim on his young master's sympathy.

But, try as he would, Richard could get no nearer to Jim, and all his invitations to the mission service met with an almost surly refusal. At length his intense concern for Jim prompted him to bold measures.

"Now, look here, Haigh," he said one Saturday at pay-time, "I want you to come to-morrow night to hear a friend of mine who is taking the service, and I've been thinking that it would be pleasanter for you to have company, so I will look in at your house to-morrow afternoon; and, if your wife will give me a cup of tea, we can go together afterwards."

Jim smiled a strange, perplexed smile as he glanced at the well-dressed man before him, and pictured him as a guest at his table; but he was manifestly touched by the brotherliness of the proposal, and in an unusually softened voice he mumbled something about his house

NOT BEING FOR THE LIKES OF GENTRY,

and then he slouched away without further remark.

This was not encouraging; but, nothing daunted, Richard presented himself next day at the door of Jim's cottage, which was easily distinguishable from its neighbours by a general aspect of untidiness and neglect. I am sketching from life in telling of his comfortless reception by the palpably ashamed husband and the slatternly wife. But Richard Trevor's kindliness and courtesy won the day, and all the womanliness of Mrs. Haigh's nature was roused to do honour to the unwonted guest. But the entertainment was a severe test to Richard's powers of adaptation.

The tea was spread, without cloth, on a not over-clean table. The bread and butter, in huge hunks, was, to say the least, not tempting; but by far the most unlooked-for feature of the repast was that *one* very large mug, filled with tea, had to do duty as the only drinking vessel for the whole party, which included several children! Fortunately, it was passed first to the guest, who took an ample draught, which he made an excuse for not repeating when the receptacle was replenished and handed to him again.

But that meal, repellant as it was to fastidious tastes, was the turning-point in Jim Haigh's life. My informant, who personally knew the circumstances, told of Jim going that night to the House of God in company with his self-invited guest; and very soon afterwards both he and his wife received the Saviour Himself into their home. And then followed such a complete and blessed reformation in their domestic life that now Richard Trevor, or any other gentleman, might take a meal there without a single shock to any sense of propriety.

Tynemouth. M. C. France.

Evangelistic "Rally."—In connection with "The London Tent Campaign," it is proposed to hold a two-days' evangelistic "rally" at the Great American Tent, situate in High Street, Clapham, adjoining Clapham Road Station, on September 26 and 27. The subjects proposed for consideration are: "Incentives to Christian Service," "Conditions of Success in Christian Service," and "Present and Future Rewards for Christian Service." The evangelists who are labouring in the London Tent Campaign (including Messrs. Henry Varley, Leonard Weaver, W. R. Lane, Charles Inglis, Van de Venter, with many prominent servants of Christ) have promised to take part. Christians are cordially invited to be present. Meetings each day at 11 a.m., 3 p.m., and 7 p.m.

The Late Miss Cusack.—Some Romanist papers recently announced that the late Miss Cusack "died in the Roman Catholic faith." Rev. J. G. Gregory, incumbent of Christ's Church, Leamington, refutes the statement in the *Converted Catholic* (New York), saying:—"I know that some Roman Catholic papers have asserted that Miss Cusack returned to the Roman faith before she died. She did no such thing. I attended her on her deathbed. I was with her when she died, and I buried her, being assisted in the service by Rev. Mr. Pargiter, the vicar of St. Paul's, Leamington, who also knew her. . . . The Roman Catholics tried hard to get her back, taking advantage of what they thought might show a growing weakness of mind under pain and suffering of the body; but they were deceived. She treated them kindly and courteously, but did not yield an inch so far as I saw evidence. . . . Miss Holmes, a Protestant, and I were alone with her when she died. That which you want is the straight declaration that she died a Protestant. This I can confidently make."

Bible-School Proposal.

IN view of the interest aroused by the lectures of Professors White and Newell, the following letter from Mr. Forlong, of New Zealand, will be read with interest:—

Dear Sir,—As an old London preacher, let me in your columns express my joy at the idea of pure Bible Classes, open especially to young evangelists and Christian labourers. Professor White's classes may prove a splendid preface. Allow me to suggest what occurs no doubt to hundreds of practical men.

The Bible, and the Bible alone, must be the iron rule; but historical works and Hebrew and Greek concordances ought to be found in the large hall or room at all times, and many English concordances, of course.

A curious circumstance induces me to be particularly anxious about such a school or college. Before leaving London, about twenty-one years ago, a wealthy gentleman called upon me and proposed spending, with another friend, some thousands upon such a college in Brighton, if I could undertake to begin it and establish it as an undenominational college, open to whomsoever will, upon the understanding that a most loving reception be given to all. No denomination was ever to be referred to, if possible—only Scripture, carefully, and, if possible, very accurately expounded; and those present at certain meetings were to be encouraged to hand in texts or papers for consideration at a future time; and all students encouraged to hand in their own written expositions, and candid consideration given to all.

Some readers will be old enough to remember the

LARGE UNDENOMINATIONAL MEETINGS

in various parts of London about 33 or 35 years ago, one or two in Bayswater and Notting Hill every week; one, by the late Mrs. General Campbell, close to Belgrave Square, and attended by many of the nobility, barristers, and professional men, and by leading preachers of various denominations, men like Capel Molyneux and the Hon. Baptist Noel, one or two well-known Presbyterian ministers always present, and others.

Preachers and preaching laymen, &c., generally sat round a large table in the centre of the very large drawing-room, conversing aloud. We always knew the subject, because an Epistle or a Gospel was continued week after week; about forty listeners or more present. No opinions were encouraged. If a mistake in this respect occurred, some one politely intimated that "texts" were our rule, and I never remember a single sharp discussion. Two or three seniors calmly and politely led, without appearing to interfere at all.

One weekly meeting was in my own house in Notting Hill, and all denominations were invited there also; and I am anxious to impress upon friends, now moving for Bible study, that a wise and prayerful elder will find no difficulty whatever in preventing unpleasant discussion. The presence of three or four denominations is an advantage, not the reverse.

But if the reading-room receives any theological works whatever, and allows extracts to be read, it will be impossible, absolutely impossible, to refuse receiving and quoting

VERY UNDESIRABLE BOOKS.

My experience is not against denominations, so-called—their names are alarming to some; Bible readers and lovers, although they are called denominational names, do not attach much importance at all to their own names. We had frequently many elderly English clergymen with us, men of energy and zeal; but I never found any denomination whatever not amenable to loving kindness, firmness, and courtesy. I do repeat the fact: the presence of very many denominations is a great advantage in a Bible school.—Yours truly,

Wanganui, N.E. Gordon Forlong.

(1209)

The Irish Revival of 1859.

[Rev. James Gibson, D.D., in the *United Presbyterian Magazine*, gives an account of the great revival in Ireland in 1859, from which the following extracts are taken.]

THIS great movement originated in the Irish Presbyterian Church, but rapidly extended to the other evangelical communions, though to but a limited degree among the members of the Episcopal body. Beginning in County Antrim, it spread to Down, Derry, and parts of Donegal, Tyrone, Armagh, Cavan, and Monaghan. It also reached Dublin and parts of the south. Those who were, for the most part, influenced by the revival were people of Scotch descent—people therefore characterized by native shrewdness, intelligence, and solidity of temperament—more phlegmatic than fervid, although with hidden fire beneath a somewhat frigid exterior; not easily roused, however, to enthusiasm, and still less given to fanaticism.

In external organization and activity the condition of the Irish Presbyterian Church had, for a good many years previously to 1859, been one of increasing prosperity and growth. Large funds were contributed for ecclesiastical purposes, and much attention was devoted by Church Courts to education, the state of religion, and Sabbath observance. Open-air preaching, also, was more largely engaged in than formerly, and Sabbath schools and prayer meetings were multiplied and increasingly well attended.

At the same time, however, the friends of spiritual religion deplored that it did not appear to flourish throughout the community, or the Church, as they longed to see it do. All the more did they pray and labour for a better state of things; and signs began to multiply of a stirring of the dry bones. The tidings of the Revival in America in 1858 excited much interest. As was most natural, the blessing came first in the district which had been most assiduously prepared for it—the wide rural parish of Connor, in the centre of County Antrim, which had long been ministered to by a succession of

FAITHFUL EVANGELICAL PASTORS.

In the year 1857 three youths, who had been only recently converted, established a prayer meeting in a neglected quarter; and here an evident work of grace speedily began, and spread all around. Cases of deep concern, followed by a saving change, became frequent; a chastened, expectant spirit fell upon the community; meetings for prayer were multiplied and attended by constantly increasing numbers; men's tongues were loosened to pray and exhort; and many professed to have been made new creatures in Christ Jesus.

A great impulse was given to the work locally by the personal dealings of the converts with their relatives and neighbours; and from town to town the movement was spread by the visits and addresses of those who had been changed. The churches everywhere were thronged, and in unwonted numbers people began to ask what they must do to be saved. The general features of their experience were—strong convictions of sin, of the terrors of the law, and of the lost and helpless state of the soul; an apprehension of Christ as the Saviour, and an earnest desire to be found of Him; fervent and unceasing prayerfulness, followed by closing with the offer of salvation, and intense joy and peace.

Ere long, however, a strange and startling element appeared to fix public attention on the work. Carried away by the intensity of their emotions, people began not merely to cry out for mercy, but to fall down as though smitten to the ground by an invisible hand. This happened to multitudes, not merely of women and children, but of strong men. Many of these cases were purely hysterical, or the result of sympathy, and had no connection with genuine spiritual distress; but in the great majority the normal experience was as follows:—During the delivery of an address, not at all of itself of an exciting kind, would be heard "a very peculiar cry," followed shortly after by a number of others in different parts of the meeting; and soon the whole audience would be divided into awe-struck groups around persons prostrate on the floor, or supported in the arms of the bystanders. The eyes would at first be closed, or, if open, would seem to be gazing far away; moaning or loud cries would be emitted from the labouring chest, and the arms would be tossed wildly about. A fierce struggle appeared in some cases to be raging between the soul and Satan, whose personality was intensely realized; but more generally there were heart-rending confessions of sin and appeals for mercy. This was followed, suddenly or after an interval of hours or days, by great peace and joy, the face shining with an unearthly radiance, and the mouth being filled with rapturous expressions of praise and fervent appeals to all around to come to Jesus. Occasionally the experience of the "stricken" ones was of a terribly harrowing kind, comparable to nothing but the demoniacal possession in the New Testament.

It was not at heated and excited meetings only that the prostrations occurred; they often came upon persons when alone, in bed or at their daily pursuits, in the market, on the highway, children at school and

MEN AT THEIR GAMES.

Nor were they confined to the humblest or most illiterate class, though the majority, especially of the severest cases, belonged to that category; but, without being actually "stricken," not a few "men of education and business talents, and women of refined mental culture, were brought to weep and lament over their unbelieving hearts, and eventually had their sorrow turned into joy." A saving change, says another witness, came upon "persons of all ages, from three-score-and-fifteen to ten years of age—persons of all degrees of intelligence, from the best educated to the most ignorant—persons of very different physical constitution, from the most intrepid and resolute men to the most timid and nervous female among us—and persons of every state and character, from the most amiable and blameless to the most profane and reckless in the community.

From the first the ministers discouraged excitement, and warned their people against regarding the prostrations as a means of grace. They also took energetic measures to put down some of the extravagances that here and there appeared, such as cases of deafness, dumbness, blindness, sleeping, marks on the body, visions, and prophesying. It is on record that "the sermons most blessed to the conviction and conversion of souls were not those which are naturally most alarming—such as God's wrath against sinners, the danger of eternal torments, &c.; on the contrary, they were those which spoke of a Saviour's love, of the Father's unmerited mercy, of the Spirit's gracious influence, of the joys of the righteous, and of the glorious inheritance of heaven."

Quite apart from its physical concomitants, however, the Revival season was a very remarkable one. In one district of County Antrim, says the minister, "for about six weeks almost all agricultural operations, and, indeed, every kind of secular employment, were suspended, no man being able to think of, or attend to, anything but the interests of his soul.

NIGHT AND DAY

the sound of praise and prayer never ceased to float upon the air. An overwhelming sense of awe and terror held in check the boldest sinners; and thousands seemed to feel as if the end of all things was at hand."

A vast improvement in the public morals was also directly traceable to the Revival. Drunkenness became comparatively rare. In Connor, "of nine public-houses two were closed by the conversion of the tenants, and a third for want of trade; and the remaining six sold less altogether than had previously been sold by one." There was also throughout all the districts affected by the Revival a great diminution of committals for offences connected with drunkenness, of the number of poor-house inmates, and of the amount required for poor-rates. For, about a year after the Revival began, repeated testimony continued to be borne by the judges of assize to the marked change it had wrought upon the moral condition of the community.

"From Brahm to Christ."

REV. WILLIAM ROBINSON, of the L.M.S., Salem, South India, has given the Christian Church a poem of a high order in his "From Brahm to Christ" (2s. 6d. *Andrews, 5, Farringdon Avenue, E.C.*). The volume has an illustrated title-page, which reminds one of some of the charming title-pages of 300 years ago, and the printing is pleasant to the eye. The poem is based on fact, is illumined by intimate personal knowledge of Hindoo life and thought; and describes, with keen insight and deep sympathy, the progress of a soul from heathen darkness to Christian light and life.

Twelve years ago (says the author) a Fakir came to me when I was in camp at the village of the Flowery Foot. He came secretly, and requested me to tell him the difference between *El, Elohim, Yaveh, Allah, Devan*, and other designations of God. He was a linguist, and a seeker after truth. He yielded to the attractive love of Christ, and became satisfied with the graces of the perfect Life. The Epistles and the Revelation of John were his delight and his constant meditation. He was mystical, and could not tell clearly why he became a Christian; but a Christian he was in temper of mind and in abounding labours.

In his Fakir dress he marched and preached over a large part of India. He could not fit himself into the ordinary routine of mission work, but he wore himself out by exhausting labour, and not long since he entered into the joy of his Lord.

The author has attempted with great success to reproduce his Indian theme. Now and again the Occident, rather than the Orient, is reflected on the page, but that is seldom. The modes of thought, the forms of expression, the feeling, the sunshine, the atmosphere—all are of the East, and help to interpret that world to us. Missionaries of this order—who, while holding the truth as it is in Jesus, know how to allow for difference of race—are the men everywhere wanted.

But to the poem itself. A band of young men—one, at least, full of generous enthusiasm and sincere desires after a higher life, counselled by a holy man—start for Benares, where they see the sights and partake in the rites of the devout from India's utmost bound. The secret worship in a temple hidden in a grove, "when drops the evening star," brings a shock to one, who, "with hands before his eyes close shut," runs from the accursed thing, followed by cries of "traitor;" and at last, falling exhausted, is carried by two soldiers to a hospital, whore he is tended, and "no questions asked of race, or lineage, or caste." Inquiring why, "the sister" answer, "For his sake." Now he has lost caste, and is everywhere cut off: his effigy is burnt, and its ashes scattered by the winds. By saving the life of a child, his heart is turned from austerities to love, and, through the teaching of a missionary, "there crept God's peace into my heart." From this point the poem swells out into all the joy and triumph of Christian faith—the language, the thought, the simile, worthy of the high theme. John's vision of the New Jerusalem and Paul's *Quis separabit* supply the inspiration of some lofty stanzas. The victory of Christ, "Lord of the ages," is celebrated in one of the finest missionary hymns we have ever seen. In the closing stanzas the influence of death, and all that death means to the believer in Christ, is traceable; and therein we think we see the meaning of the dedication of the poem, "To L. R. in undying memory." The last lines are a tender prayer:

Stay with us, Lord, and let thy face
Beam on us; night is nearing.
Through its dark shadows may we trace
Thy look of love—aye, cheering
The heart of all who trust in Thee
On restless earth, on angry sea,
Waiting for thine appearing.

Naples Sailors' Rest.—Mr. Stephen Burrowes writes: "Capt. Alex. McLeod, of the mission ship, *St. Paul*, reports that, as a result of giving a Bible to an Italian, about forty persons meet together in a house for Bible study."

The Leper's Friend:

MISS MARY REED.

TO have had a quiet table talk with Miss Mary Reed, who had come down to the Lucknow Conference from her distant outpost at Chandag, was one of the memorable episodes of my recent tour in India.

With strong, sweet face, deep-set eyes, full of soft light, a voice low and melodious, manner, quiet and unobtrusive—it did not take long to recognize that this woman, of perhaps forty years, had learnt some of the deepest lessons in the school of pain.

She was born in Ohio, in a little town bearing the curious name of "Crooked Tree." Converted at the age of sixteen, she felt led to devote herself to missionary work, and sailed for India in 1884, in connection with the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She was appointed to Cawnpore, and spent five years of exhausting labour there, visiting the zenanas, training native women, speaking and singing in the open air, where the people congregated.

It became necessary, however, that she should return to the United States to undergo a surgical operation, which was successful; but a strange tingling sensation remained in the forefinger of her right hand. A curious white spot also appeared on her cheek, low down near the ear. One day, when still in the hospital, a voice seemed to whisper to her, "You have leprosy; you must go back to India, and devote the rest of your life to work among the lepers." At the moment, also, the Saviour's voice seemed to whisper that He had chosen her to glorify Him by ministering to the lepers of India.

It is said that there are half a million of lepers in India. They are to be met with, begging, in almost every city. With wasted feet, swollen limbs, decayed extremities, and obliterated features, they thrust themselves upon the passer-by, asking for alms. Here is a sightless sufferer; he was once a child, could laugh and play; but disease came upon him with its direful hand, his family shrank away from his touch, and presently drove him forth to beg in the streets, or starve to death. Christian love is gathering these poor creatures into hospitals, and caring for them with marvellous tenderness, and it was to such that Mary Reed felt herself called to devote her life.

So great was her anxiety to avoid giving needless pain, or to raise difficulties about returning to India, that she confided her terrible secret to three persons only, a physician in Cincinnati, another (a specialist) in New York, and a faithful nurse. These admitted that her impressions were correct, as did also two noted physicians in London, and one in Bombay. Not daring to kiss her good-bye to her mother, she tore herself away from the home circle, and hurried back to India, with these words on her lips:—

> No chance has brought this ill to me;
> Tis God's sweet will, so let it be;
> He seeth what I cannot see.
>
> There is a need-be for each pain;
> And He will make it one day plain
> That earthly loss is heavenly gain.

This abiding in the will of God, sure that it is good will, sure that He will not leave her soul in Hades, nor suffer his child to see corruption, but that He will ever show her the path of life, is very characteristic of this sweet and noble woman, who, though the Father chastens her, reckons steadfastly on his unaltering love. To a lady with whom she travelled when in Europe, and who was then unacquainted with the nature of her malady, she said, with quivering lips, "My Father knows the way I go, and I am sure it is the right way." And on another occasion, "I am returning to India under conditions in which no other missionary ever returned."

On reaching India, she went at once to Pithora, near which is the Leper Asylum on the Chandag Heights, among the Himalaya Mountains, connected with the Mission to Lepers in India and the East, of which our friend, Mr. John Jackson,* is the Organizing Secretary, and with which the name of Mr. Wellesley Bailey has been so long identified. Chandag is nine days distant from the nearest railway-station, situated on rising ground which commands a rich and beautiful valley, dotted with villages, and laid out in fields of rice and wheat. At that time the office of superintendent happened to be vacant, and Miss Reed was appointed to it, and at once commenced her Christ-like ministry. Soon



after her settlement there, a friend says that she received a little card of pressed ferns, gathered near her mountain home, with Miss Havergal's words at the back:—

> Alone, alone! Yet round me stand
> God's mountains, still and grand!
> Still and grand, serene and bright,
> Sentinels clothed in armour white,
> And helmeted with scarlet light.
> His power is near,
> I need not fear
> Beneath the shadow of his throne,
> Alone, alone! yet not alone.

Below these lines were written the words, "*Mary Reed, in India till the end of life.*"

The asylum grounds, covering some sixty-six acres, are enclosed by a low stone wall. Within the enclosure are the stone houses of the men, surrounded by garden plots; and fifteen minutes away are those of the women. There is also a hospital, with dispensary attached, a newly finished chapel, and Miss Reed's little bungalow. The remainder of the ground is reserved for grazing and farming. There is more leprosy in this beautiful mountain resort than in almost any other part of India. Miss Reed says: "I am told that within a radius of ten miles there are more than 400 patients who ought to be here in the asylum." It is, however, very difficult to overcome their fears. They cannot understand why so much should be done for them, except for some sinister motive, which would bode them harm. So little can they appreciate the disinterested love of Christ! Miss Reed said, if I remember rightly, that she had about fifty men, and between thirty and forty women under her care. Many of them are far gone in disease, and her nature still shrinks instinctively from some of the more repulsive forms, though she never betrays it.

A great cry of sympathy and prayer went up when it was known that Mary Reed was a leper; and in answer, to use her own words, the disease has been "wonderfully holden." Writing in 1897, she said: "I am conscious of its presence within, and have been especially so during the last few months; but I feel the power of God upon me in holding me quiet. There are days when the external symptoms are aggravated and more noticeable. Then, again, they recede. What I pass through in my experiences no one knows. God has enabled me to say, not with a sigh, but with a song, 'Thy will be done.' I see not trouble and sorrow ahead, but the joy of telling out among the heathen that our Saviour has power to save to the uttermost.

> "I am dwelling on the mountain,
> Where the golden sunlight gleams!"

It would be a great pleasure to me if these words moved some to pray for this sweet Christian woman in her work among the lepers, or led to gifts being sent to assist her or the Society for which my friend, Mr. Jackson, has renounced his business that he may serve it more effectively. God bless them both; the one beneath the shadow of the mighty Himalayas, the other in the streets of London, or the cities and towns of Great Britain, collecting funds.

F. B. Meyer.

*Mr. Jackson desires us to add that he will have ready on October 1, an illustrated volume containing Miss Reed's life and letters, with introduction by Rev. F. B. Meyer. Price 2s. 6d., from the Mission to Lepers, Exeter Hall, Strand, W.C.

The Lord's Prayer.

CHRIST teaches us in this prayer to look to God as:

(1) Our Father, in the spirit of holy reverence. "Our Father which art in heaven, hallowed be thy name." *Children.*

(2) Our King, in the spirit of earnest allegiance. "Thy kingdom come; thy will be done on earth as it is in heaven." *Subjects.*

(3) Our Benefactor, in the spirit of prayerful dependence. "Give us this day our daily bread." *Suppliants.*

(4) Our Lawgiver, in the spirit of humble confession. "Forgive us our trespasses, as we forgive them that trespass against us." *Sinners.*

(5) Our Guide, in the spirit of conscious weakness. "Lead us not into temptation." *Followers.*

(6) Our Deliverer, in the spirit of "fear and trembling." "Deliver us from evil." *Captives.*

Our All-Glorious Eternal Lord. "For thine is the kingdom, and the power, and the glory, for ever and ever, Amen." *Worshippers.*

S. E. Burrow.

"In His Steps" in Bulgaria.—Pastor J. A. Tonjoroff recently completed an evangelistic tour in North Bulgaria, in which he was welcomed by the Protestant mission workers, and was used as a means of inspiration to the labourers in the field, and of the salvation of the unsaved. He is now anticipating a tour through another section of the country, and in order to procure funds, as well as for the good work likely to be accomplished thereby, he has translated "In His Steps." He still needs, however, £10 with which to publish it. Address: Pastor J. A. Tonjoroff, Philippopolis, Bulgaria.

(1211)

The Mind of a Ritualist.

Mechanical v. Spiritual.

SOME months ago we called attention to an instructive correspondence in the *Record* having an important bearing upon the modern Ritualistic movement. The discussion has been in progress since January last, and at length it has come to a close. Men of various schools have spoken their minds with the utmost frankness; and, with few and insignificant exceptions, the controversy has been distinguished by becoming charity and courtesy.

As we indicated in April last, Rev. W. Hay Aitken raised a point of great interest when he maintained that Sacramentalism is mechanical, and inconsistent with the true spiritual theory of the Church of Christ. The mechanical, theory was shown to assume "*that God has been pleased to attach the powers of the Holy Ghost to certain mechanical acts accompanied by the recital of particular formulæ, so as to produce consequences of a distinctly supernatural order, whenever these mechanical conditions are complied with.* The foundation on which the whole Ritualistic system rests is the dogma of

'APOSTOLIC SUCCESSION';

than which no fancy of the magician can be more rigorously mechanical. Upon this assumption, neither proved nor provable, the whole fabric is built; and, if it prove baseless, equally baseless is the whole system that it supports."

In the course of the discussion, some have seemed prepared to admit the mechanical theory, and there has not been wanting a measure of casuistical pleading by way of defence. The correspondence has been closed in a comprehensive letter by Mr. Aitken. Dealing with Canon Gore's assertion, that the sacerdotal theory is, in its essence, *social* and not mechanical, Mr. Aitken says:

"I am inclined to think he means to convey the idea that this theory has to involve what seems to me mechanical, because otherwise the great social object of the Christian dispensation could not be attained. If this be his meaning, I must meet it with a most emphatic counter-statement, and affirm that the mechanical system of ecclesiasticism, so far from contributing to the development of social and fraternal relations in Christendom, is, on the contrary, their deadliest foe.

"In this world of imperfect knowledge, many men must needs have many minds. This need not, however, entail personal estrangement, nor even ecclesiastical division, so long as reasonable play is permitted to the human understanding, and men are not tied down by the iron fetters of an ecclesiastical uniformity, and constrained to accept the dogmas of their priests. But as soon as, by a quasi-mechanical process, a priest caste has been called into existence, the broad and comprehensive union of spiritual fellowship begins to give place to the capricious limitations of professional dogmatism.

"The mechanical theory of the Christian ministry is not fraternal, but fratricidal. It is this that has drenched the Christian world with

A PERFECT DELUGE OF BLOOD.

It is this that kindled the fires of Smithfield, and offered to heaven the ghastly holocaust of St. Bartholomew's Day. It is this that shuts High Churchmen off at this moment from all religious co-operation with other denominations, while it equally cuts the Romans and the Greeks off from all spiritual fellowship with them. If Christendom presents to-day the appearance of a house divided against itself, it is the mechanical theory of the priesthood more than anything else that has to be thanked for it.

"It is true that Christ formed a visible society, and, therefore, I believe in the outward Church. But it is also true that Christ formed an inward and invisible society, which is one, because it is pervaded by a common life; holy, because it is composed of those who are washed and sanctified; universal, because all who belong to Christ, whether in heaven or earth, belong to it; Apostolic, because it accepts Apostolic doctrine and spiritual fellowship, and has, under God, been called into existence by the labours of Apostolic men.

"These two societies, the one external and, as we say, ecclesiastical, and the other visible only to the eye of God, but spiritual and eternal, are spoken of, and thought of, as one by New Testament writers; the sad necessity of carefully discriminating the one from the other not having yet arisen. The two never were conterminous, are not so now, and never will be.

"There was a Judas in the embryonic Church of the Apostles; there was a Simon Magus, who had neither part nor lot in the matter, in the primitive Church of 'The Acts;' at Sardis there was a flourishing Christian Church, visible to the human eye, but only a few names that really belonged to Christ. Let us test Canon Gore's theory of union by the very text that he quotes, and where are we landed? 'We being many are one body, for we are all partakers of the one loaf.' What does this mean? Canon Gore, if I mistake not, would say, 'It means that so soon as certain words are said and acts done by a duly ordained priest, the Body of Christ is present on the altar, all communicants are partakers of this, and therefore they are one body. But what does this involve? It involves that spiritually-minded Churchmen are one body with, and therefore *one* with, unspiritual and godless Churchmen, who, from some base motive, partake of the same feast; while there is no such provision for their spiritual union with spiritually-minded and saintly Methodists, Independents, or Baptists, although with these they may have as much spiritual fellowship as they have little with such members of our own body as I have referred to.

"What a tissue of anomalies, paradoxes, and inconsistencies the whole system is! The moment that one begins to examine it carefully, like a house of cards, it all falls to pieces, and that just because it is founded on this fallacy—the mechanical theory. In contrast to this, interpret this passage in harmony with what I have ventured to call

THE EVANGELICAL THEORY

of the Sacraments, and all difficulties vanish. Christ Himself is the living bread that came down from heaven, and He has instituted the Eucharist in order that we may feed on Him by faith. All who do thus feed on Him are necessarily one, because they are partakers of a common element. We feel sure that our fellow-Christians of other bodies are one with us, because there is in them the same life and nature that through Christ has been imparted to us. We know, we feel, that we are one in spirit, one in Christ, although we are ecclesiastically separated from each other; and, therefore, we cannot doubt that they are partakers of the one bread, the one body, although their sacramental feast may lack the presence of a regularly ordained minister.

"Is there anything friendly to true social relationship in the existence of a priest caste? That the Church should delegate the authority that belongs to her to her chosen ministers would seem to be a necessary condition of social life. But the existence of a priest class, armed with certain mysterious prerogatives, must have a tendency to create 'lords over God's heritage;' to supplant the idea of Christian brotherhood, as it is doing, by the theory of ecclesiastical fatherhood (it is quite common now to hear of 'Father This,' and 'Father That,' in spite of our Lord's distinct prohibition of the title); to emphasize the distinction between the clerical element and the lay in the Church, to check the sympathies that should weld these into one, and thus to create jealousies and suspicions between them. Why should it not be quite possible to believe in the continuity of the visible Church and of its ministry, without accepting the mechanical theory of 'Apostolical Succession'?"

International S.S. Lessons.

October 1, 1899.

JOY IN GOD'S HOUSE.—Ps. cxxii.

GOLDEN TEXT.—Verse 1.

THE BOOK OF PSALMS.

IT will be well to get the scholars to be interested in *this ancient hymn book.* Let them compare it with their own S.S. Hymn Book. The songs were written by different people—David, Solomon, Moses, priests or ministers—and were meant to be set to music. The book contains 150 songs of praise, or hymns, and is divided into five parts, each part ending with a benediction and Amen. See closing verses of Ps. xli., lxxii., lxxxix., cvi., and cl. (*Let the scholars find and read these.*) More than 100 of the Psalms have titles telling who wrote them, why written, how to be sung, what musical instrument is to be used. (*Find and read some titles.*) See Ps. lx. *Michtam* means "a golden poem;" *Maschil* means "a choice ode." The name of the tune is often given, as, for example, Ps. xlv. set to the tune "The Lilies." Some psalms are alphabetical, each verse beginning with one letter of the alphabet. Ps. cxix. has eight verses, each beginning with a letter in the Hebrew alphabet. Ps. xiv. and liii. are nearly alike. Ps. lxx. is part of xl.

SONGS OF ASCENTS.

Fifteen Psalms are thus called the "*Songs of the goings up*" (Ps. cxx.-cxxxiv). They were sung by those who went up to Jerusalem three times a year to worship, and most likely some were composed for the 200 singers to chant as the exiles returned from Babylon to Jerusalem. (*Recall previous lessons*). The Psalm which forms to-day's lesson is one of these. Can you not imagine the excitement and joy of these Jews, especially when they got near to Jerusalem. How loudly the boys would sing, those who were going up for the first time; as Jesus did when he was twelve years old. We can quite fancy this was sung at the dedication of the New Temple, of which we have been learning lately.

EXPLANATORY. (*Read Ps. cxxii*).

Verse 1. A joyful summons we are glad to obey. (*Ask for some invitations the children get and are glad to accept*). Are we glad when called to go to God's house? If not, why not? (See Ps. lxxxvii. 2; Isa. ii. 2, 3; Jer. l. 5).

Verse 2. A shout of delight at finding themselves standing within the gates joining with the throng of worshippers. "We have really got here," the children would say.

Verse 3. Describe Jerusalem, its situation, Mount Moriah, Mount Zion, the natural trenches on three sides, its walls and grand buildings, the temple towering in the midst. (*Show a picture.*)

Verse 4. How many tribes were there? After whom did they take their names? Why did they go? For a testimony to God and his religion, to offer praise and prayer, and bring offerings (Deut. xvi. 16, 17).

Verse 5. See Deut. xvi. 18. "Great David's greater Son."

Verses 6, 7. Peace and prosperity go hand in hand. Tell of the horrors and desolations caused by war. The name Jerusalem means "The habitation of Peace." Jesus gives true peace (John xiv. 27).

Verses 8, 9. True religion is not selfish. We want our companions to enjoy what we enjoy. We pray for others as well as for ourselves.

LESSONS.

Joy, the result of true religion. So much in the Bible about joy. God likes his children to be happy. We are so glad we have such a good God and such a dear Saviour, that we rejoice to be able to worship Him and give Him praise. We should go to God's house with hearts full of gladness, and then the services will be bright. Sin brings sadness, all joy when the sin is washed away. *Has Jesus cleansed away my sin?* Let us *invite others* to go and worship God, and so make them glad. *Jesus* always went to God's house.

TEXTS ABOUT GOD'S HOUSE (2 Chron. v. 13, 14; Ps. xcv. 6; Joel ii. 15, 16; Mark xi. 15-17; Acts xvi. 13; Heb. x. 25).

TEXTS ABOUT JOY (Neh. viii. 10; Ps. xvi. 11; Eccles. ii. 26; Isa. xxxv. 2-10, lxv. 13, 14; Matt. xxv. 21; John xv. 11; Gal. v. 22; 1 Pet. i. 8.

Other Lands.

Amanda Smith's Orphans.

IT was at the foot of the Rocky Mountains that I first saw Amanda Smith. We were spending a few days at Colorado Springs. One day, in passing the Methodist church, we stopped to read the notices. Mrs. Smith was announced to speak in a series of meetings.

"Let us hear my coloured friend," said my husband: "I have known her for years. The first time I met her was at a conference held in Lord Mount Temple's grounds. She is a true daughter of the King."

We entered the church. By the strange laws of mental association, I have never been able since to disassociate Amanda Smith's name from flying bonnet-ribbons and a dark, genial face wreathed with smiles. I see her pacing up and down the platform while relating the story of her conversion. She gesticulates, she jumps, and occasionally stamps with her foot. "The devil? Of course he is not a mere influence." She knows the fiend pretty well. He had been at her heels ever since the Holy Ghost began to strive with her. He attacked her in the kitchen; he pursued her into the scullery; he tempted her at the washtub; but, thanks be to the Lord—here her voice rises to a jubilant shout—he was turned out pretty soon. And the speaker, as if wishing to illustrate her victory, makes a significant motion with her body which cannot be mistaken. This natural effusion of a soul free from bondage, so simple and childlike in her fervour, had the refreshing effect of a mountain-brook bubbling down the rocks.

A few days later, we met Amanda Smith at Pueblo, holding meetings and collecting money for an Industrial Orphan Home for Coloured Children, which she was about to open in the neighbourhood of Chicago, as soon as the necessary sum of 5,000dols had come in. When asked how she had been led to undertake the work, she told us that after the Great World's W.C.T.U. Convention in London, during which time she had been labouring with Miss Frances Willard and Lady Henry Somerset, great fatigue came over her. She thought of rest and of taking life easier in future, when a question flashed across her mind: What have you done to

HELP YOUR OWN PEOPLE?

The next moment brought the suggestion: "Start an orphanage." "Start an orphanage!" echoed her heart. She knelt down to ask for guidance, and rose from her knees with the assurance: "If you ask anything in my name, I will do it." A great hurry then came over her. She felt as if she could not wait, but had to get her ticket and go straight home to begin her work. "It was Satan worrying me, but I asked the Lord to take the hurry out of me, and He did."

On her return to America, in 1895, Mrs. Smith made her project known to several friends of hers. An appeal was made in *The Christian Standard* for contributions; but the money did not come in "a-rolling," as Amanda Smith expected. She received just enough encouragement to justify her faith, and to teach her patience. When experienced business men drew her attention to the difficulties and heavy responsibilities of such a work, her heart sank within her. Could she have been mistaken after all? She opened her daily guide, a little text-book, and read: "God is not unrighteous to forget your work and labour of love." Another time her text was: "Be not slothful, but followers of them who, through faith and patience, inherit the promises." Thus armed, she felt equal to the tests of faith, though they were sharp at times.

When we bade good-bye to Amanda Smith, she was in possession of half the needed sum. A building had been already bought, but she was determined not to open it until she could do so free from debt. Somewhat handicapped by the accompaniments of creeping age, rheumatism, influenza, &c., yet steadily moving forward, she had, after four years of hard labour, the joy of seeing

HER HEART'S DESIRE REALIZED.

The Home was opened in July, and, notwithstanding the drizzling rain, a large assembly was present, and many kind things were said about the founder by friends, both coloured and white. Rev. L. N. Moyer, a white minister from Chicago, spoke of his knowledge of Mrs. Smith's efforts during the past years, and that she had taught him a lesson of faith by her simple way of talking with God. "I am connected," said he, "with an orphanage that has had vastly more publicity than this one, and has men of high standing to back it; but it is struggling and feeble, and has not a dollar toward buying a building, while this one is free from debt. The Methodists cannot accommodate 1,000 children in all their orphanages, while the Catholics care for 3,000 in Chicago alone.

When Amanda Smith was called upon, the audience rose to its feet and gave her the Chautauqua salute with handkerchiefs and cheers. "I haven't words to express my gratitude," she said; "I've been a-wishin', wishin', wishin' for a beautiful bright day to dedicate this home; but my well is low, and my cistern is low, and so I've been a-praying the Lord to send rain; but I didn't mean for Him to send it to-day, not to-day!" And then she went on to thank the people for having come all the same; and, after telling them the story of how it came to pass, she concluded: "And now I am come to stay with you as long as you'll let me, and to train little boys and girls into good men and women. I expect to take girls only from two to ten the first year to get my hand in, and as fast as possible I'll enlarge the work, and hope to have a kindergarten, and all the good things some day, and perhaps a farm. I haven't the heart to exclude any poor little child of another race if they come, but my object is to care for my own race. Oh! God has been so good, so good, so good." And the happy woman sang one of her old-time songs at the request of the chairman. Let us heartily wish her God-speed. W. M.

To "Regions Beyond."

THROUGH Divine blessing we shall this month complete our twenty-seventh year of missionary labour. During this period 1,018 men and women have been trained in our various missionary colleges, from which they have scattered throughout the world, in connection with our thirty societies, to "preach the Gospel to every creature." Over thirty have left this year for work in Asia, Africa, and South America.

We were led last session, not only to continue and augment the work in Peru, but also to found a new movement in needy Argentina, where we are locating six missionaries. Eight brethren and sisters have been sent to the Congo, three of whom returned for the third time.

Forty-six workers are now engaged in connection with the Balolo Mission, which is the only effort put forth by the Church of Christ to reach the millions of heathen inhabiting the vast region contained by the horse-shoe bend of the Congo. We are thankful to record that fresh indications of spiritual promise encourage us in this difficult enterprise, which is being steadily prosecuted in spite of many obstacles and dangers.

The annual expenditure of the union, on all accounts, is now over £25,000, and we are exceedingly desirous of closing the financial year, at the end of the present month, clear of all liabilities. The former sympathy and practical assistance of your readers lead us to hope that they will continue their valued co-operation in this blessed service. While we at home enjoy so many privileges, is it not well to redouble our efforts to sustain those who, in distant lands and amidst many privations, are seeking Christ's "other sheep"?

H. Grattan Guinness, M.D.

Harley House, Bow Road, London, E.

Inebriates in India.

THERE is no human being in so pitiable a plight as the inebriate; despised by his fellows, loathed by himself, a mental wreck, a moral suicide, cast out from the earth, and refused admittance to heaven, who does not feel like making an effort to save him? A correspondent writes:—

India is full of these moral wrecks. The young civilian, away from the sweet influences and restraints of home, in his isolated professional station, and the lonely planter on his jungle-surrounded estate, are sorely tempted to drown their home-sickness and ennui in soda and whisky. In the city, too, temptations gather thickly around the feet of the assistant or clerk fresh from the homeland. Demons in the form of men and women dog the steps of sailors and soldiers, and lure them to ruin and death, to delirium and suicide. Some of these are helpless, hopeless, careless wrecks, who only beg a few pieces, or an old coat to exchange for a glass of native liquor. Some are anxious to reform, but cannot stand alone. I fully believe many of these can be saved if there is a proper home into which they may be received. In numerous cases the means of support would be gladly given by Christian relatives. Besides the classes mentioned above, the Eurasian, the native Christian, alas! and the Hindu communities supply abundant material on which to work.

For those who wish to come, we desire to furnish a haven of refuge, of rest, of sympathy; a place where no demon tempter may come, where good food and wholesome drink can be had, and where help and hope will be made prominent.

We shall depend upon no nostrum for a cure. We shall seek Divine help to restore the lost will power, to recover the lost hope, to eradicate the unnatural craving, to restore the shattered nerves, and, if possible, to help the weak ones to an experimental knowledge of Him through whom he can do all things.

Those undertaking this work are largely those whose business and joy it is, like their Lord, to seek and save the lost. We shall not wait for great things. If we cannot begin large, we shall be content to begin small. We confidently appeal to all Christian men and women, especially to British Christians, whose ward India is, and who are responsible for her welfare, as no others are, to help us. If India has sowed largely to Britain in carnal things, surely it is right that India should reap of her spiritual things.

Rev. F. W. Warne, Calcutta, India, is treasurer of the committee; Mr. John M. Lawrin, Woodstock, Ontario, representing the work in Canada and United States.

Native Boys at Poona.

IN the presence of the present and prospective suffering in a large section of India, God has pressed home on our conscience those words, by which we have been deeply searched in other years: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, 'Behold, we knew it not,' doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

Having been permitted to begin our labours as weak and unworthy heralds of the Gospel of our Lord in India, in 1872, God has been pleased to give us some experience of his goodness and power among the suffering poor of this land. After a lengthened furlough in America, we returned last year, locating in the Poona district, with a desire by God's will to do what we could for the Christian training of orphan and destitute native boys. For more than eight months this has been a daily prayer with us, that God would show us his will and open the way for us to do the work for native boys, for which we believe He has called us again to this land.

Our desire is to have a Christian Home and Colony of at least 400 native boys, in which the first object will be to teach and preach Christ and the Word of God; and the next great object to give practical industrial training, and the whole work to be managed on the basis of native simplicity and economy. Address: Rev. Albert Norton, 89, Civil Lines, Poona, India.

Bohemia—Past and Present.

By Rev. H. GRATTAN GUINNESS, D.D.

BOHEMIA, which to most English people is only a name, is an interesting country in the centre of Europe, where the Bohemian language is spoken, where Bohemian traditions and aims overtop, to its busy and prosperous inhabitants, those of all the other countries included in the great Austrian Empire to which it belongs. Here the name of Huss still recalls to millions the national struggle for civil and religious liberty, and fires the enthusiasm of a people in whom the love of freedom has proved to be unquenchable.

Its capital, Prague, long the active centre of an independent monarchy, is a noble city, containing, with its suburbs, 250,000 people. While I write of it, I hear the roar of the traffic in one of its crowded thoroughfares, which might, as far as the attractiveness of its aspect is concerned, be a superior street in Brussels or Berlin.

It is situated in a broad and very fertile valley, where the River Moldau winds among lofty, well-wooded hills, with its vast palace (a memorial of former royalty) crowning the highest part of the city, with many fine public buildings, sixty churches, an ancient university, and a modern Museum of Natural History and National Antiquities of noble proportions. Prague is far from being a decayed relic of the past; yet it is one of the oldest cities on the Continent, and its chief Jewish synagogue the oldest synagogue in Europe.

Narrow, lofty, and Gothic in style of architecture, this venerable building has been used for Jewish services for no less than thirteen centuries. Standing in the crowd of men who filled it on the

MORNING OF THE JEWISH SABBATH,

a few days ago, I heard a discourse from the Chief Rabbi, who was dressed in a striped garment, eastern in its look, edged with silver fringes. His subject was the inalienable privilege of the Jewish people as the children of the Most High. God was their Father, he said, and would as surely protect and support them as an earthly parent would the son he owned and loved. There was no impressiveness or earnestness in the delivery, and no appearance of interest in the congregation. They had doubtless heard the same thing often before, and regarded the statement rather as an antiquated dogma than a doctrine of practical importance.

In a neighbouring synagogue the service was a musical one, led by a Rabbi with a strong, melodious voice, accompanied by the rich tones of an organ; the women in the gallery, as well as the men and boys below, taking part in the responses. Except at times when the congregation was moved by the volume of harmonious sound, there was manifest listlessness and indifference; and at certain parts of the service, conducted by the Rabbi alone, the men, who all wore their hats (according to Jewish custom), engaged freely in conversation on ordinary topics.

Near at hand, in the same Jewish quarter, is an old Jewish graveyard crowded with many thousands of monumental headstones, covered with Hebrew characters, standing or lying in every position, jammed together, four or five or more, on almost every grave. In its comparatively small space they told me there were 12,000 monuments. The

5,000 JEWS IN PRAGUE,

with three synagogues, are left to this day without a Christian missionary to point them to the true Messiah. Bohemia, where the Reformation was crushed by prolonged and cruel persecution, is a Roman Catholic country, though once Protestant, and a land of Protestant martyrs. I saw the other day the old house where John Huss lived nearly 500 years ago; and his friend and fellow martyr, the Reformer, Jerome, belonged to this city of Prague, and took his name from it. England should feel a special interest in the Reformation movement started by these men, who both derived their doctrines from Wickliffe. Some years ago I visited the town of Constance, in Switzerland, and stood in the old hall and church in which their trial and condemnation took place; and here, in the National Museum in Prague, I saw a collection of the iron-bound flails and spiked clubs with which the peasants defended themselves against their Catholic oppressors in those Hussite wars in which the redoubtable Zisca never lost a battle. All through the thirty years' war which succeeded the Hussite struggle—and, indeed, for more than three centuries—Bohemia was the battle-ground of merciless, contending forces. The war waged by Rome against the population of this once Protestant country was one of extermination.

In 1617 Bohemia had 732 cities, 34,700 villages, and a population of more than 3,000,000. Twenty years later, in 1637, there remained 130 cities and 600 villages, and the population was reduced to under 800,000. The Jesuits, unsatisfied with the

SLAUGHTER OR BANISHMENT

of the whole Protestant population, attempted to destroy every vestige of the Bohemian language and literature. One Jesuit boasted that he had burned 60,000 volumes with his own hand, and throughout this period the cost of burning Bibles appears as an annual charge in the Bohemian Budget! In spite of all this repressive action, to-day the people of this land are more Bohemian than ever in their language, literature, and sympathies, and even among the German part of the population there is a movement of separation from the Church of Rome, which has assumed large proportions.

About 10,000 are said to have come out lately from that church, chiefly on political grounds, taking as their animating watchword the cry, "Los von Rom." In Bohemia and Moravia there are now over 70 Reformed congregations, with more than 110,000 members. Quite a number of the pastors in those churches have received their education in Protestant and Presbyterian Scotland, where much sympathy has been manifest with the Bohemian cause. The Roman Catholic is still the State religion, and Protestant services can only be conducted under repressive and

BURDENSOME RESTRICTIONS.

For the last twenty-five years the American Board has carried on an admirable and successful mission under the management of Dr. Albert W. Clark. He is at present the sole missionary of the A.B.C.F.M. in Prague. This mission, through the blessing of God, has raised up twelve churches in various parts of the country, with a membership of 854 persons, for the most part converted Romanists. It has seven native preachers, three evangelists, a number of Bible women and colporteurs, Sunday school, rescue and reform work, and 3,500 adherents.

The Y.M.C.A., established in 1886, has twenty-nine branches, twelve of which are under the direction of Dr. Clark. It was my privilege last week to address the delegates of the Y.M.C.A. assembled in Prague in one of Dr. Clark's mission-rooms, and I never met a more apparently earnest body of Christian men. I preached last Sunday morning and afternoon in two other of Dr. Clark's mission-rooms, which were crowded with serious and attentive congregations. Signs of deep, responsive feeling were evident in these services, in which my addresses were translated by the native pastor, Mr. Bily, who studied several years at Barmen, and subsequently learnt English while residing as a student at Harley House. The

AMERICAN MISSION AT PRAGUE

has given three valuable helpers to the Bohemian work in the United States, where there are many thousands of Bohemian emigrants. It has circulated 150,000 copies of the Scriptures, and tens of thousands of Gospel tracts. A large and beautiful collection of hymns, many of them translated from our most popular Gospel hymns, and set to native or English and American airs, has been prepared. The congregations I addressed last Sunday sang sweetly and heartily from this hymn-book.

I do not think I have seen any mission work for a long time which impressed me more favourably than that which is so ably conducted by Dr. Clark. The patience and wisdom needed for its prosecution have been considerable, and the prospects of the future of the work are bright. But, after all, how small is the work done in Bohemia compared with the needs of its 5,000,000 of inhabitants! The population is as large as that of Ireland, and in a hopeful state, as visibly emerging from the superstition and bondage of centuries of Papal oppression. May this land of martyrs become once more the home and centre of Christian truth and life!

Prague, September 12.

Prisons in America.—III.

County Prisons.

By Mr. T. M. WINTLE.

THE condition of the county prisons has been a source of anxiety to many earnest, thoughtful men, who are interested in Prison Reform; and prison conferences have been held in various States, papers read and discussed, and publicity given to the abuses in local and county prisons. It has been shown again and again that no effort was made to separate juveniles from adults, and that novices went out with the knowledge of accomplished criminals, wanting only the practical experience, which they would soon obtain.

Able-bodied men are allowed to congregate in the corridors and prison yards, loafing about, whistling, singing, reading the newspapers and novels, smoking and chewing tobacco, with little or nothing to do from one meal time to another. Under these conditions the moral deterioration is serious, as it is well-known that, when prisoners are unemployed, they first grow restless and unhappy, and become addicted to habits by which the whole nervous system ultimately breaks down. Besides, it is impossible to keep such prisons sweet and clean or properly ventilated, the cells and corridors being continually occupied. But the publicity given to the existence of this blot on the prison system

HAS BORNE FRUIT;

public opinion has expressed itself decidedly against the worst features of the system, so that they are fast disappearing; the old-fashioned log shanty is giving place to massive stone buildings; and the indiscriminate association of prisoners, detention without work, instruction, or discipline, are by degrees becoming things of the past. But the county prison system will never be effectually remedied until it is entirely separated from politics, and placed upon a foundation where no politician can touch it for his own use. Prison and other public appointments are strong factors in the local politics of the United States.

But there are striking exceptions, of which the County of Suffolk Prison, Boston, is a notable example. Mr. James Gerrish, the master, has occupied the same honourable position, with credit to himself and satisfaction to the city, for twenty-three years, with the result that he has established at Deer Island a model prison, second to none in the country. The whole island (197 acres in extent) is occupied by the prison. It is reached by a Government steamboat, and is about thirty minutes' run down the river from Boston. There were, on our visit, 1,062 prisoners confined there (859 men and 203 women), of whom ninety per cent. were either Irish or of Irish descent.

This prison is as nearly perfect as science can make it. Each cell has a good-sized ventilator, and the entire front of the cells is made of iron work. The hospital, workrooms, gas works, power house, and piggery are excellently arranged. A new fire-proof cell-building, 325ft by 60ft, has recently been erected for well-behaved first offenders. There are five double tiers of fifty cells each, making a total of 500 new cells, each 8ft by 8ft by 5ft.

The old system of bathing in tubs and baths has been supplanted by circular shower-baths. Long experience has convinced Mr. Gerrish that dark, solitary cells are far less to be desired than those moderately lighted. Here, as generally in the prisons visited by us, the diet is good, and plenty of it, the authorities believing that a man is less likely to be influenced for good if he is insufficiently fed.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

The Story of a Pigtail.

I WONDER if any of you have ever made a sacrifice for the Lord Jesus as great as that made by a Chinaman living at Hankow, a city on the great Yang-tse River? The story I am now going to tell you I read in a book called

"INTIMATE CHINA."*

written by Mrs. Little; and though the book is meant for grown-up people, it has got so many beautiful pictures that it would interest even the youngest of you.

In many parts of China, as I expect you know, small feet are thought very beautiful; indeed, it is considered quite a disgrace for a woman to have feet of a natural size. A full-grown woman has often feet no longer than three inches, and very sad it is to see her tottering about on these little deformities. Chinese mothers bind the feet of their little girls to prevent their growing, and it makes one's heart ache to think what these poor children suffer in order that, when they grow up, they may have "lily feet." As the Chinese become Christians, they learn that it is against God's law to deform their bodies, the temples of the Holy Ghost (1 Cor. vi. 19); but it is often very hard for them to stand out against the national custom.

The Chinaman, about whom Mrs. Little tells us, was a Christian, and of course knew it was wrong to bind his little girl's feet; but, as his wife would do it, in spite of all his entreaties, he sent his daughter away from home to an American Mission School. There her feet were unbound, and when she came home she was able to walk, and had nice rosy cheeks, unlike most Chinese girls, who can only hobble with a stick, and whose faces are pale, because they are in such pain. The good father was so pleased to see his child so well and healthy; but after a time he noticed that she was walking worse and worse every day, and he therefore knew that his wife must have begun to

BIND THE CHILD'S FEET ONCE MORE.

At first he had not the courage to remonstrate; he had done it so often, and with no result, that now, for the sake of peace, he held his tongue. But the neighbours noticed, too, and were quick to see that he was not behaving as a Christian should. "A nice one you are to talk," they said; "you, who are seeing your own daughter lamed before your eyes!" The taunt stung him. He knew that he was an "apostle of Christ" (2 Cor. iii. 3) to his fellow-countrymen, and that if he was to win others to his Master, there must be nothing inconsistent between his professions and his life. So he went to his wife and told her she must unbind their child's feet, for not only was the girl becoming lame, but God's work was being hindered.

His wife replied, as often before, that she would unbind, not only her daughter's feet, but her own too, if he would cut off his pigtail; a thing which she, of course, believed he would never do, for a Chinaman's pigtail is his glory. "Do you mean what you say?" he asked her; and when she had assured him seven times in succession, and each time more vehemently than the last, that she meant what she said, he quietly took up a pair of scissors and cut off his queue. There it lay, the long glossy coil, like a black serpent on the ground, and soon the whole neighbourhood was astir with excitement.

HAD THE MAN GONE MAD?

Even the missionary to whom the pigtail was brought could at first hardly believe that the act had been done in soberness.

But no, our Chinaman was both sane and sober. "It is true it is contrary to the law of the land," he said; "but it is better I should offend against that than offend against my God." You will be glad to know that his wife unbound both her own feet and her daughter's, and thus he had the happiness of knowing that his sacrifice was not in vain. No true sacrifice ever is; but we do not always see the results of right-doing at once, any more than we see directly the results of wrong-doing. Sooner or later an action always bears its fruit. The Chinaman laid his pigtail at the feet of Christ, and may there not be something which the Master requires of us?

The holidays are now over, and a new school year is beginning; and perhaps the Lord Jesus is saying to many of you, "Put your whole heart into your lessons; don't be afraid of being called a milksop, bookworm, blue-stocking, or saint. Don't shirk your work, for you don't know how I may want the knowledge I am letting you have the chance of learning now." Moses "was learned in all the wisdom of the Egyptians" (Acts vii. 22), and Paul in the learning of the Jewish rabbis (Acts xxii. 3), and both of them were used by God as mighty instruments for the advancement of his kingdom.

I am sure you must all wish to be used by God; but, if so, you must obey his commands. Perhaps He has not yet asked of you any great sacrifice, as He did of the Chinaman; but at any rate He does want you to pay attention in school hours to your lessons, for perhaps it may be those tiresome French verbs or puzzling sums that some day He will use in his service.

MARGARET A. ROLLESTON.

* 21s. *Hutchinson & Co.*

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 194).

Find the following, and complete each clause:—

1. Upon a rock (Psa. xxxviii.-xli.).
2. In green pastures (Psa. xx.-xxiv.).
3. The little hills (Psa. lxii.-lxv.).
4. The great mountains (Psa. xxxiv.-xxxvii.).
5. Showers that water the earth (Psa. lxx.-lxxiii.).
6. Still waters (Psa. xx.-xxiv.).
7. A strong tower (Psa. lviii.-lxii.).
8. Barley harvest and wheat (Ruth).

9. How are God's judgments described? (Ps. xxxiv.-xxxvii.).
10. Give three uses of a tabernacle (Isa. ii.-v.).
11. Give three verses that remind us of harvest time (Psa. lxii.-lxv.).
12. When was the promise of harvest made? (Gen. vi.-ix.).
13. Who offered the first harvest thanksgiving? (Gen. i.-v.).
14. When will the last harvest be, and who will be the reapers? (Matt. x.-xv.).

(Children under *ten* do any three; under *thirteen*, any seven; under *seventeen*, any eleven.)

ANSWER TO LAST SEARCHER (No. 193).

1. 1 John iv. 9, 10.
2. John xiv. 15.
3. 1 Cor. xiii.
4. Matt. v. 44.
5. Peter (John xxi. 15, 16, 17).
6. Jesus (John xiv. 6).
7. Psa. xv. 1, 5.
8. Cain (Gen. iv.).
9. Prov. xx. 1.
10. Rechabites (Jer. xxxv. 6-19).
11. Noah. No (Gen. ix. 20).
12. They shall see God (Matt. v. 8).
13. Phil. iv. 8.

Correct answers (first list) received from:—

A—Dora, Ernest, W. and Ralph Aldwinckle, Violet Ashworth*, Jenny Almond.
B—Edith Banks, Rachel Blumenthal, Esther Bobroff, F. R. and Muriel Bailey, Hannah Bridgman, Dorothy Sylvia, Evelyn and Maud Barrett, Gordon and May Bligh, Mary* and Susette* Beck.
C—Rodia Constantinides, Bessie Cheale*, George Cary, Mabel Cole, Ada Chenyen, Sophie Cohen, Kathleen Carey-Brenton*, Lydia Cleary*, Carl* and Kitty* Cope, Mary and Willie Charles, Daisy M. Clarke, Kate Cope, Eleanor Chance, Minnie Chubb, Ida Cole*, Daisy, R., and Jack Clarke, Elizabeth Clarence, Edith Chevalier, Mary Coward.
D—Irene Duke*, Vera Dickinson, Willie Davies, Ruth Dawson, Stanley Drew*, Dorothy and Ralph Daintree, Nellie Dowsett*, Pologhia Daws.
F—Kitty Fausset, Sarah Finkelstein, Vincent and Mabel Fleet, A. Fewster*.
G—Rose and Esther Goodman, Constance and Kenneth Gabbett, Alice Goad, David Gardiner*, Daisy*, Mary* and Alfred Greenacre.
H—Theodora Hill, Dorothy Harris, Mary and Elizabeth Hooper, Beatrice Hastings*, Nellie Hatchett, Hetty Hill*, Willie Hooper, Ella Hake, Jennie Holmes*, Eric and Mary* Hill, Dorothy* and Evelyn* Hewer.
I—Alice Ingberg, Daisy Iredell, Nellie Irving*.
J—Kate Johns*, Alicia Johnstone, Betty Jacobs.
K—Maurice Kalinsky, Eva, Max and Stanley Kall, Lily and Brada Kinvig, Nellie Keeley.
L—Annie Levine, Annie Lipschitz, Georgina and Cecilia* Lichtenstein, Sidney, Henry and Edward Law, Arthur Lamb, Rosie Langton, Arthur Llewellyn, Gertie Lambert, Blanche Lindup.
M—Mildred and Dorothy Morgan, Winifred Marshall, Mabel Morris, Arthur and Grace Morice, Miriam Marston, Mabelle Mounstephen*, Marie Meek, Dorothy and Elsie McMullin, Emily Maddox*.
N—Leah Niels, Edith and Emily Nash, Eleanor and Valerie Noel.
O—Olive Oxley.
P—Laura Pratt, Margherita Perlmann, Kathleen Pincott, Daisy Phillips, Gladys and Ethel Palmer, Myrtle and Melbourne Perry, Edith Purkiss, Evelyn, Hattie, and Mildred* Peters, Mary Plumb*, Walter, Kate, and Leonard Picknell, Lilian Pearson, Ruth Pledger, Alice Palmer.
R—Aileen and Marjorie Roberts, Kate and Mary Rosenbloom, Alice Reid.
S—Muriel and Rosetta Sherwin, Dora and Lizzie Simons, Margery Smart, Lucy and Kenneth Soltau, Kathleen and Douglas Shepherd, Fanny Stileman, Frank and Esther* Simmons, Solomon Stockfish, Ronald Studd, Wheldale and Lily Stanley, Joseph Stevens, Marjorie Sherbrooke, Amy* Stileman, Mary Sowden, Mary and Alan Symon, Constance Scott*, Laura Standen*, Annie Shelley.
T—Annie Torff, Frank Tomkins.
U—Queenie Upton.
V—Edwin and May Vickers.
W—George and Annie Willis, Rosamund Woodgate, Louise and Joanna Wolnitzer, Charles and Amy* Wingrave, Douglas Wilkinson, Winifred Wise*, Florence Wild, Connie*, Annie* and Sarah* Wood, Madge and Frank* Wilson, Agatha and Ella Ward, Cecile, Noel and Phillis Wright, Edith, Edward and J. W. Wheeler.
Y—Gladys and Maurice Young.
Z—Sophia Zaxitsky.

No. 192.—Correct answers (second list) received from:—

A—William Aston*, Enderley Anderson, Florence Abbott.
B—Dorothy Butcher, Dorothy Benson, Edward, Dorothy and C. Godfrey Bates, Maggie*, Charlie and Alan Banks, Allen Baker, Catherine Barber, Lilian Butler, Susette and Mary Beck, Mabel Bailey, Eva Browne*, James Barker, Lily* and Gordon Boxer, R. G. Browne, Ernestine Buhl*, Lucienne Brabandes, Mabel Birney.
C—Dorothy Clarke, Minnie, William and Katie Chubb, Susie Cumbers, Walter, Maggie* and Jessie* Carter, Dorothy Cooper, Cicely Craven, Duncan Campbell*, Ethel Craigie, Alice Crang*, Daisy Clarke, Katie Clark, Eleanor Chance*, George Crawford, Mabel and Isabel* Candlin, Beryl and Gladys Calvert.
D—Violet Dodsworth, Marjory and Dorothy* Dyke, Harold Davis, Agnes and Catherine Darke, William Dilly*, Marie Denizot, Esther Dickson, K. Winnie de Russet*.
E—Miriam and Edward Ecroyd, Muriel Edwards*.
F—Hyacinth FitzSimons, Blanche Freeman, Olivia Ferguson*, Helen Forbes, Bessie*, Kate*, Maggie, Mabel* and Eva Fletcher, Lewis, Maggie*, Agnes and Flossy Fullarton, F. A. and Aileen Figgis, Bessie and Mary Freeman, Louise Filhol, Jeanne Faucon.
G—Evelyn and Grace Gulston, Gracie Grout, Jack and Dorothy Gray, Christopher Golding, Kenneth and Constance Gabbett, Margery, Colin and George Graham-Browne, Thomas Groombridge, Mary Glass, Dorothy and Winnie Grove, D. Gardiner, Mary*, George and Effie Graham, Frank Gibbs, Edith Grieve.
H—Dorothy Harris, Kathleen Hughes, Ella Hake, Winifred and Edith Harvey, Ethel Hutchings, Edith Holms*, Bessie Hope*, Freda Hunton, Theodora Hill*, Ruth Hinder, Georgette Hoffman*, Rosetta and Lottie Hamilton, James Henderson, Helen Hunter.
I—Nellie Irving*, Daisy Iredell, Isabel and Ami Inglis.
J—Alicia and Lizzie Johnstone, Sinclair Jackson.
K—Brada Kinvig, Isa Kay, Grace and Philippa Kerr.
L—P. Langley, Elsie and Guinefred Leigh, Arthur Lamb.
M—W. C. Mallinson, Dorothy and Daniel Morris, Charlotte Millar, Christina Marshall, Dorothy and Winnie Mace, Dora Muir, Mabel Mountstephen*, Ada Macnutt*, Lewis MacGregor, Gwendoline*, Evelyn and Howard* Moir, Bella Mack, Hilda Medill, Dora Marples, Sydney, Dorothy and Mildred Morgan, Winifred Marshall, Adelaide Moore, Olive* and Lois* Mewburn, Hedley Meader*, Harold Marrable, Daisy*, Annie and Nellie Mackenzie, Margaret Macphee, Charlie and Frank Medcalf, Kathleen McClure*, T. and Barbara* Maconchy, Evie Millar.
N—Amy and Maude Nottage, John, Cissy and Peter Nicholson, Lilian and E. Nash.
O—Eva and Maud Oakes.
P—Louie, W. M. and M. Penny, Phyllis Pigers, Gladys and Isabel Phipps, Ruth Patient*, Winnie Page, Laura Percy*, May, Daisy and Vera Petrides, Geoffrey, Clarice and Percy Peach, Alice Powdrill, Edith Purkiss, John Pearce, Eddie, Jessie, Willy and Ada* Palmer, Walter Perryman.
R—Marion Brock Richards*, Gussie and Marion Roach, Aileen, Winifred and Marjorie Roberts, Marjorie Rainey, Nora Read, Elsie Ridewood*, Jessie and Elmina Roe, Lorimer and Rita Romanes, C. Alice Reid, Gwennie Ravenhill.
S—Lucy Soltau*, Ronald Studd, Nannie Sturrock*, Frank* and Emma Sutton*, John Smith, Helen*, M. and Dorothy* Stalker, Dolly Salt*, Constance and Hilda Schaeffer, Kathleen Slark, Rosetta, Ivy and Muriel Sherwin, Evelyn*, Gwendoline* and Eric Shaw, Violet and C. R. Salvesen, D. D. Stanier, Marie Stuart, Gertrude Scott*, Lily and Wheldale Stanley, Betty Stocks, Binford Sellwood, Herbert Stuart.
T—Herbert and Frank Tomkins, Arthur and Olive Taylor*, Marjorie Tracey*.
U—Queenie Upton.
W—Sydney Wisdom, John Wilkinson*, Rosamond Woodgate, George Willis, Georgina, Rachel* and Sarah Wilson, Kenrick, Queenie and Ernest Wakeford, Robert Weddell, Charles Wingrave, Violet and Arthur Walker, Helen and Fred Webb, Douglas Wilkinson, Bertie Walls.
Y—Gladys* and C. Maurice Young.

FOREIGN LIST.

Nos. 175–176.—E. Selby Little (China). **No. 178.**—E. Selby Little, T. Alan Hogg (China). **No. 181.**—Christine Pearson (Tasmania). **No. 183.**—Graham Pearson (Tasmania). **No. 186.**—Alice Henderson (Jamaica), Daisy McArthur, Cuckoo and Minnie Lister, Alice Stone (S. Africa). **No. 187.**—Alice Stone, Alice Henderson. **No. 188.**—Lottie, Rotha and Ivan Ss. George (Canada). **No. 189.**—Dora Wallace (Canada). **No. 190.**—Ina, Nettie and Kate* Thomson (Bulgaria). **No. 191.**—Olive van Millengen (Constantinople).

Uncle Tom's Cots—G.E.P., 4s.; Children's Meeting, Shiloh Hall, 8s. 6d.; Articles Sold—S., £1; Razors Sold, £1 15s. Total, £3 7s. 6d.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Blackheath*, Sept. 30. *Winchester*, Oct. 8; Mr. S. J. Hewlett, *Dersingham, Norfolk*, Sept. 24-26; Rev. S. M. Warner, *Tewkesbury*, to Sept. 23; Mr. W. H. Stentiford, *Y.M.C.A., Dartford*, to Sept. 24; Mr. W. Tye, with caravan at *Framlingham*; Mr. E. P. Rowe, with caravan, *Wickham Bishop*, near *Witham*; Mr. H. Lewis Ingram, with tent, *Aspley Guise, Bedfordshire*; Mr. Frank McLaine and Mr. W. Drake, with caravan, *Lingfield*; Mr. Macfarlane, *Ash Prior, Bishops Lydiard, near Taunton*, with Camp, to Sept. 29; Mr. C. Harrison, with caravan, *Horley*, to Sept. 30. *Annual Meetings for Reports of Seaside Work* will be held *in London*, at St. Martin's Town Hall, Charing Cross, on October 5, at 3 and 6.30; *Y.M.C.A., Manchester*, Oct. 16; *Hope Hall, Liverpool*, Oct 17; *Church Institute, Bradford*, Oct. 18; *Shaftesbury Hall Y.M.C.A., Leeds*, Oct. 19; *Southport*, Oct. 20; *Central Hall, Bolton*, Oct. 24.

Children's Scripture Union—Portions for week ending September 30.

Sun., Sept.	24	2 *Chron.*	ix. 1-12	Th., Sept.	28	2 *Chron.*	xiii. 1-18
Mon., ,,	25	,,	ix. 20-31	Fri., ,,	29	,,	xiv. 1-15
Tues., ,,	26	,,	x. 1-16	Sat., ,,	30	,,	xv. 1-15
Wed., ,,	27	,,	xii. 1-14				

Mission to "Hoppers" in Kent.

THE workers in this Mission have, during the past few weeks, been going in and out amongst the pickers in the gardens by day, and in the villages by night.

The friends of the Bible Flower Mission will be glad to learn that their labours have not been in vain in the Lord.

As one of the missionaries was visiting a garden in Goudhurst, and going from bin to bin, one of the home-dwellers said to him, "You are the man who gave my daughter a ticket with a scent bag on it, are you not?"

"What do you mean?"

"You know—a lavender bag, with a text on."

"Well, what about it?"

"Oh, sir, it proved a great blessing to my daughter. She learnt that text, took it to bed with her, and she has got it yet."

"What was the text?"

"Behold, now is the accepted time. Behold, now is the day of salvation" (2 Cor. vi. 2).

The girl requested her mother to buy her a Bible, and, when she subsequently met the missionary, she gave an intelligent, straightforward account of her acceptance with God.

Other cases of conversion have given cause for similar gratification. For all this blessing on the work, the workers desire to praise God.

J. CROZIER, London City Mission.

(1215)

Home Missions.

Literature for Lighthouses.

THE Hon. J. Howard Angas, of South Australia, has paid for 1,000 copies of Mr. G. H. Pike's shilling brochure "Living Lighthouses: the Story of Two Brothers" (published by Messrs. Passmore and Alabaster), for distribution among the lightkeepers of Great Britain, Canada, and Australasia. The two brothers referred to are two late members of the Angas family, viz., William Henry Angas, and George Fife Angas, the latter being father of the Hon. J. H. Angas, and "the founder of South Australia," who died at the age of ninety in 1879. These two brothers were greatly interested in the spiritual welfare of British and foreign sailors, and William H. Angas renounced the most brilliant worldly prospects to labour as the unpaid pioneer missionary of what is now the British and Foreign Sailors' Society.

As was the case with his father before him, the Hon. J. H. Angas is president of that Mission. The distribution of Christian literature among the lightkeepers has been carried on for some time past, on behalf of the Society, by Miss L. E. Holden Pike (Winchmore Hill, N.), and it is hoped to extend the area of distribution in proportion as funds are subscribed for the payment of working expenses. From time to time numbers of letters have been received from the lightkeepers, and perhaps the best encouragement to go on with the work comes in the hearty appreciation of what is done for them on the part of the men. Postage alone is a considerable item.

As regards "the two brothers," their life-story is one in which persons associated with the sea are likely to be interested. The missionary died of cholera in 1832, apparently in the prime of life and at the height of his usefulness; the other brother also had a very adventurous life; and after being brought to what looked like the verge of ruin, he came to be regarded as a Christian father in the great Colony he founded.

Dublin Medical Mission.

NOTHING reaches the hearts of those in sorrow or difficulty like sympathy and kindness. Our Lord "went about . . . preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people." Thus the above Mission has found an open door amongst the poorest and most degraded in the city.

With deep thankfulness we can tell of what the Lord hath wrought in our midst. During the past year we have had many more cases of poor, "fallen" girls attending the mission. Some have been helped to new surroundings, so that they may live different lives, and we trust have yielded themselves to the Saviour. A young widow, who had been led astray, turned in her sorrow to the Saviour, and is now rejoicing in a knowledge of sins forgiven. Many other interesting cases come under our notice.

A Roman Catholic woman, who lay ill in her miserable home, exclaimed, as our nurse told her eternal life was "God's free gift," "I never heard that before." Another said she had "no one to tell her trials to." She was pointed to the Lord, and soon after said: "I tell them all to Jesus now, and it makes it so much easier."

A young Scotchwoman, who had just lost her husband, told us how she thanked God for the Mission, for she had learnt there to trust the Lord, and He had been her strength and stay in her time of sorrow. He had sent her friends and money, and supplied *all* her need!

We ask for prayer that this coming winter may be one of increased blessing, both to workers and patients.

(1216)

Many of our subscribers have gone "home" to receive their reward; and their places not yet having been filled, our income is not sufficient for *present needs*. We would gladly extend the work to another part of the city if the necessary means for doing so were forthcoming.

(Mrs.) E. Edith Figgis, Hon. Sec.
Hawthorn, Sidney Parade, Dublin.

Evangelization Society's Tent Work.

MR. JOHN WOOD, the hon. secretary of the London Evangelization Society, writes: "You will, I am sure, be interested to hear something of our tent work, which, for the present season, is now rapidly drawing to a close. Owing to the very long spell of dry weather, we have probably never had a better year than this; and we have been encouraged to hire two exceptionally large tents in the North of England; these have added somewhat to our expenses, and our balance at the present time is very low.

In May last, we estimated the cost of the tent work at £3,000, including purchase, repair, hire and fittings, with salaries, travelling and other attendant expenses. This estimate has proved rather under than over the mark.

Large numbers of our correspondents speak of great blessing accompanying the work, and in some large centres of population we hear of very many souls being brought into the kingdom of God's dear Son,—how many we dare not attempt to say. Sixty evangelists have had the privilege of taking the missions in fifty-three tents, thirty-nine of which are our own property, fitted with seats and all accessories. Eleven tents have been used in Scotland, nine being under the direction of Mr. Mitchell.

It is too early at the present moment to state the number of tent missions that will have been taken during the season; but it will be between 200 and 300, the number of meetings reaching several thousands.

The young people and children have not been forgotten. In England and Scotland a children's service at six has very often preceded the service for adults at 7.30 or 8, and many a young heart has been touched by the Word of God. Some of our evangelists are very gifted in speaking to children.

Our conviction is daily strengthened that wherever the Gospel is faithfully, prayerfully, and lovingly preached to the unconverted, the same Holy Spirit, who has blessed the message in the past, continues to do so in the present. Experience proves this.

We rejoice to record that God has recently strengthened our ranks by the addition of some young men who are already qualified for the work, and full of promise for the future; so that whilst we have several veterans who are nearing the end of their evangelistic career, there are others who, by God's grace, will be likely to take their places.

We have a special request for a large circular tent, to hold two thousand, for the North of England next year. This would cost, with seats and all accessories, at least £300. Densely populated districts in the North are open to our evangelists, both for summer and winter work, and our operations are only limited by a small income.

Further information would gladly be given on application to 21, Surrey Street, Strand, W.C.

The Women's Protestant Union.—The organizing secretary, Mr. G. W. Lonsdale Barraclough, writes to invite our readers' attention to the annual "All Day of Prayer," which will (D.V.) take place on Thursday, the 28th inst. Meetings will be held at 11 a.m., 3 p.m., and 7 p.m., in the drawing-room, Exeter Hall, and addresses will be given by Madame Rozas, Miss Soltau, and Mrs. Arbuthnot. All Christian men and women, who can possibly do so, are requested to unite in waiting upon God. To any who may, by reason of distance or any other cause, be unable to meet with these, but who would like, either privately or in local gatherings, to follow the programme as to subjects, &c., Mr. Barraclough will be glad to forward a copy on receipt of stamped addressed envelope. Address: 82, Westminster Bridge Road, S.E.

The Margate Cripples' Home.

AT a well-attended meeting recently held at the Parochial Hall, Margate, in furtherance of the claims of the Ragged School Union Holiday Home at Margate, Alderman Treloar presided. Letters expressing regret for non-attendance were received from the Vicar of Margate and others. The report of the Home by the hon. secretary, Miss Jones, gave an encouraging account of the year's work, reference being made to the large number of cripple children who were hidden away in poor rooms in London, in many instances not far away from such a centre as the Bank of England. The Home had received 266 children during the year, who had returned to London much improved by the change and rest of a Christian Home. But the work had been carried on under unfavourable circumstances. The house occupied was not suitable, as regarded the accommodation it afforded, there being no garden or playground. A new home was in view. A cot cost £15 a year.

Rev. J. Piper, of Holloway, referred to there being 6,000 poor cripple children in London, and asked what would be their hard lot in such days of competition unless something was done for them. Under Paganism, they might have been despatched as useless; but it was different under Christianity. Mr. Holness spoke of the dark and the bright side of a cripple child's life, as he had himself observed it. There was not much value in work unless it was prompted by high motives.

Addresses followed by Dr. Scatliff and Mr. J. F. Shorey; and the former, as hon. surgeon of the Cripples' Holiday Home, showed the need which existed for another house. Mr. John Kirk, secretary of the Ragged School Union, said that a sum of £1,500 would be required for the new Home, and a friend had lately called at their London office to give £500 towards the enterprise. It was not an experiment in which they were engaged, but a tried service, and they wanted to make the Cripples' Home a permanent institution of Margate. The people of the town would give their help, and he appealed to them to do so.

Y.M.C.A. Work at Reading.

THE members of the Church of England Y.M.C.A. at Reading were recently invited to a social gathering at Cintra Lodge, the residence of the esteemed founder and president, Mr. Martin Hope Sutton. A large and representative company responded to the invitation.

After tea, Mr. Sutton addressed his guests, expressing his thankfulness at being able once more, in spite of his advanced years, to meet so many friends. They had much for which to thank God and to take courage, and to determine by his grace to maintain those principles on which their Association was founded, and on which, he trusted, it would ever be continued. They could do that without being in any way exclusive, wishing God-speed to all who loved the Lord Jesus Christ and endeavoured to serve Him, whether they were members of the Church or Nonconformists.

As he, Mr. Sutton went on to say, was nearly eighty-five years old, he could not expect to have the privilege of addressing them many more times. Should that evening be the last on which he might say good-bye to them, he did not think there would be anything in that fact to make him or them sad; but he would urge them, if they needed urging, to attend to the "one thing needful," because it was as true of the youngest present as it was of him, that they knew not what a day might bring forth. A friend of his, when dying fifty-two years ago, said "What a pity it is that the people of God do not work more for Him while they have the opportunity!" He wrote those words down at the time, and had kept them before his eyes ever since; and he would leave the message as a parting word to all present. The first, the primary thing, was to make sure that they themselves were on the Rock, which was Jesus Christ; the next, to seek what they could do to serve God during their day and generation.

Kennington Cross Mission.—This organization maintains a much needed mission work in a poor district of London. A number of useful institutions are carried on at the hall, the workers being members of the Metropolitan Tabernacle. There is a deficit on the year's working, and the treasurer, Mr. P. J. Ling, 23, Upper Kennington Lane, asks for financial aid.

Oxford Letter.

OXFORD historic pleasure fair, one of the largest of its kind now held in the country, took place on Monday and Tuesday last week, and the attendance was as large as ever. Rev. C. J. Casher and Mr. Wheelhouse were in charge of the Bible stall. It may be mentioned that Mr. Wheelhouse presided at this stall in 1869, in which year he disposed of Bibles, &c., to the amount of £50. A similar work has been carried on ever since. We thank God for the unbroken testimony.

Rev. W. J. Hutton has been succeeded at Wesley Memorial Church by Rev. W. Bradfield, of Leicester; and on Sunday and Monday there were special gatherings to welcome him. Mr. Bradfield preached twice on the Sunday, and spoke at the meeting on Monday. Work in the villages will have his special attention, and he urged the labourers to "expect great things from God, and to attempt great things for God." We wish him a successful ministry in the best sense of that word.

The summer convention of the Oxford and District Christian Endeavour Union was held this year at Wallingford. The greatest interest was manifested. Rev. J. Robertson, M.A., took the chair. At the afternoon session a paper was read by Mr. Alden on "Our Reading," and some helpful suggestions were made. Exception, however, might be taken to the advice that "the old commentaries should be read sparingly." Perhaps the very best course of reading for some of us would be a few months devoted to the old Puritans. At the evening meeting, addresses were given on "The aims and objects of the Christian Endeavour Union," and on "The Christian Endeavour in China." Dr. Stevens was able to report a membership of 10,000 in China, and prophesied, as a result of their influence, a great and unprecedented coming of the Chinese people to Christ in the near future.

The Corn of Wheat:

John xii. 24.

"I am the Bread of Life,"
The Corn of Wheat that "fell
Of purpose" into furrowed ground,
To multiply and swell.

"I am the Bread of Life,"
Heaven's bread-corn crushed and bruised,
That henceforth rich supplies might be
O'er all the world diffused.

"I am the Bread of Life,"
The one essential good;
For giving and sustaining strength,
The necessary food.

"I am the Bread of Life."
Men toil, their bread to earn,
With eager minds; so must I be
The soul's supreme concern.

"I am the Bread of Life;"
And they who eat of Me
Have tasted food to make them wise
Throughout eternity.

"I am the Bread of Life;"
And they who on Me feed
Shall live by Me in every sense—
In thought, and word, and deed.

Winifred A. Iverson.

The Anti-Infidel Tract Enterprise. — Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, writes to say that "scarce a day passes but what we receive numerous appeals from open-air workers, or Christian working men assailed by ungodly companions, for free grants of our anti-Infidel tracts to distribute, more than three hundred of which have been made during the past few months; but we are now absolutely without funds, and, therefore, quite unable to continue these distributions, as our stock of tracts is exhausted, and we are without the means to reprint. And this, too, at a season when the need of the work is greater than ever, inasmuch as a fund of £5,000 is being raised at the present time for the purpose of disseminating all over the country atheistic literature, and £3,000 of this amount has been subscribed by sceptics in the course of the past few weeks. Communications to W. R. Bradlaugh, 70, King's Cross Road, London, W.C.

Evangelistic.

The Gospel by the Sea.—1.

HOW much is England, or rather Great Britain, indebted for the free proclamation of the Gospel in the *open air?* On village green, with scarce a hundred hearers, as well as Royal parks where thousands can be gathered, in lowly courts midst London slums—surroundings none too pleasant—or on her sea-girt shores, may be heard the music of that Gospel which has so long preserved her as the pioneer of civilization and the evangelist to the world.

"As Moses raised the serpent up,
The wounded Jews to spare;
So Christ, the sinners' only hope,
Is preached in open air."

I am moved to these reflections by things which have happened this summer, wherein I could tell of some folks who, having never attended any indoor services, have been blessed of God through the Divine institution of out-of-door services; and of others who, having been taught that to enter any other church outside the Roman meant sure damnation, have implicitly obeyed, but who have been surprised into the Gospel whilst listening to it in the open air, and savingly converted by the simple story which proved to them "the power of God unto salvation."

Quite recently three most distinct cases like this have been seen; in one instance of a lady who was brought up in a convent, who knew nothing of the Bible, but who was drawn, night after night, to listen to the truth as it is in Jesus, and who, almost without the help of any human agency, came out boldly for Christ; and, despite the hostility of relations, and the threatenings of the priest, is still standing firm amidst much persecution. For these converts we ask the sympathy and prayers of the readers of The Christian.

But to my subject of "The Gospel by the Sea." Over and above the many glorious services on the sands arranged for by the Children's Special Service Mission, at many of our sea-side resorts, may be seen a real live Gospel service, where local friends, often assisted by visitors, conduct a meeting throughout the season.

On a beautiful Sunday evening this summer, in conjunction with the Y.M.C.A. at Penzance, a meeting was begun on the Esplanade by a few brethren. Thousands were promenading up and down, and amidst the stillness of the evening, and as the rosy tints of the setting sun were reflected on the picturesque Mount St. Michael in the distance, the crowd grew, till a vast audience stood,

"In that cathedral as boundless, as its wonder;
Whose quenchless lamps the moon and stars supply;
Its choir the winds and waves, its organ thunder,
And its dome the sky."

Darkness had set in before the meeting closed; but there was work to do for soul-winners, for many were under deep conviction of sin. I look back with pleasure to that meeting; and believe there are few more favoured spots for the uplifting of our blessed Lord, than the Esplanade at Penzance.

Sauntering along the front at Brighton one Sunday afternoon, I saw a band of workers on the beach who, with harmonium and platform, were soon at work gathering the people. There was the right ring about them, and though their grammar was at fault their doctrine was sound; and one felt glad to "stand by" and "lend a hand" if needed. Presently a speaker of another calibre was introduced, who announced his subject as "The four greatest preachers in the world," and who speedily divided his address as follows:—

"The *heavens* declare the glory of God."
"The *earth* declares the goodness of God."
"The *Church* declares the grace of God."
"And *Christ* declares God Himself."

I opened my eyes! You were bound to listen! The man was a born orator, to say nothing of his scholarship. A few opening words on astronomy simply put, materially added to the crowd, until top-hats and frock-coats in large numbers could be seen on the promenade above, their wearers evidently interested in the sermon on the shore. On went the speaker to his second head, proving by the revolving of the earth on its axis, and its circling in its orbit, the goodness of God in sending us the seasons in their due course.

Then came the declaration of the Church, and saint after saint was produced to add their testimony to the grace of God, till, closing with a magnificent address on the dying, risen, and ascended Saviour from the words: "He that hath seen ME hath seen the Father," the speaker quietly picked up his hat, and, mingling with the crowd of fellow-visitors, was soon lost to the astonished audience, who wondered where he came from, and where he had gone to.

"Well, I never!" said one of the humble workers *(sotto voce)*. "That's what I calls opening their mouths with a jam tart first, and puttin' the Gospel down arterwards."

Brighton also has a favourite spot for open-air preaching—viz., the Electric Railway Stand, near the Aquarium, the proprietor of which allows the use of the place to two different bodies of Christians on the Lord's Day. At three o'clock in the afternoon, and again in the evening, may be seen an attentive audience gathered round a band of singers and preachers. Here it has often been my privilege to take part in the meetings; and, though the audience is never a very large one, by reason of its position, yet the Gospel is always intelligently put by our brethren, and the claims of the coming Lord clearly enforced; and not a few have been gathered in from this service by the sea.

Whilst at Cromer a week or so ago, I heard of good meetings being held at Sheringham-on-Sea by Major Cox; but was sorry to find that the children's services were not allowed on the beach at Cromer, but that the vicar had arranged for them to be held in a private garden, to which the children were invited.

Of the good work I have seen at Ramsgate and Yarmouth I cannot now speak, but am reminded that some years ago two members of one family, who were visiting Yarmouth, were converted in the open air. The following year found the same family at Ramsgate, and drawn to the open-air meeting I was conducting on the sands, I had the joy of pointing another to the Saviour who had saved his two sisters at Yarmouth.

Chas. Cook.

Glasgow Evangelistic Campaign.

I WRITE to ask the prayers of the readers of The Christian for Divine blessing on the Evangelistic Campaign, which begins in Glasgow on October 1, and goes on for a period of six months.

The occasion of it is the semi-jubilee of the Glasgow United Evangelistic Association, which was founded in 1874, while Mr. Moody was in our city, and whose directors thought that Glasgow needed, and was ripe for, a combined aggressive movement on a larger scale than had ever been attempted before.

All the denominations and Christian organizations of the city were appealed to, and have responded so heartily, that a combined effort, such as has never, I believe, been attained in this country, is the result.

The city and suburbs, with its population bordering on one million, has been divided into nine districts, with the ministers and Christian workers in each district as its committee.

Somewhere about one hundred missions of a fortnight's duration for adults, and nearly an equal number for children, have been arranged for, and evangelists, ministers, and laymen of all denominations are being secured to conduct these missions.

Will those who unite in prayer for Glasgow at this time remember particularly the visitors who are undertaking this part of the work, which is specially meant to reach those who at present have no connection with any of our

churches? The first fortnight of the Mission is to be devoted to Christians, believing, as the directors do, in the Divine order of blessing given in the promise: "I will pour water upon him that is thirsty, and floods upon the dry ground." Alex. Mackeith.

The Gospel at Totnes Races.

STILL the wave of blessing is flowing. With the baptism we received at Doncaster still resting upon us, we whizzed away by the midnight express to Newton Abbot, our Devonshire headquarters, arriving there early on Tuesday morning last. The races last two days, the attendance being from 20,000 to 25,000 people, and in the main very select. Our party consisted of eight, including Mr. G. Bishop, the president of the Y.M.C.A., and Mr. Jose, the secretary. The distribution of Gospels and other literature was the order of the day, and, as usual, afforded many opportunities of personal dealing.

One of our workers gave a Gospel to an elderly man, and as he took it he burst into tears. "What's that?" said a gentleman to whom I gave a Gospel of St. John. "Read it," I replied. "What must I do to be saved?" read one thoughtfully; and straightening himself up, added: "Sir, I would give anything to know that I was saved." Whereupon I preached Jesus to him, and left him with the promise that he would seek the Lord.

On Wednesday night, after returning from the races, a meeting was held at the Clock Tower, a very gracious influence resting upon us. Wednesday being the fair day, we visited all the shows and stalls in the morning before going to the racecourse. I gave a Gospel to a racing man who was sitting opposite me in the carriage on the homeward journey. On taking it, he replied, "I had one of these given to me last week at Doncaster, and, if I am not mistaken, you are the gentleman who gave it to me. I was wondering where I had seen you." We reminded him of his responsibility, and that evidently the Lord was speaking to him in a singular manner.

Since our return from Doncaster, I have received two letters testifying to the blessing received by two gentlemen, and of the conversion of a third, who was there from West Hartlepool, for whom, says the writer, "we, at West Hartlepool, have been praying for eighteen months." O. L. Heatley,

Secretary Racecourse Mission.

St. James's Hall, Royal Road,
Kennington Park.

The London Tents.

Peckham Rye.

MESSRS. WEAVER BROTHERS were engaged in preaching during last week in the tent on Peckham Rye. There were overflowing congregations, and many professed conversion. After the present week, the tent will remove to Nine Elms.

Clapham Road.

Mr. Charles Inglis has been labouring in connection with the tent at Clapham Road, the largest of all, seating 3,000 people. On Sunday week the tent was crowded, many people listening from outside. During the following days the evangelist preached nightly. Large congregations assembled, and the inquiry rooms were filled with men and women seeking the Saviour. It was the joy of the workers to see many confess Christ. The present is the last week of the work. Mr. Leonard Weaver and Mr. Inglis are preaching, and the closing meetings will be held on Sunday next.

Lavender Hill.

During last week, Mr. Henry Varley preached daily here; and on Sunday he conducted three services with much encouragement. In the morning he addressed a meeting "for men only," at which there was a large attendance—it was computed 1,700. In the course of his labours, Mr. Varley was rejoiced to hear of many entering upon Zion's way. The proceedings as a whole impressed him much; and he has expressed the conviction that Christian workers in London are now seeing the early stages of what may prove a great revival, or work of God, that will take hold of the Metropolis in a manner not paralleled by any recent experience. This word, by one who speaks from wide experience, may well prompt earnest prayer for God's continued blessing upon evangelistic effort.

Mr. and Mrs. Bustin will shortly be open to conduct evangelistic missions. Mr. Bustin has spent some years' labour in mission work in Bermondsey (which he does not propose to relinquish entirely), while his wife, better known as Madame Annie Ryall, has rendered good service by singing the Gospel. Their address is 13, Priter Road, Bermondsey, S.E.

Charles W. and Annie M. Goddard have held a week's mission at the Friends' Mission Hall, Trafalgar Street, Brighton. The mission was felt to be a good time, and during the week some professed conversion, while several testimonies were heard acknowledging blessing received. From Brighton, the evangelists travelled west for work at Clevedon, Weston-super-Mare, and Bristol.

Mr. Charles Galletly, of the Evangelization Society (Scottish branch), has just concluded a three weeks' mission at Grangemouth, with great acceptance. The tent was well filled every night, and on Sunday evenings was packed. Mr. Galletly's addresses were telling, and the Mission was remarkable for blessing. Christians have been revived and quickened, while many have professed to accept Jesus Christ as their Saviour. L.

A tent mission has recently been held at Aldeburgh, Suffolk, conducted by Mr. A. E. Knight, of the Evangelization Society. The Gospel was preached with great earnestness, and the message of salvation blessed by God in rousing some who were "dead in sin" to "walk in newness of life." The mission closed with a tea in the tent, about 120 being present. Believers have been built up, and Christian workers stimulated.

Mr. John Elliott is conducting a tent mission at Southall, Middlesex. The tent, a circular one, and capable of seating five hundred persons, is pitched in the market square. At first it was taken to be a circus, and children came asking for tickets for "the show." Attendances have increased nightly, and the attention paid to the Gospel message has been most cheering. We ask the prayers of God's people for continued blessing. E.

A mission has just been held in the Queen's Park Congregational Church, Manchester, by Mr. Henry Thorne. A number of persons professed faith in the Lord Jesus Christ, and there has been a manifest quickening in the Church. Rev. J. M. Dryerre, the pastor, was one of the delegates to the Congregational International Council now pending in America; but, desiring to be present during the mission, he returned the free passage ticket placed by a friend at his disposal.

A helpful tent mission, which was brought to a close on Sunday last at Hillmorton, Rugby, has been conducted by Mr. Charles Noakes, of the Evangelization Society. Christians of the various places of worship have co-operated in a spirit of love and unity. The evangelist's faithful preaching, under the Holy Spirit's power, has been the means of leading a number to yield to Christ, while Christians have been stimulated. The meetings have been well attended, and on Sundays the tent has been crowded. J. Ivey.

The New Forest Gipsy Mission is still doing good service among the tent gipsies, who resort to the New Forest in large numbers during the winter months. We have been much encouraged in this work of late by seeing spiritual results, and we endeavour to give the Gospel a practical turn by assisting the sick, aged, and very poor. All kinds of left-off clothing, as well as material to make into under garments for the boys and girls, we shall be thankful to receive. Parcels should be addressed: Mr. G. R. Shaw, missionary, Totton Station, S.W.R.

Evangelists' Engagements.

Gipsy Smith.—Till Sept. 25, Mansfield; 30-Oct.9, Bromsgrove; 14-23, Burton-on-Trent; 28-Nov. 6, Marylebone.

Rev. Hugh C. Wallace.—Sept. 23-29, Crescent Church, Liverpool; Nov. 14-20, Belfast.

Mr. John Coates, with Gospel Tent, Cranham, till end of September.

Mr. Ben Alberto.—Sept. 24, Christ Church, Westminster Bridge Road.

Mr. J. J. Scroggie.—During Sept., Park Hall, Barking; during Oct., Belfast.

Mrs. E. L. Baeyertz.—Till Oct. 2, Pollokshields, Glasgow 22-Nov. 6, North Shields.

Rev. D. M. Cameron.—Till Oct. 14, Union Tabernacle, Wandsworth Road; Oct. 15-Nov. 5, Glasgow.

Mr. Jno. T. Mateer.—Oct. 1-8, Beeston, Notts; 15-29, Sutton-on-Craven, Yorks; Nov. 5-16, Dartford.

Mr. James Sprunt.—Sept. 24, at 7, 21 and 28, at 8, Shirley Hall, Enfield; Oct. 1-13, Baptist Church, Milton Street, Chester; Nov., Sundays and Thursdays, Bignold Hall, Forest Gate.

Mr. James Wharton.—Sept. 24 and 28, Bruce Grove Hall, Tottenham; Oct. 1-8, Mr. Fegan's Home Hall, Holland Street, S.E.

Mr. W. R. Lane.—Till Sept. 24, Bristol; 30-Oct. 9, Bilston; 14-23, West Bromwich; 25-Nov. 6, Coventry; 11-20, Dudley.

Rev. F. C. Spurr.—Sept. 23-Oct. 2, Liverpool; 7-17, Morley; 21-30, Todmorden; Nov. 4-13, Leamington.

Rev. Thomas Cook.—Sept. 24, Harrogate; Oct. 1, Fleetwood; 8, Halifax; 15, Hoyland; 22, Sheffield; 29, Birmingham.

Mr. J. S. Harrison.—During Sept., Folkestone Road, Walthamstow, Sundays and Thursdays; Oct., St. Giles' Christian Mission, Sundays.

Mr. Charles Inglis.—Sunday, Sept. 24, the Polytechnic Regent Street; week nights, Sept. 19-23, Clapham Road Tent; Oct. 1-16, Dorking.

Weaver Brothers.—Till Sept. 29, Carlisle; Oct. 1-13 Hartlepool; 15-27, Scarborough; 29-Nov. 10, Woolwich.

Mr. Newton Jones.—Sept. 23-28, Woolwich Baptist Tabernacle; 30-Oct. 9, Congregational Church, Pickering, Yorks.; 14-19, Holly Park Wesleyan Church, London, N.

Mr. Henry Thorne.—Sept. 24, 27, and Oct. 1, Brunswick Chapel, Bristol; Sept. 26, Chippenham; Oct. 7 to 16, Warrington; 21 to 30, Greenheys, Manchester.

Borough Baptist Mission.—Till Sept. 28, Mr. E. P. Telford; Oct. 8 and 9, Mr. J. S. Harrison; Nov. 12-24, Weaver Brothers.

Rev. John Mitchell.—Oct., Keynsham; Nov., Everton-on-Avon.

Mr. John Elliott.—Till Sept. 24, Tent meetings at Southall.

Mr. C. E. Barraclough.—Sept. 23, 24, Teddington; Oct. 1-13, Barnsley; 15-20, Barrow-in-Furness; 22-27, Otley; Nov. 5-17, Sunderland.

Mr. James Eyres.—Oct. 7-16, Willenhall (Free Church Council mission).

Irish Gospel Tent.—Seven Sisters' Road, South Tottenham (near St. Ann's Road Station), Evangelistic services, week-nights, 7.30 p.m.; Sundays, at 3 and 7.30 p.m. Children's meetings, Mon., Wed., and Sat., at 6 p.m., Mr. R. Spragg, and others.

London Tent Evangelization Committee's Arrangements.—*The Tent*, Lavender Hill, close to Clapham Junction Station; Sept. 21 and 22, Mr. Chas. Inglis and Mr. Leonard Weaver; 23 and 24, Mr. Leonard Weaver and Mr. and Mrs. Baker, blind singers (close of mission). Meetings on week-nights at 7.30; Sundays 11 a.m. 3.0 and 7.30 p.m. *The Victory Tent*, Troy Town, Peckham Rye; Sept. 21-23, Mr. Van de Venter, Mr. and Mrs. Grove, and Miss Goddard; 24, Mr. Henry Varley. Meetings as at Lavender Hill. *The Great American Tent*, High Street, Clapham Road, close to Clapham Road Station; Sept. 21, Mr. Henry Varley and Mr. Gracie; 22, Mr. Russell Hurditch; 23, Mr. G. H. Lord; 24, Mr. Van de Venter; 25, Mr. H. Varley; 26-27, two day's evangelistic rally (11, 3, 7); 28, Mr. H. Varley; 29, Mr. Leonard Weaver; 30, Mr. Van de Venter, Mr. Chas. Inglis, and Mr. and Mrs. Baker. Meetings on week-nights at 7.30 p.m., Sundays 3.30 and 7.30 p.m.

Mr. Arthur Klein is now open for calls to work. Address, "The Hawthorns," Bramley Hill, Croydon.

Impending Famine in India.

WE learn by telegram that Lord George Hamilton has been sounding a warning note to England about the drought now prevailing in India. It is officially reported that the season this year is much the same as that of 1876, the year before the great famine in South India.

Last year the plague desolated the country, and the prospects before us clearly indicate that we may expect a famine in the land very shortly, attended, most probably, with an outbreak of cholera. The distress amongst a population living from hand to mouth, as they do in India, will then be most appalling, so I trust you will allow me to appeal to friends at home to send us any help they possibly can.

I shall be very glad to receive subscriptions sent direct to me or through my agents, Messrs. Grindlay and Co., 55, Parliament Street, London; or Messrs. Arbuthnot and Co., of Madras; and any money sent to me shall be applied for the relief of the poor and needy by the clergy of all denominations, without reference to creed, caste, or colour.

J. F. Fischer, General R.E.

Bangalore.

[We have received other communications emphasizing the fact of famine already existent, and appealing for help. We hope to give more particulars next week.—Ed.]

Work in Spain.—The work of the Figueras Mission at Llansá, in the province of Gerona, is meeting with much blessed success. The Rector is quite desperate at the progress of the Gospel, and says he means to leave the heretical place, for the people will not attend Mass. The mission premises have become too small; and, apart from that fact, a change of landlords will oblige them to quit in October. There being no place to let in the town, there is no alternative but to build a hall and schools, which will cost, including site, £1,200. Pastor Lopez Rodriguez is now in England, hoping to raise the necessary funds. Unhappily, he has been suffering with throat trouble since reaching this country, and in consequence has been incapacitated for the work he hoped to do. He expects to return to Spain in October. Subscriptions should be sent either to the hon. treasurer of the Mission, Major-General Battersby, Listoke, Guildford; or to Pastor Lopez Rodriguez, Figueras (Prov. Gerona), Spain.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, September 18th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

	£	s.	d.
Famine S. Russia—F.D., £1; G.C.F., £5; R.O.M., 2s. 6d.	6	2	6
Soldiers' Home, Cairo—J., Florence	1	0	0
Soldiers' Home, Alexandria—J., Florence	1	0	0
Soc. Relief Persecuted Jews—J., Florence	1	0	0
Persecuted Stundists—J., Florence	1	0	0
Italian Evangelical Church—A.S.B.	1	0	0
Wynberg Christian Training School, &c., Mussooree—A.S.B.	1	0	0
China Inland Mission—S.N., £5; Num. vi., 24—26, £1 0s. 7d.; M.Y., 10s.; E.E.K., 2s. 6d.; M.E., 10s.	7	3	1
Church Missionary Society—G.C.F., £2; (*Famine E. Africa*)—S., 2s. 6d.	2	2	6
British and Foreign Bible Society—G.C.F., £2; T.I.C., 10s.	2	10	0
Figueras Mission, Spain—G.C.F.	1	0	0
Armenian Relief Fund—G.C.F., £1; S.C., Knitting, 4s.	1	4	0
Miss de Broen's Work, Paris—A.P., 5s.; M.E., 5s.; Inasmuch, 10s.	1	0	0
West Indian Hurricane Relief—Miss E.W., £5; Pollie and Tom, 5s.; S., 2s. 6d.; M.E., 10s.	5	17	6
Rev. J. Smith's Work, Ahmednager—M.G., £2; E.B., 1s.; (*Scholarship*)—Mrs. C.J.H., £5; Alpha, £5; H.A.T., £5; S.S., £5	22	1	0
Friends of Armenia—S.	0	5	0
Salvation Army, Neuilly—R.	1	0	0
Tibetan Pioneer Mission (Miss Taylor)—Matt. xxviii., 18, 19, 20	1	1	0
Tibetan Mission Band (Mr Polhill Turner)—Matt. xxviii., 18, 19, 20	1	1	0
Pundita Ramabai's Work—R.O.M., £1; (*New Rescue Building*)—Miss R., £1; A Friend, 3s.; Miss F., 5s.; Mrs. D., 5s.; Mrs. R., 5s.; A Friend, 10s.; Mrs. L., 10s.; Mrs. L., Southport, 15s.; Miss S., £5; Mr. T. P. B., £100; Mrs. S., £5; Mrs. A., 10s.; Berachah Meeting, Preston, £1 19s. 6d.; Miss T., 10s.	117	12	6
Work Among Priests in France—M.E., 5s.; (*Home*) F.C., 10s.	0	15	0
Late Pastor Chiniguy's Work—M.E., 10s.; (*Family*) —Conscience, £1	1	10	0
Port Elizabeth Seamen's Institute and Mission—Alpha	0	2	6
Evangelical Church, Monaco—Alpha	0	2	6
Work in Westphalia—Alpha	0	2	6
Mr. Fellowes' Work, Buenos Ayres (Tracts)—Alpha	0	5	0
Regions Beyond Mission Union—Anon	5	0	0
Evangelical Continental Society—T.I.C.	0	5	0
S. American Mission (Mr. Grubb)—M. A.R.	0	2	6
Sailors' Rest, Dunkerque—M.E.	0	5	0
Signor Capellini's Work, Rome—M.E.	0	10	0
Mr. and Mrs. Wall's Work, Rome—M.E.	0	10	0
Hospital for Insane in Bible Lands—M.E.	0	10	0
Barcelona Protestant College Hospital—M.E.	0	10	0
Spezia Mission—M.E.	0	10	0
Mission to Lepers of India, &c.—M.E.	0	5	0
Work at Evian les Bains—M.E.	0	5	0
Pastor Lecoat's Work, Brittany—M.E.	1	0	0
Deacon Abraham's Orphanage—M.E.	0	10	0
South Spanish Mission—M.E.	0	5	0
Mr. Witte's Work, Brazil—M.E.	0	5	0
Blind Chinese (Mr. Murray)—M.E.	0	10	0
Sailors' Rest, Port Said—M.E.	0	5	0
Miss Procter's Schools, Lebanon—M.E.	0	5	0
N. Africa Mission (Miss Smith)—Rev. i. 4, 5, 6, £13; (*Rent*)—Rev. i. 4, 5, 6, £7; (*M. Rolland*)—Rev. i. 4, 5, 6, £5	25	0	0
Flower Girls' Mission (Home)—R., 10s.; (*Blind and Crippled Children's Holiday*)—Thankoffering M.J.S., 10s.; J., Florence, £1; H.G.M., 10s.; R., 10s.	3	0	0
St. Giles' Christian Mission—G.C.F., £2; S.S., 5s.; *Women's Holiday* — M. L. C., 5s.; *Children's Holiday*—In Memoriam, A.M.M.L., 5s.; G.H., 10s.	3	5	0
Dr. Barnardo's Homes—G.C.F., £2; T.I.C., 10s.; (*Emigration*), A.S.B., £8; H.A.T., £5	15	10	0
Dr. J. A. Spurgeon's Memorial Home of Rest for Ministers, &c.—M.S.	2	2	0
Uncle Tom's Cots—(See page 21)	1	12	6
Jewish Work, London City Mission (Holiday Fund)—Friends	0	3	0
George Yard Mission (Day in Country)—Union S.S., Crieff	0	5	0
London City Mission—G.C.F., £2; S.S., 5s.; Selbourne, £1	3	5	0
Mildmay Mission to Jews—G.C.F.	1	0	0
Scripture Readers' Society, Ireland—G.C.F.	1	0	0
N. Soc. Prevention Cruelty to Children—G.C.F.	1	0	0
Homes Aged Blind, Crouch Hill—Pollie and Tom	0	5	0
Mrs. Wilkes' Rescue Work—Pollie and Tom	0	5	0
Friendless and Fallen—Pollie and Tom, 5s.; N., 5s.; Alpha, 2s. 6d.	0	12	6
Country Towns Mission—R.	0	10	0
Open Air Mission, Ireland—R.	0	10	0
Bridge of Hope (Miss Steer)—R., 10s.; M.Y., 10s.; Rev. i., 4, 5, 6, £10	11	0	0
Stockwell Orphanage—R.	0	10	0
Dr. Stephenson's Homes—R.	0	10	0
Mrs. Meredith's Mission (Prison)—R.	0	10	0
R.N. Mission Deep-Sea Fishermen—N., 5s.; (*Labrador*)—M.E., 10s.	0	15	0
Liberator Sufferers' Relief—Prov. iii. 9	10	0	0
Children's Fresh-air Mission—W.S.A.	2	0	0
Day in Country Fund—N.D.R.	0	10	0
Rev. T. Connellan's Work, Ireland—M.K.	0	5	0
Kensit Crusade—M.K., 5s.; M.A.R., 2s. 6d.	0	7	6
N.E. London Gospel Mission (Lancing)—Alpha	0	2	6
Tramcar Scripture Text Mission—Alpha	0	2	6
Tracts for Hop-pickers, Hampshire—Alpha	0	5	0
Bristol Orphan Houses—E.B.	1	0	0
London Tent Campaign—R.O.M.	0	3	6
Rev. David Baron's Work (Jews)—M.Y.	0	10	0
Tower Hamlets Mission—M.Y.	0	10	0
Met. Tab. Colportage Association—Love	1	1	0
Connemara Orphanage—M.E.	0	5	0
Protestant Alliance—M.E.	0	10	0
Mr. Toye's Home for the Fatherless—M.E.	0	5	0
Barbican Mission to Jews—M.E.	0	5	0
Total	£281	2	1

(ADVERTISEMENTS.)

Trinitarian Bible Society—Bournemouth, £1.

Society for Relief of Persecuted Jews—Matt xxv. 40, £1.

African (Congo) Training Institute—Sympathy, Liverpool, 7s. 6d.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—H.Y., 5s.; F., 5s.; L., 5s.; W.L., 10s. 6d.; A.H.L., £1; S.H., 2s. 6d.

Kensit Crusade and Wickliffe Preachers' Fund.—The committee thankfully acknowledge—Dowager Countess Castle Stuart, £10; Right Hon. Lord Grimthorpe, £10; Mrs. Ward, 5s.; Anon., Gravesend, 10s.; John C. Rodgers, £5; R. Rains, £3; Miss J. Davies, £3; Mrs. Pritchard, 10s.; L. and E.P., £1; J. B. Sorrell, jun., £5. All amounts acknowledged by John Kensit, secretary, 18, Paternoster Row.

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Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

MRS. MEREDITH'S PRISON MISSION.

Summer and the falling off in private subscriptions compel us to again ask the kind help of the readers of THE CHRISTIAN.

258 women were steadily employed last year.

260 Gospel Meetings were held.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, CLAPHAM ROAD, S.W.

PROTESTANT ALLIANCE.

THE OLDEST SOCIETY

Which has for its object **the union of all Protestants** in maintaining the Scriptural principles of the Reformation against Ritualism and Romanism.

FUNDS URGENTLY NEEDED.

Subscriptions may be sent to the Office of THE CHRISTIAN. Apply for a copy of the Illustrated Monthly Paper (sent post free to all applicants who are readers of this paper) to the SECRETARY, 430, Strand, London.

"I WAS AN HUNGRED; NAKED; IN PRISON."

Eight Days' Missions conducted regularly in the Prisons of England and Wales by a special staff of Church Army Prison Missioners. Many stories can be told by these missioners of lives changed, and a new world opened out to prisoners and ex-prisoners. Men, women, and lads received direct from Prison into the Society's Homes. Special Homes for First Offenders. Help is given in cases of necessity to the families and dependents of those in prison. **72 HOMES, &c.**, in London and in the Provinces, from Newcastle to Plymouth, for helping those who have "fallen by the way" to help themselves, without distinction of creed.

Chaplain, Pentonville Prison, writes:—"Your labour homes are simply invaluable."

Chaplain, Durham Prison, writes:—"Your work is sound and invaluable."

Chaplain, Wormwood Scrubbs Prison, writes:—"I believe the Church Army to be doing an immense amount of good, and to be the right thing in the right place."

FUNDS and OLD CLOTHES of every description urgently pleaded for.

Central Staff almost wholly unpaid.

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AT THE SMALL COST OF

TEN SHILLINGS ONLY

A Blind or Crippled Child

CAN BE SENT BY THE FLOWER GIRLS' MISSION TO THE

Pretty Holiday Home at Clacton-on-Sea for a Fortnight's Change

It is difficult to fully realise what a boon this Sea-side Holiday is to these poor neglected and suffering little ones.

Who will share in the privilege and joy of this effort for the Great Master?

Monetary help is urgently needed.

JOHN A. GROOM,
Secretary of the Watercress and Flower Girls' Christian Mission,
8, SEKFORDE STREET, CLERKENWELL, E.C.

Treasurer:
F. A, BEVAN, Esq., D.L., J.P.,
54, LOMBARD STREET.

THE SICK POOR

Both ADULTS and CHILDREN are aided by the

ST. GILES' CHRISTIAN MISSION.

Will you help even ONE of the

HUNDREDS OF WEAKLY LITTLE CHILDREN

who urgently need, and are waiting for, the benefits of a

FORTNIGHT'S STAY AT OUR CHILDREN'S HOLIDAY HOME,

Or of the numerous SICK and DESTITUTE MEN and WOMEN who equally need a

FORTNIGHT'S STAY AT OUR CONVALESCENT HOME?

FUNDS ABSOLUTELY INADEQUATE.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, W.C.
Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

Cheques and Postal Orders should be crossed Messrs. Barclay & Co., Ltd., a/c St. Giles' Christian Mission

Letters to the Editor.

Village Churches.

DEAR SIR,—Apropos your statement in The Christian of August 24, *re* the poverty of village churches dependent on a "Lay Ministry," are not the better class of laymen greatly at fault for this state of affairs, so generally lamented at the present day?

As a lay preacher of some experience and approval, how oft have I had to feel the neglect of our village stations by those who profess the same communion! It seems a law amongst this class that a layman is not worth the trouble of going to hear, and so the congregation is denied the moral and material assistance it so greatly needs, to keep up anything like the character of an active and aggressive church.

Besides, what encouragement has a "Layman" to study and laboriously prepare for Sunday engagements, when there are so few to preach to, and that number principally made up of the least intelligent? All "lay preachers" are not brilliant, and perhaps some few obtrude their presence in a position to which they have no special call, but this applies, I think, equally to the ordained ministry.

To see, as I continually do, some of the richer "laymen" coming into the town churches, some even driving in cabs, &c., and leaving the churches in their own neighbourhoods, is galling and disappointing in the extreme. No small wonder that there is such a lack of interest, and, of course following, a great lack of spiritual fruitfulness.

Whilst one deplores so much the widespread teaching of error from the clerical standpoint, still I feel the indifference of laymen to the glory of Jesus Christ and the welfare of souls in their own particular districts, to be one of the prime causes of the poverty of so many of our village stations.—Yours in the bonds of the Gospel,

GEORGE SWANSBOROUGH.

10, Dudley Road, Tunbridge Wells.

A Surgical Shock.

SIR,—When Professor Ruskin said that the wealth of a country depended upon the number of good men and women in it, he voiced a sentiment which appealed to all who rank goodness before fame or mammon. A goodness that excludes mercy towards the "lower creatures" must assuredly be a pretence. Science places itself, and rightly, on the side of goodness; but the science which, under the mantle of "scientific research," practises on the pain of helpless animals exposes itself to doubt. That doubt is emphasized when exponents of this science declare that their sole object is the prosecution of knowledge, for the sake of knowledge. One receives, then, a shock of honest doubt when reading the introduction to "An Essay on Experimental Research and Surgical Shock;" an essay awarded a sought-for prize in America in 1897, and written by a professor of well-known standing in that country. According to the introduction, "148 animals have been subjected to experiments." The "complete records of each experiment" are given, and a "sufficient number of tracings to serve as illustrations."

Indebtedness to an eminent English professor is acknowledged for many valuable suggestions, and for permission to perform the first sixteen experiments in his laboratory in London.

It is difficult to read this essay without reflecting upon the grave moral harm which it is likely to exercise upon aspirants for surgical honours. One cannot suppose that junior students are devoid of desire to succeed. Emulation is a factor in human composition. Curiosity is another. Students, eager for knowledge and keen for possible preferment, reading this essay and recognising the fame acquired through it and through the researches which made it possible, will naturally seize opportunities for engaging in similar researches. The moral element is thus early poisoned, more especially when certain organs and functions are concerned, and animals are experimented upon in pursuit of knowledge and renown; a knowledge sometimes declared to be of no service to mankind—a renown built up upon maltreatment and death. Curiosity, too, is gratified at moral cost.

How is it possible for the student of science to maintain in himself a high moral tone, when science degrades itself so far, when the very basis of morality, the sense of oneness with all created things, receives such shocks from professional hands?—I am, Sir, faithfully yours,

E. HAMMOND.

Social Purity Alliance, 18, Tothill St., S.W.

The Unique Inspiration of Holy Scripture.

DEAR SIR,—Your readers will have seen in various newspapers notices of the "Friends' Summer School," just held at Birmingham. It has been a time of very great social pleasure to the hundreds of attenders, owing largely to the admirable organization and princely hospitality of the Friends who are resident at Birmingham, and doubtless much spiritual good has resulted also to many.

But, at the same time, it is only due to some sections of the Society of Friends that the religious world should not assume that the Society as a whole, is prepared to accept some of the strange statements about the Holy Scriptures made by leading speakers at the Birmingham gathering. For there was manifested a disposition to reject, or explain away, certain Biblical statements which happened to contradict the views of some of the lecturers. Thus, one of them stated that our Saviour's command to "baptize all nations into the name of the Father, the Son, and the Holy Ghost," contained in Matt. xxviii. 19, was probably not genuine! Another influential speaker held that St. Paul's positive statement (1 Corinthians xi. 23-24) that he had received of the Lord the command, "This do in remembrance of Me," was a mistake, and that it was probably only a fancy,

DERIVED FROM A DREAM!

Now, really, one may deny every fundamental Christian principle to be of Biblical sanction, if this most dangerous and unwarrantable way of treating Holy Scripture is to be tolerated. Yet many of the Friends seem to approve it!

Then, further, even the estimable, learned, and witty Professor Rendel Harris is reported (in *The Friend* journal) to have stated that "there were two opposite sets of people, one of which held that there were only the four Gospels of the Bible; and the other that the four were only a survival of an almost infinite number which had been written. The reasonable critic would, he thought, be found "between these two extremes." This remark was made in connection with the reading of an "Apocryphal Gospel," believed to be of about the seventh century after Christ.

Now, whilst there were, unquestionably, other histories than "The Four Evangelists" (as stated in St. Luke i.), yet it is most important to bear in mind, and to state clearly, that the books written by *known* Apostles, Evangelists, and Prophets, stand in a *unique* position, apart from *all* other religious literature, inasmuch as they were written, in general, "by *eye-witnesses* and ministers of the Word. And, further, they were written by men *specially* qualified and *authenticated* by the Holy Spirit; as it is solemnly stated in Hebrews ii. 4—"*God also bearing them witness*, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost."

The Friends' Summer Schools, both of Scarborough and Birmingham, were arranged by a very intelligent body of Friends, who, for the most part, represent what may be termed the "advanced party" in the Society; and although most estimable persons, yet their views are not shared by many other of their fellow members.

For, both at Scarborough and Birmingham, the Old Testament was more dealt with than the New, and to a great extent in sympathy with that "Higher Criticism" of which it is *not* a characteristic that it teaches that "the *testimony of Jesus* is the spirit of prophecy," or that the Old Testament is *mainly* to be regarded as typical and declarative of Christ.

In brief, the *Incarnation* and the *Cross* have been too painfully absent from, or at least not specially prominent in, these "Summer Schools." They are ostensibly organized to improve and revive the Quaker ministry. But unless they give *prominence* to the Incarnation, the Cross, and the Great Sacrifice, they must necessarily fail in the very first essentials of a Christian ministry.—Yours respectfully,

WILLIAM TALLACK.

Brecon Soldiers' Home.

IN connection with the above home a great deal of unpretentious, but most useful, mission work is carried on. A number of meetings have been held for railwaymen, their wives and families. House-to-house visitation, aided by systematic distribution of the Scriptures, tracts, and Gospel booklets, has been followed by most cheering results. Soldiers and their families have also been visited, and many of the recruits are heartily glad of the Soldiers' Home, with its pleasant room, and quiet read or chat. A children's meeting is held weekly, and, in addition to other helpful arrangements, meetings for prayer and studying the Scriptures are held regularly. The mission, which is now in its third year, is undenominational and deeply spiritual. The motto of the Home is "Jesus only"; and his glory, and the highest welfare of those dear to Him, are the objects aimed at. Funds are needed to carry on this work—so necessary in a depôt centre where young lads are undergoing the transformation from quiet country surroundings to the stir and excitement of military life. Books and tracts, also, would be thankfully acknowledged by the honorary superintendent, Miss T. Wilkinson. I am glad to say that Miss Wilkinson, and her sister, have rendered great service to the town by assisting to commence and maintain open-air meetings. At these largely attended gatherings various gentlemen have given us Gospel addresses, with a simplicity and power that blessed the eager hearers.

D. DEVOIR THOMAS.

Central Noon Prayer Meeting.

SOME helpful words on the place of Prayer in Revival were spoken by Mr. HENRY VARLEY at the gathering at Aldersgate Street, E.C., on Monday last. Mr. Varley, commenting on Luke xi. 1-13, alluded to some of the temptations of evangelistic workers, and pointed out the dangers of placing confidence in huge attendances, and resting satisfied with popular praise, instead of relying implicitly on the blessing of God, and prayerfully looking for conversions.

A number of interesting testimonies were subsequently given. Mr. THOMAS PAYNE spoke of open-air and indoor evangelistic meetings in Virginia, amongst both white and coloured people. In spite of the passion of many for the almighty dollar, and for other forms of worldly satisfaction, there had been a spiritual awakening. Mr. CHARLES COOK referred to the conversions of a Roman Catholic lady and of an actress of a popular London theatre, through hearing the Gospel preached in Hyde Park. The actress had manifested her sincerity by cancelling her engagement. Pastor D. M. CAMERON, as a South London worker, bore testimony to the character and extent of the tent work at Lavender Hill and Clapham; and Mr. LEONARD WEAVER announced that, owing to the sympathetic efforts of a local clergyman, land had been secured for a tent at Nine Elms, where the Vauxhall Water Company had not only voted the use of the ground, but were having it levelled and prepared for the reception of the tent.

The Y.M.C.A.

NEW associations are beginning work this autumn at Redhill, Poole, Boscombe, Barnstaple, Tonyrefail, Rhondda Valley; Tredegar, Mon.; Abersychan, Mon.; and Egremont, Liverpool.

The ceremony of fixing a memorial tablet, in connection with the new premises of the Woolwich Y.M.C.A., was performed by Mr. T. A. Denny, in the presence of a large number of members and friends, on Saturday afternoon, 16th inst.

An united conference of the North-Eastern and North-Western District Unions has been held at Carlisle. A large number of delegates attended from the various association centres, and the proceedings were encouraging. The Bishop of Carlisle welcomed the visitors to the city, and response was made by Sir George Williams (who was his lordship's guest) and Mr. H. Crawford Smith, of Newcastle-on-Tyne. Mr. A. K. Yapp, travelling secretary for Lancashire, opened a practical and helpful discussion upon the subject: "The Greatest Need of our Associations." In the afternoon Mr. W. Hind Smith, of Exeter Hall, introduced the question of "The Y.M.C.A. Programme for the Twentieth Century." In the evening a public meeting was held.

About Books.

A second edition is issued of Rev. Geo. Everard's clear and helpful volume of short sketches for young people, entitled **Edie's Letter.** (1s. 6d. *C. J. Thynne.*)

Nightly Notes and Morning Memories, by George R. Wood (1s. 6d. *Marshall Bros.*), is a little book of great value. Christian people will find instruction and stimulus in the pages.

Mountain Tops with Jesus is the title of a series of "Calls to a Higher Life," by Rev. Theodore L. Cuyler, D.D. (1s. *Nisbet.*) The well-known Brooklyn preacher is always worth reading. In these pages he is singularly gracious and helpful.

A series of thoughtful and stimulating expositions by Rev. J. H. Jowett of Birmingham, have been collected from the pages of the *Sunday at Home*, and published in book form with the title, **Meditations for Quiet Moments.** (1s. 6d. *Religious Tract Society.*)

A very instructive little work is **The Jews and their Evangelization**, by Rev. W. T. Gidney, assistant secretary of the London Jews Society. (1s. nett. *Student Volunteer Missionary Union, 22, Warwick Lane, E.C.*) The book is one of a series published for the use of College Missionary bands, and it is calculated to interest and enlighten Christians generally.

A work of varied attractions, **The Student Christian Movement of Great Britain and Ireland**: Its Origin, Development, and Present Position, has been written by H. W. Oldham, secretary for London of the British College Christian Union and Medical Prayer Union. (1s. *B.C.C.U., 22, Warwick Lane, E.C.*) As a chapter of modern religious history, this story possesses a unique interest. The list, given at the end, of officers and executive members of the Student Volunteer Missionary Union, along with other tabular matter, will make the book immediately serviceable to young people desirous of associating themselves with the great Student Christian Movement.

Dr. H. Clay Trumbull has written a singularly useful book, **Border Lines in the Field of Doubtful Practices.** (2s. 6d. *Hodder & Stoughton*). Good counsel is timely for old as well as young, but these pages are specially designed for the young. They deal with customs and practices that have been much debated; and, in the language of studied moderation, they inculcate sound and true views on the drink question, tobacco-smoking, theatre-going, and the dance. Other subjects having relation to life and godliness are also discussed in a manner that indicates this as an admirable book to place in the hands of a young man about to face the world and its many allurements and snares.

Dr. Henry Van Dyke's book, **The Gospel for an Age of Doubt,** continues to discharge a helpful ministry. We welcome a sixth edition, revised, with a new preface. A companion and complementary volume is **The Gospel for a World of Sin.** In the words of the author: "The message of the first book was this: Christ saves us from doubt, because He is the revelation of God. The message of the second book is this: Christ is the revelation of God, because He saves us from sin." Both these works are full of thought, which will be useful to theological students, and of service to a wide circle of discerning readers. Dr. Van Dyke would lead home the wanderer, and guide the perplexed; and though not always approving his positions, or following his divergence from time-honoured emphasis in doctrinal statement, we are glad to recognise the substantial worth of his singularly readable books. (5s. each. *Hodder & Stoughton.*)

A book specially suited for distribution to village folk at the present time is THE VILLAGE CARPENTER AND THE WAY OF SALVATION, by A. P. Gwilym. (Paper 6d.; cloth 1s. *Banks & Son, Racquet Court, E.C.*)

Many will read with interest THE LORD'S SUPPER: A Historical Study from the Standpoint of the Society of Friends, by John William Graham, M.A., principal of Dalton Hall, the Owens College, Manchester. (3d. *James Clarke & Co.*)

An address to the women of Great Britain, AGAINST VIVISECTION, by the Countess of Seafield, has been published by *Edwin Cook, Fulham Road, S.W.* (1d.) It is an earnest appeal to the gentler sex to act against this iniquity.

"THE WONDER OF JESUS," is the title of an interesting little tract (*Stevenson & Co., Edinburgh.* 1d.), treating on the intense interest of the Master in those among whom He laboured, as evidenced by such phrases as "He marvelled," &c.

MR. W. H. T. GAIRDNER has prepared a little volume of great utility—HELPS TO THE STUDY OF THE EPISTLE TO THE ROMANS (chapters i.-viii.). It is one of a series being issued for the use of Bible circles. (6d. net. *Bible College Christian Union, 22, Warwick Lane, E.C.*)

Rev. T. P. Stevens has issued, in the form of booklets, six in number, a series of Bible readings, given in Bovingdon Church, Herts., on "FOUNDATION DOCTRINES OF SPIRITUAL LIFE." Beginning with "Ruin and Redemption," and ending with "Rest and Reward," they deal with the various stages of Christian experience. (*Brackett, High Street, Hemel Hempstead.*

"Scott's Emulsion proved beneficial

in strengthening our baby. It has also helped her in cutting her teeth."



MARGERY ALICE YEATES.
(From a photograph.)

There are many properties in Scott's Emulsion which are beneficial to children when cutting their teeth. The hypophosphites of lime and soda, for instance, are an aid to digestion, food for the nerves, and of great assistance in forming the growing skeleton structure of the body. The cod-liver oil also has a favourable effect upon digestion and helps to supply vitality. The glycerine prevents fermentation and assists in the steps toward the final absorption of the oil. Consequently, when these facts are considered from a medical point of view, it is easy to account for the splendid effects of Scott's Emulsion upon teething babies.

We emphasize especially this point in the following letter:—

"42, Atlantic Road, Brixton, S.W.,
"November 28th, 1898.

"Dear Sirs,—I have much pleasure in stating that Scott's Emulsion has proved very beneficial in strengthening our baby. Being very weak in the back, at the age of nine months she could not sit alone on the floor, but after one or two bottles of Scott's Emulsion, she was able to support herself. It has also helped her in cutting her teeth. It has also worked wonders with her chest. It is very amusing to hear her say 'More, more,' showing that the Emulsion is palatable, as well as nourishing.—Yours very truly,

(Signed) G. YEATES."

Bless the babies; they all love Scott's Emulsion, and they seem to know intuitively that it does them good. After taking a few doses of Scott's Emulsion they stop their worry and fretting, and go to sleep and grow. They get fat and strong, and are all curves and dimples. Believe the truth of the statements of those who have tried it, and then try it yourself.

You can obtain a sample of Scott's Emulsion by sending threepence to cover postage to Scott and Bowne, Limited, Manufacturing Chemists, 95, Great Saffron Hill, London, E.C., and mentioning this paper. All chemists sell Scott's Emulsion.

Temperance Notes.

CALIFORNIA is the one state in the American Union which allows liquor shops to be open all day and all night, Sundays included.

. . . . . .

Brewers in the North of London are said to be buying up grocers' shops with off-licences, in the hope that the licensing justices may eventually grant a full licence.

. . . . . .

The Prime Minister of the Province of Manitoba says that as the Canadian Parliament is hindered by Quebec from enacting general prohibition, he will support a law allowing each province to enact total prohibition—which his province desires.

. . . . . .

An offer by a firm of brewers at Darlington to give seventy-five square yards of land in order to widen the street, if a full licence were granted for an extension of the premises, was refused on the ground that there was no necessity for a house of the kind in the locality.

. . . . . .

For some years past no new licence has been granted at Liverpool, whereas many have been extinguished. At the Licensing Session, which closed last week, the same policy was pursued. The Bench refused to renew thirteen full licences, and in four of the cases there was no application to renew. Two 1869 beer-house licences were refused, and in one case there was no application. In the case of six off-licences there was no application. Thus the total number of licences in the city is reduced by twenty-six.

. . . . . .

A return has just been issued as a Parliamentary paper of the number of victuallers', beerhouse, and other licences for the sale of intoxicating liquors, the renewal of which was refused in 1898 by the justices of the peace in England and Wales. The number of licences refused in the counties, as distinct from the boroughs, was seventy-five. Against these refusals there were eighteen notices of appeal to quarter sessions, and in eleven cases the appeals were allowed. In boroughs there were eighty-eight licences refused, and out of forty-five appeals twenty-four were successful.

. . . . . .

The autumn meetings of the Women's Total Abstinence Union are to be held at Southampton, Sept. 24-27. The series includes public meetings in Southampton, Bournemouth, Shanklin, Sandown, &c., in addition to a Conference, and drawing-room meetings at Lord Radstock's, the Deanery, and other places, meetings of the Deaconesses and Nurses' Leagues, and Sunday services in various churches and mission halls. The Hon. Mrs. Eliot Yorke, as president of the Southampton Society, gives a reception to the delegates and friends on the evening of the 25th.

. . . . . .

Free trade in liquor sold by retail was established in France in 1880, and the result has been an enormous increase in liquor shops. In 1850, according to M. Dostre in the *Revue des Deux Mondes*, there were 350,425, and in 1880 the number had risen to only 356,863. In 1894, however, fourteen years after the alteration in the law, the number of these establishments had risen to 451,000, and they number to-day 500,000. They are most numerous in the department of Eure, where, it is alleged, there is one liquor shop for every three adults. "In other words," M. Dostre says, "one elector in four passes his life in pouring out alcohol for the other three." The consumption of brandy has increased fourfold since 1850.

The late Mr. Francis Peek.

THIS well-known philanthropist passed away on September 11. As an active member of the first elected School Board for the City, he will long be remembered for his earnest endeavours to promote religious education. His munificent gift for the foundation, in perpetuity, of "the Peek Prizes" for Biblical proficiency, was an illustration of his interest in this direction. He was chairman for many years of the Howard Association, and strenuously advocated a number of social reforms, among which may be especially named the boarding out of pauper children and their individualizing treatment. His work on "Social Wreckage" treated of this and kindred topics, and he wrote many papers in various reviews and magazines on philanthropic subjects. He was an attached member of the Church of England, and a liberal supporter of its interests.

(1222)

Church Notes.

The venerable Dr. John Paton will attend the Pan-Presbyterian Alliance at Washington as a delegate from New South Wales.

Rev. C. S. Rose, late of Coggeshall, is shortly leaving England to take charge of the Baptist cause, Charters Towers, Queensland.

The Sunday School of Rye Lane (Peckham) Baptist Church has decided to support Mr. F. J. Shipway, an old scholar, for mission work in China.

The General Assembly of the Presbyterian Church of Canada have resolved to raise £200,000 during the next two years for consolidation and extension work in the Dominion.

It is stated in the *Birmingham Post* that Lord Beauchamp, Governor of New South Wales, is taking a Bible class in the parish in Sydney in which the Government House is situate.

Rev. E. Palgrave Davy will close his ministry at the Gorse Lane Baptist Church, Swansea, on October 1, having accepted an appointment under the "Regions Beyond" Missionary Union.

Although the Bishop of Liverpool has derived much benefit by his prolonged rest and change at Lowestoft, he has been strongly advised not to attempt any diocesan work for the present. He will spend a few days in Liverpool, about the end of this month, prior to leaving for the Lake district.

During the Feast of Tabernacles, the churches in East London are making special efforts among the Jews. The rector of Whitechapel, in conjunction with the rector of Spitalfields, is making arrangements for a series of special evangelistic services, and prayers for the conversion of Jews will be offered in a large number of churches.

Dr. R. S. McArthur, of Calvary Baptist Church, New York City, who has lately been in Cuba, tells of the changes wrought since January 1, when the Americans took possession. Bull-fighting and cock-fighting have ceased, marriage laws have been revised, sanitary conditions have been vastly improved, and a system of public schools is being organized.

Rev. J. Macpherson, of the Primitive Methodist Connexion, has, although in his eighty-fifth year, now launched a church building scheme at Chorlton, near Manchester, with great enthusiasm. Mr. Macpherson has held the most prominent offices in the Connexion, having been editor, principal of the college and President of Conference.

At a conference held at Horton Lane Church, Bradford, of ministers and leading members from all the Congregationalist churches of the district, Rev. Henry Varley presided, and Mr. James Rutherford, the organizing secretary of the Twentieth Century Fund, gave a statement regarding the methods to be adopted in raising the money. It is proposed that Yorkshire shall contribute 100,000 guineas towards the total of 500,000 guineas.

Liverpool Wesleyans hope to establish new mission buildings, including a hall, as a suitable headquarters for the mission work carried on by Rev. Charles Garrett, and by means of which so much goodwork has been done amongst the poorer classes of the city. The special commission appointed by Conference to visit Liverpool, and advise on the situation, is to consist of the president, ex-president, and other well-known ministers.

In the workhouse chapel at St. Asaph a brazen cross and a pair of candles are placed on the table at which the speaker stands when addressing the inmates. The late Mr. Thomas Gee, who took his turn on the rota of ministers to hold services at the workhouse, was in the habit of taking down these symbols, which he regarded as ritualistic furniture, before he commenced the service. Mr. Boaz Jones recently followed suit, and as a result the Board of Guardians has been asked to interfere.

The Cyprus Dukhobortsi in Canada are in a state of pressing need. A Russian lady writes to the clerk of the Dukhobortsi Committee: "Has —— written to you about the desperate position of the Cyprus party in Canada? A week ago we received a letter. They had food only for two weeks, and nothing more but bread. If they do not have help they will starve. Scurvy is spreading among them. I cannot help crying, thinking about them and knowing nothing what to do! It is a heart-breaking story." Some small amounts have been sent to the colony to meet the most urgent needs.

An important meeting of Congregationalists has been held in the Central Church, Winnipeg, to meet the English and Eastern Canadian missionary delegates, and to discuss plans for extending the work of the church. After an earnest discussion a resolution was adopted expressing the view that the time was ripe for a forward Congregational movement in Manitoba and the North-west, advising the immediate purchase of sites for churches in four or five centres, and a search for suitable men to enter upon the work in these places. It was also resolved to organize a missionary committee.

The Waterford and Lismore Diocesan Council have passed a resolution that they, "in bidding farewell to our beloved Bishop, on this, the last occasion of his episcopal presence amongst us, desire to convey to him our sense of the heavy loss we are sustaining by his resignation. And also to place on record our sincere appreciation of all the noble qualities which for twenty-seven years have marked his honoured episcopate, his spotless character, his unvarying sympathy, his courtesy and hospitality, his gentle rule, and, above all, his earnest piety and bright example, which, to so many who have felt his influence, have 'allured to brighter worlds and led the way.'"

Fallen Asleep.

Rev. W. H. Langworthy, chaplain to the Lambeth Workhouse, was proceeding towards that institution to minister to a dying inmate, when he suddenly reeled and fell to the ground. On being picked up he was found to be dead.—Rev. J. A. Simpson, of Bonnethill Free Church, Dundee, where he built up a large working-class congregation. He was an earnest evangelist and an indefatigable pastor. — William Harkness, a respected elder of Park Presbyterian Church, Highbury. Until his retirement, a year or two ago, Mr. Harkness was chief Government analyst at Somerset House.—St. John's Presbyterian Church, Hartlepool, has just suffered a serious loss through the death of the senior elder, Mr. R. C. Black. — Mr. John Livingstone, the brother of Dr. Livingstone, the famous explorer. Sixty years ago Mr. Livingstone went to Canada, where he carried on business as a chemist. Mr. Livingstone, who was the senior of his brother by two years, bore a striking resemblance to the great explorer.—Mr. Robert W. Gibling, a tradesman of Manningtree, and Wesleyan circuit steward, was driving with a boy in his employ, when the horse was alarmed by a passing train. Both were thrown out of the trap and killed instantly.—Rev. R. J. Williamson, Baptist, of Teddington, at the age of forty-one. He has been a great sufferer for several years, owing to lung trouble and bone disease, which caused him to undergo several operations, including the amputation of his right foot and right arm.—Rev. C. J. P. Eyre, at St. Leonards, in his eighty-sixth year, formerly a well-known London clergyman. He was ordained in 1838, and from 1842 to 1857 was in charge of the parish of St. Mary, Bury St. Edmunds, whence he was appointed to the Rectory of St. Marylebone. He retired to St. Leonards in 1882.—Mr. Howard Bowser, J.P., of Glasgow, an honorary member of the committee of the Baptist Missionary Society, and a liberal supporter of movements connected with the Baptist Denomination.—Rev. W. Gibson, for forty years vicar of Tilty, Dunmow, Essex, aged seventy-three years. He was a consistent Evangelical all through his ministry, and a loyal clergyman of the Church of England.—At Aberdeen, Mr. Robert Ogilvie, LL.D., her Majesty's senior Chief Inspector of Schools for Scotland. While resident in Aberdeen, Dr. Ogilvie was an office-bearer in Rubislaw Parish Church.

Notices.

Applications for Tracts.—Rev. Edwin Moore, Methodist minister, St. George's Bay, Newfoundland (against Romanism); Mr. John Kent, Trewithen, St. Teath, Camelford, Cornwall; Mr. J. Spare, St. Breward, Bodmin; Mr. Jno. Mason, Collingwood Street, Wigan; Corporal C. C. Purchase, Station Pay Office, Barracks, Newcastle-on-Tyne; Samuel S. Parkes, Middleton Cowling, via Keighley, Yorkshire; D. H. Ritchie Swaddon, Standburn U.P.M. Church, Candie Cottage, Avonbridge, N.B.; Mr. A. Sivelard, Y.M.C.A., 67, High Street, Wandsworth, London, S.W.; F. G. Carter, 19, College Road, Walthamstow, London, E.; J. W. Harvey, Post Office, Tillingham, near Southminster, Essex; I. Jones, 10, Steelworks Terrace, Ebbw Vale, Mon.; G. Ferris, Greywell House, Cinderford, Glos.; Mr. Isaac Male, St. Teath, Camelford; Mr. John Sleeman, Delabole R.S.O., Cornwall; Mr. J. Morrison, Mayade, Slvieneman Mountains, Killcoo P.O., co. Down, Ireland; Miss Rooney, Forpany, Killcoo P.O., co. Down, Ireland; Mrs. Aston, 36, Bethel Street, Norwich; Sister Ada Carless, The Saint's Rest, Coton Hill, Stafford.

Communications Received with Thanks—L.G. W.B. J.H.W. Z.T.V.P. E.S. W.A. J.J. T.S.H. S.E.G. J.E. E.S. W.H.J. G.S.M. Miss B. E.F.B. W.G.P. S.B. O.L.H. J.O.H. M.H.S. B.C.M. C.E.F. S.M.T. B.J. S.B. T.J.S. F.R.H.S. E.S. M.S. J.L. M.B. M.J.B. W.T. W.H. E.A.G. G.W.L.B. W.O.M. S.E.B. P.C.W. A.M. D.B. C.V. G.H. H.L.H. P.J.L. G.R.S. M.H.A. G.S.O. A.S.D. F.W. F.M.G. W.O.M. A.E.B. W.O. H.S.N. J.I. W.K. D.J.T. T.M.M. W.B. G.S. H.J.H. J.H.T. R.W. J.F.T. A.M. J.M. M.A.M.W. G.R.K. W.W.S. H.R. T.P. F.P. M.C. F.G.T. J.W. E.C. C.C. E.C. J.S. A.E.W. M.L.B.D. Mrs. F.K. R.D.S. C.E.E. Mrs. C. A.C. G.L. A.J.V. F.E.P. V.M.C.

Requests for Prayer.

For blessing on a ten days' mission, to be conducted by Dr. Harry Guinness in the Public Hall, Barking Road, Canning Town, commencing Sept. 23.

For blessing upon the Convention, to be held in the Christian Union Buildings, Dublin, in the last week of September.

For blessing on a special mission, to be held at Callander, N.B., the first fortnight in October, conducted by Mr. C. Roger, of the Evangelization Society, with Mr. F. Hutchins, from London, to sing the Gospel message.

For a tent mission at Sholing, conducted by I. H. Cooke, of Evangelization Society, which commenced Sept. 20.

Personalia.

Rev. A. R. and Mrs. Cavalier have returned to England from their deputation tour in Australia, in connection with the Zenana Bible and Medical Mission.

Mr. W. D. Dunn, the Scottish evangelist, occasionally undertakes special missions for the Evangelization Society, but (contrary to a reference in our last issue) is not actually connected with the organization. Mr. Dunn commences his winter campaign on October 1, at Leith.

Mrs. Grace Soper, widow of the pastor of that name, who was well known in home and foreign spheres of labour, has sustained another sad loss, by the death of her little daughter, Ivy Vera. "Sorrow upon sorrow" has been Mrs. Soper's lot; she has lost husband, mother, and child in fourteen months!

Rev. J. Gordon Watt has been appointed by the Committee of the British and Foreign Bible Society, to be Editorial Superintendent, in succession to the late Rev. Dr. William Wright. Mr. Watt, who was educated at Aberdeen, Oxford, and Berlin, is a graduate of the two first-named Universities. Since 1896 he has served the British and Foreign Bible Society as one of its secretaries.

Rev. G. Campbell Morgan is in the midst of his Northfield extension work. He has already visited Toronto, Montreal, and Rochester. His prospective arrangements are as follows:—September 20-22, Pittsburg; 24-26, Atlanta; 28-29, Kansas City; October 1-6, Chicago; 8-10, Baltimore; 12-14, Boston; 15-17, Philadelphia; 18-20, Brooklyn; 21-24, New York. He hopes to sail for home October 25, on board the s.s. *Majestic*.

Legislation against Cigarette-smoking.—In a report to the Foreign Office on the trade of San Francisco, Mr. Consul-General Pickersgill says:—"The excessive indulgence in cigarette-smoking by boys of tender years has become a habit as general as it is pernicious; and, in order to remove this menace to the health of the growing generation, measures to restrict the sale of cigarettes have been adopted by the authorities in many of the towns of the State. An ordinance prohibiting the sale of cigarettes within the city limits of Oakland, and the smoking of tobacco in that form by minors in public places, came into effect in October of last year. A similar law was passed by the authorities of the town of Alameda a few years ago. It is hoped that these measures will help to check the spread of this habit."

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

MR. VARLEY'S articles in our columns on Christ's resurrection and its sublime significance, have been read with pleasure and profit by many. Next week we hope to publish an additional paper from the same vigorous pen, on another aspect of the great theme. Among other things, Mr. Varley shows that, Christ being risen, there is no room for a priest to intervene between man and God. With "a Great High Priest, passed into the heavens," we need no man-constituted mediator. Christ's people may by faith follow their Divine Forerunner with boldness into the very presence of the God of grace and glory.

The "pardon" of Captain Dreyfus practically annuls the Rennes verdict. For the government of a country to pardon a man rightly convicted of treason, in the face of one of the properly-constituted courts of the nation, would be an act of suicide. That President Loubet has dared to do so, indicates a belief that the verdict was against the evidence. The vast wave of world-wide indignation roused by it has clearly, in spite of the violent tone of the French Press, penetrated far into the heart of the people, and the threatened boycott of the Exhibition gave the President an opportunity of taking his stand on the side of justice. Captain Dreyfus has accepted his release under protest that it is only an instalment of justice, and in his pregnant manifesto said: "Freedom, without honour, to me is nothing." The horde of perjurers, forgers, and tyrants who have tried to undo him have rejoiced too soon over the verdict. Their troubles are probably only beginning, and the end is not yet.

It is a scathing revelation of the true inwardness of the state of clericalism in Rome that, amid the almost universal indignation with which the Dreyfus verdict was received even there, the only party which did not condemn it was the priestly party. In France, the Army and the Church are joined in an unholy league, and it has been left to such agnostics as Zola and his friends to voice the slumbering conscience of the nation against this unspeakable iniquity. M. Renault, one of the leaders of the anti-Protestant campaign, in a scurrilous pamphlet, *Du Peril Protestant*, which is being widely disseminated, is for another St. Bartholomew. He says, "It was St. Bartholomew that saved France." The best friends of that unhappy country feel, on the contrary, that but for the practical annihilation of the Puritan party during that unholy massacre, the present shame that has fallen upon her would never have come to pass. The degenerate condition of religion in France is due more to that terrible cause than to any other.

A correspondent, writing from Scotland *re* the Dreyfus verdict, reminds us that the Protestants of France have been all along on the side of justice, and that a wholesale denunciation of the French means a condemnation of the innocent with the guilty. We have ever paid our tribute to the minority who have not allowed themselves to be carried away by popular passion and prejudice. The innocent ever have to suffer with the guilty; and to call for a halt in the present movement of public feeling, because the good are smitten with the bad, is equivalent to saying that a criminal must not be punished because his innocent family will suffer in the process.

Our correspondent well says, "France needs to-day heroic Christians," and quotes James Russell Lowell's lines:—

Though the cause of evil prosper, yet 'tis truth alone is strong;
And albeit she wanders outcast now, I see around her throng
Troops of beautiful tall angels, to enshield her from all wrong.

In the sweeping away of the moral miasma which affects their country to-day, the Christians of France have a task which will call for sacrifice and suffering. But in the heroic service to which they are called, they may find encouragement in the truth of Lowell's song. God is on their side — and "one, *with God*, is a majority." While we are doing all in our power to impress upon France the abhorrence with which we regard the recent perversion of justice, we shall be continually remembering in sympathetic prayer the minority, who, against great odds, are battling for the truth and right.

Whilst we are condemning the sentence passed at Rennes, it may be just as well to take to heart at least two lessons for ourselves. First, let not the military power get the upper hand of the civil. A nation ruled by martial customs and martial law is lost. This comes to pass when, as in France and Germany, it is made a nation of soldiers; the military idea takes precedence of all else, and is miscalled patriotism; and woe to any one who does not bow down to the iron image. Second, that the system of licensed espionage by accredited men should be abolished. How far such a system obtains under British rule we cannot say; but we know that a large sum is voted every year for secret service money. As recently exposed, the spy system is nothing but a system of lying and cheating, and every decent Government should sweep it away. Telling the truth is a better defence.

Is there not serious confusion of issues in these sentences from the *Review of Reviews?*

The men of the Oxford Movement have been the agents of a great spiritual revival in a very lethargic and Erastian Church. They have done in this century what Wesley and Whitefield did in the preceding century. They have done a good work. If, as a reward for their solid services, they crave liberty to burn candles in daytime and swing censers of incense in church, why not humour their little foibles?

We wonder what lives of Wesley and Whitefield Mr. Stead has been reading, for all that we know of point to a different conclusion. Take these points: 1. W. and W. make nothing of ritual; the Oxford men make much of it. 2. W. and W. were catholic and inclusive in their sympathies; the Oxford men are Roman Catholic and exclusive. 3. W. and W. preached the new birth; the Oxford men insist that you must be in their church. 4. W. and W. co-operated religiously with men of all churches; the Oxford men will co-operate with none. 5. W. and W. laboured to make a nation of real Christians; the Oxford men want to make a nation of Churchmen.

Why should the High Church party contend so strenuously for incense and processions, and yet declare them to be of no essential moment to salvation? Mr. Stanton declares he has got rather tired of incense, and would rather fumigate with brown paper! Yet we are threatened by the *Church Times* with a repetition in due time of all the contention and turmoil of the past over this needless accessory of worship. They say of Mr. Stanton and his friends:—

We do not doubt the wisdom of their decision. But let there be no mistaking its meaning. This is no surrender; it is only a choice of the battlefield. *Until further notice* there will be no censing. At the proper turn of affairs it will be resumed. In the meantime there is fighting to be done. The Archbishops have taken their stand upon the Act of Uniformity. Their interpretation of it is probably unsound; the authority they attribute to it cannot be allowed. The first attack should, therefore, be upon the interpretation. For this purpose we must make our way to the Law Courts.

Cannot Christian ministers find something to do for the salvation of the lost more in harmony with their calling than contesting over matters that are of "no essential moment"?

We have never been able to understand the clamour of the High Church party for spiritual rule in the Church, and the scorn and contempt with which they speak of bishops and archbishops who do not obey their command. A week or so ago it looked almost as if they were all going to fall into line, and as if the bishops had carried the day. But in a few days the bishops were spoken of as men who had "constituted themselves Popes in their dioceses," and we were cautioned against any feeling of joy on account of the supposed submission.

It is perfectly clear that some of the Bishops do something more than tacitly approve of confession. An ex-ritualist, in a communication to a contemporary, relates some of his experiences. Amongst them he affirms:

A chaplain of one of our bishops heard my confession in his private room in the palace . . . . This was at my ordination.

We can scarcely believe that the Bishop's chaplain in the episcopal palace would have heard the confession of a candidate for holy orders without either the knowledge or the approval of the Bishop. More than once attention has been called recently to the fact that candidates for orders have been encouraged to confess before ordination. It may be true that the Bishops do not "enforce" the confessional, but every encouragement and facility seem to be offered by them for its practice.

There is certainly some ground for the position taken up by the *City Press* in regard to the approaching meetings of the Church Congress. Its contention is that a place should be found in the programme for discussion on the City churches. How to render them of more practical use than, in some cases, they

actually are, would, no doubt, provoke a debate that might lead to the adoption of some practical measure. From the very nature of the case, it is impossible for many of these churches to have congregations of any size. The people are not in the City on Sundays to fill them. But something surely should be done to utilise the waste of power there is every Sunday in many of these churches. A mere handful of people cannot justify the principle of *laissez faire*.

The choir at Westminster Abbey has been enjoying a holiday, and therefore the congregation must sing, or there would have been no singing at all; and they did sing, and well, too. A reporter says that it was impossible to resist the impression that the congregation felt no need of guiding voices, and that their singing was to them a real and intense pleasure. During "holy-week" the congregation at St. Paul's sings without organ or choir to aid it; and we never heard anything more delightful than the way in which it sang to "Rockingham" Watts' universal favourite, "When I survey the wondrous cross." Of course, an organ and a choir ought to be an aid to congregational singing, not a substitute for it; but there is no denying that they are too commonly regarded as the latter. Leaders are apt to assume too much and followers too little. Praise in the heart will generally guide the voice.

The Rome correspondent of *The Times* has written a lengthy and interesting account of the struggle which has been carried to a temporary conclusion between what is called "Americanism," in the Romish Church, and Jesuitism. The former name covers an attempt made by Father Hecker to democratize the Catholicism of America. He argued that the time had come to substitute the active and manly virtues of self-respect and self-reliance for the ecclesiastical virtues of "submission and passive obedience." So long as his teaching was confined to America, where it won many converts, being based on the principle that every man may and must enjoy a direct and immediate relation to God, he enjoyed the patronage of the Pope. But in time this teaching began to emerge on this side of the Atlantic also, and the Jesuits immediately took alarm, and they set to work to obtain the Papal denunciation against it. Last January, the Pope addressed a letter to Cardinal Gibbons, the leading prelate in America, totally condemning the tenets of Father Hecker, and denouncing those who continued to follow them.

Thus the Jesuits have, for the time, triumphed over "Americanism," which has received its ecclesiastical death-blow. The future of Roman Catholicism in the United States will now be watched with interest. The *Civilta Cattolica*, the leading Jesuit organ, declares that everyone who henceforth advocates these doctrines of self-reliance, and the right of every man to direct communion with God on his own account, is "a rebel and a traitor." Will those who have left Protestantism for Romanism under the influence of Father Hecker continue in the Church which has repudiated the very essence of the teaching which drew them over? There is no room for individual liberty of conscience in the Romish Church. It must be independence or submission. In a country based on the fundamental principles of freedom, such an alternative must surely end in the ultimate decay of Romanism, which, driven to its last defences, always means Jesuitism.

(1236)

Hitherto the Government of India has carefully abstained from allowing the ecclesiastical question to be raised in regard to the common use, by any Protestant denomination mustering a sufficient number of adherents, of the churches built by Government funds for the soldiers. Now a strenuous attempt to restrict such buildings for Anglican services only is being made. We are sorry to see that Dr. Welldon, whose broader sympathies were well known in this country, has, since being made Bishop of Calcutta, delivered himself of the opinion that, by the act of consecration, these churches are "separated for ever" to the Episcopal services. It is a pity that ecclesiastical differences should be introduced into religious work among our soldiers, especially in the presence of the heathen, and seeds of bitterness sown in relationships that have hitherto been free from them.

A correspondent in *The Standard* gives a remarkable account of the plan of campaign recently drawn up by all the Spanish Catholic Bishops' at a conference, dealing with the religious situation in that country. "Liberalism," by which is meant freedom of thought and faith, is, in their view,

> "The source of all the sin and evil in Spain." Religious toleration must be reduced to the extreme limits allowed by the constitution, and anti-catholic teachings and books not approved by ecclesiastical authority must be forbidden, while all academic degrees and official education must be Catholic. All ecclesiastics must be free from the jurisdiction of the civil courts. Catholics are reminded that if they only vote in all elections for the candidates duly approved by the Bishops there will be no chance of liberals and democrats being returned.

Here is a programme that is not only thoroughly characteristic of Romish tactics, but one that if successful will completely stifle the last chance of progress in unhappy Spain.

It is a sign of the times that Scotland is being threatened with increased Sabbath desecration. Already Sunday trains, cars, and concerts are realities, and efforts are constantly being made to secure greater facilities in these directions. Happily, there has been a successful measure of resistance to these baneful encroachments upon the sanctity of the Lord's Day. There seems, moreover, little fear that the churches and the religious organizations in the great centres mean to resist these innovations *à outrance*. We are glad to find, too, that the corporations of Edinburgh, Glasgow, and Dundee are firm in their opposition. On all sides strenuous efforts are being made to secularize the day. We have every hope that Scotch Puritanism will not yield, without a struggle, one iota to those who would intrude upon Sabbath observance. The battle must be fought by loyal hearts and true in the name of Christ our King.

Two new theatres, both imposing and handsome structures, have been opened at Richmond and Balham. There has been quite an outbreak of theatres in the London suburbs within the last few years, and what will be the moral and spiritual effect of them it is not difficult to say. They will not increase the desire to hear or to keep the Word of God; they will not strengthen the spirit of devotion, or help to improve our prayer meetings; they will not induce our young men and young women to become followers of Christ and members of his Church; they will not subdue the fever to be rich, or diminish the stress and strain of life; and they will not aid in solving any of the urgent problems of the day, nor even bring us into a mood to tackle them.

On the other hand, mission workers assure us of the deteriorating influence manifested in the children and young people among whom they work, for which local theatres are responsible; for the plays produced cater in turn for every taste, refined and vulgar, high-minded and base. City managers, who at first feared loss of patronage, now admit that the suburban theatre is creating an ever-increasing class of playgoers. Even Christian parents who always avoided the more central playhouses are, too many of them, guilty of the egregious folly of taking their families to these suburban centres of demoralization.

That the education of the people is a great national blessing, is proved by the testimony of the Commissioners of Prisons. Our Board Schools are bearing much "moral" fruit at least. There is "a great and progressive decrease in the number of sentences for serious crime." Whereas, before Mr. Forster's Education Act became law, the proportion of the population sentenced to penal servitude for serious crime used to be from 9 to 13½ per cent., only 2½ per 100,000 of the population were thus committed in 1898. These statistics are most encouraging. But there is work for the elementary school teacher in abundance, so long as it is true that 20 per cent. of prisoners can neither read nor write. In 1870 it was nearly 34 per cent.

Christian workers have not left the migratory hop-pickers to themselves this autumn. No waifs and strays in the community need more the kindly help and sympathy that Christian philanthropy can give than these itinerant families. It is computed that in all not fewer than 8,000 of them have found their way into the parish of Paddock Wood, where Rev. A. Havergal Shaw ministers. And he is not alone in the service of mercy, both to body and soul. The Christian Mission to Hop-pickers, and the London City Mission, have each sent their welcome agents. The Church Army van is doing excellent work. A food tent is erected, where the wants of the body are supplied, while a medical mission treats the suffering and sick. A short Gospel service is held preliminary to the doctor's examination of the patients assembled. It is sincerely to be hoped that these combined efforts of Christian love will be so blessed by God, that numbers of these moral outcasts will be sought and found, to the glory of Jesus Christ.

Yorkshire farmers have made an interesting experiment towards the solution of the Social Question. The higher wages offered in the mining and manufacturing districts have there, as elsewhere, steadily drained the country population into the towns. But the farmers in question refused to sit down and bewail their lot as inevitable. They boldly raised the rate of agricultural wages. Speedily the labourers began to come back, and it was found that it was possible to meet the extra expense by the extra profits which ensued. There has consequently been less depression in the farming neighbourhoods in Yorkshire than in the districts where wages were lower. It would be well if these other districts followed this good example. The depopulation of the country is one of the greatest problems, socially and religiously, that confronts us just now. Anything that tends to bring the labourer back to the soil is a national benefit, and is well worth a little enterprise and courage on the part of agricultural employers.

The Church's Opportunity.

WAR threatens us; with mysterious, horrible swiftness its dread shadow spreads over our land and empire. Many say there is no remedy—that it must come. *Now, what if just here peace should be secured by Christians of both lands?* What if this crisis should prove to be the Church's opportunity? Could not the Christian Church, awake and united, soon silence the clamour for war, and build up a new bridge of justice and confidence between Boer and Briton?

How? By proclaiming continually that the greatest British interests at stake are justice and mercy. By declaring against unnecessary war as infinite crime, and by sternly demanding *the clearest and weightiest proofs* of its necessity. Even then it must be shown that everything has been tried as a means of averting it—not forgetting arbitration. By reproving the heartless flippancy and blind passion with which many talk and write of war; and by ceaseless, and united, and special prayer.

This will make war impossible. Our greatest danger is the silence of the true Church of Christ. The voice of the Church, pleading for righteousness and brotherly consideration, would work a miracle of good.

One thing more. Let the Church here join hands with the Church there, and so make two bands of peace-makers. Why not form at once two peace committees — one in Great Britain, and the other in South Africa—of leading men and women of the Evangelical Church of Christ. The South African Committee, headed by such as Rev. Andrew Murray, could speak for the Boer side; and the Home Committee for the British. Thus, in less than a week, the two peoples would be brought together in the best way, and on their best side. So the followers of the Prince of Peace would gloriously rebuke war, and secure peace.

Eastbourne. JOHN PEARCE CLARK.

A Grand Reception.

"THIS Man receiveth sinners" (Luke xv. 2), not that they may remain sinners, but that He may pardon their sins, justify their persons, cleanse their hearts by his purifying Word, preserve their souls by the indwelling of the Holy Ghost, and enable them to serve Him, to show forth his praise, and to have communion with Him.

When Jesus receives sinners, He has not some out-of-doors reception-place—no casual ward, where he charitably entertains them as men do passing beggars; but He opens the golden gates of his royal heart, and receives the sinners right into Himself. Yea! He admits the humble penitent into personal union, and makes him a member of his body, of his flesh, and of his bones. There was never such a reception as this!

He is still receiving sinners. Would to God sinners would receive Him!—*C. H. Spurgeon.*

"The Pure in Heart."

WHO are they who have a *faith*,
All-believing,
Rest receiving,
Trusting all the Master saith?
"The pure in heart."

Who are they who have a *hope*,
Bright and healing,
Heaven revealing,
As with earthly loss they cope?
"The pure in heart."

Who are they who have a *love*,
Comprehending
God, and bending
To his lowest sons who rove?
"The pure in heart."

J. H. WALLER.

Walking in Darkness.

Isaiah L. 10, 11.

By Rev. THEODORE L. CUYLER, D.D.

SOME very good people may answer this question by saying, "Yes, it is a dark hour with me, and I would be thankful to get some light." This is not strange. Those who love God and whom God loves are not always prosperous; He never promises constant sunshine to any of his children. A very righteous man in olden times said, "He hath set me in dark places." Hard as it is to believe, yet it is a revealed truth that whom God loves He chastens, and oft-times it is probable that He does it because He loves them. Chemists do not throw sand or gravel into their crucibles; it is only the ores which contain gold or silver which are subjected to the heated furnace. Hot fires often make very bright Christians.

Some of my readers may be passing through very dark hours of pecuniary adversity. Their business has suffered badly, or their incomes have dwindled almost to the vanishing point. Gloomy times these may be to you, but I hope that they are not too dark for you to keep

THE STRAIGHT ROAD OF INTEGRITY,

or for you to read your heavenly Father's precious promises. For your comfort, let me assure you that while I have known hundreds of Christians to be badly demoralized by prosperity, I have rarely known one to be spiritually damaged by adversity. Sharp blizzards are very apt to drive a true Christian under the safe covert of Christ Jesus. When his worldly assets run low, his heavenly assets appreciate. Christian courage shines splendidly in the dark; and a stout heart chants the brave old song, "although the fig-tree shall not blossom, neither shall fruit be in the vines, yet I will rejoice in the Lord, and joy in the God of my salvation." It is very uncomfortable to be poor; but grace is not graduated by income, and the man who has a clear conscience, and the Lord Jesus within him, and the atmosphere of love all around him, and the glories of heaven before him, is one of the Lord's millionaires.

To those who are suffering sore bereavements, it is a great comfort to know that the

DARKNESS AND THE LIGHT ARE BOTH ALIKE

to our heavenly Father. In that piquant and powerful story, "A Window in Thrums," the good Scotch mother, after her boy had been taken away, said, "Aye, but that day he was coffined, I found it hard to say 'Thou, God, seest me.' It's the text I like best noo, though, and when Hendry and Leeby is at the kirk I turn it up often, often in the Bible. I read frae the beginnin' o' the chapter, but when I come to 'Thou, God, seest me,' I stop. It's no' 'at there's ony rebellion to the Lord in my heart noo, for I ken He was looking' down when the cart ran ower Joey, and He wanted to take my laddie to Himsel'. But just when I come to 'Thou, God, seest me,' I let the Book lie in my lap; for *ainee a body's sure o' that, they're sure o' a'*." And we may be equally sure that the all-seeing God makes no mistakes. He sees just where to give and where to take away.

Not only sore losses and bereavements bring the Lord's people into dark places, they are often involved in deep perplexities as to the course they ought to pursue. When we have light it is easy enough to

WALK IN THE LIGHT;

no one need go astray at high noon. Then we can walk by sight. Faith is trusting God to lead us in the dark. Prayer is often the cry of the soul in the darkness to an unseen Saviour; and lo! He appears to us in the fourth watch of the night, walking as over the billows, and speaking to us the assuring words, "It is I; be of good cheer; be not afraid." Wonderful guidances and providential openings often come to us in these seasons of perplexity.

"He that walketh in darkness and can see no light, let him *trust* in the name of the Lord, and *stay* upon his God." This is something very different from an occasional touch of the Almighty hand. It means to lean on the everlasting arm with the perfect assurance that the arm will never fail us, nor ever mislead us.

To all my readers who are learning hard lessons, or enduring severe chastenings, or working out difficult problems in God's school, I would say, Gird up your loins, and keep the strong staff of faith well in hand.

TRUST YOUR GUIDE

in the dark. You are safer with Him in the midnight than without Him in the noonday. "He will not suffer thy foot to stumble." Why you have been brought into such dark hours, you know not now; but you will know hereafter. Part of the delightful discoveries in heaven will be to find out what was strangely mysterious to us on earth.

Push on cheerfully, and imitate that pilgrim in Bunyan's allegory, whose song in the darkness revealed him to the other pilgrim who was journeying near him. If sorrow camp with us over night, joy cometh in the morning. It is not a very long way to heaven after all, and the hard pulls, sharp conflicts, and dark hours on the road will make heaven all the brighter.

Meek souls there are who little dream
Their daily strife an angel's theme,
Or that the rod they take so calm
Shall prove in heaven a martyr's palm.

Romanism and Criminality.

THE following letter from Dr. Horton, appeared in *The Times* last week:—

"For Mr. Britten's satisfaction, and because of the importance of the subject, I venture to send the exact reference to the *Tablet*, where 25 per cent. of our criminals were stated to be Catholics. The date was February 12, 1898. The statement is on page 239.

"And because of the importance of the subject, if not for Mr. Britten's satisfaction, may I call your attention to the fact that this connection between Catholicism and criminality is not confined to this country?

"For example, Mr. Heylyn Hayter, the Government statistician of Victoria, in his report for 1885, stated:—'In proportion to their numbers in the community, the Roman Catholics supplied nearly two and a half times as many arrested persons as the Protestants, . . . and the Roman Catholics committed for trial were nearly twice as numerous as the Protestants.'

"As to America, Father Walter Elliott, of New York, declared in the *Catholic World* of September, 1890:—'Three-fourths of the public paupers, and more than half the criminals carried to prison, are, by baptism and training, members of our Church. . . . The Roman Catholic chaplain asserts that, of six or seven thousand women brought every year to prison, more than 80 per cent. are Catholics.'

"I will not tax your space to examine the causes of this unmistakable connection between Catholicism and criminality. If, however, it is not accidental, but essential and deeply rooted in the Catholic conception of sin, in the Catholic doctrine of penance, and in the Jesuit ethics which now pervade the Roman Church, it is only right that the public mind should be instructed.

"It is the boast of Cardinal Vaughan that his Church is gaining ground in England at the rate of 800 converts a month. In his Stockport address he ventured to treat his propaganda as the means of saving the country religiously and socially. The facts that I have cited do not dispute that Romanism is making advances in this country; but they cry aloud, in unison with the course of events in France, that the advance of Rome means national degeneration and decay."

A Philanthropist's Will.—Among the societies benefiting under the will of the late Mr. John Holt Skinner are the following:—Evangelization Society, £500; Edinburgh Medical Mission Society, £500; Soldiers' Institute at Woolwich, British Syrian Schools, the Country Towns' Mission, Soldiers' Institute at Gibraltar, London City Missionaries' Home at Ventnor, Endell Street Medical Mission, Endell Street Convalescent Home, Monthly Tract Society, Portsmouth Soldiers' Institute, Devonport Sailors' Rest, Portsmouth Sailors' Rest, and the Ryde Y.M.C.A., each £250; Church Pastoral Aid Society, £2,000; Moravian Missionary Society, £500; Working Men's Lord's Day Rest Association, Society for Promoting the Due Observance of the Lord's Day, and Ryde Y.W.C.A., each £100; and to Miss Perks, for the benefit of her Soldiers' Home at Winchester, £200. The residuary estate will ultimately benefit the following:—the Congo Balolo Mission, the China Inland Mission, the North Africa Mission, the Church of England Zenana Society, and the London City Mission, £2,000 each.

Dreyfus at Liberty.

As all the world now knows, Captain Dreyfus was liberated on Wednesday, the 20th, and proceeded by train to Carpentras. With his brother, he was accompanied on the journey by M. Jules Huret, who contributed to the *Figaro* a most interesting article, filling no less than six columns.

He writes in the present tense, and his description is often wonderfully graphic. His first impression of the man is just portrayed:

The trains moves off at 8.58. I am seated facing Captain Dreyfus; I never remove my eyes from him for an instant. I am surprised at the effect he produces on me.

I expected, whatever my sentiments as to his case, to find myself confronted by a being who awakened no sympathy. He had been described as a haughty and disagreeable person, with a raucous voice and an eye wanting in frankness. I had imagined him hard, mistrustful, gloomy, and, if not bearing hatred, at least bitter, and I own that I was ready to forgive him all those things. I find before me a being with fine regular features, with a calm and pleasant expression. His rosy face would give him an appearance of extreme youth if the top of his head was not absolutely bald, and if the hair on each side was not quite grey. This being is enfeebled by anæmia, and all the blood there is left in him has gone to the head, the last refuge of his prodigious vitality. His neck is thin, his hands are long and bony, the knees are pointed like nails through the blue cloth of his trousers. His chest is hollowed, his entire body is like that of a vanquished being, were it not for the energy of the mouth, the square jaw, and the will expressed in his look. His eyes are blue, a charming and mild blue, limpid and clear. Far from shunning one's gaze, he fixes his eyes on you with assurance behind his eyeglasses, and yet this is the man who has been represented as a monster of hypocrisy, of whom a scoundrel has said that he sweated treason.

The Captain's attitude of mind toward the chief instruments in his persecution is very remarkable. He bears no malice, and puts the most charitable construction possible upon their actions. In reply to the question: "Do you think it has been an error or a conspiracy?" he said:

"I think that at the beginning, up to the time of the Court-martial of 1894—that is to say, towards the end of the investigation—they believed, at least, the majority of the persons connected with it, that I was guilty. But at the Court-martial it was different. I am certain that from that moment, as they felt they had made a mistake, they were afraid of being accused of carelessness, and they accumulated against me all kinds of machinations. The proof of this has been given by Captain Freystätter. They provided, behind my back, documents that they knew were false in order to secure my condemnation."

Other items in the conversation reveal this more fully:

I asked Dreyfus: "What impression did General Mercier's depositions make upon you?"

"He is a wicked man and a dishonest man," said Dreyfus; "but I do not think he is conscious of the extent of the evil he has done. He is too intelligent for me to be able to say that he is irresponsible, but if he is mentally conscious he is morally unconscious. He is a man without moral sense (*amoral*)."

"And Esterhazy; what do you think of him?"

In quiet, measured accents, speaking with some slight hesitation, like a *savant* propounding a hypothesis, he replied:—"I think he is a swindler, a *chevalier d'industrie*, who has swindled his country—it is not even his country—just as he swindled his cousin and his tradesmen, but without in the least realizing that he did so much harm as all that. He wanted money; that was the motive."

As to his future movements he said:—

"I want to live alone with my wife and children. Henceforth my children will be my greatest joy on earth. The elder, it seems, remembers me; the girl was only a few months old in 1894, so I do not know her. I did not wish to see them at Rennes, in order not to leave the sad impression of the prison on their young minds. A child's imagination should not be clouded. But I am going to see them with great joy in two days. I want to bring them up myself in common with their mother. I shall supervise their instruction and education, because I am opposed to boarding-schools."

His friends will not be surprised to hear that the excitement of reunion with his family has caused a degree of nervous collapse.

(1238)

Work Among Men.

By Rev. J. E. WATTS-DITCHFIELD.*

If work amongst men is to be successful, visiting must be done regularly and systematically. Every opportunity must be seized. Saturday afternoon and a night in each week should be kept clear for this purpose. A visit to twenty or twenty-five homes is calculated to do more good than many of the meetings which occupy our time night after night. It is no use our desiring to gain influence amongst men if we only visit their houses in their absence. Influence is not obtained in that way. The match must be applied to the fire if it is to be lighted, and clergy and men must get to know each other, if they are to work together, and if influence is to be gained. But the visit must be paid by a *man to a man.*

The day has gone by for the "parson" in our large towns to do as he likes simply because he is the "parson." *The man* becomes the parson in a way which gives him the greatest power and influence. He must, however, sink the parson in the man. And, when he visits, he must invariably leave behind in the vicarage all airs of superiority.

In visiting the poorest room he should be as considerate for the feelings of its occupants as if he were visiting her ladyship in her mansion. It has become the fashion to visit among the poor, and to consider that the poor man's home is not his castle; but such action never produces good results.

TO TAKE ONE'S HAT OFF,

and to bow to the occupants, are simply matters of courtesy which we should never dream of forgetting when visiting in Belgravia; but *sometimes* they are forgotten in Sticking Alley.

Never make notes in the homes of the people. If, as often happens, the wife or child comes to the door, ask for the father. "Please tell your father that, if it is not inconvenient, I should like to see him a minute or two." Courtesy always pays. And when you see the man, if it is for the first time, it is well to have something definite to say. A man does not care to be brought to the door to see a stranger about "nothing in particular." Have some definite object—a card about the service, and a special reason why, that Sunday, he should try and come. Or we may introduce to good effect the sick club, or reading-room, or the thrift society; or, where the man is young, the cricket club or gymnasium. Anything to break down reserve.

When we knock at the door, we know not who is behind it. We know not the temperament or disposition of the inmates, or the circumstances which surround them. How can we approach such work in our own strength? If anything will lead the Christian worker to prayer, it will be the realization of the responsibility of pastoral visitation. A visit in the home should never be paid without leaving behind a purer atmosphere. If we get the smallest chance, let us seize the opportunity of engaging in prayer. Is a little child sick? How soon we gain our object by saying, "Well, mother, shall we just kneel down and ask the good Father to bless the little one?" What mother could resist such an appeal?

The door once opened should be entered again and again. *Follow up such visiting.* A great deal of visitation does not pay because of its

LACK OF "FOLLOWING UP."

When once a door is opened, never let it be closed again until the family is won to God. People do not expect a clergyman to visit over and over again in their homes without any effort to bring them to Christ. Many and many a time, on speaking directly to a man about his soul, I have been surprised to find how he had been longing to be spoken to.

But we must try and speak privately. A man will not stand being directly talked to before *others*. If you find it impossible to secure such privacy in his home, either ask him or write to him to call upon you, and, in the quiet of the study, gradually lead the conversation in the right channel. Think of the trouble a doctor takes to bring his patient through the valley of the shadow of death. Admiral Hunter, on being court-martialled for the loss of his ship, through endeavouring to save a drowning sailor, is reported to have said: "The life of one of the meanest sailors is worth all the ships in the Navy." And one soul is worth the trouble, and more than the trouble, of a lifetime.

Never give any man up as hopeless. "Until he found it," the shepherd went on: and so must we. If ninety-nine efforts fail, we must try one hundred. Wherever you meet a man, speak to him. I make it an absolute rule to bid every man "good-day" whom I meet in the parish, whether I know him or not. In this way I never pass a man by who has been to the service on Sunday. To shake a man by the hand on Sunday and pass him by unnoticed on the Thursday is disastrous.

THE MAN REMEMBERS YOU,

and he expects you to remember him. This habit also gets men who do not come to the service gradually to regard you with a friendly feeling, and does great good.

I remember; on one occasion at Holloway, overtaking a man as he walked along, and, after a smile and a "good-day," gradually leading on to the question whether he had yet been to the service. "Are you Mr. Watts-Ditchfield?" said he. "Yes." "Then," with an oath, "I've lost a bob!" "Why, what do you mean?" Then it came out that he had only moved into the parish two days before, and, in the public-house the night before, had accepted a bet of a shilling that, before a week was out, I should have collared him.

Follow men everywhere. I have gone up ladders to men slating a roof with my cards, and, if the subject happened to be appropriate, as "The Man on the Roof," it generally tells. Men like to feel you take pains, and spare no trouble to reach them. Even if, for the moment, you are received with a grunt, it is not lost labour in the long run. We should be always on the look-out for opportunities.

* From a deeply interesting little book, Fishers of Men; or How to Win the Men, by Rev. J. E. Watts-Ditchfield, vicar of St. James-the Less, Bethnal Green. (2s. 6d. "*Home Words*" *Office*). Ministers and other workers for Christ will find many good counsels and practical hints in its pages.

"Thanksgiving."

We thank Thee, Lord, for harvest home,
Reaped from each golden field;
Our "daily bread" from Thee doth come,
Our hearts their praises yield.

But not alone for earthly food
Our chorus glad we sing;
But also for each higher good,
The years in courses bring.

For "every good and perfect gift"
That "cometh from above,"
We joyfully our voices lift
To own our Father's love.

For dangers warded from our head;
Protection hourly given;
For guiding Hand that wisely led
Our faltering steps towards heaven.

And when 'twas sorrow, pain, or loss
We from thy Hand received,
Still, in each heavy, bitter cross,
Was chastening love perceived.

Love, that spared not thine only Son
From bearing doom of sin:
Out of thine heart, thy dearest One
Was given our life to win.

O blessed Corn of Wheat, whose death
Multiplied life has given!
Thee would we praise while lips have breath,
Till "harvest home" in heaven.

A. C.

Christian Police Institute (City of London).—Mr. H. Leng, the hon. secretary, forwards a list of useful arrangements which have been made in connection with the Institute in Sussex Place, Leadenhall Street, E.C. The aims of the organization are of an evangelistic as well as a social character, and a number of the men have professed conversion. The president is Mr. John McCall.

Studies in Zechariah:

Goings Forth.

ZECHARIAH V.,VI. 1-8.

By Rev. F. B. MEYER, B.A.

THERE is a clear connection between the three next visions, furnished by the words, *Going forth.* "The curse goes forth over the face of the whole land" (3); "The ephah goeth forth" (6); "The chariots go forth" (vi. 1-5). It is as though Zechariah were permitted to stand in the centre of things, where God is, and was able to see the successive issues of the Divine Providence in respect of the moral government of his people and the world.

I. The Vision of the Flying Roll. The Prophet beheld in vision a huge sheet of paper, or dressed skin, prepared for writing, slowly floating in mid-heaven. It seemed to be hovering, and prepared to pounce, as a bird of prey may often be seen on the point of doing over a ploughed field. Its considerable extent, thirty feet by fifteen, the dimensions of the temple porch, was covered on each side by the solemn curses of the law; on this, by those that condemn the thief, on that by those condemning the false swearer.

We have already learnt that God had returned to Jerusalem, prepared to become a wall of fire round about, and its glory in the midst; the temple should be rebuilt, and the priesthood reconstituted; but the people must be made to understand what a solemn thing it was to have God in such near proximity. If He was ready to defend them against their foes, He was also determined to purge out from among them those who transgressed his holy law.

It is clear that this young community was specially cursed by these twin sins. Men were fraudulent and mendacious. They got the better of their customers if they had the chance; and then, with unblushing effrontery, lied to conceal their frauds. These are always the sins of a mercantile community, and they are as prevalent in London and New York, in Bombay and Melbourne, as ever they were in the newly-restored Jerusalem. But God is always pledged to deal with them, in the interests of society itself, which must be undermined if they be allowed to prevail unchecked. Over the great commercial centres of the world —yes, and over the

GREAT EMPORIUMS OF TRADE

—that roll still hangs, and the curse of God threatens to fall.

The effect of the curse is told in graphic symbolism. It seemed after a time to settle down on certain houses. They may have been respectable houses, the houses of men that were held in reverent repute, houses which were often alight with the lamps of high festival; but by the settling down of that roll, the master of such and such a house was indicated as being either a thief or a liar. *I will cause it to go forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name.*

That, however, was not the end, either of the vision or of those divine dealings which the vision describes. The interpreting angel goes on to say: *It shall abide in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.* It was as though, from the moment that the curse settled down, the whole fabric of the house commenced to rot; and the owner might fairly adopt the words of Leviticus: "There seemeth to me to be, as it were, a plague in the house."

How terribly those words have been fulfilled in the case of people and families we have known! It has seemed as though there were a plague in the house. The fortune which had been accumulated with such toil has crumbled, the children turned out sources of heart-rending grief, the reputation of the father has become irretrievably tarnished. "There is a plague spread in the house; it is a fretting leprosy, it is unclean." No man can stand against that curse. It fronts him everywhere. It touches his most substantial effects, and they pulverize, as furniture eaten through by white ants. It is as though he were condemned to hear, like another Job, the voices of successive messengers, announcing that they only are left to tell the story of irremediable disaster. Timber and stones, however carved and chiselled, crumble to ash and dust! How awfully realistic! How terribly true!

II. The Vision of the Ephah. Again the prophet's eyes were directed by the angel that spoke with him towards mid-heaven, and he saw a yet more graphic symbol. An ephah was seen careering through the air. *I said, What is it? And he said, This is the ephah that goeth forth. He said, moreover, This is their resemblance in all the land.* As much as to say that the Jews were known throughout the world of that time as traders, who were constantly handling the Hebrew dry measure, containing about a bushel, or seven-and-a-half gallons.

Presently the cover was lifted off, and a woman was seen sitting in the midst of the ephah. *And he said, This is Wickedness; and he cast her down into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.* Does not this clearly mean that the commercial life of these Jewish traders was deeply

SATURATED WITH WICKED PRACTICES,

and that there was a kind of alliance between them and the impalpable spirit of Wickedness, as illustrated by this personification of evil?

How often when men slam to the doors of their safes, shut their ledgers, and lock their counting-houses, they seem to place the leaden weight on the top of the ephah containing wickedness! They wish to hide it from the eyes of their nearest and dearest. They would like to hide it from the face of God Himself.

It is at this juncture, however, that an entirely new turn is given to this vision. *Then lifted I up mine eyes, and saw, and behold, there came forth two women, and the wind was in their wings; now they had wings like the wings of a stork, and they lifted up the ephah between the earth and the heaven.* The stork has long and wide wings. It is also a migratory bird. It would have no difficulty in covering the distance between Jerusalem and Babylon. And, therefore, storks' wings are attributed to these two women. As two anointed ones stand by the Lord as his ministers, so these two women execute his purposes in removing wickedness, which answers to the mystery of iniquity, of which the Apostle speaks.

Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build her an house in the land of Shinar; and when it is prepared, she shall be set there in her own place. Babylon was far away, the seat of apostasy from God and demon-worship. It was meet that Wickedness should be borne thither. But how great the deliverance for the chosen land!

What comfort is here! Wickedness may be strongly entrenched; but she shall be removed, when once God arises on the behalf of his people. Do you sigh and cry against it? Do you desire that some terrible form of it, which has cursed your life too long, and alienated the Divine favour, should be eliminated? Be encouraged by this vision! Lift up your eyes, and see the swift stork-like wings, with the favouring breeze bearing them forward as they speed to perform God's behest. If only you are willing, God will certainly free and deliver you.

Thousands have experienced this deliverance from certain forms of besetting sin, which have dropped off, as the viper from Paul's hand, as they have received the more perfect indwelling of the Holy Ghost. Not long after his conversion, the saintly Fletcher passed into this experience, trod sin under his feet, and proclaimed that we must not be content till we have been delivered from the power of sin, through the indwelling of the Divine Spirit. And Wesley says of Halyburton: "This great servant of God sometimes fell back, from the glorious liberty he had received, into the spirit of fear, and sin, and bondage. But why? Because he did not abide in Christ; because he did not cleave to Him with all his heart; because he grieved the Holy Spirit by whom freedom from sin is rendered the common privilege of all." From which we infer that Wesley held and taught, that we are delivered from the power of sin and darkness, just in so far as we abide in Him who is the light of life. Abide in Him, and you, too, shall see wickedness borne out of the

PRACTICAL EXPERIENCE OF YOUR LIFE.

III. The Vision of the Chariots. This is a vision of Protection and Deliverance. Four chariots are seen issuing from the mountains that were round about Jerusalem. In each case the colour of the horses represented the commission that their hurrying drivers bore to the different nations, which, before that time, had ravaged the Jewish people. *Then I answered and said unto the angel that talked with me: What are these, my Lord? And the angel answered and said unto me: These are the four spirits of Heaven, which go forth from standing before the Lord of all the earth.*

Against the north country, where Babylon lay, two chariots went forth: whereof the black horses represented defeat and despair, while the white stood for the victorious successes of some conquering people, before whom Babylon would be laid low in the dust—a prediction which was probably fulfilled in the rise of the third great world-wide kingdom of Greece, under Alexander the Great.

The grizzled, or piebald, went forth toward the south country, and represent the mixed experiences—partly of disaster, and partly of prosperity—which would befall Egypt, on the southern frontier of the Holy Land. For the word *bay*, the margin suggests the possible alternative *strong;* and this is probably the right rendering. So this one chariot seems to have been allocated to the work of going to and fro in the earth, on a general mission of patrol and defence. If Satan goes to and fro, seeking whom he may injure, the chariots of God go to and fro, to bring succour and deliverance to the saints.

How comforting this vision was and is! It clearly teaches that, when sin is put away, as between God and his people, He constitutes Himself their gracious Keeper: no weapon that is turned against them prospers, and every tongue that rises in judgment against them is condemned. Woe be to their enemies! God's Spirit is, in strong metaphor, described as being quieted by their overthrow; whilst his chosen dwell always within the precincts of his Almighty Guardianship. "They shall dwell securely in the wilderness, and sleep in the woods."

Day by Day.

SUNDAY, October 1. 1 Chron. v.

WHAT interesting glimpses this chapter affords into the inner life of Israel! For instance, the effect of Reuben's sin upon all following generations, reminding us of the necessity of living to God, if not for our sake, at least for the results that may accrue to vast multitudes. Then there comes out so strongly the fact that the birthright was Joseph's, and we think of him, who in so many respects was a type of our Lord, as resembling Him in this also. Christ is the heir of all things; and, in fellowship with Him, the birthright is ours. "Heirs of God, and joint-heirs with Christ." What majesty also there is in the expression, that of Judah came the Prince; tallying, as it does, with the expression of John, the Lion of the tribe of Judah!

There is a glimpse, also, of the border warfare with the Bedouin tribes in the days of Saul (*v.* 10); and of the census of the days of Jotham and Jeroboam; from which we gather that the historical books of the Old Testament give us only the salient points of Israel's history, and that there was much vigorous life of which we know little.

An especially interesting incident is the record of the conflict between the trans-Jordanic tribes and the Hagarites. It would seem that, in the battle, the foe threatened to be too much for the hosts of Israel, and from out the midst of the battle there went up a strong unanimous cry to the God of their fathers, and He was entreated of them, because they put their trust in Him. There is nothing which God will not do for those that absolutely rely on Him as their very present help.

MONDAY, October 2. 1 Chron. vi.

In Christ there is the dual office of King and Priest; and throughout Scripture, and perhaps in the entire history of the people of God, there has been the same double ministry, royal and priestly. "He hath made us kings and priests unto God, even the Father." In every age there has been a class of kings, and a class of priests. For every Abraham, a Melchizedek; for every Moses, an Aaron; for every Zerubbabel, a Joshua; for every Hezekiah, an Isaiah; for every Peter, a John. Here, therefore, after the enumeration of the ruling tribes, we next meet with priestly names like Phinchas, Zadok, and Hilkiah, and realize that these stand for noble and saintly souls that were the salt of the national life.

It is interesting to see how large a portion in the sacred service was occupied by song. The service of song was a very distinct item in the religious economy of Israel. "They ministered with song." Do we sufficiently minister in our sacred song? Too often we sing because the tune or the rhythm pleases us, without realizing that when we sing with our hearts we make melody *to the Lord*, and that it is the savour of a sweet-smelling sacrifice to Him.

The chapter closes with a specification of the dwelling-places of the priests and Levites. Our God is not uncareful of the comfort of his children, and those who do his work may count on Him for the provision of home and necessaries. Believe in God as being infinitely more solicitous for your comfort than the tenderest love that ever filled human hearts.

TUESDAY, October 3. 1 Chron. vii.

This chapter, like many others, is full of the strife and struggle of the earlier stages of the nation's history. As we descend below the firm fabric and settled order of the world, we find in the rocks, twisted and contorted, and in the fossil skeletons of past generations of animals, evidence of the struggle for existence through which the fittest survived, and on which the present is built. Similarly, as we turn to these chapters, we find signs of the terrific conflict through which Israel passed. These were days in which the race was to the swift, and the battle to the strong; days when the weak and defenceless were crushed. In corroboration of these words, notice the stress laid upon valour: "Mighty men of valour" (2, 5, 7, 9, 11, 40); "Bands of the host for war" (4); "Able to go forth to war" (11).

Notice, too, the traces of pain; the noble sons whom the men of Gath slew; the mourning which could not be comforted; the son whose name told of the evil which had befallen his house. So it is, where there is the mighty valour, there is also the deep mourning. Amid the clash of armour, and the shouts of battle, there are the bitter lamentations and the inevitable grief. Out of the spirit of the people thus engendered, came a religious literature which has enriched the world. All human lives must have chapters like these, full of the shocks of battle and the rain of tears, if eventually they are to yield psalms and prophecies.

WEDNESDAY, October 4. 1 Chron. viii.

Again a chapter of names, seeming like a heap of stones. At least, however, each stone has a name to indicate the place it occupied in the lower courses of the national life of Israel. Course on course, that people rose from the lowest foundations to afford the platform on which afterwards was built the Church of God. Let not the upper storeys of the Church, built as an habitation of God through the Spirit, look down with contempt, or neglect, on these lower courses in the old foundations of Israel.

How wonderful it is to think that all these, whose names are here recited, are existing somewhere! That at this moment they are fuller of vivid life than in those old days, when they stormed across the brief period of earthly life. Also they will rise again, and they are destined to immeasurable possibilities of joy or sorrow, of light or darkness. How overwhelming the thought! What a marvellous conception we obtain of God, who has a minute and intimate knowledge of each soul, and awards to each, with unerring accuracy, their destiny of weal or woe.

One name strikes our attention, mingled with the rest, with nothing to indicate that it stands for the first king of Israel. "Kish begat Saul." In the sight of God, the adventitious titles and circumstances of our mortal life disappear. We pass into the great future not as kings, nobles, or priests, but as men. We are judged according to the deeds done in the body, with no advantage attaching to us; only with the deeper responsibility if we filled a considerable place in the history of mankind.

THURSDAY, October 5. 1 Chron. ix.

During the captivity, the genealogical tables were carefully kept, and after the return great stress was laid upon the ability of the Israelite to trace his pedigree. Even though you may be in captivity, and have lost the glad sense of the presence of God—in this, resembling the Jew divorced from his temple—never forget you have been born into the family of God, and are a child of God by faith.

This list of names is largely identical with that given in the books of Nehemiah and Ezra. But there are slight touches which are full of interest. It is a pleasant thing that certain are spoken of as "very able men for the service of the house of God;" that the porters and the priests are mentioned with equal care; that the keepers of the gates were granted honourable mention; that the Lord was specially "with" Phinehas, the son of Eleazar; that their trust was committed to these humble servitors by David and Samuel, and that for so many years, therefore, they had performed their lowly but necessary office; that provision was made for their lodging in the near proximity of the house of God, "because to them pertained the opening thereof, morning by morning." All these small touches indicate that attention to detail which is so characteristic of the greatness of God, and must characterize all successful work with which his name is identified.

The sub-division of work is noticeable. Some were charged with the vessels; some appointed over the furniture; some prepared the spices; some baked things in pans; some were singers employed in their work day and night, and these were free from other service. To everyone, according to his several ability, the Holy Spirit distributes office and opportunity. Let each find his place and fill it—

> Content to fill a little space
> If God be glorified.

FRIDAY, October 6. 1 Chron. x.

The Divine epitaph on Saul's tomb is given in this chapter. How little did the choice young man whom Samuel anointed, dream that he would come to such an end as this! Disgraced with defeat, he perished by his own hand upon the field of battle, and brought ignominy upon his family and people. All this because he allowed himself to disobey the commands of God, and withdrew portions of his life from the Divine government. That he kept back the choice of the spoils of Amalek, together with Agag; that he sacrificed with his own rash hand, instead of waiting till Samuel came; that he allowed jealousy to enter his soul towards David; that he allowed himself to be swept before the turbid torrent of hatred and revenge; and that he crowned a life of darkening disobedience by asking counsel of one that had a familiar spirit—these were the crimes, which, like the archers of the Philistines, overtook and distressed him, and ultimately laid him low in the dust of dishonourable suicide.

It is remarkable that the sacred historian does not hesitate to say that the Lord slew him (*v.* 14). He ignores, for the moment, the agency of the Philistines, and his action in falling on his sword, and deliberately tells us that his death was the result of the Divine judgment and sentence. God's judgments take effect in this world as well as the next. Men are always receiving in their bodies according to the things that they do, whether of life or death.

Let any who attempt to dabble in spiritualism (13) take warning from these words. Palmistry, spirit-rapping, the appeal to demons, are as old as the history of Egypt or Babylon. Everywhere in Scripture the habit of inquiring about the future, in other directions than from God, is condemned, as inimical to faith, and loyalty, and perfect repose in his loving care.

SATURDAY, October 7. 1 Chron. xi.

A chapter of mighty men who gathered round David, God's ordained shepherd and prince! Perhaps a similar chapter is being written in the annals of eternity of the mighties who have gathered round Jesus Christ, also God's Shepherd and Prince! For Jashobeam, put Paul; for Eleazar, Peter; for Benaiah, John the divine; for Abishai, St. Augustine; and for the rest—"the mighty men of the armies"—put such names as Luther, Calvin, John Huss, and many more. As the Son of God goes forth to war, his following train is composed of men doughty in courage, weighty in speech, heroic in faith.

The touching incident of David's residence in the cave of Adullam, his longing for the water of the well of Bethlehem, the splendid dash of his three brave comrades to obtain it, and his noble refusal to drink that which had put their lives in jeopardy, are traits of chivalrous devotion and princely behaviour, which always strike deep chords in the hearts of those who love a Greater than David. Its counterpart, I venture to think, was in the act of the timid woman who, on the first Easter morning, braved the possible indignity which might be offered by the sentries at the grave, in order to bring sweet spices for the anointing of the Master's body. These two incidents answer each other from the pages of the Old and New Testament, and it is pleasant to feel that, in the noblest characteristics, women and men are equal.

Surely if David poured forth the water, which might have cost the life-blood of his mighties, it becomes us to refuse any indulgence, like that in alcohol, which not only may cause, but undoubtedly is causing, the death of multitudes. Let us pour out the contents of our cellars before God, and stand clear of any participation in the blood of souls.

Other Lands.

Jews in East Europe.

By Rev. DAVID BARON.

IT is now about five weeks since I left England, accompanied by Mr. Henry Barnett. Our first halt was at Basle, where we remained six days, in order to attend the third Zionist Congress, at which several other missionary brethren from England and the Continent were also present. I hope (D.V.), on my return, to write more fully about this remarkable meeting of elected representative Jews from all parts of the world, and of the awakening of the Jewish nation after the long sleep of ages, of which the Zionist Congress is one of the more striking outward signs.

Meanwhile, Christian friends of Israel will be interested to learn that it has been our privilege to have faithful intercourse with many of the delegates and some of the leaders of this "Jewish Parliament;" and that we were greatly encouraged to find a measure of response on the part of some of them to our testimony about our Lord Jesus, as

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and only hope. We were also able to circulate among the delegates a good deal of suitable literature, setting forth the claims of Christ.

After a passing mission visit to Zurich, we went to Carlsbad. This celebrated Bohemian watering-place is remarkable for the number of Jews from all nations and ranks, who gather there during the season for the "Kur." Out of the forty-five or fifty thousand visitors, about one-fifth are Jews, a large proportion being from Galicia and Russia; and, having plenty of leisure on their hands, it is a splendid opportunity for a true-hearted missionary. Here we remained a week, reasoning daily out of the Scriptures with many groups and individuals, and proving to them that Jesus is the Christ. Some also visited us in our rooms in the hotel, among them several who seemed to manifest a real spirit of inquiry.

After brief visits to Eger, Marienbad, and Vienna, Mr. Barnett returned home from Buda-Pesth, as he was needed to help in the work in London, whilst I, joined by Mr. Robert Feinsilber (a brother who now labours permanently in Hungary, in connection with our Hebrew Christian Testimony to Israel), started on a brief tour southwards to Slavonia and Bosnia. Unlike Austria, there is now practically full religious liberty in Hungary, and no obstacle is raised by the authorities against Gospel work and the circulation of the Scriptures. The Jews in Hungary number over 800,000, and they are for the most part very intelligent and well educated. Politically and commercially, they are *the* power in the land; but their religious condition is most deplorable. Rabbinism has lost every vestige of hold on them, and there is nothing in

THE DEAD APOSTATE CHRISTIANITY

around, to attract them. But, perhaps, nowhere else in the world are they so accessible to the Gospel. I can testify to this fact from experience, for I have been right through the country quite a number of times, and have been privileged to preach Christ to large numbers, both privately and in public meetings, in most of the principal towns and cities. Sometimes, on the very day of our arrival in a town, we have had two hundred and more Jews gathered in a café, or large hall in the hotel, listening eagerly to Gospel addresses, based on some Old or New Testament Scripture. If we had the strength, we could have preached in some of the towns in Hungary every hour, to different audiences,

ALL THE DAY LONG.

This time, since leaving Buda-Pesth, we have already visited Fünfkirchen, Siklos, Essek, Brod, and Bosnian Brod, while our brother, Mr. Feinsilber, has been preaching and distributing hundreds of New Testaments in about twenty other towns and cities, during the months of June, July, and August. It is our earnest desire that God's people may join us in prayer for this effort to scatter broadcast the seed of the Gospel among the *diaspora* in these regions, to the glory of our Lord Jesus Christ.

Just at present, the Jews in these parts are greatly excited about the Dreyfus case and the Zionist movement, and these matters have supplied us with subjects from which to preach to them Christ, as Zion's true King, and as the Just One, who was hated without cause, and who was wrongly condemned by the representatives of the Jewish nation.

Brod, Slavonia, Sept. 11.

Famine in India.

COMMUNICATIONS to hand reveal a sad condition of things in India. Dr. Colin Valentine, of the Medical Missionary Training Institution, Agra, writes:

"'India is on the borderland of one of the most severe famines that has visited us since 1877.' So writes an expert who has for many years paid special attention to the meteorological conditions of famine.

"In many parts, the people are leaving the villages in thousands, the crops have dried up in the fields, there is no fodder for the cattle; even the water has left the wells. This is the state of matters all over Rajputana, Central India, Gujerat, Sindh, many parts of the N.W. Provinces, Punjab and the Bombay Presidency. In the Agra district, the rains came fully a month earlier than usual; but were so severe as to prevent the farmers ploughing their fields. At last a break came; the farmers, as soon as possible, began to plough and sow. The break has now continued for five or six weeks. The heat is intolerable. The seed, for the most part, has been roasted in the fields, and the portion of it that has sprung up has withered away. Nothing now can save the crops or produce fodder for the cattle.

"Millions of people in India, even under the most favourable circumstances, never know what it is to have a full meal, and go to bed every night hungry. For them famine has begun, and already starvation-point reached.

"Famine funds are being raised, and relief works commenced, and after all the mortality will be appalling.

"Your very substantial assistance and advocacy during last famine enabled us to relieve 103,144 famine-stricken creatures with food, clothing, and medicine. The dispensary which we improvised continued till May of this year, when we had to close it for want of funds. During last year we treated between 26,000 and 27,000 patients.

"We must again, through our Beggars' Church, assist those who are starving, and treat the sick. We do this in faith, believing that the Lord will put it into the hands of his people to assist us. Need I assure friends that every farthing that is sent to me will be judiciously and faithfully spent on those who actually need assistance? Christian friends and missionary societies should at once place themselves in communication with their missionaries, and thereby assist the Government of India in a crisis with which it confessedly is unable to cope. Post-office orders and cheques sent to the missionaries are paid in all parts of India as they would be in London."

Mr. Alfred S. Dyer, of Aldington, near Hythe, Kent, has also written as follows:—"Letters received this morning from India contain information pre-eminently adapted to emphasize the request of one of my correspondents, 'Pray for India!'

"A letter from the office of the *Bombay Guardian* says:—'A fearful famine is on India. There is famine already in Gujerat and Rajputana; and in Berar and the Central Provinces famine prices are current. Rev. Albert Norton, who has come down to Bombay for a few days from Kedgaon, describes the distress as terrible around Poona. Pundita Ramabai is besieged by starving people, and, although her water supply is very low, she has commenced building in order to employ several hundreds of them. Rev. M. B. Fuller (superintendent of the large mission of the Christian and Missionary Alliance) has gone to Gujerat to make inquiries and inspect, in order to write to America about the famine.

"Miss Soonderbai H. Powar, whom not a few of your readers know personally through her visits to Britain a few years ago, writing from Poona, says that on account of the continued terrible ravages of the plague at that city, Pundita Ramabai has removed the more than one hundred girls from her "Sharada Sadan" Home there to her farm settlement or village at Kedgaon, about forty miles distant. There must therefore be over 400 rescued girl-widows and orphans in Ramabai's care at that place. Miss Powar was invited to accompany the girls from 'Sharada Sadan,' but nobly elected to remain at Poona to labour in the Gospel at the plague segregation camps.

"Your readers are aware that the support of the more than 300 girls rescued by Ramabai from the late famine is a faith work. And now she will have urgent and pathetic applications from large numbers of others.

"I send to India weekly, and shall be pleased to remit any sums that friends may feel led to give for Ramabai's work or other famine relief at this serious juncture. For the information of any who may prefer to send direct to Pundita Ramabai, I may mention that her full address is: Mukti, Kedgaon, Poona District, India."

Friends of Armenia.

AS far as possible, it has been the aim of the "Friends of Armenia" to encourage self-help and a spirit of independence amongst those for whom they work.

Therefore, though this Society has to depend on charity for the maintenance of the six hundred orphans now under its care, and has from time to time appealed for bread for the famine-stricken districts of Armenia, it has aided the Armenian women of Varna, Constantinople, Aintab, Marash, Urfa, Malatia, and Harpoot by giving them work rather than doles.

The beautiful embroideries made by these women are on view from 10 a.m. to 5 p.m. every day, except Saturday, at Albany Buildings, 47, Victoria Street, Westminster, S.W.; and so successful have the women of the first three towns been, that they have earned enough to support themselves and their children, and some have even aided their poorer sisters.

But two great calamities have now befallen them. The community at Varna has been visited with a terrible flood, which has caused much loss of life, and has swept away the houses and effects of those who have been saved. At Salma Tomrouk, a devastating fire has burned down the houses of many of the members of the Mission. There is consequently much distress at both places.

Donations in aid of the above can be forwarded through Mr. Hector Munro Ferguson, hon. treasurer, "Friends of Armenia," 47, Victoria Street, Westminster, S.W.

The Gospel in Peru.

DIRECT Gospel work is going forward in this stronghold of Romanism and Satan. The Word of God has been sold and circulated from house to house, so that every man may hear the Gospel sound, and have its call addressed to him. Preaching services are held twice a week in the "Salon Evangelico," with a fair attendance and reverent attention; meetings of a more private character are also carried on in homes that are open to us.

Without attempting to tabulate results, we realize that God is paving the way for greater things in Trujillo. It has been opened amid the determined opposition of priestcraft, and the cold indifference of a widespread deism. Two instances are worthy of note. While visiting the prison with tracts, the native evangelist was suddenly made a prisoner.

On another occasion he was brought before the criminal judge on a charge of propaganda, contrary to the religion and law of the republic, and of having widely circulated Bibles and Gospel literature.

We hope to make this a centre for a more extensive circulation of God's choicest gift to this or any other land. Already we find interested souls in many of the coast towns, and some of the more distant Sierra ones.

Trujillo, Peru. A. R. Stark.

(1241)

Prisons in America.—IV.

State Penitentiaries.

By Mr. T. M. WINTLE.

MANY of the States have large, well-built, modern penitentiaries, in which State prisoners are confined, with large tracts of land worked by the convicts. Corn, rice, cotton, vegetables, fruit, &c., are cultivated for the use of the institution, and for sale.

Care is taken to minimise the risk of fire; most of the cells are constructed of iron, and in some cases hardened steel is used, which defies the chisel and file. They are clean, warm, and well ventilated, with good sanitary arrangements; and special attention is given to the personal cleanliness of the prisoners, weekly baths and change of linen being insisted upon.

There are workrooms where those who are physically unfitted to do heavy laborious work outside are employed in making shoes, baskets, chairs, shirts, clothing, trunks, &c. It is found that convict labour is more valuable upon the land than any other kind of employment, while it is conducive to better health and to reformation of the prisoners.

In reply to the question as to how far the convict labour competed prejudicially against the free labour outside, we were told that the demand was so great that their output made no material difference to the labour market; consequently no one took any notice of it.

Special instructors are engaged in every department, and we were surprised to find how quickly the services of these men became valuable in the various departments. No expense is spared in laying out the plant; the latest machines are adopted to facilitate despatch and finish, which are essential there as in every other business, to make it a financial success.

While the rigid sameness of garb, and the ever-present "broad arrow" which characterize our English prisons, are not to be seen in the States prisons, they have a convict dress with a distinguishing mark upon the arm denoting the class to which the prisoner belongs. A red X upon the arm signifies that he is a first offender. A white X denotes two to five convictions. A blue X five to ten; while a yellow X brands him as incorrigible, and he may have been in a score times or more. I am sorry to say the "yellow birds" are by no means rare.

The usual punishment for insubordination and refractory conduct is solitary confinement, flogging being rarely resorted to. The

KIND, INTERESTING, YET FIRM,

way in which the wardens and minor officials speak to the prisoners, and give them instructions, called forth a respectful and ready obedience.

At Raleigh, N.C., we found some women who had been in prison many years, and were comfortably situated in their cells, which had the appearance and size of an ordinary small living-room in our own country. Some of these rooms or cells were by no means cheerless, but were arranged with taste and care by the prisoners themselves. In one instance we found a man and his wife, on account of their age (over seventy) and other circumstances, allowed to occupy the same room at night.

At most of the penitentiaries, Sunday schools are a great feature; regular services are also conducted by the ministers of various denominations, and accredited evangelists visiting the district are often invited to take part. It is refreshing to read the following from a prison report. The superintendent of the North Carolina Penitentiary writes:—

> Religious services have been held with marked success at the Central Penitentiary each Sunday of each month, by ministers of four denominations of Raleigh. Four of the farms have had regular preaching throughout the year. At the other three farms it has been irregular. The services have been conducted by Christian gentlemen and ladies every Sunday without fail and without remuneration. It is a labour of love with them, and, rain or sunshine, they came and ministered to the spiritual necessities of the "spirits in prison." Some of these have laboured in this good work for twenty-one years.

(1-42)

The prisoners of good conduct are allowed to commingle freely, to use the Free Library, and to see their friends frequently. The dietary is good, and each prisoner is bountifully supplied. "We never allow them to go away from the table unsatisfied," said the officer; "we give them as much as they can eat."

It is to be regretted that the prison officials are not placed on the Civil Service list, so that their continuing in office should depend upon ability and attention to duty, and not to political patronage. Until this is done, I am convinced the prisons of America will never attain to that high state of proficiency desired by all prison reformers.

The latitude given to the warden (or governor) of State penitentaries works satisfactorily in the hands of a wise and humane man; but where the warden is of a different character, the same free hand would prove prejudicial to the interest of the prisoners.

"Industrial Effort in India."

DEAR SIR,—Referring to the article published in your issue of the 7th inst. under the above title, giving particulars of the training of lads in the Industrial School attached to the American Marathi Mission at Ahmednagar, conducted by Rev. James Smith, I venture to draw the attention of your readers to a matter of interest and importance which appears to have been lost sight of by the writers of the article in question. In December of last year the Industrial Missions Aid Society established a carpet factory at Ahmednagar in connection with the Industrial School there, the principal object in view being to give employment to the lads trained in the school and to native converts, and also to provide means, by the sale of the products of the factory, for the extension of industrial missionary work on similar lines in other parts of India.

The arrangement with Mr. Smith is that, as the lads in the school become proficient, they shall be drafted into the factory, and he has stated that we may expect about 100 hands a year to be transferred to us. Until the inauguration of the factory, Mr. Smith experienced the greatest difficulty in finding an outlet for his trained labour, and at a meeting of the American Marathi Mission, held in October last at Ahmednagar, a resolution was passed upon the subject of the proposed factory, from which the following is an extract:—

> We feel that such a factory will prove to be of immense value to our work in providing suitable employment for native Christians, of whom there are many hundreds in our Christian community who cannot at present obtain suitable employment; and consequently our efforts to establish self-supporting churches have been only partially successful. Any scheme which promises to furnish steady employment and regular wages would be welcomed; but your proposal is especially gratifying, since it will furnish immediate employment to scores of the pupils who pass out of our schools.

In order the more conveniently to carry out the undertaking, a small company was formed and registered under the title of "Indian Mission Industries, Limited." The necessary capital has been subscribed, the work is progressing; and, it is sincerely believed, will prove, under God's blessing, a powerful auxiliary to ordinary missionary work in India. The manufactures of this company will not be confined to carpets, but hammered and inlaid metal, and silversmith's work, carving, embroidery, and other Indian arts, for which here is a market in Europe and America, will be included in the scope of its operations. The factory is, of course, in its infancy; but already missionaries, connected with several societies, have sent us pressing invitations to open branches in different localities.

The first shipment of carpets will arrive in this country shortly, and I shall be glad to give further information concerning this work to any of your readers who may communicate with me.—I am, sir, yours obediently,

W. H. J. Hatch, Secretary,
Industrial Missions Aid Society.

10, Paternoster Row, E.C.

A Huguenot Memorial.

THE foundation-stone of the Huguenot Memorial Hall of the Dutch Reformed Church of South Africa was laid on Thursday afternoon, August 24, in Queen Victoria Street, Cape Town. The following statement of the history of the movement was placed under the stone, which was laid by the Right Hon. Sir J. H. de Villiers, Chief Justice of Cape Colony:—

"This building, which must serve as a hall for the meetings of the Synod, and with its attached apartments as committee rooms and church office, is erected pursuant to a resolution of the Synod of the Dutch Reformed Church in South Africa, in its session of October, 1886, to commemorate in a worthy manner: (*a*) the arrival at the Cape in the years 1688-89 of the Huguenots, who were expelled from their native land by the revocation of the Edict of Nantes in 1685, because they obeyed God rather than man; (*b*) in acknowledgment of, and as a grateful tribute to, their steadfast faith, their true piety, and the purity and uprightness of their lives, and in memory of the wonderful delivery of our ancestors by our Father God; the corner-stone of this Memorial Hall is laid in the name of the Triune God, on this the 24th day of August (the anniversary of St. Bartholomew's Night), of the year of our Lord 1899, by the Right Hon. Sir J. H. de Villiers, K.C.M.G., Chief Justice of the Cape Colony.

"The scheme consists of a synod hall placed at the back of the site, with a spacious courtyard in front, flanked on each side with wings of offices. The lighting is provided on three sides by dignified windows of an ecclesiastical type, fitted with leaded cathedral glazing. Adjoining the hall are placed a large vestry, a moderators' room, with lavatories in close proximity, and two committee rooms, the whole suite being connected by the main staircase with the entrance-hall, which is approached through a projecting porch from the courtyard facing Queen Victoria Street. With regard to the exterior, the restricted means made it necessary to be content with solidity and simplicity; but careful regard to proportion, the choice of materials, and the adoption of a style of architecture in keeping with the traditions of the Huguenot forefathers, will, it is hoped, produce a quiet dignity, and stamp upon this memorial the purpose it has to serve.

The chief address of the occasion, apart from that of the Chief Justice, was delivered by Rev. Andrew Murray, who spoke in impassioned terms. He said there was no more precious inheritance to which a man or a nation could lay claim than that of a noble ancestry; and there was no ancestry so noble as that of the men who had proved that they feared God and sacrificed everything for their belief. The Huguenots when they came to this country did not form more than about one-sixth part of the population, but that did not express the limit of their influence. As a nationality they had disappeared, but they had left their mark most deeply in the whole population and the whole Church of South Africa.

Egyptian Irrigation System.—Official circles estimate the land which must remain uncultivated in consequence of the deficiency of the Nile flood at 150,000 acres. This extent is only about half that of 1888, and a sixth of that of 1877—the two previous lowest floods of the century—although the cultivated area has largely increased. The diminution is due to the development of the irrigation system under Anglo-Indian officials.

Italian Church Reform Association.—The work of reform in Italy is growing apace. A parish has been re-established in Rome itself quite recently, and already there are thirty-one regular communicants. The stipend of the new minister, and the rent of a hall in which to hold services, will necessitate an outlay of £14 a month; this, the committee trust, will be met by the kind exertions of a Christian lady, who has deep sympathy with the cause. The expenses of the other stations of the Reform Church amount to £100 a month. Rev. Henry Hickin is secretary of the I.C.R.A., and the offices are in the Church House, Westminster, S.W.

A Distinguished Missionary:

THE LATE REV. S. H. KELLOGG, D.D.

THE missionary community of the North-West Provinces of India recently mourned the loss of one of its most distinguished members. For many years Dr. S. H. Kellogg's name has been widely known in the ministerial and literary world, and his death, under tragic circumstances, caused sorrow in a very large circle.

SAMUEL H. KELLOGG was born in 1839 at Quogue, Sussex County, Long Island, U.S.A., his father being minister of the Presbyterian Church, Westhampton, New York State. The little Samuel was early instructed in the Word of God, so that it could have been said of him, as it was of Timothy, "From a child thou hast known the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

In after years he loved to tell the story of his conversion, and the origin of his desire to enter the ministry of the Lord Jesus Christ. When a small child he was ill, nigh unto death. Hope had been given up, and the family were watching to see the end. While they thus watched, a devout woman, a member of the congregation of which his father was pastor, gave herself to prayer for the life of the child. She declared that she had received an answer—that the child would live, and would preach the Gospel. To the astonishment of all, save the woman of faith, the lad recovered.

When the question of the young man's future was to be settled, the prayers of this woman were not forgotten by the Lord, and as a result the brilliant young student elected the Christian ministry as his life work. At the age of nineteen he entered Princeton University, which at that time was largely attended by the sons of Southern planters, who in most instances were more noted for their luxurious and reckless living than the positions they took in their classes, or the honours they received from their university.

The advent of the young man from Long Island—with his primitive dress and manners, shy, nervous, retiring disposition, and high-toned, religious character—at first excited ridicule. By-and-by, as he stood at the head of all his classes, and carried off the prizes, he not only commanded the respect, but even the admiration, of those who had been disposed to laugh at his peculiarities. From his earliest years he had been a diligent student of the Word of God, nor was this interrupted by the pressure of his college studies.

When a student, he published a tract, entitled "A Living Christ." Christ to him then, and all through his life, was a living reality. A fellow-student—who years afterwards, like himself, entered the Indian mission field, and now remains to mourn his departure—loves to remember their long holiday rambles into the country, when they compared their Christian experiences, and discoursed on the speedy personal coming, and pre-millennial reign of the Lord Jesus Christ, a hope that grew with their years, and cheered them in their work among the heathen.

In 1861, the young man graduated with honours, and shortly afterwards became a tutor in mathematics in his Alma Mater. After finishing the prescribed course of studies in the Theological Seminary, he was ordained to the office of an evangelist. It was even then felt, by all who knew him, that the very highest positions in the home church were open to him; but he had resolved to serve the Lord on the foreign mission field. With his young wife, he sailed from Boston for India in December, 1864. Unfortunately, the captain of the ship fell overboard when only a few days "out;" subsequently the young missionary took the necessary observations, made the calculations, and practically steered the vessel, landing in Calcutta at the very worst season of the year.

After a short stay in Allahabad, greatly enjoying the rest and fellowship with missionary brethren, they proceeded to Fatehgarh, rendered sacred by the devotion and Christian heroism of the noble band of missionary martyrs, so cruelly butchered by the infamous Nana Sahib, in the dark days of the Indian Mutiny. Here he remained for six years—busy years they were to him—absorbed in a large measure in learning the languages of the people, becoming acquainted with their manners and religious observances, both through the medium of their books and in personal intercourse with themselves.



His quick ear, and systematic study of the languages, enabled him in an almost incredibly short time to speak to the village people in their own patois, and with accuracy and idiomatic purity to discuss in the Sanscrit with learned Brahmins the subtleties of the various schools of Hindoo philosophy, and to point them to the Lamb of God who taketh away the sin of the world.

In 1871, he was removed to Allahabad, the seat of government for the North-West Provinces, situate at the junction of the two sacred rivers, the Ganges and Jumna; and, in consequence, one of the most sacred cities in the whole of India. At certain seasons of the year, as many as from 2,000,000 to 3,000,000 of people arrive to bathe in the waters of the united rivers.

Here he published the first edition of his Hindi Grammar, which at once attracted the notice of the most famous Oriental scholars in Europe and America. In this larger sphere, too, he had ample opportunities for utilizing in his work those stores of well-digested knowledge, not only of Biblical criticism and theology, but also of the Hindoo and Mohammedan religions, which he had begun to collect in America, and had largely extended and enriched during his residence in India.

In the year 1876, owing to the sudden death of his first wife, he was compelled to return to America with his four motherless children. Only those who have passed through the same experience can understand the feelings of the young missionary, as he left behind him the grave of her whom he loved, and his life work, thus so suddenly, to all appearance, brought to a close. He was greatly depressed in mind when he reached London, where in a singular manner he found light and comfort when visiting a friend. Waiting in the drawing-room for the lady of the house, he took up a volume of poems, and turning over its pages, some lines caught his eye to the effect that, however dark the cloud that surrounds you, it is well to remember that God is in the cloud. He knows all about you. The lines came as a voice from heaven to him; the dark cloud that had hung over him since the death of his wife, seemed to melt away, and never again in all the experiences of life did it return.

Finding it impossible to arrange for his children at home, so as to enable him to return to India, he was reluctantly compelled at the end of the year to resign his commission as a foreign missionary. A few weeks afterwards, early in 1877, he was called to the pastorate of the Third Presbyterian Church, Pittsburg, Pa. The following summer he was called upon to succeed the late Dr. Archibald A. Hodge, as Professor of Systematic Theology in the Western Theological Seminary, Alleghany, and his Alma Mater conferred on him the degree of Doctor of Divinity.

In 1886 Dr. Kellogg received and accepted a call as pastor from St. James' Square Presbyterian Church, Toronto, Canada. During his ministry, the members of the congregation increased in number from 468 to about 700. In his ministerial and pastoral activities, he found time to engage in a good deal of literary work. Among the books he wrote were—"The Jews: Prediction and Fulfilment"; "The Light of the World": a comparison between Buddhism and Christianity, and a crushing answer to "The Light of Asia"; "From Death to Resurrection"; and an Exposition of the Book of Leviticus, in the Expositor's Bible Series. At this period he also found time to re-edit his Hindi Grammar, and to enlarge and enrich it with the results of his maturer study, dealing with no less than thirteen dialects of the Hindi language, classifying and arranging their various modifications as they became part of the patois of Upper India. This monument to his industry and erudition brought him a host of honours.

In the midst of many Christian activities, he received a call to return to India, to assist in the revision of the Hindi Old Testament. It was a call that required earnest consideration. There was, on the one hand, his great and important work in Toronto—a large and flourishing congregation made up of people who were devoted to him; also his literary labours, by which he was influencing public thought. Carefully and prayerfully the questions involved were considered, and when the path of duty became clear to him, there was no hesitation as to the course of action. The home at Toronto was broken up, and he and his family turned their backs on their native land, and once more started for the Far East. In addition to his Bible translation work, he delivered lectures on Biblical subjects to theological students, wrote tracts for native Christians, and delivered lectures to

Hindoos and Mohammedans on various phases of the Christian faith; and also conducted Bible readings and preached to European congregations.

His fame as an Oriental scholar made him respected by civilians and military men in high official positions. Taking advantage of this, he on every occasion tried to interest them in the work of missions, and besought their assistance in their official capacity in connection with his great work; so far as their doing so would not compromise the religious neutrality laid down by the Government of India; also to bring the officials themselves within the fold of the Good Shepherd.

In Dehra Dun, where he resided during the cold season, he conducted special meetings, in which the Inspiration of the Scriptures, the attacks of the School of the Higher Criticism and Natural Science, the Resurrection of our Lord, and other subjects were considered. These meetings were attended by the highest civil and military officers of the district.

Dr. Kellogg's last days were among his busiest. As will be remembered, he met with his death by falling over a precipice while on his bicycle. He was buried in the Landour Cemetery, and the funeral was said to be the largest ever witnessed in the hills. Rev. Dr. Lucas, of the same mission, conducted the service at the grave in English; while Rev. Dr. Hooper, of the C.M.S., his colleague in the work of Bible Revision, delivered an address in Hindustani to the native Christians and others. The whole of the newspapers of India, in noticing his death, spoke of him in the most appreciative and generous terms. Both among European and native Christians, the grief at Dr. Kellogg's departure was sincere and profound. We may add that Mrs. Kellogg has displayed, in her affliction, a degree of resignation and Christian fortitude that is seldom seen.

A friend remarked on his funeral day, to the Director-General of the Trigonometrical Survey of India, "Kellogg knew his Bible well;" who replied, "Dr. Kellogg knew everything well!" And yet he was one of the most humble of men—not a particle of self-consciousness could be detected in his character. "Altogether," says Dr. Colin Valentine, "he was one of the most learned, humble, Christian men I have ever known. He was my intimate and greatly beloved friend for more than thirty-three years; and, now that he has gone, I can never expect to see his like again."

Irish Mission to the Jews.—At a recent meeting of the Belfast Branch of the Irish Mission to the Jews, Mr. R. C. Glendinning presiding, Mr. Grande, missionary, described the progress of the work. He had recently visited Dublin, Waterford, and Cork, spending twelve weeks at the last-named place, where there are about five hundred Jews. The action of the French Protestants on behalf of Capt. Dreyfus had been the means of making the more intelligent element of the Jewish people ponder as to its cause, and many had traced it to the purity of Protestantism as compared with Romanism. Mr. Grande considered the outlook was hopeful.

Anti-Vivisection.—The Pioneer Van of the London Anti-Vivisection Society is doing excellent work in arousing enthusiasm for the cause, and making known some of the revolting experiments practised by vivisectors upon dumb animals. The summer tour of the van commenced in June last at Gloucester, and many towns have been visited, with satisfactory results. Mr. E. Stacy, who gives his services to the Society, defraying also his personal expenses, labours industriously in connection with the work. On one side of the van are the words of the Queen's message to the Society, "Heartily sympathizing with your efforts;" and on the other appears the remark of Lord Shaftesbury, "Vivisection is an abominable sin." Open-air demonstrations in connection with the work have just been held at Eastbourne with satisfactory results.

Dundee Conference.

THE sufficiency of the Word of God, as the instrument used by the Holy Spirit in converting the sinner and consecrating the saint; the suitability of the present high priestly service of Christ to meet the recurring need of believers, in their daily life and labour; and the standing witness of God's people, in observing God's ordinances, and being about his service, may sum up the subjects of the Conference, which was held in the Kinnaird Hall, Dundee, last week—September 19, 20, and 21.

Lord KINNAIRD presided at the opening meeting on Tuesday. In speaking of the necessity of leaning upon the Word of God alone for support, he said a great many Christians use man-made crutches. Rev. P. WILSON, Leith, gave the opening address on the Word of God in its sufficiency, in the hands of the Holy Spirit, as the means of conversion; and Rev. R. STEVENSON followed, taking for his subject the Word of God as the means of consecration. Mr. YOUNG defined conversion as turning to Christ, and gave a number of incidents in connection with the conversion of well-known servants of Christ, such as Spurgeon, Wesley, Luther, Augustine, the Philippian jailer, Paul, the Ethiopian eunuch, Cornelius; in each case, showing that conversion was a turning to Jesus. Mr. Young further opened up his subject by emphasizing the fact, that it is the purpose of Scripture to discover Christ.

In the afternoon, the open Conference, on How to Study the Bible, was opened by an address by Pastor F. E. MARSH, who called attention to three points. 1. Study the Bible from a geographical standpoint; that is, taking in

THE WHOLE DRIFT

of a Gospel, such as the Fatherhood of God in Christ, as revealed in the Gospel according to John. 2. Topical study, such as illustrated in the different ways in which the blood of Christ is mentioned. 3. Geological study; that is digging beneath the surface, which was illustrated by the meaning of the word "atonement." A profitable discussion followed.

On Tuesday evening two evangelistic addresses were given. The first by Rev. P. WILSON, and the second by Pastor MARSH. The first address was rather a discursive one on the Righteousness of God, and the second was on the Love of God. Mr. Marsh introduced his subject by calling attention to four aspects of love in the New Testament. (1) The Perfect loving the Perfect—"the Father loveth the Son." (2) The Perfect loving the Imperfect—"God so loved the world." (3) The Imperfect loving the Imperfect—"the Pharisees loving the chief seats." (4) The Imperfect loving the Perfect—"we love Him, because He first loved us."

Dr. WATSON presided on Wednesday morning; and Pastor MARSH spoke upon the High Priesthood of Christ.

Rev. P. J. ROLLO, of Glasgow, gave the next address on the Priesthood of Believers. He explained that all believers were priests in the New Testament. The Romanist priestly caste was an injustice to Christianity; and, like the throttling ivy, smothering the life of the tree it embraced, it had demoralized, both morally and physically, the countries over which it dominated. Christian priesthood to-day was simply the spiritual counterpart of the Old Testament orders. Their purifications were chiefly outward, while the Christian's is inward. They were anointed with the holy oil; Christians had the anointing of the Spirit. They were clothed in white raiment, while Christians have the righteousness of Christ. New Testament priests offer up, not animal sacrifices, as of old, but are privileged to present themselves and their gifts to the Lord.

The subject treated on Thursday morning was the Lord's Supper—what it signifies, and who should partake of it. The latter part was taken up by Rev. D. FAIRWEATHER, Edinburgh, who emphasized the fact that only the Lord's people have the right to partake of the Lord's ordinances. Rev. Dr. WELLS, Glasgow, dealt with the first part of the subject, and directed our thoughts to

A SEVENFOLD PICTURE

of Christ as the Saviour, as revealed in the Lord's Supper. (1) Human Saviour, for He was manifest in human form. (2) Suffering Saviour, for He died. (3) Willing Saviour, for his obedience was unto death. (4) Sin-bearing Saviour, for He was crucified for our offences. (5) Satisfying Saviour, for the death of Christ in its spiritual application is a soul-sustaining truth. (6) Uniting Saviour, for all saints lose their sectarianism around one common Lord. (7) Triumphant Saviour, for the triumphs of the Gospel are the outcome of his death. If He had not died, there would have been no Gospel to preach.

The afternoon of Thursday was devoted to missionary subjects, when Rev. Dr. ROBSON, of Perth, gave a general missionary address, and Rev. W. SCOTT, Daska, India, and Rev. I. LENDRUM, Nagpore, India, gave an account of their personal work; and, in the evening, Dr. ROBSON and Rev. D. FAIRWEATHER gave evangelistic addresses.

Whether by accident or design, the one thing which impressed itself upon the writer of these brief notes was the positiveness of the testimony given. The friends in Dundee had apprehended the fact, that *the best way to overcome error is to preach the truth*, for the subjects chosen go right at the errors of Romanizing ritualism. The Word of God, in its all-sufficiency, will kill the error that the seat of authority is to be found in a so-called Church. The priesthood of Christ will overturn the error, that any man has any right to exercise a priestly function as a medium between God and his fellows; for, if Christ has no right to the office of priest on earth, no other man has (Heb. vii. 14); and the Lord's Supper, observed as a simple memorial of Christ's death, exposes the fallacy of transubstantiation.

Another correspondent writes:—The attendance throughout, as well as the interest manifested, showed a marked increase upon former years. Promoted by the local branch of the Evangelical Alliance, the subjects chosen bore an important relation to recent events and controversies in the religious world.

Rev. P. WILSON (Leith) spoke of conversion as the greatest of all themes. Conversion is the business of all our Churches and Conferences, and the Bible is sufficient for this end. What is conversion? It is getting back to God. This is a common, scriptural definition. A well-known writer has said that the two great realities in the world are God and the soul. But there is a third, and that is the soul at peace with God. Conversion is also reconciliation with God. It might be further described as finding Christ.

Rev. ROBERT STEVENSON appropriately followed, describing sanctification as the necessary outcome of conversion. We grow

IN GRACE, BUT NOT INTO GRACE.

Conversion introduces us into a new life, conferring new faculties on the spiritual nature, opening the eyes to new sights, the ears to new sounds, and the life to new nourishment. Sanctification is the exercise of these senses. The Bible sanctifies by revealing Jesus.

Conference of Evangelists.

THE meetings of evangelists, convened through these columns and otherwise, took place on Monday, and was an occasion of both pleasure and profit, many phases of evangelistic work being brought under notice.

There were large attendances of evangelists, ministers, and friends interested in aggressive work, and among the encouraging communications received from some unable to attend was a message from Lord Radstock, at Woolston:—

Regret cannot join your company evangelists. Believe great blessing coming; more Nazarite life wanted, not numbers. David, alone, got victory when Saul's army fled. Praise God! Quiet day here; some clergy, ministers, Salvationists, brethren, waiting on Head of the Church; realized his presence, love, power, and expect his victory.

Mr. R. C. Morgan, who presided in the morning, after words of welcome, said that the subject of the day, the Work of an Evangelist, seemed fully described, so far as regarded the Evangel, in Acts viii.—where seven definitions of it were given: *v.* 4. They that were scattered abroad went everywhere preaching the Word [of the kingdom, see Matt. xiii. 19]; *v.* 5. Philip preached Christ unto them; *v.* 12. Preaching concerning the kingdom of God; *v.* 14. Samaria had received the Word of God; *v.* 25. When they had testified and preached the Word of the Lord, and preached the Gospel to many villages; *v.* 35. Then Philip . . . preached unto him Jesus; *v.* 40. Philip preached in all the cities. After seven definitions of the matter preached, it is said at last that he preached in all the cities.

Mr. Charles Inglis said there were five characters in the chapter. Saul, a persecutor; Stephen, a martyr; Simon, a hypocrite; a chancellor of the exchequer, who was a seeker; and Philip, a servant of Jesus Christ. Philip was a man of influence—in money matters, for he was one of the seven chosen to distribute the money laid at the Apostles' feet. At home, for he had four daughters, evangelists. In obedience, for when sent from a fruitful revival on a seemingly fruitless errand, he arose and went. In preaching the Word, as we have seen above. There was great joy in Samaria, and the eunuch went on his way rejoicing.

The noon meeting which followed was practically a continuance of the Conference. After introductory words from Mr. M. H. Hodder, who presided, and an interesting testimony from Dr. Baedeker as to progress in Austria and Germany, Rev. F. B. Meyer expressed some suggestive and characteristic thoughts for the encouragement and help of evangelists. In dwelling on the privilege they had of ministering to the Lord, Mr. Meyer spoke of the blessing that came from such service. Let them praise Jesus more, tell Him more how they loved Him, and live in the spirit of adoration. So they would find their souls filled with the glow, and force, and realization which were necessary to the successful prosecution of soul-saving work. It was easier, Mr. Meyer pointed out, to denounce sin in others than to cast it out of one's self, and he felt strongly the importance of forming one's character on a high plane, in order to be in a position to deal with souls. Remarking on the words of the Holy Ghost, "Separate unto Me Barnabas and Saul," Mr. Meyer called for a more complete reliance on God, since it was impossible for Him to thrust people out into the work and then retreat from them. Let them trust

THE HONOUR OF GOD.

After some apposite remarks on some of the temptations incidental to the career of an evangelist, Mr. Meyer concluded with a reminiscence of a visit to a saw-pit. He could see only the man at the pit top holding one end of the saw, but he could tell from the rhythmical swing of the man's arms, and the evident depth of the pit, that the worker had an out-of-sight but strong comrade aiding him in the arduous task. So the evangelists present in that gathering had each and all their pieces of knotted timber to saw; but let them remember that they had the great Arm of God working in rhythm with theirs.

The afternoon meeting took the form of a general council for the discussion of methods of work.

Venerable Sir George Williams expressed his strong sympathy with evangelistic work, and added fatherly words of encouragement. Mr. J. E. Taylor, of Aylesbury, drew instructive lessons from the last two verses of the 139th Psalm on "Sins of the lips," depicting, in terms of faithful warning, some particular instances in which the tongue may betray even earnest workers into sin. Turning to the question of prevailing prayer, Mr. Taylor contended for a forsaking of that spirit which perpetually says, "What can I get from God?" in favour of that which says, "What can I give to God?" Then they would be able to say, "My meditations shall be sweet to Him."

A well-balanced word with maritime allusions and illustrations came from Mr. T. B. Miller, who quoted the saying, "If I have got my tongue under control, I have my hand on the tiller;" and then Mr. G. W. Stoughton pointed out some details of work in which he considered improvements could be effected. A number of evangelists followed, and the frank and open comments which were made must undoubtedly tend to make the Conference memorable—and usefully so—in the minds of many. Thought readily crystallized into terse expression. Occasional weaknesses were faced and owned; but, beneath the words of emphasis on questions of method, it was cheering to note the sterling and vigorous determination of the order of evangelists to spend, and be spent, in the service of God. The meeting was helped by the inspiring solo-singing of Madame Annie Ryall and Miss Hallie Q. Brown.

Mr. Rowland Edwards, of the Evangelization Society, spoke of the necessity of expecting to see the Spirit convict souls, and bring them down in penitence to seek the Saviour. Instancing C. G. Finney as a man bathed and steeped in the spirit of

FERVENT AND PLEADING PRAYER,

Mr. Edwards voiced the sentiment that evangelists, as a whole, are earnest workers, the divinely genuine character of their labours being proved by the soundness of the fruit thereof. Rev. Z. B. Woffendale told of the day when he started with a congregation of one; and, after alluding to the subsequent growth of his work at Somers Town, pointed out that in the subject of the Conference they had a divine exemplar in the person of the great Evangelist. The speaker went on to remind his hearers of the lessons on the subject drawn by Jesus from the harvest-field. What said He? "*Pray* ye," &c. They should and must rest entirely on Him in prayer, and then the revival blessing would surely come. Mr. Charles Cook gave valuable testimony to the results accruing from personal effort to secure immediate surrender to God; and Mr. A. Garstin followed on similar lines, mentioning some interesting cases in which he, the speaker, had kept some lists containing the names of persons professing conversion in revival meetings. After an interval of some years he had made inquiry as to the whereabouts and spiritual condition of the persons specified in the "roll," and the results were highly satisfactory.

Mr. Leonard Weaver added a timely word of thankfulness for the spirit of attention he found among the masses, and favoured simplicity and directness in endeavouring to reach them. Mr. W. R. Lane concluded, emphasizing the refreshing effects of prayerful study of good literature, and going on to describe some desiderata of the inquiry-room, such as a means of imparting elementary instruction to the seekers.

At the evening session, Mr. F. W. Lawrence presided and Mr. C. Russell Hurditch, speaking on "What hath God wrought?" gave a lucid and comprehensive review of the chief religious and philanthropic undertakings which have arisen from the Revival of 1859. A number of representative speakers followed with profitable words of testimony and exhortation. Mr. W. R. Lane added parting words of encouragement, and Mr. R. C. Morgan expressed the thankfulness of the conveners for the blessing which had attended the gatherings.

The British Association.

THE meeting of the British Association at Dover came to an end last Thursday. While not so large a gathering as those at Bristol and Liverpool, in point of interest the proceedings have been fully up to the standard of former years. About 1,500 tickets were sold, and the local committee certainly did everything in their power to prepare a pleasant week for their guests and make the meeting successful. Putting aside the excursion and other fixtures, let us look for a minute at its serious work, the scientific proceedings, and ask what is the outcome of these, regarded from a Christian standpoint.

In his opening address, Sir Michael Foster who is one of our most distinguished physiologists, gave a historical survey of the progress of science during the last 100 years, dwelling on various salient points of that progress. He illustrated, by references to the history of electricity, of chemistry, geology, and biology, the great gulf that lies between 1799 and 1899 in the world of science. Then all was far behind its present position; and not only has there been an enormous increase in natural knowledge, but the knowledge of the few has now become the knowledge of the many. He proceeded to answer

THE ALL-IMPORTANT QUESTION:

Will this increasing knowledge of Nature only change the ways of man by adding to his material comfort, or will it have an effect on man himself?

Sir Michael believes strongly in the mental discipline of scientific inquiry. "The seeker after truth must himself be truthful; his nature must vibrate in unison with that of which he is in search; he must be alert of mind; and he must have the moral quality of courage—courage of steadfast endurance." Accordingly, he strongly advocated scientific training in the schooling of the young generally. While we may agree with such a sentiment to a certain degree, there may yet arise the thought in our minds, that though scientific training may be of use to people in dealing with the common problems of life and in solving them, and that therefore the practice of scientific inquiry should be widely taught, there is another training far more needful to the young, and which would accomplish the same ends. The Christian remembers such words as, "If any man lack wisdom, let him ask of God;" "When He the Spirit of truth is come, He will guide you into all truth;" and knows by experience that where a soul is trained in the school of Jesus Christ, and accepts Him as Master, such a soul, apart from any human learning, acquires "truth, alertness of mind, and steadfast endurance."

The address closed with illustrations from politics of the good wrought by science in making the whole world kin, and in the brotherhood of man, which science is helping to establish. We may well rejoice with the president; the meeting at Dover, with its

INTERCHANGE OF HOSPITALITY

between the English Association and the kindred French Association meeting at Boulogne, and their friendly relations, is something to distinguish the Dover gathering if there were nothing else. On the Saturday 400 French scientists crossed to attend the English meetings, and the following Thursday the members of the British Association were received at Boulogne by their French confrères.

Of the two evening lectures that are always delivered, one was given in French by Professor Charles Richet, on "Nervous Vibration;" the other being by Professor Fleming on "The Centenary of the Electric Current." The last-named discourse was extremely popular, and the lecturer, by his admirable clearness (reminding one of Faraday), and by his beautiful experiments, delighted his large audience. His explanations of the apparatus used in wireless telegraphy must have heightened in all minds the deep interest surrounding Marconi's marvellous experiments now going on between Dover and Wimereux, near Boulogne. From what I learned from one of its most distinguished exponents, this most wonderful system has been known for

some years, but only with reference to very short distances. Marconi has established its possibility for long distances, and believes that it may be possible to even establish wireless communication between England and America. During the lecture, a message was sent from the Dover Town Hall to the French, and the answer received back from them; and, as the words of the reply fell on the ears of the audience, Job's

ACKNOWLEDGMENT OF GOD'S POWER

irresistibly rose to one's mind: "Who doeth great things past finding out, and wonders without number." We may use the discovery, and find out much concerning it; but how exactly the electric current passes, and what the electric current really is—that is as much a mystery as ever.

Sir Archibald Geikie's presidential address on "Geological Time" must have created somewhat a similar feeling. While he himself placed the age of the earth at 100,000,000 years, he was obliged to add: "We must leave the dispute — the barren controversy — to the decision of the future."

Passing for a moment to the Economic Section, the President, in his address on the economic condition of the people, spoke wise words that the Christian teacher, as well as the economist, ought to heed. He deplored the waste and thriftlessness that are so common in all classes; showing, at the same time, how much the poor might learn from their French neighbours in the ways of housekeeping. "Housekeeping is no better understood than it was two centuries ago—perhaps not even so well." Waste and extravagance in food, in dress, in funerals, in water, in cookery, were widespread, and needed checking. Mr. Higgs attributed the fact that so many girls married with a minimum of domestic experience, and became agents of inefficiency and waste, to the factory system. Surely these serious words must come home to us as Christians, and make us realize more than ever our responsibility in training the young in these matters.

. . . . . .

No report of the meeting, however brief, must close without reference to the special sermons on Sunday, which Archdeacon Wilson preached to the members. It was a striking sight to see so many distinguished men, whose names are famous in the world of science, gathered together to listen to two masterly discourses on the mutual influences of theology and science from one who, while able to speak as a scientist, spoke also and primarily as a follower of Jesus Christ. In the morning the preacher showed how, more and more,

THEOLOGY AND SCIENCE

are steadily approximating to each other in method, in their hypotheses, and in the certainty of their conclusion.

In one of many striking passages, the preacher remarked that the fierce antagonism which science once displayed towards religion had died away, and philosophy had broadened. Once the "eye of the soul" was ignored in any reasoning; now, modern philosophers leave room for this Divine spirit above and beyond them. In politics and economics, also, there is progress towards the recognition of a Divine law.

One thing on Sunday was lacking. No devotional meeting for the members was held this year, as has been usual. The reason given to me on inquiry was that the need for it had died away, since now there was no hostility to combat from a certain clique of scientists. I certainly think that a grave mistake has been made to abolish this meeting. It is impossible to conceive of the need of prayer disappearing, and it is much to be hoped that a few of the leading members of the Association will see their way to maintain the devotional meeting as a regular part of the annual gathering.

I. M. M. Young.

Savoy, France.—Twelve years ago two English ladies commenced a quiet work amongst Roman Catholics in Evian-les-Bains. There is now an opening for two ladies in a village within half an hour of that town, where a very useful work can be done. Particulars from the Misses Wellington, Evian-les-Bains, or from the Missionary Pence and Information Bureau, Exeter Hall, Strand.

The Salisbury Conference.

A FRIEND attending this annual gathering of believers, at the Maundrel Hall, remarked at the praise meeting on Friday morning that, from the sermon which opened on Monday night until that hour, he had felt the week to be spiritually bracing. The Conference sermon by Rev. J. Howell, Vicar of All Saints, Derby, had been a solemn yet cheerful summons to them to "go up higher" (Luke xiv. 10); and throughout the three days which had followed there had been an earnest attempt to realize this privilege.

This well-known Conference has now celebrated its silver jubilee, Rev. Edgar N. Thwaites having founded it nearly twenty-six years ago. Compared with other conventions, it has never been a large one, but throughout the years it has partaken of the character of a family gathering. This week, at one of the afternoon teas in the rectory grounds, there were no fewer than ten missionaries from the foreign field who gave short addresses. The Conference has been a strong supporter of home mission effort by sending workers into neglected districts.

Tuesday was market day, and visitors had to make their way to the Hall through droves of bullocks and market people hurrying with baskets of stores to their stalls. Some of the buyers and sellers evidently found time to spend a little time in the meetings. At the first meeting Psalm li. was read, those on the platform leading off with the first verse, and the visitors responding with the second, and so forth. The convener presided morning and evening.

The speakers on the first morning were Rev. R. Graves Walker, who appeared in excellent health, and insisted upon the fact that God's children did not make enough of the facts which ensure consecration; Rev. J. Howell, who dealt a sound blow at the talk about "reunion," adding that it was to be found already in such conferences as that; and Dr. White, who delivered a powerful address upon the pre-eminence of Jesus Christ.

Dinner was served in the Luther Hall, followed by brief addresses from friends representing various societies. Mr. D. J. Evans and the convener spoke cordially of the work of the Scripture Readers' Society in Ireland, Miss Robinson of Sunday Observance, Miss Valpy of education in Calcutta, Dr. White of the good work of his daughters amongst Moslem girls. There was a large attendance at the evening meeting.

Omitting other reference to the proceedings of Wednesday, than to say the addresses were as valuable as those of the day preceding, a word may be said of the Lord's Supper Service on the following day. It was numerously attended, and the address of Rev. A. Hughes, upon the various connections in which the Lord is called "Master," was a gem of simplicity and beauty.

On the Conference assembling in the Maundrel Hall instructive addresses were given. Lord Radstock came first with words on "Henceforth know we no man after the flesh;" and Rev. W. Standen followed. The closing addresses were by Rev. R. Middleton on "The Coming of the Holy Ghost," and Mr. Standen on "The Redemption from the Curse of the Law." On the following morning came the praise meeting, when two hours were spent so profitably and pleasantly that the time seemed to fly. In quick succession, sometimes two or three rising together, expression was given to the texts of Holy Scripture which, in the course of the Conference, had fixed themselves on the hearts of listeners.

Then, without mentioning the names of any speakers—for this was strictly forbidden—portions of addresses which had come to the hearts of listeners were referred to, all in the briefest possible manner; and then, as usual, the question was put, How many would be ready to devote themselves to missionary service, should the Lord open up the way? There was a little hesitation at first; but in the course of five minutes thirteen held up their hands, and four expressed their readiness to assist in sending out missionaries.

D. J. E.

Salisbury, September 22.

International S.S. Lessons.

October 8, 1899.

Haman's Plot Against the Jews.—Esther iii. 1-11.

Golden Text.—Rom. viii. 31.

Lesson Connection.

YOU will remember how the Jews were conquered and carried away captives, a great many to Babylon; some were taken further on to a very grand city called Shushan, where the king of Persia had his palace. Daniel was one who had to go to Shushan (Dan. viii. 2), and so was Nehemiah (Neh. i. 1). Also a Jew named Mordecai, who was employed as a servant in the palace. This man had brought up a young orphan cousin as his own child, and trained her carefully in the Jews' religion, and she was very beautiful. The time when she lived was somewhere in the fifty-eight years' interval between the sixth and seventh chapers of Ezra, which you heard about some weeks ago; it was after the dedication of the second temple, but before Ezra came to Judea.

The Story.

Ahasuerus is the Hebrew name for Xerxes, the great king of Persia (Esth. i. 1). In the third year of his reign he made a great feast for his nobles; and the queen, Vashti, made one for the ladies. After the feasting and drinking had been going on for a week, he sent for the queen to come and show her beauty to his guests. The queen refused to go, which made the king so angry that he said she should no longer be queen. After awhile, Ahasuerus wished to have a new queen, and the king's ministers were ordered to find the most beautiful young women for him to choose from. Mordecai sent his young cousin, told her not to say she was a Jewess; and she was chosen by the king, and he made her his new queen. There were grand rejoicings all over the land. Mordecai sat in the gate of the palace, ever wanting to hear news of his beloved child. One day he heard of a plot against the king, so he sent for Esther and told her, and the king's life was saved through him. This was entered in the state records. This story shows God's wonderful care over his exiled people the Jews. Though they were being punished for their great sin, yet their God was watching over them, and using this heathen king's actions for the preservation of his people. If Esther had not been queen, the Jews would all have been *killed.*

Explanatory. *Read Esther iii. 1-11.*

Verses 1, 2. Haman was the king's prime minister, and his great favourite. He was raised to the highest position, and the king commanded everyone to bow down to him. Haman was of the race of Amalek, the great enemies of the Jews (1 Sam. xv. 2, 3).

Verses 3, 4. This was why Mordecai would not bow down to Haman, also because Eastern kings were worshipped as gods (Deut. xxv. 19).

Verses 5, 6. Haman's wrath and pride were so great, it was beneath him to touch one poor Jew; his vengeance contrived how to destroy all.

Verse 7. The Easterns are very superstitious, and when anything important is to be done, seek omens and signs for the best day to do it. So Haman cast lots for every day, and the lot fell on the thirteenth day of the twelfth month; therefore he had to wait eleven months before he could speak to the king. This gave the Jews plenty of time (Prov. xvi. 33).

Verses 8 to 11. Haman seemed to have succeeded. Letters were despatched all over the empire ordering the entire destruction of the Jews on the 13th day of March, B.C. 474, four or five years after Esther's marriage.

Lesson Points.

God is the great King who can overrule earthly kings (Deut. x. 17; Rev. xix. 16).

God's great care and love for his children (Rom. viii. 28).

Obey God at all costs, and trust the consequences with Him (Acts v. 29).

This God is our God and our Saviour (John xv. 27, xiv. 1, iii. 16).

Those who have a mind for type and allegory may find the following of interest:—

1. Ahasuerus. The Great King.
2. Mordecai. The Faithful Suffering Servant.
3. Vashti, the wife put away. Israel put away.
4. Esther, chosen in her stead. The Church.
5. "The king remembered Vashti, and what was decreed against her" (ii. 1). "God is able to graft them in again" (Rom. xi. 23).
6. Haman, the adversary. The adversary—Satan.
7. The Gallows (*marg.* the Tree) which Haman set up for Mordecai, and by which he himself perished. The Cross—the Tree; "That through death He might destroy him that had the power of death" (Heb. ii. 14).

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster Buildings, London, E.C.*

*** We have now come to the week of our fifteenth PRIZE COMPETITION,

and I hope that if any of my young friends still "hate UNCLE TOM and his questions," they will nevertheless buckle to and do the best they can to win a prize. Full particulars are given below, as well as the names of all who are eligible.

The Fire Brigade and the Milk Cart.

THE other morning I was awakened by the blowing of whistles and hubbub of voices, indicating that something unusual was happening. On looking out of my window I saw that a house in the street was on fire. Presently, with a great clatter of horses' hoofs and jingling of bells, a fire-engine dashed up, followed in the course of a few moments by several others. It was a very impressive scene, as the sun was shining upon the brazen helmets and buttons of the firemen, making them gleam with dazzling brightness. Around them stood a crowd of people, attracted by excitement and curiosity, and partly by admiration for the noble men who risk life and limb for the safety of their fellow-creatures. It turned out, however, that the fire was a very small affair, with which one engine was more than sufficient to cope. Before any of them returned to their stations, the crowd divided to admit the passage of another vehicle of a very different order. What do you think it was? *A milk-cart*, and a very dilapidated one, too, drawn by a very forlorn-looking horse. The crowd burst out laughing, and hooted the driver as he passed through. The whole turn-out was such a very sorry contrast to the spick and span appearance of the fire-engines and their men.

But I cannot help thinking that, after all, the humble service of the milk-cart, taking it all the year round, was as valuable to the community as the dash and "go" of the fire brigade. It was many years since a fire-engine had been needed in that street, and then only to serve one house, but the milk-cart was required by every resident, twice or three times a day, week in and week out.

This little incident reminds us that it is not always that which makes the most outward show that is necessarily the most useful. The boy or girl may be very brilliant on certain occasions, and yet be less really useful than those who are less "showy," but more steady and persevering.

I am sure your mothers will be able to explain more fully what I mean, so I will leave the suggestion and illustration with you and with them.

UNCLE TOM.

A Fire at a Hop-Farm.

PASSING along a quiet country road, we neared a lone house. Clouds of smoke were sweeping over the hedge, and we could hear a suspicious crackling. As we came near a couple of pigs crashed through the gateway, eager to get away from what proved to be a rick on fire.

If boys and girls and all of us were as eager to get away from sin it would be well.

We were working for Jesus among the hop-pickers of Hereford and Worcester, and another day came across another fire. Three men and a boy were sleeping in a barn. It was Sunday night when they turned in, and about midnight one of them woke up coughing, and found the place full of smoke. Waking up the other man and his little son, he made for the door, and opening it ran out into the cool night air.

Jesus says, "I am the Door." Have we by Him escaped from sin and death?"

The father had brought out his six-year-old boy: both escaped through the door. Our earthly fathers cannot save us, much as they wish to; but our heavenly Father can, through Christ.

Perhaps both father and son had thought very little of that door up to that hour; they may even have despised it, and gone so far as to kick it. But when the fire was after them, how beautiful that old barn-door appeared. Perhaps we have thought very little of Jesus; but when we see our danger, and that He is the only way of escape, we will begin to think differently.

As the two men and the boy opened the door, the smouldering fire burst into a flame, and in a moment the place was in a blaze.

"Where is the old man?" they asked.

He had not come through the door, and there was no other way of escape, so they feared the worst.

Yet he had been aroused, for one of the men had awakened him. Alas! young ones, as well as old ones, may be aroused, and yet not be saved. They may see their danger and the way of escape, and yet perish.

One of the men tried hard to enter the burning barn, but was unable. Putting his head in a bucket of water, he made a second attempt, but the heat was too great. The poor fellow had somehow lost his opportunity, and no one could give him another.

Yet he had been nearer the door than the others, but he had gone from it instead of going through it; and so those who were farthest off escaped, while the one who was nearest perished. I am always afraid that those who seem nearest Jesus, the Door, should be lost after all. I mean children in pious families, in Sunday schools, those who read THE CHRISTIAN pages for the young, and who belong to the C.S.U., yet have not believed in Jesus.

When we came upon the scene, the old barn was a heap of smouldering ruins, while around the ricks were burning, and all was desolation. Only the charred remains of the old man could be found, burnt past recognition, and from the spot where they were found it was evident, instead of coming to the door when roused, he had gone further back into the building.

Let us not act thus with Jesus. There is no time to lose. The fire of sin is increasing; it will soon be too late to escape. Now the Door is open. Come to Jesus at once, and you are saved and safe.

WILLIAM LUFF.

"The Christian" Bible-Searcher.

OUR FIFTEENTH

Quarterly Prize Competition.

JULY TO SEPTEMBER.

Will parents and teachers kindly see that each of the following rules is STRICTLY OBSERVED, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those over FIFTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, October 10. The results will be announced on October 19.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. CHAPTER and VERSE must be given wherever possible.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly.

Prize Questions.

(FROM EXODUS.)

DIVISION I.

1. Say what you know of Moses' birth and bringing up.
2. (*a*) Why did he leave Pharaoh's palace? (*b*) Where did he go?
3. Why did God send Aaron with Moses to Pharaoh?
4. By whom, to whom, and why, were the following said:—(*a*) "Put off thy shoes." (*b*) "Ye shall not go empty." (*c*) "Take it by the tail" (describe what this referred to).
5. What do you know about the pillars of cloud and fire?
6. (*a*) What had Moses to do each time before the plagues departed? (*b*) How could the angel tell which houses to pass over? (*c*) Whose were they?
7. (*a*) How long did Moses stay in the Mount? (*b*) What did he bring down with him? (*c*) What did he find going on when he came down the first time? (*d*) What happened then?

DIVISION II.

1. (*a*) Describe the incident of the burning bush. (*b*) Why did it take place?
2. (*a*) What excuses did Moses make? (*b*) How did God answer each? (*c*) What signs did He give to Moses?
3. (*a*) What effect did Moses' first appearance have upon Pharaoh? (*b*) How old was Moses at this time?
4. By whom, to whom, and why, were the following said? (*a*) "I have sinned this time." (*b*) "Fear ye not; stand still." (*c*) "Who is on the Lord's side?" (*d*) "Tarry ye here awhile." (*e*) "Let them wash their clothes."
5. How did God answer the people's murmurings, (*a*) about food, (*b*) about water? (*c*) What mistake did Moses commit about the latter?
6. (*a*) Describe Pharaoh's pursuit of the Israelites. (*b*) What lessons does it teach us?
7. (*a*) What was the Promised Land like? (*b*) How long were the people getting to it?
8. (*a*) What was manna like? (*b*) What rules did God give about it? (*c*) Why did Aaron preserve some of it?
9. What lessons do we learn from the life of Moses?

DIVISION III.

1. What reception did Moses receive, (*a*) from the Israelites (*b*) from Pharaoh?
2. (*a*) Describe the battle with Amalek. (*b*) How was it won?
3. (*a*) What advice did Jethro give to his son-in-law about law-giving? (*b*) What was to be the character of a lawgiver or judge?
4. (*a*) Why were the people forbidden to go near Mount Sinai? (*b*) Who was made an exception? (*c*) For what purpose?
5. What words were to be bound on Aaron's forehead?
6. (*a*) What did Bezaleel do? (*b*) Who was his partner?
7. (*a*) Why was the Tabernacle built? (*b*) How did God show his presence there?
8. (*a*) By whom, to whom, and under what circumstances, were the following said:—(*a*) "The Lord is my strength." (*b*) "God is greater than all gods." (*c*) "Ye shall be a peculiar treasure." (*d*) "All that the Lord hath spoken will we do." (*e*) (Was this promise kept?).
9. What phrase occurs more often than any other in this book? (*b*) How many times?
10. (*a*) What was Moses like when he came down the second time? (*b*) What was the cause of it?

DIVISION IV.

1. What do you know of (*a*) Aholiab. (*b*) Jethro. (*c*) Marah (*d*) Massah. (*e*) Jebusites. (*f*) Jannes (see *Epistles*).
2. What rules were given about (*a*) Borrowing. (*b*) Oppression. (*c*) Rulers. (*d*) Fighting. (*e*) The Sabbath.
3. How many (*a*) feasts (*b*) offerings are spoken of? Describe each briefly.
4. (*a*) To what verses does Christ refer in the Sermon on the Mount? (*b*) In what way?
5. What lessons in *Hebrews* are derived from this book?
6. (*a*) What part of the tabernacle is referred to at the time of our Lord's death? (*b*) What do we learn from it? (*c*) Quote a verse in the Epistles in support of it.
7. By what two names does God call Himself?
8. Describe the effect each plague had upon Pharaoh?
9. (*a*) Why was the passover kept? (*b*) What did it typify?
10. By whom, to whom, and why, were the following words spoken: (*a*) "God is come to prove you." (*b*) "He shall be instead of a mouth." (*c*) "I will pursue." (*d*) "Why chide ye with Me?" (*e*) "Beware of him." (*f*) "We be all dead men." (*g*) "Hold your peace."
11. What class of people did Bezaleel represent?
12. How many men were there in camp above twenty years of age?

The following are eligible for the Competition.

A—Irene Ashdown, Willie Aston, Violet Ashworth.

B—Phyllis Boyd, Edith Banks, Rachel Blumenthal, Ella Berryman, Ashley Bowker, Susette and Mary Beck, Mabel Bailey, Allen Baker, James Barker, Eva, Leonard, Lindsay and Corbet Browne, Hannah Bridgman, Maude, Dorothy, Sylvia and Evelyn Barrett, Lucienne Brabandes, Ernestine Buhl, Lilian Butler, Gordon Boxer, Mabel Birney, Esther Bobroff, Gordon Bligh.

C—Grace Charik, Bessie Cheale, Kitty Cope, Anna Chanyen, Ida and Mabel Cole, Eleanor Chance, David and John Colville, Gladys and Beryl Calvert, Ethel Craigie, Walter, Maggie and Jessie Carter, George Crawford, Dorothy Clarke, Rodia Constantinides, Duncan Campbell, Alice Crang, Mary Coward, Susie Cumbers, Charles, Isabel and Mabel Candlin, Dorothy Cooper, Sophie Cohen, Kathleen Carey-Brenton.

D—Dorothy and Ralph Daintree, Stanley Drew, Esther Dickson, Dorothy Dyke, Marie Denizot.

E—Miriam Ecroyd, Muriel Edwards.

F—Vincent and Mabel Fleet, Sarah Finkelstein, F. A. and A. E. Figgis, Mary Freeman, Hyacinth FitzSimons, Louise Filhol, Mabel Fletcher, Helen Forbes, Jeanne Faucon, Agnes, Maggie, Lewis, and Flossy Fullarton, Kitty Fausset.

G—Rose and Esther Goodman, Kathleen and Irene Gough, Constance and Kenneth Gabbett, Clarice and Bertie Gale, Jack, Edith, Margaret, Dorothy, and Stuart Gray, Edith Grieve, G. and C. Graham Brown, Thomas Groombridge, Gracie Grout, Frank Gibbs, Mary and Daisy Greenacre, George Graham, David Gardiner, Mary Gover.

H—Eric Hill, Lottie and Rosetta Hamilton, Jennie Holmes, Beatrice Harland, Ella Hake, Ethel Hutchings, Bessie Hope, Edith Holms, Florence and Francie Hoffe, G. Hoffman, Evelyn and Dorothy Hewer, Theodora Hill, Edith and Winifred Harvey, Dorothy Harris, Ruth Hinder, Willie Hooper, Nellie Hatchett.

I—Nellie Irving, Isabel and Ami Inglis, Daisy Iredell.

J—Betty Jacobs, Sinclair Jackson, Lizzie Johnstone, Kate Johns.

K—Max, Stanley and Eva Kalb, Maurice Kalinsky, Lily Kinvig, Philippa and Grace Kerr, Isa Kay.

L—Nellie and Edith Lockhart, Blanche Lindup, Annie and Mary Levine, Annie Lipschitz, Cecilia and Georgina Lichtenstein Edward, Henry, Sidney and Mary Law, Guinefred Leigh, Rosie Langton.

M—Margaret, Daniel and Dorothy Morris, Mabelle Mountstephen, Hedley Meader, Marie Meek, Winifred Marshall, D. McMullin, Mildred Morgan, Emily Maddox, Howard Moir, Abraham and Bella Mack, Annie, Nellie and Daisy Mackenzie, Dorothy Morgan, Mabel Morris.

N—Dora and Leah Niels, Maude and Amy Nottage, Mary Neligan.

O—Eva and Maude Oakes.

P—Mary Plumb, Katie, Leonard, and Walter Picknell, Ernest Pearce, Lilian Pearson, Ruth Pledger, Margherita Perlmann, Ethel, Jessie and Willie Palmer, Kathleen and Ethel Pasley, Laura Percy, Louie Penny, Edith Purkiss, Winnie Page, Ruth Patient, Mildred, Hattie, and Evelyn Peters, Gladys and Isabel Phipps, Kathleen Pincott, Daisy Phillips, Walter Perryman.

R—Maude Rosenberg, Alice Reid, Marion Richards, Nora Read, Jessie and Elmina Roe, Kate Rosenbloom.

S—Douglas Stevens, Kathleen, Douglas and Edith Shepherd Fanny and Amy Stileman, Muriel, Rosetta and Ivy Sherwin, Eveline Steed, Lizzie Simmons, Bertha Stocker, Ronald Studd, Mary Symon, Mary Sowden, Solomon Stockfish, Helen Stalker, Evelyn and Gwendoline Shaw, D. D. Stanier, Flora Simmons, Binford Sellwood, Nannie Sturrock, John Smith, Kathleen Slark, Bessie Symes, Frank Sutton, Betty Stocks, Herbert Stuart, Violet Salvesen.

T—Frank Tomkins, Louie Tibbits, Marjorie Tracey, Frank Thompson, Naomi Torff.

U—Queenie Upton.

V—Kenneth Vining.

W—Robert Weddell, Connie Wood, Cecile, Noel and Phillis Wright, Joanna and Louise Wolnitzer, Georgina, Sarah, Pringle, Madge and F. Wilson, Queenie and Ernest Wakeford, Edward, Edith and J. W. Wheeler, Leonard Wall, Violet Walker, Charles Wingrave, Lucy Willis.

Y—Gladys Young.

Z—Sophia Zaxitsky.

LAST WEEK'S BIBLE SEARCHER.

No. 193.—Correct answers (second list) received from:—

A—B. C. Arres-Mather, Ambrose Adams, Enderley Anderson, Willie Aston, Irene Ashdown.

B—Catherine Barber, Lily*, Stanley and Gordon Boxer, Phyllis Boyd, Mabel Birney, Corbet Leonard and Lindsay Browne, Daisy Bowman, Dorothy Benson, Ernestine Buhl*, Lucienne Brabandes, Ethel Benger, Eva and R. G. Browne*, Massy Baker, Mabel Bailey*, James Barker, Ashley Bowker, Chasie, Banks, Lilian Butler.

C—Dorothy Cooper, George Crawford, Alice Crang, Grace Charik, Cicely Craven, Gladys and Beryl Calvert, Katie Clark, Katie, Oscar and Guy Cross, John* and David Colville, Walter*, Maggie* and Jessie* Carter, Ethel Craigie, Charles, Mabel and Isabel* Candlin, Duncan Campbell*, Susie Cumbers, Dorothy Clarke, Alice Cady.

D—Winnifred De Rusett*, Esther Dickson*, Marjory Dyke, Mai Davidson, Marie Denizot, Harold Davis.

E—Benjamin Elsmore*, Miriam and Edwin Ecroyd, Maud Eddey.

F—Hyacinth FitzSimons, Jeanne Faucon*, Louise Filhol*, Agnes, Flossy*, Lewis* and Maggie Fullarton, Bessie Freeman, Eva and Mabel Fletcher, Helen Forbes.

G—Colin, George and Margery Graham Brown, Dorothy, Stuart, Edith*, Margaret* and Jack Gray, Kathleen and Doris Groom, Jessie Gadd, Kathleen and Irene Gough, George*, Effie, Charles and Mary Graham, Clarice* and Bertie Gale, Edith Grieve, Philip Green, Evelyn* and Grace* Gulston, Thomas Groombridge, Mary Glass, Dorothy Grove, Gracie Grout, Alfred and Frank Gibbs.

H—Edith* and Winifred* Harvey, Jessie and Violet Holford, Rosetta and Lottie Hamilton, Gerty Hayward, Florence* and Stanley Hoyte, May Handasyde, Ethel Hutchings*, Walter and Beatrice* Harland, Georgette Hoffmann*, Bessie Hope, Mary Haines, Freda Hunton, Helen and Harcourt Hunter, Marjorie Hogge.

I—Isabel and Ami Inglis.

J—Sinclair Jackson, Lizzie Johnstone*.

K—Grace* and Philippa* Kerr, Flossie Key, Alex and Isa* Kay.

L—May Law, Mary Levine, Carrie Livingstone, Learmouth, Guinefred and Elsie Leigh.
M—Dora Muir, Kathleen McClure*, Bruce and Har[illegible]ry Malaher, Barbara and J. Maconchy, Daniel, Margaret and Dor[illegible]sley Morris, Dorothy Mott*, Mary McLennan, Valerie and Mar[illegible]y Maitland-Kirwan, Dora Marples, Charlotte Millar*, Hedley Mea[illegible]er*, Annie*, Nellie* and Daisy* Mackenzie, Ada Macnutt*, Abraha[illegible]n and Bella Mack, Frank and Charlie Medcalf, Howard Moir*, Lois Mewburn.
N—Peter*, John and Cissy Nicholson, H., Mary, [illegible]G. and J. Neligan.
O—Maude and Eva Oakes, Sidney and Katie Oliver.
P—Jessie, Willie, and Eddie Palmer, Percy, Geoffrey [illegible] and Clarice Peach, Kathleen* and Ethel* Pasley, Gilbert Powell, [illegible]Valtar Perryman, M., Louie, and W. Penny, Laura Percy, Erne[illegible]st and Hilda Pearce, Vera and Daisy Petrides.
R—Cyril Roberts, Marion Richards*, Marjorie [illegible]and Herbert Rainey, Gordon Remington*, Gussie and Marion Ro[illegible]cia, Gwennie Ravenhill, Elsie Ridewood*, Jessie and Elmina Roe, Nora Read.
S—Marie and Herbert Stuart, C. R. and Violet Sa[illegible]rresen, Dollie Salt*, Gladys, Gwendoline* and Eric Shaw, Bessie [illegible]Scantlebury*, Eveline Steed, Bertha Stocker, Lettice Sall, Bin[illegible]ford Sellwood, Cicely Sherbrook, D. D. and T. M. Stanier, Bessie S[illegible]mes*, Minnie, Shepherd, Mary de Spiganovics, Enid Southwell, [illegible]Helen Stalker, Douglas Stevens, Kathleen Slark, Emma*, and [illegible]Frank* Sutton, Evelyn Shaw*, Olive Swift*, Betty Stocks*.
T—Olive Tritton, Marjorie Tracey, Louie and N[illegible]annie Tibbits*, Alice Truelove, Olive Taylor*.
V—Kitty, Dorothy and Phyllis Vigers.
W—Stewart Watson, Ellie and Nora Wyatt, Quee[illegible]nie, Ernest and Kenrick Wakeford, Bertie Walls, Lucy Willis*, Vi[illegible]plet and Arthur Walker, Pringle*, Sara, Georgina, Rachel and James Wilson, Leonard and Mary Wall.
Z—Sarah Ziph.

ANSWER TO LAST SEARCHER (No. 194).

1. Psalm xl. 2.
2. Psalm xxiii. 2.
3. Psalm lxv. 12.
4. Psalm xxxvi. 6.
5. Psalm lxxii. 6.
6. Psalm xxiii. 2.
7. Psalm lxi. 3.
8. Ruth ii. 23.
9. A great deep (Psalm xxxvi. 6).
10. A shadow from heat, a place of refuge, and a covert from storm and rain (Isaiah iv. 6).
11. Psalm lxv. 9-13.
12. After the flood (Genesis viii. 22).
13. Cain and Abel (Genesis iv. 3).
14. At the end of the world, and the reapers will be angels (Matt. xiii. 39).

Correct answers (first list) received from:—

A—Jennie Almond, Ralph and Dora* Aldwinc[illegible]le, Violet Ashworth*.
B—Esther Bobroff, Rachael Blumenthal, Gor[illegible]lon* and May* Bligh, Phyllis Boyd, Gertrude Bush, Ella Berr[illegible]yman, Hannah Bridgman*, Mabel Birney, Sylvia, Maud, Evelyn[illegible] and Dorothy Barrett, Dorothy Butcher, Ethel Butteriss*.
C—Grace Charik, Mary Coward, Kathleen Cole, K[illegible]athleen Carey-Brenton*, Anna Chanyen, Sophie Cohen, Ida Cole*, I[illegible]daisy R. Clarke, Oscar and Guy Cross, Minnie* and Katie Chubb, E[illegible]dith Chevaller, Lydia Cleary*, Eleanor Chance, Susie Cumbers.
D—Stanley Drew*, Mabel De Rusett*, Nellie D[illegible]owsett*, Ruth Dawson, Willie Davies, Dorothy Daintree, Lucy Da[illegible]vidson*, Violet Dodsworth, Irene Duke*.
E—Benjamin Elsmore*.
F—Sarah Finkelstein, Kitty Fausset, Vincent and Mabel Fleet, Francis Field.
G—Esther* and Rose Goodman, Philip Green, M. Gover, Irene and Kathleen Gough, Christopher Golding, Bertie* Gale, Evelyn and Grace Gulston.
H—Jennie Holmes*, Elizabeth and Willie Hooper, Ruth Hinder*, Beatrice Harland*, Mary and Eric Hill, Beatrice Hastings*, Evelyn* and Dorothy* Hawe, Gertie Hayward, Nellie Hutchett.
I—Nellie Irving*.
J—Betty Jacobs, Emily Jones, Alicia Johnstone.
K—Gertrude Krambach, Stanley* and Eva* Kalb, Maurice Kalinsky, Nellie Keeley.
L—Annie Lipschitz*, Annie and Mary Levine, Blanche Lindup*, Georgina and Cecilia* Lichtenstein, May, Sidney, Edward and Henry Law, Arthur Lamb, Margaret Lee, Rosie Langton.
M—Dorothy Morgan*, Howard Moir*, Mabel Morris, Hedley Meader*, Dorothy and Elsie* Mcallullin, Lewis, O. L. and Arthur Morice, Emily Maddox*, J. H. Mather.
N—Leah and Dora Niels, Eleanor Noel, Lilian Nash, Mary Neligan, Maude and Amy Nottage.
O—Olive Oxley.
P—Margherita Perlmann, Ruth Pledger*, Mildred, Hattie and Evelyn Peters, Ethel and Gladys Palmer, Louie and M. Penny, Leonard, Katie, and Walter Pickn[illegible]ll, Lilian Pearson*, Alice Palmer, Kathleen Pincott, Ethel* and Kath[illegible]leen* Pasley, Daisy Phillips.
R—Maud Rosenberg, Gwennie Ravenhill, Ethel Rowe*, Lorimer and Rita Romanes, Marjorie Roberts, Alice Reid, Nora Read.
S—Minnie and Edith Shepherd, Dora and Lizzie Simons, Betty Stocks*, Flora* and Frank Simmons, Rosetta, Ivy*, and Muriel* Sherwin, Joseph Stephens, Nannie Sturrock, Douglas Stevens, Solomon Stockfish, Esther Simmons*, Alan Symon, Amy Stileman*, CicelySherbrooke, Douglas and Kath[illegible]leen* Shepherd, Mary Sowden, Constance* and Mildred* Scott, Lau[illegible]ra Standen*, Annie Shelley, Eveline Steed*, D. M. Symons, Fanny Stileman, Hilda and Constance Schaeffer, Margery Smart.
T—Leah*, Rachel, and Rebecca Tuskinsky, Naomi Torff, Theodore Thorn*, Peverll Turnbull, Frank and Herbert Tomkins.
U—Queenie Upton.
V—Edwin and May* Vickers.
W—Louie and Joanna Wolnitzer, Zoe Wilkins, Delphie Wells*, Dorothy White, Ella Ward, Cecile and [illegible]hillis Wright, Frank and Madge Wilson, J. W., Edith, and Edward Wheeler, Ralph Wilkinson, Winifred Wise*, Leonard Wall.
Y—Gladys and Maurice Young.
Z—Sophia Zaxitsky.

FOREIGN LIST.

Nos. 179—180.—T. Alan Hogg (China). **No. 184.**—Graham and Christine Pearson (Tasmania). **No. 189.**—Lottie, Ivan and Botha St. George (Canada). **No. 190.**—Dora Wallace* (Canada). **No. 191.**—Will, Ina and Kate* Thomson (Bulgaria).

Personal.

Evelyn Gulston, Dorothy and Winnie Mace, Evie Miller, Andrew Mitchell, Dorothy Mott, Gilbert Powell, Ethel Butteriss.—I am glad to welcome so many new "Searchers," and hope the study will prove interesting and useful to all.

A. Fewster.—Many happy returns of your birthday.

Mildred Peters.—I think the "star" was meant for Hattie only. Your own was a little more careful last week, but you had two spelling errors in your letter.

Willie Hooper.—To "complete" a text, means to give the words which come before, if there are any, as well as those which come after. To give chapter and verse only is not sufficient. When is your birthday?

Eddie Palmer.—How very untidy your paper was last week!

Leonard Wall.—There is no need to write the question each time. Your answer to question 5 (192) was incomplete.

Mary Hill.—Your answer to question 7 (192) was incomplete.

Lindsay Browne.—Your answer to question 5 (192) was incomplete.

Ada Macnutt.—The answer to question 12 (191) was found in 1 Peter. not 2 as you had.

Ella Berryman.—Thank you for your lovely flowers. They were much appreciated by some little sick children.

Freda Hunton.—I think you were the sender of the beautiful shells which arrived here. Many thanks for same. They were sent to bear messages from the sea to some poor friends.

Edith Shepherd.—Many thanks for your interesting letter. I am glad to hear you are enjoying yourself so much.

Uncle Tom's Cots—A.G. 0 2 6

Uncle Tom.

Children's Scripture Union—Portions for week ending October 7.

Sun., Oct.	1	2 *Chron.* xvi. 1-14	Th., Oct.	5	2 *Chron.* xix.	1-11
Mon., „	2	„ xvii. 1-13	Fri., „	6	„ xx.	1-13
Tues., „	3	„ xviii. 1-17	Sat., „	7	„ xx.	14-30
Wed., „	4	„ xviii. 18-34				

Children's Special Service Mission.

Mr. H. Hutchinson, *Blackheath*, Sept. 30, *Winchester*, Oct. 8, *Litherland, near Liverpool*, Oct. 21-23 and 25-27, *Allerton, Bradford*, Oct. 28; Mr. S. J. Hewlett, *Durnest, Cape Wrath, N.B.*, Oct. 15-20: Mr. J. S. Tyler, *Sandown*, Oct. 1, 2, *Newport, I.W.*, Oct. 3, *Wandsworth*, Oct. 8-12, *Southsea*, Oct. 15-13, *Tunbridge Wells*, Oct. 22; Messrs. G. and M. Goodman, *Thrift Hall, Upper Holloway*, Oct. 1-8, *Metropolitan Tabernacle*, Oct. 14-19; Mr. Phillips Welch, *Palmer's Green*, Oct. 8-12, *Albany Road, Camberwell*, Oct. 16-19; Mr. W. S. Seyler, *Matthias Road, Stoke Newington*, Oct. 15-20; Mr. E. Hughes, *Congregational Church, Burdett Road*. Oct. 22-29; Mr. J. H. P. Cutting, with caravan, *Worlingworth, Framlingham*; Mr. F. P. Rowe, with caravan, *Wickham Bishop*, near *Witham*; Mr. F. McLaine and Mr. W. Drake, with caravan, *Crowhurst, Sussex*; Mr. F. A. Glover, with caravan, *Nether Stowey, Bridgwater*; Mr. McFarlane, with camp, *Ash Prior, Bishop's Lydiard*, near *Taunton*, to Sept. 29; Mr. C. Harrison, with caravan, *Three Bridges*, to Oct 1; Mr. H. Lewis Ingram, with camp, *Aspley, Guise, Bedfordshire*.

The Annual Meetings for Reports of Seaside Services will be held in London, at *St. Martin's Town Hall, Charing Cross*, Oct. 5; at 3 and 6 30 p.m., *Y.W.C.A., New Bridge Street, Manchester*, Oct. 16; *Hope Hall, Liverpool*, Oct. 17; *Church Institute, Bradford*, Oct. 18; *Shaftesbury Hall, Y.M.C.A., Leeds*, Oct. 19; *Southport*, Oct. 20; *Central Hall Bolton*, Oct. 24.

Caravan Mission to Village Children.—The annual praise meeting will be held on Saturday, Oct. 7, at 3 p.m., in *Centenary Hall, Bishopsgate Street Within, London, E.C.*

Mr. Moody's Grandchild.

At the funeral of his little grandchild, Irene, on August 22, Mr. Moody said:—

"I would like to say a few words, if I can trust myself. I have been thinking this morning about the old baldheaded prophet, so many hundred years ago waiting in the valley of the Jordan for the chariot of God to take him home, and again the chariot of God came down in the Connecticut Valley yesterday morning about 6.30 o'clock, and took Irene home. For five months she was sick, and, for days out in California last winter, I kept my satchel packed ready to go at a moment's call, but I prayed the Father that he might bring her back to Northfield, that she might go from this valley, and God heard the prayer.

"Irene has finished her course; her work was well wrought on earth. She has accomplished more than many in their threescore years and ten. We would not have her back, although her voice was the sweetest voice I ever heard on earth. She never met me once since she was three months old until the last few days of pain without a smile. But Christ had some service for her above.

"My life has been made much better by her ministry here on earth. She has made us all better. She has been a blessing to all the conferences here this year. She has brought a feeling of sympathy into the meetings such as we never had before. During the Young Men's Conference I tried to keep it secret, but while I was on the platform my heart was ever here at the house. On the day after the conference closed, she left for the Adriondacks, and we feared we might never see her again. During the Woman's Conference my heart was yonder in the mountains at Saranac. The last night of that conference, while I was trying to speak to the young women words of cheer and encouragement, I was constantly thinking of the little girl, and within twelve hours I was by her side.

"The last few days have been blessed days for me. I have learned many new and precious lessons. She was very fond of riding with me, and, on Monday morning, she asked me to take her riding, and at 6.30 o'clock we were riding together. She never looked more beautiful. She was just ripening for heaven. She was too fair for this earth. I thank God this morning for the hope of immortality. I know I shall see her 'in the morning.'"

Baptists in Assembly.

THE autumnal Assembly of the Baptist Union had a good opening at Leeds on Monday. Nearly 1,000 delegates are in attendance. Dr. Clifford was greeted with loud cheers when he rose to open the Assembly. Prayer was offered for the preservation of national peace, the petition being endorsed by fervid cries of "Amen."

The Secretary, Rev. J. H. Shakespeare, introduced a deputation from the Leeds Free Church Council and the Temperance Council, who offered the Union a warm welcome to the city. The address of the Free Churches, read by Rev. J. Martin (Presbyterian), rejoiced at the great unity pervading Evangelical Nonconformists, and thanked God for the great leaders among the Baptists, who had so signally devoted their abilities to the noble services of bringing the Free Churches together. They differed in the methods of publicly professing their faith, but it was the same Lord in whom they trusted, and the same Gospel they preached.

Professor J. S. Banks (Wesleyan College) congratulated the Baptists, as a denomination, on their firm adherence to their principles, and their want of faith in ceremonialism.

Mr. Councillor Midgeley, speaking of municipalities and their work for public morality and religion, said if the Church helped the City, the City would help the Church.

Rev. William Cuff, Vice-President of the Union, having replied with great heartiness, Mr. W. Pearson read the temperance address, which welcomed a body so long and honourably associated with the temperance reform, and recorded the fact that the services of Baptists dated from the earliest days of the movement, even before the organization of temperance societies. To-day 415 of the Baptist ministers, and all the students, are said to be abstainers. He trusted the Baptists of to-day would be Divinely assisted to sustain the high temperance tradition of their Church, and continue to do valiant service.

Mr. W. Harvey, President of the Leeds Temperance Council, said they were met in the same chapel in which Rev. Jabez Tunnicliffe, a Baptist minister, who founded the Band of Hope movement, addressed the first united meeting of that movement fifty-two years ago.

The reply was made by Alderman G. White, of Norwich, who was loudly applauded in view of his recent adoption as candidate for North-West Norfolk. Temperance progress, he said, had been very great in the denomination during the last fifteen years. An effort is to be made to get together a conference of the Nonconformist temperance societies, and to organize a twentieth century movement to obtain a million pledges. He urged that the Sunday Closing movement should also be pushed forward.

Then followed the Lord Mayor's reception in the Art Gallery. It was pleasant to receive so cordial a welcome from one who is himself a decided "Churchman," but the occasion was quite in keeping with the utterances that had gone before. Next week we hope to give some account of the subsequent meetings.

Personalia.

On Sunday of last week, Rev. James Ellis preached his farewell sermons at Barnsbury Church, where he has been pastor for twenty-two years. At the farewell tea meeting he was presented with a testimonial. He has accepted a call to Point-in-View, Devon.

Rev. Sydney J. Jones is resigning the pastorate of the East London Tabernacle Church, and hopes to terminate his ministry there towards the close of the year. In a public statement on Sunday evening last, Mr. Jones remarked that each month during his work there has been a steady accession to the membership, and the roll now bears 2,045 names.

Rev. C. I. Scofield, D.D., who is preaching at New Court Congregational Church, has delighted the congregation with the beginning of his ministry. On Sunday the church was crowded, and on Wednesday evening a large company gathered to hear him. In his manner he makes you feel at home directly, while his message is intensely sympathetic, and essentially practical and helpful.

Home Missions.

Haven for Homeless Little Ones.

THE object of this work is to care for, in Christ's name, the babes of betrayed young mothers, and to bring the mothers under kind, wise, Christian influence.

The work is of a special character. Its aims and methods should be clearly understood, and then any fears which some may naturally entertain as to the eventual influence of help in such cases may be removed.

While the poor, helpless babes are befriended, the erring mothers are not unduly relieved of any responsibilities incurred by their fall. Help is only given on condition that they steadily strive to do their part; and every endeavour is used to bring them to true repentance, as well as to prevent them from sinking further in sin.

The benefit conferred through the Haven is double, both in object and in effect. The work is a blessing to babe and mother—it is preventive as well as remedial.

In the case of the babe, the evil of the past is, as far as possible, remedied; and the evil that in nineteen cases out of twenty would result from the unfortunate child being committed to the care of unscrupulous persons, who would receive it merely for the sake of gain, is *prevented*.

At the crisis (and God only knows the impenetrable hopelessness, the maddening perplexity of the distracted young mother's heart in that hour) when she is asking: "*Shall I make away with the child? or with myself? or*"—*stifling the last vestige of good intention*—"*abandon myself to a life of sin, and support myself and babe by the wages of shame?*" a loving hand draws back the erring one from the brink of destruction; a loving voice tells her of a Saviour's precious blood; a loving heart plans for her future welfare and the safety of the babe she clings to with true, yearning mother-love.

Then the rescued girl-mother is helped into domestic service again, or into some suitable employment, where, out of her earnings, she is able to contribute £8 to £12 a year towards her babe's support—*which she does most gladly and honourably*. Once a month, the mother can spend a day's holiday with her baby, and she then receives friendly, practical counsel, as well as spiritual encouragement.

Thus, as regards the mother, also, the evil of the past is, as far as possible, remedied; and the evil that would almost inevitably happen if she was left without a helping hand at such a terrible, distracting crisis is prevented.

There are at present ninety-five children cared for entirely: sixty-five of these are sheltered in Castle House; thirty are boarded out with carefully-selected foster-mothers.

Castle House, and the eight acres of land adjoining it, have been taken on a lease of seven, fourteen, or twenty-one years, with the option of purchase during the next two years at £5,000.

It is intended to build seven Cottage Homes around Castle House, so as to have all the children brought up under the close personal supervision of Mrs. Wallis, whose own home is distant only about a mile and a half. Each Cottage Home will cost about £400. Two such homes have already been promised by generous friends who have watched the work with sympathetic interest for several years.

After the money has been subscribed for the purchase of Castle House and grounds, and for building and furnishing the Cottage Homes, Mrs. Wallis hopes the work will be largely self-supporting, as the poor young mothers struggle most bravely to keep up their payments regularly. But as those cases in which the mothers are most friendless and helpless are always considered first, it is evident that such contributions will always need to be supplemented to a considerable extent by the loving gifts of Christian friends. Address: Mrs. Ransome Wallis, Copthill, Burgh Heath, Epsom.

Reading Rooms for Postal Employes.

THE quiet work of some years' standing amongst the numerous clerks, sorters, and postmen connected with the General Post Office in London—a work begun in response to an invitation from a small band of Christian men in the G.P.O., and largely and untiringly helped by many of their number—has now reached a crisis, when it is felt that the needs should not remain any longer known to, and supported by, the few, but should be told to the Lord's people in London and elsewhere, the chief object of the work being to lead souls to Jesus Christ.

Shortly after the work began, it was found needful to start a small reading-room for the evangelistic and other meetings, and also for a rest for the postmen between duties. Twice since, in simple faith in God, and dependence on Him, this effort has been extended to meet the growing needs—till, for the past five years, a small institute, near the City Boundary, has been maintained by a few interested in the work.

Now, however, through the removal of a large contingent of the staff to the important Parcel Centre at Mount Pleasant, and also through the absolute necessity that the premises where meetings in connection with the General Post Office are held should be removed nearer the Office, it is found advisable to again seek extension—opening one or more rooms near the General Post Office; and, if possible, doing something similar near the Parcel Office, Mount Pleasant.

The work is never allowed to go into debt. It, therefore, depends on increased pecuniary support for it to be carried on, on its present lines (the rents of premises nearer the General Post Office being so much higher). The increased accommodation comprises rest rooms for the postmen of the chief office—a boon that is much appreciated and used by many—and a large room for meetings.

When it is remembered that it is on behalf of these postmen, who work year in year out in the service of all the large City business-centres, and that this is the only effort of the kind on their behalf on evangelical and undenominational lines, one must surely feel that the work calls for the needed increased support, and that not only of the few, but of the many. It was begun during the life, and with the help, of Sir Arthur Blackwood. It is known to and recommended by Mr. A. A. Head, Corrie Lodge, Wimbledon, and Sir G. Williams, St. Paul's Churchyard, and is worked in connection with the Postal and Telegraph Christian Association (senior branch).

The hon. treasurer is Colonel Elliot, and letters may be addressed to him at the P.T.C.A. (Senior) Institute, 4, Goswell Road, E.C.

Portsmouth Soldiers' Institute.

DEAR SIR,—I should like our friends among your readers to know that on October 5 we hope to celebrate this Institute's twenty-fifth anniversary.

Let me remind them that the trooping work at Southampton is a serious drain upon our funds and upon the time and strength of our workers; we need continued and increased help by prayer—and gifts.

God is so good; there is much to encourage and cheer, for which we do thank Him. *Let us exalt his Name together.*—Cordially yours,

SARAH ROBINSON.

Soldiers' Institute, Portsmouth.

Romanist Devotions.—Lectures like the one delivered recently by Rev. Dr. Hicks in Sheffield to a crowded meeting of young men, should yield abundant fruit. It dealt with the every-day religious practices of devout Roman Catholics abroad. Rosary-beads, scapular, veneration of relics, and indulgences were explained. This was done in order that the lecturer might use the opportunity to dwell upon the priceless boon which we possess in England in the pure Gospel faith. He spoke with emphasis of personal access to God by a living Saviour in opposition to the Confessional, and testified to the spiritual reality of a Divine Helper always at man's right hand to redeem and save. The youth of our land much need instruction of this kind in order to avoid the errors of an apostate church.

Among the Hoppers in Kent.

THE work of the Hoppickers' Mission extends over a district embracing many parishes within an area of nearly, or quite, forty miles in compass. This mission—founded by Rev. J. J. Kendon in the early sixties—is still in vigorous operation, some sixteen missionaries, besides several helpers, being actively engaged from day to day, Sundays included. Mr. Kendon has been spared to see a green old age, but still possesses the vigour of youth. He is the hon. secretary, director, and treasurer of the Mission, and is sympathetically in touch with every branch of the work.

Goudhurst, in the Weald of Kent, is the chief centre of the work, which is entirely undenominational. Very many instances of the great blessing the Lord has bestowed in the rescue and salvation of poor, lost, perishing souls are on record.

The free tea is the great event of the season. This year 550 sat down. This took place in the playground of Bethany House School, and was preceded by a prayer meeting in the chapel, and a short service for the hoppers was held while seated for tea. This year everything was well-arranged and well carried out. Two short, telling addresses by well-known City missionaries, with prayer and singing, occupied three-quarters of an hour. All were abundantly satisfied with their tea, and it is hoped that some at least enjoyed the richer provisions of Gospel Grace which was set before them.

While the spiritual good of the soul is the highest aim, the temporal necessities of the people are carefully thought of. Clothes, boots, medicine for the sick, and a doctor in serious cases, are all provided for. Mr. Kendon's address is Goudhurst, Kent.

R. SHINDLER.

Seamen's Christian Friend Society.

FOR many years this Society has done an excellent work among seamen and fishermen on the Cornish coast; and, in connection with the thirteenth anniversary, largely attended and successful meetings were held last week at the Town Hall, Fowey, and at the Y.M.C.A. at St. Austell, at both of which Mr. R. C. Morgan presided. At the Town Hall, Fowey, the chairman was supported by Sir Colman and Lady Rashleigh, Mrs. Stopford Sackville, Mr. and Mrs. A. P. Townend, and many local ministers and friends.

In the course of his opening address, Mr. MORGAN said he was interested in Cornwall because his mother was a Cornishwoman, and he received his early education in Cornwall. He felt special interest in this mission, because it was a work with which his friend, the late Mrs. G. J. Hill, had been so long associated. He felt that no class had greater claims on our sympathy than sailors. They were deprived of the pleasures of home life, and exposed to special perils and temptations whilst serving us. Not only our luxuries, but our necessary food supplies, came chiefly from across the seas, so that what we should do without our sailors he did not know. No class faced greater dangers, endured more hardships, or were less equally remunerated for their services. It seemed to him that this Society, by establishing sailors' homes and rests, and in other ways helping seamen, was in some measure seeking to discharge the debt we owed to them. The great purpose of the Society was to lead these men to God. He was much pleased with the spiritual character of the work, and especially pleased with the visit he had paid to the Fowey Sailors' Home—it was as clean, taut, and trim as a man-of-war. He was glad to learn that the sailors appreciated what was being done for them, and he trusted that the local interest in this branch would be deepened, so that it might become self-supporting and no longer a burden to the parent Society.

Rev. G. J. HILL reported that at Fowey, Par, Charlestown, and the other ports missioned on the Cornish coast, 264 services had been held on shore during the past year, 79 Bethel meetings had been conducted on board ships, 983 conversational and prayer meetings had been held ashore and afloat, 2,000 mission visits had been made to ships' crews and seamen's homes, nearly 10,000 tracts, Gospels, and books had been circulated, 4,100 visits had been made by seamen to the reading and recreation rooms, about 800 beds had been let to seamen, and 100 had boarded at the Home, letters had been sent to many sailors abroad, and a number of ships had been supplied with bags of books. These efforts had been attended by very cheering results, and very many seamen had been brought to the Lord.

Parmiter Street Sunday School Mission.—The annual report of this Mission shows a continuance of good work; but, unfortunately, the balance-sheet announces a deficiency. Mr. G. W. L. Barraclough has resigned the secretaryship; and Miss Beck, the lady superintendent, has been elected to fill his place *pro tem.*

The Compassion of Christ.

(Notes of an Address by T. J. BARNARDO, F.R.C.S. Ed.)

I THINK one cannot read those words spoken of our Lord as the Great High Priest, in Hebrews v., without thinking sadly of the homeless, friendless, miserable wastrels who, in all the streets of our great towns, know not their right hand from their left, who are so "ignorant," who are so much "out of the way." Who so much need the "compassion" of the Great High Priest, and of all who are "priests unto God," as the unhappy, forlorn, Waif Children of our slums? Think of them, too, as of those who need our compassion; for, alas! they are woefully "ignorant," as well as "out of the way!"

A dear lad who had been in our Home for some years was leaving us, and I had an opportunity of a quiet talk with him. Among other things he said, "Sir, I never saw a Bible, I never prayed, I never heard of God or of Jesus, except to swear, until I came into the Home!" Such a lad is but a type of many who are our home heathen. They are "out of the way," and need the compassion of the loving heart of Jesus Christ; and it has been kindled also, I hope and believe, in the hearts of many of his servants for these little ones, who are, not as sheep, but as lambs "gone astray." A girl admitted into one of our Homes, on the day of her admission, after getting washed and cleansed, assembled with her companions for evening prayer. When they all knelt down, she remained standing, and gazed vacantly around her in astonishment. She looked in wonder at the mother of the cottage, who was praying, and then said aloud, "Who are you talking to, eh?" Getting no reply, she exclaimed, "What is she a-talking about?" and she shook one of the children who was kneeling beside her in the hope of receiving an answer. "Get up, get up," she called again, "What is she a-talking about?" It is no exaggeration, but a sad fact, that there, in our little family, was a waif child of eleven, one of our little brothers and sisters, who had never knelt in prayer, and had never known the sweetness that fills our hearts with undying love—the sweetness of Jesus' name. To gather them into homes, and save them from the

PHYSICAL AND TEMPORAL RUIN

to which they are exposed, is but a small part of our work. That is, indeed, a means to the end. Our great aim is to gather them to the very feet of Jesus Christ, and to ask Him, as of old, to place his hand upon them and bless them. When I think of them thus, I remember with joy those words, "Jesus Christ, the same yesterday, to-day, and for ever."

Another girl was recently admitted to the Homes. When night came, she was taken up to her bedroom and shown her bed. She gazed at it intently, and then inquired, hesitatingly, "What is it for?"

"Why, my dear, that is where you are going to sleep. You must take off your clothes and get to bed. You know what it is well enough, don't you?" "No, ma'am." "Oh, come; surely you do!" "No, ma'am; I don't."

"Why, what do you do when night comes? Don't you ever go to bed?"

"Oh, ma'am; we just sleeps anywheres—anyhow. We lies down, you know, just where we is."

The poor child had been a tramp. She was thirteen years of age, and had never known what the comforts of a bed were. She had tramped all over the country with the woman who had her in charge, and she came to us in this woeful condition, as dark in mind and as forlorn in spiritual things as in things temporal.

And what may not be made out of these poor waifs and strays if but we have faith to see that God is able, out of the stones, to raise up children to faithful Abraham? The children are of a plastic age, and we can mould them and shape them, by God's help and by God's grace, so that the neglected and bespattered wastrels of our crowded streets, who have heard and known only of evil yesterday, become not, as might be predicted of them, agents of destruction, but monuments of God's mercy, and, in their turn, real servants of his.

EVEN AT THE TENDEREST AGE

their young lips may utter foul obscenities, or learn to lisp the perfected praise of the babes and sucklings of the kingdom of heaven.

A little girl, only five and a half years of age, was sent to Canada. Young as she was, in the cottage at Ilford she had already learnt to pray and to love the Saviour. She remained in our Home in Canada for about six months, and then a farmer and his wife, who had no young children of their own, entered into correspondence with our ladies over there, and it was arranged that they were to adopt this girl. Inquiries were made which satisfied us that the house was a good one. On a certain day the farmer called at the Home with his buggy to take the little girl away with him. After he had gone, my good helpers told me that their hearts had sunk within them. He was a very tall, elderly-looking man, but with a dried-up, unsympathetic face. The ladies felt inexpressibly sorry for the child, when they saw the little mite sitting so forlorn-looking by the side of this tall old fellow. However, away she went to her new home. Two or three months later, one of them visited the place, and heard this story—told, mark you, against himself by the man, and confirmed by one of the hired "helps."

When our wee maiden reached her new home, the wife came out to receive her. She also was very tall and hard-featured and dry-looking. She took the child out of the buggy, but never kissed her; she was brought into the house, and it was nearly time for the midday meal. The five grown-up sons came in (there were no daughters), each as tall as his father—great sons of Anak! They looked round with a kind of grunt, pulled their chairs to the table, and nodded to the little girl as they sat down. Picture that little mite of a child sitting down amongst all these unsociable giants, looking most forlorn! I can imagine her thinking, "Is there nobody here who has any love for a tiny little girl?" By and by the food came in, and the farmer, without further preface, commenced to cut and serve; when suddenly attention was arrested by the action of the child, who had got down off her chair, or rather on to it, for she was so small, and was kneeling down with closed eyes and with her little face in her hands, saying her childish grace before meat. The effect of it I cannot describe to you. The clatter ceased instantly, and there was a dead silence, amid which the

CLEAR TONES OF THE PRAYING CHILD

came like the voice of God and the touch of God to these hardened men. They were all melted, and the tears ran down their faces. The farmer said to the child, with broken voice, "My dear, couldn't you say them words agin?" She said it again, and this time with her little hands up, and when she had finished, as there was a further pause, she added:—

> Gentle Jesus, meek and mild,
> Look upon a little child,
> Pity my simplicity;
> Help me, Lord, to come to thee!

There was the farmer, his wife, and all these big fellows down on their knees on the floor, saying the childish words of prayer after the little girl. Surely, "A little child shall lead them." Ah, that is often God's way! If you had seen the gladness that filled that house as they found God's messenger in the person of the little child who had come to dwell among them, you would have been pleased! As the story was told me, my informant added that the meal was neglected for the moment, for they all got up and gave the little maid a kiss and a hug. I suppose that kiss was the first sign of grace in them. Let me repeat what I have often said before, that to numbers of houses my dear children have gone to carry habits of prayer and the knowledge of Christ, and the tender words of the Saviour's love which they have learned in the Homes. In not a few cases I have had testimony to this effect, "Your dear child's visit has been a blessing to us all."

I claim for this work that it is a *missionary* work of the very first order. We are preventing evil. We are influencing these children for good at the most impressionable period of their lives, and God is blessing the work that is being done in them and for them. Hence it is that I constantly ask for the prayers of God's people on their behalf. Think of the social value of all this Christian work for, and on behalf of, the children of the slums!

Since we began, thirty-four years ago, 36,803 children have been, by God's help, delivered from conditions of peril, and of suffering, and of sin. They have been gathered into the Homes, and the majority of them have been placed out into life afterwards, and have never again needed charity or assistance from Christian people. Last year my family numbered 6,342, the largest family, I suppose, in the world. Through God's providence these have all been efficiently sustained. Some of the Gospel stories have been repeated in our Homes every day, and some of the Gospel miracles. Only on two occasions did our Lord feed the multitude, but every day He is

FEEDING FIVE THOUSAND

or more little children in our Homes—places which have been opened by his goodness and are being maintained continually by his supplies. Some of our Homes are *never closed!* Some of my helpers are literally at work all night. During the last four years we have admitted 9,784 fresh cases for the permanent benefits of the Homes; last year we admitted 2,406. Now, how was I able to do it? Because Christian people the wide world over, made my arms long enough! And yet I may fearlessly say they are not nearly long enough for all the work they have to do.

Let me set forth here afresh some of the principles which underlie this blessed work of having "compassion upon the ignorant, and them that are out of the way," and which are intimately associated with its very fibre. One is, that *we never refuse a destitute child* under any circumstances. That is literally true. We never have refused a destitute child. I think I may challenge any one to say, "I sent you a really destitute child, whom you have not admitted." Many a child comes to me who is necessitous, but not actually destitute. A child of the former class may, indeed, have to be refused; but if it is truly destitute, we admit it. *Second*, that *all admission is absolutely free* for the child. That, of course, means that, unless we have our pockets filled by God's servants, it becomes very difficult to do the work. *Third, we admit all ages.* If there is a youth nineteen years of age, who finds himself stranded in one of our great cities—not merely London, but Birmingham, Leeds, Sheffield, Manchester, Newcastle-on-Tyne, Portsmouth, Cardiff, Belfast, or Liverpool—if he is destitute, he is admitted at once.

WE ALSO ADMIT BABIES

from a day old. *Fourth, we receive those who are maimed*, who are incurably crippled, who are deaf and dumb, who are blind, who are diseased from consumption, who are troubled with fatal affections of the organism—heart disease, or something of that sort—if only they are destitute. One of the things I am seeking now to do is to establish almost immediately a Home for Consumptive Children on the Nordrach principle, where they may be cured by fresh air and good food. I am hoping that somebody will send me £1,500 for this special purpose, and then I may be permitted to establish that Home.

But it must never be forgotten that our great aim is to lead all our children to Christ. The inculcation of total abstinence principles among all our children is also a feature of our work, and it is interesting to know that 28,730 children have, on leaving, signed the pledge, having first been instructed in total abstinence principles while in the Homes. This is a matter of great importance, and it is suggested by common sense as well as Christian feeling, because in numbers of cases ruin was begun by drink, and it would be useless to try and rescue children from the results of drink if they were suffered, without warning, to relapse again into habits which will reproduce the very evils from which we try to save them.

18 to 26, Stepney Causeway, London, E.

Evangelistic.

Glasgow Evangelistic Campaign.

THIS notable religious movement is on the very eve of being publicly launched, after many months of anxious preparation. The first joint meeting for prayer of all the committees and all the workers is to be held on Tuesday, September 26. Special meetings for intercession at the throne of grace will be held on the three succeeding days, in conjunction with the noon prayer meeting, from 12 o'clock till 2 p.m. The first two weeks in October will be devoted to meetings for the quickening of spiritual motive and the deepening of spiritual life, and particularly for the fresh enduement of all preachers and workers with power from on high, in order that many souls may be won to the Saviour.

By special request of the Executive, and in name of the Committee which I represent, we once more fervently appeal to all who believe in prayer to make the Evangelistic Campaign the subject of express and daily intercession, not only now at the opening of the same, but throughout the whole of the six months during which, by the help of God, this effort is to be maintained to gather in souls that are still living without Christ and without hope. We are all at one in the deep conviction that the spiritual results will ultimately depend on the spirit of prayer with which the work is begun, and the daily prayers by which it is sustained. To God be all glory!

JAMES PATON, Conr. of Prayer Committee.

September 18.

London Tent Work.

THE remarkable blessing that has attended the tent movement in London has aroused interest in many quarters, and those friends who are intimately connected with each of the local undertakings, as well as those responsible for the general management, are rejoicing at the intensity of the revival spirit, as manifested in the enthusiasm and simplicity of the converts.

At a recent noon prayer meeting at Aldersgate Street Y.M.C.A., Mr. A. GARSTIN called for a few testimonies on the subject, and there were many ready responses. Mr. LEONARD WEAVER spoke of the anxiety of the people to hear, and their readiness to be influenced. Had the Clapham Road tent been capable of seating 10,000 persons, he believed that even then it would have been filled on a recent Sunday evening. A minister, remarking on the character of the work, had said that he had never heard such clear-cut testimonies as those of the converts. Mr. BEN ALBERTO mentioned a case in which a mission had received an accession of devoted workers who had been blessed at one of the tents. This feature of the work was emphasized by a reference to a church, where in accounting to an evangelist for the marked improvement he noticed in comparison with the state of affairs a month previously, it was stated, "we have had the tent down here."

The special meetings held for children are an important section of the work, and Mr. WILLIAM GROVE referred to the labours of Mr. Van de Venter in this connection, and spoke in high terms of the Bible studies and blackboard classes. At Peckham a little girl went home and told her parents that she had "found Jesus," and as a result of a cross-examination on the subject other members of the family attended the meetings, with the result that six of them, including both parents, professed faith in Christ. Mr. Grove remarked, also, on the strong sense of conviction which rested upon meetings for adults. A young gentleman and his wife, who professed to be Christians, but whom it was extremely difficult to approach on the subject of personal religion without arousing indignant opposition, became deeply impressed. Realizing their lost condition, they sought salvation and gave a vivid testimony, subsequently bringing their friends to the meetings.

It is hoped that sufficient support will be forthcoming to enable the committee to increase the number of tents. Communications may be addressed to the hon. treasurer, Mr. A. Garstin, Queen's Square, Aldersgate Street, E.C.

BY MR. HENRY VARLEY.

Having visited the three principal tents in Clapham and Peckham Rye, it occurs to me that a few lines concerning the work of God in them would be acceptable. There can be no doubt that a real and widespread interest exists. That interest has taken hold of thousands, and is spreading in every direction. All classes come to the meetings. They are well-sustained, and a deep impression holds. This, I believe, is from the Spirit of God. The men who speak are direct in testimony. Their confidence evidently is in the power of truth. Truth, to these soul-winners, means the Word of God. The more carefully and directly the Scriptures are presented, explained, and held forth, as facts infallibly believed and faithfully held, the deeper the interest shown by the audiences which have gathered for weeks in these great canvas houses.

The singing is good and hearty. Many of the songs of praise embody the great truths of the Gospel. There is an unmistakable volume of sound showing how the crowded audiences enter into the spirit and object of the meetings. So far as I have seen, there is scarcely any moving about. The people come—they come to stay—and show no hurry either to break up, or go away. In common with many workers, I am greatly mistaken if we are not in the early stages of such an awakening in this great city as we have not known for years.

Let confidence in the personality, power, and presence of the Holy Ghost be exercised by the Lord's people, and my judgment is that we shall see his effectual working in order to a real revival of God's people, and a real spiritual awakening amongst tens of thousands in this great city. Let us keep free from unhealthy excitements, hold steadily on to real work, use the sword of the Spirit, decline to put undue confidence either in men or crowds, honour the living God by earnest, fervent prayer, "nothing done through strife or vain glory, but in lowliness of mind let all the workers esteem others better than themselves"—and the three closing months of the nineteenth century may mark a powerful and wide-spread spiritual experience, which shall not only recall, but greatly surpass, the grateful tidal waves of blessing that came from the throne of God in the memorable months of 1859. After "these forty years," surely our God is about to answer the expectant inquiry, "Wilt Thou not revive us again, that thy people may rejoice in Thee?"

In conclusion, I may remark that in the three tents visited, and as the results of loving and earnest appeals at eight successive meetings, more than three hundred quietly rose in the after-services to confess their personal reception of the Word of Life. This refers simply and only to what I saw in fields wherein I had bestowed but little labour. For the encouragement of the workers I write. It is but true to state; from what I have heard from many sources, that hundreds have passed from death unto life. To our God be praise.

P.S.A. Evangelistic Mission.

The Lancashire P.S.A. movement, from the very beginning, has been conducted on Gospel lines, and remains to-day an essentially evangelical movement. The Sunday meetings are strictly religious, and held, as a rule, in places of worship; while the very numerous auxiliary agencies, which have grown up around the P.S.A., are prompted by the consciousness that He, who alone is the Saviour of men, also "went about doing good."

Bearing this in mind, we can somewhat understand its marvellous success, and the hold it has upon the hearts of the Lancashire people. There are now, in the County Palatine, nearly 100 of these Brotherhoods, which meet regularly every Sunday afternoon—to say nothing of pleasant Monday evening meetings for women—all of which are doing good work.

Most of these societies are associated together in a "Federation of Evangelical and Unsectarian P.S.A. Societies and Kindred Societies," called in brief the "Lancashire Federation." This body is now arranging for a great six months' Gospel mission throughout the county. The P.S.A. Brotherhoods will work together and with the churches in their various districts.

The missioner engaged is Mr. Geo. Robert Cairns, of Chicago, U.S.A., who is probably well known to readers of THE CHRISTIAN. He is one of the leading Evangelists of the United States, a man of good repute and great experience in mission work.

The necessary funds for this six months' mission are being raised in a dual manner. A friend of the P.S.A. movement—who does not wish his name made public—has generously undertaken to pay half the expenses incurred; the other half will be raised by collections in our various P.S.A. Societies.

The Mission fixtures are as follows:—October 1-12, Ashton-under-Lyne; 15-21, Rochdale; 22-27, Denton; 29 to November 3, Zion P.S.A., Manchester; November 5-16, Moss Side, Manchester; 19-24, St. Paul's, Wigan; 26-29, Uppermill; December 1-7, Broughton P.S.A., Manchester; 9-15, Rawtenstall; 17-20, Collyhurst Street, Manchester.

The aim of the Mission is to bring the mass of our P.S.A. men nearer to God, and to win many from the world to Christ.

JAMES BRIGHTING, Hon. Sec.

Mr. WILLIAM SAMPSON has just concluded a successful mission at Brading, Isle of Wight. The services were remarkable for spiritual power. He will also conduct a mission at Sandown, I.W., early in December.

Mr. H. STAFFORD SMITH, of the Evangelization Society, who last year conducted tent missions in various towns and villages of Wilts and Dorset, with blessing, has again visited those counties, preaching the Gospel with acceptance to crowded gatherings. Many cheering signs of blessing have followed the Word.

R. M.

Mr. WILLIAM DAY writes: "We have entered upon the ninth week of tent services in Leeds. The tent is pitched on land belonging to the Friends. In the adult school hall, on Sunday last, Mr. NORTHCOTE WILLY and myself were privileged to speak to a full congregation, after which an open-air meeting was held. I am about to move the tent on to Sheffield.

For many years past it has been the custom of Mr. J. H. FEARNSIDES, of the Gospel Mission Hall, Batley, Yorks., to conduct special open-air services on the annual "Fair Sunday" for the especial benefit of the show people. This year, Mr. BENSON, a city missionary from Manchester; and Mr. H. LENG, of the City of London Police Institute, have taken part. Large companies came together, and Gospel literature was circulated. At an after meeting, in the Town Mission Hall, several persons yielded to Christ. In connection with the mission work conducted by Mr. Fearnsides (whose address is Commercial Street, Batley), land has been purchased, on which it is proposed, when funds allow, to erect a hall to seat 800 people.

Evangelists' Engagements.

GIPSY SMITH.—Sept. 30-Oct. 9, Bromsgrove; 14-23, Burton-on-Trent; 28-Nov. 6, Marylebone; 11-20, Leicester; 25-Dec. 4, Hull.

REV. HUGH C. WALLACE.—Nov. 14-20, Belfast.

MR. J. J. SCROGGIE.—During Oct., Belfast.

MRS. E. L. BAEYERTZ.—Till Oct. 2, Pollokshields, Glasgow; 22-Nov. 6, North Shields; 28-Dec. 11, Y.M.C.A., Bedford. Communications for Mrs. Baeyertz should be addressed, 7, Ladbroke Square, Notting Hill, London, W.

REV. D. M. CAMERON.—Till Oct. 14, Union Tabernacle, Wandsworth Road; Oct. 15-Nov. 5, Glasgow.

MR. JNO. T. MATEER.—Oct. 1-8, Beeston, Notts; 15-29, Sutton-on-Craven, Yorks; Nov. 5-16, Dartford; 19-Dec. 31, Scarborough.

MR. JAMES SPRUNT.—Oct. 1-13, Baptist Church, Milton Street, Chester; Nov., Sundays and Thursdays, Bignold Hall, Forest Gate.

MR. JAMES WHARTON.—Oct. 1-8, Mr. Fegan's Home Hall, Holland Street, S.E.

MR. W. R. LANE.—Sept. 30-Oct. 9, Bilston; 14-23, West Bromwich; 28-Nov. 6, Coventry; 11-20, Dudley; 25-Dec. 4, Bromley, Kent.

REV. F. C. SPURR.—Till Oct. 2, Liverpool: 7-17, Morley; 21-30, Todmorden; Nov. 4-13, Leamington; 18-27, Walsall; Dec. 2-10, Chester.

REV. THOMAS COOK.—Oct. 1, Fleetwood; 8, Halifax; 15, Hoyland; 22, Sheffield; 29 Birmingham.

MR. J. S. HARRISON.—During Oct., St. Giles' Christian Mission, Sundays.

MR. CHARLES INGLIS.—Oct. 1-16, Dorking.

WEAVER BROTHERS.—Oct. 1-13, Hartlepool; 15-27, Scarborough; 29-Nov. 10, Woolwich.

MR. NEWTON JONES.—Sept. 30-Oct. 9, Congregational Church, Pickering, Yorks.; 14-19, Holly Park Wesleyan Church, London, N.; 21-30, Watford (Beecham Grove Baptist Church); Nov. 4-13, Bradford (Salem Cong. Church); 18-27, Wimbledon (Baptist Church).

MR. HENRY THORNE.—Oct. 1, Brunswick Chapel, Bristol; 7 to 16, Warrington; 21 to 30, Greenheys, Manchester.

BOROUGH BAPTIST MISSION.—Oct. 8 and 9, Mr. J. S. Harrison; Nov. 12-24, Weaver Brothers.

REV. JOHN MITCHELL.—Oct., Keynsham; Nov., Everton-on-Avon.

MR. C. E. BARRACLOUGH.—Oct. 1-13, Barnsley; 15-20, Barrow-in-Furness; 22-27, Otley; Nov. 5-17, Sunderland.

MR. JAMES EYRES.—Oct. 7-16, Willenhall (Free Church Council Mission).

IRISH GOSPEL TENT.—Seven Sisters' Road, South Tottenham (near St. Ann's Road Station), Evangelistic services, week-nights, 7.30 p.m.; Sundays, at 3 and 7.30 p.m. Children's meetings, Mon., Wed., and Sat., at 6 p.m., Mr. R. Spragg, and others.

MR. W. D. DUNN.—Oct. 1-20, Leith.

MR. MONRO COLLINGS.—Till Sept. 29, Feltham; Oct., Willesden; Nov., Croydon; Dec. 3, 4, and 24, Portsmouth.

MR. HERBERT R. FRANCIS.—Communications respecting Mr. Francis' lectures on the Tabernacle may be addressed to 5, Spa Villas, Gloucester.

EVANGELISTIC MISSION.—During Oct., *Kilburn Hall, Kilburn Gate*, Mr. J. C. Bunning, Sundays at 7; and Thursdays at 8. *Willesden Hall, Aldershot Road*, Mr. Monro Collings, Sundays at 11 and 7; Wednesdays at 8; and SPECIAL MISSION from 15 to 29. *Malden Hall, Queen's Crescent, Haverstock Hill, N.W.*, Mr. Herbert Veasey, Sundays at 7; and Thursdays at 8. *Bignold Hall, Bignold Road, Forest Gate, E.*, Mr. P. Garrioch, Sundays at 11; and Thursdays at 8.

EVANGELIZATION SOCIETY.—The following missions, with others, will be in progress on Sunday next:—Mile End (Great Assembly Hall), R. D. Edwards; Limehouse (Edinburgh Castle), H. Collins; Buckland Newton, H. Bray; Prittlewell, G. Attwood; Rivenhall, R. Williams; Rusthall, F. W. Pascoe; Reading, J. Lovell; Manchester, N. Taylor; Alresford, J. Shields; Bushbury, C. Lazenby; Chesham, T. Goudie; Lostwithiel, S. Vivian; Poplar, A. Clark; Aylsham, C. Chenery; Upper Teddington, G. Tuffin; Skelmanthorpe, H. S. Smith; Newport (Salop), J. B. Rochfort; Mendlesham, J. Harris; Middlesbrough, M. Peden; Gravenhurst, J. Brown; Lowestoft, A. E. Knight; Wilton, J. Whiting; Portesham, F. Holmes; Sholing, J. H. Cooke; Fordham, J. Simmonds; Blackawton, H. C. Barton; Bermondsey, C. Noakes; Eaton, G. Pell; Queen Camel, R. M. Holman; Loughton, J. Johnson; Hawkshaw Lane, S. Bryant; West Calder, R. Hill; Broxbourne, J. W. Moodie; Ruthergien, D. M. Bayne; Callander, C. G. Roger; Creetown, T. W. Canning; Glasgow, C. Galletly; Glasgow, J. W. Galletly; Coatbridge, D. Pittendrigh; New Brighton, H. Laughland.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, September 25th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

Dock Labourers' Mission (Day in Country)—T.M.L., 4s. 6d., was received September 4th.

	£	s.	d.
Rev. J. Smith's Work, Ahmednager—Bee, £2 10s.; E.M.R., £1	3	10	0
Miss De Broen's Work, Paris—Bee	1	10	0
Late Pastor Chiniquy's Work—E.P.E.	1	0	0
Miss Von Weling's Work, Blankenberg—E.M.R. ...	1	0	0
Evangelical Church, Monaco—E.M.R.	1	0	0
West Indian Hurricane Relief—E.S., 5s.; Memorandum, £3	3	5	0
Pundita Ramabai's Work Among Indian Widows—A.E.N., £9; Col. S.D.W., 10s.	9	10	0
British and Foreign Bible Society—H.H.	0	2	0
Mission to Lepers of India (Miss Mary Reed's Work)—M.J.B.	0	10	0
Y.M.C.A., Calcutta (Building Fund)—S.D.	3	0	0
Mr. and Mrs. Innes-Wright's Work, Nepaul—M.W.	0	10	0
North Africa Mission—Y.M.	0	10	0
Late Mr. Rabinowitz's Work—L.A. and F.B. ...	1	0	0
Rev. T. Connellan's Work, Ireland—Bee, 10s.; S.L.S., 10s.	1	0	0
Gratuitous Circulation of The Christian—Bee ...	0	10	0
Day in Country Fund—R.W.E., 10s., K.G.M.K, 5s.	0	15	0
Uncle Tom's Cots—(See page 22)	0	2	6
Anti-Infidel Tract Enterprise—C.F.C.	0	4	0
Scripture Gift Mission—Heb. iv. 12	0	10	0
St. Giles' Christian Mission—A.J.W., 10s.; XXX., 10s.; Grannie, 10s.; (*Prison*)—Q., 5s.; (*Children's Holiday Home*)—E.P., 5s.; G.E.P.B., 5s.	1	5	0
Flower Girls' Mission (Blind and Crippled Children's Holiday)—E.P., 5s.; S.L.S., £1; C.S., 10s.; Grannie, 10s.	2	5	0
Open Air Mission—S.L.S.	0	10	0
British Soc. Propagation Gospel among the Jews—For Jesus' sake	0	5	0
Mr. Fegan's Homes (Holiday Fund)—F.	1	0	0
London City Mission—Ecarg	0	10	6
London Soc. Promoting Christianity among the Jews—H.H.	0	2	0
Evangelical Alliance—S.D.	0	10	0
Rev. J. Manton Smith—S.D.	1	10	0
Dr. Barnardo's Homes—K.K.	1	0	0
R. N. Mission Deep Sea Fishermen—A Friend, 7s. 6d.; (*Parcel of Woollens*)—A Friend	0	7	6
London Tent Campaign (Peckham)—A.J.R.	0	10	0
Total	£40	3	6

(ADVERTISEMENTS.)

Missions to Seamen—S.P., 5s.

St. Giles' Christian Mission—S.P., 5s.

Dr. Barnardo's Homes—C.L., Bexhill, £5; Bedford, £2.

Flower Girls' Mission (Crippled Children's Holiday Home)—A Widow's Mite, 10s. 6d.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—L.E.G., 10s.; L., 10s.; C., 5s.; P., 2s.; M., 7s. 6d.

Temperance Notes.

THE *Chicago Tribune* charges the United States' saloons with a total, according to a crime record which they have kept, of over 53,000 murders committed during the last ten years.

. . . . . .

Mr. T. Schreiner, brother of the Prime Minister of Cape Colony, is carrying on a Good Templar mission among both Dutch and English-speaking people on the Great Brak River and Mossel Bay district. Lodges, temples, and bands of hope have been started by him.

. . . . . .

At a recent temperance meeting in Wales, Hon. Mrs. Bulkeley Owen, speaking as a teetotaler and the wife of a teetotaler, said that "if the clergy and the clergymen's wives would take the pledge, they would do much in the way of stamping out drunkenness."

. . . . . .

The Secretary of State for Scotland has issued instructions to the Scotch Prison Commissioners to proceed at once with the necessary alterations at Perth Prison for the purpose of transforming that institution into a State reformatory for inebriates.

. . . . . .

A note in *Wings* speaks of an Inebriate Home for Women, started by Mrs. Reynolds, a member of the Women's Total Abstinence Union. The workers are consecrated women, whose desire is to lead their patients to Christ, and who are rejoicing now in the hope of the conversion of several. The patients are mostly poor women, who do the work of the house, and pay 5s. or 7s. 6d. weekly, and besides these there are about half-a-dozen who pay from 10s. to 30s. weekly. A patient would not be refused, even if she could pay nothing. *Wings* trusts that this effort will have the sympathy and support of Christians. The address is Norfolk House, Devonshire Road, Balham.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of The Christian.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

MRS. MEREDITH'S PRISON MISSION.

Summer and the falling off in private subscriptions compel us to again ask the kind help of the readers of The Christian.

258 women were steadily employed last year.

260 Gospel Meetings were held.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, Clapham Road, S.W.

CHRISTIAN COMMUNITY

Instituted 1685.

President ... ... Sir George Williams.
Treasurer ... ... F. A. Bevan, Esq.

HOLIDAY HOME FOR POOR AND SICK CHILDREN.

This Home, situated in a most charming part of Epping Forest, which has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much needed work during this season, an earnest appeal is hereby made for help to the Christian public. Last year over 500 were taken for one or two weeks and over; 3,000 for a day. Donations in any form will be gratefully received, and can be sent to the treasurer, at the Bank, 54, Lombard Street, E.C., to the Office of The Christian, or to the Secretary, 25, Brighton Road, Stoke Newington, N.

JAMES ATKINSON, Secretary.

BRITISH SOCIETY
FOR THE
PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

A Most Urgent Appeal for £2,000.

Offers have been made by the Treasurer and another friend of £100 each in the hope that seven other friends of Israel would come to our immediate help.

We need at once £900 to pay the Salaries of our Missionaries and meet the Working Expenses. THE LORD GUIDE AND PROVIDE.

Some of the Work done by the British Society.

1.—It has 24 Missionaries and many Voluntary Helpers, all engaged in spreading the Truth of the Gospel. 2.—It has Mission Stations in England, Germany, Austria, Russia, and Turkey. 3.—It has Medical Missions. 4.—New Testaments, portions of Scripture, and Tracts in various languages are distributed. 5.—The Gospel is preached in Mission Halls, and from house-to-house.

6.—It has Homes for Poor Aged Hebrew Christians.

We trust you will send all the help you can, **and as soon as ever you can.**

Robert Greer, Esq., Treasurer.

Contributions will be gratefully received by the Rev. John Dunlop, General Secretary, 96, Great Russell Street, London W.C. or may be sent to the Office of The Christian.

PROTESTANT ALLIANCE.
THE OLDEST SOCIETY

Which has for its object **the union of all Protestants** in maintaining the Scriptural principles of the Reformation against Ritualism and Romanism.

FUNDS URGENTLY NEEDED.

Subscriptions may be sent to the Office of The Christian.

Apply for a copy of the Illustrated Monthly Paper (sent post free to all applicants who are readers of this paper) to the Secretary, 430, Strand, London.

THE UNUSUALLY NUMEROUS
AND
PITIABLE APPLICATIONS
ON BEHALF OF ABSOLUTELY
DESTITUTE WAIF CHILDREN
FOR ADMISSION INTO THE
GIRLS' ORPHANAGE AT CLACTON,

And all the Urgent Monetary Needs of the

FORTHCOMING WINTER'S WORK

is causing us some anxiety.

MONETARY GIFTS

at this season are exceptionally encouraging in our efforts to

RESCUE AND SAVE AMONG

THE FLOWER WOMEN OF LONDON.

JOHN A. GROOM,
Secretary of the Watercress and Flower Girls' Christian Mission,
8, Sekforde Street, Clerkenwell.

Treasurer:
F. A. BEVAN, Esq., D.L., J.P.,
54, Lombard Street, E.C.

THE
MISSIONS TO SEAMEN.

Patron—
Admiral of the Fleet H.R.H. the DUKE of SAXE-COBURG and GOTHA, K.G.

Increased FUNDS are urgently NEEDED to meet the expenditure involved by the recent extensions of the operations of the Missions to Seamen to several new ports, including Calcutta, Wellington New Zealand, Cape Town, and Hamburg, where formerly the crews of British ships were destitute of religious ministrations. A further extension of the work amongst seagoing men in the great Port of London is about to be made by opening a Seamen's Institute opposite the Board of Trade shipping office, at the Victoria Docks, whilst other urgent appeals cannot be responded to owing to lack of funds.

The Society maintains one hundred and seventy-seven Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in sixty-nine seaports in every part of the world.

Sixty-seven Mission Steamers, Sailing Vessels, and Boats, and Eighty-eight Seamen's Churches and Institutes are in daily use, winter and summer.

Expenditure in 1898, £39,407 16s. 9d.

Annual Subscriptions, Donations, Offertories, Drawing room Meeting Collections, &c., are earnestly asked for o maintain the existing sailor work and to extend it to other ports. They should be sent to Commander W. DAWSON, R N., The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

THE SICK POOR

Both ADULTS and CHILDREN are aided by the

ST. GILES' CHRISTIAN MISSION.

Will you help even ONE of the

HUNDREDS OF WEAKLY LITTLE CHILDREN

who urgently need, and are waiting for, the benefits of a

FORTNIGHT'S STAY AT OUR CHILDREN'S HOLIDAY HOME,

Or of the numerous SICK and DESTITUTE MEN and WOMEN who equally need a

FORTNIGHT'S STAY AT OUR CONVALESCENT HOME?

FUNDS ABSOLUTELY INADEQUATE.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, W.C.

Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

Cheques and Postal Orders should be crossed Messrs. Barclay & Co., Ltd., a/c St. Giles' Christian Mission

STAR HALL (ANCOATS), MANCHESTER.

"The promise of the Spirit through faith."
Gal. iii. 14 (R.V.).

HOLINESS CONVENTION.

TUESDAY, Oct. 10 to 15, 1899 (six days).
PRAISE MEETING, MONDAY, Oct. 16th, 7.30 p.m.

Speakers:
Rev. A. ALLAN, Hull.
Mr. J. B. BAYLIFFE, Star Hall.
Mrs. BRAMWELL BOOTH, Salvation Army.
Mr. HORACE E. GOVAN, Faith Mission.
Rev. C. C. GRUBB.
Mr. E. C. MILLARD.
Rev. J. K. NUTTALL, Liverpool.
Dr. C. I. SCOFIELD, U.S.A.
(Mr. Moody's Pastor.)
Rev. THOS. WAUGH.
(Wesleyan Connexional Evangelist.)
And Several Foreign Missionaries.

Mrs. and Miss CROSSLEY, Conveners.

Trams from Piccadilly every few Minutes.
Accommodation for Visitors remaining throughout the day.
MEETINGS—SUNDAY, 7, 11, 3, 6.30.
WEEK-DAYS, 9, 11, 3.30, 6 and 7.30.
Secretary—Mr. E. TROWBRIDGE, *to whom application for Rooms may be made.*

Church Missionary Society.

Farewell Meetings,

TO BID GOD-SPEED TO THE

MISSIONARIES

About to proceed to their Stations, will be held (D.V.) in

EXETER HALL, STRAND,

On OCTOBER 3 and 4, at 7 p.m.

TUESDAY, OCTOBER 3.

Missionaries proceeding to PERSIA, TURKISH ARABIA, PUNJAB, WESTERN INDIA, CEYLON, CHINA, and JAPAN.

WEDNESDAY, OCTOBER 4.

Missionaries proceeding to AFRICA, EGYPT, PALESTINE, BENGAL, N.-W. PROVINCES, SOUTH INDIA, TRAVANCORE, and MAURITIUS.

A limited number of Reserved and Numbered Seats, Tickets 1s. each. Other Tickets free. Apply to the Lay Secretary, C.M. House, Salisbury Square, E.C.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

PLEASE REMEMBER

THE

1,100 BOYS & GIRLS

OF THE

Childrens' Home & Orphanage.

Very little Help comes in the Summer.

Remittances should be addressed to

Rev. Dr. Stephenson, Bonner Road, N.E.

By Rev. JOHN MITCHELL.

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And may be ordered of any Bookseller.

ALL-DAY MEETINGS

WILL (D.V.) BE HELD IN

THE HOME HALL,

HOLLAND STREET (Near Blackfriars Bridge),

On Thursday, October 5, 1899.

Madame Annie Ryall and the Ramsgate Orphanage Choir

WILL SING DURING THE MEETINGS.

Cold Luncheon (1s.) will be provided at 1.0; Tea (6d.) at 5.0.

Morning, 11.30.—Chairman, Mr. J. W. C. FEGAN.
Praise, Prayer, and Address by Mr. J. G. McVICKER.

Afternoon, 3.0.—Chairman, Mr. D. C. APPERLY.
Address by Pastor FULLER GOOCH, and Reports of Medical Mission Work amongst the Hop-Pickers by Dr. HUXLEY, Dr. SAVIDGE, Mr. BARRY WAXE, Mr. FEGAN, Sister GRACE, Sister ROSE, &c.

Evening, 6.30.—Chairman, Mr. A. BOAKE.
Reports of Camping-Out, Mothers and Factory Girls' Holidays, Village and Seaside Work, &c., by Mr. RANSOME WALLIS, Mr. BARRY WAKE, Mr. FEGAN, Mr. J. WILSON (Wisborough Green Parish Council), Sister JESSIE, Sister FRANCES, &c., with Dissolving Views, illustrating Camping-Out and Medical Mission Work amongst Hop-Pickers.

NOTICE. — To Evangelists, Open-Air Workers, Tract Distributors, Officers of Churches, Missions, and Schools, &c.

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If desired, a Packet of 1,000 Tracts, containing
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Y.M.C.A. Notes.

A STRONG Y.M.C.A. has been established at the University of Copenhagen, with Count Moltke as president.

While the Channel Fleet was anchored in Tor Bay, the rooms of the Torquay Y.M.C.A. were opened free, and a number of the petty officers were entertained. The Torquay Association has taken this course for several years on the visit of the fleet, and finds that it is greatly appreciated by the men.

A paper read by Mr. George S. Orr, of Glasgow, at the Y.M.C.A. Conference, held in Dublin in June last, is now issued in pamphlet form. Stimulating words are given on the work of the Y.M.C.A. in dealing with the great social problems of the present day. The author's address is 58, Renfield Street, Glasgow.

The annual Conference of the Eastern Counties District Union has been held at Norwich, under the chairmanship of Canon Garratt, of Ipswich. At the business session a scheme was advanced for the appointment of a travelling secretary for the district, and amounts were provisionally promised towards this object. The total membership, it was stated, was now 2,974 for eighteen centres.

The annual meeting of the P.S.A. class for men, held at the Town Hall, Burton-on-Trent, in connection with the local Y.M.C.A., has been held. The report told of much good work. The workers have been cheered by professions of conversion. From the benevolent fund £16 was sent to Dr. Barnardo to keep one boy for a year. Regret was expressed at the increase both in Sunday work and Sunday play.

The autumnal Conference of the Western District Union of Y.M.C.A.'s was held at Taunton on the 21st inst. There was a large attendance of delegates, and the various sessions were attended by many of the clergy and ministers of the town. Excellent accounts of work were received from all parts of the district, the various associations reporting steady progress, notwithstanding the constant removals of their principal workers to other towns.

The Indian National Convention of Y.M.C.A.'s is to be held in Bombay from December 28 to 31 next. Mr. Robert P. Wilder is returning from America to join the Indian force of Association secretaries; and two further workers are proceeding from the States to Calcutta, Mr. F. S. Gardner, Dayton, Ohio, to become Assistant General Secretary in that city; and Mr. B. R. Barber, Illinois, to become College Secretary. Mr. R. D. Pringle, General Secretary at Bombay, returns to England early next year on furlough. In addition to the Bombay Students' building project, now being furthered in this country by Mr. Frank Anderson, M.A., the Calcutta Y.M.C.A. is engaged upon a new building scheme for the Y.M.C.A., as distinct from the college work, which is already accommodated in handsome premises. The new central building at Madras, it is reported, is now thronged by young men. The membership on August 1 had reached 549, counting none whose subscription was in arrear more than a month.

The 29th Annual Conference of Young Men's Christian Associations and Fellowship Unions of Scotland was held at Montrose, September 19 to 21. There were present one hundred and seventy-two delegates and twenty-four visitors. The subjects dealt with during the sessions included:—"Aggressive Work in Country Towns and Districts," introduced by Mr. Daniel Macfie (Edinburgh); "The Responsibility of District Committees in the Development of the Y.M.C.A.'s in their Districts," introduced by Mr. William Wright, travelling secretary; "The place of Lads in our Organization," introduced by Mr. David Bulloch, Kirkintilloch; "The Relation of the Y.M.C.A. to Current Questions of Social Reform, especially the Temperance Question," introduced by Mr. George Macpherson (Glasgow); "The Work of the Y.M.C.A. in the Foreign Field, especially India," introduced by Mr. Frank Anderson, M.A., English Y.M.C.A., College Secretary at Bombay. The report of the Scottish National Executive, presented at the business session, showed 281 Associations in the Union, being an increase of twenty-two on last year. The membership is 24,052, representing about the same number as last year. The two travelling secretaries have done good work, an interesting feature of this being the formation of two promising Associations in Shetland.

Christian Endeavour World's Convention.

—According to information just received, this Convention next year, at which some 40,000 delegates are expected to be present, will take the form of a huge camp meeting, instead of being held in a number of halls in various parts of London. A picturesque park has been selected as the site, on which upwards of 1,000 tents will be erected, besides two enormous meeting tents, capable of seating 10,000 persons each. The latter will be specially brought over from America. These, with several other large tents, will form a "White City" that will probably be unique in the history of religious meetings.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Robert Thomas Nichol, recently an Anglican divine in New York city, who a short time ago, went over to the Roman Catholic Church, has sent in an application petitioning for reinstatement in the Anglican communion.

Rev. E. Lionel Gedge, Vicar of St. Nicholas's, Rochester, who is totally blind, is leaving that city to become the Rector of St. George's, Gravesend. His successor, at Rochester, will be Rev. Augustine Briggs, Vicar of St. James's, Gravesend.

Rev. N. Green-Armytage, the incumbent of St. Aidan's, Boston, has forwarded a direct refusal to the Bishop of Lincoln's request that his clergy should comply with the Lambeth decision. Mr. Green-Armytage protests against the Archbishops' Court as the setting up of a "one-man rule" and "an Anglican Papacy."

Speaking at Bulwell, Mr. John Kensit said that he had taken a house in Alexandra Road, Kilburn, and, now that he was in the parish of St. Augustine's, Kilburn, he was going to prosecute "Father" Kirkpatrick, and make him remove the crucifixes from the church.

The parish church of Oldbury-on-Severn, which was destroyed by fire in October, 1897, has now been rebuilt, and has been consecrated by Bishop Marsden, in the presence of a crowded congregation. The building, which is as nearly as possible a reproduction of the old one, has cost £2,680, the whole of which sum has been raised, and the church opened free from debt.

The Irish Church Conference, to be held in Dublin during the first week in October, promises to be a very successful function, and it is anticipated with great interest. It is a serious attempt to establish in Ireland a counterpart of the English Church Congress. The representatives of English Church life and thought who will attend are mostly drawn from the Evangelical school.

The Bishop of Peterborough is at present engaged in making a round of the whole of the 580 parishes in his diocese. Speaking at Lockington, he commented on the fact that he was the first bishop who had visited it for over forty years. He had now visited all the 192 parishes in the archdeaconry of Northampton, and hoped soon to complete the round of 250 in the much larger archdeaconry of Leicester.

Rev. Dr. F. G. Lee will, it is announced, shortly resign the incumbency of All Saints', Lambeth. The church, which is exceedingly dilapidated, is to be pulled down, as the London and South Western Railway requires the site for an extension of Waterloo Station, and the parish is to be absorbed in that of St. John's, Waterloo Road. Dr. Lee has been known for many years as a Ritualist of the most pronounced type.

Harvest festivals are as generally observed in some parts of the mission-field as in England. In Tinnevelly, South India, this year, the Christians connected with the Society's stations celebrated their harvest festivals at eight centres. These poor people, among whom the father of a family would think himself well off if he earned a pound a month, gave offertories amounting to 2,729 rupees, equivalent to £182.

The great October Dismissals of the C.M.S. will be held in Exeter Hall on Tuesday, the 3rd, and Wednesday, the 4th. On the former the fields represented will be Persia, Turkish Arabia, the Punjab, Western India, Ceylon, China, and Japan. On the latter Africa, Egypt, Palestine, Bengal, N.W. Provinces, S. India, Travancore, and Mauritius. At these gatherings the Society will take leave of 162 missionaries.

Six more natives of Uganda have been ordained by Bishop Tucker, bringing up the number of native clergy in the Church of Uganda to twenty-one. The newly-ordained clergy have all had considerable experience in missionary work. One of them—Tomasi Semfuma—has had a particularly interesting history. He is one of the oldest of the native Christians, and his name figures largely in the story of the various outbreaks in Uganda. He was at one time condemned by M'Wanga to the flames on account of his Christianity, but Alexander Mackay purchased his life for two tusks of ivory.

The Church Missionary Society have arranged to hold a conference for women in Manchester in October. Invitations are being issued to those interested in the Society's work in the dioceses of Liverpool and Chester, as well as in this diocese. The Conference will begin on the evening of Tuesday, October 24, and conclude on the morning of Friday, October 27. The programme will include devotional meetings, conferences on various aspects of missionary work, public meetings for women, a "medical missions meeting," a "missionary fact meeting," with diagrams, &c.

Congregational.

A very attractive little pew-slip has been prepared, the two outside pages bearing information relating to the Twentieth Century Fund, leaving the two inside pages for local announcements of meetings.

The Welsh Congregational Union, will, at its annual meetings next year at Portmadoc, take a new departure. Following the presidential address, instead of a formal paper and discussion on a theological subject, which has hitherto always been the practice, there will be a general celebration of the Lord's supper.

The preliminary programme of the sixtieth autumnal assembly of the Congregational Union, to be held in Bristol, October 16-20, has been issued. In addition to the items already made public, there is to be a children's meeting in Broadmead Chapel, at which the speakers will be Revs. Robert Berry (Whitworth) and George Martin (Upper Clapton), and a people's meeting (which will be the closing one), when Revs. J. Morgan Gibbon and T. Eynon Davies will deliver addresses.

Baptist.

Rev. W. F. Harris has concluded his ministry at the Greenhill Baptist Church, Derby, the pastorate of which he has held for about sixteen years.

The third anniversary of Rev. J. W. Britton's pastorate of Mint Street Chapel, Lincoln, has been celebrated. The report described the present prosperous condition of the church.

The gymnasium at Epsom, which in former days was a Congregational chapel, has just been rented for use as a temporary place of worship by the Baptists of the town. Opening services will be held on Thursday, October 5.

Rev. S. W. Bowser, who for over eighteen years has been pastor of Grange Road Church, Birkenhead, has been the recipient, at an enthusiastic meeting, of numerous congratulations, on the occasion of his leaving to become Principal of the Midland College, Nottingham.

An interesting valedictory service was recently held at Peckham Park Road Church, in connection with the farewell of Rev. and Mrs. Walter Wooding, who have now left England for the Congo. The pastor, Rev. Frank James, delivered an address on "Missionary Work and Claims."

Rev. G. Hay Morgan, of Woodberry Down, has recently been called to the bar. He now proposes to practise as a barrister, and felt that to still remain the minister of a Baptist Church, would be thought strange, if not incompatible, by many people. He therefore tendered his resignation of the pastorate. At a special meeting, the Church, recognizing the blessing which had resulted upon his ministry, passed a unanimous resolution, asking Mr. Morgan to continue his pastoral work.

At the Baptist Church, Rochester, the church anniversary has been celebrated. On the Sunday, special sermons were preached by Rev. T. R. Archer, Maidstone. On the Monday afternoon, Rev. Archibald G. Brown, of West Norwood, preached to a crowded congregation. A tea and public meeting followed. Mr. W. Wyles presided, and Revs. J. Doubleday, J. E. Martin, J. Mountain, and Isaac Ward, took part. The collections were for the church funds, and were very good. The proceedings were of an inspiring character throughout.

Methodist.

In connection with a Wesleyan Forward Movement, a new pile of buildings has been opened at Stoke, a thickly populated part of Ipswich. Rev. J. E. Wakerley took part in the proceedings, which were enthusiastic throughout.

Rev. Theophilus Parr, M.A., Primitive Methodist, brother of Rev. J. Tolefree Parr, is returning to England, on the completion of ten years' ministry in Newcastle, New South Wales. He has accepted an invitation to Newton Heath, Manchester Seventh Circuit.

The Bradford and Halifax District Ministers' Association of the Primitive Methodist Connection have held (at Burnley) their twenty-fifth annual autumn gathering. Rev. J. Bowness, of Otley, read a paper on "The theological teachings of the late Dr. Dale," and an open-air service was subsequently held, the preacher being Rev. C. S. Ball, of Mirfield.

A Wesleyan minister, preaching for the first time in his new (London) Circuit, said he had heard he was expected to fill the chapel. Now he found it as much as one Methodist minister could do to fill the pulpit. He would give them his best, and they should make it a rule to bring another with them, or if compelled to be absent, make themselves responsible for two. Then the chapel would be filled.

At the Wesleyan Conference of church officers and members, recently held in Leeds, Rev. J. S. Banks said, if anyone asked, why that special movement, he replied, in any age like this there could not be too many to proclaim a belief in great, fundamental, and eternal facts. Young people and old were taking an interest in this movement. It meant a revival of religion. All churches believed in revivals when they could get them. The Church had grown up with them. When they did without revivals, the world would do without them.

Presbyterian.

Acting upon the recommendations of a committee, the London Presbytery North now dispenses with the sermon at the induction of ministers. The matter is left in the hands of the minister who presides, and, if so disposed, he can deliver a brief address on Presbyterian principles.

Dr. Laws, of Nyassaland, noted at a baptismal service that the people had about them, of clothing and other articles, "at least four times the amount of calico and other goods of British manufacture that there was in the whole of Ngoniland when I came first to the country. The Gospel brings good things of this life with the peace which follows in its train. Some folks at home have profited thereby as well."

Rev. Jacob Primmer has held a Conventicle at Rothesay, which was attended by nearly 3,000 persons. His address lasted for over two hours. He said that, at the end of last century, most of their ministers were rationalists. They were called moderates, they had no trust in God, no trust in his Word, and it was going to be the same at the end of this century. There would, however, he considered, be a great revival.

Dr. Cuyler, writing to the *New York Evangelist*, from Quebec, concludes an interesting estimate of Canada with the following remarks on religious affairs in Ontario: The Scotch blood predominates among the Protestant population, and Presbyterianism is a most powerful element for public order, high culture, and sound evangelical religion. It is the controlling element in the province of Ontario. Let us be thankful that we have such excellent neighbours.

The thirty-sixth half-yearly special Communion Service (with unfermented wine), under the auspices of the Hope Trust, was held on Sunday evening. A large and representative audience assembled in Queen Street Hall, which, despite the unfavourable nature of the weather, was well filled. The officiating ministers were Rev. Thomas D. Watt Powis, Church of Scotland, Aberdeen; Rev. James Smith, U.P. Church, Coalsnaughton; and Rev. William McGhie, Free Church, Buckhaven.

The Conference of the Presbyterian Church of Wales has been held at Abergavenny. In his valedictory address, the ex-president, Rev. Vice-Principal Edwin Williams, Trevecca College, sounded a note of warning as to the tendency of the age towards undue indulgence in muscular exercises, and made a telling appeal to Christian leaders to help and train with due heartfelt sympathy the young people in their efforts to improve and to attain to a more worthy and elevated ideal of life.

Rev. Dr. Watson says:—"I have the satisfaction of announcing the result of the first week in our public effort to open Westminster College without debt on October 17. We began with £10,000 to raise and £4,000 promised in response to Mr. McLean's offer of £1,000—that is, with £5,000—and we required £1,000 a week for five weeks. The first week has closed, and the sum promised to-day is now £6,173. We still require nearly £4,000, with four weeks in which to work."

Fallen Asleep.

One of the oldest of the of the City of London clergy has passed away, in the person of Rev. WILLIAM WINDLE, who for thirty-eight years had held the living of St. Stephen, Walbrook. —Mr. R. SHARP, solicitor, who had been associated with the Congregational Church, Lymington, for over fifty years. The vicar of Lymington assisted at the service at the graveside, bearing his testimony to Mr. Sharp's high Christian character and public service as magistrate and Mayor of Lymington.—Mr. ROBERT DRYSDALE, miller and farmer at Old Mills on Forthside, near Stirling. He had been a U.P. member and elder for many years. He was a man of earnest piety, and the right-hand man of all the ministers of Erskine Church.—Rev. DAVID CALDERWOOD, of the United Presbyterian Church, Milngavie, in his fifty-eighth year.—Mr. WILLIAM WILLMER POCOCK, F.R.I.B.A., in his eighty-sixth year. He was best known as the architect of the Metropolitan Tabernacle, destroyed by fire.—Rev. B. PIDCOCK, rector of Easton, Winchester, after a long illness, in his eighty-second year.—Rev. E. A. SALMON, Archdeacon of Wells, and rector of Brentknoll, Weston-super-Mare.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

DAY by day the outlook darkens in South Africa, and those on the spot evidently consider the outbreak of war a certainty. No reply has been sent by Mr. Kruger to the Colonial Secretary's "interim despatch"—the so-called "golden bridge," which was thrown by the British Government across the widening chasm of diplomacy as a final chance for reconciliation—and the telegrams from the Transvaal are all of Boer movements to the front. It is altogether a dismal prospect. We can but continue to hope that some way out of the crisis may be found at the eleventh hour. A day of humiliation and prayer would be a fitting sequel to the sad story of futile negotiations, which seems drawing to its inevitable close.

On Monday last the Executive Council of the National Council of Evangelical Free Churches met privately in the Memorial Hall, Farringdon Street, to discuss the present position of the Free Churches and their ministers in the imminent prospect of war. Dr. Clifford presided, and some of the principal leaders of the Congregational, Baptist, Presbyterian, Wesleyan, and other religious communities were present. After prolonged discussion, the following resolution was adopted, with one dissentient only:—

While recognising the fact of the serious grievances of our countrymen in the Transvaal, appreciating the patience which has been shown by the Government, and believing that the Cabinet is actuated by an earnest desire to follow the things which make for peace, we do not believe that the negotiations have reached such a point as to justify proceeding to the last extremity.

We would therefore urge upon her Majesty's Government, in order to avoid the terrible calamity which such a war would be, still to exercise patience and make a further use of the resources of diplomacy, with a view to discovering some method by which such an agreement on the main issues, as we believe still to be possible, may be reached, and the rest left to be finally settled by arbitration, through representatives of the two Governments.

We would also urge on all whom we represent to continue in supplication to Almighty God, that the tempests of angry passion may be stilled, and all emotions subdued, which are at variance with the Christian law of love.

Further resolutions were adopted (1) calling upon all Free Churches to hold special prayer meetings against war next Lord's Day; (2) requesting all Free Church Councils throughout the country to hold meetings as early as possible; and (3) to summon a special prayer meeting for Monday next in the Memorial Hall, at 3 o'clock, which, we are sure, many of our readers will be glad to attend in person or remember in their private devotions.

A pleasing feature of the past week was the prominence given by the *Daily News* and the *Leeds Mercury* to the meetings of the Baptist Union and Missionary Society at Leeds. Day after day the editors did not spare their columns, and we are glad to believe their attention has been widely appreciated. After years of pressure, the railways have come to consider religious gatherings as worthy of, at any rate, some of the concessions given so freely to meetings of race and sport. Now we hope the daily press is also awaking to the fact that the Christian public is a friend worth catering for, even as some newspaper proprietors recently found it to be a foe to be feared. We especially commend the daily issues of the *Mercury* (September 26 to 30) to our readers, who could not fail to be profited by reading the forcible utterances of men like Dr. Maclaren, Revs. J. G. Greenhough, R. J. Campbell, Hugh Price Hughes, Dr. Parker, Dr. Clifford, and others, who took part in these inspiring gatherings.

The federation of Protestant societies is one of the great needs of the hour, and in doing this the Imperial Protestant Federation is fulfilling a good work. At present, while there are a large number of such societies, some belonging to the Church of England, and some to Nonconformity, there is among them little cohesion, and no common plan of campaign.

On the other hand, there is a solid phalanx of members of Parliament, consisting of seventy-two Roman Catholics and fifty Ritualists, who invariably work together on questions relating to Protestantism; while the vast majority of the really Protestant members resemble a crowd rather than a party, and act, for the most part, quite independently. It is highly desirable to close the ranks, and to bind together every society having the defence of our evangelic faith, so that there shall be no waste of force, no divided counsels, but an earnest spirit of co-operation among all.

The lectures about to be delivered at St. Paul's Church, Onslow Square, by Rev. W. H. Griffith-Thomas, warmly commend themselves to our judgment. What is needed in this crisis of the sacerdotal movement is not bitter controversy, but the positive affirmation of essential Gospel truth. In a spirit of Christian love Prebendary Webb-Peploe has arranged for the delivery of these lectures and set an excellent example. The subjects to be dealt with are such as these:—"The Supreme Authority of Scripture," "The Doctrine of Justification," "The Christian Ministry," "Confession and Absolution," "The Meaning and Place of Sacraments," &c. To re-affirm essential Protestant truths throughout the land would produce an impression in favour of evangelical religion that it would be difficult to resist.

A lively correspondence is being carried on in *The Times* on the part played by the Roman Catholic party in the Dreyfus affair. Mr. F. C. Conybeare definitely challenges Cardinal Vaughan's statement that all, or nearly all, the generals and persons concerned in the prosecution had not been pupils of the Jesuit colleges, and says that every well-informed person in France knows that the "*haute armée*" has, of late years, been in the hands of the Jesuits and clericals. He points out a list of papers, written and patronized by French bishops and clergy, "which have done their best to hound to death the innocent man," and points out the unquestionable fact that, without exception, "not a single clerical or Latin Catholic paper in France, Italy, or Belgium but has swelled the chorus of infamy and insult." These facts cannot possibly be denied; and even English Romanists join their voices in denouncing the action of their Church in France.

The correspondence has evoked a striking communication from Mr. Richard Bagot, of Leven's Hall, Milnthorpe, who boldly appends his name, and calls upon his co-religionists to dare the anger of their priests, and to sign their letters. Mr. Bagot says that the Cardinal and others have frequently asserted that Romanism is gaining ground in England, and he insists that, on the contrary, it is beyond doubt, "stationary if not losing ground," a fact which he attributes to "the recent unfortunate position in which the Roman Church has placed itself," and which undoubtedly will "lessen its popularity with the Anglo-Saxon races." Mr. Bagot adds that:

Among the Latin races it is steadily and rapidly losing ground and influence, the result of Jesuitry and Vaticanism. In every country there are large numbers of Roman Catholics who are disgusted at the narrow and retrograde spirit which has influenced, notwithstanding plausible phrases and ambiguous declarations, the latter half of the Pontificate of Leo XIII.

It is singular to find a Romanist giving his opinion that—

The greatest misfortune England could suffer would be to become a Roman Catholic nation, because Roman Catholicism is becoming engulfed in Vaticanism.

We trust this remarkable letter marks a turning-point in its writer's spiritual history; as, undoubtedly, the entire correspondence illustrates a period of unrest in the Roman body in great Britain.

On Sunday last, in the R.C. chapels, England was "re-dedicated" to the Virgin Mary, and, as a preliminary, their shop windows were filled with supplies of strings and beads. The substitution of the Virgin for the "one Mediator between God and man" is proceeding apace in the Roman body, and a singular illustration of the development of this worship is afforded by a leaflet sold at Catholic Repositories, and headed—

To be attached to the Inner Door of Houses, in order that the inmates may be preserved from Cholera and all other misfortunes.

The sheet contains a prayer to the Virgin as

the lady and mistress of this house, (to) preserve it from pestilence, cholera, fire, water, thunder, tempests, earthquakes, thieves, schisms, heresies, and sudden death.

Cardinal Moran, of Australia, has lately been indulging in a good deal of slander of the work of the L.M.S. in the South Seas; yet, apart from the sorrow one feels when a man is led away by prejudice, there is nothing to cause pain in this treatment. The work will bear examining, to see "of what sort it is." Our enemies do us our greatest service in many senses. Neither a good man nor a good work is the worse for being sifted and tried; and the work of missionaries, as it stands so conspicuously in the front, and touches men at so many points, has always had a full share of opposition and criticism. And it has been approved and commended. Not only so, the attacks raise up friends. In Australia the subscriptions to Protestant missions are increasing, and those to Romish missions declining. Very likely the shrewd colonials know that the civilizing done by Protestant missionaries has not been bad for trade. We

do not imply that selfishness is at the root of their giving, but they know what they are giving to.

In view of the pessimistic forecasts of the future of France which have been pouring forth from the daily and periodical press, a very cheerful review of the prospects of religion comes from the pen of M. Emile Houter, in a recent number of *Le Christianisme au XIXme Siècle*. A very handsome room will be given for the exhibition of Protestant activities at the forthcoming Exposition; and a hall, seating 2,500 people, which will be devoted to continuous meetings, is being arranged for. Since the last Exposition, M. Houter points out, there has been a great revival of spiritual earnestness, even among the Roman Catholic clergy, many of whom are leaving their old communion for conscience' sake; and a new temper is being shown by the younger writers, university teachers, and the peasantry generally. This soul-hunger opens up a great opportunity, especially in view of the discredit which is slowly but surely being brought upon the Jesuit party by its conduct in the Dreyfus affair.

In the second series of "Auld Lang Syne," Professor Max Müller quotes the following words of Chunder Sen:

It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it.

There is a radical omission in this otherwise striking and beautiful statement. Jesus Christ does not rule India, and has never ruled any land, merely by the moral force in his life and character; it is concentrated in his Cross and passion. He is more than a prophet; he is the redeemer and Saviour of the world, it is his love that constrains men. "And I, if I be lifted up from the earth, will draw all men unto me." The beauty of the perfect life and radiant character has its power, but that is exercised chiefly over those who have been reconciled unto God by the death of his Son.

A series of telegrams from Calcutta have startled us with the intelligence of a terrible earthquake in India, involving immense damage to property. The shocks were accompanied by a remarkable rainfall, and followed by disastrous landslips. Especially between Darjeeling and Sonada, the mischief done is enormous. A thousand acres of tea plantations have also been destroyed, and hundreds of lives lost. The alarm amongst the inhabitants is beyond expression. Already her Majesty has telegraphed her sympathy. Interested as so many Christian people at home are in the progress of missions in our great Indian Empire, the calamity will be regarded as a distinct call to prayer on behalf of the sufferers. We sorrow sincerely with those who have lost their friends and relatives, as well as with others who are suffering heavy pecuniary misfortune.

Rev. Arnold Thomas, chairman of the Congregational Union, who is not given to the use of strong language, spoke at the International Congregational Congress at Boston in very plain terms of the conduct of those strong churches which neglect the weak. "They want to be cured of their abominable church selfishness." He called attention to very serious truth when he said that a church may have a magnificent choir, any number of wealthy and well-educated people in the pews, a famous orator in the pulpit, all its appliances and decorations as perfect as such things can be made; yet, in spite of all, present a hateful spectacle if it is caring only for itself. Yet none will affirm that it is easy to awaken and maintain in churches a vivid and loving interest in those which are placed in trying places, and have discouraging work to perform. Too commonly, the pastor of a feeble church is looked upon as responsible for the weakness, and the church as an object of pity. Yet the Lord does give to some churches, as to some men, only one talent.

I have not heard a dozen allusions to the sacrifice made on the Cross, and not one sermon given to an exhibition of the *atoning* grace of God in Christ. I have listened to so-called preparative lectures, and sat at Communion tables where not the remotest hint was uttered that the blood of Jesus Christ cleanseth from all sin. I have heard beautiful and eloquent discourses, ranging through almost every field of Christian literature save one, and that *the* one which exhibits the religion of Jesus as a Gospel to sinful men.

This is the sad testimony, evidently of a religious man, who is quoted in the *Christian Intelligencer* (New York). Certain circumstances had made it necessary for him to travel in various parts of the Middle States and New England for three years. This meant hearing a variety of preachers. The impression left upon his mind was that the preaching of the old Gospel of Christ was dying out. If the experience quoted above is the experience of others whom necessity compels to travel, we may well ask: What is the matter? Is not Christ being wounded afresh in the house of his friends?

Here is a case of overcrowding in a village which comes from a lady member of a board of Guardians which speaks for itself:—

The cottage is nominally one of four rooms. Two are of a fair size. The other two are formed by a lean-to. The larger upstairs room could only be entered through the other; consequently there could be no privacy. Living in this "house," and sleeping in these rooms, were a man and his wife—the latter, when I first came to know the family, having recently been confined, and being in a dying state. There was, in addition, besides the infant, a daughter of twenty-one and another infant a few weeks old, two little girls of school age, two boys of school age, and an elder son of nineteen. In addition there were a lot of little ones running about, and a nurse from the workhouse of over eighty. For a considerable period there was another girl, who was usually in service, but was then out of a place, and for one week still another grown-up daughter. How they all managed to pig together in those two bedrooms I cannot imagine.

That such deplorable conditions of life result in impurity, a loss of self-respect, and even incest is unquestionable. Publicity is absolutely necessary to reform.

That the question of overcrowding and bad housing is not confined to the towns and cities, is very forcibly shown by a "special commissioner" of the *Daily News*, who writes a scathing condemnation of the condition of things in the villages of East Anglia. His journey through that fertile region impressed him with the contrast between nature's bounty and the niggardliness of man. His indictment against the neglected and insanitary condition of the cottages is terribly detailed and scathing; and, owing to the unwillingness of the landlords to repair or multiply dwelling-houses for their dependents and workmen, almost unnameable evils ensue, both to health and morals. A farmer who had risen from a labourer's status said that the depletion of the villages was the direct result of the impossibility of getting decent accommodation for the young. "I have known of sixteen people living in one room. There were three beds in the same room occupied by a man and his wife, a grown-up daughter, and two sons." But even this was not the worst.

The address of the Marquis of Lorne at the Health Congress laid stress on the influence of imagination on health and disease. Whether or not men have taken cholera and hydrophobia purely through the action of fear, it is clear that undue nervousness often lowers the physical vitality to the point at which the germs are able to effect a lodgment when otherwise it would be impossible. And unquestionably a cheerful, bright spirit is a great mainstay to bodily well-being. Contentment conserves the physical forces, and keeps the constitution up to the point of successful resistance against disease. In these times of widespread worry and hurry, it is a religious duty to maintain a serene faith and a calm and equable temper in the face of the contingencies and infections of life. Many Christian people are greatly to blame for the neglect of this duty. If we prayed more, and trusted God more, we should unquestionably suffer less.

A contemporary rightly calls attention to the tendency at the annual gatherings of our Unions to give the platform up almost entirely to the "front-rank men," and to allow little or no chance to the rank and file to join in the deliberations. This is a growing feature of the assemblies, and is to be deplored. The impatience of the House of Commons in listening to the "private member" is notorious, but our religious gatherings should avoid all taint of hero worship. Those ministers who are doing the average work of the pastorate, and those delegates who have to grapple with the every-day difficulties of Church life, are acquainted with aspects of religious work, and often pass through valuable experiences which are hidden from men in prominent positions.

It would be greatly to the advantage of the churches if the "average voice" were oftener heard on the practical difficulties and problems of the ministry. There might be less oratory, but there would often be more enlightenment, and a freer flow of Christian sympathy and mutual regard.

It is a source of satisfaction to note the continued evidences of a revival of interest in Bible study. The latest movement has been made by the Central Young Men's Christian Association. Rev. Hubert Brooke, M.A., vicar of St. Margaret, Brighton, is announced to deliver a course of lectures at Exeter Hall, commencing October 11, and continuing through ten weeks. On Wednesday afternoons at 4.30 the lectures will be open to ladies and gentlemen—all being cordially invited. In the evening, at 7.30, the lectures will be repeated to young men. The aim is to teach "the practical use of the Bible, and the methods of its employment for spiritual growth and work." The syllabus is comprehensive and interesting, and we trust the arrangement will meet with much blessing and success.

The Church Missionary Society is well sustaining the progress which has characterized its movement in so marked a way of recent years. At the great farewell services held at Exeter Hall on Tuesday last, leave was taken of no fewer than 162 missionaries, a large proportion of whom are going out for the first time. Our readers will need no urging to pray that with the arrival of this band of workers in the mission field may come an accession not only of numbers, but of power from on high.

Resurrection and Priesthood:

The Priest and the Bible.

By Mr. HENRY VARLEY.

THE truth of Christ's resurrection utterly denies and disproves the assertion of the Roman Catholic and High Church priests who affirm the actual presence of the body and blood of the Lord at his table, whether in the sense of transubstantiation, or any other change consequent upon priestly consecration prayer, or assumed priestly action, power or function. There is not an atom of proof that the Lord's table is an altar for sacrifice, or that He gave his actual flesh and blood to his disciples to eat on the night of the institution of the Lord's Supper. He certainly did give them bread and wine in order to institute and fittingly commemorate what has been, and is, a precious memorial feast.

Bread and wine were chosen and used by the Lord Jesus when He was alive, and before his passion and death, as the emblem and symbol of his broken body and shed blood. The broken body and the poured out life had not been offered when the Lord's Supper was instituted. It was after the Lord's Supper had been observed that "He bare our sins in his own body on the tree." It was after the Supper that his precious blood was poured out to make atonement, and "put away sin by the sacrifice of Himself." It was impossible, therefore, for the Apostles to have eaten the actual flesh and blood of the Lord Jesus.

Let it be remembered that He has ascended, and passed into heaven, taking there his own body and blood. These facts give absolute proof that, except in a spiritual sense, and to the apprehension of faith, He is not, and could not, be present, much less eaten and consumed from the fingers of the priest. "He is not here, but is risen," is the word which for ever protects the table of the Lord from being, or becoming, other than

A PRECIOUS MEMORIAL FEAST.

It is written: "Christ our Passover has been sacrificed for us, therefore let us keep the feast." It is not repetition of the sacrifice that is here commanded or in question, but repeated keeping of a memorial feast. Again, our Lord said: "This do in remembrance of me." Such is the Lord's word of instruction and safeguard. Remembrance implies absence. Why speak of absence if there is the actual eating and consumption of the flesh and blood of the Person of Christ going on? The gross character of this form of materialism is, to the spiritual mind, absolutely repulsive, and entirely opposed to the truth and fact of Christ's resurrection.

Are we regarded as severe? Let the reader hear the High Church teaching, which we now quote: "Jesus comes, at the bidding of his priest, upon the altar, and passes Himself into the little pieces of bread, and into the wine in the chalice, and so is verily and indeed taken and received by the faithful in the Lord's Supper." Again: "And then to think that Jesus comes his own very Self to offer Himself in sacrifice to God and to listen to all our prayers." Let me quote another: "Every crumb on the paten, every drop in the chalice, has now become the whole body, blood, soul, spirit, and Divinity of Jesus. Now is the time for you to worship Him." Such are the utterly false and misleading statements printed and circulated by those who represent this priestly system.

Now, what is the teaching of the Lord Jesus? Hearken to his Word, which belongs to all believers and to every one "born of God:" "If a man love Me, he will keep my words; and my Father will love him and We will come to him and make Our abode with him." What place is there, in the light of these words, for the priest and his assumed power to bring Christ Jesus to the believer at a certain hour on Sunday morning, and in connection with what he calls the Mass, or altar sacrifice? The assurance of the Lord is that the Father and the Son have both made their permanent abode in the temple of the body of the believer. Our Lord adds, "I will never leave thee nor forsake thee." He abides with his people for ever. What priestly pretence, what crass ignorance, to speak of the priest's power to bring the Lord to the believer by pieces of bread and wine, when the Lord has been with the believer and dwelt within him for every day in the whole year!

It is, indeed, high time that the authority of the Word of God should be acknowledged as the test in regard to the monstrous assumptions of these self-constituted priests. Here are three or four typical quotations which are taken from the published writings of Ritualists and High Churchmen: "They (the priests) are peacemakers under Him, who carry on this work for Him, applying the precious Blood to the souls of men by the sacraments for the remission of sin." Again: "Learn to perceive Almighty God concealed for you in his priests." Again: "The priest, as far as his priesthood is concerned, is Christ Himself, the Sovereign and Eternal Priest." "The priest perpetuates Jesus Christ in our midst to endless ages; that is why we should go to him as Jesus Christ, and to Christ by him." All these statements are utterly false. There is not a particle of authority for these blasphemous expressions.

The New Testament and the truth of Christ's resurrection stand in direct opposition to these assertions. For priestly impudence, take the following:—"The Catholic Church was always in time (as well as in degree) before the Bible." "To hear the Church was to hear the Bible in its truest and only true sense." Again: "We take our religion from the Church which is living; then we prove it, if we will, from the Holy Bible." Once more: "Nor is it any infringement of the reverence due to the Bible, as God's Word, to declare openly and distinctly that Bible Christianity is an invention of the devil, having for its object to obstruct and defeat God's Word under the hypocritical pretence of love and zeal for his Word." Again: "A faith appealing to the Bible only can find no firm resting-place." Hearken to this: "The Crucifix should be the first lesson-book for their disciples, and the Holy Scriptures must never be put into the hands of unbelievers."

It is difficult to write calmly concerning these statements. They are absolutely false. The reason for these writings, which might be added to indefinitely, is obvious. They are intended to make a place for the priest; hence the unscrupulous attempt to undermine the authority of the Word and work of the Lord. Let us, at this point, hear the faithful words of the risen Lord: "Verily, verily I say unto you, he that heareth my Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into the judgment, but is passed from death unto life."—John v. 24.

(To be continued.)

The Presbyterians of New York are planning a great evangelistic campaign during the coming winter. In connection therewith Mr. Moody recently conferred with the ministers, and addressed a great audience in the Academy of Music in the interest of the movement. It is proposed to raise 40,000dols to carry on the work, and Mr. Moody succeeded in getting 12,500dols in this first gathering.

Northfield Extension Work.

SIGNAL blessing is attending the work of Rev. G. Campbell Morgan, in his visits to some of the large cities of America. The *Rochester Democrat*, in speaking of the meeting in that city, says:

It looks as if a great wave of religious fervour was sweeping over Rochester and Western New York, from the increased interest in the Northfield extension movement, inaugurated by Evangelist Moody, and carried out in this city by a series of meetings held in the great auditorium of Central Church, addressed by the Rev. G. Campbell Morgan, of London, England. The London divine is certainly a power, for each meeting is larger than the one preceding it; and no matter, whether it is afternoon or evening, every seat is full.

A remarkable feature is the large number of busy men of all ages in attendance during the day, the sexes being about evenly divided in matter of attendance. Ministers from all denominations are among the congregation, and they come in quietly, taking a seat in some obscure corner, where they can hear the Word as expounded by the gifted Englishman; and in the front pews are many grey-haired men and women well known in the spiritual life of the city. It is evident that they are experiencing new enthusiasm and Divine inspiration through the earnest words of the young preacher. They hang upon his words, giving him the closest attention; and occasionally, as he waxes unusually eloquent, they remove their glasses and wipe away the moisture that has gathered there through the effect of the emotions revived or inspired by the speaker.

Chicago Bible Institute.

I SHALL be glad if readers of The Christian will ask God to pour out his Spirit in our work in the Bible Institute; that the coming Conference may be one of great power and blessing; that the Union Bible Classes I shall (D.V.) begin again the second week of October may be graciously visited by the presence and power of God as never before, and that Chicago may be profoundly stirred this winter, and brought to realize eternal things.

An awful *deadness* has settled down upon the city. There is a horrible materialism and temporizing indifference everywhere. There is little deep spiritual movement among Christians (except the aroused interest in Bible study among the few), and hardly any real conviction of sin. Men believe no longer in hell—the hell revealed in God's Word; nor do their preachers warn them of it.

Wealth and pleasure are the absolute end of the masses. There is no gainsaying it. And if we do not have a revival, an old-time awakening, from God Himself, we are gone. True, we expect 5,000 Christians in the Bible Classes again this fall; but what are they among the 2,000,000 of Chicago?

William R. Newell.

Evangelical Lay Preachers' Association (Islington District.)—This organization aims to send accredited Gospel preachers to any church, mission-hall, open-air band, or children's service in the district, and to band together for service members of all Evangelical churches who are desirous of helping needy causes, but lack the opportunity. So numerous have been the applications for speakers this summer, that some have had to be declined. Additional members are needed. Communications may be addressed to the hon. secretary, 4, Stradbroke Road, Highbury, London, N.

Evangelical Alliance Conference at Clifton.—The subjects announced for October 31 are: "The outpouring of the Spirit, consequent on the glorifying of Christ," "The Holy Ghost given to all believers for service," "The Son of God—his atonement for sinners." On November 1 a number of topics bearing on religious work will be considered, such as evangelistic work, pastoral intercourse with the people, present-day problems, and foreign missions. For November 2, the subjects fixed are: "The Day of Rest, as defined in Holy Writ," "The Faith of the Gospel in relation to the false teaching of the present day," and "Our Protestant Faith and Worship." The following are among those who are to take part:—Revs. W. T. A. Barber, J. E. Watts Ditchfield, E. L. Hamilton, F. B. Meyer, C. Moinet, W. H. Griffith Thomas, R. Wardlaw Thompson, Lord Kinnaird, and Dr. H. Grattan Guinness.

Studies in Zechariah:

Christ—Priest and King.

ZECHARIAH VI. 9-15.

By Rev. F. B. MEYER, B.A.

AT this point an interesting episode breaks in on this wonderful series of visions. From far-off Babylon, where the majority of the Jewish nation was still residing, a deputation of three Jews came to Jerusalem, bringing a present of gold and silver. This donation was evidently intended to aid the little band of returned exiles in their heroic work. Alas, it is still the way in which too many Christians do the work of God! They shrink from personal service; but are quite ready, in lieu of it, to give a subscription in aid of those who are sacrificing ease and emolument that they may give priceless personal service.

Zechariah was directed to take the gold and silver, and make a crown (or crowns). These on some public occasion, and with, perhaps, some little ceremony, were placed on the fair mitre, which, we have already seen, had been set on the High Priest's head.

It was a much more significant act than this bare recital of it suggests. These two offices, the sacerdotal and the regal, had been always kept jealously apart in Israel; and when King Uzziah had attempted to burn incense upon the altar of incense, the altercation which ensued in the holy place between himself and the priests, countersigned as their horror and indignation were by the rising of the brand of leprosy on his forehead, proved how stringent that separation was. But here the divinely commissioned prophet, by an unmistakable symbolic act, combined the two offices in the same individual. And, using a well-understood name for the Messiah, went on to say: *Thus speaketh the Lord of Hosts, saying: "Behold, the man whose name is the Branch. He shall grow up out of his place* (*i.e.* shall emerge from the obscurity of his early beginnings), *and He shall build the Temple of the Lord; and He shall bear the glory, and shall sit and rule upon his throne; and He shall be a priest upon his throne, and the counsel of peace shall be between them both—i.e.*, between these two offices,

THE PRIESTLY AND THE REGAL.

I. Notice this significant designation of the Lord Jesus. "The Branch." The family of David was like a decayed tree, the stump of which alone remains; but from so lowly and unlikely an origin, a shoot or scion would emanate, which would again become a noble forest tree, and perpetuate the memory and influence of the royal line. This imagery is familiar to more than one of the prophets, and, in every case, can only be applied to "Jesus Christ, the son of David, the son of Abraham." (See Is. iv. 2, xi. 1; Jer. xxiii. 5.)

David's race had reached a low ebb, when Joseph and Mary went up into Judea. They could only afford to purchase two young pigeons, the gift of the poor, for the mother's thank-offering in the Temple. From that stock, however, the scion has grown into a noble tree, whose branches reach out to the ends of the earth, and whose fruit gives life and blessing to all mankind.

Through a branch the fulness of the Root is carried to the Fruit, which swells in ruddy beauty on its extremity, and presently falls into the hand of the wayfarer; so Jesus is the blessed channel of communication between the Fulness of God, and the thirsty wastes of human need. We sit under his shadow with great delight, and his fruit is sweet to our taste.

II. The combination in Christ of the Priestly and Kingly Offices. "He shall be a priest upon his throne." Man's nature demands a *priest*. Conscious of sin and defilement, he rears an altar wherever he pitches his tent, and, selecting one of his fellows, he separates him from the ordinary duties of life, and bids him stand as mediator between God and himself. (Cf. Judg. xvii. 7-10.)

If an argument were needed to prove the unity of the human family, it surely would be suggested by the universal distribution of temples and altars over the world, as though men were everywhere alike in this—that they know themselves to be sinful, and desire to find some way of propitiating and approaching the Almighty.

In the Levitical system, and, above all, in Jesus Christ, God has met this universal craving of the human heart. Indeed, no religion is destined to universal supremacy that does not provide for the consciousness of guilt, and reveal a merciful and faithful priest, appointed in things pertaining to God, that he may offer both gifts and sacrifices for sins, and bear gently with the ignorant and erring.

Man also requires a king. God had designed to meet this need by Himself being Israel's King, that they should *not* be "like other nations," but a peculiar people unto Him. But they said to Samuel: "We will have a king over us, that we also may be like the other nations, and that our king may judge us, and go out before us, and fight our battles." Man demands a leader, one whom he may admire and obey, from whom he may receive indisputable commands, and in whom his faculty of veneration may find satisfaction. The days when there was no king in Israel, and every man did what was right in his own eyes, were far from being either contented or prosperous.

How remarkable it is that the Kingship of Christ should have been so accentuated in his trial. It was the centre around which the storm raged.

PILATE CHALLENGED HIS CLAIMS:

"Art Thou a king, then?" and Jesus asseverated them: "Thou sayest that I am—a king." The faded purple robe flung over his shoulders, the reed in his hand, the mocking bending of the knee, the crown of thorns on his brow, were but the grotesque and heartless mockery of his claims. And when his sacred body was affixed to the cross, the title on the headpiece, written in the languages of learning, imperial power, and religion, attested that He was King of the Jews.

And since He has passed into the glory, He is still the Priest-King. Not Aaron, but Melchizedek, is the true type of our Saviour now. As Aaron, He made atonement and propitiation for sin; but as Melchizedek, He has sat down at the right hand of the throne of God. "This Melchizedek was King of Salem, and Priest of the Most High God."

As Priest, Jesus pleads the merit of his blood; as King, He exerts power on our behalf. As Priest, He pacifies the guilty conscience; as King, He sends thrills of his own victorious life into our spirits. As Priest, He brings us nigh to God; as King, he treads our enemies under his feet. It is of great importance to us all to think of our Saviour in this dual aspect. On the one hand, we get all the benefit of his Cross and Passion; on the other, all the benefit of his resurrection and session at the right hand of God. May it not be that the weakness of thy Christian life is due to the fact that thou hast viewed Him only in the light of Calvary, and hast not, with Stephen, seen Him seated at the right hand of the Majesty on High—a Prince as well as a Saviour—a Saviour because a Prince? "God hath exalted Him to be a Prince and a Saviour."

What majesty there is in these words: "He shall sit and rule upon his throne, and He shall be a Priest upon his throne!" Let all other beings stand; He sits. He sits because of his intrinsic dignity, because of his finished mediatorial work, because full of a calm expectancy that his foes shall be subdued under Him. The priests of Aaron's line stood day by day ministering and offering oftentimes the same sacrifices, the which could never take away sins; but He, "when He had offered one sacrifice for sins for ever, sat down at the right hand of God, from henceforth expecting till his enemies be made the footstool of his feet."

Infinite woe has come to mankind through the reign of priests. No rule has been so intolerant, so capricious, so cruel, as that exercised by some of the pontiffs, or by priests, of one sort and another, through monarchs, who have been

THE CREATURES OF THEIR WILL.

This world will never be at rest, until it submits to the beneficent rule of the Lord Jesus, and acknowledges that the counsel of its peace emanates from the combination of these two offices in his Sacred Person.

III. As the Priest-King, Christ builds the Temple of God. Twice over this is affirmed; but what untold comfort the assurance must have brought when first addressed to that little band of exiles! Their temple site was strewn with ruins: it seemed almost hopeless to contend with those heaps of rubbish, impossible to rear a fabric worthy of the past and adequate for the future; but these words must have greatly heartened them. As the hand of Inspiration drew aside the veil, they beheld another and greater than either Joshua or Zerubbabel, working with them and for them, and bearing the chief responsibility in all the toils and labours of their new erection—*He*, not they. They would work with new energy and courage, knowing, as they did, that they were fellow-workers with God. What difficulty could daunt, what enemies thwart or frustrate, the work of his right hand?

If these words should be read by any who are losing heart because of the difficulties presented by their parish, their church, or the souls of their charge, let them be reassured, as they behold the trowel in the hands of the Priest-King; and let them be sure that He will succeed. They know not what He is doing, or using them to do. They are probably doing more than they know, and He is responsible for employing them, whether in the deep foundation-digging, or in the high storeys away in the sunny air. But let them not be discouraged or desert Him, lest He be compelled to summon others to help Him to perfect what they commenced.

. . . . . .

The crowns of gold were put aside till the temple was completed, and then deposited there, as a memorial to the men who had formed the deputation; and an assurance was given that those who were far off should come to add their strength to that of the returned remnant.

The Spiritual Temple is rising through the ages, and includes the workmanship of Jew and Gentile, of bond and free, of those who are the children of privilege, and those who seemed outside the pale of salvation. "Remember that aforetime ye, the Gentiles in the flesh . . . . were, at that time, separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise . . but now—ye are fellow-citizens with the saints . . —being built upon the foundation of the Apostles and prophets, Christ Jesus Himself being the chief Corner-stone, in whom the whole building, fitly framed together, groweth into a holy temple in the Lord."

Dublin Convention.

THE twenty-sixth annual Christian Convention was held at Dublin last week. The attendance was not quite so good as in former years. At the conversazione, on Monday evening, there were the usual hearty greetings and renewals of friendship.

At this first meeting, Rev. W. J. Clarke, D.D., Incumbent of St. Thomas's, Dublin, speaking on "The Epistle of Christ," emphasized the fact that, as the mountains receive the rain, not to retain it, but to pass it on to the valleys below, so the disciple, who is the epistle of Christ, can only be truly such if he passes on the grace received.

Rev. J. Denham Osborne, speaking on the "Wings and Hands" of Ezekiel's vision, said that the freedom of the wings presented a contrast to the prophet's fettered condition in captivity. Hands are the characteristic of manhood, and differentiate us from the beasts. The hand is the symbol of man's helpful contact with other things; and there is a danger of cultivating "wings" at the cost of "hands"—devotion at the expense of service. If we have to make choice between magnificence of wing and efficiency of hand, which ought the choice to be? We may soar as high as we please in meetings like these, for instance, but unless there is

PRACTICAL CONTACT WITH GOD,

resulting in saving contact with our fellow-men, all will be in vain.

Rev. J. W. R. Campbell was singularly impressive on the subject of "The Master's Presence," and made suggestive use of the experience of the late Dr. Dale, when, during that eventful Easter-tide, he was so powerfully impressed with the sense of Christ being alive, that life henceforth became enlarged to him, and his new experiences found expression in his great book, "The Living Christ and the Four Gospels." The speaker, with characteristic thoughtfulness for his brethren in the country, reminded them of the presence of the Master among the scattered communities throughout the land.

Rev. W. H. Griffith Thomas, of London, gave a stirring address on "Our Lord as a Model for Soul-winners," from his dealing with the woman of Samaria. First, he observed, Christ attracted the woman's heart, breaking down prejudice by asking for drink, thus making a revelation of *love*. Secondly, He interests her mind, arousing her curiosity, and gives her something to think about by speaking of "living water." This was a revelation of *truth*. Thirdly, He arouses the conscience. "Go call thy husband." This was a revelation of *sin* and *law*. Fourth, he reveals

A PERSONAL AND PRESENT SAVIOUR,

and the enjoyment afterwards of a precious Saviour. This was a revelation of *grace*. So our work as Christian workers is, first, with the heart; second, with the mind; third, with the conscience; and fourth, with the soul; and, if that work is performed in the power of the Holy Ghost, we shall have the fulness of the enjoyment of the grace of God in our own souls.

The Bible readings and addresses on the Bible, by Rev. C. H. Waller, D.D., were remarkably stimulating and helpful. "Jesus Christ our Pattern in relation to his Father" was traced as a subject through the four Gospels, and each Evangelist shown to give prominence to the fact that He did nothing of Himself, but what He saw the Father do; and we Christians have a right to take Him as a pattern for our lives in this respect, as we have the Spirit of adoption; and not one of us but may not only arise and go to his Father, but also avail himself of those exceeding great and precious promises whereby we become partakers of the Divine nature.

Dr. Waller's address on the prophet Jeremiah was intensely interesting. The speaker considered that there was no more interesting book as illustrating what is the meaning of inspiration than Jeremiah. Upon the question of how the Scriptures came into being, this prophet throws immense light. The four greater prophets belong to a state of national transition: Isaiah foresaw the fall of the northern kingdom, and the destruction of Samaria; Jeremiah foresaw the destruction of the Jewish empire, and was, in fact, the prophet "to the Jew first and also to the Gentile." With the exception of one short prophecy, all his utterances were delivered in Israel. Ezekiel prophesied in the land of captivity; Daniel lived to see the return. So these four great prophets carry us over from the time of the Jews to the time of the Gentiles. The speaker remarked in passing that there was a considerable analogy in this respect between the group of four prophets and the four evangelists, the latter carrying us on to the destruction of Jerusalem under Titus. Jeremiah stands especially at the parting of the ways. His prophetic life occupied a period of nearly forty years. His was

AN EXPERIENCE OF CONSTANT OPPOSITION

from his own countrymen, constantly delivering a most unpatriotic message, viz., that they should surrender to their enemies. His book seems tangled, yet it is a work most carefully edited. It was written by *two* prophets, for at the end of the fifty-first chapter we read, "Thus far are the words of Jeremiah." The words following are not the words of Jeremiah. In the twenty-fourth chapter the good figs represent the captives taken away; the "naughty figs," Zedekiah and those left.

The later prophet gives the history of the bad figs, and then comes back to the good ones; and, after thirty-seven years, Jeconiah is released. The speaker would divide the book of Jeremiah into four periods, as follows:—First, there are twenty chapters, ending with the passage in which Jeremiah curses the day that he was born, and is chiefly pure prophecy. Second, a mainly historical portion, extending from the twenty-first to the thirty-sixth chapter, ending with the story of the roll. This is the portion which gives to Jeremiah the idea of being "tangled." It is mainly historical, but not in chronological order. It is the only portion that is not in historical order. The third portion, to the forty-fourth chapter, is straight history; and the fourth, from the forty-fifth chapter, chiefly concerns the prophet's utterances against the Gentiles, Egypt and Babylon. The twenty-first to the thirty-sixth chapter is the portion which should be specially studied. Why should Israel surrender to the Babylonian? Because of the iniquity of its kings. "Pastors" in Jeremiah means the kings in their relation as shepherds of God's people.

Rev. Griffith Thomas gave a suggestive Bible reading on "The Power of Faith," based on portions of Hebrews xi. Rev. James Ervine, of Newcastle, followed with a tender address on "The Pitifulness of God." Pity grows, through the animal world, good men, and angels, until we reach the heart of the highest, the supremely Pitiful.

Dr. Waller, in an address on

"THE BIBLE AS AN INTERESTING BOOK,"

said he had begun really to study the Bible thirty-nine years ago. It is certainly "interesting," but we must never forget it is the Word of the living God, able to make us wise unto salvation through Christ Jesus. The study of the Bible is an art, and will occupy a lifetime—yea, he believed, eternity!

Addresses were delivered by Revs. A. J. Palmer, T. T. Matthews (L.M.S.), and Henry Montgomery. The last-named conducted, in his own earnest way, consecration and evangelistic meetings, which were well attended, and at which the manifest presence of the Holy Ghost was a special feature. Great regret was expressed, and much sympathy, with Rev. Peter Thompson, of London, one of the appointed speakers, who was unable to attend owing to the sudden illness of Mrs. Thompson. Another regrettable incident of a different character was the injudiciousness of one of the speakers, in going rather out of his way to disparage a sister Church. Rev. T. T. Matthews, of Madagascar, had a packed house to hear his intensely interesting story of God's work in that island.

The Evangelists' Conference.

SOME AFTER IMPRESSIONS.

TO me the recent conference of evangelists was a day of enjoyment and help beyond expectation. As Mr. Morgan said, the conference might have dealt with subjects lying deeper. But the frank criticism with genial exchange of views was, nevertheless, most refreshing.

In general, there was a solemn tone of earnestness and conviction. The men meant what they said, even when in disagreement. And there was hardly one—not one I think—in whose criticism or defence did not lay a good deal of honest truth. The calmer light of afterthought will, perhaps, show this.

One speaker maintained that reports of missions were often exaggerated, and he was obliged to deduct 30 per cent. A defender stated that, if true, this was a terrible sin, but naturally he could not prove that *no* reports were exaggerated. The real fact is, that the necessity for writing reports, or the custom of speaking of one's work, lays a man open to the temptation of putting things in the brightest light possible. The wish is father to the thought, and often, quite unconsciously, reports are painted *couleur de rose*. And soberer natures have ground for criticism, and that criticism should

CALL ALL TO GREATER CAREFULNESS.

The same critic objected to speaking of missions as "a good time." To his ears, this implied "a good time" to the evangelist only, and he thought it did not give due honour to God. But surely this is making a man "an offender for a word." Most understand the expression to mean "a time of blessing." Some maintained that an evangelist should not be judged by the number of professed conversions under his preaching. Two brethren seemed, on the other hand, to declare that this was a just and fair test. Surely *alone* it is not a sufficient test. An equally necessary and often surer test is a man's heart, life, and character. You will know him often better on his knees than on the platform.

Another objected to appeals to emotions. The conscience should be awakened by the setting forth of the Truth. Very rightly, several evangelists argued in reply that every part of man's complex nature should be used as a channel to reach his heart. Every lawful means, too, should be used to bring men to Christ—appeal, influence, persuasion. And yet, surely, the objection was not out of place. For the emotions *may* be aroused, or the intellect convinced, *without* the heart being touched. The lesson is, plough deep, applying again and again the Word of God.

By another speaker it was held that a man's experience should always be in advance of his teaching. But others felt that a man who was setting forth faithfully God's standard of truth, and thought himself to be in advance of it, or even equal with it, would be in a dangerous state of self-confidence. Is not the lesson here that mere doctrine hardens? The preacher must preach nothing that he has not first applied to himself, and his life must be a constant pressing forward.

It was counselled, and, to my mind, very wisely, that evangelists should abstain from references to "their work," and the numbers of conversions they had had. However the story of one's own personal effort may be told, even where glory is given to the Lord, the telling of it may subtly minister to self, even

THOUGH IT BE RELIGIOUS SELF.

As to speaking of the number of cases of conversion (whatever phrase is used), is it not wiser—if speaking of them at all—to say "professed conversions," or to use some similar term? Spirits cannot be tested in one night's meeting, and often a long time is required before what is really the Spirit's work is manifest. Judging by all evangelistic missions, experience tells us that of 100 people professing to accept Christ, there are generally a proportion of "mere professors," as well as of

those really "born again." Hence they are not all converted.

Many of these, and other defects, stumbling-blocks, and hindrances have been, in my own experience, unexpressed; and it was a real help to hear them ventilated and dealt with by men of God in an honest and upright spirit. There was a great deal of sober, sound, sanctified sense in the words of the evangelists in conference. I can truly say that the morning and afternoon meetings were the most happy and helpful I have attended for a long time, and I express herewith my sincere thanks to the three generous conveners who have in this matter ministered to the refreshment of saints.

Samuel Wilkinson.

Congresses on Moral Reform.

ALL interested in the cause of moral reform have reason to rejoice with Mrs. Josephine E. Butler at the results of two great International Congresses recently held at Brussels and Geneva.

The Brussels Congress sat from September 4 to 8, and was attended by delegates from all parts of the world. The invitation was issued to doctors, jurisconsults, and all having special competence to speak upon the question of the State regulation of vice. The latter category was understood to include abolitionists, who attended in some numbers in their private capacity, it being impossible from the terms of the questions submitted that the abolitionist societies could be officially represented. These questions, six in number, were distinctly regulationist in form, as was also the letter of invitation. The leading regulationists of the world were present at the Congress, and the following countries were represented by governmentally-appointed delegates:—Germany, Austria, Bosnia, Brazil, Bulgaria, Chili, Denmark, Spain, United States, France (eighteen delegates), England, Honduras, Hungary, Italy, Japan, Mexico, Norway, Paraguay, Persia, Peru, Holland, Argentine Republic, Roumania, Russia, Servia, Sweden, Switzerland, and Belgium.

MOST OF THE WAR OFFICES

of the world sent delegates, including our own. The head of the large delegation from Japan was Professor Dohi, the medical chief of the terrible Yoshiwara at Tokio, where 7,000 poor women, many of them very young, are devoted to a life of vice, supervised after the European fashion! Never in the history of the evil system of regulation of vice by the State, had so complete a gathering taken place of regulationist leaders, and yet (mark the wonders of the Divine working!) it was just here that, in a manner surprising alike to abolitionists and regulationists, was shown, as never before, the onward march of the principles that Mrs. Butler has consecrated her life to uphold.

Professor Fournier, the medical head of the system in Paris, the centre and headquarters of regulation since its commencement, was loudly cheered by the abolitionists on a number of occasions. He is a man much better than the system with which he is identified, and his admissions again and again did more for the abolitionist cause than any of his speeches. Mr. Jonathan Hutchinson, the celebrated English surgeon, was present, and spoke strongly

IN FAVOUR OF MORAL METHODS

as against Government interference. He instanced the Society of Friends as a proof that cleanness of life and longevity were compatible.

Miss Leppington, of Leamington, was listened to with much respect, as she gave a powerful indictment of regulation; powerful none the less for the gentle form in which it was put. Dr. Birkbeck Nevins, the most venerable figure in the Congress, gave an address packed with figures on the abolitionist side, and French, German, Swiss, Dutch, and Danish abolitionists were allowed the fullest freedom. The result was that, although a resolution in favour of regulation was proposed by one of the delegates of the Russian Government, it was not carried; and similar resolutions were laid aside in like manner. The resolutions that were carried were unanimously agreed to, and referred to the better moral education and protection of the young, and like matters.

THE ANNUAL CONGRESS

of the International Federation for the Abolition of State Regulation of Vice has just been held at Geneva, from September 18 to 22, and was a time of much rejoicing. Mrs. Butler, who seemed specially upheld for the time, was present throughout. Probably the largest meeting on the question ever held took place on the evening of the 21st, when the great Salle de la Reformation was packed with an enthusiastic audience of some 3,000 of all classes, men and women, rich and poor.

Doubtless one great secret of the success of these Congresses has been the earnest, praying bands, chiefly of women, who have for years pleaded at the throne of grace on behalf of their suffering sisters. Switzerland, especially, has been noted for these praying women. It has also been a matter of deep interest to the present writer to meet at various times in happy fellowship with numbers of Protestant pastors interested in this subject—Swiss, French, German, Dutch, and Belgian. It was

AN HONOUR LONG TO BE REMEMBERED,

to shake hands and converse at this convention with the silver-haired Madame Merle-d'Aubigné, widow of the well-known historian of the Reformation. Two of her sons are engaged in active Gospel work in France, and another initiated the wonderful hydraulic system of Geneva, the most remarkable of its kind, by which practically the whole of the Rhone river passes through eighteen huge turbines, and is made to supply water, and light, and power to the town at a marvellously cheap rate.

It was also a great privilege to meet at this Congress Pasteur Rochat, the President of the Swiss Temperance Association. This Association is on distinctly spiritual and Scriptural lines. Its leaders do not say that moderate drinking is in itself wrong, but seek primarily to save the drunkard; and to that end invite all Christians to become abstainers, in order that they may help those enslaved by alcohol. The Association has within its ranks 4,782 reclaimed drunkards, and Pasteur Rochat said that in the Canton de Vaud, one of the chief wine-growing cantons of Switzerland, 82 per cent. of the pasteurs were total abstainers, the proportion being the same as amongst Nonconformist ministers in England!

Maurice Gregory.

Is Life Worth Living?

1 John iii. 16.

(By an Invalid for Forty Years.)

Life has been very hard to me
From earliest years; but could I see
Nought better in what is to be—
Yet I would live.

Save that of self to know no will,
To eat, to drink, to take one's fill
Of pleasure's cup, ne'er having ill—
This is not life.

To live is to love, to love to die
To self, to all not pure and high.
To care for others tenderly—
This is to live.

To bring the prisoner forth to light,
To raise the fallen in the fight,
To die while battling for the right—
This, this is life.

Earth's fevered breath, by plenteous shower,
To fragrance turns in eve's still hour;
And love to the sick heart gives power—
And sweetens life.

If I might dry no sorrow's tear,
Nor seek the burdened heart to cheer,
Or no more care for others here—
Then death were sweet.

Yet could my love make strong to bear,
Or ease in aught life's fret and care,
Just making it for one more fair—
'Twere sweeter life.

But if love's words, thought light of here,
From the blue heavens should sound more clear,
And, clarion-voiced, wake death's cold ear—
Then I would die.

J. C. J.

A "Tent Conference."

THE "Evangelistic Rally," or Conference, at the American tent, Clapham, on Tuesday and Wednesday last week, was blessed to large concourses of earnest hearers, among whom were many who had been converted or stimulated to aggressive effort in connection with the South London Tent campaign.

The gatherings came at a timely moment. Not only were they calculated to fan the

FIRE OF EVANGELISTIC FERVENCY,

but they supplied a course of helpful instruction, guiding the young Christian life, in its vigour and enthusiasm, to form a right estimate of the value of some of the great verities of religion, which in these days of shallowness are too often neglected.

The Clapham tent, like its companions in canvas, is pitched in an excellent position, just off a crowded thoroughfare. The vivid scarlet announcement, which stretches across the road, directs public attention to the huge erection. As a place of religious resort, anything more unconventional could scarcely be imagined; a fact which, according to general testimony, accounts for a great deal of its popularity. The interior strikes the eye as a maze of dull drab woodwork, amongst which the fading vermilion of the folding seats affords a relieving splash of colour. The floor is simply the rough earth, strewn with sawdust and ashes, and nubbly with occasional macadam. The working classes make themselves thoroughly at home in this strange cathedral, manifesting a keen appetite for Gospel truth. The spirit of the "rally" was well illustrated by the calm satisfaction with which certainly 1,000 people stood and sang, during a pelting rain-storm which soaked through the roof, each of the many hymns in the selection on the subject of "Sunlight in the Soul."

On Tuesday morning, Mr. A. Garstin, who presided, opened with some suggestive thoughts on

INCENTIVES TO CHRISTIAN SERVICE,

instancing as such the supreme love of Christ, as manifested in his death on the Cross, the lamentable condition of the masses under the power of Satan, and the overcoming might and resources of the Saviour, placed at the disposal of his people. The blessed hope of the Lord's return, and other incentives, were dwelt upon by subsequent speakers, and the meeting closed with praise.

In the afternoon, Mr. Ransome Wallis presided; and, after a pointed word from Pastor Douglas, who said that it was possible to overstate many things, but not the power and riches of Christ, nor the glories of heaven, Mr. Henry Varley spoke on "The Value of the Soul." God's estimate of it was shown by the value of the sacrifice offered for its redemption. He gave his Son. It was shown again at Pentecost by the gift of the Holy Ghost, who made the believer's heart his temple. With analytical remarks and earnest exhortation, and pleading with his hearers to eschew cramped and narrow conceptions of the glorious Gospel, not to "live in tiny surroundings," Mr. Varley urged believers to seek, nobly and wholeheartedly, to lead sinners to Christ. The meeting closed with a spirited appeal from Mr. Van de Venter, who supervises the children's services in connection with tents.

The evening service commenced with testimonies, given amid a scene of remarkable enthusiasm, by new converts and their friends. One brother spoke of six workshop comrades brought to Christ; others told of friends, of neighbours, of entire families being saved. Indeed, the stories related were kaleidoscopic in their

WEALTH OF REVIVAL INCIDENT.

Mr. Varley gave another impressive address on Galatians iv. 19, setting forth the power of the resurrection life in transforming the ideas of men, and creating a character instinct with divine ambitions to be like Christ. After pungent words of stimulus and warning addressed to Christian workers, the speaker enlarged on the possibilities of usefulness that lay before those who proved, experimentally

how wonderfully the indwelling spirit made it easy to do the will of the Father. Mr. Charles Inglis summed up a vigorous address on hindrances to success, by observing in terse terms that to be filled with the Holy Ghost meant, in a word, victory over the world, the flesh, and the devil.

Wednesday morning's session was characterized by rousing addresses by Mr. Leonard Weaver and other speakers. In the afternoon Mr. T. B. Miller, who presided, gave wise counsel to converts, happily illustrating their new responsibilities by a comparison with the duties of a recruiting sergeant. The inestimable value of the Bible, and the importance of systematic study of its sacred pages, were dwelt on by Pastor Fuller Gooch, who considered that one reason why some churches and chapels were empty, and why such insignificant results followed the efforts put forth, was to be found in the relegation of the Word to a subordinate position. Moreover, people prefer something not quite so plain and clear in its exposure of sin and its call to a pure life. It brought wrong-doers into judgment, it revealed Christ,

THE SINLESS SUBSTITUTE,

it was "the quick and living word discerning ('criticizing') the thoughts and intents of the heart." The speaker urged his hearers to prayerful study, avoiding the frivolous literature of the day.

Mr. R. C. Morgan, referring to the question raised at Monday's Conference of evangelists at Aldersgate Street, as to whether preachers should appeal to the emotions or the conscience, said that prior to the question of *how*, came that of *what* they should preach. The evangelist must deliver the truth of Him who was free from all mixture of error. Mr. Morgan pointed out the primary truth that the sin of the devil, whereby he fell from his place as a Shining One, was his unholy ambition to rule, to the exclusion of God. That spirit was the essence of sin. It was reproduced in Adam and Eve, who stepped to the serpent's side, and manifested their sin in exactly the same way as he. Tracing the rebellion of the race, and the mission of Christ to "destroy the works of the devil," the speaker concluded his review of first principles by a brief analysis of the Divine methods of conquest as shown forth in Scripture—not by a demonstration of force, but by gentleness, emptying Himself of his royal prerogative and power.

The meeting concluded with a pithy address by Rev. J. H. Tuckwell, who defended the Bible from infidel attack, and contended for its exact correctness of description in every particular.

At night the tent was filled, in spite of a severe thunderstorm. A notable address was delivered by Dr. McKilliam, who spoke vigorously on

PRESENT AND FUTURE REWARDS

for Christian service. He instituted a comparison of the relations that exist between God and the worker, and those between master and servant, adducing Scriptural quotations and illustrations of the earthly servant's duties in varied departments of labour, as he toils in the strength, and according to the all-seeing wisdom and the beneficent directions, of the Heavenly Master. A good servant labours not by fits and starts, but with sustained perseverance, "always abounding in the work of the Lord." With some pathetic references to the ultimate reward, Dr. McKilliam alluded feelingly to the encouraging signs of God's presence in the tent work.

The meeting subsequently concluded at a late hour. To quote the words of an onlooker, "I left at half-past ten, but they were still 'going strong,' many of the people testifying to blessing received."

Falmouth.—His Majesty Oscar, King of Sweden and Norway, has sent two handsome flags to Mr. J. C. Badger for use at the Falmouth Branch of the British and Foreign Sailors' Society. A letter from the King's private secretary conveys his Majesty's best wishes. Mr. Badger is a popular friend of Jack's, and has entered upon his thirteenth year of mission work amongst seamen of various nationalities at Falmouth.

The Gospel by the Sea.—II.

By Mr. CHAS. COOK.

SOUTHSEA was crowded! Thousands were promenading the sea front! The weather was charming, and it was an ideal evening for the open-air preacher.

Presently the sounds of music broke upon my ear; and at one corner of Southsea Common I found a good choir, led by an orchestral band, who were playing one of the newest of the many charming melodies contained in "New Hymns and Solos."

Our friends hailed from the Bible Christian Chapel, and I learned that they had been holding services there for some years. An earnest, elderly brother was in charge, and, with his brethren, set forth the simple Gospel in the simplest manner. Many were attracted, and stayed throughout the meeting, which lasted from 6.30 till 9.20.

Towards the close the minister came up, and as twilight deepened into darkness I gave the closing word, and was followed by one who was seeking the Lord, and who eventually, through a letter sent and Gospel booklets enclosed, was found rejoicing in Christ.

One wondered why other churches did not follow the example set them by the Bible Christians. This was the only Gospel meeting I could see on or near the sea shore, though I was glad to find the tent on the Common

FILLED WITH LISTENERS.

Ramsgate has always been a favoured place for the Divine institution of open-air preaching; whilst in the adjoining town of Margate—save for the children's services on the sands—it has been difficult to obtain a large gathering in the open air.

Here is Ramsgate and her reception of the Gospel up to date. Rev. C. W. Williams, Vicar of St. George's, has a magnificent tent pitched within a few yards of the sea in the harbour yard; and twice on Sundays, and twice also during the week, does he gloriously set forth the Lord Jesus as the remedy for sin.

As I looked in the tent one Sunday evening—and it was well crowded—my very soul rejoiced as I listened to his plain and thrilling words. I thanked God for our beloved brother's testimony. The tent is simply seated by planks on fish-trunks; but the lack of luxury in furnishing, is no hindrance to hungry souls, who have discovered the richness of the spiritual *menu* provided. Besides this, the Salvation Army occasionally are seen upon the sands, whilst Mr. Nott also regularly holds his meetings there.

But the meeting which particularly struck me was that held by the friends of Cavendish Baptist Church on Sunday afternoon. In the days gone by, this church, under the lead of Rev. Robert Wood (now of Scarborough), was wont, during the week, and always on the Sunday afternoon, to carry the Gospel to the people on the sands, and it has ever been a flourishing church. I have no doubt myself that her

CONTINUAL AGGRESSIVE EFFORTS

in the open air is not the least important factor in her continued success, and the worthy successor of Mr. Wood—Rev. T. Hancocks—may be seen, assisted by an able band of helpers and preachers, on the sands on the week-day and the Sunday.

But at this particular meeting quite a large number of church members were present; the congregation was large, the singing good, the addresses bright, and the whole scene inspiriting on this sunny Sunday afternoon.

Nor was it only that Christ was preached as the Redeemer, but the sinner was pathetically warned of the danger of disobedience and the sin of unbelief. Sitting still all through the meeting (for I was away for a rest and holiday), I had time to look about me, and, whilst taking mental notes of the good things said, for future use and service, I noticed three striking things.

At the very feet of the speakers was a man at full length on the sands soundly asleep. He was there when the first hymn began; we left him there after the benediction had been uttered. Praise had ascended and prayers had been offered; warnings had been sounded and the Gospel had been spoken—but he was dead to all. Asleep!

Brethren, there are thousands such in our meetings, out of door and in; may it be ours, empowered by the Holy Spirit, to cry, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!"

A little boy was playing near the sleeper, and though it was the Lord's Day, he had his spade, and was building his little castles, and ornamenting them with stones in his own small way. He caused no interruption, and was so quiet withal that one could not find it in one's heart either to scold or stop him. He could neither understand the music, nor comprehend the matter spoken.

Alas! are there not many such, who listen, but they understand not; who hear, but divine not the eternal message which we deliver? Contented with earthly toys, they appreciate not the joys that are everlasting.

Reclining in an invalid's carriage at the top of the breakwater was a young man, apparently in the last stage of consumption.

DEATH HAD MARKED HIM

for his own; one could hardly expect him to last a week. He was listening intently, aye! anxiously, as though, mayhap, it was for the last time, and one wondered if one so near the borderland was meet for the great change.

Oh, that we preachers could thus look into the faces of those who come to listen! Many are really anxious for a simple message that may help them into the Kingdom, and many, perhaps, are listening for the last time. Let us appreciate our glorious opportunities, and bestir our brethren in the ministry whose voices are never heard—as was their Master's—in the open air.

There are many other churches represented in Ramsgate; and, as it was whispered, there were some empty seats in them. I wondered if it was because they may have forgotten *the command:* "*Go ye out,* and compel them to *come in.*"

I spent the evening with Mr. Hancocks, and had difficulty in finding a seat in his handsome and capacious church; and when he announced that, at the close of the service at eight o'clock, there would be an open-air meeting on the quay, I felt impelled to go and help them; and, till 9.30, a huge crowd of locals and visitors gathered round the singers and the preachers, and even at the close were loth to leave.

Jewish Mission in Paris.—Mr. L. C. Mamlock, of Paris, writes: "Whilst poor France is just now sorely tried, and is suffering from the effects of unbelief, and an anti-Jewish spirit is raging around us, the Lord has enabled us, without let or hindrance, to continue to testify and to preach the Gospel to the Jews. To encourage us in our work, the Lord has again blessed our labours, in the conversion of a Jewish commercial traveller, whose acquaintance I made some years ago, and to whom I preached Christ and Him crucified. He became fully convinced of the truth, desired Christian instruction, and a few days ago, on his return to Paris, he requested me to prepare him for baptism. I had no reason to refuse; and, accordingly, he was baptized at the British Embassy Church, Rue d'Aguesseau, on Wednesday, September 20. Please note my *new address,* 14. Rue Desrenaudes, Paris."

The Baptist "Autumnal."

ENTHUSIASTIC GATHERINGS AT LEEDS.

[BY OUR OWN REPRESENTATIVE.]

THERE has for some time past been a dread suspicion—and more than that—among Baptists that their denomination is numerically declining, especially having regard to the increase in the population of our large towns. This is said to be particularly the case in Yorkshire; but, if we might judge from the enthusiasm displayed at the Autumnal meetings held last week at Leeds, we should say there is sufficient interest and vigour among the Baptists of Yorkshire yet to make a decided and encouraging advance—that is, if the enthusiasm be carried home and imparted to the congregations from which the audiences were drawn.

Allowance must, no doubt, be made for the presence in the meetings of a strong Methodist element, attracted by the place upon the programme of the names of Revs. Hugh Price Hughes and C. H. Kelly. All the better, if the "fire" of the one denomination should energize into still more vigorous life the latent forces of the other.

Tuesday and Friday were occupied with the claims of the Missionary Society, while the home work of the Union filled the hours of the intervening days. Commencing at the right end, sermons were preached, at the abnormally early hour of 7 a.m., to young men and young women, by Revs. J. M. Logan (Bristol), and G. Hawker (London), in two of the city chapels, in which were pressed home the lessons and principles which our Lord set forth when He said: "I must work the works of Him that sent me while it is day; the night cometh, when no man can work."

At ten o'clock a valedictory service was held to bid farewell to a party of outgoing missionaries, and several of them feelingly spoke of their sense of privilege and responsibility in going forth as messengers of salvation to those who know it not. Next, a

VALEDICTORY ADDRESS

was delivered by Rev. J. G. Greenhough (Leicester), which for point and pathos could hardly be excelled. Alike with Rev. R. J. Campbell (Brighton), who preached in the afternoon, Mr. Greenhough laid stress upon the cultivation of personal spiritual life: "If you are to spread the light, it must burn brightly in your own hearts and lives; and the work will languish and fail as soon as ever the fire within you sinks low;" or, as Mr. Campbell expressed the same idea, in St. John's words, "What we have seen and heard, that declare we." Three brief Apostolic prayers were selected as especially appropriate: "We wish above all things that you may prosper and be in *health*, even as your soul prospereth." "The Lord make you to increase and abound in *love* one toward another, and toward all men." "May the God of hope fill you with all joy and peace in believing, that ye may abound in *hope*."

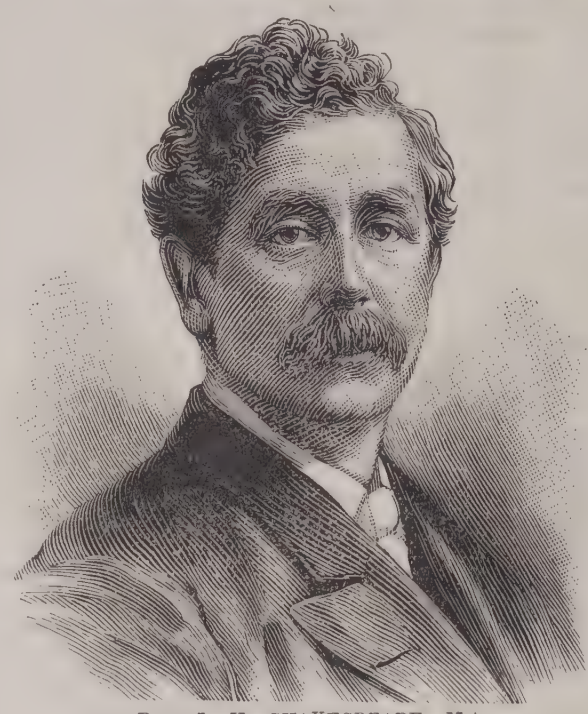
Health, love, and hope were keywords of the address. The speaker drew no *couleur-de-rose* picture of a missionary's life. Physical conditions, born of climate and separation from home and friends; mental depression arising from the prejudice, misunderstanding, or even malice of those among whom they labour; spiritual *ennui* and disappointment at long-deferred results or apparent failure—all these oppress the spirit of the worker at one time or another; but each is provided for in the prayers above quoted, and the God to whom they were addressed is always near to succour and to heal. "You are going out," he said, "to the noblest work in which a man can engage, for it is the work in which the Divine One spent the whole of his earthly life.

WHAT A MISSIONARY'S LIFE IS LIKE.

Some of you know it by brave and patient experience, and the experience will come to all before they have drawn the ploughshare far. Life in the tropical regions, to which most of you go, is only luxurious and pleasant in the imagination of those who have never tried it. The near actualities speedily dispel the enchantments of the distant view. All of you will have to endure countless irritations and oppositions and sights which make the heart sad and weary. Some of you will be in journeyings and perils often; you will know toilsome days and sleepless nights, and if you are spared the more formidable hardships, if your lives are not put in daily or frequent jeopardy, all of you will, at least, have to suffer that trial which is inevitable in the lot of a missionary—the lingering pain of loneliness. Every man in the foreign field is, more or less, like the Master, treading the winepress alone. You are not fit for this work unless God keeps that light in you shining to the end; unless you are always listening for the sounds of Pentecost, and watching for the morning; unless every day you feel a singing in your hearts like this:

> Thy saints in all this glorious war
> Shall conquer though they're slain;
> They see the triumph from afar,
> And shall with Jesus reign.

In those seasons, when the feelings of distance and solitude oppress you most, you may always find some comfort in the thought that you are compassed about by innumerable prayers. If you could hear one-hundredth part of them, as they are heard in heaven, you would never again wrong yourselves and us by grieving over imagined neglect. We pray that you may be endued with all the patience and the abounding hopefulness of Jesus Christ. We pray that you may see great things done, and have your part in doing them. We pray that you may sow in faith, and reap in joyous measure, and that now and always you may win the 'Well done!' of Him above, whose steps you follow and whose commission you bear."



Rev. J. H. SHAKESPEARE, M.A.
Secretary of the Baptist Union.

From a photograph by Messrs. Elliott and Fry, 55, Baker Street, W.

A meeting similar in character and purpose was held on Thursday afternoon in connection with Zenana work, leave being taken of several ladies going forth to work among the women of India.

The great missionary meeting in the Town Hall at night was an inspiring occasion, and was presided over by Sir John Barran, who proudly described himself as "one of the oldest Baptists in Leeds, who perhaps had been connected with the Society longer than any living resident in the city." This is a record he might have legitimately enlarged upon, but with commendable restraint he paid tribute to the honoured names of other days, whose memories he cherished, and whose works do follow them. He was supported by Rev. John Bell (Congo), who feelingly appealed for increased financial support to the Society. Another missionary speaker was Rev. C. E. Wilson, of Serampore College, who gave a cheering report of the work of God in that city, where William Carey baptized his first convert.

The event of the evening was the masterly address of Rev. Hugh Price Hughes, who traced the history of Jesuitism with a view of showing its paralysing effect upon individual thought and action. He described, as the most awful fact in Europe, affecting, at least indirectly, the prospects of every missionary society, and the work of God in every land, the fact that, after a long struggle of three centuries, the Jesuits had captured the entire machinery of the Latin Church.

AS TO THE MISSIONARY OUTLOOK

of to-day, he trusted that the Free Churches would never make the mistake of the seventeenth century, which nearly destroyed Protestantism. Instead of carrying the war into the enemy's country, Protestants of that century spent their time in quarrelling with one another. Unless Christians quarrel with the devil, they are sure to quarrel among themselves; but, thank God, the fighting is all over now, and the fact that representatives of so many Churches are associated and feel quite at home with each other, is a glorious sign of the times. "'We are not divided; all one body we.' Other people sing it; we act it." An Italian Protestant pastor, who said the great curse of Protestantism in Italy had been the disunion in face of the apparent unity of Rome, had asked permission to translate the Free Church Catechism, that all the Italian nation might see that Methodists, Baptists, Congregationalists, and Presbyterians really believed essentially the same Gospel. By such means as this the main source of their weakness was passing away altogether.

If Tuesday was considered a full day,

WEDNESDAY

was more so, meetings being held at 9, 10.15, 2.30; and no fewer than three more in the evening. The morning session in Oxford Place Chapel (which the Methodists had generously placed at the disposal of the Union, as well as its schoolroom, during the entire week, for writing, post-office, and other accommodation) had for its programme an address from the president (Dr. Clifford), sundry resolutions on public questions, and "other business." But when it is said that the eloquence of the Doctor extended over nearly two hours, it will be understood that "other business" received but minor attention. It would be impossible to give within these limits even a cursory glance at such a compendium of brilliant rhetoric and sober sense.* But it struck a chord of hopefulness in many an evangelical breast to listen to the speaker's earnest plea for a

"RETURN TO PRIMITIVE CHRISTIAN FAITH."

He scouted the idea of Christianity being "played out," regarding it not as an institution, but as "the energy that creates institutions." Christ Himself said little about organizations, but much of ideas; nothing as to forms or moulds of faith—much of repentance; He never referred to temples and synagogues as being necessary for worship, but insisted upon sincerity of heart. The disciples were not pedants, but men; not machinists, but missionaries. The religion of Jesus is always *individualistic*, appealing direct to the conscience and the will; to individual reason and judgment. It is in this far removed from Romanism, which seeks to enslave the minds of its devotees. Dr. Clifford dealt, further, with the reverse side of truth—the relation of the Christian to his fellow-men, and here he was quite at home in his own forceful way.

* The address is published as a pamphlet (2d.) by *Veale & Co.*, 31, Cursitor Street, E.C.

This led up to a strong expression of opinion as to the state of affairs in South Africa, and so paved the way for the resolution that followed, moved by Rev. Samuel Vincent (Plymouth), which has been described, by the way, as "framed so as not to cause dissension, and so meant nothing!" But it was a reasonable appeal to Government to extend its forbearance, and to try all legitimate means to avert war.

Other resolutions dealt with the Drink Traffic and *l'affaire Dreyfus*.

Dr. Parker preached in the afternoon to an overflowing congregation of 2,000, while more than as many again had to swallow their disappointment at not being able to get inside the building. His subject was "Our Lord Jesus Christ;" tracing the term through the New Testament, as showing alike the discipline and the consolations of Christ. Christians must not hobnob with the unbeliever, or catch the measles of the infidel's folly; it is their duty to love the Lord with all their hearts, minds, and strength. People sometimes talk as if they were forced to be Christians. There is no force except the greatest of all forces, the compulsion of the love of Christ. Our choice is voluntary; we have the chance of being infidels, and do not accept it; of seeing all the infidelities which had ever strutted across the stage of life, and one by one we reject them. Many of us know something of doubt and fear, of infidelity, and possibly of atheism. We have seen what those things could do, and summarily renounce the whole of them. Our cry is "Jesus Christ, my Lord and my God." Ministers have no right to take their doubts and fears, their spiritual indigestions, into the pulpit. The doctor then delivered himself of very modified approval of demonstrations (which he had "outlived")—in the sense that they must be the outcome, and not the motive force, of steady perseverance in the Christian life all the year round. He heard young men boasting that they would go through fire and water for their mothers, but refused to gratify them as much as to go home an hour earlier at night. There are people everywhere waiting for some great opportunity, and failing the while in the fulfilment of daily duties. They want the sound of trumpets and the beating of drums. He did not believe in genius if it were not translatable into some deeds of every-day kindness, and the sweet civilities of life. We must not be content with great demonstrations and the waving of banners; but see also to the little simple tasks of household life on the lines laid down by our Lord Jesus Christ.

A WORKING MEN'S MEETING

filled the Town Hall in the evening, when such important topics as the Transvaal Crisis, Religious Equality, National Education, and the Relations of Church and State, were forcibly and tersely touched upon by the chairman (Mr. A. E. Hutton, M.P.), who was followed by Rev. E. G. Gange (Regent's Park), on "Baptist Principles"; Rev. G. R. Thorne (Wolverhampton), on "Total Abstinence"; and Rev. J. Wilson (Woolwich), on "The Strength of the Free Churches." We only wish the audience had been made up more exclusively of the working men for whom it was intended, in view of the importance of the topics, and the excellent treatment they received; but, as the last speaker humorously suggested, there was a "Baptist look" about the meeting, and the men looked "suspiciously like Baptist delegates!"

Simultaneously with this gathering, another, equally notable, was held in South Parade Chapel, for young people, addressed by Dr. Clifford, as chairman, and Revs. W. Knight Chaplin (London), G. H. James (Derby), and P. H. Smith (Northampton); and yet a further special service at Farsley, at which Rev. J. Thomas (Liverpool) was the preacher.

Each speaker contributed his liberal share to the supply of good and useful words which made for the stimulus and edification of the several congregations.

It was impossible to spend every day at such high pressure, so on

THURSDAY

the engagements eased off somewhat, being confined (except the missionary farewell already mentioned) to forenoon and evening session. At an early hour, however, a breakfast was given to celebrate the

MINISTERIAL JUBILEE

of Rev. Chas. Williams, of Accrington, whose portrait we place before our readers. His long and useful ministry was gratefully referred to, both in speech and in an illuminated address, which was presented, on behalf of the Union, in appreciation of the many services that he has rendered to it.

Then came the more serious business of the day in the second union session. The two chief addresses were those of Professor Medley (Rawdon College) on "The Consecrated Life: its Opportunities and Influence," and Rev. J. G. Greenhough on "Denominational Loyalty." With both these utterances we hope to deal more fully in our next issue, as they deserve more than a passing reference.

The rest of the session was claimed by Rev. J. H. Shakespeare (secretary) for the Centenary



Rev. CHARLES WILLIAMS, of Accrington.
Fifty Years a Minister.

From a photograph by Mr. Tattersall, 64, Blackburn Road, Accrington

Fund. The denomination has pledged itself to raise £250,000 during the next six months. In answer to all criticism of such a course stood the facts that their reserve fund was exhausted to its last penny, and the possibility of meeting the needs of their aged ministers depended upon it. Their Foreign Missionary Society depended upon it, for its only chance of getting £100,000 a year was through the new life and energy of the denomination in the twentieth century. Their Baptist witness depended upon it in the twentieth century.

In further justification came the assurance of the treasurer, Mr. H. Wood, that the scheme meant that, with God's blessing, they desired, first of all, as their great business, to win souls, and that they intended to take their part in aggressive work in the cities and towns as well as in the villages of the land. While adhering, as he trusted they might, to a simple and spiritual form of worship, they must see to it that they attracted rather than repelled. Not only did they require buildings, but they required men—those who had been trained for the ministry, and those who had not, but who were scholars in Christ's school; men whose lives were consecrated, as well as their business, to the service of the Master, and whose souls were on fire with love for their fellow-men.

These remarks had the "right ring" about them, and fittingly introduced the resolution then put to the meeting, after Rev. J. B. Johnston (Worcester) had appropriately seconded it.

It would take all the space occupied by this report to do justice to the evening meeting alone, so fresh and inspiring were the utterances of Rev. William Cuff (Shoreditch), Rev. C. H. Kelly (Wesleyan), and Dr. Maclaren, of Manchester, to say nothing of the Chairman, Alderman J. C. Horsfall, who referred with pride to some of the practical achievements of the Free Church Federation since it had come into being.

The subject of the meeting was, "The Exposition and Enforcement of Free Church Principles." Mr. Cuff characterized the present time as one of fevered restlessness, the Church and the world alike standing, as it were, on tiptoe, expecting something new, they know not what. The muddle in the Established Church, the message of the Free Churches, and the movement of the Baptists, formed the alliterative headings of his speech. As to its first head, the present state of things in the Anglican Church is no joy to Free Churchmen, but a source of sincere regret. The only remedy he could see was the relieving of the clergy, by statute, of the "galling fetters of Establishment." As he understood the message of the Free Churches, it was one from God to the people, of liberty and salvation, righteousness and peace, and in this the movement of the Baptists take no mean part—with special emphasis on the raising and disposal of the Centenary Fund.

Rev. C. H. Kelly, as president-elect of the Free Church Council, made special plea for the villages, in which Nonconformist children are being forced into Anglican schools, and other forms of undue pressure are in vogue. Thankfully recognising the liberty the present century has secured, he claimed the right of religious equality, with a trite reference to the Dreyfus verdict. "Pardon is much to a man who has spent five years on Devil's Isle, but honour is more. Liberty to worship we prize, but equality we claim, for we see no cause to apologise as Nonconformists for our existence." He urged that there lies a heavy task to accomplish in the future. Crime, vice, perturbation amongst men, and enormous sins—these would tax the resources of all the churches to remove. Our forefathers were not silver-tongued nor soft-handed; they enforced their principles. And to-day the Free Churches would never advance unless they were prepared to stand to their principles, and to all they believed to be right, and in accordance with the New Testament teaching. On several pages of the log-book of Christopher Columbus appeared the words,

"SAILED ON."

Despite opposition, let the Free Churches sail on towards their desired haven. There must be no retreat of the Churches from the masses. Crowds of people are destitute of the knowledge of truth and of spiritual life; the Church must go to them if England was to be saved. No one Church can accomplish this great work, but united, each doing its own work, energized by the Spirit of the living God, they can achieve much. Christianity is a great deal more than Nonconformity or Churchism, and Jesus Christ must stand before all other leaders.

Having thus spoken to their "enforcement," Mr. Kelly gave way to Dr. Maclaren's "exposition" of the principles involved. These were set as four foundation-stones on which the fabric was built, and stood four-square to all comers—viz., (1) The Supremacy of Scripture; (2) the Freedom of Christ's Church; (3) the Bond of Union between Christ and his People; (4) the Universal Priesthood of all Believers. Whatever rules of doctrine or practice are not clearly found in the New Testament those they discard. Those who rely upon "antiquity" for their authority do not go back far enough. The Scriptures are the lesson-book, and the

teachings of later times are no more than the

STAMMERING ATTEMPTS OF THE LEARNERS

to master its contents. He described as comic, if it were not so pitiful, to see two archbishops and several bishops, together with their legal advisers, "sniffing up and down the centuries to detect the fragrance of a bit of incense" wherewith to invest with authority its use. Then, in more serious vein, he appealed to the younger ministers not to preach out of the newspaper and the latest society novel, but out of the Bible, so that their sermons might be the exposition of what God had thought it worth his while to say.

In his second axiom, the Doctor defined the true Church as the congregation of faithful persons, as against any conception that loads it by a mass of people who are united to it only by material rites, or one that narrows it down to a synonym for a clerical order. He had seen

A MAIMED SEAGULL

on a garden lawn picking up grubs, when its true place was winging on the breeze. It was "established!" But it had been destined for freedom. Many feel that the church was shaken and unsettled to its foundations the day it became established by law, and that its true establishment will be when it severs its connection with the State.

Under the third heading Dr. Maclaren urged the freedom of access with which the soul of man may approach to God, as against the attempted intervention of priestly rite or caste. The one is reason, the other is superstition; the one is Christianity, the other is Paganism; the one opens the door for the influx of the supernatural, the other is a position of unintelligible magic. The twofold result of sacramentarianism is found in Spain and France—the one effete and dying, in the midst of superstitious beliefs; the other, corrupt, and, in the immense majority of its most influential minds, wandering in the darkness of Agnosticism, which is the excusable fruit of an inexcusable superstition.

Lastly, we hold to the universal priesthood of all believers. This means: (*a*) *Direct access* to God. (*b*) A priest must have *something to offer*—our offering must be ourselves—daily surrender of heart and will, and all else to his blessed service. (*c*) *Brotherly mediation.* We have not any priests, but there are a great many of you Christian men and women that have not realised that your priesthood means that you should be heralds of Christ's work in your own persons. What is the use, he urged, of our taking up this great truth of the universal priesthood of all believers, using it as a stick to shake in the face of the sacerdotal tendencies in other churches, if it is not regulating the lives of our own churches. For all these principles I have been trying to speak about have got a double edge. They cut against those who do not recognize them; they cut still deeper into those that do, and my best wish for you, dear brethren, of all churches, and for all communions, is that, having these great truths, we may be worthy of them. We have a great heritage. *Noblesse oblige.* Seeing that we have to witness to these truths, let us see that they penetrate, ennoble, sweeten our lives; and, by the elevation of the character and the beauty of the type of the religious life which they produce in us, commend them to the world.

After all, more souls are won for Jesus Christ by saintly conduct than by any argument. And let us beware of falling into

THE ERROR OF IDOLIZING

our principles. Principles may be very good, the foundation may be strong, the building may be very mean. Free Churches can corrupt and become stagnant; and, for all their high principles, can become but a bit of the world under another name, which suits the world's purpose exactly, and gains immense applause.

But He that walks amidst the seven candlesticks needs not only principles, but their issues in our lives. And so we have to take heed how we build thereon gold, silver, and precious stones. And, above all, brethren, let us remember what all churches are for—to bring men into personal union with Christ by faith—and what all churches are fitted for their purpose by—individually and collectively keeping up that union by faith in Him who is the source of all our vigour and of all our prosperity. Not abstract principles, but a living Christ, is our strength; not abstract principles, but a dying and living Christ, is our message.

This was the concluding meeting of the Union, and on

FRIDAY.

The Missionary Society once more held the field, commencing with a missionary breakfast and conference, at which were discussed various ways in which young people can help raise the Centenary Fund.

In the evening an important gathering of young people met in Brunswick Chapel (Judge Bompas, Q.C., presiding) to hear addresses from Revs. W. B. Frame (Congo), P. E. Herbeelet (India), and S. F. Whitehouse (China).

Great things are expected from this year's assembly, the fruit of which will, it is hoped, be seen and felt both at home and abroad.

A MINISTER'S IMPRESSIONS.

I was at the first meeting on the Monday night at South Parade Chapel, and at almost every other till the last on Thursday night in the large Town Hall. From first to last the meetings throbbed with spiritual life and power. There was not one jarring note. Brotherly love began at the beginning and continued to the end of the proceedings.

I never saw such greetings, hand-shaking, and enthusiasm in the Baptist Union before, though I have attended thirty-three autumnal sessions.

Tuesday was the missionary day, and as ever it was fraught with blessing and great power. Every meeting seemed overwhelming. At the valedictory service in the morning, when seventeen missionaries were present for the last time before going out, some to India, some to China, and some to the Congo, 2,000 people gathered in the beautiful Wesleyan Chapel. Everybody was deeply moved, for the whole place seemed charged with spiritual forces that worked mightily. The Lord was present, and all felt it. One thing in that meeting will never be forgotten—namely, Mr. J. G. Greenhough's farewell address to the missionaries. It was replete with holy fervour, tenderness, and brotherly love. Christ was glorified, and the Gospel exalted, in every paragraph. The large audience thrilled and wept, and prayed as the speech rolled on. It was a remarkable scene of overwhelming spiritual power, and we were all refreshed with the presence of the Lord.

The great missionary meeting at 7 p.m. in the Town Hall was crowded from end to end, and was most successful.

On Wednesday the president's address was the one expectation of the day. Its title was long, but just like the man—"The Christ of the Coming Century: or the Christian Faith in its Application to the Institutional Life of Man." I need not say the address was eloquent, impassioned, logical, for Dr. Clifford can hardly help being that even when he is in one of his heretical moods. This time that mind was not on him, and he was at his best. The address rang with evangelical truth, and was balanced and measured. He insisted on the Fatherhood of God, and with equal force and clearness on the necessity of the new birth. Dr. Clifford laid great stress on this through a great passage in his speech, and the audience was breathless and excited as he uttered it with tremendous pathos. To quote one sentence—"Say it in what language we may, *man must be born from above.*"

I differ from his optimistic views of the future, but the whole address was a great deliverance, and all rejoiced at its high evangelical tone and purpose.

Noting, *en passant*, the address of Professor W. Medley, of Rawdon College, on "The consecrated life: its opportunities and influence," which was deeply thoughtful, refined, and Scriptural, the next meeting of importance was that held in the Town Hall, for "the Exposition and Enforcement of Free Church Principles." The speakers were Dr. Maclaren, Rev. C. H. Kelly, and W. Cuff. Dr. Maclaren received a most remarkable ovation as he rose to speak The whole audience rose to their feet, and cheered, and waved hats and handkerchiefs in the most enthusiastic fashion. He was worthy, and it was a grand testimony to the dear old Gospel, of which he is such a master expositor. Again entire unanimity prevailed, and it was a mighty meeting. Each speaker pleaded for the Baptist Union Twentieth Century Fund in very hopeful terms.

On the whole, from beginning to end, the meetings were singularly successful in the best sense. They were marked with deep spiritual fervour and true evangelical zeal. The Lord Jesus was exalted and honoured in them all, and "the faith once for all delivered unto the saints" was expounded and enforced as the one great need of the day. I left Leeds praising and blessing God for sparing me to see the Baptist Union in such spirit and power.

The Faith Mission.

THE seventh annual Convention of the Faith Mission was held at Rothesay from September 20 to 26. The following speakers were present:—Revs. C. G. Moore (London), J. G. Mantle (Brighton), G. C. Grubb, and R. J. Ward, L.M.S. (Madras). Revs. C. Inwood and E. L. Hamilton were expected, but, at the last moment, were unable to attend. The meetings were held, first in the Faith Mission hall, and then in the large public hall, which was needed to accommodate the ever-increasing numbers.

The first evening was chiefly devoted to prayer, with a short address from Mr. Grubb, who had, as he said, "a message from the Lord," and so it proved.—Luke x. 38-42. He drew the contrast "between Martha, who was longing to serve the Lord, and saw only his outward weariness, and Mary, who by faith saw his inward fulness, which was longing to give."

The three addresss of Mr. Ward were very fresh. Mr. Moore did not arrive until Saturday, but his addresses were very helpful. Mr. Mantle was only able to stay for part of the time, but his earnest words bore fruit, as many in the praise meeting testified.

Mr. James F. Govan's address on "Abiding with God," at the early morning meeting, on Sunday, was a message from the Lord to very many. On Sunday night there was a large "open-air," followed by a Gospel meeting, which was addressed by Mr. Grubb, and attended by large numbers. The afternoon meetings each day were on mission work in various parts of the world, and taken by Mrs. Ward, L.M.S., Mrs. Goslin, S.A.G.M., Mrs. Todd Osborne, Soldiers' Home, Gibraltar; Pastor Smith, Argentina; Mrs. Baker, U.S.A., and the Faith Mission workers, who gave accounts of what the Lord was doing in Scotland and Ireland. At the praise meeting, on Tuesday morning, many testified to having received blessing — some through one speaker, some through another; but all alike gave glory to Him from whom alone cometh "every good and perfect gift."

Day by Day.

SUNDAY, October 8. 1 Chron. xii.

IT is thus that Christ's hosts are gathering around Him, whilst He yet keeps Himself close; for as yet, though crowned King of those who love Him, his Kingship is not recognised by the world. But loyal hearts are gathering to his standard, from far and near, to be his mighty men, helpers in the war.

Let us separate ourselves unto our David. Let us learn to handle the shield for defence, and the sword for attack. Let our faces reflect the courage of the lion, and our speed be swift as the flight of the roes upon the mountains. And, as we yield ourselves to Jesus, be it ours to cry, Thine are we, Jesus, and on thy side, Thou Son of God; peace, peace be unto thee; thy God helpeth thee.

Notice the varied purposes which these heroes had at heart, when they gathered thus around the person of David, and apply them to our relationship to Christ. Some came to help him (22); some came to make him king (31, 38); some came to turn the kingdom of Saul to him, according to the word of the Lord (23). Oh, let us band ourselves together for the same high purpose, and let us, day by day, endeavour to extend his kingdom over some fresh acres of territory, over some new spirits, that have hitherto withheld their allegiance! Oh, for the perfect heart, perfectly set upon this, swerving neither right nor left to lower aims! And happy will it be when, of the whole Church, it can be said: "They were of one heart to make David king."

Those who come to Jesus find rich provisions spread for them. Even from Zebulun and distant Naphtali, the furthest and least likely places, the supplies are sent in. The three days of feasting, the abundant preparation, the great joy, are all emblems of the things which eye hath not seen, nor ear heard, but which are prepared for them who love God.

MONDAY, October 9. 1 Chron. xiii.

What a confession for David to make, that they had not sought unto the Ark, the emblem of God's Presence, in the days of Saul! Yet this is enough to account for the disasters that befell that ill-fated monarch. And the surest guarantee of the stability and prosperity of David's reign was his early and zealous regard for the Ark of God.

The mercy-seat above the Ark was always considered to be the throne of God. He sat between the cherubim, and his sacred Name was known upon it. It was this that inspired the trust and praises of Israel. None ever uttered that mysterious sacred Name, Jehovah; but the thought of the ever-living, ever-present, God was the inspiration of their national life. That Name has been invested with new and deeper meaning since Jesus spoke it, and made it spell "Father." Tell us thy Name, O God, we beseech Thee, in all its wealth of power, and mystery of beauty; so shall it be the comfort and strength of our lives! "They that know thy Name shall put their trust in Thee. In the name of our God we will set up our banners."

It was a great shock to David when Uzzah was stricken in sudden death. "It displeased him." But there was an outcome of it, which was very salutary. The incident proved that the old Levitical code had not become obsolete, and that its provisions must still be obeyed. (Num. iv. 15). There would have been a tendency, if this violation of it had been overlooked, to have set aside other of the commands and precepts of the old law, and to have devised another code of doctrine and practice, to the great detriment of the people, and the blurring of dispensational truth. Centuries were to pass till the rent veil showed that Leviticus had done its work. You cannot disobey one of God's commands without incurring the just recompense of reward.

TUESDAY, October 10. 1 Chron. xiv.

Such moments come to all men as this, in which David suddenly perceived that God had made him king for Israel's sake. It was as when a flash of lightning illuminates a wide range of landscape through which we have been travelling in the dark, and suddenly we perceive the way we have come and the direction we are to follow. These moments of illumination are not given us at the commencement of our life. They might confuse us, and hinder our simple obedience to duty. Your life is in God's hands; and it is for Him to give you power, or withhold it. And remember, also, that whatever you have is entrusted as a stewardship for the sake of others.

All such revelations prepare us for the hours of trial and temptation which follow. David was inclined to yield to luxury and self-indulgence, after the fashion of neighbouring monarchs, and he was destined to pay dearly for it in after life; and his demoralization would have been complete, had it not been for the strong enemies by whom he was assailed. Yes, child of God, trial is necessary, not only to root you in those things which you have been taught, but to counteract other tendencies which are at work within you, and which God must check, if you are not to be a castaway. We are not to meet our enemies always in the same way, as David's experiences with the Philistines show. It is needful to abide in God for his direction. Each case requires different treatment. Above all, let us listen for the tread of his angel-hosts, as they march to our help.

WEDNESDAY, October 11. 1 Chron. xv.

The three months of waiting were not lost on David or Israel. They were brought back to the sacred oracles, which taught clearly that the Ark of the living God should be borne only on the shoulders of living men, specially selected and consecrated (12, 13, 14). If we will but set ourselves to learn the reason for past failure and chastisement, God will quickly reveal it. He does not afflict willingly. There is a needs-be for every stroke of his rod.

Some of the Levites were appointed to bear the ark, and some to minister with sacred song. The sweet and well-trained voices of the choristers were sustained and accompanied by a band of instruments, the psalteries set to Alamoth (Psa. xlvi., title), and the harps to Sheminith (Psa. vi., title), whilst the clang of the cymbals was heard resounding through all. It seemed as though it was impossible to do enough to set forth the praises of the God of Israel, or testify to the jubilation of the people, as the day of national prosperity began to break so auspiciously.

There is not enough song in our lives. Our daughters will sit down at the piano and play over familiar, or novel tunes; but too often this is intended to please the ear, rather than to address God in loving adoration and thanksgiving. Even our Church psalmody is too often prized for its artistic charm, rather than for its expression of congregational praise. But the true heart will love to pour out its gratitude and joy in psalms, and hymns, and spiritual songs; and it is a serious lack in our Christian life if we do not seek and cultivate such natural and spontaneous expressions of feeling towards our good and gracious God.

THURSDAY, October 12. 1 Chron. xvi.

To dwell in the house of the Lord all the days of a man's life—this seems a very blessed and desirable lot. The progress of the year, marked by recurring festivals! All the holidays, holy days! All the festivals, days of festive prayer and praise! No sound of alarm breaking upon that blessed peace! No intruder's foot resounding over the pavements, trodden by the bare feet of Levite and priest! Morning and night the lamb, sacrificed as an atonement, and the unceasing cadence of sacred song by the white-robed choirs! We are told that David left Asaph and his brethren there to minister before the Ark, as every day's work required; and there is mention made of burnt-offerings with their sweet savour, and the songs of God (40, 42). O calm and blessed life, how different to the fever of our modern strife and turmoil!

"My willing soul would stay,
In such a frame as this;
And sit, and sing herself away
To everlasting bliss."

But stay! The world needs us. Listen to its cries for help. That is the voice of a strong man going down in the dark waters, and that of a child, and that of a woman sorely beset. We must not linger in the cloisters, beneath the spell of chiming hours and sacred song, but must hasten to answer appeals for help. Yet there is a sense in which we may dwell in the house of God always, when we have learnt his secret, when we yield ourselves wholly to his appointments, when we put him between ourselves and all the shocks of worldly trouble and temptation. Psa. xci. 1.

FRIDAY, October 13. 1 Chron. xvii.

Even inspired men like Nathan sometimes run before God, speaking without due consideration of his purpose. How much more are we in danger through our impetuous nature! Let us specially ask that we may not walk in advance of God. The primary reason why David was not permitted to build the house, was that, from his youth, he had been a man of war, and there would have been an incongruity in associating him with the Temple of Peace. But God's refusal of his offer was, so to speak, wrapt up in such abundant promises, that it could not inflict a wound, however slight, on that generous heart. God may say No, but He does so with the utmost gentleness. We do well if a thing is in our heart, even though it advances no further.

It is beautiful to learn that David sat before the Lord. Sometimes this is our chosen attitude, when the Bible lies open on our knee, and we speak to God, as a man speaks with his friend. It is good to pray on our knees, but communion may be equally real as we recline on our couch, or sit in our chair, or pass swiftly in carriage or railway train.

Let us also remember to imitate David in taking God at his word. He took the promises of the previous chapter as equivalent to performances. "Thou, Lord, *hast* blessed, and it is blessed." When God promises a thing, it is as good as done; there need be no further parley about it, but the soul may repose with perfect serenity, only looking up now and again to remind Him that its expectation is from Him alone. "Let thy word to thy servant be established, and do as Thou hast said."

SATURDAY, October 14. 1 Chron. xviii.

These conquests laid the foundation of Solomon's vast empire, and accumulated the wealth out of which the temple was constructed. It was on this platform, as laid by David, that the magnificent structure, with which his son's name is associated, emerged before the eye of the world. How perfectly David would have been repaid for all his strenuous endeavour, if he could have realized the firm security and glory to which his son succeeded. O weary contenders against impurity and drink, and the evil of the world, these are the Hadarezer and Tou, the Edomites and Moabites, which must be dealt with in the age that precedes the millennial reign.

How gladly the historian records twice over, that the Lord gave victory to David whithersoever he went (6, 13). This is the victory which overcometh the world, even our faith. By faith, we take victory, from the royal hand of Him, who overcame for us, and waits to overcome in us. The only condition is that we do not go out to meet the foe, apart from the very distinct indication of God's will. Our Father guarantees victory in every battle that meets us in the path which He has chosen. He does not pledge Himself, however, to make us victorious in conflicts of our own seeking, though even then, in answer to our prayer, He will succour us. Nothing happens to us by chance, no temptation comes to us apart from the will of God. Before the temptation is allowed to molest us in the path of duty, both it and our strength have been carefully measured, and we may meet it without fear, knowing that God's grace is sufficient, and He waits to give us victory.

The Glasgow Evangelistic Campaign.

[BY OUR OWN CORRESPONDENT.]

ON Tuesday evening of last week was held the final preliminary gathering of the workers who have joined hands in this great effort for the evangelization of the city of Glasgow. The main object of the meeting was prayer; but interesting statements were made at intervals, showing something of the nature and completeness of the preparations for the work.

As president of the Glasgow United Evangelistic Association, Lord Overtoun has been chairman of the Campaign Committee, and gave a key-note to the proceedings by reading Acts i. 6-14; ii. 1-4. Referring in vivid terms to his personal recollection of the revival times of twenty-five years ago, he replied to those who deprecated the planning of the campaign on account of the so-called "narrowness" of its aims, by declaring that all the great Christian organizations in the city and neighbourhood—with the exception of the ministry of the Word—had, if not actually originating at the time, at least received a new impetus and power. One thing that made this possible was the way in which the wave of spirituality gave to all the churches a new view of their denominational differences—by enabling them to see over the dividing walls, and to realize how truly they held all the great truths in common.

Those who took part in the former movement have cause to look back and thank God. But a new generation has sprung up, and leaders in the work are anxious that they should enjoy and share the blessing. One of the great uses of the past is to give fresh experience; but all are seeking to approach the work in a spirit of humility,

PREPARED TO RECEIVE BLESSING,

not necessarily in the old way, but through any channel and in any way by which God may send it. "Critics have been saying that the ministry of the Word is sufficient. We thank God for a faithful ministry, and believe that many of us do not appreciate it as we should; but we are expecting that there will be such a time of blessing as will cause ministers to 'beckon to their partners to come over and help them.' If God gives the blessing, what will the reaping be but the logical outcome of the faithful sowing of past years? The ministers are the officers; and, under their leadership, we pray that the membership will be stirred up to service."

In response to a desire expressed by a number of the volunteer helpers, Mr. John W. Arthur described in graphic terms the present position of affairs. Towards the close of the year 1898, the proposal which had been made for the putting forth of such an effort began to take definite shape in the Committee of the Evangelistic Association. One of the first steps taken was to approach, by deputation, the local presbyteries of the three great Presbyterian Churches (Church of Scotland, Free Church of Scotland, and United Presbyterian Church), where the scheme met with entire approval; and each of these bodies appointed commissioners to act on the general committee. Representatives were also appointed by other churches and various religious societies, till the members numbered over a hundred. The committee, with further additions, was divided into nine sub-committees, and the noteworthy fact was announced that, in filling up the 154 positions,

NOT A SINGLE REFUSAL

was received from any one to undertake the work proposed to him. The city area has now been divided into eleven sections, with a local committee in charge of each, and helpers have been secured for every department, until it is believed that no fewer than a thousand persons are engaged in official positions for the direction of the movement.

For the past two years there has been no formal Convention for the Deepening of the Spiritual Life in Glasgow; but on Monday of this week, under the direction of the Campaign Committee, there was begun a fortnight of meetings for Christians, which is believed to be the longest season of special consecration services ever held in the city. Every afternoon a gathering is being held in the great St. Andrew's Hall, while every evening a service will be held in a church within the bounds of each of the eleven divisions. The catholicity of the movement is shown by the fact that during the week the churches thrown open will include buildings belonging to congregations of the Established, Free, United Presbyterian, Congregational, Episcopal, and Baptist Churches. On the list of speakers announced are to be found the names of Rev. Principal Rainy (Edinburgh), Rev. Dr. Alexander Whyte (Edinburgh), Rev. Professor Laidlaw (Edinburgh), Rev. John McNeill, Rev. J. J. Luce (Gloucester), Rev. Professor Denney (Glasgow), Rev. George Wilson (Edinburgh), Rev. Dr. John Smith (Edinburgh), Mr. Henry Varley, Rev. Charles G. Moore (London), Mr. R. B. Stewart, and Mr. William Thomson, jun.

After fourteen days of waiting upon God most of the churches will gather round the table of the Lord on Sabbath, October 15, for the Autumn Communion; and on the following day, Monday, October 16, the work will begin with eleven evening meetings for adults, and nearly as many for children, all widely separated. The centres of work will be changed from time to time, within the area of each section, until the whole city has been covered. St. Andrew's Hall, and other large meeting-places, will be utilized, in addition to the churches; and, in all,

OVER TWO THOUSAND MEETINGS

have been arranged and provided with speakers. Among those who are to speak during the course of the winter, we find the names of Rev. Charles Spurgeon, Rev. R. J. Campbell (Brighton), Rev. Dr. J. Hood Wilson (Edinburgh), Rev. William M. Clow (Edinburgh), Rev. William Muir (Blairgowrie), Rev. James Houston (Cambuslang), Rev. Dr. Hanson, Rev. Dr. Robbins, Rev. Arthur Mursell, Rev. John McNeill, with Messrs. George Clarke, Henry Varley, Charles Inglis, W. D. Dunn, William Thomson, jun., and the Brothers Weaver. Much help has been promised by the evangelists of the Free and United Presbyterian Churches, the Evangelization Society, and the Children's Special Service Mission, as well as the staff and students of the Bible Training Institute.

It has been arranged that each church or hall in which a mission is being held is to form for the time being the centre of a group of congregations; and the ministers and workers in these grouped churches will mainly supply the workers for service in their own sections. Believing that Christian work should and can be done as thoroughly as rate-collecting, those in charge are arranging for bands of visitors by whom invitations will be left at every house, shop, and place of employment. All possible use will be made of wall-posters, newspaper advertisements, and pulpit intimations; and it is believed that the means used will leave no family or adult in the city in ignorance about when and where the Gospel is being preached.

The work among the children is in the hands of a special committee in each section. Many of the ablest, and most consecrated

WORKERS AMONG THE YOUNG

have been enlisted in this work. Through Sabbath schools, Foundry Boys' Society meetings, Christian Endeavour Societies, and all other available juvenile organizations, the meetings will be announced until every boy and girl who can be reached shall also have the invitation given to "Come to Jesus." The lantern, the blackboard, and the spoken address will all be used in this department.

In dealing with the question of the large number of helpers required in the work, both Lord Overtoun and Mr. Arthur laid great stress on the care which had been, and will still be, exercised in the selection of those who are to deal with the inquirers. A large staff is being called out, consecrated men and women qualified to lead wisely, and to guide along sound Scriptural lines. For this and other branches of service preparatory meetings will be held, and cards of instructions will be issued to give counsel and help, so far as that can be done, by leaders of experience.

"To-night," said Mr. Arthur, "we stand on the threshold. The movement has been slighted and opposed. Coldness and indifference, and countless difficulties have had to be met; but the committees have gone straight on with their work, never turning aside, never turning back. The sin, and misery, and hardness of a great city confront us. But the city is made up of men and women, boys and girls, with human hearts and deepest needs. The world is putting the old question of unbelief in Psa. lxxviii., 'Can God?' We, too, stand and ask the same question,

'CAN GOD?'

"We have given these months of thought and labour ungrudgingly, whole-heartedly: we are going to do more still in the months to come. Our answer is the answer of faith, 'God is able, God can.' We put all that has been done into his hand, and we believe that He, by his mighty Spirit, will now take up his own work, and that we shall have in our city this winter such a manifestation of his power as has never before been known. 'Let Glasgow flourish by the preaching of the Word,' and to the Name of God be all the glory!"

Much time was spent in prayer, among others who led in the devotions being the Revs. David M. Macintyre, Rev. William Ross, Rev. John Tainsh, Mr. Alexander Mackeith, Mr. John Anderson, and Mr. Thomas Boyd. A final exhortation to prayer in private, in the family, and in the congregation—for those whom it is desired to reach, and for all workers—was given by Rev. James Paton (St. Paul's, Glasgow); and we separated with a note of triumphant faith in our hearts, with the light of the other world visible to the eyes of many.

Glasgow, September 28.

On Monday, St. Andrew's Hall was crowded at three o'clock. Principal John Rainy and Rev. John McNeill spoke with power. Much interest is apparent in the city, and special prayer is asked for continued and increased blessing.

The Late Mr. W. T. Paton.

DEAR SIR,—May we ask the kind consideration of your readers to help us to perpetuate the memory of the late Mr. W. T. Paton, who, for twenty-one years, devoted his time and his untiring energy to the work of the Zenana Bible and Medical Mission and the Young Women's Christian Association.

We are anxious to have a permanent Memorial Home in India, to which a Widows' Home will be attached, for those who were saved from famine by a fund which Mr. Paton worked so hard to raise. With this object in view, we are trying to raise the sum of £3,000 among his friends, and the kind supporters of our Societies, to build this mission house in India, and to perpetuate the work carried on among young women at the Cloudesley Institute where Mr. and Mrs. Paton have worked for so many years, and which Miss Paton is still carrying on.

Many kind friends have already given us their support, and we have received over £800, with promises of about £400 more. We feel sure that this will meet the eye of many who may not have had an appeal, but who would wish to show their gratitude to the memory of one whom to know was a privilege.—Yours faithfully,

Kinnaird,
W. Joynson-Hicks, } Treasurers.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

A Trip to Alaska.

By Rev. E. PAYSON HAMMOND.

YOU may not all be able to visit Alaska, as many have been doing the last year or two in search of gold, but with the help of my note-book you can visit it with me and witness some strange sights. You will find the scenery delightful. All the way from Portland, Oregon, to Sitka, Alaska, we shall be astonished many times by gazing upon magnificent mountains covered with snow; and if we turn aside a little we shall see a glacier five miles high, and at the base 2,000 feet in thickness.

Before I tell you about our journey over these beautiful waters, I must give you an account of the way a Sabbath school was commenced, in which an Indian chieftess was converted, in Victoria. A few Christians in that place determined to do what they could for the Indians. At length they gathered in a number of these people, and began to teach them to read. One Sunday there was not an Indian present. They therefore started over to the Indian rancherie to find why there were none at the Sunday school. As they approached they heard a

TERRIBLE SHOUTING AND YELLING,

and saw about seventy-five in a circle making the most hideous noise with drums, rattles, kettles, dancing round the man who stood in the centre holding a dog by his hind legs and neck. It was thought by the Indians that if he could thus hold the dog and tear him to pieces with his teeth and eat him, and then go into the woods without any blanket, and come back after three days alive, he was fitted for an Indian doctor. They were so painted, some of them covered with tar and feathers, that they did not look like human beings. Among those very Indians were numbers who are to-day earnest, devoted Christians. Amos was the first that was converted. I heard him tell his experience a few days ago in one of our meetings. His eyes filled with tears as he spoke of the great love of Jesus in giving Himself to die for a poor heathen savage. These Indians have built a nice little church. There they meet and study God's Word, and sing and pray. None of the Indians feel they are too old to study the word of God, hence there are more adults than children present in their Sunday school.

Nearly every one wept when they stood up and told the story of their conversion. I felt as I had never felt before the truth of the words of Jesus, "And I, if I be lifted up, will draw all unto Me." Yes, the poor Indians when they see how Jesus has loved them and given Himself for them, feel their hearts in return going out in love to Him. At the farewell meeting in Victoria, five or six hundred people walked across the platform to shake hands, and among them were

THIRTY OR FORTY OF THESE INDIANS.

Nearly all of them wept as they bade me goodbye.

At Nanaimo we fell in with an Indian missionary who took us in a canoe to a village of several hundred Indians. There we found a church and street on which were houses built by Christians, in which everything was clean and comfortable; but in the same village we saw the wretched abode of the heathen Indians. In a great building, made of rough boards, with leaky roof, lived from fifty to 200 of these wild Indians, huddled together like animals. There is no chimney in this great, rough building; all the smoke finds its way through cracks in the roof and sides. When the Indians fill it at night, and fires are burning in different parts of it, it looks more like some dark cavern filled with evil spirits.

If I had never believed in the power of the Gospel, a visit to this Indian village would have been enough to convince me of the truth of it.

The first Indian who was converted in this village took us in his canoe, made out of a log, on a fishing excursion in the Straits of Georgia. I was more interested in hearing the story of his conversion than in trying to catch salmon.

As you have been reading, dear young people, of these savage Indians being led to Christ, have you been able to say, "I, too, love that same Jesus who is so dear to them"? If not, let me entreat you this very hour, make Him your friend and Saviour. He bids you come to Him just as you are. Do not try to make yourself better first, but trust in Him.

A gentleman once saw a dog jumping into his garden. He threw his cane at him, intending to hit him, but the dog picked it up and, in a good-natured manner, brought it to him, as much as to say, "You tried to hit me, but I brought your stick to you." The gentleman's heart was touched, and after that he allowed the dog to come into his garden whenever he chose. That dog would not run away from his enemy, but sinners, old and young, often run away from Jesus, their best friend, though He bids them come to him.

NEW QUARTER.

THIS WEEK'S BIBLE SEARCHER (No. 196).

Find the following verses which tell of Jesus:

1. In a borrowed cradle (Luke i.-iii.).
2. Using a borrowed boat (Luke iv.-vi.).
3. Using a borrowed penny (Matt. xx.-xxv.).
4. In a borrowed grave (*a* Matt., *b* Mark, *c* Luke, *d* John).
5. Without a home (Matt. vi.-ix.).
6. Becoming poor for our sakes (2 Cor. vi.-ix.).

ACROSTIC.

7. Who, hearing joyful tidings, laughed within her open tent? (Gen. xv.-xx.).
8. What widow prophetess her days in prayer and fasting spent? (Luke i.-iii.).
9. At Bethshemesh what wrought the men when their dear Ark was sent? (1 Sam. v.-x.).
10. What river of Damascus still is known afar to fame? (2 Kings iv.-vi.).
11. What ancient woman fled before another woman's blame? (Gen. xv.-xx.).
12. Initials and finals form two familiar names. Say what you know about them.

(Children under *ten* do any two; under *thirteen*, any five; under *seventeen*, any nine.)

No. 194.—Correct answers (second list) received from:—

A—Ambrose Adams, J. Marjorie and Elizabeth Arbuthnot, Maggie Arres-Mather, Irene Ashdown*, Percy Allen, William Aston.
B—Ashley Bowker*, Gordon and Stanley Boxer, Mabel Bailey, Charlie, Maggie* and Alan Banks, Catherine Barber, Massy and Allen Baker, Mary Bryant, Dorothy Benson, Lucienne Brabandes, Muriel Bailey*, Lindsay, Leonard and J. Corbet Browne, Ernestine Buhl, Susette* and Mary* Beck, James Barker, Marion Brock-Richards*.
C—George Crawford, Gulielma Cheal, Alice Crang, Hyde* and Duncan* Campbell, Dorothy Clarke*, Bessie Cheale, Edith and Dora Corrie, Kitty*, Carl* and Kate Cope, Gladys* and Beryl Calvert, Ethel Craigie, Cicely Craven, David* and John* Colville, Katie Clark, Charles*, Mabel* and Isabel* Candlin, Dorothy Cooper, Jessie*, Maggie* and Walter Carter.
D—Marie Denizot, William Dilly, Marjory* and Dorothy Dyke, K. Winnie de Russett, Harold Davis*, Agnes* and Catherine* Darke, Heria Dyer, Constance Devenish-Meares, Polognia Daws, Ethel and Mal Davidson, Vera Dickinson, Esther Dickson.
E—Muriel Edwards*, Maud Eddey.
F—F. A. and Aileen Figgis, Agnes*, Lewis, Maggie*, and Flossie* Fullarton, J. D. Fawkes, Marian* and James Freegard, Helen Forbes*, Lawrence and Richard Farmer, Olivia Ferguson, Louise Filhol, Jeanne Faucon, Hyacinth Fitzsimons*.
G—Edith Grieve*, Colin, George, and Margery Graham-Brown, Frank Gibbs, Stuart, Margaret*, Edith*, Dorothy and Jack Gray, Effie, George* and Mary* Graham, Mary Glass*, Gracie Grout*, Daisy* and Mary* Greenacre, D. Gardiner, Thomas Groombridge, Constance and Kenneth Gabbett.
H—Dorothy Harris, Eddie and Willie Hopkins, Francie*, Stanley and Florence Hoyte, Ella Hake, Violet Holford*, Edith* and Winifred* Harvey, Dorothy Halward, Edith* and Deenie Holms, Bessie Hope*, Mary Haines, Ethel Hutchings*, Freda Hanton, Hetty and Theodora Hill, James Henderson, Lottie* and Rosetta Hamilton, Issie Holford, Harcourt and Helen Hunter, Georgette Hoffmann, Sandy and May Handasyde.
I—Daisy Iredell*, Isabel* and Ami Inglis.
J—J. Sinclair Jackson*, Emily Jeynes, Kate Johns*, Dudley Joyce, Lizzie Johnstone.
K—Isa*, T.*, Agnes* and Alec* Kay, Lily and Brada Kinvig, Dorothy*, Philippa* and Grace* Kerr, Flossie Key*.
L—Hannah Lovell, Arthur Llewellyn.
M—Adelaide Moore*, J. Barbara Maconchy, Dora Marples, Margaret, Dorothy and Daniel Morris, Mabelle Mountstephen, Dora Muir, Olive* and Lois* Mewburn, Bella and Abraham Mack, Gwendoline Moir*, Hilda Medill*, Frank and Charlie Medcalf, Margaret Macphee*, Annie*, Daisy* and Nellie Mackenzie, Evie Miller, Mildred Morgan, Harry and Bruce Malaher, Charlotte Millar, Christina and Winifred Marshall, Winnie, Dorothy and L. F. Mace.
N—Peter*, Cissy* and John Nicholson.
O—S. and Katie Oliver.
P—John Pearce, Edith Purkiss, Eddie, Ada*, Jessie* and Willie Palmer, Gladys* and Isabel* Phipps, Fannie Price*, Ruth Patient*, Laura Percy, Winnie Page*, Geoffrey, Clarice and Percy Peach, Dorothy Patten, Walter Perryman*, Gilbert Powell.
R—Elsie Ridewood*, Eva Rainey, Isabel and Elmina Roe.
S—Bessie Shepherd*, C. R. and Violet Salvesen, Evelyn Shaw*, Binford Sellwood*, Bessie Symes*, Frank* and Emma Sutton, Helen Stalker*, Ivy and Violet Sall, Gwendoline Shaw*, T. M. and D. D. Stanier, Marie and Herbert Stuart, Marjorie Sherbrooke*, Enid Southwell, Gladys, Eric, Wilfred and Mervyn Shaw.
T—Louie* and Nannie* Tibbits, Marjorie Tracey, Winnie* and Arthur Taylor, Sarah Tyson*, Alice Truelove, Frank Thompson, Olive Taylor*, Effie Taylor.
W—Helen and F. H. Webb, James*, Rachael*, Georgina, Sarah and Pringle* Wilson, Queenie, Kenrick and Ernest Wakeford, Bertie Wallis, Mary Ware, Violet and Arthur Walker, Stewart Watson, Sarah Wood*, Florence Wild, Robert and Thomas Weddell, George Willis, Charles and Amy Wingrave, Ronald Watson, Rosamond Woodgate, Ellie and Nora Wyatt.

FOREIGN LIST.

No. 185—Christine Pearson (Tasmania). **No. 186**—Evan Niekirk, Letty de Villiers, Nellie and Johanna Mostert, Henry Lückhoff, Polly Loubser, Kittie Louiv, Ellen v. d. Spuy (Durbanville). **No. 187**—Janet Garrett* (Kimberley), Kittie Louiv, Nellie and Johanna Mostert, Leosa Bosch, Polly Loubser, Henry Lückhoff, Ada Erins, Johanna Uijs (Durbanville). **No. 188**—Janet Garrett*, Alice Henderson* (Jamaica), Alice Stone (Cape Town). **No. 189**—Alice Stone, Jean and Eliza Scott (Canada), Alice Henderson*. **No. 190**—Rotha, Lottie, and Ivan St. George (Canada), Jean and Eliza Scott. **No. 191**—Dora Wallace (Canada). **No. 192**—Ina, Will*, Nettie, and Kate* Thomson (Bulgaria).

HONOURS LIST.

The following have been correct each week during the quarter.

A—Violet Ashworth.
B—Leonard Browne, Dorothy and Evelyn Barrett, Lucienne Brabandes, Ernestine Buhl.
C—Bessie Cheale, Kitty Cope, Anna Chanyen, Ida Cole, David and John Colville, Walter Carter, Dorothy Clarke, Duncan Campbell, Isabel Candlin.
F—Vincent and Mabel Fleet, Jeanne Faucon.
G—Esther Goodman, Constance Gabbett, Jack Gray, George and Colin Graham Brown, Thomas Groombridge, George Graham.
H—Lottie Hamilton, Ella Hake, Florence Hoyte, Georgette Hoffman.
I—Nellie Irving, Daisy Iredell.
J—Betty Jacobs, Lizzie Johnstone.
K—Stanley and Eva Kalb, Maurice Kalinsky, Phillips Kerr.
L—Blanche Lindup, Cecila Lichtenstein, Edward, Henry, Sidney and May Law.
M—Dorothy Morris, Hedley Meader, D. McMullin.
P—Walter Picknell, Kathleen Pasley, Jessie Palmer, Evelyn Peters.
R—Alice Reid, Marion Richards, Nora Read.
S—Kathleen and Douglas Shepherd, Amy Stileman, Muriel Sherwin, Solomon Stockfish, Binford Sellwood.
T—Frank Tomkins, Marjorie Tracey.
W—Cecile Wright, Madge Wilson, Edward Wheeler, Charles Wingrave.

Personal.

Helen Hunter, Gwendoline Moir, T. M. Stanier.—You are eligible for the Competition; but, not having put your address on your searcher, I could not send you a post-card.

Betty Stocks.—Thank you for your interesting letter. I am glad you went to see little Hannah and Rosy, and that you enjoyed your holiday so much.

Nieces and Nephews, Durbanville.—I am glad to welcome so many of you, and trust you will all enjoy the weekly "search," and that it will be useful to you in after-life.

Leosa Bosch.—Yes, you may send in your answer in Dutch.

Heria Dyer.—I am glad to welcome you among the "Searchers," and hope you will soon be able to speak and write English as nicely as you can work your type-writer.

Uncle Tom.

Children's Scripture Union—Portions for week ending October 14.

Sun., Oct. 8	2 *Chron.* xxii. 1-12		Th., Oct. 12	2 *Chron.* xxiv. 15-25	
Mon., „ 9	„ xxiii. 1-11		Fri., „ 13	„ xxv. 1-10	
Tues., „ 10	„ xxiii. 12-21		Sat., „ 14	„ xxvi. 11-23	
Wed., „ 11	„ xxiv. 1-14				

Children's Special Service Mission.

Mr. H. Hutchinson, *Winchester*, Oct. 8, *Litherland, near Liverpool*, Oct. 21-23 and 25-27, *Allerton, Bradford*, Oct. 28; Mr. S. J. Hewlett, *Durness, Cape Wrath, N.B.*, Oct. 15-29; Mr. J. S. Tyler, *Wandsworth*, Oct. 8-12, *Southsea*, Oct. 15-18, *Tunbridge Wells*, Oct. 22; Mr. H. Hankinson, *Reigate*, Oct. 10, *Burton-on-Trent*, Oct. 23, 24; Messrs. G. and M. Goodman, *Thrift Hall, Upper Holloway*, to Oct. 8, *Metropolitan Tabernacle*, Oct. 14-19; Mr. Phillips Welch, *Palmer's Green*, Oct. 8-12, *Albany Road, Camberwell*, Oct. 16-19; Mr. W. L. Seyler, *Matthias Road, Stoke Newington*, Oct. 15-20; Mr. E. Hughes, *Congregational Church, Burdett Road*, Oct. 22-29.

The Annual Meetings for Reports of Seaside Services will be held in London, at *St. Martin's Town Hall, Charing Cross*, Oct. 5; at 3 and 6.30 p.m., *Y.W.C.A., New Bridge Street, Manchester*, Oct. 16; *Hope Hall, Liverpool*, Oct. 17; *Church Institute, Bradford*, Oct. 18; *Shaftesbury Hall, Y.M.C.A., Leeds*, Oct. 19; *Southport*, Oct. 20; *Central Hall, Bolton*, Oct. 24.

Caravan Mission to Village Children.—The annual praise meeting will be held on Saturday, Oct. 7, at 3 p.m., in *Centenary Hall, Bishopsgate Street Within, London, E.C.*

Personalia.

Mr. Thomas Payne has returned from his recent evangelistic tour in Virginia, where, especially at Danville, among the negroes, much blessing attended the gatherings. Mr. Payne's address is 23, Hyde Grove, Manchester.

Rev. Charles Inwood, who is about to conduct meetings for the deepening of spiritual life in Sweden, Egypt, and India, similar to those he conducted through China last winter and spring, intends to return to regular pastoral work next summer, and to this end he has accepted an invitation to succeed Rev. William Gorman in University Road Methodist Church, Belfast.

Mr. Esu Churran, of the Indian Christian Realm Mission (Raj-i-masih), is to be married on October 13 to Miss Bell, a lady who has a number of relatives in the mission-field. Mr. and Mrs. Churran have arranged to sail in November for India, where they hope to commence work in the high mountainous parts of Kumaon.

Rev. John Bradford, president of the London Baptist Association, is the subject of the biographical sketch (with portrait) in the current issue of the *Baptist Magazine*. Mr. Bradford is minister of the church at Fillebrook, Leytonstone, which has a communicant roll of 500, including a large body of devoted workers. Mr. Bradford is a man of warm sympathies, and is ever cheery and considerate, whether battling with pastoral duties or overtaking the imperious demands of his presidential office. Mr. G. Andrew Hutchison, who writes the sketch, says what all who know Mr. Bradford will readily allow: "He has unquestionably rare business abilities and tact, and these have proved of untold value in helping him over rugged places, and in enabling him wisely to aid many a one suffering from the heat and burden of the road, or, unhappily, fallen by the way."

Letters to the Editor.

The Friends and Holy Scripture.

SIR,—Those of us who were privileged to attend the "Friends' Summer School," at Birmingham, had not the advantage of Mr. William Tallack's company; and he has fallen into certain errors in consequence, which would have been avoided had he been present.

For example, he states that "both at Scarborough and at Birmingham the Old Testament was more dealt with than the New." Now, as secretary of the committee which arranged the programme for the Birmingham School, I may be allowed to inform your readers that the total number of lectures and addresses delivered during the eleven days that the School lasted was thirty-six; that eleven of these were on the Old Testament, or the period to which it belongs; twelve were directly on the New Testament, and eight more on Christian ethics and the lives of saintly Christians; three were on some of the present-day problems of eligion and morals, and two it would be har d to classify.

Again, your correspondent's allusions to Professor McGiffert's handling of the New Testament passages, which are supposed to prove that the ceremonies of Baptism and the Eucharist were instituted by our Lord, are a travesty of what was really said, and could not have been made by one who had heard the lectures. What Professor McGiffert—who is a Presbyterian, and one of the first authorities on primitive Christianity—really did, was to show, by the most careful arguments, every step of which was based on clearly-stated facts, that there are strong reasons for believing that historical students of the New Testament and of early Christianity will eventually come to the conclusion which the first Quakers reached by intuition—viz., that there is not sufficient evidence of such institution by Christ Himself.

Once more Mr. Tallack is writing entirely without knowledge when he states that the doctrines of the Incarnation and the Cross were absent from the Birmingham Summer School. He has probably not even read a report of Professor A. S. Peake's lectures on the Pauline Theology, in which these doctrines were set forth with a power and freshness which some of us had rarely or never heard before. Nor is he in a position to know anything of the spirit of our devotional meetings, in which the thought of Christ as our risen Lord, and his work for us and in us, were deeply and powerfully kept before our minds.

I believe I may safely say that there is not one of the seven or eight hundred persons who attended those gatherings who did not leave them with higher thoughts of God, with more reverence for the Bible, with a larger sense of its inspiration, and a deeper yearning for the inspiration which we, too, may share,—I am, yours respectfully, Edward Grubb.

Southport, September 23, 1899.

Dear Sir,—As you have kindly allowed me to see Mr. Edward Grubb's letter, permit me to say that, as I attended the Scarborough Mission School throughout, I can fully endorse what I said about *that* gathering.

As to the Birmingham "School," I wrote after seeing the *first* week's reports only. And it is now satisfactory to find that in the second week the New Testament had a good share of attention.

In regard to my observations generally, it is well known that an influential section of the Friends hold views differing considerably from those which are usually considered evangelical. And I have received, from evangelical Friends, warm approvals of my recent letter in your columns.—Yours truly, William Tallack.

Upper Clapton, N.E.

Books for an Infirmary.—At the Newcastle-on-Tyne Infirmary there is a library of miscellaneous literature, many of the books being of a decidedly Christian tone. It is largely used by the inmates, and has been the means of blessing to many sufferers. Additional supplies of helpful books are pathetically pleaded for by the librarian and Scripture reader, Mr. Thos. Hare, to whom gifts may be addressed at The Royal Infirmary, Newcastle-on-Tyne.

(1280)

Christian Endeavour.

Topic for the Week beginning October 8.
"Work where Christ tells you."—John xxi. 1-6.

IT is difficult to understand the precise thought that was in Peter's mind when he proposed to go fishing; whether there was a regret in his tone as he turned back to his nets, or it was his intention thus usefully to employ the interval of waiting for the Master's appearance—it is impossible to say. The lesson, however, is obvious that it is in moments of disappointment and despair that the Master comes to us. *The* boat was probably the one which once was laden to its gunwale with fish; the night was obviously the fittest time for plying their calling; the fishermen themselves were not lacking in skill; but the morning found them weary, chilled, hungry, and with not a single fish to reward their arduous exertions. That failure was permitted—may we not say, contrived—as the background against which the Master's figure would presently stand radiant. How many days and nights we have gone forth to catch men alive for Christ, with apparently no results. It may be that such is your position now.

Such is the precise condition in which you can best receive Christ's indications of your work, and how to do it. There is a *right* side of the ship; and an auspicious moment when the great multitude of fish swarm in the deep water. Jesus knows the hour and the place, and those who abide in Him can make no mistake. If we work according to our own wit, toil as we may, we shall be baffled. But if, broken by failure and disappointment, we are prepared to take his direction, to serve under his orders, to make Him captain, his voice will roll across the waves with its sure indication. Be at your post; let your nets be clean; your arms strong; your souls on the alert—then wait for Him. It will be hardly possible to draw the net. And He who appointed your work, will prepare your provision, lighting the fire with his own hand, so thoughtfully adapted for warmth and breakfast, the type of his greeting on the shores of eternity.

* * *

On September 26 and 27, Rev. F. B. Meyer, President of C.E. Union of Great Britain and Ireland, held the first of his presidential meetings in Bolton and Hanley. The programme in each case consisted of a sermon by Mr. Meyer, followed by a conference on C.E. methods, and a public meeting in the evening. Miss M. Jennie Street and Rev. James Mursell took part in both afternoon and evening meetings, giving special addresses to young women and young men respectively. All meetings were well attended and characterized by the usual hearty singing of Endeavourers, whilst a deep impression was made at both places, giving ground for the belief that this series of some sixty conventions which are being arranged will be for the quickening of the movement.

Christian Endeavour on the other side of the water is much alive. The Endeavourers connected with the Reformed Church of America have been for eleven years past building home mission churches. The latest report shows 15 churches to their credit, and a C.E. station at Chitoor, India, with 15 out-stations, wholly sustained by Endeavour offerings, whilst assistance is given to work in Oklahoma, China, Japan and Arabia.

The fifth annual meeting of the North London Christian Endeavour Union was held in the Finsbury Park Congregational Church on Thursday evening last. Rev. J. Ossian Davies, president of the London Council, presided, and gave an address on the Kingdom of God. Three happy and suggestive, though short, papers were read on Committee Work by Miss Heron and Messrs. Waller and Harmsworth. Miss E. M. Weatherley gave a most interesting description of the plans for the great World Convention in July, 1900. It is to be held at Wembley Park, which, for the time, will be a city of white. Two huge tabernacles, each accommodating 9,000 people, are to be brought from America, and 1,000 bell tents, for sleeping purposes, will be erected. Every accommodation will be provided for 10,000 people to encamp within the Park during the Convention. The report of the year's work, presented by the secretary, Mr. Stanley P. Edwards, was most encouraging, and the outlook for the district is bright.

Dr. Stephenson's Children's Home.

IN connection with the Children's Home, it has been decided to have a day of special prayer, on Tuesday, October 10. Meetings for prayer and conference will be held at the Home Chapel, at Bonner Road, at eleven and three. The evening meeting will be held at half-past seven, in Wesley's Chapel, City Road. It is expected that a large number of ministers and others will take part in these services. At the country branches of the Home, a similar programme will be observed. Those friends who will not be able to attend the gatherings are asked to remember the Children's Home in family prayer.

Oxford Letter.

From Our Own Correspondent.

THE Oxford Branch of the Church of England Sunday School Institute held its fifth annual Conference on Thursday in St. John's College. Canon Christopher presided, and, in the course of an earnest address, pleaded for the appropriation by faith of the "riches" laid up in Christ. Quoting some words of the late devoted missionary, G. L. Pilkington, spoken in Oxford in 1896, he said: "What do you know in your own experience of the power of Christ to save? With a man who knows what the power of Christ to save really is, it must become the trongest passion of his nature to tell others."

The subject appointed for discussion was—"The Provision and Training of Sunday School Teachers." A paper was read by Rev. G. C. Bowring, who urged that a greater interest should be taken in the young teacher, both by the clergy and superintendents. Every opportunity should be sought for encouraging the young teacher. There were many discouragements for such in Sunday-school work, and often they go home feeling that their efforts have been fruitless. The Conference was full of help and stimulus.

The Bishop of Oxford has addressed a letter to the Ritualistic clergy in the diocese, asking them, for the sake of the Church in the present crisis, to comply with the archiepiscopal decision. Rev. W. Scott, vicar of Cowley St. John, preaching on Friday evening, said: "The use of incense at the offertory and consecration, which they thought an honour to God and to themselves, would be discontinued next Sunday." We understand that Rev. M. H. Noel, vicar of St. Barnabas, also intends to comply with the Bishop's request. How much heart-burning would have been spared if the practice had been declared illegal years ago. If it is wrong now, it was wrong fifty years ago.

Under the auspices of the East Ward Lodge of the National Protestant League, Rev. F. J. Horsefield, vicar of St. Silas, Bristol, lectured on Tuesday evening at St. Clement's on the subject, "Protestantism: our Principles, Duties, and Prospects." The Rector of St. Clement's presided. The lecturer, in illustrating the Romanising character of a large section of the clergy of the Established Church, gave the following statistics. He said: "I am told that there are 9,000 more or less Romanizing clergy in the National Church, several thousand of these belonging to the E.C.U. and other secret societies. Out of thirty-five colonial bishops, there are thirty connected with the Ritualists and the E.C.U." He pleaded for more faithfulness among Protestants in the face of so much error. It was a question, he said, not of mere matters of taste, but of principles and doctrines, and no one loyal to the truth ought to be silent.

Special interest gathered round the missionary meetings of the Methodist Free Church on Sunday and Monday last, as the deputation was Rev. C. H. Goodman, the only white man who escaped with his life in the hinterland of Sierra Leone during the late rebellion. Mr. Goodman's address on Monday evening will not soon be forgotten. He related his experiences during the rebellion, and all who heard him must have felt how plainly the hand of the Lord was on his servant, guiding and protecting him. For days he had to hide from the war party, and only escaped at last by the pleading of the women who told the king of his kindness in "mending" people when they were sick. Mr. Goodman returns shortly to his work in West Africa, and, we doubt not, will be upheld by the prayers of many who heard him on Monday.

Irish Notes.

THE Irish Presbyterian missionaries in India have made an earnest appeal to their friends and supporters in Ireland on behalf of the sufferers from famine in Gujarat and Kathiawar, which have a population of at least thirty millions.

The Belfast Local Preachers' Association, which consists of about a hundred members, has just held its annual meeting in Crumlin Road Church, Belfast, under the presidency of Mr. William Montgomery, and is doing an admirable work.

The Roman Catholic priests of Athlone have become alarmed about the effects of street preaching in the town. They have denounced the preachers in their chapels, and they have warned their people not to listen to them on pain of committing a grievous sin. They have also stirred up the Urban Council to take action in the matter, and to threaten to prosecute the preachers. It is true, all this has been done under the garb of preserving the peace of the town, but it is not the street preachers who are going to break the peace, and, if the priests wanted the peace to be kept, all that was required was a word from them, urging the members of their congregations to keep quiet.

Home Missionary Notes.

By J. W. C. Fegan.

I DO not know any sight more sure to stir up home-missionary sympathy than a glimpse of the tens of thousands of home heathen, in the Kentish hop-fields.

The purlieus of London annually pour into the county proudly known as the "Garden of England," for four weeks or so, their most degraded denizens. No Christian man or woman can escape sights and sounds that

MAKE ONE'S HEART BLEED,

especially, alas! on the Lord's Day. The air reeks with drunkenness, blasphemy, and obscenity.

A great improvement has been made in the housing of these hordes in late years, but some hop-growers till lodge their hands in damp, draughty, dilapidated huts, or crowd them together in barns, under conditions which, from both a sanitary and moral standpoint, are a crying disgrace to our country.

THE KENTISH UITLANDERS,

crowded together, eight or twelve of both sexes and all ages, in a broken-down, thatched mud hut, 10ft. square, with greenish slime on its dank walls, are helots in truth.

This season our Medical Mission Aid was organised in only three parishes, but next season we hope to establish several more centres, as, from the hop-pickers themselves, on all sides, and, what is still more encouraging, from

EXPERIENCED WORKERS WHO HAVE TOILED

for many seasons in their midst, comes the assurance that no Christian work has ever had a more softening influence on the hearts of the hop-pickers.

The work has been distinctly missionary; and, in addition to the preaching at each Medical Mission service, a great number of patients were dealt with individually. We had two doctors and about forty-five other workers (including about twelve of our Ramsgate Orphanage boys, whose sweet singing touched all hearts). In three weeks the doctors had

ABOUT 1,400 CONSULTATIONS,

and paid about 140 visits to those too sick to attend, treating about seventy-three different forms of sickness and casualty.

In one parish the District Council have bills posted announcing that diarrhœa mixture can be obtained for "adult persons" (thus leaving children, so many of whom—infants especially—suffer sadly, without any provision) at six or seven places

(BUT EACH IS A PUBLIC-HOUSE).

Across the bill is printed, "or from your employer." It seems very regrettable that these poor people should be sent for medicine where they must face not only this temptation, but almost the obligation to drink intoxicating liquors.

It is true that many of the hop-growers subsidise the local practitioner to attend to any cases recommended by them free; but, of course, he cannot cope with a temporary influx of 7,000 or 8,000 people into one parish. Besides, even if he could, he would only prescribe for their bodily needs, while a medical mission takes advantage of the bodily need to deal with

THE SIN-SICKNESS OF THE SOUL.

A Medical Mission Tent, suitably arranged on a plan experience has taught us is most convenient, with compartments in the rear for consultations, dressings, and dispensary, including forms, lamps, medical and surgical chests, &c., will cost only £68. This equipment will last for many years with care, and in one such centre

THOUSANDS MAY BE RELIEVED

in body, and be spoken to and prayed with for their souls' welfare. We want to have at least ten such tents in working order next season. I shall be glad to hear from any friends moved to help in our effort to obey the Lord's command—"Heal the sick, preach the Word."

Besides the Medical Mission services, we held evangelistic meetings in some of the tents, in the camps at night, and in the village streets into which the hop-pickers flock from their "camps" on the nights when they draw a "sub" (a portion on account) of their earnings for marketing, drinking, &c.

One night I was suddenly moved to go

RIGHT INTO THE PRINCIPAL PUBLIC-HOUSE,

and got permission from the astonished landlord to bring a harmonium, our nursing sisters and our Ramsgate Orphanage Choir, right into the taproom. Many were

MELTED INTO TEARS WITHIN.

A great crowd gathered outside wondering at the strange spectacle. A hop-grower said to me, slipping half-a-sovereign into my hand, "Please take this—and you can have more when you want it—I never saw anything to touch me like this." When we got out, a crowd of the roughest men begged us to hold another service. Then, as we got nearer home, they pleaded for "Just another hymn, sir."

None of us who were in Yalding on Sunday, September 10, will forget our last service that night. The "second Sunday" is the hop-pickers' yearly At Home for the relatives and friends from London, &c. The scene baffles description. One priest was instrumental in bringing down 5,000 excursionists, many of whom arrived drunk. Some of the most disgraceful scenes met my eyes that I have ever seen in nearly thirty years' experience. As the night advanced, things grew worse. About 9 o'clock we took our stand

IN FRONT OF THE LARGEST PUBLIC-HOUSE,

with a shouting, singing, dancing, blaspheming, drink-maddened crowd around us.

We felt utterly helpless. It was hopeless to try to make our voices heard. The people were beside themselves. We just

PRAYED ALOUD

to God to look down in pity, and to witness to us that we were there for Him, and bid the raging elements of folly and passion "Be still." The power of God fell on us. From that moment God began to give us the victory. Poor drink-frenzied souls drew near one by one—a solemn awe began to hold them—by-and-bye not a murmur was heard—only sobs. The public-house closed; out staggered more drunken men and women to hang open-mouthed on every word. Who of us will ever forget the uncovered heads of the men, and weeping of the women, as

THE STRAINS OF "ROCK OF AGES"

rose from that gathering, as the stars seemed so reproachfully to look down on that sinful scene, that sweet summer night? We prayed. They would not let us go. It was almost eleven o'clock when we got to our gate, tired out with with speaking and journeying since eight in the morning. Still they entreated us—poor, ragged, half-drunken men—to go on again.

Space will not allow me to give any cases of manifest blessing in detail. Perhaps it is better, as a rule, to preach the Word, prayerfully and believingly, and let the results be proved by-and-bye; still there are some cases one longs to mention in which God's hand was so clearly seen.

I am glad to say that the most happy fellowship prevailed throughout amongst all the workers we came in contact with. We received a most hearty welcome and much valuable help from Rev. A. Havergal Shaw (the Vicar of Paddock Wood), Rev. John Leigh (the Vicar of Yalding), and Pastor Henman (the Baptist minister there); also from fellow-labourers connected with Mr. Kendon's Mission to Hop-pickers, the London City Mission, Church Army, and other home missionary agencies. All felt that "*the fields are white unto harvest*"—"*the harvest is great*"—and rejoiced that the Lord of the harvest had "*thrust forth other labourers.*"

Now, after a Sunday at Ramsgate and Deal, I hope to settle down for our winter's work in the Homes and Missions God has committed to our care

IN S.E. LONDON SLUMS,

somewhat wearied in body and mind, but much encouraged in spirit—

> Happy if with my latest breath,
> I may but grasp his name,
> Preach Him to all, and cry in death—
> "Behold, behold the Lamb."

I am sorry to add that, while I have been thus employed, the stream of help for the Lord's work in South-East London has almost dried up. On my return, I find arrears which give me much anxiety. I feel sure that when my fellow-Christians know this some of them will feel moved to help in removing a load of wearying care from

THE HEART OF A TIRED FELLOW-SERVANT.

Personally, I shall feel most grateful to all who may kindly help us in this trying juncture.

Our Homes here, at Greenwich, Ramsgate, and Toronto, are in acute need of speedy support

TO PROVIDE DAILY NECESSARIES.

Our Medical Mission in Southwark has been open all the summer. We have had more patients in August and September than we had in the spring. We did not close or curtail the work here while we were doing medical missionary work in the hop-fields.

No words of mine can describe what a boon this Medical Mission has been to this neighbourhood. We shall never know till we meet in the glory how many souls have been thus led to the feet of the Saviour. Now we sorely need the wherewithal to continue this ministry to bodies and souls, and to sustain

OUR INVALID KITCHEN

for sending portions of appetising food to the sick poor, who need nourishment even more than medicine.

In our Home Hall, besides evangelistic services, we hold a great Mothers' Meeting, with various clubs to encourage thrifty management. This summer we were able to give some of them a week's holiday at the sea. It was such a sweet relief from the monotonous drudgery of their lives, that I hope by next summer we may have a Poor Mothers' Holiday Home.

WHO NEEDS A HOLIDAY MOST?

Surely the worn-out slum mother, trying to keep the peace and make things comfortable for all in her one-room home. "What a treat to sit down and enjoy a meal cooked for you," was the constant remark of the poor mothers this summer, as they sat down with exclamations of gratitude to a well-spread table. Surely when there are cats' homes, dogs' homes, homes of rest for horses, &c., it is time we provided homes for weary mothers. A plainly-furnished, roomy house, with a nice shady garden, near the sea or in a bracing country village, is what we need. Will not some friends perpetuate the cherished memory of a devoted mother by helping to provide and furnish such a resting-place for toiling, fainting mothers, on their weary, difficult way through life?

In our Factory Girls' Institute a most precious work is going on uninterruptedly all the year round, in influencing the hearts and lives of hundreds of girls for God, and purity, and usefulness. The restaurant is a very busy scene at mid-day when the girls get cheap, nourishing meals

INSTEAD OF GOING TO PUBLIC-HOUSES

or gadding about the streets, and sing a hymn or two, and join in prayer before they go back to their factories.

In our Working Youths' Institute, equipped with reading-room, class-room, gymnasium, shower-baths, &c., the youths who, by foregathering at street corners in idleness at night, in so many cases

DRIFT INTO HOOLIGANISM,

and the organised outlawry that has made this part of South-East London so notorious of late, are rescued from such perils, and find a home-like, Christian influence and congenial occupation or recreation, which are such a safeguard at their critical age. The expense of maintaining such an institute in a neighbourhood, where even a railway arch commands a rental of £100 per annum, is necessarily heavy, and I think few of my Christian friends know what an important work is being done there, quite in addition to our work amongst waifs and strays.

With all these heavy responsibilities, I am in

A SERIOUS DILEMMA

as to the winter's work. *I shrink with pain at the thought of curtailing any part of it.* Only those who live day and night in a neighbourhood as I do, can estimate the need aright, or appreciate the real value of such efforts. My council and I feel we ought not to increase our liabilities. *To escape the painful necessity of closing or curtailing some branches of the work,*

WE NEED, AT LEAST, £2,000

during the next few weeks.

I must not say more. I can only lay the crisis we are now passing through before my Christian friends, and

COMMIT THE FUTURE OF THE WORK TO GOD

in unceasing prayer, and believingly plead with Him to witness, by our deliverance from this dilemma, that we are here for Him, and that He has purposes of mercy through us towards thousands of dear souls in S.E. London this winter.

The sympathy and God-speed of all my fellow-Christians will be very encouraging and comforting just now.

J. W. C. Fegan.

The Boys' Home, 95, Southwark Street, S.E.

All-day meetings at the Home Hall, Holland Street (near Blackfriars Bridge), on Thursday, October 5, to receive reports of Medical Mission Aid to hop-pickers, camping-out of waifs and strays, factory girls', and slum mothers' holidays, &c., morning, 11.30; afternoon, 3.0; evening, 6.30. [ADVT.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, October 2nd, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

Gal. iii. 13, Stirling.—Please write us; one gift needs explanation.

	£	s.	d.
Central Africa Mission—H.M.A.S.	0	10	0
Baptist Missionary Society—J.L.	0	10	0
Mission to Lepers of India—E.W.W., 5s.; L., £25; B.F., 10s. 6d.; (*Miss Reed's Work*)—S.A.B., £1; C.S.J., £1; D.A., 5s.; (*Personal*)—Mrs. G., 2s. 6d.	28	3	0
Spezia Mission—Mrs. E.C.M., 10s.; Gal. iii. 13, 5s.	0	15	0
North Africa Mission—L., £50; Helen, 10s.... ...	50	10	0
S. Africa General Mission—L., £20; L.A.M., 2s. 6d.	20	2	6
Inebriates' Home, India—B.F.	1	0	0
Rabbi Lichtenstein—Gal. iii. 13...	0	10	0
China Inland Mission—Gal. iii. 13	0	10	0
Regions Beyond Missionary Union (Congo Balolo, &c.)—Gal. iii. 13...	0	10	0
Tibetan Mission Band (Mr. Polhill Turner)—Gal. iii. 13	0	10	0
Figueras Mission, Spain—Gal. iii. 13...	0	5	0
Lower Zambesi Mission—S.M.A.	0	5	0
Mrs. Amanda Smith's Work, Chicago—C.S.J., £1; D.A., 5s.	1	5	0
Dr J. G. Paton's Mission, New Hebrides—L.M.H....	1	0	0
Church Missionary Society—L.M.H., £1; (*Famine, E. Africa*)—T.O., £2; G.A.F., 1s.	3	1	0
S. American Missionary Society—L.M.H.	0	10	0
Mrs. Lewis' Homes, Paris—E.M.R.	1	0	0
McAll Mission, Paris—W.C.	1	0	0
Pundita Ramabai's Work—E.J.A., Sussex, 7s. 6d.; (*Famine*)—J.M.S., £10; J.M., 5s.	10	12	6
Working Men's Lord's Day Rest Association—H.M.A.S.	1	0	0
London Medical Mission, Endell Street—H.M.A.S....	0	10	0
Lord's Day Observance Society—H.M.A.S.	1	0	0
Open Air Mission—H.M.A.S.	1	0	0
Salvation Army—H.M.A.S.	1	0	0
Church Association (Van Work)—Lattin	0	5	0
Rev. T. Connellan's Work, Ireland—J.L. 10s.; Gal. iii. 13, 10s.	1	0	0
Dr. Barnardo's Homes—E.W.W., 10s.; E.A., 5s.; L.B., 10s.; (*Emigration*)—A London Sparrow, 5s.	1	10	0
Friedenheim Home for Dying—E.W.W.	0	2	6
Ragged School Union—E.W.W.	0	2	6
Anti-Infidel Tract Enterprise—M.J.F.	0	10	0
Mr. Quarrier's Orphan Homes—Fala Dam Mission, 8s.; Gal. iii. 13, 10s.	0	18	0
Scripture Gift Mission—E.A.	0	5	0
Jewish Work, London City Mission—L.	25	0	0
Mr. Fegan's Homes—L., £10; (*Southwark Home Mission*)—L., £10	20	0	0
Bristol Orphan Houses—L., £10; F.C., 5s.; Kingswood, £1 1s.	11	6	0
Mildmay Mission to Jews—E.B.B., 10s.; Gal. iii. 13, 10s....	1	0	0
Barbican Mission to Jews—E.B.B.	0	10	0
Rev. D. Baron's Work (Jews)—Gal. iii. 13, 10s.; L.M.H., 10s.	1	0	0
R. N. Mission Deep Sea Fishermen—Gal. iii. 13 ...	0	5	0
Shoreditch Christian Mission—M.S.	1	1	0
Liberator Sufferers' Relief—A.	0	2	6
National Refuges for Homeless Children—E.M.R....	0	10	0
Rescue Society—W.C.	1	0	0
St. Giles' Christian Mission—W.C.	1	0	0
Sailors' Welcome, Portsmouth—W.C....	1	0	0
Miss Macpherson's Home of Industry—W.C. ...	0	10	0
Seaside Camp (London Working Boys')—N.D.P. (Memories)	0	1	0
Total	£195	17	6

(ADVERTISEMENTS.)

Mission to Lepers—S.P., 5s.

The Anti-Infidel Tract Enterprise—D.V.S., 2s. 6d.

Portsmouth and Gosport Seamen's Mission—Galatians vi. 2, Parcel of Tracts, &c.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to acknowledge with thanks the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—S.G.S., 5s.; R., 10s.; S., 5s.; S., 2s. 6d.; S.G., 10s. 6d.

Y.M.C.A. Notes.

A NEW Association has been formed at Liscard in Cheshire. A building has been purchased, and is to be opened on October 7.

The Association at Omagh, co. Tyrone, Ireland, has secured, for its work, a most eligible building, which, when fully equipped, will cost about £1,500. The members of the Association have already subscribed £250.

As part of the Y.M.C.A. Forward Movement in behalf of the young men of East London, Dr. Harry Guinness has been conducting a ten days' mission in the Public Hall, Barking Road, Canning Town. Sir George Williams presided at the opening meeting.

The Autumn Conference of the Southern District Union of Y.M.C.A's. has been held at Ryde. Interesting reports were received from a number of centres, and it was stated that new associations had been formed at Poole and Boscombe. Mr. W. H. Mills, secretary of the National Council, opened a discussion upon, "How to extend, strengthen, and consolidate the Y.M.C.A. in the District," and a resolution was adopted inviting the co-operation of the Council in placing a travelling secretary in the field, which comprises the two counties of Dorset and Hants. An address upon the work of the Association among young men in heathen lands, by Mr. Frank Anderson, M.A., led to many delegates undertaking to form Foreign Missionary Departments in their associations.

THE SICK POOR

Both ADULTS and CHILDREN are aided by the

ST. GILES' CHRISTIAN MISSION.

Will you help even ONE of the

HUNDREDS OF WEAKLY LITTLE CHILDREN

who urgently need, and are waiting for, the benefits of a

FORTNIGHT'S STAY AT OUR CHILDREN'S HOLIDAY HOME,

Or of the numerous SICK and DESTITUTE MEN and WOMEN who equally need a

FORTNIGHT'S STAY AT OUR CONVALESCENT HOME?

FUNDS ABSOLUTELY INADEQUATE.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, W.C.

Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

Cheques and Postal Orders should be crossed Messrs. Barclay & Co., Ltd., a/c St. Giles' Christian Mission

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - CHARLES SPURGEON.
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A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

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No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

MRS. MEREDITH'S PRISON MISSION.

Summer and the falling off in private subscriptions compel us to again ask the kind help of the readers of THE CHRISTIAN.

258 women were steadily employed last year.

260 Gospel Meetings were held.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, CLAPHAM ROAD, S.W.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN.



Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds**, and in **Labrador.**

HELP EARNESTLY ASKED

Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of THE CHRISTIAN.

"I WAS AN HUNGRED; NAKED; IN PRISON."

Eight Days' Missions conducted regularly in the Prisons of England and Wales by a special staff of Church Army Prison Missioners. Many stories can be told by these missioners of lives changed, and a new world opened out to prisoners and ex-prisoners. Men, women, and lads received direct from Prison into the Society's Homes. Special Homes for First Offenders. Help is given in cases of necessity to the families and dependents of those in prison. **72 HOMES, &c.**, in London and in the Provinces, from Newcastle to Plymouth, for helping those who have "fallen by the way" to help themselves, without distinction of creed.

Chaplain, Pentonville Prison, writes:—"Your labour homes are simply invaluable."

Chaplain, Durham Prison, writes:—"Your work is sound and invaluable."

Chaplain, Wormwood Scrubbs Prison, writes:—"I believe the Church Army to be doing an immense amount of good, and to be the right thing in the right place."

FUNDS and OLD CLOTHES of every description urgently pleaded for.

Central Staff almost wholly unpaid.

BANKERS: BARCLAYS.

REV. W. CARLILE, *Hon. Chief Sec.*
Church Army Headquarters, 130, Edgware Road, London, W.

THE UNUSUALLY NUMEROUS AND

PITIABLE APPLICATIONS

ON BEHALF OF ABSOLUTELY

DESTITUTE WAIF CHILDREN

FOR ADMISSION INTO THE

GIRLS' ORPHANAGE AT CLACTON,

And all the Urgent Monetary Needs of the

FORTHCOMING WINTER'S WORK

is causing us some anxiety.

MONETARY GIFTS

at this season are exceptionally encouraging in our efforts to

RESCUE AND SAVE AMONG

THE FLOWER WOMEN OF LONDON.

JOHN A. GROOM,
Secretary of the Watercress and Flower Girls Christian Mission,
8, SEKFORDE STREET, CLERKENWELL.

Treasurer:
F. A. BEVAN, Esq., D.L., J.P.,
54, LOMBARD STREET, E.C.

Other Lands.

Christian Women in France.

SURELY there never was a time when the Lord's workers in France had more need of the prayerful help and support of his people everywhere.

A few particulars of one of the workers, Madame Dalencourt, of 33, Rue Mouton, Duvernet, Paris, may be of interest. Brought up as a strict Roman Catholic, she was, in 1859, whilst teaching in a school in London, much impressed by some words spoken to her by a Christian lady, when sympathizing with her in her father's illness. "Suppose," she said, "your good father, believing he was going to die, and not wishing to leave you without his counsel, wrote a letter for his children; and, that after his death, some of the elder brothers should take possession of the letter and say, 'We will not let you read it all, but we will let you read some extracts,' would you be satisfied? Well, your priests do that; they keep from you your Heavenly Father's letter."

These words, "Your Heavenly Father's letter," led Madame Dalencourt to read the Bible, and were the first dawn of light on her soul, though it was not till some years later that she publicly left the Church of Rome. During the Franco-German war she came to England, and whilst there became interested in the working and influence of some of the mothers' meetings in London; and on her return to Paris in 1871 she began to gather the women together in her own home.

The work thus started has extended to about twenty other towns and villages in France; other Christian women being encouraged by her example to try and teach their poorer sisters about the love of Jesus. It consists, in most places, besides the mothers' meetings, of classes for children and temperance work; and while there is

FREQUENT OPPOSITION TO IT,

and many efforts are made by priests to draw away those who come to the meetings, there is proof that God is blessing his message, in the changed lives of many, both older and younger.

Madame Peladan, who is working at Salavas, near Vallon, Ardèche, in a recent letter says: "We have had more joy this season than we have had before since we began to work for God, in seeing several decide to give themselves to Christ. One woman, unable to read, understood that Jesus Christ had entirely forgiven her sins. She has four children; and, though without much means, is trusting and joyful. A young woman of twenty-one, after six or seven months' illness, was able to tell us, several days before her death, when hearing John i. 12, 'Oh, I have received Him, I believe in Him,

HE HAS PARDONED ME!'"

This work amongst the women and children of France is under the care of a committee of English Friends, and, since 1888, *a Home for the Training of French Christian Young Women as Evangelist Nurses* has been carried on in Paris under Madame Dalencourt's direction. There are three mothers' meetings each week, held in different districts, to which the trainers in the Home go, besides engaging in Temperance and other work, and visiting amongst the people who attend. These young helpers are each made responsible for some department of the work, thus giving them practice in keeping accounts, writing reports, &c. They also take a course of medical lectures; and, if successful in passing the examination at the close, they are entitled to some practical experience in a hospital in Paris by daily attendance. Whilst in the Home they take their share in the household duties. The value of this branch of the Mission may be judged by the fact that there is a constant demand for the services of those who have been thus trained, most frequently occurring in country districts, which will become fresh centres, the committee believe, of great and spreading blessing. Each young woman who is accepted, after proving her suitability, is expected to contribute £12 towards the expense of her year's training; but where unable to do this, the committee have often to bear the whole expense. Since the commencement, about forty young women have passed through the Home, and nearly all of these are now actively engaged in Christian work in France.

The lease of the present house expires at the end of 1899, without option of renewal. After much inquiry as to a future location, and a careful consideration of the whole subject, in view of the increase of rents in Paris, the committee have decided to try to raise a fund of at least £2,000, to be invested in the names of four trustees, viz., J. Bevan Braithwaite, jun., Jos. G. Alexander, LL.B., Justine Dalencourt, and Catherine L. Braithwaite, the interest arising from which is to go towards the extra rent now required. The Committee have already received £1,370 of this sum (the first £400 being contributed by a friend of the work in Switzerland), and they greatly desire another £700 or £800 to enable them to meet the largely increased liabilities that the move involves.

When we consider what consecrated women have done in other lands, shall we not rejoice that the Lord has given us a share in helping to lead some of his handmaidens out into active work for Him, especially in a country where women's share in Christian work is beginning to be appreciated? The sympathy and interest of your readers will be gladly welcomed.

(Miss) C. L. Braithwaite.

312, Camden Road, London, N.

Work in Buenos Aires.

A MISSIONARY paper, entitled *Echoes from Argentina*, published in Buenos Aires, gives the following account of the work in that city:—

"Besides ourselves, there are working in this city, and preaching the Gospel in Spanish (the language of the people), the North American Methodists, the Church of England, the Salvation Army, and the French Baptists. Work among the English-speaking people is, of course, well represented.

"What an outcry there would be if, in Glasgow or Liverpool (about the same size as Buenos Aires), there were not accommodation for more than about 2,000 people in the buildings where the Gospel was preached! And if, to reach such a place, it were necessary for thousands of people to walk miles! This is the condition of things in Buenos Aires, and the great majority of the inhabitants are living and dying in darkness. The need is unknown by English Christians.

"We have two halls as centres of work, and need the help of God's people to carry on and extend our mission to the neglected multitudes around us. We have a very earnest Dutch brother – Ramon Bysitter—full of love to Christ, ready to devote his whole time to the Lord's service, should his support be forthcoming. He has been already working as colporteur, taking from house to house the Word of God; but his sales were not sufficient to support himself and family, and he had to return to his work. We commend him to our readers.

W. C. K. Torre."

The English correspondent for the Mission is Major Mackinlay, 6, Highland Road, Upper Norwood, S.E., to whom communications may be addressed.

The Gospel at Paris Exhibition.

FRENCH Christians are purposing to erect a large hall at the coming Exhibition, capable of seating 1,500 or 2,000 persons, so that a large number may hear the pure and simple Gospel who would not otherwise do so. In the *Mission Intérieure* is made an earnest appeal to Protestant members all over France to co-operate in this matter. Let all English friends who are disposed to help send in their gifts promptly, as a convenient site should be secured as soon as possible. Communications may be sent to Mons. le Pasteur Houter, 7, Rue Dragon, Marseilles.

A Felt Need in India.

MISS A. G. HILL, the travelling secretary of the Indian Y.W.C.A., writes home asking very specially for prayer for the extension of the work of the Y.W.C.A. among the families of railway employés in India, and gives the following interesting account of the work already done:—

"Do ask for special prayer and help for our railroad department. India is being bisected with railroads; this is 'The Railway Age.' Government owns most of them, though some are private companies. Every railway must get out from England its workers—drivers, guards, workmen in shops—all the subordinates, besides all the engineers, superintendents and other officers, small and great. These, with their families, are set down on an open plain, and form a little city by themselves. The company owns the whole town, of course, or it may be some extra people come and settle there also, just adjoining the railway reserve. Perhaps Government may send a few companies of soldiers and officers there too, as it is convenient for all English people to live near together, as the markets then keep English food and necessaries. So it comes that there are many large centres where there are from fifty to 300 English-speaking families; but

NO ARRANGEMENTS ARE MADE

for church or Sunday school, or for their spiritual help at all.

"The companies are so good to their people; they provide reading-rooms, 'institutes,' tennis courts, and everything to try and make them satisfied to stay in India; but you can imagine how easily they *drift* into low ideals of spirituality or morality, when Sunday becomes as any other day, and there is nothing to help them nearer to God; but Satan and his hosts are not inactive.

"The companies see that they ought to make some provision for the spiritual needs of their people; but it is expensive to provide chaplains for each station, so they get one man, perhaps, and he has to travel over the whole line, and that may mean holding one service in three months in a place; and then only a service, no personal work—the thing most needed. They then try to give some minister who lives nearest a pass once in a while to go and hold a service.

But we want to put into each of these places an earnest Christian woman who will be there working all the time amongst the people; there is such an opportunity to work in times of illness and death. I fear if we do not do this soon, the nuns will fill up these places, as they are already doing in the educational institutions.

"Jhansi, a town I have just visited, is one of these centres, and it is a different place since Miss Stubbs, our Y.W.C.A. worker, went there three years ago. She is now the Christian leader, parish visitor, nurse, and general friend of the whole community. I only wish we had money enough to keep such a one in each large railway centre. We are wanting at this moment to buy a little house for her to live in, with a large room for meetings. The whole thing would not cost more than 2,000 rupees, and we have nearly 1,000 in hand towards it. The Indian Midland has given us 500 rupees, as Jhansi is their headquarters. This shows that the good of the work is recognised, and the railways

REALLY APPRECIATE IT.

In the meantime we must count upon the help of God's faithful stewards, many of whom He has at home, I know. Please ask for much prayer for this railway department."

We would, at the same time, ask for prayer for the Secretary of the World's Y.W.C.A., Miss A. M. Reynolds, who sails on October 6 for a six months' tour in India. She goes to visit the different branches of the Association, and encourage the workers; also to collect information which may, with God's help, aid in the extension of his Kingdom, and may be of benefit in stimulating the interest of the various branches at home in missionary work.

The offices of the World's Y.W.C.A. are at 26, George Street, Hanover Square, W.

Soldiers in India.

PLEASE let me appeal to such of your readers as care for our soldiers, and commiserate their lot in India, far from home influences, from friends, from all that tends to check evil courses.

Wellington, in the Nilgiris of Madras, is the hill station of Madras. An entire regiment is stationed there, and, in addition, there is a depôt for invalids, &c. Men on furlough from the plains go up there. Women and children are sent there to recruit.

Mrs. Moore has, single-handed, started a soldiers' home there, which is in course of construction; but will have to be stopped if funds are not forthcoming at once. We want £800 to build and furnish the home. Address, Mrs. Moore, Soldiers' Home, Wellington, India. Alfred Porcelli, Colonel R.E.

Agra, N.W.P., India, September 2.

Evangelistic.

Mr. Charrington's Work.

A PRAYING people are a successful people. In the Divine order of things this must be so. The prayer meeting in connection with Mr. Charrington's work, held every Saturday night, is an indication of the earnestness of the workers, and their anxiety for the souls' salvation of their neighbours and friends. When a thousand persons can be found once a week gathered together to plead with God for souls, it is no wonder that blessing follows the preaching of his truth. Although the month of September has not been so fine as previous months, yet the great tent has been comfortably filled each week-night, and the services in the Great Assembly Hall attended with above the average for the time of year.

Rev. John T. Vine, whose evangelistic efforts have been so blessed in America for the past twenty years, was the preacher. His thoughtful, earnest, telling addresses were greatly blessed, and many good cases have been recorded as the result of his preaching.

One of the pleasing features of the work has been the increase in the interest shown in the "men's own" meetings on Sunday afternoons. Mr. Vine and others have addressed the men. Some of the roughest of the neighbourhood have been induced to attend the gatherings, and not a few have come out boldly in front of their fellows and confessed Christ.

Work in South Wales.

The bright summer months have presented golden opportunities for our open-air and tent-mission work, of which we have readily availed ourselves. Night by night the Gospel trumpet has sounded forth the grand old story of God's grace and love for poor lost sinners. We could relate many touching cases of conversion. Let one suffice. A sailor, coming up to one of the brethren at the tent door, asked if God would save such a sinner as he? Yes, to be sure! The man came for that special purpose; and, led inside, he gave heed to the preacher. At the close of the meeting, he was on his knees praying for salvation. Afterwards he told us of a vision which he had on board ship, six days previously; how he was seen in the Gospel tent, and had become a Christian! This vision had worked mightily on his mind, and was used, doubtless, by the Lord in leading him to Himself.

The wonderful influence of a mother's love and care is strikingly seen in these rough sons of toil; the last tender feeling left in them is often love for their mothers. This should encourage all Christian parents to keep praying for their prodigal sons and daughters.

An urgent need at the present hour is a shelter for men in Barry Docks. There is nothing of the kind here. Many men come here in the hope of getting a ship, or some work, but, alas! in many cases meet with disappointment, and at night are at their wits' end to know where to lay their weary head. They come to us in their distress, and it is very hard to have to turn them away. We try to find some kind of refuge, such as sleeping in the smaller hall; but, of course, we cannot do that too often. We could furnish a shelter for £50. The cold months will soon be upon us, and what is done must be done quickly.

Gerald R. Coultas.

Mission House, Barry Dock, South Wales.

Mr. George Bennett reports blessing at the recently concluded seaside services for young people at Blackpool and Aberystwith. Both young and old were profited, and the workers were much encouraged.

During the special meetings conducted by Mr. E. Telford in connection with the Borough Baptist Mission, Southwark, large numbers of people gathered, and not an evening passed in which some did not confess Christ. E. P.-C.

Mr. Ben Alberto has been engaged during the past few weeks in Evangelistic work, in connection with Christ Church, Westminster Bridge Road. Midday meetings have been held among the workmen who labour at the various extensive factories in the vicinity. At the evening meetings in the Mission Hall, several persons yielded to Christ.

A fortnight's mission has been held at Seend, Melksham, by Mr. C. B. Jolliffe, in one of the Evangelization Society's tents. Though the start was difficult, owing to the opposition shown, yet God graciously overruled matters and quite a large number of believers and unbelievers testified that they had received blessing. It was with real sorrow many of us viewed the taking down of the tent for the season. A. M.

A Gospel Tent Mission has been carried on at Wrexham since June last by Mr. J. Bollard. The meetings have been well attended, the open-air gatherings especially have attracted numerous hearers, and large quantities of tracts have been distributed. The workers were cheered by some decisions for Christ, while the Lord's people were stimulated to more aggressive service. The closing meeting of the mission took the form of a conference, Messrs. F. S. Arnot, Cox, and Ashworth taking part.

A sixteen days' mission has been held at the Gospel Tent Mission, Penge. On two Sundays the meetings were conducted by Mr. Ned Wright, and on the third by Mr. Russell Hurditch, who kindly lent the tent. At the week-night meetings, which were conducted by local ministers and friends, the tent was generally filled, and on Sundays it was densely crowded. Many professed to pass from death to life. At the concluding Monday's service, the Divine presence was felt to a remarkable degree; several persons were broken down, calling upon God to save them.

The Brothers Weaver have concluded a fortnight's mission in the Cecil Street P.M. Chapel, Carlisle, this being their fourth annual visit. Although the weather was boisterous, large companies attended the meetings, some of the people coming many miles to the services. From the very commencement, power accompanied the singing and preaching, and the greatest interest was manifested by the people. Many entered the inquiry room and professed to find the Saviour. Many others were deeply convicted of sin. The singing of Mr. Frank Weaver was a great attraction, while the preaching of Mr. Bewley Weaver was with power.

G. E. Lloyd, Primitive Methodist Minister.

The London Street Mission is continuing to do a good work in the new premises, Percy Hall, Abbey Street, Bermondsey. On Thursday last, at a special gathering, addresses were delivered by Miss Wardrop, Miss Patricia Thomson, and Mrs. Bustin (Madame Annie Ryall). A deep impression resulted, and on Mr. Bustin asking for decisions, one young woman rose, and subsequently several others expressed concern of soul, and a soldier, who was present, made his first public confession of Christ. Again, on Sunday night, after an address by Mr. Joseph Kitchin, there were other decisions for Christ in response to Mr. Bustin's appeal.

A ten days' mission at Ulverston has been conducted by Mr. Josiah Nix, the Wesleyan Connexional lay Evangelist. In addition to the usual mission services, Mr. Nix gave two Bible readings, addressed meetings for men, and also for women only, and held a great temperance meeting. The attendances at all the meetings were large beyond expectation, even although all the houses in the town had been visited twice. On both Sunday evenings, and at the final meeting, the chapel was crowded, in spite of unfavourable weather. Mr. Nix preached with his usual power, and deep spiritual influence attended all the meetings. Persons of varied ages and classes entered the inquiry rooms; a large number professed to find peace; and over two hundred temperance pledges were taken. The oldest officials and members testify that they never remember such services and scenes in the old chapel. Such a blessed mission, following the laying of the memorial stone of the new church, opens a bright and prosperous future for Methodism in the old town of Ulverston.

R. W. G. H.

Speaking at the noon prayer meeting at Aldersgate Street on Monday last, Mr. William Grove gave a cheering report of the opening services at the Nine Elms Tent. Headed by the vicar of the parish, Rev. A. G. Wilcox, the workers processioned the slums on Saturday evening, and the subsequent meeting was attended by hundreds of working-class people. A number were under the influence of alcohol. On Sunday, in spite of much wind and rain, the meetings were well attended. At night the tent was crowded. Help was cordially given by the vicar and his congregation, and there were some remarkable cases of professed conversion. Mr. A. Holness referred to the work at the Peckham Rye tent. On the previous Sunday the addresses of Rev. John T. Vine were with power, and, out of the large gathering which assembled at night, there were a number of seekers, who evinced deep concern and sincerity. The meeting was continued until a late hour. Mr. Holness was impressed by the way in which people were convicted by quoted words of Scripture, and added that, while only a week since they were praying for Revival, they were now in the full tide of one.

Evangelists' Engagements.

Gipsy Smith.—Till Oct. 9, Bromsgrove; 14-23, Burton-on-Trent; 28-Nov. 6, Marylebone; 11-20, Leicester; 25-Dec. 4, Hull.

Rev. Hugh C. Wallace.—Nov. 14-20, Belfast.

Mr. J. J. Scroggie.—During Oct., Belfast.

Mrs. E. L. Baeyertz.—Oct. 22-Nov. 6, North Shields; 28-Dec. 11, Y.M.C.A., Bedford. Communications for Mrs. Baeyertz should be addressed, 7, Ladbroke Square, Notting Hill, London, W.

Rev. D. M. Cameron.—Till Oct. 14, Union Tabernacle, Wandsworth Road; Oct. 15-Nov. 5, Glasgow.

Mr. Jno. T. Mateer.—Till Oct. 8, Beeston, Notts; 15-29, Sutton-on-Craven, Yorks; Nov. 5-16, Dartford; 19-Dec. 31, Scarborough.

Mr. Monro Collings.—Oct., Willesden; Nov., Croydon; Dec. 3, 4, and 24, Portsmouth.

Mr. James Sprunt.—Till Oct. 13, Baptist Church, Milton Street, Chester; Nov., Sundays and Thursdays, Bignold Hall, Forest Gate.

Mr. James Wharton.—Till Oct. 8, Mr. Fegan's Home Hall, Holland Street, S.E.

Mr. W. R. Lane.—Till Oct. 9, Bilston; 14-23, West Bromwich; 28-Nov. 6, Coventry; 11-20, Dudley; 25-Dec. 4, Bromley, Kent.

Rev. F. C. Spurr.—Till Oct. 17, Morley; 21-30, Todmorden; Nov. 4-13, Leamington; 18-27, Walsall; Dec. 2-10, Chester.

Rev. Thomas Cook.—Oct. 8, Halifax; 15, Hoyland; 22, Sheffield; 29, Birmingham.

Mr. J. S. Harrison.—During Oct., St. Giles' Christian Mission, Sundays.

Weaver Brothers.—Till Oct. 13, Hartlepool; 15-27, Scarborough; 29-Nov. 10, Woolwich.

Mr. Newton Jones.—Till Oct. 9, Congregational Church, Pickering, Yorks.; 14-19, Holly Park Wesleyan Church, London, N.; 21-30, Watford (Beecham Grove Baptist Church); Nov. 4-13, Bradford (Salem Cong. Church); 18-27, Wimbledon (Baptist Church).

Mr. Henry Thorne. — Oct. 7-16, Warrington; 21-30, Greenheys, Manchester.

Borough Baptist Mission.—Oct. 8 and 9, Mr. J. S. Harrison; Nov. 12-24, Weaver Brothers.

Rev. John Mitchell.—Oct., Keynsham; Nov., Everton-on-Avon.

Mr. C. E. Barraclough.—Oct. 1-13, Barnsley; 15-20, Barrow-in-Furness; 22-27, Otley; Nov. 5-17, Sunderland.

Mr. James Eyres.—Oct. 7-16, Willenhall (Free Church Council Mission); During Nov., North Devon.

Irish Gospel Tent.—Seven Sisters' Road, South Tottenham (near St. Ann's Road Station), Evangelistic services, week-nights, 7.30 p.m.; Sundays, at 3 and 7.30 p.m. Children's meetings, Mon., Wed., and Sat., at 6 p.m., Mr. R. Spragg and others.

Mr. W. D. Dunn.—Till Oct. 20, Leith.

Rev. W. H. Lovell and Messrs. Algernon and Claud Coffin.—Oct. 15-22, Congregational Church, Gosport.

Mr. Bob Johnson.—Oct. 13-27, Hartlepool.

Mr. Josiah Nix. — Till Oct. 9, South Bank; 14-23, Northampton; 29-Nov. 6, York; 12-20, Swindon.

Mr. Charles Inglis.—Oct. 8, Polytechnic; 9-13, Clapham Tent; 15, Glasgow Campaign for one month; Nov. 12-18, East London; 19-Dec. 1, Sittingbourne.

Mr. Ben Alberto.—Oct. 8, Rotherhithe Town Hall.

Mr. Samuel Levermore. — Oct. 12, Inverness Place, Plumstead; 15, Zennor Hall, Balham; 22, Victoria Hall, Exeter; 19-26, Bermondsey; 29, Wandsworth.

Mr. Herbert R. Francis.—Communications respecting Mr. Francis' lectures on the Tabernacle may be addressed to 5, Spa Villas, Gloucester.

Communications respecting special missions to be held by Rev. J. B. Tinling should be addressed to 14, Crouch Hall Road, Crouch End, N.

Requests for Prayer.

For blessing on special Gospel services, to be conducted by Mr. W. Jameson Moys, at the Mission Hall, Conduit Street, Upper Chapton, during October.

For blessing on evangelistic meetings to be conducted by Mr. Wm. Day, in the Village Hall, Great Ayton.

For blessing on a mission being conducted at Milton Street Baptist Church, Chester, by Mr. J. Sprunt.

For blessing on a two months' mission in the Channel Islands during October and November.

That the visit of Mr. J. J. Scroggie to Belfast may prove a season of blessing to many.

Miss Radcliffe asks prayer for a mission to be held at the E. P. Church (Welsh) Breeze Hill, Bootle, October 9-13.

An eight days' mission at North Place Church, and P.S.A., Cheltenham conducted by Sister Catherine of Paddington, October 8-15.

Obituary.

MR. CHARLES MACLEOD.

THE late Mr. Chas. Macleod, who recently passed away at Glasgow, at the age of eighty-four years, was born in Easter Ross in 1815. In 1843, he was appointed town missionary of Inverness. For about fifty years he was actively employed in different parts of the country as missionary in connection with the Free Church. During the last thirty-five years he was settled in Islay, Argyllshire, where he was highly esteemed for his consistent Christian character, and where his labours were greatly blessed and appreciated.

MRS. LEECH, PORTRUSH.

The death is announced of Mrs. Leech, widow of the late Mr. Charles Leech, Q.C., of Dublin. She died at her residence, in Portrush, at the ripe age of nearly eighty-two years, on September 26, and was interred in Mount Jerome Cemetery, Dublin. She was longing to "go home" and meet loved ones "gone before," and spoke much of this during the last few weeks of her pilgrimage.

REV. R. J. WILLIAMSON.

After a long and painful illness, endured with wonderful fortitude and resignation, Rev. Robert John Williamson, pastor of the Teddington Baptist Church, passed to his rest on Saturday, September 23. Some years ago he lost his wife, and, not being of robust physique, the sense of bereavement, together with the incessant strain of the pastorate, sufficed to break down his health, and at the early age of forty-one he has gone to his reward. He was greatly beloved by all who knew him, and at his funeral not only all the local Free Church ministers, but the vicar of the parish and his curate, participated in the service.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IN response to the call of the National Free Church Council, a large number of Christian people assembled in the Memorial Hall, Farringdon Street, E.C., on Monday afternoon, to pray for the preservation of peace. Dr. Clifford presided, and was supported by Revs. Hugh Price Hughes, M.A., and Thomas Law. The meeting was characterized by quiet earnestness and intensity. May we call our readers generally to prayer in this matter, and suggest that in their petitions they remember the natives, who have large interests in the controversy.

If a twentieth part of the attention paid to the grievances of the Uitlander in South Africa were given to the wretchedness and destitution and vicious surroundings of our own festering population in Spitalfields and other crowded parts of our great city, it would be better for ourselves and for the world. Nothing would raise any nation in the estimation of all others so much as a watchful care to preserve the weak from becoming wicked, and the poor from being trodden down into hopelessness and despair.

The result of the Venezuelan award is a thorough triumph for the principle of arbitration as a remedy for long-standing disputes between nations. The one in question had been the cause of friction between this country and America for a couple of hundred years, and four years ago had almost led to war between the two countries. By referring the case to arbitration, Britain has established the reasonableness of the claims she had put forward over the disputed territory, and ensured a final settlement of a long-standing and sore disagreement. Venezuela, on her side, has received a *solatium* in the possession of the coveted mouth of the Orinoco. The unanimity of the members of the Commission—a unique fact, so far, in the history of arbitrations—gives special weight to the award, and effectually closes the question.

While the war-clouds are massing more and more densely over the South African Colonies, so that scarcely a ray of hope remains for the preservation of peace, this gratifying issue of the Venezuelan problem helps us to believe that the Peace Conference has not failed of its purpose. Every successful arbitration makes with increasing emphasis for general peace. It means one more war avoided, with its countless sufferings and its inevitable heritage of sorrow and bitterness. However far off the day may be before the sword will finally become a pruning-hook, we must be thankful at the slow, but steady, discredit into which the war spirit is sinking, the increasing unwillingness of civilized peoples to appeal to the "gauge of battle" for the settlement of their disagreements. The deepening relief felt everywhere at such results as this is indeed a reason for devout thankfulness.

The very mention of the word Reformation has become a source of offence to the *Church Times* and its party, and an indignant protest is made in its columns against the Bishop of Winchester's significant reference to it in his recent pastoral, "which conveys the impression that never before Cranmer's day was there any pure form of Christianity known to exist." This High-Church organ goes so far as to say: "In the long history of the Catholic Church, the Reformation, after all, was a mere moment, a single episode." Well, there are episodes and episodes. Even a man's conversion may be described, from one point of view, as "a mere moment." Nevertheless, such moments are fraught with a significance which Eternity cannot exhaust. And the Reformation, if it was an "episode, a mere moment," was just the episode and moment which gave a new course to history, and rescued the Gospel from the grave-clothes of a moribund ecclesiasticism, "loosing it and letting it go" on a new career of life and conquest. But for the Reformation, what would have become of the true faith, and of practical Christianity?

It would appear that at a time when the principle of episcopal authority is under a cloud in the Anglican Church, and practical obedience is at a discount, the Archbishop of York deliberately belittles his own position by his vacillation over the incense question. Having officially denounced the use of it as unauthorized by the Rubrics, while on the one hand he counsels his clergy to obedience to the double archiepiscopal mandate, he proceeds on the other hand to confess that "personally" he regards incense, "when used after the scriptural model, as one of the most beautiful and most significant symbols of Divine service;" that he is "not without sympathy" for those who, feeling thus, are called upon to discontinue its use, and plainly hints that he is not without hope that in future there may be a relaxation of the present rigour. All this clearly shows that the sacerdotal temper has permeated the Church only too thoroughly, and that the highest officials are only waiting their opportunity to evade public watchfulness to carry on their illegal and anti-Protestant practices. This snake is scotched, not killed. Protestants, once awake, will do well not to go to sleep again.

In corroboration of the above, we may refer to a sentence in the *St. Ethelburga Parish Magazine*, where the editor, Dr. Cobb, speaking in the name of those Ritualists who have suddenly surrendered to the Archbishops' mandate, writes:—

> It is not only politic to obey the Archbishop's decision, but a duty. It is politic, because disobedience only means further strife in the Church, and further strife means that Parliament will shortly be invited to put an end to the strife. Already it is pretty certain that the next Parliament will be strongly Protestant. It is, therefore, abject folly to give additional reason for making it still more Protestant.

This is a frank avowal of policy, and should be duly weighed by those who think that the Church crisis is over. Clearly, we shall hear less and less about Catholic doctrine and usages till election time, in the hope that the British nation, so easy to send to sleep, will forget all about Ritualism; but if the next Parliament is *not* strongly Protestant, we shall probably see developments which will startle us *when too late*. The moral is obvious.

The close relation between superstition and Romanism is once more illustrated by the accounts that are published by a society started among the pious Catholics at Turin for the distribution of wonder-working medallions and other charms. As usual, it is a money-making business. The idea was started with a view to obtain funds for the building and endowment of various institutions in memory of a worthy citizen of Turin, Don Bosco by name. Funds are flowing in as a result of certain marvellous cures already effected by prayer and contributions. We hear of ten francs saving a man from mortal sickness; of a person with an incurable sore in the neck cured at a cost of five francs, and of other marvels. This exploitation of the faith of simple folk in the interests of the "Church" is an old story. There is no end to the credulity of ignorance, and to the ingenuity which preys upon it in the name of "religion." Only the "open Bible" can effectually deal with such travesties of the real thing.

We are glad to hear that the Bishop of Winchester, in that portion of his charge at Portsea which deals with the observance of Holy Communion, condemns, in strong terms, the use of certain booklets and devotional manuals bearing upon the subject. One of these specious publications warned the child-candidate under instruction

> to wash its mouth overnight, lest if this were done in the morning a drop of water might be accidentally swallowed. [Another teacher]. If you swallow even a drop of water that is breaking your fast. To make your Communion after breaking your fast dishonours Jesus; it is a sin against the Holy Ghost if done wilfully, and against light it is a mortal sin.

The conference recently held by the Commercial Travellers' Christian Association, on the subject of "Secret Commissions," was timely and important. The evil in question is a steadily growing one, and, as one of the speakers (a Member of Parliament) said, the legislation that had been proposed, while essential, cannot be expected to do much without a thorough awakening of public opinion on the subject. Until recently this country has been tolerably free from the practice, which, in America and France, has become too much of a common-place to be a matter of comment. There are abundant sources of corruption, dishonesty, and faithlessness in commercial life, and nothing short of a higher standard of honour among all concerned will effectively deal with it. The members of the above association are just the people who have most influence in starting this reformation. If they loyally abide by their resolution to do so, they will render the country and true religion a signal service.

The current issue of *The Puritan* contains a very serious and weighty contribution, by the editor, on the duty of Christian people towards the stage. The writer speaks from long acquaintance with the inner life of the theatrical profession, at a time when he was on the staff of *The Sketch;* and his indictment of the morality and influence of the modern drama is scathing and pitiless. The kind of play that is nowadays popular is such as no lover of purity is consistently able to patronize; and the efforts to raise the tone of theatrical life have, so far, been of little account. The

article is one which, if it contains little that is new to those acquainted with actual facts, puts those facts before the reader in a way to bring home some very sad conclusions, and should give very serious reflection to such as still cling to the idea that they may frequent or occasionally visit playhouses while making an open profession of Christian discipleship.

During recent weeks, while Birthday Congratulations have been reaching us from all parts of the world acknowledging the blessing which God has given upon the circulation of The Christian during "these forty years," we have been cheered to receive many words of warm thanks for our "Day by Day" page. For years past, whether in the form of Bible reading-notes or of short spiritual meditations, this feature of our paper has met with warm appreciation. The last series of this character, containing a helpful daily reading based on a passage from each succeeding chapter of the Holy Scriptures, has been issued in volume form, five handy little books completing the work. These are among the most blessed products of Mr. Meyer's prayer and thought, and form an important item in his wider ministry. In order to make the volumes more generally acceptable, the set has now been issued in a cheap form, and in a neat cloth case. (5s. nett, upwards. *Morgan & Scott.*)

Sir Wemyss Reid, the veteran journalist, who has just retired from the editorship of *The Speaker*, gives it as his experience that no man can succeed as a writer for the Press who has not convictions, or who does not write up to those he has. Faith and honesty are necessary graces even in a political editor. Sir Wemyss says that "the man who writes without convictions, or contrary to his own views, cannot permanently impose on the public," the public mind having a keen consciousness of reality and unreality. May it never be dimmed!

There is a general desire among leading temperance reformers to sink minor differences, and to make a determined forward movement on the basis of the minority report of the recent Licensing Commission. The lines of advance will be broadened so as to make it possible for teetotalers and such "moderates" as are sincerely anxious for the reform of the drink traffic to join their forces. There is abundant ground for these two classes to occupy in common. Lady Henry Somerset, in this month's *Contemporary*, makes a powerful plea for united action on a broad and liberal platform. It is a hopeful sign that the question is about to pass into the broader phase, for by this time it is clear that the policy of "all or nothing" in temperance legislation is doomed, at any rate for the present. Those who would remove the superabundant temptations to strong drink out of the path of the community must be prepared to sink personal preferences, and work with others who, in spite of minor differences of opinion, are at one on the great central principle.

We are glad to see two things in the temperance movement at the present time—a determined effort to increase the number of pledged abstainers, and a willingness to accept Lord Peel's suggestions for diminishing the power of the drink traffic. The first is of primary importance; for, without a large number of men and women who have deep convictions and strong feelings on temperance, nothing can be done. They are the army of workers and fighters. The movement, like all moral movements, must ultimately rest upon individual conviction: the personal conscience must be the barrier to the surging tide of intoxication, and also the supreme force that impels to new and victorious effort. Therefore, may great success attend the campaign for new pledges. Were one-half the Christians who are non-abstainers, brought over, to say nothing of others, it would be a vast gain to the forces that make for righteousness. And if, in addition, there can be vigorous concentration to carry out Lord Peel's ideas, temperance reform will certainly be on the up-grade.

No reform in the drink problem is more to be desired than the abolition of grocers' licences, and there are few that would command the intelligent assent of the community more thoroughly. It is one of the leading recommendations of Lord Peel's minority report. The amount of private drinking to which this form of licence has, directly and indirectly, given rise can never be fully known, for by the nature of the case the statistics are impossible to arrive at. Many families have been ruined, many fair lives been wrecked, and many more have been crippled in all that makes for holiness and self-control, through the undue facilities which it has afforded women to obtain intoxicants without detection. It is probably responsible for more female drunkenness than any other forms of licence; and, as the evil is rapidly on the increase, it is high time it should be dealt with, and that with a firm hand.

It is a common belief that there is no nation so difficult to evangelize as the Jews. As regards certain classes there is, no doubt, much truth in this. But as regards the Jewish race generally, it would appear that the truth points exactly in the contrary direction. A remarkable confirmation of this position is afforded by a three-volume work on the relation of the Jewish people to Christianity, from the pen of Pastor de le Roi. His results are summarized in a long article in *Nathanael*, a mission journal edited by Prof. Strack, of Berlin University. He points out that a great revolution has taken place in the attitude of Israel towards modern civilization, the old barriers of exclusiveness being gradually broken down, and with that the hopeless antagonism hitherto shown towards the Christian faith. Since the beginning of this century, when this revolution began, the number of Jews who have embraced some form of the Christian faith is startlingly large.

The figures relating to these extraordinary facts are conclusive. Taking the results from the Protestant, Roman Catholic, and Greek Churches, together with those of organized missions to the Jews, we find that the Jews have, of late years, been more accessible to Christian influences than any non-Christian nation. Here is a summary of the number of Jews who have received the rite of Christian baptism since the beginning of this century:—Protestants, 72,740; Roman Catholics, 57,300; Greek Catholic Church, 74,500, which makes a total of 204,540. To these must be added the effect of mixed marriages, which have almost always resulted in favour of Christianity, which would swell the above figures by 20,000 more. The annual additions now being made to the above forms of Church life from Hebrew sources (following the same order) are as follows:—1,450, 1,250, 1,100; and mixed marriages, 1,450; total, 5,250. At this rate, which is steadily increasing, the final conversion of the ancient people of God to faith in his Son is a dream within practical scope of fulfilment.

Some startling facts have just been brought to light as to the profits of bookmakers. From documents found by the police, it was clearly shown that one man's profits during the past year came to nearly £14,000. It is appalling to read that the amount of money taken for this period, in this small room in Camden Town, was nearly £40 a day, including Sundays. The balances of loss and gain also showed that on the average the proportion was steadily kept up at two to three. That the bookmaker is sure to win in the end is a commonplace of betting; but that his methods were cunningly calculated, so that for every sovereign he lost he always won 30s., will probably be a melancholy surprise to his victims. There are some trades that thrive on the unbounded folly of men. Unfortunately the supply, in spite of all such warnings, seems unfailing, and the results are disastrous to the community.

In an article in the *North American Review* on the late Colonel Ingersoll, Dr. H. M. Field, while allowing the great influence as an anti-Christian teacher which he wielded on certain minds in America during his lifetime, rightly says that it will not survive him. "You cannot," he says, "make a party out of a man, *nor a creed out of mere negations.*" How true this is may be seen in the utter collapse of the Bradlaugh party in this country. Since his death nothing has been heard of it, and the hall in which he delivered his famous infidel lectures is now used for religious meetings. Both men were orators of the first order, and they sacrificed a great deal for their cause. With all their rhetoric and their striking personalities, however, their teaching was still-born. It was an attempt to feed the soul on the east wind. They were mere voices, without a message. And so while the Gospel which they attacked remains unshaken, and goes on its conquering way, their attempt to discredit it will soon be forgotten. (1 Cor. iii. 12, 13.)

A Call to United Prayer.

THE present time of difficulty is, indeed, a great opportunity for making effective use of the Christian's great weapon—prayer

Diplomacy seems powerless to obtain a peaceful settlement of the Transvaal difficulty, and negotiations appear to be at a deadlock; but what diplomacy (of itself) *cannot* do, prayer *can*. Let us then use the Christian's weapon unitedly, and *with our whole heart.*

It may be said that we do not know that it is God's will that there should be peace, and, therefore, cannot pray with faith; but when we consider that war would probably put back the progress of the Gospel in South Africa for years, and cause deep racial hatred for generations, I think we shall come to the conclusion that if we do not have peace it will not be from God's unwillingness to grant it, but from our want of prayer, or our lack of faith.

As the need for a settlement is so urgent, let us on Thursday or Friday evening of this week, say at eight o'clock, either in our own homes or at public or private gatherings, pray earnestly and unitedly that the Holy Spirit may so operate on the hearts and minds of those in authority here and in South Africa that, IN HIS OWN WAY, peace may be preserved.

Can we not have "faith as a grain of mustard seed," and say to this war-cloud, "Be thou removed?"

We have often sung at Keswick, "I believe God answers prayer." Can we not *believe* for this?

"If thou canst *believe*, all things are possible."

"I will yet for this be inquired of—to do it for them." J. H. Greene.

Croydon.

"A Very Nathanael."

By Rev. Dr. CULROSS.

AMONG the earliest disciples was Nathanael of Cana in Galilee. Philip of Bethsaida, who seems to have been a friend, told him one day that the promised Messiah had been discovered, and invited him to come and see for himself, which he did. The account of the interview is extremely simple, and at the same time suggestive. It repays careful study, for the view which it gives of our Lord. I wish to take note of only one thing in the account—the description of Nathanael as "an Israelite indeed, in whom there is no guile."

Nathanael had that in him which turned Jacob into Israel. Just as men who believe God are children of Abraham, so this man was an Israelite—an Israelite not in mere seeming, but an Israelite, indeed, before Him who seeth in secret, and to whose eye all hearts lie open. An Israelite, indeed, in whom was no guile. The first Israel *had* guile—a crafty man who gained his ends by scheming and "policy." The guile was never wholly taken out of him. Nathanael simple, transparent, true, was an Israelite without the guile.

It is not uncommon to describe some simple-hearted man with nothing in him as "a very Nathanael." But must there not be far

MORE THAN SIMPLE-HEARTEDNESS

in a man to warrant the application of a title so noble? Must there not be *the prayer power*, which turned Jacob into a prince, and won him the name of Israel? Is not a true Nathanael a man who can pray?

We are taken back to that night when the name was given to Jacob. He is on his way homeward from his long exile. From the heights of Gilead he has his first glimpse of that land from which he had fled more than twenty years before. The sight revives the past, and confronts him with his old sin, as if it had been done yesterday. Though he and his brother Esau had, doubtless, heard of each other once and again, yet no interchange of kindness seems to have taken place throughout the long years; no acknowledgment of fault on the one side, and no forgiving on the other. Ignorant of his brother's mood, miserably conscious of the wrong he had done, and eager to conciliate, Jacob sent messengers to Esau desiring to find grace in his sight. The messengers return with tidings that Esau was on the way to meet him, attended by four hundred men. It was not like brother meeting brother after a parting of so many years; and Jacob's worst fears are aroused.

What is to be done? The schemer's disposition comes into view. First of all, he divides his company into two bands, moving them along different lines, so that if one should be smitten, the other might have a chance of escaping; and then, having put everything in train, he

BETAKES HIMSELF TO PRAYER.

He has reached the brook Jabbok, which struggles through the forest-clad mountains of Gilead, and falls into the Jordan a few miles below Succoth. The dreaded hour is fast nearing, and action must be taken at once. A man's gift makes room for him and pacifies anger; so, in order to propitiate his brother, he sends forward a costly present from his flocks and herds to him, drove after drove. Nervously anxious, he sent his two wives, his women-servants, his eleven sons, and all that he had, across the brook, dividing them so that all risks might not be in one venture; and he, himself, was left alone on the other side, like the captain of a ship from which passengers and crew have gone, himself the last to leave.

Left alone! It is night, the constellations of the Syrian sky shedding a faint gleam on the labyrinth of foliage around, and on the quivering surface of the stream. There is no one to whom he can speak in the unendurable suspense. Is it only Esau he has to reckon with? All of a sudden, unknown hands seize him in the gloom, and a struggle ensues (unparalleled even among the marvels of the Bible), which lasts all through the night, "till the rising of the dawn." In whose grasp is he held? He does not know. In the outset his antagonist is "a man" like himself, and not till the close of the struggle does the human melt away and leave him in the grasp of God. Throughout the night

THE UNKNOWN COMBATANT

held his own. Though years of shepherd hardihood had knit Jacob's frame into that of an athlete, he gains no advantage; strength and skill seemed matched with strength and skill. All night long, beneath the awful heavens, with no spectator, the silent conflict goes on.

But it is an equal struggle only in appearance. As dawn approaches the Stranger touches the socket of Jacob's thigh, just at the point on which a wrestler most depends; and on the instant his thigh is out of joint, his strength is gone, and the combat is decided. As if now content, the mysterious combatant says, "Let me go, for the day breaketh—unloose thy useless grasp, and I will now leave thee." A strange request from the victor. Does strength, then, yield to weakness? Earlier in the struggle Jacob might gladly have let Him go, but knowing now that this is no mere mortal antagonist, the helpless man, though maimed and pained, retains his grasp, like one who holds on for life's sake; nay, with the boldness of all-conquering faith, he cries out as he clings, "I will not let Thee go, except Thou bless me." There is nothing mightier or more prevailing than this.

Hitherto Jacob had been trying to manage both his own affairs and God's. He had schemed himself into exile; he had schemed himself into wealth; he is now scheming his way back to the old home. But in his scheming he has been leaving God out of his reckoning. This night the whole significance of his past mode of acting is made clear to him, and, renouncing it,

HE THROWS HIMSELF ON HIS CONQUEROR:

"I will not let Thee go, except Thou bless me." Here is prayer in its nakedness; no feint; no petition which it is "proper" to make, but which the heart does not urge; no set words that once burned and glowed in every syllable, but are now only cold platitudes; no finely-turned phrases that charm the ear of the listener without reaching heaven—but the whole soul tense as it cries out to the living God.

Thus, from the forth-putting of his own strength, and trust in his own devices, Jacob falls back on prayer; self-confidence gives place to bold petition. And not in vain. The blessing that could not have been compelled by force or skill is freely yielded to suppliant weakness. A new name is given him, token of a new and nobler character. Men sometimes live much in an hour or two; the experience of years may be condensed within the limits of a night. So with this man. He enters the conflict *Jacob;* he comes out of it *Israel.* This is the first part of the blessing—an Israel-name given, an Israel-character created, in that night of wrestling; the schemer turned into a patient waiter on God. And just this is what constitutes one "a very Nathanael"—an Israelite indeed.

It would be interesting to look at other things in the narrative, but space is more than exhausted.

This night scene, under the Syrian sky, thousands of years ago, unique, mysterious, two figures stepping forth and meeting from the two worlds, wrestling silent through the dark, fascinates the imagination. But it is fitted to do more. It is a revelation of God. It is true that scornful men have found something inexpressibly grotesque in this "story of Almighty God wrestling all night with a herdsman," unable to throw him or get away from him. But how significant the night conflict becomes when it dawns upon us that

THE SAME THING GOES ON STILL,

in God's dealings with the human soul. He who brought the race into being, could stamp it out; but his Spirit "strives" with men. It is this very thing that has been going on throughout man's history, and that makes "this battlefield of earth" the most tragic yet glorious place in the universe. Did we only know what went on last night in the next street, with men who lay tossing and sleepless till dawn, an intolerable and wild agony convulsing them, and fears like ocean billows sweeping over them, while their very soul shrank, we should cease to be surprised at this night encounter.

Nay, our own experience might teach us. In some season of distress, with guilty memories, and with evil fronting us or lurking unseen in the dark, we make our dispositions to meet all possible contingencies. To-morrow is to bring the crisis that decides our fate. We lie down—but not to rest. In strange, trance-like mood, we turn everything over in our mind, again and again; in troubled vision we review the possibilities and precautions we have taken, for the hundredth time. The soul seems to get involved in a life and death struggle, in which every nerve sympathises. Suddenly, as by the touch of God, we are made to realize

THE FUTILITY OF OUR STRIVING,

the nothingness of our strength; self-confidence dies; we are helpless in the grasp of an Almighty power, which we know is not Fate but Love; and now we cling and cry in undespairing helplessness, "I will not let Thee go, except Thou bless me." As we cry thus to the living God, a great peace floods the soul. Losing self-confidence in Divine trust, we say, with thankful gladness, "When I am weak, then am I strong." We can calmly wait any crisis *now.*

Come.

Come unto Me, poor troubled soul,
My cleansing blood can make thee whole,
And set thy spirit free.
The healing stream from day to day
Will take the power of sin away,
And make thee live to Me.

Come into Me, in Me abide,
Safe sheltered in my wounded side,
The sure abiding place.
With Me commune, in Me confide,
Then happy be whate'er betide,
Sufficient is my grace.

Come under Me—learn in my school,
And let the Master bear the rule
In all thy daily life;
Put all the government on Me,
No end of peace there then will be,
Where all before was strife.

Yes, Jesus Lord, I come to Thee,
Thou shalt my full salvation be,
Now take me while I call;
Reveal thy Spirit's life in me,
Peace, purity, and power to see,
In Thee to find it all.

PENDINNAS.
(1301)

Studies in Zechariah:

Fasts Turned to Feasts.

ZECHARIAH VII., VIII.

By Rev. F. B. MEYER, B.A.

THE Jews, during their captivity, appear to have observed four fasts. Four months were darkened by them. That of the tenth month re-called the first enclosure of Jerusalem by the lines of circumvallation. That of the fourth month commemorated the capture of the city in the reign of Zedekiah (Jer. xxxix. 2, lii. 6, 7); of the fifth, the disaster which capped all, when the house of the Lord was set on fire (lii. 12-14); that of the seventh, the murder of Gedaliah, resulting in the dispersion of the remnant (xli. 1-3).

The Jewish year was thus filled with sad retrospects, and the national life was perpetually oppressed with gloom; for it is clear that the observance of these days was a rigorous obligation (Zech. vii. 4-6).

On their return from captivity the people still maintained these fasts, and it seems to have struck some of the exiles who had settled in Bethel as altogether incongruous to continue wearing sackcloth, and casting ashes on their heads, when the Holy City was rapidly rising from the dust, and regaining much of her former prosperity and beauty. It seemed to savour of unreality and hypocrisy to continue to profess a grief which had long since been assuaged, and even changed into great joy. Surely the confessions and lamentations, which were befitting enough in Babylon, were out of place in the land of their fathers. They sent, therefore, a deputation to the house of God, to consult the priests and prophets congregated there, saying: "Should I weep in the fifth month, separating myself, as I have done these so many years?" (Zech. vii. 1-3.)

It was a very reasonable inquiry, and becoming to honourable men, who felt that fasting and mourning must be both meaningless in themselves and displeasing to God, unless they were the outward expression of the soul's genuine emotions. It was surely worse than useless to keep up an antiquated form, the effigy of the past, the withered mummy of a service which once expressed the most profound anguish and repentance. It is, above all things, necessary to be real in our religious life, never to profess what we do not feel. Do not keep up a form for form's sake, if you have left behind the experience of which it was once the expression. Nothing will so deaden the soul as the maintenance of rites from which the fire and light have died, leaving them as the *scoriæ* of the volcano.

Zechariah seems to have given four separate answers to this inquiry. Four times "The Word of the Lord of Hosts" came to him.

In the first (vii. 4-7), he reminds the people that these fasts were of their own appointing; and suggests the inference, therefore, that as they had inaugurated them, they were at liberty to discontinue them when they chose. He suggests the further inference, also, that it would have been far better if, instead of appointing fasts, which satisfied national sentiment, the people had set themselves to ponder the words of the older prophets: *Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited, and in prosperity?* It is so much easier to set up fasts, and to insist on outward observances, than to bow down the heart before God, and to obey the ordinances which He has enjoined.

In the second (vii. 8-14), the prophet says, that whatever they may or may not do with respect to the outward fast, they should at least exemplify the spirit of true religion, which was of priceless importance. *Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.* Thus had God spoken to their fathers, and thus He was now speaking with them. Their fathers had refused to hear, but had made their hearts as an adamant stone; and it had befallen, therefore, that, as they were deaf to God's cry, so He had been to theirs. He had scattered them as with a whirlwind, and left their land desolate. Thus Zechariah implored the people of his time not to yield to the obtuseness and disobedience of their fathers, that they might escape their fate, and that no catastrophe should interrupt the resurrection of their nation, or cast it back into the disasters with which it had been visited.

In his third answer (viii. 1-17), Zechariah dilates on the great prosperity which was awaiting the chosen city. The Lord had returned to dwell there, to constitute Jerusalem the city of truth; and Zion, his holy mountain. The streets should yet be full of old men and women, staff in hand for very age. The ringing, careless laughter of boys and girls at play should proclaim the prosperity and security of the times. From east and west, contingents of exiles should troop back to repopulate the former desolations. *Now I will not be unto the remnant of this people as in the former days, saith the Lord of Hosts. For there shall be the seed of peace; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things.*

And, again, on these delightful promises ensue the reiterated appeals, that every man should speak truth with his neighbour, that true judgment should be executed in the gates, and that all things which God hated should be put away. It was as though these golden visions of prosperity and blessedness were enumerated to convince the chosen people that God desired to remember their sins no more; and to urge that, instead of dwelling mournfully on the past, they should launch upon the swelling tide of light and love, which was creeping up their shores.

This is God's way still. He chastens sorely. If we profane his name and pollute his temple; if we strike hands in ungodly alliances, and go after strange gods; if we dye our hands in the vats of the world's vanity, we are sent, as Israel was, into captivity, and our seventy years are fulfilled. But when we have profited by his stern discipline, and returned to Him with all our heart and soul, we are restored to our former position, God's hand wipes the tears from our eyes, and He bids us turn from our bitter repinings over an irretrievable past to accept the unalloyed mercy, which remembers our sins no more:

> God who, whatever frenzy of our fretting
> Vexes sad life to spoil and to destroy,
> Lendeth an hour for peace and for forgetting,
> Setteth in pain the jewel of his joy.

Such dealings with his rebellious and erring children are very wonderful. They pass all human thought. It is much to be forgiven: but to be forgiven so utterly, so completely, so extravagantly "according to the riches of his grace"—here is a marvel indeed. But there is no marvel with Him! Such grace is no effort to his glorious nature! He is not sensible of strain! It is simply the bubbling over of his heart, which is Love. *Thus saith the Lord of Hosts: if it be marvellous in the eyes of the remnant of this people, should it also be marvellous in mine eyes saith the Lord of Hosts?* "His ways are higher than our ways, and his thoughts than our thoughts."

In his final answer (viii. 18-23), Zechariah gives a delightful anticipation of future days, which are still awaiting complete realization, but in some measure were fulfilled in the history of the Restoration (viii. 18, 19).

This is a welcome exchange. We could not be surprised to learn that God had so blotted out the memory of the past that fateful anniversaries would pass without special recognition. Our memory of the dark and disastrous is commonly short-lived. Bitter recollections soon fade from memory's tablets. What we do not like to recall, we drop into the keeping of oblivion, and that sea is never in haste to give up its dead. But the remarkable point here was, that these anniversaries, which had formerly brought the deepest melancholy, would henceforth be hailed as festal days, as though the events which had happened on them, and seemed only disastrous, were really full of the choicest blessing, and had been misinterpreted. It reminds us of the dark lines in the spectrum, which stand for new and unrealized constituents in the solar atmosphere. Does the astronomer regret them, when he understands their significance? No, he counts them of inexpressible worth.

As we inquire how such a revulsion of feeling could be brought about, we catch a further glimpse into God's thoughts. He set Himself to assure his people, in effect, that in the future, when they could view his dealings in their true perspective, they would discover that their darkest days had been the source and origin of their gladdest ones, because through them they had come to know themselves, been weaned from their sins, and had acquired those virtues which attracted the reverence and love of the world.

Read carefully the glowing predictions in *vv.* 13, 20, 23, which have already been marvellously fulfilled. In the midst of the dark night of heathen idolatry, when the foremost and wisest nations of the world were given up to the grossest idolatry and impurity, the synagogues of the dispersed Jews shone like sparks of light, holding forth the great doctrines of the unity and spirituality of the Divine Nature, the need of forgiveness, and the sanctity of Home. In every considerable Gentile city, the synagogue had a large following of devout proselytes drawn from the leading Gentile families.

From the Jewish nation came the Saviour of mankind, and the earliest members of his Church. To Jews we owe the New Testament, as the Old. It was at Jerusalem, on the occasion of a Jewish festival, that the Holy Ghost descended to begin his mighty work. And in all the so-called Christian ages, whilst persecuting the chosen people, the foremost nations of the world have taken hold of their skirts, going with them to their sacred shrines, using their conceptions of God, appropriating their sacred writings, and venerating their lawgivers, prophets, and saints with a reverence equal to their own.

There is also a time, yet future, but probably not far away, when the Jewish people shall be brought to own the claims of Jesus, and shall look on Him with repentance, faith, and love, and then they will be still more sought after by the nations of the world as the representatives and teachers of the only true religion. These days are clearly predicted, and the signs on every hand corroborate our faith that it shall be even as the prophets, and this prophet specially, have foretold.

Day by Day.

SUNDAY, October 15. 1 Chron. xix.

DAVID was grossly insulted in the person of his messengers. And there was no excuse for the provocation, because his relations with the kingdom of Ammon had always been friendly. When our Lord bids us not to resist evil, we must remember that there are three things which He did not prohibit.

He did not prohibit self-defence, which is part of the great law of self-protection. Nay, when grossly insulted in the presence of Caiaphas, He challenged his assailant to bear witness of the evil for which he smote Him. We may raise the hand to parry the blow aimed at us, but not to strike back in revenge. We must leave vengeance with God, as we cannot divest ourselves sufficiently of the personal element to be able to inflict it impartially.

The Lord did not prohibit our doing our best to arrest evil, either as individuals or in an organised society. If we know of some human shark who is preying on his kind, terrorising the fearful and victimising widows and orphans, and if we have a clear case against him, it is not only legitimate, but it is obligatory, that we take legal steps to expose and arrest him. Society would cry shame if we did not, and rightly. Surely Christianity is one great system of resistance against evil. The Puritans, in their revolt against priestcraft, the opponents of the slave-trade, the leagues against social impurity and drunkenness, are surely legitimatised.

But we must always beware of ourselves when our passions are strongly aroused. Be quiet at such times; let the fever-passion subside, let the action to which you are prompted subside. It may be that you will have to take action on the behalf of others; but, if so, do it as God's soldier, not as his executioner.

MONDAY, October 16. 1 Chron. xx.

The chronicler tells the story contained in 2 Sam. xi., xii., xxi., but omits the dark record of David's sin. It was as though the record of David must not be tarnished by the sad episode which cast so terrible a blight on his fair name. So God will drop our sins out of his memory. He says, I will remember their sins no more: they shall be looked for, but they shall not be found. When we read the story of our life in the chronicles of eternity, we shall look in vain for sins which we could never forget, but which God has refused to incorporate in our biography.

The setting of this crown on David's head indicated the conquest of Rabbah, which was to become an appendage to the kingdom of Israel. Is not this a clue to the announcement that on Christ's head are many crowns? Each subjugated foe adds a lustre to his empire—a crown for his brow. The crowns of commerce, of science, of politics, of art, as well as those of death and the grave, encircle the brow of our Saviour. In each of these provinces He is supreme, and He has conquered them for his Father's glory. Let those who work in any of these departments realize that they are as much serving the King, as they who are engaged in direct religious and philanthropic toils, if only they are of the truth.

These giants had something unearthly about them. We cannot but recall Gen. vi. 1-8. They seem to have embodied the gross wickedness of their time. To overcome them, therefore, indicated the possession, through faith, of the very power of God. The warriors whose names are mentioned are probably included in the recapitulation of Hebrews xi., and it is almost certain that they wrought much more by faith in the power of God, than even by their strong right arms. May God give us grace so to deal with the strong forces of evil around us!

TUESDAY, October 17. 1 Chron. xxi.

Nothing is so offensive to God as pride. In David, there was something of the spirit of Nebuchadnezzar, when he said, "Is not this great Babylon which I have builded?" Whatsoever God gives in success of any kind, be sure to turn from it to Him, thanking Him with heart and soul and strength. Success does not injure a man who can say, "Not unto us, not unto us, but to thy Name give glory."

When David must choose between the evils which God offered, his answer was very characteristic. He had boundless faith in God—more faith in Him than in man. With us, the reverse is generally the case. We are always wishing that human love could be the arbiter of our destiny. The Divine love seems distant and unpalpable. It is a profound mistake. They that trust God cannot be disappointed. The drawn sword is placed in its sheath, the angel is arrested in his chastenings, Jerusalem is spared.

The true shepherd heart of David spoke out in his cry. He was not like the hireling of whom our Saviour speaks, whose own the sheep are not, and who, when he seeth the wolf, leaveth the flock and flees; but David was more willing that he should suffer than his people.

How good it was that the threshing floor of Ornan should be thus signalized; for Ornan was a Jebusite, one of the original peoples of the land. Here, afterwards, the temple was erected, as though to teach us that God is willing to accept the gift of one in whom there is the smallest modicum of faith, which struggles with an immense amount of superstition and ignorance. The gift of such may be used for ever in connection with his worship. If you have seen the angel with drawn sword staying his strokes, look up with love and gratitude into God's face; and, out of that agony, find a platform for a temple of sacrifice and adoration.

WEDNESDAY, October 18. 1 Chron. xxii.

The Man of Rest and Peace builds the Divine temple, and we are reminded of the sacred words: "So the Church throughout all Judæa, and Galilee, and Samaria, had peace, being edified (or built up); and, walking in the comfort of the Holy Ghost, was multiplied." Times of Christian peace are always times of advance and progress. In storms we strike our roots deeply; in peace we spread abroad and build on the foundation towards heaven.

There was great fervour and tenderness in this address, as from an old man on the verge of eternity. Age gives the right to speak, and words spoken by those whom youth respects live long in the heart of life. It is said that Professor Tholuck, the great theologian, used to spend the walks he took for recreation and exercise, in speaking with his students individually about God and eternity; and that, in this way, scores were led to God. A well-known Christian man informed me recently that, in his young Christian life, his voluble talk and criticism of other Christians were checked by an old man saying to him: "Take care—lest—you—fall—im—per—ceptibly."

How closely discretion, prudence, and prosperity are linked with obedience to the law of God—"Thou shalt prosper, if thou observe to do the statutes and judgments." But we need divine strength and courage, or we shall flinch before the dead weight of opposition, which we shall encounter from within and without. Yet, if God be with us, one word shall avail; and even though we do no more than prepare the materials for God's house, when it stands complete, David will be remembered, and all his affliction, not less than Solomon. (Psa. cxxxii. 1.)

THURSDAY, October 19. 1 Chron. xxii.

The number of priests and Levites employed in the Temple greatly augmented the splendour of its ceremonial. The Levites were subject to the priests, but superior to the Nethinim and other servants, who were not of the tribe of Levi. They were allowed to serve from the age of twenty to that of fifty—in this, at the end of his life, David seems to have altered the ancient Mosaic code (27). The specification of their duties, in *vv.* 28-32, is very interesting—the more so, as there is hardly one of them which may not have a counterpart in our own lives. Every morning we should stand to thank and praise the Lord, and to offer to Him prayer and praise and holy service, to see to all that pertains to the maintenance and advance of his kingdom.

But the special interest attaches to the service of the house of Aaron. We are priests unto God. Let us remember that we have been sanctified; set apart for his high use (*v.* 13). To burn the incense of daily prayer and intercession; to minister unto Him, as they were doing at Antioch, when the Holy Ghost spoke to them (Acts xiii. 1); and to bless in his name, always and for ever. Such are our holy functions and prerogatives. And these our Lord expects from us, even when we have come in from our plough or our flock, before we relax ourselves and begin to eat and drink. Our first duty is always to Himself. (See Luke xvii. 7-10.)

FRIDAY, October 20. 1 Chron. xxiv.

At first sight there seems a discrepancy between 2 Sam. xv. 24, 35; xx. 25, and the statement of *v.* 3. But there is none really. Ahimelech was the son of Abiathar, and associated with him in his office. In allotting the offices among these two great families, every endeavour was made to guard against jealousy. Hence the use of the lot (5).

We should be very careful in our dealings with others, and especially in regard to Christian service, to guard against the intrusion of jealousy, which is among the most prevalent temptations of Christian workers; and nothing is so woefully and lamentably destructive of our power for good. The pure fire of the Holy Spirit, and the lurid fire of jealousy, cannot co-exist.

It is quite possible to argue against jealousy, to show how irrational and weakening it is—to prove that God has a special sphere for every one, in which He will support and use him, and in which he cannot be disturbed by the usefulness and success of another. So great is our God, that He can give to you and him, without stinting either.

But argument often avails nothing. Even prayer will not help us, apart from our willingness to minister in some way to the person of whom we are jealous. To say all the truth we can, to express all the good wishes we can, and to perform little acts of helpfulness—is the sure way of deliverance from jealousy.

SATURDAY, October 21. 1 Chron. xxv.

The entire musical choirs numbered no less than 4,000 (chap. xxiii. 5); but the superior and experienced musicians, 288; *i.e.*, twenty-four courses of twelve men each.

It is interesting to find Psalmody running in the families of these chief singers, Asaph, Jeduthun, and Heman. Good also to see that the daughters are specially named; evidently they were reckoned on the same level as their brothers. What a sight it must have been when Heman, and his fourteen sons and three daughters, of whom it is distinctly said that God gave them to him, stood together in the house of God. What sweet music they must have made, with their cymbals, harps, and psalteries. They were not always at the temple. The regular courses enabled the different families to take the work by rotation; so that, at least, alternate weeks could be given to new compositions. It was thus that the tunes for the Psalms came to be composed.

We should do well to cultivate in our families the love of sacred song. Let each of the children be instructed to play some chosen instument, that, on the evening of the Lord's Day, and at other times, they should minister enjoyment to themselves and their friends. We should hear less seldom of promising lives being wrecked, if Christian parents were more careful to make the home bright.

Religious Tract and Book Society of Scotland.—The "Bible Book" in connection with this Society finished its work for the season last week. The report shows that there were sold: 527 Bibles, 1,528 New Testaments, and over 200 Pilgrim's Progress. Over 22,000 tracts were distributed. The places visited were Ayr, Lanark, and Paisley Races, Glasgow, Kilmarnock, and Dumbarton Fairs.

The Glasgow Evangelistic Campaign.

MEETINGS FOR PRAYER AND CONSECRATION.

[FROM OUR OWN CORRESPONDENT.]

ON Sabbath of last week there were many signs of the spirit of expectancy which has been aroused in connection with the Evangelistic Campaign. Special prayer meetings were being held; sermons bearing on the subject were announced from various pulpits; and, wherever public prayer was being offered, the work and workers were remembered.

On Monday, October 2, the Campaign was begun, and within our knowledge more than one director of the Evangelistic Association felt his faith rebuked by the large attendance, at the opening meeting, of men and women, from all parts of the city and neighbourhood. Meetings were arranged every day in St. Andrew's Hall at three o'clock; and the following twelve churches were open each evening for prayer and consecration services:— Partick Free High Church, Free Anderston Church, Sandyford Parish Church, Cambridge Street U.P. Church, Springburn U.P. Church, Bluevale Parish Church, East Campbell Street Free Church, Dalmarnock Parish Church, Elder Park Parish Church, Maxwell Parish Church, Cunninghame Free Church, and Queen's Park Free Church.

MONDAY (Oct. 2).

At the afternoon gathering, the chair was taken by Rev. J. Elder Cumming, D.D. (Sandyford Parish Church); and the proceedings were opened with prayer by Rev. Sholto D. C. Douglas, of Douglas Support.

The first address was given by Rev. Principal Rainy (Free Church College, Edinburgh), who referred, at the outset, to the wide-spread recognition of the importance of the occasion; and said that the movement was one in respect to which they should look up to God, that He might deliver them from those dangers and obstructions, especially such as were connected with themselves, which might hinder and mar it. They ought not to be faint-hearted, but expectant, believing that God would be with them and grant success. Yet they should carry with them a consciousness of their foolishness, their sin, their deadness, their unbelief, and so not give occasion to the enemy to blaspheme.

It was intended to carry the truth to multitudes who were in various conditions of mind. Some were connected with congregations, and some were not. Some were entangled in great vices and sins, which held them fast. Some were respectably and vigorously pursuing their walks in life, and achieving success; yet too much pre-occupied to give their souls a thought. Some were professed unbelievers. Others were mystified with doubts, honest no doubt, but easily dissipated by the Word of God. A great deal would depend on the spirit in which the movement was undertaken, not only by those who were prominent in carrying out the operations, but by all who supported it and upheld it in prayer. He remembered a professor telling his students that

THEIR BUSINESS AS GOSPEL MINISTERS

was simply to go upon an errand and to carry a message. He said: "If you are not content to be an errand boy, you are above your business." This is an errand in which a great deal depends, not only on the wise ordering of God, but on the spirit in which it is gone about and delivered, and the sympathy with our great Leader—the first great Messenger—in which his work is undertaken. It is first of all his work. He is the Messenger of the Covenant.

Then perhaps they needed to have their hearts filled in a new way with a sense of the reality, of the authority, of the wonderfulness of the Gospel as a gospel for themselves. "Does the Gospel make you wonder? Does it fill you with sincere surprise? Does it startle you to think how true it is, how good it is, and how best for ourselves even in this life? Let us seek to learn for ourselves what Christ meant—Christ who spoke, who came, who is looking to us, and thinking of us now."

Rev. John Smith, D.D. (Broughton Place United Presbyterian Church, Edinburgh), remarked that the occasion carried him back to a day when he stood looking upon Carmel, with its memory of how Elijah challenged the prophets of Baal. "Aye, more; there Elijah challenged God. If this movement has any validity, it is to challenge God, to prove Him, and see whether He will not open the windows of heaven and pour down a blessing." To many the keynote of the Epistle to the Romans was "Righteousness by Faith;" but to him it was "Power:" "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." If the great Gospel we wish to carry to the sons and daughters of men is a power, it is the power of God working through certain means and machinery which He has been pleased to appoint.

"We must humble and empty ourselves in order that everything that might hinder may be taken away. There is a great peril in these big gatherings. We get swept away by the externals of the movement, and we need to realize that it must be a work solely in the power of God, that it is an individual work—soul by soul being convinced of sin, humbled before Christ, and coming into the kingdom."

Rev. John McNeill spoke on the Healing of the Lame Man (Acts iii.), saying that the whole problem with which we are confronted is represented in this man. "There is the problem—East and West. We think of the East End, but there is a photograph of the West End. Take away the fine clothes, the houses in the terraces, the carriages and the education, and with every stripping the deformity comes out, until—when you have taken off all the masks and the padding, and all the attempts at culture and education that may hide, if not decorate, the deformity—the

HIDEOUS, AWFUL FACT IS THERE.

The man was 'lame from his mother's womb.' What is wrong with Glasgow, and with mankind, is not a little something that happened yesterday, and may be better to-morrow. Let us, at the beginning, go back again to the Biblical view of what is wrong."

In the evening, the speakers at the different centres were Rev. Professor Laidlaw, Rev. J. J. Luce, Rev. John Sloan, Rev. James Macmillan, Rev. W. D. Moffat, Rev. J. R. Macpherson, Rev. A. Cameron Watson, Rev. James Smith, Rev. William Dickie, Rev. John McNeill, and Mr. Henry Varley.

In Free Anderston Church, Professor Laidlaw (Free Church College, Edinburgh) gave a searching address on "The Law and Method of Christian Holiness," his text being 2 Corinthians vii. 1. He called attention to the extraordinary breadth of the Apostle's demands. All defilements are to be set aside. How very easily unholiness is allowed among us! There are no Christian people who do not suppose themselves to have a certain amount of virtue, who do not endeavour to come up to God's requirements in some way; but the defect is that so much else is forgotten. How we aim at a little part instead of the whole!

Many take fright at this and say, "This is perfectionism. Why, here is the very word—*perfecting*." We have always been tender upon that point. We have not much need, or reason, to be; but we *have* much need to be afraid of setting aside the Christian ideal, contenting ourselves with a lower standard. Look how Paul took it: "Not as though I had already attained." He expressly says, "I am not perfected; but I do this one thing: I see what God intends me to be, and I seek to take hold of that." When you see a soul in that position, you have nothing of the perfectionism in which there is any danger. You have the idea of a runner, who has his eye upon the mark. A man who has that view of Christian holiness will not run uncertainly, or fight as one beating the air. He will have something to strive after.

TUESDAY (Oct. 3).

At the afternoon meeting on Tuesday, Rev. James Wells, D.D. (Pollokshields Free Church, Glasgow), presided; and the opening address was given by Rev. J. J. Luce (Gloucester), based on 2 Kings ii. 9, 10. He said he prayed God that they might all have the spirit of Elisha as they went forward into the work of the Lord, and into such a work as they were now contemplating—a movement (might he say?) that made them in England, who knew, and heard, and read about it, and prayed for it, perfectly envious of the grace of God bestowed upon them. "It is worthy of Glasgow, and I pray God that it may in its issues bring untold blessings upon this great city, so that all classes of Christians may be turned into Elishas, to whom the call of God is a business, a matter almost of life and death; to whom it means something intensely real and Divinely important."

Rev. James Houston addressed the meeting from Matthew v. 47: "What do ye more than others?" "The fact we have got to face is this, that a great many Christian people—yes, they are Christians, converted people—are living at a low, dull, dead level, with no enthusiasm, no power, no brightness, no beauty: shall I say no joy? The Lord expects, the world expects, that Christians shall do more than others and be more than others; and we are not to be content to live just as certain other people live. We ought to do more than others, because we have received far more."

Rev. Professor Laidlaw called attention to the two aims which John Wesley and his first followers set before them: (1) A campaign against the world and Satan to produce conscious conversions; (2) to get an inner ring of Christians combined together full of the Spirit and of holiness, that the work might be done through them. "No man ever saw the connection between these two better than John Wesley. He said, 'If ever the world is to be converted, it will be through Christians at white heat.' So he urged the preaching constantly, vividly, strongly, of a full salvation. By a full salvation John Wesley meant entire holiness, the entire consecration of Christians. Until we convince Christians of the necessity and the worth of full salvation, we will not produce a revival in the world."

In the evening many of the speakers were the same as on Monday, the new voices being those of Rev. Professor Denney, Rev. J. S. Rae, and Rev. William Miller.

In Maxwell Parish Church, Rev. J. J. Luce spoke on "The Three Divine Necessities" in John iii.: (1) For the sinner, *v.* 7; (2) for the Saviour, *v.* 14; (3) for the saint, *v.* 30. "The best part of a sermon is this, that Christ is well spoken of, that He is exalted; and the best part of our lives is that in which most of Christ is seen, and heard, and felt. We find out, when we first come to Christ, what an absolute necessity it was to Him to have been lifted up on the cross; and that lesson we have to learn over and over again in the Christian life. It is Christ, not only for the sinner, but for the saint. If there is to be Christian testimony and progress worthy of the name, Christ must increase and self must decrease."

WEDNESDAY (Oct. 4).

On Wednesday, Rev. George Gladstone (North Dundas Street Evangelical Union Congregational Church) presided over the afternoon meeting. The first address was given by Rev. Charles G. Moore (London), taking as his subject "The True Centre of Things, and the Immense Benefits to be Derived by Making it the Home of our Spirits." He showed that in all ages God has been giving to men in Christ Jesus the vision of this Centre. There, first of all, we find God; and he put the question whether the one thing needed to-day in the Christianity of Great Britain is not a sense of the majesty and greatness of God, with a power to minister a sense of God's greatness to his

creatures? Next we find the creature, also the enormity of sin. At this centre, also, there is redeeming love and restoring grace, a God that delighteth in mercy, and is able to save to the uttermost.

Rev. George Wilson (St. Michael's, Edinburgh) spoke on "The Stewardship of Christian Privilege" (1 Cor. ix. 15 sq.), remarking that it might be called the Stewardship of the Presence of God. He was perfectly sure that the stewardship of Christian privilege lay near the root of the power that will triumph in this Campaign; and that there is dynamic force from God, through the Christians in Glasgow, to move the city in its deepest convictions, and to awaken the highest Christian aspirations—if we only understood the significance of our Christian stewardship. The stewardship of the Gospel does not mean the Christian working through God so much as God working through him in love, in purpose, and in power. God pledges achievement to faithfulness. But here is the sad thing—He takes the privilege away from the unfaithful steward.

Rev. John Smith, D.D. (Edinburgh), chose as his topic "The Secret of Christ's Life" (John v. 30.; viii. 28). He could of Himself, He said, do nothing, but yielded Himself absolutely to God. What was Christ leaning on in that awful hour? He was leaning on the witness of his people: they were going to make the life that He lived real before men. Here are we to-day, and the world believes nothing of the kind. There are tens of thousands standing aside from this Campaign in the belief that it will come to nothing. Men talk about the higher Christian life. I do not know about that. This is the lower Christian life. The difficulty with men and women is that they will not come down to Christ's standard. They do not realize their own nothingness. There is just one platform for the victorious life, and it is the platform of absolute, unreserved submission.

In the evening the new voices heard in different services were those of Revs. Charles G. Moore, W. D. Moffat, and A. T. Donald.

Speaking in Cunninghame Free Church, Rev. Professor Denney called attention to Paul's three questions in Romans iii. 27, 29, 31. "Looking at Jesus on the cross, Paul asks: (1) 'Where is boasting then?' He answers himself, 'Shut out.' The deepest thing in our religion is the sense of what we owe to our Saviour. A Pharisee had room to boast in his religion. He could spread out his good works, and challenge God's approval. But if we feel that the only way into God's presence is the way of the cross, we must say: 'I am debtor. I owe everything.' That obligation is abiding. (2) 'Is He the God of the Jews only?' God meant it for everybody, and it is sure to find entrance for itself into the hearts to which He sends it. We must not preach in a timid, despairing, fearful way; but with a strong confidence. (3) 'Do we make void the law through faith?' The New Testament preaches forgiveness free to us, but not free to Christ. It cost Him the shedding of his blood. The cross is to make our dead faith alive and sensitive, and quick to do and keep God's will. If God blesses and deepens these impressions, we shall be fit to be used, fit to be evangelists.

THURSDAY (Oct. 5).

The afternoon meeting was presided over by Rev. James Black, D.D. (Wellington United Presbyterian Church), and the first address was given by Rev. John Smith, D.D. (Edinburgh), on "What is Required in an Ambassador for Christ" (2 Cor. v. 20). "Do we believe in our inmost souls that everything in the world is working to moral issues, that every person and every thing is to be brought up for judgment? Our fathers believed that: it dominated their thought, it inspired their intense desire for certainty in religious truth; and unless our minds and hearts are filled with this great fact, our words will lack power. A great many people have been thinking, 'Well, this is a big work we are going in for.' But it is God who is going to do it. When we are empty of self to the last atom, then, mayhap, He will put his hand upon us, put words into our mouths, and send us forth to be a soul of fire among our fellow men in the best possible way.' Yes, and Paul knew that. Preachers are not the blind, wall-eyed men some people think they are. 'I may be mad, but it is in God. If I am a shrewd and crafty man, it has not been for myself.' Some men say they are loving humanity, and that is equivalent to loving Christ. I am waiting to see what they are going to do. It is all speeches yet; perhaps it may be deeds some day, but they have not come yet. Paul put it the other way, 'The love of Christ constraineth me.'"

Rev. Dr. Alexander Whyte (Edinburgh) began by quoting the hymn—

Tell me the old, old story,
Of Jesus and his love.

"Go and tell all nations," he said, "the oldest of stories, the oldest of love stories. It was the hand of Love that wrote the Lamb's Book of Life. This is the philosophy of creation—not a philosophy, falsely so-called, groping about blindly amid the mysteries of Nature, and God and man; but the philosophy of Him who is the Son of God. Philosophy, the platform, the pulpit, the Press, have tried many expedients. The broken heart of man, the agonized conscience of man, still cries, "Tell me the old, old story." They whose hearts are weary and heavy-laden, and empty, and broken, and disappointed—and the house is full of them—let them bind their hearts to that everlasting and unfailing foundation set forth in the Gospel. I believe hearts hunger for these deeper things, and that preachers often waste their opportunity. As you make progress by such teaching, you will be able to go out among your congregations with a growing sense of power."

At the evening gathering in Sandyford Church, Dr. Alexander Whyte gave a second address on "Prayer" (Luke xi. 1). He could not forget that, humanly speaking, we owe to the disciples' desire the giving of what we call the Lord's Prayer, and the parables of extraordinary beauty which follow it. To him it taught a great lesson in what we lose by not bringing large petitions. "The Holy Ghost reads a lesson to my prayerless heart from the clause, 'when He ceased.' When He went away to pray, He must have remained a long time before these words would be used. We can almost hear the disciples asking, 'Is He never going to cease?' And then come the words, 'when He ceased.'" Quoting an old minister, "God does not care so much for verbs as for adverbs," Dr. Whyte went on to explain that, while "to pray" is the verb, the adverb is the word that describes the prayer. He pointed out: (1) The command to pray "secretly." Zechariah had the same thought, "apart, apart." "The best of closets," says Augustine, "is the mountain top of a man's praying heart." (2) The need for praying "deliberately," as if we had made up our minds to do it.

FRIDAY.

The services for the week were brought to a close on Friday, October 6. Rev. F. H. Roberts (Hillhead Baptist Church) presided over the three o'clock gathering, and the opening address was given by Rev. Charles G. Moore (London), on "The Law of the Spiritual World, which puts at our Disposal the Power of God for Christian Service" (Rom. vii. 10; Matt. ix. 29). He said all were agreed that in its beginning the Christian life is supernatural: in its continuance, in its root and fruit, in its true expansion and increase, there must be the putting forth of Divine and supernatural power. "In all our Christian life the real issues are these—what God has said; whether we have heard and believed; and whether, in response to our faith, God is acting on his Word."

Rev. John McNeill said the more he read and studied 1 Samuel vii., he felt inclined to call it the Divine directory for revivals; and for public worship, that had for its end recovery from coldness, compromise, and backsliding—the revival and renewal of grace, of peace, and of power. It is a brave thing to go back to God. It is easy to drift; but to repent and return require this courage. If we want a revival, to bring back the hundreds of thousands who are churchless, careless, and spiritually dead, there must be hard work as individuals, as heads of households, as ministers, before the Lord.

Rev. George Wilson spoke on "The Place of Obedience in the Spiritual Life." In the modern Church he believed there were many things for which we should be very thankful; but we are specially weak in the spirit of obedience.

In the evening, the new speakers in the districts were Rev. George Wilson and Mr. R. B. Stewart. The pulpit of Cambridge Street United Presbyterian Church was occupied by Rev. John McNeill, who spoke on "The Vision of Dry Bones" (Ezekiel xxxvii.). After making clear the reference of the passage to present circumstances, he said the first call was 'to Christian people to have the courage to audit the books of their lives correctly—remembering that our God is *the God of things as they are*. There are very many professing Christians, and they may be living; but they contrive only to show every sign of death. 'Can these bones live?' Like Ezekiel, looking at the bones, we cannot say 'Yes;' but, looking into God's face, we dare not say 'No.' The Lord open our eyes, not only to see things at their worst, but to see Him. Ezekiel had the simple homely virtue of obedience. Let us work for the bringing of the dead to life, and God will give us that."

Notes by the Way.

Early in the week the weather was of a most stormy and unfavourable character, but it improved in the closing days.

The Musical Committee have been almost surprised at the offers of help they have received from leaders, organists, and choirs—all anxious to consecrate their gifts to the work.

It is remarked that in those churches situated in working-class districts the attendances have been best maintained—the highest average being in Cunninghame Free Church, which is surrounded by a teeming population; and we ourselves saw in its pews those who bore every evidence of recent rescue from the depths. In the suburban districts the interest has been steadily growing during the week.

Many and various have been the comments and criticisms in the daily Press. But one leading article, after recounting many tests which the world will apply to the results of the campaign, concludes: "It is by the addition to the number who are living pure and honourable and useful lives that the success will be measured; and, if we judge by the spirit in which the meetings have begun, there will be reason to hope for success when tried by this rule."

On Friday evening, Mr. McNeill said his experience of the week showed him that in the bulk and the mass God's people are taking heartily to this Campaign. "What we hoped, and prayed, and looked for, thank God our eyes have already seen." In all his years of evangelizing he had not been more hopefully impressed with the beginning of any mission. Referring to the six months' mission at the Chicago Exhibition, he said this in Glasgow had made more progress in a week than that did in a month.

Mr. Charles Inglis,

EVANGELIST.

IT is a pleasure to give the portrait of one of our best-known evangelists, especially at the present time, when he is entering upon a season of arduous labour in connection with the Glasgow Evangelistic Campaign. Mr. Inglis has had a part in great movements in days gone by, and has been associated with efforts attended by signal blessing. It is earnestly hoped that his impending journey northward will result in many seals to his labour in the Gospel.

A Londoner by birth, Charles Inglis has travelled in both hemispheres and in all latitudes. When quite a youth, he was brought to the Lord, and he lost no time in "stirring up the gift" with which God had endowed him. He witnessed for Christ in mission halls and other available buildings; and the numerous invitations which reached him, combined with the earnest counsel of godly friends, compelled him to face the question whether evangelism was not to be his life-work. The Lord decided the question by opening the way; and, in 1867, Mr. Inglis relinquished the business which had previously engaged him, and gave himself to the great Head of the Church for "the work of an evangelist."

There have been cases in which men have thus launched out under a mistaken sense of duty; but the score and more of years that have passed since Mr. Inglis took the decisive step have amply proved that his action was of the Master's ordering. In East and West London, in the largest buildings available, he has preached season after season, and in the provinces he is widely known, as well as loved by many who look upon him as the minister of God unto them—one who was instrumental in opening blind eyes, and giving liberty to such as had been in spiritual captivity. But while pastors may stay at home and feed the flock, it is for the evangelist to act on the well-known saying of John Wesley, "The world is my parish." So Mr. Inglis has gone west and south and laboured among our kith and kin in the United States, and the more distant lands of Australasia.

We cannot say how many times Mr. Inglis has visited America, but again and again we have heard of his labours in the great Republic, also in the Canadian Dominion. He has proclaimed the Gospel to Red Indians and Negroes across the Atlantic, and to Chinese settlers and Aboriginal tribes in Australia. But, over and above that, he had held a large number of missions among the general populations of America and our colonies. He has preached in all kinds of places—in prisons and coalpits, on ocean steamers, and in log huts away on the rolling prairie, as well as in the fashionable churches of large crowded cities. When in America, he has often preached on Sunday mornings to as many as 800 or 1,000 convicts, and at one of these prison meetings over 100 men stood up to be prayed for, among the number being one who was reputed to be the most accomplished forger in the world.

One great feature of his work, wherever it is carried on, is found in the afternoon Bible readings; it is not unusual for hundreds of persons to assemble at these gatherings. This feature is one that is highly appreciated by Mr. Moody, who takes care to secure the services of Mr. Inglis, when he is in America, to give lectures to his students, with the result that great blessing has followed. Speaking of his Bible readings, Professor Torrey says: "There is no man who visits our students that can give such an amount of suggestive thoughts and points in a lecture as Mr. Inglis."

In the course of his travels, Mr. Inglis has made many friends, and encountered very varied experiences. Once, when travelling in Tasmania, he was thrown from his horse down a deep ravine into the river, and for the next six weeks he was found on crutches preaching twice a day. One of the most disturbing of his experiences occurred some five or six years ago, when, while returning from a meeting in the great north-west of Canada, along a lonely road, he found himself face to face with a bear. For a moment, they stood looking at each other; then they went on their respective ways!

On another occasion, when a revival meeting was being concluded, he issued the customary invitation to those who desired to interview him to meet him in the vestry, with the result that he found himself face to face with a well-dressed, demented man, who warned him that he had but five minutes to live. However, by



a little parleying and a good deal of diplomacy, Mr. Inglis managed to retire from the vestry and rejoin the deacons of the church.

Mr. Inglis has enjoyed good health during his entire career, and we trust the same blessing will continue with him, and that God will still more abundantly own his work in coming days. Finally, many will like to know that great success has attended our friend's book "Pegs for Preachers, and Points for Workers."* This contains 450 Bible-reading outlines and 3,000 points. It has already reached its tenth edition in Great Britain, while in America thousands have been sold.

Twenty-five Years' Work Among Hop-pickers.—The children, with the assistance of a few friends in the hop-gardens in Selling and district, embracing pickers from Ashford, Sittingbourne, Whitstable, and Dover, have presented a purse to Mr. Geo. Heath, of Canterbury, who, for twenty-five years, has conducted services each Sunday during the hop-picking season. It is satisfactory to note that a splendid work has been accomplished, and that great results have accrued therefrom.

* (2s. *Morgan & Scott.*)

"These Forty Years."

A FRIEND AND COMFORTER.

"The Christian has been an unspeakable comfort and joy to me for some thirty-four years. I was introduced to it by a friend on coming to England after a long residence on the Continent. I look on it weekly as my friend, and comforter, and teacher under many trying circumstances. "A. P."

KIND WORDS FROM INDIA.

"I well remember the first number of *The Revival;* and how, while working at Dorking, I circulated fifty copies a week for some time. I rejoice to know that not only does the work there abide, but that it now bears fruit in the maintenance of a native evangelist in our Telugu Mission here. You have my continued hearty good wishes. "G. W. Gillings.

"*18, Residency Road, Bangalore, S. India.*"

GREETINGS FROM THE CAPE.

"I have a great desire to add my weak testimony to the immense value of The Christian, and the price set upon it by my late husband and myself. I trust it is not too late to send you a word of congratulation, with thanks to the Giver of all good, for the blessing which has all this time been bestowed on your labours, and prayer for still more abundant blessing and a wider circulation." E. Van der Riet.

"*Melville, Erga P.O., C. Colony.*"

A GOOD EXAMPLE.

"Having been cheered and encouraged to put my trust in God, amidst the perplexities, and trials, and joys of life, I naturally wished others to be helped in the journey heavenwards. Therefore I have sent The Christian to various missionaries, and they and people at home have passed it on to others. 'Content to fill a little space, if God be glorified.' My heart has rejoiced at the many grateful letters you have received. "Matthew Nall.

"*64, High Road, Upper Tooting, S.W.*"

FROM THE BLUEJACKETS' FRIEND.

"When, twenty-five years ago, God called me to attempt to open a Home for bluejackets, it was to the readers of The Christian that I turned for sympathy, encouragement, and help. I got all three, and the great work which God has confided to me is, in a large measure, owing to the prayers and practical sympathy of the readers of The Christian. The current numbers are to be found on our reading-room tables, and I have had the privilege of sending hundreds of copies to our ships of war all over the world.

"Agnes E. Weston.

"*Royal Sailors' Rest, Portsmouth.*"

GOOD THINGS TO COME.

"I thank God for The Christian. It often cheered me and many others in the lonely mission field. As a Christian I have grown up beside it, and it roughly marks the length of my spiritual life. What marvellous changes, successes, enterprises, biographies, and world-wide movements its pages record! May there be better and brighter reading in the future than even in the past! We look for a great revival, and we shall be expecting The Christian to report it and help it forward. Yours, in the service of Christ, and in gratitude for all your help in the past,

"*London Medical Mission.* "H. Soltau.

"HIGHLY APPRECIATED."

"Though so late in expressing my esteem for your valuable paper The Christian, which I have taken for the last thirty-eight years, I feel I must tell' you how highly it is appreciated by all to whom I send it, and how from India, Africa, and England I get grateful letters saying how helpful the paper is. Parents particularly are so glad to have its assistance in bringing up their children; and young people learn truths to establish them in the faith. May God prosper your work, and may it be circulated more widely, in order to bring souls out of darkness into light, the light of life. "An Old Friend."

A BOND OF FELLOWSHIP.

"The prince of religious magazines has just celebrated its fortieth birthday, and many have been the expressions of gratitude to God and goodwill to the magazine and its editors. In this we most heartily join. It has been for many years a link between God's servants in all lands, full of wide and accurate information, a marvellous pennyworth in this respect alone. But what we most rejoice over is its high evangelical tone, its defence of the Scriptures, its plea for national righteousness, and its genuine catholicity of spirit.

"It may be interesting to note here that for years we have sent copies regularly to a number of Jewish Christians abroad."

Rev. John Wilkinson, in *Trusting and Toiling.*

Mr. John Kirk.

SECRETARY OF THE RAGGED SCHOOL UNION.

THIS month Mr. Kirk completes twenty years of service in connection with the secretariat of that Institution which Lord Shaftesbury considered to be the greatest achievement of his life-work. That fact alone represents something to be devoutly thankful for; but, in addition, the Union has seen a great expansion of service, the area of its operation has been extended, and new enterprise has been undertaken. In the pioneer days of more than fifty years ago, Lord Ashley, as the recognised leader of a devoted battalion of teachers, saw that the service was one of heroism and danger; but, although the outlook improved, the advice still given was: "Keep to the gutter!" Though the prospect has brightened as regards the outward appearance of London, the need of such operations as those of the Union was never greater, and never before was so much work done, nor so many persons engaged in doing it.

Mr. Kirk's personal history has all along been closely associated with his work. When he first came to London, as a lad, in the early sixties, he had already had some experience in the work of Sunday School teaching. He commenced his business life as a clerk in the office of the Pure Literature Society, and at once joined the staff of teachers at Anne Street Ragged School, Old Kent Road, and soon after became hon. secretary. In 1872, Rev. William Pennefather asked Mr. Gawin Kirkham to become secretary at Mildmay Conference Hall; Mr. John Macgregor (Rob Roy) invited Mr. Kirk to accept the vacant post at the office of the Open-Air Mission, still retaining his connection with the R.S.U. as Night School Inspector. This service was retained for seven years; and in 1879 Mr. Kirk finally became permanently associated with the Ragged School Union by succeeding Mr. Joseph Gent in the secretariat of that institution.

While thus identified with the general service carried on in London, Mr. Kirk undertook the honorary superintendence of the school at Nelson Street, now known as the Camberwell Mission. That school, founded in 1810, had been associated with the heroic pioneer, Thomas Cranfield; and just fifty years ago the school became a station of the Ragged School Union. After the passing of the Education Acts, the old schoolhouse was rebuilt, and occupied as a station of the London School Board; but a new building for mission work was put up, and was opened by the Baroness Burdett-Coutts twelve years ago. The work of Cranfield and others is, therefore, continued with vigour until the present day. As regards Mr. Kirk, he seems all along to have been attracted by ragged-school service. Before he became connected with the school at Camberwell, he superintended the Sunday School at St. Stephen's, Spitalfields, and afterwards that at St. Mary's Church, Newington, of which Dr. Maclagan, the present Archbishop of York, was then rector. Dr. Maclagan presented his friend with some volumes of Jeremy Taylor's works, which are still a valued souvenir of those years.

At this time, in 1879, when Mr. Kirk undertook the responsibility of the secretaryship of the Ragged School Union, the work throughout London showed some symptoms of approaching low-water mark. Certain of the officers of the pioneer days were growing old; and although his enthusiasm had in no wise abated, the Earl of Shaftesbury himself was close upon eighty years of age. What was perhaps even more ominous, were the signs that public interest in the movement was also flagging. Even philanthropic people had their attention diverted to the more extended and novel enterprise of the School Board, which seemed to promise to sweep every arab of the London streets into its classes; and there seemed to be little need for voluntary subscriptions if rate-paid teachers were to do the necessary work on a universal scale.

The general outlook was totally misunderstood; for a great and comprehensive Christian agency for benefiting the poorest of the people of all ages, in such a vast metropolis as London, could never be superseded by what were practically secular elementary schools. When they were not otherwise provided, the Union had established day-schools; but the religious teaching of its Sunday classes was regarded as its main business; and in addition to all, since its first planting, the ragged-school tree



From a photograph by Mr. W. S. Campbell, Press Studios, 2, Creed Lane, London, E.C.

had sent out many new branches, each being some indispensable agency for conferring benefit, mental, physical, and spiritual, on the poorest of the people of all ages.

Lord Shaftesbury and others saw the decline in popularity of their favourite work with some concern, and a conference was held, at which such speakers as the Duke of Westmimster, the late Earl Cairns, and Professor Leone Levi emphasized

THE NECESSITY FOR THE SCHOOLS,

and attempted to show how they could best be sustained. The resolution moved by the Earl of Aberdeen was carried with enthusiasm:—"That, while recognising with gratitude the great extension of elementary education throughout the country, this conference expresses its earnest conviction of the need of maintaining the ragged schools and their affiliated missions, and heartily commends the efforts of the Ragged School Union in that behalf to the support of the country."

From the date of this conference there was a very visible increase of popular interest in the operations of the Union. Then those who were responsible for carrying on the work seconded Mr. Kirk's varied endeavours to extend it, and succeeded according to their faith. Not only did the schools continue to prosper, in some instances planning new operations on their own account; new enterprises were set on foot on behalf of the whole Union. One of these consisted of Holiday Homes at the seaside and elsewhere, of which there are now eight, the Homes being more especially intended for children who need attention; others being boarded out at cottages under the supervision of friends. Many thousands of little ones, pining for the fresh air and the green fields, are thus able to enjoy the privilege of a fortnight's change, which to many is almost equivalent to a renewal of life.

Then, what has been done on behalf of cripples is a wide extension of a work which, from the earliest days of the Ragged School movement, received some attention. The evidences of child helplessness and suffering which recent revelations have, however, brought to light, have greatly stimulated effort in this particular department. The number of such subjects requiring attention is found to be much larger than the teachers of a former generation could have supported, a total of 6,000 names being now registered within the area of Greater London. The attention given to them — surgical, recreative, and educational, as well as spiritual—relieves the sadness and monotony of life, and

CONFERS VAST BENEFIT.

In ways too numerous to mention, the Ragged School has developed other agencies in a wonderful way—free libraries, thrift clubs, evening schools, technical education now being commonplace adjuncts at many of the schools. At the same time, what is done on a large scale for what are called drift children—who still seem to be in danger of going to waste—may remind us that there are the lower depths which still have to be reached. As regards Mr. Kirk, he has been actively connected with the great movement, in one way or another, for thirty-five years, and the experience of earlier days is now being well utilized. During his seven years' secretariat of the Open-Air Mission, a great deal was learned about the poor and the working-classes of London; and while knowledge thus gained is being turned to practical account, he extended his experience by a tour through the United States, and also by once subjecting himself to arrest for carrying out the innovation of open-air preaching in Switzerland. Mr. Kirk is quite in touch with the Council of the Union, the members being a select band, many being actual superintendents of missions or schools, while all have tact and sympathy. Mr. W. C. Parkinson, L.C.C., the chairman, is a distinguished philanthropist; while the Marquess of Northampton, as president, is a worthy successor of one whom Spurgeon regarded as "the best man of his time"—the Earl of Shaftesbury. Some of the early Ragged Schools have grown into large institutions; and while these form part of the Union, there are many smaller schools doing

A VERY GENUINE WORK

among a most needy class, who would not be able to do what they do without the aid of the Union. At Clerkenwell, Bethnal Green, and Battersea, the Union also carries on prosperous missions on its own account.

Having been personally acquainted with Mr. Kirk and his work for many years, I can testify that he has the confidence and esteem

of the Council and the large body of teachers. As the work of the Union is mainly spiritual, this would not be the case if the secretary was a mere official. He has entered heartily into every avenue of usefulness which offered; and he has never grudged personal service in preaching and otherwise which promised to advance the cause of Christ. Trained in the school of Shaftesbury, his well-nigh forty years' service has by no means lessened enthusiasm for the work, nor in any sense incapacitated our friend for the discharge of his duties. No man could more thoroughly realize that, first and foremost, the work has spiritual aims; but at the same time there must be tact and willingness to enter day by day into practical details; the secretary must be accessible, and be able, at all times, to advise with superintendents in all cases of urgency or difficulty. As regards the outside public, they are disposed to measure a secretary's devotion to his cause by his ability in ensuring the success of his society. The report of the Ragged School Union for 1880 shows the income to have been £2,566. The income for 1898-99 was £17,697. That also shows that the Christian public do not think the movement an obsolete one.

G. Holden Pike.

A C.M.S. Farewell.

LAST week a large party of missionaries returning to their work abroad, as well as a goodly company going out for the first time, bade farewell to their friends in a series of gatherings arranged by the Church Missionary Society.

On Tuesday evening of last week, the first meeting was held at Exeter Hall, under the presidency of Sir John Kennaway, M.P. Rev. H. E. Fox reported that there were 115 missionaries returning to their work, and eighty new missionaries, making a total of 195, compared with ninety-nine returning and sixty-seven new missionaries, making a total of 166, last year. They proceed to Persia, Turkish Arabia, Punjab, Western India, Ceylon, China, and Japan. Four of the old and four of the new missionaries then addressed the meeting, which was characterized throughout by much heartiness and enthusiasm.

On Wednesday morning a largely attended Communion Service was held in St. Bride's Church, when a sermon was preached by Professor Moule from the text, "What mean ye by this service?" In the afternoon a public meeting of the Committee was held to "dismiss" the outgoing party. The instructions were read by the Secretary, Rev. H. E. Fox, and an address was delivered by Rev. G. S. Karney.

On Wednesday evening, the last meeting of the series was held in Exeter Hall, Colonel Robert Williams, M.P., presiding. Several more of the missionaries spoke briefly; and the closing address to the missionaries was given by Rev. J. A. Lightfoot, the new Principal of the C.M. College, who spoke with fulness and power from 2 Tim. ii. 8: "Remember . . . . Jesus Christ."

The Indigent Blind Visiting Society has organized a special mission to the blind, who, with their guides, will be gathered at eight centres in various parts of the metropolis, embracing about 3,500 persons. The mission will commence on October 19, and close on December 6. Several well-known ministers and evangelists will take part in the services, and the earnest hope of the promoters of the movement is, that believers may be revived, and that many of those who are blind to the beauty of Christ and salvation may have their inner eyes opened, that they may see Him who is "the Light of the world." The mission is organized at the request and expense of a friend, who is deeply interested in the spiritual and temporal welfare of the blind, and all connected with them. Names and addresses of blind persons in London, not connected with the Society, will be thankfully received by Mr. W. Mead, Superintendent, 95, Gurney Road, Leytonstone Road, Stratford, E.

(1308)

Conference at Exeter Hall.

AT the suggestion of several friends, the Committee of the Young Men's Christian Association determined to inaugurate winter's work with a four days' convention, in which Christians of all denominations might co-operate. The meetings began on Tuesday afternoon of last week. The Lower Hall was well filled with people of all ages, apparently all earnest Christians reaching out after the highest possibilities of religious experience.

Sir George Williams presided, and, after singing, reading of the Word, and prayer, spoke of winter as the summer of the Christian worker, and prayed that these meetings might be the beginning of a season of glorious harvest.

Rev. F. S. Webster, M.A., was the first speaker, his theme being "The Christian's Life." Basing his remarks upon John xiv. 19, "Because I live ye shall live also," he said Christ is the Bread of Life, and so long as there is right relationship with Him, there can be no hunger or thirst. There is no insufficiency in Him. He is the Life because of his sacrificial death, and he that hath life through the crucified Redeemer is sustained, because Christ abideth in him.

The second topic assigned—"The Christian's Calling"—was dealt with by Rev. Archibald Brown. He said it is necessary to understand the Christian's "call" in order to comprehend his "calling." Turning to Romans viii. 30, he pointed out that it is the link between the purpose of God and justification with its subsequent glory. It is God's voice speaking in the inner recesses of a man's life, and constraining him by love. Passing to the "calling," in a brief Bible reading, he showed it to be "God's high calling" (Phil. iii. 14), coming from on high, and ever lifting upward; a "holy calling" (2 Tim. i. 9); a "heavenly calling" (Heb. iii. 1); a calling "from darkness into his most marvellous light" (1 Peter ii. 9); a calling into "the fellowship (or partnership) of his Son" (1 Cor. i. 9); a calling of "peace" (Col. iii. 15); and a call "to eternal glory" (1 Cor. v. 10).

The third address, on "The Christian's Hope," was delivered by Pastor Frank H. White. After reading Col. i. 4-5, he proceeded to define "hope" as something more than desire—rather the certain expectation of nothing less than eternal glory.

In the evening Mr. A. A. Head presided, and the speakers were Revs. F. B. Meyer, B.A., George Hanson, D.D., and C. Bradshaw Foy, M.A., who continued an exposition of the same subjects in the same order.

On Wednesday afternoon Rev. F. Trevelyan Snow drew some helpful lessons from the experiences of Jacob, as recorded in Gen. xxxii., culminating in the twenty-ninth verse: "And He blessed him there." The way of blessing is often through sorrow. Sometimes God stirs up the home nest, and in various ways brings his people through circumstances of trial into communion with Himself. The speaker traced the steps of difficulty and emergency by which Jacob ultimately became separated from all that hindered his spiritual progress, until he was alone with God. And God "blessed him there." Applying the lesson to the every-day life of his hearers, Mr. Snow added some instances of encouragement from his personal experience, and appealed to his hearers to make a whole-hearted surrender to the will of God. Then the Divine blessing would come, fitting them for service.

Rev. J. G. Train gave a brief exposition of the Epistle to the Ephesians. The Apostle first deals with the subject of repose. The soul is quietly communing with and learning of God. The foundation truth is to sit with Christ in heavenly places. There is nothing respecting action or progress until this is made clear. The question of the Christian's position with regard to his fellows cannot precede that of his walk with God. Then, in chap. iv., Paul goes on to the activities: "I beseech you that ye walk worthy." We are, then, to manifest our experiences of communion with Christ by walking in newness of life. We are to be light, bearers. The walk will be distinctive-characteristic of a peculiar people. Finally, the epistle enumerates the foes with which the Christian has to contend, and the equipment provided, whereby he shall be enabled, "having done all, to stand."

The concluding address, by Rev. C. Bradshaw Foy, was a stimulating word on personal witness. The era of miracles passed, observed the speaker, and that of personal witness came; but as time went on, and in many respects, the testimony degenerated. It could witness only to the natural, instead of the supernatural. What wonder, then, that the world rejected a belief in the latter? The urgent requirement of the day in which we live is the witness of holy lives. The world will hold aloof from Christianity until it finds the satisfactory evidence, for which it contends, in an open confession of Christ, and a consistent walk. Mr. Foy concluded his vigorous address by setting forth the privileges of his hearers in manifesting, day by day, the virtues of a Christian life.

On Thursday afternoon, the speakers, addressing themselves to the same general topics, were Revs. J. T. Butlin, M.A.; W. R. Mowll, M.A.; E. N. Thwaites, M.A.; and Mr. M. H. Hodder.

In speaking of "The Christian Life," Rev. J. T. Butlin took for his text, Rom. i. 17: "The just shall live by faith." This, he said, did not simply refer to regeneration, but also to the life of momentary dependence on Christ. In the stress of life's storms, He does not always say, as He did on the Sea of Galilee—"Peace be still." He, rather, gives the assurance, as He did to Paul, that, although shipwreck comes, all shall be well. Strong life,—"more abundant life"—is conditioned in this faith. As the believer trusts, all the power of the arm that upholds the world is exercised on his behalf.

Rev. W. R. Mowll, in dealing with the second topic, emphasized several of the points dealt with by Mr. Archibald Brown at the Tuesday meeting. The same subjects being handled each day by speakers not in attendance at each session, this repetition was only natural.

The third address was delivered by Rev. E. N. Thwaites, whose words were earnest and pertinent to the subject of meditation.

Further addresses were delivered at night, and the Convention closed with two more meetings on Friday.

A New Welsh Organization.—The Young People's Christian Union for Wales is the outcome of a convention held for the deepening of the spiritual life in the young. It is an endeavour to federate into one powerful spiritual union all young people's religious societies in Wales. There can be no question as to the desirability of such an association, while the benefits likely to result from it are many and great.

Welcome Home for Sailors.—An enthusiastic meeting was held at Miss Child's Welcome Home for Sailors, Canning Town, E., on Tuesday, the occasion being the monthly muster of the C.L.B.C. During tea time, which preceded the meeting, one of the veteran Christians, nearly ninety years of age, presented a poem specially written by him for Miss Child, who presided over the meeting. She gave out the text for the month, "Unto you, therefore, which believe, He is precious," and thanked the friends for their prayers. Pointed addresses upon this text were given by Colonel Simpson, Mr. William Luff, and others. The accounts of the efforts put forth, and the blessing resulting from them, were most cheering.

Clifton Conference.

THE first word to be said in connection with the thirty-seventh annual gathering, last week, in the Victoria Rooms, must be one of thankfulness that its convener, Rev. James Ormiston, was able to preside as usual. With the exception of a slight lameness, compelling the use of a walking-stick, there was no trace of the accident which had laid him low for some weeks. The devotional meeting, on Monday evening, was well attended, and several old friends of the Conference spent some time in prayer for blessing to attend the engagements of the week.

"CHRISTIAN TESTIMONY"

was the topic which had been selected for a series of addresses this year; the convener stating, on Tuesday morning, that he had been led to select it because of its supreme importance in these days. He paid a tribute to the memory of the late Rev. Talbot Greaves, who for many years had delivered the opening address.

Rev. T. C. Chapman defined a true witness—one who knew a fact, or set of facts, and gave his testimony to those who did not know, either corroborating what a former witness had said, or giving entirely new evidence. The testimony of the Word is clear, and apart from that we do not, cannot, know God. God has ordained man, sinful man, redeemed through the precious blood of Christ, to be the witness of this fact, by the lip and by the life, to a God-denying world. Rev. J. N. Worsfold spoke of personal character as the first qualification, and next the clear enunciation of the truth. The devil is bolder than ever to-day, and is sending up from the bottomless pit the superstition and materialism now so rampant. We are on the last great fight of the devil to overthrow the coming of the King. But God is stronger than the devil.

Rev. W. F. Jepson, alluding to what passes for the "higher criticism," said, among other good things, the Word of God has stood, and will stand, and will triumph over all that the highest intellects are capable of. There was no theorising in the Christian's witness-bearing, for it was of what he knew.

It must be assumed that readers are well acquainted with the efforts set forth by various speakers in the afternoon. Mr. Samuel Thomas, who presided with his usual tact and kindliness, managed to keep them to the time allowed. The speakers were Rev. R. Montgomery, Rev. J. N. Worsfold, Deacon Abraham, Mr. J. E. Hazelton, and Rev. W. Hamlyn.

In the evening there was an excellent attendance, Rev. J. Ormiston presiding. Mr. James Wright offered fervent and soul-lifting prayer.

Rev. H. Dening held that, to bear true witness, there must be personal knowledge, unswerving truthfulness, and unflinching firmness. Our Queen, he said, amidst a suppressed murmur of cordial assent, has been a firm and consistent witness to Protestant truth, a grand witness indeed to the purity of home life, and her personal character is of infinitely higher value than the most costly jewels which shine in her crown.

Pastor Fuller Gooch said that Israel of old was distinctly called that they might be God's witnesses, although they failed to be impressed by the spiritual responsibility of it. Quite as definite is the calling of the Christian Church as to witness-bearing. But alas! that Church had not proved more steadfast to the truth than Israel of old, and there was at least a danger of their forgetting their responsibilities for the sake of temporal advantages attached to a position. Mr. Samuel Thomas and other speakers followed.

The topic for Wednesday was "The Lord's Witnesses: Their Testimony of the Truth."

Rev. F. J. Horsfield spoke of true witness-bearing, saying that there must not only be the clear perception and apprehension of God's truth, but there must be the spiritual experience of it, and a constant realization of the presence of Him for whom they were bearing testimony. *Involuntary* testimony is sometimes borne, and which cannot be hid, after the reception of some great spiritual blessing; but in addition there must be uncompromising condemnation of all evil if God will make our testimony useful. And it must always be based upon experience. A blind man's eloquent description of the beauty of the rainbow, or a deaf man's criticism of the great master's music—what is such testimony worth? Rev. Dr. S. G. Potter added that in these days of blasphemy, we need more courage, and especially more faith, to give effective testimony.

In the afternoon, Mr. Samuel Thomas said a cordial word on behalf of the Scripture Readers' Society for Ireland, and was supported by Rev. J. Ormiston and Mr. D. J. Evans. Other speakers were Rev. Dr. Wright, for the Protestant Reformation Society, and he remarked that there was greater need for its work to-day than when it was established, more than thirty years ago. Miss Robinson also spoke for the Anti-Sunday Travelling Union, and was followed by other speakers.

On Thursday morning, when the last meeting for conference took place, several visitors who had attended the earlier gatherings had left. The topic for conference was "The Lord's Witnesses, and their Lord's Approval, Present and Future."

Rev. Thomas Houghton, Kensington Episcopal Chapel, Bath, who attended this Conference for the first time, said the Lord's approval is the chief thing about which a faithful witness is concerned. St. Paul, in the end of his days, wrote to Timothy: "Study to show thyself approved unto God." Then he would be a workman that needed not to be ashamed, and approved, not unto man, but unto God Himself. We value the approval of God's people, but chief aim should ever be to have the smile of the Faithful Witness Himself ever resting upon us. Our Lord Jesus Christ regarded the Divine approval as the chief thing always—from childhood to the end. The same thing was true of his Apostles, who felt bound under all circumstances to bear their testimony. Their motto might be said to be, Do not seek to please men but God only. He proceeded to dwell upon the following points:—The Lord's approval is a present thing. He shows his approval by giving courage to testify, which is no slight thing in days like the present.

Rev. L. Price, Rector of Pakefield, dwelt briefly upon Numbers xiv. 24. But my servant, "Caleb . . . him will I bring into the land." God had promised the land of Canaan to the Israelites, but they entered not in because of their unbelief. Their children, however, inherited the land of which the Lord had said, "wherein I dwell." They had become selfish, and had grieved their Lord. God's people will never suffer ultimately. The love of Christ constraineth them, carries them away, and that is the effect of knowing God through his well-beloved Son.

In the evening, in the Memorial Church, Rev. Thomas Houghton preached the Conference sermon, his text being John xii. 32, and this was followed by the Lord's Supper. D. J. E.

Zenana Bible and Medical Mission.—The autumn reinforcements for the stations in India, comprising eleven returning and three new missionaries, are to be introduced to the society's supporters, and commended to God's care and protection, at a valedictory meeting to be held on Tuesday, Oct. 17, at Morley Hall, 26, George Street, Hanover Square, W., at 3 p.m. The address will be given by the Bishop of Honduras. The chair will be taken by Lord Kinnaird.

Women's Armenian Relief Fund.—The fall of rain during the past summer has not been sufficient to ensure a good harvest, so that many fields have hardly paid for harvesting, and others have not yielded a full supply. Prices accordingly have not fallen and much apprehension prevails. Dr. Raynolds pathetically writes: "We look to the future with heavy hearts, and it does seem as if we could not bear another year of scarcity." The good, devoted doctor and his wife are exhausted with perpetual hard work and anxiety, and write that they are hardly able to endure the continued strain. The committee is co-operating with that of the "Friends of Armenia" to send two ladies and a gentleman to Van, to assist Dr. Raynolds in his many arduous duties. The hon. treasurer is Mrs. Madeleine Cole, "Danchurst," Upper Richmond Road, Putney, S.W.

International S.S. Lessons.

October 22, 1899.

Ezra's Journey to Jerusalem.—Ezra viii. 21-32. Golden Text.—Ezra viii. 22.

Lesson Connection.

YOU will remember that we have already had two lessons from the book of Ezra. *Can you tell who he was, and what was his employment?* Do you remember also that the first six chapters in this book tell of things which happened long before we read of Ezra himself, and that fifty-eight years elapse between the events of *chaps. vi. and vii.*?

It is now seventy-eight years after the 50,000 Jews returned to Jerusalem under Zerubbabel, and fifteen years since the great deliverance through Esther. The temple had been rebuilt; but the greater part of the city remained in ruins, and the wall was not repaired. The worst of all was that the Jews grew careless and indifferent about their religion, desecrated their Sabbaths, and married heathen wives.

The Exiles in Babylonia

were better than those who had returned. With them religion had revived. They kept their Sabbaths as solemn days of prayer. They had improved with the learning of the nations where they lived. They had no temple or altar; but they had the Book of God's Law, and they had scribes who read it and expounded it.

Ezra,

no doubt, knew the condition of things at Jerusalem and planned to go there with some of the most earnest of the people, and "teach in Israel statutes and judgments" (chap. vii. 10). The Persian king, who was the son of Esther's King, was pleased to let Ezra go, and said as many Jews who liked might go with him; also, he and his nobles and the people gave gold and silver, brass and jewels, &c., for them to take for the beautifying of the temple. He wrote letters of introduction to leading people in the countries they would have to pass through. For all this Ezra praised and thanked God, and then prepared to go (chap. vii. 27, 28).

Ezra, Chap. viii. 21-32.

Ezra assembled the people, who were to go with him, by the banks of the River Ahava, about 1,700 persons in all. Notice the story is now written by Ezra himself in the first person.

Verse 21. When all were ready, Ezra ordered a day of prayer and humiliation before God. He could not start on such an important journey, without an assurance of forgiveness, and of God's protecting presence. *(Picture the scene of this great prayer-meeting).* (Refer, Exodus xxxiii. 14, 15; Psalm v. 8.)

Verse 22. The danger of attack from the Bedouin Arabs (robbers) was very great; yet after what Ezra had told the king about God's power and protecting care, it would not be for God's honour, if he trusted in soldiers (Ps. xx. 7). (Point out the difference between *faith* and *presumption.*) If we have a promise to rest on, we may always trust.

Verse 23. Such faith is always rewarded by God (1 Sam. ii. 30; Matt. ix. 29.).

Verses 24-30. Proper precautions were taken to protect the treasure. We must not run risks and then ask God to take care of us. All the gold and silver, &c., was weighed now, and then weighed again at Jerusalem before being deposited in the Temple, to make sure that nothing was lost (1 Kings vi. 5; Neh. xiii. 4, 5). The value was about a million pounds.

Verses 31, 32. The caravan started in March and arrived in Jerusalem in July. God's care was manifested all through the journey. After three days' rest, Ezra began his work. His distress was great when he heard how deeply God's people had again sunk in sin; then, with confession of sin, and prayer he induced the people to give up their sinful practices. Ezra may be compared with our Reformers and our Puritans. He was in dead earnest for the glory of God, and did all at great cost to himself.

Practical Points.

1. Prayer should precede all our journeys; God's guidance be sought as to where we should go; God's protection from perils.

2. The conditions of forgiveness are a sense of sin, confession of the same, repentance and faith (Acts xv. 31). *(Apply.)*

3. True trust in God includes the use of lawful means. "Trust in God and keep your powder dry," said a great general.

4. All known sin must be put away, if we would have God's blessing and help. We must thus show that we are in earnest.

5. In what things do we need reforming?

Other Lands.

International Congregational Council.

From a Ministerial Delegate.

THE second International Congregational Council, convened at Boston, Sept. 20-28, was, from the beginning, a large and enthusiastic gathering. President J. H. Angell, LL.D., of the University of Michigan, was formally elected to the presidency, and the other officers were appointed. Impressive prayer was offered by Rev. A. H. Bradford, D.D., of Montclair, N.J., and Rev. John Brown, D.D., of Bedford, England. The evening session packed Tremont Temple, the place of meeting, with upwards of 3,000 people, when addresses of welcome were given by Governor Walcott, of Massachusetts, and Mayor Quincy, of Boston. The Governor is a splendid specimen of a cultured, manly, New England statesman, and the delegates were delighted to meet him at a reception in the State House on the following day.

President Angell, in his inaugural address, briefly traced the growth of Congregationalism in the old land, and then more fully dealt with the influences and work of the Pilgrims in the new land. These fathers, the speaker pointed out, were not perfect men, and could be best honoured by acknowledging and avoiding their faults. An intense desire to do the will of God, a deep love for the Bible, a strong individualism which was marked by wise conservatism and intelligence, but too often wanting in helpful co-operation, were mentioned as some of their leading characteristics. Coming to the work of the Council, Dr. Angell reminded his hearers that they were assembled to consider the life and action of the nineteenth, and not the seventeenth century, and prayed the guidance of the Holy Spirit in their deliberations.

On the second morning, two able addresses were delivered by the President-elect, Dr. Harris, of Amherst College, on "The Fundamental Principles of Theology;" and Professor Chamberlain Porter, D.D., of Yale University, on "The Message of the Old Testament for To day." Both addresses were broad and strong, and a most valuable contribution to

PRESENT-DAY THOUGHT AND ACTION.

The first paper in the afternoon was by Principal Gosman, of Victoria College, Australia, on "Theology the Order of Nature;" who was followed by Professor Fisher, D.D., of Yale University, on "The Historical Method in Theology." These addresses were scholarly presentations of vital questions; but a large part of the vast audience was disappointed in not being able to hear Dr. Fisher, whose voice was not equal to the great auditorium. Rev. P. T. Forsyth, D.D., of Cambridge, England, who followed, was distinctly heard in every part of the Temple, and his address, on "The Evangelical Principles of Authority," roused the great audience to a high pitch of enthusiasm. The exaltation of Christ, by Dr. Forsyth, brought spontaneously from many hundred tongues the hymn, "In the Cross of Christ I glory."

In the evening, the long-looked-for sermon by Principal Fairbairn, D.D., of Mansfield College, Oxford, was listened to by an audience that more than taxed the utmost capacity of Tremont Temple. The text was Matt. xvi. 18, and for an hour and a quarter, and without a note, Dr. Fairbairn held the undivided attention of his great congregation. It was a masterly utterance—scholarly, devout, and inspiring. The abiding reality of the Church was contrasted with the dreams of Plato, Dante, More and others, and gratitude expressed that it was wide enough for a shrinking Erasmus and a bold, outspoken Luther. The true apostolic succession was shown to be not necessarily in any line of men, but oftentimes in humble, obscure souls who were faithfully walking in the footsteps of the Master. In the Church, the preacher contended, Christ should be exalted as the absolute, unqualified Saviour.

The third morning opened bright and clear, and the Temple was early crowded to hear Dr. Lyman Abbott on "International Relations and Responsibilities." The speaker was at his best, and, without notes, held the closest attention of his audience. Intercommunication, the free exchange of national products, and the opening up of railways were urged for the more

FRIENDLY RELATIONSHIP OF THE NATIONS

of the world. Diplomacy, conciliation, and arbitration were set forth as the three great means for the settlement of international disputes. The paper by Dr. Alexander Mackennal, of Bowdon, England, on "The Christian Attitude towards War in the Light of Recent Events," was another eloquent plea for peace, and a valuable contribution to the thought of the Council. Prayer, said Dr. Mackennal, is not now offered in the old land for the success of arms; and though the Conference at The Hague was not all that was desired, its "soul goes marching on."

After adjournment, a reception, provided for by the late Samuel Johnson, was tendered at the Vendome House, and later an excursion was made down Boston Harbour. These two occasions gave the delegates of different lands an opportunity for mutual acquaintance and intercourse, which was much enjoyed. The evening meeting was essentially a missionary one; and the crowd, if possible, was even greater than before. Rev. J. D. Jones, M.A., of Bournemouth, England, was the first speaker, and his presentation of the "Distinctive Characteristics of Christianity" called forth an ovation. The addresses by Rev. C. R. Brown, D.D., of Oakland, California, and Principal Fairbairn, which followed, helped further to magnify the Christian faith, and to impress the audience with the thought that the feast of good things for the evening was more by far than could be rightly received and pondered over.

Prayer for South Africa.

IN your issue of October 5, after touching upon the events now in progress in South Africa, you say:—

A day of humiliation and prayer would be a fitting sequel to the sad story of futile negotiations which seems drawing to its inevitable close.

These words caught my eye after seeking, through the medium of the October number of our paper, the *South African Pioneer*, to impress on the thousands of friends, who read that paper with no little interest, the necessity for some such united action. I am venturing to quote from it:—

The longer we have the privilege of watching God's dealings and the mission field generally, the more we see that our one great need is more true, real, systematic waiting upon God. Prayer will do, friends, what nothing else can do. We would therefore suggest that we might all, either alone, or in conjunction with others, spend from 9 to 10 on Sunday evening, October 22,

Firstly, in humiliation and prayer for the present state of unrest in South Africa.

Secondly, that each of our workers may receive a very definite visitation from God the Holy Ghost at this time.

Thirdly, that God's stewards may be aroused to see the privilege of sending in what we are much needing at this present time, funds for the general fund.

There are many, very many, Christians who might like to join us on that day—namely, Sunday, October 22—in the way referred to above. We generally find, when sending out a call to prayer, that it is a great help to state a definite hour when all may be bowing before God at about the same time.

Why not let this day be observed as a day of humiliation and prayer all over the country, for South Africa generally, and the missionaries there, not forgetting that wisdom may be given to our Senators at this important crisis? For who can tell, when war has once commenced, where it shall end?

Arthur Mercer, Secretary.
South African General Mission,
17, Homefield Road, Wimbledon.

Magic Lantern Work in India.

THE work of the Magic Lantern Mission lies chiefly among soldiers, sailors, policemen, and railway workers. The account of the year's labours, issued from the headquarters at Calcutta, tells of blessing on the varied efforts undertaken for the benefit of each of the classes in question. At a mission at Fort William, several military men confessed Christ. At the close of one meeting a soldier stepped forward, and testified that a particular slide had been the means of his conversion that evening.

The Gospel has been preached in lantern meetings to British and foreign seamen, and every Sunday afternoon the police constables of Calcutta are visited, religious literature being distributed and evangelistic meetings held. A notable instance is reported of the reclamation of a confirmed drunkard.

The superintendent of the Mission, Mr. Richard Fenwick, undertook a mission tour, travelling some thousands of miles, and visiting Asansol, Bandikui, and other places. He was able to get amongst the railway men, and hold meetings, which were largely attended, the people seeming eager to hear the Gospel. Very often for weeks the men get no opportunity of attending a place of worship, so that the Gospel brought to them resulted in much blessing. Large gatherings of railway men and their families were held at the Hourah and Sealdah Institutes, stirring addresses on the evils of drink being delivered, with good results.

Attention has also been devoted to the poor of Calcutta. They flock to the gatherings arranged for them, and some have professed Christianity, testifying with boldness.

Further missions are arranged for various parts of India, and the work is being organized on a permanent basis in several districts. Gospel and temperance slides and two more lanterns are asked for, also tracts for free distribution. Address the Superintendent, Magic Lantern Mission, 23, Chowringhee, Calcutta.

Army Scripture Readers.

THE Committee of this Society is arranging for readers to proceed for duty with the troops in South Africa. Of the force in readiness for embarkation three regiments have their own readers, provided by the Society, but specially supported, and it is desired to send at least three more. Unfortunately, to provide these additional readers entails withdrawing them from the garrisons at home, and the committee feels sure that there are those interested in the spiritual welfare of our soldiers who will, by providing the means, enable it to meet the extra expense necessary, and at the same time to maintain the readers in the home garrisons where their services are so valuable.

It may be that some interested in corps now proceeding to South Africa will take this opportunity of providing regimental readers, as has been done for the regiments before named. For this emergency the committee asks for £500, and will be grateful if you will kindly further this appeal by giving it publication. The Society is interdenominational. Any information will be furnished by the secretary, Colonel Geo. Philips, at the offices, 112, St. Martin's Lane.

Wellesley Robinson, Colonel.
Chairman of Committee.
J. A. F. Sandwith, Colonel.
Hon. Secretary.

The Northfield Extension Work.—From October 1 to 6, a series of meetings were held in Chicago, under the direction of Mr. Moody. The chief speakers were Revs. G. Campbell Morgan, R. A. Torrey, Professors White and Newell, and Dr. Gray. Three sections of the city were simultaneously assailed, meetings being held in large churches on the north, west, and south side of the city.

Openings in Rome.—Miss S. Hadland writes from Miltolino, Combermere Road, St. Leonards-on-Sea:—"I have been asked by Mr. Wall, of Rome, to inquire for two English ladies able and willing, without salaries, to assist this winter in philanthropic and evangelistic work. Knowledge of Italian is desirable, but not essential. Last winter one lady accompanied the Bible women in the tract distribution, another taught sewing, and a third superintended the crêches. In each of the preaching stations there is a harmonium, and some of the converts are anxious to learn English. I shall be pleased to give further information to inquirers, or they may write direct to Mrs. Wall, Piazza in Lucina, Rome."

The Indian Famine.

IN spite of the partial relief gained in some districts by a slight rainfall, it is evident that there is, and will be, great suffering in many parts of India as a result of the protracted drought. Lord Radstock sends to us the following letter from Mr. Frank J. Clark, Chief Engineer's Office, G.I.P.Ry., Bombay, with the suggestion that all contributions should be sent direct:—

You will have read in the newspapers of the sad certainty of famine in the near future in this part of India—of possibly even a severer description than in 1897. Already there is much severe distress. I have had news of cases of the poor people leaving their children on the verandahs of mission houses, being unable to give them food. It is not only a famine of food and fodder, but a water famine also.

If you are thinking of reviving the Christian Succour to India Fund, may I ask you to remember that I should count it a great privilege to be of use in any way that you may need?

One's heart bleeds for these poor people at all times, and when the horrors of famine and pestilence are added their case is indeed sad.

Rev. Albert Norton, 89, Civil Lines, Poona, in a communication just to hand, says:—

During the past twenty-four hours, rain has fallen in various sections of the "famine area;" but while it cools the air and helps growing fodder, yet, when we remember that we are within twenty-two days of the usual close of the rainy season in Bombay Presidency, we cannot expect that it is going to undo the damage of the past three months' drought. And there is very little doubt that India is entering into the throes of another terrible famine, which will be rendered more destructive, because coming so soon after the severe scourge of 1897, and because of a scarcity of water, which I believe has never been known to be as great in any previous famine.

Another correspondent has received a letter from Pundita Ramabai, from which we give the following description of conditions resulting in the same locality:—

The vegetables and fruit trees planted around these wells are dying away. Our girls had scarcely any vegetables during the past six months, and as the grains are growing dearer and dearer, we had to give up eating rice, wheat, and other such nourishing things, and live on the coarsest and cheapest grain we could get, and even that is now at a higher price. Our cows and buffaloes yield very little milk, as they have no green grass. All but thirty very little children have to go without milk and butter. All the people are starving, and flock around Mukti in quest of food and work to sustain their lives. On Wednesday last, nearly 200 starving people came into our compound; and, as I went out, the people literally besieged me, and the women took hold of my hand and began to beg hard to give them some work.

They came again the next day from all directions. Some sixty were employed at once; but others were told to go away and come later, as there was no work for them this week. Some went away very much disappointed; but others sat around the house, as if determined never to leave the premises until they got some work. When I went out again at nine o'clock to look after the work, they besieged me again. Little boys and girls spoke in such a piteous manner that I could but promise to employ them all. But they did not leave the place until all their names were written down on the roll, and got a positive promise of employment the next week. We can help only a few of these starving men and women. The Lord has put it into the generous heart of someone to send us some money for Mukti school-building. The money which was sent for this purpose will be enough to lay the foundation, and this work will last just *one month*. After that the Lord will know what is best for us all.

We here at Mukti are willing to bear any kind of hardship, if it be the Lord's will to even discipline us by another famine. Pray for us, and especially for these poor people, who are dying without the hope of eternal life.

Mrs. E. V. Baker, who is at present in England on behalf of Ramabai's work, suggests a very sensible way of helping these poor people. The building, for the foundation of which only money is in hand, is badly needed; and if funds are forthcoming for this purpose, it will mean work for the people, and thus the best kind of relief. Two thousand pounds will be required to carry this through. Mrs. E. V. Baker may be addressed—Berachah, 89 Scarisbrick New Road, Southport.

Asking the Way to Zion.

FROM the leader of a community of Jews in a neighbouring country, I have received the following touching communication and appeal:—

Honoured and worthy friend of the Lord, and friend of Israel,—In presenting my respects to you, I must beg you first of all to regard my letter as private, so that no one may know that I have written,* for that might injure my position and bring me into danger. A year and a-half ago I was appointed president of a Brotherly Agricultural Society, our purpose being to find a settlement in some land where we might pursue agriculture. The Society is composed of thirty robust, sensible, educated families, some of whose members have learned trades. They are very poor, however, from want of occupation, and are much to be pitied.

Therefore, I ask you to show them compassion. The thirty families number two hundred souls. Their desire is to get to a land in Asia or Syria, where they could till the ground. Some of the families are from Russia; others are of this country, but have been driven from their villages. They are by no means people who are not willing to work; but persecution and oppression have brought them into distress. Many of the children are now going about idle, without school. I entreat the Father of mercies, of righteousness, and of salvation, to be gracious to these forsaken ones. As I have heard that you are ready to do good, I beg you to make haste in this matter, and bring us to a place of rest. If your congregation will buy land for us on the Island of Cyprus, as it has done for others,† we shall pay our debt in yearly instalments from the produce of the soil.

I beg you to take steps in the matter as soon as possible, for each day is to us longer than a year—yea, than twenty years. Our community is truly in a most deplorable condition. I have confidence in the Almighty that you will do something for our deliverance, for it is the will of God, and of Jesus Christ, to restore the lost, to aid those who are in misery, to heal the sick. The papers you sent me reached me. May blessing come to you, for I was thereby refreshed. I am acquainted with the Holy Scriptures, and with the New Testament, but keep this secretly in my heart. Of the thirty families, there are six that are of the same mind with me in this matter, and I instruct them in the Scriptures. On the first and second days of our New Year, I preached in the synagogue on Isaiah lviii. and Jeremiah xxxi. I was afraid, however, of the Jews. I am *Chacham*, Cantor, &c., but I have no place for meetings where I might deliver addresses as I would desire. It is also sad to see more than sixty children without proper instruction. We have no means to erect a school, and have not even money for daily bread. I beg you to send me your answer, if possible, in the Hebrew language, as I am not so well acquainted with German, and would be afraid of disclosing the contents of your letter to one understanding German.—I am, &c., —— ——

I shall be glad to receive advice and help on behalf of these children of the dispersion. They are groping after the light, and seeking rest. It is evident, I think, that some of them are, in the true sense, "asking the way to Zion, with their faces thitherward."

ANDREW MOODY, D.D.

Rudolf Quai, 8, Budapest.

* I withhold accordingly, in the meantime, from publicity name and address.—A.M.

† How this report could arise I do not know.—A.M.

Zambesi Industrial Mission.

MR. CALDWELL, writing from Chinde at the mouth of the Zambesi River, mentions the urgent need for a small iron church at Chinde, together with a Sailors' Rest and reading-room. He thinks the total cost would not exceed £400. There is no place of worship at Chinde, and one is very badly needed. He adds, "I am asking God to send in the money, and as it is wholly for his glory and for the good of men, I am persauded the amount will be forthcoming. Will you make this a matter of special expectant prayer until God answers?"

It would greatly cheer the hearts of the few Christians who are at Chinde if any should feel led to help in this matter, and it would provide a place of worship not only for the natives, but for the Europeans who are stationed there in connection with the Government service and the mercantile operations. One lady sends promising to give £25 if eleven others will do the same, and a gentleman has promised £50 if the balance is provided.

F. G. TOLLER.

1, Gresham Street, London, E.C.

London Missionary Society.

THE one hundred and fourth report of this Society has just been issued. It is worthy of much more attention than reports usually receive, not only because of the wide and varied field of the Society's labourers, but as a record of steady progress, often in spite of great difficulties. We have carefully read for many years the Society's annual reports; but we never remember one more full of interesting and encouraging details, especially in relation to the greatest of its spheres of labour, India and China.

Besides these, it has strong mission centres in South and Central Africa, Madagascar, Polynesia, South-East New Guinea, and some kindly interest in the West Indies.

Its entire staff of Europeans consists of 196 male and seventy-six female missionaries. Its native agents are unusually numerous, and, for the most part, carefully selected and trained. Of these, there are 892 ordained ministers, 2,966 evangelists and preachers, 800 Christian teachers, and 226 Bible women.

In its mission stations, there are 52,803 church members and communicants, and 175,588 Christian adherents; whilst, in its 1,037 schools, there are 34,499 boys and 16,104 girls, all receiving an education on a thoroughly Christian basis.

The African missions are impeded by European, racial and national strifes. Those once flourishing in Madagascar have but partially recovered from the effects of the French invasion.

The most marked feature of the New Guinea Mission is that its ten European missionaries are aided by 104 native pastors, mostly drawn from Churches formed in the South Sea Islands by the Society's missionaries in former years.

In some of the Indian and China spheres, opposition is intense and systematic; whilst the indications of progress are full of promise. To avow faith in Christ means persecution and ruin in their most subtle and heartless forms; nevertheless, the Bible is more read, its truths and doctrines more discussed, and Christianity more respected and feared than ever before.

The report affords numerous illustrations of the growing influence of Christianity in these two greatest centres of heathenism.

No field occupied by this Society is more full of promise—more "ripe for the harvest"—than South India, and none would better repay an effective reinforcement of missionaries solely devoted to preaching and evangelizing efforts among the heathen.

Canary Island.

BEING under Spanish Government, the people have been vigorously ruled to know no other religion but that of the Romish faith. The Spanish nation, peculiar among all other civilized nations for the absolute prohibition of God's Book throughout her dominions, has succeeded in her methods in Canary Island. No other religion has reached the ears of the people.

Many are receiving the Word here with joy, and several secret readers are found. In every case, almost without exception, there is heartfelt gratitude in listening to the words, one even requesting to come and live with us that she may learn more. We visited one very distant village and stayed at the inn, and some eight to twelve have gathered to read daily. The post and telegraph master is the secretary of this Society. One convert, Antonio, is most bright and promising, and has the qualifications for an evangelist. He is the first known converted Spaniard in the island.

T. MACKNIGHT.

C/o British Vice-Consul, Las Palmas, Canary Is.

Bara Bazaar, Calcutta.—An appeal was inserted in these columns some time ago for funds to build a preaching-hall in this populous district. The Committee (C.M.S.) are now offered a capital sit with buildings, but at least £2,000 must be forthcoming immediately. A wealthy Marwari merchant has expressed himself willing to put down £12,000 for an adjoining piece of ground, "in order to prevent the Christians making converts of the Marwaris." Will any servant of the Lord do *one-sixth* of this for his Master? Communications may be sent to Mrs. Saffery, 71, Crouch Hill, London, N.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Leaving Home.

"OUR Martha is going to London!" Her little brothers and sisters croon the news over among themselves, as they toddle about the lanes or play at ball on the village green. Her father, the old farm hand, mutters it while taking the horses home from ploughing, finding it difficult to realize that his eldest girl is to go to the big City "to fend for herself." As for mother, she has a good cry or two, and has to con some familiar words of comfort from the old, stitched, and worn copy of the Psalms, before she can muster courage

TO PACK MARTHA'S BOX.

Then she sets vigorously to work, putting in, by the way, a neat new Bible, inscribed "Martha, with mother's love. The Lord bless thee and keep thee;' and perhaps, if a scanty income will stand the strain, a silver embossed text-card—"When He giveth quietness, who then can make trouble?"

The family is up early on the day of departure, and escorts Martha down to the little railway station, where the good-humoured old man—who combines the duties of porter, ticket-collector, and signalman—labels the box with great care, as he is bidden to do with much impatience by Martha's smallest brother, a sturdy youth aged six. Then comes the last good-bye. Martha's eyes are swimming with tears as she bestows farewell kisses. Her father, poor old fellow, draws out a red cotton handkerchief and turns away with a kind of gurgle in his throat that is suspiciously like a sob, while her mother bids her "Be a good gal, and be sure an' belong to a Bible class."

The train comes grinding in, striking sparks from the rails. "Good-bye, Martha!" The warning shriek of a whistle, a puff of feathery smoke wreathing white against the green landscape, and the train curves round the cutting and disappears from view.

Follow Martha, in your mind, to London; picture her alighting in the bustle of a great terminus, in a hurly-burly of clatter and noise, and guess where she will go. "Oh," you say, "of course she will pop her box into the luggage office, jump into a 'bus, and go to her situation, or perhaps to an auntie's, where she will have a cup of tea, and

A KIND WELCOME

from lots of little cousins. Her mother would arrange all that of course."

Wisely said; but "the poor have few friends," and many a girl, such as Martha, arrives in London depending on the promise of a relative, but doomed to disappointment. In the wilderness of London she is alone. "Oh! it is pitiful: near a whole city full, friend has she none!" But stay, there is a burly porter who looks sympathetically on poor Martha, and directs her attention to a card, which gives some brief information to young women who find themselves homeless.

"Put yer box in this 'ere place," says the porter. "This gent 'ands you a ticket for it, for which you gives him tuppence; or, leastways, havin' girls o' my own, I lends or gives it to you, and off you goes to that address."

Follow Martha yet once again. She comes into worthy hands, and is told: "Well, you must get a place as a dressmaker, as you've a knowledge of the business. You won't get much money at the start, at any rate, but perhaps you can lodge at Mr. Shrimpton's."

"Mr. Shrimpton's?" says Martha.

"Yes, come along; I'll take you round to Lincoln House after you've had some tea, and we'll see if there's room for you."

So they thread the maze of busy streets into a broad thoroughfare near Regent's Park, and call at a fine, lofty-looking building called "Lincoln House." It is a large house, which would easily contain the old home cottage over and over again. Clean and bright, managed in a Christian spirit, the Home shelters many girls who pay a small sum for their food and lodging—less than they could manage on elsewhere.

To many a Martha, this thoughtful plan of Mr. Shrimpton's—which has resulted in the opening of a

NUMBER OF NICE HOMES

in convenient parts of London, managed from the centre, at 3, Victoria Street, S.W.—means all the difference between the respectability of a Christian home and the squalid misery of a cubicle in a dirty East End lodging-house. The girls came in, tired from their daily toil in factory or work-room, to find cheer and comfort. A kind doctor attends to them if they chance to be ill; and in missions, and during friendly talks with the matrons, they are led into the Way of Life.

We may easily imagine "Our Martha," after a little time in London, writing letters home full of hope, marked with lots of crosses that mean kisses to one and all, and even enclosing a postal order "to buy mother a winter jacket."

We, who love Jesus, are but pilgrims and strangers, in a world that will not own our King; and one way in which we may prove the reality of our love is by showing forth his gentle spirit, and giving such practical help as we can to those in distress. Let us remember not only the Marthas of our city and country life, but all who are sad and sorrowful, and do good to them; for

The great God who loveth us,
He made and loveth all. H.

"The Christian" Bible-Searcher.

RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. But no answers can be dealt with which are received later than the Thursday morning following the issue in which the Competition appears.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above 20 years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 197).

1. What class of persons were forbidden to take intoxicating drink? (Leviticus ix.-xii.; Numbers v.-vii.; Jeremiah xxxiv.-xxxvii.)

2. Name any individuals (in Judges, Jeremiah, Daniel) who abstained.

3. Enumerate, with references, as many other water-drinkers as you can find in the Bible.

4. (*a*) What description of such is given in Lamentations? (*b*) What is said there of those who had broken their vow? (*c*) Give description from Proverbs of wine-drinkers.

5. Give instances in David's life of his wanting or valuing water.

6. On what occasions did our Lord make or use wine?

7. Who is mentioned in the New Testament as taking wine for health's sake?

(Children under *ten* do Nos. 1b and 6; under *thirteen*, Nos. 1, 4c, and 6; under *seventeen*, Nos. 1, 2, 4, and 6.)

ANSWER TO LAST SEARCHER (No. 196).

1. Luke ii. 7.
2. Luke v. 3.
3. Matt. xxii. 19.
4. (*a*) Matt. xxvii. 60; (*b*) Mark xv. 46; (*c*) Luke xxiii. 53; (*d*) John xix. 41.
5. Matt. viii. 20.
6. 2 Cor. viii. 9.
7. S ara H. Gen. xviii. 12.
8. A nn A. Luke ii. 36.
9. R eapin G. 1 Sam. vi. 13.
10. A ban A. 2 Kings v. 12.
11. H aga R. Gen. xvi. 6.
12. SARAH and HAGAR.

Correct answers (first list) received from:—

A—Dora, Ernst and R. Aldwinckle.

B—Herbert Braddon*, Emily Bridgewater, Gladys Bartlett, Kenneth Bewley, Phyllis Boyd, Maud, Dorothy, Sylvia and Evelyn Barrett, Lily Blackman, Hannah Bridgman, Leonard Browne, Ethel Butteriss*.

C—Eleanor Chance, Mabel, Ida and Edith* Cole, Anna Chanyen*, Sophie Cohen, Guy and Oscar Cross, Lydia Cleary, Kitty* and Carl Cope*, Margory and Doris Coleman, Kate Cope, Edith Chevalier.

D—D. Daintree, Irene Duke*, Louie Daw, Stanley Drew*, Violet, Ivy and Kitty Donaldson-Selby, Vera Dickinson, Nellie Dowsett*, Esther Dickson, Polognia Daws*, Lucy Davidson.

E—Benjamin Elsmore*, Muriel Ecroyd.

F—Francis Field, Vincent, Mabel and Olive Fleet, Kitty Fausset.

G—Gershom and Philip Green, Irene and Kathleen Gough, Aileen Gardner, Edward Goodfellow, Bertie* and Clarice* Gale.

H—Gertie Hayward, Florence Hoyte, Beatrice Hastings*, Willie Hooper, Hetty Hill*, Rachel Hinton, Eric and Mary Hill, Mary and Elizabeth Hooper.

J—Betty Jacobs, Emily Jones.

K—Brada Kinvig, Max, Eva and Stanley Kalb, Maurice Kalinsky.

L—Cecilia Lichtenstein, Rosie Langton, Blanche Lindup*, Edith Lockhart.

M—J. H. and Gladys Mather, Arthur, Lewis, O. L. and Grace Morice, Jack Moir*, Mabel Morris, Daisy Martin, Margie Marston, Andrew Mitchell.

N—Valerie Noel, H. Nelligan.

P—Alice Palmer, Ruth Pledger*, Ethel and Gladys Palmer, Evelyn and Mildred Peters, Ernest Pearce*, Mary Plumb*, Lily Pearson, Katie*, Leonard*, and Walter* Picknell.

R—Katie Roberts, Alice Reid, Kate Rosenbloom.

S—Douglas Stevens, Mary Seton-Karr, Constance Schaeffer, Douglas and Kathleen* Shepherd, D. M., Alice, and B. Symons, Esther Simmons*, Amy Stileman*, Joseph Stephens, Alan, D. J., and Mary Symon, Betty Stocks*, Frank* and Flora* Simmons.

T—Alice Trueclove*, Theodora Thorn*.

W—George Willis, Sarah* and Annie* Wood, Florence Wild, Ella and Agatha Ward, Dorothy White, Cecile and Phillis Wright, Edward and Edith Wheeler.

Z—Sophia Zaxltsky.

FOREIGN LIST.

Nos. 179, 180—E. Selby Little (China). **No. 181**—E. Selby Little, T. Alan Hogg (China). **No. 183**—T. Alan and F. Alex. Hogg. **No. 184**—T. Alan Hogg. **No. 187**—Dolcie, Harry and Belsie van Niekerk. **No. 188**—H. Luckhoff, Loisa Bosch, E. van Niekerk, Polly Loubser, Letty de Villiers, Ellen van der Spuy, Littie Louiv, Johanna and Nellie Mostert (Durbanville). **No. 190**—Alice Stone (S. Africa), Frank and Vera Sjöström (U.S.A.). **No. 191**—Frank and Vera Sjöström, Ivan, Lottie and Rotha St. George (Canada). **No. 192**—Jean and Eliza Scott (Canada), Frank and Vera Sjöström, Dora Wallace* (Canada). **Nos. 193, 194**—Kate*, Will*, Nettie and Ina Thomson (Bulgaria). **No. 195**—Olive van Millingen (Constantinople).

Personal.

Now and then parents write asking if I cannot give a lithographed specimen of how the papers should be answered. I do not think this is necessary, as out of the thousands of papers I receive during the year there are very few that are not done in the right form.

Herbert Braddon.—I am glad to welcome you back again, and to know that you have had such a splendid time in America.

Emily Bridgewater.—Yes, I have missed your answers week by week, and am glad to know you have quite recovered from your illness.

Mabel and Olive Fleet.—I think it would be much easier for you both if you only did as many questions as are set for your age. Olive.—I am glad to know you are going to try to answer the "Searcher" each week.

Winnie Page.—Thank you for your letter. I am very glad to know you have "joined the Church," and hope to hear the same of others of your elder cousins.

Edith Wheeler.—Thank you for the cleverly-written "acrostic" enclosed with your Searcher.

Fanny Stileman.—I am sorry you have been disappointed. Your paper is tidier this week, but you do not write as nicely as some of your cousins, who are much younger.

Ella Ward.—You may do all the questions if you care to, as you are old enough. Uncle Tom.

Children's Scripture Union—Portions for week ending October 21.

Sun., Oct.	15	2 *Chr.* xxviii. 1-15	Th., Oct.	19	2 *Chron.* xxx. 13-27
Mon., „	16	„ xxix. 1-11	Fri., „	20	„ xxxii. 1-10
Tues., „	17	„ xxix. 20-36	Sat., „	21	„ xxxii. 17-31
Wed., „	18	„ xxx. 1-12			

Children's Special Service Mission.

Mr. H. Hutchinson, *Litherland, near Liverpool*, Oct. 21-23 and 25-27, *Allerton, Bradford*, Oct. 28; *Spalding*, Nov. 2; *Yarmouth*, Nov. 4-12; Mr. S. J. Hewlett, *Durness, Cape Wrath, N.B.*, Oct. 15-29; Mr. J. S. Tyler, *Wandsworth*, to Oct. 12; *Southsea*, Oct. 15-18; *Tunbridge Wells*, Oct. 22; *Norwich*, Oct. 28-Nov. 5; Mr. H. Hankinson, *Burton-on-Trent*, Oct. 23, 24; Mr. E. Arrowsmith, *Northwood*, to Oct. 16; *Sparkhill*, Nov. 11-20; Messrs. G. and M. Goodman, *Metropolitan Tabernacle*, Oct. 14-19; Mr. Phillips Welch, *Palmer's Green*, to Oct. 12; *Albany Road, Camberwell*, Oct. 16-19; Mr. W. L. Seyler, *Matthias Road, Stoke Newington*, Oct. 15-20; Mr. E. Hughes, *Congregational Church, Burdett Road*, Oct. 22-29; Mr. J. H. P. Cutting, *Birmingham*, Nov. 5-15; Mr. W. H. Wilson, *Bellender Road, Peckham*, Nov. 5-12.

The Annual Meetings for Reports of Seaside Services will be held at *Y.W.C.A., New Bridge Street, Manchester*, Oct. 16; *Hope Hall, Liverpool*, Oct. 17; *Church Institute, Bradford*, Oct. 18; *Shaftesbury Hall, Y.M.C.A., Leeds*, Oct. 19; *Southport*, Oct. 20; *Central Hall, Bolton*, Oct. 24.

Iona Cathedral.—The Duke of Argyll has made the valuable gift of the Iona Cathedral "to trustees to hold it for the Established Church of Scotland." His grace came into possession of the Island of Iona fifty-three years ago, and found himself the proprietor of the ancient architectural remains. In the event of the Church of Scotland being disestablished, the deed of trust provides that the building shall become the property of such church or body of Protestants and Presbyterians as shall be adjudged most nearly representative of the previously Established Church.

Cruelty for Fashion's Sake.—The slaughter of seals is, as a rule, most barbarious, bloody, and hideous. Specially cruel is the task when seal-pikes are used. Only rarely does a seal die from one or two blows of the pike; and, if not dead, it is generally considered "all the better," for it is easier to skin a seal when it is half alive. In the uttermost agony the wretched animal draws its muscles away from the sharp steel which tears away its skin, and thus assists in parting with its own coat. Anything more diabolical it would be difficult to conceive. A dark shadow, indeed, hangs over the fascinating and beautiful seal-skin jacket—a shadow of unutterable cruelty which ought to be cleared away.

Smithfield Martyrs' Memorial.—In commemoration of the martyrs who suffered at Smithfield, there has stood, since 1870, a tablet sunk in the wall of St. Bartholomew's Hospital reminding the passer-by "that within a few feet of this spot James Bradford, John Rogers, John Philpott, and others suffered death by fire for the Faith of Christ in the years 1555-6-7." Time and London dust had long rendered the memorial almost illegible; but, lately, the Protestant Alliance has taken it in hand, and had it thoroughly renovated. The ceremony of unveiling was performed on Saturday week in the presence of a considerable concourse of spectators by Rev. M. E. Farwell, Mr. Nicholson, and other active members of the Protestant Alliance. Madame Antoinette Sterling, who is a lineal descendant of the martyr Bradford, was also present.

Home Missions.

A Long Record.

TWENTY-EIGHT YEARS IN HYDE PARK.

WE have completed another season in this splendid Forum of the people. One's mind runs back to the past. Here Wesley preached in 1750, on the occasion of an earthquake, from the text, "Though the earth be removed." Whitefield also addressed an unprecedented concourse on the day when it was prophesied the world would end; and on other memorable occasions great men of olden times have preached here.

It was in 1872 that we were first privileged to begin aggressive evangelistic efforts; and on a recent Sunday, our closing night of the season, we had the joy of praising God for some who were found asking the question, "What must we do to be saved?" The opposition from infidels at first was remarkable; now we have none. The meetings have grown in interest and in numbers. The work commending itself to the late Lord Congleton, he, till the day of his entrance into heaven, helped us by his presence and his means.

One of the most singular things about these meetings is the fact that a very large number of the converts are foreigners; over twenty nationalities have been represented. One of the first converts was a foreigner, and almost the last two this year are also natives of another land. We rejoice that any success that our God has been pleased to grant has been directly through

THE DEFINITE SIMPLE GOSPEL

of reconciliation by the death of Christ, and justification through the risen Saviour; and these truths, set forth in simplest language, apart from any pretence of culture or eloquence, have maintained a crowd of some thousands all these years. To our God be all the glory, as from Him has come all the power.

In early days a persistent infidel was brought to Christ and led out into his service, and was enabled to labour in Northampton—at that time the headquarters of the Secularist party—where his labours were greatly owned. Three very distinct cases of conversion, of those who got their living on the stage, have occurred; one of whom is doing good work to-day as an evangelist in America. The other two both gave up the stage directly after their conversion. *All* our elder brethren who labour with us date their conversion from the work, and our band of trained singers are men and women who have been blessed by the Gospel. It is a *sine qua non* that those who sing the Gospel with us must first have been saved *by* the Gospel.

We trace a good deal of the blessing which we have seen to our

SATURDAY EVENING PRAYER MEETING.

We have been careful to promote this meeting, whereat we are free to praise and pray as God may fire our hearts and touch our lips. The most noticeable feature about the week-night meetings in the Park is the vast majority of men present. Literally by hundreds they have come, and stood from 8 till 9.30; and however straight and faithful has been the message, however awful the denunciations against sin, yet these men have stood the whole meeting out, and scores have followed on to the hall, and every week not a few have confessed Christ.

Our brethren, Pastor Fuller Gooch, Dr. Harry Guinness, Mr. Leonard Weaver, and others who have helped us, have all been struck by the proportional number and close attention of the male part of the audience. Surely it is cause for praise that God has for so long given us the joy of preaching "Jesus" in this favoured spot. I am sure that, as at Corinth, God has "much people in this city."

At no time during all these years have we ever accepted or mentioned money at the meetings. We supply all with a well-printed programme of sacred music, which also contains an invitation to our indoor meeting. Will our friends kindly remember me in their prayers, for the strain of these many services has told upon my strength? Over 3,000 addresses to immense audiences tells upon even a good constitution. But we joyfully raise an Ebenezer and a Hallelujah, and exclaim, "What hath God wrought?"

TWENTY-FIVE YEARS IN THE METROPOLITAN.

On Sunday, October 1, we resumed once more our winter's campaign. Closing the Park on the last Sunday in September, we always begin in the Metropolitan Music Hall the following Lord's Day. We are thankful to be able to report that we have again secured it for the Gospel.

Other people besides the Lord's are going in for a revival. Covent Garden Theatre and the Agricultural Hall, and many other places, have been secured by the Sunday League for the first time this year. The programme for Covent Garden for Sunday, October 8, is all distinctly *secular* music, as issued by them on their public bills. Not one item, as printed, is professedly sacred.

Hence we need to do all we can to forward God's work among the masses. For twenty-five years we have used this large theatre, now seating 3,000, but it will become more difficult to carry on such work as the enemy opens up fresh fields of Sunday desecration; and I would affectionately ask the Lord's stewards to remember the needs of God's workers, and help us to "hold the fort" still. We are invariably full to the doors; and, though we have but the voices of the singers, and the message of the preacher, to attract the people, yet we trust we have demonstrated that large crowds will still gather where the Gospel is the main attraction.

But though in Hyde Park we pay no rent, and the electric light is not charged for, yet it is not so in our theatre and at Hyde Park Hall. Since the theatre has been rebuilt our rent is much heavier, and our yearly balance-sheet runs to over £1,000.

If those to whom my name and work are known are able to show fellowship with me in this work at this time, I should be grateful and encouraged. Above all, also pray God may bless these services more abundantly than he has hitherto done; and preserve us to his glory and his service. CHAS. COOK.

6, Frithville Gardens, London, W.

London Jews' Society.

THE London Society for Promoting Christianity among the Jews has, in the last ten years, considerably augmented its staff of missionaries, especially in England, Palestine, and Persia. This advance, only consented to under urgent necessity, has led to a considerable deficiency in the accounts, and an appeal has just been issued for further help. The present indebtedness amounts to £8,000. This deficit is a subject of constant and anxious prayer in the committee room.

Thousands are watching the movements, and praying with heart-stirring intensity, for the welfare of Israel; and the committee very earnestly appeal for a large place in these petitions, believing that God will assuredly give the increase. The agents of the Society now number 184, and it is desirable that the deficit shall be extinguished, and the standing income be materially increased. Communications may be addressed to Rev. W. Fleming, 16, Lincoln's Inn Fields, London, W.C.

Women's Protestant Union.—Meetings were recently held in connection with the "All Day of Prayer," at Exeter Hall. Praise for an open Bible, for the preservation of the Sabbath, and for the many faithful witnesses to the truth, formed part of the proceedings, whilst at each meeting there was a continuous stream of petitions on behalf of Protestant effort at home and abroad, for the further awakening of God's people to the need of prayer and action, for the abolition of the conventual system, for the revelation of the simple truth as it is in Jesus to the blinded Romanists and Ritualists, and for many kindred subjects. Helpful addresses were given by Madame Rozas, Miss Soltau, and Mr. Arbuthnot, president of the Union.

Mr. Fegan's Work.

THE vicinity of Southwark has long borne an unhappy reputation as the scene of sordid misery, difficult to surpass, in accentuated horror, even amongst the many slums of the Metropolis. Although the ghastly abodes of vice and disease portrayed in the pages of Kingsley have largely ceased to exist, other haunts of degradation have arisen. The lawless characters of the thirties and forties have their lineal descendants in the Hooligans of to-day.

In such a district there is, of necessity, the amplest scope for mission work of a far-reaching and varied character. Such a work is found in the many undertakings connected with Mr. Fegan's Homes. With the Refuges for Lads and the Youths' Institute, most persons, who follow the records of philanthropic work, are familiar. To these are added a number of helpful organizations for the help of factory girls and other toilers, and especially for the benefit of the sick poor. Some interesting particulars of the work were given on Thursday last at a series of gatherings held in the Home Mission Hall in Holland Street, Blackfriars.

In the afternoon, Mr. J. W. C. FEGAN made special reference to the work recently concluded among the

HOP-PICKERS ON THE KENTISH FIELDS.

There was much sickness, as the result of damp, bad food, lack of proper clothing, and neglect; and the workers had been enabled, while alleviating suffering, to speak for the Master. The tent gatherings were times of blessing, hundreds of rough characters listening to the speakers with keen attention, and, in a number of instances, subsequently professing faith in Christ. Crowds of pickers made the local public-houses their favourite resort, and the open-air meetings were held in close proximity.

On one occasion, Mr. Fegan and his workers took possession, by permission of a surprised but agreeable publican, of a tap-room, the harmonium and choir drawing a dense crowd. A glorious time resulted, and those unable to obtain admission insisted on a further service being held on their account. The final open-air meetings, continued Mr. Fegan, were productive of many expressions of interest. The Word was with power, and some of the roughest men were in tears. "Guvnor," said a big man, leaning against a tree, and flourishing a pewter pot, but speaking with all sincerity, "might we have 'We shall know each other better when the mists have rolled away?'" Another subsequently pleaded for "Grace, 'tis a charming sound;" and a third, evidently an ex-convict, pleaded for "Jesu, lover of my soul;" while yet another burly man suggested, as a proper conclusion, "God be with you till we meet again." The singing of the choir of boys was very popular with the crowds, and the simple delivery of the Gospel message

BROUGHT TEARS TO MANY EYES.

Some of the cases dealt with were hopeful.

Dr. SAVAGE gave some vivid accounts of the medical administration, and said that about 10 per cent. of the pickers in the district had received treatment. Sisters GRACE and ROSE told of varied experiences in their ministrations. The latter spoke of a rough Irishwoman's conversion and of Romanists dealt with. A Sunday morning visit to the huts, to care for a little child, who lay on the straw suffering from pneumonia, was touchingly recited. The people had paused in their cooking and washing to press round and inquire, "Do you fink the little chap's a-goin' to live, sister?" Advantage was taken to speak words of loving counsel to the motley but affected crowd. A dying woman, who was visited, was found to be deeply convicted of sin, crying, "O my sins, my sins!" She was pointed to the Saviour, and died in peace.

Other speakers added instances of encouraging results, and Mr. D. C. APPERLY concluded a helpful and satisfactory meeting with words of thankfulness for the blessing which had attended the mission throughout.

The evening gathering was presided over by Mr. A. BOAKE, and, after the Ramsgate Orphanage boys had sung very sweetly, Mr. Fegan and Mr. RANSOME WALLIS gave in-

teresting reports of the "camping out" at Wisborough Green. In a vigorous speech, Mr. J. Wilson (Wisborough Parish Council) bore witness to the regard in which Mr. Fegan and his boys are held in the whole district, the good conduct of the boys during the four summers they had been there, and the spiritual influence "the Camp" had exercised for miles round. After Mr. Boake had spoken a few words of hearty sympathy, dissolving views were shown, illustrating "Camping Out" and Medical Mission work.

Behind Prison Bars.

THE new rules which have been formulated by the authorities for use in prisons will be received with general satisfaction on account of their humane character.

The report of the Commissioners of Prisons and Directors of Convict Prisons gives the following particulars:—"The period of separate confinement for a person sentenced to penal servitude is reduced from nine months to six. Letters and visits are allowed more frequently. Provision is made for a more frequent

DISTRIBUTION OF BOOKS

from the library. The facilities for elementary education are increased by the admission of a larger number to the privilege, and by setting apart more hours per week for instruction. Well-behaved prisoners are allowed, after serving a certain portion of their sentence, to walk and converse with other prisoners, if in the opinion of the governor such association is not likely to be injurious. This privilege is withheld if the governor has any reason to suspect that it will be abused."

With regard to youthful offenders, the Commissioners consider that two Bills now before Parliament will, if passed, considerably reduce the number of commitments to prison. One extends the alternative of whipping to all offences except homicide, and the other prohibits preliminary sentences of imprisonment in reformatory cases. The object aimed at by these bills is to prevent the stigma of imprisonment from attaching to juveniles except in grave cases.

"The good work being done on behalf of prisoners by the Church Army," the report declares, "deserves more than a passing notice. The

EIGHT-DAY MISSIONS

that have taken place in a large number of prisons during the year are stated almost universally to have been a success. Taking place as they do with the cordial co-operation of the prison authority, and without interference with the order and discipline of the prison, we do not hesitate to say that, while they can do no harm, they may be productive of much good; and we feel that the thanks of the community are due to Mr. Carlile and his body of earnest workers, who have not been afraid, at a considerable cost of time and money, to enter into these hitherto untrodden ways, with the hope of rescuing some brand from the burning. The Church Army also, through its scheme of labour homes, offers opportunity for the employment of discharged prisoners, which is much appreciated by aid societies."

Further advance has been made in the appointment of lady visitors to the local prisons, the only prisons now remaining unvisited in this respect being Brecon, Canterbury, Northampton, Shrewsbury, and Winchester. There can be no doubt of the valuable work that is being done by these ladies, both in London and in the provinces. It is not too much to say that no case of a female prisoner, furnishing a worthy subject for charitable aid, can pass unnoticed, and much practical good has been done by the rehabilitation of deserving cases.

Lancaster Town Mission.—Seven years of successful undenominational work have been concluded in connection with this organization, and the workers have secured the Palace of Varieties for Sunday services. Mr. G. H. Weekes, hon. secretary, Town Mission Hall, would be glad to know of any qualified evangelist, or other earnest Christian, who would be willing to take Sunday work free of charge.

North London Convention.

ON September 29, the second North London Convention closed, and with feelings of very deep gratitude, we acknowledge it to be better in every sense than the first!

From the very commencement God set his seal upon the gatherings, which were not only largely attended, but increased as the days went on in deep solemnity and expectancy. Prayer has indeed been abundantly answered, each speaker coming directly as a messenger from God and in the power of the Holy Spirit.

After tea (which was held each day in the schoolroom) there were bright, helpful, testimony meetings, at which several told their difficulties and were helped by the answers of others who had gone through the same trials of faith, and so could testify to the way in which they had been delivered. These gatherings were some of the most helpful of the Convention.

Liberty in prayer was especially marked, several who could not attend the meetings writing to say how free they felt when pleading with God for the gatherings. Once more we "have proved God answers prayer," and feel we cannot praise Him enough.

From the very first meeting, there was a deep conviction of sin. This was surely beginning at the right end; and, as one after another yielded to the Spirit's will, He led them on into further light and blessing, till truly, at the close of the Convention, shining faces were to be seen on all sides. The teaching throughout was Scriptural, clear, distinctive, and practical, going down into the every-day details of life, and showing that even for the smallest duty (such as carrying up coals from the coal-cellar) God can be glorified; and the power of the Holy Spirit is needed for these very things.

From all sides, testimonies are coming in of blessing received, and we trust many lives will testify afresh, in their homes and spheres of work, of the power of a living Christ.

F. T. S.

Irish Notes.

THE Irish Church Conference, which was held in Dublin last week, passed off, on the whole, successfully. It was well attended, and witnessed a new and very proper departure in Irish ecclesiastical affairs, by receiving an address and deputation from the Presbytery of Dublin. Amongst others, a paper was read by Dr. Crozier, Bishop of Ossory, on the "Attitude of the Church towards other Religious Bodies;" but he had no better suggestion to offer than that they should co-operate with members of other denominations in such matters as temperance. A paper was read on "Gambling;" and it is noticeable that the Bishop of Derry said, in reference to this matter, that he did not believe that all drawings for prizes at an art union or at a bazaar were culpable. The Conference was conducted upon Evangelical lines, and on the whole was instructive and useful.

In the new District Councils it is regrettable to find that the sectarian spirit is coming very prominently to the front. For instance, in the Clonmel Lunatic Asylum Board, a resolution has been passed to the effect that, whenever a second doctor has to be called in, he must be a Roman Catholic; and in the Maryborough Infirmary the doctor has got notice to leave, ostensibly on the ground that he has not been properly appointed, but really on the authority of the Roman Catholic parish priest of the town, Monsignor Phelan, because he is a Protestant. These cases speak for themselves.

A valedictory service has been held in the Metropolitan Hall, Dublin, to take leave of seventeen Irish missionaries who are going out to the foreign field in connection with the C.M.S. or the C. of E. Zenana Missionary Society. The Dean of St. Patrick's presided, and short addresses were delivered by missionaries. The valedictory address was delivered by the Archdeacon of Ferns.

Work in Somers Town.—In an interesting letter to his friends and neighbours, Rev. Z. B. Woffendale, of Somers Town Presbyterian Church, recalls pleasant memories of the commencement of the mission work thirty years since. Mr. Woffendale describes the development of the undertaking and the erection of the church, in which the pastor still has the joy of preaching the Gospel. The arrangements for forthcoming church and institute gatherings promise well for a winter session of blessing.

Christian Endeavour.

Topic for October 15.

"Lost opportunities."—Jer. viii. 20, Matt. xxiii. 37-39, Heb. xii. 17.

EVERYONE has an opportunity. There is often no symptom of its approach, no sign of its departure. It comes as the dawn, and departs as the light of the dying day. There is no voice nor language; its voice is not heard, but it is as all-important and momentous as though angels had looked out of heaven, and had announced it with sound of trumpet. When once the opportunity is missed it rarely comes again.

It is said that her Majesty once gave a comparatively unknown painter the opportunity of a private sitting. A certain hour and moment were arranged. She came into the corridor at the exact time, but *he* was five minutes late, and she never gave him another opportunity. So the Greeks represented opportunity as bald, with no lock of hair by which she could be laid hold of as she turned her back and fled. It is an old proverb that time and tide wait for no man. The life-boat is borne by the breaker to the level of the sinking vessel; whoso steps on board at that precise moment is saved, but the chance never recurs.

Esau—his hungry appetite stimulated by the savory smell of Jacob's preparation—barters his birthright. What recks he of the spiritual prerogative of the first-born to act as the priest of the clan, and stand in the possible lineal descent of the Messiah. He craves what will satisfy and please his sense. But when he has sold his birthright, he is held to the transaction. "He found no place of repentance," which does not mean that he wished to and could not, but that the die was cast, the decision was deemed final; he was taken at his word. And it is within the range of every one to do an act, to make a choice, to barter away the spiritual for the material, so absolutely, that the decision is held irrevocable. It is countersigned by Divine Providence, and becomes law. Let us take care lest we be betrayed by passion into an act which will affect our entire destiny.

Similarly, when Jesus went in and out of Jerusalem, it was her day. Its dawn was when, as a babe, he was borne into the temple; its meridian was the period of his marvellous ministry; its sunset was when the priests and populace hounded Him to the Cross. Woe worth the day! The outstretched wing of God's love would have sheltered the holy city from its impending fate, but she refused Him in his servants and his Son, and there was no screen from the fury of Rome. Her prayers and protestations could not avail.

Even so, salvation waits for us all. Sometimes it advances very near, and knocks at our doors. It stands and waits. We are almost persuaded. We are on the point of yielding. Summer is there with its genial warmth and bewitching beauty, but we allow it to fade before the autumnal decay and the winter frost. The harvest comes with its reapers and binders. The heavy wains bear home the sheaves, but we elude them, and remain out on the bare fields. The last of the fruit-gatherers leaves the orchard, and we still remain on our bough unplucked. Ah, there is small chance now of being saved! But there is hope as long as the day of grace is not closed, and God has not said: "Let him alone!" But, as McCheyne said, *Christ gives last knocks.*

* * *

There are now about 9,000 Christian Endeavour Societies in Congregational Churches in all the world, or nearly, if not quite, as many societies as there are living, active Congregational Churches. Not that every Congregational Church has a C.E. Society, but in many churches there are two and even three.

* * *

Mr. William E. Pennell, who died September 13, was the first signer of the first constitution of the first C.E. Society. Since then, a vast procession of young people, nearly five million strong, has followed his lead. His favourite and constant expression was, *How good God is!*

* * *

The best society in Illinois has a speaking committee, whose duty it is to appoint and prepare as many speakers on the topic as are necessary, to ensure against waste of time.

* * *

The Tenth Legion now numbers on its rolls 15,161.

* * *

It will make many hearts yearn towards Palestine, to glance at the programme of the 1900 pilgrimage to the Holy Land and Egypt, organized by John Willis Baer, and other leaders of the C.E. They have secured the magnificent steamer Prince Bismarck, and sail direct for the Mediterranean.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, October 9th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

Inasmuch.—Please say whose Mission to Jews.
Gal. iii. 13, Stirling.—Please write us; one gift needs explanation.

	£	s.	d.
Tibetan Pioneer Mission (Miss Taylor)—Mrs A., 1s. 6d.; C.F.T., £5; Margo, £1; S.A., 10s. ...	6	11	6
Persecuted Stundists—W.J.S., ...	1	0	0
Pundita Ramabai's Work—J.C., 3s. 6d.; (*Widows*)—J. L., £1; Anon, £5; (*Famine*)—A.C.O.P., 10s.; E.H., £1; Emma, 10s.; (*New Rescue Building*)—Faith Mission Con., £4; A Friend, Rothesay, £1; D.G.F., Glasgow Con, £5; Friends, Staleybridge, £2 6s. 6d.; Oldham, £2 5s.	22	15	0
China Inland Mission—W.H.M., £1; C.L., £1 ...	2	0	0
Dr. J. G. Paton, New Hebrides—W.H.M.	1	0	0
Paris City Mission—W.H.M.	0	10	0
Mission to Lepers of India—W.H.M., 15s.; E.P., 10s.; M.P., £1; Mrs A.J.T., 5s.; (*Miss Reed's Work*)—J.C., 3s. 6d.	2	13	6
Bible Lands Mission—W.H.M., £1; L.B.R., 2s. 6d.; Of Thine Own, 10s.; (*Armenians*)—E.M.L., 10s.	2	2	6
Count Campello's Work—W.H.M.	0	10	0
Hospital for Women, Jabulpore—Cs.	1	0	0
Mrs. Mumford's Work, Philippopolis—Cs.	1	0	0
French Governesses in London (Pastor Pontet de la Harpe)—Cs.	1	0	0
McAll Mission, Paris—Cs.	1	0	0
Fraulein Schultz' Home for Governesses—Cs. ...	1	0	0
Friends of Armenia—Ruth, 10s.; Of Thine Own, 10s.	1	0	0
Dr. Valentine's Work, Agra (Famine)—Ruth, 10s.; Y.R., £1; H.B., £10; Of Thine Own, 10s.; Emma, 10s.	12	10	0
Church Missionary Society—C.C. —	0	4	0
Indian Famine Fund—Memories, 2s.; E.E.H., 10s.; T.P., 2s. 6d.	0	14	6
Miss De Broen's Work, Paris—L.B.R.	0	5	0
British and Foreign Bible Society—R., 10s.; Hampstead, £2	2	10	0
Soc. Relief Persecuted Jews—R., 10s.; Psa. cxv. 1, 10s.	1	0	0
Work at Evian les Bains—P.L....	0	10	0
West Indian Hurricane Relief—M.M., Belfast ...	0	5	0
Gospel Union, Kansas—Of Thine Own	0	10	0
Zambesi Industrial Mission—Of Thine Own ...	0	10	0
Jewish Mission, Paris (Mr. Mamlock)—Of Thine Own	0	10	0
Italian Evangelical Church—Emma	0	10	0
Finnish Emigrants (New Testaments)—Emma ...	0	10	0
St. Giles' Christian Mission—Gratitude, £2; W.H.M., £1; P.L., 10s.; L.B., 5s.; E.H., 10s.; (*Sick Poor*)—J.P., 5s.	4	10	0
Dr. Barnardo's Homes—Gratitude, £2; E.Y.P., 5s.; Friends and Wellwishers, 4s. 9d.; M.P., £1; C.L., 10s.; G.H. and T., £1; P.L., 10s.; M.C.R., 10s.; E.H., 10s.; Of Thine Own, 2s. 6d.; (*Schools*)—Mora, £1	7	12	3
Stockwell Orphanage—Gratitude	2	0	0
Liberator Sufferers' Relief—Gratitude, £2; Freely Give, £1	3	0	0
Rev. T. Connellan's Work, Ireland—Gratitude, £2; W.H.M., 10s.	2	10	0
R. N. Mission Deep Sea Fishermen—W.H.M., £1; E.M.L., 10s.	1	10	0
Flower Girls' Mission—W.H.M.	0	10	0
Ragged School Union—W.H.M.	0	10	0
Mr. Fegan's Homes—Of Thine Own, 2s. 6d.; E.H., £1; W.T., 10s.; W.H.M., 15s.; Cs., £1; E.Y.P., 5s.; C.L., 5s.; L.B.R., 5s.; P.L., 10s. ...	4	12	6
Friendless and Fallen—W.H.M., 10s.; G.H. and T., £1; R., 10s; Praise, 5s.	2	5	0
Home for the Fatherless—(Mr. Toye)—W.H.M., 10s.; Of Thine Own, 2s. 6d.	0	12	6
Miss Lee's Home, Eastbourne—Cs.	1	0	0
Miss Mittendorff's Homes—Cs	1	0	0
Homes Aged Poor, Notting Hill—Cs, £1; E.M.L., 10s.	1	10	0
Thames Church Mission—Cs	1	0	0
Railway Mission—Cs	1	0	0
Collier's Rents Mission Hall—E.M.L....	0	5	0
Victoria Docks Mission—E.M.L.	0	10	0
Woman's Mission to Women—E.M.L....	0	10	0
Jewish Work, London City Mission (Poor)—E.M.L.	0	10	0
Salvation Army (Rescue Work)—M.P.	1	0	0
George Yard Mission—C.L.	0	5	0
London Female Guardian Society (Debt)—M.S.	1	1	0
Mr. S. J. Alexander's Mission Work—M S.	1	1	0
Kensit Crusade (Wickliffe Preachers)—H.M.L. ...	1	0	0
Homes Working Girls, London—M.S....	5	5	0
Miss Macpherson's Home of Industry—L.B.R. ...	0	5	0
Open Air Mission—L.B.R.	0	5	0
Miss Perram's Sick Poor—L.B.R.	0	5	0
Dublin Visiting Society, I.C.M.—L.B.R.	0	5	0
Christian Police Association—L.B.R....	0	2	6
Evangelization Society—L.B.R.	0	2	6
Mrs. Meredith's Mission (Prison)—L.B.R.	0	2	6
Bristol Orphan Houses—C.L.M.T., £1; Freely Give, £1; Of Thine Own, 2s. 6d.	2	2	6
London City Mission—P.L., 10s.; (*Thames Work*)—E.M.L., 10s.	1	0	0
Lord's Day Observance Society—P.L., ...	0	10	0
British Soc. Propagation Gospel amg. the Jews—J.P.	1	0	0
Scripture Gift Mission—Heb. iv. 12, £1; (*Rennes*)—Emma, 10s.	1	10	0
Mildmay Mission to Jews (New Testaments)—Freely Give	1	0	0
Mr. Charles Cook's Prison Work (New Testaments)—Freely Give	1	0	0
Tower Hamlets Mission—E. H., £1; Of Thine Own, 2s. 6d.	1	2	6
Miss Weston's Work, R.N.—Of Thine Own	0	2	6
Welcome Mission, Portsmouth—Of Thine Own ...	0	2	6
International Christian Village Miss.—Of Thine Own	0	2	6
Anti-Infidel Tract Enterprise—Emma	0	16	0
Gratuitous Circulation of The Christian—Love of Protestant Liberty	0	1	0
Total	**£123**	**17**	**3**

(ADVERTISEMENTS.)

St. Giles' Christian Mission—B.W., 10s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, and for the relief of the poor:—T., 2s. 6d.; J.D., 5s.; H.J.B., 2s. 6d.; W.H.T., £1 1s.; J.B.T., 5s.; S., 3s.

Kensit's Protestant Crusade and Wickliffe Preachers' Fund.—The Committee beg to acknowledge: Anon, £1; Plymouth Protestants, £1 9s.; C. R. Grimm, 10s.; J. Marshall, J.P., 10s.; Mrs. Bevington, £1; F. Webb Barrows, £5 5s.; Major Land, £1 1s.; Miss Stuart, £1; Lady Jameson, £1; R. Gunston, £2 2s.; Mr. and Mrs. Victor Maslin, £2; Col. Porcelli, £2; Miss Saunders, £3; Mrs. Fielder, £5; E. W. Garland, J.P., £5; T. Vickery, £1; Rev. J. C. Martin £1 1s. —*John Kensit*, Secretary, 18, Paternoster Row.

SIXTH YEAR.

A QUIET DAY

FOR THE

DEEPENING of the SPIRITUAL LIFE

Will be held in the

ST. JAMES'S HALL, PICCADILLY,

On FRIDAY, OCTOBER 20th, 1899.

Morning, 11; Afternoon, 3.30; Evening, 7.

SPEAKERS:

Rev. Preb. H. Webb-Peploe, Rev. F. B. Meyer, B.A.. Rev. A. Connell, M.A., Rev. C. H. C. Macgregor, M.A., Rev. Mark Guy Pearse, Rev. W. H. Tindall, Mr. Reader Harris, Q.C.

REV. H. PRICE HUGHES, M.A.

(Ex-President of the Conference), will Preside.

Hymn Books Provided. All Seats Free.

"TO THE JEW FIRST"

London Society for Promoting . . . . Christianity amongst the Jews.

Founded 1809.

OFFICES—16, LINCOLN'S INN FIELDS, W.C.

The Evangelical CHURCH SOCIETY working for Jews only.

Which is it to be?

Advance or Retrenchment?

134 MISSIONARY AGENTS IN 1890
184 „ „ „ 1899

This advance has naturally increased the expenditure; so much so, that on March the 31st last the Committee were left to face a deficit on the General Fund of £11,037—now reduced to about £8,050. The expenditure for 1898-9 was the highest in the history of the Society.

The Committee are reluctantly compelled to contemplate retrenchment. This practically means curtailment of the Mission. They have decided, however, first to make this General Appeal, in the hope that they may have the prayers and the generous and liberal assistance of God's people in this immediate and most anxious matter.

Secretary, Rev. W. FLEMING, LL.B.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN.



Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds,** and in **Labrador.**

HELP EARNESTLY ASKED

Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of The Christian.

Financial Year ends 20th November, 1899.

NATIONAL PROVIDENT INSTITUTION. [1835.

Estd.]

FOR MUTUAL LIFE ASSURANCE.

The Profits are divided solely amongst the Assured; already divided, £5,400,000.

All persons now assuring will receive an additional share of profit over later entrants, at the next Division in 1902.

Claims Paid Nearly - £10,500,000.
Invested Funds Exceed £5,250,000.

Endowment-Assurance Policies are issued combining Life Assurance at minimum cost, with provision for old age.

48, Gracechurch Street, London, E.C. ARTHUR SMITHER, *Actuary & Secretary.*

MRS. MEREDITH'S PRISON MISSION.

Summer and the falling off in private subscriptions compel us to again ask the kind help of the readers of The Christian.

258 women were steadily employed last year.

260 Gospel Meetings were held.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, Clapham Road, S.W.

CHRISTIAN COMMUNITY

Instituted 1685.

President ... ... Sir George Williams.
Treasurer ... ... F. A. Bevan, Esq.

HOLIDAY HOME FOR POOR AND SICK CHILDREN.

This Home, situated in a most charming part of Epping Forest, which has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much needed work during this season, an earnest appeal is hereby made for help to the Christian public. Last year over 500 were taken for one or two weeks and over; 3,000 for a day. Donations in any form will be gratefully received, and can be sent to the treasurer, at the Bank, 54, Lombard Street, E.C., to the Office of The Christian, or to the Secretary, 25, Brighton Road, Stoke Newington, N.

JAMES ATKINSON, Secretary.

THE

Children's Home & Orphanage.

Founder and Principal - Rev. Dr. Stephenson.
Vice-Principal - - Rev. Arthur E. Gregory.
Secretary - - - Mr. J. Pendlebury, M.A.

An **EARNEST APPEAL** is made for increased **ANNUAL SUBSCRIPTIONS** and for **DONATIONS** in aid of the **REDUCTION OF THE DEBT.** 4,300 children rescued. 1,100 in residence.

Contributions should be addressed—

Rev. Dr. Stephenson, Bonner Road, London, N.E.

THE SICK POOR

Both ADULTS and CHILDREN are aided by the

ST. GILES' CHRISTIAN MISSION.

Will you help even ONE of the

HUNDREDS OF WEAKLY LITTLE CHILDREN

who urgently need, and are waiting for, the benefits of a

FORTNIGHT'S STAY AT OUR CHILDREN'S HOLIDAY HOME,

Or of the numerous SICK and DESTITUTE MEN and WOMEN who equally need a

FORTNIGHT'S STAY AT OUR CONVALESCENT HOME?

FUNDS ABSOLUTELY INADEQUATE.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, W.C.

Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

Cheques and Postal Orders should be crossed Messrs. Barclay & Co., Ltd., a/c St. Giles' Christian Mission

Evangelistic.

London Tent Campaign.

NOTWITHSTANDING the heavy weather of the past week, the Tents have been well filled, both at Clapham, Battersea, and Peckham Rye.

The scene at Clapham during the week has been an impressive one; many sought the Lord. Christians were so stirred up that they were crying out for the salvation of their relatives.

An interesting case was that of a lady who spoke to Mr. Weaver after the preaching, telling him her story, which was to the following effect:—Her father was an infidel who would never allow the name of Christ to be mentioned in the household. After years she married a Jew, who blasphemed the name of Jesus from day to day. The lady, although now perhaps between forty and fifty years of age, said she had never had the Bible in her hand until one month ago at the Tent. "Then," said she, "I felt that I had the Word of God in my hand," and from that moment she became anxious about her soul. Her great difficulty was the Divinity of Christ, and, on Sunday morning, she retired to her room and prayed earnestly, "'O God, is Jesus Divine?'" On coming to the service in the afternoon and evening of the same day, both speakers took as their theme "The Deity of Christ." During the evening service reference was made to the unbelief of Thomas, who, however, when he saw the Lord, exclaimed, "My Lord and my God!"

That moment the lady made these words the expression of her faith; her burden of sin rolled away, she confessed Jesus, and realized that she was saved. Her joy was unspeakable as she exclaimed "Jesus is Divine, Jesus is Divine."

On Saturday Mr. Van de Venter held his first Children's Service at Nine Elms. About 1,000 very poor children were present, many of whom were deeply interested, and we trust won for Christ. Numbers of adults have entered the inquiry rooms at the evening meetings.

Mr. Holness reports a glorious time at Peckham Rye on Sunday. The Tent was filled and Mr. Leonard Weaver spoke. The service was most impressive, and until a late hour the workers were busily dealing with the anxious. A. G.

Dr. Grattan Guinness at Canning Town.

AN encouraging mission has just been conducted in the Public Hall, Canning Town, by Dr. Harry Grattan Guinness, under the auspices of the N.E. Metropolitan District Union of Y.M.C.A.'s and some of the local churches. Instead of closing at the end of ten days, as arranged, it was decided to go on for thirteen days. The attendance throughout probably averaged 1,000 at each meeting. At one of the meetings for men some 1,500 were packed in the hall, the police stating that as many more were turned away. Valuable help was rendered by the Harley House students in canvassing the district, nearly 100,000 invitation cards being distributed.

Open-air services were held every night at various points, together with special demonstrations in the lowest quarters. Two dinner-hour services, for working men, were also held; one in the Thames Ironworks, and the other in the Victoria Dock, alongside the new battleship, *Albion*, whose launch, last year, resulted in a loss of thirty-four lives. At the latter service some 600 men were present, the scene being a most remarkable one.

A large number of cases were dealt with in the inquiry rooms. On the closing night, nearly fifty young men boldly confessed Jesus Christ, for the first time, in front of 1,000 of their companions. The expense of the mission was about £100, towards which the people themselves gave £40, as a thankoffering for blessing received. Upwards of 100 young men have expressed their desire for a Y.M.C.A. to be formed; and a Sunday Afternoon Bible Class for Men was started on Sunday last, under the leadership of Mr. Andrew Mann, the hardworking and enthusiastic city missionary for the district. Mr. F. L. Porter, Y.M.C.A., Hackney, organized the Mission.

Blessing has attended meetings conducted by Mr. and Mrs. S. J. Alexander in connection with the Peckham Rye tent. Several persons professed conversion.

In connection with the mission at Milton Street Baptist Church, Chester, conducted by Mr. James Sprunt, cheering results are reported. The mission continues during the current week.

Great blessing attended Gipsy Smith's mission at Mansfield. The ministers and laity of the various Churches of the town threw themselves most heartily into the mission; the power of the Holy Ghost was manifestly present at every service. Some hundreds of persons of all ages passed through the inquiry rooms. Many others expressed their determination to lead a new and better life. Arrangements are now being made with a view to receiving these into the membership of the different Churches.

Rev. J. Jameson, Yorkshire "county evangelist," of the Congregational body, has conducted a mission at Cannon Street Church, Middlesbrough. Rev. D. Kerr writes: "Mr. Jameson worked wisely and earnestly for ten days. 'The power of the Lord was present to heal' all the time. And now we are praising God for a rare harvest of souls, such as we never reaped in all our previous Church life. Our experiences and feelings are best expressed in the grateful cry of the olden time: 'The Lord hath done great things for us, whereof we are glad.'"

Mrs. Baeyertz has just concluded a sixteen days' mission at Kinning Park Free Church, Glasgow, and the results have been such as to call for deep thankfulness. From the outset the meetings were largely attended, and as they proceeded the numbers increased, till, toward the close, the large church was insufficient to accommodate the crowds The after meetings were taken advantage of by many inquirers. These meetings, also, were conducted by Mrs. Baeyertz, as is her wont; and at the close of the mission it was ascertained that, apart from the effect of the truth proclaimed in other hearts, known only to God, some hundreds of persons had either for the first time come to decision as to their relation to Christ, or had had the haziness and uncertainty of their spiritual state removed. In addition, God's people have been stirred up and quickened in the Divine life. At Mrs. Baeyertz' farewell, numbers waited her going, and, surrounding the conveyance, sang together, "God be with you till we meet again." This Mission, coming, as it has done, immediately before the Evangelistic Campaign, is a most encouraging and hopeful augury of the blessing that God may be pleased to give to our great City.

Arch. Russell.

Evangelists' Engagements.

Mr. John Burnham.—Till Oct. 22, Briton Ferry; 31-Nov. 13, Stonebroom; 19-28, Armley; Dec. 7, 14, Watton.

Gipsy Smith.—Oct. 14-23, Burton-on-Trent; 28-Nov. 6, Marylebone; 11-20, Leicester; 25-Dec. 4, Hull; 18, Middlesbro'.

Rev. Hugh C. Wallace.—Nov. 14-20, Belfast.

Mr. J. J. Scroggie.—During Oct., Belfast.

Mrs. E. L. Baeyertz.—Oct. 22-Nov. 6, North Shields; 28-Dec. 11, Y.M.C.A., Bedford.

Rev. D. M. Cameron.—Till Oct. 14, Union Tabernacle, Wandsworth Road; Oct. 15-Nov. 5, Glasgow.

Mr. Jno. T. Mateer.—Oct. 15-29, Sutton-on-Craven, Yorks; Nov. 5-16, Dartford; 19-Dec. 31, Scarborough.

Mr. Monro Collings.—During Oct., Willesden; Nov., Croydon; Dec. 3, 4, and 24, Portsmouth.

Mr. James Sprunt.—Till Oct. 13, Baptist Church, Milton Street, Chester; 15-29, Crowborough, Sussex; Nov., Sundays and Thursdays, Bignold Hall, Forest Gate.

Mr. W. R. Lane.—Oct. 14-23, West Bromwich; 28-Nov. 6, Coventry; 11-20, Dudley; 25-Dec. 4, Bromley, Kent.

Rev. F. C. Spurr.—Till Oct. 17, Morley; 21-30, Todmorden; Nov. 4-13, Leamington; 18-27, Walsall; Dec. 2-10, Chester; 11-18, Castle Donington.

Rev. Thomas Cook.—Oct. 15, Hoyland; 22, Sheffield; 29, Birmingham; Nov. 5, Oldham; 12, Horsforth; 19, Scarborough; 26, Manningham; Dec. 3, Hull; 10, Gainsborough.

Mr. J. S. Harrison.—During Oct., St. Giles' Christian Mission, Sundays.

Mr. Newton Jones.—Oct. 14-19, Holly Park Wesleyan Church, London, N.; 21-30, Watford (Beecham Grove Baptist Church); Nov. 4-13, Bradford (Salem Cong. Church); 18-27, Wimbledon (Baptist Church).

Mr. Henry Thorne.—Till Oct. 16, Warrington; 21-30, Greenheys, Manchester; Nov. 4-13, Rothwell, Kettering; 18-27, Dartmouth; Dec. 2-11, Tiverton; 15-24, Westminster.

Rev. John Mitchell.—During Oct., Keynsham; Nov. Everton-on-Avon.

Mr. C. E. Barraclough.—Till Oct. 13, Barnsley; 15-20, Barrow-in-Furness; 22-27, Otley; Nov. 5-17, Sunderland.

Mr. James Eyres.—Till Oct. 16, Willenhall (Free Church Council Mission); During Nov., North Devon.

Irish Gospel Tent.—Seven Sisters' Road, South Tottenham (near St. Ann's Road Station), Evangelistic services, week-nights, 7.30 p.m.; Sundays, at 3 and 7.30 p.m. Children's meetings, Mon., Wed., and Sat., at 6 p.m., Mr. R. Spragg and others.

Mr. W. D. Dunn.—Till Oct. 20, Leith.

Rev. W. H. Lovell and Messrs. Algernon and Claud Coffin.—Oct. 15-22, Congregational Church, Gosport.

Mr. Josiah Nix.—Oct. 14-23, Northampton; 29-Nov. 6, York; 12-20, Swindon.

Mr. Charles Inglis.—Till Oct. 13, Clapham Tent; 15, Glasgow Campaign for one month; Nov. 12-18, East London; 19-Dec. 1, Sittingbourne.

Mr. Samuel Levermore.—Oct. 15, Zennor Hall, Balham; 23, Victoria Hall, Exeter; 29-26, Bermondsey; 29, Wandsworth.

Mr. Bob Johnson.—Oct. 14-27, Hartlepool; 31, Croydon; Nov. 4, Wesleyan Central Mission; 11-14, Luton; 18-24, Walton-on-the Hill; Dec. 2-4, Grimsby.

Weaver Brothers.—Till Oct. 13, Hartlepool; 15-27, Scarborough; 29-Nov. 10, Woolwich

Mr. John Coates (of Ross).—Oct. 15 to the end of the month, Tewkesbury and district.

Mr. and Mrs. Bustin (Madame Annie Ryall).—Oct. 30-Nov. 5, Drummond Road Baptist Church, Bermondsey; Nov. 30, Potter's Bar.

Mr. W. R. Bradlaugh.—Oct. 21-29, Livesey, Blackburn.

Mr. G. W. Clegg.—Oct. 14-20, Heatnor; 22-31, Falmouth; Nov. 5-17, Mevagissey; 19-30, Tregony; Dec. 3.15, Fowey.

Mr. Herbert Hurditch.—Suns., Oct. 15, 22, and 29, Haling Hall, Croydon.

Church Parochial Mission Society. — The following missions are arranged: Rev. W. Hay Aitken, Oct. 14-30, Trowbridge. Rev. Norman Bennet, Oct. 14-20, Cambridge Schools; 21-24, Dulwich College; 26, St. Bartholomew's Hospital; 28-Nov. 5, Y.M.C.A. Bournemouth. Rev. W. Bryan Brown, Oct. 14-23, Taynton, near Burford, Oxon.; 28-Nov. 6, H.M., Prison, Durham. Rev. J. P. Cushing, Oct. 21-Nov. 6, Whitwick, Leicester. Rev. A. C. Downer, Oct. 114-21, St. Thomas', Trowbridge. Rev. Canon Lester, Oct. 14-18, St. Oswald's, Birmingham; 20-30, Stretton, near Burton-on-Trent. Rev. E. Bacheler Russell, Oct. 14-24, St. Peter's, Cricklewood. Rev. James Stephens, Oct. 28-Nov. 10, Rawtenstall. Rev. A. G. Whaley, Oct. 28-Nov. 6, Old Radford, Nottingham.

London Tent Evangelization Committee's Arrangements.—*The Great American Tent*, close to Clapham Road Station, week-nights, 7.30; Sundays, 3 and 7.30 p.m. Oct. 12-14, Mr. Chas. Inglis; 15-30, Mr. Leonard Weaver. *The Great Victory Tent*, Troy Town, Peckham Rye, closes Sunday, Oct. 15, speaker Rev. John T. Vine. *The Tent*, Nine Elms, in grounds opposite St. George's Church, Battersea Park Road, services, week-nights at 8 p.m.; Sundays, 3 and 7.45 p.m.

Mr. Charles J. Butler, Evangelist, of Philadelphia, at present conducting a series of Missions to Young Men in Ireland, hopes to spend the winter in the United Kingdom; and is open to engagements for evangelistic work. Communications may be addressed care of Mr. W. A. Boyd, Gen. Sec., Y.M.C.A., 43, Upper Sackville Street, Dublin.

*** *Will Mr. Matherson, evangelist, of (or near) Dublin, oblige us with his address?*

Requests for Prayer.

The Brothers Weaver, now at Hartlepool, desire prayer for abundant blessing upon their evangelistic work.

For blessing on the Ipswich Monthly Meetings for the Deepening of Spiritual Life, October 19, when Mrs. Penn-Lewis is the speaker.

For a mission to young men now being conducted by Mr. Charles J. Butler, of Philadelphia, in the City Y.M.C.A., 43, Upper Sackville Street, Dublin.

On behalf of a series of evangelistic services at the new Soldiers' Home, Spital Tongues, Newcastle-on-Tyne, conducted by Mr. A. Clark, October 15-31.

Praise.

For blessing on the open-air work of Stratford Mizpah Band during the last six months.

Grateful thanks are offered by a Christian worker for great blessing during recent illness.

Notices.

Application for Tracts.—C. T. Grimshaw, 106, Clive Road, West Dulwich, S.E.; Samuel A. Fox, "Pendle Holme," Pelham Road, Nottingham; T. A. Seddon, 85, Oxford Street, Old Trafford, Manchester; James Williams, Silver Street, Irlam, near Manchester; Mrs. King, 111, Walthall Street, Crewe; Alfred Sizeland, Y.M.C.A., 67, High Street, Wandsworth (Gospel Temperance); Mr. Bilton, Meeting House, Hillesdon, near Buckingham; Mr. A. Draper, Soldiers' Home, Spital Tongues, Newcastle-on-Tyne; Mr. William Rosevere, Trewithen, St. Teath, Camelford, Cornwall; Mr. George O. Carroll, 5, Titchborne Row, Titchborne Street, Edgware Road, London, W.

Communications Received With Thanks — T.P. H.B. H.J.R.M. V.M.C. G.C. T.G.B. J.F.E.E.T. J.S.H. E.G.H. A.L. G.H.W. R.C.M. P.S. & M. R.W.T. S.L. W.R. I.D.S. W.O.B. J.P.G. F.H.C. E.C.C. R.F.W. P.S. J.M.D. R.C. G.W.R. E.S. G.M. H.P.T. M.R. R.M.S. H.T. F.C. D.G. G.W.N. J.N.G. J.K. C.H.P. F.F.C. J.C.C. L.A.S. M.D. J.W.A. B.S.V.D.O. Mrs. A. T.E. H.E.B. E.M. F.C.S. L.H.L. J.W.C.F. A.H.S W.O.S. S.H. E.A.T. T.B.B. W.A.B. B.W. A.E.D. T.S. J.F. G.F.T. E.M.S, F.L.P. A.G.C. H.T.N.U. H.S.E. J.J.S. T.M.M. G.R.C. F.I.B. D.K. H.C.G. C.E.H.T. H.J.E. T.M.G. A.G. C.E.M. T.A. E.J.C. G.&B. F.G.F. D.M. B.H. A.A.F. A.Mc.P.

Miss Mason's House of Rest.—The Pillar Room at the House of Rest, Finchley Road, was filled on Friday last, when the monthly meetings were resumed after the summer holidays. Miss Mason praised God for travelling and other mercies. At the instance of Colonel Oldham, who presided, prayer was offered on the Transvaal crisis. Rev. F. B. Meyer gave, in the afternoon, a characteristic address, taking St. John xiii. as a foundation.

A Missionary Convention is to be held at Mildmay Conference Hall (Room 6), November 6-10. The following societies propose to be represented:—Christian Literature Society for India, Zenana Bible and Medical Mission, Ceylon and Indian General Mission, Kurkee and Central Indian Hill Mission, Anglo-Indian Evangelization Society. The meetings will be held daily at 3.30 p.m., and on November 6 and 10 at 7 p.m. also. On the opening day Rev. J. Wilkinson is to give a Bible reading, and on the concluding evening Rev. H. B. Macartney gives the address.

Christ Church, Westminster Bridge Road.—This is increasingly a centre of earnest, aggressive enterprise. The pastor, Rev. F. B. Meyer, has just sent out a circular, calling attention to the centenary of the Sunday-school work in Southwark. He says: "It was founded by Rev. Rowland Hill, at Surrey Chapel, in the year 1799, and the committee desire to signalize the centenary by rebuilding two of the oldest schools, which are in a very dilapidated condition. The network of schools and agencies is very extensive. We have nine Sunday schools, and six Sunday evening ragged schools, in which an aggregate of 5,000 children receive instruction—not only on Sunday, but also throughout the week—by means of sewing classes, libraries, &c. Donations to the rebuilding of the schools, or the maintenance of the work, can be sent to me here, or to the treasurer of the Centenary Fund, Mr. T. Atley, Christ Church, Westminster Bridge Road, and will be thankfully acknowledged."

About Books.

The forthcoming **Life of Mary Reed**, mentioned in a recent issue, will, we understand, be published by *Marshall Bros.*

Sunday Chimes is a new weekly, issued by *Cassell & Co.* The first number, dated October 7, was filled with interesting matter, fully illustrated.

A readable allegory is **Sir Constant**: Knight of the Great King, by W. E. Cule. (3s. 6d. *Andrew Melrose*). The pages describe a journey to the city of the Great King, and the experiences of the way afford many a spiritual lesson.

Messrs. Marshall Brothers have issued **The Keswick Week, 1899**, edited by Rev. Evan H. Hopkins. The addresses delivered at the Twenty-fifth Convention make a goodly volume, which many will read with pleasure and profit.

Rev. E. C. Dawson, the biographer of Bishop Hannington, has written a volume of "Straight Talks with Boys," entitled **Comrades**. (2s. 6d. *Andrew Melrose*). The twenty chapters include several on topics that are too generally overlooked in relation to behaviour and moral attitude.

Messrs. Cassell & Co. are issuing a cheap edition, in forty-five weekly parts (price 6d.), of their excellent **Gazetteer of Great Britain and Ireland.** The first part is already out; the second will appear on Oct. 18. With numerous illustrations and sixty maps, this work forms a very complete topographical dictionary of the United Kingdom.

The New Biblical Guide is an up-to-date theological library for the people, edited by Rev. John Urquhart. It is now being issued in 6d. monthly parts. Each volume will be completed in seven parts. This serial is designed to meet the questions of the day, and show how extending research, and the recent advances of science, are steadily confirming the Bible. (*S. W. Partridge & Co.*)

Langland's Vision of Piers the Plowman, as done into modern English by Kate M. Warren, has been issued in a second edition, revised and corrected. (3s. 6d. *T. Fisher Unwin.*) In this very readable form, many will doubtless be glad to make the acquaintance of the well-known fourteenth-century poem. Besides an introduction, there are explanatory notes, that will prove helpful to many.

Those who are specially interested in the evangelization of North Africa will hear with satisfaction that Mr. Budgett Meakin has brought out the first volume of the three in which he is to deal with Morocco and its people and affairs. The title of the book is **The Moorish Empire: A Historical Epitome.** There are 115 illustrations. We hope to give a full account of the work in an early issue. (15s. *Swan Sonnenschein & Co.*)

Bubbles, Dr. Barnardo's brightly written and gaily illustrated magazine, is now in its eleventh volume. It may be regarded, therefore, as an established favourite in English households. The October monthly part shows that it is well worthy of the position it has attained. Within the compass of its pages one finds sixteen full-page pictures, printed in half a dozen colours. The literary contents are fully up to the usual standard. (6d. *Office: Aldersgate Street, E.C.*)

Bishop Ryle has addressed all ages and classes in his time. His latest audience is worth all his effort, and there will be no two opinions as to the force and timeliness of his advice. We wish well to **Thoughts for Young Men**, from Many Points of View (Titus ii. 6). The venerable Bishop amply justifies his course in addressing special exhortations to young men, and while treating of dangers to be guarded against, he presents many good counsels and rules of conduct. 1s. and 1s. 6d. *Drummond's Tract Depôt.*)

The Bible student finds peculiar difficulties, as well as special features of interest, in the last book of the Pentateuch. He should therefore welcome with particular satisfaction such a work as Canon R. B. Girdlestone has recently issued through *Messrs. Eyre & Spottiswoode*, entitled **The Student's Deuteronomy**: A Corrected Translation, with Notes and with References in full to the Preceding and Later Books. (3s. 6d.) There is some valuable introductory matter, and the work as a whole is sure to prove of service to many.

Mr. E. Kaufmann, 5 and 6, Paternoster Square, E.C., has issued some new verse cards in intaglio, with silver lettering. (3d. each.) A pair giving morning and evening prayers in verse from the pen of Charlotte Murray, will be welcome to many. Two others, "God heareth Thee," by Miss Murray, and "Show Me now thy Way," by Mercedes Rivolta, will be precious in their suggestion to tried and sorrowing souls.

Just 50,000 of the Twelve Musical Leaflets, published by Miss Ada Rose (Mrs. W. J. Gibbs) have been sold during the past eleven months. The leaflets include: Channels Only, The Potter and the Clay, The Way of the Cross, and The Master's Touch. They have been sung by Miss Rose at gatherings all over the country, and are specially suitable as solos. (Packets of twenty-four (two of each) post free for 1s. *Mrs. W. J. Gibbs, "Melrose," Bromley, Kent.*)

Personalia.

Mr. A. W. Frodsham, who has recently returned from the Cape, where he has been engaged in mission and Y.M.C.A. work for the last four years, is giving lectures on South Africa. They are fully illustrated with high-class lantern views, and, in addition to giving interesting particulars of the country, life among the Boers, Africanders, and the native tribes is fully described. Mr. Frodsham's address is George Street Hotel, Croydon.

Rev. C. A. Fox recently underwent a painful surgical operation. He was prostrate from the time; but, by latest accounts, is recovering strength. A friend writes to us:—"To see how Mr. and Mrs. Fox met the ordeal was a blessed lesson of trust and entire confidence, just what he has always so strongly taught and urged. The prayers of the children of God are greatly valued by both. There is much need still of all the help of prayer which can be given."

Professor Handley Moule has joined the council of St. John's Hall, Highbury. His deep interest in young men who are preparing for ministerial life knows no abatement. It is gratifying to find him writing: "Though my beloved work at Ridley Hall has now closed, I hope to be much in contact still with younger University men. Directly or indirectly, I will gladly, as before, do what I can for any who may be introduced to me, or may themselves care to know me."

Religious Tract Society. — Rev. Richard Lovett, M.A., who has for some years been book editor of the R.T.S., has succeeded Rev. Dr. Green as editorial secretary, and thus becomes the official colleague of Dr. L. Borrett White. Mr. Lovett combines with the duties of secretaryship those of book editor. Mr. James Bowden, as lay secretary, has become general manager of the business side of the Society's operations.

The Late Miss McLean.—Miss M. McLean writes to us regarding the memoir of her lamented sister: "I am now prepared to forward copies of "God My Exceeding Joy," to friends who have waited so long for them. So far, only the paper cover edition is ready (1s. 6d. nett; 1s. 10d. post free), but the book is thicker by a hundred pages than originally expected. By Christmas I hope to have a supply of bound copies. The publishers are *Messrs. Passmore & Alabaster, Paternoster Buildings.* Miss McLean's address is Japanese Christian Institute, Tilbury Dock, Essex."



Obituary.

REV. JOHN DUNLOP, D.D.

MANY will hear with sorrow of the death of Rev. Dr. Dunlop, for about twenty years secretary of the British Society for the Propagation of the Gospel among the Jews. He passed away peacefully, after a month's illness, on Monday evening, the 2nd inst., at Seabrook, where he had been spending his holiday. Before associating himself with Jewish mission work, Dr. Dunlop held pastorates of the Baptist denomination, in Scotland and England. He was educated at Glasgow University, and was the author of many small publications, besides the jubilee volume of his society, entitled "Gospel Triumphs among the Jews during the Victorian Era."

DR. A. W. DOUTHWAITE.

We regret to announce the death of Dr. A. W. Douthwaite, of the China Inland Mission, Chefoo, North China. This sad event occurred on Friday last from dysentery.

Dr. Douthwaite first went to China in 1874, and for eight years worked with conspicuous success in the Province of Cheh Kiang. First stationed in Shao-Hing, he helped to lay the foundations of what has since proved a most prosperous work. Later, he moved to Kiachaw, where again his ministry was signally blessed, for when, in 1880, failing health necessitated his removal to the more healthy climate of Wun-chaw, he was able to record that over 70 Chinese had been received into the fellowship of the church.

At Wun-chaw he engaged largely in medical work with very gratifying results. During his first year of residence there, he treated 4,075 patients. In July, 1882, he was compelled once more to change his station on account of physical weakness; and, therefore, accepted the invitation to join Mr. Pruen in Chefoo, and helped in the organization of a medical school for the instruction of Christian natives in the healing art. With that station and work he was associated until his lamented death. He came to England on furlough in 1884, and returned to Chefoo in December, 1886, having, during the interval, qualified as a medical man in America. Of his helpful healing ministry at Chefoo it would be difficult to speak too highly. His unexpected death has created a great blank in the little missionary community there.

Cowper Memorial.—April 25th next will be the centenary of poet Cowper's death. In connection therewith, it was suggested that the poet's home at Olney should be purchased by public subscription and converted into a Cowper Museum. Since then, through the generosity of Mr. W. H. Collingridge, of the *City Press*, any necessity for appeal to the people of Olney or to the public at large has been obviated. Mr. Collingridge, now of Enfield, was born in the poet's house at Olney, and is owner of the house and garden and of houses and premises adjoining. All these he has most magnanimously given to the town and people of Olney, on condition that Cowper's house and parlour, garden and summer-house, shall be preserved as a museum. Rental of the adjoining property will be sufficient to defray maintenance and expenses. Trustees will include the vicar and two churchwardens, and the Congregational and Baptist ministers.

Bethel Santhal Mission.—There are five stations in full working order in this Mission, and during the last ten years 721 believers have been baptized in these stations, which brings the total number of Christians in the Mission to somewhat above 1,500. At the last Conference over 1,000 Christians were present. Each station has a school and orphanage attached to it, where the boys and girls get their food, clothes, lodging, and education free of charge. They are not only taught in these schools to prepare themselves for the Government and other examinations, and fit themselves to fight the battle of life against unscrupulous money-lenders and zemindars (land owners), but they are also taught how to give medicines to the sick, as also to fight the devil and his agents, and thus prepare themselves for time and eternity. During the last ten years the medical staff have attended and given medicines to 30,000 patients in five hospitals and other dispensaries. Besides five hospitals, there are Christians in over fifty villages giving medicines to the poor free of charge. The pastor is Rev. A. J. Meik, Bethany, via Dumka, India.

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Y.M.C.A. Notes.

MR. R. C. MILLS, general secretary of the Gloucester Y.M.C.A., has been appointed to a similar position at Stafford.

Mr. Will G. Sprigg, general secretary of the Cape Town Y.M.C.A., is now in this country, soliciting the help of friends interested in South Africa towards a fund for the enlargement of the Cape Town Association building.

Rev. Dr. Stalker has kindly promised to deliver a course of Biblical lectures at the Conference of Y.M.C.A. General Secretaries next year.

The City of Dublin Association opened its winter session this month with a special mission to young men, conducted by Mr. Charles J. Butler, evangelist, of Philadelphia, U.S.A. The power of the Holy Spirit has been manifest, not a few being led to a saving knowledge of the truth.

The prospectuses of a large number of the principal associations in the country give evidence of unusually complete arrangements for the work of the forthcoming winter. Successful meetings, to inaugurate the work of the new session, have been addressed by Mr. W. Hind Smith at Nottingham and Leicester; and an encouraging meeting of young men was also held at Bedford.

The proposed student building in Bombay, for which Mr. Anderson has been asking the help of English friends and associations, involves an outlay, including furnishing and five years' maintenance, of over £8,000. There is a trust fund in Bombay, known as the Bowen Memorial, amounting to £900, which has been voted towards the scheme, and the receipts and promises at home amount to about £3,200, so that, approximately, £4,000 is still required.

Mr. Frank Anderson, M.A., hopes to sail from Trieste, on December 3, for India, in time to be present at the Fifth National Convention of Indian Y.M.C.A.'s, which will take place in Bombay, December 28-31. Mr. Anderson will probably sail in company with Mr. Robert P. Wilder and Dr. J. Rutter Williamson, the former of whom is returning to an enlarged sphere in the Association work of India; while the latter—well known as a student worker in this country—will concentrate upon Poona. Both are under the auspices of the American Executive.

The Soldiers' Christian Association is doing its utmost to provide for the spiritual and social needs of the men moving to South Africa. Sir George White, the Commander-in-Chief, heartily endorses the work, and will doubtless give every facility for its operations. Speaking of the work in India, he recently said, "I must tell you how glad I have been to find, throughout the commands, that those on whom commanding officers can place most *reliance* are the men who meet in the prayer-rooms, and who are banded together in the Association of which the prayer-rooms are the recognized centres." The headquarters of the Association are at Exeter Hall, Strand, W.C.

Mr. W. M. Oatts, for many years general secretary of the Glasgow United Y.M.C.A., has accepted the call of the English National Council to undertake, as from December next, a special mission to the Y.M.C.A.'s of the British colonies. These associations have recently been more closely drawn to those of the mother country by the formation of a British and Colonial Federation; and the purpose of Mr. Oatts's visit will be to strengthen the work at centres where it is weak, to form associations in important towns where special effort for young men is urgently called for, and to promote, where possible, the appointment of travelling secretaries. He will be accompanied on the tour by Mrs. Oatts. Both have done invaluable work, not in Glasgow only, but throughout the greater part of Scotland, where they are held in the highest esteem.

JUBILEE AT BIRMINGHAM.

Last week the annual meeting of the Birmingham Y.M.C.A, was held in the Town Hall, at which Rev. F. B. Meyer, Mr. Hind-Smith, and others gave addresses.

Advantage was taken of the occasion to bring forward the important scheme for new Association premises, those which have been occupied for twenty-four years being hopelessly inadequate to the growth of the work. During that period Birmingham has doubled its population, and it is estimated that the city and vicinity now includes over 70,000 young men between eighteen and thirty years of age.

It is now fifty years since the Birmingham branch was founded, and it employs forty different agencies (spiritual, social, intellectual and physical) for the well-being of young men. A splendid central freehold site is now obtainable, and it is proposed to erect a building of proportionate capacity to the need felt, containing large and small halls for meetings, and the usual features of Y.M.C.A. premises, together with nearly fifty bedrooms for members lodging in the town.

Nearly £45,000 will be required, of which about one third is already assured. Further particulars may be had from the energetic secretary, Mr. Henry Whitwell, Y.M.C.A., Needless Alley, Birmingham.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A new mission hall has been opened in the parish of St. Benedict, Everton, of which Rev. H. M. Braithwaite is Vicar.

Bishop Royston, the Assistant Bishop of Liverpool, is to take all the confirmation services in the diocese up to the end of the year, in the absence of Bishop Ryle.

Labour and lodging homes established by the Church Army have been opened in Leeds. The Bishop of Richmond presided at the opening ceremony, and addresses were delivered by Mr. Arnold Forster, the Dean of Ripon, and others.

Rev. Dr. Wright, of the Protestant Reformation Society, has given a series of important lectures in Exeter on "Church Principles." The course was preceded by sermons at St. Thomas's in the morning, and St. Leonard's in the evening. The lectures were initiated and organized by a committee o lay Churchmen.

Rev. Professor Moule recommenced his evening sermons in Holy Trinity Church, Cambridge, on Sunday last, October 8, and will continue throughout the term. In a recent letter, Dr. Moule said—"Though my beloved work at Ridley Hall has now closed, I hope to be much in contact still with younger university men. Directly or indirectly, I will gladly, as before, do what I can for any who may be introduced to me or may themselves care to know me."

Congregational.

The Congregational Union of Ireland has appointed Rev. W. Newman Hall, of Dublin, as its representative to the Congregational Union of England and Wales.

Rev. R. Mackay, formerly of Kingston, Ontario, has accepted a unanimous invitation to the pastorate of the Golborne Road Church, North Kensington, and will enter upon his labours on the second Sunday in November.

Mr. Rutherford, secretary of the Congregational Twentieth Century Fund, observes that the enterprise is meeting with a marked response on all hands, and he expects that the proposed sum of £500,000 will be more than realized. One church near London of less than a hundred members has already promised £800, the whole of which is to be devoted to the Central Fund. The churches in Birmingham have promised to raise £20,000.

The meetings of the second International Congregational Council, at Boston, have been impressive and stimulating. At the gatherings open to the public, the Tremont Temple has been full to overflowing. The Council was lifted to a high pitch of enthusiasm by the address of Dr. Forsyth, of Cambridge. When he had finished speaking on "The seat of authority in religion," no further business could be transacted; the audience rose spontaneously and sang a hymn. It was a scene of great enthusiasm.

Addressing the district meeting of ministers and delegates of the Lancashire Congregational Union at Manchester, Rev. S. Pearson spoke on the question, "Are our Churches ready for a revival of religion?" The chief difficulty, he said, is that we find it hard to persuade ourselves that religion is our chief concern; hence there is not sufficient earnestness, or what Christ called "violence," to carry forward the kingdom to victory. In our own churches we do not have enough emotionalism; we are too well satisfied if all our services are properly conducted, if everything is prim and proper, and if no great mistakes are made in our views of truth.

Baptist.

Rev. Leo. Humby, late of Shefford (Beds.), has accepted the pastorate of the Church at Melton Mowbray, and commences his ministry on October 15.

Rev. E. Palgrave Davy, who has accepted the position of organising secretary for the "Regions Beyond Missionary Union," has closed his ministry at Swansea. Mr. Davy was formerly a missionary in India.

At the recent district meeting of the London Baptist Association at Shepherd's Bush Road, Mr. W. Olney of the Metropolitan Tabernacle, delivered an address on "A True Revival: What it is, and how to Promote it."

The friends of Northcote Road Church, Wandsworth Common, are putting forth exertions to extinguish the debt on their place of worship. An exhibition and sale of work held last week yielded nearly £500 towards this object.

The new church in Great Clowes Street, Brighton, has been opened for public worship. The church has been erected, along with lecture-room and vestries, close to the existing schoolroom, the cost of the work having been over £3,000. In the evening Rev. Dr. McLaren preached to a crowded congregation.

Recognition services at Bognor, in connection with the settlement of the Pastor, Rev. C. Pittman, late of South Africa, were held on 3rd inst., in the Assembly Rooms. Rev. Charles Spurgeon, of Greenwich, preached to large congregations in the afternoon and evening. At a public meeting, subsequently held, Mr. W. Willett, of Brighton, presided. Addresses were delivered by a number of ministers. An effort is being made to purchase a convenient site on which to build a chapel.

On Thursday last, the opening services of the Baptist cause in Epsom were held in the Gymnasium. Rev. G. Hay Morgan preached in the afternoon, and Mr. Arthur H. Stockwell took the chair at the evening meeting. Mr. Stockwell stated that two friends had offered £50 each within twelve months, provided another £250 could be raised by that time, towards the church they were hoping soon to build. Revs. John Wilson (of Woolwich), J. O. Stalberg (of Kingston), and W. J. Potter (of Cheam), also delivered addresses.

The report of Dunoon College, N.B., which has just been published, is of an encouraging character. The mode of entrance into the college is not by scholastic examination, but by examination as to ability, consecration to the Lord's service, and real spirituality. It is expected that every student will contribute to his board, which costs about 12s. a week. Those who cannot give this sum are met as the case demands. The report adds, however, "We do not allow the right men to be kept from us by their lack of money."

The Baptists who for the past two and a half years have been worshipping in the Assembly Hall, St. Andrew Street, Hertford, have opened a new building, which is intended to serve the combined purpose of a Sunday school and chapel until the members of the church feel justified in commencing

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OUR next issue will contain as a supplement a copy of The Christian Sheet Almanac, displaying an engraving, entitled "A Carpenter's Shop at Damascus," and giving a Scripture portion for every day in the year, with the usual postal information. The price of the issue will be Twopence.

Will our American readers and friends kindly see that any communications they may send us are sufficiently stamped? We have frequently had to pay from ten to sixteen cents on an understamped communication.

We are sure our kind correspondents will sympathize and co-operate with us under the following circumstances. We have from week to week twenty, thirty, or more columns of matter standing in type, for which we have no space. We are obliged to abbreviate many communications; but it often happens that the part omitted, which may have seemed to us the least important, is not so regarded by the writer. But the insertion of a lengthy article or report may necessitate the omission of several shorter ones. This is a day of haste, because so many things have to be attended to. Consequently, a short article or paragraph or letter will be read, while longer ones are remitted to a more convenient season, which never comes.

For these and other reasons, we urgently request our correspondents to be so kind and considerate as to write as concisely as possible. It will conduce to brevity if they remember that our paper extends to the ends of the earth, and that local and temporary matters, though of great interest to the writers, are not of the same interest to the great proportion of our widely scattered readers.

After long and painful uncertainty, during which the issue of war or peace was hanging in the balance, President Kruger's ultimatum has forced on a struggle whose end no man can foresee. As the last British despatch was couched in the most conciliatory terms, the final responsibility must rest with the Transvaal Government. However the blame may be divided, the fact remains that within a couple of months of the close of the Peace Conference, we, one of the most conspicuous nations in those deliberations, are engaged in a deadly struggle with a nation that is near akin in blood and religion and interests.

Since war has now been declared, the present duty of all true patriots and Christians is to urge a swift issue to the struggle, and use their influence in keeping down the passions of war to the lowest possible point. Civilized warfare is savagely cruel at the best; and, if report is to be trusted, the Boers threaten severe handling to such Englishmen as shall fall into their hands. A short struggle and a magnanimous ending—for this our earnest prayers should rise to Him who is still Lord of hosts.

Hubert Hervey, youngest son of Lord Alfred Hervey, was a student and an imperialist; who, after some singular experiences, found himself in South Africa, aiding in extending the British Empire. In the second Matabele war he received a fatal wound, and, as he lay dying, he said to a friend: "Well, it is a grand thing to die for the expansion of the empire." One of his favourite sayings was this:

> Only believe in your idea, and it will carry you through every difficulty. If you live, you will do great things; if you die—well! how can you die better? And your idea will not die.

There is a greater Kingdom than that of Britain—that of Heaven—to live and die for, which is the greatest honour which any man can attain. Proud as Britain may be of her sons who will even die for her, yet is there a nobler fame for those who, for the Saviour's sake, will lay down their lives to save men of other lands from the thrall of sin.

Three hundred years ago, three sincere and noble Christian men were martyred for affirming their belief in the New Testament conception of a Christian Church, as against the Roman and Anglican view. They formulated that belief in these words:

> The Church of Christ is composed of every company, congregation, or assembly of men ordinarily joined together in the worship of God, and this title is improperly attributed to any other convocations, synods, societies, combinations, or assemblies whatever.

For this faith they suffered; but their principle remained, and grew, and conquered. Theoretically the Church of England still affirms that the Church is the nation in its religious aspect. Practically, the New Testament ideal is winning its way into the very heart of even the National Church. What else is meant by the Bishop of London's remark at the Albert Hall—a remark which called forth ringing cheers—when he asked, "What, then, is the Church?" and answered, "All the people who believe in the Lord Jesus Christ, and try to please Him."

If this remark is to be considered in any more serious light than as a rhetorical outburst, it amounts to little less than a radical revolution in the ideas of the leaders of the Church of England. For it affirms the principle of separation from the world, which was the very essence of the message of Barrow, Greenwood, and Penry, to the men of their generation, and which has created the Nonconformist "sects" of Great Britain and of the world. We heartily endorse the dictum of the Bishop of London; but we doubt whether he, or those churchmen who applauded it, realized how far it reaches. (1 Peter ii. 8-10.)

Not less than three times was the great theme of a revival of religion treated of in a public way last week. Rev. Samuel Pearson, chairman of the Manchester District of the Lancashire Congregational Union, took for the subject of his address, "Are our Churches ready for a revival of religion?" No answer, he said, could be given to the question, because no one knows the heart and the true desire of the churches. At the Church Congress, Sir Edward Clarke remarked that we had heard more than enough of the Catholic revival—a statement which was greeted with storms of "Noes"—and inquired whether it was not time we had a Christian Revival, an inquiry which was greeted with loud applause, showing that he had struck a sympathetic chord. The *British Weekly* devoted its leading article to "The Next Revival of Religion," and gave its characteristics as (1) a revival that will make Christ and Him crucified to shine before the souls of men; (2) that will concern itself much more than some others with the perfecting of the saints; (3) that will be an ethical revival, in which the claims of the intellect will be recognised, the claims of duty acknowledged, and the claims of justice yielded to. Do not these utterances, spoken without pre-arrangement, mean that Revival is in the hearts of Christian men?

A memorial to a great and successful trader, a good citizen, and an exemplary Christian, has been opened at Manchester by Mrs. Rylands. The memorial is to her late husband, although she herself has devoted herself to its completion with painstaking energy. John Rylands, from very humble beginnings, rose to the position of a Manchester millionaire. The library opened last week will perpetuate his memory amongst his fellow-citizens, who still hold him in the highest esteem. The building is a fitting home for literature, science, and theology, and would adorn Oxford or Cambridge, or any European centre of learning. Dr. Maclaren expressed, in suitable phrase, the sentiments that thrill many hearts in the accomplishment of this happy memorial: "They must all feel that this magnificent structure became still more rare and precious when they thought of it as the outgrowth of a woman's heart, the memorial of a life-long treasure and a life-long sorrow." We are delighted to learn that he took more interest in the Bible than in business, though he was the most successful merchant in Manchester.

That Mrs. Humphry Ward, and others of her school of thought, should object to the declaration and acceptance of clear definitions of religious belief is, perhaps, not to be wondered at; but it is surprising to find Rev. Dr. Horton associating himself with their propaganda, and reported in the Press as having given his opinion that modern rationalism is less dangerous than dogma. To travel with the age is one thing, to be led by it is quite another, and all attempts to soften and explain away the declarations of the Gospel, so as to make them inoffensive to the delicate susceptibilities of modern intellectual pride, can have but one end. The history of the Churches proves unmistakably that the disintegrating power has invariably come from within, and that a vaporous creed has always resulted in weak and invertebrate spiritual life.

A recent Note and Comment on the limits of Nature's revelation of the character of God, and the need of a higher testimony concerning his attributes, receives confirmation from an unexpected source. Edison, the great scientist who some years ago confessed himself a pure agnostic, stated in a recent interview that his scientific researches have profoundly convinced him of the existence of a Supreme Intelligence behind the order of nature; but beyond this witness to the existence of an over-ruling Mind, nature appears to have no further word to speak about the Divine Being. This is growingly the attitude of scientific thinkers, which

is a distinct step in advance from the bald agnosticism of Huxley and Tyndall. For any further knowledge of God, however, we have to go to Jesus Christ. "No man knoweth the Son save the Father, neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. xi. 27).

The revision of historical judgments is one of the most marked results of modern research. Many popular heroes have been stripped of their reputations, and not a few characters banned by historians have been triumphantly rehabilitated. An interesting instance of the latter process is just published in Mr. Glass's account of the first Parliament of the Commonwealth, nick-named by its traducers "*The Barebones Parliament*," from the supposed name of its leader (whose real name, however, was *Praise Barbon*). The book is a triumphant vindication of Cromwell's first national assembly, as regards the character both of its members and of its measures. It shows that we owe to-day the first suggestion of many social and political as well as religious reforms to this greatly traduced and ridiculed body of men, and if they failed to translate many of their ideas into practical form, and came to an ignominious end as a Parliament, they gave a first suggestion to many measures that are now on the statute-book, and to some others which have still to be made law. They were simply "before their times," and their temporary failure was an honourable one.

We saw recently in a magazine—read, we believe, almost entirely by ministers—an excellent article on "The Decline of the Pew;" and while we followed its observations, the question would keep recurring—"But how is 'the Pew' to be made aware of its shortcomings?" "The Pew" does not put itself in the way of seeing its sins as they are—at least not that portion of "the Pew" which is the sinning portion. How can you reach an absentee "hearer?" You may reason, admonish, persuade, exhort, but he hears nothing of what you say. This is the puzzle all round. How are worldly pew-holders, possibly Church members, to be reached and aroused? If they would come to the prayer-meeting, a change for the better might take place in their whole life; but the prayer-meeting is the very place they avoid. How are non-church-goers to be reached? They might be converted if they heard the Word; but they don't want to hear the Word. What is there for the difficulties named but prayer?

We may particularize some of the signs of decline in the pew, rather with the hope of preventing some readers of this journal from declining than of restoring any who have declined. There is less faith, and with that a growth of the critical spirit, in the sanctuary; there is a failure of co-operation on the part of church members, the Lord's Day is secularized, and some of the most questionable literature is eagerly devoured by persons who ought to put it far from their homes. And another serious sign of decay in godliness is the neglect of family worship. The principal of a college, who sees many homes, remarks upon this feature of them, and so does a minister who has similar opportunities of observing. The spirit of religion wants help in every form and at every available opportunity; and God should be honoured everywhere.

It is a very sad feature of the illustrated comic papers that so many of their points and illustrations are found in the ludicrous aspects of drunkenness, which provide too ready a material for caricature. These cheap, thin, and threadbare jokes cannot but have some influence on the minds of young and impressible minds. They tend to take away from the vile habit of drinking one of its worst horrors—the fact that it reduces them to a condition in which their reason only appears in the form of an inverted humour and a jumble of topsy-turvy ideas. When the laugh has been taken out of drunkenness, it will lose its last fascination. One way will be for serious-minded people resolutely to refuse to be amused by any so-called joke made at the expense, or assigned to the credit, of a drunken man.

It is said that the number of educated women who are earning their own living in London, but not in the way of trade, is nearly half a million. Of these a large proportion are not living at home, and therefore require lodgings. Their salaries range from 14s. a week, offered by the Local Government Board, with an annual rise of 1s. 6d., and 15s. and 16s., paid by the War Office and Whitehall, to 25s., and, in rare cases, 35s. The War Office prefers the daughters of colonels as typists. Problem: How are these genteel women—these ladies—to live on such wages in London? They are worse paid than charwomen. By the side of this sad social fact we may place another, viz.: 2,293 accidents, some of them fatal, which automatic couplings would have prevented, have occurred in a year. In our social economy there is endless scope for the reformer.

A lady, who is a manager of a London School Board school, makes a suggestion which appears to us to be full of promise of good. It is that there should be a crèche connected with each school, where mothers could leave their babies during the day, or during a portion of it, to be nursed by some of the girls. It is pointed out that girls learn almost everything save those acquirements which every wife and mother absolutely needs, if she is to make her home a delight and train a family well. Too often children in poor homes are most foolishly fed, clothed, and attended to; and the school might do much to alter this state of things. It is quite certain that a crèche would be a popular branch of education, and would do good to every mother who brought her child to it, as well as to the child, and to the girls taught in it. Each girl would also carry to her own home the useful lessons she had learnt. Our feeble children, our untrained children, our incorrigible children, are often the inevitable results of parental ignorance and incapacity.

There is a very wide gulf fixed between that serene faith which, in a recent reference to the Marquis of Lorne's address at the Health Congress, we urged to be a religious duty in the face of the contingencies and infections of life; and the objectionable teachings of the school of so-called Christian Scientists, with their deceptions and delusions, and claims to Divine revelation. That there have been cases of, apparently, mental healing, perhaps cannot be denied; but even in the present state of our knowledge, the part played in such cases by mesmerism and hypnotism can be recognized in some cases as the causative influence behind the thought-power of the "mind-cure."

The history of the development of the movement in the United States has recently been defined in a thoughtful American monthly review, *The Arena*, as that of "the rise of one of the most amazing religious delusions of which history has record," a delusion which, by the way, now has a "Mother Church" in Boston, with a roll of 12,000 members from all over the States. However the teachings of the leaders of the movement may be disguised in metaphysical mists, there can be no doubt whatever as to the source and tendency of a philosophy based to a great extent upon the dogma that "there is no evil, there is no matter, there is no sin, no sickness, no death."

It would be very interesting to have Cardinal Vaughan's commentary upon the peculiar ethics of some of the contents of a "new edition, revised," of a brochure for "children and young persons," issued with the imprimatur of the Roman Catholic Archbishop of Dublin, under the title of "What every Christian must know and do." In a publication from such a source, we expect to find the usual warnings against going to sermons or prayers in Protestant churches, and reading Protestant books or tracts, and a statement that "penance is a sacrament which forgives the sins we commit after baptism;" but it is surprising to find, in this summary of Christian knowledge and duty, sin toned down and explained away, as in the following extracts:—

It is a mortal sin to get drunk *so as to lose your senses.*

It is a mortal sin to strike your parents, or *in their presence* to put out your tongue at them. . . . or *in their hearing* to curse them. . . . These things are a less sin if they do not see or hear you.

Then the young Romanist is assured that after the confession, "especially of the great sins," has been made, "then if the priest sees that you are fit, he will give you the pardon of your sins." Strange to say, however, there is a further direction, to "those who have only venial sins to confess," to "confess *over again* some great sin of their past life."

Old-fashioned hospitality, it is often said, is fast dying out of modern town life. This is partly inevitable; and there are many causes to explain it. There is, however, one direction in which Christian people should strive to keep it alive. It is a perpetual trouble to young people who have "come up to town" that they have no homes to go to after business hours, nor anyone on whom they may occasionally call, as an escape from the temptations of the streets and the amusements of the theatre and the music hall. Those who, knowing of such young folk, extend a hearty welcome to them, are in the way of doing immeasurable good. Without any appreciable sacrifice, an "At Home" may be held for their benefit occasionally, which would call forth their close friendship, and make them gladly sensitive to the best influences. If this were oftener done in our churches, there would be fewer young men drifting out of their reach and lost in the world.

Few reports could be more pathetic reading than that recently published, by certain Boards of Guardians, as to deaths among the poor of London from starvation. The returns embrace a whole year, and give the number of these sorry deaths at forty-eight. Most of those who have succumbed to the cravings of hunger have been aged people, the larger proportion of whom were women. In some cases no particulars can be given of them. They are entered as "unknown," or "no known occupation or address," or "found dying in a cellar!" We are sincerely troubled about these cases of poverty-smitten castaways. If such things had happened in some heathen country, we should regard them as inevitable, belonging to a false system. But here, in Christian England, women and men dying of hunger, at the rate of nearly one every week, is a shame to our Christianity. What remedy can be found for this inhuman neglect of those who are made in the image of God?

Church Congress Notes.

THE candid and cordial recognition by the Church Congress of the work and progress in England of the Free Churches is a new and ratifying feature in the discussion of Church questions. There are, no doubt, many members of the Established Church who really appreciate the spiritual power of the Nonconformist Churches. Dr. Wace said:—

Why might Churchmen not hope that the union now established among the Free Churches would ultimately prove a step toward further union, in which the Church of England would hold the place that was her due, and in which, while co-operating with those Dissenting communities, she would still hold to her own principles and her own order?

Dr. Wace said that in 1700 the Dissenters of this country were one in twenty of the population, and are now one in three, and that throughout the world the Free Churches number 17,000,000 of communicants. It is not a question of one church gaining from another, but of all churches gaining from the world. Nominally all Englishmen are members of the Church of England; but actually the immense majority belong to no church, and have never been born again. Here is the work to be done; here is the material out of which churches are to be formed. The Established Church and the Free Churches have an equal opportunity, and it is in this sphere that they should provoke one another to love and good works.

Disorder in public religious gatherings is to be deplored, but there are times when it is useful as a symptom of public opinion. From this point of view the proceedings during the discussions on ritual, and on the relation of Anglicanism towards Nonconformity, were full of significance. The coldness with which every reference to Protestantism was received; the thunders of applause which greeted Lord Halifax as the exponent of "Catholicism" in the Church; the disgraceful interruptions to which Mr. Webb-Peploe's fearless and weighty speech, calling for loyal obedience to the Prayer Book, was subjected—all these involuntary outbursts of feeling on the part of the audience were a very clear indication of the extent to which Romanism has captured the Congress.

Nothing but sympathy will be felt for the aged Archbishop of Canterbury in his present weak state of health, and there will be sincere desires and prayers for his recovery. His sermon before the Church Congress, delivered in spite of many discouragements, was worthy of his unfailing courage and good sense. He ought to have been in bed or in his house; but he was in the pulpit, where he spoke wisely and opportunely when he said:

Christ died to save men's souls, and the Church's duty was to preach the Gospel at home and abroad; and it was the saddest spectacle before men and angels to see the Church rent asunder by disputes when she had so much work to do. The great need of the Church at this moment was peace within her own borders, the first step to reunion.

One only regrets that Dr. Temple, when he was Bishop of London, should have given so much encouragement to that ritualism which is so disturbing the peace of the Church, and giving all in authority so much trouble.

The *Church Review* has made itself notorious by an article, addressed to Churchmen attending the Congress, drawing up a list of theatrical performances worthy of a visit during their stay in town. The idea of a recognized Church paper descending to such an act is enough, even in such an age as this, to make simple-hearted Christian people stand aghast, especially when we note that several of the music halls figure on the list. The principle of selection is a hidden secret, and the drawing of the line between such places of amusement as are legitimate, and such as are not, is altogether haphazard and fallacious. We are glad to see that one or two of the secular papers pour a fine scorn on the whole thing. One can imagine the amusement it must have called forth in theatrical circles. True friends of the Church can only feel shame and indignation at it.

Resurrection and Priesthood:

The Priest and the Bible.

(Concluded.)

By Mr. HENRY VARLEY.

THE subtlety and danger of this form of spiritual error lie mainly at this point, viz., its power, in an attractive and fascinating guise, to caricature the truth. It leads away from God, and puts confidence in man. How imperatively is needed the word, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord!" The "god of this world" is a great ecclesiastical religionist, and an adept in fashioning himself so as to yield the garb and appearance of an angel of light. He is "the father of lies," and the springhead of deceit. He knows that, as of old, his success was the consequence of his subtle deception; so it must always be.

Satan works "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." Lest undue severity should appear to attach to these words, let it be borne in mind that when that degraded King Ahab, with his fascinating and corrupt consort, Jezebel, sought to demoralize Israel, and lead the nation from the worship of Jehovah to the idolatry of Baal and the queen of heaven, it was eight hundred and fifty false priests who were chosen by the devil as his executive to compass Israel's overthrow. Nor let it be forgotten that Elijah, the prophet of Jehovah, represented the truth of the living God, as against those eight hundred and fifty priests of Baal. Account for it as you may, directly the position of the priest is either recognised or taken,

THE MAN REPRESENTS FALSEHOOD.

But we take a more recent example. I have recently read that remarkable volume, "The Secret History of the Oxford Movement." I do not ever remember receiving a greater shock to the moral sense than that occasioned by certain of the leaders of the Tractarian and High Church Party referred to. The extracts—taken from their own letters, which prove that, whilst professedly connected with the Church of England, and retaining her ecclesiastical positions, as also her social and monetary advantages, they were in heart Romanists, and were constantly working behind the scenes for the interests of the Roman Catholic Church—are simply appalling. Truth, conscience, and moral rectitude were sacrificed to such an extent that it is difficult to retain the slightest respect for the men referred to.

I regret to write that any confidence once held in three or four of these men, who entered the Church of Rome and became prominent dignitaries therein, has been utterly destroyed by the timely, but terrible revelations of "The Secret History of the Oxford Movement." The remarkable writings of these men have henceforth lost their charm, force, and quality. They remind me of the solemn words written by the Holy Ghost concerning King Saul: "Thy tongue deviseth mischiefs like a sharp razor, working deceitfully." Even if he be a true man,

A PRIEST'S POSITION

compromises him in every direction. His relation to public services, such as preaching, teaching, the Lord's Table, and baptism, is false. He cannot live out Christ's command: "He that will be greatest among you, let him be your servant; and he that will be chiefest among you, let him be your minister." His dress, his titles, his mimic altar, his railed-off position in the building called the church, all mislead. They belong to the priestly idea—to the priestly system which the New Testament knows not, and Christ's resurrection says does not and cannot exist.

How different is the joyous testimony of the believer: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" and again, "Wherein He hath made us accepted in the Beloved"; and "that we should be holy and without blame before Him in love!" Oh, the contrast presented by the position and testimony of the Lord's beloved servant, Paul: "I am not ashamed of the Gospel of Christ; it is the power of God unto salvation to everyone that believeth." Or of Peter, the servant and apostle (not the priest), "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ." Or of the beloved John: "To as many as received Him, to them gave He power (right) to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

What a contrast between the utter poverty of the whole priestly and sacramentarian system and "the glorious Gospel of the blessed God," the Divine "liberty wherewith Christ makes free"! To hear these men affirm that Christ Jesus, who describes Himself as "the light of the world," and again, "the light that enlighteneth every man that cometh into the world," has made them the privileged and only

CUSTODIANS OF HIS GRACE,

love, and light—priests, observe, in the line of the Apostolic succession! If that were so, or could be proved, then Christ has not died, neither has He risen from the dead. Christ's resurrection utterly denies the theory of priestly Apostolic succession. The Apostles were not priests. A succession of priests from the Apostolic times, therefore, was utterly impossible. Priestly succession may suit the foolish pretensions of the Roman Catholics, or the English Church Union; but the futility of this sacerdotal system is clearly seen directly the New Testament is consulted, and the doctrine of Christ's resurrection intelligently understood.

Imagine "the light of the world" committed to a company of priests. These men the custodians of light! In order to the diffusion of light, they must be sought unto! There is no light or salvation save in and through their priestly persons, fingers and sacraments! In the name of the risen Christ we protest against this. Know ye not that the Sun of Righteousness is risen, and that He is mounting higher and yet higher in the ever-widening sphere of his divine glory? How should these men attempt to hide his light inside their dim and dark ritualistic pretensions and buildings? The ignorance which pertains to these modern priests, their mimic altars, lighted candles, and powdered incense! It was well said by the Archbishop of Canterbury this latter might be used for sanitary purposes, for fumigating the building; but in no sense was incense to be identified with worship.

The fact is before us that the entire system of priestly position, function, or office is utterly unscriptural, and in direct opposition to the great truth of Christ's resurrection from the dead. Nor let it be forgotten, it had no existence in the first and second centuries of the Christian Era.

(1333)

The Lord's Prayer.

By Rev. J. R. MILLER, D.D.

IV.—Thy Will be Done.

MANY people always say "Thy will be done" with quivering lips, as if it meant something hard—a sore loss, a bitter disappointment, the giving up of something precious. They do not say the words songfully, but tearfully. There are times when God's will does indeed cut into our heart, when it is not easy to submit to it. But it is not always thus. It is the will of our Father, and He is loving and good, and it cannot be that it is always painful to obey Him. We know well by experience that the sorrowful and bitter things of life are few in comparison with the glad and joyful things.

This is a prayer that men may learn to obey God's commandments, to do what He would have them do. It covers all the life of every day—in the shop and store and school, in the home and the social life, in drudgery and care, in temptation and in sorrow. It is not a prayer that we be taken up to heaven to do God's will perfectly there, but that in our common life in this world we may learn to live as they do in heaven.

The words "on earth" suggest also that all men are to be included in our request. Again, we are reminded that we are not to narrow our prayers to ourselves. Even in our most urgent personal need we are to think of

ALL OUR FATHER'S FAMILY.

We should be concerned for the saving of all men, and should seek the hallowing of God's name in every life.

Yet in praying that the will of God may be done "on earth," by everyone, we must not fail to include our own heart and life. That is the portion of the earth for which we are specially and personally responsible. It is possible that a man may give much thought and care to other lives, and neglect his own. We need to guard against this danger. Each man's life is his own in a peculiar sense. In the matter of the will no one can act for any other. The mother cannot surrender her child's will. She may bring influences to bear upon it—reasons, motives, persuasions; but, meanwhile, the child holds in its own hand the sceptre of its life, and alone can yield up the will in which are folded the destinies of the life.

It is right we should pray that God's will may be done in others, that all men may be inclined to yield their will to God's; also, that we should do all we can to lead those about us to make this surrender. But

OUR FIRST RESPONSIBILITY

is for the bringing of our own will into subjection to God. This no other one can do for us. In the citadel of our life each one of us is sovereign. Even God, with his omnipotence, will never compel us to love and obey Him. We alone can make the surrender, and it must be voluntary.

> Our wills are ours, we know not how;
> Our wills are ours to make them thine.

We should notice here, also, that until we have made a surrender of our will to God we cannot acceptably serve Him. It is not enough to devote one-seventh of our time and one-tenth of our income to the Lord. It is not enough to engage in the service of Christ and to give our life to ministries of love in behalf of the poor and the troubled. It is possible to do all this and yet have in us an unsurrendered will. It is not our work, our money, our ministrations, that God wants, but our heart. When the will is truly surrendered, all else will follow; but until this consecration has been made nothing else will count. While, therefore, we pray earnestly that God's will may be done in others, it should be our first concern to make our own will God's. Until we have done this, we are not truly in the kingdom of God, which is, first of all, a kingdom of surrendered wills.

To our human nature the Divine will seems a severe and rigorous rule of life. It demands holiness and righteousness. It checks self-dulgence, putting a rein upon the appetites and passions, and bringing all wayward impulses and tendencies into subjection to Christ. "Take my yoke upon you" is our Lord's first

demand of those who would follow Him. Our own way must be given up for our Master's way. Whatever duty is presented must be accepted

PROMPTLY, CHEERFULLY, UNQUESTIONINGLY.

Whatever is not in accord with the Divine will must be put away without reluctance, without reserve.

The natural heart resents such intrusion upon its sovereignty, claiming a right to its own way. It regards as unreasonable, in its demands and restraints, the life of holiness and obedience to which it is called. Men imagine that a life of self-will, self-indulgence, earthly pleasure, will bring more happiness than a life surrendered to God. But really the will of God calls us to the happiest and most beautiful life possible in this world. It is not unreasonable in its demands, for we were made to be God's children, and the true life of a child is love and obedience to the father. The indulgences which the Divine Will calls us to give up, though for the present they give a kind of pleasure, in the end bring sorrow and bitterness. The duties to which it invites us, though now they demand self-denial, in the end yield the sweetest joy and the truest good.

The doing of the will of God leads to blessedness. The life of Jesus from beginning to end was in accord with this will. He did always the things that pleased his Father. His obedience was costly; how costly we never can understand, for no human heart can ever comprehend the mystery of the Redeemer's sorrows. Yet never in any other heart was there such joy as He experienced, and

THE END OF HIS OBEDIENCE

was infinite and eternal blessedness. Just in the measure in which we follow Christ in doing the will of God shall we share his joy and his blessedness. Disobedience always works hurt and marring; but he who does the will of God is gathering into his life "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely."

God has a thought for every life He sends into this world. In every case it is something beautiful, for every thought of God is beautiful. If only we could be just the being God had in his vision when He made us, how radiant, how lovely, how glorious we would be! If we do God's will faithfully, patiently, continuously, all our life, we shall work out in ourselves the divine thought for us and realize his purpose for us.

Not all doing of God's will is active; sometimes it is passive. We are called to give up our own way; to do without things we longed to have; to yield up to God the treasures of our love. Still, it is always the right way in which this holy will leads us, the way, too, to blessedness. Some day we shall know that many of the best things in our life are the fruits of pain. One of the most wonderful words in the Bible tells us that Jesus was made perfect through suffering. Even in his sinless human nature there were qualities whose beauty could be brought out in perfection only in pain. How much more true it is of our sinful natures that only in furnace fires can they be perfected!

We may be sure, therefore, that whenever the will of God leads us into any way of suffering, it is because it is the way of blessing. We need never be afraid to accept God's will, however it may

BREAK INTO OUR CHERISHED PLANS

and take from us our dearest joys. We may follow our Master confidently, and He will bring us out into the light and the glory.

The standard set in this petition for the doing of God's will on earth is remarkable—"as it is done in heaven." We know that there is no disobedience, even in thought or feeling, in heaven. The will of God is done perfectly. It is also done cheerfully, without repining, though it be hard. It is done unquestioningly, without any doubt of its goodness and its wisdom. It is done without regard to the quality of the service, as gladly when it is the lowliest task that is assigned as when it is the highest. Our prayer teaches us that the obedience of heaven is the divine ideal for the earthly doing of God's will.

Far above us seems this rule of life. We say we never can reach it. The song is too sweet for us ever to sing with our discordant voice. The life is too holy for us, with our sin-hurt nature, ever to live. Yet we should never think of it as a visionary or an impracticable rule of life. Some day we shall attain it, and we should never cease to strive toward it. God would never ask anything impossible or unreasonable of his children. He would not set for us a rule of life which we cannot follow.

WHEN HE GIVES A DUTY,

He is ready also to give the grace needed for the doing of it. The Holy Spirit dwells in the heart of every believer, and He will help us to do the will of God.

"Thy will be done" is a prayer to our Father. To offer this petition continually without having made a surrender of our will is to pray insincerely. As fast as the Divine will is revealed to us, we should seek to obey it or submit to it. Then our prayer is that God, by his Spirit, would incline us to submission; would bring us more and more fully into accord with his way; would make us willing to be made willing; and would help us, whether in active obedience or in patient submission, to do our Father's will on earth as it is done in heaven.

> Father, I do not ask
> That Thou wouldst choose some other task
> And make it mine. I pray
> But this: Let every day
> Be moulded still
> By thine own hand; my will
> Be only thine, however deep
> I have to bend thy hand to keep.
> Let me not simply do, but be content,
> Sure that the little crosses each are sent;
> And no mistake can ever be
> With thine own hand to choose for me.

"Preparation for the Lord's Return."

A THREE days' Conference on the above subject was held last week, October 10th to 12th, in Bramblebury Hall, Wandsworth. The brethren who took part in the Conference were Revs. E. W. Evans, and S. Wilkinson, Pastor F. E. Marsh, and Messrs. E. Matthews, F. W. Pitt, and C. R. Hurditch.

As with the speakers, so with the hearers, Christians of many denominations were present at the meetings. Surely this is one of the indications of the Lord's near return, when believers forget their distinctions, and gather around the one and only centre—Christ.

There were two special features of the addresses given. First, thought was directed, not so much to the *coming* of the Lord as a truth, as to the *Lord* who is coming; and second, the aim of each speaker seemed to be to press home the practical bearing the subject should have upon the hearts and lives of God's children. As one speaker aptly put it, "Our thoughts in this Conference have not been directed to the beast and his number, but they have clustered around Christ and his claims." Such being the case, there was *accord* in the testimony given, and *concord* among the brethren ministering.

Mr. Evans urged Christians to count upon the Spirit's power, in order to have trimmed lamps and girded loins for the coming Christ. Mr. Matthews referred to the readiness which should characterize God's children, as suggested by the parables in Matt. xxiv., xxv. Pastor Marsh dwelt upon the purifying effect of "The Blessed Hope," as stated in 1 John iii. 3, and the practical results which must follow the remembrance that we have to stand before the Judgment Seat of Christ (Rom. xiv., 1 Cor. iii. and iv., 2 Cor. v.). Colonel Roberts emphasized the importance of the grace of patience in relation to Christ's return (James v. 7). Mr. Wilkinson called attention to Israel's place and prospect, in the light of the Lord's return; Mr. Pitt exhorted to an attitude of constant waiting for Christ; and Mr. Hurditch closed the Conference with an address to young believers.

The Conference was hearty, healthful, helpful and happy. We are not surprised at this, for when speakers seek the Spirit's *art* and *heart*, there is sure to be practical result.

Prisoners of Hope.

ZECHARIAH IX.

By Rev. F. B. MEYER, B.A.

IT is a remarkable promise that is alluded to in the heading of this chapter. *As for thee also, because of the blood of thy Covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.*

In eastern lands, liable to long spells of drought, it is customary to hew cisterns out of the living rock for the storage of water, that provision maybe made against the failure of the rains. These abound in Palestine. "They hewed out for themselves cisterns." When these were empty, they might be used for other purposes, and at all times provided a useful retreat, or hiding-place, from the Philistines or other hostile neighbours, who periodically poured up through the valleys, carrying fire and sword to the peaceful pastoral and agricultural hamlets. Such use of the rock-hewn cisterns is referred to in these words. It seemed to the prophet, as though Israel might be compared to a terrified peasantry, sheltering in some dark, dry, mountain cistern, far up from the valleys, dreading every day lest their hiding-place might be discovered, and themselves dragged forth to dye with their blood the green sward.

THUS, IN EVERY AGE GOD'S PEOPLE HAVE BEEN IMPRISONED. You have been caught in the wiles of this world's evil, as the Master was. You have no sympathy with it, yet somehow you have become involved in the snares and toils of malign combinations. As the wild thing of the forest, bounding carelessly down the glade, suddenly finds itself at the bottom of the dark pit prepared and hidden by the hunter; so you, who began life so guilelessly, and passed your early days so blithely, have awoke to discover yourself involved with people and things, from which you cannot disassociate yourself. You have no desire for them, they chafe and try you; but you cannot get off. It seems as though some

EVIL SPIRIT HAS LASSOED YOU,

not indeed in your soul, but in your home and circumstances.

Or, perhaps, you have been led captive by the devil at his will. There is no doubt about your sonship; in your better moments, God's spirit witnesses clearly with yours, that you have been born again; you have strong yearnings after the souls of others, and at times are marvellously used for their awakening and comfort; and yet, during long and sad periods of experience, you seem the bound slave of the great enemy of souls. Swept before strong gusts of passion; careening in the dock; waterlogged until progress in the divine life seems impossible, and you can only drift helplessly to and fro on the tides.

Or, perhaps, you have fallen into deep despondency, partly as the result of ill-health, and partly because you have looked off the face of Christ to the winds and waves. The clear-shining of his love is obscured, and at times it is difficult to believe in anything but the pressure of your own dark thoughts. Some of God's children seem to choose the valley of the shadow of death as the site of their dwelling, and then employ doubt, dread, and despondency, to design and build the house, which is sadly like a gaol. They affect the sombre tint, and the despairful tone; and, strange anomaly! appear happiest when abandoned to the profoundest melancholy.

All such are prisoners, but they are prisoners of hope. There is a sure and certain hope of their deliverance. Out of their prisons they shall ultimately emerge, as Peter, angel-led, from his. The clouds might more easily succeed in imprisoning the sun than any of these dark conditions permanently hold one of God's children. They belong to the light and day; and, though they see it not, Hope, as God's angel, is standing near, only waiting his signal to open the prison door. The prisoner, on whom the sentence of capital punishment has passed, and who has no strong, wise friends to interfere on his behalf, may well abandon hope as he passes within the massive walls of the fortress, and hears the heavy gates, one after another, slammed and locked behind him. But where justice and truth are on his side, when he has been the victim of craft and guile, if there be a good wife and strong friends to espouse his cause, though he be incarcerated, bound with chains on the Devil's Island, and though the weary years pass over him, yet he is a prisoner of hope, and shall come forth again into the light of day. All God's children are prisoners of hope.

Their hope rests on the Blood of the Covenant. "Because of the blood of thy covenant, I have sent forth thy prisoners out of the pit." When God entered into covenant-relationship with Abraham, the sacred compact was ratified by the mingled blood of an heifer of three years old, a she-goat of three years old, a ram of three years old, a turtle dove, and young pigeon. And, in after years, when, beneath the beetling cliffs of Sinai, Moses acted as mediator between God and the children of Israel, he sent young men, because the order of priesthood was not established, which offered burnt-offerings and sacrificed peace-offerings of oxen unto the Lord. Then Moses took the blood and sprinkled part on the altar, and part on the people, saying, "Behold

THE BLOOD OF THE COVENANT,

which the Lord hath made with you concerning all these words." (Gen. xv. 9; Ex. xxiv. 7, 8.)

Similarly, when the new covenant, the provisions of which are enumerated in Heb. viii., was ratified, it was in the blood of Jesus. As He took the cup, He said: "This is my blood of the new covenant, which is shed for many unto the remission of sins." "And for this cause He is the Mediator of a new covenant." The shedding of the blood of the Lamb of God indicates that God has entered into covenant-relationship with Him, and all whom He represents, who are, by faith, members of his mystical body, the Church. On his side, He promises to be a God to us, and to take us to be his people; on our side, Christ promises, on our behalf, that we shall be a people for his own possession, zealous of good works. This covenant embraces all who have believed, shall believe, and do believe in Jesus. It embraces thee, if thou dost at this moment simply believe in Him as thine, and art willing to be evermore his. And in placing the cup to thy lips, at the Holy Supper, thou dost visibly and solemnly attest thy belief that there is a special relationship between God and thee, not in virtue of thy worthiness, but for the sake of his Son, that great Shepherd, who, through the blood of the everlasting Covenant, was brought again from the dead.

Because of the Blood of the Covenant, God will send forth each of his imprisoned ones out of the pit. That Blood binds Him to interpose on their behalf. Wherever they are, and however thick-ribbed the walls of their prison, God must deliver them. That they might have strong consolation, He has confirmed his word by an oath. He will bow the heavens and come down, will ride upon a cherub and fly, will certainly rescue from the entanglements and complications of evil.

Suppose two men were bound in the closest, tenderest friendship, not needing to exchange blood from each other's veins, as the manner of some is, because heart had already exchanged with heart; and suppose one of these, travelling in Calabria or Anatolia, was captured by brigands and carried into some mountain fastness, threatened with death unless ransomed by an immense sum of money; can you imagine his friend at home, in the enjoyment of opulence and liberty, settling down in circumstances of ease, and allowing his brother to meet his miserable fate, with no effort for his deliverance? It is impossible to imagine such a thing. So it is with God. Whatever be the sad combination of disaster which has overtaken us, He is

BOUND BY THE HOLY COVENANT,

sealed by the blood of Jesus, to spare no effort till our soul is escaped as a bird from the snare of the fowler, until the snare is broken, and we are escaped.

There is a remarkable illustration of this in the story of the conquest of Canaan. By guile, the men of Ai betrayed Israel into making a covenant with them. Three days after, their lie was exposed; but the princes said, "We have sworn unto them by the Lord, the God of Israel; now, therefore, we will not touch them." And when Ai was besieged by neighbouring kings, out of pure revenge, and an appeal was made for help, it was at once furnished, because of Israel's troth. So, child of God, if you have made Jesus your king, He is sure to succour you. Behold! thy King cometh, O prisoner of hope; He is just, and therefore He has salvation.

Is not this the reason why some of us are not delivered? We should be glad enough to accept deliverance, but are not prepared to pay the price. We have not observed the divine order and crowned Jesus King of our hearts and lives. We are wishful that He should be our Saviour, but not altogether prepared to accept Him as King.

THIS IS OUR MISTAKE:

God hath exalted Him to be a Prince and a Saviour: He is first King of Righteousness, before He is Priest after the order of Melchizedek: and it is only when we confess with our mouths Jesus as Lord, that we shall be saved.

But do not fear Him. His footfall is very soft. He is lowly, and rides upon a colt, the foal of an ass. No prancing steed, no banner flaunting in the breeze, no long train of warriors. Soft as the summer breeze: irresistible as the summer sunshine, before which great tubular bridges bend. Lowly as a child—thy King, thy King is here. And before his advent the bars are broken, as though ice were thawing drop by drop in spring, and letting the imprisoned ship through the close-set floes.

The King speaks peace, but He uses his emancipated ones as weapons in the great fight. *I have bent Judah for me* (as a man might bend his bow), *I have filled my bow with Ephraim* (as with an arrow). This, in the first instance, refers to the struggle of the Maccabbees against Alexander's successor—Antiochus—as appears in the following words: "I will stir up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a mighty man." But there is a deeper meaning, which applies to us all. Jesus first saves us, and then we become as arrows in the hand of a mighty man.

O, prisoners of hope! lift up your heads, your salvation is come out of Zion. Turn you to the stronghold. The enemy has been driven from his position. There is no more fear of his attack. Take up your abode in the stronghold of God's care and love, in the fortress of his Righteousness, in the keep of his Covenant.

Day by Day.

SUNDAY, October 22. 1 Chron. xxvi.

THERE were 4,000 porters, or door-keepers (xxiii. 6), all taken from the families of the Kohathites and Merarites (v. 14). They were divided into twenty-four courses, as were the priests and musicians. Evidently the organization of these various classes was very minute and careful. It is well to organize God's work, that no one may overrun the province of another, and that each may find a suitable sphere; but we need to be very careful lest our machinery be too great for our driving power. The late Dr. Gordon, of Boston, once told the writer, that in his early manhood, the machinery of his church organization was so heavy as to threaten to undermine his health, and that God seemed to say, that his business was not to care for the running of the spindles, but for the maintenance of a sufficiency of water supply. Where there is plenty of water, the spindles will revolve of themselves, and where there is plenty of Holy Ghost power, the machinery of a church will follow as a matter of course.

The porters needed to be mighty men of valour, to open and close the heavy gates, and act as a military guard in times of turbulence and attack. Their gates were assigned by lot, and there would be no rivalry, though some were stationed at the rubbish gate (16), and some at the royal gate (comp. 16, and 2 Chron. ix. 4).

What a solemn and blessed office was that delegated to Ahijah and others, to be the superintendents of the treasures of God's House, spoils won in battle! We are reminded of those whose special work it is to be stewards of the unsearchable riches of Christ, also won in war.

MONDAY, October 23. 1 Chron. xxvii.

The military division of the people regularly placed 24,000 soldiers at David's disposal, course succeeding course, each for a month in the year. They were stationed at Jerusalem, or wherever they might be required, and were amply sufficient for sudden emergencies; but in the time of war the whole army of 288,000 was easily available. On the expiry of his month's service, the soldier returned to the duties of private life for the remaining eleven months of the year. We, too, are under arms, called to be soldiers; and, as of old no soldier needlessly encumbered himself with household goods whilst on military service, so we must be on the alert to serve our Master, Christ, at his least beck (2 Tim. ii. 4).

So great was the number of Israel that it would have been impossible to number the vast hosts, so exactly was the ancient promise fulfilled (Gen. xv. 5). David probably quieted his conscience in taking this census by limiting the age to twenty and upwards; but he fell under the divine condemnation, which judges by our motives as much as by our actions.

What a dignity was Hushai's! The mind is almost bewildered as we read of all the treasures and wealth, the vineyards and olives, the herds and the camels, with their superintendent officers, that now belonged to the once shepherd boy. But as we near the close of the elaborate enumeration, we are told that Hushai was the king's friend. That was dignity enough. And in having his friendship, Hushai owned also all that belonged to him. But what must it not be to be the special friend of Jesus! While others are busy with his possessions, let us choose, like Mary, Himself.

TUESDAY, October 24. 1 Chron. xxviii.

The longer we live, the more absolutely we believe in God's eternal choice. It is the grey-haired monarch who speaks of God's choice: first of Judah, then of the house of Jesse, then of himself, and lastly of Solomon. We are equally conscious that it is only by the grace of God that we are as we are. We trace his purpose back to the eternal ages before the worlds were made, and gratefully reiterate the Apostle's words, "elect according to the foreknowledge of God unto obedience, and sprinkling of blood of Jesus Christ." Nothing gives such stability, such singleness of purpose, such indifference to the praise or blame of man, such freedom from heart-burning and jealousy, as the confidence that our personal salvation, our lot in life, and the works we are called to achieve, once lay in the thought of God as the forest in an acorn; and it is for us to accomplish that which eternal forethought has designed, obediently, patiently, and in faith.

Our part is obedience. We must seek out and observe all the commandments of the Lord our God; so only can we possess the land of promise. It was this knowledge that led David to turn so impressively to the stripling by his side, exhorting him to obey with a perfect heart and willing mind.

To us also, as to him, the pattern of our temple-building is given. By and in the Spirit, God will make known to us his will. If not all at once, as though we could see the entire temple in its complete beauty, yet in separate details, as it becomes necessary to add them. There is nothing in life, from the treasures of the dedicated things to the golden chariot of cherubim wings, spread out as a throne for Jehovah—nothing from your commercial life to your most soaring aspirations which is not the subject of Divine interest, and may not become an object of loyal obedience.

WEDNESDAY, October 25. 1 Chron. xxix.

With all your might, my friend, because the palace of your life is not for man, but for the Lord God. Set your heart's affection on Him, and then you will find it easy to give over and above what you have prepared, and the very walls of your life will become overlaid as with gold of Ophir. This spirit also will be contagious. You will be able to speak with authority, in appealing to others, to offer willingly and to consecrate themselves to the Lord.

How full this chapter is of willing offerings! The princes, captains, and rulers offered willingly; the people offered willingly. Their willing offering was the theme of David's thankful prayers (14, 17). Such offering is only a legitimate return to God. We have nothing that He does not give, and He gives that we may give Him again. Oh that men would look on riches, and power, and might, and honour, and strength, as having come from God, to be laid out in his service! Nothing makes us so glad as this. The people rejoiced, because they offered willingly. It is more blessed to give than to receive! Of many a bachelor relative, hoarding his fortune selfishly, it has been told that a new joy has entered his life when he was called upon to provide for a family of orphans. May God ever keep this in the imagination of the thoughts of our hearts, and prepare our hearts so to consider—so to give!

THURSDAY, October 26. 2 Chron. i.

When God is with men they are strong and gracious. It is quite useless for such to magnify themselves. God will see to it that the candle is put on the bushel, and the city set on the top of the hill. Only let us be sure that our one thought and purpose is to use our glory for the true welfare of those around us.

How difficult it is to go out and come in before men! It is easy to preach, or give generously, or even to work amongst the masses; but to order our conversation aright, as we sally forth into the market-place and forum, or return to the intimacies of home and friends, this needs the wisdom and knowledge which only God can afford.

Those that seek their lives lose them. If Solomon had asked at that supreme moment for the wealth, honour, victory, which are naturally so dear to men, he would never have reached the pinnacle of magnificence to which God afterwards raised him. But those who lose their lives win them. Because Solomon thought only of the qualities needed to administer his realm, and for the good of his people, God gave him the other things, as the shopman adds paper and string to the goods you purchase. Those who seek the kingdom of God and his righteousness find all other things will be added to them. "Delight thyself in the Lord, and He shall give thee the desires of thine heart."

To all of us seductive voices float, pleading that we should "spare ourselves," that we should "mind the main chance," accumulate "our pile," add field to field—advice which is sure, sooner or later, to land us in unutterable regret. Oh, happy they, whose one thought in life is the people whom they can influence, and for whose sake they seek such endowments as their position demands!

FRIDAY, October 27. 2 Chron. ii.

God is great. Remember that, when you pray to Him. He is greatly to be praised, greatly to be feared. The greatest men—those who, like Solomon, have had the largest intellects—have realized that God is as much above them as heaven above the loftiest alp. Indeed, when the distance between the surface of our earth and the sun is under review, the difference made by the elevation of the Himalaya above the plain at their foot is perfectly inconsiderable. Galileo, Kepler, Newton, Milton, Johnson, Webster have all confessed their absolute nothingness before the greatness of God, whom the heaven of heavens cannot contain.

A photographer seeking to represent the immensity of the temples and pyramids of ancient Egypt, of Baalbec, of Thebes, will often station some natives at their base, that the eye may be enabled to compare their size by contrast with the stature of an ordinary man. So let us put Solomon the wisest; Isaiah, with his power of soaring thought; and Paul, with all the genius and grace of which he was possessed; yea, let us even put the unsinning angels, the loftiest spirits of the universe, in comparison with the greatness of God, and it is as though you compared a drop with the ocean, a grain of sand with the mass of the central sun. Mind to prepare his house on a worthy scale. It should be "wonderful great" (*v.* 9). Great is the Lord, and greatly to be praised, loved, and served.

How noble that Hiram was not jealous! It was simply a matter of thanksgiving to him that so wise a son had come to David's throne. May we not address to our Lord the words he penned on the receipt of Solomon's message: "Because the Lord loveth his people, He hath made thee king." Because the Father hath appointed Christ to the kingship of his people, and ultimately of the world, we are assured of his love. He knew that life could be only happy in obedience to such a despot.

SATURDAY, October 28. 2 Chron. iii.

From all the splendour and proportions of this magnificent temple, we turn to the concluding words, and seek to imagine these lofty pillars, the names of which are so full of spiritual teaching. Jachin, He shall establish; Boaz, In it is strength. In each life these two are needed.

Jachin should be part of your soul structure. You should be an *established* Christian, not whimsical and fickle; not drifting here and there, on the tides of inclination; not saying Yea to-day and Nay to-morrow; not the creature of circumstance or caprice; but established. Do not make your plans without due thought, prayer, and seeking Divine guidance; and, when they are formed, do not deflect from them to the right hand or the left. Does this seem impossible? Are you naturally so yielding and impressionable? Then recall the words of the Apostle: "He that establisheth us with you unto Christ, is God." (2 Cor. i. 21.) The establishing of the soul needs a Divine hand. It is a work not done once and for all, but needing always the present tense of interposition and salvation. As Peter prays, "May God Almighty, stablish, strengthen, settle you" (1 Pet. v. 10).

Boaz also must play its part in the structure of your soul. You need strength, not only to do, but to suffer; not only to run and fly, but to stand still, or lie down. Your own strength will fail. In the day of battles, of mortal sorrow, of the throes and agonies of death, your only hope is to derive strength from Him who is stronger than the strong man. By faith absorb the strength of his nature, until you wax valiant in fight, are strengthened with might by his Spirit in the inner man, and can do all things by Christ strengthening you.

Home Missions.

Children's Special Services.

HOLIDAY-MAKERS, as a class, whether at the sea-side or in the country, are, it is to be feared, more inclined to seek their own benefit and enjoyment, than the good of others. Happily there are exceptions—persons who make it a point, nay, more than that, their bounden duty, to devote the few short days or weeks of their summer vacation to the best interests of, especially, the younger people, with whom, during that time, they are brought into contact. Striking examples of a summer holiday well spent at various places round our coast are given each year at the autumnal meetings of that now widely extended and useful organisation, known as the Children's Special Service Mission.

At such favourite resorts as Eastbourne, Llandudno, Cromer, Bridlington, and others too numerous to mention, members of this mission, principally young men and women, well educated and of high Christian character, may be seen daily, and nightly too, conducting bright, interesting, and in every way suitable services for the spiritual good of the thousands of children—from the tiny dot of three years to the more staid schoolboy and schoolgirl of fifteen or sixteen—who are to be found at the seaside during the holiday season. The great object of the workers is to

WIN THE HEARTS OF THE YOUNG

people to Christ, that they may be a blessing to their fellows.

The services partake, as is most important that they should, of a varied character. The sea-beach is utilised as much as possible, for here it is that an audience of young people can be gathered together with comparatively little difficulty; and it is a most pleasing and encouraging sight to witness 100 to even 1,000 people, children and parents, attentively listening to some speaker who is telling forth, in an earnest yet bright and interesting way, the simple story of Jesus and his love. As several speakers usually take part on each occasion, the addresses are necessarily short, and they are interspersed with such hymns and music as will be most likely to attract and keep together a youthful audience. The meetings also include, at some of the coasting-places, in favourable weather, lantern or even magic-lantern services, and, in either, case it is earnestly sought to make the occasion one of both

INTEREST AND SPIRITUAL PROFIT.

At these gatherings in the open air, the speakers in most cases are provided by willing hands with a pulpit or platform of sand, thereby being enabled the better to address their audiences. Besides these general meetings, others are held respectively for boys and for girls, according to age, in some suitable room or hall that can be secured for the purpose. Individual dealing is made a special feature at these services, and has resulted in blessing to, or the conversion of, not a few of the young people who have attended them. Then there are always at least one or two missionary meetings held outside or under cover, just as circumstances permit, and by this means the interest evoked has led, in several instances, to a decision on the part of young men and women to give themselves for service in the foreign field. Of course, where there are boys and girls, there must be provided for them suitable outdoor exercise, and this is furnished in the form of cricket, gymnastics, rounders, races, and other healthful and innocent sports. These pastimes have, naturally, the effect of bringing the conductors of the mission services and the young people together in happy fellowship, thereby creating in the minds of the latter an interest in the services themselves.

At the anniversary gatherings of the mission, held the other day, in St. Martin's Town Hall, the speakers, quite a dozen in all—those who had conducted services at various seaside places during the past summer—gave most interesting and encouraging accounts of the work they had been enabled, under God, to do amongst the children. Those who gave addresses at the afternoon meeting, which was presided over by Rev. E. A. Stuart, M.A. (President), included Mr. Bernard Herklots, who has just recently returned from India after two years of labour there in connection with the Children's Scripture Union, an organization which is affiliated with the Children's Special Service Mission. Mr. T. B. Bishop, hon. sec., dwelt on the pressing need for more workers in the mission. Colonel J. F. Morton presided at the evening meeting, which, like that in the afternoon, was densely crowded.

In Bird Fair.

OCTOBER 8 was a bright, sunny autumn morning. Our first detachment was ready to start before eleven, preceded by four young workers with our small trolly, on which were the two harmoniums, which were placed under one of the arches of the Great Eastern Railway, which crosses Brick Lane. On the wall opposite was a large painted text, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is there to encourage and strengthen the faith of the preacher, as much as to arrest the eye of the weary, sin-stricken Sabbath-breaker.

All around, the narrow streets were crowded with men, women, and children, both Jews and Gentiles, buying and selling—some with their barrows, others at the shop doors. The Britisher yelling at the highest pitch of his voice, whilst swarms of foreign Jews, offering their wares quietly, knowing not only how to sell, but how to keep and *take care* of their money.

It is joy to hear the lady workers tell how the Jews listen to the story of the Nazarene and his redeeming love. A Jewess asked for a tract, saying, "I know I am a sinner, and would like to be of your religion, as you have a sacrifice for sin, and we have none."

Come with us through the street, crowded with men and women of every nation, one moving mass (the police say about 10,000 from the hours of eleven to three o'clock) to the other preaching station, the young men uplifting the large banner, with "Flee from the wrath to come." Here is a lady who has for years chosen to be a tract distributor. She gently threads her way, prayerfully presenting her precious messages; never insulted, always thanked, if not aloud, with a nod or grateful look. The coster ceases shouting, and asks not to be forgotten, as he would miss his

BIT OF READING AFTER DINNER.

The servants of the devil are around in the open street, as well as the servants of Christ. How varied are the ways in which they seek to ensnare and to influence both old and young, luring them on to destruction! Sometimes it is a man with face painted black, uttering a few witticisms, or the stylish agitator haranguing the crowds on some socialistic subject. Here is a gambler, in the midst of a circle of men, offering his "tips," and tempting the young to risk their hardly-earned wages in "backing horses," &c., whilst another, with his fine carriage and pair of grey horses, is busily handing out twopenny packets of medicine, and the halfpence are flowing in to enrich his coffers, by the easily deceived multitude.

We arrive at the preaching, praying group. To the worldly eye they seem a number of insignificant fanatics; but they are filled with the love of Jesus. Rapidly one speaker follows another—men who have been saved whilst listening to the Gospel story in a similar crowd. Some of them, not long since, were themselves ringleaders in the gambling, fighting crowds around.

As we listen, a bright and happy-faced man whispers, "Do you know me? I just came to see the old faces once more. It is thirty-three years since I first decided for Christ; and I am looking forward to spend a glorious eternity with you all soon." A. McP.

29, Bethnal Green Road, E.

Blackgang Mission, I.W.

THE anniversary of the Blackgang Mission was celebrated a few days ago, in combination with the harvest festival. Great heartiness characterized the proceedings. The meeting not only commemorated the opening of the new Mission Hall twelve months ago, but also the formation of the Mission, twenty-six years since.

The public meeting was presided over by Mr. James Newman, of Sandown, and on the platform were Revs. H. J. Crouch, M. Lister Gaunt, Dr. Young, and Mrs. Christopher Smith, the superintendent of the Mission. In the course of some hearty words, the last-named alluded to the blessing that had attended the work during the past year, and the peace and happy fellowship which obtained among the members.

The chairman referred to the fact that not only did the plentiful harvest afford ground for thankfulness, but the remembrance of our Heavenly Father's mercies and gracious dealings during the past year also called for special praise.

Dr. Young followed with much fervour, pointing out the possibility of having, spiritually, a wasted harvest. Some four or five testimonies were then given, after which Rev. M. L. Gaunt delivered an able, earnest, and practical address on the power of a saved and sanctified life. This was followed, again, by various testimonies and addresses from the body of the hall.

Mr. Crouch gave the concluding address on gratitude, which he illustrated by many incidents and figures. He also referred to the work of the Mission in the past, and the joy it had been to him to have fellowship in the work.

A Minstrel in a Coal Mine.

MR. BOB JOHNSON, the converted nigger minstrel, writes to thank the friends who have helped him in his work. The story of his activities is very interesting. He says:

"Since the day that I was urged to change masters by Mr. Josiah Nix, in the mission tent on Epsom Downs, Derby Day, 1893, I have never known such a blessed time of service as that which opened for me on Easter Morn, and has continued right through the spring and summer. The power of the Holy Spirit has been manifested in a remarkable manner, at tent missions, fairs, market-places, at the races, river regattas, on the sands at the seashore, and even down a coal mine—where, with the accompaniment of my grand old consecrated banjo, a service of song was held at the pit-bottom, and literature distributed at the (coal-face) workings. This entailed a tramp and a crawl of a mile and a half, 500 yards below the surface. Dressed in collier fashion, with my safety lamp and my old banjo, I trudged along the gloomy track, and great was my joy when at last I found myself at the Montague workings, face to face with the hewers and fillers.

"I sang of John v. 24, and told the half-naked collier lads of the Christ I had found on the Epsom racecourse. Though well blackened with coal-dust, and bathed in perspiration, I felt as happy as a schoolboy on a village green. For why? Because, this was the 'shift' that I saw most of at the open-air meetings held outside the large public-house at evenings. They would come up out of the pit with me at 2 p.m.; many that day would go home instead of going to the big drink shop. Last evening they were dodging my personal appeals at the open-air services by rushing into the public-house. Here they were caught in a trap and could not run away from God's Word. Well might they exclaim, 'We neer seed owt like this!' 'Thou's bro't a noo kind o' religion to Denaby, when thou can coom deawn pit 'n' play an' sing, 'n' speak loike one o' oursen's. O'm bound to believe in aw' thou's said, its reet, 'n' o'm bound to believe it; 'n' God bless thee, lad.'"

Brother Johnson's address is 84, Osnaburgh Street, Regent's Park, London, N.W.

(1337)

School for Bible Study.

ON Wednesday last week, in Exeter Hall, a course of ten lectures on Bible Study was begun by Rev. Hubert Brooke. Organized in connection with the Central Y.M.C.A., the course is designed to stimulate interest in God's Word, and perseverance in study of the same. By arranging for the lectures, the Y.M.C.A. Committee wished to assist young men; but they have seen their way to minister important help to a still larger public. Accordingly, while opening his studies to young men every Wednesday evening during the progress of the school, Mr. Brooke will also, on the afternoons of the same day, lecture to general audiences, regardless of age or sex.

Mr. W. H. Seagram presided at the opening meeting, which was, of necessity, introductory in character. Those who attended were greatly assisted in following the lecture by copies of a synopsis which were distributed throughout the room. In some opening remarks, Mr. Brooke made it clear that his intention was to address Christian people for practical rather than intellectual purposes. Having spoken of the Bible as a library of two parts—66 volumes by about forty writers—he passed on to deal with the claims of the Book under three heads.

I. *Claims expressed in its pages:* that it is (*a*) The Word of God (Prov. xxx. 5; Jno. x. 35; 1 Thess. ii. 13; Heb. i. 1, 2). (*b*) The Scriptures from God (Jno. v. 39; 2 Tim. iii. 15; Dan. x. 21). (*c*) Inspired of God (2 Tim. iii. 16—avoid the reading of R.V.); written by men moved by the Holy Ghost; (1 Pet. i. 11; 2 Pet. i. 21); infallible (Lu. xvi. 17); irresistible (Lu. xxiv. 44); irrefragable (Jno. x. 35); necessarily fulfilled (Jno. xiii. 18, xv. 25, xvii. 12, xix. 28, 36, 37). (*d*) Sealed with Authority by Christ: the Old Testament in its three divisions (Mat. v. 18; Lu. xviii. 31, xxiv. 44; Mark xii. 36; and the New Testament in prospect, Jno. xv. 26, 27, xvi. 13-15; 2 Pet. iii. 15, 16). Therefore refuse all partial acceptance, all idea of accommodation to Jewish theories, all thought of limitation in Christ's knowledge (2 Pet. i. 21; Lu. xviii. 31, xxii. 37, xxiv. 26; Jno. xii. 48-50; Heb. i. 2).

II. *Claims as to its power*—what it is able to do:—(*a*) To guide the soul (Ps. cxix, 24, 105; Prov. vi. 20-23; Is. viii. 20; Mark xii. 24). (*b*) To nourish the soul (Job xxiii. 12; Jer. xv. 16; Mat. iv. 4; (Jno. vii. 51). (*c*) To perfect the soul, bring it to full growth (2 Tim. iii. 16, 17) through four stages of development, resulting in complete equipment. It follows, that omission of any part results in one sided character; that every part has something to contribute to full growth; that every part must be used if full equipment is to be attained. All scripture has a meaning and a purpose; there is no waste and no needless obscurity. Beware of any system which forbids or ignores the Bible.

III. *Claims as to how it should be used:* (*a*) By searching its contents (Jno. v. 39); meditating on its substance (Ps. i. 2: 1 Tim. iv. 15); comparing its different parts (1 Cor. ii. 13.) (*b*) By seeking for the spirit, not the letter only (Jno. vi. 63); with prayer for enlightenment, faith in the authority, obedience to the commands of the Bible (Psa. cxix. 18; 2 Tim. iii. 15; Jno. vii. 17; xiii. 17). It was suggested that the present order of books, not the chronological, is primarily the best for study; and that their order will be found correspond with the normal needs of the soul and with its growth. There was a goodly assemblage of men and women in the afternoon, and the attention was well sustained throughout.

The London Lock Hospital.—This institution, which has been partly closed for about three months on account of drainage and structural alterations, is being reopened this month. The expenditure will amount to fully £3,000, towards which £1,200 will be required before December 31. It is hardly necessary to say much in support of a charity which has been instrumental in doing so much good for 153 years, and is more than ever wanted to take its place among the great hospitals of the metropolis. Happily, there is a home belonging to the hospital that receives some at least of those who desire to amend their lives. The treasurers are Lord Kinnaird, 1, Pall Mall East, and Mr. J. F. W. Deacon, 20, Birchin Lane.

(133c)

Oxford Letter.

OXFORD has assumed its normal aspect. The Freshmen's term has begun, and has special interest other than for those who came up for the first time. We all seem conscious of the presence of new faces, and of the influx of new life to the city, and, in some sense, share the responsibility of those who are directly responsible for meeting their spiritual needs. A first term brings special temptations, and many are the formative influences at work. May the good prevail over the evil, and may many a young life be consecrated to God during the next few weeks!

The Diocesan Conference held on Wednesday and Thursday was awaited with eager interest by both parties in the Church. Resolutions were to be moved which, it was felt, would lead to some heated discussion. The expectations were realized, and we thank God that there was a distinct triumph for Evangelical truth. Earl Jersey's paper, welcoming the Archbishops' judgment "as affording a practical method of appeal in the first instance," was well received, and a resolution to this effect was passed. His lordship stated, amid cheers, that the laymen of this country would never consent to matters which concerned them so deeply being submitted entirely to the arbitrament of a so-called spiritual court.

There was a somewhat dramatic scene in the midst of the Conference. A paper had been read advocating disestablishment as the only means of obtaining complete self-government for the Church. It seemed likely that the paper would lack a seconder, when Rev. V. S. S. Coles, Principal of Pusey House, ascended the platform, and, in an impassioned speech, declared that there might be worse things than disestablishment. There was a large and increasing party in England claiming to be members of the Church, while they denied the doctrine of the Incarnation. This, the Principal urged, was an issue greater that any question of mere ritual or that of disestablishment; it was a doctrine on which the faith and life of the Church, its very existence, depended. The Principal seemed to overlook, for the moment, that questions of ritual involve questions of doctrine. No one dreams of "contending for a grain of incense" as such; the protest is against the whole sacerdotal system, of which it is a mark and visible sign.

South African Troops.

A NUMBER of organizations are undertaking good work on behalf of the soldiery who are engaged in the South African war.

Mr. Arthur Wheeler, of the Soldiers' Christian Association, Exeter Hall, writes that literature for distribution among the men on board the transports going to South Africa is being distributed at the principal embarkation stations—Southampton, Liverpool, and the Albert Docks. Mr. Wheeler is in communication with friends on the spot, and trust soon to have information which will enable him to forward tents for reading and writing purposes, with qualified workers in charge of the same.

Mr. George Holmes, Mission Evangelist, Gibraltar, asks for Gospel literature for distribution among the troops, who are shortly leaving for the Transvaal. Mr. Holmes pleads specially for the Guards. Other regiments have, or are supposed to have, a Bible per man, but as this regulation does not apply to the Guards, the need is great.

Mr. Bramwell Booth, writing from 101, Queen Victoria Street, remarks: "Little has been heard of any efforts for the spiritual welfare of the troops. We are sending out some people for this next week. We are rather fortunately placed in this matter in one respect. We have halls and people in nearly all the towns within the area of conflict, and there is no doubt that much good work can be done."

Personalia.

Mr. W. R. Lane's three months' evangelistic campaign at the Cape, which had been arranged in response to a united call from ministers and churches, is postponed on account of the war.

Mr. Caldwell, of the Zambesi Industrial Mission has arrived safely at Chinde. He writes that there is no place of worship there, and points out the urgent need for a small iron church, together with a Sailors' Rest and reading room.

Rev. J. Manton Smith.—In a recent letter thi well-known worker says: "I am making steady progress. It is now twelve months since the accident happened which has entailed the loss of a leg. I have booked a mission for December 31 to January 8 at Borough Road, London, S.E. Please ask prayer that I may be fit for the Master's use."

Christian Endeavour.

Topic for October 22.

An Old Time Missionary.—Jonah iii, 1-10.

IT is not always that God's call comes to us *a second time*. But it is blessed, when He arouses us from our lethargy, saying once more, *Arise*. Be sure to arise, and go, take the message of the King.

Are you quite sure that that summons has not been sent to you. Now, as of old, Christ is passing through the centres of busy, thronging life, calling men from their nets and boats, from the counting-house and market-place, and saying, with his own inimitable and irresistible charm, "Follow Me, and I will make you fishers of men." May it not be that He has already come to you, casting over you the mantle of his service, as Elijah over the young ploughman whilst following his team. Sister, He says, *Arise, go unto India, China, or the Congo, and preach unto it the preaching that I bid thee.* Will you not arise and go? Oh, beware of going down to Joppa and taking passage to Tarshish! You know what comes of that!

You are startled at the suggestion! But probably every one of the mighty band of young men and maidens, which has gone out at his call, was similarly startled when first it broke gently or mightily on his ear. Samuel was startled when the Divine voice rang out in the night. Gideon was startled. "Behold my family is poor in Manasseh, and I am the least in my father's house." David was startled, as the golden oil trickled down his flowing locks. Jeremiah was startled as he said, "Ah, Lord God! Behold, I cannot speak, for I am a child." But the unexpectedness of the call is not a proof that it has not come from God.

God's call oftenest comes to the young, to Henry Martyn amid his books; to David Livingstone at his loom; to Mackay in the engineering shed; to John Paton plodding amid Glasgow slums; to Charles Studd preparing for the bar; to Stanley Smith fresh from the University crew. And what is better than to consecrate to his service, who Himself died in early manhood, the whole of life—from early dawn to golden sunset.

You are not yet deeply rooted. It is easy to transplant a young tree. When metal is yet molten, it will assume any shape. The young furnish our soldiers, sailors, pioneers, because it is comparatively easy for them to cut themselves loose, and volunteer for service anywhere.

You can adapt yourself to any circumstances. The young have a marvellous power of acquiring any language, living in any climate, mastering any difficulties of county, race, or condition. What other young men are doing for name, position, and wealth, surely you can do for Jesus.

You are the blood-bought slave of Jesus, and surely He has the right to say Come, Go, Do this. The blood of the Cross, with 1,000 voices, appeals to you to render Him all He asks.

You have the power of God behind you. All power is given to your Master, in heaven and on earth. There is no inch of the world which is not his, no town, no shore. Do not look at circumstances, or count your five loaves and two small fishes, and wonder whether the waves will bear you. Keep your eye on his hand, your ear open to his voice; and when once sure of his leading, onward in his name. The Jordan will divide, the walls of Jericho fall down.

There are four signs of a true call. (1) An inward prompting; (2) the concurrence of circumstances; (3) the counsel of judicious friends; (4) the equipment of necessary gift. These, combining with a strong faith in God and a burning love for souls, are first essentials. Now, listen to the appeal of Christ on behalf of the 1,500 millions of souls, for whom He died, and to some of whom He wants to send you. Yield yourself to Him, and let Him infuse into you his mighty passion for their salvation. Let this be your consecration vow: "*Here am I; send me wheresoever, to whomsoever, whensoever. Only make me to know thy will beyond possibility of mistake; and work through me to accomplish all thy good pleasure.*

In the case of Nineveh, probably the main thing, which, under the Providence of God, wrought to the conviction and salvation of the city, was the fame of Jonah's miraculous resurrection from his briny grave. Looking on him, they saw a proof of the reality of God's power. Let us always live and speak as risen men and women. One Holy-Ghost filled man may bring a whole city to God. F. B. M.

* * *

Rev. F. B. Meyer's Presidential Meetings were held last week at West Bromwich. They had been thoroughly well organized by the president of the Union, and much blessing resulted.

* * *

Some of the Christian Endeavourers of Liverpool, led by a blind girl, hold open-air song services through the summer months. Many a soul has been won for Christ by this means.

American Revivals.

Nettleton and Finney.

[Continuing the series of interesting articles upon historical revivals, the *United Presbyterian Magazine* for the current month has a contribution (from which we append some extracts) from the pen of Rev. R. Gordon Balfour, D.D.]

IT is an undoubted fact that revivals have been a marked feature in the religious life of the United States. Nowhere else have these movements been so frequent, so powerful, so epidemic in their sweep and range. From the time when the sober and stately Edwards gave to the world his "Narrative of Surprising Conversion," down to the present hour, it may be said that America has been the source and centre, the home and habitat, of revivals. At one time this created in the minds of many a prejudice against the whole thing, which led them to shun revival meetings, and to disparage their results. The fact that this prejudice has to a large extent been overcome, is due to the wisdom and sobriety of Mr. Moody, the prince of modern revivalists, and to the large amount of good and abiding fruit which his successive visits to this country have left behind.

Asahel Nettleton was born in North Killingworth, Connecticut, in 1783. While still a child he was occasionally the subject of

DEEP RELIGIOUS IMPRESSIONS,

which, however, always passed away like the morning cloud and the early dew. It was in the year 1800, during a period of revival, that his conversion seems to have taken place.

Soon after his conversion he resolved to study for the ministry. At Yale College he made the acquaintance of several fellow-students who had passed through an experience somewhat similar to his own; and, influenced partly by fellowship with them, and partly by the

"MEMOIRS OF DAVID BRAINERD,"

he felt strongly drawn to the foreign field as the scene of his future labours. Nor did he ever relinquish the hope of entering upon that field until his health utterly broke down. But what hindered him at first was his remarkable gift for evangelistic work, and the extraordinary success that attended his labours.

His services in this capacity were so continually in request that, with the exception of a visit paid to England in 1831, his whole time and attention were given to his native country. His doctrine was Calvinistic, but not that hyper-Calvinism with which Andrew Fuller had to contend, which restricted the offers of the Gospel and the command to believe to those who were convinced of sin—"sensible sinners," as they were sometimes called. It is difficult to see how any widespread revival of religion could ever be associated with such a doctrine as that. Though Nettleton had himself passed through a lengthened period of conviction of sin before entering into peace and joy, he was too wise and broad-minded, and too well instructed in Scripture, to insist on others passing through a like experience. But he laid great emphasis upon the doctrines of grace, the sovereignty of God, the helplessness of man, the necessity for the Holy Spirit's work—doctrines which humble the pride of man and ascribe salvation to the Lord alone.

Nettleton's preaching was much more doctrinal, and even severely logical, than what is called evangelistic preaching at the present day. If modern revivalists were to follow his example their work might be more permanent, and they might reach a class who are impatient of religious platitudes, however earnestly enforced. Perhaps, however, the leading feature of his preaching was not so much its intellectual power as its deep and awful solemnity. Without any of the artifices of the orator, he impressed his hearers with the conviction that he was speaking what he believed to be the very truth of God—truth which he felt bound in duty to proclaim, and which it was of infinite importance for them to believe. In keeping with this, he endeavoured to secure the most perfect quiet before the services began, and did everything in his power to repress mere physical excitement. Possessed of strong common-sense and a rare insight into character, he showed great tact in meeting objections, removing difficulties, and speaking the word that was needed in each particular case. He disapproved of some of the methods adopted by Finney and others as being too sensational, and appealed to the reason and conscience rather than to the emotions of his hearers. Hence the solid and satisfactory character of all his work, the permanence of its results, and the eagerness with which ministers who had once enjoyed his help were ready to welcome his return. The other great American evangelist, whose work we are to consider, is

REV. CHARLES FINNEY,

a remarkable man, contemporary with Dr. Nettleton.

One point of contrast between him and Nettleton was that, while the one was a strong, though not an extreme, Calvinist the other became, not perhaps a positive Arminian, but a Calvinist of a very moderate type indeed. In regard to the nature and extent of the Atonement, the doctrine of imputation, and the sinfulness of human nature, his views were very different from those of Edwards, or Nettleton, or the Westminster Confession. He was very candid and outspoken, making no secret of the opinions which he held, but embodying them in his public addresses as the ground on which he felt that he could offer to sinners indiscriminately a free forgiveness. Another point of difference between Finney and Nettleton was that the one adopted, while the other vehemently opposed, certain arrangements in connection with revival meetings characteristic of Methodism, such as bringing inquirers forward to the anxious seat, asking individuals to stand up in presence of the congregation to be prayed for, and the like.

Nettleton and Finney were both thorough believers in the power of prayer. They abounded in that exercise themselves, and urged it upon their hearers as the indispensable pre-requisite to spiritual blessing. They both insisted on the duty of immediate repentance, and strongly disapproved of a style of teaching which was then pretty widely prevalent, and which consisted in exhorting men to continue using the means of grace, instead of commanding them at once to close with the offers of the Gospel. Both made "Christ and Him crucified" the great theme of their preaching. Both were intensely earnest in seeking the salvation of their hearers. But the one aimed at this end, like Edwards, by solemn and awful

REPRESENTATIONS OF THEIR SIN

and danger, by urging the immediate duty of faith and repentance, and at the same time reminding them of their absolute dependence on the grace of God. The other was more impetuous and enthusiastic, versatile in his methods, prone to act on impulses which he believed to be from the Spirit of God, but which may have had a much more earthly origin.

His addresses were perfectly unconventional, sometimes very searching and severe, so that it was only his obvious sincerity and disinterested desire to do them good that prevented some of his ungodly hearers from handling him roughly when he denounced their favourite sins. The great line along which all his teaching ran was the freedom of the human will, the moral responsibility of man. This led him to dwell upon the voluntary nature of sin apart from the doctrine of original depravity—apart, that is, from heredity as underlying character, and character as underlying acts of will.

From the foregoing brief review of American revivals, one thing is very obvious, that these great spiritual movements often baffle human forecast as to the time of their occurrence, the agency employed in their production, and the methods by which they are promoted. No doubt we must be on our guard against a false Gospel, a spurious excitement, and methods that are unwarrantable. But, on the other hand, we must take care not to limit the Spirit of God, or to denounce everything that is not according to the pattern which we prefer, and to which we have been accustomed. We are to remember that 'the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' The range of doctrine which God is pleased to bless to the salvation of souls may be very narrow. The harp of the evangelist may not have many strings. But whatever it wants, the great central truths must not be wanting—sin and salvation, Christ crucified and risen, a free Gospel to be received by faith, and to be followed by a holy life.

Above all, there must be the presence and power of the Spirit in the preacher, if he is to convince and to convert his hearers. And when there is any symptom that a work of grace has actually begun, there must be the greatest care not to grieve the Spirit of God by angry controversy, bitter and uncharitable feelings, censorious judgments of the brethren, the keen pursuit of worldly gain or pleasure, the neglect of the Word of God and prayer. These are things by which many a hopeful spiritual movement has been strangled in its very birth.

Lamps Without Oil.

MATTHEW XXV.

THERE are distinctly two classes of persons described in the parable for our admonition. We can see the same kind of persons in our offices and in our homes any day. Our Lord does not teach us anything far-fetched. We have, in his teaching, the greatest plainness of speech and homeliness of illustration, so that no one will have any excuse for neglecting his teaching by saying they did not understand it.

The ten virgins all slumbered and slept. There was no sin, perhaps, in this; but it showed a reprehensible want of watchfulness. They awoke to time—in good time, as to five of them. These five were in absolute readiness. Had they remained awake, they could not have been more so; though to have been awake might have been more to their credit. There were, we may assume, no heavy sleepers among the ten, for they all heard the cry. Doubtless it was a loud one. It awoke them all. When our Lord shall come the second time, He will come, we are told, with a great noise in the heavens, and we shall be summoned to his presence by the sound of the Archangel's trumpet. It will be an unmistakable announcement, the like of which we never heard before—not even the loudest thunder which made us afraid as to

WHAT MIGHT COME NEXT!

The characteristics of the ten virgins were wholly unlike each other. As unlike as two men we have in our offices to-day, namely, "wise" and "foolish." Such wise and foolish persons are similarly described by our Lord in his closing words of the Sermon on the Mount. The five foolish men there built up their lives on a wrong foundation: they walked by sight, and not by faith. They only believed in what they could see, and left for the future their eternal warfare, in the hope that something would turn up, and all would come out right in the end. Truly, this may be said to be "a fool's paradise."

The foolish virgins professed a desire to meet the Bridegroom. They even provided themselves with lamps—that was something! Some foolish virgins of the present day wrap themselves up in creeds and sacraments. They say to themselves: "I belong to the Church. I have been baptized and confirmed; and the priest and Prayer-book have told me that when I was baptized I became a child of God." Truly a goodly lamp. But what about the oil? Or, perhaps, their father and mother were members of a chapel, and they themselves, having lived irreproachable lives, were admitted to the same membership, although unconverted. The lamp was of the most correct pattern—beautiful to look at; but it lacked vitality: it had no illuminating power or grace. They had no oil in their lamps! We want in these days another Wesley and another Whitefield: we want preachers who will arouse the apathy of the multitudes.

But, perhaps, it will be said that the foolish virgins were not of the multitude. Quite so. That would be a much too vulgar description of them. They are the respectable professing Christians who can go to the theatre on Saturday night, and to Holy Communion on the Sunday. With the sound of the fiddles in one ear, they hear the words of the Holy Spirit with the other, saying, "If any man love the world, the love of the Father is not in him." "Watch, therefore, for ye know not the day nor the hour." J. J. D.

Temperance Consistency.—Several thousands of pounds are reported to have been refused from a prominent Boston brewer by a college in Massachusetts, on the ground that to accept it would close its mouth on the subject of temperance.

Training for Service.

It may interest friends of missionary work to know that, of the forty students in the Liverpool Deaconess House and Foreign Missionary Training Institute, one is an Armenian, whose father, a doctor, died from horrible torture in prison in Constantinople. She herself was only rescued from a similar fate by some Americans, who helped her to escape to the United States. Now she is preparing herself, in the hope of being able to return, probably next year, with the glad message of Christ's love, to those at whose hands she has suffered so cruelly. The story of God's wonderful care for her and her brothers and sister—of their deliverance from Turkey, and the way friends in this country and America have been raised up to care for them—is a marvellous testimony to God's faithfulness and love.

Another of our students belongs to that remarkable body, the Moravians, whose warm missionary zeal she seems to have inherited, and in connection with which church she hopes to labour abroad, as soon as she is fully equipped for this important work. Amongst others of our household are a Spanish worker and two German deaconesses.

During the last eight years about 120 Liverpool deaconesses have gone forth, under most of our leading missionary societies, to various parts of the world. Last year, for the first time, we became linked with

THE "NEGLECTED CONTINENT,"

through two of our members being accepted by the South American Missionary Society, and sent out to Alberdi (Rosario); whilst this year Miss Nora Worthington goes out under the C.M.S. to Japan, and Miss Brighty (C.M.S.), who spent two years at Deaconess House, to Yezd (Persia), to work with Dr. and Mrs. White. These give us links with two new countries, and thus widen our range of missionary interest. Many of our ladies have gone out under the Zenana Bible and Medical Mission, the China Inland Mission, and the Presbyterian Church, both of Scotland and England.

Every Saturday evening, at our prayer meeting (8 to 9 p.m.), each of our missionary deaconesses abroad is mentioned individually by name; and thus those now in our Institute become familiar with those who, "for his Name's sake," have already "gone forth" to the regions beyond; and when (as is often the case in India and China) they meet, this close bond of prayer gives the happy realization of being not only one in Christ, but also united as "deaconess sisters."

About forty deaconesses, unable, from different causes, to go abroad, are working in various home spheres, as parochial or congregational mission workers. The experience gained in work in the great slums of Liverpool is valuable training for evangelistic work, and to be used of God in the winning of the lost and sinful at home is the true credential of a worker abroad.

A large open-air meeting every Sunday night is mainly sustained by our deaconesses, and very touching it is to hear the testimonies of men, who, two, three, or four years ago, were as deeply sunk in sin as those who now gather there, but who on those very flags were laid hold of by the Spirit of God, and lifted out of the horrible pit and the miry clay. One such is now filling a responsible sphere as a missionary in China under the China Inland Mission, and others have been accepted by the Church Army. Whilst the first place in the

TRAINING OF OUR YOUNG WORKERS

is given to the Word of God, studied experimentally and critically — and considerable experience is gained in every branch of mission work—the course also includes six months' training in two of our largest hospitals, and (if desired) an obstetrical course for the L.O.S. diploma. Greek or German is also taken by each student as a test of ability to acquire a foreign language. The theological course in one of our deaconess houses included St. John's Gospel, Doctrine, and Greek New Testament. The examination was kindly undertaken by Rev. Clark Hudson, M.A., vicar of All Saints'. Out of four prizes recently awarded by the Christian Evidence Society in their examination on Dr. Monro Gibson's book, "Rock *versus* Sand," Liverpool deaconesses took three—the first, second, and fourth—whilst they received eight first-class certificates out of seventeen awarded, and seven second-class certificates out of ten awarded.

About ten or twelve deaconesses have gone or are going abroad this year; this leaves a few vacancies yet unfilled. The Institute is interdenominational; this gives scope for the exercise of that Christlike forbearance and sympathy with all who love the Lord Jesus, which is so essential in a worker whether at home or abroad. At the same time we work (as at Mildmay) on parochial lines, always entering a parish at the invitation of the incumbent, and seeking to work in harmonious relationship with him. We now work in twelve parishes, and often have to refuse requests for our deaconesses.

For the sake of reaching a wider field, we have two centres, each with its own deaconesses' house, accommodating a very happy household of twenty-five, under two able and cultured superintendents, greatly beloved by all who during the last five or six years have been under their care. The usual weekly contribution made by candidates is from 10s. to 21s. weekly. I shall gladly give further information to any young worker desiring to equip herself for the Lord's service.

MRS. STEPHEN MENZIES.

Prince's Park, Liverpool.

"One by One."

LESSONS I HAVE LEARNED.

I HAVE prayed, more or less, ever since I could remember. In childhood, prayer was a duty, always irksome, except in time of emergency or fear. In early youth, after my conversion, I realized expansion of ideas upon the subject of prayer. I had periods of earnest desire for real communion with God, and a faint desire for the salvation of others. Later, my views became yet clearer. In the busy streets, in church, in mission services, prayer, in one phase of it, became habitual—much asking for myself, intermittent asking for others. I also used a little personal effort, taking care not to appear eccentric, and God used what He could of my meagre service, so kind is He.

I see now that my love for souls (if such it could be called) was a sentiment rather than a living force. Self came first—self for self's sake—and I could not arouse myself to

An even strong desire,
A calmly fervent zeal,
To save poor souls out of the fire.

My desire was a feeble flicker—my zeal a passing impulse. And yet I was well spoken of in Christian circles, and did much so-called Christian work. I knew something was wrong—what, I could not define.

So the years went on. At length, in 1896, two events marked an epoch in my spiritual life. The one was a fuller realization of the indwelling of the Holy Spirit; the other my introduction to the "*One by One Working Band.*" I have no liking for "rules and regulations" in spiritual matters, and badges do not commend themselves to me; although, to quiet those who indulge in them or think them a help, I have worn them. I took the little book (now somewhat familiar in most of the countries known to civilization), in which names are entered for intercession, and began by saying to myself: "Rule 2 needs modification. Why ask God for persons for whom your commonsense tells you to pray?" *Sanctified commonsense* was a phrase I often heard, and I put what I thought common-sense in a prominent place.

God was very gracious. He did answer a few of my prayers. I think his very mercifulness made me see my own unteachableness. I went and confessed it to Him, and had another book and a revised list, and He gave me more answers from that list, and souls outside the list as well. He also gave me much temporal blessing, every prayer for daily needs being wonderfully answered. So I learned the joy and rest which arise from wholly depending upon Him. Then He taught me the lesson of definiteness, an invaluable factor in successful prayer-life. He quickened my love to "dying souls of men," and Himself gave me just the messages I needed, and let me reap as well as sow. He showed me how very little room He allows for self-pleasing in the prayer-life, for one loses one's self in intercession for others; and, losing self, finds both oneself and Him too in a communion heretofore unknown.

Finally, He taught me the most difficult lesson for a soul-seeker to learn, especially if he be of a certain temperament—that of patient waiting—not only waiting, but *patient* waiting—putting cases earnestly, lovingly, before Him, and then saying to one's soul, "*Wait thou the Lord's pleasure.*"

I am taking in his important teaching, and am longing to be an apt scholar in

THE SCHOOL OF PRAYER.

Each day new light arises upon God's will concerning my prayer life, and I cannot but rejoice that ever I became one of the Band.

I am conscious that I have yet much to learn, but am trusting Him to teach me

this and every day
To live more nearly as I pray.

The "One by One Working Band" is becoming a blessing to many, and all who desire a revival of God's work should follow such a method. Rev. H. B. Macartney, of the British and Foreign Bible Society, writes to Mr. Hogben, the founder of the Band: "You have my deepest, truest sympathy in this special, admirable, Scriptural endeavour to set more jewels in the Saviour's diadem." Full particulars may be had on receipt of two penny stamps from Mr. Thomas Hogben, "Welcome Mission," Portsmouth. SISTER VERA.

Afterwards.

AFTER the scathing fire,
The peace that is worth the pain;
After the lost desire,
Endless, eternal gain.

After the famine of soul,
After the hideous strife,
The victor's shout at the goal,
And life, more abundant "Life."

After the tempter's snare,
And the subtle bait of sin,
The angel-ministrants fair,
And the rest that conquerors win.

After the heart-sob deep,
Out of the dark alone,
The home where they never weep—
The presence of Christ with his own.

LAURA L. McL BACKLER.

Protestant Sunday.—Rev. Alexander Roger, hon. sec. of the National Protestant Federation, writes thanking the numerous ministers who have responded to the invitation to preach Protestant sermons on Sunday, November 5. He adds: "We are very anxious that the list shall be as complete as possible, and shall be glad to receive a card giving full particulars from those who have, until now, been unable to make arrangements so far in advance. The movement has been very warmly taken up by leading ministers in every denomination, and we are confidently looking forward to a strong Protestant national testimony." Communications to Mr. Roger should be addressed: 50, Imperial Buildings, Ludgate Circus, E.C.

Prevention of Cruelty to Children.—In a circular letter, Rev. Benjamin Waugh appeals for increased support for work on behalf of the nation's needlessly suffering and helpless children. Though the income of the National Society for the Prevention of Cruelty to Children has steadily increased, the magnitude of the work increases too; and there are still large areas of the country in which the Society have, as yet, been unable to station "Children's Men." The deplorable fact (says Mr. Waugh) that in the last twelve months we have had to plead with, to warn, and, in many cases, to invoke the aid of the law on behalf of 76,000 children in wilfully-inflicted pains and miseries, cannot fail to appeal to the pity of humanity, and cannot appeal in vain. During our whole existence we have saved from their evil lot over 450,000 of the children of the land. The Hon. Evelyn Hubbard, M.P., is treasurer of the Society; and the offices are at 7, Harpur Street, London, W.C.

A Remarkable Incident.

The God that answereth by fire, let Him be God."—1 Kings xviii. 24.

QUITE recently a story of more than ordinary interest was recounted by one of our inquirers, a man named Shang-teh, who has, within the last year or two, taken a very bold stand for the truth. A man of ready speech and keen sense of humour, of a most original turn of mind and wonderful gift of illustration, he can speak with such convincing power, that those of the "contrary part" find it difficult to gainsay or resist him.

In the course of general conversation Shang-teh casually mentioned the following incident, which was fully corroborated by our evangelist, Mr. Jang, who was present and heard the story related.

Shang-teh had come to invite us to go to a village, four miles from his own home, and preach and teach the Gospel to his uncle, who had made up his mind to destroy his idols, his faith in their power to save him having been completely overthrown. This led us into a conversation respecting this man, and how he first became interested in the truth. Among the first impressions made on the uncle's mind, and which led him from that time never again to burn incense or offer sacrifice to idols, was the wonderful way in which God manifested his pleasure in, and gave a definite and immediate answer to, Shang-teh's prayers.

It appears that some time ago Shang-teh's uncle visited him in great distress about his sheep, many of which had died suddenly of a malady which the natives attribute to the direct influence of evil spirits. On hearing this, Shang-teh told his uncle that the only right and successful way was to pray to the God of heaven, the only true God. He went with his uncle to the village, and found the flock in a great state of unrest, the sheep crying out as though frightened and in pain. Occasionally one and another, without any premonitory symptoms, would leap up in the air several times, and

SUDDENLY FALL DOWN DEAD.

The heathen custom, at such times, is to try and exorcise the evil spirits with offerings of incense and paper-money. In the darkness of night, the head and several members of the household, after reverently worshipping the household gods, proceed with lighted rush-lights, carrying incense and paper-money, to a "lucky spot" outside the village. There, incense and paper-money are burnt as a propitiatory and parting offering to the evil spirits, with the prayer that they might be pleased to leave the village, and no longer bring death and disaster to the sheepfold.

Shang-teh did his utmost to persuade his uncle not to attempt to exorcise the evil spirits in the usual heathen manner, but simply and in faith to join him in prayer to God. But all his persuasions were in vain. Seeing the uselessness of further talk, he said, "Very well, you may go on with your exorcisms, which are all unavailing; as for me, I am going to pray to my God to deliver these sheep, and drive away the evil influences." The family thereupon set to work with their ceremonies, and, after finishing in the house, they proceeded to the lucky spot outside the village, where the final ceremony of sending away the evil spirits was to take place. Meanwhile, Shang-teh had chosen a quiet spot in the fields, not very far away from the place where his uncle and friends were about to perform their sacrifice.

Here he knelt down, and poured out his heart in prayer to God. His friends, arrived at their destination, were about to set fire to their incense and money offerings, when suddenly a storm of wind arose and blew out their lights. Simultaneously rain fell in heavy showers, drenching the paper-money and the incense, making it impossible to ignite them, and soon they themselves were

WET THROUGH TO THE SKIN.

Meantime Shang-teh was kneeling in prayer, and pleading with the Almighty to be merciful to him, and to manifest his glory in delivering his uncle's sheep from the evil spirits and from death. He, too, was wet through with the heavy rain; but, believing that the showers had been sent by God to hinder his uncle from burning his sacrifice to the demons, he felt impelled to continue in importunate prayer to God for a definite answer. Just then, his baffled friends turned their thoughts to Shang-teh and his prayer-offering, which neither rain nor fire could damp or destroy.

It was night, and the darkness was intensified by a starless, cloudy sky. There was neither thunder nor lightning. But suddenly a flame of fire enveloped Shang-teh, where he was kneeling, revealing his whereabouts and his posture. The flame was but of momentary duration, and all was darkness again. Scared by this strange sight, his friends stumbled as fast as they could in the darkness to where Shang-teh was kneeling, expecting to find him burnt, or otherwise injured. But there was no sign of fire found upon him. But, strange to tell, his clothes, though formerly drenched with the rain, had become perfectly dry, while theirs were still wet. Inquiring of Shang-teh what he had experienced, he calmly told them that, though wet with the rain, he had felt that he must continue praying, when suddenly the darkness dispersed, and for a moment a bright light shone round about him. He was not the least afraid, and his clothes, to his surprise, had

BECOME SUDDENLY DRY.

Talking over what had happened, they returned together to the home, and, to their delight, found that the God who had appeared by fire had answered the prayer of his servant, and had brought rest and quietness to the flock. Silence reigned in the fold where recently there had been continuous bleating and unrest and death. A reverent and grateful offering of praise went up from that home to the God of heaven "who only doeth wondrous things." "No more incense shall I offer to these false gods," said Shang-teh's uncle; and, so far as we know, he has kept firm in this resolve, and we are hoping that he will soon have the courage publicly to destroy his idols and confess God as his God for ever and ever.

Whatever might be the cause—natural or supernatural—of the phenomenon, the result secured was most satisfactory. On the one hand, the bold faith of a native catechumen was greatly encouraged by the—to him, at least—miraculous and immediate answer to his importunate prayer. On the other hand, the heathen and idolatrous worshippers, who were actors in the affair, and who were witnesses of the strange occurrence, were so convinced of the superior authority of the Christian's God, and of the utter helplessness of human or devilish efforts to avert disaster, that they were at once convicted of the truth, and decided never again to sacrifice to their demon gods.

W. Graham Peat (C.I.M.).

Pao-ting-fu, viâ Peking, N. China.

King's Cross Mission.—The record of this enterprising Mission has just been published in pamphlet form. The story of the transformation of King's Cross from a suburb of villas to a slum like unto Whitechapel, with its attendant influences on the Charlotte Street Methodist Free Church, the appointment ten years ago of Rev. G. H. Turner as pastor, and the record of the heroic work accomplished since, is told in most interesting manner. Mr. Turner's work is all worthy of support. Its headquarters are at Charlotte Street, Caledonian Road, N

A Chinese Convention.

IT has been thought by some, that it would be of interest to your readers to have a brief account of our second Kuling Convention, which was held from July 30 to August 6. A number of friends had been praying that the Lord would grant us his presence and blessing; and it is needless to say that they did not seek in vain, but proved God's readiness to hear his people's cry, even from a mountain top in a heathen land.

On the opening day of the Convention, Rev. S. Woodbridge preached a most helpful sermon on the fundamental truths of the Gospel, taking for his text, Rom. v. 1. Is it not well that we have foundation truths brought before us, and impressed upon our hearts in these days when error is so rampant on all sides? An early morning prayer meeting was held each day at seven, and it was well sustained throughout, proving a time of refreshing to those present. The Convention gatherings were between the hours of ten and twelve o'clock, and two of the days were given to the ladies.

The addresses, on the whole, were not much along the line of holiness and consecration; but some of the messages were stirring exhortations to duty, while others touched upon the knowledge of the excellency of Christ as our power for sacrifice, and the fulness of Christ to satisfy the heart, and overflow the life of his people. The evening meetings were devoted to various subjects. One evening, interesting addresses were delivered by Messrs. Lewis and Brockman upon the Inter-collegiate Y.M.C.A. and the Student Volunteer Movement. Opium and Missions, the Training and Discipline of the Church, and Preaching to the Heathen, formed the topics on other evenings, and were followed by discussion. The testimony meeting, which had been arranged for Friday, had to be abandoned on account of one of the severe storms which are of frequent occurrence in these mountain regions.

Dr. Griffith John preached the closing sermon in the forenoon of August 6. His message to us was one of solemn import, laying great stress upon the fact that if we, as missionaries, follow our Lord, people should be able to say of us, as they said of our Master, "He saved others, Himself He cannot save." It is a cause for praise that from 250 to 300 persons, largely missionaries from various countries, and representing many denominations, met together, recognizing their unity in Christ, and manifesting devotion to his service.

May I, in closing, request prayer on behalf of our Kuling Convention, that, if we are permitted again to assemble, the Lord may grant us even a fuller manifestation of his presence, and perhaps send us a messenger from the homeland, who shall be his channel of blessing to those who, after a time of rest and change on the mountain, return to the real warfare with the powers of darkness in the plains below.

Arch. Orr Ewing.

Fernie Knowe, Kuling.

Temperance Saloons are being opened in Chicago. The work is undertaken by the Young People's Temperance Federation, which was organised as a result of Countess Schimmelmann's efforts in that city during her recent visit to the United States.

Mr. C. E. Faithfull,

AND HIS GOSPEL WORK IN MADRID.

A SURVEY of the foreign mission field, equally with a review of home operations, affords ample proof and illustration of the Apostolic word about "diversities of gifts and differences of administrations." If, on the one hand, we find men of great erudition; on the other, there are those with large technical resource and practical knowledge engaged in Christian work. There is room for the artificer, as well as the prophet, in the service of God. "Dividing to every man severally as He will," the self-same Spirit equips and qualifies the worker having organizing ability as well as the powerful preacher. The discerner of spirits, the man having the gift of tongues, and the practitioner of the healing art—all find place and sphere in the Gospel ministry and the service of Jesus Christ.

We introduce to notice to-day a worker who has preached in several languages, but not confined himself to preaching. Mr. Faithfull has laboured in every department of a many-sided mission, and seems to combine with the ordinary work of the preacher and pastor the responsibilities of organizer and general administrator. His story is one of noble pur-



Mr. Chas. E. Faithfull.

pose and persistent diligence, and may well have the influence of a spur and an encouragement to young people burdened with a desire to serve the Lord in the midst of the spiritually dark and needy populations of the world.

As a lad, and even before he was converted, Charles E. Faithfull had a desire to be a minister of Christ. When sixteen years of age he was brought to the Lord, and without delay he began to testify for Him in his native city of Winchester. At length, in 1866, the young man came to London, and there, as he has often been heard to say, he "took his degree" in Christian service. He survived the gibes and persecutions of his fellow clerks, and continued to labour quietly as opportunity offered. The manner or sphere in which God would use him more fully was yet a mystery, and ill-health supervened, making the future still more problematical. Just at this juncture, in 1868, after the revolution in Spain, his way was directed to the sunny Peninsula. Some six months were spent there in search of health and strength, but with no thought of mission work. The stay, however, disclosed an important fact—that the young man had a natural gift of acquiring languages with ease. Moreover, his heart was stirred as to the spiritual needs of the people; and, in the end, he was led to offer himself for Gospel work as the Lord might open the way.

In 1869, Mr. Faithfull returned to England, and married. In a few months he was back in Spain, this time bent on mission work. His first station was Cordova, and from that centre he moved to others, labouring for upwards of ten years in Cordova, Madrid, Vitoria, and Valladolid, with frequent tours of evangelization in different parts of the land. After ten years the Guiding Hand directed the worker to France, where he laboured for sixteen years. Many remember with interest and gratitude the prayerful toils of our friend in connection with the Seamen's Rest at Marseilles.

Returning at length to Madrid, Mr. Faithfull resumed ministry in his old sphere. The call back to Spain (in 1895) arose out of failure of the health of the late Mr. A. R. Fenn, whose long and devoted labour bears fruit to-day. The various agencies of his Chamberi Mission were taken in hand vigorously, and, as the years have passed, they have prospered in themselves and increased in number. Mr. Faithfull's work has been mainly pastoral; he has also managed the mission schools, in which there are to-day about 400 children. It is an interesting fact that

THE CHILDREN'S PENCE

yield nearly £300 a year, money given from deep poverty; the same amount is required from friends of the work to support the schools.

In concerns definitely spiritual, the mission has also prospered. The converts and their workers are banded in church fellowship, and there is now a membership of about 120. God be praised that there has never been a year without conversions and additions to the church. During recent years something has been done to develop the native gift for preaching, and there are several who promise well in this respect. By God's blessing upon prayerful direction of study and effort, it is hoped that a body of workers will arise who will go forth with the Gospel into parts of the country hitherto unreached by Christian missionaries and evangelists. There are at present some nine teachers in the schools, and several of them have been in the service for long periods—twenty-six, twenty-five, and fifteen years. Some of the Spanish workers are making encouraging progress, and among the voluntary helpers is an English convert, who has given great joy to the pastor and his friends. Among the members of the church are also a German, an Italian, a French-Swiss, and a Jap.

After twenty-one years of successful work in hired premises, the land, with the three separate buildings of one storey each represented in the woodcut on page 21, was secured by purchase, and is held in trust by the Continental Lands Company, in conformity with the provisions of English and Spanish laws. The money wherewith these premises were purchased was largely subscribed in small sums. Last year additions were made, completing the buildings, and making them still more serviceable for school purposes. One thing, however, yet remains to be done—namely, to acquire land lying behind the premises for use as a playground for the children. Like other youngsters, the Spanish boys and girls need exercise, and enjoy innocent sports between school hours; and for £500 this very suitable plot of land may be secured.

The mission schools have not only been a great blessing to the people, but they have been so owned of God as to assist very materially in the advancement of Gospel work in Madrid. Since the commencement, nearly nine thousand children have passed through them, and no one can tell the influence of Christian education upon their lives. Many are known to have been converted, several are church members, and a large proportion of those in fellowship to-day trace their Christian life to the direct, or indirect, influence of the school. In Spain, as elsewhere, the children are used of God to take into the home truths that are inculcated in the school.

Work in Spain has its own difficulties, and one of these relates to the following up of school training and discipline. A serious disability under which young people labour in Spain arises from the long hours of labour; hence, when boys and girls leave school, they are out of the reach of friends and teachers to a degree quite unknown in England. Much wisdom and patience are required to conserve in some measure the fruit of years of teaching.

Mr. Faithfull has laboured in Spain under varied conditions. After the revolution, there was a fulness of liberty that is no longer enjoyed. The doors were wide open in a sense not known to-day. With the return of the monarchy came restrictions of one kind or another; but there is yet liberty to preach the Gospel within four walls on due notice to the authorities, and likewise complete freedom in



The Late Mr. A. R. Fenn.

instructing the children in day and Sunday schools, and to preach on the occasion of interments in the open cemetery. Moreover, with discretion, a large amount of work may be done by itinerant effort, as is obvious from the operations of the colporteurs and agents of the British and Foreign Bible Society and the Religious Tract Society. The years have witnessed a striking multiplication of evangelical workers in the country. From a mere handful in 1870, there is now a little army of men and women preachers and teachers in various parts.

In 1876, Mr. Faithfull issued an evangelical hymn-book, in which many of the familiar pieces in "Sacred Songs and Solos" appear in a Spanish dress. This book is about to appear in its sixth edition, involving an outlay of £100. It has not only served the majority of the evangelical congregations in Spain, but it has gone to South America and Mexico, and has proved of wide-spread blessing.

Our friend has had true and loyal helpers in his work. Miss Gieser has for sixteen years rendered grand service in evangelistic efforts amongst the women. He hopes, in the near future, to have the co-operation of more

brethren and sisters from the home land; and, among other agencies which he would like soon to add to the mission, is that which has been so serviceable elsewhere—a medical dispensary.

The need of the sick poor of Madrid lies as a heavy burden upon the pastor's heart. It has long exercised him. There is an opening for a small cottage-hospital, combined with a medical mission. Were the means forthcoming to found this, a fully qualified practitioner, acquainted with Spanish, and having an intimate knowledge of mission work, is prepared to go forth and assume direction of the much-needed medical agency.

The greatness of present opportunity emphasizes the importance of this offer. Spain is a land of opportunity to-day; and, in the course of a recent conversation, Mr. Faithfull expressed himself as decidedly hopeful with regard to the immediate future. He believes that there are in Spain many true believers who are not connected with the churches. But for the restricted liberty, these would more generally declare themselves. In 1873, when freedom was greater, Mr. Faithfull preached for several consecutive Sundays in the Royal Gardens; to-day open-air preaching is not allowed. Should there be an extension of liberty in this direction, there would certainly be greater boldness on the part of the people, and doubtless Gospel workers would witness a wave of blessing that would astonish many, though it would be the proper and reasonable result of the faithful and widespread proclamation of God's Word among the people.

Mr. Faithfull has been in England telling the deeply interesting story of his mission, but has now returned to Madrid. We trust many more years of testimony lie before him. Communications may be addressed to Mr. Faithfull, at Pasco de Areneros 6 prol, Madrid.



Chamberi Mission Buildings, Madrid.

"Unspeakable!"

IN 2 Cor. xii. 4, Paul tells us that he knew a man in Christ, doubtless himself, who was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter. The word translated "lawful," appears to waver between the A.V. and the marginal reading, "possible." Whatever that experience of the Apostle's may have been, there is the suggestion that it was beyond his powers of expression.

Very seldom can we express our deepest feelings. Our words fall short when we try to tell our greatest experiences, whether of joy or sorrow. We use many adjectives, but we fail to utter the unutterable. Paul could talk and write; his letters show us how convincingly. His pen was tipped with fire, and his words were as light; but even he reached a point beyond which he could not pass. He might see wondrous sights, but he could not paint the picture for other eyes: he could listen to unutterable words, but could not repeat them.

If we meet a man who can tell all he has heard, we think he has not heard very much. And if we sometimes find one who is not willing that even Paul should outstrip him, and almost claims to have been caught up—not into the third heaven, perhaps, but the second—and then comes to tell all about it, as though it were the veriest commonplace, his testimony is received with caution. It is with bated breath that men speak of these deep things; if the height of our speech be the measure of the depth of our experience, then our experience must be shallow indeed.

So, too, is it in sorrow. It would appear as though the Lord Jesus Himself was once unable to tell, even to his Father, all that was passing within his own heart. He had entered upon the last stage of the struggle, and the Cross stood outlined for Him in all its horror. "'Now is my soul troubled; *and what shall I say*—Father, save Me from this hour'? Oh, I may not, I cannot say that! 'For this cause came I unto this hour.'" What shall I say? What shall I say? And the agony that throbs in that broken-hearted sentence is resolved into the trust of the one which follows, "Father, glorify thy Name."

Are any of us ever in such a case with trouble so heavy that it strangles utterance? "What shall I say?" Say? It were well if we could exclaim, "Father, glorify thy Name." No need to search for words in such a time as this. We need not stay to put our prayer together. God will piece our longings and our tears and our sobs together, and they shall be more expressive than any words can be. He waits not till the prayer rises to our lips, but He sees it as it struggles for utterance in our bursting heart. There is ofttimes more eloquence in a groan than in a long-drawn speech.

The Christian's experience is not to be translated so much by words as by life. If one says he has been to heaven, time will prove it: he will have brought a little of heaven back with him. Something of the light that flashes from the throne will light up his countenance, as the face of Moses was aglow with a light not of earth, when he came down from the mount of communion.

How has God expressed Himself? In words? In a sense, yes. But there was more in his heart than could be told in words. "God, having of old spoken unto the fathers in the prophets by divers portions and in divers manners, *hath at the end of these days spoken unto us in his Son.*" It is in an act that the heart of God has been revealed—viz., the gift of his Son, *the Word of God* (John i. 1). God's love was not capable of an adequate expression, except in sacrifice.

How much did God love? Calvary's Cross, standing there in all its awful grandeur, is the eloquent answer. How much do we love? Is there a mound anywhere in our own life upon which we have erected an altar of sacrifice? If so, it is there that the proof of our devotion shall be found. In proportion as we appropriate God's "unspeakable gift" (2 Cor. ix. 15) will our souls be filled with "unspeakable joy" (1 Pet. i. 8).

C. B., K. S.

Other Lands.

Movement in Austria.

A LETTER from Styria describes the "Los von Rom" movement. In opposition to the view propagated by the Roman Catholic press, that the movement is principally national and political, we are told that nine-tenths of the German population have unquestionably broken with the Roman Catholic Church. The behaviour of the Romish clergy estranges many, and the ways of Protestant citizens and their pastors appear more and more in a light worthy of imitation. Here and there, too, people have met with a Bible. Also it has not been forgotten that the country once was principally Protestant, and that their ancestors were made Roman Catholics by force.

The real origin of this movement is the pressure which was brought to bear upon the people last year by the Roman clergy when they made a treaty with the Slovenes. The enmity to which those are exposed, who have declared their conversion to Protestanism, is the most distinct proof of the religious earnestness of such as have been caught up by this movement. This is how the work has gone on. A man of note in Stainz, a little town entirely Roman Catholic, along with his wife and five children, made up their minds, to join the Protestants, and announced this intention to the Romish Church. The man afterwards asked the clergyman of the nearest Protestant parish to give a lecture in his house on the difference between the Roman and Protestant Churches, and many townspeople and peasants came,

SOME BEING TOUCHED TO TEARS.

At the end of the lecture, another family, composed of three people and a single young man, also declared themselves willing to leave Rome. In the afternoon of the same day, at a special service, these people were solemnly received into the Protestant Church. As a consequence of this, the head of the family just mentioned, a shopkeeper, received an anonymous letter, in which he was requested to give immediate notice to his landlord, or the ruin of his business would follow.

Nevertheless, a second Protestant service soon took place, at which more than seventy persons, among them many peasants, were present, although their priests, speaking from the pulpit, had threatened them with excommunication, because this was "a meeting of the anti-Christ!" A threatening letter was also sent to the landlord; and, in abusive language, the demolishing of his house and ruin of his business were predicted. The religious service, however, was uninterrupted, and, at the end, two other persons declared themselves convinced.

All attempts to hire a hall for regular services have, up to now, been fruitless; consequently, the little band of newly-converted Protestants, intend to build a chapel of their own. In a similar manner the power of the Gospel is showing itself in other parts of Styria, but that the "ancient prince of hell," of whom Luther sang, is still busy in endeavours to suppress the truth, is proved by the fact that, between four and eight in the morning, the police entered the houses of those peasants on whom suspicion had been cast by the priests, and searched for Protestant books and papers.

How thankful we ought to be that we live in a country where all enjoy religious liberty, and how we ought to watch that the enemy does not deprive us of it. History teaches us that even the Protestant Church may become

COLD AND DEAD,

and a persecutor of the true disciples of Jesus. Not far from here, at the beginning of the year, such an attack was made from the pulpit on a small band of earnest Christians (at O'Tura), who met a few times a week in a private house for reading the Scriptures and prayer. A rough mob thought to gain favour by smashing their windows. In another village, not far from the last-named, you may be shown the wall of a room damaged by a stone, which passed the head of a child which was present, when Bible-loving Christians were gathered together.

Thus we have much cause not only to watch, but also to pray that the Lord may establish his kingdom, and may fill with his Holy Spirit us and those brethren in Styria who are battling for the truth which maketh free. He, too, will surely create in the hearts of believers the desire to assist brethren who want to build halls and chapels in a land where, after an interruption of 300 years, they may again worship God with regularity, as did their Protestant forefathers. F. W. Baedeker.

Sorrows of Moorish Prisoners.

WRITING from Rabat, Dr. Robert Kerr, of the Central Morocco Medical Mission, says:—

In close proximity to the Mission House we have some 150 huts, or semi-tents, in which the wives and children of the poor prisoners live. We have been able to do a good deal for them, and also to bring health and gladness to their husbands and sons, who are in prison. Of 1,000 prisoners which were brought to Rabat, over 500 have died from the insanitary condition of the prisons, and from ill-treatment and want of proper food and clothing. In fact, it has been one continual wail and lament since they came.

I wish my readers saw these poor mothers and their children. One day, as I went past this temporary village, I sat down by the side of a poor woman, who was crying and tearing the skin off her face. I asked her why she was crying. "I have buried my father, my brother, my husband; and now

MY ONLY SON HAS DIED.

That is why I weep." Being overcome with grief, she began to cry, "My son, my son, my only son, what have you done that you should have died in a prison? You were always a good boy. You never cut the way (not a highwayman). You were the son of the mosque. You listened to the instruction of your teacher. You were a son of the tents, O my boy, the light of my eyes, the idol of my heart, the hope of my old age; but now you are gone! Oh, how cruel the destinies of fate, which prevented me from giving you one last embrace (the prisoners' friends are not permitted to see them when dying)! I have nothing now to live for! Oh, when shall we meet again?" Then, again tearing her face, and beating her head with a stone, "Allah, Allah, let me die! Curse them, curse them, O Lord, and their children, who have brought this calamity on us!"

I have often shed tears with them. How sad their lot is. Mohammedans have no physicians and tender-hearted nurses to care for their suffering and dying, and no messenger of peace to point the poor dying prisoners to Jesus, a Saviour and Friend. The winter will soon be upon us, and the mothers and children of the prisoners are almost naked, and any remnants of cotton or prints, to make garments, would be most gratefully received by our Hon. Secretary, 191, Meadow Park Street, Dennistoun, Glasgow.

Work in Paris.—The Paris City Mission this year celebrates its nineteenth anniversary. The Mission is independent and interdenominational, is founded on the model of the London City Mission, but adapted to the wants of Paris. The society now employs twelve missionaries, and is seeking an agent for the McCall Mission and the Paris Exposition of 1900, when special arrangements will be made for the preaching of the Gospel. The society has succeeded in obtaining the services of a converted Roman Catholic priest, and this is a great help to the work, as he has more influence over the people than a Protestant pastor or teacher. Many encouraging testimonies are given of the changed lives and characters of the people visited and the gratitude evinced; but not until the secrets of all hearts are revealed will the blessing accruing from this work be fully known. More support is needed to enable the society to carry on and to enlarge the scope of its usefulness. Reports and further information will be gladly given by Mr. W. J. Lockie, of 21, Ballater Road, Brixton.

In Turkish Prisons.

I HAVE received a letter from the remote east of Asia Minor, which in transit has evidently fallen into water, as some lines are quite washed out. A portion of it pleads for ten of the Lord's prisoners in the following doleful narrative. None of the proper names dare be given, but our correspondent is absolutely reliable:—

"We can in these days feel sure of nothing in these parts, save only evil, and that continually. Those arrested in connection with the complaint against me are still in prison; there are eight of them, and we are spending some 500 pias per month on their food and dress, and service in getting their food to them, washing and mending their clothes, &c. This makes a drain on us, and we do not know how much longer it may continue, as the local authorities have received orders to *delay* the investigation of all political offences. This means indefinite imprisonment, with no opportunity to prove innocence of the charges brought against these poor unoffending brethren.

"Our hearts and hands are burdened with their sad imprisonment, and all our efforts for the completion of their case in the Court of Appeal at Constantinople, whither the papers of their case have been sent, have so far been without result. There are two other excellent brethren from the —— church, in prison at —— as suspects in connection with revolutionary plots, according to the statement of the Vali sent to Constantinople; but really only because they were house-fathers in the —— orphanage at ——, the director of which the Vali has been pleased to brand as a plotter and an unsafe man! 'We are perplexed, but not in despair; cast down, but not destroyed.'"

In Turkish prisons, innocent and guilty alike have to depend on their friends for the necessaries of life. Any help to relieve the long wintry gloom of their harsh and unjust imprisonment will be gladly forwarded to these ten poor prisoners, our brethren in Christ.

W. A. Essery, Hon. Sec.
Bible Lands Missions' Aid Society.
7, Adam Street, Strand, W.C.

British Syrian Mission.

A COMPANY of sympathizing friends gathered in the Parlour, Exeter Hall, a few days ago, to bid God-speed to five ladies returning to their sphere of labour in the Holy Land. The chair was occupied by Lieut.-Col. Oldham, who observed that, since his own son had entered the foreign mission field, he had prayed very differently for missionaries, and he felt that such intercessory prayer was a great help in quickening one's own spiritual life. "It led us to seek that *our own* lives at home should be what we pray the lives of our missionaries may be abroad; and if this is not so, ours will not be *prevailing* prayer."

Mrs. Warren (Baalbec), Miss Werner (Beyrout), Misses Lord, Walker and Brown (Tyre) spoke briefly, each pleading for prayer for themselves and "the land," for, as one lady expressed it, "it is only by the indwelling power of Christ in his witnesses that the nominal Christians, the Moslems and the poor degraded Metualic, can be brought out of their superstitions, ignorance, and spiritual blindness into the true light." After fervent and sympathetic prayer on behalf of the outgoing missionaries and the whole field of labour, Rev. H. B. Macartney addressed the meeting. He said that he felt the work of this mission was real because it was spiritual, and it was specially interesting because of its locality. Damascus, one of the stations of the B.S.M., was the oldest city of the Bible. Syria had had seven governments—The Hittite, Semite, Assyrian, Babylonian, Grecian, Roman and now, alas, the Turkish, and the next power (the eighth) will be that of Jesus. The speaker mentioned the pressing need to increase the Society's income by £1,000 per annum. The motto of the Society is *Jehovah Jireh*—God is able to supply that £1,000, and as much more as may be needed.

Speaking of the difficulty in reaching the Mohammedans, Mr Macartney said: We reach Pagans, and hear of good work in Fiji and Uganda, but why is it so difficult to get at a Moslem? This reason has been given by someone—"The nearer you are to the exact truth *apart from Christ*, the harder it is for the work of true conversion." Mohammedans have a clear-as-crystal idea of *one* God. In this land of the Bible, Mohammedanism is at its worst, and Christianity is at *its* worst.

In conclusion, the speaker said that "when Jesus was on earth He was in Syria; He walked in Syria, and when He comes back again He will come to Syria. You missionaries are paving a way for the Lord Jesus to return, and to give Him a welcome."

Among the "Toughs" of Chicago.

PACIFIC Garden Mission is located in the heart of one of the principal thoroughfares of Chicago, where saloons, gambling houses, and dens of iniquity abound, and where the surging multitude are passing to and fro aimlessly, making it a most desirable place for reaching the masses. "Welcome," and "Hope for all who enter," are the mottoes that greet the passer-by, and many a weary pilgrim has found it a haven of rest.

Preceding the evening meetings, an outdoor service is held in summer in front of the Mission, where large numbers congregate; and the kind invitation to enter in finds a response in many a sad, discouraged heart.

The sceptic, who tried to find consolation in some scientific theory of an unknown God; the drunkard, who has resorted to every expedient; the thief, who has tried, by all the powers of his being, to be an honest man; the moralist, who soothes his conscience with the thought that his good deeds will avail with God—all find, when under the convicting power of God's Spirit, that nothing but the "atoning blood" of the Lord Jesus Christ can save from sin. Numbers have bowed at the altar during the past year, professing a changed life.

The meetings continue with unabated interest, as

NEW VOICES AND EXPERIENCES

are heard every night. Every chair has a memorable history, sacred to some one. Colonel Clarke, the founder of the Mission, has gone to his reward, but the work is successfully carried on by his good wife. In the report just to hand, among many others of similar character is a letter from a young Englishman, now back in his native land, which tells its own story:

"After an absence of several years, my memory takes me back to the old mission, and my heart swells with gratitude as I recall the great change in my life. Though 4,000 miles separate us, I am happy to send my testimony that some other poor fellow may be encouraged.

"Thank God for the kind friends that lifted me out of the gutter and brought me to the mission; I was on my way to the lake to end my miserable life, when I heard of a Saviour that could save to the uttermost; and it was there that I was clothed and fed, and, as you Americans say, "fixed up."

"I am now at my old home, surrounded by those who love me, but the best friend of all is Jesus. I have often longed to see the dear old mission again, and my life-long prayer will be that heaven's richest blessing may attend the work and workers."

The Missions to Seamen Society has issued for 1900 an attractive "Churchman's Almanack" with daily lessons, and "Nautical Calendar," with blank "memoranda" page for every month. It has been edited by Rev. T. S. Hatfield, one of the Society's association secretaries, who has spared no pains in getting together a complete record of interesting facts connected with the sea, ships, and sailors. The "Nautical Calendar" is not merely a list of battles and wrecks; much research has resulted in the choice of anniversaries illustrating the wonderful growth of our maritime influence, and the close connection of sailors with the life of the nation, and the evangelization of the world. (2d. *Missions to Seamen, 11, Buckingham Street, Strand, W.C.*)

The Present State of South Africa.

THE daily papers have been full of the miseries that our fellow countrymen are undergoing in their departure from the Transvaal at this time, and we fear these accounts are only too true. As a Mission, we are anxious to do what we can to alleviate the suffering going on. May I, through the medium of your valuable paper, draw the attention of friends to the fact that we have opened a fund for the relief of those who are in distress, and that any funds sent to our care will be despatched to South Africa to be guardedly and carefully distributed amongst those who are in need?

This is, in a sense, a day of opportunity for the Gospel in South Africa, especially as regards the European population; and it will, of course, much strengthen the hands of our workers on the spot to be able to help in a material way whilst dealing with the people with regard to their souls' salvation.

I need hardly point out to our many friends that this will be a time of heavy extra expense to the Mission, as all manner of calls will assuredly be made on our present slender resources. We feel it is only right that those who are deeply interested in the work should be informed of our financial position. Friends sending funds to our care should kindly state clearly their wishes concerning their contributions; namely, what portion they are desirous should go to the "Relief Fund," and what for the "General Fund," of the South Africa General Mission. ARTHUR MERCER, Secretary.

South Africa General Mission,
17, Homefield Road, Wimbledon.

Among the Jews.

IN the *Scattered Nation* for October, Rev. C. A. Schönberger gives the following interesting account of the work being done in systematic Bible teaching by himself and his colleague, Rev. David Baron:—

The summer's work in the Mission-house closed at the end of July. It was especially arduous and trying this time on account of the long-continued and intense heat; but we held out and stuck to our task, though we had to perform it under conditions detrimental to our health. Truly, there is no power in the world which enables one to endure and to do cheerfully, under ever so trying circumstanees, what must and ought to be done, as the feeling of sacred duty stimulated by love to Him who loved us first.

The Saturday public meetings and the daily Bible-readings had to be held, during June and July, in a temperature so stifling and exhausting, that we sometimes felt as if we could not continue any longer. But we held out; and, when at last we did close the mission-house for the month of August, we had the greater satisfaction in the prospect of a short rest from the thought that the work had proceeded unbroken to the end.

I was especially anxious to continue with the daily Bible-readings; first, because the people came and manifested the greatest interest, in spite of the heat; and, then, because I did not want to close our working year, which is from September to the end of July, without finishing the exposition of the Book of Isaiah, especially as there were only a few chapters to the end.

At last, a few days before the end of July, I finished, by God's help, with the sixty-sixth chapter of that wonderful book, after a two years' course of readings on Isaiah.

These connected and systematic readings of entire books of the sacred volume have proved a great blessing to hearers and workers alike.

To many Jews these Bible-readings, and especially the readings in Isaiah, have proved quite a "revelation." The Bible has become to them a "new" and a "living" book, having truly the Christ of God for its centre and end. During the last few months a very educated Hungarian Jew has regularly attended these meetings, and has again and again expressed himself to this effect; and, though not yet *in* Christ, he has unceasingly spoken of Christ and the truth of the Bible to his brethren. It was quite remarkable to hear this man speak of the effect the Bible-readings have had on his mind; and he, as well as others, were rather sad when, at the end of July, these useful and beloved meetings were suspended for a time."

The Indian Famine.

IN a recent letter, Dr. Colin Valentine, of the Agra Medical Missionary Training Institution, writes that he has received the following information from missionaries:—In every part of the Punjab where there are no canals the greatest distress prevails. Cattle are dying in hundreds. In the Central Provinces the grain is higher in price than at any time during the last famine. In Mairwarra, 40,000 out of the 100,000 population are on famine relief works. In other parts of Rajputana the people are leaving the villages by thousands. In Gujerat cattle are being sold at a rupee a head, and children for less. On Sabbath last, continues Dr. Valentine, we had 876 starving creatures at our Beggars' Church, Agra.

The Pioneer states that the number of persons in receipt of relief during a recent week was 107,992; that being more than double the figure for the previous week, when the total was 48,652. The figures for Rajputana jumped from 21,664 to 48,949, there were 25,500 on test works in the Punjab, and 22,177 on test and relief works in Bombay. The Central Provinces granted gratuitous relief to 9,205 persons, and there were 2,161 on test works in Berar.

The situation in Kathiawar is becoming more critical every day. The desertion of children, and murders, and dacoities are committed for but trifling gain. It is reported from Jamnagar that a *Kunbi* left his three young children on the banks of the river, and they are now in the possession of the police. A raid was made on Khambhalia village, Ambardi, and food obtained. Besides food and fodder, money is getting rare. In the market at Jamnagar *hundi* rates of currency are koris 464½ per Rs.100, with a possible rise up to koris 475 and above.

A Heart's Yearnings.

"Lord, all my desire is before Thee." (Psa. xxxviii. 9.) "He shall give thee the desires of thy heart." (Psa. xxxvii. 4.)

MASTER, my heart is out of tune,
A poor, discordant thing;
With chords that will not chime aright,
And notes that falsely ring;
With many a harsh and jarring tone,
And many a broken string.

Master, my will is out of joint,
A feeble, fluttering thing;
It cannot reach the azure heights
Of thy sweet will, my King;
But, striving, falleth evermore,
Like bird with broken wing.

Master, my life is out of touch
With Thee—the Risen One.
A streamlet—severed from the sea—
It floweth sadly on.
No tide of Resurrection Life
Flooding its waters lone.

Master, I kneel before thy feet,
With empty heart and hand—
Save for this fire of longing, Lord—
Which Thou hast lit and fanned.
I have scarce words to tell it Thee,
But Thou wilt understand.

To thine own Golden Keynote, Lord,
Tune Thou this heart of mine;
And shape my will's poor wavering flight,
Till it is *one* with thine;
And dwell within me, till I reach
The Father's House Divine.

Plymouth. EDITH GILLING CHERRY.

He healeth the broken in heart, and bindeth up their wounds (Psa. cxlvii. 3).

"The Master's Touch," "Whatsoever," "We would See Jesus," with several hitherto unpublished poems by the same writer, are now in print. Address: Mrs. M. S. Cherry, Bible Society's depôt, Bedford Street, Plymouth. (3d. per doz.)
(1345)

Protestant Federation.

THIS Federation makes encouraging progress. Twenty-one societies are now affiliated, for united political action, and energetic men are pushing the movement throughout the United Kingdom. In view of the near approach of the general election, the Federation is working to combine for united action the whole of the Protestant forces of the three kingdoms.

As an example of the manner in which the work is being carried on, it may be mentioned that, in six weeks, over six hundred of the electoral rolls of the Federation were issued to capable and persevering men, determined to push forward the movement to the utmost of their power, and the demand for rolls and literature for distribution is increasing every week. Each roll is for one hundred signatures, and we are informed that many of those sent out have already been filled up. The system of working is of the simplest character possible for efficient organization, and all unnecessary details are avoided.

In every place where the Federation has planted its banner, Evangelical clergymen and laity are cordially co-operating with their Free Church brethren, for the purpose of erecting a formidable barrier to the rapidly increasing encroachments of Rome upon the civil and religious liberties of British subjects. The local secretary of the Federation in Southport has, during the short time he has been at work, done much to consolidate the Protestant party in the constituency; and, as a result of his efforts, an influential meeting of Protestant ministers and laymen of all denominations was recently held, when a district council of the Federation was formed for the purpose of still further federating and uniting the whole of the Protestant forces in the Southport division.

The Federation has issued a leaflet entitled, "How British Men and Women can Help to Return a Powerful Protestant Party to the next Parliament." Copies of this useful paper, together with other literature and electoral rolls, will be sent, free of charge, on application to the secretary, Edward H. Garbett, Imperial Protestant Federation, 3, Palmer Street, Queen Anne's Gate, London, S.W.

The Bible League.

MAY we, through your columns, call attention to the present position of the Bible League, formed to promote the reverential study of the sacred Scriptures, and to resist the many attacks made upon their plenary inspiration and Divine authority?

During the past years of its existence the League has done good service, and covered a wide area by its testimony. During the past year alone it has held ninety-seven meetings in forty-four distinct places, among the rest at Manchester, Birmingham, Sunderland, Newport, Dover, Tunbridge Wells, as also in Glasgow, Dundee, and Perth. Never has it had more open doors, or never was there more manifest need for its efforts, than at the present time; but, for lack of funds, it is restricted in its operations, and unable to respond to many calls for its interposition and aid. It is perfectly unsectarian in its aims, working in harmony with all who share its concern for the faith as it has been "once for all delivered to the saints."

In addition to Conferences and meetings in the provinces, we are hoping to arrange a series of sermons and lectures during November and December, to be conducted in London by Rev. John Urquhart, whose labours in this field are well-known, as well as others by Rev. John Tuckwell, our former hon. sec. The work of the League is so definite, and so contrary to the spirit of the age, that it cannot be popular or command widespread support even in the churches of to-day. Its appeal is to those who still "hold fast the form of sound words," to whom the Word of God is precious in its entirety, and in whose esteem the maintenance of its infallibility and supreme authority is a matter of vital importance.

We earnestly ask such to consider its claims, and to lend their aid just now, when its needs and opportunities press urgently on the Council for further action and wider effort. Information will be gladly afforded on application to the office, 186, Aldersgate Street, London, E.C.; and donations or subscriptions on its behalf will be thankfully acknowledged by Lieut.-Col. Corrie Smith, hon. treasurer, the Embankment, Bedford.

W. H. Seagram, President.
Wm. Fuller Gooch, Hon. Sec. *(pro tem.)*.

"Over Against the Treasury."

(Mark xii. 41-44. Luke xxi. 1-4).

In the Bristol Orphan Houses Report for 1899 (page 19), Mr. Wright says, "He who *still* 'sits over against the treasury' 'beholds' these gifts, and estimates them at their true value."

"Over against the treasury,"
The Master sat down to rest;
He noticed the many givers,
And He noticed who gave *best.*
Those who were proud and pompous gave
With noise and glitter and show,
With an air of ostentation,
Wishing all the world to know.

But one who was poor and humble,
(Yet with heart so full of love,
She couldn't refrain from bringing
Some gift to the God above;)
Had but tiny coins to offer,
And though but an offering small,
It was the whole of her living,
And she gladly gave it all.

No other gift was so noble,
No self-denial so great;
Hear Christ's commendation falling
Where men least anticipate:
"She hath cast in more than they all,"
Hear the Master kindly say;
Therefore her "mites" are remembered,
And shine before us to-day.

"Over against the treasury,"
The Master is sitting, *still,*
Beholding, blessing all who give
In accordance with his will.
He sees those who sound a trumpet
And hope to be praised of men,
And those who wish the coins they gave
Were back in their purse again.

He sees who—to ease their conscience—
Give only because they *ought;*
All these find his commendation
Can *not* with *such* gifts be bought.
For He just looks at the motive (Prov. xvi. 2),
And He weighs each gift apart;
He knows what is in each pocket,
He knows what is in each heart.

All the silver and gold are his,
All treasures in earth and heaven;
He wants nought from us but love-gifts,
But He prizes them when given.
Acts of loving self-denial,
Of "doing without" for Him,
Are gilded by Him with radiance
Such as *time can never* dim.
And though not able to offer
As much as we gladly would;
We are blest, if the Master whisper,
"They have given the best they could."

Beta.

Protestant Lantern Lectures for Children. —In order to promote a more definite Protestant teaching among the children, a lantern lecture, on the life of Luther, was recently held, charging 1d. and 2d. for admission. Day, Sunday, and private schools were invited, and the room was filled by over 350 children and young people, who spent a pleasant evening, and received good Protestant instruction. They were invited to send in essays upon the lecture, and nine prizes were offered by the local branch of the Church Association, under whose auspices the meeting was held, with the result that fifty-eight essays were received, and nine good Protestant books awarded to the successful competitors. This was done under the shadow of a Ritualistic church, where sacerdotalism is diligently taught, and where great efforts are made to win the children. After all expenses were paid, there was only a deficit of about 20s. Might not this example be followed in many other parishes during the winter months? Excellent slides can be obtained from the various Protestant Societies, and local friends will often give the prizes, or contribute towards the expenses.

International S.S. Lessons.

October 29, 1899.

Psalms of Deliverance.—Psa. lxxxv. and cxxvi.

Golden Text.—Psa. cxxvi. 5.

Introductory.

RECALL the lesson of October 1, and question about the ancient Hebrew hymn-book. To-day we have two samples of the hymns; they express the feelings of the people as they returned from Babylon. *Picture* the large company as they approached Jerusalem. Psa. lxxxv. would be sung on the journey, so tedious and dangerous; yet so full of gladness, because they had left the land of their captivity. Psa. cxxvi. was one of the "Songs of Ascents," and is an outburst of praise and joy, hope and confidence.

Deliverance.

The whole history of God's people is one of continued deliverances. *Question upon some of these.* Examples: Noah (Gen. vi. 7, 8). Abraham (Gen. xxii. 11, 12). Israel (Ex. iii. 8). David (Ps. xxxiv. 4). Daniel (Dan. vi. 16-23). God knows how to deliver from every trouble and temptation (2 Pet. ii. 9, Col. i. 13; 1 Thes. i. 10; Gal. i. 4). It is a grand deliverance from the consequences of the past; from the trials of the present we need fear no future, for our God changes not (2 Cor. i. 10). *Deliverance* can be illustrated from every day life—from fire, by the fire escape; from shipwreck, by the lifeboat; from prison, by the Queen's pardon; from a mine, when accident has buried the men. General Napier delivering the English at Magdala from the cruel Theodore, and escorting the poor natives home, is a good illustration.

Psa. lxxxv.

This psalm was given to the chief musician to be set to music and sung in the temple service. "The sons of Korah" formed one of the choirs, named after Korah, David's chief singer.

Verses 1-3, are grateful praises and adoration to God for what He has done. *Notice*: Three names for sin; also in Psa. xxxii. 1, 2. Also how God forgives sin, He cancels it, takes it away, and covers it up, hides it for ever. "*Forgives and Forgets.*" There are three names for forgiveness, here and in Psa. xxxii. also. (Let the scholars find these, explain the shades of difference, how they include everything; then compare with Col. ii. 13, 14.)

Verses 4-7. Prayer for more blessing, the restoration was only in part as yet, so much remained to be done in Jerusalem. The time of trouble had been so long, the people were still discouraged; so they prayed for new life to be put into their souls, for fresh salvation from the power of sin (Hab. iii. 2).

Verses 8-9. Listening for the answer (Hab. ii. 1). This is the right way to pray (Mark. ii. 24). Assurance of the answer, which will be peace, salvation and glory.

Verses 10-12. The blessings which follow God's salvation. Mercy, truth, righteousness, peace, plenty, prosperity, guidance. (All these may be explained and illustrated.)

Psa. cxxvi.

Verse 1. "Too good to be true." "It seems like a dream," we often say when some unexpected pleasure comes to us. Even so it seemed to the Jews, who really found themselves again in Jerusalem.

Verses 2, 3. They laughed and sang, and praised and prayed.

Verse 4. "Streams in the south," the land south of Judæa—hot and parched in summer, and then refreshed by the mountain torrents rushing down after the snow had melted.

Verse 5. *Describe* the toilsome work of the sowers in the east. *Illustrate* by the toil of school-days, the reaping in manhood. The toil of practising music, the enjoyment of producing true melody.

Practical Application.

1. Our greatest need is deliverance from sin. God has provided an all-powerful Deliverer.
2. Freedom from sin brings peace, assurance, right doing, &c.
3. The Old Testament story is full of lessons for Christians.
4. God forgives for Christ's sake, and He forgets all the sins He forgives.
5. Name some of the great things which God has done for us.
6. What and how are we sowing? What will our harvest be?
7. How much can God deliver me from? (See Ps. xxxiv. 4, 6, 19; Ps. xci. 3).
8. God does for us just as much as we trust Him to do (Matt. ix. 28).

The Church Congress.

[By Our Own Commissioner.]

THIRTY-EIGHT years ago the Church Congress held its first meeting in the dining hall of King's College, Cambridge—a room amply large enough for the number present. Last week the Congress met in the Royal Albert Hall, London, which has accommodation for 8,000 sitters, and not only was every seat taken, but numbers were refused. If we add to these 8,000, the 35,000 tickets distributed for the mass and women's meetings, we have a Church Congress meeting unparalleled in numbers. Indeed, the sight of that magnificent hall, filled as it was for the President's address and the solemn recitation of the Creed from 8,000 tongues as from one man, must have struck anyone as deeply impressive. So far as numbers were concerned, the policy of holding the Congress in London, a policy widely prophesied as mistaken, was a decided success.

Before considering the papers read, let us spend a moment over the general impressions which this year's meeting must have left with an outsider. As far as I could learn, they were twofold. First, that all the papers read were characterized by a higher and broader tone, and by a deeper spirit of moderation and of brotherly love than has sometimes been the case. The note struck by the Archbishop of Canterbury in his sermon on the opening day, when he pleaded for greater toleration, "we are bound always to look upon all other men as truly and conscientiously endeavouring to do what they believe the Lord would have them do," rang out in clear and decided tones in the utterance of most of the speakers. This

SENSE OF MODERATION

was emphasized by the splendid chairmanship of the Bishop of London, who kept his audience carefully in hand, and told them plainly what the world outside would say if they disgraced themselves by exhibition of party feeling.

The second impression afforded by the week's gatherings was not one for which we may be thankful, as we assuredly must be for the first. While the readers and speakers displayed this feeling of toleration, taken as a whole body, the Congress showed distinctly that its feeling was for increasingly advanced Churchmanship. The *heart* of the Congress, it was perfectly evident, was with those speakers who represented the "High Church" section. Of course, it may be true that the Congress does not represent the general feeling of the Church of England—that the High Church party attend congresses more than the Low Church section—and that, accordingly, one has no right to any such deduction. But certainly the sight of that vast audience, showing by its applause and by its actions (the majority crossed themselves at the Creed) wherein lay its preference, was food for serious reflection.

Let us pass to the daily proceedings of the week. On Tuesday morning three Congress sermons were preached. The Archbishop of Canterbury delivered a powerful address to a crowded congregation in St. Paul's, from St. John xvi. 11. "That they may be one, as we are," was the burden of his theme. Dr. Temple pleaded passionately for unity, for peace within the Church. It was impossible not to see how

THE DIVISIONS OF CHRISTIANITY

damaged the Christian cause. Instead of preaching the Gospel, men waste time in disputes. The real binding power that would draw men together was to live in closer touch with Christ, and then to cultivate more charity between man and man, and a greater mutual trust.

In Westminster Abbey, the Dean of Christchurch preached from the words: "My kingdom is not of this world." He showed how failure had always arisen when the Church stooped to follow the methods of the world. Her great work is to make clear and real the true character of the Church of England as a branch of the Catholic Church, whose kingdom was not of this world. For what unworldliness is, the preacher quoted Dr. Dale's unfinished sentence—"Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct . . . but in the habit of living in constant fellowship with Him. . . . .

Speaking in Kensington Parish Church from "Lo, I am with you alway," the Bishop of Peterborough pointed out how Christ pervades all things, and contended that the Church should be the home of the nation's righteousness, and enter more and more into the nation's life.

In the afternoon the Bishop of London delivered his presidential address, which was remarkable in many respects. He sketched the part played by the Church in the development of civilization, and contended that she must be the chief agent in spreading that civilization in other lands. If the Bishop meant, as he surely must have done, not only the Anglican communion, but the various Christian denominations outside—if he meant by the Church

"UBI CHRISTUS IBI ECCLESIA—"

we must heartily agree with him; and also in what he had to say with regard to the Church of England when, in depicting what it might do and be in its ideal form, he added, "Its eyes are turned to the past for instruction and warning, not for imitation." "*Not for imitation*"—a contrast this with the utterances of Lord Halifax in his paper on Ritual, when he depicted the Middle Ages as the ideal ages of Church Ritual, and advocated return to them in this particular.

In closing, the president spoke words which many present might well lay to heart. "Our difficulties and differences arise because we have not a sufficiently lofty conception of the destiny of the English Church. . . . if any disaster befalls it, the record that will be written will be that English Churchmen of this day were not sufficiently large-hearted and high-minded to recognize the greatness of their heritage."

In the evening the discussion was on the place and work of the laity in the Church. That laymen should be entrusted with more responsibility in the government of the Church, should help more in their services and in the election of incumbents, found advocates in two speakers of opposite sections, the Dean of Norwich and Canon Gore. The Dean reviewed Scripture teaching and early Church history; and held, among other things, that in primitive times the laity had a voice in the selection of the ministry, in the promulgation of the message, in guarding the purity of doctrine, and in ensuring innocency of life. Their rights were elective, evangelistic, conciliar, and disciplinary. These rights were theirs, not only as individuals endowed with spiritual life enrolled amongst the baptized, and members of the supernatural society, but they were theirs, as related to each other, to the whole body, and to its mission.

THE ABSENCE OF LAITY

from its vital movements is like the loss of limbs, hands, arms, ears to an individual. Such a body might live, but some of its muscles will be developed to distortion; work will be curtailed and imperfect, and normal powers will shrivel and die. So the exclusion of the laity from the corporate life of the Church, in her parochial, diocesan, and provincial centres, develops the muscles of clerical autocracy, contracts forces which might otherwise operate in ever-expanding fields, and dwarfs the life for which souls and bodies are by the million yearning.

Wednesday was given up to the Church and missions, and to the Church and Modern Society. Bishop Barry spoke on the "Daughter Churches" of the Colonies as evangelizing centres. Bishop Johnson, from India, pleaded for Christian brotherhoods to help in the evangelization of our great Eastern Dependency, and pointed out the difficulties that beset mission work in that country. Sir John Kennaway spoke of the need of a medical mission at Khartoum; and then Rev. E. A. Stuart delivered a stirring address on missionary expansion.

In the afternoon the sins of society were dealt with, and wise words were spoken with regard to the growing subservience to wealth, and the Church's duty to arrest it. Archdeacon Diggle spoke on speculation and gambling, defining the speculator as "one who betrays the innocent and beggars the innocent when he fails. When he is successful he is a curse to himself, and a scourge to humanity." Speaking of legitimate speculation, the Archdeacon suggested that it submitted to no uncertainty except such as was inevitable; it courted no risk; it could pay for what it bought, and had a well-grounded hope that at the appointed time it could deliver what it sold. It kept well within its means, and its gains, instead of involving another's loss, were intended to flow from the facilitation and expansion of trade, or the success of some beneficent enterprise. On the other hand, the gains of illegitimate speculation were won by other's losses, and the effects even upon man himself were deplorable.

GAMBLING WAS BAD,

and he would shun every suspicion of it; and in this connection he roundly denounced raffling at church or charity bazaars.

Mr. George Livesey opened the debate on Sunday Rest, pointing out that not commerce, but society was chiefly to blame in this respect. He believed that Sunday labour in industrial employment is steadily lessening, but that pleasure-seeking was rapidly increasing. Rev. H. Stevens staunchly defended a Puritan Sunday, and assailed the Sunday concerts of the Crystal Palace for "their daring and open competition with churches and chapels." At night various meetings were held, among them notably a mass meeting for men with a splendid attendance, when Sir Edward Clarke, M.P., Dr. Temple, and others spoke, and a meeting in the Imperial Institute to consider the Church's action with regard to purity and temperance. All the speakers at this meeting emphasized the need of parental training, and of quiet individual labour in these matters. The Bishop of Hereford hoped to see grocers' licences, "one of the pests of modern society," swept away, and was glad to see a general feeling towards Sunday Closing.

The burning questions of the Church were reserved for Thursday, when in the morning the relation of the Church to Nonconformity, and in the afternoon the ritual question, were discussed. Dr. Wace sketched the amazing

GROWTH OF THE FREE CHURCHES

in numbers, influence, and power. In the Anglican Church all over the world there were 3,500,000 communicants, while the number of members of the Protestant bodies amounted to 17 millions! Church Sunday school teachers numbered 206,271, while Free Church teachers were 381,153. Church Sunday scholars numbered 2,410,209, and in the Free Churches 3,284,963. These figures, said Dr. Wace, ought to impress on us the immense personal and religious force now possessed by the Free Churches. He went on to pay a high tribute to the "noble catechism" issued by these churches, which bound them together as one body, and which represented the beliefs of 60 millions of Christians. This union among the Free Churches, he believed, was one step towards union or co-operation, sometime, with the Church of England, since the catechism recently drawn up was a common statement of elementary Christian faith.

Dean Farrar followed with an eloquent plea for greater co-operation with Nonconformists, remarking that they must not fight with one another, or about lights, incense, and vestments, but all fight together "in the great battle between atheism and Christianity, materialism and spirituality." The morning's papers, taken as a whole, certainly suggested the thought—why should there not be held, in the near future, a conference, representative of all Christian denominations, for their better mutual understanding on the fundamental points of faith? This rather than the plan proposed by the Dean of Ripon during the discussion, that Nonconformists should occasionally be asked to Church Congresses to speak from their point of view.

For the discussion on ritual the hall was crowded, and Lord Halifax received a perfect ovation from his followers. His speech was a good one from his point of view, full of re-

strained emotion and earnestness. But he had little new to say. He declared that to employ ritual to impress the senses was a device unworthy of Christianity; its end and purpose was to give corporate expression to the faith and devotion of Christians.

THE CAUSE OF PROTESTANTISM

was well championed by Prebendary Webb-Peploe who made a vigorous speech against the reintroduction of the "rusty tools of Romanism," and declared that the Church could no more admit these superstitious observances than she could the fetish worship of African barbarians. A National Church, he said, should, of course, be comprehensive and tolerant; but the Anglican Church can no more "comprehend" the Roman doctrines and practices of the Mass than she could admit into her sanctuaries the fetish worship of the barbarian of Africa, or the standard of Mohammed, the False Prophet of Arabia! To every loyal son and daughter of the Anglican Church "the offering of Christ, once made, is so perfect a redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, that the sacrifices of Masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead to have remission of pain and guilt, are blasphemous fables and dangerous deceits;" and no ornament, rite, or ceremony should be adopted in Anglican Churches which tends in any way to teach that in the Holy Communion there is, or can be, any sacrifice for sins.

When we say that liberty must always be subject to law, and that this is the real limitation to which all Christians must submit, we, of course, include Acts of Parliament, or the law of the land, by which every citizen (Christian or otherwise) is absolutely bound; yet would we far rather (if it were possible) turn altogether from the idea of compulsion, and press chiefly (if not only) for attention to that

"LAW OF TRUTH"

of which the prophet Malachi speaks as found "in the mouth" of every true priest and Levite (Mal. ii. 6), and which, if it does not affect the lay members of the Church, yet assuredly binds every ordained minister of that Church to teach and exhibit no other doctrine or practice but such as are found in God's Holy Word, or are in strict accordance with the teachings and formularies of our Church as exhibited in her Service Book and her Articles of Religion!

The last morning was spent, as is usual, in a devotional meeting, described, by the Bishop of London, as one "for the deepening of the spiritual life." Papers were read on Experimental Religion, by the Bishop of Thetford, Canon Newbolt, Dr. Ryle, and others. It was defined by Dr. Ryle, as "the daily purposeful life based on religious principle."

The last afternoon was given up to the Church's relations with such problems as the housing of the poor old-age pensions, conciliation in labour disputes, &c.; and papers were read showing the need for the Church to guide thought in these matters, and to be ever mindful that religion must enter closely into every department, and that she has a duty in moulding the national life, while at the same time she steers clear of acting as "nurse" to men's minds, as in early ages she was forced to do. Space forbids any account of the special mass meetings—women's girls', men's meetings - that were held; but it is fair to say that hardly any class or subject seemed forgotten, so widely does the Congress interest itself in all sections of life.

The result cannot be tabulated. The Congress never passes any resolution, and is not a legislative body; but so large a gathering must have a far-reaching influence, not only because it brings men of all shades of thought together, but because it arouses a strong feeling of *esprit de corps*, and cheers isolated workers; and lastly, because the members return to their scattered homes to disseminate, perhaps unconsciously even, some of the lessons which such a Congress has to teach.

I. M. M. Young.

(1345)

International Congregational Council.

[By Our Own Correspondent.]

INTENSE interest and considerable enthusiasm continue to characterize the Council meetings to the end. Saturday forenoon was given up to the consideration of the Church in social reforms; the speakers, Albert Spicer, M.P., London, England; and Professor Graham Taylor, of Chicago Theological Seminary, being specialists on this topic. Mr. Spicer told of the extensive use of hair-dyes, in the old land, by men who were apprehensive lest gray hair should prevent them from securing and maintaining employment; and earnestly called upon ministers, his fellow-employers, and the Press, to give due attention to social reform, which was one of the great calls of the age. Dr. Taylor, who is specially well-known because of his social settlement work, urged a truer recognition of God as the Father, and all men as brothers. The Church, it was contended, should be formative, rather than reformative.

On Sunday the pulpits in and about Boston were supplied by delegates to the Council. Monday was a

SCHOOL AND COLLEGE DAY.

"The Influence of Public Schools on the Caste Spirit" was the subject of two addresses in the afternoon by Drs. Noble, of Chicago, and Bevan, of Australia. The latter speaker claimed for his land a national system equal to that of the United States; and in dealing with the threefold characteristic—free, compulsory, and secular—urged religious education as the one and only remedy for the abolition of caste. President Tucker, of Dartmouth College, gave the concluding address.

At the evening meeting, the speakers were four prominent educators of the United States, Drs. Hyde, of Bowdoin College; Slocum, of Colorado College; Hopkins, of Kansas City; and Eliot, of Harvard. President Hyde's topic was "The Education of a Minister," and, in the course of his address, he dealt with the call of God, mental drill, first-hand secular knowledge, and individual grasp of spiritual truth. The interest during this address was very marked, and reached its climax during the concluding address by President Eliot, which was an able and glowing tribute to the work of Congregationalism in matters of education.

On Tuesday morning, Rev. W. B. Selbie, M.A., of London, England, and Rev. Reuen Thomas, D.D., of Brookline, Massachusetts, delivered interesting addresses on

"THE PASTORAL FUNCTION."

Mr. Selbie pointed out that neither the preaching nor pastoral function could be exercised with success apart from the other, and placed strong emphasis on the importance of character, contact with men, and a ministry for the young. Dr. Thomas also urged the value of the pastoral office, which should be taken up reverently and advisedly, and with the firm resolve to guard and nourish the spiritual life of pastor and people.

The afternoon session was devoted to woman's work.

"The Young People" was the theme for the evening, the speakers being Revs. C. H. Patton, D.D., of St. Louis; C. E. Jefferson, D.D., of Brooklyn; and C. Silvester Horne, of London, England. The auditorium was densely packed, and the climax was reached at the conclusion of Mr. Horne's address, when, in an eloquent peroration, he predicted no limits to the influence of Young England and Young America.

On the second Wednesday of the Council, Rev. D. L. Ritchie, of Newcastle, read the paper by Mr. J. C. Rickett, M.P., of Scarborough, England, on "The Christian Idea of the State," and was followed by Mr. William Crosfield, of Liverpool, England, with a paper on "Municipal Government as a Sphere for the Christian Man."

Before the regular order of the afternoon, a strong resolution was passed thanking the missionaries for their great service in helping to restore peace in the Samoan Islands. Then came the great theme of the afternoon, "Congregationalism." Dr. Robert Bruce, of Huddersfield, England, told of its opportunities and obligations in Great Britain; Professor Williston Walker, of Hartford Seminary, dealt with the subject from an American standpoint; Rev. J. G. Halley represented Australia; Rev. Principal George spoke for Canada; and Scotland was then ably and well represented by Rev. James Stark, D.D., of Aberdeen.

The evening meeting was another memorable one, inasmuch as there was then represented the goodwill and sympathy of

SISTER DENOMINATIONS

through distinguished representatives. The occasion was a reception and dinner in the Music Hall by the Congregational Club, when the president, Rev. A. H. Plumb, D.D., presided. After brief addresses by the chairman and Dr. Mackennal, Bishop Lawrence, Professor Peabody, and Presidents Warren, Strong, and Charles Cuthbert Hall tendered cordial greetings on behalf of their different denominations.

"Independence and Church Fellowship" was the morning theme of the second Thursday, and was treated by Dr. A. J. Lyman, of Brooklyn, and Dr. John Brown, of Bedford, England. The last speaker said that extremes either way worked evil. After enlarging on the fellowship of the early churches as shown by letters, meetings, and conferences, Dr. Brown strongly emphasized the fact that no church had a right to do as it liked in the great brotherhood of churches.

The first address of the afternoon was by Rev. R. Wardlaw Thompson, of London, England, whose subject was the "Adaptation of Methods to New Conditions in Foreign Missions." The opening up of the world, the influence of trade and commerce, the coming of students from foreign lands, and the better knowledge of pagan belief through access to the Koran and other books, were among the new conditions which, if rightly used, were evidences of a future bright with hope and promise. Rev. Principal Cave, of Hackney College, London, gave the second address, the title of which was

"THE LIVING CHRIST."

The cry, "Back to Christ," was combated by the speaker, who declared that Jesus is in all the social, intellectual, and religious movements of the day. Three aspects were then outlined, namely, the Christ of History, the Christ of Dogma, and the Christ of Experience. The last named was presented as the one with whom all thought and feeling and action must stand in living contact.

In the evening came the closing meeting of the Council. Long before the hour for opening, the aisles and halls were crowded by those who were glad to get standing-room to hear Rev. R. S. Storrs, D.D., of Brooklyn, the speaker of the evening. For over an hour the old man, eloquent, now nearly eighty years of age, perhaps lacking his by-gone physical force, but not his intellectual clearness and beauty of expression, spoke on a theme dear to his heart—"The Permanent Motive in Missionary Work." He grouped a number of reasons contributing to this permanent motive, and classed them as a recognition of the terrible evil and misery of mankind apart from Christ, their recoverableness in the face of all that is said to the contrary, the power of the Gospel of Christ to accomplish this, our adoring love for the Saviour, and the dispensation of the Holy Spirit. Very earnestly did the aged veteran of the Cross counsel his hearers to work while it was yet day; and, standing himself on the threshold of the heavenly world, pointed to the eternal rest that awaits the toiler in the Master's vineyard.

On Friday the delegates visited Plymouth and stood upon the rock where the pilgrims of the *Mayflower* landed in 1620; gazed upon the national monument raised to their memory, and celebrated the occasion with appropriate service.

The Council was undoubtedly a success in the highest sense of the word. There were present men of very diverging views; but all alike seemed actuated by the desire to do the will of God, and hasten the crowning day of the great King.

The Glasgow Evangelistic Campaign.

MEETINGS FOR PRAYER AND CONSECRATION.

[BY OUR OWN CORRESPONDENT.]

THE opening of last week was marked by a manifest increase in the feeling of expectation throughout the city. The first week of gatherings for prayer and consecration had rather quickened, than satisfied, the desire of God's people for a large share in the blessing that was being poured out. The Saturday newspapers again showed, by the special subjects announced, how largely the Campaign was bulking in the minds of ministers and other speakers. There also appeared an unusual number of names, well known in evangelical circles, from other parts of the country. On the Sabbath afternoon, Rev. John McNeill was preaching in Cowcaddens Free Church—the scene of the labours of Rev. William Ross for the last seventeen years, which have been so signally owned of God—where he declared that the curse of the Campaign promised to be "the mixed multitude," who seem to be for God on the Sabbath, but live in Moab all the other days of the week.

Mr. Henry Varley spoke in the evening, in the great Tent Hall, to a crowded meeting, largely composed of people from the slums and poorest districts in the city. The last public prayer we heard for the day—in a little mission hall at the east end of the city—included a passionate cry for blessing on the meetings of the coming week, with a gratefully-worded thanksgiving for blessing received already.

From Monday onward, there were even larger attendances at the meetings than had been the case the previous week.

A COMPLETE CHANGE

was made in the centres of work. Instead of the afternoon gathering in St. Andrew's Hall, three meetings were held each day—West (in Kelvinside Free Church), East (Dennistoun United Presbyterian Church), and South (Pollokshields United Presbyterian Church); and thereby a large number were reached who are unable to attend in any central building. The evening meeting-places, in all the divisions of the city, were also changed, the following buildings being used daily from Monday till Friday:—

Whiteinch Free Church, Kelvinside Avenue Baptist Church, College Free Church, St. Paul's Parish Church, Garngad U.P. Church, Wellpark Free Church, Bridgeton Free Church, Govan U.P. Church, Eglinton Street U.P. Church, Augustine Free Church, Shawlands Free Church, Thursday, Trinity Episcopal Church, Keppochhill; Friday, Keppochhill Free Church.

MONDAY (October 9).

There was a good audience in Kelvinside Free Church in the afternoon, when the pastor (Rev. Walter Ross Taylor, D.D.) presided. Speaking on "Sanctifying the Lord in the Heart" (1 Peter iii, 15), Mr. George Clarke dealt faithfully with the manifest feebleness of many Christian lives, addressing himself specially to those who have an up-and-down experience. He said he looked back to the revival thirteen years ago with peculiar affection, because it was then he began the work for which he had since lived. Mistakes were made in ignorance; but it was a great revival, and he believed we were now at the beginning of another. Proceeding, he laid emphasis on the fact that while the Old Testament says God is "with us," "for us," and is our "Leader," from the New Testament we learn that He is "in us."

There was a large congregation in Pollokshields United Presbyterian Church, where Rev. Joseph Corbett, D.D., presided. The first speaker was Rev. W. D. Moffat (Edinburgh), who gave a deeply spiritual and helpful address on "The Lordship of Christ" (Rom. xiv. 9). Rev. John McNeill followed with an address, of which the text was 1 Sam. xvii. 1. After depicting the effects of discouragement in the life of David, he addressed himself to Christians who had passed into the same condition. Turning to the method and manner of David's recovery, he showed how the light of Christ's presence might be received through faith. "The terrible drawback in Glasgow is the lapsed people in the pews of the churches as well as in the slums." One of the worst things about discouragement, he thought, was that their joyless, dreary religion was turning away their sons and daughters from Jesus Christ; "and, after all, David did not perish by the hand of Saul."

The attendance in Dennistoun United Presbyterian Church was most encouraging. The minister (Rev. J. L. Murray) presided, and

MR. HENRY VARLEY

gave an impressive and instructive address on Galatians iv. 19. He ventured the opinion that weak men of God would not be of much use in the campaign, and he was not sure of the desirability of their endeavouring to take part in the work. He wondered to how many Christ had really been revealed. Referring to the fact that he had been preaching the Gospel for forty-seven years, and for twenty-seven years had pleasure in seeing a promising work in London, he said it was a real sorrow to witness the stumbling of so many who apparently ran. Yet he was not surprised that many who professed belief in Christ as their Saviour came to grief; they had not Christ rightly formed within; they had not made Him the Root. He pleaded earnestly with parents to see that their children, and especially young men, were duly impressed with the needs of their souls. "Dancing, billiards, good cigars, and social life, with all its gay attractiveness, will keep their hold until the young men know the power of the Son of God."

In St. Paul's Parish Church, Rev. James Paton presided, and a searching and stirring address was given by Rev. Gordon B. Watt (Kilmarnock), on "Hindrances and Helps to Fruit Bearing" (John xv.). He showed that

THE MARK OF THE CHILD OF GOD

is fruit—(1) fruit, (2) more fruit, (3) much fruit, (4) fruit that is to remain; and that fruit is not necessarily service, but is shown in character rather than in act. Among the hindrances, he enumerated: (1) Unbelief; (2) secret sins, such as jealousy or envy; (3) careless living—regarding reading, praying, conversation, or unwatchfulness; (4) failure to be active in service; (5) criticism of the Word. Turning to the spirit of fruitfulness, he said it was marked by (1) abiding day by day in Christ, (2) pruning—faithfully, (3) the hearing that carries the heard Word into daily life, (4) the hope set on Jesus, who is coming.

TUESDAY (October 10).

Lord Overtoun occupied the chair at the afternoon meeting in Kelvinside Free Church, and the address for the day was given by Rev. John McNeill. Having announced his text as 2 Samuel xxii. 1, 2, he spoke with hope and cheer regarding the prospects of the Evangelistic Campaign. They were, he said, going to begin all over again, as individuals and as churches, with Jesus Christ in the midst of them: to preach the Gospel all over again, to take nothing for granted, to begin at the beginning, and the beginning was repentance toward God, and faith towards our Lord Jesus Christ. They were not holding these meetings for consecration one day too soon. They were urgently needed, they were overwhelmingly justified by the state of things in the professing Christian Church, as well as in the world outside.

In Pollokshields United Presbyterian Church, Rev. John Gunson (Kingston parish) presided, Mr. Henry Varley being the speaker. Beginning at "The Transfiguration" (Matthew xvii.), he showed that salvation is not, and never can be, a reward. Work has to do with reward; but salvation always, and in every case, is purely and altogether a gift of God. After many years of careful study, and contact with hundreds of the most profound students of the Scriptures, he did not hesitate to say that we are close to the time of the manifestation of the kingdom of our Lord. This is called the Christian Era; but we might more properly call it the time of the rejection of the Son of God. The state of things leads men of God to the confident expectation of the return of our Lord, to deal with the frightful evils of war and immorality.

Rev. William Arnott presided over a goodly gathering in Dennistoun United Presbyterian Church. The first speaker was the Rev. John Young (Greenock). Taking as his subject "The Call for Rain by Elijah," he observed that at the present time, just as in the days of old, there is need of

THE RAIN OF HEAVEN,

and of the Holy Spirit, in Scotland. There is a deep, growing, and abundant conviction that there are too many people outside, who are difficult to reach with the voice from Christ. He called on each Christian to consider, at the very outset of the Campaign, what he needs of revival in strong faith, love, and zeal for Christ's work. Mr. Young concluded by speaking a word of comfort and consolation to parents, regarding their children, asking them to put their trust in the Word of the Lord: "I will pour my Spirit upon thy seed." Mr. George Clarke followed with an address, in which he dealt with "The Decline of the Power of the Pulpit." In London, he believed that only one man in 800, and one woman in 500, could be said to be regular church-goers; and went on to give some statistics which he had received since coming to Glasgow. We are, therefore, face to face with the fact that, in ordinary circumstances, thousands of people cannot have the Gospel preached to them, because they will not go to the churches. Before closing Mr. Clarke spoke some weighty words on the dangers attached to careless dealing with anxious souls, and of lightly made professions of conversion.

In the evening Rev. David M. Macintyre (Finnieston Free Church) preached in St. Paul's Parish. His subject was, "God as a Consuming Fire" (Isa. x. 17); and he began by pointing out that

THE PERMANENT SYMBOL FOR GOD

in Scripture is Fire, while his supreme attribute is Holiness, and the word "holy" has a physical sense, signifying "burning." The symbol has three manifestations: (1) *As a Sword.* The glory of God appeared first in this world as a fiery sword, and the eternal holiness of God must smite us through and through. (2) *As the Altar of Flame.* This was the Shekinah, a picture of an eternal sacrifice. He showed how the Intercessor, who bore our sins in his own body, runs through Scripture, illustrating from Moses and Paul. Intercessory prayer is the highest energy of which the human soul is capable. There must be long agonies of prayer if souls are to be saved. (3) *The Crown—at Pentecost.* "There is a great deal in this gift of the Holy Ghost about which I cannot speak; but I am sure of one thing, that if we will wait before God in prayer, and get right with Him, He will give us the Holy Ghost. The great word is "Receive."

WEDNESDAY (October 11).

Rev. G. L. Carstairs (Berkeley Street U.P. Church) was chairman at the afternoon service in Kelvinside Free Church, when Rev. John Smith, D.D. (Edinburgh), gave the opening address, choosing as his subject "The Commanding of the Lord" (Judges iv. 6).

An address followed by Rev. T. D. Watt (Aberdeen). The speakers in Pollokshields United Presbyterian Church were Rev. Gordon B. Watt and Mr. George Clarke. Starting from Ephesians iii., 20, the former dwelt mainly on "The Power of the Spirit in the Christian Life," pointing out that our power for service must be in proportion to the power we allow Him to exercise in us.

Mr. Clarke referred to former great movements that began in Glasgow, and said that they

stretched out till they touched the whole of Scotland; but he had been assured that, for the past few years, there had been such deadness and formality of religion in Scotland, that many were crying to God that there might, indeed, be a great revival now. Turning to Deut. xxxii. 34, he expressed his fear that "lots of young Christians in Glasgow are not going to engage in the movement, because they cannot understand certain doctrines that are professedly evangelistic, and are passing through that stage of doubt which comes to all young people of an inquiring turn of mind—the terrible time of

MYSTICISM AND MYSTERY.

If they would let God be their Teacher, He knows just how much to teach, and when to do it."

At Dennistoun United Presbyterian Church the first speaker was Rev. Robert Stevenson (Gargunnock), whose address was on the encouragements against weariness and fainting in the Christian way, to be found in a consideration of what Christ endured (Heb. xii. 3).

Following up the same train of thought, Rev. John McNeill pointed out the lessons to be learned from David's example in becoming weary and faint-hearted (1 Sam. xxvii. 1). that friend might have spoken a word for God. Before closing Mr. McNeill referred to those who encouraged doubt in their minds. He had no objection, he said, to honest doubt, but it is very scarce; while there is a great deal of dishonest doubting.

In the evening, an excellent gathering in Wellpark Free Church was addressed by Rev. Professor Denney D.D. After the reading of the fifth chapter of the Romans, he spoke on the five occurrences of "much more" (*vv.* 9, 10, 15, 17, 20). 1. In verses 9 and 10 the words refer to *the surpassing greatness of the Atonement* as compared with all the other works of God, and show the greatness of the foundation God had laid for our Christian life in the sacrifice of his Son. 2. In verses 15 and 17 the phrase contrasts *the surpassing power of the Cross of Christ to save*, with the power of evil, showing how supremely strong the Gospel is, and how far more sure it is to save than evil to destroy. 3. In verse 20 the reference is to *the surpassing resource with which God encounters all the developments of sin*, and shows that we are bound, when evil abounds, to be much more abundant in the courage and resource with which we may meet it.

THURSDAY, October 12.

There was a large audience in the afternoon at Kelvinside, when Rev. W. D. Moffat (Edinburgh) spoke from Psa. cxxxix. 23. Describing the verse as the prayer of a man who had already been "searched" by God, he said it also disclosed a marvellous vision of God, a profound sense of his omnipotence, omnipresence, and omniscience. The word "search" has a reference to the miner in search for gold; and, as the miner searches the earth, so God is looked upon as coming into the lives of his people to know and try them. The word is also used about a king searching for rebels. Mr. George Clarke also addressed the meeting.

Rev. Charles Richardson (Montrose Street E.U. Church) occupied the chair in Dennistoun, where the speakers were Revs. George Wilson (St. Michael's, Edinburgh) and T. D. Watt (Aberdeen). At the service in Pollokshields, addresses were given by Rev. Robert Stevenson (Gargunnock) and Mr. William Thomson, jun. There were also services in other churches.

FRIDAY.

The closing day of the time of preparation brought larger audiences than ever. In the afternoon, Rev. John McNeill was, in Kelvinside Free Church, speaking on the "Reappearance of the Lord" (John xx., xxi.). The meeting in Pollokshields was presided over by Rev. W. D. Moffat (Edinburgh), and the speaker was Mr. Henry Varley—subject, "Sin."

During the week in many of the churches, the special meetings were combined with services preparatory to Communion, and on Sabbath the Lord's Supper was generally observed throughout the city in the Presbyterian churches.

(1550)

NOTES BY THE WAY.

In the choirs especially we observe striking evidence of the entire subordination of denominational differences.

The extensive use of churches, which would otherwise be standing closed, is giving much satisfaction all round.

Stormy weather again prevailed in the beginning of the week, but a favourable change came in the later days.

These consecration meetings have been marked by the large attendance of men and women in the full vigour of youth and maturity—those by whom hard work can be done.

Sir John Neilson Cuthbertson expressed, at the Scottish Sabbath School Union, the earnest hope of many for a revival of interest in work among children.

Rev. James Muir (Cowcaddens) was told by two men that they were converted at a preliminary campaign meeting in July.

Mr. William M. Oatts told in an interesting way last week, to Finnieston Free Church congregation, the story of his own conversion.

Mr. David Rea's great Irish tent—capable of holding 3,000 people—has been erected on the vacant space east of St. Andrew's Hall.

Arrangements have been made for the delivery every fortnight, from door to door, of 100,000 invitation leaflets.

Scottish Notes.

THE sixth annual rally of the Christian Endeavour Societies, forming the Lanarkshire Union, was held recently at Carluke. At the public conference, papers were read, and discussions took place, on "Christian Endeavour and Personal Character," and "The C.E. Society as an Aggressive Agency."

The Scottish Sabbath Protection Association regards the holding of Sabbath evening concerts in public halls as an infringement of the statute law of the land, the same being mere commercial ventures. Accordingly, the Association is again taking steps to bring the matter before the notice of the police authorities. A further effort is to be made, by deputation to the Town Council, to secure at least a reduction in the amount of tramway-car traffic on Sabbath in the city of Glasgow.

The Paisley and District Christian Endeavour Union Council have been considering the decision of the Town Council to take over the management of the local racecourse, and have forwarded to the town clerks a copy of their resolution, expressing their deep regret that such action should have been taken on behalf of the municipality. They naturally view the decision as calculated to affect prejudicially the moral welfare of the youth of the town and district.

At a Sabbath School Conference, held a few days ago in Coatbridge, Rev. Dr. John Pagan (Moderator of the Church of Scotland), who presided, commended the good arrangements which he knew to exist in a number of parishes, for giving religious instruction in board schools; but said that there were many districts in which no such provision was made, and he felt that ministers failed in their duty if they did not stand forward at School Board elections, and endeavour to secure the return of members who would give attention to this matter.

Advantage was taken last week of the annual meeting of the Scottish National Sabbath School Union, to present Sir John Neilson Cuthbertson with an address of congratulation on the attainment of his jubilee as a teacher. In his reply Sir John said he had never met a band of more business-like or energetic Christian men than the directors of the Union. He could bear witness to a very great improvement in Sabbath school affairs since he began teaching. Then, there was grave doubt as to the propriety, usefulness, and correctness of the Sabbath school. Now, it is universally accepted as one of the most useful agencies in connection with the Christian Church.

Missionary Correspondence.—A friend of mine (a Baptist) in the foreign field, knowing that many isolated ones in the homelands interested in missionary work would be glad to hear occasionally direct from the field, has expressed his willingness to send, through me, a circular letter, three or four times yearly, giving an account of work in his district, and making special note of those matters calling for united praise and prayer. This suggestion is not intended for those already corresponding with any on the field, but particularly for those who are far removed from centres of busy religious life, such as invalids, tried and lonely hearts, isolated country workers, &c. George A. Edmonds.

15, Lodge Road, Aston, Birmingham.

The Evangelical Alliance.

ON Thursday afternoon, a meeting, in the interests of this Society, was held at 33, Carlton Road, Putney, by permission of Mr. Mackenzie Bell. Mr. Augustus Churchill, who presided, spoke of his long connection with the Alliance, his deep interest in its work, and introduced Rev. H. R. T. Jackson, deputation secretary.

The latter drew attention to the divided condition of the visible Church of Christ, and claimed that the Alliance has solved that which is so great a difficulty to some minds, by calling upon every Christian to hold out the right hand of fellowship to his brother in Christ. The widespread observance of the first week of each year, as a universal week of prayer, was a sign that the aim of the Alliance, to be a bond of union between Christians of all nations, had been in some measure carried out.

Pastor C. E. Faithfull, who has laboured for many years in France and Spain, also addressed the meeting. He could look back to the time when Spain was closed to the work of all other Christian bodies except of the Roman Catholic Church, and he was most grateful for the measure of liberty now enjoyed by evangelists. After speaking of the beauties of the sunny land, he went on to tell of the very great hindrances which they met with through the power of the Roman Catholic Church, and through the ignorance and uneducated state of many of the people. Though growth has been slow, yet one could scarcely pass through a town of any size, from north to south of the country, without finding now a little body of Protestants.

Rev. Aylmer House, vicar of St. Stephen's Church; Rev. Donald Matheson, of Putney Presbyterian Church; and Mr. Mackenzie Bell also took part in the proceedings.

Bible Study Classes.

THE Bible Study Classes arranged by Rev. G. Soltau have opened most auspiciously at the seven centres, and already considerable interest has been aroused. The two largest companies are found at Mildmay Conference Hall and Stratford Conference Hall respectively, on the Wednesdays. At Wimbledon, Morley Hall, and Camden Town Y.M.C.A. delightful meetings have been held, and the outlook for the winter is most cheering. Earnest prayer is solicited that these Bible studies may truly deepen spiritual life, and strengthen faith.

A correspondent writes: "I am sensible that a movement is being launched upon the Christian public in and round London, which may be fraught with immense issues. God may have raised up our American brethren to come into our midst and commence the revival of Bible study, and for its further development in the direction in which it is so much needed—first, as to a distinct revival of the 'Searching of the Scriptures;' and secondly, in the unfolding of Scriptural truth so as to make it practical and essential to the individual in the living out the Christian life.

"I fear the danger is to get into the line of 'addresses,' which may become metaphysical, whereas really the need of the day is to make the result of Bible study practical and experimental. Thus the truth needs to be broken up, and to be set forth before the audience in a way that everybody can receive their portion, the characteristics being experimental, incidental, illustrative. I feel sure we are living in an age when people have become fastidious, because their ideas are based upon the traditions of men rather than upon the Word of God; hence we want to get them back to first principles; and, in enunciating these, one needs to be as simple as possible, and essentially practical."

Already a number of applications have been made for similar Bible studies, to be given in other parts of London, at the beginning of 1900. Any further information desired can be obtained from Mr. Soltau, 85, Lordship Park, N.; or Mr. J. H. Tritton, 36, Queen's Gate Gardens, W.

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11 a.m. General Meeting; 3 p.m. Bible Reading; 6 p.m. Prayer Meeting; 8 p.m. General Meeting.
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SOME FACTS ABOUT IT.

Synthetic study of the Bible is the study of the Bible as a whole, and each book of the Bible as a whole, and as seen in its relation to the other books. The word "synthesis" has the opposite meaning to "analysis." When we analyze a subject, we take it apart and consider it in its various elements; but when we synthesise it we put it together and consider it as a whole.

THE VALUE OF THE PLAN.

Suppose you were to study geography. You would first look at a globe, or map of the world, and after that single, all-including glimpse, you could more intelligently consider the hemispheres, continents and states, and ultimately the mountain ranges, rivers and lakes. It would be abstruse, tedious and difficult, were you to begin the other way and work backwards; and yet that is the method many employ in Bible study, accounting, in great measure, for their lukewarmness in it and the paucity of results.

WHAT IT HAS DONE.

Shortly after applying this method of Bible study for himself, Dr. Gray began to experiment on others—some theological students who were under his care—with most blessed results. Then the plan became introduced to different Bible institutes, and at least one theological seminary in the land. Here two classes of minds were met: those which had a university training, and others which had scarcely more than a common school education. But the effect was just the same in either case; and now, not only hundreds but thousands of such students, some of them in the uttermost parts of the earth, are praising God for having revealed to them his Word in this simple way.

Out of these institute classes gradually grew the popular evening classes in different parts of the country, and more latterly in London, England. In many instances these have reached a membership of 1,000 or more, and are held weekly, both summer and winter, with a sustained interest and enthusiasm.

INSTRUCTIONS TO STUDENTS OR TEACHERS.

The first thing expected of the persons or classes following this plan is. That they will read the lesson assigned each week. Little can be gained in any kind of Bible study without this, and especially under the present plan. Its great advantage lies in getting the people to read the Bible for themselves. You are not asked to memorize what you read, or tax your energies in any other respect than by the simple reading. Let the task be made, in that respect, just as easy and pleasant as it can be made.

The second rule is, Read the lesson continuously. In the first place, always read the lesson through at a single sitting. Do not read part of it now, and part some other time; but, if it be possible, read it all at once. In the second place, do not be influenced by the chapters and verses when you read.

The third rule is, Read the lesson repeatedly. Even if it is needful to read it more rapidly than you would otherwise wish to do. Read it several times rapidly rather than only once very slowly. The first time you go over the lesson in this way, you may see nothing in it that your mind takes hold of; but the next time you will see a little, and the next more; and so on till the complete outline stands out clearly before you.

The fourth rule is, Read the lesson independently. Do not fly to the commentary and Bible "help" for assistance till after you have finished the lesson with your teacher. This is not to depreciate such assistance, which is invaluable in its place, neither is it to inspire an inflated idea of what you are going to get here, but to emphasize what was said above. To master the English Bible you must begin by getting your own individual impression of the contents or outline of each book. What you get will be your own; and no matter how it may be altered afterward by subsequent study, it will still be your own, and you will always be the stronger for it. You will have the consciousness of walking on your feet, and not on stilts.

The last rule, but not the least by any means is, To read the lesson prayerfully. There are two reasons for this. In the first place, the Bible cannot be studied "just like any other book;" because it is unlike every other book in the world. It is God's own Book. The Holy Spirit wrote it through holy men of old (2 Peter i. 21); and its Author is, after all, its only true and safe Interpreter. Coleridge said, "The Bible without the Holy Spirit is a sun-dial by moonlight."

But then the other reason is this. Do we not want his great Bible Class to be something more than a feast of intellect? Do we not want Him whom our soul loveth to tell us where He feeds his flock, where He makes them to rest at noon? (Solomon's Song i. 7). Do we not want to be caused to lie down in the green pastures and led beside the still waters? Do we not desire a rich blessing in our souls? Do we not want our connection with this Class to be ever memorable in our experience as a time when, in a new sense, we were exalted to sit together in heavenly places in Christ Jesus? But how can this be without the power of the Holy Ghost through the Word? And how shall we obtain this power?

ANNOUNCEMENTS FOR FIRST LESSON.

The lesson for next week will be Genesis, chapters one to eleven inclusive (1-11). We shall study the Old Testament first, and the New Testament afterward, taking up the books as nearly as possible in the chronological order in which the Holy Spirit caused them to be written. It is well to follow in the channel He Himself has thus marked out for us, and we shall appreciate the advantage of it before we have travelled very far. Please look over the rules given above to see what you are to do with these chapters. There is just one qualification I would make; viz., that as two or three of these chapters are given to genealogical tables, you need not feel obliged to read them more than once. Read them once, however, out of regard to Him who caused them "to be written for our learning;" and it may be you will find some nuggets of gold hidden away there that will repay you for your pains.

The lesson is Genesis 1-11th chapters inclusive.

The rules are:—

1. Read the lesson.
2. Read it continuously.
3. Read it repeatedly.
4. Read it independently.
5. Read it prayerfully.

SUMMARY OF FIRST LESSON.

Lesson I. Genesis i. xi.

We begin our first lesson to-day, and the first question is, Are you prepared for it? Have you read the lesson? Continuously? How many times have you read it? Have you read it seven times, *i.e.*, once every day? Have you prayed over it? All this is essential, and must be done if you are to reap the blessing. And is it not simple, and are you not willing to do it?

The object now before us is to get hold of the facts of this lesson. We shall not do much in the way of their interpretation, indeed, that is not our thought in any of these lessons. The facts must come first, and interpretation afterwards. And it is only the great outline facts we are seeking. To have too many of them in our minds would defeat one of the purposes in view, which is not only to obtain, but to retain, what we get. And then, too, it will be found that, if the reading be done as requested in the introductory lesson last week, the great facts will easily suggest and bring to mind the lesser ones related to them. Of this we shall be persuaded as we advance.

THE WORD OUTLINE.

What, then, is the first great fact in the book of Genesis? At once, you respond, "The creation of the world." What are its chapters? (i. and ii.). Now give the next great fact. "The fall" (chap. iii.). The next? "The deluge" (chap. v. ix.). And the last, so far as this lesson is concerned? "The dispersion of the nations" (chap. x.-xi.).

The following, then, is our word outline of the lesson:—

Creation, 1-2.
Fall, 3.
Deluge, 5-9.
Nations, 10-11.

Only four words, but if we have done the reading asked, they will suggest to us the general details that group themselves under each one. Let us see if this is not true.

THE FIRST GREAT FACT.

What does the word "Creation" suggest? Can you state the events of the six days in their order? Here they are:—

Light.
Firmament.
The Dry Land.
Light-holders.
Fish and Fowl.
Cattle and Man.

Notice, that light was created four days before the sun. Objectors to the Mosaic record used to laugh at that, and say there could have been no light before the sun, since the sun was the source of light. But later scientific discoveries indicate that there is a light separate from the sun—that the earth itself is luminous. This gives authority for the use of the word "Light-holders," as applied to the creation of the fourth day.

Notice, that the word "Firmament" means the expanse or atmosphere that is around the earth supporting the clouds.

Notice, that in the case of "The Dry Land," the herb and the tree came first, and the seed in each case afterwards, different from what we observe now, and yet, as science shows, inevitable at the beginning. Here, again, we have a comparatively recent confirmation of the authority and inspiration of the Mosaic record.

THE LAW OF RECURRENCE.

But this does not exhaust the word "Creation." What have we in chap. ii. different from chap. i.? After referring to the hallowing of the seventh day, the writer describes more in detail one of the acts of creation spoken of only in a general way before. What act is it? "The creation of man." Here, then, we meet for the first time a peculiarity of the rhetoric of the Holy Spirit, with which it is necessary for us to become acquainted at once. We shall need to recognize it many times in the course of our work, especially in the more difficult books of the prophets, and to understand it is vital either to get at their facts or the interpretation of them. This peculiarity is defined as the Law of Recurrence. Look at the name well, and get it fastened on your mind. Now, what is the law of recurrence? It is that peculiarity of the Holy Spirit as an Author by which He gives first the outlines of a subject, and then recurs to it again for the purpose of adding details. To quote the language of a great authority on Bible exegesis, "Many have quite overlooked this, and read Scripture as if the order of narration were always the order of accomplishment, and as if consecutive chapters were necessarily consecutive as to time. But if Scripture be read so, confusion and mistakes are certain."

In the first chapter, then, we have the account of creation in outline, and in the second chapter part of the same account in detail. The part thus given in detail concerns the creation of man. There is a reason for this detail about man in all that follows, for the Bible is not a history of the world, but a history of man, especially the redemption of man. But what are these details about the creation of man? There are at least four—(*a*), the nature of his being, verse 7; (*b*), the location in which he was placed, verses 8-14; (*c*), the moral test laid upon him, verses 15-17; and (*d*), the help-meet given him, verses 18-25. Let us place them in this position, where we can more readily recognize them:—

Nature.
Location.
Moral test.
Help-meet.

Notice, that the nature of man seems to be threefold. There was first his body made of the dust of the ground, then the breath or spirit of life put into it, and finally the combining of these two forming a third, so that "the man became a living soul." (Compare 1 Thessalonians 5-23). It is said, chap. 1, v. 26, that God made "man in his own image," and morally that it is explained in part by such a passage as Colossians 3-10, but constructively, if one may use such a word in this connection, it is explained by the fact that God Himself is a Trinity in unity, and has given us this reflection and proof of Himself in our own nature.

Notice, that the whole description of the location of man in Eden carries on the face of it the idea of historicity. Eden and the story associated with it can hardly be a myth when we see the Holy Spirit labouring, so to speak, to identify its whereabouts not only by the names of the rivers flowing out of it, and the countries they watered, but even the very nature of the soil of those countries.

Notice, that Adam was a highly intelligent man to be able to name every living creature brought before him, and that this fact has a bearing upon the assumption of some that man is a development from a lower animal.

The other three great facts are taken up and treated similarly in this lesson.

Synthetic study has been explained thus in hope that in addition to the thousands following it in America, that the Bible-loving English world may have the same opportunity. We believe it will prove a great blessing to all who follow it.

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CONTRIBUTIONS, as well as gifts of Toys, Clothing, Boots, &c., should be sent to—

MR. JOHN KIRK, Secretary of the RAGGED SCHOOL UNION, 37, Norfolk Street, Strand, London, W.C.; or to Messrs. MORGAN & SCOTT, at the Offices of The Christian, 12, Paternoster Buildings, E.C.





A Report sent on Application.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, October 16th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

Inasmuch, and Sympathy, Liverpool.—Please each say whose Mission to Jews.

	£	s.	d.
South American Missionary Society—O.H., £1; F.G., £1; (*Mr. Grubb*)—E. & E.M.P., 5s.... ...	2	5	0
China Inland Mission—S.N., £15; G.C., 10s.; I.H.M., £2; E.T., £4	21	10	0
Mission to Lepers of India—G.C., 10s.; L.G., £2; Amico, £10; N.G., 10s.; (*Miss Reed's Work*)—L.K., 2s. 6d.; T.A.H., £1; Miss M.M., £1 ...	15	2	6
Mrs Lewis's Work, Paris—Mrs. B.	1	0	0
McAll Mission, Paris—Mrs. B.	0	10	0
Miss De Broen's Work, Paris—Mrs B.	0	10	0
Australian Aborigines (*Mrs. Gribble*)—G.C. ...	0	10	0
Mrs. Amanda Smith's Work—T.A.H.	1	0	0
Dr. J. G. Paton's Mission, New Hebrides—M.A.B....	0	15	0
Famine in India—John iii., 16, 2s. 6d.; Oporto, £25; Inasmuch, 10s.; Matt. xxv., 35, £1; E. and E.M.P., £1	27	12	6
Pundita Ramabai's Works—Miss C.D., £3; (*Widows*) E.T., £4; Ruth, 10s.; Gal. iii., 13, 5s.; (*New Rescue Building*)—Warehouse Employees, Manchester, £8 6s. 6d.; (*Famine*)—R.B., £1; Ruth, 10s.; Phil. iv., 19, £20; Banked, £2	39	11	6
Zambesi Industrial Mission—I.H.M.	1	0	0
Friends of Armenia—I.H.M.	1	0	0
Mr. and Mrs. Innes Wright's Work, Nepaul—Children and Workers, Mr. Quarrier's Homes ...	2	0	0
Tibetan Pioneer Mission—Children and Workers, Mr. Quarrier's Homes	3	0	0
Mr, D. C. Joseph's Work, Haifa—Phil. iv. 19 ...	10	0	0
Mr. Torre's Work. Buenos Ayres—Amico	10	0	0
S. Africa General Mission—G. K. and H. M. S. M....	2	0	0
Moravian Missions—E. M. P.	1	10	3
British and Foreign Bible Society—E and E.M.P....	1	0	0
Persecuted Stundists—M.A.	0	5	0
London Samaritan Soc., etc.—M.M.S....	0	10	0
R. N. Mission Deep Sea Fishermen—M.M.S. ...	0	10	0
Friendless and Fallen—H.D., £1; Mrs. B., 5s.; G.C., 10s.: Mede, £1; Bukbukiah, 10s.	3	5	0
Mildmay Mission to Jews—R.B.J., £10; Mrs. B., 5s.; G.C., 10s.; E.P., 10s.	11	5	0
Flower Girls' Mission—Sympathy, Liverpool, 2s. 6d.; G.C., 10s.; I.H.M.,£1; Bukbukiah, 10s.; (*Crippled Children's Holiday*)—A.K.M., 10s.; (*Girls' Orphanage, Clacton*)—Alpha, £16 10s.	19	2	6
Mrs. Meredith's Mission—Sympathy, Liverpool, 2s. 6d.; (*Prison*)—Alpha, £16 10s.	16	12	6
George Yard Ragged School—Mrs. B., 5s.; L.G., £2; I.H.M., £2; Mede, £1; M.A., 5s.	5	10	0
Mr. Fegan's Homes—Mrs. B., 5s.; G.C., 10s.; L.G., £2; I.H.M., £5; E.K., 10s.; W. and H., £1 8s. 9d.; (*Medical Mission*)—John iii. 16, 2s. 6d; (*Homes and Missions*)—Alpha, £300...	309	16	3
Homes Working Girls, London—Mrs. B., 5s.; I.H.M., £1	1	5	0
Late Mrs. Vicar's Work—Mrs. B.	0	5	0
Mrs. Wilkes' Rescue Work—Mrs. B.	0	5	0
N. Soc. Protection of Young Girls—Mrs. B.	0	5	0
Gordon Boys' Home—Mrs. B.	0	5	0
Gratuitous Circulation of The Christian—Mrs. B., 5s.; Alpha, 5s.	0	10	0
London City Mission—Mrs. B., 5s.; L.G., £2; I.H.M, £2; H.B., £1; E.P., 10s.; Alpha, £50 ...	55	15	0
Dinners to Sick Children—Mrs. B.	0	5	0
Uncle Tom's Cots (*see page 34*)	0	11	0
Bristol Orphan Houses—G.C., £1; M.M.S., 10s. ...	1	10	0
Dr. Barnardo's Homes—G.C., £1; L.G., £2; I.H.M., £5; Mede, £1; Bukbukiah, 10s.; E.T., £4; M.V.C., £1; W. and H., £2; Alpha, £33 15s.; (*Emigration*)—John iii. 16, 2s. 6d.	50	7	6
St. Giles' Christian Mission—L.G., £2; I.H.M., £1; Mede, £1; Bukbukiah, 10s.; E.T., £4; A.D., 10s.; H.B., £1; Phil. iv. 19, £10; H.R., 5s.; Alpha, £16 10s.; (*Prison*)—G.C., 10s.	37	5	0
Home for the Fatherless (*Mr. Toye*)—G.C.	0	10	0
National Lifeboat Institution—G.C.	0	10	0
Missions to Seamen—G.C.	0	10	0
Miss Weston's Work, R.N.—G.C.	0	10	0
Open Air Mission—John iii. 16, 2s. 6d.; E.P., 10s....	0	12	6
Strangers' Friend Society—L.G.	2	0	0
Christian Community—L.G.	2	0	0
Dr. Stephenson's Homes—L.G., £2; In Memory of Y.A.M., £1	3	0	0
Stockwell Orphanage—L.G.	2	0	0
Homes Aged Blind, Crouch Hill—L.G....	2	0	0
Ragged School Union (*Cripples*)—L.G., £2; M.M.S., 10s....	2	10	0
Tower Hamlets Mission—L.G., £2; I.H.M., £3; Phil. iv. 19, £10...	15	0	0
Medland Hall Mission—L.G., £2; Mede, £1 ...	3	0	0
Bridge of Hope (*Miss Steer*)—L.G., £2; Mede, £2; Bukbukiah, 10s.; Phil. iv. 19, £10	14	10	0
Miss Macpherson's Home of Industry—L.G., £2; I.H.M., £2; (*Emigration*) H.R., 5s.	4	5	0
Aged Pilgrims' Friend Society—L.G.	2	0	0
Mildmay Institutions—I.H.M.	5	0	0
Mrs. Eardley's Country Homes—I.H.M.	2	0	0
Homes Working Boys, London—I.H.M.	1	0	0
Borough Baptist Mission—M.S.	1	0	0
Field Lane Institutions—Mede	1	0	0
Dock Labourers' Mission—Mede	1	0	0
Salvation Army—E.T., £4; (*Rescue Work*) Mede, £1	5	0	0
London Bible and Domestic Mission—Miss U., 10s.; I.H.M., £5	5	10	0
Rochester Baptist Church (*Site Fund*)—M.S.... ...	1	1	0
Tram Car and Scripture Text Mission—T.O. ...	0	5	0
Hyde Park Hall (*Mr. Chas. Cook*)—Phil. iv. 19. ...	10	0	0
Rev. T. Connellan's Work, Ireland — Phil. iv. 19., £10; E.P., 10s.; M.A., 10s.	11	0	0
Country Towns Mission—Phil. iv. 19....	10	0	0
Scripture Readers Soc. Ireland—Phil. iv. 19. ...	10	0	0
Mrs Smyly's Homes, Dublin—Amico	10	0	0
W. T. Paton Memorial Fund—G.G.	5	0	0
Seamen's Christian Friend Society—M.S.	5	0	0
Rev. J. W. Atkinson's Holiday Fund—R.	0	2	0
Convent Inquiry Society—E. and E.M.P.	0	10	0
London Anti-Vivisection Society—E. and E.M.P....	0	10	0
Christian Colportage Assoc.—E. and E.M.P. ...	0	10	0
Kensit Crusade—E., and E.M.P.	0	10	0
Anti-Infidel Tract Enterprise—N.G.	0	5	0
Lambeth Walk Mission—M.S.	2	2	0
Jewish Work of London City Mission (*Sick and Holiday Fund*)—Alpha	50	0	0
Church Army (*Prison Missions and Homes*)—Alpha	16	10	0
Total	£866	14	0

(ADVERTISEMENTS.)

Church Association.—P.E.G., 10s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—R.B., 10s.; J., 10s.; E.D., 2s.; T., 5s.; G.M., 7s. 6d.; T., 3s.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - - CHARLES SPURGEON.
Treasurer - - - - T. H. OLNEY.

A HOME AND SCHOOL
FOR
500 FATHERLESS CHILDREN
And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

The Managers Require

TEN THOUSAND POUNDS

A Year in Voluntary Contributions.

Contributions will be gratefully received by the Secretary, F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

BIBLE STUDENTS, EVANGELISTS, OPEN-AIR PREACHERS, and CHRISTIAN WORKERS generally should write to MORGAN and SCOTT, 12, Paternoster Buildings, London, E.C., for CATALOGUE of their BOOKS, Tracts, Leaflets, Hymn Sheets, &c.

"THERE IS SORROW ON THE SEA."

The Shipwrecked Mariners' Society.

Over half-a-million persons relieved since 1839.

The rescued sailor, fisherman, &c., instantly cared for on the spot and sent home; the widow, orphan, &c., of the drowned immediately sought out; the distressed seafarer of every grade charitably assisted.

Contributions may be sent to the Office of The Christian, or will be thankfully received by the Secretary, GERALD E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East, S.W.

"I WAS AN HUNGRED; NAKED; IN PRISON."

Eight Days' Missions conducted regularly in the Prisons of England and Wales by a special staff of Church Army Prison Missioners. Many stories can be told by these missioners of lives changed, and a new world opened out to prisoners and ex-prisoners. Men, women, and lads received direct from Prison into the Society's Homes. Special Homes for First Offenders. Help is given in cases of necessity to the families and dependents of those in prison. **72 HOMES, &c.**, in London and in the Provinces, from Newcastle to Plymouth, for helping those who have "fallen by the way" to help themselves, without distinction of creed.

Chaplain, Pentonville Prison, writes:—"Your labour homes are simply invaluable."

Chaplain, Durham Prison, writes:—"Your work is sound and invaluable."

Chaplain, Wormwood Scrubbs Prison, writes:—"I believe the Church Army to be doing an immense amount of good, and to be the right thing in the right place."

FUNDS and OLD CLOTHES of every description urgently pleaded for.

Central Staff almost wholly unpaid.

Bankers: BARCLAYS.

Rev. W. CARLILE, *Hon. Chief Sec.*
Church Army Headquarters, 130, Edgware Road, London, W.

St. Giles' Christian Mission.

Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

SUPPORTED ENTIRELY BY VOLUNTARY CONTRIBUTIONS.

The SICKLY and DESTITUTE, the HUNGRY and HELPLESS, the INNOCENT BUT SUFFERING WIVES AND CHILDREN of PRISONERS, and others,

SEEK OUR AID IN LARGE NUMBERS.

But OUR FUNDS ARE INADEQUATE, THEREFORE YOUR HELP IS EARNESTLY SOLICITED.

WILL YOU GIVE IT?

The Mission confines its operations to no one Parish or District.

Orphanage for Children. Convalescent Home for the Sick Poor.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, London, W.C.

THEATRICAL MISSION AND INSTITUTE,

MACREADY HOUSE, HENRIETTA STREET, COVENT GARDEN, W.C.

(Founded 1876).

PROTESTANT-EVANGELICAL-UNDENOMINATIONAL.

The only permanent and well-organised Mission working among the thousands of girls and young women employed on the stage.

Weekly Gospel Service, and Free Teas to about 60 young Actresses.
Free Distribution of Bibles and Testaments.
Monthly Letters to about 500 Actresses.
Relief to the Destitute and Sick, who are visited in their homes or lodgings.
Daily Morning Service in Macready House, which is a Home of Rest to hundreds of Theatrical Employees, where they find Christian sympathy and counsel.

Funds are urgently needed for the Winter's work.

Cheques and Postal Orders should be sent to the Secretary, Mr. S. E. Burrow, and crossed "London and County Bank," a/c Theatrical Mission.

SIXTH YEAR.

A QUIET DAY

FOR THE

DEEPENING of the SPIRITUAL LIFE

Will be held in the

ST. JAMES'S HALL, PICCADILLY,

On FRIDAY, OCTOBER 20th, 1899.

Morning, 11; Afternoon, 3.30; Evening, 7.

SPEAKERS:

Rev. Preb. H. Webb-Peploe, Rev. F. B. Meyer, B.A., Rev. A. Connell, M.A., Rev. C. H. C. Macgregor, M.A., Rev. Mark Guy Pearse, Rev. W. H. Tindall, Mr. Reader Harris, Q.C.

REV. H. PRICE HUGHES, M.A.

(Ex-President of the Conference), will Preside.

HYMN BOOKS PROVIDED. ALL SEATS FREE.

THE

"Carter" Home for Destitute Boys,

49, HIGH STREET, CLAPHAM, S.W.

The object of the Institution is to receive and morally and spiritually train homeless and destitute orphan and fatherless boys, who number about 100.

Funds are very urgently required to carry on the work and to meet heavy outstanding liabilities.

WILL FRIENDS KINDLY HELP?

DR. CRONIN,
Chairman and Treasurer.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

PROTESTANT ALLIANCE.

THE OLDEST SOCIETY

Which has for its object **the union of all Protestants** in maintaining the Scriptural principles of the Reformation against Ritualism and Romanism.

FUNDS URGENTLY NEEDED.

Subscriptions may be sent to the Office of THE CHRISTIAN.

Apply for a copy of the Illustrated Monthly Paper (sent post free to all applicants who are readers of this paper) to the SECRETARY, 430, Strand, London.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

THE

MORAVIAN MISSIONS.

THE LONDON ASSOCIATION

IN AID OF THESE

OLDEST OF PROTESTANT MISSIONS

EARNESTLY APPEALS FOR

PRAYER.

THE NEED IS TRULY URGENT.

The LARGE DEFICIENCY caused by widespread misapprehension as to the terms of the Morton Legacy—which can only be used for *commencing* New Work, and *not* to help existing Missions—has by God's providence, and in *answer to prayer*, been met; but unless the regular Income be now, not only steadily maintained, but LARGELY INCREASED—*withdrawal from some Mission fields*, actually calling for extension, *seems inevitable!*

Will, therefore, friends of Missions

"PRAY WITHOUT CEASING."

that all needed funds may be forthcoming, so that the work be not hindered.

Contributions will be thankfully received by the Secretary—

REV. W. WETTON COX,
at 7 New Court, Lincoln's Inn, London, W.C.

ROYAL NATIONAL MISSION

TO

DEEP SEA FISHERMEN.



Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds**, and in **Labrador.**

HELP EARNESTLY ASKED

Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of THE CHRISTIAN.

THE "BRIDGE OF HOPE,"

28, BETTS STREET, ST. GEORGE'S, E.

On MONDAY, OCTOBER, 30th, 1899,

The Annual Sale of Work

Will be opened by MISS CROOKSHANK,

AT 2 O'CLOCK.

AT 4 O'CLOCK

THE TWENTY-FIRST ANNUAL MEETING

WILL BE HELD.

Chair to be taken by JOSEPH HOWARD, Esq., M.P.,

Supported by J. COMPTON RICKETT, Esq., M.P.,

The Rev. G. A. JOHNSTON ROSS, Miss LIDGETT, P.L.G., The Rev. JOHN HOWARD, Mr. WALTER WEEDEN, C.E.T.S., P.C.M., and other friends.

ABOUT THIRTY CHILDREN FROM THE CHINGFORD HOMES WILL BE PRESENT TO SING FROM 3.30 TO 4.0 O'CLOCK.

TEA AND COFFEE, 5.30. **MARY H. STEER.**

THE

Children's Home & Orphanage.

Founder and Principal - Rev. Dr. STEPHENSON.
Vice-Principal - - Rev. ARTHUR E. GREGORY.
Secretary - - - Mr. J. PENDLEBURY, M.A.

An **EARNEST APPEAL** is made for increased **ANNUAL SUBSCRIPTIONS** and for **DONATIONS** in aid of the **REDUCTION OF THE DEBT.** 4,300 children rescued. 1,100 in residence.

Contributions should be addressed—

Rev. Dr. Stephenson, Bonner Road, London, N.E.

ROYAL SEA BATHING HOSPITAL.

(Hitherto known as "The Royal Sea Bathing Infirmary.")
Founded at Margate, 1791.

For the relief of Tubercular and other diseases requiring sea air or sea bathing. Open-air treatment carried out for many years past whenever suitable. Mere convalescents not admitted.

FUNDS URGENTLY NEEDED.

Bankers: Messrs. COCKS, BIDDULPH AND CO., 43, Charing Cross, S.W.
Offices: 30, Charing Cross, S.W.

DISTRICT VISITORS, OPEN-AIR PREACHERS, TRACT DISTRIBUTORS, and CHRISTIAN WORKERS generally should send to Messrs. MORGAN and SCOTT 12, Paternoster Buildings, London, E.C., for their Lists of BOOKS, TRACTS, LEAFLETS, HYMN SHEETS, etc., etc.

"Wilt Thou not revive us again! that thy people may rejoice in Thee."—Ps. 85, 6.

We are entering upon the

Winter's Preventive & Rescue Work

OF THE

WATERCRESS & FLOWER GIRLS' CHRISTIAN MISSION

with joyous anticipations of coming blessing.

Very pressing are the Claims of

The Little Waif Girls' Orphanage at Clacton-on-Sea;

The Cripples' Industrial Branch;

The Young Servants' Training Home;

The unique and far-reaching operations among the Flower Women of the Metropolis; and all

The Evangelistic Work of the Mission;

the details of which are surcharged with bright promise of rich results.

Who among God's dear children will share with us the delightful joys of Harvest?

FUNDS ARE EXHAUSTED.

Secretary: JOHN A. GROOM,
8, SEKFORDE STREET, CLERKENWELL, E.C.
Treasurer: F. A. BEVAN, Esq., D.L., J.P.,
54, LOMBARD STREET, E.C.

Field Lane Refuges and Ragged Schools.

A GOOD RECORD.

Last Year:—

339 Persons Helped to Employment
20,674 Night's Lodgings Given.
300 Children Maintained.
73,729 Meals Given.
955 Services Held.

CAN WE REPEAT THIS? YES!

If Friends will send the necessary Funds.

Bankers—
BARCLAY & Co., Ltd., 54, Lombard Street,
London, E.C.
Secretary—
Mr. PEREGRINE PLATT, Vine Street, Clerkenwell Road,
London, E.C.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Pen-Pictures from Afar.

My pen-picture this month shall be a sketch—only in outline, of course—of a native Christian, who, away in the remote South Sea Islands, became a missionary to his own people. Because you must know that when the good Spirit of God constrains South Sea Islanders to believe on the Lord Jesus Christ with all their heart, it very often happens that an intense desire springs up within them to tell others of the joy that the Christian religion has been to them. It seems as though they could not live if they did not win their kindred, or their neighbours, from cruel and barbarous practices to the service of the true God. And one thing which distinguishes these

DARK-SKINNED PREACHERS

is their fervent zeal. These brave native pastors—and some of their wives—have ever held an honourable place in the very forefront of the battle in the Pacific. Many of them have won the martyr's crown, having fallen victims to the club, or the spear, or the deadly fever. Don't you think this is a splendid testimony to the reality of their love to Jesus?

The name of the one that is on my mind now was Papeiha. He was a native of Raiatea, and at his own request was landed by an English missionary on Aitutaki, in the Hervey Group. At this time, remember, the Aitutakians were living in darkest heathenism, and were very cruel. The reception given to Papeiha and the comrade who accompanied him was, as you would suppose, not at all cordial.

THEY WERE AT ONCE SEIZED,

led to one of their native altars, and dedicated to their gods. This, however, did not deter them from speaking of what they had themselves tasted and handled of the Gospel of the grace of God. Their courage never failed them. They taught the people to the best of their ability. In spite of many dangers and difficulties, they little by little gained the confidence of their dusky brethren; while, to crown all, God so blessed their labours that, before the missionary returned to visit them, many of the Aitutakians had given themselves to Christ, and idolatry on that island was a thing of the past.

After this Papeiha went to another island of the Hervey Group, named Mangaia. A fringing reef of coral rock completely surrounded it, in which there was no opening, so that it was impossible to land in a boat. When the missionary ship arrived with the intention of landing teachers, the people collected in a crowd on the beach, armed with clubs and spears. In order to open communication with them, some one must

SWIM THROUGH THE BOILING SERF

to the reef, in the face of the open hostility of the natives. Who but Papeiha volunteered to do this?

Without a fear, he plunged into the sea and swam to the reef. After talking to the people a short time, he succeeded in persuading them to lay aside their weapons. Then the other teacher, who had been set apart for Mangaia, followed Papeiha. Hardly had he landed when, from some cause, the suspicions of the natives were aroused. Both the teachers were seized, and were being dragged inland to the altar, where, without doubt, they would have been offered as sacrifices to the gods. A blank shot was immediately fired from the ship. The report of it so surprised the natives that Papeiha and his companion were able to escape. Rushing down to the beach, they plunged through the surf and swam to the ship.

On another occasion, at Rarotonga, where native teachers were being landed, this same dark-skinned herald of the cross tied a copy of St. Mark's Gospel and his "Pilgrim's Progress" in a handkerchief on his head to prevent their getting wet. Then he slipped down the side of the ship into the sea and made for the shore. His faith and courage were amply rewarded. A work was begun there which has been marvellously successful.

He lived to see Rarotonga become Christian, and the establishment of a training college for native pastors, from which there have gone forth to the mission field many men and women as faithful and devoted as himself.

You quite see that the colour of a Christian teacher's skin has nothing whatever to do with the power of the Gospel upon his heart, or with his usefulness in the Lord's vineyard, when he says with the Apostle, "Woe is unto me if I preach not the Gospel."

(1356)

"The Christian" Bible-Searcher.

FIFTEENTH PRIZE COMPETITION.

I have pleasure in giving below the names of the successful competitors. It is a curious fact that in each division the *younger* ones have done their papers better than the older ones. In one way this is a good sign; in another it is not:—

FIRST PRIZES.

Division I.—Jessie Palmer (8 years).
Division II.—Evelyn Hewer (10), Duncan Campbell (10), Gladys Phipps (11), Dorothy Hewer (11).
Division III.—Kathleen Pasley (13), Isabel Phipps (14), Margaret Carter (14).
Division IV.—Special Prize, Guinefred Leigh (16), *Full Marks.*
First Prize.—Ruth Pledger (15), Howard Moir, Violet Ashworth.

SECOND PRIZES.

Division I.—Hetty Hill, Sarah Wood, Edith Wheeler, Edward Wheeler, Sophia Zaxitsky.
Division II.—John Wheeler, Dorothy Clarke, Kathleen Shepherd, James Jackson.
Division III.—Mary Plumb, Evelyn Barrett, Cecilia Lichtenstein, Amy Stileman, William Aston.
Division IV.—Hannah Bridgman, Edith Shepherd, Rosetta Sherwin, Frederica Hunton, Francie Hoyte, Muriel Sherwin, Emily Maddox.

FIRST CERTIFICATES.

Division I.—Willie Hooper, Edith Harvey, Winifred Marshall, Helen Stalker, Maurice Kalinsky, Anna Chanyen, Kathleen Fausset, Georgina Lichtenstein, Stanley Kall, Sophie Cohen, George Graham, Ellen Wyatt, Eddie Palmer.
Division II.—Willie Palmer, Ida Cole, David Gardiner, Winifred Harvey, Walter Picknell, Frank Thompson, Theodora Hill, Louise Filhol.
Division III.—Nellie Irving, Irene Gough, Maggie Fullarton, Mary Graham, Hyacinth FitzSimons, Alex. Kay, Marion Richards, Muriel Edwards, Beatrice Harland, Edith Purkiss, Maude Nottage.
Division IV.—Eleanor Hatchett, Ethel Pasley, Eva Oakes, Dorothy Kerr, Bessie Symes, Ethel Hutchings.

SECOND CERTIFICATES.

Division I.—Leonard Wall, Gwendoline Moir, Mildred Morgan, Charles Wingrave, Nora Wyatt, Douglas Shepherd, Alice Reid, Cecile Wright, Donald Stanier, Bessie Hope, Ella Hake, Mary Neligan, Eva Kalb, Dorothy Morgan.
Division II.—Betty Stocks, Florence Hoyte, Annie Mackenzie, Kathleen Carey-Brenton, Margaret Morris, Nora Road, Esther Goodman, Ernestine Buhl, Mabel Morris, Mabel Candlin, Jessie Carter, Mary Levine, Frank Sutton, Walter Fleet.
Division III.—Mabel Birney, Bessie Cheale, Maude Oakes, Frank Wilson, Amy Nottage, Maud Rosenberg, Walter Perryman, Nannie Sturrock, Isabel Candlin, Rosamund Langton.
Division IV.—Catherine Barber, Lilian Butler, Allan Baker, Ashley Bowker, Euphemia Graham, Kate Johns, Margaret Macphee, Theodora Muir, Laura Percy, Isabel and Jessie Roe, Gwendoline Shaw, Frances Stileman, Bessie Shepherd, Olive Taylor, Kenneth Vining.

HONOURABLE MENTION.

Division I.—Ruth Patient, Thomas Groombridge, Robert Weddell, Alice Crang, George Sellwood, George Graham Brown, Madge Wilson, Leonard Picknell, Ella Berryman, Lottie Hamilton, Frank Gibbs, Solomon Stockfish, Edith Lockhart, Edith Holms, Gladys Young, Mary Cope, Kenneth Gabbett, Henry Law, John Colville, Mary Sowden, Edward Law.
Division II.—Norah Dyke, Flora Simmons, Douglas Stevens, Dorothy Dyke, Mary Law, Dorothy Harris, Constance Gabbett, Aileen Figgis, Ivy Sherwin, Dorothy Cooper, Dorothy Barrett, Marie Meek, Gordon Boxer, Grace Charik, Ronald Watson, Leonard Browne, Frank Tomkins, Isabel Inglis, Lizzie Johnstone.
Division III.—Grace Kerr, Mary Greenacre, Lily Kinvig, Bella Mack, Kathleen Gough, Daisy Phillips, Esther Bobroff, Susie Cumbers, Corbet Browne, Elsie Ridewood, Elmina Ros, George Crawford, David Colville, Frances Figgis, Thomas Weddell, Annie Lipschitz.

THIS WEEK'S BIBLE SEARCHER (No. 198).

Hidden Text.

1. I will give unto him that is athirst (Rev. xxi., xxii.).
2. Ho everyone that thirsteth (Isa. liv.-lvi.).
3. That was . . . . that cometh into the world (John).
4. Unto you is born this day in the (Luke).
5. And I . . . . will draw all men unto Me (John xi.-xiii.)
6. I am come that they might have life and (John ix.-xi.)
7. And ye will not come unto Me (John iv.-vi).
8. In this was manifested the love of God (1 John iii.-v.).
9. (two words) And there shall in no wise enter (Rev. xx.-xxii.).
10. Cast me not away from thy (Psa. l.-lii.).
11. And I will take away the stony heart out of (Ezek. xxxv.-xxxvii).

Find and complete the above texts, and take one word from each (except in No. 9) to form a hidden text to be found in John v.-vii.

(Children under *ten* do any three; under *thirteen*, any six; under *seventeen*, any nine.)

ANSWER TO LAST SEARCHER (No. 197).

1. (*a*) Priests (Lev. x. 9). (*b*) Nazarites (Num. vi. 3). (*c*) Rechabites (Jer. xxxv. 6).
2. Gideon, Samson, Jonadab, Daniel.
3. Sisera, Manoah's wife, Jaazaniah, Hananiah, Mishael, Azariah, David, John Baptist.
4. (*a*) Lam. iv. 7. (*b*) Lam. iv. 8, (*c*) Proverbs xx. 1; xxiii. 29-31.
5. 2 Sam. xxiii. 15-17.
6. John ii. 1-11. Matt. xxvi. 27-29.
7. Timothy (1 Tim. v. 23).

No. 197.—Correct answers (first list) received from:—

A—E. and R. Aldwinckle, Jean and Elizabeth Arbuthnot.
B—Grace Burton, Mabel Birney*, Emily Bridgewater*, Gordon* and Mary* Bligh, Lily Blackman, Dorothy Blakeway.
C—Ida* and Mable Cole, Jack Cottle, Minnie Chubb*, Margery* and Doris* Coleman, Sophie Cohen*, Anna Chanyen*, Daisy Clarke, Eleanor Chance*.
D—Randolph Daintree, Ivy, Kitty* and Violet* Donaldson, Selby, Bessie and Hilda Drayson, Louie Daw*, Violet Dodsworth*, Irene Darke*, D. T. Daintree, Gertrude Dowick*, Mabel De' Russet*.
E—Muriel Ecroyd.
F—A. S. B. Fewster, Kitty Fausset*, Olive, Vincent and Mabel Fleet.
G—Constance Gabbett, Clarice Gale, E. Goodfellow*.
H—Evelyn*, and Dorothy* Hewer, Gertie Hayward*, Eric Hill*, Ruth* and Walter* Hinder, Hetty Hibbs*, Mary* and Elizabeth* Hooper.
J—Betty Jacobs*.
K—Lily Kinvig, Maurice Kalinsky*, Stanley, Max* and Eva* Kalb, K. Carey-Brenton*.
L—Rosie Langton*, Georgina Lichtenstein, Arthur Lamb, Edward, Henry, May and Sidney Law, Nellie and Edith Lockhart, Blanche Lindup*, B. Le Mesurier*, Dorothy McMullin*.
M—Frances Munce, Marie Meek*, Mildred Morgan*, Arthur*, Grace* and O. L. Morice*, Mabel Morris*, Winifred Marshall, Daisy Martin.
N—Valerie and Eleanor Noel.
P—Gladys* and Ethel Palmer, Kathleen* and Ethel* Pasley Katie*, Leonard* and Walter* Picknell, Mary Plumb*, Marjorie Porteous*, Daisy Phillips*.
R—Jack Ridley, Kate Rosenbloom*.
S—Douglas Stevens, Margery Smart, Rosetta, Ivy* and Muriel Sherwin, Amy Stileman*, Frank, Esther and Flora* Simmons, Betty Stocks*, Alan and D. J.* Symon, Mary Seton-Karr, Joseph Stephens.
T—Frank Tomkins, Theodora Thorn*.
W—Cecile and Phillis Wright, W. H. Williamson*, Mabel Wheeler*, Ella and Agatha* Ward, Evelyn Wood*, Greta Watson*, Delphie, Wells*.
Y—Gladys and C. Maurice Young.
Z—Sophia Zaxitsky*.

No. 196.—Correct answers (second list) received from:—

A—Jean and Elizabeth Arbuthnot, Irene Ashdown*.
B—Dorothy Berry, Leah* and Rosa Blumenthal, Edith Banks, Ernestine Buhl*, Lucienne Brabandes, Mabel Bailey, Ella Berryman*, Grace Burton*, Violet Braun*, Dorothy Blakeway*, Lindsay and J. Corbet* Browne, Stanley Bennett*, Susette*, Mary* and William* Beck, Charles, Alan and Maggie Banks, Robert G. Browne, Louis Berthé, Massy Baker, Lilian Butler*, Ashley Bowker, Gladys* and Godfrey Bates, Catherine Barber*.
C—Alice Crang*, Maggie Carter*, Rodia Constantinides, Susie and Ethel Cumbers, Isabel Candlin*, Kathleen Cole*, John*, David*, and Mary* Colville, George Crawford, Katie Clark*, Jessie Carter*, Ivy Coombes, E. Hyde* and Duncan* Campbell, Gladys Clark, Beryl* and Gladys Calvert, Bessie Cheale, Dorothy Cooper, George and Mary Coward, Winnie* and Arthur Cox, Alice Cady.
D—Violet Dodsworth, Marie Denizot, Winnie de Russett, Gertrude Dowick*, Elmina, Jessie and Isabel Deane-Roe, William Dilly, Mary de Spiganovica*, Catherine and Agnes* Darke, Constance Devenish-Meares.
E—Miriam and Eddie Ecroyd, Maud Eddey, Muriel Edwards*.
F—Jeanne Faucon*, Louise Filhol*, Maggie, Mabel* and E. Fletcher, Hyacinth Fitzsimons*, Marian* and James Freegard, Aileen Figgis, Claire and Eva Ferguson.
G—Winnie Grove, Elizabeth Gerechter, Rose Goodman, Dorothy Goldsmith*, Elsie Goudge*, Margery, George and Colin Graham-Brown, Stuart, Margaret*, Edith*, Dorothy and Jack Gray, George*, Effie and Charles Graham, Dorothy Grove, Alice Goad, Thos. Groombridge, Grace and Evelyn Gulston, David Gardiner*.
H—Ethel Hutchings, Betsy Holik, Sandy Handasyde, Georgette Hoffmann*, Kathleen Hughes, Helen and W. J. Hunter, Francie Hoyte*, James Henderson, Walter* and Beatrice* Harland, Ella Hake*, Issie and Violet Holford, Marjorie Hogge*, Myra Hunt, Philip Hatlattjob, Agatha* and Ruth Harrison, Ruth and Walter Hinder, Louie Hooper.
I—Alice Ingberg, Daisy Iredell.
J—Emily Jeynes, Kate Johns*.
K—Gertrude Krambach, Isa*, A. D.*, T.* and Alex. Kay*.
L—Annie Lipschitz, Annie Levine, Arthur Lamb, Beatrice Le Mesurier*, Arthur, Irene and Edward Llewellyn, Henry, Edward, May and Sidney Law, Guinefred and Elsie Leigh.
M—Hilda Medill*, Hedley Meader*, Lois Newburn, Dorothy McMullin*, Dorothy Mott*, Elsie and Annie Moule, Dora Marples, Margaret, Mary, Dorothy, and Daniel Morris, Lewis McGregor, Dorothy Miell*, J. and Barbara Macouchy, Winifred Marshall, Dorothy Gerard and Winnie Mace, Daisy Martin*, Evie Miller, Mary McLennan, Christina Marshall, Louis Maclachlan*, Margaret Macphee*, Gwendoline Moir, Ada Macnutt*, Mildred and Dorothy Morgan, Leonard, Charles, and Frank Medcalf, Annie*, Nellie, and Daisy* Mackenzie, Abraham and Bella Mack.
N—John, Peter, and Cissy Nicholson, Dora Niels*, Edith Nash, Amy and Maude Nottage.
O—G. and Katie* Oliver.
P—Geoffrey, Clarice, and Percy Peach, Louie* and M. Penny, Peo, Pibel*, Isabel* and Gladys* Phipps, Gilbert Powell, Ernest and N. Potter, Cyril and Muriel Palmer, Ethel* and Kathleen* Pasley, Laura Pratt, Daisy Petrides, Edith Purkiss*, Winnie Page, Marjorie Porteous, Jessie, Eddie and Willie Palmer.
R—Maud Rosenburg*, Mary Rosenbloom, Jack Ridley, Ada Rawlinson, Gwennie Ravenhill, Gordon Remington, Lorimer and Rita Romanes, Herbert and Marjorie Rainey, Marion Richards, Nora Read, Margaret Rickards, Penelope Roberts*.
S—Eric Shaw, Flora Shadbolt, Dora and Lizzie Simons, Fanny Stileman*, Reginald and Hilda* Skinner, R. A. Spencer, Minnie*, Bessie* and Edith* Shepherd, Kathleen Strangman*, Marjorie* and Cicely* Sherbrooke, Lionel and Bernard Studd, Vera Stapylton*, M. F. and Florence Smith, Binford Sellwood, Bertha Stocker, J. M. and D. D. Steiner, Peter Stewart, Muriel,* Rosetta and Ivy* Sherwin, Gwendoline, Violet*, Evelyn*, Phyllis* and Gladys* Shaw, Dollie Salt*, Enid Southwell, Nannie Sturrock*, Violet, C. R. and May Salvesen, Olive Swift, Elsie Stark*, Emma* and Frank* Sutton, Mary Sowden, Gertrude Scott*.
T—Nannie and Louie* Tibbits, Herbert and W. S. Toller, Naomi Toriff, Rachael, Rebecca and Leah Tuscinsky, Winnie* and Arthur* Taylor, John Thomson, Marjorie Tracey, Olive Triton*, Frank Tompkins, Sarah Tyson.
U—Queenie Upton.
V—May Vickers.
W—J. William and Mabel Wheeler, Leonard Wall, Stewart Watson, Joanna Wohnitzer*, Charles and Amy* Wingrave, Ronald, Willie and Greta* Watson, Connie* and Evelyn Wood, Rosamond Woodgate, Nora* and Ellie* Wyatt, Ernest, Kenrick and Queenie Wakeford, Thomas and Robert Weddell, F. R., Madge, Rachael*, James, Georgina, Sara and Pringle Wilson, Helen and F. H. Webb.
Z—Sarah Ziph.

Personal.

Penelope Roberts, Grace Burton, Evelyn Wood (and her schoolfellows), Leonard Medcalf, Ellie Brown, Daisy Martin.—I am very pleased to welcome you as "searchers," and hope you will find the work interesting and useful.

Laura Pratt.—Thank you for your nice little letter.

Helen Webb.—Many happy returns of your birthday. Yes, you must put your age on each searcher.

Katie Oliver.—If you keep on trying to do your searcher nicely, you are sure to get a star sometimes; but it is not always neat enough. Many thanks for shells received.

Uncle Tom's Cots—Mrs. B., 10s.; Q.U., 1s.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Litherland, near Liverpool*, Oct. 21-23 and 25-27, *Allerton, Bradford*, Oct. 28; *Spalding*, Nov. 2; *Stowmarket*, Nov. 3; *Yarmouth*, Nov. 4-12; Mr. S. J. Hewlett, *Durness, Cape Wrath, N.B.*, to Oct. 29; Mr. J. S. Tyler, *Tunbridge Wells*, Oct. 22; *Norwich*, Oct. 28-Nov. 5; Mr. H. Hankinson, *Burton-on-Trent*, Oct. 23, 24; *W. Hampstead*, Nov. 2; Mr. E. Arrowsmith, *Sparkhill*, Nov. 11-20; Messrs. G. and M. Goodman, *Metropolitan Tabernacle*, to Oct. 19; Mr. Phillips Welch, *Albany Road, Camberwell*, to Oct. 19; Mr. W. L. Seyler, *Matthias Road, Stoke Newington*, to Oct. 20; Mr. E. Hughes, *Congregational Church, Burdett Road*, Oct. 22-29; Mr. J. H. P. Cutting, *Birmingham*, Nov. 5-15; Mr. W. H. Wilson, *Moseley, Birmingham*, Oct. 22-29; *Bellenden Road, Peckham*, Nov. 5-12; Mr. J. E. Collier, *Sutherland Chapel, Walworth*, Oct. 30-Nov. 1; *Surrey Memorial Hall, Walworth*, Nov. 6-10; *Lewisham*, Nov. 15.

The Annual Meetings for Reports of Seaside Services will be held at *Shaftesbury Hall, Y.M.C.A., Leeds*, Oct. 19; *Southport*, Oct. 20; *Central Hall, Bolton*, Oct. 24.

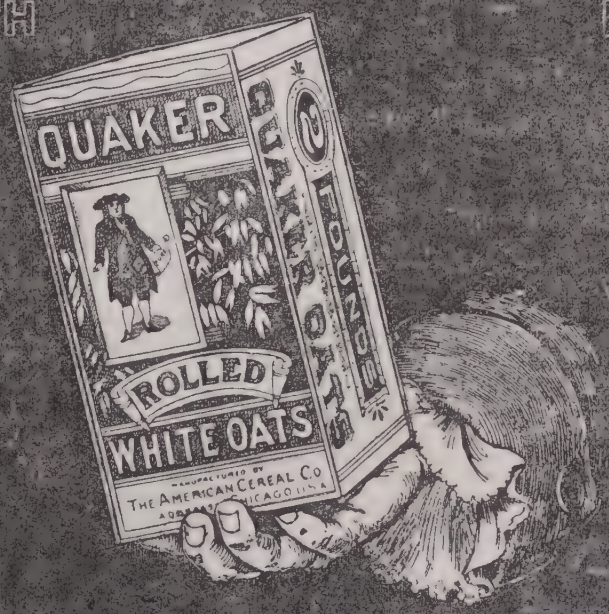
Children's Scripture Union—Portions for week ending October 28.

Sun., Oct. 22	2 *Chr.* xxxiii. 1-16	Th., Oct. 26	2 *Chron.* xxxv. 16-27
Mon., „ 23	„ xxxiv. 1-13	Fri., „ 27	„ xxxvi. 11-23
Tues., „ 24	„ xxxiv. 14-21	Sat., „ 28	*Lam.* iii. 22-39
Wed., „ 25	„ xxxiv. 22-28		

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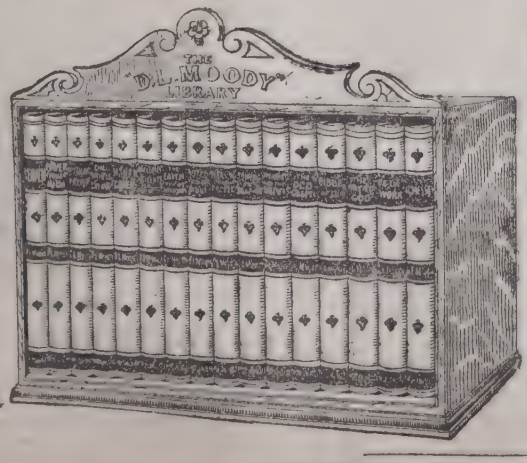
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Evangelistic.

The Tent Work.

SOME deeply interesting incidents, showing the evident work of God in the South London tents, were related at the noon meeting last Wednesday. Scores have been smitten under a sense of sin; hundreds have been unable to get in. There are not enough workers to deal with the anxious.

Rev. D. M. Cameron said, forty years ago at Blandford, he had preached on the Prodigal Son, when a young man complained that the preacher had called him a rogue and a vagabond. He had gone away from home, and just returned. He was converted. When the speaker was preaching at the tent, this man came to him, having been following Christ these forty years.

Rev. J. Wilson, Woolwich, told of a wife who wanted her husband to go to the tent; but he refused. She got him to go for a walk, and brought him to the tent door; but he would not go in. A second time he refused. She went in alone, and was saved. A young man came outside and persuaded the husband to go just inside and sit down. He did so; an arrow entered between the joints of the harness, and he was smitten and saved.

Mr. Holness said that, while Mr. Leonard Weaver was preaching about eternity, a young man came forward and wished to shake hands with him; he had found the Lord that night. An elder man followed, saying he also would like to shake hands with him, and took his stand by the younger, who was, he said, his son. The following day, an old man, a Christian for many years, came and praised God for his mercy to these two, who were his son and grandson.

A young man, utterly obdurate on Sunday, on Monday acknowledged himself a sinner, a gambler; but still hard. Mr. Holness was led the next night to take no notice of him; but he came again, evidently piqued by being passed by. Before the week was out he was rejoicing in Christ.

It really seems that tent meetings are one way of solving the difficulty of reaching the masses. The experience here also goes to show that setting forth the solemn realities of eternity, and the inevitable doom of the rejectors of Christ, is a form of testimony most needed and most effectual in these careless, hurried, and superficial days.

At the noon prayer meeting, on Monday, some additional words of cheer and progress were expressed by Mrs. S. J. Alexander, who described some experiences in the visitation of converts. In one interesting instance a woman, whose husband and son had been converted at the Peckham tent, professed to find peace. At another house, Mrs. Alexander came upon a case of a converted woman, whose husband had found salvation at the tent. She then prayed for her father, and subsequently he also went home rejoicing in the Saviour. Indeed, the conversion of families has been one of the most blessed characteristics of the work. Mr. John Vine, who had spoken on the previous day at the closing services at Peckham, gave a vivid account of the pathetic final scene. In response to an invitation, the young converts pressed to the front to testify; deep feeling was manifested, and many were in tears. Among the groups around the platform were a father, mother, and two daughters, all of whom had professed conversion during the mission. It was with difficulty that the meeting could be brought to a conclusion, so many and so glowing were the testimonies. The work is to be continued in a series of services which have been arranged at various local churches.

After many years' absence in America we have lately had a visit from Mr. Wm. Henry Collins at Ardfert, and his earnest, yet simple, Gospel message, said and sung, has been fruitful in awakened interest in many, and some apparently real conversions of young persons. He laboured in Tralee, Listowel, and the villages round; and, in now proposing to renew his evangelistic travels in England, he is followed by prayers of faith and thankfulness for blessing to many.

Geo. F. Trench.

Mr. Monro Collings has just concluded at Feltham a fortnight's series of Bible readings, which have been blessed to the many converts gathered in during Mr. Collings' recent missions in the neighbourhood. Keen interest was created, and the building was filled nightly. At the praise meeting, which we felt bound to convene at the close, many testified that the Bible had become a new book to them, and several experienced Christians stood up to praise the Lord for making known unto them some of "the deep things of God." P. M.

Growing out of a "Quiet Day" at Sholing, a series of evangelistic services have been held in a tent there. Of these Lord Radstock writes: "In spite of the weather the tent has been filled with the working classes, who seem unwilling to go even when the meeting has lasted two hours. Not a few come regularly who had not been at a place of worship for many years. We can see a change coming over quite a number of the hearers. A dear servant of the Lord from the Evangelization Society spoke in the tent."

Miss Chadwick, of Portsmouth, has concluded an eight days' mission at Brunswick Rooms Evangelistic Mission, Portswood, Southampton. The Word has been faithfully proclaimed in the power of the Holy Spirit, Christians have been helped, and a number of persons have professed conversion. To God be all the praise! The general work of the mission continues to prosper, notwithstanding opposition from Ritualists. The hall is filled, and many souls have turned from idols to serve the Lord. J. T. H.

Evangelists' Engagements.

Mr. John Burnham.—Till Oct. 22, Briton Ferry; 31-Nov. 13, Stonebroom; 19-28, Armley; Dec. 7, 14, Watton.

Gipsy Smith.—Till Oct. 23, Burton-on-Trent; 28-Nov. 6, Marylebone; 11-20, Leicester; 25-Dec. 4, Hull; 18, Middlesbro'.

Mrs. E. L. Baeyertz.—Oct. 22-Nov. 6, North Shields; 28-Dec. 11, Y.M.C.A., Bedford.

Mr. Jno. T. Mateer.—Till Oct. 29, Sutton-on-Craven, Yorks; Nov. 5-16, Dartford; 19-Dec. 31, Scarborough.

Mr. Monro Collings.—During Oct., Willesden; Nov., Croydon; Dec. 3, 4, and 24, Portsmouth.

Mr. James Sprunt.—Till Oct. 29, Crowborough, Sussex; Nov., Sundays and Thursdays, Bignold Hall, Forest Gate.

Mr. W. R. Lane.—Till Oct. 23, West Bromwich; 28-Nov. 6, Coventry; 11-20, Dudley; 25-Dec. 4, Bromley, Kent.

Rev. F. C. Spurr. — Oct. 21-30, Todmorden; Nov. 4-13, Leamington; 18-27, Walsall; Dec. 2-10, Chester; 11-18, Castle Donington.

Rev. Thomas Cook.—Oct. 22, Sheffield; 29, Birmingham; Nov. 5, Oldham; 12, Horsforth; 19, Scarborough; 26, Manningham; Dec. 3, Hull; 10, Gainsborough; 17, Bromley (Farwig Mission); 24, Harrogate.

Mr. and Mrs. J. S. Harrison.—During Oct., St. Giles' Christian Mission, Sundays.

Mr. Newton Jones.—Oct. 21-30, Watford (Beecham Grove Baptist Church); Nov. 4-13, Bradford (Salem Cong. Church); 18-27, Wimbledon (Baptist Church).

Mr. Henry Thorne.—Oct. 21-30, Greenheys, Manchester; Nov. 4-13, Rothwell, Kettering; 18-27, Dartmouth; Dec. 2-11, Tiverton; 15-24, Westminster.

Rev. John Mitchell.—During Oct., Keynsham; Nov., Everton-on-Avon.

Mr. C. E. Barraclough.—Oct. 22-27, Otley; Nov. 5-17, Sunderland.

Mr. James Eyres.—During Nov., North Devon.

Irish Gospel Tent.—Seven Sisters' Road, South Tottenham (near St. Ann's Road Station), Evangelistic services, week-nights, 7.30 p.m.; Sundays, at 3 and 7.30 p.m. Children's meetings, Mon., Wed., and Sat., at 6 p.m., Mr. R. Spragg and others.

Rev. W. H. Lovell and Messrs. Algernon and Claud Coffin.—Till Oct. 22, Congregational Church, Gosport.

Mr. Josiah Nix.—Till Oct. 28, Northampton; 29-Nov. 6, York; 12-20, Swindon.

Mr. Charles Inglis.—During Oct., Glasgow Campaign; Nov. 12-18, East London; 19-Dec. 1, Sittingbourne.

Mr. Samuel Levermore.—Oct. 22, Victoria Hall, Exeter; 19-26, Bermondsey; 29, Wandsworth.

Mr. Bob Johnson.—Till Oct. 27, Hartlepool; 28-30, Sheffield; 31, Croydon; Nov. 4, Wesleyan Central Mission; 9, Polytechnic, Regent Street, London; 11-14, Luton.

Weaver Brothers.—Till Oct. 27, Scarborough; 29-Nov. 10, Woolwich.

Mr. and Mrs. Bustin (Madame Annie Ryall).—Oct. 30-Nov. 3, Drummond Road Baptist Church, Bermondsey; Nov. 30, Potter's Bar.

Mr. W. R. Bradlaugh.—Oct. 21-29, Livesey, Blackburn.

Mr. G. W. Clegg.—Till Oct. 20, Heatnor; 22-31, Falmouth; Nov. 5-17, Mevagissey; 19-30, Tregony; Dec. 3-15, Fowey.

Mr. Herbert Hurditch.—Suns., Oct. 22, and 29, Ilaling Hall, Croydon.

Rev. Thomas Waugh.—Oct. 22-31, Cinderford; Nov. 12-21 Pontypridd; Dec. 3-12, Ripon.

Mr. John Elliott.—Oct. 22, at 6.30, Warren Room Torquay.

Rev. John Jameson.—Oct. 21-30, Ravensthorpe; Nov. 2-9, Thornaby-on-Tees; 11-20, Leeds (Harehills).

Mr. W. D. Dunn.—During Nov., Belfast; Dec., Glasgow Campaign.

Rev. James Lyall.—Nov. 9, 10, Langholm.

Mr. Ben Alberto.—Oct. 21, 22, 28, 29-Nov. 4 and 5, Shaftesbury Hall, Broadway.

Rev. D. M. Cameron.—Till Nov. 3, Glasgow; 5-15, Cromarty.

Mr. William Day.—Nov. 18 and 22, Stokesley, Yorks.

Mr. James Wharton.—Oct. 29-Nov. 1, St. Albans; 2-5, Tottenham; 11-17, Bracknell.

London Tent Evangelization Committee's Arrangements.—*The Great American Tent*, close to Clapham Road Station, week-nights, 7.30; Sundays, 3 and 7.30 p.m. Oct. 15-30, Mr. Leonard Weaver. *The Tent*, Nine Elms, in grounds opposite St. George's Church, Battersea Park Road, services, week-nights at 8 p.m.; Sundays, 3 and 7.45 p.m.

Mr. Wm. Rolff, 176, High Street, Borough, S.E., writes that he is willing to serve any church, chapel, or mission around South London, providing soloist, and free of any charge whatever.

Evangelization Society.—The following Missions, with others, will be in progress on Sunday next:—Mile End (Great Assembly Hall), R. D. Edwards; Limehouse (Edinburgh Castle), H. Collins; Brighouse, A. Taylor; Tiptree Heath, C. Noakes; Camberwell, G. Tuffin; Bushbury, C. Lazenby; Ithyl, J. Shields; Newcastle-on-Tyne, C. G. Roger; Newcastle-on-Tyne, A. Clark; Colchester, R. Williams; Colchester, J. Stanger; Hadleigh, J. Whiting; Mendlesham, J. Harris; Great Totham, H. C. Barton; Cawston, C. Chenery; Middlesbrough, M. Peden; Sacriston, J. Simmonds; Exmouth, W. F. Davies; Winsford, T. Goudie; Markyate, H. Fisher; Abbotsbury, F. Holmes; Coleshill, S. Bryant; Mealsgate, Hy. Bray; Brentford, James Clark; Melton Mowbray, G. Pell; Queen Camel, R. H. Holman; Edgefield, K. Lambert; Nettleton, C. B. Jolliffe; Greenstead, A. E. Knight; Stevenage, S. Vivian; Tredegar, E. Bailey; Chatton, G. A. H. Wood; Liverpool, H. Laughland; Oulton, C. F. Goode; Tillingham, F. W. Pascoe; Puriton, J. H. Roberts; Kirkintilloch, C. Galletly; Glasgow, T. W. Canning; Glasgow, D. M. Bayne; Govan, R. Hill; Dalry, J. H. Moodie; Reay, H. Young; Shettleston, J. W. Galletly.

Street Preaching in Ireland.

SIR,—Kindly permit me to make known, through your columns, the attempts being now made in Ireland to stop open-air preaching in some localities. The machinery of the new County Council Bill is being employed for this purpose. The Queenstown Urban District Council opened the campaign by passing a resolution making street preaching unlawful in their district, and this has been followed by the Rathmines Council forbidding preaching in their park and its approaches. Others have followed suit, the last effort in the same direction being that of the Blackrock (co. Dublin) Urban District Council, who, at their meeting on 27th ulto., passed the following resolution:—

"That this Council having, by a majority of twenty-three votes to one, requested the police authorities to remove the obstruction and annoyance caused by the street preachers assembling at the park gates on Sunday and other days, and they having failed to comply with our request, we instruct our engineer to have the recess at the park gates chained off on Sundays, and other days when necessary, said chains to be portable, and only stakes to be made permanent."

The discussion which followed was heated and animated. One of the members opposed it, on the ground that he thought they had too many chains already in the country. The chairman said that there was a legal point in the question: the approach to the park had been opened a long time, and he thought that it was consequently a public thoroughfare, and that an injunction might be got against them for enclosing it. However, when the vote was taken, the resolution was carried by eleven votes to seven. It remains to be seen what the result will be; anyhow, "*chains*" and "*stakes*" have not a very pleasant sound, and are certainly suggestive. I may add that there has been no obstruction caused by the preaching, and the addresses delivered are simple Gospel testimonies, devoid of controversy, and spoken alike to Protestants and to Roman Catholics, who usually listen most attentively. May I ask the prayers of your readers for Ireland, and that this and all other efforts to hinder the Gospel may be fustrated?—Yours faithfully, Watchman.

Banquet for the Poor.

WILL you kindly allow me once more to ask your readers for their kind help towards the Lord Mayor's annual banquet and entertainment to the poor of the East End on November 9?

The Lord Mayor Elect has kindly given £20, and the Sheriffs £10 each.

Further donations will be gratefully received by yours obediently, Fredk. N. Charrington.

Great Assembly Hall, Mile End Road, E.

Notices.

A correspondent would like to know the publisher of a booklet, entitled "The Joy of Obedience."

Application for Tracts.—Miss E. Williams, 282, Globe Road, Bethnal Green; Mr. C. E. Marr, 13, Probert Road, Brixton, London, S.W.; Mr. W. S. Jones, Baptist Mission, Leet Hall, Bridge Street, Chester; Miss Alma Wood, Doric Lodge, Bow Road, E.; James King, 151, Rottenrow, Glasgow; Mr. John Poole, Station Master, Bridge, Kent; Miss Huggett, Chapel Row, West Hoathly, near East Grinstead, Sussex; Wm. Shallcross, Toora, South Gippsland, Victoria, Australia; E. A. Rumball, May Cottage, Violet Road, South Woodford, Essex; J. Abbott, 34, College Place, Chelsea.

Communications Received With Thanks.—J.H. J.T.H W.F. E.C.H. J.U.M.Y. S.W.B. T.H.W.P. J.C. R.L H.M. P.E.M. R.K. Miss W. Miss D. U.H. E.C.S A.F.L. H.T.N.U. S.H.J. M.H.R. J.W.H. M.N. E.E.H C.F. M.B. G.S. J.G.T. H.S.E. J.L.N. E.E.H. J.F A.H.W. E.W.L. J.O.E. M.C. J.M.M.Y. M.F.D. J.S.R. E.E.M. W.S. T.B.B. B.H. E.S.C.P. E.K. F.H. E.F.F. M.G. R.R. J.B. H.L. A.A.F. J.T. J.R.R. J.L.M C.W.M. W.M.C. R.M.S. M.E.E. E.F.J. M.H.A. W.F E.A.R. J.W.M. R. N.P. S.H. W.B. C.B. L.W. R.B W.S. F.N.C.

Newton Abbot Convention was held Oct. 10-12, the speakers being Rev. J. Gregory Mantle, who has, through several visits, become well known in Newton, and Rev. John Brash, of Liverpool. This venerable servant of God, by his plain, direct teaching, helped many. The Convention throughout was felt to be one of great blessing. The numbers attending were good. Many attended from neighbouring towns. Mr. H. G. C. Bishop was chairman at each gathering.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

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Notes & Comments

AROUND us are now falling the leaves of autumn; mute but eloquent witnesses to the fact that the cycle of Nature is again complete; that the era of fruitfulness is over, and that of decay begun. These falling leaves, however, leave their monuments behind them in the trees on which they grew, and to the growth of which they contributed their share. If the buds of spring are *prophetic* of the Divine goodness, the withered foliage of the woodlands is a testimony that the promise then given has been fulfilled, and that God has kept his word to his creatures. Henceforth, Nature will rest awhile, till the new wine of life once more pulses through her, and wakens the spring seeds.

It would be well if, in this hurrying age, this lesson of the autumn were pondered by us. There is no outward law of periodicity in the spiritual life; but none the less is there real need for times of fallowness and rest in the soul's activities. We are too much for external show, for results, for statistical returns. Leaves grow in summer, *but roots grow in winter;* and the leaves would soon fail but for the roots. So do we need to be "rooted and grounded in love," and only those who are thus rooted can bear the peaceable fruit of righteousness. If we thought more of this, and gave our spiritual natures time to strike deep into the soil of the unseen world, we should less need to trouble about "results." These would come as surely as the flowers of spring and the harvest of autumn follow on the busy rooting process of the winter.

The outbreak of the Boer war, absorbing as it does the available "fighting material" of this country, may not be without serious consequences in our foreign relations. We hear of important movements in the direction of China on the part of Russia, troops being steadily poured into that country; of other strategic movements towards Afghanistan and Persia. Germany is rousing herself in Samoa, where the triangular arrangement between that country, America, and ourselves is working as badly as possible. Once the "dogs of war" are unleashed, it is impossible to foretell what may happen. It is a time calling for temperance in speech, sobriety in action, and earnest waiting upon God that He may bring his own ends to pass through the turmoil and conflict of human affairs. We note with pleasure that even on the field of battle, human feeling is asserting itself, as is shown by the kindly care which British surgeons and officers are expending upon the wounded and fallen from the ranks of the enemy.

Among the immediate results of the war must be counted the sad disturbance of Christian work, both among the white and native populations of the colonies. On no one will the burden of suffering and privation fall more quickly than on the ministers and missionaries, whose labours must perforce be interrupted and thrown back for long years. The passions of war and of race-hatred are ever inimical to true spiritual results, and there are circumstances in this unhappy struggle which will unquestionably tend to deepen them. These suffering brethren on both sides, must be loyally and earnestly remembered in our prayers, and every opportunity taken to lighten the burden of sorrow and want under which they are labouring. The task of teaching the Gospel, in its purity, in a country where a three-cornered race feud is carried out to such bitter extremes, is always peculiarly hard; and, under present difficulties, those who are its representatives demand special sympathy and love.

In the House of Lords, Lord Salisbury expressed the hope that, when the present troubles are over, we may be able to do something for the native races, whose welfare has not enjoyed all the care it ought to have had. His lordship is quite right. Neither Boer nor Briton has been either just or generous to the native. Good King Khama's visit is still remembered among us; when he came to this country to save his people out of the clutches of the Chartered Company, and place them under Imperial rule. Then, again, it is only a year since a son of Dr. Moffat was here to plead the cause of a great number of Bechuanas, whom we had "apprenticed" to Dutch farmers, which was practical slavery. Lord Salisbury will find ample scope for righteous dealing.

Letters from India are very saddening in their references to the famine. Dr. Colin Valentine, of the Medical Missionary Training Institution at Agra, writing on October 5, said:

> All hope for rain for the cold-weather sowing has now passed away. Last Sabbath morning we had 1,111 starving creatures at our beggars' church.
>
> *The Pioneer* for October 4 says: "Over 50,000 persons have been added to the number in receipt of relief during the past week, the total in all provinces being 158,814."

Dr. Valentine, and other workers in India, hope to be entrusted by generous friends at home with funds, wherewith to feed the hungry which crowd around them at the present time.

The action of the Bishop of Bristol in heading a deputation of welcome to the Congregational Union at Bristol has roused the deep ire of the *Church Times*, which, in an editorial note, places him and the Catholic Bishop of Clifton in the class of "rebels" against true Church authority — the latter because he usurps an authority he does not possess; the former because he refuses to exercise the true authority he does possess. The writer repudiates the expressions of joy with which the Bishop welcomed the Union to his diocese, and says that to Churchmen elsewhere the joyfulness of such an event is by no means apparent; adding that to them Dissent is a tendency not making for righteousness on the whole—"*a tendency which, in its net results, hinders the progress of the Christian religion*" (italics ours). With such views, it is clear that the *Church Times* and its party look upon Dissent as an enemy. It is well to know the views held by the organ representative of Ritualism; lamentable as those views may be.

That the *Church Times* does not, however, voice the opinions of sober and intelligent Churchmen on this matter is clear from the paper on Church and Dissent read at the Church Congress by Dr. Wace. A better summary of the progress and present position of Nonconformity in this country, and of the forces of Free Churchism throughout the world, could not have been given by the most ardent Nonconformist. He paid a glowing testimony to the Free Church Catechism in which the beliefs common to all the Free Evangelical Churches are voiced; and went so far as to ask whether this great object-lesson in Christian union ought not to lead to a still wider union "in which the Church of England will hold the place which is her due, while preserving as each of these dissenting communities does, her own principles and her own order." The attitude of Dr. Wace not only contrasts favourably with that of the *Church Times*, but represents the real feelings of a large body of Churchmen towards their dissenting brethren.

The "vitality of evil" was the subject of the Congregational Union sermon. This is a line of thought which is usually left severely alone nowadays, when a cheap optimism too often rules the thoughts of religious people, just as a cheap pessimism rules the ideas of latter-day irreligious thinkers. There is, however, little doubt but that a great revival of the doctrine of sin is needful. Loose views on moral questions, on the one side, and vague theories of the atonement on the other, are closely allied. Until we have right notions about the disease, we cannot value the remedy at its worth. It is not, however, by looking at sin in itself that an adequate conception of it will be engendered in the heart; but by viewing it in relation to the overpowering vision of the Cross of Christ. That alone, under the illumination of the Holy Spirit, can bring home the *conviction* of sin, of righteousness, and of judgment.

The indignation of English Roman Catholics with the Pope, for having silently acquiesced in the condemnation of Dreyfus has not spent itself, for Mr. St. George Mivart has recently written to *The Times*, expressing his disgust that the Pope should have feared to speak lest he should offend France. He regards Dreyfus as the Galileo of the nineteenth century, and believes that, as the Church's treatment of Galileo alienated millions of Catholics, so her treatment of Dreyfus will probably alienate millions more. He thinks the scandal has been prodigious, and that no trial of any other Jew has had such world-wide consequences since that of Christ. He admits that the Pope may have desired justice to be done, but his mouth is closed by the Roman congregations, chief of which is the Inquisition. He speaks strongly against the Papal Court, which has been a not uncommon thing in the history of Romanism in this country. But now, as always before, the Papal Court pays no attention—it wants English gold, not English influence.

The stimulating effects of Protestantism on Romanist zeal are evidenced in a striking manner in a religious revival at Pachino, a city in the south-east of Sicily. A Protestant evangelist, being welcomed by two families in the place, began to hold meetings at which large numbers were impressed, the work being afterwards carried on by Protestant

pastors from neighbouring towns. The population was profoundly stirred by these ministrations, as many as 700 being present on one occasion. This state of things woke up the Romish priests more than all the vice and profanity which had been rampant before; and they bestirred themselves to dissuade the people from attending these gatherings, and the children the Sunday school which had been started for them. They even went so far as to ring the church bell, with a view to disturb the speakers, so vigorously that it cracked in pieces. This last incident looks like a parable of the fate awaiting all endeavours to silence or stifle the truth.

A striking paper in the *Nineteenth Century* gives an impressive account of the amount of gratuitous public service rendered to the nation by patriotic citizens. Not only in Parliament, but on County and District Councils, the Bench, School Boards, Royal Commissions, an immense amount of unpaid work is done, and that of the highest quality and efficiency. These "public souls" deserve a large tribute of gratitude from the nation. The writer of the paper, however, left out of count the largest and noblest sphere of unpaid labour of all, in ignoring the religious service so freely rendered by willing souls to the world in the name of Christ. Most spiritual work is a free-will offering. The world is unspeakably indebted to those who give up their time, their skill, and their devotion, to the service of their fellows. "Your servants for Jesus' sake" (2 Cor. iv. 5).

In times of war domestic and social legislation is very apt to be neglected. It is interesting to know, however, that the Transvaal episode is not to eclipse the urgent problem of housing London's poor. The County Council will take action under the Light Railways Act, and provide cheapened facilities for rapid transit to the suburbs. The West Ham Town Council has determined to spend £1,000,000 in building cottages alone, because it sees the tendency of capitalists to demand exorbitant rents. An important Conference has been called for next month, to meet at St. Martin's Town Hall, under the presidency of the Bishop of London, to consider the whole housing question. Without committing ourselves to any of the details proposed, we cannot but think that all this is to the good. True, a pure environment does not make the people pure, but an impure one drives to lower depths of degradation and of sin. The well-to-do are often indifferent to the claims of the Gospel, but the responsibility rests upon them. The crowds, however, who swarm in our slums and tenements live a life altogether apart from other people; and missionaries unanimously testify to the difficulty of teaching and helping them in their vile surroundings.

The opening of Westminster College at Cambridge, by the Presbyterians, is an event in which the members of all the churches are interested. The College will, no doubt, be eminently useful to Presbyterianism so long as it is guided by such a principal as Dr. Dykes, who heads the list. It has been started in a beautiful spirit of zeal and love, and has done much to evoke the enthusiasm of all Presbyterians. But we look for wider results from its presence and work in the university town; we believe it will be an influence on the side of a true catholicity of spirit and conduct. Men of other churches will fraternise with its students and professors, and friendships will be formed that will all tend to destroy exclusiveness and separation. Real equality may come by the action of many quiet side influences, and Westminster College will be one of them.

Temperance medical men, of whom we happily have a good number, have long insisted on the serious consequences to the nation of the increase of inebriety; and now the profession, as represented by *The Lancet*, is taking up the parable, and calls special attention to the spread of alcoholism, or, as it should be called, drunkenness, among women. Chronic drinking in 1897, as compared with 1878, is the cause of an increase of 82½ per cent. of deaths among men, and of 145½ per cent. among women. The deaths from cirrhosis (drunkard's liver) in men have increased 12 per cent.; in women 26 per cent. How far is the practice of sending little girls to the public-house for drink responsible for this alarming spread of drunkenness and disease among females? And how far the grocer's licence? And what will be the effect of this depravity on the coming generation? *The Lancet* says with truth and force:—

> Statesmen may create for themselves theories that extenuate a national vice which yields the exchequer so many millions a year; but, speaking from a medical point of view, we must point out that it is disgraceful and disastrous.

If three tons of pernicious and indecent literature were captured and destroyed by the police in London, as was done last week, one wonders how many tons escape week by week. The police may be vigilant and faithful, but these corrupters of the mind, especially of young persons, are always alert and active, and it is only after they have been some time at work that they can be detected, and a still longer time must elapse before they can be convicted. Happily every conviction is also a warning; it may frighten some out of this field of evil enterprise and greatly hinder the activity of others. We wish every success to the police in their efforts to harass this deadly traffic out of existence.

Apart altogether from their opinions of the war, all decent people must deprecate the spread of what the Americans call "yellow" journalism, as a result thereof. Certain papers—particularly among those published in the afternoon—seize upon the faintest rumours; and when these fail, apparently invent such, in order to issue flaming placards and thrilling headlines, describing reported incidents which are almost invariably denied a few hours later. All this tends to the further excitement of the people, and to stir up feelings of the worst kind. But we cannot afford in our excitement to support a press which knows no sense of truth and honour, and exploits a painful conflict for the satisfaction of a sordid commercialism.

In last week's *Truth*, a determined attack is made on the "written and read" sermon as the main cause of the declining interest in church-going. The writer says:

> For one man who can make any impression on his audience, there are 100 who are listened to with listlessness and apathy, and an ill-concealed desire to escape. Why is this? Simply because the sermon is written and read.

The preacher who says that he cannot adequately deal with his subject in an *extempore* manner, is asked to consider the case of "the statesman who has to speak on matters of far greater complexity, and whose words will reach, not simply to the limits of his immediate audience, but across the world, and be weighed, every one of them, by critical, and perhaps, hostile governments."

There is much truth in this contention, though probably the question is not so simple as it looks at first sight. The statesman makes important speeches only on great occasions, and with exceptional preparation; the preacher has to address the same audience several times a week. Without doubt, the extemporaneous method is the ideal one; but, as those in the work well know, the multifarious demands of the ministry are largely responsible for the "read" sermon. Let preachers cultivate a free handling of their MS. when they feel bound to use it, and this can only be when they make themselves thoroughly masters of their subject. The bulk of an average congregation prefer, and would profit more by a direct message delivered with conviction, than by the elaborated essays so often forced upon them.

Perhaps there is no more striking feature of modern religious thought as compared with that which prevailed in older and simpler times than in the comparative importance of the conceptions of God and man. Our forefathers dwelt much on the being, the attributes, the grace of God; we dwell much on the struggles, the temptations, the sorrows of the soul. Man has become more interesting, and God less so. This fact colours our hymns, our sermons, our systems of theology, and follows us into our devotions. There are probably many causes for the change; recent advances in science, together with the pressure of social problems, are answerable for much of it. Whatever may be the cause, it is a change for the worse in every sense.

For it is clear that the way of redemption is not along the line of this modern tendency. It is the upward not the inward, look that saves. "Look unto Me and be saved, all ye ends of the earth," is the message of the Old Testament. "Looking unto Jesus, the author and finisher of faith," is the burden of the New. By looking away from self, with its frailty and sin, and up to God, in Jesus Christ—the fountain of holiness and love—are we freed from bondage and despair. It is needful to recognise our own state, and to give voice to our needs and aspirations; but not till the thought of self is burned up in the life-giving vision of the Cross, shall we win emancipation and relief. This is the meaning of John iii. 14, 15.

Mr. George Livesey, the chairman of the South Metropolitan Gas Company, gave a most encouraging account of the results of the profit-sharing scheme of that company during the last ten or fifteen years. The first experiment was a sliding-scale rate of wages, but later the employés were encouraged to invest their bonuses as shares, so possessing a true share in the business. In order consistently to carry out the principle, two workmen were elected last November to the board of directors; and it is gratifying to hear that not only has this not interfered with their efficiency as workmen, but that they have won the respect of their fellow-directors as shrewd and capable men. This interesting experiment has demonstrated the feasibility of successful co-operative effort among employers and workmen, in a direction and to an extent hitherto not suspected. If the long feud between capital and labour could be settled by such friendly expedients, it would prove an immense social benefit, and vastly extend the feeling of brotherhood in the community.

God's Sowings.

ZECHARIAH X.

By Rev. F. B. MEYER, B.A.

TO the superficial eye there is no difference in the distance from our earth of the planets and the fixed stars; but, as a matter of fact, between the one and the other there is a vast intervening space of millions of miles. So in regard to these predictions.

The prophet searches "what manner of time" the Spirit of Christ which is in him signifies. He describes the great facts revealed to him; but it is not within his province to announce the times and seasons, which the Father hath kept in his own power. He sees the mighty mountain ranges; but it is left for us to discover that deep and far-stretching valleys lie between the near and the further, between the first and second advents of Christ. We shall find, therefore, the prophet passing from the one to the other, and grouping on the foreground of his picture incidents which really belong to different ages in the world's history. Such a method of workmanship was necessary, if prophecy was to be an incentive to faith and patience.

We have already had an illustration of this in the previous chapter, when the advent of the Christ on his lowly steed, the struggle of the Maccabees, and the deliverance of Israel in the last years of this dispensation are classed together as though pertaining to the same epoch. There is nothing surprising in such grouping, if we remember that our Lord inserts the whole Christian dispensation in the break of a single comma (compare Isa. lxi. 2, and Luke iv. 19).

In this chapter and the next, taken as one, we detect the same fact. We are bidden, in the first verse, to ask for the latter rain, that Pentecost which is to close the present age, and which the Apostle Peter describes as "times of refreshing from the presence of the Lord." These are to be expected, he tells us, when the Jewish people

REPENT AND TURN AGAIN

to God, and will inaugurate the time of restitution of all things, whereof God hath spoken by the mouth of his holy prophets, which have been since the world began. And the rest of the chaper may be interpreted as referring to the same events. But the next deals with the destruction of the second temple by Titus, and the rejection of the true Shepherd. In the thirteenth chapter there is a similar rapid transition from the final cleansing of the chosen people to the awaking of the sword against the Shepherd, who is also the fellow of the Lord of Hosts. And probably there is no satisfactory clue to the comprehension of the Lord's closing utterances about the fall of Jerusalem, which does not recognise the same principle. If these thoughts are borne in mind, there will be no obstacle to our deriving help and teaching from these chapters.

. . . . .

From the summons to ask for the latter rain, coupled as it is with the Divine promise of a gracious hearing, we are led to a graphic description of what God will make of his people—a description which was partially realized in the successful stand made by Judas Maccabæus and his brethren against Antiochus. *Judah was as his goodly horse in the battle. From him came forth the corner-stone, from him the nail, from him the battle-bow, from him every exactor together.* The following description of their successes against their foes, treading them down in the battle, as mire in the streets, was fully verified during that brief but glorious period, when for a little the waning splendour of the Hebrew people shone out in its pristine beauty. But when the prophet goes on to class Joseph with Judah, and to speak of the people being brought again from the ends of the earth, the mightiest nations being humbled for their sake, and the promised land, though inhabited to Lebanon on the North, and to Gilead on the East, being too small for them, we feel that there looms before his vision something greater than has taken place, or shall take place, till God summons people from all the world to inhabit their own land, as the bee-farmer hisses for his bees, scattered in search of honey throughout meadows and garden (*v.* 8). In the meanwhile, during the present age, we may view the Jewish race as

SO MUCH BURIED SEED.

I will sow them among the people, and they shall remember me in far countries, and they shall live with their children, and shall return.

At the end of the seventy years' captivity, the people of God's ancient choice were distributed through Parthia, Media, Persia, Mesopotamia, Cappadocia, Pontus, Phrygia, Pamphylia, Egypt, Libya and Rome, Crete and Arabia. Everywhere, throughout the great Roman Empire, they fell into the ground to die. So far as their natural life was concerned, they seemed on the point of being obliterated among the nations of the world; but you might as well talk of the obliteration of the seed which the husbandman casts into the autumn furrows. They built their synagogues, throve in the quarters assigned to them in the great cities, and disseminated new conceptions of God, high ethical standards, a fresh religious speech, destined to be of incalculable service to the early preachers of Christ's Evangel.

At this present hour, *the Jews* lie sown among all the nations of the earth. But they still live, or exist, with their children, and shall one day return. There shall be spring-time, earing, and harvest. The sea of affliction has too long rolled over them, with the thunder of its mighty billows. Its wide expanse has stretched out between them and their great destiny; but their Almighty Friend shall yet pass through it, smiting its waves and drying up its depths,

ACHIEVING A NATIONAL DELIVERANCE,

so that they may re-occupy the land given in covenant to their fathers.

It was thus with the first believers. By the rough hand of the persecutor, the rich wheat of Pentecost, which had laid too long in the bin of the mother church, was scattered abroad throughout the regions of Judea and Samaria. "They therefore that were scattered abroad went everywhere preaching the Word." "They therefore that were scattered abroad, upon the tribulation that arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch." These spring sowings yielded a marvellous return. There was such a crop of churches and converts as multiplied the original number of the Church a hundredfold. Though there was a diminution of the numbers at Jerusalem, there were sheaves of golden corn throughout the world's acreage.

In the persecutions of Nero, Decius and Diocletian, the precious seed of the kingdom was sown deep in the dark graves of agony and death. Surely the great Sower went forth weeping, as He bore the precious seed to its destined ministry. It was buried in the voracious animals of the arena, in the labyrinths of the catacombs, in the dens and caves of the earth; but it lived again in millions of converts that so filled the earth as to appal and silence their persecutors. The blood of the martyrs became the seed of the Church.

There was a grand quality in the corn of the Waldensian Valleys, in the Paulicians, the Hussites, the Lollards, which was sown by the Master in the dungeons of the Inquisition, in mockings and scourgings, in bonds and imprisonment, in the fires of martyrdom, and in the current of swiftly-flowing rivers. But what harvests it all yielded! There was, for instance, the harvest of the Reformation in Germany, of the Huguenots in France, and of the Puritans in England. "A great multitude which no man can number, of every nation, and tribe, and people."

So in later days. The martyrs of Uganda have yielded to-day 300 Christian churches. The devoted labours of saintly missionaries in India, Burmah, China, and Africa, who fell into the ground of obscurity, and loneliness, and disappointment, and died among strangers, many of them prematurely or violently, have resulted in the salvation of myriads.

In all probability many of *the children of God* who read these lines know what sowing means. They, too, have fallen into the ground to die. That obscure village in which your friends say you are buried; that humble position in which your powers are cramped and limited by neglect and confinement; that bed of suffering and weakness; that incessant demand to undertake menial and lowly drudging; that summons to leave home and friends, and sphere of successful labour, to become the companion of savage and illiterate people—all this is the grave, with its darkness and silence, in which God sows his people, not that they should abide there for ever, but that they should bring forth much fruit. You shall live through other lives. Your prayers and alms shall be

A MEMORIAL BEFORE GOD,

and the day shall reveal the wonderful ways in which you have no longer abode alone.

Sowing means *death*. "Except a corn of wheat fall into the ground and die . . ." We must be prepared to die, not only to sins, and weights, and self-indulgences, but to our own notions of pleasing God, to our emotional life, to our self-congratulation at the results of Christian service, to the energy and enthusiasm of our devotion.

Sowing means *darkness*. Through long months the seed lies in darkness and has no light. Madame Guyon tells of prolonged seasons in which she lost all the joy of God, that she might be led to God Himself. It is a strange experience: "God removes all *conscious* experience of his grace, all power to work for Him, and the very beauty of the Divine virtues." The soul

DOES NOT FALL AWAY

from God, for He is beside it whilst it treads the dark valley; but it goes ever deeper into the grave of Jesus, no song on its lips, no rapture at its heart, no ray of sunlight from the former sources of hope and consolation.

Sowing means *loneliness*. The corn of wheat falls into the ground to die, that it may not abide alone; but this dying is necessarily a lonely experience. Each man is born alone, and alone he dies. God will perhaps touch your friends, and you will be separated from them by misunderstandings; your home life, so that your dearest will be called from your side; your church relationships, and you will have to go forth without the camp, bearing his reproach. But there is no one who has left brethren, or sister, or father, or mother, or children, for Christ's sake, that shall not receive a hundredfold in this time, houses, and brethren, and sisters, and mothers, and children; and in the age to come, eternal life.

(1373)

The Gospel by the Sea.—III.

By Mr. CHAS. COOK.

YARMOUTH is the great holiday-haunt, not only of tens of thousands of jaded Londoners, but of a large number of people who live in the great Eastern counties. Its sands are capacious, and the town is capable of taking in 80,000 visitors in one day; and since the vast improvements have been made, and the beautiful gardens by the sea have been finished, the holiday folks have been coming in greater numbers than ever; and the class of visitors has wonderfully changed for the better since the rowdyism—once so rampant—has been stopped by the authorities.

Some twenty years ago, John Hambleton and myself conducted a series of services on the sands; and I remember one striking case of a butcher from the New Cut, Lambeth, who, being awakened through the preaching, spent the whole night in prayer on the sands; and, having found peace in Christ, returned home; and, the following day being Sunday, he kept his shop closed, to the amazement of everybody, as he was accustomed to keep open on Sundays till two o'clock. He never opened again on the Lord's Day. He greatly prospered in business, and after a most consistent life recently died rejoicing in Christ.

About twelve years later I hired the Singers' Ring on several Sundays; and on another occasion held a few services with our brother, Chas. Inglis; but, save such desultory work as this, and an occasional meeting held by a few visitors, I know of no systematic, regular work on these immense sands until a year or so ago.

It is wonderful to me that the various churches do not see their duty and their privilege to preach *regularly* among the masses of the people, who will willingly and gladly listen to anyone who lovingly and intelligently proclaims the Gospel to them on the sands. This year I was delighted to find Canon Rogers, and his two able and spiritual curates, Messrs. Cobham and Willis, standing by and helping our brethren, who for six weeks have been daily toiling among the people here.

Nor should we fail to acknowledge that ministers of the Free Churches have also rallied to our help; but there would be ample room for six such meetings. The Yarmouth Established churches were formerly Ritualistic to a degree; but when the livings were in the hands of Dean Lefroy, of Norwich, he turned the High Church party out and appointed spiritually-minded Low Church ministers.

One Saturday evening recently, after a prayer meeting at the vicarage, the two curates, Mr. Cockrem, Mr. George Heath, with myself and a few others, took our stand in the splendid old market-place of Yarmouth, about 8.30; and amidst a number of cheap-jacks and a noisy quack—busy dispensing pills and drawing teeth—we sang and preached the Gospel to an attentive crowd of country folks, who gathered from the different stalls where they had been busy purchasing their goods and foods for the morrow. At the close we announced our three services on the Sunday, and wended our way homeward to ask our Lord to bless this "extra special" meeting.

So large and extensive are the sands of Yarmouth that no fewer than three piers run out from them, and there are two large open-air singers' rings permanently built on the sands. The Open-Air Mission secured the largest of these, which is in a most central position, and here they held three meetings every Sunday, at 3, 6.30, and 8.15, and on the week-nights at 7, and every morning at 11, arranging for a fresh relay of preachers every week. So successful were the meetings, that I sincerely hope it may be possible to have a three months' mission next year, if the Lord tarry.

The addresses of the clergymen and the ministers were marked by definiteness and robustness. Appeals to the conscience were the rule, and not the exception; and one had the joy of knowing that, in many instances, a saving change was wrought in the hearts of hearers. I was only able to give eight days myself, but during that short time some very definite and distinct cases of anxiety and conversion came under my own notice—specially three ladies, two of whom most clearly accepted Christ, whilst several young men professed to begin to serve the Lord from the Sunday evening meeting.

On the two Sundays that I was present there was an attendance of at least 3,000 people each day at the three services.

The week-night meetings were well attended. Seats were provided, hymn-sheets given away, the singing led by a harmonium, and the preaching such as God was pleased to honour. Among the ministerial brethren resting from their labours, and who were sitting amidst the listeners, whilst praying for the preachers, I noticed our brother, Mr. Woffendale, of Somers Town, and Mr. Cameron, from Wandsworth.

Many visitors from London and the suburbs, who went to Great Yarmouth, received a great blessing. Their object was to obtain renewed health to their bodies; God's purpose was that they should receive eternal life to their souls.

To God be the glory,
Great things hath He done.

The charming little seaside place of Gorleston—hard by Yarmouth—was not forgotten, and the Gospel was carried thither to the pleasure-seekers and the careless. If God shall continue to raise up open-air preachers who, in city and by sea, at street corner and on village green, shall persistently tell of ruin by the fall, of redemption by the blood, and of regeneration by the Spirit, and educate others to follow in their steps, it will be a safeguard and a bulwark to our country from the sophistries of the atheist, and the subtleties of the so-called priest.

Melksham Convention.

ONE of the interesting features of the Keswick Convention has been the marvellous spread of its influence. Not only in large centres of population, but even in remote parts of the country, has the pulse-beat of a deepened spiritual life been felt. Some of these smaller conventions are typical of what might be accomplished on a yet larger scale.

Melksham, not far from Chippenham, has, for the last six years, held a little Convention of its own; and, at this year's meeting, Rev. J. Gossett Tanner and Dr. Harry Guinness were the principal speakers. One of the earnest friends in this little town—Mr. George Stratton—threw open his charming grounds, where a tent, affording accommodation to hundreds, was erected, and well-known friends took part in the happy and helpful gatherings thus convened.

In Worcestershire Hop-yards.

FOR the seventeenth year, Mr. John Jones, of Shepherd's Bush, and myself, have visited the hop-yards of Hereford and Worcester. Owing to the prolonged picking, the work has taken the entire month, during which time we have walked over 300 miles, and preached and distributed heavy packs of Gospel literature in 188 different companies, which, with twelve special meetings held on the Sundays, make a total of 200 visits. In this way over 14,000 adults have been reached, besides, perhaps, twice that number of children.

"The mons with the books, mother! the mons with the books," was the cry of a child as we appeared at the gate; and a similar hearty reception welcomed us everywhere. We have been assisted by Messrs. Dinham and Staniford. We thank all friends who sent books and tracts; others will, no doubt, desire to make up the deficit in our most economical expenses.

William Luff.

The Brixton Hill Home.—The twelfth annual report of this Home sets forth in an interesting manner the useful work of the institution. During last year thirty-two girls were admitted, and twenty-seven babies placed under the care of foster-mothers. Suitable situations have been procured for some of the young women, while others have either returned to their homes or gone to friends. It is satisfactory to note that the balance-sheet shows no debt; but this is due to the exceptional kindness of colonial friends. As in other cases, the committee seeks the co-operation of additional friends in their work. The treasurer is Mrs. Alexander McArthur, 79, Holland Park, W.

Open-Air Work in Ireland.

A BRIEF account of work in the fairs and streets of some of our towns cannot but be of interest to readers of The Christian, who are praying for the spread of God's work in the land. The writer and his helpers are voluntary and unpaid agents of the Open-Air Mission.

"On August 30 we took our stand in the streets of Sligo, and for an hour, or thereabouts, sang and preached the Gospel to over 200 people. A few persons sought to interrupt, but caused no inconvenience whatever. We considered it one of the best meetings we ever had in Sligo, and I understand that several persons there said the same.

"The same evening we took train to Clones, where we preached next day in the fair to a very large congregation. Here all was absolutely quiet. On Sunday we went out into the market-square in Athlone at 8.30 p.m., and preached by gaslight (as is now our wont in that town) to fully 500 people. For several Sunday evenings we have thus preached to congregations as orderly as in any church; but last Sunday we had considerable noise, owing to a drunken man making an exhibition of his folly. Monday, September 5, found us in the fair of Maryborough. Here, with our organ and a goodly team of singers, the square resounded with the praises of King Jesus. Several addresses were listened to, amid impressive silence. At the close, conversation with large numbers showed how our message had been grasped by the audience. We came away praising the Lord.

"On Friday we took the fair of Athenry. Our audience was small, but about fifty persons listened eagerly. Some youths enjoyed themselves in throwing missiles over the houses at us—an old saucepan fell at our feet and was broken to pieces. Then

A HEAVY MISSILE FELL

with a great thud among us; but, as ever, God was our shield and defence. Before we closed, He gave us the complete attention of all around.

"Yesterday we preached in the fair of Tuam. The people closed around us on every side. An old man tried to interrupt, but was told by many to cease. Never was service in Church more orderly or reverent; and, leaving, scores of voices, ready to sob, followed us with: 'Them was lovely words,' 'God bless you,' etc. How we thanked God and rejoiced before Him! The same evening we were again in Sligo. We sang and preached while we had strength, and God gave us unusual liberty in opening up the Scriptures concerning the plan of salvation. To-day we took the fair of Manorhamilton, where some hundreds of people gave us their deepest attention from beginning to end. On every side men seemed to feel the truth.

On Thursday we went again to Loughrea. The last time we were there, a man under the influence of drink did his utmost to create a riot, and furiously rushed horses among us, when our escape from serious injury was nothing short of miraculous. By patient continuance we wore out the opposition; but, on Thursday, we had not even a breath of opposition, while very many listened earnestly to our messages of the Saviour's love.

"To-day we were in T——. For some time the priests here have denounced us from their altar, and to-day they were present in full force, apparently guiding the opposition. A poor fellow tried to shout us down. The priests sought to drive away the people, but evidently the day for thus dealing with them has gone. We had a good force of friends with us; our Gospel songs floated over the large assemblage grandly, and the greater part of our addresses was heard distinctly. Though it was up-hill work, yet it was by no means discouraging. One could not help feeling that the contrast must tell powerfully for Christ. Help us to praise God!"

The travelling and other incidental expenses of this work have been over £25 per month during the past six months.

R. Wade Thompson (Captain), J.P.,
Hon. Sec. and Treasurer.
Clonskeagh Castle, Co. Dublin.

The Congregational Union.

By OUR COMMISSIONER.

THE sixtieth Autumnal Assembly opened at Bristol on Monday week, with a very large attendance of ministers and delegates. The Broadmead Chapel was crowded to the utmost for the devotional service and the annual sermon. Scripture was read and prayer offered by Rev. H. G. Hastings, M.A., of Rodborough, whose earnest petition for the welfare of the churches, and for the power of the Holy Ghost to fill all present with a passion for souls, struck a note to which the assembly heartily responded; as also the prayer for the Queen and her Ministers of State, under the awful responsibilities lying upon this nation in the present trial of war. The sermon was preached by Rev. Albert Goodrich, D.D. (Manchester), from the two texts—2 Cor. ii. 16, "Who is sufficient for these things?" and 2 Cor. iii. 5, "Our sufficiency is of God."

"These things," the preacher said, "referred to the practical aims for the reclamation of the world from sin." Dwelling on the vastness and variety and vitality of the evil to be faced, he compared it to the hydra, a monster of many heads. One head cut off made room only for another to spring up. The old infidelity of the early century killed, there has come in its place an even more deadly refinement of scepticism. The old brutality of sport has given place to new forms of selfishness and gambling. The highwayman of old is followed by promoters of fraudulent public companies; an effete evangelicalism has been followed by

A HAUGHTY SACERDOTALISM.

Even the Lord Jesus shrank for a moment as He faced the awful sin of the world; and how then shall we be sufficient for these things?

Another aspect of the evil was, he said, the possibility of our so handling even the Word of God as to corrupt it, or deal deceitfully with it. Will you, or will you not, submit to God in Christ—yea or nay? That must be the criterion of a true handling of the Word. Yet some so speak as to only titillate the ear, or interest the intellect, or please the fancy. And some so adulterate the doctrine of sin, that the sinner lays blame on heredity; or they deal with justification by faith in a way that represents God as a pettifogging attorney. Yet, if we fail in these things, who is to declare the mind of God? The apostolic answer comes to the question—our sufficiency is of God. Our hope must be in making our work and our methods, as Congregationalists, according to God's will. The chief instrument for bringing men and women into subjection to Christ is to be found in the churches of Christ—not as caves of superstition or machines of priestly tyranny, but as nourishers of a Divine life and homes of worship. Neglect the churches, and

THE KINGDOM WILL TARRY.

Again, our sufficiency is of God through our statement of his truth and Gospel. The Divine Word is the truth which man is feeling after, the medicine which his disease needs, the bread for which he hungers.

We must claim to be in the guidance of God. To discern the leading is not always easy, but God never forsakes his trusting ones. We have a great company also of God's people about us. With an apt recalling of Cromwell's appeal to Fairfax to love the Lord and his poor despised people, and to the Parliament to "own God's people more and more," the preacher urged the representatives of the churches to own one another, and to own themselves more and more, as not their own, but as God's people, through whom not man's but God's will is to be wrought.

Later, in the same building, there gathered a partly fresh, but equally large, audience for the temperance meeting, under the auspices of the Congregational Total Abstinence Society. Rev. Urijah Thomas presided, and introduced a deputation from the Bristol Temperance Society and Gospel Temperance Union. Mr. J. S. Fry met with a hearty welcome from the audience on rising to deliver an address. He referred at the outset to the great awakening on these matters that had come over the conscience of Christians, and prophesied that the change would continue. He felt that legislative interference was

A THORNY QUESTION,

but appealed to workers of all shades of opinion to concentrate on some one part of the reform in view.

Professor Adeney then followed in a capital speech, pointing to the signs of progress since the England of the Georges, of Fielding's novels and Hogarth's pictures, and even of Charles Dickens' easy-going treatment of drinking; yet giving warning with the serious facts as to the enormously increased drink bill, the increase in drinking among women, and the palatial enlargement of public-houses in all our towns. He appealed for total abstinence as a new custom to assist the reclamation of the drunkard. Other speakers were Mr. H. J. Wilson, M. P., and Rev. Pedr Williams. The sermon and temperance meetings were a splendid beginning of the week's deliberations.

The assembly on Tuesday morning again presented a very animated appearance. The building has been recently redecorated and fitted with electric light &c. The Chairman for the year, Rev. H. Arnold Thomas, M.A., of Bristol, delivered a thoughtful address on

"THE VALUE OF RELIGION."

He began by a survey of the range of activities and organizations which are usually cited as evidence that religion is not a decaying force amongst us. Yet great ecclesiastical movements, activity in church and school building, the extension of what is known as the religious press, and even such movements as Free Church Federation and the raising of twentieth century funds, are not necessarily indications of a genuine and vigorous religious life. Symbolism may indicate the hunger of the soul for God, but also, it may only be a substitute for fellowship with Him. Aggressive energy may be only the activity of worldly men about a religion in which they do not believe. Real religion is, in the words of Jesus, the worship of the Father in spirit and in truth; it is to be willing and anxious to be reconciled through Christ, it is personal faith and fellowship with Him.

The great interests of the churches in raising funds and seeking religious equality, and promoting peace, and temperance, and social reform, must have attention, yet what we and the world need most is GOD. This is the profound need of the soul. Charges of "otherworldliness," of seeking to benefit souls rather than bodies, are a criticism strangely wide of the mark. We are in terrible danger of assuming that the poor do not appreciate truths concerning God and the Divine life; yet this is our mission even more than to reform their surroundings, to bring them righteousness, peace, and joy in the Holy Ghost.

At the close of the address a statement in behalf of the Church Aid Society was made by Rev. J. J. Poynter, of Oswestry; and Rev. W. Pierce, of West Hampstead, who has returned from a visit to the churches in British Guiana, reported that the work there is in a distinctly hopeful condition.

On Tuesday evening a great public meeting in the interest of the Twentieth Century Fund was held. Mr. Edmund Holt, of Manchester who presided, intimated that since the secretaryship of the Fund had been taken up by Mr. Rutherford, great progress had been made. Ninety churches in London alone had consented to co-operate, and 400 churches altogether; and there had been seventy meetings specially arranged to make the fund known. It is desired by the fund to express gratitude to God for our denominational ancestry—three centuries of men enduring torture, imprisonment, and death, who would "rather burn than turn," to secure freedom and spirituality of faith. A vigorous address was delivered by

DR. GUINNESS ROGERS,

who said the fund would be a test of the Christianity of the churches at the end of this century. If it were a movement of rivalry merely, or vainglory, the sooner it were dropped the better. The only question is, not as to millions, or half-millions, but in the money going to do God's work in the new situation which the labours of our fathers have made for us.

After the singing of "Take my life, and let it be—Consecrated, Lord, to Thee," Dr. R. F. Horton spoke. "You never (he said) can reach the spirit through the pocket, but you can always reach the pocket through the spirit. We must first raise the spirit of the churches. This appeal should go throughout the land as

A GREAT CALL TO REVIVAL.

The attendance was so great that an overflow meeting was held at the Old King Street Baptist Chapel, presided over by Mr. Hooper, and addressed by Dr. Horton and Dr. Rogers.

On Wednesday morning, a largely attended communion service for the ministers and delegates was held in the Presbyterian Church. Rev. Urijah Thomas presided, and gave a short address. A collection was taken for the Widows' and Orphans' Fund.

Later on, business began with an address by Dr. Bruce, of Huddersfield, on "The Second International Congregational Council, Boston, U.S.A." He said the impression produced on American opinion by the various papers, addresses, sermons, &c., was that the Americans were perhaps more keen in emphasizing the most advanced positions of scholarship and theology, but were less clear in their affirmation of the fundamental truths of the Gospel which survive all criticism than were the British delegates.

A paper was then read by Rev. H. Elvet Lewis, of Highbury, on "Congregationalism during the Nineteenth Century"; and an address on similar lines was given by Rev. A. T. Viner, of Oldham.

A deputation from the Churches of Bristol was then introduced, the Bishop of Bristol (Dr. G. F. Browne) representing the Church of England; Rev. W. B. Cooper, M.A. (Presbyterian); and Rev. Dr. Glover (Baptist), representing the Bristol Council of the Free Churches. The Bishop said that, speaking not only face to face, but heart to heart, he would say there, what on other occasions he might not say, that he prayed every night and every morning, that God might bless every Christian work done in that great diocese in the true Spirit of Christ, and that they might all be brought nearer to one another in being brought nearer to Him.

On Wednesday afternoon, in connection with the Congregational Total Abstinence Association, a reception to temperance workers was given by Mr. J. S. Fry. At this gathering, an important resolution was moved by Rev. J. Hilton Stowell, of Stroud Green, recommending the executive of the Association to formulate a scheme, by which efforts shall be made throughout the churches to secure, during the next year,

A MILLION FRESH PLEDGES

as a twentieth century effort. This it is proposed to accomplish in conjunction with the Baptist Total Abstinence Association, who have undertaken the effort to secure a quarter of the million, and are appealing to other denominations to combine with them in this forward movement.

In the evening there was a Children's Mass Meeting in Broadmead Chapel, and, later, a closely packed and enthusiastic gathering in the Victoria Rooms, Clifton, to bid farewell to the outgoing missionaries of the L.M.S. The Chairman (Mr. J. S. Fry) reaffirmed the truth that a living church must be a missionary church. Rev. R. Wardlaw Thompson, the the foreign secretary of the Society, introduced a number of missionaries going to various spheres of labour.

After the singing of "Lord speak to me that I may speak," the valedictory prayer was offered by Rev. Herbert Arnold, of Exeter, and the valedictory message was given by Rev. Samuel Pearson, of Manchester.

On Thursday a paper was read by Rev. W. S. Houghton, of Edgbaston, on the "Misuse of the Lord's Day;" and another, by Rev. J. Hirst Hollowell, of Rochdale, on the "Degradation of Sport."

There were over 1,100 delegates present at the meetings.

Day by Day.

SUNDAY, October 29. 2 Chron. iv.

JOIN massiveness of conception with delicacy of texture and beauty of design, in all your Christian service. If the great molten sea be an hand-breadth thick, and able to contain three thousand baths, see that its brim is wrought like the flower of a lily (5).

Do not be penurious and cheeseparing in what you do and give for God. It is not necessary to find out the weight of the brass. Freely ye have received; freely give. Only Judas counted how much the box of alabaster must have cost (18).

And remember that the gold must be *perfect* gold. Even the snuffers, and the basons, the spoons and the firepans, the commonest and meanest parts of life's furniture must be worthy of the great King.

Probably the one element in the soul-life which refines and ennobles it, rendering it so prolific in its gifts, is Hope. It is like the philosopher's stone, which transmutes ordinary and common metals to gold. It is good that a man should both hope and quietly wait for the salvation of God. The hope that God would come in to tenant his new-made temple, animated Solomon in his toils; and the hope, which is a certainty, that God will accept our least efforts as grateful to his heart, may well encourage us to put our best into all we do.

MONDAY, October 30. 2 Chron. v.

What an eloquent chapter! We seem to see that great retinue of elders and princes, gathered around Solomon, to convey the ark to its resting place; the procession through the old, tortuous streets; the altars which lined the route, from which the smoke of sacrifice ascended; the setting down of the ark beneath the cherubic wings; the singers and the trumpets of the priests, making one sound, so that the city must have grown still with listening. And then the glory of the Lord. But why has it all passed away, as a dream, as the cloud-palaces of sunset? Ah, all this was only a stepping-stone, a preamble, a preparation for a spiritual reality which may be thine and mine, in our innermost experience.

It pleased Him that in nature, or in grace,
Seed-germ, or soul, toward Him, should all things grow.
Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,
And we his will shall know.

And, as we read these glowing words, may we not ask ourselves whether their counterpart has ever been our experience? Have the Ark of the Covenant and the holy vessels ever come within our souls, amid sacrifices and expressions of adoration, that could not be counted? Have all the properties of our nature joined in song, making one harmonious sound? Has our soul ever been filled with the glory of the Lord? What though that glory be enwrapt in folds of cloud, so that we could hardly stand before the sense of Divine Presence and Power, as when the holy Halyburton asked God to stay his hand, lest nature should faint, overpowered with the weight of glory; yet to have had one such infilling lifts all after experiences to an unwonted level of blessedness and power.

TUESDAY, October 31. 2 Chron. vi.

God keeps covenant and mercy for his servants. But He will that we should say to Him, Let thy word be verified (17). This is the spirit of true prayer. Taking our stand on the promises of God, we spread forth our hands towards heaven and say, "O Lord, who keepest . . . who has kept . . . keep."

In hours when we are afraid of the enemy and avenger, He will vindicate us. In hours when we are smitten down before the enemy, He will restore us, bringing us again into the position we have forfeited. In hours when we have missed the early and latter rain through our sins, so that the soil is caked and ungenerous to the plough, He will send rain. In hours when the consciousness of plague and chastisement is upon us, and our hearts fail for fear, He will forgive us. When lonely and strange, when carried captive and oppressed, when entering on a new and untrodden way, He will not leave us orphans, but come and mightily succour us.

It is in hours like these that we pray best. Our sins and sorrows, our sharp and bitter pains, are the rough sheep-dogs that drive us from straying to the shepherd's side. There is no sort of need in your life which may not be met by prayer, no place from which prayer may not arise.

With us, however, the place to which we turn our eyes is no earthly structure, however splendid; no human priest however merciful. We look towards the presence-chamber of the eternal God, our Father, where Jesus stands to represent and plead for us.

Make then your wants and wishes known,
He will present them at the throne,
And angel bands are waiting there,
His messages of love to bear.

WEDNESDAY, November 1. 2 Chron. vii.

God's Fire is the Holy Ghost. He has come down from heaven, and is burning on the heart of the Church. We too often ask that He may be sent, we need eyes to see the sure evidence of his presence. If, instead of looking back on the blessed past, or counting on a yet distant future, we would dare to believe that the spirit was amongst us, and would bring to Him our sacrifices of consecration and thanksgiving, we should more often, like Israel, break into adoring songs and say: God is good, his mercy endured for ever.

The numbers of the sacrifices which Solomon offered seem prodigious, until we remember that only a very small portion of each was offered to God, and used to feed the sacrificial flame. The greater part was consumed by the offerers. Thus it befell that a great provision was made for the entertainment of the vast crowds, which had gathered from all places to that mighty dedication service. It is very reassuring to see how God took up the particular points which Solomon had made in his prayer. One by one He seems to enumerate, to go over them again, in order to assure us that He is very mindful of each petition his children offer. They may forget what they have asked, but He does not forget. They may carry away a vague and confused outline of their engagements with Him, but to Him each feature is of deep and permanent interest. And is it not just to apply these words to our Lord Jesus, and to all prayer offered in his name—"Mine eyes shall be open, and mine ears attend to every prayer that is made in his name. Mine eyes and mine heart are there continually."

THURSDAY, November 2. 2 Chron. viii.

In this chapter we are taken to the confines of Solomon's kingdom from north to south. In the far north, Hamath and Tadmor. In the far south, the port of Ezion-geber. We learn, too, of his store-cities and chariots, of his officers and the levies of Canaanites, of his careful regulation of the ritual of God's House. But surely a greater than Solomon is here.

There is an infinite difference between the Lord Jesus and the best of all the sons of men. They can help us to a certain point by their prowess on the field of battle, their gifts, their efficiency as kings, statesmen, soldiers; but only Jesus would die for us, and in dying put away our sins. Christ's empire is founded on his cross, his self-sacrifice, his love; whilst the greatest empires, of which his world has been the scene, have been founded on force, on force like Solomon's, and through force they have fallen. It is an indisputable axiom that those who take the sword perish by it.

"I know men," said Napoleon; "and I tell you that Jesus is not a man. Everything in Him amazes me. Comparison is impossible between Him and any other being in the world. He is truly a being by Himself. His ideas and sentiments, the truth He announces, his manner of convincing, are all beyond humanity and the natural order of things. . . . Cæsar, Charlemagne, and I founded great empires, but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for Him." How impossible to suppose that Jews could have invented the character of our Lord! Their notion of a great Messiah was always borrowed from the reign of Solomon; they could not have conceived of the Son of God as a poor man and an outcast.

FRIDAY, November 3. 2 Chron. ix.

Do you want to know Christ? Imitate this noble queen, who yet stooped to travel to his court and learn of Solomon. Come in person as she did. She might have sent an ambassador, but she came herself. She would be satisfied with no one else. Not one of Solomon's mighty men would serve her purpose; she must speak with Solomon. See to it that you are content with nothing short of Christ. She told all that was in her heart. Tell Jesus all: He cannot be surprised, for He knows it already; but He waits to hear it from your own lips.

"Tell not half thy story,
But the whole."

If we confess our sins, He is faithful and just to forgive us our sins. Propose to Christ your hard questions: how such a rebel as you are can be justified, how righteousness and peace can kiss each other, how He is able to be just and the Justifier. And be sure to listen to all his answers, which are weighted with gold and frankincense. Take a good long look at the house which He is building—the Church. Observe the meat of his table, for his flesh is meat indeed, and his blood drink indeed. See how well apparelled, and how blessed, his servants are.

And when you have considered all these things, confess that the half was never told of his glorious majesty; turn to bless God, as revealed to you in Jesus, and give Him of your treasures. Souls that know the beauty of Jesus are glad to give Him all they have. There are no such spices as those which come from those who have but lately seen his preciousness. And Jesus will never remain long in your debt. We give Him pence, He returns pounds. We give years of labour, He gives an eternity of bliss. He opens to us his royal bounty, and gives all that is in our hearts to request. Oh, let us talk of the fame of Jesus, as men did of Solomon's! He exceeds all that men have ever said or heard.

SATURDAY, November 4. 2 Chron. x.

It was a surly answer, and Rehoboam richly deserved its consequences; but "the cause was of God." The King, in following an evil counsel, and the Hebrew people, each acted as free agents, obeying their own will and passions. But God was in it, contriving that the alienation of a considerable part of the kingdom should be a punishment on the house of David for Solomon's apostacy. "The cause was of God." How clearly these words prove the immediate superintendence of God's providence over the revolutions of kingdoms, and the results of international disputes. In reviewing our own history, we must often admit that the cause was of God, that the outcome of human passion was to execute what God before determined, and by the mouth of his servants predicted, should be done, and what was for our good.

Or do not think that your sufferings, your losses, your bitter heritage of pain, are wholly the result of misguided and desperate human passion, defying control; but that beneath and through all there has run a Divine purpose. The cause has been of God!

You are being trained, it has been said, for an endless destiny, for the companionship of angels, the celestial service of God; and it is needful that your nascent sins should be rebuked, that evil habits should be curbed, and that the pruning-knife be applied to the redundant woody growth of your self-life. Therefore it is that God uses secondary causes, the interposition of natural agents. All is under law, all is writing out his will; but beneath the flag of human inclination and the clash of human antagonism we will henceforth dare to believe that myriads of agents are simply doing what He chooses, effecting in us results which will compensate us one day, when we have become partakers of his holiness.

The Glasgow Evangelistic Campaign.

OPENING MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

MONDAY of last week (October 16) was the day set for the beginning of the evangelistic meetings of the Campaign. But, as a number of the preachers had already arrived in the city, advantage was taken of the special opportunity, presented by the Sabbath evening, to open the missions in several of the churches—Barony Free, Gorbals Free, and Camphill United Presbyterian being among the number.

The Campaign being entirely an extra effort, the work at the various halls of the Evangelistic Association is not included in the arrangements. Still the meetings at these centres are to be carried on with full vigour throughout the winter, and in Sabbath's gatherings there were evidences of the new movement. The Tent Hall accommodated four great audiences. Mr. WILLIAM THOMSON, jun., spoke to the usual full hall at the Free Breakfast; Mr. J. W. VAN DE VENTER (from London) gave one of his "Chalk Talks" to a thoroughly attentive throng of children, at the Free Dinner; the hall was crowded an extra time in the afternoon, when Mr. HENRY VARLEY gave a lectures on "The Curse of Manhood," to men only; and in the evening Mr. CHARLES INGLIS opened an evangelistic mission, his request at the close for indications from those who "had the faintest desire to be saved" being responded to from every part of the hall. Mr. GEORGE CLARKE also had a crowded audience at the Y.M.C.A. meeting in Bothwell Street, when his subject was "True Manhood, and How to Attain It."

The beginning of the week saw no fewer than twenty-one missions in full working order, ten being intended for adults, and eleven specially arranged and adapted for children. Rev. JOHN MCNEILL began work in Free St. Matthew's Church (Dr. James Stalker), where from the onset the audiences were large enough to call from him

EXPRESSIONS OF THANKSGIVING.

He first called attention to the great object lesson that was given to the world, from the simple fact of so many churches being opened simultaneously for aggressive work. Speaking from his world-wide experience of such efforts, he again gave expression to the belief that the Lord has in many ways set his seal on the movement, and that the Christian people of the city are gathering round in a manner he has never seen equalled in any other city. Referring to his brethren in the ministry, he said he had always worked in company with them; and, although they might not be seen in great numbers in the general audiences, they were busy promoting the work in other ways, working unitedly in the fullest sympathy for the one great end.

He pointedly contrasted the calm, reserved demeanour of so many of our church members, when spiritual matters are concerned, with the enthusiasm and active interest manifested at such times as elections; he called for them, while remaining "as quiet as Presbyterians can be, to be pithy and to the purpose, to be propagandists in the best sense,

TO PUSH THIS BUSINESS."

Deprecating strongly the idea that Gospel services were best fitted for poor or slum districts, and should be reserved for these, he declared that no part of the city needed the preaching of the simple Gospel more than the West End squares and terraces near which they were gathered—"Decent, respectable, well-dressed Death, *Death*, DEATH."

Speaking on the "Healing of the Man with the Withered Hand" (Mark iii.), he drew a graphic picture, with the dark background showing the bad-heartedness of the world, as represented by the Pharisees, in the fore-front standing Jesus, in his grace and sympathy and power to save, "like a star shining in the blackness of a mid-night sky." In the special circumstances of the gathering, it had been arranged that no after-meeting should be held that evening; but all the Lord's people who had experience in dealing with the anxious were invited to come to the front, to be enrolled for the purpose, and to receive "workers' cards," as it was desired that all who were giving help in this way should be in direct communication with the committee.

Further west, a mission was carried on in Whiteinch Free Church, under the leadership of Mr. ARTHUR KLEIN, B.A. In the Barony Free Church (Rev. D. S. Macdonald), Castle Street—a church born in revival times, and which has ever since been in the fore-front of the fight—Mr. HUGH PATON (of the South Morocco Mission) was speaker for the week. Rev. John Alexander (Chaplain of Glasgow Prison) presided over the meeting on Tuesday evening, and Miss MARY KERR provided an additional element in the presentation of the truth through her minstry of song.

It had been mentioned that one mother had sent in a request for prayer on behalf of her son, when two other women presented similar petitions, and a man asked that his brother be remembered. Then, from a corner, came the voice of a man, tremulously asking, on his own behalf, an interest in the supplications; and, on this becoming known, and the question being asked whether there were any others, ten men and women signified their desire. After the requests had been most earnestly pleaded before the Throne, a third meeting was held, when all who were in a state of concern were pointed to the Saviour on the Cross. We had a deep sense of the very presence of God throughout the whole evening. It was noteworthy that the expression of the wish for fuller knowledge began in the audience, and not on the platform.

On other evenings Mr. MACROSTIE (late of the Ayrshire Christian Union) rendered valuable aid as a song preacher.

The large meetings in the Hillhead division have agreeably surprised many. In Wellington United Presbyterian Church (Rev. James Black, D.D., minister), University Avenue, Rev. CHARLES SPURGEON (Greenwich) has addressed large and influential audiences each evening from Tuesday to Friday. Parable and miracle were vividly pictured by Mr. Spurgeon, his address being full of imagery and illustration.

Mr. JAMES MARSHALL has been labouring, with marked success, in Trinity Free Church. On Thursday, the pastor (Rev. Norman Macpherson), when presenting a touching petition for prayer on behalf of a backsliding husband, expressed his gratitude for the way in which God has been manifesting his presence and cheering the hearts of his people. The results have been extremely gratifying, and have sent the workers to their knees with thanksgivings.

Another mission in the East End has been carried on by Mr. George Clarke, in Dennistoun United Presbyterian Church. To the south of the River Clyde, Rev. J. Rorke (Newcastle) has been in Fairfield United Presbyterian Church, Copeland Road; Mr. T. W. Canning, in Plantation Church, Cornwall Street; Mr. Henry Varley, in Gorbals Free Church, South Portland Street; and Rev. D. M. Cameron (London), in Camphill Church, Crosshill. For the river-side and dock population, a special mission is in progress in the Seamen's Bethell, Eaglesham Street, under the charge of Mr. William Thomson, jun. Accounts are being received from all the centres, of blessing in rich measure, with "signs following."

The Boys and Girls.

Among the children more diversity of method is being used. Blackboard work, lantern illustrations, and simple addresses are going on at different centres. We found Mr. J. PATON, on Tuesday, telling over again—to a splendid audience gathered in Alexandra Parade United Presbyterian Church—in the most simple and effective way, the lessons from the experience of the Prodigal while he was in the far country as well as on his return to the Father's home. No choir was visible, no apparatus was in use, yet the children were thoroughly aroused, and giving close attention to the speaker. So well, indeed, had the work begun, that an apology was made for having allowed the after meeting, on the opening night, to overrun the hour fixed by the committee for closing all juvenile gatherings.

Mr. THOMAS M. PRATT has for many years been known as a specialist in the preparation and use of cartoon and lantern illustrations for Gospel addresses. The use of the Gospel lantern is not for purposes of entertainment, the majority of the slides containing texts (on which close attention is thus rivetted) and verses of hymns, while the actual pictures are well-chosen illustrations of the lesson being taught. On Wednesday evening, when we made our way to Free Anderston Church, the minister (Rev. Dr. Adamson) was actively leading a good body of helpers in arranging the children. Particularly at the juvenile meetings it is noticeable how leading citizens and grey-headed elders vie with younger men in acting as ushers and door-keepers. Large numbers of boys and girls from the schools and academies in the West End have been coming to this centre.

The workers of the Sabbath School Union took the responsibility of a mission in East Campbell Street Free Church, and on Thursday evening we saw the church filled with a typical gathering of East End children. Despite the lateness of the season, not a few were there without shoes or stockings, yet in the best of spirits. Mr. Nimmo is taking them through the experience of Bunyan's Pilgrim, with the aid of lime-light illustrations, and it was evident that the story has lost none of its fascination for youthful minds. Christian and Faithful had just parted again from Evangelist and were on the point of entering Vanity Fair. The ready responses proved that the text—"He that overcometh shall inherit all things"—was being appreciated in a full and true sense.

A third method of appealing to the youthful minds was the "Chalk Talking," carried on by Mr. J. W. VAN DE VENTER in St. George's Cross Tabernacle. Pastor Findlay and Mr. David J. Knox have lent active and valuable aid. The audiences have been gathered from a number of Sabbath schools in the neighbourhood, and a large amount of genuine interest has been manifested.

Friday being the closing night, the lesson took the form of an acrostic on the word "Friend." The children were asked to give adjectives, beginning with each letter, which might be applied to the friendship of Jesus. After a number had been collected and written on the board, all who had made a profession of conversion were invited to rise and describe their experience of the Lord as a Friend by the use of one of the words. Fifty or sixty did so, and in their enthusiasm soon got beyond the words provided.

NOTE AND INCIDENT.

The Campaign has been divided into fortnightly missions, and one of the most important gatherings is when the Preachers' Committee meets on the Monday mornings before beginning with the evangelists and the ministers of the churches in which they are to speak, for prayer and conference.

At the mid-day prayer meeting on Tuesday, Mr. McNeill said that some people had a desperate fear of a crowd. It looked as if the emptier the church the holier they thought it was. The quiet of deadly dulness was heaven to them. Well, tastes differed. He preferred to see the pews filled with low, dirty, ragged people. Many, in fact, sent the multitude away, so as to eat their own little feast, without any regard for the heathen abroad or the heathen at their own doors.

One evangelist, looking down on a well-dressed congregation on his opening night, remarked to the minister of the church, that this did not seem like a field for evangelistic

Conference at Glasgow.

THE fruit of experience in spiritual work has been pithily put—"much prayer, much blessing; little prayer, little blessing." So, indeed, it proved in the twentieth annual Conference recently held in St. George's Cross Tabernacle, Glasgow. There had been much prayer, resulting in much blessing. Pastor Findlay, who presided over the large gatherings, testified to the wonderfully definite way in which prayer had been answered. A singularly fruitful three weeks' mission at the Tabernacle had just concluded, the evangelist being Mr. Hugh Paton, of the Southern Morocco Mission. Some had yielded to Christ as the Word was being preached. At the Conference, Mr. Paton also spoke with great power, the burden of his messages being the need for the new birth, and real conversion to God.

Mr. J. Stuart Holden, B.A., of Cambridge, whose ministry was so blessed last year, was again much used of God in all his addresses. The great and all-inclusive need of every Christian, the Pentecostal gift of the Holy Ghost, has been laid heavily upon his servant's heart. The word on this theme (from John iv. 10; vii. 37-39), spoken in great power and tenderness, fell into prepared hearts, marking, we believe, a blessed crisis in not a few lives. Dr. Duncan Main (C.M.S.), of Hang Chow, who was warmly welcomed as an old Tabernacle worker, graphically described Medical Mission work in China. He told of a mandarin, who, after being treated for several weeks in hospital, said to him: "Doctor, you have come to me every day, twice a day, to care for my healing, and you have never mentioned money. Why is this?" The doctor told him that it was not for money, but for Jesus' sake that he did so, and that he might learn to know the Saviour. That man was not only cured in body, but converted to God.

Mrs. Baker, of Rochester, U.S.A., who has recently spent seven months in India with that noble woman, Pundita Ramabai, eloquently pleaded, not only for the work among child-widows and famine orphans, but for a work just begun—a Refuge for poor outcast fallen girls. A suitable building for this, which will cost £2,000, is urgently wanted. Dr. Churcher spoke of the work in North Africa, and Pastor Fanstone of the need of Brazil. An interesting feature on Saturday was four ten minutes' addresses from committee-representatives of the great Glasgow Evangelistic Campaign just commencing. Mr. J. W. Arthur gave details of the plan, and thanked God for the unanimity of the Committees in all their meetings. Rev. J. Bell Henderson (St. Vincent Parish Church) also spoke of the unity of the Spirit, and of how stumbling-blocks had been taken out of the way.

Rev. Jas. Muir (Cowcaddens Free Church) regarded it as a token for good, that two men had been converted at the former campaign meeting held at the Tabernacle. While critics and enemies to the Gospel were sneeringly asking, "Where is thy God?" let us, in the spirit of the prophet, ask the Lord, "Where is the Lord God of Elijah, the God of '59, of '74?" and he will come with power amongst us. Mr. John Anderson (Bible Training Institute) reviewed the forces arrayed against the Gospel, and exhorted to confidence in God and the need for our giving ourselves unceasingly to prayer.

P.W.

Mission Church, Orient Street, Liverpool.—The recently issued account of work carried on at the above centre, in unconventional but earnest fashion, gives some interesting instances of evangelistic effort. Both the open-air and indoor branches of the work have been blessed. A Romanist lady and a number of young men and women have professed conversion.

"Out and Out" Conference.—The annual gathering, under the above title, for Christian young men and lads was held on the 14th inst., in the Y.W.C.A. Hall, New Bridge Street, Manchester. There was a large gathering of representatives from the neighbouring towns of Lancashire, and the meetings were attended with blessing. Stirring addresses were delivered by Dr. Harry Guinness, and Pastor Geo. Soltau gave instructive Bible readings.

A "Missionary Day."

"MISSIONARY DAY" at the Conference Hall, Strangeways, Manchester, has long been a red-letter day to the friends of foreign missions in Manchester. The day began with breakfast, at which the Bishop of Manchester spoke some weighty words, showing the obligation resting on the Christian Church of all denominations to give far more to the cause of foreign missions than has yet been realized.

The opening meeting for prayer, held later, was presided over by Preb. MacDonald. Mr. Walter Sloan (C.I.M.), in a brief, pointed address, pressed home on each soul the necessity of getting hold of God in definite believing prayer. The keynote of his words was "First the Kingdom." While we thank God, in conscious assurance of ultimate victory, that it is "our Father's good pleasure to give us the Kingdom," we must in humble obedient faith *take it*.

At the general meeting, at eleven o'clock, Mr. Leonard Shaw opened, as in former years reading Psa. lxxii., and Bishop Tugwell followed with an address on verses 17-19. Very triumphantly the three "shalls" rang out; "His name *shall* endure for ever," "his name *shall* be continued," "men *shall* be blessed in Him."

Every heart surely was thrilled as the Bishop reminded us that Christ's Kingdom is the only remaining one of those which existed at the time of his crucifixion. Having dwelt upon the perpetuity, universality, and extension of our Lord's kingdom, the Bishop went on to speak of West Africa, its needs and opportunities, and appealed earnestly for prayer.

Dr. Harry Guinness followed with an account of his visit to Peru, and of work organized there in spite of priestly opposition. In the afternoon, Dr. Guinness was again the speaker. This time "The Congo" was his subject, and our hearts were full of praise as he told us of much

CAUSE FOR THANKSGIVING

and much ground for hope. There are about 2,000 church members, and yet some have dared to call the lives laid down "wasted."

India's needs and claims came next, and were earnestly pleaded by Miss Lucy Guinness. Truly the statistics are appalling. England shows an average of 800 people to every ordained minister; in India 165,000 to every worker, male and female; and in some districts in Behar there are millions without one missionary. Truly the Master may once again ask: "Lovest thou Me?"

Mr. Shaw mentioned that the children in the Refuge and various Homes had contributed over £37 to the special missionary fund, which maintains two "our own" missionaries in China and India. The closing speaker was Rev. H. H. Pullen, who described the work of the Spezia Mission, which includes the instruction of over 1,000 children.

At six o'clock a goodly company listened to Mrs. Baker's thrilling story of Pundita Ramabai's work among Indian widows, and her special need of help during the present time of famine. Then Mrs. Longhurst Ward pleaded for the training of Eurasian girls as missionaries in India, and a great burden of spirit came upon us as we heard once more of the 20,000,000 of child widows, whose lives know no love, no sunshine, but whom Jesus can save and satisfy. The hour passed all too quickly, and then came the evening general meeting. Bishop Tugwell spoke on Luke ix. 51—our Lord's steadfast determination to do his Father's will at all costs; and St. Paul's exhortation to us, "Be ye steadfast" (1 Cor. xv. 58). The Bishop dwelt on the work of the Native Church of West Africa, on the need of the Hausa country, asking prayer for the pioneer band to start in December; and then sought to arouse the consciences of Manchester men against the rapid extension of the terrible liquor traffic into the interior.

Miss Guinness' text was Rev. iii. 8, and she showed how God has practically written it over the whole world. China, Japan, India, South America, Africa—all doors are wide open. Following this came a searching personal word from the Chairman, Preb. MacDonald, as the offertory was taken up.

Mr. Walter Sloan delivered the last address, and China occupied our thoughts—poor, perplexed, struggling China; and yet China, in this her hour of marvellous opportunity, the greatest she has ever known. Then, with a definite appeal for unreserved and whole-hearted consecration to God, the missionary day ended. But, as the search-light of God has shown us our failure in living, in loving, in giving, and, above all, in praying, we say, "O God, be merciful unto us and bless us, that thy way may be known upon earth, thy saving health among all nations."

F. C.

Manchester Convention.

"JESUS HIMSELF"—such is the abiding impression left on the heart of a visitor to the annual Convention held at Star Hall, Manchester, from October 10 to 15. Not that the teaching was not of a definite and precise, doctrinal character; far from it, but the doctrine was felt to be really subordinate, and wholly conducive to the exaltation of Jesus. Revs. Andrew Allan, of Hull; G. C. Grubb; and J. K. Nuttall, of Liverpool, gave searching messages of no uncertain sound.

There was also Rev. Thomas Waugh, evangelist of the Wesleyan Connexion, who moved his audience as he spoke from large experience of the power of the Spirit in actual labour for souls, and urged his hearers to claim the Pentecostal gift. Mr. H. E. Govan's messages, perhaps, were more characteristically Scotch, and Mr. Millard's addresses were in his own happy vein; so that we had due variety. Mrs. Bramwell Booth ministered to us one day, and some part was taken in the meetings by Miss Crossley, Miss Hatch, and Mr. Bayliffe. The definite teaching of the earlier stages advanced to a large magnifying of Divine grace in the latter part of the Convention; and in the final testimony meeting, the prevailing note was one marked, by what Tersteegen termed, "the valuable love of self-contempt," with great confidence and exultation in the Almighty Saviour.

Nor was the practical side of Christian service forgotten. Italy's needs, and those of the women of India, were portrayed by Mr. Pullen, of the Spezia Mission, by Mrs. Ward, of Madras, and by Mrs. E. Baker, who represented the excellent work of Pundita Ramabai. Stirring open-air effort, among the needy folk of the neighbourhood, was conducted in the intervals between the meetings, and the great gathering in the hall on Sunday night closed with many sinners seeking the Saviour. The good work at "the Star" seems to go on with unabated energy, though the loved president has been called "up higher;" and it was felt to be a real privilege to hold happy fellowship with God's labourers in this corner of the great field.

G.

Metropolitan Tabernacle.—The Evangelists Association held its annual meeting a few days ago in the Pastors' College, Rev. Thos. Spurgeon presiding. From the secretary's report, it appeared that, during the year, the Society had conducted 2,022 services, chiefly in London chapels and mission halls. Extracts from other reports showed that successful work had also been accomplished at the Association's centres in adjoining counties. An earnest and prayerful spirit has been manifest among the brethren, which augurs well for the future success of the Society.

Meals for the Poor.—The excellent work carried on these thirty-three years in connection with the "Dinner Table and Soup Kitchen," at Paddington Street, Marylebone, is to be continued during the coming winter. It is the only institution of its kind in the neighbourhood, and applicants come from many of the parishes around for the hot and nourishing meals provided there. Visitors are welcome at any time during the dinner hour, when they can see for themselves the way in which the work is carried on. Soup, meat dinners, rice, milk, and beef tea, will be provided each day in the week, as heretofore. Communications may be addressed to Lady Thompson, 35, Wimpole Street, W.

Manchester Wesleyan Mission

THE eleventh annual report of this well-known work is just to hand. It is a volume of 240 pages, full of thrilling interest. Fact is ever stranger than fiction, and certainly the record here given of achievement, in the face of enormous difficulty, of the transformation effected in the lives of most notorious men and women of the worst classes, constitutes a story of the most fascinating kind.

The book itself is well printed and copiously illustrated from interesting photographs of the work and workers, and is for sale at 1s. per copy.

The influence of the Mission is wide-spread, and it radiates from nine preaching centres, seven Sunday schools, and the various headquarters of social activity, viz.: Hood Street Home, Casual Ward, Labour Yard, Preventive Home for Girls, Women's Night Shelter, and Medical Mission.

Each of these places has a separate staff of workers, although all are under the direction of the versatile and energetic superintendent, Rev. S. F. Collier. The committee encourage each department to

AIM AT SELF-SUPPORT,

and an examination of the accounts shows that of the £8,142 raised during the last year, £5,021 were contributed by the people on the spot. Bearing in mind the necessarily heavy expense of such work, and the character of the people reached, this is a most encouraging statement.

There is but one object in all the work, viz., the salvation of the people through faith in the crucified Redeemer; but for convenience, it is divided into two classes—the directly evangelistic, and the social work.

The former is the never-varying characteristic of what may perhaps be termed the ordinary church work of the Mission. In each of the nine halls or chapels the old Gospel is constantly preached with a view to immediate and definite results, and rarely if ever is a service held in which some soul is not led into the kingdom. The converts are immediately enlisted for service, and encouraged to a growth in Grace. The membership now stands at 2,857, an increase on the year of 226. In addition to these full members there are 897 "on trial," and 751 in junior classes.

The order of services for the Central Hall alone is perfectly astonishing. There are no fewer than thirty-two meetings of various kinds arranged for the Sunday, nine for Monday, eight for Tuesday, eight for Wednesday, six for Thursday, four for Friday, and six for Saturday.

Never in the history of the Mission (says the report) has the work of the Central Hall been more varied or successful than during the past year. Congregations have been maintained, and where possible increased. On one Sunday evening (and the incident is typical), the preacher spoke, in the prayer meeting which always follows the service, to a publican; an ex-local preacher, fallen through drink; a theatre proprietor; an avowed sceptic; a Greek scholar, who is now an earnest seeker after truth; a notoriety hunter, journeying round the world for a wager from San Francisco, and receiving only such food and lodgings as are offered (this man was amongst the Sunday afternoon casuals); in addition to many men from lodging-houses and tramp wards. All sorts and conditions of men are found in the Central Hall service. The crowd is such a one as the Mission exists to gather and to save. Nor is the genuine working man absent. He and his class frequent the Mission services to an amazing extent. Some Sunday evenings the proportion of men, especially young men, present is remarkable.

It is estimated that 14,000 persons attend the services at the various branches of the Mission every week. These immense congregations are gathered together by the hundreds of voluntary workers going out into the highways and hedges and compelling them to come in.

By means of innumerable small services and meetings held in lodging-houses, cottages, work-rooms, railway yards, and the open air, these workers, numbering over 1,000, the Gospel message is carried to over 15,000 of those outside the pale of ordinary church influence.

The regular visitation of the Sisterhood counts for a good deal in the same direction. The Sisters meet with

MANY IN SAD CONDITION,

and often have the joy of leading such to Him who alone can save. Let one illustration, from the many given, suffice.

The wife of a publican had found her way to the Central Hall. Hers was a sad history. Early in life she had left a good home to marry the man with home she still lived, but her experience had been a prolonged misery. Her husband constantly ill-treated her. She was compelled to serve behind the public-house bar, a thing she hated with the strength of her whole being. Her only child, a little boy, had died when quite young, and she had long since come to thank God for taking him from such sinful surroundings. The poor woman wept bitterly as she told her grief to Sister Lillie. "No one has ever come to see me before," she said; "I have been so lonely and miserable, and longed for someone to whom I could confide my troubles. Together the Sister and the publican's wife knelt in prayer, and in that parlour the Light of God streamed into her soul. Her life is still hard, her husband still cold and cruel; but the peace pictured on that woman's face is a thing to see and thank God for. Now her earnest and believing prayer is for her husband's conversion. There are

FIFTEEN OPEN-AIR SERVICES

conducted from the Central Hall every week, ten of which are on the Sunday. The ministers take their full share in this work, though here, again, voluntary help is largely relied on. Three of these open-air meetings are picturesque in their surroundings—the Saturday evening meeting in Stevenson Square, the Sunday evening meeting in Dale Street, and the Wednesday evening meeting in Jersey Dwellings.



An Encouraging Open-Air Service.

While the message is being spoken, workers may be seen in the crowd fastening on their man, by personal conversation and entreaty striving to win him for God. Many come forward to sign the pledges against drink and gambling, which are always in evidence at the services. Many, too, remain to the after meeting which follows in the Central Hall.

The Cottage Services lay hold of those who excuse themselves from public worship on such grounds as lack of clothes, distance, or—an excuse commonly given—they have not been to a church or chapel for years. There are nine in connection with the Central Hall, all in the hands of capable voluntary workers. It would be difficult to say how many regular members of the Central Hall Society have been won through these meetings.

The spiritual development of the members is well looked after. The fellowship meetings are numerously attended, and every encouragement and help is given to make them

LOVERS OF THE WORD OF GOD.

Apart from the Sunday School, which is a large and flourishing institution, two large Bible classes are held on week-nights, as well as a theological class for the training of young exhorters, local preachers, &c. Several young men have graduated from that class into the ministry.

The social work is splendidly conceived and carried out. Dr. Alexander Maclaren, who is on the spot and familiar with its working, says of it: "I am glad of the opportunity of expressing my high appreciation of your social work, which seems to me to be conceived and carried on with an amount of sanctified common sense not always found in conjunction with philanthropic efforts, and to have its moving spring in Christian principles and motives. I think that you have a good ground of appeal for help to all who care for the amelioration of the condition of the very poor and outcast class; and I earnestly hope that your wider scheme will secure support from a wider area than you have hitherto reached."

It is impossible here to describe this ministry of rescue, relief and prevention. It must suffice to give

A SUMMARY OF FACTS,

taken from the report, which will convey some idea of the extent and comprehensiveness of this wonderful adjunct of the Mission.

The doors of the Central Hall are open from morning till night, and experienced men and women are retained on the building to deal with rescue and relief cases. An average of 650 destitute or degraded men and women individually appeal to us every week. Six thousand five hundred and forty men and 4,321 women were helped in some definite way during the past year. One hundred and thirty beds are provided every night. Bed and food are given in return for labour. The Men's Home, shelter, and labour yard have been self-supporting for four years. The women's shelter and coffee tavern are also self-supporting. The turnover in labour amounts to £1,700 per annum.

The Girls' Preventive Home has guarded and trained twenty-five girls each year. The prison-gate work has been systematically done, 4,607 women having been dealt with. Apart from homes and shelters, there is a systematic mode of relief, and a careful visitation of the homes of the very poor. The sick are visited by a trained nurse. One thousand six hundred and twenty-four visits were paid last year.

Every Sunday food is provided for the

destitute. Last year over 30,000 half-starved persons availed themselves of this provision. In addition to the hundreds for whom temporary work is found, an average of over 450 per annum have been placed in permanent situations, through our labour and advice bureau.

One hundred and sixty-six young women have been cared for in their first trouble (many of them being utterly without friends). Each young woman has afterwards been placed in a situation, where she could maintain herself and child. The home of rest has saved many a poor working girl from a serious breakdown. Many families have been re-united and homes re-established. Lost boys and girls have been restored to their friends. Discharged prisoners have been cared for and helped in the search for employment. The work is unsectarian. A labour test is applied. Thorough investigation is made. No unfair competition with the labour market is allowed.

Every care is taken to co-operate, and not to interfere, with the work of guardians and other agencies amongst the poor. Everything is done, not only to help, but to keep in touch with those helped, and to make the work permanent. Efforts are made to influence each separate applicant to live a true and upright life, seeking to that end the help of the Lord Jesus.

The staff consists of Revs. S. F. Collier, W. H. Heap, Samuel Marriott, Thomas Dargue, G. H. McNeal, H. M. Nield, together with seven lay missioners and fourteen Sisters.

At the present time considerable extension of the work is being carried forward, and there is need of added help. The report and any particulars may be had from Rev. S. F. Collier, Central Hall, Manchester, to whom all inquiries should be addressed.

Delving in Shoreditch.

FOR twenty-seven years Rev. W. Cuff has held the pastorate of the Shoreditch Tabernacle Church, with which are connected several mission centres, also a house-to-house visiting society, conducted by voluntary workers. Unremitting and singularly useful service has been rendered to the poorest classes of East London by men and women banded together in association with the devoted pastor, who, in his annual circular, expresses joy that, with the extinction of the Tabernacle building debt, opportunity comes for developing more thoroughly the mission agencies:—

"About the middle of the year, quite unlooked for, two fresh mission halls were offered to us—one in Union Street, Hackney Road, and the other in the Vinegar Ground, Hoxton. Both stand in the midst of a network of back streets, densely crowded with poor people. They had been worked by others for some years, but had gone down and become empty. They had never been attached to any church, and the workers had removed, and the work flagged. We took them both, and at once workers volunteered to go and occupy them. We have had them but three months in our hands, and they are now full, and a good Sunday School is gathered in one of them. This, of course, involves extra cost; but I am sure the Lord will send us what is needful to carry on the work where it is so urgently needed.

"All our other work goes on as in all the years past. The benevolent part of it is larger than ever, and deeply needs help. Mrs. Cuff manages the clothing department with others to help her. Garments of any kind are a very precious boon. We do not help the lazy, drunken and dissolute. They know this, and trouble us but little. Every shilling sent us goes to the poor. The rent for the halls comes out of the church and mission fund. Every worker is a voluntary worker, and does all for Christ's sake. There are over 300 of these doing the work every Sunday, and almost every night in the week."

Communications may be addressed to Pastor Cuff, at the Shoreditch Tabernacle, Hackney Road, London, E.

(1380)

Decrease of Crime.

AS the St. Giles' Christian Mission appears to have been the first to make a determined attempt to get hold of discharged prisoners at the prison gates of the London local prisons, it must be gratifying to Mr. William Wheatley, after twenty-two years of earnest labour to find the new report of the Commissioners of Prisons, just issued, still bearing testimony to the falling-off of serious crime. In this respect, Great Britain would appear to hold a place by itself among the countries of the world. Notwithstanding the complaints which from, time to time, have been made against our prison discipline, we can almost suppose that, could he compare the prisons of to-day with what prevailed in his own times, John Howard would find his day-dream realized. The Bill to amend the Prisons Acts, which came into operation on May 1st, has introduced many important amendments in prison discipline, which, while tending towards more humane treatment, in other respects may better meet the demands of justice. Thus, dark cells for extra punishment are abolished; associated labour is introduced; more attention will be given to education; and the rules concerning debtors imprisoned for debts which they are able to pay, have been revised.

The annals of the St. Giles' Christian Mission seem to prove to demonstration that the endeavour to

TURN THE ERRING INTO HONEST

courses on the day of their discharge from prison is the most effective way of checking the increase of crime. We have to distinguish carefully between the local or short term prisons and the convict establishments to which penal servitude or long term subjects are committed. As the latter represent serious crimes, the decrease in the number committed is the more reassuring. The yearly average of convict prisons population in England and Wales during the five years ending March 31, 1885, was 9,962, or slightly over 37 to each 100,000 of the population; but this year the average number is 8,315, or just over 26 to each 100,000 of the people. The summary convictions, during the same period, have fallen from 566 to 483 in each 100,000 persons, without reckoning fractions. Of course, it has to be remembered that a very large number of the offences dealt with summarily, are not actually criminal at all; relating, as they do, to dog-muzzles, bicycles, and the Highway Acts.

When we look at the case of youthful offenders—a class which, at the opening of the Queen's reign, inspired Christian reformers with feelings of despair—we have still further cause to thank God and take courage. In 1893, there were convicted 2,512 boys and 262 girls under sixteen years of age; but the return for 1898 dropped to 1,586 boys and 93 girls. During the same period, young persons, under twenty-one, has fallen from 17,940 boys and 3,645 girls, to 15,302 boys, and 2,667 girls. The commissioners are of opinion that so far as the boys are concerned, they "are

DANGEROUS YOUNG CRIMINALS

who, in the insolence of youth, have made up their minds to defy the law, and to obtain their living by other than honest means." It is added that, no less than 280 had good and respectable homes; yet, in spite of this, we cannot regard the criminal character at this age to be fully formed." In other words, it is possible for them to be reclaimed. As regards the possibility of their being reformed and fitted for useful situations, the St. Giles' Mission could show hundreds of examples. No fewer than 500 boys pass through its five Homes every year. We can well believe that this large number of boys, who for the most part are taken from criminal surroundings for positions in honest life largely account for the decrease of crime. In 1877, when the work among discharged prisoners commenced, there were 1,637 persons sentenced to penal servitude in England and Wales, but last year the total had fallen to 789. In less than ten years the cost of maintenance of convict prisons has fallen from £214,603 to £131,505. In 1889 the convicts numbered 5,033 men and 326 women; the return for the year ending March 31 last was 2,595 men and 135 women. There is no other nation in the world that can tell such a story as this; and it is mainly the outcome of Christian enterprise.

Berger Hall, E.

THE above-mentioned hall is the home mission headquarters of the "Regions Beyond" Missionary Union, and one of the busiest centres of Christian and soul-saving activity in East London. Altogether, over thirty meetings a week of various kinds are conducted. The hall, with accommodation for 900 people, is situate in the very heart of the working masses of Bromley-by-Bow.

The *East End News* thus comments on the Sunday evening service: "Why a hall, situated away from the main thoroughfare, should be so attractive, is a marvel until a visit is made. There the poor really have the Gospel preached to them, and the general character of the congregation proves it. Mothers with babes in their arms, fathers, mothers, children, and aged people long past the time when the upbringing of a family forms the main source of their trouble and joy, all are to be found at Berger Hall. It is at once apparent that there is a feeling of 'at homeness' pervading the assemblage. The services are hearty, the singing is led by an unpretentious but efficient choir, and the people join in heartily."

In addition to Berger Hall itself, there are several lesser rooms. The Mackenzie Memorial Hall, recently finished at a cost of £3,000, is a fine modern building, and the centre of the Medical Mission work. Behind the mission and evangelistic agencies, there is a vigorous church life and membership, numbering 350. The pastor (Rev. James Lyall) emphasizes this strongly, believing in its supreme necessity in order to an effective work for God. The result is, that, difficult though it be to secure a hearing on Sunday mornings in East London, the morning services for believers are being sustained by a

LARGE AND INCREASING CONGREGATION.

The "Men's Own" meeting each Sunday afternoon has an enrolment of over 300, and is a soul-saving agency. Social, political, and secondary questions are strictly prohibited. A straight Gospel message is delivered Sunday after Sunday by intelligent Gospel preachers, and the men come to listen. Numbers of men trace their conversion to this service. The Sunday school, with a membership of nearly 1,200, is the second largest in East London. Much careful, painstaking work is bestowed upon this department. In the line of distinctly spiritual work there are six cottage prayer meetings, conducted every Thursday evening by workers organized for this department.

An important section of the work is the Medical Mission, in connection with which large numbers of the poor receive advice and medicine free, or for the nominal sum of three pence, if they can afford it. In this work Harley College students and deaconesses are engaged as helpers, and, while the people wait to have their physical sufferings attended to, the Gospel that brings spiritual healing is preached, and Gospel hymns are sung.

During the college session, night schools for men, lads, and girls are also conducted. These are taught by the college students and deaconesses. While many branches of education are taught, including sewing and cooking, the main point is spiritual enlightenment. At the close of the schools each night about thirty minutes are given to Bible study, prayer, and song. Scores of souls have been brought to Christ in this way, some of whom even came in to break up or disturb the schools.

Friends who would like to see for themselves the working of this Mission, are cordially invited to visit on Tuesday and Thursday afternoons, and on Monday and Wednesday evenings, when they will be warmly welcomed by the pastor and his helpers. Communications should be addressed to Dr. H. Grattan Guinness, Harley House, Bow, London, E

The Bridge of Hope.

RATCLIFF HIGHWAY, formerly so noted as the popular promenade of those who secured ill-gotten gold from the sins and weaknesses of sailors using the port of London, has, of late years, undergone transformation, if not improvement. To-day it is an abode of grinding poverty, and of the vices which follow in the train of want.

But, while the eastward trend of the shipping industry towards the new and vaster regions of Canning Town has thus induced a change in the character of the district, there are alterations in the very buildings in the vicinity, which are of keen interest to those who are concerned in the welfare and progress of Christian effort. In inspecting, for instance, the capacious institution known as the Bridge of Hope, and for so many years associated with the devoted labours of Miss Steer, one realizes with a sense of profound satisfaction, the translation of what was once a typical den of East End revelry and dissipation, into a bright

HOME OF LOVE

for the rescue of young women from careers of sin.

The neat meeting room, decorated with words of Scripture, and daily resounding with spiritual melodies, was the dancing saloon of a public-house. Those bright, clean dormitories once formed part of a cluster of infamous haunts. Therein, some of Miss Steer's workers pray with their young charges on the very boards where, in other days, the unhappiest of women made their miserable abode. More than that, some of those women subsequently became inmates of their old rooms under the new conditions, and there, with hearts touched by Jesus' love, bore, by changed characters and lives, a glad witness to his power to save. Truly, what hath God wrought!

After usefully absorbing a number of degrading resorts, the Bridge of Hope was largely rebuilt. It is now one of the most convenient institutions of its kind. A glance at its various departments is an education in the art of skilful management. In the knitting-room, the machines are rattling merrily, guided by the deft hands of some who toil vigorously in order to earn a portion, at any rate, of the cost of their reclamation. A glance at the kitchen induces the reflection that its spotless woodwork, and shining utensils would surely evoke the praise of that paragon of cleanliness, a Dutch housewife. In the larders, the kindly overseer, after demonstrating the care with which the distribution of goods is managed, points, with a

SMILE OF SATISFACTION

to sundry barrels of vegetables which a Norfolk farmer has sent, and suggests that other friends might spare similar gifts from their basket and store. Throwing open, too, the repository for disused clothing forwarded by occasional donors, the good lady sighs that the stacks of strong boots and jackets, and what not, are so shrunken. The winter is on us, and a thorough overhauling of the cupboards of the philanthropic may well take place in the interests of Miss Steer's many dependents.

The needlework room presents a blithe and busy scene. Piles of neatly made articles lay ready for despatch, and the general merit of the handiwork of the Home is attested by the framed diploma for excellence obtained at the Chicago Exhibition. The large, well-lighted rooms in the upper part of the premises are used for the laundry, and there, as in other departments, one realizes the presence of that spirit of quiet content and homeliness which characterizes the work as a whole. The spiritual needs of the girls, who, it will readily be believed, are a class by no means easy to influence, are met in various ways. Ministers and missionaries conduct special services, but the chief importance is attached to the home gatherings for prayer. Nor is innocent recreation overlooked. To the London girl, native or acclimatised, the slender strip of paved yard possesses glorious attributes as a pleasaunce for after dinner enjoyment of ball or skipping rope, while magic lantern entertainments and other simple forms of modest diversion help to give a needed variety to the daily round of life.

The story of Miss Steer's work is interwoven with that of what may be called the modern social movement. Commenced twenty years since, when the Highway was a kind of squalid and sordid Vanity Fair, its first work was to reclaim the viragoes who were the local rulers of social life. In this direction God wonderfully owned the work, and numbers were rescued. From the public-house tap-room, from the dancing saloons, some of which out-rivalled the latter day infamies of the Moulin Rouge, with dishevelled hair and blackened eyes, sullenly or bathed in repentant tears, the women came. The good work developed, the present model premises were erected, and, as time went on, Miss Steer was led to make special effort in the way of preventive work among the young. Great expansion followed, for this departure exactly met, and still meets, one of the chief social needs of the time. Here is a poor woman, deserted by her husband and entirely destitute. What is she to do with her five children? There is an industrious working man, whose termagant and dissolute wife is in gaol, and who is at his wits' end to know what to do with their children. Who will take the unhappy babes and train them to walk in the paths of righteousness? Here are little ones in circumstances of grave moral danger, and a pitying neighbour speaks a word on their behalf. In such cases Miss Steer has been able to cope with the difficulty, and the result is seen in the important branch work at Chingford, where large numbers of little ones are cared for in cottage homes.

As years go by, this Bridge of Hope, far from showing any sign of decay, becomes increasingly useful as a means of escape from the thorny ways of wickedness. Communications respecting the work, may be addressed to Miss Steer, at 28, Betts Street, St. George's, London, E.

The Railway Mission.

THE eighteenth annual report of this well-known agency contains interesting details of the various branches of work at home and abroad. The committee look back with pleasure upon the continued extension of the Society's field of labour, corresponding with the growing development of the railway system. Hence the need for additional funds and workers becomes greater year by year.

During the year the Mission arranged over a thousand meetings weekly at about 400 centres, while twenty-one new branches were opened, and 1,102 members added to the Railway Mission Christian Association. Meetings are also held in waiting-rooms, mess-rooms, at goods yards, &c., and it is gratifying to note how heartily these services have been appreciated by railway men, debarred, on account of their occupation, from regularly attending ordinary places of worship.

Some remarkable results are given of a special series of meetings at Swindon, where over 10,000 men are employed in the works of the Great Western Railway. A large number of persons professed to accept Christ as their Saviour, and at one Gospel temperance meeting 180 signed the total abstinence pledge. As a result of the special services at Swindon, a branch of the mission has been formed, and several weekly meetings have been arranged.

The superintendent at one of the branches observes: "We have had a Pentecost at H——. The Lord has given showers of blessing, chiefly among the young railway men. Many of them have come out boldly for Christ. As we walk along the street we constantly meet railway men and lads who are under deep conviction and are seeking Christ."

The agent in Scotland testifies to the "signs following" the efforts of the Mission, which is not inappropriately styled a "Brother's Keeper" Association. Glimpses of the work of the missionaries in South Africa, India, Japan, Chili, and other countries are given, and their labours have been heartily seconded by Christian workers in all lands. The office of the mission is No. 1, Adam Street, Strand, London, W.C.

Amongst the Navvies.

TRAVELLERS over the great iron roads which stretch in every direction through our land must be often reminded by the sudden appearance of a company of navvies how far this class of labour removes the men so employed from Christian influence. Responsibility for the moral and spiritual welfare of these men is recognized by various organizations, as experience has proved that the needs of navvies are not met by the ordinary Gospel methods.

The Scottish Navvy Mission Society has a staff of experienced missionaries, who are sent to various centres as need may arise. Short services are held at the works; huts, shanties, and homes are visited, and the men are enabled to spend their evenings at Gospel services or reading rooms, built through the efforts of the society. Being open all days, the reading-room provides a counter attraction to the public-house. The society is fortunate in having agents who are more or less acquainted with the details of surgery, a branch of effort which is much in request, where occupation is beset by peculiar dangers.

The society is undenominational, and its utility has been recognized by the various Churches in Scotland. The efforts of the society to spread a knowledge of the Gospel to those who are situated almost beyond the reach of the Christian Church are deserving of support. Mr. F. J. Taylor is superintendent, and the office is 49, Castle Street, Edinburgh.

Winning the Children.

THERE was a goodly gathering of friends at the Metropolitan Tabernacle last week, on the occasion of the visit of Mr. John Kirk, secretary of the Ragged School Union, accompanied by members of the Council and supporters of the cause. In C. H. Spurgeon's time this visit was an annual affair, and it is still continued. For more than forty years the people at the Tabernacle have held a prominent place as regards ragged school service, several large mission centres being maintained in and about Southwark and Bermondsey. In the course of a characteristic address, following a few words from Mr. Goodman, Rev. Thomas Spurgeon specially commended the service of the R.S.U., especially what was done among the more needy children and cripples.

Adverting to the fact that before he undertook pastoral work he was occupied in the engraver's art, Mr. Spurgeon introduced illustrations from wood-engraving. To engrave the truth upon young hearts needs patience and the aid of the Holy Spirit. The engraver has various sorts of tools, and so with children different tools have to be used; and workers need divine direction as to how to speak to this or that child. No work needs greater patience than engraving, unless it was Sunday-school teaching. Might their children become pictures to gladden the heart of God! There was a good attendance, and no doubt the Ragged School Union cause was stimulated by the reunion.

The Christian Community.

THIS well-known Society finds it advisable to develop its work in several important respects. The increasing population of London makes it imperative to open out new missions in destitute parts, and strengthen existing agencies. The people who concentrate in the already overcrowded districts, are largely composed of such as never attend the ordinary places of worship, but who will attend halls or rooms like those it is proposed to provide.

Two of the missions must have new or enlarged halls, and it is intended to make some little provision for the sick and overworked members in a Home of Rest. The council desire also to provide modest pensions for old and disabled members who are past work, as is done by many other societies, and so keep them from ending their days in absolute poverty. This is regarded as a Christian duty toward those who give their ungrudging labour without payment. The hon. sec. is Dr. John Gritton, Memorial Hall, London Street, Bethnal Green, E.

Holiday Impressions.

IF England is a pretty garden of Europe, as a Utah citizen once remarked to us, then the Golden Valley is certainly one of the most charming spots in this garden. At the foot of lovely hills throbs the life of English industry, and clusters of pleasant cottages speak of the comfort of the working man.

As the eye climbs the slopes of those hills, upon which the first autumn-tints appear, one is struck with the landscape. How snug the houses look between the groups of trees! In one such house, almost lost in their green embrace, lives a generous Christian woman, who is known for miles around as "the lovely old lady." Three generations gather around her. She had trained her children in the fear of God, and now she is rewarded by seeing them engaged in active Christian work, their influence extending to the youngest of their employés. Happy mother! happy grandmother! to look back upon eighty years of a useful life, and taste the fruit thereof. Her sight is failing, but her spirit is young and her mind active, taking keen interest in all the leading questions of the present time.

Lovely Devonshire, lovely Ilfracombe. On a stage-coach we spin along over dales and hills to Lynton. Though admiring the landscape, we agree with Marie Corelli that it is a mistake to give it the name of "English Switzerland." There is sufficient attractiveness and variety in the scenery of our little island to make it appreciated by itself, whereas trying to pass for a copy entails ridicule. A pretty maiden can never be a giant; why should she want to be? This by the way.

MR. ROBERT CHAPMAN.

We came to Ilfracombe on our search for Mr. Robert Chapman, whose home at Barnstaple we had found shut up. His neighbour told us that he had gone away, not so much for his sake as that his servants might rest a little from the strain of summer work. "Those," said she, pointing out three in a row of small houses, "belong to Mr. Chapman, and they are always full of visitors—brethren coming from far and near to seek spiritual counsel or fellowship, and rest awhile." "Does he still speak in public? "Oh, yes; sometimes. He is wonderfully well for his age. Fancy, over ninety-seven!"

At Ilfracombe we grasped the hand of this aged saint of God, never tired of speaking about his Master.

"You will stay to tea, won't you?" was his request, before really knowing who we were. We sat down to a chat. "Oh, you're the Editor of The Christian," he said to my husband; "indeed I remember. You published my 'Choice Sayings.' I am really glad to see you." "Are you pretty well, dear brother Chapman?" "Pretty well? No, I am not pretty well; I am very well, thank the Lord." His voice had a joyous ring as he accentuated the last sentence. The years had evidently told but lightly on his constitution. Worry had had no chance of furrowing his countenance with wrinkles. It was placid and happy. Where was the secret of his marvellous health? If the shoulder were a little rounded by age, they were certainly not weighted by any burdens; for these all had been cast upon Him.

In speaking of the Homeland, my husband remarked: "It is comforting to think that up there all controversies will cease." "But they ought to cease here, don't you think so, brother?" "Certainly I do, but——" "The only means by which we can influence an erring brother is patience, and for that we must have grace enough to be, in our own eyes, 'nobody.' I do not ask people so much: 'Are you saved?' as I tell them of my being saved."

Yet, the Holy Ghost prompted him sometimes to ask the question straightforwardly. Once when travelling through Spain, and as he was bidding good-bye to a young man who had been much in his company, he said those three solemn words and left him. Years afterwards he met with the same man. "Do you remember your parting question, Mr. Chapman? It set me to think. I am able to say 'yes' now; I could not have done so then."

When we expressed our fear of wearying the aged pilgrim with too much talking, he answered: "I do not know the meaning of that word. I am never tired of speaking about my Lord. In dealing with men, it is through conversation that I am able to influence them most. I love young people, and wish to help them."

Tea being ready, we went upstairs, and were introduced to a circle of friends, all united in the same bonds of love. One, set apart to glorify God in her suffering, lay on a couch near the window. "Mrs. Pearce is an invalid," said Mr. Chapman, tenderly taking her hands. "She does not know what an amount of good her presence does to the children of God."

The cheerful meal finished, we joined in the evening worship, and then separated. How I wished to carry away a photo with me; but, if such a thing exists, it must be a snap-shot. Should you ask permission for producing a likeness, the reply would be: "I have no objection to it, if you promise to make me as I will look in my resurrection-body."

"FATHER IGNATIUS."

This visit reminded us, by the way of contrast, of another man whom we had seen a few days previously, and who also professes to teach Jesus and Jesus only. If one hears of somebody who has the power of melting large congregations to tears, and of attracting jewels into the offering plates, one feels excused for being curious to see him, even although it be in a retreat, where, as head of a community of monks and nuns, he worships God after mediæval fashion.

On a pleasant autumn day, we went to Llanthony Abbey. Another half-hour's drive on a rising, shady road, brought us to Father Ignatius' monastery, prettily situated among the wooded hills of Monmouthshire. As we entered the grounds, a fair *religieuse* gently bade us welcome, and led us to the church. Through a very low door, apparently symbolic of humility, she introduced us into a little space, dipped in the gloom so characteristic of Roman Catholic churches. To our left, the altar of the Virgin, with an abundance of candles; in the front, a partition, which, our guide explained to us, as symbolizing separation from the world. Beyond the folding doors represents the higher life. There sit those who have renounced ordinary human life, with its joys, its obligations, and its relationships.

"And you?" asked one of our company. "I belong to the outer court; I have not made the vow." "What hinders you from doing so?" "I am not considered strong enough for the night work. So I am only under promise." "What is the distinction between a promise and a vow?" "Those under promise can return into the world if they wish; the others are cut off from it for ever." All this she said in hardly audible whisper, and then asked us whether we would like to remain for the noon service.

As we sat down, books in hand, she disappeared, but soon returned with another sister wearing, like herself, the white veil, and both prostrated themselves in front of us. As the clock struck twelve, steps, as of heavy-booted feet walking on tip-toe, resounded behind the partition. A few plaintive notes, then an impressive silence, followed by Psalms, prayers and hymns, which were accompanied by various ceremonies. After another silence, a voice read and repeated solemnly, "And thou shalt write them upon the door-posts of thy houses and upon thy gates" (Deut. vi.). The door opened, and we gazed upon a figure whose face we could not discern at first. Father Ignatius began in a low tone to say that the command for the Christian was the same as for the Israelite, with the difference that we who love Jesus have the words written in our hearts. As he grew warmer and more eloquent, he rose from his chair and stepped forward into full view, speaking of the distinction between the chosen earthly nation and the heavenly nation—a people who were not a nation, though gathered out of all nations. Dreyfus came in fitly as an illustration. Earthly love was touchingly compared with the love of Him who died for us. "Do you know that He died for *you?* Do *you* love Him, because He first loved *you?* Have *you* the assurance of personal salvation, of being one with Him?"

Everything the speaker uttered was personal and pointed, and as he spoke, waving his arms, he turned from time to time to his left where, in the deep shadow, sheltered from our curiosity, were sitting those whom he addressed as "my dear little children," living, as he said, the higher life, the life of consecration and prayer. When the last words had passed his lips, the door closed, as if moved by unseen hands. The worship ended with prayers and prostrations, resembling in every way the rites of the Romish Church.

Out-doors I ventured a question as to the number of monks and nuns, and was rebuked by the sister. "We only speak of spiritual things. How did you like our reverend father?" "I liked his sermon very well, but it is not in accordance with your form of worship." "We have a very high ritual, indeed; but that has nothing to do with our creed."

I felt sorry for Father Ignatius, for he is either throwing dust into the eyes of the people, or deceiving himself. The soul whom Jesus satisfies worships in spirit and in truth, and abhors idolatrous knick-knacks of Mariolatry and saint worship. W. M.

A Call to Prayer.

THE Council of the Evangelical Alliance have recently issued a request to Christians in all parts of the world to unite in humiliation in prayer, in view of the dark and troubled condition of the world, "the distress of nations fainting for fear and for expectation of the things which may be coming."

The special objects suggested in the invitation are, that present events may be overruled for the Divine glory, that Christians in all parts of South Africa may be kept in the secret of his peace and love, and the war soon brought to an end; and that He would speedily accomplish the number of his elect, and hasten his kingdom.

The Council suggest that this concert in prayer be observed privately or unitedly in the early morning of each Lord's day until further notice, and that the first Sunday in December be specially set apart for public prayer and exhortation on the subjects.

In addition, the Council urge the need of prayer in respect of the growth of sacerdotalism, the increase of Sabbath breaking, and of other national sins, such as intemperance, impurity, and gambling.

During the ensuing three months a prayer meeting is to be held each Thursday, from 10.30 to 11.30 a.m., at the Alliance Offices, 7, Adam Street, Adelphi, and the presence of friends is invited. The Council earnestly request that in all parts of the land similar gatherings be held, and private prayer offered also, with regard to the subjects specified, and for a general outpouring of God's Spirit. The appeal is signed by Lords Polwarth and Kinnaird, Revs. H. W. Webb-Peploe and F. B. Meyer, Dr. David McEwan, and Mr. E. P. Field.

A "Home in Camp" at Lydd.—In response to an earnest request from men stationed at Lydd, who had benefited by Soldiers' Homes in Sandgate and elsewhere, the trustees and managers of the Papillon Soldiers' Home, Sandgate, recently undertook to provide in the camp itself a resort where the soldiers could spend a comfortable and profitable evening when the day's work was done. The project met with hearty approbation and support from the military authorities. Through General Hallam-Parr, the Commander-in-Chief made a grant of £100 toward building, and the War Department sanctioned the use of a very convenient site. The room has now been finished, and opened with appropriate services. The soldiers appreciate its comforts, while its Christian influence and activities will doubtless be productive of much good. The treasurer is Lieut.-General Sir W. Stirling, K.C.B., Ochiltree, Folkestone.

Mr. Will Gordon Sprigg

AND THE CAPE TOWN Y.M.C.A.

AFFAIRS in South Africa at the present time invest with a peculiar interest the visit to England of Mr. Will Gordon Sprigg, general secretary of the Cape Town Young Men's Christian Association. Innumerable bonds link the homes of Britain with the commercial centres of Cape Colony and the lands which lie beyond in the southern regions of the Dark Continent; and just now those bonds are cemented by the pressure of a common anxiety as well as a warm national sympathy.

Mr. Sprigg is a man of athletic build and looking younger than his years. He is a nephew of Sir Gordon Sprigg, ex-Prime Minister of Cape Colony, and deservedly held in high esteem in Christian circles in South Africa. He comes to lay before friends in the old land the claims and needs of the Cape Town Y.M.C.A. His errand is one attended with difficulty at the best of times; but to-day, when philanthropists and other Christian people are confronted by a variety of urgent appeals, we feel a large measure of compassion for the secretary who finds himself engaged upon "collection" duty.

In some parts it may seem needful to apologize for Y.M.C.A. work, but there is no call for that as to Cape Town. By common consent, Christian interest in young men, and labour in their behalf, is its own vindication there. Being situate at the gateway of the continent, and at the first point of call for ocean steamers, the Association not only furnishes a safe resort for young men far from home, but forms a general information bureau and an employment office—agencies which are greatly valued, alike by employers of labour and those who have labour to give. All sections of the Christian Church wished Mr. Sprigg a good voyage and large success in his enterprise. In the course of a recent interview, our friend outlined the objects of his visit.

"I have come (he said) for money, and my story should get me what is wanted. Our Association was established in 1865, and it has made steady progress until to-day. The latest report shows a membership of 826; and the Association provides, in its various departments, all that a young man requires."

Handing us an attractive booklet, entitled "A Bright Spot in the Dark Continent," Mr. Sprigg called attention to some statistics of general interest relating to the past five years. In all, 2,470 members have passed through the Association; 2,500 have been interviewed and advised regarding employment; and some 45,000 oversea letters and packets have been received for young men. Other figures refer to gatherings of various kinds, members boarded and lodged, and to advice given to others on the important subject of apartments. How many parents whose sons have gone to South Africa, have had reason to thank God for the operations of the Cape Town Y.M.C.A.

Mr. Sprigg is a native of Melbourne, and went as a young man to the Cape. There he was converted in 1886, under the preaching of Mr. Henry Varley, in the Dutch Reformed Church. He was then engaged in the Cape Civil Service. Obtaining leave of absence, he went home to Australia, and, deciding to stay in Melbourne, he took up Y.M.C.A. work. In this he found much happiness, and it was obviously a sphere of labour for which God had prepared him. In 1894, he was recalled to South Africa, to assume the responsible post of secretary of the Cape Town Association. Since then he has been engaged in the consolidation and extension of the work, and during the past five years the membership has been almost doubled.

Asked to explain his mission, Mr. Sprigg made a statement characterized by wholesome modesty combined with earnest purpose. He said: "While all eyes are on South Africa, my directors have sent me to interest the public of Great Britain in work among their sons and brothers in Cape Town and beyond. Our work is largely among young men who come from England. The Metropolitan Association is in Cape Town, also the head office of the South African Council of the Y.M.C.A., of which I am also secretary. I am likewise travelling secretary for South Africa. Our work is varied and far-reaching, and when I say that (speaking roughly) the entire membership changes in the course of every two years, you will realize, in a measure, the difficulty of our work and the extent of our influence. The movement is ever northward, and we touch hosts of young men who are never enrolled as members."

Coming to particulars, Mr. Sprigg explained that it was proposed to extend the Y.M.C.A. premises, at a cost of £9,000. He hoped to raise one-third of this — £3,000—from the British public. Mr. Sprigg pointed out that commercial leaders recognise the important service rendered by the Association, the President of the Cape Town Chamber of Commerce having commended the work to "the hearty support of the merchants of Great Britain," declaring that the Association "merits the support of the commercial community." He added that he had found some difficulty in his collection hitherto, but his hope is in the Christian public.



From a photograph by Messrs. Elliott and Fry, 55, Baker Street, W.

On the subject of the present unrest in South Africa, Mr. Sprigg exercised a wise restraint. His work has the support of men favouring both sides in the controversy between Great Britain and the Transvaal. He regretted deeply that trade was now paralyzed throughout the country; and this seriously affects his enterprise. Already £3,000 has been collected in Cape Colony, nearly all of it having been given by business men in the City of Cape Town.

In reply to further questions, Mr. Sprigg remarked: "Our work is not confined to any one class or nationality. We provide an open door to all young men, and the majority who come to us are away from home, living in boarding houses. We lay ourselves out to reach these and do them good. And this does not end our endeavours for those who are remote from home and friends. We visit them in their lodgings, comfort them in sickness; and, should they die with no relative at hand, we bury them in the Association's plot at the Cemetery. There are already nine graves in that plot."

Having mentioned this pathetic fact, Mr. Sprigg continued to speak of the all-round practical work of the Association. We thought he had amply justified his plea for Christian sympathy and help. An organization that provides friends for the dying, and that gives Christian burial to those who fall asleep by the way, will assuredly be equal to every possible service for the living in the name of Christ, and constrained by his love.

Mr. Sprigg's stay in London is limited. He may only remain a week or two. His address is Horrex's Hotel, corner of Norfolk Street and Strand, W.C.

"The Christian" Almanack, 1900.

WE are sensibly impressed with the flight of time, as year by year we associate "The Christian" Almanack with one of our weekly issues in the month of October. The Calendar is brought out thus early in order that it may arrive in good time in the distant continents and lands to which our paper goes week by week. We rejoice to know that it will meet with a glad reception on the part of Christian men and women everywhere.

The figures now before us, 1900, indicate a telling fact—not only are we approaching a new year, but we are within short distance of a new century. "Ye have not passed this way heretofore."

The Scripture passages, which are again the prayerful selection of a devoted servant of God, are made to surround a striking Oriental scene. In this particular we follow the example of last year's Almanack. Once, again, we reproduce a drawing by Mr. James Clark, made in the East, to serve the purpose of illustrating Holy Scripture. Along with many others, some landscapes and some natural objects, all of them true to life, this picture was executed for the publications of the Scripture Gift Mission and Crystal Palace Bible Stand. As our readers may know, this excellent agency exists to disseminate Gospel truth by the circulation of Scripture portions, attractively got up, and embellished with engravings of unique interest. A great work has been done in the past; and, in view of the Paris Universal Exhibition of 1900, preparations on a large scale are now in progress. Regarding past and future, information may be had from the Secretary of the Mission, Mr. W. Walters, 15, Strand, W.C.

From "A Carpenter's Shop at Damascus" we may judge of the features of such a place in many another city and hamlet in "the unchanging East." The conditions and surroundings of work in the home at Nazareth, where our Lord "was brought up," were substantially such as appear in the engraving. So far as the sheet is concerned, however, the picture is, of course, a central object round which excerpts from God's Word are arranged; and these excerpts, with their alternating counsel and warning, their word of comfort and direction, will, it is hoped, be blessed to many at the hour of prayer day by day.

It is gratifying to us to know that the Almanack is so generally received with Christian sympathy and regard. Year by year we are encouraged to learn that the passages of Scripture come to many as the very Word of God—and such, indeed, they are. They come, moreover, as God's Word for a time of need and in a day of trouble—in a moment of perplexity or an hour of joy. And grateful hearts are not slow to acknowledge the goodness of our heavenly Father in the opportune reminder administered by the selected text. We pray that, as it has been in the past, so it may be in 1900. May the God of all grace own and bless his own Word, and impress upon all who use the Almanack the old-time lesson: "So teach us to number our days, that we may apply our hearts unto wisdom!"

Havre Sailors' Home.

IT was my privilege for some years to be associated with the late Hon. Lady Beauchamp in the Lord's work amongst the sailors at Havre; and, as I feel that a few of your many readers who have known the work personally, as well as others who have been interested in it, may be wondering what has taken place with regard to the Sailors' Home and Rest since Lady Beauchamp's death, my object in writing is to let them know that, in face of the temptations and allurements to sin abounding on every hand, those most sensible to the pressing need could see no other course open than to endeavour to carry on the work in the same spirit as heretofore, in entire dependence on our God and Father, who called his handmaid to take it up fourteen years ago.

The Home and Rest (which include a coffee bar), instead of, as formerly, being two separate houses, are now carried on in one building (the old Rest). For some years past the need of a large home has been becoming gradually less, owing chiefly to steamers having so generally taken the place of sailing-ships. Formerly nearly all the sailing-ships were paid off on their arrival; and, if the men did not leave the place at once for their homes, they had to find lodgings on shore until they got another ship. The Home was started to befriend such, by assisting them in a Christian spirit to keep out of the terrible places into which they were constantly inveigled. Steamers coming here very rarely "pay off," their crews remaining on board; consequently, the nature of

OUR WORK HAS SOMEWHAT CHANGED.

We have now, as a rule, very few boarders in the Home, but many more men from steamers, coming to the Rest of an evening after their work is over to attend the meeting, write letters, read the papers, and have a little quiet.

From time to time we still get a rush of grain-laden sailing-ships from British Columbia, California, Australia, and South America, generally owing to a short harvest in France, or to changes in the import duties. So far, we have always been equal to housing the men coming under such circumstances. Last year, before we gave up the old Home, we had 800 boarders between January and June; but such numbers are now very exceptional. With our new arrangements we have about thirty beds. The expense of keeping a number of unoccupied rooms is very considerable; but we should be very sorry, through lack of means, to be compelled further to reduce our sleeping accommodation.

With dear Lady Beauchamp, who always gave so liberally, we were in easy circumstances, however. Sometimes we had bad years, with little shipping; but when funds were needed, as well as in all other matters, it has always been our habit to spread all before the Lord, and He has "never failed." I may add that sometimes we have required from £400 to £500 a-year to make up our deficiency. During the last twelve months we have had fewer ships paid off than ever before, and now that she, who gave herself and all she had, is no longer with us, we would set the needs before the Lord's people, and look to Him to supply them in

RAISING UP FRESH HELPERS.

This Mission is the only work being carried on for sailors at Havre, with the exception of that amongst the Scandinavians, who have a reading-room attached to their church, which is only used by their own people. Our labour extends to seafarers of all nationalities. We have, therefore, a very wide field for tract distribution, and we endeavour to give every outward-bound vessel some Gospel reading matter. The Mission is unsectarian, and we are always glad of a visit from any of the Lord's people passing through Havre.

We would take this opportunity of expressing our grateful thanks to those who have assisted us, and to those who do assist in various ways, and specially to those who bear us up in prayer, and we would ask a continuance of this blessed service. Mrs. J. E. K. Studd, 67, Harley Street, London, will be glad to forward any parcels of books, &c., which may be sent to her. (1384)

Portions of Scripture, Gospel books, tracts, or sound reading in various languages, Eastern and Western, are always acceptable, as well as flat bags to keep them in, made of any material. Also comforters, socks, and other such articles for Christmas.

Our treasurer is Mr. James Winning, Cunard Steamship Company, Hâvre. Should any of your readers desire further particulars, I will gladly answer any inquiries.

J. A. Home, Hon. Supt.

"When Stormy Winds—"

THE English people have ever entertained sentiments of specially warm sympathy towards those of her sons who follow maritime occupations. The knowledge that our supremacy on the seas, as well as the prosperity of our commerce, is bound up with the well-being of our seamen is, doubtless, responsible for these feelings of concern and regard respecting those who go "down to the sea in ships."

That interest is always accentuated in the presence of danger; nothing stirs the popular mind more than the frequently recurring stories of wreck and loss, of imminent peril and hairbreadth escape from the boiling waters. Britannia does not rule the waves without paying heavy tribute.

There's never a flood goes shoreward now
But lift's a keel we manned;
There's never an ebb goes seaward now
But drops our dead on the sand.

But, while we are stirred by such announcements as "Total loss of a British steamer," or "Terrible wreck on the Casquets," or "Fishing fleet decimated by a storm," we do not always realize how much pitiful suffering is allied to the loss of a vessel. It may mean the ruin of many homes, the doom to heart-rending poverty of widows and little children. In the case of survivors, it probably entails loss, not only of employment, but of their few belongings, even down to their wearing apparel.

It is not unfitting, therefore, to refer to the relief work, undertaken in this connection, by the Shipwrecked Mariners' Society. This body, which extends immediate aid both to sailors and fishermen, without respect to any question of religious belief, has proved to be one of the most useful organizations initiated during the present reign. It sprang into existence during the popular excitement that was aroused by the thrilling heroism of Grace Darling at the wreck of the *Forfarshire*. To-day the Society has a thousand honorary agents, who act as a kind of benevolent coastguard. No matter at what part of the seaboard a wreck occurs,

THE SIGNAL OF DISTRESS

brings forth not only the lifeboat to speed through the surf to save life, but the Shipwrecked Mariners' Society's agent with hope and help for those in distress. In such appalling catastrophes as, for instance, the loss of the ill-fated *Mohegan*, these devoted workers have to shoulder vast responsibilities, and toil incessantly by day and night, and it is to the country's credit that such a phalanx of men are ever ready to devote time and effort to succouring the shipwrecked mariner. None of the tempest-driven toilers of the sea suffer more severely than fishermen, and to these, also, the Society affords a relief so promptly given as to happily illustrate the old adage that "he gives twice who gives quickly."

An inspection of the Society's office methods is convincing as to the economy and thoroughness of the administration. While imposition is carefully guarded against, destitute seamen, widows and orphans receive kindly and praiseworthy consideration. There is no phase of labour on board ship which is not heartily recognized, from the chief navigator to the stewardess; and, while the organization is not a friendly society in the ordinary sense, it encourages membership, those who join becoming entitled, in virtue of a trifling subscription, to special consideration.

Here are a couple of sample cases of relief:—

Captain D—— R——, of Fishguard, a member for eleven years, drowned at Antwerp, from the s.s. *Celynen*, of Newport. Widow, left in needy circumstances, with three children, aged nine, three, and one, received "immediate relief" grant of £5 10s. on August 12, and membership grant of £15 2s. 6d. on August 20, and will receive further grants of £2 per annum, if necessary, for at least four years.

J—— T—— W——, mariner, a member for thirty-four years, died in Guy's Hospital. Widow, living at Greenwich, left with five children, aged thirteen, eleven, ten, nine, and six, received grant of £25 6s. 3d. on February 10, and will, if necessary, receive further grants of £2 10s. per annum for at least five years.

A wise discretion gives special care to the aged and indigent, and the well-worn tomes stacked in the Society's huge safe contain, in their simple, business-like entries, touching stories of lives shielded from suffering and want. This

MINISTRY OF SUCCOUR

has continued for sixty years. Its meritorious efforts have been cordially recognized in golden encomiums from all classes of society, and the Queen has extended her word of appreciative recognition.

A work so extensive, and so constituted as to satisfactorily meet the multifarious demands made upon it, is surely one of national importance, and has a right to the prayers and support of Christian people. Communications may be addressed to the Secretary, Mr. G. E. Maude, 26, Suffolk Street, Pall Mall East, S.W.

The Indian Famine.

THE urgent character and extent of the need for relief are referred to in a further communication which we have received from Lord Radstock. A committee of missionaries and others who are acquainted with the people's wants has been formed, and Mr. Frank Clark has consented to act as their hon. sec. and representative. Mr. Clark may be addressed at the G.I.P. Railway Office, Bombay.

Writing from the Methodist Episcopal Church, Ahmedabad, Gujarat, Rev. Robert Ward (Man Sukh Lal) writes, "There are over 5,000 Christians alone, suffering acutely from famine. In some sections of the district more than half the cattle have died. Thousands of refugees have congregated at Ahmedabad. Deaths from famine fever have occurred. Unless comprehensive and immediate help is afforded, a great loss of life is inevitable. There has been no famine in Gujarat for nearly a century. Hence the people had confidently expected rain to fall in time to save the crops, and precautions were not taken in time. . . The Christian community of the M.E. Church is well on to 6,000 souls, almost all of them belonging to the classes which are the first to suffer. . . We must provide grain at living prices, or our people will starve. Relief works in the chapel building and hand-loom weaving are to be provided at once."

European Poor Children in India.—Rev. Thomas Evans, one of the directors of the School for Poor Children and Home for Orphans, at Mussoorie, India, writes on behalf of the institution. Help is afforded to many destitute little ones, the offspring of English parents who have died in India. Numbers who are in urgent need apply for admission, but have to be refused. The school, adds Mr. Evans, is conducted on Christian principles, and sound Biblical education is imparted.

Nestorian Orphans.

THE well-known Professor Lepsius, of Berlin, writes in *Rays of Light*, the Urumiah American missionary periodical: "One of the blessings which the Nestorian or Syrian nation has received, is seen in the orphanages which have been established by the kindness of Christians in England and Germany. These orphanages are full of the needy children of Syrians, and are under the loving care of worthy and honoured Christians." Professor Lepsius knows well how to estimate the value of this work; for he has made great sacrifices for similar work throughout Turkey and Persia, having now 500 orphans to take care of in different places.

Deacon Abraham writes: "I want Christian friends in England to know that our work for the Lord is not only for the good of our people, but for the good of the different peoples around us also." A touching instance of the way the light and love, which is the daily atmosphere of the orphanages, influenced a Moslem heart, is well worth narrating. Two or three years ago, the Deacon let

A YEAR'S PRODUCE

of the orphanage vineyards to a Persian Moslem of Urumiah. At the proper time his grapes were almost all cut, dipped in the boiling water, and spread on an elevated place in the vineyard to dry in the sun, in preparation for being made into sultanas. Then came very heavy rains, which spoiled all poor Aoosta Alakpor's fruit; but, to his amazement, Deacon Abraham returned the rent already paid for the year's produce. His own words to his fellow-Moslems have since been: "Go and see what sort of a man that Shamasha (Deacon) is, who looks after and cares for so many poor souls. I wish there could be found one like him amongst us Moslem people. I praise Christianity."

Every time this Moslem visits the orphanages he "brings presents in his hands." In her last letter, Deacon Abraham's good wife, Esther, writes: "Aoosta Alakpor has been here, and he said, 'My heart moves for Shamasha like those leaves which are moved by the wind on the trees. We pray for him, and when I pray to God for him, my family say, 'Amen!'"

Deacon Abraham has visited England three times: in 1875, when he was heartily received by Archbishop Tait; also in 1884; and last March he arrived in England for the third time, and is now longing for opportunities of deepening the interest of English Christians in the orphanages.

In addition to the orphanage work, he has been instrumental in circulating—thanks to the London Association for the Free Distribution of the Scriptures—hundreds of copies of the Scriptures amongst people who have hitherto never seen them; and, not satisfied with this, he has succeeded in establishing

A "BIBLE AND PRAYER UNION

for the consecutive reading of the Scriptures." Add to this, the last five years of continued hard labour, and anxious thought and care, in providing for the needs—temporal and spiritual—of the poor refugees from his own people in Kurdistan and its neighbourhood, and every thoughtful reader and devout disciple of Jesus will admit that this man's life is being well spent.

The Deacon preaches either in native costume or otherwise, as may be desired, and in his missionary addresses he is pleased to have the help of friends, whom he attires in native costume, which makes his addresses bright and instructive. He will be most glad to receive invitations from any part of the United Kingdom either to preach or lecture, and to receive offerings from the Lord's people in aid of his work. He is staying at 60, Trinity Square, Southwark, S.E. The hon. treasurer of the work is Mr. H. Tasker, Brookside, Andover, Hants; and the hon. secretary, Rev. A. W. Payne, 350, Kennington Road, S.E.

In the Canaries.

A LETTER from Mrs. T. Macknight describes the prospects of the mission work at Las Palmas as particularly encouraging, compared with the reception extended to the workers on first arrival. A complete transformation of the lives and habits of the natives, who are chiefly Spaniards and Roman Catholics, has now evidently taken place. "Indeed, the Lord has wrought a miracle in me by the Holy Spirit anointing my eyes to look out on this island, claiming it as his land. No missionary is here—only the colporteur."

The Word of God is virtually an expelled book in the Spanish dominions. "Spain wants," adds Mrs. Macknight, "those to come to her help who will feel her sorrows and read and pray with her out of the living Word of God." Many have received it most gladly, and during August we were enabled to give or sell over fifty Gospels, and a few Bibles and Testaments, in Spanish. Pray for us, for the coming kingdom is near, and not a day should be left without fruit unto harvest. Picture leaflets and 'British Workmen' have been kindly sent to me, and they are valued for the pictures. Anything about animals is specially valuable among these people.

"At one distant village, twenty miles from Las Palmas, a circle of Bible readers has openly been formed; and day by day they meet and are receiving truth."

Mrs. Macknight's address is Monte, Las Palmas, Canary Islands.

Anglo-Indian Evangelization.

IN her letter in a recent issue, Miss A. G. Hill, the travelling secretary of the Indian Y.W.C.A., calls attention to what is really "a felt need in India." I should rejoice to see an earnest Christian woman at work among the families of our European railway employés in every large railway community in India.

Miss Hill gives a true account of the moral and spiritual condition of these communities, in which the Anglo-Indian Evangelization Society has been carrying on evangelistic work for nearly thirty years. India is not a country, but a continent, and the Society has never been able to occupy the vast field as its directors have desired. Still it has carried on most valuable work, not only among Europeans along the railway lines, but in other remote parts of India, such as the tea and coffee planting districts. Its evangelists generally live in some railway town, from which they labour as a centre. They not only hold services, but they also visit the people in their homes, and conduct Sabbath schools for the children. There are also several evangelists who give part of their time to railway work in Bengal, as well as in the Punjab and the North-West; while evangelistic tours are undertaken during the cold season among the tea planters.

These agencies do not by any means cover the whole vast field to be occupied in India, but a most hopeful forward movement has recently been inaugurated with a view to extending the work. Rev. P. R. Mackay, late of Prestonpans, about a year ago resigned his charge and went out to India as secretary of the society, and Mr. Alexander Stewart, of Wardie, Edinburgh, accompanied him to labour as an honorary evangelist. Mr. Mackay has already been able to appoint two additional evangelists, and he is just on the eve of appointing a third.

We have the prospect of sending out other agents from home soon, and a devoted Christian lady, going out to India, has agreed to become an hon. worker among the railway people. Hence a hopeful future is dawning for the Society, and we hope soon to occupy the vast field more adequately than hitherto.

(Rev.) JOHN FORGAN, Hon. Sec.

5, St. Andrew Square, Edinburgh.

Soldier Lads in India.

Letter received by REV. F. B. MEYER.

MISS POGSON and I left Ludhiana eight days ago on special business—looking into the abominable dens of vice formerly maintained and still sanctioned by military authorities for our soldier lads, many of whom I am sure would not go astray were it not for the inducements put in their way by the authorities. It is a matter on which I cannot write freely, but we have been horrified with what we have seen.

Even up in the mountains, with everything beautiful around, and plenty of exercise in the fresh air possible, these places of iniquity are found here and there in out of the way corners, the poor sinful women being huddled together in open sheds, into which no merciful man would put his beast during the inclemency of the rainy season. "Below the mules you will find the women," our guide said. But the mules were far the best housed.

We marched four stages, thirty-five miles, through most lovely mountain scenery; but our hearts were heavy, and Miss Pogson said: "Come what may, I must do all I can to save the boys." So we talked over the places for the Jallandar Soldiers' Home, and reminded each other of your kind promise to find us a helper, if possible, when you got back from America. And, behold! the first thing we find on reaching Murree is THE CHRISTIAN, with your most kind appeal on our behalf for the Medical School and the Soldiers' Home.

Coming down the mountain Miss Pogson picked up a leaf out of a small Bible containing the last two chapters of Ezra, and she took chap. x. 4 for a God-sent message: "Arise, be of good courage, and do it." So on her way back to Ludhiana to-day, just now when I am writing, she is looking for a house suitable, and I am to see it (D.V.) on my way down next week. M. ROSE GREENFIELD.

Oak Hill Cottage, Murree.

Waifs in the Far West.

A COMMUNICATION from Rev. J. R Matheson, who is labouring in the district of Onion Lake, Sask., N.W.T., Canada, gratefully acknowledges the kindness of an "unknown friend," who regularly forwards THE CHRISTIAN to that distant land. "The work," says Mr. Matheson," is growing so rapidly that it taxes my utmost energies to provide room for the little half-breed, and Indian waifs and strays. In nearly every instance these are rescued from the twin blindness of Romanism and heathenism. The Roman Catholic half-breeds are waking up to a sense of their need, and are handing me their children from far and near, some of them bringing them ten days' journey to place them in our care."

Mr. Matheson adds that the Department of Education is disposed to grant a sum to assist his undertakings, but still he labours in confidence that God's people will sympathize with him in a practical manner.

Famine in British East Africa.—In connection with the severe famine in British East Africa, Mr. Richard Lambert, hon. sec. of the C.M.S. Lay Workers' Union for Bradford, writes respecting the efforts of Mr. J. A. Wray, who has been working at Taita for some years for the C.M.S. Mr. Wray is labouring with industry and devotion to succour those who are suffering as a result of the famine, and Mr. Lambert has undertaken to open a fund on his behalf. Communications may be addressed to 21, Northfield Place, Bradford.

Villa Helvetia, Mentone.—The twenty-fifth annual report of this Home of Rest for Ladies, whose means are limited, and who are suffering from ill-health, shows the utility of this institution in various ways. Another successful year has been passed, both as regards the support accorded the Home and the number of ladies who have taken advantage of the privilege thus afforded of spending a winter in the South of France, and enjoying the means, with the blessing of God, of restoration to active life. Services are held at the Home by Mons. Delapierre, and the ladies, of different nationalities and all Protestant denominations, are free to attend whatever church they prefer. Further information will be given by Miss Dudgeon, at Villa les Grottes, Mentone.

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A Visit to Herrnhut.

By H. GRATTAN GUINNESS, D.D.

A FOUNTAIN throwing up its sparkling waters in the midst of an old countrified square, tastefully laid out with shrubbery and gravelled walks, where the children stroll about in cheerful groups, in the interval of their lessons in the neighbouring school; a large, quaint, four-storied mansion with more than thirty windows in front, and a long, lovely garden behind, occupying the corner of the square, and houses of various styles of architecture with high, red-tiled roofs, the rest—one of which is a Gasthof or hotel; four or five quiet streets branching off in different directions from the square, with roomy dwelling-houses — some for single men, some for single women, others for married people, with flowers showing here and there in the windows; a few shops, an old church, and a post-office, and, round about, green meadows, cultivated fields, charming woods, and hills in the distance; such is Herrnhut to-day.

The large mansion in the square was Count Zinzendorf's house. There is an aspect of purity and peace about the place. The week-days seem like Sunday. An old avenue leads to some rising ground, where there is an extensive cemetery surrounded by trees, in which hundreds of horizontal gravestones, all of the same size and equi-distant, with simple inscriptions, lie on the turf. The graves of the Zinzendorf family occupy the centre. A mile further on is the pretty village of Berthelsdorf, in which stands the old chateau of the Count. Near it is a plain, roomy church, with two low galleries for men, one above the other; seats below in the body for women, and a large pew, quite a windowed chamber, formerly used by the

ZINZENDORF FAMILY,

and now by the elders of the community, on a level with the first gallery, near the pulpit. The walls and pews are painted so as to look like white polished marble. An old shrubbery surrounds the chateau, and on the slope of the hill are some well-kept gardens and neat dwelling houses, half wood, half stone; while at the bottom of the hill a stream ripples through the village, and, falling over a little weir,

FILLS THE AIR WITH CEASELESS SONG.

In the simple, peaceful homes of Herrnhut dwell about a thousand people, a number of them returned missionaries, aged, and resting from their toils. This is the centre from which they went forth when they became missionaries, the centre from which thousands of missionaries have gone, the centre from which the labours of between 400 and 500 missionaries are still directed; missionaries labouring in Greenland, Labrador, and Alaska, in the West Indies, in Jamaica, St. Thomas, St. Croix, Antigua, St. Kitts, Barbados, Tobago, Trinidad, in Nicaragua, Demerara, and Surinam, in South Africa, in Kaffraria, and Nyassaland, in Queensland, in North India among the mountains of Himalaya, and even in Jerusalem, where there is a lepers' home under their care.

Nearly 100,000 members gathered from among the heathen are found to-day in the churches ministered to by their missionaries, and 30,000 in various Moravian centres in Europe and America, with schools, churches, and settlements, from which radiate healthful influences on surrounding populations.

How wonderful are God's ways, for all this blessed Christian life and missionary labour is from Him. He is the living fountain in the midst, and has been these 150 years and more, ever since the beginning of this Herrnhut settlement on the borders of Saxony and Bohemia, where groups of Bohemians and Moravians, the spiritual children of the martyrs John Huss and Jerome of Prague, took refuge from their Roman Catholic persecutors. Never was any persecution more cruel and prolonged than that of the Protestants of Bohemia. They were persecuted for centuries. They were pillaged, hunted, imprisoned, starved, racked, broken on the wheel, hanged, beheaded, burned at the stake, thrown in thousands into old mine pits, crushed, exterminated. Yet, they live!

A fountain springs to-day in Herrnhut, whose waters flow forth to many a wilderness, and make the desert blossom as the rose. Thousands of children sing sweet hymns to Jesus Christ in many languages and many lands, who have learned all they know of Him in schools taught by these Moravian Brethren; these whose

ONLY MESSAGE IN THE WORLD

ever since Zinzendorf's day, has been the Gospel of "Jesus Christ and Him crucified." Life out of death, such has been the story. As Jesus Christ, slain by the hands of men, was raised from the dead to bless and save his enemies, so has it been with his suffering, martyred Church.

Rome conquered the Hussites on the field of carnal strife, but has been conquered, in her turn, by Hussites and Moravians, by the spiritual weapons of faith, love, gentleness, and long-suffering; by prayer and patience; by the pen of the writer, the palm of the martyr, the



View of Herrnhutt.

pulpit of the preacher, the courage of the confessor, the purity of Christian characters and lives reflecting the moral loveliness of the Redeemer of the World. And from these Moravian witnesses has sounded forth the Word of God to distant lands. Their mission, like that of their Master, has been chiefly to

THE POOR WHO COULD NOT REQUITE THEM.

They have gone for his sake to the snows of Greenland, to the burning deserts of Africa, to the fever-stricken swamps of Central America; to low, lost tribes; to the savage, the leper, and the slave; and, in the name of Jesus Christ, have broken their fetters, washed their wounds, illuminated their ignorance, and poured the balm of consolation and hope into their miserable, despairing hearts. Jesus Christ has done it through them. They were nothing. They are nothing, and they know and confess it, and glory in this, that He is all.

And still the fountain springs in the midst of the peaceful Moravian settlement at Herrnhut, flinging up its spray in the sunshine, and falling on the verdure round it in refreshing showers. And still, evening by evening, from the old church in Herrnhut, with walls and benches of marble whiteness, the song of praise and the voice of prayer ascend, summer and winter alike—an unceasing act of worship rendered to Him for whom the martyred fathers of the community died, its honoured founders lived, and the devoted missionaries who succeeded them have laboured, bearing his name to earth's remotest bounds.

On the Upper Zambesi.

WRITING from Sesheke to friends and supporters in this country, Rev. F. Coillard bears striking testimony to the goodness of God while travelling up country to the Zambesi. The venerable pastor led a numerous expedition, which included Mr. and Mdme. Lorriaux, bound for the mission of Basutoland; Mons. Verdier, an artisan evangelist, for Barotsiland; and his friend, Captain A. Bertrand. As many as fourteen other brethren and sisters joined the party at Buluwayo to take up work in Barotsiland. Referring to the treatment extended to them in South Africa generally, Mr. Coillard writes: "Our stay at Cape Town was much longer than we expected, and of it I could not speak but with feelings of deep gratitude. The Government and the Chartered Company made to us all possible favours within the limits of reason and justice, for our travelling on their railway lines and the transport of our goods, and kindness was showered upon us by friends, many of whom were hitherto unknown to us. Public meetings had been organized before our landing, and, with such a man of God as the beloved and venerated Andrew Murray, you may imagine what they were, and what was also the warmth and the tenderness of his 'welcome' and 'God Speed' to us."

With regard to the mission at Basutoland, it is gratifying to learn from Mr. Coillard's communication that, although many influential friends have gone, the churches have awakened to a sense of their duty towards the blacks, and even the Dutch have now their own missions in the Transvaal, in Banyailand, and also in Nyassaland. "The most beautiful, loving spirit has ever prevailed among us. Never the shadow of a murmur, a hasty word, or a look lacking in frankness, clouded our intercourse. The King was with us, and we followed in his train. That was the feeling."

Thus it will be seen that the movements of the expedition were characterized by much harmony, though progress was often made under very trying circumstances. "We arrived on the banks of the Zambesi," continues Mr. Coillard, "on the 18th of May, and the last waggon on the 23rd. Sad news had already reached us, a few days before, of the death of Mdme. Louis Jalla. She had returned from Europe a few months before, unknowingly and simply to lay down her life for the Barotsis. The meeting with our beloved brother, who hastened from Sesheke to welcome us at Kazungula, was affecting. Our young missionary ladies had thought of her as the mother of the Mission since Mdme. Coillard was no more; and they, too, like us, felt bereft."

Crossing the river, another unwelcome visitor, —fever—thrust himself upon the missionaries, who, forced by circumstances, were divided into two bands—one at Sesheke, and the other at Kazungula, each place soon becoming a permanent hospital. "Only two or three of us have hitherto been spared—to all the others life has been a struggle, and some of them have given us, and give us still, great anxiety. One, the youngest of the whole party, Mdme. Bouchet, succumbed after ten days of illness. She was a very amiable and gifted young lady. The sickness that carried her away was fever, of course, but with a complication. Our only doctor—Dr. de Prosch—was away at Kazungula, some sixty miles off, spending himself with other patients."

King Lewanika heartily welcomed the missionaries, despatching a large number of canoes, and overland some sixty porters.

International S.S. Lessons.

November 5, 1899.

Nehemiah's Prayer.—Neh. i. 1-11.

Golden Text.—Neh. i. 11.

Lesson Connection.

AFTER the rebuilding of the Temple at Jerusalem, nearly 100 years passed, and the Jews at Jerusalem grew careless, and indifferent, and wicked, some of them. They intermarried with the idolators, neglected the Sabbath and God's laws, and took no trouble to restore their beautiful city and rebuild its walls. God raised up two men who left their homes in Persia, and went to try and do good to their countrymen in Judea. One was Ezra, of whom you heard two Sundays ago, and the other Nehemiah, of whom we learn to-day. (Impress upon the scholars the wondrous love and forbearance of God in not casting off these wicked Jews and having no more to do with them. How could they grow careless after his great deliverances? *Are we much better?*)

Nehemiah.

Try and fancy yourselves looking into that Grand Palace of Lilies at Shushan. *Who lived there before?* It is about thirteen years since Ezra first went to Jerusalem. The same king (the son of Esther's king) is reigning. He has been king for twenty years. You see, with the King in his private room, a fine, handsome young man, who is his favourite, counsellor, and statesman. He holds the highest office—that of cup-bearer to the King. The most trusted man had to hand the King his cup, and generally taste the wine first, for fear there should be any poison in it. This man is a Jew, and his name Nehemiah. (*Name some other Jews who were raised to high positions, though in captivity.*) Nehemiah was a very rich man, and very clever, and had a splendid character. Though surrounded with luxury and worldly honour in a heathen court, he loved his God, and his country, and his people. He was a man of prayer, sympathy, and self-sacrifice. God's honour stood first with him. (*Describe a true patriot.*)

The Book of Nehemiah.

This is a continuation of the history in the Chronicles and Ezra. *Notice* that the greater part was written by Nehemiah himself. It is written in the first person (chap. i.-vii. and xiii.). It contains the story of Nehemiah's first visit of twelve years to Jerusalem, and his second visit a year or two later. The whole book may be taken as an illustration or allegory of a soul's salvation (chap. i.). Conviction and confession of sin (chap. ii.). Resolutions and determination to lead a new life (chap. iii.). The rebuilding of character (chap. iv.). Enemies from without (chap. v.). Temptation from within (chap. vi.). Subtle temptation of the wicked one (chap. vii.). Successful spiritual work, &c. (Bunyan's "Mansoul").

Neh., Chap. i. 1-11.

Josephus tells us that Nehemiah was one day walking outside the walls of Susa, and overheard some travel-stained men talking in his own language, Hebrew. He introduced himself, and found one of them was his own brother; from them he learned the story which made his heart so sad. God's kingdom on earth was in danger. For four months Nehemiah wept and prayed, and his face bore traces of his grief. Our lesson gives us the substance of the prayer. *Point out the characteristics of this prayer.*

Verse 5. The adoration and the attributes of God (Get the scholars to repeat these). All prayer should begin thus.

Verses 6, 7. The entreaty is earnest, humble, penitent. Confession of sin comes before forgiveness.

Verse 8. Pleading the promises; note how well Nehemiah knew his Bible, and based his prayer thereon.

Verse 10. Trusting God because of past mercies and experiences.

Verse 11. The plea, we delight to fear thy name; our plea is for Jesus' sake, who delights to fear thy Name.

Practical Lessons.

(1) How to pray? (Luke xi. 1-4). *Give other examples of Bible prayers.*

(2) It is our duty to do all we can for the good of our country.

(3) Prayer prepares us for service.

(4) A knowledge of God's word helps us to pray. Compare verse 5 with Dan. ix. 4, 5; Deut. vii. 9. Verse 6, with 2 Chron. vi. 40; 1 Kings viii. 29, 52.

THE "BRIDGE OF HOPE,"

28, BETTS STREET, ST. GEORGE'S, E.

On MONDAY, OCTOBER, 30th, 1899,

The Annual Sale of Work

Will be opened by MISS CROOKSHANK,

AT 2 O'CLOCK.

AT 4 O'CLOCK

THE TWENTY-FIRST ANNUAL MEETING

WILL BE HELD.

Chair to be taken by JOSEPH HOWARD, Esq., M.P.,

Supported by J. COMPTON RICKETT, Esq., M.P.,

The Rev. G. A. JOHNSTON ROSS, Miss LIDGETT, P.L.G., The Rev. JOHN HOWARD, Mr. WALTER WEEDEN, C.E.T.S., P.C.M., and other friends.

ABOUT THIRTY CHILDREN FROM THE CHINGFORD HOMES WILL BE PRESENT TO SING FROM 3.30 TO 4.0 O'CLOCK.

TEA AND COFFEE, 5.30. MARY H. STEER.

Mrs. MEREDITH'S PRISON MISSION

This voice of love and mercy continually asks those in "the bye-ways" of sin and crime, "to cease to do evil and learn to do well."

228 Women have received employment in the Laundry and Slipper Room this year; many of these are now in situations, and retracing their footsteps towards a better life.

HELP is urgently needed in Donations, Subscriptions, orders for Needlework, and work for Laundry, NOW.

The Winter is fast approaching; our claims increase, and we want to close our year without debt.

FRIENDS OF THE PRISONER ARE ASKED TO REMEMBER US AT THIS TIME.

Contributions of Clothing, Sums of Money of the smallest amount, will be most gratefully received by the Treasurer, or Hon. Sec., 143, Clapham Road.

Cheques may be crossed to the London and South Western Bank, Stockwell Branch.

THE KENSIT CRUSADE AND WICKLIFFE PREACHERS' ANNIVERSARY.

Great Protestant Demonstration

TO CELEBRATE THE SUCCESS OF THE PAST YEAR will be held in the

Exeter (Large) Hall, Strand, London,

On FRIDAY NEXT, October 27, at 7.30 p.m.

Resolutions will be submitted on the Church Crisis, together with Lord Grimthorpe's New Bill for Parliament, and important statements made regarding future actions.

MR. JOHN KENSIT

WILL BE SUPPORTED BY

Rev. G. J. WATTS (Oldham), Rev. H. LINDSAY YOUNG (St. John's, Portsea), Rev. J. P. WATTS (Thetford), Rev. J. C. WILCOX (Shepscombe), JOHN KENSIT, Junr., THE WICKLIFFE PREACHERS, and others.

Admission—Numbered and Reserved Seats or Orchestra, 2s. 6d. Body of the Hall and Gallery, 1s.

Secure Tickets at Once. The hearty co-operation of all True Protestants is earnestly solicited.

Afternoon of same day, at 3 o'clock, in the Lower Hall, a Meeting will be held, when the Wickliffe Preachers will give an account of their work. Admission to this Meeting FREE by Ticket.

On THURSDAY, the 26th, Drawing-Room Meetings will be held at 146, Alexandra Road, Abbey Road, N.W., at 3 and 8 p.m. Admission by Ticket.

During the Anniversary Gatherings a sum of **£500** must be raised to start off our Winter Campaign free from financial anxiety. Already promises have been received of upwards of £100. Reader, may we add your name to the list?

All Tickets for Demonstration and Meetings to be obtained at the

PROTESTANT DEPOT, 18, PATERNOSTER ROW, *or at the Doors of the Hall.*

Schools for Bible Study.

THE second of Rev. Hubert Brooke's lectures on Bible study was given at Exeter Hall, on Wednesday of last week, to a large and attentive audience.

The Old Testament was the subject of consideration, and Mr. Brooke dealt with it under four heads.

I. *Composition.* 1. Contains thirty-nine books, by thirty or thirty-two authors, who lived during at least 1,100 years. 2. Consists of history, law, poetry, philosophy, prophecy; divided by the Jews into the law, the prophets, the Psalms; and by us usually into the Mosaic, the historical, the poetical and the prophetical books. 3. Is an Eastern book, by Israelitish writers, concerning Divine matters, with progressive revelation and prophetic portions.

II. *Sub-divisions.* 1. The Law, or the Pentateuch, the five books of Moses: A record covering at least 2,500 years. 2. The Prophets: (*a*) The former—descriptive (forth-tellers, not foretellers), Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings. (*b*) The latter—predictive: Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. These cover about 1,000. 3. The Psalms (so named from the first book), or the Writings (Heb.), or the Sacred Writings (Greek): (*a*) Psalms, Job, Proverbs. (*b*) The five scrolls: Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther. (*c*) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

III. *General Purposes.* 1. To point to Christ: "All roads in the Bible lead to Christ" (Jno. v. 39, 46; xii. 41; Lu. xxiv. 27, 44). There are 100 distinct predictions of Christ, and 300 which converge in Christ, in the Old Testament. 2. To describe in full the lines of New Testament history: proving inspiration of Old Testament, and attesting Divine character of New Testament; *e.g.*, Matt. i. 1-17, historical connection; Matt. i. 22, 23; ii. 6, 15, 18, 23, prophetic connection. Note the exceedingly close connection of Old and New Testaments. (*a*) Only five chaps. in Gospels without allusion to the Old Testament (cp. Lu. i. 5-9). (*b*) 600 quotations from Old Testament in the New.

IV. *Personal Use.* 1. "Written for our sakes" (Rom. iv. 23, 24; 1 Cor. ix. 9). 2. "For our learning" (Rom. xv. 4); and enlightenment (Rom. xvi. 26). 3. "Written for our admonition and examples" (1 Cor. x. 6, 11). Fullest summary in 2 Tim. iii. 16; to teach by (*a*) doctrine (Rom. xv. 4); (*b*) reproof (Heb. xi. 1; Jno. xvi. 8); (*c*) correction (Lu. xiii. 13; Acts xvi. 16; Heb. xii. 12); (*d*) instruction (Heb. xii. 5, 7, 8, 11). Observe the result of this use of the Old Testament as seen in (*a*) adaptedness for God's work, and (*b*) equipment for it (2 Tim. iii. 17; ii. 21; Eph. ii. 10).

Rev. G. Soltau's Lectures.

In addressing classes recently, Rev. G. Soltau took for his subject, "The Four Portraits of the Lord Jesus." He remarked that the features of the Four Gospels, giving the Four Portraits, may be summarized as follows:—

Matthew shows Him as "The King," head of the Jewish race. Symbol, "the Lion." Gives genealogy to David and Abraham (line of succession). Writes specially for Jews. Opening question, ii. 2: "Where is He that is born King of the Jews?" Closing statement (xxviii. 18), "All power is given unto Me . . . I am with you alway."

Mark shows Christ as "The Servant," head of the Church. Symbol, "the Ox." No genealogy—for "a servant only needs to produce character from the last place" (i. 11). Writes for Romans. Opening question (vi. 3): "Is not this the Carpenter?" Closing statement (xvi. 17): "In my name shall they," &c.; "the Lord also working with them." Writes from others' impressions (cp. Zech. iii. 18). God sends you his Servant, skilled, working, living, dying, risen for you.

In *Luke* we have the portrait of "The Man," head of the Human Race. Symbol, "the Man." Gives genealogy back to Adam. Writes specially for Greeks. Opening question (ii. 49); "Wist ye not that I must be about my Father's business?" Closing statement (xxiv. 57): "While He blessed them He was parted from them." Writes from others' impressions (cp. Zech. vi. 12). See Him entering the world as you did, growing up in it, working for his daily bread. He is a Prophet, too, bearing a message from God.

In *John* the portrait is "The Son of God," head over all things. Symbol, "the Eagle." Gives no genealogy; but says, "In the beginning . . was God." Writes for the world. Opening question (i. 38): "Where dwellest thou?" Closing statement, "Abide in Me and I in you." Writes from personal impressions (cp. Is. iv. 2). Combines all the features of the other three. Tells you that Christ's sphere is the world, and his love is for the world; that his miracles were the will of God, not merely of compassion. He says, "Come and see," "Reach hither thy hand," "Come and dine," inviting to intimacy of fellowship.

Caravan Mission to Village Children.

THE annual meeting of this Mission was recently held in the Centenary Hall, Bishopsgate Street. The room was crowded with an enthusiastic audience, comprising the active workers, and many who follow up their work by correspondence with the children reached and influenced by the itinerant missionaries. Mr. Bishop, of the Children's Special Service Mission, was in the chair.

Mr. Harrison and Major Mackinlay reported on the work in Sussex, conducted with the aid of a van and tent. Two hundred and thirty new members were obtained for the Scripture Union, and five new branches started, with five meetings established for Christian children.

Messrs. Fred Glover (Somerset), Frank McLaine (Kent), J. H. P. Cutting (Suffolk), Rowe (Essex), and Ingram (Bedfordshire), all spoke of their work in similar matter. Satisfactory results appear to have followed the efforts of all the evangelists.

Other speakers were Messrs. Hewlett (who spoke of the correspondence feature, and appealed for earnest Christians to undertake systematic correspondence with the children), Goodman, and Spiers. The latter gentleman is hon. treasurer, and resides at Meran, Polworth Road, Streatham.

He First Loved.

If the heart is cold and lonely,
And the friends are parted far;
Ask thy soul this question only,
Can a Christian cease to wonder—at His love?

How He loved the erring woman
Bowed with sin and dumb with shame!
Greater love is not in human—
Can a Christian cease to wonder—at His love?

On the cross He died to save thee—
Still He bears those brands of love—
All thy many sins forgave thee;
Can a Christian cease to wonder—at His love?

E. V. K.

Kingswinford. — The Unsectarian Mission, initiated and conducted by Mrs. Dunn, continues to prosper. Numbers of people, including some of the worst characters in the district, have professed conversion. The present hall, which was formed from a coach-house and stable, is much too small to accommodate those who desire to attend. It is proposed to enlarge the building to twice its present size. The villagers are contributing generously towards the cost, but their means are small. Communications may be addressed to Mrs. Dunn, Moss Grove, Kingswinford, Dudley.

Wandsworth Road, S.W.—Another season of blessing in open-air work has just concluded at this centre. It is now a good many years since Mr. John Soames commenced operations in the neighbourhoods of Battersea and Clapham. Since Good Friday upwards of 200 open-air gatherings have been held, and thousands of Gospel tracts distributed. During the winter months the Mission aims at feeding the hungry and clothing the naked, as well as instructing the ignorant. The secretary is Mr. E. Moffatt Soames, Howard Street Gospel Mission, Wandsworth Road, S.W.

Dr. Scofield at New Court.

DURING the absence of the pastor, Rev. G. Campbell Morgan, in America, the pulpit at New Court has been occupied, for the greater part of the time, by Rev. C. I. Scofield, D.D., pastor of the First Congregational Church, Northfield, Mass.

Dr. Scofield is Mr. Moody's pastor. The students at the Northfield and Mount Hermon seminaries (numbering nearly 1,000) attend his ministry, so that it may be said he preaches to one of the largest congregations of young people in the world. And he is well fitted to do so. He is a rare combination of strength and tenderness, dignity and kindly familiarity. His appearance suggests the sturdy Puritan, a man among men, without the slightest trace of either the cleric or professional. To converse with him is to discover the man of large heart and broad sympathy. His perfectly natural way of talking about spiritual things reveals the reality of his submission to the Divine will, while his whole nature seems to be sweetened and inspired by the love of God shed abroad in his heart. To know him is to love him.

During part of September, and throughout the present month, he is preaching every Sunday and Wednesday evening in the New Court Church. The congregations have been very large, and special interest has centred in the week-night service, when he has given himself up to his favourite work of exposition and teaching. On Wednesday evening last his subject was

"CHRIST'S PHILOSOPHY OF PRAYER,"

and his text Luke xi. 2, "And He said unto them, 'When ye pray, say, Our Father.'" Christ, said he, gave many promises as encouragements to prayer. He thought it necessary to pray Himself, and that fact emphasizes the importance and usefulness of prayer. But this is the Master's only statement of a philosophy of prayer, and He bases it upon relationship.

All people have moral relationship with the Creator; the believer and the unbeliever are alike responsible to Him. But while this is true, the Christian has an absolutely different relationship to that of the world—one symbolized in the bonds of love uniting parent and child—and may it not be that God instituted earthly relationship in order to illustrate that existing between the regenerate and God? Her Majesty the Queen is sovereign, and, in a sense, mother of her people; but, however much she may love them, there is the inner circle of her own family where her love is naturally more deep and true. The pastor loves his people, and is ready to sacrifice much for them, but in his home there is closer relationship still. So all belong to God, but the Christian has entered into a relationship in which he is a child, and God is "Our Father."

There are other philosophies of prayer. It is said that God is a decree maker—that everything is arranged from the beginning. Those holding this doctrine agree to pray, but claim that the good thereof lies in reflex influence upon those praying—that to think it possible to influence God or events is childish. Yes,

IT IS CHILD-LIKENESS,

for the child, by his request, expects to produce action on the part of the Father, and if the foreknowledge of God is asserted, remember that the petition is included therein.

Another theory is that of law. Men discover nature's workings, and crowd God out. To discover a law of nature is only to find out God's usual way of doing things. That is not to say that He will never do otherwise. A man holding a book in his hand suspends, within limits, the operation of the law of gravitation. Who shall say that God cannot do as much as man? There is great danger of being so occupied with these secondary considerations that the first is pushed back out of sight, and God is not recognised. Let the disciples of law remember that it also touches affection—there is a law of love. The mother *must* go to her child. It is the compulsion of a natural law. Travelling from Chicago to New York by the Pennsylvania, Limited—one of the fastest trains in America—the passengers were sur-

prised to find themselves side-tracked, together with several other trains. Presently an engine and a single coach went by at highest possible speed, and then they proceeded on their journey. At the next station they learned the reason of their delay. The son of the president of the railroad had met with an accident at Pittsburg, and the father had side-tracked even the Pennsylvania Limited, in order to reach his boy at the earliest possible moment. Shall God do less for his children in the hour of their need?

God is more than creator, artificer, and maker of creeds—He is a Father. The universe is but the garment that He wears, the inheritance of the sons of God. Someday they will explore every part of it, but in the meantime prayer remains the greatest factor in all power and blessing.

Destructive Criticism.

NOTICING recent critical discussions upon Holy Scripture, Mr. James Barton, of Dundalk, writes to a Dublin contemporary:—

These addresses, with one exception, put forward the sceptical views of the "higher criticism," as it is termed, treating them as if they were deeply interesting investigations, and reliable to a large extent, whilst the claims of Scripture to have been "given by inspiration of God" were ignored to such an extent that the single speaker who dared to stand up clearly for God's Book felt himself looked down upon as a fossil, and, whilst statements of the most destructive criticism were being made, our two Archbishops, and I doubt not, a large number of others who did not agree with these views, by their presence and their silence gave assent.

Who arranged to have these addresses given to the Church of Ireland? What good will be effected by setting the less cultured portion of the Church to puzzle over these attacks upon the certainty of those Scriptures upon which they have leaned as their basis of certainty for time and for eternity? Will these addresses help vital Christianity or the knowledge of what God has revealed to us? Is this Congress not likely to raise in many minds questions which those minds have not the means of proving or studying sufficiently to form a sound opinion? And is it not giving a help forward to that party who desire to see the laity give up Bible study and receive instead the opinions of their clergy?

If our glorious Lord and Master had stood as when on earth in that assembled congress, would not his words, as of old, perhaps have been heard? "O fools, and slow of heart to believe all that the prophets have spoken!" "One jot or one tittle shall in no wise pass from the law till all be fulfilled." "The Scriptures cannot be broken." "Heaven and earth shall pass away, but my words shall not pass away." "The Scriptures must be fulfilled."

Thousands of souls who have found Christ Jesus as their Saviour, Friend, and Lord, have been told at this congress to give up the full acceptance of the Book from which our Lord continually quoted; on the promises on which He leaned and we lean, have been told that they cannot take the Bible to be what it professes to be—and will not some tremble to realize that if the Christ of God was mistaken in his views of Old Testament Scriptures, where is there certainty of anything? He had studied and fed his soul upon the Scriptures, met Satan with them, and tells men they "err not knowing" them; but now they are informed that He leaned upon much that was legend.

Why do I force myself to write thus? To raise through your columns a warning cry through the land to those whose hearts may be disquieted and disturbed, and to say to them, "Fear not, brothers and sisters, to stand with Jesus and his words as to the Old Testament Scriptures and the reality of its miracles. Fear not to rest with certainty where He rested; you rest upon a rock, which the wisdom of this world has always endeavoured in vain to move. Fear not, He will in his own good time and way clear up all difficulties, and, until He sees fit to do so, you and I will be satisfied to lean restingly on Himself, his Grace, and his Word.',

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Contributions will be gratefully received by the General Secretary, 96, Great Russell Street, London, W.C. or may be sent to the Office of The Christian.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

"Little French Cousins."

PERHAPS the readers of the Children's Page would be interested to know a little about work going on amongst their little French cousins, who look so eagerly from week to week for the "Bible Searcher." Well, my dear young friends, you must first cross the Channel with me to sunny France, then on to the gay, beautiful city of Paris.

We pass out through one of the city gates beyond the barrier into Levallois Perret; and there, in a very quiet street, we come to a large gate, and, passing through a square court, with beautiful shrubs and a nice plot of flowers, we come to the home of one of the little families (the name given to small children's homes there). We now ring for admission, and, being early visitors, we find ourselves just in time for breakfast, 7 a.m. being the hour for that meal. The children have been out of bed for fully an hour, and already a good part of the morning's work is done.

All have their little part to do, and splendid little workers some of them are. We proceed to the dining-room, and receive a cordial welcome from the kind directresse (or maman, as the children call her), who out of love to our heavenly Father and his little ones came from Scotland three years ago to assist in this good work. A loving, painstaking mother she makes to these little ones, sparing no trouble, either in sickness or in health, to fit them for the battle of life, and guide their feet into the narrow way.

There are ten children, including Eda, who is cook, and who takes a big sister's care of the little ones. All are bright and happy, going to and fro to school, taking all their troubles and joys to their kind maman, who at morning and evening prayer opens up to them the spiritual truths contained in the portions for the day, and tells them the lovely Bible stories with which we have been familiar from our earliest years.

Uncle Tom's questions are eagerly looked for from week to week; and, after these have been translated into French, they take great pains to be correct in their answers, and eagerly look to see how many names have got "stars." They have many little friends who make garments for them, and along with these are constantly giving them nice little treats.

This good work is carried on through the liberality of Mdlle. De Neufille, whose kindness to these little ones is unfailing, and who, before commencing this work, interested herself and took many children for months to the seaside, where they had grand times, bathing and getting strong. Her reward shall be great in that day when she shall receive, from "The Friend of little children," the words, "Well done!"

The least of these little ones is very precious in the Lord's sight. This work was commenced in Paris twenty-five years ago by Mdlle. Hocker. You would have been pleased to see her little family, which numbers fifty. She still works bravely on, and it must rejoice her heart to know that others have followed her good example.

J. G. G.

Light amid the Shadows.

A SOFT breeze was playing among the gay laburnum blossoms, sending its fragrance around the venerable man who sat on the rustic garden seat. Seventy summers had passed over his head, yet he thought this one the fairest. Flowers seemed brighter than ever, birds sang sweeter, and the very air held blessing.

Donald Rafton was old, they said; *he* could only say his heart was full of youthful vigour, and rich with heavenly grace of long and steady growth; he was anxious and determined to be still in harness, abounding in the work of God.

The seaport town held many strange characters. Men who appeared lost to all that was good and noble. These found a friend in Rafton.

"Not the righteous—*sinners*, Jesus came to call." And to such he felt drawn for very love of the Saviour who died for their salvation. Years of work in classes, meetings, and personal conversations had only increased his enthusiasm for souls, and that afternoon he had returned from holding a large meeting, where soldiers, sailors, and stray working men had been gathered to listen to the ever new story of redeeming love.

Then he began thinking of the coming harvest time for the Christian worker; and visions of faces that had sparkled with gratitude for what he had done for them made his heart rejoice. While he pondered thus, a gentle drowsiness crept over him, and the sights around grew dim. The hum of bees and song of birds became silent, and other sounds too wonderful to be described (he said) broke on his ears. He never told what he had heard or seen; but said, as in God's word, "He brought me to the banqueting house, and his banner over me was love."

His sister returned from a visit, and found him there, unable to move. He made signs to her to have him carried into the house, for he was suddenly paralyzed. For days he lay partially unconscious, then he began to know what had happened. Sight was almost gone, and power had left one side. Speech imperfect, though returning. Beside him sat the faithful sister, his life's companion. Presently, she answered a rap at the door, and disappeared for a minute.

Two sailors stood within the hall; one was rough and weather-beaten, and seemed to tremble as he stood. "Is he bad?" was all he uttered first.

"My brother has been paralysed; but he is conscious now," she answered.

"Would you say to him, 'Jack Scrivener brings him a message of light amid the shadows.' That's all; and I'll wait, please."

Going slowly back to his room, the sister wondered at the strange man and his words, which she repeated to her brother. He listened, and asked her to say it again.

"Jack Scrivener!" he said, plainer than anything he had uttered since his stroke. "All these years I have prayed for that young scamp — now a man. Bring him to me, Catherine. He was in my Sunday class thirty years ago."

Then she remembered the story Donald had told her of that wicked lad, and how he ran away in disgrace.

While she talked with the companion sailor, Jack stood beside the old Sunday school teacher.

"Jack, I'm entering the shadows, I can hardly see you."

Bending over the bed the burly man said:

"Thank God I am in time to tell you your words and prayers have not been in vain. Thirty years since you told me of a Saviour who is mighty to save. I scorned your words, and ran headlong into sin, yet all down the years I never ceased to hear your voice pleading with me. When face to face with death some months ago, I seemed to hear you calling me to flee for life to Jesus. Now I come to tell the glad news, I am a saved soul; saved to be your crown of rejoicing, and to save many more, I pray."

Over the aged face a new joy spread, like unto harvest joy, for another soul gathered in. Labour in Christ's vineyard here was over, increasing prayer for the wanderer was assured, and Donald Rafton knew the dawning was near of that promised shining which would last for ever and ever (Daniel xii. 3).

S. Harvey Jellie.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 199**).

1. Say in which verses the *appeals* or *commands* given below occur.

2. From the other chapters given select a verse, in similar words, to form a *response* to each of the several appeals or commands, and write it out.

(*a*) Come unto Me (Matt. xi. Response Luke xv.).
(*b*) Abide with us (Luke xxiv. Response John xiv.).
(*c*) Will ye also go away? (John vi. Response Luke ix.).
(*d*) Be not far from Me (Psa. xxii. Response Psa. cxlv.).
(*e*) Walk before Me and be thou perfect (Gen. xvii. Response Psa. ci.).
(*f*) Thou shalt love the Lord thy God (Deut. vi. Response Psa. xviii.).
(*g*) Pay thy vows (Psa. l. Response Psa. xxii.).
(*h*) Keep my commandments (John xiv. Response Psa. cxix.).

(Children under *ten* do any two; under *thirteen*, any four; under *seventeen*, any six.)

ANSWER TO LAST SEARCHER (**No. 198**).

1. Him	Rev. xxi. 6.
2. That	Isa. lv. 1.
3. Cometh	John i. 9.
4. Unto	Luke ii. 11.
5. Me	John xii. 32.
6. I	John x. 10.
7. Will	John v. 40.
8. In	1 John iv. 9.
9. No wise	Rev. xxi. 27.
10. Cast	Psa. li. 11.
11. Out	Ezek. xxxvi. 26.

No. 198.—Correct answers (first list) received from:—

A—Jean and Elizabeth Arbuthnot, Dora, R. and Ernst Aldwinckle.

B—Lily Blackman, Esther* and Leah* Blumenthal, Violet Braun, Edith Banks, Mabel Birney, Emily Bridgewater*, Ellie Brown, Dorothy Berry, Gertrude Bush, Gladys Bartlett, Dorothy Blakeway, Gordon* and May* Bligh, Herbert Braddon, Florence Blackman, Ella Berryman, Ethel Butteriss.

C—Daisy Clarke, Rodia Constantinides, Gladys Clark, George Crawford, Kate Cope, K. Carey-Brenton*, Margory and Doris Coleman, Ivy Coombes, George Cary, Eleanor and Josephine Chance, Oscar and Guy Cross, Millicent and Cicely Craven, Edith*, Mabel, and Ida* Cole, Sophie Cohen, Anna Chanyen, B. and Kathleen, Code, Katie*, William, and Minnie Chubb, Jack Cottle, Dorothy Cooper, Kathleen Cole*.

D—Irene Duke*, Mabel De Rusett*, Violet Dodsworth, Stanley Drew, Nellie Dowsett*, Louie Daw, Pelognia Daws, Gertrude Dowrick, Dorothy Daintree, Esther Dickson, Kitty, Violet, and Ivy Donaldson-Selby.

E—Muriel Ecroyd, Benjamin Elsmore*.

F—Olive, Violet, and Mabel Fleet, Marian and James Freegard, Bessie, Eva, Kate, Maggie, and Mabel Fletcher, Kitty Fausset.

G—Constance* and Kenneth Gabbett, Alice Goad, Edward Goodfellow, Ethel and Hedley George, Mary Gover, Bertie and Clarice Gale, Irene and Kathleen Gough, Mary* and Daisy* Greenacre, Rose Goodman, Elizabeth Gerechter.

H—Myra Hunt, M. and Eric Hill, Mary and Elizabeth Hooper, Nellie Hatchett, Hetty Hill*, Jennie Holmes, Dorothy* and Evelyn* Hewer, Beatrice* and Walter Harland, Gertie Hayward.

I—Alice Ingberg, Nellie Irving*.

J—Betty Jacobs.

K—Gertrude Krambach, Lily and Brada Kinvig, Stanley and Eva Kalb, Maurice Kalinsky.

L—Annie Lipschitz, Annie Levine, May, Sidney, Edward and Henry Law, Irene Lorden, Rosie Langton, Blanche Lindup*.

M—Emily Maddox*, Margie Marston, Maria Meek, Jack Moir, Lewis and Arthur Morice, Hedley Meader*, Dolly Miell, Daisy Martin, Mabel Morris, Dorothy McMullin, Dorothy Morgan*.

N—J. and H. Neligan, Dora Niels, Eleanor and Valerie Noel.

O—Olive Oxley

P—Caroline Prentice, Ethel and Gladys Palmer, Gordon Pibel*, Katie*, Leonard* and Walter* Picknell, Alice Palmer, Mildred, Hattie and Evelyn Peters, Ruth Pledger*, Marjorie Porteous Mary Plumb*.

R—Maud Rosenberg*, Marion Richards, Gordon Remington*, Nora Read, Alice Reid, Penelope Roberts.

S—Edgar, Hilda and Constance Schaeffer, Constance Scott* Lizzie and Dora Simons, Douglas Stevens, Mary Sowden, Kathleen Strangman, Mary Seton-Karr, Amy Stileman*, Betty Stocks*, Stanley and David Soltau, Douglas and Kathleen Shepherd*, Fanny Stileman, Joseph Stephens, Frank Simmons.

T—Alice Truelove, Sarah Taylor, Rachel, Rebecca and Leah Tuskinsky.

V—Kenneth and Gordon Vining, Edwin and May Vickers.

W—Joanna Wolnitzer, Delphie Wells, Annie* and Sarah* Wood, Florence Wild*, Ella and Agatha Ward, Cecile and Phillis Wright, Evelyn Wood, Douglas Wilkinson, Fanny, Mabel and Edward Wheeler, Lucy Willis*, Daisy*, Lilian* and Rose* Watt.

Y—Maurice and Gladys Young.

Z—Sarah Ziph, Sophia Zaxitsky,

No. 197.—Correct answers (second list) received from:—

A—Endorby Anderson*, Margery and Irene* Ashdown, Percy Allen.

B—Robert Browne, Ernestine Bühl*, Lucienne Brabanles, Gladys Bartlett, Stanley Boxer*, Esther Blumenthal, Alan, Charlie* and Maggie Banks, Eva Browne*, Sylvia, Dorothy, Evelyn* and Maud* Barrett, Massy, Allen and Conyers Baker, Dorothy Berry, Florence Blackman*, A. Bowker, J. Bowker, L. Browne.

C—Dorothy Cooper, Richard Cornthwaite, Kitty* and Carl* Cope, Beryl* and Gladys* Calvert, Jessie*, Maggie* and Walter* Carter, Ethel* and Susie* Cumbers, Dora* and Edith* Corrie, Katie Clark*, John*, Mary and David* Colville, Lydia Cleary*, George Crawford, Mary and George Coward, Mary C. De Spiganovitz*.

D—E. Violet Davidson*, Marie Denizot, Vera Dickinson, Hazel Davis*, Marjory* and Dorothy* Dyke, Catherine Darke, Isabel and Elmina Deane-Roe.

E—Eddie* and Miriam* Ecroyd, Benjamin Elsmore.

F—Louise Filhol*, Jeanne Faucon, Hyacinth FitzSimons*, Lewis and Agnes Fullarton, Marian Freegard*, Aileen Figgis, Maggie, Kate* and Eva Fletcher.

G—Grace* and Evelyn* Gulston, Aileen Gardner*, Colin, Margery and George Graham-Brown, Thos. Groombridge, Elsie Goudge* Effie Graham, David Gardiner, Daisy Greenacre*.

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I—Daisy Iredell*, Isabel* and Ami Inglis.

J—J. S. Jackson*, Dorothy Joyce*, Lizzie Johnstone*.

K—Isa*, A. D.* and Alexander* Kay, Philippa*, Grace* and Dorothy* Kerr.

L—Grahame and Murray Lloyd, Nellie Laidlaw, Annie Lipschitz*, Guinefred Leigh, Annie and Alex. Lemon.

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T—Marjorie Tracey, John Thomson*, Leah Tuskinsky*, Sara and Alice Thompson.

U—Queenie Upton*.

V—May Vickers*.

W—James*, Rachel*, Sara*, Pringle*, Madge*, and F.* Wilson, Queenie, Kenrick*, and Ernest Wakeford, Connie Wood*, Stewart and Willie Watson, Leonard Wall, Ralph and John Wilkinson, Charles Wingrave, Charles and Winnie Williams, Ellie* and Nora* Wyatt, Violet Walker, Edward* and Edith Wheeler.

Z—Sarah Ziph*.

FOREIGN LIST.

Prize Competition (April to June).—E. Selby Little (China), Hon. Mention, Division II.

Nos. 186, 188—Mary and Christine Pearson (Tasmania). **No. 188**—Graham Pearson, Gordon Margetts. **No. 189**—E., Harry, and Belsie van Niekerk, Henry Luckhoff, Julia Duminy, Nellie and Johanna Mostert, Polly Loubser, Ellen v. d. Spuy (Durbanville). **No. 190**—Alice Henderson* (Jamaica), Cuckoo* and Minnie Lister (S. Africa), Ellen v. d. Spuy, Julia Duminy, Henry Luckhoff, Polly Loubser, Johanna and Nellie Mostert, Loisa Bosch, E. van Niekerk. **No. 191**—Alice Henderson*, Alice Stone (S. Africa). **Nos. 192, 193**—Lottie, Rotha, and Ivan St. George (Canada). **No. 193**—Dora Wallace. **Nos. 193, 194**—Vera and Frank Sjöström (U.S.A.), Jeanie and Eliza Scott (Canada). **No. 194**—Janet Garrett (Kimberley), Eleanor Pruen (Kansas).

Personal.

Nellie Potter, Daisy, Lilian and Rose Watt, Eleanor Pruen (Kansas).—I am glad to welcome you as new "Searchers," and trust you will find the study useful and interesting.

Ellie Brown, Muriel Ecroyd.—I was sorry to receive such untidy and dirty papers from each of you.

Ellen V. A. Spuy (Durbanville).—Please do not write the questions; just number the answers to correspond.

Edith Shepherd.—Many thanks for the beautiful flowers that you sent. They were sent to cheer little Hannah and Rosy.

Brada Kinvig.—Please write your answers on a separate sheet, and not on that of your sister.

Herbert Braddon.—You did not answer questions four and six as you were asked to do.

Uncle Tom.

About Books.

ANNUAL VOLUMES.

The Young Crusader (1s. *Church of England Temperance Society*) will be of service to Band of Hope workers, as well as interesting to the children of our homes.

All the well-known features for home reading appear in the new volume of **Home Words.** (2s. *Office: 7, Paternoster Square*). The illustrations are numerous, and of a superior order.

The tenth volume of **Bubbles**, the now popular coloured periodical edited by Dr. Barnardo, is a book to delight the heart of youth. From the dainty outside cover, right to the end of its 336 pages, there is a wealth of colour and of story-lore that will charm everybody. (Coloured boards, 3s. 6d.; cloth gilt, 5s. *Office, 158, Aldersgate Street, E.C.*)

Among annuals for young people, a prime place must be given to **The Boy's Own Paper**, of which the twenty-first volume is now completed, and **The Girl's Own Paper**, which is only one year younger. Each of these contains 840 pages of stories, and articles, and sketches by writers of eminence, fully illustrated. Here is reading for the winter months for the young people of our households. (8s. each. *R.T.S.*)

For persons of riper years there are our old friends **The Sunday at Home** and **The Leisure Hour** (7s. 6d. each. *R.T.S.*). Both are as rich as ever in contents, appealing to the intelligence and the heart. The latter monthly begins an entirely new series next month, and will exhibit various improvements in style, Sir Walter Besant contributing the leading story. The influence of these periodicals has ever been for good, and they deserve hearty commendation.

What would our homes be without such publications as those of *J. F. Shaw & Co?* The annuals bring brightness with the recurring season, and the young are always eager for them. **Our Darlings** has stories as well as other readings (3s. and 5s. according to binding); **Little Frolic**, in large type, is an established favourite in the nursery (2s. and 3s. 6d.); **Sunday Sunshine** is also a capital book for children, alike interesting and instructive in contents (1s. 6d. and 2s. 6d.). All these books are admirably illustrated, and suited for the purposes of presentation.

There are no annuals more attractive than those issued by *Messrs. Partridge.* For the little ones there are **The Infants' Magazine** and **The Children's Friend**, both of them old acquaintances (1s. 6d., 2s., and 2s. 6d., according to binding). For elders there are **The Family Friend** and **The Friendly Visitor**, the latter in specially bold type (same prices). **The British Workman** (1s. 6d. and 2s. 6d.) is as bright as ever; and the **Band of Hope Review** (1s. and 1s. 6d.), as useful, and certainly more convenient, in its present size of page. All these volumes are admirably illustrated, and so produced as to promise continued popularity among all ages and classes.

STORY BOOKS.

In **Roses** (2s. *Hodder & Stoughton*), Miss Amy Le Feuvre gives us a simple, neatly-written story, which will be read with profit and pleasure by young people and those who have the care of children.

Time Tries (1s. 6d. *Nisbet*) is a characteristic tale by Emma Marshall, contrasting the quiet content of a modest work-girl with the frets and discontents of the spoiled child of wealthy parents.

An entertaining temperance story for young or old, by Florence Moore, is entitled **Patty, the Punch and Judy Girl** (1s. 6d.). A very suitable gift-book. A village temperance story, by Miss M. J. Hagen, entitled **Blot or Blessing** (1s.), illustrates the evil which may arise from inducing a pledged abstainer to break his promise, and emphasizes the importance of influence, either for good or bad. (*Church of England Temperance Society.*)

Mr. Alfred H. Miles adds two more handsome volumes to his "Fifty-two" series. They are: **Fifty-two Stories of Heroism in Life and Action for Boys**, and **Fifty-Two Stories of Heroism in Life and Action for Girls.** The former has contributions by G. H. Henty, G. Manville Fenn, David Ker, Robert Overton, and others; the latter includes pieces from L. T. Meade, Sarah Doudney, Grace Stebbing, and others. Both volumes are illustrated. (5s. each. *Hutchinson.*)

Princess and Fairy (2s.) conveys, in a style likely to be relished in the family circle, some useful instruction in natural history. To reassure such as may object to fairy tales, it may be remarked that the Princess is a sick girl, the fairy her attendant, and the fairy land the realm of nature. The illustrations are excellent. **The Spy in the School** (3s. 6d.) is a characteristic story of school-boy life. **Fix Bay'nets! or, the Regiment of the Hills (5s.), is a story by G.** Manville Fenn. Needless to say, it is a tale of marching and fighting, of valour and woe, of horror in deed combined with honour in name. (*W. & R. Chambers.*)

A number of presentation volumes, suitable for the young, have been issued by *S. W. Partridge & Co.* **Armour Bright**, by Lucy Taylor, aptly introduces biblical teaching, and is simple and evangelical. **In Friendship's Name**, by L. Phillips, is a capital story for boys. The troubles of poor Dick provide excellent reading, and should prove stimulating to many a young mind. **Kathleen**, by Julia Hack, is intended primarily for girls, but is well calculated to help those who have responsibilities in training young people. (1s. 6d. each.) **Bessie Drew**, by Amy Manifold, is another girls' story of good tone, if not quite so full of religious teaching; and another pleasantly written tale of a similar kind is **Roy's Sister**, by M. B. Manwell. Boys will read with avidity Edith Kenyon's **Lost in the Backwoods**, with its vivid accounts of adventure in the pine forests of North-Western America. The name of Mrs. Craik on the title-page of **Cola Monti** is a guarantee of pure style and lofty moral, and the book is, on the whole, worthy of its author's reputation, in spite of occasional phrases which give it a somewhat archaic flavour. (1s. each.) **Cripple George** (9d.), a bright story, with lessons of stimulus and encouragement, of a poor lad's progress in life.

Among the books for the young just issued by *Partridge & Co.* are: **Dapple and Dobbin's Picture Book, Pussies and Puppies,** and **Skipping Time**, a story book in prose and rhyme. (1s. each). **Under the Oak Tree** and **Tibby's Tales** (6d. each) are not so large, but they are of a like bright and cheery character.

Kenooshao, a Red Indian tragedy. This is a thrilling account, by Rev. G. Barnley, of an actual tragedy by North-American Indians, and its retribution. The author was formerly a missionary to the Crees of the Southern Department of Hudson Bay territory. The book contains good illustrations, and the incidents are told in a vividly impressive manner. (1s. *C. H. Kelly.*)

Woman's Work is the organ of the women's branch of the Wesleyan Missionary Society. It is always filled with original matter sent by workers direct from the field. It represents a society which has fifty English lady missionaries, 160 native and Eurasian Zenana workers and Bible women, five centres for medical work, 18,000 girls under Christian instruction. (1d. monthly. *Wesleyan Mission House, Bishopsgate Street Within, E.C.*)

A charming volume of musings is **The Harvest of a Quiet Eye**, by Prebendary J. R. Vernon. Surveying things natural and spiritual, the author attracts the intelligent reader at many points of interest, and he combines wise counsels with his restful meditations. The book has for some time been out of print. We welcome a new edition, in a form indicating the volume as in every way suitable for presentation purposes. (5s. *Religious Tract Society.*)

A forthcoming work which is likely to excite considerable interest is **The British Empire and Alliances**; or, Britain's Duty to Her Colonies and Her Subject Races. It is from the pen of Dr. T. E. S. Scholes, and issued by *Mr. Elliot Stock.* Political discussions are kept in strict limitations; but the lessons which history and present social conditions teach are suggested in the terms of wisdom and caution. The book is calculated to assist in the formation of a sound judgment on some of the most perplexing national and international difficulties of our times.

Messrs. Nelson & Sons' "New Century Library" marks an important development in English literature. The first volume, **The Pickwick Papers**, has just appeared. The special features of the series are that the volumes are of pocket size, measuring 4¼in. by 6½in., and only half an inch in thickness (including the cover), while the type is a large and beautiful long primer. Each volume contains from 800 to 900 pages. (2s. net.) This compactness of form is rendered possible by the use of the "Royal" India paper, which is said to be the thinnest printing paper in the world. The works of Scott and other standard authors are promised in the series, and the volumes will doubtless be welcomed alike for pocket and library use.

A pathetic interest attaches to mission work in Equatorial Africa, and a special honour seems to gather round the name of men who have "taken their lives in their hands" in order to proclaim the Gospel to dark and degraded races in "the Dark Continent." A substantial contribution to the literature of its subject is made in the **Letters of Henry Hughes Dobinson,** late Archdeacon of the Niger in the diocese of Western Equatorial Africa, compiled under the direction of his sister. (*Seeley & Co.*) After the slight biographical sketch come the letters, which are full of information and sentiments of profound human interest. The book is admirably illustrated.

Zenana Bible and Medical Mission.

A MEETING was held on October 17, at Morley Hall, George Street, Hanover Square, to bid farewell to a number of lady missionaries who are either proceeding or returning after furlough to their work in India. Lord Kinnaird was to have presided, but he was prevented owing to indisposition, and his place was taken at very short notice by Rev. H. E. Fox, who gave a brief address, in which he spoke some earnest words of encouragement to the members of the outgoing party.

Rev. A. R. Cavalier introduced the missionaries, pointing out that they numbered fourteen, and stating that of the total number eleven were returning after furlough and three were new missionaries. He dwelt upon the urgent need for more lady workers amongst the women of India, and said that it was a sad feature of their meeting that he was only able to introduce to them three additional workers. Two of the ladies returning, and one of the new missionaries, were qualified lady doctors.

After brief addresses, descriptive of work, from some of the missionaries present, Lord Overtoun added a few sympathetic words. The valedictory address was delivered by the Bishop of Honduras, who based his remarks upon the words, "Jesus only."

Noon Prayer Meeting.

THE noon meeting at Aldersgate Street on Monday last was notable for a number of fervent testimonies of a revival character. After Dr. C. I. Scofield, had given the first of a series of addresses on prayer, Rev. J. Wilson, of Woolwich, in an apt word on the power of example, told how a number of newly-converted young people to whom he had spoken, ascribed their spiritual awakening to the consistency of Christian fellow-workmen.

Mr. William Grove sent a cheering message respecting his Gospel Mission at Portsmouth. The veteran evangelist had never before witnessed such a glorious spiritual break among Sunday school scholars. Next, Mr. Ned Wright's familiar voice was heard in words of humble thankfulness for blessing on a recent mission, and Mr. Barry Wake, of the Open-Air Mission, added a breezy reference to work amongst pleasure-seekers at the recent great provincial fairs.

Mr. Leonard Weaver was able once again to speak of continued blessing upon the London tent work. In spite of the dense fog, the attendance had been very large, and the conclusion of the Sunday's services witnessed a never-to-be-forgotten scene. Amid deep solemnity, many had risen at the word of invitation, pressed to the front, and yielded to Christ. Among the many seekers they had joyfully observed the son of a well-known evangelist. Another interesting "tent" testimony from Mr. David Haxton pictured a pathetic scene where several rough labouring men, who originally acted boisterously towards the preacher, eventually became penitent. Tears coursed down their grimy faces, and they sought salvation.

The meeting concluded with prayer by Mr. Monro Collings and Mr. R. C. Morgan on behalf of the bereaved relatives, British or Boer, of those who had fallen at Glencoe and Elandslaagte, and that the war might come to a speedy termination.

Ealing Convention.—The eighth annual convention recently held at Ealing was a time of deep spiritual blessing. Each afternoon and evening the hall was filled with earnest and attentive audiences. God was graciously pleased to comfort, instruct, and refresh his people. Rev. H. S. Thwaites spoke from the first and last verses of Psa. cxxxix. The leading thought in Rev. J. G. Train's address was "fellowship with God and the furtherance of the Gospel," and in the evening Rev. C. G. Moore spoke of the "true centre of things, and of living there." On the following days Revs. W. H. Griffith Thomas, Dr. Hanson, and G. H. C. Macgregor gave addresses, the last-mentioned concluding with a fervent appeal for unconditional surrender to the will of God.

Billingsgate Christian Mission is an agency that amply vindicates itself. The need is unquestioned, and the work is unexceptionable. Year by year the story of progress is told in booklet form by the secretary, Mr. Alfred Walters; and the twenty-first such annual report is now in our hands, and entitled, "Go Forward." These words indicate the policy of the Mission, and we trust many will read the pages and become friends of the work. A medical mission is now associated with the more general operations; and, by preaching the Gospel and healing the sick, the workers follow in the Master's steps, and are privileged to witness the "signs following." Efforts are now being made to extinguish the debt on the building, and in this the assistance of the Christian public is solicited. Copies of the very readable report may be had by addressing Mr. Walters, at 19, St. Mary-at-Hill, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

ONE of Mr. Henry Varley's recent articles in our columns has been reprinted in booklet form, with the title The Resurrection and Priestly Assumption. (6d. per doz.; 3s. 6d. per 100. *Morgan & Scott.*) Several friends who realized the strength of the argument urged separate publication, in the hope that some who are under the spell of sacerdotal error may be helped to see that there can be no priest in the Church of which the risen Christ, the conqueror of death, is the glorious Head. If we are risen with Christ, we have no need of a priestly functionary to introduce us to Divine favour. "We are more than conquerors through Him that loved us."

Three articles appeared in these columns (Jan. 25, Feb. 2, 9) under the title, "Are we Right: a Serious Missionary Question," by Rev. J. Heywood Horsburgh, C.M.S. Missionary in China. The question was: Is it right to send out missionaries to reproduce in heathen lands the various denominations represented by the societies which send out workers, and so to divide the Christian converts of those lands into parties, instead of seeking to build up a strong united Church of Christ? The position taken by Mr. Horsburgh has led to his being separated from the C.M.S. We have before us a letter written by him on the occasion of their parting with him, the principles of the Society being such that he was obliged to sever his connection with it. The letter is prefaced with an introduction by Mrs. Baxter, 33, Drayton Park, N.; who, having seen it in MS., asked and obtained permission to publish it. It is written in a most courteous and loving spirit, while it very forcibly points out the evil of transferring to the regions beyond the sectarian divisions which weaken the Church at home. The letter, under the title "Is it Worth Considering?" may be obtained for a penny from the above address.

A report reaches us that a lady of rank, well known for her interest and sympathy in all good work, has placed at Dr. Barnardo's disposal a beautiful house in the country, fitted up in every way for the residence of girls who are to be trained as laundresses. The place was built for such a home; but the donor, unable perhaps to continue the burden of it, proposes to hand it over to Dr. Barnardo, and to continue her own personal interest in it. Help is promised by the donor in various ways, which will make the gift a very valuable addition to the institutions. There are many institutions, often but little known and poorly supported owing to their isolation, that might be greatly strengthened by similar affiliation with an association like Dr. Barnardo's, which, as our readers know, has recently become incorporated. Three or four such instances of co-operation have recently occurred, and Dr. Barnardo and his Council are only too pleased to communicate with managers of such homes as may desire to adopt such a course.

The cables from South Africa have brought sorrow and trouble into many hundreds of homes in Britain. The death of General Symons, whose wound was received in the hour of victory, and of so many fine officers and men, has sent a shock of deep pain throughout the land, and made us ask ourselves, with a fresh emphasis, if the terrible arbitrament of war is not an outward relic of barbarism. And what we have suffered, the Boers have suffered in still greater measure. Many a homestead in the broad Veldt will never see its head returning from the war, and many a wife and mother will go mourning to the end of her days. There is more trouble and tragedy to come, for the "fighting blood" of both sides is up, which means that many brave men will bite the dust ere peace return.

It is something of a relief, in view of the terrible losses already inflicted in the Natal campaign, to learn that both sides have shown a chivalrous kindness to the enemy's wounded, and that the Boer prisoners have expressed admiration of the humanity shown to them. The account of captors and captives fraternising round the British camp fires after the battle of Elandslaagte is gratifying reading. It is also good to hear that the firing of the Boers on companies of the Red Cross contingent attending to the wounded on the battlefield was due to misapprehension, for which regret has been expressed. Unquestionably the kind of treatment shown to the wounded and the captured will have much to do with the willingness of both sides, when the war is over, to forgive and forget. Soldiers respect two qualities in an enemy—courage during a fight, and mercifulness after it. The knowledge that both qualities have been shown by the combatants in this war is one of the "streaks of light" on a very dark horizon.

A very significant lesson may be drawn from the two forms of prayer in view of the war, which have been recommended by the Archbishops for use in the Episcopal Church. In neither of them is victory for our own arms supplicated for; but in the first, while a confession is made of the sins and forgetfulness of God on our own part "in the time of our wealth, which have partly led to this present strife," the prayer is put forth that God may grant, in his own good time, a righteous issue and the blessings of peace. The second form prays for protection for our soldiers, and comfort for those left behind. It would be difficult to suggest lines of supplication in more entire harmony with the spirit of the Gospel. In earlier times all nations boldly prayed for *success*, and both armies naturally did so. It is a sign of real advance in humility and in self-distrust, that we have ceased to arrogate to ourselves necessarily the right in our conflicts, and that we should pray rather for the supremacy of right than for conquest for our own arms. It is a suggestion we may well follow in our private as well as our public prayers.

Now that the Church Congress, the Baptist and Congregational Unions are well over their autumnal sessions, and other Churches are settling down for the winter's campaign, we may wisely reflect upon the source of all real success. "Not by might, nor by power, but by my Spirit, saith the Lord." We have no objection to wise organization, to definite method, to judicious arrangement; but such things are mere channels—nothing more. The work of the Church is carried on by the living power of God. Men are impressed, led to decision, and quickened for service by the might of the spirit of God alone. Man cannot create the wonderful energy that makes the desert blossom as the rose; he can but use that spirit of life which God has already provided. With us, for us, in us, by faith, is the all-powerful living Spirit of God. Every man who achieves anything for Christ is a co-worker with God.

The announcement has been authoritatively made that the aged Bishop of Liverpool will resign his See at the end of the year. The sole reason for this is the inevitable disabilities of old age, and no shirking of the great battle in behalf of Evangelical Protestantism of which Bishop Ryle has been a foremost champion throughout his long and honoured career. He has had the courage to stand out of late years in a very small but dauntless minority on the bench of bishops. In spite of the somewhat contemptuous references of the *Church Times* to him as a "controversialist of the extreme type, a follower of Puritan tradition," and to his "enthusiasm for vague Protestantism," he will take his place in the historic roll of the leaders who have been honourable and chivalrous in dispute, unbending in principle, and transparently Evangelical and Biblical in his views. May a successor be found to him who will not set himself to undo his splendid work for the pure and simple Gospel.

We can scarcely understand how the leaders in the sacerdotal controversy—*e.g.*, the Bishops of Durham, Bristol, St. Albans, and the Archbishop of York—regard with so much complacency the present crisis in the Church. The facts of the case surely do not warrant the optimistic expressions so freely used in the Diocesan Conferences. There is still much uncertainty as to the result of the conferences of the "nonconforming" clergy in the diocese of London with their bishop in regard to submission to the Archbishops' "opinion." With this power in their hands the grief is that the bishops should have allowed the present "drift" to reach such serious proportions.

The Archbishop of York complains strongly of those clergymen who refuse to obey the Lambeth pronouncement, or who will only obey it during the lifetime of Drs. Temple and Maclagan. He very justly says:

> To use a convenient and exact term, having refused to obey the order of their diocesan Bishop, given in accordance with the provisions of the Prayer-book, they had determined simply to be a law to themselves in matters of ritual, and to recognise no authority capable of exercising legal control. In any earthly kingdom such a condition of things would be recognised as being literally a state of anarchy, and it could not be otherwise in the Kingdom of Christ.

The lawlessness of self-will may sometimes be mistaken for the law of conscience; it is a

desire in religious things to do as we like. Such conduct, based on such a foundation, will neither bring honour to God nor good to ourselves. There must be a *modus vivendi* in the body of the faithful which individual members ought willingly to accept, or else quietly go their own own way and take the consequences. Free Churches are not ignorant of anarchy sometimes on the part of one or more members who imagine they are justified in doing what is right in their own eyes irrespective of every one else's judgment, and in defiance of very plain injunctions in the New Testament.

The Bishop of Manchester has spoken some useful words to Cambridge men on "Ordination and the difficulties that beset it," pointing out how excessive devotion to athletics and the attractions of a money-making and luxury-loving age hinder men from seeking the highest and best, the heavenly and spiritual. The world, in one form or another, is and always will be a hindrance to the spiritual, and must be overcome through faith in the Son of God. The young men of this age must make their choice, as men of God have had to do in every age. If the Bishop was fairly reported, we think he failed to press home the supreme motives for devotion to Christian work in the ministry of the Word; for while he promised, in the North at least, a fair stipend and good, attentive congregations, he seems to have said nothing of the love of Christ and of the man who is called being under a necessity to preach the Gospel, and under "a woe" if he fails to do it. None but the grander motives will produce an effective ministry.

Monsignor John Vaughan, in a sermon at St. John's, Islington, has been exalting Romanism at the expense of Protestantism in a way that must raise a smile in anyone who can compare Britain to-day with what she was before the Reformation, and with what she is, in contrast with typically Romanist countries like Spain and Italy. He likened his own Church to the sun in the skies, and the Reformation was the quenching of its light, and, in its stead, the setting up of a gas-lamp of English manufacture. His words here deserve quoting literally:—

> Well, the lamplight is found too weak. Occasionally it blinks and splutters. Sometimes, and generally at the most critical moment, it goes out altogether for a while, and leaves the country in total darkness.

It is clear that what is wrong here is just the meaning of the terms. All depends on what *is* spiritual light and darkness. If we are to take the condition of Italy, Spain, or South America as a commentary, we can only say that, if light means the knowledge of the truth, and the love of truth, we are not suffering very deeply from the "darkness" of Protestantism.

It is satisfactory to find the Secular Press awaking to a knowledge of the objects and ends of Rome, and to find other influential journals following the example of *The Times* in dealing boldly and fearlessly with the subject. Recently, in an able notice of Canon Pennington's "Counter-Reformation in Europe," the *Saturday Review*, heading its article "The Society of Jesus," gives a remarkable summary of the character of the Jesuits; and, referring to "the perennial and portentous suspicion" with which the Society is regarded, attributes that, in a large measure, to the deep repugnance of the Christian conscience provoked by the principles and methods of the Jesuit body.

Our contemporary quotes from one of the standard formularies of the Society a number of illustrations of their rules, not the least striking of which are these:

> When it seems to me that I am commanded by my Superior to do anything against which my conscience revolts as sinful, and my Superior judges otherwise, it is my duty to yield my doubts to him, unless I am constrained by evident reasons. I ought to be like a corpse, which has neither will nor understanding; like a crucifix which is turned about by him who holds it; like a staff in the hands of an old man who uses it at will for his assistance or pleasure.
>
> A sin, whether venial or mortal, must be committed if it is commanded by the Superior in the name of the Lord Jesus Christ.

The reviewer credits them with having, in the Vatican Council, finally crushed constitutional Catholicism, and with the erection of "the fabric of a spiritual despotism vested in an infallible Pope;" and he adds that they perpetuate the moral standards of the sixteenth century, and that "the portentous extremes to which the worship of the Virgin Mary has advanced is their achievement," and that "the confessional is worked on the principles of their casuistry."

Numerous reinforcements for the foreign mission field have left the homeland this autumn, and are on their way to different centres of service. The C.M.S. has sent out a considerable contingent. The China Inland Mission has not been behindhand with a loyal band of volunteers. The London and the Baptist Missionary Societies have each despatched companies of willing workers. A few days ago, nine Presbyterian missionaries formed another detachment, chiefly for China and India. Thus it is that the great Head of the Church calls and qualifies, and then goes with his servants in the person of the Divine Spirit, that they may lack nothing in their toilful but honourable labours.

Many Sunday school teachers, mainly in our big cities, deeply lament the limited benefit which their scholars—who, in a great number of cases, have no religious influence at home—derive from their one hour's association with them on the Sunday afternoon. To many young Christians it seems that the labour expended upon preparation and on teaching is waste of both time and energy; and some are led to abandon their classes through discouragement and apparent unsuitability for the work. Of course this is a mistaken view to take of any effort put forth for God; but we have known some who have discontinued active service for Christ on this account, and we fear that not a few good workers may thus have been lost to the Church.

We would suggest to all our readers who are Sunday school teachers that our "Young People's Page" might do good service in this direction. Arrange to meet the children, either at your home or in a class-room, one evening in the week; induce them to bring pencil and paper with them, and let them write at your dictation the questions given in the "Bible Searcher." Study the questions with them for a few weeks, and let them in their leisure at home write out the answers each week, bringing them to the succeeding meeting for your examination. After a few weeks' instruction in this way, they might be left to find the answers without your assistance, and when competent encourage them to join The Christian "Bible Searcher," and to compete for the quarterly prizes given by the children's editor, "Uncle Tom." The rules will be sent to any boy or girl on application.

We have known exercises of this kind to be much appreciated by the parents of scholars, and some cases have come to our knowledge where an interest in eternal things has been awakened in the hearts of parents who have for long been indifferent to the claims of God: and who can estimate the influence which such a course would have upon the lives and characters of the scholars?

A correspondent, who has received "The Christian" Almanack, 1900, says he has seen it "with pleasure."

> It is one of my favourites. The picture is a good one, the information is useful; but the gem of it all are the daily texts. Old and familiar as many, if not most, of them are, they somehow all look new. They are taken out by an uncommonly skilful hand, by someone who knows the Bible as well as great scholars know their classics, and who manages to quote so that the text shall merit attention and provoke inquiry. It sets the mind a-thinking at once, and you go off on new and suggestive lines.
>
> It would be worth a preacher's while to have it handy for the sake of good texts to choose from. They are not a mass of aimless quotations. Sometimes the same subject is kept before the mind for a whole week, but each day's text turns it round, and sets it in a fresh light; and still additional freshness is imparted by the use made of the marginal readings and the Revised Version.

The sympathetic reception given by the Home Secretary to the Burial Reform deputation gives some hope that the remaining disabilities under which Dissenters suffer will soon be relegated to the ever-lengthening list of reformed abuses. This question, only half settled in 1880, needs one more effort, and the equality of treatment to all that is aimed at will be secured. That reform is seriously required, is seen in the fact that men of such diverse opinions as Lord Cranborne, Mr. Carvell Williams, Mr. Jebb, and Mr. Talbot, attended with the deputation, and joined their voices in demanding that chapels built in public burial grounds, out of the rate-payers' money, should be "unconsecrated," and for use of all, and that a parochial clergyman should be bound to read the Church Service at every funeral when requested to do so, or to provide a substitute. The Home Secretary has promised to introduce a bill at the earliest opportunity, on the lines of the above suggestion, which is a compromise which all the members of the deputation have pledged themselves to support.

The influence of the open Bible upon the life and development of England cannot be fully estimated, its divine power having coursed through so many and such diverse channels; but a singularly interesting and noteworthy summary of the moral change effected by it during the years between the middle of the reign of Elizabeth and the meeting of the Long Parliament, has been given by John Richard Green in his "Short History."

> "England became the people of a book, and that book was the Bible," says the historian; and after pointing out that, "as a mere literary monument, the Bible remains the noblest example of the English tongue," he adds: "But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, of mercy, and truth, who spoke from the book which she had again opened to her people. The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone; and its effect in this way, however dispassionately we examine it, was simply amazing. One dominant influence told in human action, and all the activities that had been called into life by the age that was passing away, were seized, concentrated, and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class."

Dr. Scofield on Prayer.

IN a series of stimulating addresses delivered last week at the noon prayer meeting at Aldersgate Street Y.M.C.A., Dr. Scofield dealt with the subject of Prayer.

Basing his remarks on Matt. vi. 1-6, Dr. Scofield began by describing the circumstances under which our Lord spoke, and showing that He was emphasizing the need of humility and sincerity as opposed to the self-advertising practices of the Pharisees. There is a great difference, the speaker urged, between praying *in* public and praying *to* the public. No good purpose is served by prayer of the kind once described by an American reporter in the words: "Rev. Dr. —— made one of the most eloquent prayers ever offered to a Boston audience." The Pharisees sought — and obtained—the praise of men, and in that praise "verily they had their reward." But

WHAT A PITIFUL PRIZE IT WAS!

Passing to the consideration of *prevailing* prayer, and its effects upon the individual and the world, Dr. Scofield drew an illustration from Moses and the glory which shone upon his countenance when he descended from the Mount. God, who saw in secret, manifested openly that his blessing was upon his servant. As Dr. Bonar had said, when the Jews charged Stephen with speaking blasphemous words against Moses, God's reply was to cover his servant's face with glory, even as He had covered that of Moses, until "they saw his face, as it had been the face of an angel."

In giving some *practical suggestions* in connection with his subject, Dr. Scofield said that nothing is well done that is not done systematically. A life unpunctuated by regular periods of prayer misses much blessing. Let the day be commenced with prayer, let us keep the morning watch, not speaking with others until we have been with God, and his unction is upon us.

It is sometimes urged that people can find but little time for prayer, but it is an old saying that if we want something done for the Kingdom, we go to a busy man, not to an intellectual or spiritual loafer. The man who is busily engaged in the things of God is the one most likely to find time for prayer, which is the great unused factor of power.

The question of having a *place* in which to engage in prayer secretly, is also important. It is true that God can and does make a sanctuary for his saints in the car, the office, or the drawing-room. Nevertheless, our Lord was specific in his direction, "Enter thou into thy closet." In those words Christ still emphasized the importance of

THE INNER AND GODWARD LIFE,

as against the publicity of the Pharisees. He had found great scrupulousness regarding externals, combined with spiritual deadness, and his words of introspection were to bring us from outward things to inward—"Shut thy door." Remarking on the *results* of prayer, Dr. Scofield said that the measure of the real spirituality, of the joyfulness and helpfulness of any life, is the measure of the time devoted to prayer. It is of the highest importance that Christians should be people who seek private communion with God. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"—that is the key idea. In John x. our Lord says, "I AM the Door," and then follows the significant remark that his people shall "go in and out and find pasture." If we fail in the "going in" we cannot "go out" to manifest Christian character and effort.

Dr. Scofield made a pointed *personal application* from the words, "When *thou* prayest." He pointed out that a Christian never has a greater need to pray than when he feels least like praying. Moreover, God does not answer our state of ecstasy or otherwise, but our prayer. As to the attitude of the soul in approaching God, true reverence is associated with a godly, not a slavish and abject fear. The Almighty is not to be regarded as a being sundered from us by a terrible distance, for we are made nigh by the Blood, and given the right of entrance into his presence.

The *prayer of faith* means the prayer of confidence in God. 1 John v. 14, 15, defines it: "This is the confidence that we have in Him, that if we ask anything according to his will, He heareth us." The limitation is that it shall be "according to his will;" and we would have it so. It would be an ill arrangement had we an absolute control of affairs. On one occasion a number of friends discussed this question, and stated their various views of what they would do had they the power. Mr. D. L. Moody, who was present, on being asked to describe what action he would take, replied,

"I SHOULD RESIGN."

We must be willing to leave matters for God to arrange how and when He sees best. Coming to the root of the matter, the confident, tranquil faith that "grasps hold," is that which is saturated with the Word of God. Christ said, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Dwelling on the question of prayer which appears to remain unanswered, Dr. Scofield said the assurance that God "will reward thee openly," does not necessarily mean that an immediate affirmative reply will be forthcoming. Illustrating his point by personal reminiscence, the speaker recalled how, when young in the Christian life, he was much exercised on the subject; but received comfort from a wise pastor, who advised him to keep, for a time, a small book, entering on one side thereof a brief note of things asked of God, and leaving space for the date of answer. Dr. Scofield adopted the minister's advice, and found that very little time elapsed ere he was able to record many answers. This method acted helpfully, as a kind of prop, until he waxed strong, and no longer required its aid.

The Irish Revival:

Personal Testimony.

By GEORGE C. NEEDHAM, Evangelist.

THE first movement of spiritual life which swept over the Kerry mountains broke upon our valley with the suddenness of a tidal wave. The Revival in the north was in its incipient stage. The story of its advent had not yet reached us. So that when the interests of the soul took hold upon our people simultaneously, like the surprised Israelites when the manna fell, we likewise exclaimed, "What is it?"

Our awakening came through a passing visit from Henry Grattan Guinness. We knew little of conscience work until then. The late deeply-lamented Mr. Richard J. Mahony opened his castle for an evangelistic service. He had secured young Guinness for the occasion. It was a night to be remembered. Protestant families from our own and neighbouring parishes, with a sprinkling of Roman Catholics, filled the spacious and stately hall. On a raised daïs at one end stood the pale-faced youthful evangelist, his long, black hair resting on his shoulders.

Every feature of that Gospel meeting was a surprise. To most of us present, children and adults, it was the first religious service we had witnessed outside the routine worship of our parish church. The magnetic voice of the preacher, the explosive

THUNDER TONES OF WARNING,

succeeded by the most pathetic and tender pleading; his earnest manner, and appalling solemnity, moved us to the depth of our being. Strong men wept, many trembled with agitation, while all were under a strange spell. We knew not its meaning. The Spirit was breathing as he listed, but of his gracious operations we were deplorably ignorant. His sovereign grace was to us unknown; He was leading us by a way we knew not.

As the preacher announced his text, its very recital was a revelation. His words took hold upon our hearts, and we were as young trees, bowing low before the mighty rushing wind.

Many that night felt the terror of the Lord before entering into peace with God. My own case represented that of others. I was in a maze, not having found the clue. A preparatory work before the great revival was done through that visit of Mr. Guinness. The bones in the valley were shaken. There was "a sound of a going." Drops from heaven fell here and there while clouds were collecting in mass for the great downpour.

In 1861 the Revival had come. In the choice of instruments God was sovereign. There were men and women of social position co-working with the common people. A rugged sailor was most zealous in his fiery ministry. He came, not from the wilderness, but from the sea; yet like the Baptist he warned us to flee from wrath to come. He spoke in parables. Our Egyptian ears understood not the language of Canaan. Yet his words were as goads to our seared consciences. With a few who were feeling after God, if haply they might find him, this sailor man held a cottage prayer-meeting. Other homes were offered, and prayer meetings followed in nightly succession. Whole families were thus drawn together. Sealed lips were opened. Converts began to testify. The country was in a blaze; the fire burned with glowing heat.

One never-to-be-forgotten evening my youthful feet were led to one of these prayer services. For some time I was ill at ease. There was unrest in my life which I understood not. "Conviction," "conversion," "regeneration" and being "saved" became current language, but were, to me, strange words. The meetings consisted of prayers, without the book, of hymns and testimonies full of

APPEAL TO THE UNSAVED.

The outburst of spontaneous prayer, fraught with petition, and rich in diction; the fervid singing of old hymns, and the apt quotation of Scripture on the part of young and old who had never been trained as public speakers, amazed and moved me. My heart was enlisted in sympathy with the spirit of the service. The atmosphere was congenial. A testimony from a boy eleven years old was peculiarly appropriate to my state of mind. It reached my heart with irresistible power. It refreshed me as water does the fevered body. His story was simple. On a previous evening, on his way home from meeting, this lad had felt his load of sin. Instantly, as if he had seen Him with his bodily eyes, the Lord Jesus became very real to him. He believed Jesus died for him and rose again. When he thus believed his burden was taken away. His soul soared heavenward, like a bird, in happy freedom. The bright eyes, the glowing cheek, the fluency of speech, made their impression. His words concerning Christ on the cross found me. This was the thought which mastered me: Jesus died for my sin. He bore my punishment. He paid my debt. He removed from against me the sentence of condemnation. He cancelled my guilt. Just then I could not thus express it, but I believed the great fact.

I had now seen the Lord. Was this indeed a vision? I saw the loving Saviour on the cross crimsoned with his sacred blood. With bowed head and face of ashen hue, He hung there.

MY HEART TOOK IN

this great reality. Then there swept over me a wave of undescribable sorrow, for it was my sin which crucified the Lord of glory. Yet even as I looked upon Him, a sweet sense of pardon filled my soul. I found the clue of the maze. The next moment, I too, a bashful, timid, country boy, who had never even publicly declaimed in school, became a joyful public witness of salvation through the blood of the Lamb.

In ten thousand souls, aye, and many more, throughout Ireland, the Holy Spirit wrought similarly. That was God's revival. He originated it. He promoted it. It was God who worked. It is God who still worketh. Shall we ever have another such revival? Not necessarily its peculiar characteristics, but its supernaturalness—its sovereignty. Are there not intercessors, who have power in prayer? Shall we not belt the world with prayer? From every continent, from every island, let the inwrought fervent cry arise from our souls: "O Lord, revive thy work!" May a Breath of Life from heaven soon come!

Narberth, Philadelphia.

The Shepherd of Israel.

By Rev. F. B. MEYER, B.A.

ZECHARIAH XI. 1-17; XIII. 5-9.

THESE two passages surely belong together, and, together, they give some remarkable foreshadowings of the ministry of the Messiah to his flock of the chosen people, as well as to those other sheep of which He spake, as not of that fold, but which He must bring, that they should become one flock, one Shepherd (John x. 16).

Five hundred years before Judas sold the True Shepherd for thirty pieces of silver—the price of a slave—and then, seized with remorse, flung the price of blood upon the Temple pavement, that scene had been enacted in the streets of Jerusalem, freshly risen from their ruins. There is prophecy in action, as well as prediction; and the Holy Spirit often led the prophets to embody in striking deeds the conceptions of the future which had been impressed on their own minds.

At the time of which we write the Jewish people seem to have been specially unfortunate. Joshua and Zerubbabel had both passed away, and the rulers and priests who had succeeded them were actuated by the most violent passions. They resembled fire devouring the cedars of Lebanon, or the axe by which the oaks of Bashan are felled. They slew the flock for the fleece, and the people became a prey to their rapacious appetite for self-aggrandisement. "*They that sell them say, Blessed be the Lord, for I am rich, and their own shepherds pity them not.*" Hand was raised against hand, the rich plundered the poor, the rulers (*his king*, verse 6) smote the land with their violence and injustice, and every weaker one was delivered over to the

OPPRESSION OF HIGH-HANDED WRONG.

It was under such circumstances that Zechariah felt called upon to become the shepherd of Jehovah's harried flock, and to stand in the breach which should have been filled by faithful and righteous men. Whether Israel generally recognised his pastoral authority does not appear, but he realized strongly the call of God, and fed the flock of slaughter, verily the most miserable of sheep. (Verse 7, R.V. marg.)

Two staves were in his hand: the one a club to beat back the beasts of prey, the other the crook, with which to extricate any of his charge that might be entangled in pit or thicket. The one was called Beauty or Grace, the other Bands or Union. These were the rod and staff of which David had sung in earlier days, and they represent God's perpetual attitude towards his sheep. He ever deals with them in abundant grace; He is united to them, as they should be united to each other, by the bonds of everlasting Love.

Three shepherds, which probably stand for the threefold office of Priest, Prophet, and King, had already failed in the difficult work of restoring order to the disturbed and distressed land. There had been

AN INALIENABLE DISAGREEMENT

between the Divine Spirit and them. "*My soul was weary of them, and their soul also loathed me.*"

After a brief effort to reclaim Israel for its true Shepherd, Zechariah renounced the attempt, saying, "*I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off; and let them which are left, eat every one the flesh of another.*" He broke his staff of beauteous grace, and cut it asunder, as though the tender love of God had withdrawn from its long wrestle with indomitable pride and self-will. As he did so, the poor of the flock that gave heed unto him, knew that he was acting in accord with the word of the Lord (verse 11).

Then came the crucial test. The prophet challenged the people to appraise his services, to give him their estimate in money value. "*I said unto them, If ye think good, give me my hire; and if not, forbear.*" This incident may have taken place in the Temple, as he stood with his remaining staff in hand, face to face with those that held priestly office, though they lacked the priestly heart. In contempt and scorn, they weighed out to him thirty pieces of silver, the price of a slave. "There, prophet of God," they seemed to say, "take that! Thy services are as

WORTHLESS TO THE COMMUNITY

as those of some obscure menial employed in the lowest service!" A goodly price indeed for a man's prayers and tears, for a heart of compassion, and a life of absolute self-surrender! *Cast it unto the potter*, said the inner voice; and, as for this people, they shall pass into the hand of rulers, who shall eat the flesh of the fat, and drive them along paths so rough and flinty that their hoofs will be torn in pieces; a prediction which had a terrible fulfilment in the days of Antiochus and of Herod the Great.

Thereupon the prophet also broke in pieces the other staff, Bands, that the brotherhood between Judah and Israel might be broken in symbol, as afterwards in reality. How evidently that brotherhood is broken to-day! The Jews among us are the descendants of Judah and Benjamin, but where are the ten tribes?

In the following paragraph (*vv.* 15-17) there is a further evident reference to the terrible reign of Antiochus, whose cruelties towards the Jews instigated the heroic uprising of the Maccabees and their adherents, and led to deeds of faith and prowess, which will be for ever

FAMOUS IN THE ANNALS OF THE WORLD.

Five centuries passed, and Jehovah made one last effort to reclaim his wandering sheep, who were "distressed and scattered, as sheep not having shepherd" (Matt. ix. 36). Full of grace and truth, fresh from the bosom of the Father, Jesus was sent to gather the flock, which had been scattered in the cloudy and dark day. It was already a flock of slaughter when He began his ministry. The dark shadows of that awful storm of disaster and destruction, which was, within a period of forty years, to sweep Mount Zion bare, had already commenced to brood ominously over the devoted race. If his gracious offices had been recognized and accepted, that slaughter might have been averted. With his staff of grace and his crook of love, the Good Shepherd might have brought his flock from out the dangers that threatened it, and realized the ancient prediction of Ezekiel: "I will feed them with good pastures, and upon the mountains of the height of Israel shall their fold be; there shall they lay down in a good fold, and on fat pasture shall they feed upon the mountains of Israel." But

THEY WOULD HAVE NONE OF HIM.

He would have gathered them as the hen her brood, yet they would not. Therefore He was compelled to break his rod and staff, and abandon them to the results of their sin. He was compelled to abandon his earnest endeavours, and, quitting the Temple, uttered the ominous words, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord"—a prediction which probably refers to the period described in the last chapter of this book. As Jesus withdrew from the Temple, the last effort of Jehovah to save Israel as a nation was frustrated; the greatest of her prophets had failed, and the last barrier to the catastrophe of descending judgment was removed.

It was at this juncture that the nation was challenged to appraise the worth of the Saviour's ministry. Between Judas and the priests a monstrous bargain was struck. "They weighed unto him thirty pieces of silver." This meagre dole of the priests stands in grim contrast to the priceless gift of Mary's ointment, at which Judas cavilled; but for this, and so little as this, the Messiah was sold, betrayed, and done to death.

Rejected by his own, the people whom He ardently longed to save; forsaken by his chosen followers, the Good Shepherd went forth alone to meet the sword. Not the sword of Caiaphas, or the priests; not the sword of Pilate, or the Romans; not the sword of impending justice—but the sword of righteous retribution for the sins of Israel, and the sins of the world. Jew though He were by birth, He was more. The Son of Man, the last Adam, the Lord from Heaven—such are the designations placed on his head, like many crowns. It was as the representative of the race that He went to receive into his own heart the penalty which, like the sword of Damocles, hanging by a hair, impended not over Jerusalem alone, but over the world. He had heard the mysterious summons sounding through the courts of the Temple, and along the corridors of time, "Awake, O sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts. Smite the Shepherd."

(To be continued.)

Great Missionary Conference.

THE year 1900 is to be marked in Christian annals by a notable gathering of missionaries—one of the most notable gatherings the world has ever seen. In April, next year, an Ecumenical Conference on Foreign Missions will convene in New York City.

It is hardly necessary to mention that the Conference represents no single denomination, no one country, no one continent, but the whole world of Protestant Christendom; and so the name given to the great general councils of the ancient Christian Church is fitly used to describe it. In a larger sense than was true of the famous councils at Nicæa and Constantinople, at Ephesus and Chalcedon, this assembly will be ecumenical.

Every foreign missionary society connected with the various divisions of Protestant Christendom the wide world over, has been invited to send delegates to New York, and the invitation has been accepted with rare unanimity. One day's discussion will be devoted to the full consideration of woman's work in foreign missions, one to the discussion of the relations of students and other young people to this great enterprise, and six to a survey of the present state of mission fields and statement of results, a discussion of principles and methods, a consideration of new problems, and the broader relations of this great enterprise.

An average of six different meetings daily, each two hours or more in length, will barely suffice to give to the more essential topics a place in the programme and discussions. Men of great ability, and of wide repute in both hemispheres, specialists of note in missionary authorship and administration, missionaries of wide experience from many lands, will be present and participate in these sessions, and will give to the discussion a unique and unrivalled interest.

An announcement of the Conference, intended to call public attention to its character, significance, and promise, and to awaken general interest in its proceedings, has been prepared for general publication, and is now in the hands of the Press. Every church and pastor of every name, the whole world through, should awake to the fact that this Conference is coming, take note of the time and place of the sessions, prepare for it, enter into it as far as may be, and gather from it impulse, and knowledge, and faith, and prayer. This brief outline is gathered from a Report of the General Committee by Rev. Judson Smith, D.D.

Other Lands.

Cape Town Y.M.C.A.

A MOTHER'S TESTIMONY.

With reference to our article in last week's issue on the work and needs of the Cape Town Young Men's Christian Association, the following testimony to the value of the institution has been received by Mr. Sprigg, the general secretary, from a mother whose son is in South Africa; and we have pleasure in publishing so encouraging a letter.

"WHEN I saw your address in The Christian to-day, I felt I must send you my 'mite' towards your Extension Fund as a thank-offering for what the Association has been to my boy. If I were only a South African millionaire you would at once have the money you are requiring, and I earnestly hope that others may be honoured to do what I am unable. If people in England *knew* the inexpressible boon the Y.M.C.A. at Cape Town is, they would be pleased to help it.

"Far away from home, home ties, and love, my son has found help and kindly friendship at 'The Gateway of the Dark Continent,' from you and your helpers, and how he would have done without it I do not know.

"Christian parents in the homeland do not *realize* what the Y.M.C.A. is to England's sons who are away from home, and its love, and wise restraints from evil; or at what a loss they would be without the Y.M.C.A.

"Having lived in South Africa, I know something of its temptations for young people, and I am thankful to God for such a truly working branch of the Y.M.C.A. as that at Cape Town.

"With all my heart, as the mother of one who has benefited from the Y.M.C.A. at Cape Town, I desire for you a brilliant success in obtaining money, and you will have it *if* Christian people only understand the absolute need there is for such an institution as the Y.M.C.A., and the incalculable benefits it offers those who arrive strangers in a strange land, and what a home it makes for them when there.

"I pray the Lord to bless and prosper you most abundantly."

The Y.W.C.A. in India.

"WE have proved God answers prayer." Such is the message that comes from some of God's servants in the distant land of India. Miss Agnes Hill, the travelling secretary of the Indian Y.W.C.A., has recently been holding a week's mission in Madras, and has been greatly used and blessed by God in the conversion of many souls. Prayer is asked that those who have given themselves to Christ, may be strengthened to stand and to withstand amid all the temptations that surround them, and shall we not also *praise* too for all that God hath wrought?

With reference to the work in Madras, Miss Hill writes:—"I do wish we had a larger Home here in Madras, as fourteen is the limit of our capacity, and two of them must be workers. We are expecting God, who doeth such wonders, to bless our Rs. 2,500, and make it Rs. 25,000; then we can expect to have a suitable home! Multiplying by ten is not so great a miracle as feeding 5,000 on a few loaves and fishes. Our Lord did the greater. Can He not also do the less?

"In my recent tour along the east coast, I found great need for two workers — young women wholly given up to the Master, and skilled in his Word and sealed by his Spirit, to come out to work among the English-speaking women at Cuttack and Vizagapatam—those who are willing to be spent that others may be saved. It will not be easy work, but we are not looking for easy places. Some young woman who is willing to live simply and just as a friend of the people, will find her reward. Who will come for these places? And who will provide for them?" Towards the support of one we have a promise of £50.

From Bombay the news reaches us this mail that the plans for the new building, funds for which were secured in Great Britain last year, will soon be in the hands of the committee. The temporary premises of the Home are full, and a room has been secured for the winter's work. It is hoped that the foundation-stone will be laid on November 30, and Miss Reynolds, general secretary of the World's Y.W.C.A., is to be asked to perform the ceremony.

Jhansi still calls for our help, and we desire to thank one reader of the letter about the work there, which appeared recently, for a gift of £5 towards the £75. They have asked us to send this month. Friends are invited to the farewell meeting of two workers on Thursday, November 3, at 26, George Street, at 3.30.

Offers of service will be received by Mrs. Hatt Noble, and contributions by the treasurer, Miss Morley, at the offices of the World's Y.W.C.A., 26, George Street, Hanover Sq., W.

Notes on Korea.

THE little peninsula of Korea lies almost a bridge across to Japan. Korea follows the constitution of England in the new formation of her laws and customs.

A treaty was made between Korea and England in December, 1897. A British man-of-war is stationed in the harbour at Chemulpo.

A railway has been made from the Port of Chemulpo to the capital city of Seoul. Telegraphs are being laid, and good, wide roads are being constructed in Seoul.

The ladies of nobility in Korea weave at home the finest quality of silk, and it is dyed in the most exquisite shades of light pink, light green, and other colours.

The Progressive Ministry is gaining the day in Korea. There is now a new system of education, and English is taught in the high schools. His Excellency Prince Min speaks English well, and visited England at the time of the Jubilee. His heart is open to receive the Gospel. He is the new Minister of Korea in Washington, D.C., America.

There are thirty young men of the nationality of Korea at present in America. These seek education of all kinds, and there is a very general desire among them to learn Christianity. Six of these Korean lads are in the Howard University, Washington, D.C., and are receiving free education by the kindness of the president, Dr. J. E. Rankin. Daily these lads read the Bible with Mrs. Rankin.

One Korean, M. T. Kang, of noble birth, is studying at the Christian Alliance College, Nyack, New York, until he returns to his country. Friends support him, and help him on his way. He will be a valuable Christian worker in Korea. Mr. Kang's good influence has been felt among the other Koreans in Washington, and several have been led by him to give themselves to God. His great friend, Mr. Tom Ze, is the secretary to the Korean Legation at Washington.

The Korean race have most tractable qualities. They are gentle, teachable, and refined, showing gratitude for all that is done for them. They are most diligent in the hard task of acquiring the English language. The "Korean Evangelists' Fund" was originated in Korea by Rev. S. A. Moffett, to enable any native person who is qualified to help him in his blessed and active evangelistic work in North Korea.

Glorious opportunities have arisen in Korea for true missionary work, and a native church is forming in that land.

C. E. Macknight.

"Stores" Prayer Union.—The seventh annual meeting was held on Tuesday, October 17, in the Lecture Hall of the Sunday School Union, Mr. J. E. Bignall presiding. The report gave expression to thankfulness for spiritual blessing amongst the members of the Union, and consequent witnessing for God in the midst of fellow employés. Gospel addresses were given by the chairman, Mr. R. Bannister, and Mr. Tom Elliott, the "Happy Shoemaker." Communications respecting the Union should be addressed Mr. W. G. Green, C.S.S.A. Ld., 1, Hatfield Street, S.E.

Among Zulu Kaffirs.

IN the report of the twentieth year of his unsectarian mission among the Zulu Kaffirs of the Ixopo and Ipolela divisions of Natal, Rev. E. S. Clarke tells us some interesting things. After working with Major Malan at Elusolo, and also among the Amice tribe, where the name of Jesus was not known, he and Mrs. Clarke commenced work for God among the Umkolisa people, and there for more than twenty years they have witnessed for Jesus.

Writing of this station during the past year, Mr. Clarke shows the great need there is for the spread of God's Word among the poor people. "We have had a trial of faith, owing to the persecution of the native converts. One dear woman, converted in 1895, brought to the mission one of the younger women from the kraal. She became a Christian, and her husband threatened to kill her. He and his father made a savage attack upon her life. After suffering great ill-treatment, she escaped and sought protection at the mission. The two men were punished, and, strange to say, afterwards, the husband attended the mission meetings, and now allows services to be held in his kraal. Thus, out of darkness comes light.

The unconverted African has a great objection to his wife wearing European clothes, and this is never insisted upon by the missionaries, as it is a cause of contention; but when God changes the heart the women long for a change for the better in their personal surroundings, and gladly throw off their dress of skins and clay for the cleaner apparel of the Christians. It is sad to read that Mr. Clarke has had to make a complaint to the magistrate during the year, with regard to white people selling intoxicating drink to Kaffirs, and encouraging them to bring their horses together for racing purposes on the Sunday, at which times they learn to gamble, &c. Thus, stones of stumbling are put in the way of the weaker brethren.

The Jesuits in Spain.

THE following is taken from some notes on Seville by Rev. Don Emilio Carreno, in a recent circular of the Spanish Evangelization Society:—

"The multitude of friars and priests who have returned from our lost colonies of Cuba, Porto Rico, and the Philippines has awakened the slumbering popular feeling. The religious question, therefore, has once more come to the front. The chief cause of all our misfortunes is now seen to lie in the excessive power and influence that, under the protection of our rulers, religious communities have acquired. Everything that brings liberty or progress is kept back, owing to the irritating privileges which they enjoy. Thus, in many towns where serious riots have taken place, the crowds aimed their fury at the Jesuits, who are the life and soul of the system that governs Spain.

"Let me give an instance. At the façades of their private houses many Jesuits have placed a small plate bearing an image of the heart of Jesus, with the inscription, 'I shall reign.' This is done to provoke the people. The latter, in retaliation, pull down the plates, and threaten to put in their stead others with an image of the Republic, bearing the ominous words, 'I shall return.' Although, in Seville, this means of inciting the people to rebellion has not yet been tried, other means just as unscrupulous are employed by the Jesuits."

The secretary of the Spanish Evangelization Society is Mr. A. C. Dawson, M.A., 5, Morningside Gardens, Edinburgh.

Ecuador.—Mr. J. A. Strain, American Missionary in Guayaquil, Ecuador, in connection with the Gospel Union, Kansas City, U.S., writes the following:—A law, called that of the "Patronato," has just been passed by the Ecuadorian Congress, taking from the priests all burial fees, all marriage fees, in fact everything but certain fixed mass fees, and putting them on a salary. It is regarded as a great triumph for the party of Reform.

Day by Day.

SUNDAY, November 5. 2 Chron. xi.

WHAT a strange mixture of character in this Rehoboam! There was much in him which attracted godly people around him. The priests and Levites resorted to him from all Israel, and those who set their hearts to seek the Lord came thither also. For a glad three years of consistent piety there was unbroken prosperity. Then a blight came over the promise of his reign, like the overcasting of a summer sky, which can only be accounted for by the self-indulgence that enervated and sensualised the king. "He sought many wives."

How clearly history and experience warn us against self-indulgence, against making provision for the flesh to fulfil its lusts, against relaxing the girdle of self-restraint from about our loins. No man or woman can afford to do this, even though there may be an outward semblance of rightness and custom. What may be right for neighbouring kings and princes may be reprehensible in Rehoboam—and in you.

I heard the other day of a ship which on two nights was nearly wrecked because of the aberration of the compass. The captain could not understand how it had become so perverted, until he saw one of the sailors putting an apparently copper light in the binnacle, near the compass. He knew that this was really made of iron, though coated with copper. And it was this iron which had affected the needle. So under what seems harmless and legitimate, there may be some terribly hurtful agency, which will ruin your moral life, and injure the peace and power of your reign.

MONDAY, November 6. 2 Chron. xii.

God will sometimes use political combinations and war to chastise a nation which has forsaken and trespassed against Him. Whatever may await our world in the future, there is no doubt that the judgment of nations is already on foot, and that the awards of the Son of Man are being executed. It has seemed to some of us as though God must have a controversy with our own country of Great Britain, for the many wrongs inflicted by her on the native races, for her arrogance and pride, her impurity and drunkenness. And probably it would have gone much harder with her had it not been for God's own people, who are as salt in the midst of her corruption, and whose prayers are constantly ascending on her behalf.

Shishak's invasion was due to God's judgment on Rehoboam and his people. And at the risk of being accounted an enemy of his country. Shemaiah did not hesitate to lay stress upon this fact. "Thus saith the Lord, ye have forsaken me, therefore have I also left you in the hands of Shishak." Whatever be the obloquy that such a course may involve, it will be absolutely necessary that God's servants utter, in the present crisis, no uncertain note about the iniquities which have soiled, and are soiling, the fair honour of our country, and bringing down on us the judgments of God.

Yet if we humble ourselves, and if some good things are found in us, if the people of God do not cease to sigh and cry for the abominations which are being wrought in our midst, there will yet be a respite, some deliverance will be granted, and God's wrath will not be poured out upon London by the hand of the invader. It may be that we shall have to recur to the teaching of this chapter in coming days; so let us mark it, and carry its lessons in our heart.

TUESDAY, November 7. 2 Chron. xiii.

A very notable incident is recorded in this chapter. Apparently Jeroboam was the aggressor, and Abijah remonstrated with him and his hosts in an address, which is preserved here for us, and which, probably, in the still atmosphere, and with the sounding-board of the mountains of Ephraim, must have been heard by listening thousands. He alluded to Judah as being permanently the kingdom of the Lord, the shelter of his priests, the centre of his worship. He insisted that his people and he kept God's charge, whilst Jeroboam and Israel had repudiated it. He insisted that God was with them at their head, and warned Jeroboam that they could not prosper in such a conflict.

In the meanwhile, the ambush was creeping up from behind, and when the king had finished his harangue, Judah found themselves on an islet amid waves of wrathful foam. Then they cried unto Jehovah, and "they prevailed, because they relied upon the Lord, the God of their fathers."

It would be impossible to set forth the moral more obviously or impressively. When the war of spite or hate of human and Satanic opposition breaks out against you, when you are beset behind and before by your difficulties, be sure that you are right with God, and that your conscience is void of offence; then enter the battle with calm and unruffled composure. Rely not on human aid, but lift up your heart to the Most High. Fight by crying directly to Him. Look not north or south, east or west, but heavenward. Shall I lift up mine eyes to the mountains, whence help may come? No; I must look beyond them, to the God which made heaven and earth.

WEDNESDAY, November 8. 2 Chron. xiv.

Be sure to take away the strange altars, and high places, and all else which is grievous to God, in thine heart, thy home, and, so far as in thee lies, in thy church. So only canst thou have rest. Oh, if people only realised that the true secret of security and rest lies, not in outward circumstances, but in the inner condition of heart and life! When a man is right with God, *He* gives him rest; and when God gives rest, who can make trouble? Rest in the Lord, and fret not thyself.

It is good for a man when, like Asa, according to the R.V., he cries, "Lord, there is none beside Thee to help; between the mighty and him that hath no strength." There are times when there is no visible defence between us and the foe. So far as human vision can detect, there is just a clear piece of open ground between the lion and the lamb, with nothing to prevent the immediate attack and destruction. And yet, somehow, the long-expected attack is postponed. Day after day passes and the besieger does not take the unwalled villages. Sennacherib's forces are baffled as though a river were engirdling the city walls; when in point of fact Jerusalem alone, of all great cities, has no river at all. Why is this? Ah, God Himself goes forth at the head of *his* hosts. Our foes fall on the bosses of angel shields, and are broken before their arrest.

It is quite impossible to read these sacred stories without believing that God's angels, in mighty squadrons, are allied with his believing people. There were other combatants on the battlefield than were patent to the eye. To these the victory was attributable. And there is no doubt that we might have the aid of the same celestial allies, if we would fight by faith, and cry unto the Lord our God.

THURSDAY, November 9. 2 Chron. xv.

God's great deliverance of Judah from the Ethiopians stimulated Asa and his people to further devotion and consecration. He deposed his mother from the throne, cut down the obscene image that she had made, put away the abominations out of the land, and gathered the people to a solemn covenant and compact. The breath of revival was felt throughout the land, and the result was a serene tranquillity and repose. Repeatedly, through these chapters, we are assured that God gave his people rest.

We are told that at this time Asa's heart was perfect with the Lord his God, as the result of the solemn covenant into which he had entered. Have you ever entered into such a covenant, which has left God and his service the supreme object of your existence? For that is the meaning of the perfect heart. I quote from a letter I have received recently: "It came to me so strongly that I had to go out in the woods and have it out with the Lord. The point was, Could I trust Him for always? Would I not again hunger and thirst? Would I not again wake with that sense of God being far off? Would I not again be my old self? But was not Christ able to keep me? I couldn't feel anything, but I could believe in Omnipotent Power, I could believe that He would be evermore in me the Power of a holy life, I was to be alive unto God. So there, among the pine trees, I took the step once and for ever, and for ever He has saved me. Do I dare write it? Yes, for it is all of Him. Have I really laid hold of anything tangible? Yes, I have. The emotion has passed away, but the consciousness of having found a new secret remains. I have definitely died with Christ, and henceforth nothing shall divide my heart with Him."

FRIDAY, November 10. 2 Chron. xvi.

A chapter of surpassing interest! It would have seemed impossible for Asa to go back on the record of the previous chapter; but he did, and we may learn the instability of all human goodness, apart from abiding fellowship with Jesus Christ. You may set your watch by the town clock, but you must wind it up every evening also. The one holy covenant into which a man enters with God will not be enough to keep him, apart from his daily abiding in the True Vine.

At the beginning of his reign, Asa stood alone against a mighty host, and was more than a conqueror; at the close, he called in the aid of Benhadad against an enemy of inferior calibre; and, though he scored a victory, it was accompanied by the grave expostulations and gloomy prognostications of the prophet. Why this contrast? It is evident that there had been some serious declension, due perhaps to the insidious corroding effect of his prosperity and success.

Oh that God would keep our hearts perfect towards Himself from youth to age, never turning right or left, nor seeking from creature aid that help which He waits to give! "His eyes run to and fro throughout the whole earth to show Himself strong on the behalf of those whose hearts are perfect toward Him." It is as though we must learn that it is not so needful to cry to Him for help as to be absolutely simple and true in our obedience and faith. God is always on the outlook to succour those He can, as the air is always waiting to rush in to fill any vacuum. Only be single-hearted towards Him, and God will haste to show Himself strong in thee and for thee.

SATURDAY, November 11. 2 Chron. xvii.

The *first* ways of David. Then, presumably, the last were not equal to the first. See to it that your life is not a search for a lost chord, and that its early promise is not over-cast by the darkening clouds. To walk in God's ways secures God's companionship, and the establishment of your kingdom, *i.e.*, of your influence for good in the world. To such, also, God is able to entrust riches and honour in abundance.

Some shrink from public positions, with the wealth of different kinds which they bring, as though there were something in them hostile to the Divine life in the soul. This is a great mistake. Public position hurts when it is sought and used for your own profit and emolument; it is harmless enough when accepted as the gift of God, and used for the service of men. How great a blessing would accrue to men if the servants of God would stand for public office, and use each throne of power, to which his Providence lifts them, as affording them a better chance of reaching out strong and efficient assistance to those who are battling in the stormy waves! See how much good Jehoshaphat did by these itinerating teachers, who made the people know the law of God.

When we are engaged on God's service, He makes Himself responsible for us. His fear falls on the people, and they make no war on us, but bring us presents (*vv.* 10, 11). The waves will not respect the mandate of an earthly sovereign, though he bid them retreat never so loudly; but when a man's ways please the Lord, He makes his enemies be at peace with Him, and the proud breakers die away at his feet in the sand. Happy is the man whose God is the Lord.

The Glasgow Evangelistic Campaign.

SECOND WEEK.

[FROM OUR OWN CORRESPONDENT.]

LAST week opened with a busy and much blessed Sabbath for many of the evangelists who are at present in the city. After preaching to a great congregation in Gorbals Free Church in the morning, Mr. HENRY VARLEY—at the request of two thousand men—gave a second of his lectures to men only, at four o'clock, in St. Andrew's Hall; and, in the evening the church was densely crowded, platform, steps, aisles, and galleries being all utilized, as he discoursed on "The Leprous King and the Cleansed Prophet" (Uzziah and Isaiah). Rev. JOHN MCNEILL preached to three congregations, drawn from all parts of the city, and Rev. ROBERT HOWIE (Govan) gave an address, in Trinity Free Church, on "Reminiscences of 1859"—reviving the story of that remarkable movement, about which he is well qualified to speak.

The Tent Hall—itself a memorial of 1874, with gracious memories of 1885, and many another time of outpouring of the Spirit—was filled morning, afternoon, and night. Mr. WILLIAM THOMSON, jun., spoke to the recipients of the free breakfast, and Mr. J. W. VAN DE VENTER gave a "Chalk Talk" to the children at the free dinner. In the evening a fitting crown was put to a week of hard and successful work by Mr. Charles Inglis' meeting. Day by day there had been abundant signs of the working of the Holy Spirit, with a breaking away from much of the usual reserve, marked by open seeking of the inquiry-room before the crowd of onlookers.

Public attention has been drawn to a very gratifying feature of the work which manifested itself on Sabbath, and proved that at least certain sections of the city are being deeply moved. It was found that churches, in the neighbourhood of the centres where the work is being carried on, experienced deeper interest and had more professed decisions for Christ than they have known for months past. In all directions, too, open-air gatherings are unusually well attended, and, from the most out-of-the-way places, come grateful testimony that "the Lord is working among us."

In the City.

A fresh start was made on Monday evening, by Mr. CHARLES INGLIS, in the Tent Hall, a new and attractive feature being introduced into the meetings of the second week through the arrival of Mr. J. R. D. MCAUSLAND, the well-known song-preacher. Mr. Inglis regarded the prospect of this help with deep satisfaction, testifying that, while mere voice exercises are but a waste of time, in his experience "singing in the Holy Ghost" has opened up many hearts which seemed to be utterly impervious to other influences.

Monday is what Mr. McNeill calls the "off-night" at most of our evangelistic centres, and so there was a smaller attendance after the Sabbath; but an excellent spirit pervaded the meeting. Immediately surrounding the hall is a slum district, and a large quota of the audience is provided by it, though Mr. Inglis makes no secret of his opinion that more might be done in that direction, if the Christians set about it as they would do in America. The other considerable element of the audience was composed of the respectable artizan class from some distance.

The Scripture reading was the Story of the Syro-Phenician Woman (Matthew xv.); and the subject of address, "The Interview between Felix and Paul" (Acts xxiv.). A wealth of illustration helped to rivet the attention of the most frivolous and casual lookers-in. At the close, a number remained to be spoken to, with the most satisfactory results. One woman, who was seated near the writer, told the common tale of being under the influence of drink. "You will never be able to keep off the drink unless you take Christ with you," was Mr. Inglis's reply to a proposal that she would try abstinence till the end of the year, before becoming a Christian. After the interview, however, she saw things in a new light.

Following a remarkably successful mission conducted during the previous week in Dennistoun United Presbyterian Church, by Mr. George Clarke, Rev. D. M. CAMERON (London) preached on Sabbath evening. Rev. Dr. GEORGE HANSON (Marylebone Presbyterian Church, London) began work in the city by preaching in St. Andrew's Hall on Sabbath evening. On Monday, Tuesday, and Wednesday, he spoke in the Dennistoun meeting.

On Tuesday evening, after a fine open-air gathering led by Mr. WALTER BUCHANAN, we found a large and deeply interested congregation in the church. Several neighbouring ministers took part in the devotional service. Dr. Hanson remarked, in opening, that on two points the Apostle Paul was inexorably firm. I. *In regard to the superhuman origin of his Apostleship.* It was no vision of the night, but the veritable Lord Jesus Himself who appeared to me in the way, and who then and there gave me my title to rulership in the Church, which I dare not allow any one to impugn. II. *In regard to the superhuman origin of his Message.* That Gospel which he preached was not something excoriated out of his own inner consciousness. It came in its integrity and fulness from God. The theme was illustrated (1) by *the doctrine of the Atonement.* "The idea of atonement by blood is quite familiar in the history and practice of religion. But observe the difference from the Gospel idea. The human, or heathen, idea may be expressed in these words: 'Man so feared God that he offered up all his best, if thereby he might turn away his wrath.' The Gospel idea may be summed up thus: 'For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him may not perish, but have everlasting life.'"

"According to the human conception, man is the victim; according to the Christian, God is the victim. According to the human, man seeks by pain, and agony, and blood, to reconcile God to him; according to the Christian, God seeks by pain, and agony, and blood to reconcile man to Him."

Continuing, Dr. Hanson dealt with "(2) *the conditions of salvation*—'by grace, through faith;' and (3) *the measure of grace*, the exceeding riches of God's grace in his kindness to his children. Men talk of a narrow evangelical creed. Is that narrow? It is not merely kindness, it is grace in his kindness; not merely grace, but riches of grace in his kindness; not merely riches, but exceeding riches of his grace in his kindness, through Christ Jesus."

REV. R. J. CAMPBELL (OF BRIGHTON).

Beginning work in the city on Wednesday, Rev. R. J. CAMPBELL conducted the noon prayer meeting, giving an address on the subject of "Prayer," which deeply stirred the audience. The centre of the meetings in the North-Western Division was moved from Hillhead, westward to Belhaven United Presbyterian Church, Kelvinside. On Wednesday evening, Mr. Campbell took up the services for the remainder of the week. After reading Luke xv., he gave a most impressive and helpful address on "Prodigalism." In opening, he called attention to the fact that here, more even than in the Sermon on the Mount, we have something which, more nearly than anything else in our Lord's utterances, approaches to our conception of a sermon—even though it be set forth in the form of parables.

"We sometimes misunderstand the Master's meaning in the use of the word 'prodigal.' We think of a person who has forfeited his opportunities in this life; one who is living far from God, and, so far from gaining the esteem of the world, has lost it. We think of the drunkard, of the man who has forfeited social position by his conduct, of the man who has lived for this world, and then riches have taken to themselves wings, of the man who has gained neither God nor this world. We are in 'the far country' when we are out of touch with God, however we get there. The prodigal was well acquainted with the father's home. There was not a man in our Lord's audience who was not saturated with the knowledge of the worship of the synagogue: just as we—the children of the Covenanters and the Puritans—cannot, if we would, get rid of the knowledge of God. How near were eternal things, before we had learned to question! How intimate we were with Jesus Christ! Then came the day when we felt we had lost something. The sweet touch with God, learned through the medium of holy lives, did not develop into

PERSONAL EXPERIENCE OF GOD.

"Prodigals are hunting for power, for reputation, for outward success. Men have no time for God, and must crowd Him out of their lives; and yet they would be surprised to be told they were prodigals. There is no peace to be had thus. Is it worth while to let the world govern so much even in our relations with men? Is it not folly to let the world govern so much in our relations with God? No man is living a true life, or knows what peace means, who is in 'the far country,' when he ought to be in the Father's house, sharing the love of the Father's heart. Be done with the world, and come home to God.

"Who are the greatest miracles of God's grace? Not those who have sinned and come back again, but those who have never wanted to go to 'the far country'—those who have never sinned against offered grace. Thank God for the things you have never seen or known. Thank God, and believe that you are at one with the prodigal in your indebtedness to the great keeping power of God. We all need to come to the cross of Christ."

A change in the weather had brought heavy rain, but the audience was large and deeply interested. Leading professional men, merchants, and shipowners are finding their way to Campaign meetings, as well as the poor and the outcast. Inquiry meetings are held in the West End, as well as in the East End; and in tenderness and affection the simple Gospel is pressed home on all alike, with frank invitations to remain for private conversation.

WILLINGNESS, THE GREAT REQUIREMENT.

As Mr. MCNEILL'S fortnight in Free St. Matthew's Church (Dr. James Stalker) drew to a close, his preaching became more and more clear on two points: namely, the fulness of the time in view of the return of the Lord, and the simplicity of the gracious message committed to him as an ambassador for Jesus Christ. The audience grew in size as the days passed, and the changing character of them was evident from the continuous leading of large numbers to decision for Christ.

On Thursday evening he was specially impressive on the "ringing of the changes," in a blessed sense, on the words "Come . . . Take" in Revelation xxii. 16, 17. This "last clear, ringing, urgent Gospel call in the Bible"

he described as surrounded by an atmosphere full of thoughts of the open grave and the returning Lord—"and no man can tell for sure which of these will come to him first." He showed most simply how the work of the human preacher is acknowledged in "the Bride;" but the solemnity of speaking and hearing alike lies in the fact that the Holy Spirit is the Great Evangelist.

In response to his pleadings for a willing consent—*even without anxiety* or excitement—one after another gave token of assent, till the hearts of all God's people were much strengthened and encouraged by the manifest working of the Spirit.

MR. HENRY VARLEY.

The mission in Gorbals Free Church was brought to a close on Friday evening, amid abundant signs of the working of the Holy Spirit. It was Mr. VARLEY'S expressed desire that the meeting should be as quiet as possible; but the feeliegs of many were too deep to be suppressed altogether, and low responses were to be heard all round. On Thursday evening alone, no fewer than 300 people had risen to tell of blessing sought or found during the fortnight.

Mr. Varley had a deep feeling that, even in this Evangelistic Campaign, the great need was to deal with God's own people, believing it necessary to get them right before men could be saved. He deprecated the omission of judgment and the wrath of God in the preaching of the truth; but the dominant note of his own discourses was "The Great Question of the Love of God." His closing words were based on 1 John iv., and he compared the message to a great orange tree near his Australian home. At one time, and on the same tree, may be seen the blossom (verse 10, the revelation of the only perfect Love), the green fruit (verse 9, the provision of a life, as well as the dealing with sin), and the ripe fruit (verse 17—"the most wonderful Scripture that I know"—the perfection of the Love, "that as his Son is in his presence, so are we in this city of Glasgow").

In saying good-bye to the city for the present, Mr. Varley's parting word to young converts was to lose no time in placing themselves under some faithful pastorate. Then he spoke of his plans, and expressed a desire, should he find himself in a position to return in the spring, to have a mission in some great central hall, where large numbers of working men might be induced to attend. A large number present pledged themselves to support him if this plan can be carried out.

Among the Children.

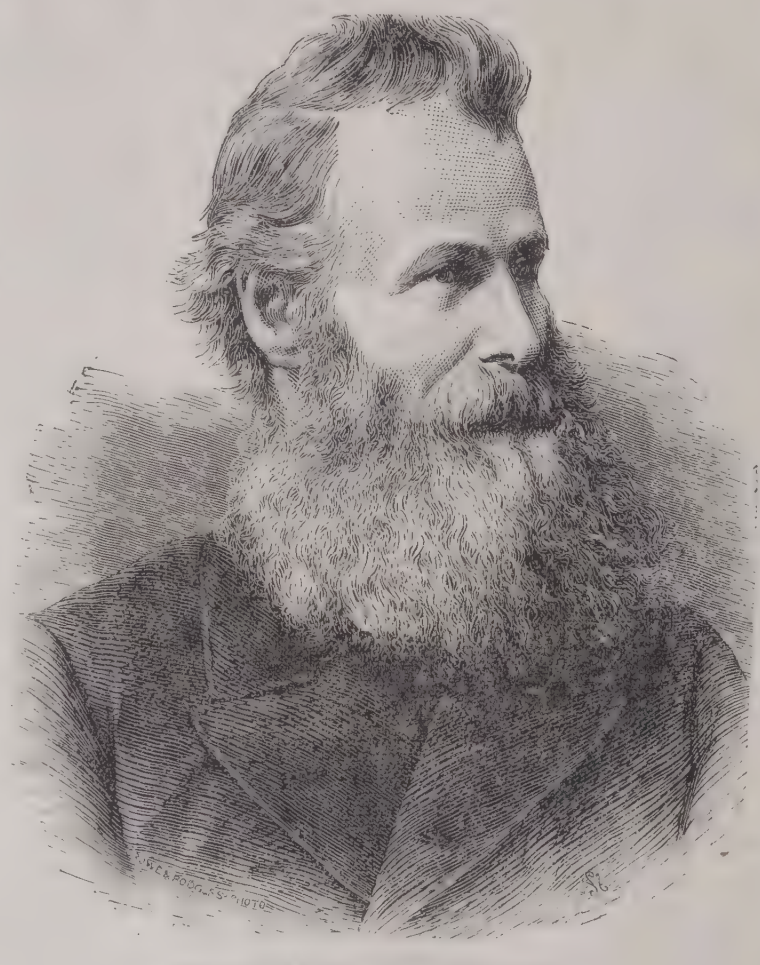
The workers belonging to the Sabbath School Union changed their East Campbell Street junior meeting to the United Presbyterian Church, with Mr. A. Adam as speaker. The large audiences were maintained, and an intelligent interest aroused in the subjects of the addresses. The subject on Monday was the story of "The Great Syrian General, Naaman," and as the text, "But he was a leper" (2 Kings v. i.) came out in white letters on the dark ground, the children settled down to a stirring address, admirably adapted to the requirements of the child mind.

The Children's Mission in the East End had its place of meeting changed to Wellpark Free Church, and the lantern was brought into use. On Tuesday, we saw a fine gathering of boys and girls. Beginning with a picture of "The Good Shepherd," they were led on to the story of "The Lost Sheep," and its lessons for them. Several other speakers were also engaged in work among the young.

Death of Dr. Culross.

MANY will hear with sorrow of the death of Rev. James Culross, D.D., for many years Principal of the Baptist College, Bristol. He has, for some time, been in a very feeble state, and the end was not unexpected. He passed away on Sunday last, at his residence, Hartington Park, Bristol, in his seventy-fifth year.

Dr. CULROSS was born in the parish of Bendochy, Strathmore, on November 18, 1824. He began his education in the district school, passed to Blairgowrie, and then to the ancient University of St. Andrew's. He early confessed Christ, and decided to give himself to the ministry of the Gospel. Associating himself with the Baptist denomination, he finished his theological curriculum in connection with that body. After labouring for a time at Rothesay, he became pastor of the Baptist Church of Stirling, in 1851, and there he remained nearly twenty years. Sabbath evening lectures on Gospel themes were a special feature of his ministry during some years. One result of those lectures was found in his earlier books, "Lazarus Revived," "The Father Revealed in the Son," and "Jesus Showing Mercy." These volumes were so suggestive in matter, original in statement, and beautiful in literary finish, that the author's *Alma Mater* honoured him with the degree of Doctor of Divinity.



From Photograph by Messrs. Croce and Rodgers, Stirling, N.B.

In 1870 Dr. Culross accepted a call from a newly-formed church at Highbury, London, where he laboured for nearly seven years. He afterwards returned to Scotland to take charge of Adelaide Place Church, Glasgow. The office of principal of the Baptist College, Bristol, becoming vacant, by the death of Dr. Gotch, he was asked to fill it. He acceded to the request, and discharged the duties to the delight and satisfaction of his students, and only retired when compelled by reason of ill-health. The old passion for preaching still burned in the professor's heart, and scarcely a Sabbath passed in which, while health permitted, he did not occupy some pulpit. In 1887, Dr. Culross was elected President of the Baptist Union.

During recent years Dr. Culross added considerably to the tale of books from his pen. Several are issued from the Stirling Tract Depôt, and three by *Messrs. Morgan and Scott*, namely: "Thy First Love," an exposition of the Letter to the Ephesians; "Behold, I stand at the Door and Knock," a study of Christ's message to Laodicea; and "John, whom Jesus Loved," an appreciation of the life and work of the beloved Apostle. (Prices 1s. 6d. to 3s. 6d., according to binding.)

Mrs. Macalpine's Homes.

THE Rescue and Maternity Homes, situate in Webster Street, Greenheys, Manchester ("Hope House"), were founded by the late Mrs. Macalpine. The importance of institutions for the rescue of young women is everywhere recognized, and the annual report of this home at Manchester is able to record a successful year's work.

Seventeen women were in the Home at the commencement of the year; for some of these situations were found, and all are showing signs of doing well. The report states: "Of course, there have been the usual difficulties arising from temper, the restlessness which springs from the craving for drink, and other things with which every worker among our poor fallen sisters is so familiar. But, by the Grace of God, these have, in many instances, been overcome, and we praise God that his power to break the fetters of sin has been manifestly at work with us."

Many who had become the victims of the drink curse are now leading pure and respectable lives. Friends of the Home will learn with pleasure of the many tokens of thankfulness on the part of those who have been rescued from the bondage of sin, and to whom it seems the greatest joy of their lives to pay a tribute to the effectual working of the Home, where they gathered strength for the future.

The maternity department, under the superintendence of Miss Burne, has also proved of valuable service, although the past year has been one of unusual anxiety. The outside operations have been continued with success. The report is not issued with a clear balance-sheet, and this embarrasses, although it does not discourage the workers. The superintendent and secretary is Mrs. Coller.

The late Miss Seymour.—The death of Miss Phillis Seymour removes a devoted Christian worker, who was well-known in various branches of religious effort. Miss Seaman, of Wandsworth Y.W.C.A., writes respecting the aid given by Miss Seymour in Bible Class work, and adds "she was well-known in St. Pancras, where for eight years she worked amongst the poor. Her whole life after her conversion, was a ministry of prayer, and many and constant were the wonderful answers she obtained through faith." Mrs. Baeyertz writes in similar terms.

Bridge of Hope.—The annual meeting in connection with Miss Steer's well-known work was held on Tuesday, October 30, at the institution, in Betts Street, E. Mr. Joseph Howard, M.P., who presided, touched upon the usefulness of the work done by the Mission, and its special claims upon society. The beneficial change in that particular East-End neighbourhood was largely owing to its presence. He warmly congratulated Miss Steer upon the success of her labours. Mr. J. Compton Rickett, M.P., in a thoughtful address, alluded to some of the great social problems with regard to rescue work and the care and protection of children. Mr. Walter Weeden, police-court missionary, gave personal experiences of help received, especially with regard to children.

Mr. William T. Talbot-Crosbie

TO some the "one clear call" comes without warning, and, out of the fulness of active life and service, they pass at once into the perfect and eternal rest.

To others the change comes gently, imperceptibly almost. The Lord allows his servant to feel the weight of his burden, the length of his journey. He begins to wish for rest, and little by little to withdraw from life's activities, to watch more earnestly for the Coming, to long more deeply to be with Christ. Then the truth is borne in upon his spirit that death is to be his lot. Unruffled by its approach, he calmly surveys the past of his pilgrimage, tracing the goodness and mercy that have followed him all the days of his life; he gathers his beloved round him, and gives them tender words of love and hope. Peacefully he arranges his affairs, retreating the while towards the golden gate; and his soul is filled with joy in prospect of his glorious homegoing, and of "visions and revelations" of his Lord in Paradise, his very features shining in the light that seems to break through the gates to which he draws nigh.

Such was the passing of Mr. Talbot-Crosbie, of Ardfert Abbey, who "fell asleep" on September 4, at the ripe age of eighty-two. With Mr. Mahony and Mr. Bland, he was the third of the Kerry landlords whom the Revival of 1861 brought out so boldly for the Lord, to serve Him in the Gospel to the end of their consecrated lives.

Mr. Crosbie was brought to Christ as a very young man; when, being called to pass through trial of heart, he turned to the Lord, and took refuge under the shadow of his wings. After a long minority, he entered upon the management of his large estate, at that time groaning under the evil results of the Penal Laws, and at once, aided by his young wife, a sister of the present Lord Gwydyr, set to work to rearrange the farms, plant the tenants from the crowded areas upon remoter outlying and uninhabited parts, and provide the agricultural instruction for them which they sorely needed.

Then, after a few years, came the famine, under stress of which many land-owners went down with their people, after noble efforts for their rescue and relief. But, thanks to the measures Mr. Crosbie had taken in good time, the Ardfert Estate was saved; and thereafter, for one large section of his lifetime, he applied himself, at great expense, to the equipment of the farms with substantial buildings, and to the improvement of the land.

In the midst of such labours as these, the mighty breath of the Holy Ghost, first felt in Ulster, began to be heard in the tops of the trees; and, at first, through unknown men and feeble instruments, the message of the Gospel came as glad tidings to many. Every part of Kerry was affected, though only as to the Protestant population.

The homes of the three we have named became centres of a Divine energy, which spread itself in all directions. The meetings, originated then in the granary at Ardfert, have continued without intermission to the present time. Many and wonderful were the scenes of awakening there and in Tralee, under the ministry of J. Denham Smith, T. Shuldham Henry, and many others, whom Mr. Crosbie brought to Kerry, and accompanied in the work.

The effects upon himself of this spiritual movement were very great. A Christian before, he now received his call to a new life of liberty, of joy, of devotion to his Master, of separation from the world, and of service in the Word of God and the Gospel, which constituted together a complete transformation of character and new departure in the activities of his energetic nature.

He had been prominent in county, political, and fiscal affairs, taking part with special interest in the movement for according to Roman Catholics all kinds of civil and religious liberty, and for the removal of the last of their disabilities. As a Grand Juror and Justice of the Peace he had laboured for the good of the county, with an energy and capacity that fitted him to be a leader of men.

But now, so powerfully was he possessed by the reality and blessedness of his place in Christ, his heavenly inheritance, and the hope, a present and real one to him, of Christ's early return to call his own to Himself, that after full consideration, and not without many a wrench and severance of old associations, he retired from it all, resigned his deputy-lieu-



From a photograph by Messrs. Elliott and Fry, 55, Baker Street, W

tenancy and magistracy, and ceased to take his place on the bench, the Grand Jury, and the platform, and gave himself to the service of the Gospel, and the gentle pursuits of his own home farm, and the hospitalities of his Christian home at Ardfert Abbey.

Mr. Crosbie, who subsequently reverted to his father's name of Talbot as a prefix, had founded, in 1846, a herd of short-horn cattle, which never ceased to be the principal interest in secular things of his after life. But it was Christian work and service that ever held the first place in his heart, and occupied the first hours of his day, and employed the best energies of his mind and body. With Mr. Mahony and Mr. Gordon Oswald, he preached in Naples and other parts of Italy. With many younger evangelists, he worked in and around Lurgan, and, for many years, bore the principal expense of the Gospel mission there. Everywhere he went he was ready to give his testimony for Christ, and had great power and tact in personal dealing with his friends, guests, and casual acquaintances. He had great delight in the Dublin Believers' Meetings, wherein, for some twenty-five years, he was a constant attendant and frequent speaker. Mr. Crosbie had been brought up in the evangelical branch of the Church of England, and had ever sought, conscientiously and as unto the Lord, to make his appointments of only truly Christian and evangelical men to the six livings to which he held the right of presentation. But with the deep spiritual movement of 1861 came also the spirit of inquiry as to the mind of God upon many doctrines hitherto unquestioningly accepted.

Among these were infant baptism, the claims to apostolical succession, priesthood and episcopal ordination. As the result, he and his family began to meet with other recent converts, under the name of Christian only, without connection with any existing sect or denomination, for fellowship, prayer, ministry of God's Word and the celebration of the Lord's Supper; and though, in later years, the Ardfert meetings were commonly identified by the outside public with those of the Brethren, never to the end would Mr. Crosbie permit his sympathies or fellowship to be so limited. Among his papers was found the following:

> If so be that, contrary to my hope in the Lord's coming, I should fall "asleep in Jesus," I desire that my funeral should be conducted in the simplest and most unsectarian manner possible, having for many years renounced all connection with any sect, believing as I do that Christianity is a higher thing than any combination based on human theology.

He also refers to himself as:—

> A sinner saved all of grace, having no claim whatever to any merit of my own, but resting solely on the all-sufficient merits of my adorable Saviour, in whom alone I have trusted since my conversion in 1839, and who has supplied all, all my need, in spite of all my failures.

Many who have visited Ardfert know with what gracious evidences of Christ's presence and blessing the meetings, both for worship and the Gospel, have been sustained, even to the present. There, through Mr. Talbot-Crosbie's earnest, thoughtful, and often eloquent addresses, many have been converted to God, many more built up, and helped in the Christian life. Latterly his great theme was a nearer walk with Christ, a fuller discovery of his perfections, a deeper love to his person and his people, and "a life more devoted to his service."

He had entered his eighty-third year when he passed away. His illness of eight months was singularly free from pain. His mental faculties remained wholly unimpaired to the end. Blessed to the child of God as is a sudden death, there was something very stately in the perfect calm with which this aged servant of God retreated from the scene of his activity; his peaceful retrospect, his deliberate dispositions for those he loved, and his joyful and triumphant, though ever-patient, waiting for the end.

On September 6, his body was buried in a sequestered enclosure of the ancient ruined Cathedral of Ardfert, where others of the family are laid, the services being conducted by his two younger sons and son-in-law, in the presence of a large number of friends and neighbours. All Mr. Talbot-Crosbie's seven children survive him, his eldest son, too unwell to reside permanently in Ireland, having been the only one absent from the final scenes.

By his death, Ireland has lost an able and earnest worker in the interest of her people; the Church of God, a devoted servant of Christ, who, alike by ministry and walk, had been a helper of many; and his family one who, to quote another's words, "was father and brother and friend," all in one.

(1420)

Christian Endeavour.

TOPIC FOR NOV. 5.

A New Name.—Gen. xxxii. 21-29, Rev. ii. 17.

THROUGHOUT the Bible, name stands for nature. Names in those wise old days were not given because of their euphonious sound, but as revealing some characteristic trait. Shepherds are said to name their sheep by their defects; in many instances Old Testament names seem to have been given on the same principle. It was so with Jacob. When the angel said "What is thy name?" he said, "Jacob," *supplanter*. Never shrink in your dealings with God to call yourself by your own specific title, whether it be the least of all saints, the chief of sinners, or Jacob, the dissembler and cheat.

Lonely moments, when we cannot bear the presence of our dearest, may become the crises of life. It was when the voices of the women and the babble of his children were removed, when there was no sound to break the sweep of the wind across the lea, or the chatter of the Jabbok in its stony bed, that the angel wrestled with him, as though intent on throwing him, of humbling him in the dust, of robbing him once and for all of the proud self-will which had fought its way through his difficult and arduous life. Do not be afraid of solitude. Full many voices speak which are drowned in these great cities by the unceasing rush of human tides of life and deed.

The first condition of loosing the old nature is sorrowfully to confess to its possession; the next is to yield to God. He probably has a controversy with thee, and comes to reduce thee utterly to his will. The first attitude on our human side is to resist and withstand, and where this is carried to its extremity, there is no alternative than to touch the sinew of stout resistance until it shrivels as flax before flame. He touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled. Then, the attitude is changed. As the sense of weakness steals over the soul, it resists no more. Nay, it clings for very support around the strong form of its antagonist. With both arms clasped around the angel's neck, Jacob said, "I will not let thee go." It was when his intensity, his desire, his yearning for blessing, were only equalled by the sense of his utter impotence, that the welcome words were uttered, "Thy name shall be called no more Jacob, but Israel, the Prince, for thou hast had power with God, and thou shalt prevail with men."

Be conquered by God, yield to God, submit to his will, yield especially in the one point where his spirit presses thee hard. Life is full of the approaches of the wrestling angel, only we rebut instead of allowing ourselves to be vanquished. But each time we let God have his way in some new point of our character, we acquire the new name. In other words, a new phase of our character is developed, a new touch of the Divine beauty passes into our being, and we are transfigured more perfectly into his likeness, whose name comprehends all names. Simon, the dove, becomes Peter the rock.. Alas, that Jacob did not live always on the level of his name. The next two or three chapters are filled with the old name, and there was not a little of the old life.

When God calls us by a new name, He communicates to us a new name for Himself. In other words, He gives us a deeper revelation of his character. We are more able to understand and appreciate Him; He, therefore, reveals attributes which He had concealed. Perhaps, when Jacob asked the angel's name, He whispered the mystic Shiloh, which the dying man uttered as he crossed the border-line. The Apostle in the Apocalypse, tells us that every time we overcome, and we overcome by being conquered, God gives us a white stone, in which his new name is written, in evident reference to the pure diamond of the Urim and Thummim, by which He spoke to Israel, and on which *Jehovah* was engraved. Each victor over sin has his own stone of Urim, knows God's will at first hand, and has revelations of God's character which only He knows to whom they are made.

F. B. M.

C.E. Notes.

The President's meetings were held last week at Chester and Crewe. In both places an important feature was the conversational hour with ministers and officers of societies, when criticisms and hints were freely given.

* * *

The Christian Endeavours of one town banded themselves together for the purpose of providing nightly social meetings for the men of a cavalry regiment doing duty there for a week. Formerly, the public-house and music-hall were their only places of resort in the evening. The effort is to be repeated.

* * *

The movement is progressing in Scotland, and we hear of new societies being added to the Union. Rev. J. E. Houston, B.D., of Cambuslang, is President this year.

Rev. A. Trevor Roberts, President of the Swansea Union, is shortly leaving Wales for the missionary field in India.

* * *

Swansea Floating C.E. Society has done good work amongst the sailors during the past year. In addition to the writing of letters, visits have been paid to sailors in the hospital, and, as the result, many have professed to find Christ as their Saviour.

* * *

There are two Endeavour Societies in a college in Central Turkey—one of over a hundred young men, the other of some fifty young ladies.

* * *

An inmate of the Minnesota State Prison writes how cheering was a meeting conducted by an Endeavour Society in the prison chapel. He gave himself to Christ nearly two years ago, and expects soon to be free, and then intends to unite with the Church. He says these occasional meetings have helped him much.

Light in the Cloud.

"All things work together for good to them that love God." (Rom. viii. 28.)

"Clouds have silver linings,"
Is a proverb old,
If we trust in Jesus,
Ours are lined with gold.

E. Ellen Trusted.

At Peterborough Fair.

SHORTLY after arrival in this city, on October 3, we planted our now well-known standard in the market-place, and opened our Open-Air Mission work on the eve of the fair. The next morning found us at the foot of the bridge, that now historic station, where we were enabled to "hold the fort" from the first to the last day of the fair. It is a splendid position, and affords a range for "the King's trumpeters" that covers the entire crowd, which must cross the bridge to reach the ground on which the great pleasure fair is held.

Around us, from 11 a.m. to 9.30 p.m., excepting two short intervals, many of the people came, crowding the bulwarks of the bridge. By many of those true marks and signs, so precious to the evangelist, we felt conscious that on that spot we must keep on delivering the glad tidings until long after nightfall.

Perhaps one of the most interesting ascertained instances of conversion on the last day of the fair was that of the daughter of Christian parents, both of whom, accompanied by their dear child (then a happy believer) came to us at the close of the meeting to express thanks, and to join in praise to God for his manifest presence with his servants. Our thanks are due to many local helpers, and, among ministers, particularly to Rev. Thomas Barrass.

Never had the Society the opportunity of preaching the Gospel to so many of the country people visiting this famous fair as the beautiful autumn weather afforded. Communications may be addressed to Mr. Frank Cockrem, Secretary, 11, Adam Street, Strand, W.C.

B. Barry Wake.

Tunis.—Mr. A. V. Liley (10, Rue de la Medressa, Es Slimania, Tunis), purposes to provide a reading-room for sailors. The need has long been felt by captains of vessels. The Bible depôt is proving particularly useful.

International S.S. Lessons.

November 12, 1899.

Rebuilding the Walls of Jerusalem.

Neh. iv. 7-18.

Golden Text.—Matt. xxvi. 41.

Lesson Connection.

RECALL last lesson, and continue the story, how Nehemiah, with sad and worn face, went in to the king; how this endangered his life; the king's notice of it; his questions and final offers. Point out why Nehemiah accepted an escort, while Ezra would not have one. He went, as the governor appointed by the king, and, riding into Jerusalem with a military escort, gave him power and standing (read chap. ii. 10). How long did the journey take, and what did Nehemiah take with him? *Note* the wise way he went to work, not acting on what he had heard, but inspecting for himself, and then telling his plans; the resolve of the people (chap. ii. 18-20); the scorn of the enemies (chap. ii. 19).

The Work

in chap. iii. It was divided among forty-four working parties. Everyone who could, helped. Women (v. 12), nobles, priests, Levites, merchants, sons of a goldsmith and a perfumer, willing workers. Each did the piece nearest to his own house; they worked in families, and those in the country came in to help. They used up the old material with the new, and cleared away the rubbish. Everyone's name was attached to his own work. They worked amid the greatest opposition. The wall was three or four miles in length, but was finished in about fifty-two days. Every incident is a lesson. Even children can do something for Christ. In the time of war a gentleman noticed some small boys trying to dig over a field. He asked one what he was doing. "Oh, sir," said he, "father's fighting, mother's praying, and I'm digging!"

Neh. iv. 7-18.

The enemies had ridiculed (chap. ii. 19; iv. 1-3) and slandered (chap. ii. 19; vi. 6). Now they formed a general conspiracy.

Verse 7. *Sanballat* appears to have been the Governor of Samaria; *Tobiah*, a chief of a little tribe of *Ammonites*, who lived the other side of Jordan. *Arabians*, wandering Arabs of the desert. *Ashdodites*, from Ashdod, a Philistine city on the Mediterranean. *Why were they angry?*

Verse 8. Unity is strength, and the enemies know this. If we cannot destroy evil, we can hinder it often. *Do what we can.*

Verse 9. Prayer (Ps. l, 15; lv. 16, 22) and watching (Luke xxi. 36; Acts iv. 29, 30). The two must always go together. "Day and night." Mahomet once heard one of his men say, "I will *loose* my camel and trust it to God;" and he said, "Nay, friend, *tie* thy camel, and then commit it to God."

Verse 10-12. Discouragements now come from within; the work was hard; the workers were wearing out; friends advised badly; some richer Jews oppressed the poorer. Afterwards, the enemy tried treachery and intimidation (chap. vi.). But Nehemiah grandly replied, "*I will not.*" Verse 13. Proper precautions.

Verse 14. He looked, saw the enemy coming, and said, "There is no need to fear." *Why?* (Deut. i. 29, 30; Matt. x. 28). "*Remember the Lord,*" the antidote for fear. "Remember Jesus, the ever-living Saviour" (2 Tim. ii. 8), our antidote for every trouble.

Verses 15-18. Working and fighting, ready to lift the warning trumpet for the safety of others. All the posts were not equally important; but, by each doing his part faithfully, the whole was accomplished.

Application.

To young children, it may be applied to show how every day they are building up character, the need of obedience. Each has a work to do, and should say, "I will try," not "I can't." Each do their own little bit of work. They will find enemies, ridicule, unkindness, temptation, &c.

To older scholars.—Four things all Christians must do if they would succeed—"work, fight, watch, pray." The Christian life is a building-up process. Building character—home—church—nation. We must work together, expect enemies, be armed with the sword of the spirit. Bunyan's allegory, "The Capture of Mansoul," is a good illustration. Don't be discouraged with difficulties. God overrules. Note how He used a despotic heathen king to help Nehemiah.

Evangelical Alliance.—The annual conference opened at Bristol on Tuesday, addresses being given by Rev. F. B. Meyer, Rev. Dr. C. Moinet, Rev. Dr. Matteo Prochet, and Dr. Harry Guinness. We hope to give a report of the proceedings in our next issue.

Blackboard Teaching.

[Notes of an address delivered by Mr. J. W. Arthur, Glasgow, at Scottish National Sabbath School Convention, Stirling.]

THE time has long gone past when it is necessary to advocate the use of object-lessons and blackboard teaching in the Sabbath-school. The appeal to the ear, of course, comes first, but that to the eye is of no less importance. It is a well-known fact that what is seen impresses itself more on the memory than what is heard—"Things seen are mightier than things heard," says Simpson—and every wise Sabbath-school teacher will take advantage of this fact, and make use, not only of the spoken lesson, but of that which more readily appeals to the eye.

There are certain advantages in the use of the blackboard which it is well to bear in mind.

I. *It secures attention.* Once get the eyes of your scholars and keep them fixed on your lesson, and you get their attention not only for your illustration but for the truth you desire to teach them.

II. *It arouses interest*, and successfully to maintain this, the lesson must be developed as it goes along. To draw rapidly and efficiently before an audience is not an easy accomplishment. It needs an artist to do it, and where one succeeds a dozen would fail. It is a much easier task to prepare a lesson beforehand, with quiet opportunities of correction and adjustment, and in this the dozen can succeed. The disadvantages, however, of such a lesson, if treated in the usual way, are very great. The attention may be secured at first by the illustrations, but as there is no development, interest soon flags; and the lesson, instead of reaching its climax at the close, is apt to have its climax at the beginning and taper off in interest as it proceeds.

I have for years been a user of the blackboard, but the necessity of development in its use conflicted very strongly with the inadequacy of my artistic powers. The uncovering lesson was my way out of the difficulty.

(Mr. Arthur then showed a board, being a review of eight different lessons on the life of Abraham. The lesson was painted in chalk upon stiff black paper, and the various portions of it were covered with little strips of paper of the same colour, fixed to the board by black pins. The board was placed before the audience with only a text and part of the lesson visible, and bit by bit the teaching was developed as the different points were uncovered).

III. Teaching by the blackboard *stimulates thought.* The object of the true teacher should not only be to fill the minds of his scholars with what he is teaching them, but also to draw out their thought, and induce an intelligent conception of what is being placed before them. If possible, some familiar object should be chosen as an illustration, and by use of this as a symbol, the truth desired to be conveyed can be imparted.

There should be no difficulty in finding subjects for blackboard illustration. The Bible is full of pictures and object-lessons, and one can hardly go to it without finding in it a mine of wealth for illustration. Hints from books are often good; what one learns for oneself is much better. To the open mind there are to be found "sermons in stones and books in the running brooks;" but, above all, in the Word of God is

THE SOURCE OF ALL INSPIRATION.

(The next lesson showed a rock upon which was built a fortress; and then a tower, crowned on its battlements with a banner. The lesson sought to be taught was that of the 18th Psalm: "The Lord is my rock, and my fortress, and my high tower, and my banner, and my joy."

It is a safe rule to fix your subject well ahead, and to store the mind with Scripture about it. Keep your eyes open to all around, and your heart open to God. The Word of God is seed: it will grow in your heart, and when the time comes to prepare and give your lesson you will find a crop ready when wanted.

IV. The blackboard can be used not only for the *review lesson* of the Sabbath-school, but also for a *Gospel address.* May I say, do not be afraid to carry your blackboard lessons further than the teaching of children. Some years ago it was my privilege to address a large gathering of mature Sabbath-school teachers at a Sabbath-school Convention, on the subject of blackboards. Their interest proved to me that the board could find a place in adult meetings, especially when I saw the Principal of one of our universities as interested in the method as any youngster. Since then I have used the board frequently in all kinds of meetings.

(The third board shown was one with the text, "He is faithful and just to forgive us our sins." It showed the Cross as the foundation of pardon, and illustrated forgiveness as a proclamation—"Hear it!" as a gift, "Take it!" as a light, "Spread it!")

One or two hints may be of use in conclusion:—(1) Do not be afraid to begin. A start made is a great matter. (2) Let the board be attractive, using white chalk chiefly, but adding to its brightness by colour. (3) For pictures depend mainly on outline. Some of the best "chalk-talkers" use it exclusively. (4) Head your lesson with a text bearing on the subject. (5) Proceed with the subject step by step. Let there be one leading point if possible, with three or four minor illustrations leading up to it. (6) Keep your best to the last—a golden rule. Finally, do not depend on your board. It is only a board. God must be the worker, therefore wait on Him, that his truth may be received through eye and ear and hid in the heart.

Schools for Bible Study.

THE third of Rev. Hubert Brooke's lectures on Bible study was delivered on Wednesday, October 26, at Exeter Hall. The subject, the New Testament, was dealt with under four heads:

I. *Composition.*—1. Contains twenty-seven books, by eight writers, within the space of seventy years. Records facts occurring during 100 years, and prophecies for 3,000 years (omitting, of course, the final description of the eternal reign). 2. Is in the form of history, letters public and private, and prophecy. The writers include a tax-gatherer, a servant, a physician, a trained theologian, and two fishermen; is written in the Greek language. 3. Its divisions: (*a*) Historical: Gospels and Acts; (*b*) Epistolary: Romans to Jude; (*c*) Prophetical: Revelation.

II. *Progressive Teaching.*—1. The order of the books in A.V. best illustrates and imparts the true progress of doctrine, having the foundation of historical facts, the superstructure of doctrines, and the climax in the prophetic future. 2. The four Gospels, the basis, are a fourfold record of our Lord (Gal. iv. 4, 5; 1 Cor. xv. 1-8; Rom. viii. 34); describing Him as Son of Abraham, Servant of God, Son of Man, and Son of God (*cp.* Rev. iv. 7); and written that we may know and believe on Him (Jno. xvii. 3; xx. 31). 3. The Acts describe the power of the Gospel story, as applied by the Holy Ghost, and afford an example for every age of what the Gospel can and may do.

III. *Progress in Epistles.*—1. In these we pass from facts and examples to the principles of their use; with significant order observed. (*a*) Foundation principles, (*b*) removal of obstacles, (*c*) progressive stages, (*d*) explanations, (*e*) confirmations. 2. Romans gives the foundation principles: viz., man's ruin, God's remedy, life redeemed, service. Corinthians shows the difficulties of the carnal mind; and Galatians, of the legal mind, met and overcome. Ephesians illustrates the standing, and Philippians the walk of the Christian. Colossians describes the supplies in the Head; and Thessalonians, the return of the Head. 3, The Pastoral Epistles: Church Government. Philemon deals with home life. Hebrews with Old Testament shadows fulfilled in New Testament substance. Fourfold confirmation of Pauline teaching occurs in James, Peter, John, Jude. The perfect climax is reached in Revelation, which corresponds to Daniel in Old Testament.

IV. *Conclusions.*—1. Personal progress will be along the line of the New Testament books; containing in order the lessons for every development of the soul. 2. Every condition of the soul, in every relationship of life, is provided for in these books; if in Old Testament, much more in Old and New Testaments together (2 Tim. iii. 17) is true. 3. Study historically, for facts; doctrinally, for principles of Divine truth; practically, for personal use; prayerfully, for Divine light.

REV. GEORGE SOLTAU'S LECTURES.

In a recent lecture, Mr. Soltau dwelt upon St. Matthew's portrait of Christ. Among the points developed were:—

The Features of the Gospel.—The author, a Jew, accustomed to the use of the Pentateuch. A man of decision. Writing for the Jews, he wished to show how all the words and works of Jesus of Nazareth were in fulfilment of and accord with Scripture. They professed to know, understand, and venerate their Scriptures, therefore He must be accepted as Messiah. Key words: King, occurs 14 times; Kingdom, 17 times; Kingdom of Heaven, 32 times; Kingdom of God, 5 times; "I say unto you," 54 times. Key sentences: "That it might be fulfilled," 14 times, in connection with 5 books—Psa., Isa., Jer., Hos., Zech.; "It is written," and "It hath been said to them of old time," 15 times, referring to 8 books—Ex., Lev., Deut., Psa., Mic., Zech., Matt. There are 6 quotations from 5 books—Ex., Job, Psa., Isa., Hos.; "Have ye never read?" appears 6 times, from 6 books—Gen., Ex., Num., Sam., Psa., Isa. There are 50 to 60 allusions, taken from 8 books—Gen., Lev., Kings, Chron., Isa., Ezek., Dan., Jonah. In all 19 books are used in the structure, and 17 O.T. characters are referred to—Abel, Noah, Abraham, Lot, Lot's wife, Isaac, Jacob, Moses, David, Solomon, Queen of Sheba, Elijah, Isaiah, Jeremiah, Daniel, Jonah, Zacharias.

The Five Proclamations.—The Gospel of Matthew may be said to be built round the five pillars of five proclamations. They are contained in v.-vii., x., xiii., xvi.-xviii., and xxiii.-xxv. They may be analysed as follows:—v., vi., vii., the new law, the King as law-giver. Keyword: righteousness. New word: Father, is introduced. Commencing with "blessed" are the poor, pure, peaceful, mourners, merciful, hungry, and harassed. x. The new mission, the King a Saviour. Key word: variance. New words: freely, confess, persecution. Divisions: 5-15, local and temporary; 16-23, after Pentecost experiences; 24-42, general features through all the dispensation. Confession, resulting in strife. xiii., the new kingdom, the King veiled. Key word: mixture. New word: mystery. xvi. and xviii.: the new association, the King (veiled) present. Key word: presence. New word: church. Divisions:-xvi. 13-28, the purpose announced; xviii. 1-14, treatment of little ones; 15-20, Church discipline; 21-35, practice of forgiveness. xxiii.-xxv., the new hope, the King a judge. Key word: manifestation. New words: woe, elect, punishment. Divisions: xxiii., woes proclaimed on those hindering entry into the kingdom of heaven; the incident of leaving the Temple, calling forth the three-fold question of xxiv. 3. Answers to first question, "When shall these things be?" in verses 3-6. To second question, "What shall be the sign of thy coming?" in verses 7-30. To third question, "And of the end of the world?" in verses 7-31.

Colportage.—Mr. James Rennie, of Hitchin, has just completed his 28th year of labour in our markets and villages, principally in Midland counties. During the past year he disposed of 52,153 books, 1,426 Bibles, and 30,000 tracts, and conducted 50 Gospel temperance meetings.

Ratcliff Strangers' Rest.—An enjoyable and profitable time was spent on Monday, October 16, at a special gathering at the Strangers' Rest. A large number of seamen, representative of various nationalities, were present, and the proceedings were characterized by heartiness and good feeling. The feature of the evening was a pithy address by Surgeon-General Partridge on "A Three-fold Salvation." Mr. J. Theo. Isaac, the hon. secretary, will be pleased to hear from friends willing to aid in the work. Address, 163, St. George's Street, Ratcliff, E.

Among the Redcoats.

Literature for Soldiers.

DEAR SIR,—We are very grateful to your readers who have contributed literature for soldiers at the front. Further supplies will be most acceptable, as large reinforcements will reach our shores in a few days.

The marked Testament, and clear-pointed Gospel booklets and leaflets, will be suitable, as well as publications such as "The Herald of Mercy," "Faithful Words," and "The Springing Well."

Packets may be sent to this address by book-post, as no time is to be lost. Yesterday troops were moved from this station to the border. After witnessing the ceremony of handing over the colours to the Mayor, in front of the Town Hall, Mr. Howe and myself visited the camp, where the soldiers were completing their preparations for the start. We had earnest, solemn talks with groups of men as well as with individuals, and distributed all the Gospel literature we had. They cannot carry Bibles with them; and the little illustrated Gospels published by the Scripture Gift Mission were eagerly received, two hands being extended for the last copy.

The fact that thousands of our soldiers have shortly to face death, many—unless God avert war—to pass into eternity, lays a solemn responsibility upon his people.

We are seeking guidance as to personal work among the troops as far as this may be possible, and ask for help in prayer that this time of darkness and distress in South Africa may be God's time to work not only amongst those who carry their lives in their hands, but also among the homeless refugees, rich and poor, who have fled to the towns south of the border.

(Mrs.) M. S. Osborn-Howe.

King William's Town, Cape Colony.

Tipperary.

WE desire to bring before the readers of The Christian, the great need of a soldiers' home in the town of Tipperary. Perhaps there is no spot in all Ireland where a home is more sadly required. The East Yorkshire Regiment, which is temporarily at Templemore, will soon return to Tipperary. God has his own witnesses in that regiment, not a few of whom have been converted lately in the Kilworth Home, where the regiment was under canvas. These men felt greatly leaving Kilworth, knowing that, when they returned to Tipperary, they would have no spot to meet together.

At a meeting held in the gymnasium at Templemore, kindly lent for this purpose by the Colonel of the regiment, the hope was expressed that a home might be erected, and one sergeant at the close of the meeting gave £5 towards this object, and we have had promises up to about £20.

Miss Williamson, of the Fermoy and Kilworth Homes is willing, if the money is collected, to undertake this home. The sum required will be about £800; and, for this amount, we think a home, containing coffee-bar, reading-room, lecture-room, kitchen, &c., and accommodation for a lady in charge, can be erected.

Tipperary is a typical Irish town, abounding with public-houses—the only places of resort, outside of barracks, for the men. Just now, when many hearts are turned towards South Africa and our soldiers there, surely the sympathies of God's children will be drawn forth in a practical way on their behalf. How many who are now either in the Transvaal, or on their way thither, have been saved and blest in the Soldiers' Homes, and our desire is that in every garrison town such places of shelter should be provided! (Miss) E. W. Thompson.

Ard-ruim, Dalkey, co. Dublin.

Troops in South Africa.

THE Army and Navy Missionary Union is exerting itself for the good of the troops at the Cape, or going thither. It is circulating among the men a list of mission workers in the various centres of South Africa, in the hope that, should occasion or need arise, our soldiers may seek help and counsel in reliable quarters. The Union exists to promote the highest good of soldiers and sailors in all parts of the world. During the last few months a great number of copies of the Scriptures have been despatched to the seat of war, and Christian literature has been widely circulated on ships and in garrisons at nearly every port from which troops have sailed. The secretary of the union is Commander J. Y. F. Sulivan, 31, Queen's Road, Tunbridge Wells.

Sir George Williams, president of the Soldiers' Christian Association, writes: "The transport of an Army Corps to South Africa, by which Her Majesty's forces in that country will be raised approximately to 75,000 men, has placed upon this and kindred organizations the responsibility of doing whatever is practicable in the way of providing for their spiritual and moral needs. In order to meet, in some measure, these needs, the council of the Soldiers' Christian Association are arranging to send a band of qualified workers to South Africa at once. It is proposed that with each worker an equipment be sent consisting of a large tent, comfortably furnished, for use as a reading and writing room by the men. The Council estimate that the outfit, passage, and maintenance of each worker for five months, including the cost of tent, furniture, &c., will be approximately £250, and as at least six men should be despatched at once, it is imperative that the Council should have at its disposal, without delay, the sum of £1,500. Communications may be addressed to the treasurer of the South African Emergency Fund, Col. H. G. Macgregor, C.B., Exeter Hall, Strand."

Limerick.

SIR,—Will you allow us to lay the following proposal to found a Soldiers' Home in Limerick before your readers?

As matters stand at present, a soldier has no place outside of barracks to which he can go, should he want food, refreshment, or entertainment of any kind, except the public-house.

Miss Sandes, whose Homes have been so successful in Dublin, Cork, Belfast, and other garrison towns in Ireland and India, has kindly consented to provide a manager for a Home in Limerick.

The Home would contain a temperance bar-room, reading-room, and room where Gospel meetings and temperance lectures would be held. That the Limerick garrison feel the urgent need of such an institution is shown, we think, by the fact that they have contributed £150 towards the project.

In all, to open the Home satisfactorily, £2,000 would be required, and, of this amount, £1,000 has been already subscribed.

It is for the remaining £1,000 that we would appeal most earnestly, as the purchase money must be paid by December 31 next.

We believe that, under God, the Home would be the means of real temporal and spiritual blessing to all in the garrison. We shall most thankfully acknowledge all contributions, and give any further information, which may be required.—Yours, &c.,

J. Shawe-Taylor (Capt. 2nd Cheshire Regt.),
Hon. Sec., New Barracks, Limerick.
T. E. Kelsall (Lieut. Royal Engineers),
Hon. Treas., 15, Barrington Street, Limerick.

Weymouth.

IT is proposed to build a Home for Sailors and Soldiers at Weymouth, to be conducted on temperance and unsectarian lines, with a resident lady superintendent. Her Majesty's Government has granted a site for this Home on the "Nothe," on the condition that the necessary funds are raised by December 1—£2,000 will be required.

The building proposed to be erected would have a bar, reading rooms, bedrooms, twenty-three cubicles, and as many hammocks as could be put up on an emergency, probably about thirty. This situation is very convenient for the Royal Artillery stationed on the Nothe. The need of such a Home would be deeply felt by any one who was at Weymouth during the late visit of the Channel Fleet to Portland Roads, which is their headquarters. The B.W.T.A. have lately opened a bar, reading-room, and twelve beds, but this, needless to say, is totally inadequate for the requirements of the numbers who come on shore.

The following officers have kindly consented to act as a committee, one to be appointed by Government—Commander Fisher, R.N., and Colonel Russell, R.E. (retired). F. E. East.

Soldiers' Home, Dorchester.

To bless "Our Soldiers."

WE hate war! with its separations and slaughter, its ill-feeling and bloodshed; but we love soldiers. God loves soldiers; and those who know Miss Perks and her sister, of the Soldiers' Home, Winchester, will not fail to see that these self-denying workers love soldiers: for soldiers they live, and for soldiers they all but die. Just now it is a sad time, and yet a glad time. These ladies are celebrating the twenty-fifth anniversary of the work.

During these long years, in every possible way they have sought the eternal welfare of the nation's troops; in barracks, in camp, in hospital, and on board ship, they have met the men with the one grand message, "Christ died for his enemies." But the gladness is dimmed by the war-cloud; the anniversary is marred by the boom of cannon and the clash of arms.

There are partings that may be for ever, and sorrowing ones left behind who must have sympathy; and visions of sick, and wounded, and dying. Many of these have sung with us, prayed with us, and told us of their love for our precious Lord. The friends of the Winchester Soldiers' Home follow to the embarkation; further they cannot go; but letters, books, writing-cases, needle-cases, "Bugle Calls," and other proofs of Christian love, must follow them on right up to the front. Who will help, *at once*, for the fine fellows may soon be beyond our reach. While thousands of pounds are flowing in for the relief of the many who suffer in temporal things, and while our country is spending its millions in war materials, will not the King's stewards give for the spiritual welfare of the Queen's soldiers? Miss Perks will be glad to receive help for the wives and families of the soldiers known to her who have been killed and wounded during this war in South Africa; also for the Reserve corps, many of whose families are sadly suffering through the absence of the bread-winners.

William Luff.

The Welcome Home for Sailors.

THIS well-known institution has been productive of great blessing to the sailors who, from time to time, visit the neighbourhood of Canning Town. Its branches include—coffee room, dining-room, bedrooms, book-bag room, and mission rooms. Many instances might be given of fruit attending the exertions of the promoters.

A tired sailor on one occasion entered the refreshment bar, and asked to be allowed to remain under the friendly roof, which was readily granted. As he sat resting, a young man came in, who also wished to remain. Looking round the room, he discerned the old sailor, who eventually proved to be no other than his father, whom he had not seen for many years.

In various ways the men are catered for and helped, and while every effort is made for material comfort, their spiritual necessities receive chief attention. Men of all nationalities and creeds, and also those of no religion, are brought into touch with Divine truth as revealed in the Scriptures. When the meals and work of the day are over, it is usual for the Christian men to hold meetings for praise, prayer, and testimony.

The book-bag room provides bags of books, tracts, and other Christian literature, which are sent or conveyed by sailors to all parts of the world. The "home-coming" of the "Christmas boat," laden with gifts of many friends of the Home, is looked forward to with pleasure by hundreds of seamen, who are then provided with nearly every description of clothing, &c. The "unloading" is to take place about the middle of December, and information as to ways in which land folk may help will be gladly supplied by Miss R. Child, Welcome Home, Canning Town, London, E.

London Soldiers' Home, James Street, Buckingham Gate.—At the beginning of the year an appeal was circulated amongst the friends of the Aldershot mission for help in making much-needed alterations, in order to add to the sleeping accommodation. So kind a response was given that the work is now nearing completion. Although the new married quarters, and most of the fifteen new cubicles, are given, a few of the latter are still unappropriated. A contribution of £25 gives the right of naming one. Most of the cubicles in our Soldiers' Homes are thus named in memory of those who have gone. Communications may be sent to Miss Hanson, Mission Hall and Soldiers' Home, Aldershot.

The Nation's Children.

By Sir HENRY BEMROSE, M.P.*

FIRST of all, I think this movement which Dr. Barnardo has conducted for the salvation of the children of our slums appeals to all of us because of its *comprehensiveness*. It takes a child from the gutter—the lowest position into which human nature can fall, through parental neglect or misfortune of one kind or another—and it brings that child under humanizing and Christianizing influences, and it watches over him or her until the period of childhood is past and youth comes, and the boy or girl has to go forth into the world and meet temptation.

No fewer than 10,660 trained lads and girls have already been emigrated from these Homes—to Canada principally. Careful enquiries recently made by the Canadian Government as to the futures of these emigrants showed that only 1·38 out of every hundred of them have failed to achieve and to maintain their own independence and respectability. A work of this kind must be judged by its fruits, and not by any theory, and that fact alone will bear favourable comparison with the figures of any other institution in this country.

Then there is the careful *classification* of those admitted. There are fourteen handicrafts or trades followed by the boys; while for the girls, in addition to thorough training for domestic service, the arts of dressmaking and of the laundress are well taught. Very great care is taken to select exactly that employment which suits each individual best. It is quite touching, for example, to see in some of the shops—the tailor's room and the shoemaker's—a number of working cripples. I mention that to show you that the individuality of each boy and girl is carefully considered, and that those occupations are chosen for them for which they are best fitted, and which they will be enabled to follow in years to come.

There are as many as 1,500 children boarded out in country homes, and these children are visited from time to time by lady doctors and others, whose duty it is to see that they are well attended to. Then there are over 1,200 who are in cottage homes, also in the country. Altogether there are

NINETY-ONE BRANCHES

of this great national and philanthropic work.

Recollect, also, that *these children are not admitted by means of votes;* nor are unwilling doors opened by golden or silver keys: the only qualification is absolute need, real destitution on the part of the child. It is not only those who come voluntarily who are received here; but there are a number of agents in London and in the large towns of England and Wales, and I believe, in one case, in Ireland also, whose duty it is to visit the common lodging-houses and other resorts of the forsaken and the ne'er-do-weel, and to search out for unhappy derelict children, and to bring them under the influence of these Homes.

Then, as to the *national character* and importance of these Homes. Science has taught us, lately, something as to the value of what we have hitherto treated as refuse—physical refuse—but from the very beginning of the Christian era, the spirit of the blessed Gospel of our Saviour has been teaching us the unspeakable value of what the heathen nations of old scornfully regarded as human refuse, and pointing out to us that we can no longer neglect it or leave it alone. The most precious inheritance of a nation is its youth. In the young men and young women who are around us today we see our future rulers in Church and in State: we see our future workers; those who will be the princes of commerce; those who will carry the British flag throughout the world, and upon whose character will depend the maintenance of that high position which God has given us amongst the nations.

Do you remember the psalm in which the Psalmist, with a spirit of longing and of prayer, mentions what he desires for the prosperity of Israel? He mentions that the sheep and the oxen shall multiply by their thousands and tens of thousands, that there be no complaining in the street; and he goes on to say, "that our sons may be as plants grown up in their youth, that our daughters may be as corner-stones hewn out after the fashion of a palace." It is ours to train the young men that, when they grow up, they may rightly fill their places in society, and may be, wherever they go, a blessing to those around them. It is ours also to train carefully the young womanhood of our land, that they, too, may grow up and occupy positions in the world with credit to themselves and benefit to those with whom they come in contact. As Dr. Barnardo himself says in his interesting little brochure, "The Rescue of the Waif" (published at 18 to 26, Stepney Causeway, London, E.):—

My great aim (and in this I am earnestly supported by a splendid band of devoted fellow-workers) is to bring each and every child in faith and hope to the feet of our Saviour Christ Himself, whose heart of love, and voice of pity, first impelled me to this service in his name.

This has been the foundation of Dr. Barnardo's work in these ninety-one institutions during the past thirty-three years. It is this foundation on which the whole superstructure depends, and without which it could not have been reared. He has even anticipated the work of Parliament! Whilst we have had Commissions sitting, and one department after another hardly knowing what to do in its discussions of the questions of barrack-schools and boarding out, these Homes have solved the problem thirty years and more ago. If the nation were wise I think it would take a pattern from Dr. Barnardo's Homes, and the system which their founder has pursued; and I hope it would be equally careful to see that the foundation should be laid, as he laid it, in the faith of our Lord Jesus Christ!

* The substance of a speech delivered at one of Dr. Barnardo's recent meetings.

Christmas Letter Mission.

YEAR by year, as Christmas approaches, we have called attention to the publications of the Christmas Letter Mission. We cannot write letters to all our acquaintances, but we can send printed communications conveying sincere goodwill, and expressing warm Christian sympathy. From the latest report of the Mission, we learn that thousands of these were welcomed last Christmas. "Have you an Italian organ-grinder in your town? If so get an Italian letter for him. Or do you live by the sea-side? Then could you not distribute a few fishermen's letters along the shore?"

The number of letters distributed last Christmas among London cab, tram-car, and omnibus men was 8,700. The letters are well read, and in many cases preserved from year to year, also the cards, and not a few of the men put them into frames. Many of the men send their cards and letters to friends in different parts of the world. A distributor writes: "There have been cases in which, through the reading of the letters, men have been led to Bible study—first, to see if the quotations were correct; and, secondly, on account of their understandings being enlightened. Only one man out of a thousand refused to accept a letter; many thank me in a most hearty way."

The various foreign branches are vigorously worked by missionaries and other friends. From India it is reported: "The letters were eagerly sought after. Everyone received them with much pleasure, and I trust good has been done. Soldiers gladly receive them. My wife and I went round the hospitals with the letters and flowers, and gave one to every lad there; they were delighted, and I think it helped also to gather the men to our meeting in hospital immediately after distribution." Year by year the letters reach new places in Italy. They were given in the following places:—Rome, Naples, Florence, Milan, Genoa, La Spezia, San Remo, Intra, Pisa, Torre Pellice, Sicily, and Elba. Also to Italians in other lands.

The Mission provides letters at a very small cost for sick and well, young and old. Specimen packet, 3d.; or a letter and card packet for 1s. 6d., from 1, Creed Lane, London, E.C.

A Grateful Memorial.

AS President of the Barbican Mission to the Jews, Prebendary Webb Peploe writes:—

The name of the late Prebendary Gordon Calthrop will long remain a fragrant memory with those who love and value Evangelical truth, and it is a source of much satisfaction that plans are in progress for erecting, in London, a monument to his memory, to advance the cause he had at heart—the evangelization of Israel.

Some years ago the Barbican Mission to the Jews, then a small Gospel Agency working amongst a few Hebrews, was at a particularly low ebb; and, owing to the ill-health of the chief worker, it was on the point of being given up altogether. Prebendary Calthrop, however, who knew the appalling needs of Israel as well as any man, was shocked at even one small agency being discontinued, and with the help of a few friends he set to work to revive it. Prediger C. T. Lipshytz, who had been associated with the former head of the Mission, was appointed director, and other changes were made. That Prebendary Calthorp was Divinely guided in what he did is seen—may we not humbly hope?—in the manifest blessing which has been vouchsafed to the Mission these last ten years. One of the first tokens of the Lord's favour was seen in the spontaneous provision by "A Friend of Israel" of a mission house and premises in Finsbury Square. This truly Christian act enabled the Mission for seven years to have a house of its own; and there the workers gathered hundreds of Jews of all nationalities into services to hear the Gospel of the Lord Jesus, and into Bible classes and other meetings to study the claims of Christ to be their Messiah and Saviour. The great day when all secrets shall be revealed will alone show the full effect of this work; but, to the praise and glory of God be it stated, the mission workers were not left without witness that God was working with them, and many lost sheep of the House of Israel have been brought into the fold of Christ.

The lease of the Mission House in Finsbury Square expired in September, 1898, and the Mission took temporary premises in Commercial Road, the very centre of the Jewish quarter, where the work is still carried on. Again we have thankfully to record the marvellous manifestation of the good hand of our God upon us. The attendances of Jews at the various services, meetings, and classes has been much larger than before, and there is a spirit of reverent inquiry amongst many, for which we are deeply thankful. Several of these Jews have definitely come out on the Lord's side, and, after due preparation and examination, have

CONFESSED THE LORD IN BAPTISM.

Very humbly do we say it, but we believe the Lord is bidding us go forward; we feel, therefore, that the time has now come when the Mission should have a permanent headquarters of its own. Great care has been taken in recent years to consolidate the working of the Mission, and to bring its management into line with the requirements of the time. Its distinctive feature is that the spiritual direction of the Mission shall be in the hands of a Hebrew Christian, and that, as far as possible, all the other workers shall also be Hebrew Christians. The business arrangements of the Mission are under the direct control of the president and a committee, who also exercise supervision over the whole work.

An excellent site in the Whitechapel Road has been secured, and we are now proposing to erect a permanent mission house, which will be associated with the memory of the late Prebendary Gordon Calthorp, to whose boldness of faith and tenacity of purpose the Mission, in its re-organized form, owes to God its very existence. But before we can begin to build, we must be supplied with funds for the purpose. About £3,000 are still required, and we appeal confidently to all who love the Lord Jesus Christ, and are really concerned for the spread of the Gospel among the Jews, to come to our help.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Britain's Poor Boys.

MOST of Uncle Tom's little nephews and nieces will remember that our Saviour, when He was upon the earth, showed great sympathy for the poor. His great heart of pity went out to all who were in distress. Boys and girls who love Him, and "try his works to do," will surely feel interested, then, in the lives of those whose lot is cast in sad and miserable places.

There are very many poor lads, for instance, to whom the word "home" represents nothing but a dingy garret in a great smoky slum, and whose parents are usually to be found in a public-house or a prison. Such lads often become outcasts, selling toys or newspapers in the streets all day, and sleeping in doorways or cartsheds, or at best in some squalid lodging-house.

Many go, or are sent, to a Poor Law school; and when, subsequently, the time comes for them to leave, and seek work, their position is one of great danger, for in many instances they are sickly, as a result of former exposure or of neglect in babyhood. Having

NO PROSPECT IN LIFE,

they are in such a predicament that they must sink to the level of what is called a "gutter Arab," unless some friendly hand be outstretched to rescue them.

Happily, some kind and wise people, whose hearts God has touched, have provided institutions called "Homes for Working Lads" in various parts of London, where such boys may find just the kind of help they need at such a time. Situations are found for them, and in return for a small payment they are provided with a comfortable home. One of the largest of these is Pelham House, in Spital Square, in the queer old district where once the famous Spitalfields weavers flourished. Pelham House, so called after one of the chief workers, the Hon. T. H. W. Pelham, of Deene House, Putney, is a beautiful building, standing out gracefully among a cluster of dingy houses, and gay with the green festoons of a pretty clinging plant which trails along the balcony.

To pay a call at dinner time is a highly interesting experience. The boys, smart and well-trained, come bustling in from business, evidently ready to do justice to their savoury meal. The building is, as the superintendent observes, bright and airy. The dormitories are models of cleanliness and simple comfort. There is a big asphalted gymnasium, where many of the boys have merry times these dark evenings when their work is done. For those with a taste for study, or for simple games that exercise mind rather than body, there is a splendidly fitted apartment, while a piano and other instruments are provided for the musical.

But—the kitchen! That is a place of remarkable interest to the hungry lads, as a grateful steam wreathes forth into the passages. The dining-room is full of cheery lads who, having enjoyed a liberal helping of soup, are considering whether they will take cold ham or hot steak-pie as a second course.

"Have a word with one of the latest comers," says the superintendent, beckoning forward a fair-haired little fellow in a blue guernsey. "He has come from a truants' school;" but, in answer to an expressed hope that he

"MEANS TO BE A GOOD BOY

now," he whispers a modest "Yus." The lads, it appears, do remarkably well in their situations, and grow up into useful members of society. Upstairs, in the office, are sheaves of letters from those who have prospered, and who still remember with gratitude the Home where they received welcome aid at the outset of their careers.

The most satisfactory fact in connection with the Homes is, however, not even that they are clean and sensibly conducted, but that the spirit of the management is Christian. It is intended not merely to provide a bed and a meal, but to lead these precious young people to know and love the Saviour. Yes; these Homes for Working Lads prove a blessing to many—a refuge from the cutting winds of poverty and despair. H.

In compliance with the urgent request of readers of the "Young People's Page," the article on Trains, which appeared in a recent issue, has been published in booklet form.—Trains: A Chat with Young People, by Kate Hopkins (4d. per doz.; 1s. 6d. per 100. *Morgan & Scott.*) The interest and point of that talk are still in the minds of many, who will be glad to circulate it among their young friends and acquaintances.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 200**).

WORD PICTURES.

1. This picture represents a scene in the wilderness. It is early morning, and the camp of Israel is astir. How white the ground is! Can it be hoar-frost? Look nearer. Myriads of tiny white seeds are thickly strewn around; and here comes a crowd of men, women, and children to gather this beautiful food in vessels for their morning meal.

(*a*) Give the name of this food. What did it taste like, and how much was allowed to each person?

(*b*) There is an allusion to this food in the sixth chapter of St. John's Gospel. Name it.

2. We see the camp of Israel again. This time the scene is very different. Sickness and sorrow have invaded it, and every tent has some fevered occupant, either dead or dying from the bite of a fiery serpent. Look at yonder high pole with its brazen serpent glittering brightly in the sunlight. It is for the healing of the people. All eyes are strained in that direction, and kind hands are bringing forth the helpless sufferers that they too may look at it and live.

(*a*) Why was this punishment permitted?

(*b*) Of whom was the brazen serpent a type?

(*c*) Give a New Testament reference as proof.

3. Here are twelve men. Two of the number are carrrying a huge bunch of grapes between them on a staff. They have been exploring the land of Canaan, and are now relating the story of what they have seen and heard. Ten of the men are telling a dismal tale of walled cities and of giants, before whom they would appear as grasshoppers, which strikes terror into the hearts of the people. The other two are bright and courageous. They point to the beautiful fruit, give a good report of the country, and tell the people they are well able to go up and possess it.

(*a*) Which report gained favour? How were the people punished?

(*b*) What became of the bad spies?

(*c*) Name the two men who gave the good report.

(Children under *ten* do any two; under *thirteen*, any four; under *seventeen*, any six.)

ANSWER TO LAST SEARCHER (**No. 199**).

a. Matt. xi. 28. Response: "I will arise and go to my Father" (Luke xv. 18).

b. Luke xxiv. 29. Response: "If a man love Me . . . we will make our abode with him" (John xiv. 23).

c. John vi. 67. Response: "I will follow Thee whithersoever Thou goest" (Luke ix. 57).

d. Psa. xxii. 11. Response: "The Lord is nigh unto all them that call upon Him" (Psa. cxlv. 18).

e. Gen. xvii. 1. Response: "I will behave myself wisely in a perfect way" (Psa. ci. 2).

f. Deut. vi. 5. Response: "I will love Thee, O Lord, my strength" (Psa. xviii. 1).

g. Psa. l. 14. Response: "I will pay my vows" (Psa. xxii. 25).

h. John xiv. 15. Response: "I made haste, and delayed not to keep thy commandments (Psa. cxix. 60.)

No. 199.—Correct answers (first list) received from:—

A—Jean and Elizabeth Arbuthnot, Esda Anderson, Ralph Ernst, Dora and W. Aldwinckle.

B—Mabel Birney, Dorothy Blakeway, Kenneth Bewley, Ella Berryman, Herbert Braddon*, Gertrude Bristow, Gordon*, Daisy and May* Bligh, Emily Bridgewater*, Edith Blenkarn, Hannah Bridgman.

C—Doris and Margery Coleman, Ida* and Mabel Cole, Eleanor Chance, Ivy Coombes, Mary Coote, Oscar and Guy Cross, Daisy M. Clarke, W. Campbell, K. Carey-Brenton*, Minnie*, Katie and William Chubb, Kate Cope, Gladys Clark, Daisy R. Clarke, George Cary.

D—Dorothy and Ralph Daintree, Gertrude Dowrick, Stanley Drew, Violet, Kitty and Ivy Donaldson-Selby, Nellie* Dowsett, Polognia Daws*, Louie Daw, Violet Dodsworth.

E—Benjamine Elsmore*.

F—Vincent, Mabel and Olive Fleet, Kitty Fausset.

G—Hedley and Ethel George, Constance Gabbett*, Bertie* and Clarice* Gale, Evelyn and Grace Gulston, Edward Goodfellow, Irene and Kathleen Gough, D. Goldsmith.

H—Dorothy* and Evelyn* Hewer, Nellie Hatchett, Gertie Hayward, Ruth and Walter Hinder, Walter and Beatrice* Harland, Hettie Hill*, Elizabeth and Mary Hooper.

J—Kate Johns*, Emily Jones.

K—Lily and Brada Kinvig.

L—Irene Larden, Rosie Langton, Henry, Edward, May and Sidney Law.

M—Dorothy Morgan*, Daisy Martin, Jack Moir, Dorothy Miell, Gladys Mather, Edith and Aldyth Margetts, Marie Meek, Lewis and Grace Morice, Hedley Meader*, Dorothy McMullin.

P—Gordon and Maxse Pibel, Gladys and Ethel Palmer, M. and Louie Penny, Ethel and Kathleen Pasley, Evelyn Peter, Ruth Pledger*, Kathleen Pincott, Alice Palmer, Katie*, Leonard and Walter Picknell, Mary Plumb*.

R—Gordon Remington*, Jack Ridley.

S—D.*, Alan and Mary Symon, Kathleen Strangman, Fanny Stileman, Margery Smart, Douglas Stevens, Douglas and Kathleen* Shepherd, D. and B. Symons, Amy Stileman*, Frank and Flora* Simmons, Betty Stocks.

T—Olive Taylor*, Frank Tomkins, Theodora Thorn*, Olive Tritton, Alice Truelove.

V—Gordon* and Kenneth Vining, Edwin and May* Vickers.

W—J.W.*, Edith and Edward Wheeler, Lucy Willis*, Annie* and Sarah Wood, Florence Wild*, Ella and Agatha Ward, Douglas Wilkinson, Mabel Wheeler, Cecile and Phillis Wright, F. R.* and Madge Wilson, Evelyn Wood.*

Y—Gladys and Maurice Young.

No. 198.—Correct answers (second list) received from:—

A—Irene* and Margery Ashdown.

B—Eva Browne, Massy Baker, Grace Burton, Catherine Barber, Mary Bryant, Hannah Bridgman*, Susette* and Mary* Beck, Ashley Bowker, Evelyn, Dorothy, Maud and Sylvia Barrett, Robert Browne, Alan, Maggie and Charlie Banks, Kenneth Bewley, Lily Boxer*, Stanley Bennett, Lucienne Brabandes, Ernestine Buhl*, Lilian, Teresa, Frank and Avory Blackie, Leonard, Lindsay and Corbet Browne, Rachel Buss, Edward, Gladys and Godfrey Bates.

C—Alice Cady, Daisy M. Clarke, Mary and George Coward, Bessie Cheale, Susie and Ethel Cumbers, Duncan* and Hyde* Campbell, Gladys and Beryl Calvert, Isabel* and Mabel Candlin, Kitty Cope*, John* and David* Colville, Alice Crang, Lydia Cleary*, Richard Cornthwaite, Mary Colville, Walter*, Maggie* and Jessie* Carter, Edith and Dora Corrie, Winnie Campbell, Katie Clark.

D—Constance Devenish-Meares, William Dilly*, Hilda, Constance and Bessie Drayson, Ernest Davey, Violet and Mai Davidson, Harold Davis*, Dorothy and Marjory* Dyke, Marie Denizot.

E—Miriam and Walter Ecroyd, Leonard Ewin, Helen Eardley-Wilmot*, George and Muriel* Edwards.

F—Aileen and F. A. Figgis, Olivia Ferguson, Hyacinth Fitz-Simons*, A. Fewster*, Louise Filhol, Jeanne Faucon*, Lewis, Maggie* and Agnes Fullarton.

G—Mary Glass, David Gardiner, Thos. Groombridge, Dorothy Grove, Gracie Grout, George, Colin and Margery Graham Brown, Hilda* and Ivy Godfrey, Dorothy Garrett, Edith Grieve, Elsie Goudge*, Stuart, Jack, Edith*, Margaret* and Dorothy Gray, Winnie Grove.

H—Ethel Hutchings*, Stanley*, Florence*, Julyan and Francie Hoyte, Deenie and Edith Holms, Bessie Hope, Mary Haines, Lottie and Rosetta Hamilton, Theodora Hill, Agatha and Ruth Harrison, Beatrice Hastings*, Ella Hake*, Issie* and Violet* Holford, W. and Henry Harvey, Freda Hunton, May Hollis, Helen and H. Hunter, Walter and Ruth Hinder, Georgette Hoffmann, Marjorie Hogge, Dorothy Harris, Elsie Hibbs.

I—Winnifred Ingrams, Ami and Isabel Inglis, Daisy Iredell.

J—Lizzie Johnstone, Kate Johns*, Emily Jones*, Philip Hattattjob.

K—W.*, A. D.*, T.* and A.* Kay, Max Kalb, Jeanie Kyle, Dorothy*, Philippa* and Grace* Kerr.

L—Beatrice Le Mesurier*, Carrie Livingstone-Learmouth, Edith Lockhart, Millie Laidlaw, Arthur Lamb, Hannah Lovell.

M—Dora Muir*, Murray and Grahame Lloyd, Annie Lemon, Elsie and Gulnefred Leigh, E., Arthur and Alfred Llewellyn, Olive and Lois Newburn, Winnie and Dorothy Mace, Daisy and Nellie* Mackenzie, Charlie, Leonard and Frank Medcalf, Julia and Frances Munce, Adelaide Moore, Bruce and Harry Malaher, Margaret Macphee*, Lewis McGregor, Bella, Thomas and Abraham Mack, Gladys Mather, Dorothy, Daniel, Margaret and Mary Morris, Mildred Morgan*, Godfrey and Evie Miller, Charlotte Millar, Barbara and Jack Maconchy, E. S. Mathias, Winifred Marshall, Daisy Martin*, Christina Marshall, H. L. Moir*.

N—Peter, Cissy and John Nicholson, Maude and Amy Nottage, Edith Nash.

O—S. Oliver, Eva and Maude Oakes.

P—Jessie, Eddie, Willie* and Ada Palmer, Laura Percy, Walter Perryman, Vera and May Petrides, Ruth Patient, M. and Louie Penny, Evelyn Pechey*, Ethel* and Kathleen* Pasley, Clarice and Geoffrey Peach, Myrtle Perry, Gladys* and Isabel* Phipps, Winnie Page*, Maxse Pibel, Daisy Phillips, Muriel and Cyril Palmer.

R—Isabel, Elmina and Jessie Roe, Margaret Rickards, Elsie Ridewood*, Jack Ridley, Gussie Roach, Marjorie and Herbert Rainey, Gwennie Ravenhill, Eveline Reynolds, Lorimer and Rita Romanes, Ada Rawlinson.

S—Violet, Evelyn, Phyllis and Gladys Shaw, Jessie Smith, Gertrude Scott*, Nannie Sturrock, Mary de Spiganovicz, Muriel Solla*, Esther Simmons*, D.* and Edith* Shepherd, Olive Swift*, Flora Shadbolt, Peter and Maggie Stewart, B. Symons, Margery Smart, Ivy, Rosetta and Muriel Sherwin, Binford Sellwood, Bessie Scantlebury*, Elsie Slark, Hilda and Reginald Skinner, Lionel and Bernard Studd, Florence Smith, Cicely Sherbrook, Bessie Symes, Vera Stapylton, Madeline Smith, Rita Sidky, T. M. and D. D. Stanier, Bertha Stocker, Dollie Salt*, Dorothy, Gladys, Mervyn, Gwendoline* and Eric Shaw, Minnie Shepherd*, May, Violet and C. R. Salvesen, Alan, Mary and D. J. Symon, Frank and Emma Sutton.

T—Sarah Tyson*, Louie Tibbits, Herbert and W. Toller, Frank and Alice Thompson*, Olive Taylor*, Olive Tritton, Madge Trenchard*, Frank Tomkins, Marjorie Tracey, John Thomson, Theodora Thorn*

V—Phyllis and Dorothy Vigers.

W—Amy* and Charles Wingrave, W. H. Williamson, Greta Watson*, J., W. and Edith Wheeler, Ellen* and Nora* Wyatt, George Willis*, Thomas and Herbert Weddell, Connie Wood*, Queenie, Ernest and Kenrick Wakeford, Arthur and Violet Walker, Sydney Wisdom, B. Walls, Willie and Stewart Watson, Dorothy White*, Frank and Madge Wilson, Charles Williams, Fred and Helen Webb, Leonard Wall*, Sara, Rachel, James, Georgina and Pringle Wilson, Ronald Watson, Ralph Wilkinson.

FOREIGN LIST.

PRIZE COMPETITION.—Willie D. Thomson, 2nd Cert., Div. IV. Katie T. Thomson, Second Prize, Div. II.

Nos. 183, 184, 185, 186—Gladys and Selby Little (China). **No. 189**—Graham and Mary Pearson (Tasmania). **No. 194**—Dora Wallace*, Rotha, Lottie and Ivan St. George (Canada), Sydney Madden* (India). **No. 196**—Nettie, Kate* and Ina Thomson (Bulgaria). **Nos. 197**—Ina, Katie*, Nettie* and Willie Thomson, Olive Van Millingen (Constantinople).

Personal.

ELSIE HIBBS, GEORGE EDWARDS, DOROTHY SHAW, GODFREY MILLER, EDITH AND ALDYTH MARGETTS, GERTRUDE BRISTOW, MARY COOTE, GLADYS LITTLE (China).—I am glad to welcome you as new "Searchers," and hope the study will be interesting and useful.

EDITH BLENKARN.—If you use foolscap paper, you should only write on one side. I am glad you are beginning again.

D. SYMONS.—See Rules.

ELSIE GOUDGE.—Thank you for your interesting letter.

NORA AND ELLIE WYATT.—Thank you for telling me your new address.

GEORGE WILLIS.—Your work is neater, but if you and your sister wrote on paper and enclosed the answers in an envelope it would be better than writing on post cards.

CATHERINE BARBER.—Thank you for your interesting letter. I am glad you enjoy "searching" so much.

HELEN EARDLEY-WILMOTT.—I am glad to welcome you again after so long a holiday.

E. LLEWELLYN, VINCENT FLEET.—Many happy returns of your birthday. (Vincent) It was a misprint.

ERIC SHAW, GRACE BURTON, BERTIE WALLS, MARGERY SMART.—I am so sorry to hear you have been ill, and hope you will soon be quite well again.

D. GOLDSMITH.—You gave no chapter and verse to answer 4.

SYDNEY MADDEN (India).—I am pleased to welcome you as a "Searcher." Thank you very much for your long, interesting letter. I shall always be glad to hear of your work, and hope you will be a true missionary.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Spalding*, Nov. 2; *Stowmarket*, Nov. 3; *Yarmouth*, Nov. 4-12; *Grantham*, Nov. 14, 15; *Leicester*, Nov. 16; *Loughborough*, Nov. 17; *Tonbridge*, Nov. 18-20, *Bishop Stortford*, Nov. 26; *Walthamstow*, Nov. 30; Mr. S. J. Hewlett, *Glasgow*, to Nov. 10; Mr. J. S. Tyler, *Norwich*, to Nov. 17; *Broadwater*, Nov. 19; *Brighton*, Nov. 26-Dec. 4; Mr. H. Hankinson, *W. Hampstead*, Nov. 2; Mr. E. Arrowsmith, *Halvern and neighbourhood*, to Nov. 10; *Sparkhill*, Nov. 11-20; Mr. E. Hughes, *Balham Grove*, Dec. 6; *Camberwell*, Dec. 7; Mr. J. H. P. Cutting, *Birmingham*, Nov. 5-15; Mr. W. H. Wilson, *Bellenden Road, Peckham*, Nov. 5-12; Mr. J. E. Collier, *Surrey Memorial Hall, Walworth*, Nov. 6-10; *Lewisham*, Nov. 15; *Summerstown*, Nov. 30.

Children's Scripture Union—Portions for week ending November 11.

Sun., Nov.	5	2 *Cor.*	iv.	1-18	Th., Nov.	9	2 *Cor.*	vii.	1-16
Mon., „	6	„	v.	1-11	Fri., „	10	„	viii.	1-12
Tues., „	7	„	v.	12-21	Sat., „	11	„	viii.	13-24
Wed., „	8	„	vi.	1-18					

About Books.

ANNUAL VOLUMES.

VARIED in contents and profusely illustrated, the **New Penny Magazine** is very welcome in volume form. (2s. 6d. *Cassell & Co.*) The large amount of reading is made accessible for reference by an admirable index.

Another annual from "*Home Words*" *Office* is **The Day of Days**, of which the present is the 28th volume. It is still edited by Rev. Charles Bullock, and is to-day as full as ever of good and wholesome reading for the homes of the people.

The Little Folks' Christmas Volume is up to the high standard of past years; moreover, it embodies new and attractive features. There are pictures on nearly every page, together with coloured plates and numerous smaller illustrations in colour. (Boards, 3s. 6d.; cloth gilt, 5s. *Cassell*). The volume contains serial stories by Mrs. Molesworth and Edward S. Ellis, and tales, articles, and sketches by many other entertainers and instructors of young.

The Quiver Yearly Volume has some 900 illustrations, and is a rich budget of good reading. (7s. 6d. *Cassell*). The contents include five serial stories and many short ones, by well-known writers; illustrated articles on specially interesting subjects, sermon papers by divines of various denominations, and notes on philanthropic and social work. "Great Anniversaries of the Year" is a singularly attractive department of this excellent magazine.

STORY BOOKS.

Messrs. W. & R. Chambers are issuing stories by good writers, in superior style alike as to illustration and binding. Recent publications of this class are:—**The Unjust Steward**; or, the Minister's Debt, a capital Scotch story by Mrs. Oliphant (3s. 6d.). The pages are full of animation, and the greater domestic interests punctuate the tale. **Light o' the Morning**; the Story of an Irish Girl, by L. T. Meade (5s.). The love of things Hibernian, by natives of the Sister Isle, is admirably portrayed. **The Odds and the Evens**, also by L. T. Meade (6s.) will specially interest growing children, for it tells of some who, though they were well-to-do, failed to do well and agree with one another. Young folks will welcome the tales of adventure given in **Peril and Prowess** (5s.). The writers include G. A. Henty, G. M. Fenn, A. Conan Doyle, and D. Ker. To name the other contributors were unnecessary.

Messrs. Cassell & Co. have issued the first part of a new penny monthly for little folks, entitled **Tiny Tots.**

Dr. Robert Anderson's remarkable book, **The Silence of God**, is now in its fifth and cheaper edition. (2s. 6d. *Hodder & Stoughton.*)

The current issue of **Footsteps of Truth** contains an excellent portrait of Mr. W. Monro Collings, the evangelist, with a brief sketch of his life and work. (1d. *Shaw.*)

Young women may find interest and entertainment in Emma Marshall's **A Good-Hearted Girl** (3s. 6d. *W. & R. Chambers*), a sketch of life in Church of England circles.

Mr. Henry Miller's manual, **A Guide to Ecclesiastical Law**, for churchwardens and parishioners, with plates illustrating vestments, &c., is now in its seventh edition. (1s. nett. *Shaw.*)

The Life Worth Living is the title of a series of discourses by Rev. Dyson Hague, of Wycliffe College, Toronto. (1s. *Marshall Brothers.*) The pages are forceful in style and practical in drift.

Messrs. Ward, Lock & Co. have issued a very attractive edition of Dr. J. H. Ingraham's well-known work, **The Pillar of Fire**; or, Israel in Bondage (3s. 6d.). A special feature is a series of illustrations by Victor Searles.

Some English Rivers, by William J. Forster (1s. *C. H. Kelly*), enables young people to take imaginary journeys, whereby they are generally interested and instructed in geography. The book is admirably illustrated.

Lovers of Scottish story will welcome a new book of **Highland Idylls**, by Ian Mackenzie (3s. 6d. *Stockwell & Co.*). The idylls are well conceived, and written in most interesting manner. The book is well bound, with uncut edges.

Messrs. Cassell are presenting, with Part I. of **Battles of the Nineteenth Century** (7d.), an admirable map of Southern Africa, including the Cape Colony, Natal, South African Republic, Orange Free State, and other territories.

The Leisure Hour begins a new series this month. The opening story is by Sir Walter Besant. Mr. James Bryce writes on "Reading;" W. J. Gordon describes Woolwich Arsenal; and there is a symposium on Betting. (6d. *R.T.S.*)

Mrs. Charlotte Skinner's new book is **For Love's Sake** (1s. *Partridge*). In ten very readable chapters, we have a display of the motive of love, and lessons founded on its obligation. The little book is admirably adapted for a Christmas "card."

Archdeacon Sinclair's eighth charge to the clergy and churchwardens of London has been published. It is entitled **Church Courts** (1s. *Elliot Stock*), and sets forth a goodly body of fact and opinion on a subject of considerable present-day interest.

Under the title of **A Buried Sphinx**, Walter W. Crump, M.A., presents a thoughtful study of the revelation of God as Spirit, Light, and Love. (1s. *Andrews & Co.*) An intrusive remark on baptism—"when the Life-germ was infused"—is the fly in the ointment.

Miss Caroline W. Pumphrey has written a short biography of the late **Samuel Baker**, for many years the senior missionary of the Friends' Mission in India, which will shortly be published by *Headley Brothers.* Mr. Baker died in February last, after more than twenty years' missionary service.

In **Lights and Shadows of Forster Square**, Rev. E. H. Sugden portrays the career of a poor lad, who, by an earnest and unselfish life, becomes a channel of blessing to many. Mr. Sugden writes from a distinctly Church point of view, and introduces an interesting description of a Church Army Home. (2s. *Partridge.*)

Two singularly thoughtful little works, by John Maynard, are **Life and its Phenomena**: A demonstration of the existence of God; and **Happy Wedded Life**: How to realize it, a book which is characterized by practical good sense, as might reasonably be inferred from the fact that it is in its fifth edition. (1s. each. *Partridge.*)

Founders of the Empire, by Philip Gibbs, is evidently a book intended to serve the purpose of popular instruction. There are four coloured plates, and many other illustrations; and the story, from the days of Alfred to the exploits of Nelson and Wellington, is one to stimulate a sense of patriotic privilege and duty. (1s. 8d. *Cassell & Co.*)

Messrs. J. Nisbet & Co. issue an excellent little volume, entitled **The Andrew Murray Year-Book.** It gives brief readings for every day in the year, selected from Dr. Andrew Murray's various works. There is a portrait of the revered author, and the watered silk binding, and other features, suggest the special suitability of the book for presentation purposes (2s. 6d.).

The series of "Little Books on Religion" includes a number of very useful works, answering to the *multum in parvo* description. The two latest are **Aids to Belief**, by the Bishop of Derry, and **The Four Gospels**, by R. H. Fisher, B.D. (1s. 6d. each. *Hodder & Stoughton.*) These are books that deserve high commendation. They are rich in substance, and unexceptionable in style.

A volume calculated to interest young children in India and its millions, is **Stories from Mother's Note Book.** By Lucy I. Tonge (*Church of England Zenana Missionary Society*). Two publications, "Stories" and "More Stories," are combined in the third edition now before us. There are many illustrations; and the book is provided with a preface by Miss J. A. Winscombe, and an introduction by Rev. George Everard.

The Missionary Loan Exhibitions of the C.M.S. constitute a sign of the rising interest in world-wide evangelization. In order to advance the utility of such exhibitions, a capital little book has been compiled, entitled **A Manual for Stewards** (1s. net. *C.M.S. House*). The great variety of information compressed into the book, regarding heathen peoples and their customs, invests the pages with a peculiar value.

The fourth volume of Dr. Parker's **Studies in Texts** has all the high qualities of its predecessors. (3s. 6d. *Horace Marshall & Son.*) The book is full of great thoughts and helpful counsels. Those who know the preacher, hear (and see) him as they read these pages. These studies are for "the family, church, and school." Preachers and hearers are included here, and they will both profit by the publication of these rich volumes.

The Bishop of Calcutta (Dr. Welldon), in **I Believe**, has written a useful handbook of the Christian religion. He says, in the preface: "It may, perhaps, be described as a companion to the Creed. It is intended so to explain the truths of theology that the young may understand them, and feel them to be reasonable." Young people should derive much assistance from a perusal of this little work. (1s. 6d. *Religious Tract Society.*)

Louisa Clayton's volume of Gospel Addresses, entitled **Heart Lessons**, has for some time been out of print. We welcome a second edition, revised, and are sure that many workers will hail the same with satisfaction. The addresses are always simple, and uniformly pointed and directed to the high purpose of soul-enlightenment and blessing. The pages are eminently suited for reading at mothers' meetings and other small gatherings. (2s. *Partridge.*)

A second edition has been issued of **A Gift of Love**, a book of daily readings, chosen and arranged by Ros Porter. Here we have a Scripture passage combined with excerpts—as varied in complexion as their divergent origin would lead one to expect—gathered from a wide field of literature, poetical and prose. Love is the note throughout; hence the portions answer to the description of the title-page, "Loving Greetings for 365 Days." (2s. 6d. *Oliphant, Anderson, & Ferrier.*)

Connemara, on the Eve of the Twentieth Century, by A. M. Barbour (1s. *Partridge*), is an account of Christian work among the peasantry of Western Ireland. With another lady (Miss Scoones), the author has for some years laboured in a quiet way among the priest-ridden people of the Sister Isle. The work has been beset with many difficulties; that is a reason why it should go on, and why others, after reading these deeply interesting pages, should "go and do likewise."

Rev. F. C. Spurr has published, through *A. H. Stockwell & Co.*, under the title **Jesus is God**, a series of lectures demonstrating the Divinity of our Lord (1s. 6d.). They are obviously the fruit of much reading and thought, and take account in some degree of the questions which unbelieving criticism has raised as to the person of our Lord. For those who cannot read an exhaustive treatise on this great theme, such a handy book as this will be welcome. Mr. Spurr's lectures constitute a powerful argument, which will doubtless assist many to witness the Apostolic confession—"Thou art the Christ, the Son of the living God."

Our National Education, by the Hon. E. Lyulph Stanley, vice-chairman of the London School Board (*Nisbet.* 2s. 6d.), is a valuable contribution to the discussion of this all-important subject in our national life. The author brings to his task a practical knowledge of the subject, not only in his own land, but abroad also. He deals with the chaos which characterizes much of our present administration, and suggests plans for the unifying and more effective promotion of a truly national education. The contents include chapters on technical, commercial, and secondary, as well as primary education; the British compared with foreign systems; the administration in general and particular; the education and training of teachers, and the outlook. It is an invaluable book for all interested in educational matters.

A new quarterly journal of health and travel, entitled **Climate**, has made its appearance, edited by Dr. C. F. Harford-Battersby, principal of Livingstone College. It is designed to serve as a medium for the interchange of opinion on health questions by those who have had experience in various parts of the world. Travellers, missionaries, and residents beyond the confines of civilization and its comforts, are sure to find much to help them in these pages. The first number contains articles on life in Asia and Africa, also notes of travel in Labrador. Knowledge and skill command the pages, which promise practical value as well as entertainment for a large class of readers. (*6d. Simpkin, Marshall & Co.*)

Sir Isaac Pitman & Sons are rapidly adding to their commercial publications in English and Continental languages. Mention may first be made of **The Primer of Bookkeeping** and **Additional Exercises** in the same (6d. each). Then comes **Office Routine for Boys and Girls** (6d.), and **The Office Routine Copy Book** (3d.). **The World and its Commerce** is a capital primer of commercial geography. In French there are **Commercial Phrases** and **Madge's Letters**; in German, **Commercial Phrases** and **Grimm's Fairy Tales**; in Spanish, **Business Letters, Easy Conversational Sentences** and **Advanced Conversational Exercises** (all 6d. each). Larger books, for the acquisition of Spanish, are **Practical Spanish Grammar** and **Spanish Business Interviews** (1s. and 1s. 6d.). Penny weekly serials are issued on commercial correspondence in English, French, German and Shorthand, also on Bookkeeping; and on the last-named subject, young clerks will find help in **Pitman's Business Transactions** (1s.).

The latest issue of THE PHOTO-MINIATURE is devoted to Orthochromatic Photography, and is admirably produced. (6d. nett. *Dawbarn & Ward.*)

Mr. Reader Harris, Q.C., has written a useful booklet entitled MEN'S SINS, for men only, which may be read to advantage by young men. (1d. *H. R. Allenson.*)

The WAYSIDE series of Gospel booklets, by James Wharton, are admirably suited for general distribution. (Sixpenny packets of twenty-five. *Drummond's Tract Depot, Stirling.*)

Mr. J. Forbes Moncrieff has written another booklet on the stage, entitled MORE ABOUT OUR THEATRES. It outlines recent opinion on the subject from a Christian point of view. (1d. *London: Kensit; Edinburgh: Stevenson.*)

Messrs. S. W. Partridge have issued two children's books which will be very useful in Christian homes. They are entitled COMING TO JESUS and THE GOOD SHEPHERD. (6d. each.) The coloured pictures add to the attractiveness of these books.

A little book having charms of its own, and so got up as to make it welcome to many as a Christmas or New Year "Card," is THOUGHTS IN MANY MINDS ON ANIMAL LIFE. The thoughts have been gathered from a wide reading by H. C. F. There are blank pages for illustrations, or further "thoughts" on the claims of animals and kindred topics. (*Women's Printing Society, 66, Whitcomb Street, W.C.*)

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, October 30th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."**; this will effectually prevent loss.

	£	s.	d.
S.E.R.—Please say whose Mission to Jews.			
Famine in India—E. and L.J. and J.D.B., 15s.; Thankful, 5s.; D.A., 1s. 6d.; Debt, &c., 2s. 6d.; E.H., £1	2	4	0
China Inland Mission—After, 5s.; Newarks, £2 2s.; M.H., £1; E.E., £1	4	7	0
Mission to Lepers of India—Debt, &c., 2s. 6d.; Of Thine Own, 5s.; (*Miss Reed's Work*)—Ma. M., £10; C.G.M., 5s.; M.H., £3; H.A.T., 2s. 6d.; R.S.H., £5; E.H., 10s....	19	5	0
Tibetan Pioneer Mission (*Miss Taylor*)—Lady T., £3; Miss E., £3; Bethany Fund, Bolton on Dearne, £5	11	0	0
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Chamberi Mission (*Mr. Faithfull*)—E.I.A., Sussex, 5s.; Alpha, 5s	0	10	0
Pundita Ramabai's Work—Ma.M., £10; Ruth, 10s.; R.O.M., £1; E.C.M., 5s.; (*Famine*)—Anon, £1; Birthday Offering, 2s. 6d.; Mrs. MacA., £5 5s.; H.A.T., 2s. 6d.; E.G., 10s.; (*New Rescue Building, per E.V.B.*)—Mrs. C.P.C., £2; Mrs. L.M.T., £5; Mrs. M.P.McK., £2; R.W., £5; J.H.B., £2 2s.; Mrs. S.A.S., £5; F.S., £2 10s.; Mrs. J.H., £5; Star Hall Con., £10; Mrs. C., 10s.; Miss R., 10s.; Friends, Star Hall Con., £15; Mrs. C., per Mr. T., £1; Mrs. A.N.W., £1; Mrs. B., £1; Miss E.S., £1; Miss S., £2; Mrs. T.H., £2; Sparth Hall, £2 5s. 9d.; Mrs. E.W., £1; W.F.M., 10s.; A Friend, 2s. 6d.; Faith Mission, £2; Miss D., £1; Miss M.L.G., £5; (*Widows*)—Faith Mission, £1; (*Mukti Mission*)—Faith Mission, £2... ...	96	5	3
Bible Lands' Mission—Of Thine Own, 10s.; (*Turkish Prisons*)—E.I.A., Sussex, 7s. 6d.; D.A., 1s. 6d.; A.B., 2s. 6d.	1	1	6
Dr. Valentine's Work India (*Famine*)—Mrs. S., £1; Of Thine Own, 5s.	1	5	0
Dr. Andrew Moody (*Help for Jews*)—A Reader ...	0	2	8
Zenana Bible and Medical Mission—Tiny	1	0	0
Church of England Zenana Missionary Society—Tiny	1	0	0
Indian Student (*per Mrs. Reade*)—M.S.	2	2	0
Regions Beyond Missionary Union (*S. America*)—D.X.B., 7s. 6d.; (*Memorial Steamer*)—Of Thine Own, 5s.	0	12	6
Poor Jews, Jerusalem—Debt, &c.	0	2	6
Mansion House Fund (*Widows and Orphans, Transvaal War*)—R.S.H.	5	0	0
Persecuted Stundists and Armenian Distress—Of Thine Own	0	10	0
Zambesi Industrial Mission—Of Thine Own ...	0	5	0
Friends of Armenia—Of Thine Own...	0	5	0
Women's Armenian Relief Fund—E.H.	0	10	0
Armenian Sufferers' Relief—Alpha	0	5	0
Church Missionary Society (*Famine E. Africa*)—E.H., 10s.; Alpha 5s.	0	15	0
Paris City Mission—Alpha	0	5	0
Central Morocco Mission (*Medical*)—Alpha	0	2	6
Y.M.C.A., Cape Town—Alpha	0	2	6
Home and School for Orphans, etc., Mussoorie, India—Alpha	0	5	0
Indian Famine (*Mr Clark*)—Alpha	0	5	0
Deacon Abraham's Orphanage—Alpha	0	5	0
Joshua Poole—M.S., £5; H.S., £2	7	0	0
Gratuitous Circulation of THE CHRISTIAN—Teignmouth, 10s.; Mr. N., £5	5	10	0
Mr. Fegan's Homes—Teignmouth 10s.; Memories, 2s.	0	12	0
Aged Pilgrims' Friend Society—A.Y.Z.	1	0	0
Stockwell Orphanage—A.Y.Z.	0	10	0
Walworth Creche—E.E.D.B., 5s. 1d.; H.C.L., 3s.; O.A.S., 1s. 6d.	0	9	7
R. N. Mission to Deep Sea Fishermen—M.H. ...	1	0	0
Mrs. Meredith's Mission (*Prison*)—M.H.	1	0	0
St. Giles' Christian Mission—M.H., £1; S.R., 1s. 6d.; S.M., £10; A.M.M., £10 10s....	21	11	6
Protestant Alliance—M.H., £1; S.M.W., 10s. ...	1	10	0
Flower Girls' Mission—M.H.	1	0	0
Church Army—M.H.	1	0	0
Miss Weston's Work (*R.N.*)—M.S.	2	2	0
London Samaritan Society—S.R.	0	1	6
Dr. Barnardo's Homes—Thankful, 5s.; E.E., £1; A.M.M., £10 10s.; S.M.W., 10s.	12	5	0
Bristol Orphan Houses—Mrs. MacA.	6	1	2
Mildmay Mission to Jews—E.E., £1; Of Thine Own, 5s.; (*New Testaments*)—O., £10	11	5	0
Early Closing Association—M.S.	1	1	0
Scripture Gift Mission—Heb. iv. 12	1	10	0
Dock Labourers' Mission—L.M.B.	0	2	6
Limerick Soldiers' Home—S. Africa, 10s.; Glencoe, £1...	1	10	0
Barbican Mission to Jews—Of Thine Own	0	5	0
Rev. David Baron's Work, Jews—Of Thine Own ...	0	5	0
Friendless and Fallen—Sorrowful	0	5	0
London Society Promoting Christianity among the Jews—E.H.	1	0	0
Mr Charles Cook's Evangelistic Work—E.H. ...	0	10	0
Army Scripture Readers' Society (*S. Africa*)—E.H.	0	10	0
London City Mission—E.H.	0	5	0
Church Pastoral Aid Society—E.H.	0	5	0
The Bible League—Alpha	0	5	0
Theatrical Mission—S.E.R.	0	2	6
Total	£232	6	2

(ADVERTISEMENTS.)

Homes of Hope—Loughborough, 10s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—G.W., 2s. 6d.; E.W., 5s.; J.W., 5s.; Y., 2s. 6d.; E.T., 10s.; A.B., 14s.

Mr. H. M. Barnett, B.A., has recently addressed the Christian Community, at the Memorial Hall, Bethnal Green, on "Zwingli, the Reformer, *v.* the Real Presence." He has also been lecturing in Harborne and Birmingham, on the Roman Catacombs and their Christian teachings. Communications may be addressed to Mr. Barnett, at 91, Darenth Road, Stamford Hill, N.

(1426)

SUNDAY SCHOOL JUBILEE.

The Officers and Teachers of REDLAND PARK SUNDAY SCHOOL, Bristol, intend Celebrating its JUBILEE on the 3rd and 4th December next.

Any past Teachers or Scholars who can make it convenient to be present will be heartily welcomed.

The Hon. Secretaries will be happy to forward invitations on application.

Address:—Hon. Secretaries, Jubilee Committee, 14, Manor Park Road, Redland, Bristol.

THE NEW

WHITEFIELD MEMORIAL CHURCH
AND TOPLADY HALL,
Tottenham Court Road, London, W.

PASTOR: REV. GEORGE A. SUTTLE.

Opening Services

WILL BE HELD AS FOLLOWS:

On Tuesday, November 14th, 1899.

AT

12 (Noon).—**DR. JOSEPH PARKER** will preach.

1.45.—**PUBLIC LUNCHEON in Toplady Hall.**
Chairman: W. H. Collingridge, Esq., D.L.
Speakers: Dr. Joseph Parker, Dr. R. F. Horton, Rev. J. J. Coxhead, M.A., Rev. J. T. McGaw, D.D.
Tickets, 3s. each (Luncheon and Tea, 3s. 6d.).

4.0.—**Rev. F. W. MACDONALD**, President of the Wesleyan Conference, will preach.

6.0.—**TEA, provided in Toplady Hall.**
Tickets, 1s. each (Luncheon and Tea, 3s. 6d.).

7.30.—**GREAT PUBLIC MEETING.**
Chairman: Sir George Williams.
Speakers: Rev. Hugh Price Hughes, M.A., Rev. W. Hardy Harwood, Rev. W. Adamson, D.D., and others.

Special Collections at all Meetings in Aid of the Building Fund.

Tickets for early entrance may be obtained in advance.

Contributions will be gladly received at any time by the Pastor, Rev. George A. Suttle.

For Tickets and all details apply to the Hon. Secretaries at the Church by letter enclosing stamp, or personally any Evening except Saturday between 7 and 8.30.

DESTITUTE CHILDREN'S
DINNER SOCIETY

Beg to announce that they will shortly re-open their Dining Rooms, and in order to commence work

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of THE CHRISTIAN.

MRS. MEREDITH'S PRISON MISSION.

258 Women were steadily employed last year.

260 GOSPEL MEETINGS WERE HELD.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, CLAPHAM ROAD, S.W.

STOCKWELL ORPHANAGE,
CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - CHARLES SPURGEON.
Treasurer - - - - T. H. OLNEY.

A HOME AND SCHOOL
FOR
500 FATHERLESS CHILDREN
And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE
TEN THOUSAND POUNDS
A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

FRIENDS OF ARMENIA

47, Victoria Street, Westminster, S.W.

***President*—THE LADY FREDERICK CAVENDISH.**

***Treasurer*—HECTOR MUNRO FERGUSON, Esq.** ***Secretary*—Miss E. CANTLOW.**

HELP IS NEEDED to maintain the 600 orphans already on the books of this Society, and to gather other destitute children into the Orphanages in Armenia.

HELP IS NEEDED in sending out ladies to train the orphan girls.

HELP IS NEEDED in obtaining sales for the embroideries and useful articles made by Armenian widows, who earn bread for themselves and their children by their needle. Their work is on view at Albany Buildings, 47, Victoria Street, Westminster, S.W., from 10 a.m. to 5 p.m., except Saturdays. Parcels are sent to any part of the kingdom, and Bazaars supplied on special terms.

OVER £2000 WORTH READY FOR SALE.

Details can be obtained from the Secretary, Friends of Armenia, 47, Victoria Street, Westminster, S.W.

Field Lane Refuges and Ragged Schools.

A GOOD RECORD.

Last Year:—

339 Persons Helped to Employment
20,674 Night's Lodgings Given.
300 Children Maintained.
73,729 Meals Given.
955 Services Held.

CAN WE REPEAT THIS? YES!

If Friends will send the necessary Funds.

Bankers—
BARCLAY & Co., Ltd., 54, Lombard St., London, E.C.
Secretary—
Mr. PEREGRINE PLATT, Vine St., Clerkenwell Rd., E.C.

New Court Chapel,

TOLLINGTON PARK, N

Special Eight Days' Mission

Conducted in above Church by

Rev. G. CAMPBELL MORGAN,

From SUNDAY, Nov. 5 to 12, inclusive.

EACH WEEK-DAY at 3.30,
BIBLE READINGS on HOLINESS.
Tea provided on the premises for those desiring to stay to the Mission Service at 8 o'clock.
SATURDAY, Nov. 11,
CONFERENCE at 7 p.m.

CROYDON CONVENTION,

PUBLIC HALL, GEORGE STREET.

NOVEMBER 13 to 17.

Chairman: Captain TOTTENHAM.
Speakers: Rev. Webb-Peploe, Rev. Darlow-Sarjeant, Rev. J. G. Mantle, Rev. F. B. Meyer, Rev. E. W. Moore, Rev. C. G. Moore, Rev. F. S. Webster, Rev. Wright Hay.
Opening Meeting, Monday, Nov. 13, at 8 p.m.
Circulars, &c., from Hon. Sec., "Clevedon," Addiscombe, Croydon.

"THERE IS SORROW ON THE SEA."

The Shipwrecked Mariners' Society.

Over half-a-million persons relieved since 1839.

The rescued sailor, fisherman, &c., instantly cared for on the spot and sent home; the widow, orphan, &c., of the drowned immediately sought out; the distressed seafarer of every grade charitably assisted.

Contributions may be sent to the Office of The Christian, or will be thankfully received by the Secretary, GERALD E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East, S.W.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of The Christian.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

THE

Children's Home & Orphanage.

Founder and Principal - Rev. Dr. Stephenson.
Vice-Principal - - Rev. Arthur E. Gregory.
Secretary - - - Mr. J. Pendlebury, M.A.

An **EARNEST APPEAL** is made for increased **ANNUAL SUBSCRIPTIONS** and for **DONATIONS** in aid of the **REDUCTION OF THE DEBT.** 4,300 children rescued. 1,100 in residence.

Contributions should be addressed—
Rev. Dr. Stephenson, Bonner Road, London, N.E.

"Wilt Thou not revive us again! that thy people may rejoice in Thee,"—Ps. 85, 6.

We are entering upon the

Winter's Preventive & Rescue Work

OF THE

WATERCRESS & FLOWER GIRLS' CHRISTIAN MISSION

with joyous anticipations of coming blessing.

Very pressing are the Claims of

The Little Waif Girls' Orphanage at Clacton-on-Sea;
The Cripples' Industrial Branch;
The Young Servants' Training Home;
The unique and far-reaching operations among the Flower Women of the Metropolis; and all
The Evangelistic Work of the Mission;

the details of which are surcharged with bright promise of rich results.

Who among God's dear children will share with us the delightful joys of Harvest?

FUNDS ARE EXHAUSTED.

Secretary: JOHN A. GROOM,
8, Sekforde Street, Clerkenwell. E.C.
Treasurer: F. A. BEVAN, Esq., D.L., J.P.,
54, Lombard Street, E.C.

AFRICA FOR CHRIST.



LIGHT AND LIBERTY.

AFRICAN INSTITUTE, COLWYN BAY, N. WALES.

An EARNEST APPEAL to all CHRISTIAN FRIENDS.

We are in URGENT NEED of £2,000 to enable us

(1) To provide for the scores of promising converted applicants from Africa for admission into the Colwyn Bay Institute, who will ultimately return home to support themselves by means of their trades learned here, and to speak of the wonderful works of God in their own tongue.
(2) To assist industrial and Native Missionary efforts at New Calabar, Cameroons, and Yorubaland, until they become self-supporting.
(3) To publish 3,000 copies of a Dualla Hymn Book for Native Christians at the Cameroons.
(4) To complete a Printing Establishment, value £500, in order to enable the students to print our Reports, Periodicals, etc
(5) To wipe off an *existing debt* of £800, owing to the extension of the work and other unexpected calls,

WILL YOU NOT HELP US?

All contributions will be gratefully acknowledged by the Director—
W. HUGHES, African Institute, Colwyn Bay, N. Wales.

"The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. ii .8.) May He provide.

It is with devout thankfulness to God that I am able to announce that the Committee of the Barbican Mission to the Jews has secured an excellent site in the Whitechapel Road for a permanent Mission-House as a Memorial of its first President, the late Prebendary Gordon Calthrop.

We are anxious to build as soon as possible. Will those who honour the memory of our departed brother, and all interested in the spread of the Gospel of Christ among the Jews, kindly assist us with a contribution towards the Building Fund (£3,000 still needed), for the love of God and the sake of His people Israel?

Contributions will be gladly received by me; or they may be sent to the Secretary of the Mission, 262, Commercial Road, E.

H. W. WEBB-PEPLOE.

25, Onslow Gardens, S.W.
October 6.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson, M.A.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN.



Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds,** and in **Labrador.**

HELP EARNESTLY ASKED

Requires £20,000 per annum.

Treasurer: Thomas B. Miller, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of The Christian.

THE

MISSIONS TO SEAMEN.

Patron—

Admiral of the Fleet, H.R.H. The Duke of Saxe-Coburg and Gotha, K.G.

Increased funds are urgently needed to meet the expenditure involved by the recent extensions of the operations of the Missions to Seamen to several new Ports, including Calcutta, Wellington, New Zealand, Cape Town Portland, Oregon, and Hamburg, where formerly the crews of British ships were destitute of religious ministrations.

A further extension of the work amongst seagoing men in the great Port of London has recently been made by opening a Seamen's Institute opposite the Board of Trade Shipping Office at the Victoria Docks, whilst many urgent appeals cannot be responded to owing to lack of funds.

The Society maintains 190 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 70 seaports in every part of the world.

Sixty-nine Mission Steamers, Sailing Vessels, and Boats, and 91 Seamen's Churches and Institutes are in daily use, winter and summer.

Expenditure in 1898—£41,025 11s. 7d.

Annual Subscriptions, Donations, Offertories, Drawing Room Meeting Collections, &c., are earnestly asked for to maintain the existing sailor work, and to extend it to other ports. They should be sent to Commander W. Dawson, R.N., The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

National Protestant League.

At a meeting in Manchester, held under the auspices of the National Protestant League, the Earl of Portsmouth expressed the opinion that a good deal of confusion arose by people not clearly making up their minds as to what is meant by the Church. That went to the bottom and root of the whole matter. What was the Church? Was the Church a national and a Protestant institution, or was it a clerical and a Catholic one? If the Church of England became a free church, she would be able to control her own affairs, like any other free churches; but the great fact of the Reformation was the substitution of civil authority and civil law for ecclesiastical law. The power of the Papacy was not destroyed in order to create a clerical institution above the control of Parliament. He hoped that out of the present movement there might grow an even closer sympathy and connection between all Protestants belonging to the Anglo-Saxon race, whose great aim and object should be, not a Catholic, but a Christian revival.

Mr. J. Mellor, Q.C., M.P.. impressed upon the meeting his belief that the danger to the Church was great and imminent. He pointed to the widespread character of the Romanizing movement in the Church of England, and appealed to any who wished to preserve the Protestant character of the Church's services and doctrines to give more earnest heed to the matter. He looked upon the ritualistic movement as a vast conspiracy. There was no other word by which it could be properly described. There was, it seemed to him, only one remedy for this lawlessness, and that was, that the clergy who deliberately broke the law, having sworn to obey it, should be turned out of the Church, and make room for more sincere and truthful men.

Personalia.

Dr. Newman Hall, we are glad to learn, has recovered from his recent indisposition.

Rev. W. J. Woods, secretary of the Congregational Union, has left London for the south coast, where he will remain until his health improves.

The health of Mrs. Frank Crossley, of the Star Hall, Manchester, has been so unsatisfactory of late, that she is obliged to seek rest. During the recent Convention Mrs. Crossley was too ill to take part in any of the meetings.

Rev. John Bradford, simultaneously with his year of service as president of the London Baptist Association, completes twenty-one years of pastoral work at Leytonstone. A united and hard-working church sets high value upon his devoted labours, and recognized the same by testimonial at the anniversary meeting last week. As pastor and organizer, Mr. Bradford is very popular. During his years of office as president of the London Baptist Association, he has done much to help the churches by friendly advice and other assistance.

Japs in London.—Miss McLean informs us that 300 Japanese men-of-war's men are expected in London next week. She will be glad to receive, by Christmas, cuffs and scarves for the merchant seamen and men of the imperial navy of Japan. Communications may be addressed to Miss McLean at the Japanese Christian Institute, Tilbury Dock, Essex.

East London Home for Blind Children.—The latest report will be received with satisfaction by those whose interest is particularly centred in this branch of philanthropy. Much progress has been made, both as regards education and manual training, and on each Lord's Day religious instruction has been imparted. The inspector's report testifies to the zeal and ability which characterizes the conduct of the school. The Home is at Northumberland House, Lower Clapton Road, N.E., Mr. J. E. Greenhill being hon. secretary and treasurer.

Metropolitan Tabernacle Rebuilding.—Last Thursday there was held in the Lower Hall of the Metropolitan Tabernacle a "thanksgiving rally." Collecting-cards had been issued several months previously, and were now brought in. Following this came a meeting presided over by Pastor Thomas Spurgeon. Each section of the school presented gifts of bank notes in aid of the rebuilding fund. The ladies' working party followed with a cheque for £115, the total gifts for the evening being £443. The secretary's statement showed a further sum of about £5,500 needed for the completion of the building.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. H. G. Daniell Bainbridge, Minor Canon, has been appointed to succeed the late Dr. Troutbeck as Precentor of Westminster Abbey.

Rev. F. Bishop, Vicar of Holy Trinity, Torquay, is delivering a deeply interesting and instructive course of Sunday morning sermons of an anti-sacerdotal character, on such subjects as "Why I am a Protestant"; "Why I am Evangelical"; "Regeneration"; "The Holy Communion: What saith the Scripture?" Torquay is a town in which sacerdotalism exercises considerable influence.

Speaking upon the question of the decoration of St. Paul's Cathedral, at a meeting of the City Corporation, Mr. Morton said a great deal of money spent on the decorations had been wasted on High Church accessories utterly out of place in a Protestant cathedral. Eventually, on the appeal of the Lord Mayor, the letter from the Dean, which had caused the discussion, was referred to the Finance Committee.

Rev. Dr. G. F. Lee, for thirty-three years vicar of All Saints Church, Lambeth, preached his farewell sermon on Sunday evening last. The church is being demolished, as the site is required by the London and South Western Railway for the extension of Waterloo Station. Dr. Lee will be remembered as one of the three Anglican clergymen who are alleged to have obtained Episcopal Orders on the high seas some years ago, and is the reputed head of the "Order of Corporate Reunion."

Congregational.

Rev. Albert Swift, late of New York, will begin his ministry at Dulwich Grove Church, London, on November 5.

Rev. R. Wardlaw Thompson has attended the meetings in Paris of the Evangelical Union of France, as delegate from the Congregational Union of England and Wales.

The movement in connection with the Twentieth Century Fund continues to make good progress. The following sums have been already promised:—London, £100,000; Yorkshire, £100,000; Manchester, £50,000; Bristol, £30,000; Birmingham, £25,000.

Balham Church (Rev. E. Griffith-Jones) agreed to raise a thousand guineas in connection with the Twentieth Century Fund. A third of the amount will be given to the Central Fund, and the remainder devoted to clearance of debt and completion of the organ.

In connection with the Century Fund, special efforts are to be made on Thanksgiving Day—Sunday, November 5. Rev. Stanley Rogers, hon. sec. of the Young People's branch, has prepared an address for young people, which is intended to suggest to speakers the topics on which they should touch.

The thirty-fourth anniversary of Rev. R. Allen Davies's pastorate at Ventnor, and the fortieth of his ministry, has been celebrated. Rev. W. L. Watkinson, ex-president of the Wesleyan Conference, formerly a neighbour of Mr. Davies's at Smethwick, preached on the Sunday, and gave an address on the Monday evening. On the latter occasion, Mr. T. Hankinson, J.P., presided, and addresses were delivered by Revs. H. Coley, J. Dymond, and the pastor. The congregations were very large, and the interest evinced by the people and friends was of a hearty character.

On October 26 a valedictory service was held at Emmanuel Church, Tunbridge Wells, to bid God-speed to Rev. W. Groves, M.A., who is sailing for the West Coast of Africa, to take charge of the churches in Sierra Leone, Freetown, and district belonging to the Mission of the Countess of Huntingdon's connection. On the death of the late superintendent, Rev. Trotter Williams, a native pastor, it was felt that it would be for the better conduct of the work in Africa that a white superintendent should be given the oversight of the native churches, which now number thirteen, with six Sunday schools, ten day schools, and 2,500 members. Among the ministers present were Revs. J. B. Figgis, J. Calvert (Margate), Eynon Davis, and W. H. C. Palmer, and many lay helpers from various churches. Rev. J. Calvert gave the address, and Rev. Dr. Barnes spoke to those "who tarried at home with the stuff." Rev. J. B. Figgis offered up the valedictory prayer.

Baptist.

Of the £7,000 which the Baptist Union of Ireland propose to raise as a Twentieth Century Fund, over £5,100 has already been secured.

Rev. T. J. Stockley, late of Ceylon, has accepted a unanimous call to the church at Finchley Lane, Hendon, and is to commence his ministry there on Sunday, December 3.

Enthusiastic gatherings in support of the Twentieth Century Fund have been held at Newcastle-on-Tyne. Dr. Clifford preached, in Brunswick Wesleyan Chapel, to a large congregation; and, with Rev. J. H. Shakespeare, spoke at an evening gathering at Rye Hill Chapel. Contingents were present from Tyneside and Sunderland churches.

When Rev. Dr. Booth resigned the secretariat of the Baptist Union, he continued to act as secretary of the War Trust, a position he has held for twenty-five years; but now his health is such that even this position has had to be given up, and his fellow-trustees have reluctantly accepted his resignation.

The half-yearly gatherings of the Home Counties Baptist Association have been held at Queen's Road Chapel, Wimbledon. The first day was set apart as a "quiet day" for ministers. At a subsequent gathering Rev. Archibald G. Brown preached a helpful sermon on 1 Peter iv. 2, "The rest of your time" (R.V.). At the tea-table Pastor Thomas Spurgeon gave an informal address.

A great meeting of London Baptists was held on Tuesday, last week, at St. James's Hall, when addresses were delivered by Sir Hugh Gilzean Reid (who presided), Dr. Clifford, and Revs. E. G. Gange and J. G. Greenhough. A main object of the gathering, which was convened by the London Baptist Association, was to encourage church members to face the duties and privileges of Christian life and testimony at the dawn of the new century. The needs of the Metropolis were specially urged upon attention.

Methodist.

Leeds Free Methodist Council at its quarterly meeting arranged for a great demonstration in aid of the Twentieth Century Fund in November.

A brewery company is desirous of acquiring Daniel Street Wesleyan Chapel and Schools, Portsmouth. It already has possession of the adjacent property, and seeks extension. Strong opposition is offered on the part of the resident trustees to the offer.

Mr. George Summers, Wesleyan District Evangelist, has conducted special gatherings at Chester-le-Street. The congregations increased as the mission went on. Whole families professed conversion. The evangelist's singing of Sankey's hymns had a powerful effect.

Paddington Wesleyan Circuit is endeavouring to provide a new church for Kensal Rise. The necessity for the new church is twofold—the overcrowded, badly-ventilated iron-room which has served as a church for ten years, and the rapidly-growing neighbourhood in which the new building is to be situated.

With a view to increasing the culture and efficiency of Primitive Methodist local preachers, Mrs. W. P. Hartley's (Liverpool) offer of £1,000 to aid in the formation of circuit libraries has been increased to £1,255, by which 251 British circuits out of 661 will receive £5 worth of books on condition they also provide another £5 worth from their own local resources.

At a meeting of the Liverpool Wesleyan Council, Rev. C. Garrett presiding, it was decided that the needs of Liverpool Methodism urgently require (1) the creation of an extension Fund; (2) a fund for the strengthening and extending of the work of the present Liverpool Mission; (3) the provision of a large central hall, to seat about 2,500 persons, with classrooms and offices suitable for the work of an evangelistic mission, and for large district and local gatherings.

Mr. J. M. Weston, hon. superintendent, writes on behalf of Grove Wesleyan Mission, Great Guildford Street, Southwark. The work, which has been carried on by voluntary workers for the past sixty-one years, covers a great part of Southwark, known as "the poorest parish in London." The calling-out of the Reservists and Militia causes a severe strain upon the funds, for many of those called out are the sole support of widowed mothers, while others have wives and families to maintain.

Within the past six months, £100,000 has actually been remitted to the Wesleyan Century Fund, the inflow of contributions being steady and likely to increase in volume. It is hoped that by the time the Wesleyan Conference meets next summer £700,000 will be in hand. No distribution takes place until the beginning of the twentieth century, and in leading Wesleyan circles in London there is a concensus of opinion that, by the time mentioned, the one million guineas will have been promised, if not actually paid. The interest on the large amount banked is expected to more than cover the expenses incurred in working the scheme.

The Quiet Day for the deepening of the spiritual life, held in St. James's Hall, was largely attended. The weather was most disagreeable, a heavy fog prevailing. Preb. Webb-Peploe's address was an exposition, theological and practical, of the words, "Let the peace of God rule in your hearts." Rev. G. H. C. Macgregor, in the course of a forcible address, said that keeping in mind the personality of the devil, believers would be better able to distinguish between temptation and sin, and would be saved from being surprised by temptation. Rev. H. Price Hughes gave the closing address.

Presbyterian.

In connection with the Conference of Northern Presbyteries of the United Presbyterian Church, a meeting was recently held in the Institute Hall, Bailie Lawrence presiding. Addresses were delivered by Rev. Mr. Stirling, Kaffraria; and Rev. Dr. Smith, Broughton Place, Edinburgh, who spoke on "Some reasons for enthusiasm about union."

Dr. Thoburn McGaw has received the sum of £1,000 from a generous friend, as a donation to the fund for building a new church at Milfield, Sunderland. The donor attaches no conditions to his gift except (1) that a contract for the building of the church shall be entered into within the next twelve months, and shall be proceeded with in the usual way; and (2) that the committee shall make no effort to discover his name.

A two days' conference, arranged by the Church of Scotland, has been held in Inverness. It was the outcome of a proposal made by the Home Mission, Christian Life and Work, and Highland Committees, and cordially approved by the General Assembly. At the opening service, which was largely attended, Rev. Dr. Pagan preached from "Blessed is the nation whose God is the Lord," and gave an instructive address.

Principal Hutton, in opening the session of the U.P. Theological Hall, Edinburgh, pointed out that ecclesiastical union was useless without a deeper and inward unity of the Christian spirit, and declared that the leading barriers to co-operative, and still more to incorporate Christian unity, were those erected by priesthood and sacerdotal claims and practice, of which Romanism was the chief source and example, followed by an imitative Anglicanism.

Society of Friends.

William Hobson has just held a fortnight's mission at Close House. Nearly all the meetings were well attended. At the First-day evening lantern service the doors had to be closed, with large crowds left outside, the hall being already packed to excess. Several have professed to have given their hearts to God.

In connection with the Adult School, Northampton, Edward R. Vardon gave a lecture on "China" in the meeting-house, illustrated by lantern views. The address was listened to with marked attention, and was followed by an earnest appeal from Margaret Vardon to obey the Divine requiring, whether it may lead into missionary labour abroad or missionary-helping work at home.

Fallen Asleep.

Very suddenly, at Norton Lees Vicarage, Derbyshire, Rev. William Mercer, vicar of the parish, and eldest son of the late Rev. William Mercer, vicar of St. George's, Sheffield.—Rev. D. A. Russell, senior minister of the Second Presbyterian Church, Strabane, aged seventy-five years.—At Edenderry, co. Down., Mr. Alex. Teggart, aged ninety-two years.—At Ballee, co. Down, Rev. J. M. Fallon, M.A., aged eighty-seven years, and for fifty-three years rector of the parish of Ballee.—Sharnbrook Baptist Church, Beds., has lost a useful member by the death of Mr. John Dickens, at the age of sixty-eight. He attended the Sunday School as scholar or teacher nearly all his life; he was also organist and a temperance worker.—In the passing away, at the age of eighty-four, of Elizabeth Robinson, of the Society of Friends, wife of Wilson Robinson, of Whinfell Hall, a large circle mourn the loss of a genial and loving presence.—Rev. Alfred Rollason, after a long and painful illness, has died at Cambridge, whither he removed last year on his resignation of the pastorate of the Baptist Church at Saffron Walden. He had been twenty-seven years in the ministry.—Mr. Thomas Barter, for more than fifty years deacon of Arthur Street Baptist Church, King's Cross. His life was marked by consistency and devotion.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

WE would draw the special attention of Protestant parents who are disposed to send their children to "convent schools" to the article upon that subject to be found on page 20. What is true in Canada is equally so in our own land, and Rome has very few methods more subtle than this to sow her idolatrous seed in the minds and hearts of young girls at their most impressionable age. As for her assurances of "not proselytizing," experience has proved that they are not worth the paper they are written on.

The reverses to our arms in Natal, deplorable and painful as they are, are having one salutary effect. While they deepen the determination of the nation to "see this thing through," in Lord Rosebery's words, the dreadful slaughter that is going on is so sad a revelation of the horrors of civilized warfare that a reaction of feeling must soon pass through the heart of the people at large. The desolate homes, the sorrow and mourning that have already fallen upon thousands, the certainty that here and there all over the land there are hearts stricken even unto death by the daily tragedies that are being enacted so far away, are an awful sequel to the cheers that started our troops on their way to wounds and death. This generation has seen nothing so humiliating as this vision of two Christian nations locked in a death-grip within a few months of the Parliament of Peace, from which so much was expected, but which has turned out so fruitless. The lesson is likely to be written very deeply in blood before we have done.

Is there not a call on our Churches to do something more than read the newspapers in view of the terrible war with the Transvaal? Our record may be, and doubtless is, much cleaner in South Africa than that of the Boer Government; but there is still abundance of ground for humiliation before God for the sins we have committed there as a nation. And how is the nation to keep from becoming a prey to the war-fever unless God's people do all in their power to restrain and uplift public opinion? Unless there is a strong curbing influence, this war will do untold mischief by stiffening this martial sentiment of the race; and so of Europe, for this is a passion that feeds on defeat as much as victory, and turns everything only too readily into fuel for its own inordinate pride and vainglory. It should be the earnest desire of the churches to redouble their efforts to allay passions, discountenance the spirit of revenge, and prepare for a national temper in which it shall be possible to provide for a just, merciful, and permanent peace.

The attitude taken by the leading Papal journal, the *Osservatore Romano*, during the present unfortunate war, deserves to be carefully noted. Before the outbreak of hostilities, the paper in question suggested that a war doubtless would be providential, and the defeat of England even more so, as such a result would simply mean "the total destruction of Protestantism." More recently, the British mishap at Ladysmith has evoked expressions of satisfaction and delight. There can be little doubt that this is the outcome of the same spirit at the Vatican, as that which made Rome the foremost of England's foes in the latter half of the sixteenth century, and which rendered it so difficult for a Romanist to reconcile Catholicism with loyalty to his Queen, or devotion to his country.

The significance of the Roman rejoicing lies in the fact that the Boers are so strongly Protestant that no Romanist can hold office under their government! The Vatican authorities, however, hate us so much that they are glad at any trouble that may afflict us, whencesoever it may arise. All this should quicken the faculty of self-examination in us as a nation, and make us see to it that our own house is set in order, and our policy righteous, and, at the same time, friendly towards all. The fact that the British Empire stands for civil and religious freedom all over the world accounts largely for the harvest of hatred we are reaping in some directions. Our passion for extending the Empire is responsible for a great deal more.

Everything relating to the condition of our army is of supreme interest to the nation just now, and Mr. Ritchie's recent speech as to the progress of temperance among our soldiers will be read with appreciation. He said that nowhere had the movement advanced as it had in the Army, and he drew the conclusion that the physical courage now shown by our soldiers must be but one side of another and higher quality they were showing—moral courage. Some years ago, it required a great deal of pluck in a young recruit to confess himself an abstainer; now it is much easier, though pluck is still wanted on occasion to say *no* to an importunate friend. Great credit is due to those who, both within and without the ranks of the Army, are responsible for this great reformation. Some of our leading commanders have greatly helped by their action in refusing to allow stimulants to be included in the military stores when on active service.

Dr. Edghill, Chaplain-general of the Forces, who knows the dangers and temptations of the men in the army, recently reminded some of them that it would be worse to have a brigade missing in India from a disease caused by men's sins than it would be to have a brigade missing by war. He protested against the view that, when a soldier was placed amid temptations, they had no right to expect him to live a pure life, that God had made a mistake with regard to him, and that what they had to do was to regulate vice in the best possible way; he objected to those who said it was no use living in a fool's paradise—things must be taken as they are. Against that "devilish lie" he protested with all his soul.

It was not necessary for men to sin, it was not necessary for them to lose self-control, and to sink to the level of beasts that perish, for they had proved by soldier saints, in every age and every congregation, the devil was a liar, as he was from the beginning. But they did not despair.

It is significant that, while all references to the question of reunion between the Anglican and Free Churches were received with marked coldness at the recent Church Congress, a correspondence has been proceeding between the Archbishop of Canterbury and the Œcumenical Patriarch in Constantinople *re* a rapprochement between the Greek Church and the Anglican Communion. The organ of the former Church states that there exists an agreement between the two prelates to do all in their power to create a better understanding between their churches by supplying information as to their respective movements, and by clearing up difficulties arising out of their respective antecedents. The *Church Times*, so bitter towards Nonconformists, speaks of the prayerful interest felt by its supporters in this endeavour to come to an understanding with the Greek Church.

The gravity of this position can only be realized when the particular tenets of the Greek Church are borne in mind. Having almost everything in common with Romanism in its sacramental theory and its ecclesiastical machinery, it goes considerably further in the practice of image-worship, and is shamefully neglectful of the intelligence and education of its poor. It is, further, a persecuting Church of the most virulent type, as is seen in the recent treatment of the Stundists and the Doukhobortsi by the Russian Patriarch; and it is as greedy of political power as is the Vatican itself. While our "national" Church is becoming more and more alienated from the Free Churches of this country, our Primate is engaged in strengthening its relations with this superstitious, persecuting body in the East! It is well to keep this fact in mind, in view of the frequent remarks in the Anglican papers, that the crisis in the Church is over.

The House of Lords has once more put a Parliamentary veto on the erection of Cromwell's statue given by Lord Rosebery to the nation. The vote was an extraordinary one, the numbers being six to four, which, of course, takes all significance out of it for reasonable people. In view of this fact, the following tribute paid by Mr. John Morley to Cromwell, in the biography of that great man which commences in the November *Century Magazine*, is of great interest, coming from a source which cannot be described as extravagantly religious:—

It is hard to deny that wherever force was useless Cromwell failed; or that his example would often lead in what modern opinion firmly judges to be false directions; or that it is in Milton and Bunyan, rather than in Cromwell, that we seek what was deepest, loftiest, and most abiding in Puritanism: we look to its apostles rather than its soldier. Yet Oliver's largeness of aim, his freedom of spirit, and that energy that comes of a free spirit; the presence of a burning light in his mind, though the light to our later times may have grown dim; his good faith, his valour, his constancy, have stamped his name, in spite of some exasperated facts that it is pure sophistry to justify, upon the imagination of men over all the vast area of the civilized world where the English tongue prevails.

Recently, at the opening of a central library at Hornsey, the Lord Chancellor spoke wisely in deprecation of the taste and tone of a section of the literature with which the country is flooded, and, in view of this, we may express

regret that many of our religious magazines and weeklies give such prominence to fiction, a number of them certainly pandering to, instead of endeavouring to purify and improve, the degenerate taste of to-day. Lord Halsbury also referred in scathing words to many plays now in vogue, as tainted with what he termed "the spirit of those fools who make a mock of sin." "If some of the plays now before the public were permitted," he went on to say, "it was difficult to imagine any that could not be played."

In such circumstances, we share the Lord Chancellor's doubt as to the value of a censor; for it would appear, from the results, that the censorship is confined to the actual wording rather than to the teaching and general tendency of a play. Hence our worst plays do not offend in expression, but in effect, just as some of our most pernicious fiction is almost classical in language, and insidiously corrupt in spirit and result.

The question naturally arises, how can Mr. St. George Mivart and others of his mental grasp, who have taken part in *The Times* correspondence, or have sympathized with it, remain within the fold of Rome? The utter stultification required from every "good Catholic" has recently again been defined by the Pope, in his address to a batch of English and Irish pilgrims, as "that docility which, devoid of preconceived notions, impassioned judgments, or rash expressions of opinion, is fully owing to him who holds the supreme magistracy and Divine mandate to govern the Church." How far this "docility" must be from the attitude in which Mr. St. George Mivart prophesies "the probable result that other millions of Catholics will, one by one, abandon Catholicity!"

A very striking and painful illustration of the unhappy conditions under which a large proportion of the population of London and other large cities lives was given in the evidence at one of the police courts during the hearing of a charge of murder a few days ago, when it was stated that the accused, sixty-one years of age, occupied one room with his wife, two girls, aged respectively thirteen and seven years, and a son aged twenty-two, the chamber being only twelve feet square. This, too, was in a district of the Metropolis which is not usually considered as an overcrowded one. Such facts speak for themselves in their direct bearing upon questions of religion and morality.

Temperance reformers have frequently just cause to complain of the treatment their memorials and protests receive at the hands of magistrates; especially are they justified in resenting the way in which Quarter Sessions will upset, in the interests of "the trade," the decisions come to by licensing sessions to close public-houses. Men who know are overruled by men who do not know. Happily this is not always the case. Thus the Quarter Sessions recently held at Winchester sustained the decision of the Aldershot magistrates to take away the licence from a notorious public-house, a licence worth as much as £4,000. The law might, no doubt, be improved in some respects; but, even as it stands, it is capable of a great deal of good. And if magistrates are often slow to act, yet the Aldershot case proves that sometimes they will act very effectually.

The manner in which Max Nordau advises young Americans who wish to become millionaires, reminds us of the irony of Elijah and the satire of Bunyan, when he describes the man with the muck-rake, raking up straws and rubbish, all oblivious of the crown above his head, but which might be on his brow.

The man who wants to become a millionaire must have no other ambition. He must hold exclusively to the one single idea. He must not dream nor give wings to his power of imagination, nor lift his eye to high ideals. He must tread along with head bowed to the earth, and step by step he must carefully feel his way, weathering storms and climbing obstacles. He must possess the instinct of a beast of prey—nothing higher.

Even any worldly man, who has eyes to see facts, can discern the emptiness of mere material possessions and pleasures, and, if he has literary ability, can satirize the folly of seeking such things; but we have never known much, if any, good come from his work. No; the soul must be offered, and must accept, a positive good before it will surrender a deluding pleasure.

It would be a good thing if some writers of novels, who picture an evil career in a young person followed by a comfortable old age, would take to heart the story the late Miss Florence Marryat told of her father, Captain Marryat. She said he much regretted in after years the "fast tone" of his first novel, "Frank Mildmay," produced when he was under twenty-one, and sorrowed that he had written it. It will never be estimated and told how much evil has been done by writers making sin attractive and remunerative. "The tone" enters into the minds of young persons unconsciously, and influences all their thought and life. Captain Marryat wisely and pathetically said, the night before he died, "Christianity must be implanted in the breast of youth; there must be a bias towards it given at an early age. It is now half-past nine. World, adieu!" Happy are the parents, the teachers, the writers, who impart that bias.

"If everybody went to church," what then would happen? inquires *The Quiver*. That twenty-five millions of persons would be crowded out, there being not accommodation enough for them. But the question is useless, because "everybody" cannot go, were they ever so willing. Babies and their nurses, very young children, the aged and infirm, sufferers from disease, doctors and nurses, and all who attend to the necessary wants of a household, or of the community generally, cannot go to church. The question is—How many ought to go? And of that number, how many fail to go? and why do they fail? It is said that not so many as 10 per cent. go, whether you take the metropolis or our large provincial towns; and this is at least from 40 to 45 per cent. below what it ought to be. How are we to get at this non-church-going population? The answers, we believe, are manifold; but they all are blocked by a previous question. *Do the Churches really want* all these people? Would they welcome them if they came? Are they adapted to their needs?

The Professor of Biblical Criticism in Aberdeen University seems to us to have taken up a sound position in his introductory letter on "The Position and Prospects of Biblical Science." He thinks the Higher Criticism has fallen under suspicion because it has largely become identified with the negative theories which are dominated by purely naturalistic presuppositions. This is not surprising, for, if the Book is relieved as much as possible of the Divine in its make and composition, the same process will be applied to every event it records. Professor Nicol thinks it remarkable that no discovery of archæology has yet been made which is inconsistent with the Biblical record, and in proportion to the correspondence of the sacred narrative with the conditions of the age as elucidated by archæology, the greater the improbability that it could be assigned to a date long subsequent to the events it professes to relate. The materials for a restatement of the historical argument are rapidly augmenting.

Although there has been so much valuable legislation affecting child-life during the present reign; 111 Acts having been passed since 1837, as compared with only ten prior to that date, very much remains to be done in regard to the amelioration of the social condition of children. In some respects other countries have led the way in the direction in which it is very desirable we should go, and the United States laws, prohibiting the admission of children to drinking saloons, and the sale of drink to children under sixteen, and their admission, without guardians, to theatres and other places of amusement of the kind, might, with great advantage, be adopted in Great Britain. A crusade in this direction certainly would be of incalculable benefit if it resulted in direct prohibitive legislation of the kind.

Some remarks of Bishop Potter, of New York, on the decline of home life in the United States, and the disastrous results in the national character which may be looked for in consequence, may well be considered in this country also. He puts the evil down mainly to two causes—first, the facility of divorce which exists in so many of the States, which, of course, is the ruin of the home idea; and secondly, the increasing tendency of families to live in hotels, which necessitates the sending of the children away to the country in a separate establishment, or to a boarding school. It is well known that the greatest nations have derived their vigour from the sacredness in which home-life was invested among them; this is specially true by the Romans and the Jews; and it is just as true of the vigorous and progressive nations of to-day. It would be well for us to learn the lesson, by retaining the sanctity of the marriage-tie unimpaired, and by fostering the home-feeling among the rising generation as much as possible.

Dr. Pentecost calls attention to the contrast between the free expenditure of men and money for what are called "imperial objects," and the small expenditure of both for the extension of our Saviour's kingdom. He points to the readiness with which the Americans sacrificed in one year 10,000 of the best, bravest, and most precious young lives of the country to free a million and a half of Cubans, and possibly 8,000,000 or 10,000,000 of Filipinos, whereas the Church maintains only a thin line of missionary pickets, not enough even to explore the heathen field. For the sake of an "imperial idea," which seems generally to be a business idea, we pour thousands of troops into heathen lands, and commerce sends its hosts of agents to search for silver and gold. Truly the contrast between the activity of the Church and the world in the regions beyond is very startling. But does it not show how imperfectly evangelised are the regions at home? The great difficulty is to bring the men and women and children who are at our very doors under the influence of the Gospel. Were Great Britain herself quickened in her deepest heart by the power of Christ, and were America also, then the ingathering of the nations would be rapid.

Points of a Good Pastor.

By Rev. T. L. CUYLER, D.D.

PROBABLY I can indicate these points more clearly if I put them in the form of a short epistle to a young minister, and some older ministers may profit by these plain, practical suggestions :—

I assume that you realize intensely that the work you have undertaken is immeasurably the highest calling this side of heaven. Your business is not to earn a living, or gratify an intellectual taste, or simply to study God's Word and prepare the best sermons you can produce. Your object is to awaken the careless, to instruct the ignorant, to comfort the afflicted, to edify believers, to make bad people good, and good people better. This blessed, heaven-appointed work will cover seven days in every week, out of the pulpit as well as in the pulpit, and unless you are a thorough pastor, you are likely to turn out a failure.

1. To be such a pastor and such a soul-winner, the first point is to have in the core of your heart *a supreme love* for your Master, a love for your work, and a love for the souls committed to you. The moment that your love-labour sinks into an irksome drudgery, you are shorn of your locks, and had better resign.

THOROUGH PASTORAL OCCUPATION

is no pastime for tea-table gossiping, or game-playing with the young folks. It will consume several hours each day; it will tax your patience, and will often put a severe strain on your nerves. Henry Ward Beecher once said to me: "I envy you your love for pastoral duties. It costs me more consumption of nerve force to spend an hour with a family in trouble than to prepare a whole sermon." It is our business to bear our people's burdens. Paul must have been a great pastor, as well as a great preacher, or else he would never have dared to write to his Thessalonian converts: "We were gentle in the midst of you as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the Gospel of God only, but also our own souls, because you were become very dear to us." The love that beareth all things is the first essential of a good pastor.

2. You have got to *study your people* just as carefully and intently as you study any book in your library—not excepting God's own book. Wordsworth's intimate intercourse with his mountains made him the sovereign poet of nature. Lifeless books are dry provender after all; your heart will need to be vitalized by constant contact with living persons. Books teach certain truths in the abstract; your people and neighbours can teach you many more

TRUTHS IN THE CONCRETE.

Some of the best sermons you preach will be those which your congregation will help you to prepare. As the prime object of your preaching will be its influence on the souls of your auditors, your chief opportunity to discover what influence it is exerting will be when visiting them through the week. It must be feeble spiritual gunnery which leaves no echo after the church doors are shut up; and if the truths are well aimed, you will find where the shots have struck by going among your people. I fear that we ministers often incur a deep guiltiness before God from not following up our Gospel warnings and invitations more closely.

3. In all your intercourse with your flock and with those outside of your flock, be a *thorough democrat*. The Lord's ambassador must never be a "respecter of persons." More than one minister has sadly damaged, and even destroyed, his usefulness, by toadying to the rich and the aristocratic, or by allowing himself to be regarded as the property of one or more of the influential men in the congregation. Be no man's man! Whomsoever you neglect, be sure never to neglect the poor, the unfortunate, and those who have few friends. Do not fail to remember where poor old Father A. lives, or blind Mother B., or forlorn Widow C., or bed-ridden Brother D. You will find the footprints of your Master on the doorsteps of such humble abodes. It is an invalid excuse of some pastors that they have

LEAKY MEMORIES,

and no knack of recognising individuals. Keep a list of everybody's residence, and study faces so that you cannot forget them. The unpardonable sin with most people is to be forgotten or to be snubbed. A pastor ought to be the most Christian gentleman in his parish; and if you do not win people to yourself, you are not likely to win them to Christ.

4. *Tact* is a very important point in the making of a successful pastor. For want of it, some brilliant talents have come to nought. Next to the gift of grace, my brother, seek the gift of "gumption." You will have to deal with some very disagreeable people; to them be all the more agreeable. You will encounter some crotchety parishioners; study their crotchets, and do not be baulked by them. In my first charge, the most troublesome character was a venerable and godly-minded, but most obstinate and quick-tempered, church elder. After he had aroused the whole congregation by a peculiarly irritating performance, I called on him, and when he looked for a lashing, I surprised him with such a sweet love-talk that the old man melted like wax in the flame, and he never gave me the slightest trouble afterwards. You may often fend off a church quarrel, and quench a mischief-maker, by the exercise of timely and patient tact.

5. If courtesy and tact are important points with a pastor, you will often find that *courage* is quite as important. It is a woful mistake to suppose that a minister wins popular favour by concealing truth, by compromise with error,

TRIMMING HIS SAILS

to every breeze. Your people will admire courage. Let them see that God is the only being of whom you are afraid. Deal faithfully with all sinners, and do it with love. If you have grappled your flock to you, they will stand any amount of plain, pungent truth without flinching. Conscience will often require you to be unsparing in exposing sin and rebuking wrong; you must not flinch.

6. These are some of the strong points of every pastor who makes himself approved as a good workman, and a successful *soul-winner*. Do not minimize this last word—it touches the core. You are set to be a watchman for souls. No erudition, no pulpit brilliancy, can compensate for lack of conversions, and a low state of spiritual health in a church. Watch for the Holy Spirit; work with the Holy Spirit. Keep your door always open for inquirers, and be glad to be interrupted by any one who is seeking light, or comfort, or personal salvation. When you detect symptoms of the Spirit's presence, then call your officers together for special prayer and special work. Never defend your Bible; preach it boldly in love, the whole of it; God's Word is its own vindication. The strongest of all strong points is to have Jesus Christ in your own soul, and Jesus Christ with you in your pulpit, and Jesus Christ beside you at every step of your untiring round of labour among the souls entrusted to your charge.

The War in South Africa.

THERE is not a doubt that God is dealing with the Europeans and natives in South Africa in a very special way at this time. Advices to hand give details of a mission held in one of the villages in the Colony by members of the South Africa General Mission.

Mr. Gale, writing from Swaziland, mentions one of the girls at a kraal near by having given herself to God, and having put on European dress. She needs our prayers, for we gather that the other natives are threatening to tear her clothes off. A girl belonging to another kraal has professed conversion, which has led to her friends deciding to send her right away.

Friends who will have been watching Swaziland with special interest, and the prospects of the work in those parts, should know that it has been deemed the wisest and best plan for all the S.A.G.M. missionaries there to go to Durban, as there was a possibility of the natives rising. The workers situated in the Majuba district, *i.e.*, Ingogo, have also had to retire on Durban.

Several of our workers in Johannesburg applied for permits from the Hon. F. H. Reitz, State Secretary at Pretoria, which would enable them to remain in that town, on the understanding that they were workers representing the South Africa General Mission, which has for its object the spiritual and social well-being of *all* classes of the community, irrespective of nationality or sect. These, however, were not granted, owing to the fact that our workers had taken part in relief operations.

We hear that most of the shops are entirely closed, the fronts being strongly barricaded up, but that the door of our S.A.G.M. book room is allowed to remain open

TO SUPPLY DUTCH BIBLES

and Testaments, which are in great demand for those going to the front. The police were all going to the seat of war, quite a number of the Dutch having called at the mission premises to say good-bye before their departure. A Dutch girl of about twenty was found crying in the streets the other day, and it was ascertained that her brothers had been commandeered, and that she was left without home or friends. The Mission took her in to care for.

It goes without saying that this is a wonderful opportunity for work amongst soldiers in connection with our Soldiers' Homes in South Africa. A number of the Munster Fusiliers who had lately arrived in Cape Town from Fermoy, co. Cork, were attending the meetings of our Soldiers' Home in Cape Town. One of our workers, writing from Cape Town, gives a few particulars of a Sunday spent at the docks and of a

SPLENDID OPPORTUNITY FOR SERVICE

granted in an unexpected way. The ss. *Gaul* had arrived with 1,000 men of the Northumberland Fusiliers, the Fighting Fifth, on board. Two meetings were held for them on the Sunday, in the morning and evening. They were not allowed to go beyond the immediate vicinity of the vessel, so a very fair number came round and listened. A note was written to their colonel—Col. Money—and he kindly put the little S.A.G.M. Sailors' Rest in bounds for them, so that a few came over in the afternoon to read and write, including one of the sergeants, who is a Christian man.

In the evening the men were confined to the ship after 6.30, and the workers went alongside of the vessel, having a meeting on the quay. As our workers left, the Christian men, who were together, started "*When the roll is called up yonder, I'll be there*," all our helpers joining in.

As many of the missionaries will have come down from up-country, there will be abundant opportunities now for working amongst the large number of regiments which are daily arriving. We would ask prayer that there may be much blessing attending all these special meetings. In Natal Mr. Smyth, whose whole life is given over to the work amongst the soldiers in that colony, is at present labouring in the different camps.

Arthur Mercer, Secretary.
S.A.G.M., 17, Homefield Road, Wimbledon.

The Shepherd of Israel.

By Rev. F. B. MEYER, B.A.

Zechariah xi. 1-17; xiii. 5-9.

(Concluded.)

THAT sword at the gate of Eden, had turned every way to guard the way of the Tree of Life; had threatened to pursue the transgressing pair, with its relentless edge. It was the sword of justice, the two-edged sword of the Word of God, which avenges disobedience with death. For 4,000 years it had slept in its scabbard, pacified, if we may say so, by the Divine assurance that the mercy shown to men would be reconciled with the due acknowledgment of the righteous demands of a broken law. But it could not sleep for ever. God's promise must be redeemed, and his guarantee made good; and so, in the fulness of the time, Jesus was set orth as a propitiation, showing the Divine righteousness in passing over sins done aforetime, in the forbearance of God, and enabling God Himself to be just and the Justifier of those that have faith in Jesus.

When our Lord was arrested in the garden, condemned by his judges, and, finally, nailed to the cross; when his heart broke with uncontrollable and unfathomed grief; when the soldier took a spear and pierced his side—simultaneously with these outward scenes, there was the awakening of the sword of Divine justice, which pierced and laid bare his heart. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with his stripes we are healed." We cannot penetrate the deep mystery which veils the cross, or understand how the suffering of the Shepherd could be counted as equivalent to our bearing the results of our sins. It is difficult to comprehend the

TRANSFERENCE OF PENALTY

from a sinful race to the sinless Substitute. But it is impossible to read the inspired statements that describe the death of Christ without realizing that, in some way, which we shall, perhaps, understand in heaven, He met and satisfied the claims of violated law, so that it can ask no more. The quotation of this verse by our Lord Himself on the threshold of Gethsemane (Matt. xxvi. 31) indicates, with unerring precision, its reference and fulfilment; and we believe that because the sword was plunged in his heart, it will sleep for ever. The law is magnified and honoured, as it could not be by the destruction of a race. However much we prize the death of Christ, our Lord, as an example of patience and self-sacrifice, we must never forget that He did for us what we never could have done for ourselves in magnifying, satisfying, and honouring the

CLAIMS OF THE DIVINE LAW.

It is interesting to notice how our Lord quotes this summons to the sword. The Prophet hears it addressed directly by the lips of God, "Awake, O sword, against *my* Fellow;" but in the thought of Jesus, it was not a dumb and impersonal agent merely, with power of automatic or self-prompted action, but an instrument in the hand of God. In his lips the quotation stands: "*I* will smite the Shepherd." With Him there was no vague abstraction or impersonality. It was not an attitude or quality of the Divine nature, such as justice or righteousness, that drew the sword from its scabbard, and plunged it in his heart. He even refused to recognise Judas, Caiaphas, or Pilate. Passing by all these secondary causes, He realized that the cup was mixed, the death of the cross arranged, and the sword wielded by his Father. Thus it was He bore his unutterable woe with yielded will and acquiescing heart.

In this, O child of God, learn a life lesson. In all anxieties, in troubles that men may cause to thee, refuse to consider thyself a prey of their wild will, as though thou wert a storm-driven leaf, bu tdare to believe that what God permits to come is his appointment, and that amid all the plottings and machinations of human malice runs a Divine purpose.

The infinite meaning and value of the death of the cross are indicated by the THREE SIGNIFICANT APPELLATIONS *with which the Sufferer is addressed.*

My Shepherd. Mark that emphatic My. It is as though Jehovah would contrast the Shepherd of his choosing with those that had been selected by human caprice. His Davids against the people's Sauls. From out of the family of man, God has drawn, and is drawing, certain who are

ATTRACTED BY A SPECIAL AFFINITY

to his Son, wrought in them by his Holy Spirit, and these are accounted his flock, and are entrusted to his pastoral care. They were the Father's; but the Father has made them over to the Son, according to Christ's own words: "Thine they were, and Thou gavest them Me, and they have known surely that Thou didst send Me." Distinguished from the rest of men, because they hear the Shepherd's voice, know, and follow Him, these enjoy immediately and intimately his pastoral care. He guides them over the wolds of time, feeding them on the green pastures, and beside the still waters, conducting them through darksome gorges and dangerous glens, defending them from lion and bear with rod and staff, and even in the realms of glory not ceasing to be their Shepherd.

This thought for the sheep committed to his custody possessed the mind of the Great Shepherd on the night in which He was betrayed, when He went forth to meet Judas and the arresting band. Placing Himself between them and the frightened little group that cowered behind Him, He said, "If ye seek Me, let these go their way." If He had been a hireling, when He saw the wolf coming, He would have fled; but because He was God's Shepherd, He stood between his own and peril, as He always will do in every dark hour that may menace us between this and the

SAFETY OF THE GATES OF PEARL.

We have a strong claim on Jesus, because He is God's Shepherd, the representative of the Divine care, the custodian of the Divine honour. In every prayer for help, we may remind Him that He stands to us as the Gift and Sponsor of the Divine faithfulness. He must be to us all that God Himself would be.

My Fellow. When our Lord quoted this text in the upper room, as He rose to leave it, He stopped before He reached these words. But the omission was not due to any hesitation on his part to appropriate them. He knew that He was Jehovah's Fellow, else He would never have included the Father with Himself in the significant pronoun, *We*. "*We* will come, and make our abode with him." He counted not equality with God a prize to be grasped at. And it was the fact of his being Jehovah's Fellow that made his death of such infinite worth. Man could not have redeemed his fellow, but the Infinite Lawgiver Himself, taking to his heart the penalty of his own broken law, afforded it the greatest possible homage and satisfaction.

Surely there is a designed contrast between fellow and hosts. God is the Lord of many hosts, in heaven, and earth, and sea; but He has only one Fellow. All the Hosts of angels and nature had not availed for the work of propitiation; this He must do Himself; and He did it in the person of Jesus.

The Man. "*The Man* that is my Fellow.' By his tears and anguish, by the pains of death and the article of dissolution, his humanity was attested. And how real, how tender, how near they make Him to us all. No man so abject and sinful but may approach Him, when He is numbered with the transgressors, and hangs in death between two malefactors. Would you touch God through his Fellow? Then touch yonder dying Man. The gulf is bridged, the yawning chasm is spanned. By the grace of the one Man we may now receive the abundance of grace, and reign in life, here and hereafter.

Beware how you treat this blessed Man. Still men sell Him for thirty pieces of silver; tread beneath their wanton feet his precious blood; and do despite to his grace. Still they prefer their thirty paltry silverlings to his matchless worth. Would that their blind eyes were opened to see the matchless glory and beauty of Him who stands at the door and knocks.

The disciples were scattered when their Shepherd was taken. He had foreseen this: "Behold the hour cometh, yea, is come, that ye shall be scattered, every one to his own, and shall leave Me alone." And it seemed as though the hand of God was against them, to their utter undoing in the dread hours that followed. But who shall tell the woes that befell the chosen people that had rejected the Messiah. The disciples wept for but a little space, and their sorrow was soon turned into joy. But the Jews succumbed beneath the woes, which, within forty years, befell their nation. It came to pass in all the land, that two parts were cut off, whilst the remainder passed through the fire, and have been passing through it ever since. Nor can it be otherwise, until they acknowledge Jesus as their true Shepherd, and allow Him to fold them, and humble themselves to become the people of his pasture, and the sheep of his hand.

"Give Peace in Our Time, O Lord!"

"Thoughts of peace, and not of evil.—Jer. xxix. 11.

Hearken, O Lord! For fierce the strife is raging,
And men, like autumn leaves, around us fall;
Two nations still a deadly warfare waging,
Arise! e'en now, and hear thy children's call:
Let the wild clamour of the people cease,
Give us, O God, thy own good gift of peace!

"Peace in our time," we pray, our tears fast falling,
Hear we the widows' and the orphans' moan!
Our "brother's blood" to us from earth is calling,
A nation's prayers ascend towards thy throne:
"How long, O Lord, how long," thy people cry,
"Ere Thou wilt peace ordain, O God, Most High?"

And yet *Thou reignest!* Thou, the King of nations!
Thy earth beholding, Lord, with pitying eye,
Thou hearest still thy children's supplications,
And in the darkest hours we feel Thee nigh:
Our eyes on Thee, O Lord our God, shall wait—
We know Thou wilt not leave us desolate!

Thou art our Rock, our Fortress, our Defender;
In Thee we rest secure from war's alarm;
A loving Father, pitiful and tender,
To shield thy children from the reach of harm.
O Lord of Hosts! "Stretch forth thy mighty hand,"
And let the dove of Peace brood o'er the land!

Mabel Collier James.

Tamerton Foliot.

The Evangelical Alliance.

ANNUAL CONFERENCE AT BRISTOL.

LAST week this Association of Evangelical Christians held its fifty-third annual Conference, extending over three days, at Victoria Rooms, Clifton. Members, delegates, and friends journeyed from the provinces; some even coming from Rome, Germany, and Norway. The programme embraced subjects of vital importance to the Christian Church of our time. In the churches and chapels of the district, on the previous Sunday, sermons were preached on the subject of "Christian Union."

Mr. R. Cope Morgan presided on the first morning (Tuesday). There was a special fitness in the Conference having for its opening topic "The Out-pouring of the Spirit consequent on the Glorifying of Christ," for the life and usefulness of the believer are absolutely dependent upon the indwelling of the Holy Ghost. Rev. Dr. Moinet, when illustrating this, emphasized the necessity of Christians *continually* receiving the Spirit of God, that they might *continually* manifest his gracious influence and character. It was because believers did not communicate to others the spiritual things they had received, that the Church of Christ accomplished so little. Christ's individual disciples were to be channels of blessing to the world, according to the Lord's teaching in John vii. 38: "He that believeth on Me . . . out of his belly shall flow rivers of living water."

In the afternoon, Rev. F. B. Meyer, speaking upon "The Holy Ghost Given to all Believers for Service," voiced the truth that

POWER FOR SERVICE

is inseparable from the possession of the Holy Ghost *Himself*. To use this power Christians must live on God's plan, and make the glorifying of Jesus Christ the supreme object of their lives. The Holy Ghost was in the world, near, mighty; but the Church had largely lost the art of bringing the Spirit's power into daily life and work. Rev. James Charles (Denbigh) believed that the Holy Spirit in the Church was a living testimony to Jesus Christ, and, where the Spirit of God dwelt, there was true progress. Testimony was given by Rev. Dr. Prochet (Rome) to the union of Christians for aggressive religious service there under the Spirit's constraining influence.

A new feature in the Conference programme was an evangelistic service on the first evening, the suggested subject being "The Son of God—his Atonement for Sinners" (1 Pet. ii. 24). Mr. E. P. Field, General Secretary of the Alliance, spoke of the power, and wrong, of sin. Dr. Harry Guinness elucidated the supreme theme of Redemption in an impassioned address.

Words of practical wisdom were spoken on "Evangelistic Work incumbent on all Christians," "Pastoral Intercourse with the People," and "Work Amongst Men." Rev. W. S. Standen made it clear that the primary work of the Church, and the fundamental obligation of the ministry, must be evangelistic, and that it was because this phase of Christian service was so often relegated to a secondary place that

CONVERSIONS ARE SO RARE,

and religious life amongst the people so low. Wherever a living and spiritual church exists, it is the result of a fervent spirit of evangelization. Taking the Good Shepherd as the pattern for the Christian pastor, Rev. H. R. T. Jackson, one of the secretaries of the Alliance, drew attention to Christ's sympathy, tenderness, hopefulness, impartiality, and to his gracious care in dealing with individual souls. Rev. J. E. Watts-Ditchfield asked how it was that clergy and laity alike had not allowed themselves to be more diligent in winning men for Christ. To reclaim the head of the household, meant often the uplifting of the whole family.

"Present Day Problems" were discussed by the Ven. Archdeacon Hughes-Games. Alluding to the fierce competition in every branch of trade, he believed men were no longer content with the ordinary means of making money; and, therefore, endeavoured to enrich themselves by gambling of different kinds. The rich were living in unbounded luxury, absorbed in self-aggrandisement and self-satisfaction. The masses sought their own advantage, without due regard to what was due to the classes. The Gospel was the sole remedy for all social anomalies.

The problem of poverty was dealt with by Rev. N. Vickers. Politicians selected some form of socialism, others expounded it by the survival of the fittest. The profound economic maxim supremely adapted to its removal was, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." This was the answer for those who inquired the meaning of life—the great mystery of death and of destiny.

"Foreign Missions" attracted an enthusiastic audience. Rev. Wardlaw Thompson explained the grounds for encouragement at the present position of the missionary enterprise. At the commencement of the Queen's reign few people recognised the claims of the heathen, and those who advocated missions to them were looked upon as having fads. To-day the majority of Christians frankly admit that missionary service must be the very centre of the true work of the Church of Christ. He believed that the cumulative force of missions would go on increasing till men would be astounded presently at

GOD'S SILENT WAY

under the surface of the world's life, through the agency of the missionary. The influence of Christian literature upon the thought and life of the Chinese people was vividly sketched by Rev. W. T. A. Barber. Everywhere the circulation of religious books is enlightening this ancient nation.

In dealing with "The Day of Rest as defined in Holy Writ," Mr. G. F. Chambers (Eastbourne) thought that even if the hard-working man might claim some slight excuse for taking a Sunday excursion into the country, but what could be said of the prince, the duke, and the countess who must needs select that day for a boating trip or a tennis party? He advised boycotting every Sabbath-breaking trader, whoever he might be. "Sunday-fought battles," he said, "had generally resulted in the defeat of the aggressor." It was the fear of a Continental Sunday that led Rev. J. Mountain to conceive of nothing more inimical to national prosperity than the introduction into English life of the worldliness, the vanity, and the enslaving of the working classes which prevails on the other side of the Channel.

"The Faith of the Gospel in reference to the False Teaching of the Present Day" was brought before the assembly by Revs. Dr. Waller, Dr. Gritton, and A. A. Isaacs; and on the closing evening (Thursday), "Our Protestant Faith and Worship" received eloquent treatment at the hands of Revs. W. H. Griffith Thomas and W. Fuller Gooch. Very gratifying were the greetings brought to the British organization from the Blankenburg branch of the Alliance by Herr Otto Mau, and from the Danish Branch by Rev. B. Nielsen.

The conversazione, held between the afternoon and evening sittings of the day, was the occasion of pleasant intercourse between the officials of the Alliance and some of the old and new members. Pastor Mascher's sketch, then, of the persecutions and fines to which he had been subjected in Saxony on account of his Protestant work, produced a deep impression and awoke sincere sympathy. The recent deputation from the Council in London to the Minister of Public Worship in Dresden, will, it is believed, result in a considerable measure of liberty being granted to evangelical Christian communities in royal Saxony.

The Walworth Creche has, for its object, the care of "slum babies." The little ones are fed and looked after while their mothers are at work. The small charge of 2d., made for each child, does not defray the cost of food alone. The Mission hopes to be able to extend its premises. Further information may be had from the hon. superintendent, Mrs. F. Kinghorne, 26, Dagmar Road, Camberwell.

Christian Endeavour.

TOPIC FOR NOV. 12.

The Living Bread.—John vi. 26-35.

THE body does not need food one whit more than the soul or the spirit, and each part of our nature cries out for its specific nourishment. The body requires oxygen, nitrogen, carbon, hydrogen, with a mixture of iron, lime, soda, and phosphorus. The soul requires, as its food, thoughts of order, beauty, law, justice, and love. But the spirit cries out for God. In every age, as is attested by Hebrew sacrifice, Gothic rune, Polynesian totem, and Mexican temples, man has cried out for God—for the living God. Cut out the religious longing, the upward look, the theological conception, the sacramental rites, and you may well be said to cut out, by a cruel mutilation, the biggest and finest part of man. Religion is the one loud note of undertone which makes itself heard throughout man's history, and proves the existence of his lofty spiritual nature, as the sense of hunger is a proof of the existence and vitality of the body.

Food does these things for us. *It furnishes the materials for our growth.* Porridge, and milk, and whole-meal bread must be furnished to the growing child, or his frame becomes stunted. *It replaces waste.* The body is a building of exquisite mosaics; but the stones are ever crumbling away, and must be replaced as fast as they are perishing. Every part of our frame is being worn away every hour, and renewed as fast by the blood, which carries off the dead cells, and replaces them with reparative ones. *It generates heat.* Our food should be largely composed of carbon, because this element supplies fuel. We must ever keep the inner temperature at 98 degrees, and to do this must burn sweet and fatty materials.

So in all this, our Lord is a precise analogy in the physiology of the spirit. He is the food of our spirits. As we trust him, meditate on his grace and love, look to Him with adoration and affection, He enters us, and furnishes the material of our spiritual growth. Hence the Apostle bids us desire the sincere milk of the Word, that we may grow thereby; and we are bidden to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. There is also a continual waste on foot in our spiritual life. After every strenuous piece of work done in his name, there is a loss of some of the holy energy, purity, and strength, which we had possessed previously, which calls for replacement or redemption. And again, we are also needing the renewal of the heat, the normal temperature of the spirit. So Christ sends us the comfort of the Holy Spirit, who makes Him real. We are baptized with the Holy Ghost, as with fire. We feed on the blessed nature of our Lord, which inspires us. We absorb, so to speak, the fervour, passion, and warm love, which are generated in his nature.

But take care that you are satisfied with nothing less than Christ. Good health depends on our taking the right kind of food, and in the right proportions. A child may take the wrong food, white bread from which all the nutrition has been eliminated, too much meat, too little fat. There is a plant in the Australian bush called the *nardoo*, which tastes like bread, but cannot support human life. It satisfies the cravings of the stomach, but lacks the elements of nutrition. So many Christians read novels, tit-bits, scraps, odds and ends, and then complain of their want of joy and power. Is it to be wondered at? Jesus alone combines in Himself all that the spirit needs, as good wheaten bread combines in itself all that the body needs. You would soon starve if you lived on nothing but meat, but you need nothing but bread. Hence corn is found indigenous to every soil.

But food needs digestion, assimilation. Woe to the man who can no longer appropriate the nutrition of food. So we must learn to absorb, assimilate, appropriate the Lord Jesus. As the stag builds its antlers, so strong and heavy, out of the grass, the sedge, the rush, which it has assimilated, until these elements have been built up into that bony fabric, so let your meditation and assimilation of the sweetness, meekness, strength, and perfect beauty of Jesus, weave these into your own being, from glory to glory. Feed on Him, eat of Him, absorb Him, assimilate Him.

F. B. M.

One interesting feature of Rev. F. B. Meyer's presidential meetings is the large attendance of "C.E." ministers. This augurs well for the growth and stability of the movement. At the Edinburgh meeting, last week, the great Free Assembly Hall was crowded.

* * *

In 1898, the report from China told of 207 societies and 8,154 members. These are not all young people: for, at Ningpo, a deputation of aged women waited upon the missionary begging for a society to be organized for them, the result being the formation of the "Ningpo Old Women's Society of Christian Endeavour."

Day by Day.

SUNDAY, November 12. 2 Chron. xviii.

WHAT a curse riches and honour may become to a man, when he looks on them for his own emolument and enjoyment, instead of as a sacred trust for others! It was some subtle temptation connected with his riches and honour that drew Jehoshaphat into that fatal and God-dishonouring affinity with Ahab, which nearly cost him his life. "If riches increase, set not your heart upon them," but on the living God, who giveth us all things to be used as sacred talents for Himself.

How clearly does the whole incident illustrate our Lord's words—"Everyone that doeth ill hateth the light, and cometh not to the light lest his deeds should be reproved." Ahab hated Micaiah because he always spoke evil of him; as well hate the watchdog baying in the night because robbers are trying to effect an entrance, or the lighthouse shedding its ray on the sunken rocks, with their froth of foam. The world is not an easy place for Micaiahs. Their fare is hard, bread and water; the courtesy meted out by menials and false prophets is scant; they are hated by kings and great ones in the earth; the prison is their home. But they are blessed. They are more to be envied than Ahab, and even than Jehoshaphat.

The sinner may disguise himself, and think in such a way to escape his doom. He deceives himself, but not God. The arrow, shot at a venture, will find him out, because God has directed its course, and is executing his sentence by an anonymous hand.

MONDAY, November 13. 2 Chron. xix.

God did not leave Himself without witness. Micaiah in the northern kingdom, and Jehu in the southern, were his true prophets, who dared to speak his word before kings. How well would it be if, humbly and affectionately, God's servants, in the present day, would remonstrate with any who may be sliding into worldly affinities. How often would they succeed in warding off some threatened stroke of God's chastising wrath, for it is as true now as of old, that if men love those that hate the Lord, his rod of chastisement must fall.

Jehu's words met with a favourable response, and Jehoshaphat set himself to the ordering and administration of his own realm, and specially in the direction of justice. Human government, as I believe, is ordained by God as the expression of his Lordship, and to vindicate his righteousness. And if our judges only realized it, they have a perfect right to appeal very definitely to God for the illumination of their minds, that they may be able to pronounce his verdicts, those which are in harmony with the truth, and which He desires to pronounce. Thus, in some sense, the earthly is the expression of the Unseen and Divine.

Alas! that the sacred cause of justice has been so often perverted, and that in so many cases the earthly tribunal has been in direct collision with the heavenly. But for the victims of earthly courts there is always an appeal, as Sir Walter Raleigh reminds us.

TUESDAY, November 14. 2 Chron. xx.

In this nineteenth century after Christ, we have a great deal to learn from the fifth before Him. To-day if there are combinations against us, we ruffle our feathers, we show our teeth, we prepare ourselves to meet sword with sword, blow with blow, force with force. But Jehoshaphat set himself to seek unto the Lord, and proclaimed a fast. Some of us can just remember the National Fast-Day appointed for the Indian Mutiny, when Mr. Spurgeon preached to countless thousands in the Crystal Palace. It would be well if a similar day could be appointed at this solemn juncture. The crisis in South Africa, so seriously tangled, each side in which professes to be eager for peace, can never be settled apart from humiliation, confession, and prayer. Oh! that our gracious Queen would, through her responsible Ministers, call her people to join her in prayer. There is no such palladium for our liberties as that which God's favour provides.

How good it is when we are reduced to cry: "We have no might, neither know we what to do." For the most part, we are too strong for God. He has often to treat us, as the strong swimmer treats the drowning man, allowing him to go down more than once, till he has ceased from his struggling and renounced his own efforts. Then God steps in, and undertakes what we cannot do for ourselves.

This victory was bathed in song. In response to the words of Jahaziel, whilst the good king bowed his head, the Levites burst into song. In the morning of the battle, a white-vestured band of choristers preceded the hosts to the conflict. It was whilst they sang that the hosts were smitten. And on the fourth day the valley of Berachah resounded with songs of thanksgiving. Let us praise more the beauty of Holiness, singing in the glad anticipation of victory, and when the victory is won.

WEDNESDAY, November 15. 2 Chron. xxi.

What a son for the good Jehoshaphat! How could this be? To slay all his brethren, and many of the princes of Judah, and walk in the ways of the house of Ahab, this was an enormous wrong. But how came it about? Ah, the secret is out in the sixth verse, for he had the daughter of Ahab to wife. Men are very often what women make them; not always in good, but very often in bad. A good woman cannot make a bad man (her husband) good, as often as a bad woman will drag her husband down to her level. Oh, women, get away to the heights of holy fellowship, and descend to us who are too engrossed in the thick of the fight with holy and inspiring words! Lift us to your level, and do not allow yourselves to be dragged down to ours! Like the vestal virgins of old, keep the sacred fire of love and purity always glowing bright!

When a man gets wrong with God, it is as though the sun were displaced from his central throne. All the spheres of his life become disorganized and out of gear. We are not, therefore, surprised to find that Edom and Libnah revolted from under Jehoram's hand. It is what we might have looked for. What sore troubles befel him! How bitter his sorrows! How terrible his end! What an epitaph, that he departed without being desired! But such things are happening every day. It is an evil thing, and a bitter, to depart from the fountain of living waters, and substitute the cracked rough-hewn cistern.

But God would not forsake his covenant into which He entered with David. This held Him still, undaunted, unchanged, undeviating. And may not we entrust ourselves to that new covenant into which God has entered with us in Jesus? Sin is mighty; but there is one thing it cannot do—it cannot make God forsake, or forget, or run back from the love which He has set on those who believe in Jesus.

THURSDAY, November 16. 2 Chron. xxii.

What a terrible sentence is that. "He walked in the ways of the house of Ahab, for his mother was *his counsellor* to do wickedness." Mothers have much to do with the making of character. Their influence for good or evil is almost unlimited. What they are, even more than what they say, moulds young lives. If we would really regenerate society, let us go behind the training of boys and girls to the training of their mothers. A nation may well consider into whose hands its young maidens are being entrusted; and, in my judgment, nothing is more utterly senseless than to send girls, whose decision for Christ is not assured, to Paris, Brussels, or Dresden, to finish their education—unless the very strongest means are taken to ascertain that the character of those with whom they are placed is essentially God-fearing and noble.

What a chapter of disasters! Counselled by the house of Ahab, the young king walked after their counsels; allied himself with Joram; went down to Jezreel to see his relative, lying there sore wounded; and there he was trodden down (7, R.V. *marg.*) by Jehu, whom God had anointed to cut off the house of Ahab. And the chronicler closes with the striking aphorism, "The house of Ahaziah had no power to hold the kingdom."

Power to rule is contingent on character, and, indeed, the same may be said of all power, moral or spiritual. It is not by the calibre of their brains, or the strength of their muscles, but by the nobility and purity of their character, that men become the keystones in the arch of a nation's stability. "Ye shall receive power," said our Lord, "after that the Holy Ghost is come upon you."

FRIDAY, November 17. 2 Chron. xxiii.

Beside the historical interest of this remarkable revolution, in which the Levites played so honourable a part, there is an allegorical and spiritual aspect. For, indeed, the heart of the carnal man may well be compared to the City of Jerusalem, and specially to the Temple, which was its heart. How often an Athaliah rules where the throne of conscience should be filled by the true king! And what misery reigns throughout the precincts of any life where such a substitution is permitted!

Then come symptoms of a change. At first they are few and small, as the child Joash, and need to be cherished and nurtured. But they daily gain in strength and importance, until at last there is a vast upheaval, and the Lord Jesus is borne to the throne of dominion and power. This is the time of consecration, when the life sways to and fro between the movements of contending factions. On the one hand, the nobler part of the inner life, its moral and spiritual faculties, which may be described as its Levites, rejoice and cry, "God save the king." The singers play on instruments of music, and lead the songs of praise; whilst the old corrupt factions of the heart cry Treason, Treason, and rend their clothes. There must be no parley, no compromise, between the two. Whatever be the Athaliah of your heart, it must be had out beyond the ranges and slain. No pity may be shown, and even though the soul is moved to its foundations by the outcry and agony of the strife, it is only through such travail that the city can be quiet.

Thereafter, when the soul is adjusted to the supremacy of Christ, burnt-offerings and songs break out, like sunshine after a day of storm, and nothing unclean is allowed to enter in (19).

SATURDAY, November 18. 2 Chron. xxiv.

Jehoiada was a great statesman and a good man, and his influence was in the highest degree salutary and beneficial. It was under his influence, doubtless, that the repairs of God's house were set on foot. The people were only too glad to co-operate in its renovation and replenishment. That is a beautiful alternative rendering of the R.V. marg.: *Healing went on upon the work.* What a blessing is a gracious life! What healing ministries it sets on foot! The land is healed of the scars which war occasions, the body politic is healed of dissensions and strife, and the very buildings are healed of their desolations. Remember to be a healer. Go through the world not only with words of comfort, but with wise, strong measures that lay the deep foundations of prosperity and blessedness.

The influence of Jehoiada was greatly missed when he died. The old corrupt party which had been overawed and repressed by him revived, to the forsaking of Jehovah and his house, and the re-institution of the old filthy idols. Yes, we may enthrone Jesus as King, and as long as the power of a holy environment is near, we may remain true to Him; but sometimes the removal of a godly minister, or friend, and the withdrawal of blessed influences, act prejudicially, and cast us back into the miserable past. Oh, let us see to it, that we become rooted and grounded in Christ, and that we be established unto Him—welded, if need be, in the fires of suffering. Then our steadfastness will be independent of the Jehoiadas.

Disaster after disaster befell Joash. It is sad to contrast this stormy sunset with the fair dawn of his reign. Who would have predicted his ingratitude to Jehoiada—his assassination of his son, and his own in the same year, that had seen the boy stand, pure and God-devoted, by the pillar? "Let him that thinketh he standeth take heed lest he fall."

Music in Heaven.

Rev. xiv. 2, xv. 3, &c.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

FOR lack of the appropriate interpretation, some of the finest imagery in Scripture is lost on the Christian consciousness. Perhaps there is no department of which this is so true as the copious references made to the state of the blessed dead in heaven. The mystery of the Hereafter is, in its details, hidden from our earthly vision. It is only when we translate the Scripture similes into their higher equivalents that they lay hold of the soul, and open out their secret meaning to the devout heart.

It is the purpose of this paper to endeavour to do this with those passages that speak so eloquently of heaven as a place in which music plays a foremost part. These passages are many, and delightfully impressive. To many, however, they are a difficulty, indeed a weariness. Those who have no "musical faculty" take no pleasure in the noblest products of musical genius, and fail to look forward with any eagerness to a future state which they imagine consists of everlasting singing and harp-playing. Entangled thus in the letter, they miss the splendid uplifting and consolation which these passages are meant to administer.

Let us consider the significance of earthly music as a help to put aside the veil that hides heaven from our eyes.

I. Let me begin with this thought—that in music we have *the finest possibilities of matter used to express the highest emotions and ideas of the soul.*

There are many ways by which mind uses matter as a means of expression. The universe itself is God's medium of self-revelation. His works show forth his glory, and chant his praise. Then our own bodies, and especially our facial features, give unconscious utterance to our mental states. Language is the chosen and elaborate use of signs and sounds for the purpose of acquainting each other with what goes on within. But all these means and methods are very imperfect *media* for sharing our subtler mental and spiritual states. The finer feelings, the lighter shades of emotion and thought, are too delicate for language. For these we make use of tones, of inflections, of rising and falling cadences of voice. And music is but the refinement of these natural and often unconscious inflections, carried into the highest pitch of perfection. That is why music has always been the chosen

VEHICLE OF THE HIGHEST RELIGIOUS MOODS.

What the tongue cannot tell in words, what language lets slip through its clumsy meshes—to that, song and instrument give relief.

> "Music! O how faint, how weak
> Language fades before thy spell!
> Why should feeling ever speak
> When thou canst breathe her soul so well?"

This is the noblest use to which matter can be put by mind.

Now, when we read of music in heaven, it indicates that the soul, which is striving in vain here for the power to realise itself and to express itself, will there come to the power of perfect self-expression. That there will be physical music in heaven we cannot, of course, conceive; for, as we know it, it is inevitably imprisoned in the material order; but, that there the victory over the environment which here we vainly strive after, will be completely won is surely suggested to us here. These rougher forms of matter that we know; these crude and undeveloped senses that we possess; this inadequate intermarriage of brain and mind which is the best we can attain to here—all will be done away with, and we shall enter on finer conditions, coming to the perfect mastery of soul over sense, of the *ego* over its faculties, of the spirit over its environment. Music on earth is a prophecy of this great inheritance of victory; music in heaven will be its realization.

II. And this leads us to another thought—that in music we realize *the finest reward for perfect obedience to law.*

The difference between mere noise and music is that the former is an unregulated, mixed and confused mass of sound without regard to sequence and harmony, while music is the unravelling of the various threads and combinations of sound, the rejection of the discordant, and the choice of such as are in true and orderly relation with one another. There is no art that demands a more earnest obedience to the laws of proportion, of sequence, and of combination. The difference between the greatest players and the poorest is simply a difference in their faithful performance of the conditions that so finely rule the world of sound Great musicians thus "stoop to conquer;" they first of all become humble and steadfast pupils in the school of nature, mastering her appointed order, and then they use her wonderful possibilities for their own ends with royal and absolute control over her resources.

Is not this

A PARABLE OF THE SPIRITUAL LIFE?

There, too, there is no victory without service, no mastery without obedience, no self control without self-discipline, and no true victory over our environment without first attaining to the victory over self. The first condition of spiritual victory is to stoop to the yoke, to bear the burden, to learn of Christ, and to follow Him, humbly and loyally, in the appointed way.

Now, on earth, we are like pupils practising the scales, slowly winning control over ourselves and our instrument, patiently plodding our way to worthy mastery over the laws of spiritual life. In heaven, we shall be as those promoted to a place in the choir of God, which is composed of such as have been faithful unto death, and have earned their place by endurance to the end, in the assembly of the just. And then, as the musician weaves celestial harmonies out of the simplest sounds, and without effort carries himself and others into ever-deepening

EXPERIENCES OF JOY AND LOVE,

so we shall rise into the state in which to conceive will be to achieve; to dream will be to realize; to imagine fresh symmetries of character will be to embody them—

> In loveliness of perfect deeds
> More strong than all poetic thought.

If we suffer patiently with and for Christ, in due time we shall reign with Him.

III. Once more—in music we have *the finest result of perfect co-operation between many minds and voices to one great end.*

There are two prime principles in music—melody, the fit sequence of sweet sounds, and harmony, their fit combination. And in order to attain to both, what an amount of co-operation—willing and perfect co-operation—there must be between many minds and wills!

First, there must be the composer, the creative mind, out of whose teeming treasures there is woven the material of which a song, a psalm, an oratorio, a symphony, is composed. The composer, however, is helpless without his instruments, properly made and tuned to concert pitch; his leader, to give the time and control the expression; his choir of well-trained minds and disciplined voices. All these must contribute, each after his order and according to his capacity, and in perfect co-operation to the finished result. I was deeply impressed with this some time ago, in listening to Mendelssohn's "Elijah." Nearly 3,000 voices and 500 separate instruments, all in time and tune, joining their skill, their voices, their passion, in one combined triumph of joyful performance. What a lesson to the human race in higher things than music!

We often speak of man as a social being, and yet how slow we are to fulfil that title! If in the state, in the Church, in the social order, in the family, we could just

SINK OURSELVES IN THE COMMON GOOD,

do our part with a single eye to help the general interests of God and of humanity, and harmoniously add our quota to the sum total of well-being, what a better world this would be!

But what in this life we have so far only reached on the mimic stage of music, in heaven will be accomplished on the scale of the universe. There we shall find no self-will, no shameful disobedience to the general good. All will work together in harmony with the will of God, and for the good of every creature. And the result there will be the reality of which music here is but the parable and the promise. Here we only stay our strife, and struggle, and brutal competition for an hour or two now and then, after which we turn away again to our selfish struggles and competitions. But in the heavenly state those who here have disciplined themselves to the will of God in the service of his Son will be joined into a perfect state, a society of the redeemed, who will live the eternal life of love in unbroken harmony. That will be an oratorio indeed, of which our earthly music is but a vague hint, a first faint suggestion.

Meanwhile, let us remember that into the celestial choir no one can enter whose life is not already disciplined, trained, subdued, uplifted, by earnest

OBEDIENCE TO THE DIVINE WILL.

Into the celestial city "they shall bring all the honour and glory of the nations," but none of their shame and their sin; for "there shall in no wise enter into it anything that is unclean, and he that doeth an abomination and a lie; but only they which are written in the Lamb's book of life." But to those who love God in sincerity, and accept the discipline of life humbly and teachably, many a glimpse of the glory that shall be revealed will come; snatches of celestial melody will visit their soul; the spiritual order will burn through the physical as the sun burns through the clouds of earth and turns them into streamers of glory, and they will have some foretaste of—

> "That undisturbed song of pure content,
> Aye sung before the sapphire-coloured throne
> To Him that sits thereon,
> With saintly shout, and solemn jubilee;
> Where the bright Seraphim, in burning row,
> Their loud uplifted angel-trumpets blow;
> And the cherubic host, in thousand choirs
> Touch their immortal harps of solemn wires;
> With those just spirits that wear victorious palms,
> Hymns devout, and holy psalms,
> Singing everlastingly."

Spiritual Sacrifices.

1 Peter ii. 5-9.

1. The sacrifice of righteousness (Psa. iv. 5).
2. Prayer (Psa. cxli. 2).
3. Praise (Heb. xiii. 15).
4. Thanksgiving (Jonah ii. 9).
5. Obedience (1 Sam. xv. 22).
6. A free heart (Psa. liv. 6, P.B.V.).
7. A contrite heart (Psa. li. 17).
8. A consecrated body in which to glorify God (Rom. xii. 1, 1 Cor. vi. 20).
9. Justice (Proverbs xxi. 3).
10. Mercy (Hosea vi. 6).
11. Joy (Psa. xxvii. 6).
12. Love (Mark xii. 33, Eph. v. 2).
13. Doing good, communicating; with such sacrifices God is well pleased (Heb. xiii. 16).

Semper Paratus.

Prayer.—Prayer is the nurse of faith. The way to build up ourselves in our most holy faith is to continue instant in prayer (Rom. xii. 12). Our prayers are then most likely to prevail when we pray in the Holy Ghost; that is, under his guidance and influence, according to the rule of his Word, with faith, fervency, and constant persevering importunity. This is praying in the Holy Ghost, whether it be done by or without a set prescribed form. Matthew Henry

From Dr. Newman Hall.

MAY I, in your columns, inform the numerous friends who are inquiring respecting my health that, after an illness of a month, I am decidedly recovering, and hope to preach next Sunday at the Wesley famous chapel in City Road?

This indisposition is to me remarkable, because it is the first during my fifty years in London which has laid me aside from preaching for more than two Sundays at a time. During that long period I have only been invalided three months altogether. My poorliness has been kindly, but mistakenly, attributed to over-work. I cannot take this credit to myself. I have never worked beyond my strength, nor as much as many of my brethren—certainly not so much as my beloved successor, Mr. Meyer; nor my predecessors, Sherman and Rowland Hill, the latter of whom preached all over the land till nearly ninety years of age, and within one week of his decease.

Preaching Christ has been the chief joy of my life since eighteen years of age. I was never injured by it—never caught cold by open-air preaching, never became hoarse by exercise of voice, never lost my sleep through the anxiety and excitement of meetings and addresses.

At this season of the year I have been accustomed to visit country churches for anniversaries and harvest festivals. On September 18 I went to Newport Pagnell, the guest of Mr. Bull, whose grandfather was a friend of Rowland Hill. He often met John Newton and Cowper there. Here it was that I was taken ill, but with my friend's help I managed to reach the train, though suffering much pain. I arrived at home, where I at once went to bed. All preaching engagements for several weeks had to be, of course, annulled.

The continued pain during a fortnight, the broken sleep, the prostrating weakness, have been as nothing compared with the disappointment of spending Sunday after Sunday in bed rather than the pulpit. But this has given me a special joy. It has been my delight every Sunday for years, when preparing to preach, to say, "Thy will be done." Nothing easier when God's will was my own delight. But now that it involved deep disappointment, I felt it an unspeakable boon from God that his grace was "sufficient for me" to say it, not reluctantly, but gladly; not in resignation, but embracing it—regarding this passing poorliness, and especially this command to cease from usual service, as his will, as much as when He called me to preach the Gospel of Christ, and say, "Come to Jesus."

So, day by day, among other Scriptures which I had stored in memory when a youth, I have repeated to myself the hundred and third Psalm, making a paraphrase of which has been a profitable recreation in waking hours. As it cannot have been in print, I append it in hope it may suggest comfort to others:

Come, O my soul, and bless the Lord,
Let all thy powers in full accord
Unite to bless his holy name,
Whose love is evermore the same.

With bounteous boons He ready waits,
At every morning's opening gates,
To pardon sin, diseases heal,
Sorrow to soothe, and grace reveal.

O bless the Lord with all thy powers,
Who guards my wakeful, restful hours,
And more and more will help thee know,
Heaven may begin while here below.

Thy soul with good He satisfies,
And youth with vigour new supplies,
That thou mayst soar on eagles' wings
To greet the sunshine that He brings.

But crown in Earth, and Heaven is Love:
Of kindred friends, of God above;
With Father's pity bending down,
His chosen children thus to crown.

Worthy more search than priceless gold
Stored up by God in mountains old;
Sweeter than honey in the comb,
My joy, my treasury, my home.

Then praise Him, all beneath the sky,
Praise Him, ye angel choirs on high;
His works, his hosts, and all mankind,
Praise Him, my soul, with heart and mind.

(1450)

The late Rev. E. Rowe Evans.

QUITE a gloom was recently cast over the Principality by the somewhat sudden death of Rev. E. R. Evans, of Neath, an eloquent and popular young Baptist minister.

Ernest Rowe Evans was the third son of the well-known Indian missionary, Rev. Thomas Evans. He was born in Delhi on September 1, 1866, and educated at Blackheath College. He did not pass through the usual course of theological study, but at the early age of nineteen accepted the pastorate of the Two Locks Baptist Church, Cwmbran, Mon. He threw himself heartily into the work of building up the church, and succeeded far beyond the most sanguine expectations.

His genial manner soon won the confidence of the horny-handed sons of toil, his rare gifts were recognised, and his fame as a preacher spread far and wide. Accordingly the congregation rapidly increased, necessitating the erection of a gallery in the chapel.

On marrying Miss Brankley, a member of his church, the church voted him an increase of £50 per year in stipend; but this he nobly refused to accept until the debt incurred in enlarging the chapel was liquidated. After four years' successful work at Cwmbran, much to the regret of all classes of the community, he moved from there to Merthyr Tydvil, where



The Late Rev. E. Rowe Evans.
From photograph by Mr. Moseley, Neath.

there was greater scope for his exceptional energy and devotion. He remained at Merthyr three years, interesting himself in the social and spiritual life of the town, and became a great favourite, also a welcome speaker at great meetings, irrespective of denomination.

From Merthyr Mr. Evans removed to Neath to undertake the pastorate of the large and important Baptist Church in Orchard Place. This added considerably to his influence, and he was in constant request for sermons and lectures all over the country. He had a charming personality, possessed a splendid voice, which was under complete control, and his eloquence was of a most stirring character. Under his ministry the Orchard Street Church became a greater and growing spiritual power in the town.

Latterly, Mr. Evans had a lessened inclination for platform work, and reluctantly accepted engagements to deliver lectures. The reason was found in the fact that an absorbing passion for the salvation of souls took possession of him; and, at the time of his death, he was seriously contemplating resigning the pastorate that he might devote himself entirely to the work of an evangelist. The success that attended his evangelistic efforts led him to believe that God was calling him to that work more definitely than previously.

Feeling rather run down, and needing rest and change, in August last he went to Llandrindod for a few days. Returning still unwell, he remainded in bed for a while. Just then a poor dying woman sent for him to visit her. He arose and went; and, after reading and praying with her, returned home and also to bed, feeling much worse for the exertion he had made. He gradually sank, and passed away peacefully on Thursday, August 31. By his death, Orchard Place Church lost a valuable and beloved pastor, and Wales one of her most promising preachers. Mr. Evans left a widow and three children.

The Victory of Surrender

"There wrestled a man with him. . . . And He blessed him there."—Gen. xxxii. 24-29.

THESE two sentences, though widely differing, are spoken of the same person. They describe the beginning and ending of a great and important scene and a great crisis in the history of Jacob. Read carefully the intervening verses. The one that wrestles is the one that blesses, and that none other than the Lord Himself.

I. *The resistance of Jacob.*—"He prevailed not" (25). How often the wrestler would get a blessing to his soul if only he did not resist the Spirit. Many make up their minds to do this or that without the least reference to the Word, that is the guiding lamp to our feet. The Word says one thing, they do quite another—they resist the Lord. "Yield yourselves to God" (R.V. vi.) if you would have a quiet mind and heavenly joy in your soul.

II. *The necessary touch.*—"He touched the hollow of his thigh." The blessed Lord would be glad enough only to speak, but we are deaf like the adder, when we should say, "Speak, Lord, for thy servant heareth."

III. *The earnest entreaty.*—"Let me go." Why did the Lord ask this? Was it not to encourage in Jacob his tenacious clinging to the Lord instead of to himself? We need to be educated into the art of letting go and holding on. The sainted M'Cheyne says: "As long as we hold Him and do not let Him go, our holiness is secure."

Be it ours, to have in all our weakness and helplessness this: IV. *holy determination.*—"I will not let Thee go," &c. He clung the tighter; it was a supreme moment, a parting of the ways; was it to be Jacob or the Lord, self or surrender?

V. *The humbling question.*—"What is thy name?" The natural character of Jacob hitherto would have led him to reply, "They call me Jacob, but I do not deserve so discreditable a name." But no; he took the right way of this testing and owned to his natural inclination to deceive, and said, "I am Jacob" (supplanter)—a frank confession. He was willing to let go as well as hold. Are we? A sight of oneself is very humbling; pride creeps in often by the window when *love* comes in at the door. If our characters are not changed by our conversion, we may doubt the reality of our consecration. The blessing came to Jacob by getting down. The deepening of spiritual life in each soul depends on faith taking deeper roots down. When Satan saw the Lord (Rev. i.) he fell down as one *dead*. When Isaiah saw the Lord (Isa. vi.), not only was he "*moved*," but the very posts of the door also. There was in Jacob not only a frank confession, but the change had come; he was raised to the ranks of a prince, he was Israel. We are converted that we may be changed in life and character. We are changed in life and character to prove we are truly converted to God.

VI. "*He blessed him there.*"—He had seen God face to face; he passed on the same man, yet not the same. The heavenly light had burst into his soul; he could do without his "present, sent to my lord Esau." A smiling face, with a thigh out of joint (the mark of God's dealing with him), he is embraced by his brother he so dreaded to meet. The present was not now to stay the anger of Esau, but as a token of love; for he saw God in his brother (chap. xxxiii. 10). Is there not a man wrestling with you, my reader? Remember, the man that wrestles is the man that will bless.

Herbert R. Francis.

THE LATE

Mr. Holt Skinner.

MANY mourned in July last when Mr. John Holt Skinner passed away. He exchanged the weariness, the restlessness, and the infirmities of age, for "the life that knows no ending," the life of glory, and "pleasures for evermore" at God's right hand.

Born at Whitby in 1802, the son of William Skinner by his wife Mary Holt, he enjoyed life to the full in his merry, happy boyhood in that quaint old Yorkshire seaport. He engaged in fishing, bathing, and swimming; or, with a companion, he could unfasten the pilot's cobble and take a sail in the harbour, causing his mother many an anxious moment lest her lively boy should meet with an accident, or be brought home drowned. He was educated at home by a private tutor, and at Ripon Grammar School, and removed with his family to Stockton-on-Tees, when his father opened a private bank in that town. He spent some years in the bank, learning habits of business and punctuality, which were of use to him through life.

Converted to God in youth, he found peace through a sermon in which was brought home to him with saving power the well-known verse—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life." He was enabled to lead a happy, useful, consistent life in the service of God, striving by word and act, as well as generously aiding with his means, to spread the knowledge of the Gospel amongst those at home, on the Continent, or in heathen lands, who had not the spiritual privileges and means of grace which he enjoyed.

He became united in marriage in 1826 to Anne, only child of Mr. Robert Appleby, of Roseville, in the county of Durham, an earnest Christian young lady who sympathized with him in his love of pure and spiritual religion; and it was truly a marriage "in the Lord." The young couple made a bold stand for Christ, which was not a very easy matter, surrounded as they were in Stockton by many worldly acquaintances. They removed to Scotland in 1843, and during many years spent the winter in Edinburgh, and the summer in the Highlands, which he, as a keen sportsman and a fisherman, thoroughly enjoyed. He was associated with many works of charity and benevolence, taking special interest in the Edinburgh Medical Mission, and visiting continually in some of the lowest and poorest parts of that city, where, it was supposed, he contracted typhus fever, which once brought him near to the gates of death.

On purchasing the Gart House, near Callander, he realized his responsibilities towards those he employed on the estate, and towards the cottagers who were his neighbours, and commenced Gospel services for them, which he conducted himself. Amongst some of his happiest reminiscences were his meeting and intercourse with that holy man, Mr. Grant, of Arndilly.

English friends suggested that it was time for them to return to their own country, and Blackheath was named as a desirable place of abode. Thither they removed, and, being then within easy distance of London, Mr. Holt Skinner was able continually to attend the committees of many of the religious societies, in which he took the keenest interest. Christian work amongst the heathen, and work amongst our soldiers and sailors, had a warm place in his heart; but it would be difficult to enumerate the number of religious institutions and societies with which he showed practical and deep sympathy. He was a member of the Protestant Church of England, a true Evangelical, who could bear no dallying with Rome, no imitating her ceremonies, no departure from the simplicity of the Gospel.

After his second marriage, to Georgiana, daughter of Major Hugh Rose, of the 12th Lancers, he moved to the Isle of Wight, spending many happy winters at Bordighera, in the Italian Riviera, and equally enjoyable summers in Ryde, commending the religion he had so long professed by his consistent Christian walk and his peace and contentment of heart. He was blessed with remarkable health and vigour until within about a twelvemonth of his death. He endeared himself to those around him in his old age by his wonderful patience and sweetness and thankfulness.

He was truly a man of prayer and of praise, and on his sick bed, when there seemed little to make life worth living, the grateful spirit still manifested itself, as he was heard repeating, "What shall I render unto the Lord for all his benefits?" "Answer prayer, Lord, answer prayer, not as we will, but as Thou wilt," was the utterance of the aged saint. After some trying, wearisome days, the happy spirit was released on July 20; and the watchers by his side could but rejoice that the end was peaceful, and that he had been taken away to the land of perfect rest, into the presence of the King.



From a photograph by Mr. J. Moffatt, 125, Princes Street, Edinburgh.

A member of his household said: "The last word I heard master say was, *Pray*." It was so characteristic of the dear one. He will be missed by many. May others be raised up to help on God's work, as one by one such helpers as Mr. Holt Skinner are called away to higher service!

Mr. Skinner chose to have inscribed on his gravestone in the pretty Ryde cemetery:

> When from the dust of death I rise
> To claim my mansion in the skies:
> E'en then shall this be all my plea,
> Jesus hath lived, hath died for me.

This stanza, so full of theological significance, expressed his hope and confidence. Like the words of Scripture, the lines are good, alike for the living disciple and the dying saint.

The Regeneration of India.

By Mr. F. ANDERSON, M.A., Y.M.C.A. College Secretary, Bombay.

AS the eighteenth century came to its close, and India peered out into the future, did she for one moment foresee the changes that were to come over her life? Did she, even in a dream, see her history painted in brighter colours, herself robed in fairer garments, more ready—yes, a little more ready—for the coming of her King? Doubtless not; yet who shall say the dream has not lived? For the land in the brief space of a hundred years has moved far forward. Progress there certainly has been, and the India of to-day is far different from the India of yesterday.

What have been the elements in this progress? We think at once of constitutional government, of political stability, of judicial impartiality, of the assertion of the rights of ability against the supposed rights of birth. We observe the partial removal of those religio-social barriers which bid a man sit and work where his fathers had sat and worked before him. We name, unhesitatingly, commercial advantages, with its railways, telegraphs, canals, printing, and financial security. But

IN THE FOREFRONT OF ALL

we place education, the great disintegrator of a hundred hoary-headed superstitions, habits, customs, ceremonies, and beliefs of men.

Who shall measure what education has meant for India? Who shall gauge the influence of the five great Indian Universities upon the 100,000 young men who are to-day being subjected to their teaching! Can the Hindu, who has once come into contact with the histories of Greece or Rome, or of the lands of the West, attach any value to his heterogeneous pantheon, or claim a Divine sanction for the irrationalities of caste? Can the Parsee, with books of modern philosophy in his hand, submit to the puerile and disgusting ceremonials of his faith, or feed with costly sandalwood the sacred flame? Can the Mohammedan, who has read twenty pages of his text-book on natural science, believe any longer that all the Knowable or the Worth-Knowing is enshrined within the contradictory pages of the Koran? Assuredly not. O Education, great are thy works! Thou hast overthrown giants! thou has uprooted mountains! thou has ground to dust the creeds of centuries!

Thus far education; but education is not all, and can really carry us but a little way. On the religious side it is destructive, not constructive: it can pull down, but not build up; it works from without, not from within; it may reform, but never regenerate. Is this enough? "No," cries the Hindu reformer; "I charge you English with lifting the Hindu youth, by your education, out of the hell of Hinduism to sink him into the still deeper hell of agnosticism and infidelity." "No," cries the Government; "there is a causal connection between the present system of education and a growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation." "No," echoes the Indian Christian graduate; "education is the last thing to regenerate India." And if not education, what then? The Christian Church knows well enough that the Gospel, and

THE GOSPEL ALONE,

is the decisive element in the regeneration of India.

And may we not yet further strengthen the proposition? Considering that these students of to-day are unquestionably the leaders of thought and activity in all departments of life to-morrow; considering that as go the educated thousands, so inevitably must go the uneducated millions, we may safely assert that the Gospel, applied to the educated classes, will decide the religious future of India; and this

Gospel the Y.M.C.A., which seeks the salvation of all young men, is determined that, by God's help, the educated youth of India shall hear.

We are filled with gratitude when we see how God has thrust forth labourers into this field. Four of the five University cities have workers giving their entire time to the students. The American International Committee of Y.M.C.A.'s have sent men to Calcutta and Madras; Scotland maintains a man in Lahore; and it is my privilege to be working in Bombay under the English National Council of Y.M.C.A.'s. Much space might be occupied in detailing the methods of work adopted, the obvious difficulties surrounding it, the encouragements received, the elements combining to make it fruitful. These must, however, be put aside, for the immediate object of this article is to set before the Christian public

THE GREAT AND PRESSING NEED

of a building in which to carry on an aggressive and efficient evangelistic campaign among the 5,000 students of Bombay, and the fully 15,000 young men who have left college and are to-day engaged in professional and commercial life in the city.

We propose to erect a building which will contain a hall capable of accommodating from 300 and 400 people, a well-equipped reading room and library, and other offices, with quarters for the secretary, in order that, living on the spot, he may be accessible for personal interviews. Further, we shall add a hostel, in which from twenty to twenty-five students will reside, and thus be in direct contact with the secretary.

For the purchase of the site, erection and furnishing of the building, a sum of £7,000 is required, by no means an exorbitant sum; while we desire to secure £1,000 more to maintain the building during the first five years of its working. Towards this, we have in sight £4,300. Thus £3,700 are still needed, and of this sum £2,700 are required at once, to enable us to start operations immediately on my return to Bombay this month. Instructions have already been issued for the purchase of the site, and we are confident that God will give us all that is needed to finish the work. You ask, "What is the judgment of

MEN OF THOUGHT AND EXPERIENCE

with reference to this work?" Rev. F. B. Meyer, who visited India last winter, writes:

I beg to assure you of my hearty concurrence and endorsement in the scheme. I hope that it will soon be crowned with success.

Rev. Dr. Fairbairn, who has also visited India, writes:

I am persuaded that the work among the educated classes in India is most vital, that it must be conducted by educated English Christians, and that it fills a distinct want in our missionary equipment in the land of the Hindus. . . . I wish you, therefore, every success in your enterprise.

Sir William Muir, whose authority in Oriental matters is unquestioned, writes:—

Your proposed building is a most admirable project. I wish I could give it material support. The small donation I can make will not be of much aid, but I send it to show my interest in and approval of the scheme.

You ask: "What is the judgment of the missionaries of all denominations in Bombay?" Their reply is most practical; they have appropriated the Bowen Memorial Fund (raised ten years ago to erect some memorial to that sainted missionary, Rev. George Bowen), amounting to £900, as the nucleus of the building fund, and the hall will be called the Bowen Hall.

What now will be the reply of the thousands of readers of The Christian to this immense opportunity of permanently influencing

THE STUDENTS OF INDIA?

Who will count it a joy to stand side by side with those who, like Messrs. E. M. and T. A. Denny, Mr. F. A. Bevan, Mr. J. H. Tritton, Lord Kinnaird, and others, have given large sums for this building? Who will help with even the smallest gift to lift the Bowen Fund out of its inactivity, and place it where it will promote marvellously the Kingdom of Christ in India? The hon. treasurer is Mr. T. F. Victor Buxton, J.P., Exeter Hall, Strand, W.C.

(1452)

The Darjeeling Disaster.

THE havoc wrought by the landslip at Darjeeling has been terrible. The damage to private property—houses, tea plantations, &c.—and to the rail and cart roads, was great, and the loss of life very considerable: nine European children and between 400 and 500 natives of all ages. It has been affirmed that faulty drainage is responsible, in a great measure, for the disaster, and it is to be hoped that, in the future, house-building will be more carefully supervised.

In the *Indian Witness* for October 6 was published a letter, privately addressed to friends with no idea of publication. It gave details of the disaster which are truly harrowing. Rain in incessant torrents had fallen all day, and some ladies, who had retired to rest early, were aroused by a weird, rumbling noise, and, upon rising, found that the whole of the servants' quarters of the house had been blown away. The ladies removed to another house higher up the hill—a Mr. Lindeman's—but scarcely were they settled in a warm sitting room, when a fearful crash was heard, and the whole room was filled with *débris*.

The work of rescue was a cruel sight. There was a ruinous heap and piteous cries for help. One poor lady who was on her back, buried all but head, chest, and arm, was seen to draw three quick breaths, and then lie perfectly still. One man was under a fallen cupboard, bravely helping himself with one free hand, although in the utmost agony. Another lady lay under a heavy beam, with large boulders crushing her. And even while the rescuers were working to extract these, they were standing on ruins which covered the dead bodies of little children.

Miss Stahl and other ladies worked most heroically to rescue and extricate their unfortunate companions; they tried in vain to get help and assistance. Finally Mr. Mackay and Mr. Fleming from the manse arrived with three other men, and assisted in the work, which was carried on at great personal risk. Mr. and Mrs. Lee lost six children at a stroke (a boy having since died); now they have but one, under a year old. The funeral of the victims took place the next day. Archdeacon Stone read the service, and at the graves the hymn, "Safe in the Arms of Jesus," was sung.

The Jungle Tribes Mission, in connection with the General Assembly of the Presbyterian Church in Ireland, is issuing a quarterly paper. The first number contains portraits of Mr. and Mrs. G. W. Blair and Dr. Andrew M'Kaig, who join the s.s. *Arcadia* at Marseilles on December 7, *en route* for the mission field in India.

Blind at Deptford.—The eighth annual meeting of the Deptford and District Society for the Welfare of the Blind was held a few days ago. The treasurer's account was on the whole satisfactory, though compared with last year it showed a deficiency. The Society has been actively engaged during the past year, and its work has been greatly blessed. At one of its teas were twelve blind women (accompanied by four guides) from the Greenwich workhouse. The annual excursion took place on July 22, when eighty-two adults and twenty-two children were taken to Sandgate. Copies of the report may be had of the hon. sec., Miss M. Cock, 17, Tressillian Road, Brockley, S.E.

International S.S. Lessons.

November 19, 1899.

PUBLIC READING OF THE SCRIPTURES.—Neh. viii. 1-12.

GOLDEN TEXT.—Neh. viii. 3.

INTRODUCTORY.

AFTER the walls of Jerusalem had been rebuilt Nehemiah went very wisely to work to effect certain reforms needed among the people. They had been united and trained, and, inspirited by their work, and were now more ready for the changes needed in their lives. Thirteen years before this Ezra had begun the work which Nehemiah now wished to carry out (Ezra x.). Ezra seems to have employed these years in collecting, and copying, and studying the Book of God's law; and now he reappears, just at the right time, to teach it to the people. It is most likely that Ezra, not Nehemiah, wrote this and the next three chapters. At one time the books of Ezra and Nehemiah were all in one.

Just one week after the wall was finished was the great day of public rejoicing, the Feast of Trumpets (Lev. xxiii. 23-25; Num. x. 10). It was then that this great public Bible reading took place.

NEH. VIII. 1-12.

Verse 1. It is a very hopeful sign when people make up their minds, and join together in a good resolve. These Jews said, "We want to know what is written in God's book. Ezra has got 'the Book,' we will get him to read it to us." They could not keep God's law if they did not know what it was, and there was *only one Bible*. (Contrast with our privilege; tell of when there were only few Bibles in England, chained to the desks in churches for fear anyone should take them.) The great meeting was held in a large open space between the Temple wall and the city wall; and the boys and girls were all there, every child who was old enough to understand was taken. "The Book of the Law, &c."; here is proof that the Pentateuch was a written book, that the people knew of its existence, and that it was acknowledged to be inspired and revealed by God.

Verse 2. Ezra was *priest* as well as *scribe*. (Describe the two offices.) The word translated *law* means *instruction*. Men women, and children all need God's Word.

Verse 3. The open square of Aphel south-east of the Temple. The gate where the water was brought in for Temple use. Reading and expounding for six or more hours, and the people were attentive all the time. Some of us cannot listen for one hour!

Verse 4. A high platform, which held at least fourteen people.

Verse 5. Describe ancient books; the people stood up to show reverence to God's Word. Sunday scholars need reverence towards their Bibles now.

Verse 6. Study of the law preceded by worship and prayer. Note the postures showing increasing feeling and adoration. "Amen" means "That which is true," "So let it be." They accepted the prayer as their own.

Verses 7, 8. They read clearly and loudly, explained the difficult words, and expounded the meaning, like our Lord did (Luke iv. 16-22). It is no use reading if you do not understand.

Verse 9. "Tirshatha" means pasha or governor. The effects of understanding God's law was sorrow that they had not obeyed it. Repentance. A holy day is a day of joy and rejoicing. True religion is a joyful thing. WHY?

Verses 10-12. The results—joy, enjoyments, kindness, and unselfishness. "The joy of the Lord is your stronghold;" you are safe if religion is so real to you, forgiveness such a fact, that you rest satisfied in fellowship with God and the assurance of his constant care and personal presence.

PRACTICAL POINTS.

I. Our great privilege in having each our own Bible.

II. Proof that the Bible is God's written word.

III. The great value of meeting together for Bible study.

IV. Do we understand the truths taught in God's Book?

V. The need of prayer, and attention to our teachers.

VI. What is the great central truth in the Bible?

VII. To know God's salvation brings real joy and gladness.

VIII. If we are saved from sin through Jesus Christ, our lives should be one glad song of praise. (1 Thess. v. 16; Phil. iv. 4.)

The Glasgow Evangelistic Campaign.

THIRD WEEK OF GENERAL MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

A NEW departure was made on Monday of last week (October 30), by the commencement of a series of afternoon meetings (from one to two o'clock) to be addressed by Rev. John McNeil, in St. George's Parish Church, which is situated within about a hundred yards of the Chamber of Commerce, and in the very centre of the busiest part of the city. Seven and a half years ago, when Mr. McNeill was conducting one of his memorable missions in the city, a similar series of gatherings attracted a great deal of attention, and was followed by much blessing. He says himself that in the course of his subsequent journeyings over the world, he has had them recalled to him in all parts of the Colonies, by Glasgow men who were present, and who were helped by means of them into a new and higher life.

There was an excellent gathering on Monday, and the audiences were still larger when the meetings became more widely known. The opening address was based on the Healing of the Impotent Man at the Pool of Bethesda (John v.), and a deep impression was made as the speaker drove home, with great emphasis and pertinacity, the question, "Wilt thou be made whole?" Such meetings have, on past occasions, been among the most hopeful features of evangelistic work in Glasgow, and have left abiding results on the business and professional life of the city.

A further change in the work was the moving of each centre for evening services to another church within the bounds of the division. The evangelists who remained also found new spheres of labour; and, as some were obliged to leave on account of engagements elsewhere, several new names appeared on the list of speakers. On the whole, the average of the attendances was maintained over the whole area.

MR. RICHARD HILL AT WORK.

Among the voices heard in the Campaign, this week for the first time was that of Mr. Richard Hill, who has, however, a wide circle of friends in Glasgow. He is now holding the fort in Brownfield Parish Church (Rev. Matthew Crawford), a quaint old building situated in Brown Street, Anderston. The district is one of the most difficult fields of work in the city, being peopled chiefly by dock labourers and others of the casual class. Even an experienced evangelist like Mr. Hill could be heard, in his prayers, pouring out his soul to God, with unusual depth of feeling, on account of the drunkenness and degradation of the men and women round about.

The meetings were not large, but testimony was not lacking of blessing being granted from the very outset. When we looked in on Tuesday evening, we found the evangelist bright and hopeful, speaking words full of fatherly counsel and encouragement to the Christians present. In the special circumstances much importance was to be attached to the testimony at the street corner, as reaching the ears of those whom no invitation would induce to come within doors. In addition, a special appeal was made to each person present to fasten on one unconverted friend or neighbour, and endeavour to bring him to the meeting—this having been, in many cases within Mr. Hill's personal experience, the most fruitful of all methods of work.

The address was based on Heb. vii. 25, chiefly the word "uttermost," and was mainly addressed to backsliders. With an apology for lack of orthodoxy, these were described as coming *within the reach of such a salvation*, though "the worst sinners of all." The whole tone was one of winning persuasion, and it was pointed out for the encouragement of all who are in this pit that the Pentecostal sermon was preached by the Apostle Peter.

At the little after meeting, Mr. Morrison (of the Seamen's Bethel) and Mr. Hill went from pew to pew, and had a helpful and stimulating word for all—saint and penitent alike. Rev. G. L. Carstairs, an old fellow-labourer with Mr. Hill, also lent a helping hand in the devotions and otherwise.

South of the Clyde.

Mr. Hugh Paton has followed up the work begun in the Gorbals district by Mr. Henry Varley, the place of meeting, however, being removed to the Parish Church (Rev. Andrew Leiper). From the beginning, the marks of the former mission were visible in the gathering in of workers from other churches and denominations. Indeed, in every direction all barriers and divisions are disappearing, and Christians of every name are working side by side, as perhaps never before, in the great common work of the Master.

Monday evening was wet and stormy; yet, under the most unfavourable conditions, a "sweet little open-air meeting"—as one who was present called it—was held at the street corner. The gathering afterwards was not large, but the Lord was manifestly present, and the evangelist himself felt greatly encouraged and strengthened by the excellent spirit which pervaded it. In this particular case no other congregation is formally associated with the one in whose church the mission is being held; but the workers are loyally rallying round the leaders, and individuals from outside are rendering valuable help.

Mr. Paton has a habit of taking short, striking texts, calculated to dwell readily in the memory of his hearers; and on Monday he chose the words, "Christ died," from Rom. v. 8. He said himself that he was not appealing to the reason, but "trying to tug at the heart-strings." The address was a most searching one, as he brought home (1) the wonderfulness, (2) the loneliness, (3) the shamefulness, and (4) the painfulness of the death of the Lord on Calvary. It was evident from the rapt attention of the audience, and the look in their eyes, that in most of the cases the appeal—to let the words ring through their minds as they went along the streets, as they lay in bed, and as they passed to work in the morning—was scarcely needed. Mr. Paton's simple, homely style of speaking appeals strongly to his Scottish audiences, who feel at once that he is a man from among themselves. More than one was impressed by the naturalness of his reference to the circumstances under which his own conversion took place over nine years ago.

No after meeting was held on this opening evening, but advantage was taken of a request by the evangelist that any who wished to learn more about the way of salvation would come to the front for copies of a booklet, "Safety, Certainty, and Enjoyment," which he said had been helpful to not a few in his meetings in another part of the city during the previous fortnight. Among prominent workers in the audience were Mr. W. D. Dunn and Pastor David J. Findlay.

CENTRAL MEETINGS.

In the very heart of the city Rev. Robert Hamilton (Grangemouth) is meeting with encouragement in connection with a mission in Greyfriars United Presbyterian Church. The meetings grew in size as the week advanced, those who came at first returning with their friends. On Wednesday a touching request—delayed for a day through difficulty in deciphering—for prayer was presented. A man who had found salvation asked God's people to intercede for his wife, who had been unfaithful and had gone very far astray, as well as for their boy of eight. Although this was done before any address had been given, whenever an opportunity was given for others to indicate that they had burdens to lay before the Lord, it was readily taken advantage of; and the meeting was shown to contain quite a number who were there to pray for absent friends. Thereafter the preacher drew attention to the Saviour's tears for the people of Jerusalem (Luke xix. 41, 42), and showed that He is the same to-day that He was then.

Mr. Charles Inglis is now seeing his desire in a larger attendance of the flotsam and jetsam of society—from the immediate neighbourhood of the Tent Hall—at his meetings, and is proving anew the power of God to save to the very uttermost. Conspicuous among others who are lending valuable help are Mr. William Clyde, Mr. Andrew Ferrie, and Mr. David Pratt; and their testimony is that not only fresh arrivals, but some who have been in and out of the meetings for months past, are being led out into the clear light.

Preaching on "The Way" (Isaiah xxxv. 8-10), Mr. Inglis pressed home (1) the narrowness, (2) the plainness, (3) the publicity, (4) the uniqueness of it, and (5) the prospects of its being closed. When he finished, the entire gathering was turned into an inquiry meeting, and a great readiness to talk about the needs of the soul was manifested all round.

MR. MCNEILL'S WORK

Rev. John McNeil has closed his second series of evening services. This time the duration was only one week, and the scene, Blackfriars Parish Church, Dennistoun. The work in this neighbourhood has flourished exceptionally from the outset, when Mr. George Clarke preached in a neighbouring church, and these evenings have shown a still growing interest. On Friday, the weather was stormy and wet, but the great building was filled as usual. The subject was "The Story of the Passover" (Ex. xii.), and we have never heard the place of "the Blood" in the plan of Salvation explained with greater power and clearness. "The last link is the Blood sprinkled on the *individual* door-post, with the *individual* first-born behind it. The Blood in the basin saved nobody. Nobody is saved in a vague, general, sentimental fashion, mercly because Jesus has died. The Blood must be sprinkled quickly, *or it will not sprinkle;* apply it to your hearts, or it may be too late. The bunch of hyssop was a common article of domestic use, applied to a new purpose, and from that day it became a holy thing in Israel. The corresponding last link is faith. It is a homely thing, in daily use, to be put to a new and blessed service."

Presumably because of the length of the service—the address alone having lasted about 100 minutes—no mention was made of an after meeting, or offer of conversation with any desiring it. But many faces told of a profound impression, of hearts touched to the quick. "The Lord be with you," said Mr. McNeill, as he passed quickly down the pulpit steps; and the Lord was indeed in the midst.

The other evangelists at work in different parts of the city were Mr. D. M. Bayne (Victoria Park U.P. Church), Rev. J. Grange Bennett (Hillhead Baptist Church), Mr. Charles Galletly (Garngad U.P. Church), Rev. Dr. Robbins (Shettleston Parish Church), Rev. D. M. Cameron (Barrowfield Free Church), Mr. James Marshall (Govan E.U. Church), Rev. Thomas Wilson (White Memorial Free Church), and Mr. Arthur Klein (Hutchesontown Free Church). In every case the meetings have been encouraging, with a deep sense of the Divine presence.

JUVENILE MEETINGS.

In addition to his general oversight of the Children's Meetings over the whole area, Mr. Alexander McKeith is finding time to take a personal share in carrying out the work. On Monday evening we found him at Augustine Free Church, which is situated in a densely populated working-class locality in the far south-east of the city. The evening was cold, with drenching showers of rain and hail, but nothing deters Glasgow children when a meeting has been properly announced. Long before the hour for beginning a large audience was assembled; and Mr. McKeith's colleague in the work—Mr. John Stewart, well and widely known as "The Children's Evangelist"—displayed the powers of adaptability in which

lie the secret of much success among children. No harmoniumist was available, so the children were kept singing their favourite hymns to the accompaniment of Mr. Stewart's cornet.

Mr. McKeith always asserts his belief that, wherever you have a child in attendance at a religious meeting, you have a soul either within or very near the Kingdom. So all his energies are bent to the work of explaining to them the real nature of "the single step" which many of them have to take, and experience has shown that his methods are fruitful in the best results. The story of the Pilgrim's Progress is still his favourite groundwork, and he always regards the Gospel lantern as his most useful tool.

The first meeting is limited to about three-quarters of an hour, and all energies are concentrated on working up to the dealing with those whose deeper attention has been aroused. All pressure is carefully avoided. The way of salvation is explained in a brief, simple way. Many volunteer a profession of love to the Saviour, which the workers have the best of reasons for accepting as readily as in the case of adults. Before leaving, names and addresses are taken, with particulars of Sabbath school connections and teachers' names; and this information is carefully forwarded to the proper quarters, that each case may be followed up by those best qualified to do so.

Mr. and Mrs. R. W. Raphael (Ardrossan) are taking charge of the services in Free St. James' Church. The "having of the texts"—a feature at several centres—was here entered into with great heartiness. The children had evidently been using their Bibles at home, and the verses they brought gave evidence of a real entering into the spirit of the work, as well as a close connection with the truths taught on earlier evenings. The audiences were made up largely from the immediate surroundings. At the quiet little after meetings, hearts were gladdened at the display of an interest in spiritual things.

The following speakers were also engaged in work among the young: Mr. J. W. Van de Venter, Mr. J. S. Hewlett, Mr. Thomas Pratt, Rev. William Baird, Mr. Walter C. Steven, Mr. James Wilson, and Mr. William Thomson, jun. Many Sabbath school teachers are having their hearts made glad within them by receiving outward evidence that their patient and faithful sowing of the Good Seed has been blessed by the Lord of the Harvest.

INCIDENTS AT THE MEETINGS.

An old grey-haired man, brought up in the Highlands, was led to an assurance he had not before believed possible.

At one mission a blind woman was led to the Saviour, and for some days after, she brought a fresh individual to the Church every evening, each of whom was able to make a profession of conversion.

One man, a workman about thirty-five, returned on Tuesday evening to tell of having been led to the Lord in the open-air on Sunday. He was finding joy in making the confession, the prospect which had terrors for him at first.

We sat beside a young man, not over thirty, who had been spoken to on the previous evening, but who could not be rid of his difficulties. On his return he declared that he had quite made up his mind to go on as he had been doing, and even after being pleaded with, adhered to this determination, but admitted that still he felt drawn to the meetings. Christians are praying for him.

(1454)

Fighting Rome in Canada.

THE DANGERS OF CONVENT SCHOOLS.

THE great danger of the present day, not only in this country, but in our colonies, and especially in the Dominion of Canada, is the multiplication of convent schools, or institutions bearing some specious title, under the control and direction of sisters or nuns. The convent schools are simply traps in which to catch the young and turn them into devotees of the paganism of Popery. By alluring advertisements and circulars, the public are assured that Protestant children can be sent there with perfect safety, and that no attempt will be made to proselytize or interfere with their religion. But it is notorious that scarcely any girl who has been placed in one of these institutions ever leaves without the germs, at least, of Romanism having been implanted or imbibed.

Why, it may be asked, are the convent schools able to cater to such an extent for Protestant children, and to offer the low terms which induce parents to place their children in the charge of the sisters? The answer is an easy and ready one. It is the main object of the convent school to catch Protestant children, in order insidiously to turn them into Romanists. To enable them to do this, they are richly endowed, and are by no means dependent upon the fees paid. Moreover, they have to pay no salaries, for the teachers, being nuns, are bound by vows of poverty, and receive nothing The expenses, then, of a convent school are proportionately extremely low; and, being well financed, they can easily underbid Protestant schools.



Demill Ladies' College.

It will at once be seen that the convent school question is a serious and far-reaching one, and it is enhanced all the more when it is borne in mind that the convents are never thrown open to any public inspection. There is no knowing what goes on inside them. Neither is it possible, as the law stands at present, to bring any sort of control to bear upon their operations.

This question is brought before us the more forcibly by the visit to this country of Rev. A. B. Demill, president of the Demill Ladies' College, St. Catherine's, Ontario, Canada. In the Dominion the Roman Church is now building convent schools by the hundred, professedly for education, but really as mission stations, where, under the pretence of educating the girls, they would secure them and orphans from thoughtless and indifferent Protestant guardians. Mr. Demill early felt a special call to combat the inroads of Romanism, and, after a hard struggle and much opposition, he finally succeeded in erecting the Ladies' College in 1876. The institution had for its main object competition with the convent schools, making its fees as low as theirs. The success of the college was very marked from the time of its opening till 1890, when commercial depression visited Canada. In that year alone the income from students dropped £1,000. The depression continued till 1897, but in the meantime other troubles came. In 1896 the college was accidentally destroyed by fire. Thus, with one loss and another (in spite of insurance), more than £10,500 was sunk in a period of about seven years.

Not discouraged by these severe reverses, Mr. Demill, sixteen days after the fire, opened the school in temporary premises, and the classes continued for those preparing for their degrees. Shortly afterwards another property, which was intended when built for a first-class hotel, was offered at a reasonable price, and was purchased by the College trustees for £6,000. It is a brick building of immense size, capable of accommodating from 150 to 200 students. Some £2,000 has already been paid on behalf of this purchase, which also covers the installation of a heating apparatus for the premises. The loss, however, has been so heavy, that the payments are in danger of falling through, leaving the trustees liable to lose all they have paid, and necessitate the work being given up altogether.

Three Protestant schools in Canada have already been sold to Roman Catholics, because they did not pay financially. The Romish Church, by its methods, manages to make them pay. There are now no fewer than fourteen convent schools in the city of Toronto alone. In one of them, Mr. Demill says, there are over 300 Protestant girls. Mr. Demill has come to England to collect money to enable the trustees to relieve the College of debt and to carry on the work. There are, doubtless, many among our readers who will be glad to help in such a good work. Mr Demill's indefatigable courage under unusual disappointments must appeal on behalf of his cause. We give an illustration of the present College building, to which a Government charter has been granted, and which has been duly incorporated as a college. Mr. Demill's address during his stay in England is 4, Grove Road, Redland, Bristol.

The South American Evangelical Mission has for its object the evangelization of "the Neglected Continent," for this mainly relying upon united prayer and effort at home. The list of forty-five prayer circles, with which a recent report opens, is highly interesting, and much blessing must result from such a systematic remembrance of the work before the Lord. An excellent account of work "in the heart of Brazil" is given. The offices of the Mission are, Room 31, Association Buildings, 58, Mount Pleasant, Liverpool. At the end of this booklet is a list of "Letter Circles," which must go far to stimulate and keep alive interest in mission work.

The British and Foreign Sailors' Society has for many years been engaged in efforts to bring about the spiritual, moral, and social improvement of our sailors. It is proposed to add, next year, seven buildings to the home and foreign stations, for the use of bluejackets, merchant seamen, fishermen, and others. A very interesting ceremony took place recently in connection with the Society's centre at Great Yarmouth, where the foundation-stones of a New Mariners' Chapel and Institute were laid. One bore the inscription, "This stone was laid for H.R.H. the Duchess of Fife, the friend and helper of the British and Foreign Sailors' Society." About £1,500 are still needed to open the building free of debt. Communications may be sent to the secretary, Rev. C. Parkhurst Baxter, M.A., British and Foreign Sailors Society, Gleneagle Road, Streatham, S.W.

The Scriptures for France.

IN visiting Continental and other countries, it has been my happy privilege, during many years past, to take with me and distribute, as opportunity offered, Gospels, Testaments, and Bibles, printed in the language of the country through which I travelled. I had this privilege during the last French Exhibition, and again this summer in making a tour through Normandy. The books were received so readily, and appeared in many cases to be so positively unknown, that I have since been deeply pondering whether it would not be possible to obtain the co-operation of British Christians so as to provide for more extended distribution of God's Word in France.

I am fully aware that already useful and excellent work in this direction is being done by others in different countries of the world, and that preparations are now going forward for giving the Scriptures to the visitors to the coming Exhibition; but I believe that no organization exists at present with the definite object of circulating the Scriptures as a free gift among the many millions of France alone.

I feel deeply that, while we are sending the Gospel to the extremities of the earth, the nation that lies at our door, and that is thirsting for the Word of God, has the first claim upon our sympathy. A young officer, whom I met at the English service in Rouen, told me that he had never seen a copy of the New Testament before; and a number of soldiers at Dieppe, engaged in an exciting game, were shortly afterwards seen seated and attentively reading some Gospels which I had given them. Surely England, with her generous heart, will meet this great need, and send to France that glad Gospel of Light and Love that has made Britain great among the nations.

My present thought is to form a society for the organized free distribution of the Scriptures in France by itinerating French Christian agents, who would visit town and country, judiciously placing the Word of God whenever opportunity serves. Ladies and gentlemen willing to co-operate in this work will kindly address, "Bible for France," 250, Kennington Park Road, S.E.—Yours truly, C. F.

Soldiers in India.

ONE of the missionaries of the Zenana Bible and Medical Mission has been spending part of her holiday in charge of the Soldiers' Home at Murree to relieve Miss Ashe, the indefatigable superintendent. She has experienced a time of memorable blessing amongst the soldiers, and writes as follows:—

"It is so interesting to know how nearly all the men who find their way to this Home are the sons of praying mothers. It gives one such hope and confidence in working amongst them. On Sunday night they thronged in, we had not even seats for the 200 or more men; and about thirty come every night to the meeting. One man said in his testimony, it had been a woman who was the cause of his fall, and by a woman's (Miss Ashe's) help he had risen.

"A fine cavalry man for whom we had been praying much came out on Sunday night. He prayed, 'Depth of mercy! Can there be mercy still reserved for me?' Directly these men have been saved themselves, they have worked and prayed for their 'chums.' On Sunday night, the men sharing one tent knelt together to praise a new-found Saviour, and by this mail letters have gone to their praying mothers telling them their boys are saved. And it is no idea with them; the grace of God is *manifested*.

"They are nearly all cavalry men, several of the Royal Horse Artillery, and of the Dragoon Guards, who are off to Africa. They joined hands on Sunday night round the organ, as I played, and sang, 'God be with you, till we meet again.' Five of these left the next day for the Transvaal. Talking of it, one said with a radiant face, 'It may be a bullet, but then a crown.' He was an old Christian, a splendid fellow. When they are Christians, they are fine ones.

"The prayers of those just saved have been so delightfully simple. 'Lord, grip our hands so tight that we can't get away.' 'We have had such a splendid day with the Lord.' One man, very anxious for his brother's salvation, prayed 'These men are much too good for the devil, Lord.' It is so lovely to hear of the little prayer meetings all over the hills.

"Side by side with this work, we have had large meetings for the fashionable ladies. One felt many of them knew little more than the heathen, and they were all people of influence, and might be so useful. We are thankful to know of definite cases of blessing, where ladies of position have entirely given up their previous worldliness, and declared themselves on the side of Christ."

A Swedish Convention.

WRITING from Stockholm, Mr. John Edward Nonnen says:—"We have just had our meeting for deepening of the spiritual life. It was held at Sodertelge, and there were between 300 and 400 present. We must thank God for the gracious manifestation of his power and presence. People came from all parts of Sweden, and some from Denmark, Norway, and Finland. Believers in Christ of many different sections of the visible church and different classes of society, came together. As united prayer was offered, and God, through the speakers, opened up his Word, there seemed to be only one desire among all present.

"Though the message given through various speakers was very different in wording, there seemed a great harmony in spirit, and all I met seemed deeply grateful to God; though there was, no doubt, much that was painful, both when the Spirit searched the heart, and when Rev. C. Inwood explained that walking with Christ would mean walking, as regards men, very much alone. Afterwards, our friend put it even stronger, in Stockholm, where he said that walking close to Christ would mean separation even from carnally minded Christians; but when the Christian follows close to Christ, he is richly compensated for what he loses through Christians not understanding him.

"In Stockholm, Mr. Inwood spoke of God's promises in Ezekiel xxxvi. 25-27. In the Y.M.C.A. rooms there was a deeply-interesting lecture on what Mr. Inwood saw of missions during his visit to China. One of the converts he saw baptized was the firstfruit from the town where two Swedish missionaries had been killed. A lecture was given in English on following Christ, which was largely attended by Englishmen and English-speaking Swedes, chiefly wealthy people. It must have been a great boon to many to hear the clear words of counsel and comfort. Many rich Christians have, perhaps, a more lonely life than those poorer."

The Sabrevois Mission.

THE great work which the Sabrevois Mission has accomplished in the cause of evangelical Protestantism among the French Canadians, was recently outlined in our columns by Rev. Henry E. Benoit, who now writes to us: "Of the £4,000 which the Bishop of Montreal sent me to ask of the Christian people of England, I have received £2,700. Of this amount, £1,300 is in promises, conditional upon the whole sum being secured by July 1, 1900. The principal of the Sabrevois schools wrote recently, begging me to return speedily, as I was greatly needed."

Communications may be addressed Mr. Benoit, at 3, Thanet Place, Temple Bar, London, W.C.

Among the Poor of Berlin.—In connection with the work of the Methodist Episcopal Church, Rev. C. H. Schaarschmidt is developing an interesting philanthropic agency in Berlin. The poor of the city are not without friends; our Methodist friend aims to help them on evangelical lines. He is opening a shelter, and in other ways showing sympathy and kindness in the name of Christ. Mr. Schaarschmidt is known to Rev. Darlow Sergeant, and communications may be addressed to him to the care of Mr. Heilemann, 691, Fulham Road, S.W.

The Way to Zion.

IN a recent issue, Dr. Andrew Moody told a touching story of Jewish unrest and desire for a peaceful condition of life. Many of our readers were doubtless impressed by the tale of woe, so often told since the days when Israel came into the inheritance of the long foretold curse—"Among the nations thou shalt find no ease, neither shall the sole of thy foot have rest; . . thy life shall hang in doubt before thee, . . and thou shalt fear day and night" (Deut. xxviii. 64-68).

Dr. Moody's pathetic story has set many of our readers thinking, and others have been devising liberal things for the relief of some of the sorrowing children of Israel. Mr. E. A. Rawlence, of Salisbury, as a student of the prophetic Scriptures and a political observer, makes a suggestion: The Soudan needs people and money. Why not colonize it with Jews? He continues:

In the latter part of Deut. xxviii. we get an awfully true picture of Israel's present condition amongst the nations; but in the last verse they are told, "And Jehovah shall bring you *into Egypt again with ships*, by the way whereof I spake unto thee, 'thou shalt see it no more again,' and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Israel has never yet been brought into Egypt "again with ships," and this wording would seem to point to the fact that some maritime power will be the means of bringing them there, and when they are there they will have to undergo their final time of trouble from the king of the North (see Dan. xi. 42, 43).

In the wonderful account of the final gathering given in the eleventh chapter of Isaiah, the chief points from which they are to be gathered are "from Assyria and from Egypt, and from Pathros and from Cush," &c. (*v.* 11); and *v.* 16 describes the gathering "like as it was to Israel in the day that he came up out of the land of Egypt." Pathros is Upper Egypt, the ancient Pelores or Southern Land, exactly corresponding with the modern Soudan. Other passages to a similar effect are: Is. xxvii. 12, 13, and lii. 4 (the Assyrian being the king of the North, Dan. xi. 42). Zech. x. 10, speaks of bringing them *again also out of* the land of Egypt.

As to the political grounds, it is scarcely likely that the Sultan will allow any great body of Jews to settle in so revered a site as Palestine is to the Mohammedans, for Jerusalem is their second sacred city, Mecca being the first. What more likely, therefore, than that the Jews should settle on either side in Assyria and Egypt, ready to step into their own possession when the time comes?

Rev. J. T. Webster, of Budapest, writes to say that he has visited the Jews from whom the appeal for succour emanated. He found the facts as represented in the letters; the people were in deep poverty, and earnestly desirous of being sent to Cyprus to found an agricultural colony there. The Scriptures have been read in this interesting little community, and ten of the men wish to confess Christ as their Saviour and Lord. From this it would seem that the people have a more than general claim upon Christian compassion. Whether they remain where they are, or are removed to more congenial surroundings, they desire to meet for Christian worship, and doubtless many who feel for them will help to make it possible for Dr. Moody to administer assistance as may be wise and needed. Communications to Dr. Moody should be addressed Rudolf Quai 8, Budapest.

Christian Literature Society for India.—With reference to the need of an organization of this type in India, Dr. Murdoch writes: "India is the favourite hunting ground of religious charlatans, fanatics, and teachers of various subtle and seductive errors, and yet there never was a time when the people were so interested in Christ. Their religious thirst and unrest are marked and great. Much as God has enabled the Society to do in the past, there remains more to be done." The secretary of the Society is Rev. G. Patterson, 7, Adam Street, Strand, W.C.

Madras.—Rev. M. Tindall writes: "Mr. William Hill, evangelist, has been labouring for three months in the Methodist Episcopal Church, Madras, and the closing weeks of his stay there have been crowned with blessing. The praise and testimony meeting revealed how deeply the Holy Spirit had wrought in the hearts of all sorts and conditions of people, ranging from ten to sixty years of age."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Between.

IT was evening, and the children's bed-time. After fun and laughter and romping, two little children were at last tucked up in their beds, and stillness reigned, while an elder sister read the day's portion from one of Miss Havergal's dear little books for the bairns. They had been through "Little Pillows" so many times that now they were reading "Morning Bells" at night, and the subject on this particular evening was "*Soldiers*." Very simply the big sister tried to drive home the thought that a soldier must fight on one side or another; that he could not belong to both at the same time. She was interrupted by a little voice, as a head popped up from the bed in the corner, saying, "Oh, no, Danny; you can be between!"

Such a lot of other children, and grown-up people too, think, if they do not say, "you can be between;" but Jesus says, "He that is not with Me is against Me." Boys and girls know what it is to be *with* another in any school dispute—what it is to take sides, and to throw themselves heart and soul into helping on *their* side. Well, there is a great battle always going on in this world—a contest between light and darkness, holiness and sin, right and wrong, between the soldiers of Jesus and the soldiers of Satan, the great enemy of Jesus.

Everybody, old and young, is in one or other of the two armies. Do you know in which you are? Satan's army will be defeated, for Jesus conquered Satan on the cross of Calvary, and though sometimes now it seems as if Satan was getting the best of it, yet it will be seen, and perhaps very soon, that Jesus is the real conqueror. Then how glad those will be who have fought with Him through many a battle here! J. C.

M.E. Mission, Sironcha, C.P., India, October 10, 1899.

My Dear Uncle Tom,—I would like to become one of your Bible searchers. My name is Sydney Madden, aged eleven years. I am going to boarding school next January; at present I am living at home with my parents.

My papa is a missionary here, and we live in the jungle: and it is very lonely for us, as we are the only Europeans living here except one other lady, who is a missionary. But still I am always busy; I do my lessons every day, and I help my mamma do little things. I know Hindustani, and sometimes I talk to the people about the Love of God, and I also sell Gospels and Bibles to the people.

A few months ago I went touring with my papa; we travelled 153 miles by bullock cart over rough roads, but I enjoyed myself very much. Going along one night we came across seven big bears. They stood right in the way of our carts. We stopped, and my papa, who was riding horseback, had his rifle in a pouch hanging by the side of the horse, and he drew it out and fired among them. They got frightened, and run off into the thick jungle.

We stopped at one place called Ahiri; my papa and one native preacher talked to the people, and I also spoke to a lot of native boys about God and about keeping the Sabbath Day holy. They were so interested, and wanted me to stay with them.

I want a magic-lantern very badly, with pictures of the life of Christ; or I would like some just plain Bible pictures—the native people are very fond of looking at pictures. I could do a good deal if I had a magic-lantern; but my papa cannot afford one, as he has to spend a good deal of his money in mission work. But I feel sure that Jesus will send me one, He always does when I ask Him.

I am sending you the Bible questions by this mail. I hope you will accept me as one of your band. I like your stories very much. Good-bye, Uncle Tom. I will write again to you and tell you more about my work if you would like to hear.—From your loving Nephew, Sydney Wilber Madden.

Levallois Perret.

Dear "Uncle Tom,"—It is really very kind of you giving space in the "Young People's" page for the article on "Little French Cousins." I showed our bairns all the recognisable words, and translated most of it for them. All looked very pleased, and asked lots of questions. Louise and Ernestine are very pleased at the prospect of receiving certificates, and remark they are going to try *très bien* the next time for a prize. The "Searcher" has become such a pleasure for them, it would be punishment to prevent them doing the questions now.—With kindest regards, believe me, very sincerely yours, Matron of Home.

October 28.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 201).

LIGHT.—Bible Clock.

Make a circle to represent a clock; mark off the hours from one to twelve; and, taking the word L I G H T for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given.

(Children under *ten* do any four; under *thirteen*, any seven; under *seventeen*, any ten.)

ANSWER TO LAST SEARCHER (No. 200).

1. (*a*) Manna. Wafers made with honey. An omer. Exodus xvi. 15, 16, 31.
(*b*) John vi. 31.
2. (*a*) Because of murmurings. Numbers xxi. 7.
(*b* and *c*) Jesus Christ. John iii. 14.
3. (*a*) The evil report. Numbers xiv. 26-35.
(*b*) They died of the plague. *v.* 37.
(*c*) Joshua and Caleb. *v.* 38.

No. 200.—Correct Answers (first list) received from:—

A—Elizabeth and Jean Arbuthnot, Ernst and Ralph Aldwinckle.
B—May and Gertrude Bristow, Ethel Butteriss, Edith Blenkarn, Florence Blackman, Gertrude Bush, Hannah Bridgman, Herbert Braddon*, Emily Bridgewater*, Gordon Bligh*, Mabel Birney, Dorothy Blakeway, Lily Blackman, Kenneth Bewley, Lillian Bowman.
C—George Cary, Gladys Clark, Daisy R. Clarke, K. Carey-Brenton*, Doris and Margory Coleman, Kate Cope*, Sophie Cohen, Anna Chanyen, Mabel, Ida and Edith Cole, W. Campbell, Lydia Cleary, Kathleen* and G. B. Code, Gladys and Beryl Calvert, Kittie* and Carl Cope, Eleanor Chance, Flavelle Caldwell, Joseph Cook, Isabel* and Mabel Candlin, Mary Coote.
D—Gertrude Dowrick, Violet Dodsworth, D. and Ralph Daintree, Stanley Drew, Kitty, Ivy, and Violet Donaldson-Selby, Esther Dickson, Nellie Dowsett*, Polognia Daws*, Vera Dickinson*, William Davies, Jordaunt Doll*, Mabel De Rusett*, Irene Duke*.
E—Benjamin Elsmore*.
F—Kitty Fausset, Helen Forbes, Olive, Mabel, and Vincent Fleet, A. Fewster, Hyacinth Fitzsimons*.
G—Constance* and Kenneth Gabbett, Dorothy Green, Clarice and Bertie Gale, Nellie Hatchett*, Kathleen and Irene Gough, Dorothy Goldsmith, Edward Goodfellow*, M. Gover, Grace* and Evelyn* Gulston, Edith*, Margaret*, Jack, Stuart and Dorothy Gray, Ethel George.
H—Eric and Mary Hill, Myra Hunt*, Evelyn* and Dorothy* Hewer, Beatrice* and Walter* Harland, Hetty Hill*, Beatrice Hustings, Theodora Hill, Elizabeth and Mary Hooper, E. and W. Hopkins, Gertie Hayward, Rosetta and Lottie Hamilton, Hetty and Elsie Hibbs, Walter and Ruth Hinder.
I—Daisy Iredell.
J—Betty Jacobs, Emily Jones*, Kate Johns*.
K—Eva and Max Kalb, Maurice Kalinsky.
L—Georgina Lichtenstein, Sidney, May, Edward and Henry Law, Arthur Lamb, Ellen Larke, Blanche Lindup*, Rosie Langton, Irene Lorden.
M—Dorothy Miell, Dorothy McMullin, Mabel Morris, C. Mercer*, Marie Meek*, Evie and Godfrey Miller, Daisy Martin, Margie Marston, O., Arthur, and Lewis Morice, Jack Moir, Edith and Aldyth Margetts, Dorothy Morgan, G. and J.* Mather, Winifred Marshall*, Kitty McAuliffe*, Daisy Martin*.
N—Eleanor and Valerie Nool, Maude and Amy Nottage, J. and H. Neligan. Edith Nash*.
P—Alice Palmer, Leonard*, Katie* and Walter* Picknell, Louie* and M.* Penny, Mary Plumb*, Gordon Pibel, Fred, Gladys and Ethel Palmer, Ruth Pledger*, Ethel and Kathleen* Pasley, Daisy Phillips.
R—Ada Rawlinson, Alice Reid.
S—Kathleen and Douglas Shepherd, Fanny and Amy* Stileman, Dorothy Shaw, Joseph Stephens, Muriel, Ivy and Rosetta Sherwin, Nannie Sturrock*, Bertha Symons, Mary Sowden, Esther Simmons*, Margery Smart, Mary Seton-Karr, Stanley and David Soltau, Kathleen Strangman, Betty Stocks, Frank and Flora* Simmons, Mary, Alan and D. Symon, Philip Southam, Edgar, Hilda and Constance* Schaeffer, Muriel Sells.
T—Madge Trenchard, Olive Taylor*, Theodora Thorn*, Alice Truelove, Olive Tritton*, Alice and Frank Thompson.
U—Queenie Upton*.
V—Edwin and May* Vickers, Gordon* and Kenneth Vining.
W—Greta Watson, Dorothy White, Florence Wild*, Sarah* and Annie* Wood, Agatha and Ella Ward, Cecile and Phillis Wright, Edward, Edith, and William Wheeler, Douglas Wilkinson, Winifred Wise*, Rose*, Daisy*, and Lilian* Watt, Evelyn Wood*, W. Williamson*, Geraldine and Freda* Wilson, J. and Ralph Wilkinson, Delphie Wells*.
Y—Maurice and Gladys Young.
Z—Sophia Zaxitsky.

No. 199.—Correct answers (second list) received from:—

A—Irene* and Margery* Ashdown, Bertha Arres-Mather.
B—Dorothy, Sylvia, Maud and Evelyn Barrett, Allen, Massey and Conyers Baker, Ethel Butteriss*, Dorothy Berry, Edward, Dorothy and Gladys Bates, Ashley Bowker, Lily and Florence Blackman, Mary and Susette* Beck, Dorothy Benson, Esther Blumenthal, Lucienne Brabandles, Lily Boxer, Margie, Alan and Charlie Banks, Leonard, Lindsay and Corbet Browne, Frank and Leonard Bentall, Gladys Bartlett, Stanley Bennett, Eva Browne*, Edith Banks, Leah Blumenthal*, Violet Braun.
C—Joseph Cook, Alice Crang, Cicely and Millicent Craven, Hyde* and Duncan* Campbell, Isabel Candlin*, Edith and Dora Corrie, Carl and Kittie* Cope, Anna Chanyen*, Sophie Cohen, Mary Colville*, Walter*, Maggie*, and Jessie* Carter, Katie Clark*, Bessie Cheale, George Crawford, David* and John* Colville, Mary, Susie and Ethel Cumbers, Beryl and Gladys Calvert, Rodia Constantinides, Kathleen Cole, Kathleen* and G. B. Code.
D—Mabel De Rusett*, Catherine Darke, Vera Dickinson, Constance Devenish Meares, Marie Denizot*, Violet and Mai Davidson, Dorothy and Marjory Dyke, Harold and Gladys Davis, Irene Duke*, Hilda, Bessie, and Constance Drayson, James Davey.
E—James and Marian Freegard*, Eva Fletcher, Jeanne Faucon, Louise Filhol, Aileen and F. A. Figgis, Blanche FitzSimons, Francis Field.
F—Maud Eddey, Muriel Edwards*, Miriam* and Eddie* Ecroyd, George Edwards*.
G—Grace Grout, Thos. Groombridge, Daisy and Mary* Greenacre, Mary Glass, David Gardiner, Elsie Goudge*, Colin, Margery and George Graham Brown, Stuart, Jack, Dorothy, Margaret*, and Edith* Gray, Aileen Gardner, Rose Goodman, Hilda and Ivy Godfrey, Effie Graham, Dorothy Grove, Edith Grieve.
H—Bessie Hope, Edith and Deenie Holms, Louie Hooper*, Ethel Hutchings*, Freda Hunton, Ruth and Agatha Harrison, Dorothy Harris, Mary and Eric Hill, James Henderson*, Ella Hake, Jennie Holmes*, Henry, Edith, and W. Harvey, Georgette Hoffmann*, May and Sandy Handasyde, Francie*, Julyan*, Florence* and Stanley* Hoyte, Kathleen Hughes, Marjorie Hogge, Theodora Hill, Elsie and Hetty Hibbs, Betsy Hollik.
I—Nellie Irving*, Alice Ingberg, Ami Inglis, Winnifred Ingram, Daisy Iredell.
J—Eileen Julian, Sinclair Jackson, Betty Jacobs, Rita Jones, Philip Job, Lizzie Johnstone*.
K—Jeanie Kyle, Flossie Key, Isa.*, Agnes*, T.*, Wm.* and Alexander* Kay, Stanley Kalb, Grace*, Philippa* and Dorothy* Kerr, Eva and Max Kalb, Maurice Kalinsky, Gertrude Krambach.
L—Elsie and Guinefred Leigh, Hannah Lovell, Arthur, E. and Alfred Llewellyn, Nellie and Edith Lockhart, Georgina Lichtenstein*, Murray and Grahame Lloyd, C. Livingstone-Learmouth, Arthur Lamb, Beatrice Le Mesurier, Annie Levine.
M—Howard Moir, Thomas, Bella and Abraham Mack, Charlie, Frank and Leonard Medcalf, Emily Maddox, K. McAuliffe*, Margaret Macphee, Julia and Frances Munce, Louis Maclachlan, Winifred Marshall, Daisy Martin*, Charlotte Millar*, Daniel, Dorothy, Mary and Margaret Morris, Winnie Mace, Adelaide Moore, Godfrey and Evie Millar, Dora Muir*, Ada Macnutt*, Mildred Morgan*, Emilie Mathias, Bruce and Harry Malaher, J. Maconchy.
N—Cissy Nicholson, J. Neligan, Edith Nash*, Dora Niels.
O—Katie and Sidney Oliver, Maude Oakes.
P—Daisy, May, and Vera Petrides, Evelyn Pechey, Winnie Page, Jessie, Ada, Eddie, and Willie* Palmer, Laura Percy, Ruth Patient, Caroline Prentice, Gilbert Powell, Edith Purkiss, Isabel*, and Gladys* Phipps, Myrtle Perry*, Walter Perryman, Muriel Palmer, Ernest Pearce, Percy, Geoffrey and Clarice Peach.
R—Elmina and Isabel Roe, Alice Reid, Maud Rosenberg, Penelope Roberts, Rita and Lorimer Romanes, Elsie* Ridewood, Marjorie and Herbert Rainey, Eveline Reynolds, Ada Rawlinson, Phillis Riddle. Marion Richards*, Mary Rosenbloom.
S—Bessie Scantlebury*, Gladys, Violet*, Phyllis, and Evelyn Shaw, Emma* and Frank Sutton, Mary Sowden, Bertha Stocker, Olive Swift*, Mary de Spiganovica*, Muriel Sells*, D. D. and T. M. Stanier, Maggie* and Peter* Stewart, Bessie Symes, Edith Shepherd, Dollie Salt*, Violet and Ivy Sall, Lily Stanley, Cicely Sherbrooke, Nannie Sturrock, Violet, C. R. and May Salvesen, Esther Simmons*, Helen Stalker, Rosetta, Ivy and Muriel Sherwin, Lionel and Bernard Studd, Binford Sellwood, Hilda Skinner, Florrie Smith, Eric, Mervyn and Gwendoline* Shaw, Mildred and Constance* Scott, Madeline Smith, Vera Stapyiton, Constance and Edgar Schaeffer, B. Shepherd, Lizzie and Dora Simons.
T—Louie and Nannie Tibbits, Sarah Tyson*, Marjorie Tracey, John Thomson, Leah* and Rachel Tuskinsky, Sarah Taylor*, Frank and Alice Thompson, Naomi Torff, Rebecca Tushinsky.
U—Queenie Upton*.
V—Kitty, Ruth, and Dorothy Vigers.
W—Greta Watson, Connie Wood, Sydney Wisdom, Amy Wingrave, W. Williamson*, Georgina, Sarah, James and Rachel Wilson*, Nora and Ellie* Wyatt, Queenie Wakeford, Leonard Wall*, Stewart and Willie Watson, Robert and Thomas Weddell, Delphie Wells*, Lilian*, Rose*, and Daisy* Watt, Zoe and Ruby Wilkins, Bertie and Ethel Wells, Violet and Arthur Walker, Charles Williams, Helen Webb, Pringle Wilson*.
Z—Sophia Zaxitsky, Sarah Ziph.

FOREIGN LIST.

Prize Competition.—Lottie St. George, 2nd Cert., Div. IV. Rotha St. George, Hon. Men., Div. III. Ivan St. George, 2nd Cert., Div. III.

No. 190—Mary, Graham and Christine Pearson (Tasmania). **No. 191**—Minnie and Cuckoo Lister (S. Africa), Henry Lückhoff, Lizzie van Niekerk, Johanna and Nellie Mostert, Loisa Bosch (Durbanville). **No. 192**—Janet Garrett* (Kimberley), Cuckoo and Minnie Lister. **No. 193**—Alice Stone* (Cape Town), Loisa Bosch, Nellie and Johanna Mostert, Henry Lückhoff, Belsie and Harry van Niekerk. **No. 196**—Jeanie Scott, Dora Wallace* (Canada). **No. 198**—Olive van Millingen (Constantinople), Will, Kate*, Ina and Nettie Thomson (Bulgaria). **No. 199**—Mary and George Coward (Dieppe), Louis Berthé (Nice), Helen Eardley-Wilmot* (Davos-Platz).

Personal.

M. Jones, Ellen Larke, May Bristow, Geraldine and Freda Wilson.—I am glad to welcome you as new "Searchers," and hope the study will prove useful and interesting. Douglas Shepherd.—Many happy returns of your birthday; I hope you will soon be able to answer the "Searcher" again. Dorothy Shaw.—You must give the chapter and verse to each answer. Lilian Butler.—I hope you will like your new school, and soon find you can do your "Searcher" again.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Yarmouth*, to Nov. 12; *Grantham*, Nov. 14, 15; *Leicester*, Nov. 16; *Loughborough*, Nov. 17; *Tonbridge*, Nov. 18-20, *Bishop Stortford*, Nov. 26; *Walthamstow*, Nov. 30; *Islington*, Dec. 2-8; Mr. S. J. Hewlett, *Glasgow*, to Nov. 10; Mr. J. S. Tyler, *Norwich*, to Nov. 17; *Broadwater*, Nov. 19; *Brighton*, Nov. 26-Dec. 4; Mr. E. Arrowsmith, *Malvern and neighbourhood*, to Nov. 10; *Sparkhill*, Nov. 11-20; Mr. J. H. P. Cutting, *Birmingham*, to Nov. 15; Mr. W. H. Wilson, *Bellenden Road, Peckham*, to Nov. 12; Mr. J. E. Collier, *Surrey Memorial Hall, Walworth*, to Nov. 10; *Lewisham*, Nov. 15; *Summerstown*, Nov. 30; *Upper Norwood*, Dec. 1; *Victoria Hall*, Dec. 4-8; Mr. E. Hughes, *Acton*, Nov. 17; *Lambeth*, Nov, 22-24; *Balham Grove*, Dec. 6; *Camberwell*, Dec. 7; Mr. C. E. Paterson, B.A., *Sheffield*, Nov. 12-17; *All Saints' Mission Hall, Hertford*, Nov. 27-Dec. 1.

Children's Scripture Union—Portions for week ending November 18.

Sun., Nov. 12	2 *Cor.*	ix.	1-15	Th., Nov. 16	2 *Cor.*	xii.	1-14
Mon., „ 13	„	x.	1-18	Fri., „ 17	„	xiii.	1-14
Tues., „ 14	„	xi.	1-15	Sat., „ 18	*Neh.*	i.	1-11
Wed., „ 15	„	xi.	16-33				

Wellington Hall.—The friends at Wellington Road Mission Hall, Stoke Newington, N., are making an effort to clear the debt, which has become a source of grave embarrassment. The committee would deplore being obliged to discontinue the week-night services in order to secure an income by letting the hall for public meetings; yet this or a more serious step they will be compelled to take if help is not forthcoming. To close the Sunday school alone, which is so well attended by the children of the district, and for whom there is no suitable provision elsewhere, would be a matter for regret. The treasurer is Mr. W. D. Merry, 54, Walsingham Road, Clapton, N.E.

The Protestant Reformation Society, in its quarterly paper, deals with questions now agitating the National Church. Rev. Dr. Waller's article on "Evening Communion" is an enlarged edition of a shorter article, which appeared in the same magazine some three years ago. Dr. Wright's contribution on "The Wearing of the Cope and Mitre," though brief, is unanswerable, and we wish we could see its teaching carried into effect. The third article, "The Progress of Rome in England," furnishes some sad reading. Readers who may need further proofs of the real tendency and teaching of Ritualism, should not fail to read this article. The seventy-second annual report of the Society shows that excellent work is in progress, and also how much remains to be done. *Office of the Society: 62, Berners Street, W.*

Village Work.—At Barford, a Warwickshire village, a lady has opened her house for weekly gatherings, chiefly of an evangelistic character. A friend writes: "Will any of the Lord's people, having a small unused American organ, give it for help in the Gospel work in this needy village, and pray for us?" Address Miss Archer, Barford, Warwick.

National Protestant Congress.

THE National Protestant Congress has this year been held in Manchester. It began on October 29, and was attended by delegates from all parts of the kingdom. Mr. H. J. Birch presided at the opening meeting, and, in the course of a stirring address, maintained that the great antidote to Ritualism and Romanism was personal salvation. Rev. Thomas Dickinson followed, speaking of the heavenly character of the Church of God. Rev. Dr. Marshall Randles delivered an address, dealing with the influence of the Reformation of the sixteenth century. It was for those there assembled, and such as they, to say whether the English people would agree to have the Reformation undone, and the nation taken back to the system which prevailed during the Middle Ages.

Dr. H. Grattan Guinness spoke of the earthly mission of the Church. It was for the Master to decide what the work was. They must look less to man and more to Christ for guidance in their work.

At the afternoon session on Tuesday, the chair was occupied by Mr. Thomas Hayward (Manchester), and Rev. Robert Middleton spoke at some length on "Indefiniteness in the Pulpit." What the minister was, the people would be. People could not possibly sit comfortably under preaching that was not truly, really, clearly, and powerfully definite. Pastor F. E. Marsh (Sunderland) gave an address on "Worldliness in the Pew." He deprecated the adoption by the Church of worldly means by which to carry on God's work.

The subject for discussion at the evening session was Ritualism—first, under two heads—"A Modern Innovation;" and, secondly, "A Roman Reproduction." The chairman was Mr. Louis P. Nott, who dealt with the Ritualistic ideals of worship, which, he maintained, tend to reunion with the Apostate Church of Rome, and the persecuting churches of the East. Rev. Dr. C. H. H. Wright (London) spoke of Ritualism as an innovation from the point of view of Gospel truth, and from the standpoint of the Christian Church of this country. Rev. W. C. Minifie (Bradford) contended that Ritualism was nothing but Romanism in Anglican guise.

Wednesday morning saw Dr. Goodrich in the chair. He spoke of the spirit in which positive Protestant instruction should be given. Practical Englishmen, he said, did not care much for the questions of Apostolical succession or transubstantiation; but when they perceived that the Roman Catholic Church vitiated the love of truth, corrupted the sense of justice, and ignored the sense of honour, they would awake to the fact that the dominance of the Roman Catholic Church in England and elsewhere meant the sapping of the morality of the nation, the beating down of its spirit of liberty, and its love of truth. Mr. W. A. Limbrick, organizing secretary of the Protestant Reformation Society, London, advocated popular educational lectures on Protestant truth and Roman error.

At the afternoon session, Revs. T. H. Sparshott (Wimbledon) and Alexander Roger gave addresses on Protestantism, the former dealing with its present position, and the latter with its future prospects.

In the evening Mr. Frank Spence occupied the chair, and spoke of the developments of rationalism on the continent. Higher criticism was strongly denounced by Rev. Dr. Bullinger (London), who maintained that true Christians need be in no panic over this matter, because if critics got rid of the Bible there would be a lot more left than they would believe or obey.

At the morning meeting on Thursday, the work among and by women was discussed. Mrs. Arbuthnot presided, and spoke of the Women's Protestant Union. Miss Miller addressed the meeting on "Romanism or Protestantism—which, for country, home, and woman?" Mrs. Soper dealt with "Bible Light for Romish Darkness."

In the afternoon the chair was taken by Mrs. J. W. D. Barron, who vigorously defended the rights of women to take part in controversial questions. Mrs. Arbuthnot dealt with "Personal Responsibility," and Miss Augusta Cook with "Romanism and Ritualism: their Foundation of Sand."

Mr. A. J. Fletcher presided at the last meeting of the Congress, which was largely attended. He spoke of the origin of the Manchester Protestant Thousand, and said he hoped no member would allow his Protestantism to be overridden by political passion, or put his principles aside for the sake of his politics. Revs. Thomas Connellan and Jacob Primmer gave vigorous addresses.

If debate was the order of the day, the proceedings were by no means destitute of a spirit of devotion, while they showed an earnest concern for the progress of Gospel truth.

Scottish Notes.

AT the first public meeting of the Christian Social Union, held in Edinburgh last week, it was explained that the aims of the association are: (1) to claim for the Christian law the ultimate authority to rule social practice; (2) to study in common how to apply the moral truths and principles of Christianity to the social and economical difficulties of the present time; and (3) to present Christ in practical life as the loving Master and King, the enemy of wrong and selfishness, the power of righteousness and love. Canon Scott Holland gave an address on "The Demand for Christian Citizens."

Speaking last week at the opening of new halls for Morningside Parish Church, Edinburgh, Dr. Blair said that though the work of such a congregation might not have to contend with all the baneful influences of a slum district, there was a great deal of missionary work that could be undertaken among fashionable squares and terraces.

Sabbath last (November 5) was observed as "Children's Day" throughout the Free Church of Scotland.

A new Children's Shelter has been opened in Dundee—built at a cost of £900, and fitted up for £800. The present income of £150 will only meet one-half of the requirements in future, but it is hoped that the remainder will be easily obtained by subscription.

The Scottish Y.W.C.A. hopes to despatch lady workers to visit and teach girls who are employed in the fish-curing industry at Peterhead, Wick, and Aberdeen, and also to stimulate the branch Associations, particularly those in the heart of the country. At a recent meeting on the subject, held in Edinburgh, the Countess of Moray referred in earnest terms to the urgent need for work in both of the departments referred to.

Personalia.

Rev. G. Campbell Morgan reached home from America last week; and, at a special gathering at New Court Chapel, Tollington Park, received a warm welcome back to his pastoral sphere.

Professor W. R. Newell, of the Chicago Bible Institute, writes: "Our evening Bible classes are opening up with excellent promise. We have the largest and most deeply-interested classes we have ever had."

Rev. George H. Giddins, secretary of the Evangelical Continental Society, recently attended the jubilee synod of the Union of Evangelical Churches of France, held in Paris, and the annual assembly of the Evangelical Church of Italy, held in Florence. He also visited the Free Evangelical Churches in northern Spain.

Mr. Henry Thorne has met with a severe accident. While in Manchester, conducting a mission, he was knocked down by a passing horse and van, and one wheel of the vehicle passed over his feet. It will be some time before he is free from the effects of the injury and nervous shock. He asks prayer, that he may be thoroughly restored to health.

Mr. and Mrs. John Holehouse, of Newport, Mon., recently celebrated their golden wedding. More than fifty years since Mr. Holehouse drove the mail coach between Abergavenny and Merthyr Tydvil. Coming under the influence of strong religious convictions, he declined to continue Sunday driving. Subsequently, however, the authorities arranged to send the London mail by a fresh route, and gave Mr. Holehouse the contract for the mail to the north, which was despatched only six days a week.

Oxford Letter.

[BY OUR OWN CORRESPONDENT.]

OXFORD has had an impressive object-lesson before her, during the last week, in the form of a huge exhibition held in connection with the C.M.S. For those who had ears to hear, each court had its distinct message, and each "Exhibit" its special call. Thousands from the outlying districts visited the exhibition, and, doubtless, in many a heart missionary interest was aroused. Not least among the benefits accruing is the blessing on the stewards, hundreds of whom were employed to assist in the courts. Many of them spoke for Christ for the first time, and as they pointed out to visitors the objects of interest.

"On what principle shall I use my freedom?" was the burden of the Bishop of Hereford's message from the 'Varsity pulpit on Sunday week. There was a splendid audience of undergraduates, and very impressively did the Bishop deny that "he liveth best who free liveth," and urged the men not to allow their habits and tone to sink to a lower standard than that of the Christian home they had left. "Join no companionship; drift into no habit which will rob you of self-respect." "Have the moral courage of your highest convictions and aspirations," was the burden of his appeal.

Very timely was the message of the Master of Pembroke at St. Aldate's on Sunday evening. For fifty minutes he kept the interest of a large congregation, taking as his subject, "The Claims of Holy Scripture." We give a few thoughts from a remarkable sermon: "Criticism may modify some views of the shell of Scripture; it can never affect its inner life." "The Bible grew; book after book won its way into the canon; the ring of inspiration was recognised." The Bible will only yield its treasures to careful research. Search (rummage) the Scriptures." The Bible claims to direct the whole of a man's life."

The annual meeting of the Oxford Auxiliary of the British and Foreign Bible Society was held on Monday. The Master of Trinity College, Cambridge, presided. His address was marked by simplicity, directness, and spiritual power. Referring to the origin and growth of the Society, he said, "God loves to build upon nothing." He gave three reasons why he supported the Bible Society. It was because it was such a friend of faith and good works. For nearly 100 years it had extended its help to all who were trying to benefit their fellow-creatures, a help chiefly felt in missionary work. The Society was moreover the friend of peace. Revs. J. Sharp, R. Wardlaw Thompson, and Dr. Fairbairn were the other speakers. Mr. Sharp remarked that President Kruger was a subscriber to the Society.

The Railway Mission.

THE Autumnal Conference of the Railway Mission in Scotland was held at Glasgow on October 28 and 29. Over thirty delegates were present from various branches, and gave very encouraging accounts of progress and blessing in the work of the Mission at their centres. Addresses were given by Rev. Dr. Whyte, of Edinburgh; Mr. W. Ferguson, LL.D., Chairman Great North of Scotland Railway; Mr. R. Nixon, Secretary of the Railway Mission, and others.

Some seventy-three branches of the Mission, have been established in Scotland, of which six are in Glasgow. The Mission has the hearty sympathy of directors and leading officials, and, through its agency, a large number of Scottish railwaymen have been won for Christ and his service. Many of these are now among the most active workers in the Mission, and are real lights on the line pointing their mates to God.

Aged Pilgrims' Friend Society.—This old-established Society has during the last few months increased the number of its pensioners to 1,550, and the expenditure on the pensions and homes has risen to £13,000 per annum. A very successful public meeting has recently been held at Brighton, where there is a home for seven pensioners; local out-pensioners in the town number forty-one. The new issue of the *Quarterly Record*, for gratuitous distribution, is fully illustrated, and, in addition to various articles on the institution, contains a poem by Mr. William Luff, entitled "Waiting Ones."

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Liverpool hopes to return to the diocese on Thursday, 16th inst., and, on the following day, the preliminary examination of candidates for holy orders will take place at the Palace.

The Bishop of Durham, in opening his Diocesan Conference, remarked on the evils of overcrowding, and said that, with the single exception of Northumberland, there was more overcrowding in Durham than any county in England, the percentage of overcrowding in Gateshead being higher than in any other town in England, and more than twice as great as that in London, while Sunderland was nearly as bad.

The Bishop of Llandaff announced at the close of his Diocesan Conference, at Cardiff, that it was more than probable that that would be the last occasion on which he would preside over the Conference. He said he had not come to any definite decision as to the time of his retirement, but the work of the diocese was increasing enormously, while his physical and mental strength was on the wane. If the decline of strength continued, he should be bound to put the reins into younger and more vigorous hands.

The contributions to the Leeds Church Extension Fund, which was opened some months ago, amount to over £30,000. Already, as the result of the movement, three new clergy, out of thirty required, are at work in the city, two new buildings are on the point of being erected, grants of £2,000 each have been made towards the erection of two new churches, and fourteen sites for parish churches and mission churches have been secured in view of the needs of the immediate future.

The C.M.S. Gleaners' Union for Prayer and Work has celebrated its thirteenth anniversary. At the afternoon meeting, Mrs. McCelland pleaded in impassioned terms that the true secret of successful service, whether at home or abroad, was to realize the honour conferred upon us by the redemption of Christ. At the evening gathering in Exeter Hall, Bishop Tugwell presided, and the subject dealt with was "The Evangelization of the World in this Generation." The final address, which was, as usual, of a devotional character, was given by the Bishop of Mombasa.

Congregational.

Mr. Alderman Gadd, of Exeter, has for twenty-five years filled the position of Sunday-school superintendent at Southernhay Church. His labours were cordially recognised at the close of the recent anniversary services.

The opening service of the autumnal meetings of the North Wales English Congregational Union was held at Chester Street Church, Wrexham, on the 31st ult., when Rev. Arnold Thomas preached the Union sermon. A united communion service followed, under the presidency of Rev. G. T. Sadler, pastor of the church, assisted by the ministers of the town.

Rev. Dr. R. F. Horton laid the foundation-stone of a new church and lecture hall, which is to be erected in Church Road, Harlesden. Rev. Silvester Horne delivered an address. The church, which is situated on a commanding position, is one of four for which Dr. Horton pleaded when he was chairman of the London Union. Hampstead Church (Dr. Horton's) promises £1,000 towards the cost of the scheme.

A reception of missionaries has been held in the Christian Institute, Glasgow, under the auspices of the local auxiliary of the London Missionary Society. Mr. W. S. Workman presided, and accompanying were Rev. J. Sadler, Amoy, China, and other friends. Mr. Workman said that from last year's statistics he found that £10,000,000 sterling had been spent on horse-racing, over £17,000,000 on tobacco, and £154,000,000 on intoxicating liquor, while during the same year only £1,400,000 for missionaries.

The managers of Redland Park Sunday School, Bristol, announce Jubilee services for December 3. The school was started in a cottage in 1849 as a mission school in connection with Highbury Chapel, of which place of worship nearly all the earlier officers and teachers were members. After a short time the school was removed to Highbury British School in Anglesea Place, where, too, the church was established. It grew in numbers and strength, and Redland Park Church was built, the school then becoming Redland Park Sunday School.

In the course of a recent address given at Manchester, Dr. Forsyth, of Cambridge, emphasized the importance of the centrality of Christ for the permanence of human brotherhood and Christian philanthropy. The permanent centrality of Christ—not merely of the historic Christ, but of Christ the Redeemer—was the condition of the permanence of our human philanthropies. If we were to dislodge Christ from the position He occupied, all these philanthropies would only be a subtle delusion that would lead us into a spirit of self-satisfaction, the end of which would be spiritual decay and spiritual desolation.

Baptist.

Rev. Marsack Day has entered upon his ministry at Avenue Road Church, Shepherd's Bush.

The new chapel at Hebden Bridge, built for the Birchcliffe Church, was opened last week, Dr. Clifford preaching. The edifice is capable of seating 1,000 people, and cost, including the site, £10,000; of this amount £6,950 has been raised.

The ministry of the Baptist churches in the North of England has just received two accessions from Wales by the appointment of Rev. D. Burwyn Davies, of Swansea, to Halifax, and Rev. J. Rhys Davies, also of Swansea, to the Tabernacle, Southport.

The current issue of the *Baptist Magazine* contains a portrait, with biographical sketch, of Rev. J. H. French of Forest Gate, a minister who combines geniality of disposition with strength of character, and who as a preacher and pastor has been blessed to many in the growing Essex suburban district.

At Wadeford, Chard, deep interest has been awakened by special gatherings conducted by Mr. G. Willstead. Open-air meetings before the services in the chapel attracted the attention of people who were not in the habit of going to any place of worship.

The church at Rochester (Rev. G. Anderson Miller) is making an endeavour to purchase the freehold of their premises, and to erect a permanent building. The option of purchase, and the school which now stands on the ground, will be lost unless the property is bought during 1899. Mr. Miller's address is 17, Rochester Avenue, Rochester, Kent.

Special services have been held at Woodside Church, South Norwood, in connection with the first anniversary of the church and the recognition of Rev. G. W. Gentle-Cackett as pastor. Rev. E. W. Tarbox preached, and at the public meeting Mr. C. Drayton and Rev. C. Ingram took part. The reports of work in various departments were of an encouraging nature. An effort is being made to raise £2,000, in order to free the church from debt and erect permanent school buildings.

Services have been held at Eccles in connection with the settlement of Mr. Henry John Morley, of Manchester Baptist College. The chair was occupied in the afternoon by Professor Ellis, of Brighton Grove. The charge to the pastor was delivered by Rev. J. T. Marshall, M.A., Principal of Manchester College; and the charge given to the church by Rev. Robert Lewis, of Liverpool. Rev. E. Morley, of New Brighton, father of the pastor, also took part. Mr. Morley begins his work in buildings which have just been erected at a cost of £4,000.

United gatherings have been held at Nottingham in support of the Century Fund. Dr. Clifford preached and gave rousing addresses. Rev. Charles Williams also took part. Referring to the new Mission House, Dr. Clifford said it was to be erected on an imposing site in the new thoroughfare that was being made from Holborn to Charing Cross, the cost, including furnishing, to be £34,000. On the front of the building there was to be a figure of C. H. Spurgeon. They would have to pay no rent, as the letting of the rooms in the basement of the building would bring in sufficient money to cover all their cost.

Methodist.

Anniversary services have been held in connection with Cardiff (London Square) Wesleyan Mission. The proceedings were full of enthusiasm. Rev. Hugh Price Hughes said that the great problem that confronted the Free Churches was the evangelization of the central districts of our large cities.

Newcastle-on-Tyne Wesleyan district is arranging for a Revival Mission in every chapel of each circuit during the winter months. The services will be conducted almost exclusively by ministers and local preachers of the various circuits, and an abundant harvest is prayerfully anticipated.

The Connexional Missionary Society of the Primitive Methodist body has promised Rev. James Flanagan another £1,000 for the new St. George's Hall, Southwark, making £3,000 from the missionary fund, on condition that the entire cost of £12,000 is raised. Only £1,000 more is needed. Mr. Flanagan has expressed his intention not to open the building until all the money is guaranteed.

Rev. F. W. Macdonald, president of the Wesleyan Conference, in a recent address, said he desired to see in Methodism a rigid, tenacious preservation of the central truths of the Gospel, with an intelligent, elastic appreciation of the times and circumstances of the age. The field of duty for their church was constantly widening, and all over the world there were no definable limits to the influence they might exercise for Christ and for humanity's true welfare.

Presbyterian.

Rev. W. F. Holt, of Birmingham, has just concluded a week's mission at Kendal. This is Mr. Holt's second visit. The audiences were large, and the people have been refreshed.

Rev. J. Kerr Craig, of Wigan, has been inducted to the pastorate of Canonbury. Rev. Z. B. Woffendale, in his charge to the minister, made reference to the special difficulties of the work to which Mr. Craig was about to devote himself, and to the need there was for adaptation in methods, if he would lay hold in any great measure of the people of London, 3,000,000 of whom never darken a church door.

At the autumn meeting of the Free Synod of Lothian and Tweeddale, held at Innerleithen last week, a conference was held on "The Training of Sabbath School Teachers," when Dr. Maurice Paterson (Edinburgh) gave the opening address. Addresses were also given by Dr. J. Hood Wilson (Edinburgh), on "Christian Work;" by Dr. Stalker (Glasgow), on "Public Spirit;" and by Rev. John Kelman (Edinburgh), on "The Secret of Christian Influences."

A congress of the Church of Scotland was held last week in Glasgow. At a debate on Church services, Dr. Marshall Lang said that there was never a time when they more required in their churches all the fire and enthusiasm that they could show. In the Scottish Church the intellectual element had been brought prominently to the front, but they should watch carefully that the intellectual should not be cultivated to the detriment of a warm Christian feeling. Dr. Donald Macleod strongly advocated a more evangelistic tone in the Church, and the provision of increased opportunities of usefulness for women workers. Dr. Norman Macleod, speaking on "The Church: its obligations to its parishes," said that what was needed most of all was a deeper sense of responsibility on the part of Church members in order to overcome that sloth, selfishness, and indifference which stopped the way.

Society of Friends.

Charles D. Terrell, with his wife and family, are at La Rochelle, where they have taken a house, and look to residing for some time; making that place a centre of Christian effort in the work of evangelization upon which C. D. Terrell has entered.

Indiana, U.S.A., yearly meeting has held its seventy-ninth annual session. The interest shown by the membership in its work, as indicated by the unusually large attendance, by the deep spirituality that marked its devotions. The progress shown by the reports of last year's work, and the new lines of work undertaken for the coming year, made it a remarkable gathering.

At the recent meeting on ministry and oversight at Bath, the question of the "right occupation of spiritual gifts" was interestingly discussed. One Friend observed that the fruitfulness of the the Society depended upon the faithful occupying of the spiritual gifts entrusted to each and all of the members, and that the teaching of experience proved that a simple duty faithfully done led on to more extensive service and the bestowal of larger gifts.

Friends at Ashford have had an acceptable visit from Charles and Annie Goddard. A series of meetings was arranged for at the meeting-house. On the first evening Charles Goddard gave interesting information about the North American Indians and the Christian work carried on amongst them. First day was fully occupied by visits to the adults and children's school, and the meetings for worship. The Gospel message was faithfully delivered.

Fallen Asleep.

Rev. JOHN M'ARA, minister of the parish of Lady, Sanday, Orkney. Mr. M'Ara, many years ago, went to Queensland. At Dalby, in the Presbytery of Toowomba, he laboured successfully for many years. In 1888 he returned to his native country, and a few years after was elected minister of the parish of Lady, Orkney, where his ministrations were much appreciated.—Rev. WILLIAM IVOR JONES, minister of St. Paul's Church, Swansea, who attended last month as a representative of the Principality, the International Council of Congregational Churches at Boston, U.S. He was in early life connected with Borough Road Welsh Church, London. Later he became pastor of Ivor Church, Dowlais, which he left in 1896 for Swansea.—Mrs. BURROW, of Kilkhampton Bible Christian Circuit, seven of whose sons and daughters were members of the Church which for many years she faithfully served.—Rev. W. MERCER, vicar of Norton Lees, Sheffield.—Rev. JOHN MILNE JARVIE. In 1851 he accepted a unanimous call to the church at George Square, Greenock, his predecessor being the late Dr. Alexander Raleigh. For forty years he exercised an influence, and fulfilled a ministry in this church, of which all Scotland knew the value.—The Baptist Church at Mount Zion, Cardigan, has sustained a serious loss by the death of Mr. THOMAS THOMAS. He was respected for his upright life and integrity of character, and was an ever ready helper of weak Baptist churches throughout the district.—Rev. G. SHAW, one of the oldest Congregational ministers in the country. After entering the ministry he was appointed pastor of Patricroft Congregational Church. Mr. Shaw subsequently became minister successively at Woodbridge, Essex, Warwick, and Redditch. He was at the latter place until owing to advancing years he retired.—At Dublin, Mr. R. T. WHITE, an earnest local preacher, and for over fifty years a prominent member of the Methodist Church.—At Eastleigh, Westbury, Wilts, Mrs. MICHAEL, in her eighty-sixth year. Her life was one of loving Christian influence in the large circle with whom she came in contact.

Obituary.

REV. JAMES KENNEDY.

The death of Rev. James Kennedy, at the ripe age of eighty-five, removes a veteran and well-known Congregationalist. He was born at Aberfeldy, in the Perthshire Highlands, where his father was a noted Independent minister. In 1838 he left for India, where he remained for nearly forty years with only two intervals. For thirty of those years, including the Mutiny period, he was stationed at Benares, and the last of his work was done at Rani Khet, in the hill country, where British soldiers as well as native tribes came under his influence. Returning from India in 1877, he became pastor of the Congregational Church at Portobello, a suburb of Edinburgh; but he finally retired from active work to live beside members of his family in London. Mr. Kennedy was the author of a very interesting volume describing his "Life and Work in Benares and Kumaon," and of several other works.

MR. H. L. HASTINGS, BOSTON, U.S.A.

Many will hear with sorrow that typhoid fever has carried off Mr. H. L. Hastings, of Boston. As the publisher of a number of valuable pamphlets and larger books, making up an "Anti-Infidel Library," and as the editor of the American *Christian*, Mr. Hastings exercised a remarkably influential ministry. As a lecturer he was highly esteemed, and churches and bodies of workers, of any or no denomination, were sure of his hearty co-operation in endeavours to manifest the truth of God or proclaim the Gospel of Christ. In this country, and also throughout the United States, Mr. Hastings made lecturing tours which were greatly blessed of God; while his writings remain to continue his testimony against infidelity and impurity, and to do battle against ignorance of, and indifference to, Divine things.

Y.M.C.A. Notes.

THE annual meetings of the Bristol, Hanley, and Hastings and St. Leonards Y.M.C.A.'s have been held. Interesting addresses were given both by prominent Churchmen and Nonconformists. Recent accessions in Bristol bring the Association membership up to 1,330.

At the interim Conference of the Midland District Union of Y.M.C.A.'s, held at Wolverhampton, a helpful address was delivered by Dr. J. Monro Gibson, on "Present-day Difficulties of Young Men." At an evening meeting Dr. Gibson gave a lecture, entitled "The Unity and Symmetry of the Bible."

The movement in Germany has suffered a great loss by the death, which has recently occurred, of Rev. Superintendent Krummacher, who sustained an important relation to the organization in that country. A marked impression was created at the Jubilee Conference in London by the utterances of the late pastor, and he delivered also a remarkable address in the Cathedral on the occasion of the last International Conference, held in Basle. He was widely known and esteemed by Y.M.C.A. workers on the Continent.

The Bishop of Chichester, speaking at a meeting held in the Brighton Dome, said he had had a good deal of experience in the North of England of the excellent work done by the Y.M.C.A. "There is," he remarked, "one common standing-ground between the most rabid Nonconformist, if I may say so, and the most rabid Churchman, as perhaps I may term myself—we are all able to join hands and work heart to heart together for the Y.M.C.A.

Schools for Bible Study.

CONTINUING his series of lectures at Exeter Hall, Rev. Hubert Brooke took the Pentateuch for his subject, dealing with it under four heads.

Composition.—1. Pentateuch: "Five Books." Called in Heb., "The Law," "Moses," "Book of the Law." Sometimes "The Law" is put for whole Old Testament (Jno. x. 34, xii. 34, xv. 25; Rom. iii. 19; 1 Cor. xiv. 21). 2. Writer is always named as Moses (*e.g.*, Jno. v. 46). Allusions to his writing in Ex. xvii. 14, xxiv. 4, 7; Num. xxxiii. 2; Deut. xxxi. 9, 24. 3. He used older documents: Gen. v. 1, xiv. 1-12; Num. xxi. 14. "The book of Genesis is based upon contemporary materials, which had accumulated from the beginning, and were threaded together, under Divine enlightenment, by Moses."

Peculiarities.—1. Remarkable proportion of time to chapters: Gen. covers 2,300 years; Ex. 145; Num. 39; Lev. and Deut. about 30 days each. 2. Forms an introduction to and summary of the whole Bible; interwoven with every part of it; essential for its understanding.

Witness to Christ.—1. Series of direct prophecies, increasing in clearness: (*a*) woman's seed (Gen. iii. 15); (*b*) Abraham's seed (xxii. 18); (*c*) Shiloh of Judah (xlix. 10); (*d*) Passover Lamb (Ex. xii.); (*e*) Star (Num. xxiv. 17); (*f*) Prophet (Deut. xviii. 15). 2. Prophetic types: Adam (1 Cor. xv. 45); Abel (Heb. xii. 24); Scape-goat (Lev. xvi.); Red Heifer (Num. xix.); Brazen Serpent (Num. xxi.). 3. Typical scenes and ordinances: Paradise, Ark, Rainbow, Sarah and Hagar, Isaac and Ishmael, Esau and Jacob, circumcision, sacrifices, tabernacle, High Priesthood (Rev. ii. 7, xi. 19, iv. 3; Gal. iv. 22-31; Rom. ix. 6-13; Col. ii. 11; and Ep. to Hebrews.

Progressive Order.—Man's failure, Gen.; Divine Redemption, Ex.; Worship and Holiness, Lev.; Order and Guidance, Num.; Preparation for Inheritance, Deut. These are the true lines of experimental growth, showing in succession our condition, God's provision, access, progress, fulness of blessing. Ep. to Romans affords a striking parallel to the lessons of the Pentateuch.

Rev. G. SOLTAU'S LECTURES.

In a recent lecture, Mr. Soltau continued his review of St. Matthew's Gospel. The chief points dealt with were—

Features of the Parables.—They were photographic and prophetic. Of the eighteen parables, eleven are peculiar to this book, and thirteen are in association with "the Kingdom of Heaven," a phrase which may be explained as "that which professes to be under the rule of heaven, in the absence of the King." The series opens with the sower, and closes with the Son of Man coming in glory. The interval is filled by the preaching of the kingdom, opposition to the kingdom, imitation of the kingdom. The King, though veiled and hidden, is busily at work. He appears as follows: xiii. 3, a sower; 24, a man owning a field; 31, a man sowing a tiny seed; 44, a man buying a field; 45, a merchant; xx. 1, an employer of labour; xviii. 23, a king; xxiii. 2, a king's son; xxv. 5, a bridegroom; xx. 5, 14, a nobleman administering an estate. (Then comes a sudden flash of the King in his glory). Chap. xxii. 1-14, affords an instance of prophetic phrase; 3, servants—Old Testament prophets; 4, other servants—John the Baptist, the twelve, the seventy. (The treatment described in *vv.* 3 and 4 is illustrated in Acts iii.-xii.) Verse 7, destruction of Jerusalem by Titus; 8, 9, servants going forth—the foreign missionary movement of the centuries; 10, good and bad—people of all religions and conditions invited and accepting.

Mr. Soltau's next subject was St. Mark's Gospel, which was dealt with as follows:—

Portrait of the Servant. The divisions are: i. 1-13, preparation; 1-14-xii. 23, ministry in eastern Galilee; vii. 24-ix. 50, in northern Galilee; x. 1-31, in Judea and Perea; x. 32-xvi., closing scenes and ascension. Observe the corresponding swiftness of enemy's action against Him (i. 23, iii. 6, iv. 15, v. 2, vi. 25, 27, ix. 20, xiv. 45, xv. 7). Trace the "ministry of the hand" throughout, being the portrait of the servant at work. A servant is supposed not to talk much, hence comparatively little of our Lord's sayings is recorded. Peculiarities of this Gospel are—(*a*) it contains no quotations from the Old Testament except i. 2; (*b*) contains no allusions to Jewish laws; (*c*) words and customs that could not be understood by Roman readers, are explained; (*d*) much care is bestowed on details of time, place, and numbers, and particulars as to persons. The treatment He received should be carefully traced throughout the Gospel, remembering Isa. xlii. 1: "Behold my servant, mine elect, in whom my soul delighteth." The series of sentences commences iii. 6, and terminates at xv. 36, with the sponge filled with vinegar, the last gift of this world to its Lord.

Irish Notes.

REV. WILLIAM HARPUR, of Athlone, has been prevented by the police from preaching on the street in Sligo, and has been kept for several hours under arrest. The matter is to be brought under the notice of the Government.

Miss Carnegie, who has been for many years doing excellent work in Belfast and Dublin among the Jews, under the auspices of the Church of Ireland Jews' Society, is going out to Jerusalem for a period of five months. In the meantime, work among the Jewesses in Belfast and Dublin will be carried on by Miss Kamcki and Mrs. Kamin.

A meeting to bid farewell to Rev. Ebenezer Webster, M.A., and his wife, who have been about eighteen months in Ireland on furlough, and who are returning to their work in India, has been held in the Centenary Methodist Church, Dublin. Rev. J. D. Lamont presided, and addresses were delivered by Rev. James Robertson and several others. A gold watch was presented to Mr. Webster on the occasion, in recognition of his faithful services on behalf of missions while at home.



DONATIONS

Received by Messrs. Morgan and Scott, to Monday, November 6th, 1899.

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S.E.R.—Please say whose Mission to Jews.			
Mission to Lepers of India (Miss Reed's Work)—A Sympathizer	0	5	0
Society Relief Persecuted Jews—A Sympathizer ...	0	5	0
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Dr. Valentine's Work, India (Famine)—E.M.R., £1; M.L., £2	3	0	0
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Rev. O. Michelsen's Work, New Hebrides (Sokorae)—M.B. and M.N.	3	0	0
Transvaal Refugees Fund—Miss S.W.	1	0	0
Wives and Children of Reserve Men—Miss S.W. ...	1	0	0
British and Foreign Bible Society—N.	0	5	0
Indian Famine (Mr Clark)—Cs.	2	0	0
Bible Lands' Mission (Turkish Prisons)—A.B. ...	0	2	6
Church Miss. Soc. (Indian Famine)—C.L.M.T. ...	1	0	0
Famine in India—S.D., £10; A.I.C., £5; X.Y.Z., 2s.: Two Children, Bournemouth, 12s.; M.E.P., 5s.; H.T.W., 2s. 6d.; Miss J.L., £4; D.S., 10s.; H.U., 10s.; M.G.G., £1; L.G., £1; For Jesus' Sake, 5s.	23	6	6
Christian Literature for China—A.K.	2	0	0
National Bible Society of Scotland—H.M.A.S. ...	1	0	0
Edinburgh Medical Missionary Society—H.M.A.S.	1	0	0
Aged Pilgrims' Friend Society—H.M.A.S.	1	0	0
Strangers' Friend Society—H.M.A.S.	1	0	0
Special Services in Theatres, &c.—H.M.A.S. ..	1	0	0
Leysian Medical Mission—H.M.A.S.	0	10	0
Destitute Children's Dinner Society—H.M.A.S. ...	0	10	0
Soldiers' Christian Association—A.C.F.	0	15	0
British Red Cross Society—A.C.F.	0	15	0
Patriotic Fund—A.C.F.	0	10	0
Ragged School Union—B.C., 10s.; T.H.B., £1; F.M.C., 5s.	1	15	0
Gratuitous Circulation of THE CHRISTIAN—W.W.	0	1	0
London Society Promoting Christianity among the Jews—F.B.	0	5	0
Mr. Fegan's Homes—S.S., 5s.; B., 5s.; A.B., 2s. 6d.; *(Factory Girls)*—S.M., 10s.	1	2	6
British Society Propagation Gospel Among Jews—T.H.B.	1	0	0
Shipwrecked Mariners' Society—T.H.B.	1	0	0
St. Giles' Christian Mission—T.H.B., £1; S.S., 5s.; J.B.P., 2s. 6d.; A.K., £1	2	7	6
Dr. Barnardo's Homes—T.H.B., £1; E.L., 10s.; *(Girls)*—Cs., £1; *(Cripples)*—Cs., £1	3	10	0
Mr. Chas. Cook's Theatre Mission—M.E.P.	0	5	0
Late Mrs. Ginever's Homes—Cs.	1	0	0
Homes Working Girls, London—Cs.	1	0	0
Woman's Mission to Women—M.S.	2	2	0
Homes Aged Poor (Coal)—E.L....	1	0	0
Theatrical Mission—E.L.	1	0	0
Bridge of Hope (Miss Steer)—E.L., £1; A.K., £1 ...	2	0	0
Miss Macpherson's Home of Industry—E.L.... ...	0	10	0
Midmay Institutions (Christmas Cheer)—E.L. ...	1	0	0
Rev. J. W. Atkinson's E. London Mission—M. ...	0	2	0
Barbican Mission to Jews—Hampstead	0	10	0
Rev. D. Baron's Mission to Jews—Hampstead ...	0	10	0
Soldiers' Home, Winchester—Inasmuch	0	5	0
Army Scrip. Readers' Soc. (S. Africa)—Clifton ...	5	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Dock Labourers' Mission (Free Teas)—H.X.	0	5	0
Limerick Soldiers' Home—A Well-wisher, 2s. 6d.; Anon, 5s.; Sympathy, £1	1	7	6
Open Air Mission, Ireland—A.K.	1	0	0
Total	£99	3	0

(ADVERTISEMENTS.)

Mr. Fegan's Homes—M., 10s.

Homes of Hope—Paignton, 10s.

Mission to Lepers, India and the East—Sunday Class, 1s. 6d.

Dr. Barnardo's Homes—Lover of Children, Parcel of Jewellery, &c.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—M.S.W., 7s. 6d.; E., £1 1s.; F.P.A., £1; C., 10s.; W., 1s.; C., 5s.

Accidents to Railway Servants.—Mr. G. J. Hyde writes from Walthamstow: "In your issue of the 19th October I noticed a statement that '2,293 accidents, some of them fatal, have occurred in a year which automatic couplings would have prevented,' implying that the introduction of automatic couplings would have prevented, or gone a long way to prevent, such accidents; and that the accidents that have occurred have been the result of the callousness of English railways in not having applied a 'proven remedy.' As a matter of fact, it has not been proven, and it is by no means certain that the suggested remedy will meet the difficulty; and at the present time the whole matter is under consideration of the Parliamentary Commission."

(1460)

Financial Year ends 20th November, 1899.

NATIONAL PROVIDENT INSTITUTION.

Estd.] [1835.

FOR MUTUAL LIFE ASSURANCE.

The Profits are divided solely amongst the Assured; already divided, £5,400,000.

All persons now assuring will receive an additional share of profit over later entrants, at the next Division in 1902.

Claims Paid Nearly - £10,500,000.

Invested Funds Exceed £5,250,000.

Endowment-Assurance Policies are issued combining Life Assurance at minimum cost, with provision for old age.

48, GRACECHURCH STREET, LONDON, E.C. ARTHUR SMITHER, *Actuary & Secretary.*

Friends of Armenia,

47, VICTORIA STREET, WESTMINSTER, S.W.

President: The Lady Frederick Cavendish. Treasurer: Hector Munro Ferguson, Esq. Secretary: Miss E. Cantlow.

PARTIAL FAILURE OF HARVEST. CORN SCARCE AND DEAR. Help needed for the *Widows* and *Orphans* left destitute by the massacres of '94, '95, and '96. Beautiful embroideries made by the women of Armenia are to be seen at 47, Victoria Street, Westminster, any day except Saturday.

CHRISTMAS AND WEDDING PRESENTS. Parcels sent to any part of the Kingdom. Funds needed for WHEAT.

Donations in aid of the above may be forwarded through Hector Munro Ferguson, Esq., Hon. Treasurer, Friends of Armenia, 47, Victoria Street, Westminster, S.W. Cheques should be crossed London—Westminster Bank.

WORKING LADS' INSTITUTE & HOME

WHITECHAPEL, E.

FOUNDED 1876. TREASURER: F. A. BEVAN, ESQ., D.L.

This Institution provides for the poor but industrious lads of East London who are exposed to the temptations of the low music hall and public-house. It also provides a home for friendless and country lads. Upwards of **7,000 lads** have been benefited.

FUNDS ARE GREATLY NEEDED.

The Institute is dependent upon Voluntary Contributions for its support.

THOMAS JACKSON, *Superintendent.*

279, WHITECHAPEL ROAD, E.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - - CHARLES SPURGEON.
Treasurer - - - - T. H. OLNEY.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

THE

"BRIDGE OF HOPE."

The Night Shelter.

The Refuge.

Eight Children's Cottage Homes.

All the Homes are full, but we are just now absolutely without Funds.

SPECIAL DONATIONS

are earnestly asked for to meet the present urgent need.

MARY H. STEER.

28, Betts Street, St. George's, London, E.

St. Giles' Christian Mission.

Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

SUPPORTED ENTIRELY BY VOLUNTARY CONTRIBUTIONS.

The SICKLY and DESTITUTE, the HUNGRY and HELPLESS, the INNOCENT BUT SUFFERING WIVES AND CHILDREN of PRISONERS, and others,

SEEK OUR AID IN LARGE NUMBERS.

But OUR FUNDS ARE INADEQUATE, THEREFORE YOUR HELP IS EARNESTLY SOLICITED.

WILL YOU GIVE IT?

The Mission confines its operations to no one Parish or District.

Orphanage for Children. Convalescent Home for the Sick Poor.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, London, W.C.

FRIENDLESS! HOMELESS! OUTCAST!

(YOUNG WOMEN AND GIRLS).

FIVE DISTINCT HOMES and an OPEN-ALL-NIGHT REFUGE

are dependent for support upon

VOLUNTARY GIFTS OF THE LORD'S STEWARDS

ONE HUNDRED AND EIGHTY INMATES

are maintained. Nearly **40,000** have been assisted to make a fresh start in life. The benefits are free.

This Charity, which has a strong claim upon Christian men and women for support, is in great need of

FUNDS to meet the DAILY EXPENSES of the WORK.

Messrs. Morgan & Scott will receive Contributions.

WILLIAM J. TAYLOR, Secretary,
200, Euston Road, London, N.W.

TO · SAVE · TO · THE · UTTERMOST · H&E · Established 1857.

New Court Chapel,

TOLLINGTON PARK, N.

Special Eight Days' Mission

Conducted in above Church by

Rev. G. CAMPBELL MORGAN,

From SUNDAY, Nov. 5 to 12, inclusive.

EACH WEEK-DAY at 3.30,
BIBLE READINGS on HOLINESS.
Tea provided on the premises for those desiring to stay to the Mission Service at 8 o'clock.
SATURDAY, Nov. 11,
CONFERENCE at 7 p.m.

New Whitefield Memorial Church.

TOTTENHAM COURT ROAD, LONDON, W.

OPENING SERVICES,

TUESDAY, NOV. 14th.

12. 0 noon.—DR. JOSEPH PARKER will preach.
1.45.—PUBLIC LUNCHEON in Toplady Hall. Tickets 3/- each (Luncheon and Tea, 3/6.
4. 0.—REV. F. W. MACDONALD, President of the Wesleyan Conference, will preach.
6. 0.—TEA in Toplady Hall. Tickets 1/- each.
7.30.—GREAT PUBLIC MEETING. SIR GEORGE WILLIAMS and others. Details of the Hon. Sec. by post, or any evening from 7.0 to 9.0, at the Church.

"A most valuable institution."—Archbishop of Canterbury.

CHURCH TRAINING COLLEGE

FOR LAY WORKERS,

384-392, COMMERCIAL ROAD, STEPNEY, LONDON, E.

VACANCIES EARLY IN JANUARY, 1900.

Training, one year in three terms, for men who wish to become paid Parochial Lay-Assistants.
Fees, £5 per term, including board, lodging, and tuition. S.P.C.K. defrays all the rest of the expense.
No Entrance Examination.
Suitable men seldom have difficulty in finding regular employment after training.
THREE ENTIRELY FREE STUDENTSHIPS.
Apply at once to the Warden for particulars.
Clergy are invited to recommend suitable candidates.

President—The Lord Bishop of LONDON.
Warden—Rev. E. R. FORD, M.A.
Sub-Warden—Rev. C. J. BERESFORD, M.A.

DESTITUTE CHILDREN'S DINNER SOCIETY

Beg to announce that they will shortly re-open their Dining Rooms, and in order to commence work

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of THE CHRISTIAN.

CHRISTIAN COMMUNITY

Instituted 1685.

President ... ... SIR GEORGE WILLIAMS.
Treasurer ... ... F. A. BEVAN, Esq.

HOLIDAY HOME FOR POOR AND SICK CHILDREN.

This Home, situated in a most charming part of Epping Forest, which has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much needed work during this season, an earnest appeal is hereby made for help to the Christian public. Last year over 500 were taken for one or two weeks and over; 3,000 for a day. Donations in any form will be gratefully received, and can be sent to the treasurer, at the Bank, 54, Lombard Street, E.C., to the Office of THE CHRISTIAN, or to the Secretary, 25, Brighton Road, Stoke Newington, N.
JAMES ATKINSON, Secretary.

Midnight Meeting Movement.

ESTABLISHED "THESE FORTY YEARS."

The following centres have recently been visited in the interests of the Fallen.

Gravesend, Aldershot, Portsmouth, Gosport, Chichester, Winchester, Ryde, Chatham, Folkestone, Dartford, Southend, Dover, Ramsgate, Margate, Canterbury, Yarmouth, Gorleston, Lowestoft, and Norwich.

In several of them Meetings were held. *The whole of London* will be missioned *by the Society* during this winter.

THE COMMITTEE EARNESTLY APPEAL FOR FUNDS.

Contributions may be sent to the Office of THE CHRISTIAN, or to C. WILSON M'CREE, *Secretary*, 8a, Red Lion Square, W.C.

A Woman Said—

Oh! Do take me in!!

"Oh, it was pitiful, near a whole Cityful. Home she had none."
We took her in—and we hope we may never have to refuse such cases.
They are daily applying at **FIELD LANE REFUGES, &c., VINE STREET, CLERKENWELL ROAD, LONDON, E.C.**
BUT WE ARE BADLY IN NEED OF FUNDS! WILL YOU HELP US?
BANKERS: BARCLAY & CO., LTD., Lombard Street, London, E.C.
SECRETARY: PEREGRINE PLATT, Vine St., Clerkenwell Rd., London, E.C.

It is with devout thankfulness to God that I am able to announce that the Committee of the Barbican Mission to the Jews has secured an excellent site in the Whitechapel Road for a permanent Mission-House as a Memorial of its first President, the late Prebendary Gordon Calthrop.

We are anxious to build as soon as possible. Will those who honour the memory of our departed brother, and all interested in the spread of the Gospel of Christ among the Jews, kindly assist us with a contribution towards the Building Fund (£3,000 still needed), for the love of God and the sake of His people Israel?

Contributions will be gladly received by me; or they may be sent to the Secretary of the Mission, 262, Commercial Road, E.

H. W. WEBB-PEPLOE.

25, ONSLOW GARDENS, S.W.
OCTOBER 6.

THE

Children's Home & Orphanage.

Founder and Principal - Rev. Dr. STEPHENSON.
Vice-Principal - - Rev. ARTHUR E. GREGORY.
Secretary - - - Mr. J. PENDLEBURY, M.A.

An **EARNEST APPEAL** is made for increased **ANNUAL SUBSCRIPTIONS** and for **DONATIONS** in aid of the **REDUCTION OF THE DEBT.** 4,300 children rescued. 1,100 in residence.

Contributions should be addressed—
Rev. Dr. Stephenson, Bonner Road, London, N.E.

"TO THE JEW FIRST"

London Society for Promoting . . . . Christianity amongst the Jews.

FOUNDED 1809.

OFFICES—16, LINCOLN'S INN FIELDS, W.C.

The Evangelical CHURCH SOCIETY working for Jews only.

Which is it to be?

Advance or Retrenchment?

134 MISSIONARY AGENTS IN 1890
184 " " " 1899

THIS advance has naturally increased the expenditure; so much so, that on March the 31st last the Committee were left to face a deficit on the General Fund of £11,087—now reduced to about £8,050. The expenditure for 1898-9 was the highest in the history of the Society.

The Committee are reluctantly compelled to contemplate retrenchment. This practically means curtailment of the Mission. They have decided, however, first to make this General Appeal, in the hope that they may have the prayers and the generous and liberal assistance of God's people in this immediate and most anxious matter.

Secretary, REV. W. FLEMING, LL.B.

MRS. MEREDITH'S PRISON MISSION.

258 Women were steadily employed last year.

260 GOSPEL MEETINGS WERE HELD.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, CLAPHAM ROAD, S.W.

PRINCESS MARY VILLAGE HOMES FOR LITTLE GIRLS.

Mostly Children of Criminals, and some Destitute Cases.

Many are received as babies, or at the tenderest age.

The girls are taught and trained for domestic service and other occupations.

Hundreds have gone out into service since the establishment of the school.

£1,000 urgently needed.

Cheques and P.O.'s should be made payable to Mrs. MEREDITH, and crossed "Union Bank, Charing Cross, S.W.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN.



Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds**, and in **Labrador.**

HELP EARNESTLY ASKED

Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of THE CHRISTIAN.

The Famine in India.

THE great fact in India now is the famine. The usual rainy season is past, first crops and many second crops are withered; and, most terrible of all, water is short over large areas. Writing to us from Agra, on October 12, Dr. Colin Valentine, of Agra, says:—"Melancholy accounts of suffering reach us from all parts of the country on account of the famine. Nothing, I am afraid, can now save us from one of the most terrible famines we have experienced for years."

Again, Rev. H. B. Fuller, writing in the *Bombay Guardian* for October 21, says: "The pressure of the famine grows heavier and heavier, and the prospect is very dark indeed. An exceptionally well-informed gentleman of Berar said lately that he did not think that more than 60 per cent. of the people would be able to pull through, and only a small percentage of the animals. If this is an approximate estimate, then it is indeed an awful outlook, and ought to stir all hearts to the utmost effort to save the lives of the people and animals too. The great danger is in the delay in starting plans of relief on a scale in any sense proportionate to the need. In the last famine there were vast stores of grain in the country, as there had been good crops in general for many years. But there is a lack of grain now, and one of the things of first importance is the importing of foreign grain in large quantities, so as to break the monopolies of the grain merchants. The prices are fearfully high, considering that the famine has been on so short a time, and there are so many long dark months before there is any prospect of release."

Mr. Fuller suggests a plan for importing grain to be sold at actual cost to the people as soon as possible, before they are reduced to such a physical condition that they are incapacitated for work. His idea is for wealthy Christian men to form a company with this object, for they would lose none of the capital they put in, the grain being taken off their hands at cost price by missionaries and others, who would agree to retail it to the people at the same. The importers would give the use of their capital without interest as their share of the relief work, and large sums of money would be needed in distributing this grain, &c. By this plan everyone would help in some way. American farmers could give grain, and others could give money to defray cost of transportation, and so forth.

Mr. Campbell Morgan in America.

A writer in the Boston *Congregationalist*, in an account of the work of Rev. G. Campbell Morgan, in connection with Mr. Moody's various institutions, says:—

MR MORGAN'S method is not expansion so much as emphasis of great principles. Intensely in earnest, though not excitable, every form of expression directly adds to this emphasis. Using the Bible a great deal, his quotations are always made with reference to a wholeness of view very different from the "false use of words, texts, and multiplying of types" on which George Adam Smith pours such scathing rebuke.

Like Dr. Fairbairn, Mr. Morgan preaches with his whole body. He forces one to follow the movement of his hands almost as much as his lips. Yet there is nothing artificial about his gestures; they are part of the effort to make vivid to his audience the vision of truth so clear to him. For Mr. Morgan is a man who sees. Old truths seem new under the vitalizing contact with one who sees God's power over all man's weakness. He may be a mystic, if to realize things unseen is to be a mystic. But there is nothing vague or unpractical about his teaching. His mysticism is something to live by, to act with, a humble faith in a supernatural Redeemer as working through, uplifting and perfecting his natural creation. However much or little one's intellectual culture in spiritual things, such emphasis on this vital faith brings to everyone who hears Mr. Morgan the stimulus a preacher ought to bring. The man can say, because he sees, "Behold your God."

(1462)

Evangelistic.

The Edinburgh Castle.

MR. HENRY COLLINS, of the Evangelization Society, has just completed two months' services at the Castle. It has pleased the Lord to own the Gospel testimony by his servant, so that there have been those who, by the grace of the Holy Spirit, have heard to the salvation of their souls. Mr. Collins leaves us with many earnest prayers and good wishes for further success in the Lord's service.

The work here is full of encouragement, for it is our joy continually to come in contact with men and women who have been won for the Lord Jesus through the preaching of the Cross. Hundreds will have to praise God throughout eternity that He ever led his servant, Dr. Barnardo, to purchase this place, which was once Satan's seat, but which has now become a court of the Most High, the place where his power is continually manifested.

It is an inspiring sight to see 2,000 to 3,000 people on a Sunday night listening to God's loving provision for sinners. Again this is so when, every Sunday afternoon, over 1,000 men and women gather at our P.S.A.'s, eagerly listening to the old, old story. A gracious and spiritual tone pervades every one of the numerous branches attached to this place, for which we give thanks to the Lord.

WALTER NOTMAN, Superintendent and Secretary.

Mr. Charrington's Mission Work.

THE month of October was cold, with an ever-varying temperature, included in which were fogs, heavy rains, wind and frost. Not the weather likely to induce people to attend Gospel meetings. The fog was most trying, and stayed with us a third of the month—including in its programme seven consecutive days. Despite all this, it is wonderful to be able to record that the meetings in the Great Assembly Hall have been well attended. This may, in some measure, be accounted for by the fact that Mr. Rowland D. Edwards, of the Evangelization Society, was the speaker for the month. It is only his second visit to the work of the Tower Hamlets' Mission, but his previous mission gained for him a reputation that is not likely to die out easily.

By profession a solicitor, he has, for some years, accompanied by his wife, evangelized in India, New Zealand, Australia, and many other parts, with much success. He has a pleasing manner, and, with great freedom of speech, he declares the Gospel with power. The believers have been greatly helped and stimulated; while those careless and indifferent about spiritual things have been aroused, and many, through the power of the Spirit, have been convicted of sin and brought to the feet of Christ. Night after night these were dealt with by the workers in the inquiry-room, and some striking cases of conversion were recorded. One man happened to be passing the hall when a friend of his was outside inviting the passers-by to the service; and he was induced to attend the meeting. That night he gave his heart to the Lord, and he testified afterward that he was just out on the spree, as he expressed it, with £50 in his pocket, and had intended spending it in "riotous living" before returning to business. He was a hard drinker, but signed the pledge. The sudden break in his habits caused him to take to his bed for some days, and, although greatly tempted to take drink, by God's grace he was able to overcome the temptation, and is now a constant attendant at the services, and testifying to his old companions and the world the power of God to save and keep even such as he.

Mr. W. R. BRADLAUGH has completed a mission in St. Andrew's Mission Church, Livesey, Blackburn. The old-fashioned Gospel has been preached, and blessing attended the efforts. C. T. CLARK, Pastor.

An eight days' mission conducted by Mr. B. H. ANGLE, has been held in the Presbyterian church, Alderney. Many precious souls sought salvation, and God's people were richly blessed. A. LE MONTAIS.

Mr. NOAH TAYLOR'S recent mission at the Gospel Mission Room, Martin Street, Brighouse, Yorks, was a time of strengthening to many. The word was earnestly delivered, and sinners professed to turn from their evil ways. E. H.

The Metropolitan Theatre, despite the rain, was well filled on Sunday night, when Mr. LEONARD WEAVER gave the address, and Madame ANNIE RYALL was the soloist. A large number of people came forward and confessed Christ.

Our old friends Mr. and Mrs. Harrison have been with us at the St. Giles' Christian Mission during October. The services were a source of comfort and stimulus to Christians, and each Sunday evening some professed to decide for Christ. These workers have gone to Dublin, and will be followed by the prayers of many here. WM. WHEATLEY.

Rev. H. HOWARD MAY, Wesleyan Connexional evangelist, has concluded a ten-days' mission at Castle Donington. Large congregations have gathered night after night to listen to the heart-searching appeals of the preacher. Scores of people, who but seldom attend the House of God, have attended with remarkable regularity. Excitement there was none, but it is believed that not a few have been brought into union with Christ.

Mr. and Mrs. BUSTIN have conducted an evangelistic mission at Drummond Road Chapel, Bermondsey. The Lord was with his servants. Night after night the vestry was thronged with inquirers, and numbers professed to yield to Christ. The meetings were full of interest and spiritual instruction. The singing of Mrs. Bustin (Madame Annie Ryall) was, as usual, an impressive feature of the mission.

H. A. BURLEIGH, Pastor.

The Nine Elms Tent was blown down last week during a violent gale, but the meetings have been continued with much blessing in a neighbouring hall. On Saturday evening last Mr. LEONARD WEAVER conducted a "rally" of converts and friends. This was the last public gathering of the present season in connection with the tent work, and the proceedings were full of enthusiasm, many testifying with gladness that they had found Christ.

A mission has been held at the Soldiers' Home, Spital Tongues, Newcastle-on-Tyne, by Mr. ALEXANDER CLARK, of the Evangelization Society. There was blessing from first to last, believers being quickened and sinners seeking salvation. The preaching was of a faithful character. During the mission the men of the 74th Battery were entertained at tea, prior to their departure for South Africa, and each was presented with a marked Testament. A. D.

Mr. IRA D. SANKEY has been revisiting New Brunswick, where he addressed several large audiences. The evangelist sang at the First Presbyterian Church in the morning, at the First Baptist Sunday School in the afternoon, and in the evening he addressed a mass meeting in the First Methodist Episcopal Church. People were unable to gain admission to the evening meeting. Mr. Sankey has also been in Philadelphia during the Evangelical Alliance Conference, and he took part in two of the meetings. He had an enthusiastic reception.

Mr. JOSIAH NIX has concluded a mission at Queen's Road Wesleyan Church, Northampton. A glorious start was made on the first Sunday. At each of the twenty services held during the mission, the power of the Lord was manifest, and the final gathering was marked by deep enthusiasm. Our rejoicing is in the many changed lives witnessing that the Gospel is still the "power of God unto salvation to every one that believeth." Some hundreds of persons were dealt with in the inquiry rooms, numbers made a deeper consecration for service, and very many temperance pledges were taken. JOEL PETERS,

Minister of Queen's Road Church.

As an outcome of the tent work in Peckham, a fortnight's services have been held by the South London Christian Union in Peckham Tabernacle, and so encouraging were the results that our good friend Frank Smith, the pastor, determined to continue the meetings. Pastor Chas. Spurgeon, Mr. William Olney, and myself, with others, took part; and men and women evidenced their desire to live for God. The meetings are continuing this week; Mr. Sawday, of the Metropolitan Tabernacle, and other well-known friends, are rallying round the pastor. Peckham Tabernacle is a centre of usefulness in the midst of a vast population, and the pastor is labouring vigorously for the evangelization of the people. It was a pleasure to help such an aggressive band of workers.

CHARLES COOK.

Mr. HARRY YOUNG, of the Evangelization Society, has concluded a mission at Reay, Caithness. The first meeting was a service in the Free Church, and at the first evening meeting the attendance was encouraging. During the first week high winds and drenching showers rendered it impossible for any but the very robust to venture out of doors. In spite, however, of rain and darkness the numbers increased. On the second Sabbath evening crowded gatherings were addressed by Mr. Young and Rev. James Macdonald. From outlying districts people walked long distances, and appealed to the evangelist to go to their hamlets, if only for one night. To these requests he was able to respond in part. Deep spiritual earnestness pervaded every meeting held. Christian people were encouraged and helped, while others were sobered and brought to reflect as to their place and standing in relation to God. A great number of young people were enthusiastic in their attendance and help. Lasting good has been done, and the services will be long remembered.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

RECENTLY, when addressing our readers regarding "These Forty Years," during which God has given us a hand in his work by means of The Christian, and its predecessor *The Revival*, we asked friends who had found help and refreshment in these pages to support our endeavours by introducing the paper to their acquaintances. We have heard from a number who are anxious to do this, and we have no doubt that there are others from whom we have not heard.

In order to give a practical shape to this kindly interest, we have prepared a booklet, entitled "These Forty Years," presenting particulars of the recent Birthday Commemoration, and a selection of the testimonies then borne to the helpfulness of The Christian to workers in many departments. We shall be pleased to forward a supply of these to evangelists, ministers, and others, who may be disposed to assist us, by handing copies to those with whom they come into contact, or whom they are privileged to influence and guide in religious matters.

We recently met a city missionary on a railway platform. He told us that he was engaged in speaking to those with whom he came in contact about the great salvation. "And," he added, "there are more who desire to be spoken to than there are Christians ready to speak to them." Every soul won for Christ is a jewel in his crown; and those to whom we are privileged to speak of Him, and who receive Him, will be our joy and crown of rejoicing when He comes to number his jewels. Let us be faithful watchers for souls, as they who must give account to Him who has made us his watchmen and his witnesses.

A useful and timely letter will be found on page 23, dealing with the question of conserving the spiritual results of an evangelistic mission. The writer's experience is not, we trust, unique; but permanent blessing would be much more general if similar methods were adopted. A far too common mistake is the immediate relapse into the ordinary routine of church work, instead of commencing a series of supplementary meetings for those who have been converted or impressed during the mission.

While the deadly struggle in South Africa is proceeding to its unknown issue, it is at least cheering to find, from the Prime Minister's speech at the Guildhall, that our international relations with nearer neighbours are very much more cordial than recent newspaper reports had given the world to imagine. The German Government has given ample pledges of neutrality, and the Emperor's family visit to the Queen will, doubtless, help to remove any lingering danger of misunderstanding with that country. This fact alone will ensure the peace of the Continent. The friendship of America has passed the experimental stage, and is now a firmly established reality. The friendly settlement of the Samoan difficulty between these three governments, however it may affect the natives of those islands, removes another possible source of estrangement. In view of these accomplished facts, it is clear that the virulent tone of the Continental Press can be ignored, and that the recent fears of a world-wide conflagration, as the result of the South African war, may be dismissed. This is a matter for devout thankfulness.

While the war knows no abatement, the people, from the throne to the peasant, are showing that they are not unmindful of the sufferings which actual warfare inflicts upon the families of those who bear the full brunt of the struggle in the field. The Mansion House War Fund has reached nearly £200,000; but that sum, while proclaiming spontaneous generosity, is not at all commensurate with requirements. The people are stirred at the bare thought of the misery and anguish that must follow every fresh engagement. Still, the horror and loss and heart-break increase proportionately. No money contributions, no war funds, can meet the almost infinite agony of those now suffering at home. Generous gifts come from sympathetic souls. These, however, can never assuage the soul-sorrow that has to be borne by so many in secret and alone.

Dr. John Smith, of Broughton Place U.P. Church, Edinburgh, is giving a series of discourses on the Prophet Amos. On Sunday last he took up chap. vi., and applied it with great force to God's government of nations at all times and with special emphasis to our own.

History (one has said) is philosophy teaching by examples. Prophecy is God's government of the world wrought out to its issues in actual instances of judgment and blessing.

It would certainly be a very questionable policy, now that the Soudan is to be opened through Lord Kitchener's arrangements "to all comers," if the Government still refused missionaries of the Cross free right of entrance there. What the Soudan needs is not Imperialism, but the liberty wherewith Christ makes the people free. There is nothing more adapted to Africa's crying necessity than Jesus Christ. To proclaim Him there as King of the heart, the conscience, the life, should be the supreme effort of missionary enterprise. Nor have we any fear at all that volunteers will soon apply for the privilege of being sent among the earliest pioneers. The field is white unto harvest, and the labourers will not be wanting.

The cession of the Samoan islands to Germany is another hard blow dealt by the Government at the work of the London Missionary Society. After years of toil and sacrifice in Madagascar, where English rule was eagerly desired by the people, the Society had to endure the pain and mortification of seeing that island occupied by the French, treaty rights trampled upon, and a reign of persecution inaugurated. This was "a deal" in return for our invasion of the Soudan. And now, for the sake of German non-interference in South Africa, comes the sacrifice of Samoa, which, like Madagascar, has been made worth occupation by missionary zeal and labour. Fifty years ago a similar experience was gone through in Tahiti. In each case the Romish Church is the gainer; in each case the same Society made the places worth the having; and in each case British rule would have been preferred to any other. The ways of statesmen are remarkable!

Last week's debate in the London County Council on Sunday concerts was important from several points of view. In the first place, the Council declined to go back on its previous decisions, and refused to enlarge the concessions already made. In the second place, it is very doubtful whether the restrictions laid down are being honoured by those who carry on these Sunday amusements. The number of concerts has greatly increased, which are indistinguishable from week-day concerts. The form of registration resorted to by the Sunday League at Somerset House, that their meetings profess to be "meetings for worship of a body of anonymous Dissenters," is a piece of impudent hypocrisy, whose hollowness must be patent to those who know anything about their aims and methods. Truly, as said Mr. John Burns, speaking not as a Christian, but "as a respectable Freethinker," we may find that we have already gone, not only far enough, but too far, in licensing the inevitable Sunday labour involved.

It is a curious sign of the times that more weight seems to have been accorded to Mr. John Burns's opposition to the extension of Sunday amusements than to Colonel Rotton's petition on behalf of the Lord's Day Observance Society, in spite of the fact that both laid the chief emphasis on the humanitarian aspect of the case. The religious principle that lies at the back of the Society's activities is just now at a discount with the public and their representatives, and even prejudices them against its appeals. This is a peculiar condition of things, and should be faced by all religious people with frankness. It is partly due to a tendency, even among themselves, to discount the spiritual aspects of social questions, a tendency of which many ministers are not guiltless. And the remedy lies in a deeper grasp and clearer enunciation of the higher sanctions that lie behind the idea of Sunday rest. We may be sure that, in the long run, the humanitarian motive alone will never be able to stand the steady and persistent efforts of the mammon spirit on the other side. Take away the religious argument altogether, and in the end the position is lost.

The plea uttered by Mr. C. W. Toms, the Chairman of the London Congregational Union, for a more frequent interchange of pulpits between the ministers of large and small churches, for the benefit of both, deserves serious consideration. The real difficulty lies, as he pointed out, not in the unwillingness of the ministers to do so, but in the attitude of the congregations, who are usually selfishly attached to their own minister if he happens to be in any way able and popular. Partly for lack of this *rapport* between the suburban and inner churches in London and the larger cities and towns, the latter are languishing, their ministers are overworked and discouraged, and

the cause they represent is falling into premature and painful decay. Perhaps a little education in what Mr. Hugh Price Hughes has called the "urban conscience"—*i.e.*, a sense of obligation to the entire town or city in which we live, and not merely to our own church or chapel—would be a great help to remedy this thoroughly unchristian state of things. A few sermons on 2 Cor. viii. and ix. would be of signal service to many of the wealthier churches.

The Archbishops are just now finding their office anything but a bed of roses, and the Northern Primate, growing tired of clergy who calmly ignore his spiritual advice, has proceeded to issue a somewhat peremptory order for the discontinuance of the ceremonial use of incense. The *Church Times* protests, in no mincing terms, against this display of authority, and foretells trouble in consequence. The Archbishop, unfortunately, discounts his own influence by confessing a personal weakness for incense, and expressing his hope that the time will come of "greater liberty in the revival of ancient usage." On what ground it is right to hope that, what is *now* forbidden may in future become allowable, is difficult to see—unless the whole movement is due to a desire to discount the temporary alarm of genuine Protestants as to the drift of things in the Church of England. In that case, when the alarm has died down, we may expect a recrudescence of objectionable practices. All this emphasizes the need for perpetual watchfulness and unflinching insistence on the principles of the Reformation.

It is a matter for much gratification that the Bishop of Sodor and Man has spoken so definitely on the sacerdotal movement. In the recent Manx Diocesan Conference, he said:—

> What is needed is, first, a firm and statesmanlike grasp of the situation; next, a determination to keep the Church of England true to herself—by which is meant true to her Articles and Formularies; thirdly, to avoid attempts to make her a kind of Pantheon, such as Mrs. Humphry Ward and others plead for, in which every kind of doctrine may find a niche . . . and, lastly, to admit and prefer only those men who prove themselves loyal to the doctrines and practice of the Book of Common Prayer.

Every day it is being proven beyond dispute that the puerile methods adopted by the Archbishops to bring about a better state of things, are utterly inadequate to the gravity of the situation. Dr. Straton stands almost alone in taking a statesmanlike view himself of the chaotic condition of ecclesiastical affairs.

Archdeacon Taylor's paper, recently read at the Church Association at Gloucester, on the Royal Supremacy, is a valuable contribution to the understanding of present-day questions affecting the Established Church. The exact nature of the Royal Supremacy in matters of religion seems to be misconceived both by clergy and laity. Archbishops have held courts and pronounced "opinions" which have no legal value whatever. In doing this they have evidently intervened where the Crown alone has jurisdiction. It is most desirable for all parties concerned that the people should know what the law actually is. The Archdeacon states the case precisely when he says:—

> This, then, is the present law of the Royal Supremacy—viz., that the Crown, as representing the nation, and acting through and by the courts and judges appointed by the nation, shall have, and exercise, all the power and authority over the ecclesiastical estate—*i.e.*, over what we call "The Church"—to visit, reform, correct, and order all manner of abuses, errors, heresies, schisms, contempts, and enormities, which the Pope laid claim to, and actually exercised over the Church before the Reformation. In one word, the whole power of appointing the bishops, correcting all errors, heresies, and abuses in the Church, and deciding all appeals of whatever character, was transferred to the Crown, but restrained and regulated by the laws of the land.

We heartily agree with the protest of the *Methodist Times* and other papers against Dr. Parker's call upon the National Council of the Free Churches to take up the work of the Liberation Society, and turn itself into a political institution. In the first place, the Liberation Society may be entrusted to do its own work. In the second place, the Council, so far, has applied itself with gratifying success to the task of bringing the Free Churches into a closer fraternal relationship, in welding their spiritual forces into a grand whole, and in the organizing of a system of special missions all over the country, with a view to reach the unconverted and to edify believers. Here is more work for the Council than it will be able to compass in a good many years. The question of Disestablishment will settle itself if the spirituality of the Churches be deepened and their members educated in those principles which lie at the root of the religious life. The political aspects of the question may well be left to other organizations, formed and organized to deal with them.

The funeral of the late Grant Allen, at which no religious ceremony of any kind was permitted, and even Mr. Frederic Harrison found himself unable to give free utterance to his "religious faith," has brought to an end a career of great brilliancy and of greater failure. Mr. Allen belonged to that younger school of evolutionists who carried Darwin's theory to its last defences, and tried to explain everything in terms of mechanism and biology. These men have shown a "cheery courage" in this impossible and barren task; and their utter failure to substantiate their case is their greatest claim to gratitude. The truest science has passed far beyond the "dead point," as represented by such writers as these; and, as is shown by recent pronouncements from the chair of the British Association, has become very much more modest in its claims than it was twenty-five years ago to explain everything in heaven and earth, without the postulate of a Divine mind and will. Twenty-five years hence the phase of thought represented by Mr. Allen will have become an insignificant eddy in the backwaters of religious history.

If London is anything, it is a commercial city, and therefore the Lord Chief Justice was justified in speaking at his reception of the new Lord Mayor on the subject of commercial honesty; although, unhappily, that dignitary may himself presently be put on trial for his share in some company promotion schemes. Lord Russell said:

> It is a very grave and very serious thing that in the history of a company with which your name has been associated, a learned judge of the High Court should have thought it his duty to say that he might consider it necessary to lay the papers before the Public Prosecutor. It is because of the serious character of this suggestion that we have heard with satisfaction the statement which you have authorized the learned Recorder to make, viz., that you are prepared to meet these injurious allegations, and are prepared to defend your reputation before the established tribunals.

Lord Russell went on to say that, in the legislation which it is proposed to pass, "the aim is clear and simple: it is to enforce the rules of common honesty in the promotion of companies." There is only too much evidence that the dishonesty of commercial life remains a serious danger among us, more serious than any menace of our enemies; and it is high time it was dealt with.

The War.

THE following letters from correspondents, whose personal views of the merits of the war differ widely from each other, are of importance as showing a recognition of the one point on which all agree—the necessity of prayer. There is ample ground for humiliation and confession of sin in matters at home, as well as in our colonies. The definite points enumerated by our correspondents are one and all worthy of deep and solemn attention:—

Dear Sir,—In six weeks all Christendom will be remembering the birth of our blessed Jesus, all Christians will hear the angelic message, "Peace on earth, goodwill toward men;" and yet, unless God interpose, on that very day two Christian races will be preparing to continue the schemes of mutual slaughter.

A suggestion has been made to the authorities in South Africa, both at Cape Town and the Transvaal, that on that day, at any rate, there should be peace from midnight to midnight.

I am sure all Christians will unite in earnest prayer that the Lord, "whose kingdom ruleth over all," would in mercy grant this.—Yours faithfully, Radstock.

Dear Sir,—May I (in the hope that prayer may be as far as possible of one accord) suggest that the readers of The Christian should pray earnestly and persistently every evening during the war—

1. That events (military and otherwise) may make for an early peace.
2. That when the time for negotiation comes, a spirit of conciliation on both sides may prevail.
3. That such moderate demands may be made as shall not be too difficult of acceptance, or (by being unnecessarily humiliating to the vanquished) cause deep and permanent resentment, and leave South Africa a weak spot in our empire.

J. H. Greene.

Dear Sir,—It is most desirable that "The Church" of all sections should, with the least practicable delay, set apart a day for making the war in South Africa the subject of most earnest supplication to God unitedly (and by its members continuously) with humiliation before Him for personal and national sins, that He will mercifully shield our soldiers, sailors, and the multitudes of others so grievously afflicted by the present desperate war, and so overrule events that it may speedily be brought to a close in such a manner as shall tend to his glory.

Christians of this country have, like Daniel (chap. ix), the deepest cause for humiliation before God, on account of our united and individual sins and shortcomings, as well as for the secret and open sins of those of our nation who know not Christ as their Saviour; and for pleading with Him that He will, in his infinite love and long-suffering, hear the cry of his people for help in this time of trouble.—Yours very truly, J. T. Maberley.

Dear Sir,—Now, if ever, all parties in the Church of Christ seem to be at one on the subject of the appointment of a day for national humiliation and prayer. We do not suppose for one moment that prayer and confession of national sin have not been presented to Almighty God by thousands of believing people already. But this has been done only in our individual capacity. The nation, as a nation, needs to recognise the hand of God in the present grave condition of things ecclesiastical, military, and social.—Yours faithfully,

J. Woodhouse

The Future of the Christian Religion.

A STRIKING paper appeared in the September number of the *Nineteenth Century*, from the pen of Rev. Dr. Henry R. Percival, Presbyter of the Diocese of Pennsylvania, U.S.A. Under the heading, "The Future of the Christian Religion," Dr. Percival contends—and we are bound to admit that the contention is able and dispassionate—

1. That, among civilized nations, the form of Christianity nourished by Rome, which is ordinarily called "Popery," is making no headway.
2. That the distinctive doctrines of every Protestant reformer are being more and more universally rejected.
3. That there is in all Protestant Christendom (the Anglican Church being, perhaps, improperly included in that category) a distinct movement towards Catholicism, and a most evident desire for ceremonialism.

His first point Dr. Percival has little difficulty in proving by a swift but comprehensive survey of the present status of the Roman Catholic Church in England, on the Continent, and elsewhere, from which he augurs that "the future of Romanism is as black as it could possibly be."

It is, however, Dr. Percival's second point which has especially arrested our notice; and his remarks call for serious attention, even from those who would be prepared to accept the solemn challenges—made, as it seems to us, too light-heartedly.

There is a sickening feeling that it is not without some excuse that he demands, for example, "Where are those who believe, as Luther taught it, that doctrine of imputed righteousness which he called 'justification by faith alone'? The doctrine is extinct." And again, "Who, but a handful among old-fashioned Tractarians, considers himself bound to accept the Thirty-nine Articles of the Church of England?"

We are thankful to know that the doctrine of justification by faith is *not* "extinct;" but we are bound to admit that one hears very little about it in these days, nor indeed about any of the distinctive doctrines which our fathers considered to be the fat and marrow of our Christian theology.

Shall we not learn wisdom from our critics, and see to it that our Protestant Churches no longer

INVITE SUCH A CHALLENGE?

Christ and his Apostles taught doctrine, and that in the most unequivocal manner. Can modern Christianity afford to ignore it? The Christianity of the "Acts of the Apostles" was not a mere incident amongst many. Would it not seem as if, to many nineteenth-century professors, it were hardly more than that? The forgotten Christian art of "earnestly contending for the faith once delivered to the saints" is one which might well be practised again in the face of our author's assertion—that of Puritanism nothing remains to-day except "a pale, emasculated, swiftly-dying sabbatarianism."

Without in the least sympathising with Dr. Percival's attitude, and without accepting his conclusions, we must, nevertheless, concede further that it is not without some reason that he maintains there is a universal tendency towards ceremonialism in worship.

Can we be surprised that he points, and with scarcely concealed scorn, to the "vested choirs," "processionals," and "recessionals," which he asserts are to be found in Free Churches? "North of the Tweed," he adds, "if we can believe the reports which constantly reach us, a strong body of the ministers of the Established Church is introducing what we should call 'out-and-out ritualism' into the churches once delivered from such 'abominations' by John Knox."

There is little, if any, recognition by Dr. Percival of those forms of aggressive Christian activity which, through the blessing of the Divine Spirit, are our hope and encouragement amid the enshrouding darkness of these Laodicean days. Nor is there reference, of course, or scarcely a reference, to the individual faith and soberness which, as yet, have proved like the

SALT WHICH PRESERVES THE MASS

from corruption. But it will be seen from this brief notice that there is sufficient in Dr. Percival's suggestions to call each spiritual and regenerated heart to new diligence. And we could wish that the members of our Free Churches especially might be led to consider whether a return to their old-time simplicity might not do something to stem the tide of ceremonialism, which has undoubtedly set in. Certainly such simplicity is far more dignified and more convincing than an elaborate imitation of a ceremonialism professedly renounced.

Above all, let us hear, and, hearing, let us *heed*, the sad undertone of a Divine question which has never yet received an answer—"When the Son of Man cometh, shall He find faith on the earth?"

Never, surely, more than now, was there need to give diligent heed to the 2nd Epistle to Timothy, an epistle which marks out the path of the individual servant of God, amidst the prevailing disorder and failure. "Thou hast a few names, even in Sardis, which have not defiled their garments; they shall walk with Me in white, for they are worthy" (Rev. iii. 4).

Lucy A. Bennett.

Schools for Bible Study.

THE fifth of Rev. Hubert Brooke's lectures on Bible subjects was delivered on Wednesday, November 8, at Exeter Hall. Mr. Brooke dealt with the Book of Genesis, under the following heads:—

Introduction.—I. The title is Greek, "origin" or "generation" (ii. 4, Matt. i. 1). (Hebrew, "In the beginning." Comp. Mark i. 1, Jno. i. 1.) Deals with the beginnings of everything relating to the human race: family, religion, law, civilization, &c. II. Moses, the writer, used existing material in part (*v.* 1); and also wrote from direct revelation (i. 1-ii. 3). The book covers a period of 2,300 years.

Divisions.—1. (*a*) Introduction (i. 1, ii. 3); (*b*) eleven sections, each introduced by "These are the generations." 2. According to dispensational dealings: (*a*) Paradise; (*b*) antediluvian; (*c*) Noachian; (*d*) patriarchal. 3. By the seven chief characters of the book, corresponding with the seven stages of the creation (and, it may be suggested, with the 7,000 years of world history), Light, Division, Foundation, Rule, Progress, Fruitfulness, Full Growth. Note that the opening chapter, often assailed, is being proved more and more to be scientifically and historically correct.

Lines of Study.—1. The book is true (*a*) historically, (*b*) dispensationally, (*c*) ecclesiastically, (*d*) individually (see Gal. iv. 21-v. 1; 1 Cor. xv. 46). 2. Observe the connecting links between Genesis and Revelation: the beginnings here, the consummations there—*e.g.*, Conflict, the Lamb, Babylon. 3. The great topics of salvation: The Fall, Sin, Sacrifice, Substitution, Priesthood, Messiah, Covenant.

Personal Use.—1. It is the seed-plot of the Bible, giving introduction, summary, and outline of contents. To master these is to hold the key for the whole line of Scripture teaching. 2. It illustrates the lesson of man's continual failure from Paradise to Egypt. 3. It shows the progressive revelation of Christ, as the source of deliverance and victory, of blessing to the world, bringing in the rule of peace: as Saviour, King, High Priest, Sacrifice, and Substitute. 4. At every stage of failure in man, God teaches how faith can grasp the divine corrective and salvation. (See Heb. xi. 1-22).

REV. G. SOLTAU'S LECTURES.

In a recent lecture, Mr. Soltau continued his consideration of our Lord's ministry under the aspect of:—

The Servant at Work.—What is a miracle? The four Gospels give a record of our Lord's work by his word and his hand. "Prophecy is a miracle in words; miracle is a prophecy in action." Miracles, or rather signs, were never wrought to produce, but to confirm faith. A miracle is a sign of the love and power of God, acting where nothing else will avail, to effect deliverance for his people. The thirty-four miracles may be divided into seven groups, dealing respectively with—(1) deliverance from Satanic power in the home and church; (2) varieties of sickness typical of divers aspects of sin; (3) death, typical of the dead in sins brought to life by his word; (4) sword-cut, the remedy of the disciple's error; (5) food supplies, care for temporal needs; (6) the storms, deliverance from trouble; (7) the fish, showing power exercised over nature for the benefit of God's people. Observe how the miracles were wrought by the power of the Spirit, and note the methods of action in healing. Is the same power present in the Church for dealing with sin? Consider why there are not more signs of his presence, and compare Matt. xii. 28, Luke xi. 30, Matt. ix. 29, Luke ix. 46, John xiv. 2, Luke xxiv. 49, and Acts ii. 1-9.

Needless Sunday Traffic.

THE recent victory gained over the seven-day newspapers emboldens me to raise the same question in another direction. On our railways there is an enormous amount of traffic on the Lord's Day, passenger and goods, for pleasure, business, &c. This, of course, involves a vast number of railway servants in Sunday work, and it seems to be steadily increasing. Is it necessary?

There is only one argument for it, from the point of view of shareholders and directors—larger dividends. But there are a large number of shareholders who value the Sabbath for themselves, and do not feel at rest to receive dividends earned at the cost of depriving their servants of Sabbath privileges. Are these to continue to hold shares in concerns whose whole policy in this matter they cannot but condemn? Or, on the other hand, are they to be shut out from investments which are safe and easily understood? These seem to be the only alternatives unless a change of policy can be brought about.

Can we not have a great crusade like the last in favour of the reduction of Sunday railway traffic to the necessary minimum; a great outcry from Christian hearts and consciences in favour of going back, at any cost, to the ways of better days? For if Christian shareholders withdraw and leave the whole business to those who have no conscience about the Sabbath, the consequences must be disastrous. But they might as well withdraw as keep silence. Can nothing be done in this important question?

Shareholder.

Evangelization Society.—Mr. John Wood writes:—"I have reason to think that some confusion is likely to arise about the title of this Society. For more than thirty years it has been the 'Evangelization Society,' *not* the 'Evangelization Society of London.' Recently I have seen Press allusions to us under the latter title, confusing us with the special committee, which held tent missions in London during the summer. It is to the interest of both bodies of workers that no confusion should arise."

Peace Sunday, which is always the Sunday before Christmas Day, falls this year on December 24. The committee of the Peace Society are again sending invitations for its observance to clergymen and ministers, to P.S.A.'s and to a number of Sunday school teachers. As usual they offer to forward information and literature free to all who intimate their desire to receive them, lists of publications being enclosed for this purpose. They will be glad to receive notices of sermons and addresses or other information of the observance of the day. *Office: 47, New Broad Street, E.C.*

The Spirit of Grace and of Supplication.

ZECH. XII. AND XIII.

By Rev. F. B. MEYER, B.A.

THERE is unusual solemnity in these opening words, as though to assure us that there can be no doubt as to the sufficiency of the Speaker to carry into effect all that He is about to unfold. *Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.*

The vision itself refers to a time yet future, though perhaps not far away, when the Jewish people shall have returned to their own land, but still in unbelief. Indeed, it is supposed by some that they will be in actual league with some awful impersonation of Antichrist, in accordance with Daniel ix. 27. For some reason, for the present veiled in mystery, the anti-Semitic hate, with which some of the nations of Europe are already smitten, will then become universal, *and all the nations of the earth shall be gathered together against Jerusalem.* But their confederacy will be overwhelmed with infinite disaster. Such is the burden of this threefold affirmation:—

Behold, I will make Jerusalem a cup of reeling unto all the peoples round about (*v.* 2).

I will make Jerusalem a burdensome stone for all the peoples (*v.* 3).

In that day will I make the chieftains of Judah like a torch of fire among sheaves (*v.* 6).

Immediately upon this, an assurance is given that in that awful day, more fully described in the succeeding chapter, the Lord shall save, and the Lord shall defend (*vv.* 7, 8). In clouds the long-rejected Messiah, accompanied by his Bride, the Church, will appear to the succour of his brethren, as Joseph interposed on the behalf of his; and, as they behold Him seated at the right hand of power, and coming, as He told Caiaphas He would, in the clouds of heaven, they will appropriate the old refrain, prepared by Isaiah for this very occasion, when He shall swallow up death in victory, and take away the reproach of his people from off all the earth:—"Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation" (Isa. xxv. 9). "Behold! He cometh with clouds; and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over Him. Even so, Amen." Then the Lord Jesus will slay the Lawless One with the breath of his mouth, and bring Him to nought by the brightness of his coming. And then the solemn and awful threatenings of this passage will take effect: *It shall come to pass, in that day, that I will seek to destroy all the nations that come against Jerusalem.*

Let us now turn from this side of the picture to consider the threefold effect that this interposition will have on the Jews themselves:—

In that day shall there be a great mourning (*v.* 11).

In that day there shall be a fountain opened (xiii. 1).

It shall come to pass in that day, that I will cut off the names of the idols out of the land (*v.* 2).

I. A great mourning. Notice *the certainty* of this announcement. "There *shall* be a great mourning in Jerusalem." There is no hesitation in the prophet's speech. He is as sure as the apostle Paul, when he says, "So all Israel shall be saved." This is a solemn reflection for the traveller, as he perambulates the streets of Jerusalem, or visits the piece of ancient wall by which the Jews wail weekly. There shall be a great mourning, not because the Turk has desecrated the sacred places, nor because the ruins of bygone days affront with their yawning gaps, nor yet because of the bitter sufferings of the much-hated race; but each for a personal rejection of the Messiah, who was driven through those streets and crucified without the gate.

The Comparison.—"As the mourning of Hadadrimmon in the Valley of Megiddon." At this spot the good King Josiah, whose reign had been the only gleam of brightness in the period between the reign of Hezekiah and the downfall of the State, was done to death by the Egyptian arrows. Jeremiah,

THE PRINCE OF LAMENTERS,

lamented for Josiah, and all the singing men and singing women spoke of him in their lamentations. There never had been such universal and heartrending sorrow since Israel became a nation, as that which arose when the royal chariot drove through Jerusalem bearing his dead body for burial; but such grief is the only symbol adequate to express that coming national agony, when Israel shall look on her rejected Lord and mourn.

Yet another metaphor is pressed into service. The anguish with which a parent mourns for his only son, the bitterness of sorrow for a firstborn, is heartrending in any land, and among all peoples; but it is peculiarly so in an Eastern—a Hebrew home. Yet the bitter mourning which is one day to fill Jerusalem will be like that—as it was in the land of Egypt, when every family mourned over the death of its firstborn.

It will be *universal.* From the highest to the lowest of the court, for Nathan here stands for the youngest of David's sons; from the highest to the lowest of the priestly order, for Shimei stands for the least conspicuous of the priestly clans; all the people that remain shall be bowed in one common act of contrition. It is much to see one prodigal stricken with remorse—what will it be when a whole nation beats on its breast, and bewails its sins! Every wind laden with dirges, all the open spaces black with prostrate forms, all eyes wet with tears, the sombre shadow of the funereal pyre flung over all.

. . . . .

The Agent in producing this mourning is the Holy Spirit. "I will pour . . . the Spirit of grace and of supplication." Conviction of sin is the special work of the Holy Spirit. He uses the truth as his sword, piercing to the dividing asunder of soul and spirit, of the joints and marrow. He particularly takes the truth of the sufferings and death of the Lord Jesus, and presents that to the conscience, pressing home the evil of rejecting such a Saviour, such pity, such holy yearning love, until the soul understands what sin has cost the Lord, and melts, as icebergs do when they float down into southern seas.

II. A Fountain Opened. On the day of Pentecost, Peter pointed to those cleansing streams. "And Peter said unto them: Repent ye, and be baptized, *every one of you*, into the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." With marvellous force and eloquence John Bunyan brought out the significance of those words, *every one of you.* But I struck Him on his head with the rod: is there any hope for me? *Every one of you*, saith the Apostle. But I spat in his face: is there forgiveness for me? Yes, is the reply, for *every one of you.* But I drove the spikes into his hands and feet, which transfixed Him to the cross: is there cleansing for me? Yes, cries Peter, for *every one of you.* But I pierced his side, though He had never done me wrong; it was a ruthless, cruel act, and I am sorry for it now: may that sin be washed away? *Every one of you*, is the constant answer. Repent, and turn again, that your sins may be blotted out. The blood of Jesus Christ, God's Son, cleanseth from all sin. If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered Himself without blemish to God, cleanse your conscience!

And as it was at the beginning of this era, so it shall be at its close, with this difference, that whereas then some few thousand souls only stepped into the fountain, at last a whole nation, the house of David and the inhabitants of Jerusalem, shall wash there and be cleansed. Then the words of the Apostle Peter, spoken centuries ago in Solomon's porch, will be fulfilled, when Israel repents and turns again, her sins will be blotted out, and there will come times of refreshing from the presence of the Lord, and the restoration of all things, "whereof God spake by the mouth of his holy prophets, which have been since the world began" (Acts iii. 21).

III. The Destruction of Idolatry. The names of the idols will be cut off out of the land and the prophets and unclean spirits will be caused to pass out of it. It is not enough for God to forgive. He must deal with the sources of all the waywardness and backsliding of his people. There will be, therefore, a strong and radical dealing with

IDOLS, PROPHETS AND DEMONS.

The thoroughness of these drastic measures is brought out in an imaginary vignette of a household scene in those happy days. It is supposed that the son of godly parents (who have lately mourned for their sins apart, and been delivered from them), suddenly feels himself called upon to assume the *rôle* of a prophet. He encourages people to come to him to detect the culprit in some theft or murder, or to cause the rain to fall on the parched ground, or to perform magical rites over the sick, or call up the dead—to do, in fact, what Balak wanted Balaam to do, when he sent for him across the desert. The tidings come to his parents, who are so devoted in their adherence to God, that they would rather lose their child than allow him to pursue his evil God-dishonouring work in their home. *It shall come to pass that, when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother shall thrust him through when he prophesieth.* It would not be possible to discover a stronger way of affirming the absolute transformation that will finally come over the Jewish people, when their devotion to God shall overpower their natural love to their children.

. . . . .

The passion against idolatry and false prophets would become so intense, that the practisers of arts which had imposed on the credulity of the people would be ashamed and afraid to own their profession. *The prophets shall be ashamed, every one of his vision, when he prophesieth, neither shall they wear a hairy garment* (this being the special dress of the sons of the prophets, by which they were at once recognised).

If a township of people should rise against a man suspected of being a prophet, he would vehemently protest that they were mistaken.

and that he was no prophet. Trembling for his life, because so certain of the temper of his accusers, he would make any subterfuge to escape suspicion. *I am a tiller of the ground, for I have been made a bondman from my birth.*

If, finally, in the pursuance of their hot inquiry, they discovered marks on his body, which indicated that he had been previously convicted and branded for following the calling of a prophet, he would rather assign them to the hands of his friends than dare to admit that he had ever been suspected of claiming to be a prophet. *One shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends.*

This inquiry and reply have often been associated with the marks of the nails in the hands of Christ. But this is not the natural reading of the passage, which can only be attributed in the sense above given; the evident drift of the passage being to show that there will be such a revelation of the evil wrought by the prophets, and so strong an antagonism against them, that those suspected of being such will be prepared to evade the charge at any cost, knowing that if it is established against them they may expect but short shrift. This will be a deliverance indeed, which shall be radical and final. But if God is prepared to do so great and perfect a work for his ancient people, let us give Him no rest until He has utterly abolished our idols also, and purified us unto Himself—people for his possession, zealous of good works.

"The Arm of the Lord."

A COUNTRY chapel at 10.30 on a hot Sunday morning. The air is close; the light strong; the pew hard; the building ugly.

That man singing in the choir has a well-trained and tuneful tenor voice, but he is at heart an unconverted man. A tall, wan-looking woman in the middle of the chapel is wedded to misery. A young girl decked up in gaudy finery is breaking her parents' hearts. Two other young people are talking and tittering during the prayers. What a motley group! Will the Lord visit such a place? Will his arm be stretched out to save? Evidently the preacher thinks so, as he prepares to deliver his soul. He is well acquainted with the facts stated above. But he had got up at dawn, and spent some time with his God.

. . . . . .

The Spirit is quietly working, pleading. He comes to the tenor and shows him that he comes to chapel and sings merely for appearances' sake; that all his religion is assumed; that his membership is a name on paper, nothing more! The man, to all appearances, is quietly listening to the sermon; but is in reality deliberately quenching the Spirit of God. Yet that man will give his experience at the class meeting; nay, he will dare to kneel to-night at the Lord's Table!

Here the Spirit is touching the heart of a little child. She has the idea that Jesus has taken her up in his arms; He has held her to his heart and kissed her. She feels supremely happy, and resolves in the afternoon to gather some flowers from her very little garden and take them to a poor, old, sick woman.

Hither and thither among that little congregation does the Spirit go, missing not one—not one. He knocks at each door. Some are kept shut in spite of his knocking. Some open the door a little way, and hold a parley with him; but at last turn away with the request that He will come at a more convenient season!

But there was one there who cried in his soul—

"Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee!"

Did the Lord Jesus come to his heart? Ten years later I heard that many say, "Yes, I am left alone in the world; folks pity me very much, poor, suffering, and solitary; but"—and here he smiled—"I would go through far worse to come at last and lay my head at my Master's feet up yonder!" M. S.

Revival Memories.

Messrs. MOODY and SANKEY, 1873-1875.

Continuing the series of interesting articles upon Historical Revivals, the *United Presbyterian Magazine* for November has a very readable sketch, from the pen of Rev. John Young, M.A., of the visit of Messrs. Moody and Sankey to Great Britain in 1873-5. We make some extracts

THE special agents used in the movement, Dwight L. Moody and Ira D. Sankey, were in many ways eminently qualified as instruments for such a work of grace, and through it all they were marvellously helped and guided of God. Mr. Moody impressed one from the first as a strong man—physically, mentally, and spiritually—of great force of character and tenderness of heart, strong in conviction, in courage, in compassion, of commanding common-sense, and of a general wholesomeness and effectiveness which gained upon one the closer one came to him in personal intercourse. In all his speaking there was the clear note of certainty. He preached, like the old Seceder, 'as if God was at his elbow.' The love of God was his one theme: 'the exceeding riches of his grace in his kindness towards us in Christ Jesus.' The Cross of Christ and his atoning sacrifice focussed the Divine love in its dealing with sinful man. The abiding presence of the Holy Ghost, to shed abroad that love in every heart ready to receive Him, gave assurance of power to restore and sanctify any and every hearer.

Mr. Sankey brought the service of song as a powerful agency for impressing the heart and mind, for preparing the soil for the reception of the seed of the Word, and for deepening impressions produced by spoken address. The work of music and song in this connection had been prepared for by the visit of the Jubilee Singers, who had attracted large audiences of ordinary concert-goers to hear their plantation songs of

"FREE GRACE AND DYING LOVE."

Since Mr. Sankey's visit, song, as an instrument of Gospel preaching, has taken and kept a place for itself in the ministries of the Church, and many trophies of grace have been won by the blessing of the Spirit on its instrumentality.

The central place in the movement was given to prayer. Like all great religious movements, it had been cradled in prayer; and from first to last the prayer meeting supplied its motive-power. Nothing revealed Mr. Moody's admirable knowledge of men and skill in dealing with them more than his success in breaking down the traditions of long, doctrinal, hortatory public prayers and circumlocutory devotional phraseology, and in converting the prayer meeting into a bright and blissful hour, full of warmth and sunlight, in which were blended pointed and practical address, sweet and suggestive praise, and prayer that lifts the soul up to God, and gains for it the strength to live and labour for man.

But all the agencies and methods looked toward, and were intended to converge in, the inquiry meeting. Very many regarded this part of the work with suspicion at first. But suspicion was ere long disarmed by the prudent management of the arrangements, and by the proved usefulness of the meeting in gathering in spiritual results. Mr. Moody himself has a wonderfully quick eye for observing where impression had been produced, an insight which led him to cases just needing a helpful word, and yet afraid to ask for it. There was, under his guidance, the greatest care for delicate, tender handling of those under anxiety, and the most reverential and quiet conversation with them; and he did not encourage the eager counting of conversions, or parading of the particulars of individual cases, which has done so much to discredit inquiry meetings. There was equal care for excluding all but qualified and accredited persons from meddling with the work of the inquiry room, and for inquirers being referred to their own ministers or to others who could guide their thoughts and habits so as to strengthen them in the faith, and secure for them the full advantages of Christian and Church fellowship.

The movement owed much of its success and stability to the stress laid by Mr. Moody on the

CO-OPERATION OF THE LOCAL MINISTRY.

Without the assurance of that he would accept no invitation and begin no work. His loyalty to the Church life of Scotland was unimpeachable. His regard for the ordained ministry, his admiration for the stated work of the pastor, and his sympathy with its many difficulties, were manifested in many ways in public and in private.

What, then, were some of the characteristic fruits of this great movement? What have been some of its developments in the after years? It would be easy to cull from one's own pastoral experience, from the ample records of the movement in various towns, and from the pages of biographies, such as those of Cairns, Dale, Drummond, and Robertson of Newington, ample testimony to the striking and satisfactory nature of the effects produced by this revival. At the close of the Edinburgh meetings, a meeting was attended by 1,700, chiefly intelligent young men and women, who had been brought to decision. Dr. Andrew Bonar once indicated his opinion that nearly 7,000 persons had owned themselves as recipients of the supreme blessing; but the Day alone will declare the magnitude and the value of the spiritual harvest of those years. The movement affected powerfully all classes of society to a degree which differentiated it from the previous awakening of 1859-60.

Nor were those who passed through inquiry meetings all who experienced the great change as a result of the movement. Cases of the most interesting character were continually cropping up in pastoral experience through the after months and years. To many the

WORK AMONG THE CHILDREN

stands out as the most memorable feature of the work in Edinburgh. The Saturday meetings were a spring of untold blessing. Conversions—intelligent, clear, unmistakable—were numerous, and the "early piety" of those happy days has, in many cases known to us, proved to be "eminent piety." The blessing passed into the homes, and changed in many households the whole bearings of the family life. In Edinburgh large numbers of educated and thoughtful young men and women were claimed and won for Christ—teachers, students, professional men, and many of the leisured classes. In Glasgow a work among young men, perhaps the most striking in the records of any revival, was an outstanding feature, and gave the impetus to the work among the young men in other parts of Scotland, and in England and Ireland, for which Mr. Moody largely used Henry Drummond. In London

THE OPERA-HOUSE MEETINGS

were the marvel of the day to London society, and Mr. Moody's work touched, yea, affected deeply, a stratum of society not easily, perhaps seldom, reached by ordinary evangelistic movements.

On the other hand, the lowest classes, and those outside of ordinary religious and Church influences, were laid hold of by great mass meetings, such as those held in the Grass-market of Edinburgh and in some of the largest central halls of the great cities; and by the free breakfast work, which still continues in many places as a permanent addition to the aggressive work of the Church.

We cannot manufacture a revival, or lay down the lines along which or within which the Spirit is to work. 'The coming revival,' which men speak of and expect, must 'come'—come in God's way, at God's time, by God's chosen and prepared instruments. It is ours not to plan it, nor to force it, but to 'stand before the Lord,' ready to observe his goings in the sanctuary, and to respond to the first breathings of the Spirit as He moves upon the face of the waters. It is ours to be true to the truth, which is, in every revival, the instrument of the Spirit, the love of God in the free gift and perfect sacrifice of Christ, our substitute Sin-bearer; and in dependence upon the Spirit to wait for Him and be taught by Him, that, when the revival comes, we may be used of Him to carry it forward, to know its joys, and to lay its results at the Redeemer's feet.

Day by Day.

SUNDAY, November 19. 2 Chron. xxv.

"NOT with a perfect heart" (2). Too often this is true of men who mean to do right, but there is one flaw, one reserve, one door open towards the world and sin; and through this the evil one comes to mar their peace, their testimony, and their life. It was so with Amaziah, and this finally led to his disastrous end. Be very sure that, as a chain is no stronger than its weakest link, so you are not stronger than you are in respect to the one indulgence or temptation beneath whose influence you often fall. You judge yourself by what you feel in your strongest and best moments; God judges you by what you are in your weaker ones. The little rift in the lute will mar all the music; the one worm in the timbers will sink the vessel.

How careful we should be of the alliances we form! The prophet remonstrated with Amaziah for allying himself with the children of Israel, and urged him rather to forfeit the subsidy he had furnished them than allow them to go with him to the battle. Do you fear to give up that partnership which you know is damaging your spiritual life and integrity? Do you dread the consequences of withdrawing from that circle, which is certainly foreign to your deepest inclinations? Do you shrink from making an enemy of that man or woman who tempts you, by clearly ridding yourself of their society? Ponder, then, I pray you, the answer of the man of God, "The Lord is able to give thee much more than this." It is better to go into the battle, with God as your ally, than to enter it in unlawful fellowship with those against whom He has a controversy.

The soul that begins with an imperfect consecration ends with putting Edom's gods in Jehovah's place. Nothing could have been more fatuous and unreasonable. Yet take care lest you, too, barter your Saviour for things that will not help you in the stern battle.

MONDAY, November 20. 2 Chron. xxvi.

The biography of a man may often be written by a quotation of texts. It is certainly so with regard to this king Uzziah, whose reign outwardly was a very prosperous one. Fifty-two years of great prosperity fell to Israel through the goodness of God, but his life deteriorated as lives so often do when there is plenty of gold and ease. Let us notice the outlines of his career as furnished in these paragraphs.

"He did that which was right in the sight of the Lord, according to all that his father had done." "He set imself to seek God, and as long as he sought the Lord, God made him to prosper."

So, in our young manhood, we are often eager enough in our religious exercises, especially under the powerful example and teaching of a man like Zechariah, who towers above his contemporaries, and can see what is hidden from ordinary men. Seeking the Lord and prosperity remind us of the godliness that has promise for this world, and, there is no doubt, if a man will resolutely follow the Divine counsels, even in this life he must prosper.

"He waxed exceeding strong. . . . His name spread far abroad, for he was marvellously helped till he was strong." Marvellously helped! How true that is of many of us. When we look back upon our earlier life, and think of the position to which God has raised us, can we do other than cry "Marvellous! marvellous!" We cannot understand why God has so signally favoured us, but we are persuaded that it is only by his hand that we are what we are. We should look upon our strength as a talent to be used for God. Too often we forget that we are made strong in order to help the weak, and our heart is lifted up to do corruptly. The one security against Uzziah's sin is to cherish a thankful heart on the one hand, and to use whatever we have got for the good of others.

TUESDAY, November 21. 2 Chron. xxvii.

The story of Jotham, as told here, is memorable if for only one sentence, that he became mighty because he ordered his ways before the Lord his God. The Psalmist said that God will show his salvation to those that order their conversation aright. The same word may be translated "order" or "establish," so that we get the following thoughts:—

The right life is a well-ordered one. Just as we order our prayers before God, putting his honour and glory before the expression of our personal need, so there should be an ordering of our ways. We should do first things first. We should use the early morning when the mind is freshest, and we are least likely to be disturbed, for religious exercises, and the serious duties of life. We should have a distinct purpose even though that purpose be the building up of a strong inner character around the commonest details of life.

An ordered life is a mighty life. The people to be dreaded in the world are those who say with Paul, "This one thing I do." They are invulnerable and invincible; repressed in one place, they break out in another; cast down, they are not destroyed; perplexed, not in despair. The might of the stream is when its rushing waters are concentrated into one channel, and the weakest life may become mighty for good when its concentrated purpose is fixed upon doing the next thing to the utmost of its power.

An ordered and mighty life depends upon the favour of God. However well considered our plans, or single our purpose, nothing will avail apart from God. Before his eye every plan and purpose must be laid. In his might, through the Holy Spirit, received by faith, the arms of our hands must be made strong.

WEDNESDAY, November 22. 2 Chron. xxviii.

There is a close connection between the morality of a land and its history. As soon as Ahaz imitates the abominations of the heathen he is delivered into the hand of his foes. There is a great deal of interest just now excited in the new treatment of consumption. Formerly, everything was done to heal the lungs by medicine, or external appliances. Latterly, the patients have been placed as much as possible in the open air, and everything done to increase physical health, because, as the blood is fresh and pure, it is able to overcome the microbes of disease with which the system has become infected. The counterpart of this holds in the spiritual world. When we are in full spiritual health, we are able to resist, without difficulty, the microbes of temptation and moral evil which swarm around us; but when a nation, or individual, yields to aught which enervates its spiritual vigour, it becomes at once a prey to enemies which are lurking round, and which at other times would have no power whatsoever. See to it that in your heart you do not yield to the corruptions of the world; so shall you be proof against all the wiles and assaults of the devil.

It was a noble act on the part of the prophet Oded to denounce the captivity of so many of their brethren and sisters by the victorious army, and the force of his words was witnessed to by the uprising of the noblest sentiment of pity and fraternal affection. This sending the captives home, clothed, shod, and anointed, was a beautiful act, and we can only hope that England will behave with the same magnanimity when the time for settling the Transvaal arrives.

THURSDAY, November 23. 2 Chron. xxix.

What eager haste was this? In the first month of the first year of his reign, Hezekiah began his work of reform! Carry forth the filthiness, he cried, be not now negligent! The clarion call of this exhortation rings yet, and bids us cleanse the inner temple of all filthiness of the flesh and spirit. Let us hasten to open the doors, kindle the lamps, and burn incense in the holy peace of the inner life. There may be a good deal of preparation and sanctification necessary. The operations in our great hospitals are performed in rooms whose walls are washed with antiseptic mixtures, and the instruments are kept in carbolic. There is the more need that those of us who are engaged in the service of God's sanctuary should be specially cleansed in the antiseptic of the Holy Ghost, that no unclean microbe may attach to us in our ministration to others.

The usual sacrifices followed the cleansing, as though to teach us that the negative separation from evil must be followed by the positive dedication to God and to his service. The burnt offering as well as the sin offering is necessary, because it is expressive of our sincere and entire devotion to God. It was as the burnt offering began that the song of the Lord began also, a song which spread from the Levites to the congregation, and so finally to the entire land. Self-sacrifice always leads to the song of the heart. Yield yourself to God for his service in the world, and it is inevitable that the white-vestured choir of Levites will stand in your heart—instruments of music in their hands—and there will be a perpetual cadence of celestial music.

FRIDAY, November 24. 2 Chron. xxx.

In India, in the early stage of the crops, the paddy-fields are marked out by a number of ridges which divide the plot of one native from another. But while the green spires are reaching maturity, it is impossible longer to see the dividing lines of demarcation, because the whole vast acreage is covered with a mass of waving green. So with the work of God in human hearts. When it is at a low ebb, the divisions between Christians are evident; but, when a revival comes, we no longer think of the fields, but of the crop; no longer of the folds, but of the flock. Thus, in this time of national revival, Hezekiah and his people could not refrain from sending out a general invitation to all Judah and Israel, and especially to Israel, inviting them to turn to the God of their fathers. To a very large extent the hand of God gave the people "one heart."

Then there came another cleansing of the land, a new rendering of sacrifice, and a fresh outburst of such gladness and great joy as had not been since the time of Solomon. When God turns our spiritual captivities, it is with us, as with the people on their return from Babylon—our mouth is filled with laughter, and our tongue with singing. Every great revival has had its Gregorian chants, its Luther's hymns, its Wesley, its Havergal, its Sankey.

Do not forget to notice Hezekiah's prayer, which rose from his belief that God cared more for the setting of the heart to seek Him than for the minute ritualistic prescriptions of purification. To obey is better than sacrifice—the condition of the heart more than stainless vestures or correct postures.

SATURDAY, November 25. 2 Chron. xxxi.

The maintenance of the priests and Levites must be assured that they might give themselves without anxiety to the work of the Lord. We are therefore commanded to remember those who are over us, and admonish us in the Lord. The minister of God should have no anxiety on his heart about pecuniary matters, that he may the more freely give himself to his holy duties; and when his people have put away all that grieves God, as Israel had done, and have entered upon an enthusiastic religious life, there is no difficulty about the support of their religious teachers. "The tithe of all things is brought in abundantly." It is not often that ministers of religion are in the happy condition of Azariah, the chief priest; but they are partly to blame in not instructing their people to take tithes of their income and property in a systematic manner. Everyone who names the name of Christ should set apart a proportion of yearly income for the service of God, giving as much more as may be possible.

There are beautiful expressions in this chapter—as, for instance, when we are told that they brought in the dedicated things faithfully; and, again, that the small as well as the great received their share, even as the daily portion of each required (R.V. marg.). As each priest received a daily allotment according to his daily need, so we are taught to ask for our daily bread, and believe that our Father will not fail. Note, too, a closing expression about Hezekiah, that he began nothing into which he did not put all his heart, and God placed the crown of prosperity upon him and his work.

The Lord's Prayer.

By Rev. J. R. MILLER, D.D.

V.—The Bread Petition.

MUCH of the meaning of the Lord's Prayer lies in the order of its petitions. The first longings of a truly devout heart are for the hallowing of God's name, the coming of God's kingdom, and the doing of God's will. Then follows a prayer for bread. We should never forget this order. We are to seek first the kingdom of God and his righteousness, and then all things needful for our bodies will be added.

Yet it is a great comfort to know that we may bring our bodily wants to God in prayer. Throughout the Scriptures we are taught that nothing which concerns our life in any way is too small to be of interest to Him who feeds the birds and clothes the flowers.

This petition for daily bread, like all the sayings of Christ, is full of deep meaning. Every word has its rich suggestions. We ask God to give us bread. We thus recognise our dependence on Him for it. It is not easy to offer this petition

WITH REAL MEANING

when we have plenty in our hands and no fear of want. We can conceive of the very poor, with no bread, on the verge of starving, uttering the prayer and putting their whole heart into it. But for those who have never felt a real pang of hunger, and have never been without a store from which to draw for to-morrow's provision, it is hard to realize the sense of dependence which the petition implies.

This is one of the words of Christ whose full meaning only experience can teach. Yet it is true that whatever abundance may be ours, we are actually dependent upon God for each day's bread. The story of the forty years of the miracle of manna in the wilderness is but a parable of another miracle infinitely greater—the providing of bread for all earth's millions all the days of all the centuries. What we call the laws of nature are but our Father's ordinary ways of working. The regularity of these laws is but the proof of divine faithfulness. Suppose that for a single year, or but for a week, God's miracle of bread should cease from the earth, what would be the consequences?

This prayer implies also that all the bread of the world is God's. "The earth is the Lord's and the fulness thereof."

THE BREAD BELONGS TO HIM,

and what we need can become ours only through his gift. We may take it and use it without asking Him for it, but if we do we take that to which we have no right. Even if the food be on our table, ready to be eaten, it is not yet ours until we have asked God for it. Those who pray not, nor even think of God, seem to be fed as well as the righteous—sometimes more bountifully. "God maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." But there is a difference. Those who ask God for their bread get it as his gift and with his blessing upon it, while those who take it without asking for it get it, and may be fed; but they lose the blessing. This suggests the true meaning, and the fitness of the Christian custom of asking a blessing before a meal.

The form of the prayer teaches also the lesson of *unselfishness*. It is not "Give me," but "Give us." We cannot come to God for ourselves alone. We must

ASK BREAD FOR OTHERS,

for all—even for our enemies, if we have enemies. Especially must we think of the needy, the destitute, asking God to give them bread. If our prayer is sincere we must be ready also, so far as we have opportunity and so far as we are able, to help answer our own prayer for others by sharing our plenty with those who lack. "Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" One of the most beautiful commentaries on this teaching is in the narrative of the early Church. After the day of Pentecost, in the glow of the new-born love of the disciples, those who had abundance gave to those who were poor, so that none lacked.

Bow thy head and pray
That while thy brother starves to-day
Thou mayest not eat thy bread at ease;
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering, and claims thy sacrifice.

There is a limitation in the petition. "Give us our bread this day." In the other form of the prayer, in Luke, the words vary somewhat, "Give us our daily bread day by day." In Matthew it is a prayer only for the one day, with no thought of any to-morrow; in Luke it takes in other days, but only as they come, one day at a time. In both forms we are taught to pray only for the *bread of one day*. There is a deep lesson in this teaching. Life is not given to us by the year or the month, but

BY SINGLE DAYS.

Night is the horizon which bounds our vision; we see not the morrow, and we are to confine our thought to the little space included between the rising and the setting of the sun. This does not forbid forethought—the Bible encourages wise and proper care for the future. But all we are authorized to ask God for is simply enough for the present day. Even if in the evening our last crust is eaten, and there is nothing in store for to-morrow, we need not be afraid. When the morrow comes we may ask God for its own bread, and know that He will hear us.

There is a special suggestiveness in the word "our"—"Give us our bread." It is God's bread first; it becomes ours through God's gift. But there is something else also implied—the bread *must be earned* by us before it is properly ours. It is clearly taught in the Scriptures that everyone must work for his own bread. This was the law of the unfallen state in Eden, and is now the law in the kingdom of redemption. Of course this does not apply to little children who are too young to work, to the old who are too feeble, or to the sick who are incapacitated for work—all such come under God's special care, and will not be forgotten. But all who are able to work must do so, or the bread they eat is not rightfully their own. "If any will not work," says St. Paul, "neither should he eat."

The bread must be earned also in ways which have the divine approval. If a man steals his daily bread, it is not his—he has robbed God and robbed his fellow-man, and there is

A CURSE ON WHAT HE EATS.

Money got in fraudulent transactions or by any dishonest means has not been righteously earned, and God's blessing cannot be invoked upon it by any form of prayer. Imagine a gambler, for example, living on the fruits of his sin, asking God to give him, with a blessing, the bread on his table! Imagine a saloon-keeper, who has earned his bread by selling strong drinks which have brought ruin upon lives and homes, asking God to bless his daily bread! God's bread can become ours with a blessing only when earned in honest ways.

There is yet another limitation in the petition in the word "daily." It means enough for the day—seasonable provision. It is not a prayer, therefore, for a large supply. We are not authorized to *ask for luxuries*. We need not infer that it is wrong for us to have more than our actual need that the day requires; but this is all that is promised. St. Paul says, "My God shall supply all your need, according to his riches in glory." This suggests a very abundant provision. Our Father does everything generously. He is never niggardly or mean in caring for his children. Ofttimes He supplies their wants most abundantly, giving them far more than they need. But we are taught to ask only for enough.

The prayer, therefore, would seem to *forbid extravagance*. God's bread

SHOULD NEVER BE WASTED.

There is a story of Carlyle, that one day he was seen going into the middle of the street to pick up a crust of bread which he saw lying there in the dust. Taking it in his hand gently, as if it had been something very valuable, he brushed off the clay and then carried it to the kerb and laid it down, saying, "I was taught by my mother never to waste anything, least of all bread, the most precious of all God's gifts. This crust of bread may feed a hungry dog or a little sparrow." Our Lord Himself taught the same lesson, when, after working his great miracle of the loaves, He directed that all the fragments be gathered up, that nothing should be lost. The bread we get as God's gift is sacred, and not a crumb of it should be wasted, either recklessly or in useless extravagance.

We are taught to limit our wants, but we are to ask in confidence for all we may need for the day. Days differ. Some bring their heavy burdens, their great wants, their keen sorrows, their crosses. Others have fewer needs. God knows our days, and He is better able than we are to measure our real wants for each day. We may safely, therefore, ask for daily bread, and let Him choose what to give us. He will never give too little.

"If, a 'To-morrow,' who can tell?
To sleep, or wake?
To work, or rest?
What He deems best,
God gives, we take,
Knowing, 'He doeth all things well!'"

It is surely a great comfort to know that in this world each one of us is thought about and cared for by our Father, who loves us with an infinite and everlasting love. He does not think of us merely as a vast, uncounted family, but as individuals. He knows our names. Each one of us is personally dear to Him. The very hairs of our head are all numbered. Not one of us is ever forgotten in heaven for a moment. We can be in no place or condition in which our circumstances are not well known to God. "Your Father knoweth what things ye have need of before ye ask Him."

This teaching makes the law of life very simple. We are not to live to get food, but are to live, first and last, as God's and for God. We have nothing to do directly with the supplying of our own wants—that is God's matter, not ours. There are but two things we need to concern ourselves about. First, we are to do our duty—the will of God, as it is made known to us day by day. Then we are to trust God for the supply of our bodily and temporal wants.

Those who have learned to live thus have found the way of peace. Over-anxiety is sin. It dishonours God, for it is bred of doubt. It hurts our own life, hindering our spiritual growth, marring the beauty of our character, and blurring our witness for God to others. If we faithfully do God's will, as revealed to us, and then trust God perfectly, the peace of God will guard our hearts and thoughts in Christ Jesus.

Snowdrop Bands.—At this season when factory clubs, girls' evening homes, &c., are re-opening for the winter, workers may be glad to know that Snowdrop Bands are found very helpful by an increasing number of those who feel the importance of awakening in our young girls a higher ideal of life and conduct, a standard of purity which may save them from a world of perils. It is not a new and rival society, but can be grafted on to existing ones, such as the Y.W.C.A. Temperance Bands, Christian Endeavour, &c. There are twenty branches in London, twelve in Birmingham, eight in Bristol, &c. The "Letters" also, are full of suggestion. I shall be glad to supply, by post, any information desired.—(Mrs.) Amy Watson, Southwold, Sheffield.

Mr. C. T. Studd's Farewell.

A LARGE and interested audience assembled on Monday last, at Exeter Hall, in connection with the farewell of Mr. C. T. Studd to undertake work in India, under the auspices of the Anglo-Indian Evangelization Society. The gathering was marked throughout by spiritual fervour and deep missionary enthusiasm.

After Lord Kinnaird had briefly described the aims and methods of the Society, Rev. H. Price Hughes gave a breezily characteristic address. Recalling the interest aroused by Mr. Studd's first departure for the mission field, Mr. Hughes remarked that it would be a blessing to the country and to themselves if the privileged classes, instead of prowling about the earth in search of personal enjoyment, would work for God and turn their attention to the great

PROBLEMS OF THE MISSION FIELD.

He had done his best to drive rich Methodists, for instance, out of the country, persuading them to go out to Uganda or to India, rather than settle down in highly fashionable villadom at Chislehurst or some other exquisite residential suburb. If they could not preach, they might at least give a plain testimony for Christ, and prove a blessing and encouragement to those who laboured in the midst of dark and discouraging circumstances. Christians must be more unconventional and more romantic in their ideas of foreign mission work, and bring greater devotion and nobler generosity to bear, so that there should be an end of the dearth of men and of the eternal want of pence for the proper maintenance and extension of the work.

Dwelling on the importance of such special missions as Mr. Studd is undertaking, Mr. Hughes pointed out that it was no reflection on those who prepared the foundation if a man specially endued by God with the soul-converting power came in to erect the superstructure. With regard to Mr. Studd's work, the speaker regretted the attitude taken up by people who were friends of every nation except their own. While willing to help people of all races and colours, surely our own kith and kin should be considered. Some sections of Anglo-Indian society might have become demoralized by the peculiar and subtle influences of the East; but it should be remembered that some of our civilians and soldiers in the East have been conspicuous saints. Both as patriots and as earnest Christians, India had claims upon us; and it was, indeed, a blessing to India that it had been brought under the rule of the British, who regarded the people not as a community to be fleeced, but with a pure and disinterested desire to do them good. Nevertheless, we should never serve India well, in the truest sense, until we brought it to the feet of Christ. Mr. Studd would take the real evangelical Gospel, preaching a high type of Christianity, enthusiastic and whole-hearted.

Rev. F. B. Meyer's address was brief and homely, but lit with vivid flashes of spiritual appeal. He referred to old associations with Mr. Studd at Leicester, and described some hallowed moments of blessing that had been fraught with inspiration to himself. He congratulated Mr. Studd on his determination to go to India, and ventured to foreshadow that his tour would prove a stimulus, not only to Anglo-Indians, but to the English-speaking natives who, especially, welcome so gladly any worker who they feel is accessible to inquiry and desirous to help. Following Mr. Meyer came Rev. Isaac Row, an experienced missionary of the Society's, thoroughly versed in the work under many and varied conditions. He gave a picturesque account of many toilings, especially among the planters and railway people, and, with a touch of pathos, described the spiritual hunger of many whom he had visited in lonely places.

Mr. C. T. Studd's address was simple but direct. Modestly describing himself as but a popgun which by the prayers of God's people needed to be transformed into a "seven-inch quick firer," the speaker went on to make

A GLOWING APPEAL

to the young men present to devote themselves to missionary work. As to the personal aspects of his forthcoming journey, he felt that, apart from his responsibilities as an Englishman and a Christian, there were family relationships with regard to India which accentuated the feeling that he must go. He was willing to labour there for a short or a long time, as the Lord might lead. His wife and children were staying behind, and while it cost him much to leave them, yet he must follow Christ.

Mr. Studd reviewed, in vigorous terms, his ideas as to what a missionary should be, and drew some forcible illustrations of devotion from the behaviour of the British soldiery in the Transvaal. While all were agreed that the war was a terrible thing, they were equally agreed that it must now be carried through. So, in the spiritual war, they must spare no effort, shrink from no sacrifice, to see it successfully through. Expressing the opinion that the extension of British rule was a good thing, since the British, more than any other people, honestly sought the good of those



From photograph by Messrs. Elliott and Fry.

over whom they exercised sway, Mr. Studd said he could not but rejoice when a new portion of the map came to be "painted red." Yet, how much vaster and nobler was the grand ideal of "painting men red" with the knowledge of Christ. "Go ye into every land and preach the Gospel to every creature." Since 1870, India had added 70,000,000 to its huge population. What urgency there was, then, that a great spiritual war of a general character should be energetically and instantly waged!

The reports from South Africa must needs contain accounts of many horrors and difficulties; but there was nothing gained by blinking them. Obviously the best method was to face them, and go on to conquer in spite of them. So, in obeying the call of God to the foreign field, they should not be daunted by difficulty, but march on the quicker to end the war between heathenism, superstition, and ignorance, and the true religion of Jesus Christ. After reviewing the possibilities of the work, and pointing out the potent influences that might come about as the result of the conversion—for example, of Anglo-Indian planters, whose influence over the natives was so great—Mr. Studd concluded by expressing a humble hope that his lonely efforts to benefit the Anglo-Indians might be owned of God.

Lepers and the Famine.

MAY I present to your readers the plea of the famine-stricken lepers? In many of our stations the scarcity is already severe, and before help can reach India it will be much more acute. The lepers are naturally among the first to feel the effects of famine, and the most helpless to contend against it. The following extracts from letters just to hand are brief, but pregnant with terrible meaning:—

From Lohardugga: "This famine will be more terrible than the one we had three years ago. Scarcely any rain for three months, and now all hopes are gone. The fields present a pitiable sight. . . . Unless Christian people come to the rescue, there will be many deaths from starvation." From Nasik: "Grain is dearer now than in the height of the famine of 1897. . . . In the midst of this sorrow we have to think about funds, and how daily bread and water can be found for our poor lepers. Lean figures are already beginning to steal into the village, begging for food." From Chandkuri: "We have now 125 lepers and fifty untainted children; but what shall we do? The distress around here is horrible. I will try to keep the untainted children for *four shillings per month*, but I can't say if it will be possible later on."

The urgent needs of these afflicted people will speak for themselves, and need no words of mine to emphasize them. I may add, however, that God is greatly blessing the work in the highest sense, that is, the Spiritual. During October we have the tidings of some seventy baptisms of lepers. As a class, it may be said of the lepers that their readiness to accept the Gospel is proportionate to their need of it. They are embracing the hope which Christ alone can give them, with a readiness which is, in itself, a stimulus to increased effort to win them as trophies for Him who gave it as one evidence of his Messiahship that "the lepers were cleansed"

John Jackson, Organizing Secretary.
Mission to Lepers, Exeter Hall, W.C.

Syrian Colonization Fund.

THE Society for Relief of Persecuted Jews exists, in the words of the late Lord Shaftesbury, "to give relief and employment to Jews, especially in the Holy Land, till increase of funds shall give us the means to enable them to form themselves into colonies on their own responsibility."

The sad fact is that the persecutors in European lands are professing Christians. The persecution is continuous and relentless. Hence the point of a remark in the latest report:—

"The only amends that can be made for the wrong-doing of their oppressors, by Christians elsewhere, is to succour the *comparatively* small number who succeed in escaping from the house of bondage; that is, to help those who seek new homes in America and in the colonies, and to provide work and food for those destitute thousands who have found at least shelter in the Holy Land."

The account of the work being done in "Abraham's Vineyard," near to Jerusalem, where a new water cistern is in process of construction, is most interesting. "The great Tunbridge Wells cistern supplies many hundreds of 'cupfuls of cold water;' and the other cisterns, too, furnish water for the Jews, which it is delightful to see them carry away during the dry months of summer."

The work is one that appeals to all who would bless Israel in his day of sorrow and estrangement from God.

The report is full of details, both sad and encouraging. Copies and further information may be had from the office of the Society, 41, Parliament Street, London, S.W. (Mrs. E. A. Finn, secretary).

Rev. F. W. Bourne,

PRESIDENT OF THE METROPOLITAN FREE CHURCH COUNCIL.

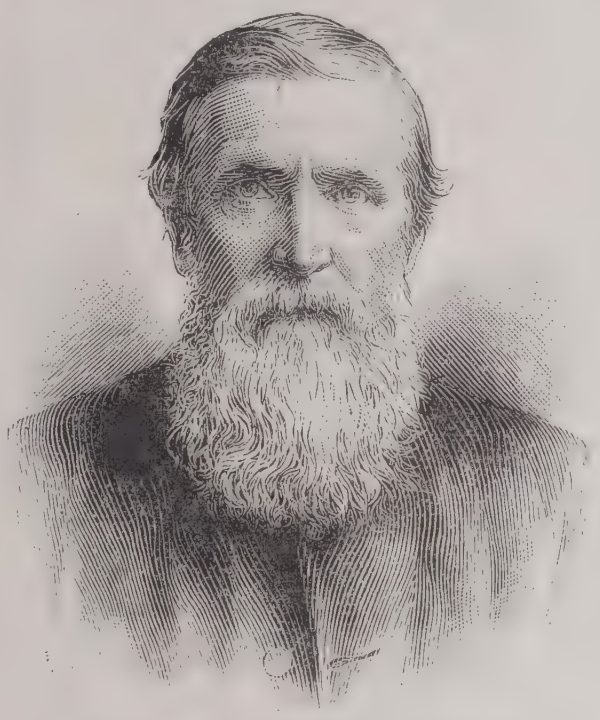
IN the election of Rev. F. W. Bourne to its Presidency, the Council of the Evangelical Free Churches of London has conferred an honour which has been well deserved by its recipient's services, not only to the Christian Church in general, but to the cause of Christian union in particular. Sixteen years ago he risked much of his popularity within his own denomination by his strenuous support of Canadian Methodist union, and he has heartily advocated the proposals that have been made for the organic union of the Bible Christians, formerly with the Methodist New Connexion, and recently with the Primitive Methodists. He has been for several years a valued member of the Committee of the National Free Church Council, which he has assisted in various ways, including the preparation of its literature.

That Mr. Bourne, though well known and highly esteemed by the leading workers in Nonconformity, has not figured prominently in the public eye is due, partly to his persistent shrinking from notoriety, and partly to the devotion which he has shown to work within the circle of his own denomination. His loyalty to one of the smallest of the churches has not been due to the lack of opportunities of a larger sphere.

Mr. Bourne entered the ministry in 1850, when just twenty years of age. It was in the little Bible Christian chapel in his native village of Woodchurch, Kent, that he had been led to Christ, during some revival services five years previously. It was soon discovered that he possessed qualities of character and intellect which fitted him, even while still young, for positions of influence and responsibility. In 1859 he was appointed Secretary of the Bible Christian Missionary Society, in 1865 assistant editor of the Connexional literature, in 1866 missionary treasurer, in 1867 President of the Conference (an honour repeated in 1875 and 1891), and in 1869 sole editor and book steward. Thus, before he reached his fortieth year, he had received the highest proofs of the confidence of his brethren, and had won a foremost place in the councils of his denomination. Such a rapid rise is the more remarkable when it is remembered that the educational opportunities of his boyhood were limited to the narrow curriculum of a private school in a small village. By perseverance and hard study, however, he had acquired, before he reached middle age, a thorough and well-grounded knowledge of theology and a wide acquaintance with the best general literature.

He might be quoted as an effective illustration of Bacon's dictum, that "reading maketh a full man." There are no shallows in his preaching. Yet it is not the fulness of the well-informed student merely. One cannot listen to his sermons without the conviction that their richness and depth come not from books only, or chiefly, but from meditation under the highest of influences. When he is at his best—which is at a Conference, or some similar gathering where he is assured of the spiritual sympathy of his hearers—there is about his words that "unction" which has now become more a tradition of the past than an experience of the present. It is impossible otherwise to explain such an incident as that which occurred during the Holsworthy Conference of 1889, when a congregation of over 1,000 persons was completely broken down, as the preacher, without any elocutionist's tricks, without even a gesture, repeated two or three verses from the most familiar hymns. Of his published volume of sermons, Dr. David Thomas said that few men in any church could produce its equal; but while the strength of Mr. Bourne's discourses makes them valuable to read, there is in their delivery a persuasive tenderness which does not survive the translation into cold type.

Thirty volumes of the *Bible Christian Magazine* are the visible sign of his labours as Connexional editor. In this very difficult post, which is fettered by limitations unknown to editors of undenominational publications, his unique knowledge of the history and characteristics of his church has kept him in touch with his readers, while his literary ability has enabled him to turn out a periodical that need fear no comparison with others of the same class. He has himself contributed to the denominational history a "Centenary Life of James Thorne," in which the story of the establishment and growth of the Bible Christian Connexion is graphically told. He has also made "Billy" Bailey, another of the early preachers, the subject of a biography. But the book by which Mr. Bourne is most widely known is "The King's Son, or a Memoir of Billy Bray," which has had a steady sale of a thousand a month since its publication in 1871. It has been translated into several languages, and has been widely circulated in Australia and America. Indeed, some of "Billy's" best sayings—as, for instance, that "the promises of God are as good as ready-money"—have passed into current proverbs of the religious world. It was stated publicly, in 1888, that letters had been received from at least 600 persons in all parts of the world, ascribing their conversion to the reading of this book; and the list has been largely increased since that date. In one instance the lending of a single copy in a London suburb led to the closing of a public-house and the addition of three members to a local church. A great religious awakening, several years ago, in the Highlands of Scotland was due especially, on the human side, to the distribution of several thousand copies by the late Mr. John Melrose, of Edinburgh.



From a photograph by Mr. Reed, 16, Tottenham Court Road, London, W.

One of the most surprising features in Mr. Bourne's career is the fact that he combines with these gifts, as preacher and writer, exceptional qualities as an administrator and business man. It might have been supposed that the occupation of several hours daily in correspondence and official duties would have been fatal to those habits of contemplation which are essential to permanent usefulness as a preacher or writer; or that, on the other hand, the tastes of a student and thinker would have made it a burden to attend to the details of committee work. But there is no conflict of faculties in the case of Mr. Bourne. It has sometimes been remarked, by those who have observed his mastery of difficult financial problems, that he might have made a fortune as an accountant; but his skill in figures has not been purchased at any cost to higher powers.

Mr. Bourne would probably agree with the recent opinion of Mr. G. F. Watts, the painter, that it is hard work that keeps a man alive and youthful. Not long ago, in speaking to some young ministers about the use of the morning hours, he remarked casually that for the last thirty years he would have been unable to do any reading on his own account if he had not done it before breakfast. In much physical weakness, "in weariness often," he has known no slackening of toil, but has "scorned delights, and lived laborious days."

When, at the next Conference, he attains his ministerial jubilee, he will be able to look back upon a half-century of service by which he has won a place of unique honour and affection in the Church to which, in the name of Christ, he has given a devotion without thought of gain or reward.

From Mission Tent to Hall.

A FEW years ago, a tent was erected for the summer months in a field on the outskirts of one of the most populous districts of Bristol. At the close, as had been hoped, many made their way to different places of worship; but, in addition to these, there were counted some sixty converts, who were as "sheep without a shepherd," and who seemed to know no "means of grace," or Christian friends, other than the tent and its workers. They could not be forced to join some neighbouring effort in a body.

After much thought and prayer, the workers felt they dare not shrink from the responsibility of providing for the spiritual needs of those who were looking to them for help and guidance. As a result, the "People's Mission" was organized. Having, from various circumstances, been obliged to move from one place to another, this vigorous little effort is now being carried on in a rented hall quite unsuitable for the purpose. Recently a meeting of the workers and friends was held, at which a number of the former promised to give labour in erecting a hall, in the event of site and material being procured.

A suitable piece of ground has been selected, in the centre of a large population, close to Mina Road, Mina Park, Baptist Mills, and plans have been got out for the erection of a hall capable of seating 326 persons. The estimated cost is from £200 to £250 (reckoning, of course, on the promised free labour). From the days of the mission-tent to the present time, the soul-converting power of God has been continually present and very evident.

Details from Mr. F. E. Harper, Inglestone, Neville Road, Bishopston, Bristol.

Countess Schimmelmann.

Letter to English Friends.

I AM feeling weary with the many meetings in Chicago, and in Racine and Milwaukee —which were just like the work in Chicago —followed by marvellous blessing. I do not know if I mentioned about a Christian woman who was deluded by a Turkish teacher to deny Christ. She found pardon for her sin in one of the meetings, and returned to Jesus. Another young girl who had been deluded by a Buddhist teacher from India also turned back to Jesus, and found pardon and peace. Several Roman Catholics found salvation in Jesus alone.

There is also special blessing among the working classes. They seem to be drawn to listen, since it has become spread through the country that I helped 50,000 of their unemployed friends in Chicago. One of them was heard to say: "Some missions give us the bread without the Gospel, that's too dry; and others give us the Gospel without the bread for the body. We don't believe them, and think they are hypocrites. She is all right, she gives us both, and we believe what she says." Many incidents have we had of souls blessed or saved, and the blessing seems to grow in proportion to my bodily weakness. Though I may look fresh and strong, many a time my heart stops beating out of sheer weakness, and I know that I am within a step from death. Yet I know, and by the Spirit of God am assured, that that step is not as yet to be made; and that, however impossible it seems, even that weak bodily heart

WILL HAVE TO RALLY

and go on. We have also been marvellously kept on concerning our needed funds to supply for our Mission. I really do not know how it has been possible for us to go on till now, as we had extremely little help.

In Chicago a committee of prominent gentlemen is at work to raise the money for a very necessary Sailors' Home, which I promised to start in case they raised the money. Moreover, as the result of my work on the "Duen" last winter, the young people from various churches have united with the intention to start tea-shops and coffee-rooms; and I think that the coming winter will find in Chicago several more or less free shelters for the homeless. It is the intention that all the institutions should be managed for saving souls as well as bodies.

I intended taking a summer vacation, which I greatly need; but I was unable to do it, partly because I have to work to make the funds cover the expenses of the Mission, and partly because there seems to be no hiding-place for me. In the Muskegon Lake, we entered by night, and anchored in a hidden place, sixteen miles from the city; but the next day a steamer, with the Danish flag, and laden with people, made an extra excursion

TO FIND ME OUT,

with the result that, after two days, the churches in the town were too small, and a theatre, that holds several thousand people, closed its play earlier than usual so that I might speak in the building.

Among the thousands of people who attended the meeting were many that apparently had never listened to the Gospel. We went along the coast, entering all the lakes. In White Lake, the pastor writes as follows:

"I want to tell you that you have been a great blessing to us all. Many of us have seen the barrenness of our lives, and hope for a better devotion to our Lord than we have yet given. We have proved the truth of your words again and again—that any sacrifice we can make is more than repaid by our Lord, and yet how we hesitate to sacrifice anything!"

There, too, the churches were too small, and we took the bicycle rink, which was overcrowded. The two worst characters of the town were so turned round that a man who had not been in any of my meetings, and was never known to give to any mission, sent 10dol. with the remark "that a mission that could change such fellows in the course of a few days was worthy of being helped."

I cannot go on giving the details. In Pine Lake, at the elegant bathing resort, as well as among the farmers that gathered in their country church, there were the same blessed experiences. Seeking rest, we passed Mackinac Island, and anchored in the lonely Cheneaux Islands among fishermen and Indians; but even there I was fetched by three clergymen to an elegant club-house, where I spoke.

To-day we found out an uninhabited island (Goose Island) far away, and, taking refuge there, I write this letter to English friends, asking them not to forget me, but to uphold my hands until the battle is won.

Goose Island, Michigan, U.S.A.

Gospel Literature for the Troops.

AMONG other agencies that have been sending Gospel portions to South Africa is the Scripture Gift Mission and Crystal Palace Bible Stand (Office: 15, Strand, W.C.). In a recent circular we read that some 15,000 Gospels have been distributed amongst the troops sailing for South Africa. The various Scripture readers attached to regiments have also been supplied with free grants for immediate use. Distribution to every regiment leaving our ports will be continued. Christian workers in South Africa cannot conveniently carry or circulate entire Bibles, but they gladly receive and distribute the illustrated issues of the Scripture Gift Mission. It is hoped to send 50,000 more Gospels; but these will cost £200, and as the Mission is now preparing for next year's Paris Exposition, it is felt that the ordinary funds cannot bear the strain. Therefore opportunity is given to liberal-minded Christians to come to the help of work among our soldiers by making special contributions for this undertaking.

There has also been a large distribution of Gospel publications among troops at the ports of embarkation, through the generous provision of a Christian lady. Copies of the *Herald of Mercy* and other books, including many from the Stirling Tract Depôt, were placed in the hands of the men through the agency of the Soldiers' Christian Association (Mr. A. H. Wheeler), Miss Robinson (Portsmouth), Miss Perks (Winchester), Miss Ridout (Gosport), and the Liverpool Seamen's Friend Society. Thus the troops are supplied with a variety of good reading for the journey. Mr. Wheeler has also undertaken distributions among the men on the field. In all, seventy-two large parcels of Christian literature have been circulated through the channels specified; and the men on the Rock of Gibraltar have not been forgotten in the distribution.

With reference to the work of the Army and Navy Missionary Union, we are asked to state that missionary literature only is distributed by the Union, Bibles, etc., being sent out by other Christian organizations.

British and Foreign Sailors' Society.—In making a donation of £200 to this Society a few days ago, the donor wrote: "The present gift will save trouble to my executors, and, at the same time, give me the pleasure of doing a small amount of good during my lifetime." The example is worthy of imitation by those who have provided in their wills for charitable donations, and its adoption would result in a great and immediate development of evangelistic and benevolent effort in many directions.

International S.S. Lessons.

November 26, 1899.

WOES OF INTEMPERANCE.—Prov. xxiii. 29-35.

GOLDEN TEXT.—Prov. xx. 1.

INTRODUCTORY.

TO-DAY is called Temperance Sunday in Great Britain, and hundreds of sermons are being preached on temperance, and thousands of Sunday scholars are learning about it. Nearly all our Sunday scholars belong to some "Band of Hope;" but so many leave it when they get about fourteen or fifteen, and forget all about their promise to abstain. It is just then that they most need to keep their pledge, and say, "*No, I cannot*," to those who tempt them to taste that which may prove their ruin. Sunday school teachers should specially urge on the elder scholars the safety of sticking to the temperance pledge. A lady was giving a temperance address in a large factory, at the dinner hour; two or three hundred girls and women were present. She asked all who were tectotal to hold up their hands. Not more than half a dozen responded. She then asked how many had been Band of Hope girls, and nearly all hands went up.

THE DRUNKARD.

We all know him too well. But how sad to know that some hundreds of children under ten are found drunken on London streets in a year! The only way you can be certain that you will never become a drunkard is by never tasting the poisonous drink. We know homes that would be so happy if only father did not go to the public-house, or mother did not have her beer. *God did not give us strong drink;* there is no alcohol found in nature. It can only be produced by fermentation, which is the first stage of putrefaction. It surely must have been the devil who invented it; it is his most powerful agent in the destruction of men's bodies and souls. You cannot talk to a drunkard about Jesus and his love, for the brain is all in a muddle, and he cannot think or understand.

PROV. xxiii. 29-35.

Verse 29. The Hebrew is, "Who hath 'Oh?'" "Who hath 'Alas?'" This verse describes the condition of a drunken person. We are supposed to see someone in this state, and inquire, "WHAT IS THE MATTER?" What brings woes to body, woes to mind, woes in the family, pains, disease, poverty, death? What fills our prisons, our workhouses, our asylums and hospitals? What makes men into fools?

Verse 30. THE ANSWER. Wine, strong drink. Even good old Noah drank too much; perhaps he had let the juice of his grapes stand till it fermented and sparkled, and did not know what harm it would do him. So from the very beginning we see the evil.

Verse 31. THE REMEDY. Don't look at it; turn away from the temptation. Never taste it, however nice it is. Every drunkard was once a moderate drinker; every moderate drinker once a child, who had never tasted. Drunkards are shut out of heaven (Gal. v. 21).

Verse 32-36. THE RESULTS. Remorse, stinging conscience, despair, delirium tremens, "seeing strange things." At first it gives a pleasant excitement; at last it is "the wine of God's wrath? (See Psa. lxxv. 8; Rev. xiv. 10-xvi. 19.) The serpent fascinates, looks bright and beautiful; it rarely loses its prey, it poisons the blood, is dangerous and deadly. (It will be helpful to get each in the class to bring his own illustration.)

TWELVE REASONS FOR BEING TOTAL ABSTAINERS.

I. Because strong drink injures my body.

II. It muddles the brain, and I cannot think rightly.

III. It ruins my soul and imperils my eternal welfare.

IV. Strong drink keeps me from the Saviour.

V. If I never take it, I can never become a drunkard.

VI. Alcohol is deluding and deceitful.

VII. It is a stumbling-block in the way of many.

VIII. Jesus warned us against being the cause of others stumbling.

IX. Though being teetotal will not save my soul, it is often a stepping-stone to Jesus, who can and will save me.

X. Drink is the great hindrance to the Gospel.

XI. I wish to set a good example.

XII. I cannot enjoy that which ruins others.

St. Ives, Hants.—At this village, situated near Ringwood, a committee of evangelical Christians has been formed to carry on Gospel work on undenominational lines. Memorial stones of a Gospel hall were recently laid, and, at a subsequent public meeting, interesting reports of work were given. It is hoped that the new building may be opened free of debt. The secretary is Mr. E. Diffey, Ringwood, Hants.

The Glasgow Evangelistic Campaign.

FOURTH WEEK OF GENERAL MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

THE work in Dennistoun district has, from the outset, been one of the most successful branches of the Campaign. On Sabbath evening of last week (November 5), Rev. Dr. John Robbins (of Watford) followed in Mr. McNeill's footsteps by opening a mission of one week's duration in Blackfriars Parish Church. There was a large congregation, and it was noticeable that in the opening prayer the minister of Blackfriars (Rev. Thomas Somerville) poured forth a thanksgiving for much blessing received during the previous week. Dr. Robbins chose as his text, "The great day of his wrath is come; and who shall be able to stand?" (Rev. vi. 17).

God is "slow to anger, and plenteous in mercy;" but nevertheless there is great righteousness in the wrath of God against the sinner. The anger of God against sin springs from the constitution of that law of his, which is "holy, just, and good;" it is not like the anger of man. Sin may be divided into two parts—the sin of the body, and the sin of the mind. You cannot stand in the day of conscience, much less can you stand in the light of the day of Jesus Christ. Then this Book condemns you—"He that believeth not is condemned already." Every sin culminates in the sin of unbelief. Who shall stand? The penitent, the man or woman who brings to Christ the broken and the contrite heart, he who is justified: they shall stand.

REV. T. D. WATT IN GORBALS.

The work begun in Gorbals district by Mr. Henry Varley, and continued by Mr. Hugh Paton, has now been taken up by Rev. T. D. Watt (of Powis, Aberdeen). On Monday evening, when Mr. Watt appeared for the first time, we found the meeting—held in the Parish Church—larger in size and much more hearty in tone than had been the case a week previously. The spiritual life of God's people is being deepened and quickened. At the outset Mr. Watt explained that, in his own experience, the most fruitful evangelistic work resulted where Christians brought out their neighbours by personal invitation, not being deterred by any number of rebuffs or refusals, but working round their circle of acquaintances till they found those whom they could induce. Due stress was also laid on attendance at the open-air gatherings, and at the prayer-meetings before the services; above all, on continual personal intercession, that souls might be saved.

Joseph's ministry of salvation in the seven years of dearth (Genesis xli.) was presented as a type of the ministry of our Lord Jesus Christ. A break was made at the end of the hour for the convenience of any obliged to leave, and thereafter the "Hath," in the refrain of Hymn 299, became the basis of a yet simpler explanation. "Faith, the simplest thing in the world," was the speaker's motto as he pleaded with those who had been present night after night at the meetings, and in the most brotherly, winning way he passed from seat to seat speaking words of counsel and help.

IN THE SOUTH-WESTERN DISTRICT.

Rev. Thomas Wilson (Pleasance Free Church, Edinburgh), has been evangelizing for the last two weeks in White Memorial Free Church, Paisley Road. On Tuesday a special feature was the attendance of the local company of the Boys' Brigade, who formed a second excellent choir, and, as the audience was assembling, sang a long series of Gospel choruses and snatches of hymns. The early part of the meeting was given up to an address specially intended for the young people present. From 2 Timothy ii. 3, the "good soldier of Jesus Christ" was portrayed as (1) *enlisted*: his must be a free choice—no pressed men being admissible. (2) *Under training*: he must wear the dress, and be known by it. (3) *In the field enduring hardness*: he must learn to use his weapons and obey.

After the boys had sung the call, "Christians rise and shine, give God the glory," the adults were addressed from Rev. iii. 18: "I counsel thee to buy of Me." I. *The need of the things Christ offers.* (1) Gold tried in the fire—Himself. (2) White Raiment. (3) Eye-salve. II. *The Price within the reach of all.* "There is no man too poor to buy these three things. When you find out you have nothing to offer, He waits to *give*. But you will have to part with every sin. The difficulty is to get men to take God's salvation, at God's price, and in God's time."

The minister of the church (Rev. James Paterson) presided, and the opening prayer was full of thanksgiving for the blessing received by numbers on past evenings—some waiting to talk it over, some going away without saying anything at the time. This church is a great centre for the work of the Mizpah Band, itself a blessed and gracious memorial of the Revival of 1874. The situation, too, is one of the most favourable in the city, being at a prominent corner, surrounded by a teeming population of the more comfortable working class. The congregation has a reputation for aggressive work, and for keeping an "open door" for all comers. The occasion of our visit was a stormy evening, yet the open-air testimony was being given in the midst of heavy rain; and, indeed, every branch of the work is zealously and faithfully supported. To all the Lord has set his seal, and granted rich blessing. A valuable helper here is the congregational missionary, Mr. Edward Gillespie.

MEETINGS AT THE WEST END.

The centre of operations for Hillhead and Kelvinside is now Hillhead Baptist Church (Rev. F. H. Robarts), and during the past week the speaker has been Rev. James E. Houston (minister of Cambuslang parish, and missioner for the Church of Scotland). The attendance at the meetings continues large, and it is being borne in on those in charge of the division that a deep spiritual work is going on in the hearts of the people, though it does not manifest itself outwardly by the same signs as in other parts of the city. On Wednesday, Mr. William M. Oatts, Rev. F. H. Robarts, and Rev. Dr. Walter Ross Taylor, took part in the service. The text was Heb. ix. 27. The preacher began by pointing out the fallacy of the belief that speakers in such meetings are "dealing with speculations, fancies, maybes, perchances," when they are dealing with real verities and facts. Four facts he found evident in the text:—The certainty of death and judgment, also of redemption and final salvation.

CLOSE OF MR. INGLIS' MISSION

Mr. Charles Inglis brought to a close last Thursday evening his visit of four weeks to the city. During the whole time he has conducted the evening meeting in the Tent Hall, and, in addition, has been constantly finding opportunities for special service among various classes of workpeople during the day. Before leaving, he expressed gratitude to God for the way in which the Holy Spirit had been working in the dinner-hour meetings of workmen in the shipbuilding yards on the Clyde. Engineers, joiners, carpenters, and labourers crowded in to hear the Gospel, until the attendances reached as high as seven hundred; and as many as seven neighbouring ministers were on the platform at one time. The interest was real and deep. The true position of the sinner was brought home to hearts for the first time. The short time available made personal dealing or inquiry meetings impossible, but the men found their way in the evenings to places where the Gospel was being preached; and, at greater leisure, learned more fully the way of salvation.

Mr. Inglis had a specially busy closing day. In the forenoon he was addressing the factory girls in the eastern suburb of Shettleston, and, in the afternoon, spoke to a gathering of policemen westward in Cranstonhill. In the evening we joined the company who go out to the open air from the Tent Hall. Mr. David Pratt was there with a strong body of men in middle life, each with a testimony to give, out of his own personal experience, of the saving and keeping power of the Lord. Jail Square is the rendezvous of a motley crowd. A few respectable working men were standing about, but the majority belonged to the classes who find refuge in common lodging-houses. Not many accept the invitation to the hall, but they listen as the Gospel is sung and spoken by those whom they know to be leading changed lives.

Prominent among those who were lending valuable help were Mr. D. M. Pratt and Mr. John Steel. Before closing, thanksgivings were offered for the consciousness of the presence of God in the midst throughout the mission, and for souls brought out of darkness into light. Then there was prayer that young believers might be earnest and faithful spreaders of the glorious news.

THE SOUTHERN SUBURBS.

Mr. Arthur Klein, B.A., has finished his second fortnightly mission in connection with the Campaign. On this occasion the meetings were held in Hutchesontown Free Church (Rev. Andrew Ryrie), situated in Dixon Avenue, Crosshill. The meetings were not large, a fact which was partly accounted for by the stormy weather and certain local circumstances; but, at the closing gathering on Friday evening, testimony was borne that there had been blessing from the beginning. Real conversions have taken place, and Christians have been led to come out more boldly on the Lord's side. The address was on the subject of "The Lost Sheep and the Seeking Shepherd" (Luke xv.).

The other preachers in the evenings during the week were Mr. D. M. Bayne (Whiteinch Parish Church), Mr. Richard Hill (Brownfield Parish Church), Rev. Robert Hamilton (Greyfriars Church), Mr. Charles Galletly (Garngad U.P. Church), Rev. John McNeill (Shettleston), Mr. Hugh Paton (Gillespie U.P. Church), and Mr. James Marshall (Govan).

AFTERNOON MEETINGS.

Mr. McNeill's services at one o'clock in St. George's Church, Buchanan Street, are attracting large numbers of men during the interval of business for luncheon. The attendances have gone up as high as 900. Preaching on one of the days from the Stilling of the Tempest (Mark iv.), he reached many hearts by his application. "It is not work, but worry, that kills. We read in a newspaper that a much-esteemed active man of business has, while going to his office, reeled and fallen dead upon the pavement. The verdict of the coroner's jury, or the report of the doctor, would be that death is due to failure of the heart's action. The verdict up yonder would be that care wrecked the vessels of his brain, and burst his heart, because he had been carrying a burden which God Almighty never asked him to carry unaided." Last Friday, Mr. McNeill began an eloquent and practical exposition of the twenty-third Psalm, which he promised to carry on to completion during the current week.

YOUNG PEOPLE'S MEETINGS.

Large numbers of boys and girls have been attending the meetings in Finnieston Free Church, addressed by Mr. Thomas M. Pratt. There were quite eight hundred present when we visited the church. By means of the lantern the attention of the children has been drawn to the doctrines and facts of sin, salvation, and Christian service. Beginning with "The Leper," the natural state of the human heart was faithfully presented. Later, an excellent presentation was made, from the history of Meribbaal, of the duty of consecration, and the privilege and blessedness of those who are in a state of grace.

Here, as at other centres, the very success of the juvenile meetings threatens to hinder in some measure the accomplishment of the real end in view. The number of adult missions

proceeding at the same time causes the supply of qualified Christian workers to be scattered over a wide area; and, in the young people's after-meetings, the number of friends available usually falls far short of the actual requirements of the case. Even more than among the seniors, it has been shown that great care and attention should be given to every child who remains behind, as well as to the following-up after the meetings are over, and dealing with companies of a dozen or more at a time is far from satisfactory. "A great door and effectual," has indeed been opened. The harvest truly is great; and the labourers are few.

We say nothing about the relative importance of senior and junior meetings, because that is not within any man's province, and not every worker has

THE SPECIAL GIFT

for dealing with boys and girls. But, perhaps, the success of each branch will solve the difficulties of the other. Many a grown-up convert will find outlet for his highest powers in telling over to the children what the Lord has done for him, while the little ones will brighten, by their service of song, many an otherwise depressing experience.

We are beginning to hear again what has been one of the most pleasant features of the work of grace among the children of the city in former times. Going to and from school, little companies can be heard joyously trilling forth their favourite hymns, all unconsciously bearing a blessed witness for their Lord.

We found Mr. Arthur A. Govan well supported by ministers and other workers in Queen's Park Baptist Church. The neighbouring Free Church minister (Rev. Mr. McMillan) presided, and the pastor (Rev. Thomas Ll. Edwards) and Rev. John Sloan (Shawlands Parish) took part in the meeting. The meetings were well attended, and marked by a quiet, reverential spirit, which augured well for lasting results.

The following were also busy among the children throughout the week:—Mr. J. W. van de Venter, Mr. J. S. Hewlett, Rev. William Baird, Mr. John Corbett, Pastor D. G. Forbes, Mr. and Mrs. R. W. Raphael, Mr. William Thomson, jun., Mr. Alexander Mackeith, and Mr. John Stewart.

NOTES BY THE WAY.

Developments of the Campaign were to be expected, and, perhaps, the first of these is a proposal for special prayer meetings among young men at certain centres.

Congregations and individuals who were more or less strange to the work of dealing with anxious souls are gaining experience, and many to whom the general methods were new are gradually falling into line.

Evidence has come under our notice from different quarters that "the thermometer is distinctly rising," more especially in connection with the adult meetings. There is more prayer on every hand, and the sense of responsibility on the part of Christians is, we are told, becoming greater as the weeks pass.

Interesting Cases.

A lawyer, in a good position, found his way into an inquiry room, in the company of his wife. Realizing that drink had brought him to the brink of a precipice, he sought guidance at a centre far from his home, and was smitten down to the dust in contrition before God. But he is still groping in the darkness. Let us pray for him.

A backslider, anxious to be restored, sought a conversation with one worker. They talked together of heavenly things. Then the worker prayed, and the man himself poured out his soul to God. The concluding sentence was, "O Lord, Thou hast done it, for Thou hast said it in thy holy Word, *and I believe it.*" Ere he left, he was rejoicing as he had done in days long gone by.

The arrow of conviction found the heart of a gentleman who had been tampering with drink, though outwardly respectable and correct. Convinced in heart that he was not leading a right life, he went home to pray. On his knees, in the quiet of his own room, he realized how steadily his sin had been gaining the mastery. On his next appearance, he told humbly and gratefully of setting out in the narrow way.

(1486)

The Open-Air Mission.

THE autumnal reunion of members and friends of the Open-Air Mission took place on Tuesday of last week in Exeter Lower Hall. The chair was occupied by Dr. W. G. Kemp, and there was a large attendance of well-wishers and supporters of the mission. Several addresses were delivered descriptive of the work of the past season, and in praise of God who had so richly owned the labours of his servants.

Rev. J. Cobham (Yarmouth) spoke of the various ways in which the blessing of God had attended the prayers of his people at that town. In its earlier stages the work was carried on under great difficulties. The hindrances, however, had been removed, and a very blessed season had been the outcome.

Mr. J. W. C. Fegan followed with an encouraging account of the open-air services in which a number of boys from his Home had taken part. Ramsgate sands was the scene of operations, and, surrounded by the multifarious amusements peculiar to seaside resorts, efforts were made to evangelize the crowds on the beach. "We cannot tell how much good was done by our services," said Mr. Fegan. "We were holding meetings for three hours without interruption." The hop-gardens of Kent had been visited, and Mr. Fegan had heart-moving stories to tell of the misery and deprivations experienced by the hop-pickers. A striking incident was that of an old man, who attended the meetings night after night, always taking a back seat, manifesting an utter indifference to the Gospel message, and only attending to hear the boys sing. At the last meeting of the mission the old gentleman asked to be shown to a front seat, as he was anxious again

TO HEAR THE SINGING.

But during the address the power of the Spirit overcame the stubborn will, and in the end he went forth rejoicing and praising God.

Mr. B. Barry Wake related his adventures at race meetings—at Torquay, Epsom, Ascot, Doncaster, and Northampton. At these centres the Word had been preached in the midst of evil surroundings, and many had been the signs that the message had not been delivered in vain.

Mr. Frank Cockrem, the secretary, having described a visit to Germany, Pastor A. G. Brown, citing the last verse of Mark xvi., gave an inspiring address to preachers and Bible students. He drew some useful suggestions from the passage, and emphasized the significance of its teaching. If there be no empty sepulchre, there can be no command to go and preach the Gospel. The empty tomb should be the preacher's warrant, the ascended Lord his inspiration, and the Gospel of Jesus Christ his theme.

Madame Annie Ryall sang solos, and the meeting took up the choruses. The addresses were received with much enthusiasm, and the proceedings were singularly helpful in their influence upon heart and mind.

On Lord Mayor's Day a company of the evangelists of the Mission, headed by Major Mackinlay, distributed 10,000 copies of a souvenir card entitled "The Greatest Procession in the World," and dealing with the Lord's Second Coming. Twenty thousand are being circulated this week at Bristol on the occasion of her Majesty's visit. Prayer is asked that they may be abundantly blessed.

Jewish Missions.—A two-days' conference on this subject is to be held in Exeter Lower Hall on November 23 and 24. There will be two meetings each day, at 11 and 2.30. The topics for discussion include—"The Promises to Israel in the Old Testament," "The Grounds of Jewish Opposition to Christ," and other subjects relating to methods, and results, and prospects of Christian missions to Israel.

Public-School Missionary Cruise.—In view of the encouraging success of the tour to mission stations along the North Coast of Africa, made by a party of public-schoolboys and others last Christmas, arrangements are in progress for a similar cruise to leave this year on December 28, with the object of stimulating a deeper interest in mission work. Particulars may be obtained from Rev. Norman Bennet, 29, Maitland Park Villas, Hampstead, N.W.

At Midland Fairs.

ON arriving at Nottingham, we attempted to unfurl our Open-Air Mission banner beneath the Samuel Morley statue, but were delayed by police interference. A chief official, however, subsequently appointed us a capital position. There, under our own "flare-up," lamp, we were able to attract large crowds. On the Sunday we gained the public market-place, and from morning till late at night were enabled to bring the Gospel before numbers of loungers and listeners who gather in that famous centre.

At Leicester we found a capital pitch between the travelling dens of six lions. The showmaster approved, because, he said, we should keep back peeping boys! He sprinkled sawdust for us to stand on. Although our flagstaff shook as tremendous thuds were again and again delivered on the sides of the caravan by a lion, souls professed conversion even there. Rev. Joseph Posnett kindly lent the Clarence Hall, and presided at our lantern lecture.

On the closing Sunday we had all day long, with slight intervals, an eager, anxious concourse of people filling every place of vantage, as we spoke from the commodious stage of a large show. At night we had to press through the people to gain the stage. Solemnity rested upon the large gathering, but we were compelled to dismiss sooner than desirable in order to reach another large meeting at the Park gates which had been arranged by friends connected with Melbourne Hall, once the scene of the Rev. F. B. Meyer's labours. B. Barry Wake.

The African Institute.

THE African Institute, established at Colwyn Bay, aims to give an evangelical and industrial training in this country to the most promising of the African converts, and to establish branch institutions on similar lines in Africa, thus sending forth to their own land self-supporting missionaries. The natives of several of the English Colonies on the West Coast (including Sir S. Lewis, K.C.M.G., the first African knighted by our Queen) show great interest in the work, and have formed auxiliary committees at various places, thus bringing the Institute in touch with 3,000 miles of the West Coast.

The Institute students already represent many of the districts along the line from the Gambia down to St. Paul de Loanda. They are taken from all parts of Africa, where 600 different languages are spoken. Knowing a little English when they come, their training is continued during their stay in the Institute till every one, before he returns, is able to read with ease and pleasure, so that he can get at the wealth of knowledge to be had through English literature. Evangelical books are placed in their hands to refresh the souls of the preachers themselves, and to constitute them fountains of living waters to their own people. Having had this training, the students are able to translate the Book of books into their respective languages. Just now the Institute suffers greatly through lack of funds, and an appeal has been issued for £2,000 to help the friends in carrying on the work. The Principal is Rev. Wm. Hughes.

East-London Tabernacle.

IN connection with his resignation of the pastorate, which takes place early in December, Rev. Sydney J. Jones appeals on behalf of the varied evangelistic and relief agencies which are maintained among the poor of East London. Mr. Jones remarks:—"I am very desirous that these works should be put in a position to go on for many months after I leave, if possible until another pastor is chosen. Mission work is needed—oh! so greatly needed—in the squalor-stricken parts of this district. I only send this to say how thankful I should be to receive gifts for this purpose within the next few days. I can then put the work under a *pro tem.* management, and feel that my removal is not dislocating what service is now being rendered." Mr. Jones may be addressed, Kent House, Bow Road, E.

The Reformation and Ritualism.—A series of letters, signed "Theodore Tyndale," have been issued in pamphlet form, reprinted from Hertford and Essex newspapers. The author deals forcibly and lucidly with the main points at issue in the Ritualistic controversy, and the pamphlet forms a handy compendium of information on vital questions. (3d. *Wm. Pallett, The Churchyard, Waltham Abbey*).

Slums of Somers Town.

A DENSE wedge of slumdom, with here and there a huge block of barrack-like dwellings, with streets notable for squalor, with dingy little courts and alleys running behind the larger thoroughfares like forlorn children following at the skirts of misery-ridden parents—that is Somers Town. A couple of plain, unpretentious houses, into which an apparently interminable procession of children is passing—that is one of the spiritual lighthouses of this dark region, being the premises of the Christian Men's Union Gospel Mission.

It is a stormy day, and the rain descends in torrents; but the children continue to arrive from all quarters, and subsequently pass out carrying large jugs or basins of soup. In instances where, we deduce, domestic utensils are scarce, they bring a few meat or milk tins; but in every case the little one wears a look of satisfaction. Passing within, in company with the treasurer of the Mission, we enter the large room in which the soup is served. Some hundreds of meals have been taken away by the children, to serve, in many cases, as a supply for a family; but there are hundreds of others seated at the tables waiting to take their dinner on the spot. The devoted band of voluntary workers, who have gathered to help, are drawn from many sources, for the mission is undenominational, and seeking only to

AID THE DESERVING POOR,

regardless of questions of creed or occupation.

The curate of Christ Church strikes the tune for grace, and the shrill voices pipe bravely in spite of damp clothes or physical feebleness. This is the first meal of the winter season. Twice a week, until "somer is a-comen in," these children of poverty will be regaled. They are carefully chosen by the chief Christian workers and school managers of the district, and by the "sister," who systematically visits the neighbourhood. But for the basin of soup, many of them, doubtless, would go dinnerless. One needs but to glance at those serried ranks of white, wan faces to grasp the deep pathos of the situation; and it is cheering to learn that the breakfasts provided on Sunday mornings are equally helpful.

The work of the Mission, however, is by no means confined to a judicious distribution of aid. The organization is distinctively Christian, maintaining a variety of undertakings. A front parlour is utilized as an

EVENING RESORT FOR YOUNG GIRLS

who, in such a neighbourhood, need especial care to shield them from evil associations. They are taught sewing, and brightly interested in noble ideals of life. At the mothers' meeting the large room is filled, and the Gospel services, which are led by volunteer workers from various denominations, are crowded. A satisfactory feature is the importance attached to Scriptural instruction.

As may be readily imagined, a pathetic interest attaches to the labours of the "sister" in the homes of the people. Here are a few sample cases illustrative of what Gray has called the "short and simple annals of the poor;" but which, if inspected closely, often prove to be prolonged and complex histories:—

Mrs. ——. Husband recently died of consumption. He had been visited two or three times weekly during the past few months, and died trusting in Jesus. Widow and four children were left in deep poverty. Mrs. —— supports her children by means of mangling, at which she works very hard. Very grateful for the help we have been able to give.

Mrs. ——, widow. Generally has but 4s. 6d. a week on which she can rely. Of this, 1s. 6d. was an allowance from her son, who, having fallen out of employment, is now unable to help. Tries to get needlework to do, but has had none for three weeks. Nothing to eat in the place. Very thankful for a little relief. Home poor, but beautifully clean.

The work gains in economy from its gratuitous management by Mr. P. A. Ball and other business men, who devote time and energy to the cause. Communications may be addressed to the secretary, Mr. H. Page, 34, Tollington Park, N.

Scottish Notes.

UNDER the auspices of the Life and Work Committee of the Church of Scotland, a three days' conference of ministers was held a few days ago at Craiglockhart, Edinburgh. The subject under consideration was "The Spiritual Aims of the Preacher." Among those who took part were Revs. George Wilson (Edinburgh), Henry Rankine (Titwood), and Dr. Elder Cumming (Glasgow).

Last week Dr. John Pagan, Moderator of the General Assembly of the Church of Scotland, gave a lecture on "Woman's Relation to Christianity," in the Deaconess House, Pleasance, Edinburgh. He dealt with (1) the place of woman in the Gospels and New Testament history; (2) the blessings woman owes to Christianity; and (3) the service which, in return, woman should render to Christianity.

Rev. A. Goldie (Glenisla) brought under the consideration of the Free Presbytery of Meigle, last week, the state of affairs in his neighbourhood with regard to Sabbath desecration. He said the conduct of excursionists to the glen was an open scandal, and outraged the feelings of the people. He also mentioned that shooting tenants made a practice of arriving and leaving on Sabbath, and that they sometimes set the example of fishing on that day.

The negotiations for the proposed union between the Free and United Presbyterian Churches are making steady and satisfactory progress. One after another the presbyteries of both churches are accepting the final draft of the scheme of union, as it has been submitted to them; and the same remarkable harmony which has distinguished the deliberations of the joint committee is manifesting itself in all the courts.

At the Glasgow Noon Meeting on Monday week, Mrs. Baker, the American lady who is working in conjunction with Pundita Ramabai, gave a thrilling account of the condition of the widows in India, and of the means which are being adopted, under the guidance and blessing of God, for the alleviation of their miseries and their salvation through the Gospel. Mrs. Baker also spoke of the awful degradation of women in India through the Hindoo priests and the English army, as well as other causes. A Rescue Home (for which she invited contributions to be remitted through THE CHRISTIAN) is being built by Pandita Ramabai, in faith and prayer.

Mrs. Todd-Osborne presented, on the other hand, the case of the young soldiers, for whom no one cared, and who, by very neglect of a kind word or look of recognition, are driven to the drinking saloon and the house of sin. They come from homes where they have had a mother's or a sister's companionship, and now they feel the want of it. Mrs. Todd-Osborne said that nearly £4,000 are still wanted to fit the admirable premises, lately purchased in Cairo, for the purposes of a Soldiers' Home.

Dr. Alexander Whyte, on Sunday last, delivered from Gal. i. 15-17 a profoundly suggestive meditation and study of the inner life of the Apostle Paul. Some one remarked that the doctor said a great deal that was not in the Bible. Quite true. But they who meditate on these things, and give themselves wholly to them, see within the letter far beyond the letter, and receive through the letter revelations which are spirit and life.

The service lasted an hour, and then Dr. Whyte met his class of young men (including many older men as visitors). The subjects for the present session are the autobiographies of Scottish Christian worthies. The counsels given on this first evening of the winter session as to methods of study were very helpful. Such classes might be multiplied with admirable results.

An appeal had been made to all Free Church ministers in Scotland to preach on Sabbath, Nov. 11, with special reference to the sacerdotalism now so prevalent, and some very outspoken and pungent utterances were given by many ministers in Edinburgh and probably throughout Scotland.

Christian Endeavour.

TOPIC FOR NOV. 19.

LIBERTY AND LOVE.—Rom. xiv. 1-23.

THE key to this wonderful deliverance of the Apostle's, so full of sound judgment and sanctified common-sense, is the reiterated reference which he makes to the Lord. That word occurs some ten times in fourteen verses. The fact of Jesus being Lord both of the living and of those who have died, and are living on the other side of death, is the solution of the difficulty as to what the Christian should do or leave undone. Let him stand for a few moments before the judgment seat of Christ, or at least before the reflection of that tribunal which is mirrored in the tranquil expanse of his own conscience, and he will have an unerring guide for his conduct. The one question for him to ask is, What would my Lord and Master Jesus Christ wish me to do in these circumstances?

The question agitated in Rome was as to the observance of the seventh or first day of the week as the Christian Sabbath; and, also, what principle should direct the use of food, that of Leviticus or of common use. The Apostle insists these are not questions which affect either our personal salvation or our acceptance with God. He insists on no uniform rule, and issues no authoritative command. In his opinion they are matters for each individual believer to decide for himself. There are actions clear as light, or black as night, about which there can be no controversy; but these questions lie between the two, in the borderland of twilight, and each must apply one or other of these general principles for guidance through the maze.

First, What would Jesus, my Master, wish me to do? I am his chattel and slave purchased by his precious blood. He has a will and an opinion about everything, which He is prepared to let me know by the teaching of his Spirit in my heart. If I do it, I must do it to Him: if I do not do it, it must still be with respect to Him; and in my liberty or abstinence I must give Him thanks.

Second, What is best for others? I have an influence over some; perhaps more look at me than I know. I must be on my guard not to put a stumbling-block in another's way. I must take care not to lead others by my example to follow paths, in which, though I am able to walk, they will almost certainly fall. Though certain articles of diet are innocent to me, yet if they will destroy, directly or indirectly, one for whom Christ died, it will be better for me to abstain from them. I must not overthrow the work of God, or do anything whereby my brother may stumble, but follow things which will edify and build up.

Thirdly, What is best for myself? I ask God not to lead me into temptation, but I must not put myself into it. I must put aside my weights, as well as my sins. I must watch against anything which is likely to gain a power over my appetite, and put away the tiger-cub ere it becomes to masterful for me to combat. It is better for me to trample the eggs of the serpent-brood before they are hatched out.

All these questions apply to total abstinence. Surely our Lord Jesus wishes us to take a decided position against the greatest foe of his Church. Surely our influence in the world is more likely to be strong for good if we abstain from alcohol, and take the safe path. There will, at least, be no fear, under those circumstances, of misleading any. And surely there must be some fear lest we come under the influence of strong drink, if we continue to take it. Myriads like ourselves have gone down under it, why should not we?

It is easy to say that all things are indeed clean; but the present distress, the terrible alcoholism which is abroad, the fear that there may be some bias in that direction, inherited and latent in our blood, the desire to follow Christ on his white horse, as He goes forth to the conquest of evil—are reasons for total abstinence.

F. B. M.

C.E. NOTES.

It is possible that Dr. Clark may take a trip to China and Japan in January of next year, returning to America in May.

* * *

The North Staffordshire Christian Endeavour Union has put on foot a scheme for obtaining 5,000 new total abstinence pledges in the year.

* * *

There are now more than 17,000 enrolled "Comrades of the Quiet Hour." These agree to spend at least fifteen minutes a day, preferably in the morning, in quiet communion with God.

* * *

A letter from Rev. H. De Van Brockhuisen, Pretoria, South Africa, speaks of a flourishing Endeavour Society of 161 members, having two branches. The work has been greatly blessed. Since the letter was written war has broken out, and our Transvaal Endeavourers need the prayers of all.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

How a Missionary Lives.

WRITING to a friend in England, Rev. Fred. J. Paton, of Pangkumu, Malekula, New Hebrides (son of the venerable Dr. J. G. Paton), says:—"We live in wooden houses, lined, and roofed, the roof being of corrugated iron. The houses need to be fairly strong to resist hurricanes. My house has three large 15ft. by 14ft. rooms, and three lean-to rooms.

"At an out-station some miles away, on a hill overlooking the sea, I have a small one-roomed house. Pangkumu Mission station is particularly unhealthy. I have a stone wall round it; and inside, besides my house and the native church, there are several natives' houses. Besides a small garden, there are many orange trees, and every year I get hundreds of pine-apples. Grass is abundant. Ducks and fowls give us change of food, and I have a small flock of goats.

"The climate is such that we have to think of food more carefully than you do, for fever is most destructive to the constitution. Lately I had fever and ague, and ate practically nothing for ten days.

"Native teachers help us. These are placed in villages along the coast, and, in more civilized islands, inland. I have seven out-stations, and will have two more this year. At the main station there is a head teacher and staff, some being in training. The Malekulans help as boat's crew. All teachers work every week-day in the school, each at his own station. On Saturday we have a holiday. On Sabbath there are two services. Besides, we visit throughout the villages, and see everyone. Teachers at outstations give simple medicines, and tell me of all more serious cases. They also come every Wednesday afternoon, when possible, to the main station, and unite in a special prayer meeting. On Sabbath and Wednesday evening we have singing for an hour; on Friday evening a meeting for prayer only; and on Monday, Tuesday, and Thursday evening classes for English.

"Life is not easy. I am away from home one-third of my time, sometimes living in grass huts, and at rare intervals sleeping on the beach.

MALARIAL FEVER

is always with us; and cases of sickness are frequent. To-day a chief left the village. He came with a loathsome disease, and would not take the medicine I gave him; so I had to let him go after a month's attention. He will die very soon. Again, a girl, fourteen years old, was burned under the bend of each knee by her husband. He put red-hot stones under each knee, and tied her legs round the stones. I heard of it next day. She has been here three weeks, and will soon be quite well again.

"This week has been a quiet one. Last Sabbath, I started at dawn and walked eight or nine miles before breakfast, visiting three villages, where I held two services. Then came morning service at Pangkumu, and Sabbath school, followed by afternoon service and night singing. The sick cases came all day, more or less, and I had to visit some. Also children came in to look at pictures.

"For three days I have been digging, burning, and generally clearing away (with the aid of the natives) the

EFFECTS OF A HURRICANE.

The sun has been so intense that I dared not dig in the middle of the day. Our native lads have been building new houses. To-day I hold a meeting of the teachers. There is trouble at one out-station, which I will visit to-morrow, and thence I will canoe to Mr. Leggatt's, where I will be busy till next Monday or Tuesday. We have the care of children, left with us by their parents, and of men and women who have voluntarily joined us for the sake of the worship. During the recent hurricane I was badly cut about the body, having been caught by some waves and thrown on to the coral rocks.

"With a brother missionary I crossed Malekula, being the first white men to do so. We saw natives who had never seen a white man. And, as our party was unarmed, I believe our visit did good. So, besides our regular work, there are special trips, and we need thorough rest in cooler climates every few years. Letters are a difficulty with us. The climate is so exhausting that we rarely write unless there is special need."

Children's Scripture Union—Portions for week ending November 25.

Sun., Nov. 19	*Neh.* ii. 1-10		Th., Nov. 23	*Neh.*	v. 1-13
Mon., „ 20	„ ii. 11-20		Fri., „ 24	„	vi. 1-16
Tues., „ 21	„ iv. 1-18		Sat., „ 25	„	viii. 1-18.
Wed., „ 22	„ iv. 14-23				

1488)

"Luck."

THE boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.

—*Exchange.*

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 202**).

When do we read that the following people bowed with their face to the earth?

(*a*) Abigail (1 Sam. xxv.); (*b*) Araunah (2 Sam. xxiv.); (*c*) Absalom (2 Sam. xiv.); (*d*) Bathsheba (1 Kings i.); (*e*) Dagon (1 Sam. v.); (*f*) David (1 Sam. xxiv.); (*g*) Joseph (Gen. xlviii); (*h*) Nathan (1 Kings i.); (*i*) Saul (1 Sam. xxviii.).

Who fled from before the face of

(*k*) Goliath (1 Sam. xvii.); (*l*) Esau (Gen. xxxv.); (*m*) his brothers (Judges xi.); (*n*) Pharaoh (Exodus ii.); (*o*) David (1 Sam. xix.); (*p*) Israel (Exodus xiv.).

(Children under *ten* do any four; under *thirteen*, any eight; under *seventeen*, any twelve.)

ANSWER TO LAST SEARCHER (**No. 201**).

BIBLE CLOCK.

I. o'clock.	Light	(Gen. i. 3).
II. „	Marvellous light	(1 Pet. ii. 9).
III. „	God is light	(1 John i. 5).
IIII. „	Believe in the light	(John xii. 36).
V. „	Walk as children of light	(Eph. v. 8).
VI. „	Light is sown for the righteous	(Ps. xcvii. 11).
VII. „	I am the light of the world	(John viii. 12).
VIII „	The Lord is my light and my salvation	(Ps. xxvii. 1).
IX. „	The Lord shall be unto thee an everlasting light	(Is. lx. 19).
X. „	The darkness and the light are both alike to Thee	(Ps. cxxxix. 12).
XI. „	Walk while ye have the light, lest darkness come upon you	(John xii. 35).
XII. „	O send out thy light and thy truth: let them lead me	(Ps. xliii. 3).

No. 201.—Correct Answers (first list) received from:—

A—Esda Anderson.

B—Lily Blackman, Emily Bridgewater, Mabel Birney, Herbert Braddon, Hannah Bridgman, Ethel Butteriss, Gertrude Bristow, Dorothy Blakeway, Edith Blenkarn.

C—George Cary, Kate Cope, Mabel and Ida Cole, Doris Coleman, Kathleen and Brereton Code, Sophie Cohen, Anna Chanyen, Lydia Cleary, Gladys Clark, K. Carey-Brenton, Ivy Coombes.

D—Ralph Daintree, Nellie Dowsett, Polognia Daws, Ivy, Violet and Kitty Donaldson-Selby, Stanley Drew, D. Daintree, Violet Dodsworth, Irene Duke*, Gertrude Dowrick, Willie Davies.

E—Benjamin Elsmore*.

F—Olive, Mabel and Vincent Fleet, Winifred Field, Kitty Fausset, Helen Forbes.

G—Bertie and Clarice Gale, Edward Goodfellow.

H—Eric, Mary and Hetty Hill, Walter Harland, Beatrice Hastings, Evelyn* and Dorothy* Hewer, Hetty and Elsie Hibbs, Myra Hunt.

J—Betty Jacobs, Emily Jones.

K—Maurice Kalinsky, Max and Eva Kalb, Lily and Brada Kinvig.

L—Rosie Langton, Sidney, May, Edward and Henry Law, Nellie and Edith Lockhart, Blanche Lindup, Ellen Larke, Irene Lorden.

M—Dorothy Miell, Edith and Aldyth Margetts, Jack Moir, Dorothy McMullin, Marie Meek, O. L., Grace and Lewis* Morice, Mabel Morris, Kitty McAuliffe, Daisy Martin.

N—G. Neligan, Valerie and Eleanor Noel.

O—Olive Oxley.

P—Mary Plumb, Ruth Pledger, Mildred, Evelyn and Hattie Peters, Leonard, Katie and Walter Picknell, Kathleen and Ethel Pasley.

R—Winnifred, Marjorie and Aileen Roberts.

S—Mary Sowden, Betty Stocks, Flora Shadbolt, Amy Stileman, David and Stanley, Constance, Edgar and Hilda Schaeffer, Esther Simmons, Florrie Smith, Nannie Sturrock, Frank and Flora Simmons, Kathleen Strangman, Douglas Stevens, K. Shepherd.

T—Olive Tritton, Theodora Thorn.

V—Nellie and May Vickers, Gordon* and Kenneth Vining.

W—Evelyn Wood, Edward, William and Edith Wheeler, Charles and Winnie Williams, Cecile and Phillis Wright, Agatha Ward, Lucy Willis, Douglas Wilkinson, Dorothy White, Florence Wild, Annie and Sarah Wood.

Z—Sophia Zaxitsky.

No. 200.—Correct answers (second list) received from:—

A—Esda Anderson, Irene* and Margery Ashdown, Bertha Arres-Mather.

B—Catherine Barber, Evelyn, Maud, Sylvia and Dorothy Barrett, Susette* and Mary Beck, Dorothy Berry, Ashley Bowker*, Lilian, Avory and Frank Blackie, Louis Berthé, Ella Berryman*, Allen, Conyers and Massy Baker, Nellie Benson, Lindsay, Corbet and Leonard Browne, Dorothy Benson, Edith Banks, Leah* and Esther Blumenthal, Violet Brann, James Barker, Eva Browne*, Ernestine Buhl*, Lucienne Brabandes*, Lily Boxer*, Charlie, Maggie and Alan Banks, Rachel Buss.

C—Dorothy Cooper, Alice Cady, Millicent and Cicely Craven, Bessie Cheale*, Mary and George Coward, Walter*, Maggie* and Jessie* Carter, Dorothy Clarke, Daisy M. Clarke, Duncan* and Hyde* Campbell, Rodia Constantinides, Katie and Minnie* Chubb, John* and David* Colville, Dora and Edith Corrie, Mary Colville, Susie* and Ethel* Cumbers, George Crawford, Katie Clark*, Alice Craig.

D—Hilda, Bessie and Constance Drayson, Elsie, Catherine and Agnes Darke, Marjory and Dorothy Dyke, Gladys and Harold Davis, Violet and Mai Davidson, Ernest Davey, Marie Denizot*.

E—Maud Eddey, Helen Eardley-Wilmot*, Muriel* and George* Edwards, Arthur Ellis, Miriam* and Eddie Ecroyd.

F—Agnes, Maggie and Lewis Fullarton, F. A. and Aileen Figgis, Maggie, Kate, Bessie, Eva and Mabel Fletcher, Olivia Ferguson*, Jeanne Faucon*, Louise Filhol*.

G—Daisy* and Mary* Greenacre, David Gardiner, Gracie Grout, Dorothy Grove, Rose Goodman, Elizabeth Gorechter, Margery, George and Colin Graham Brown, Effie Graham*, Edith Grieve, Aileen Gardner, Alice Goad, Ivy and Hilda* Godfrey.

H—Bessie Hope, Edith and Deenie Holms, Ruth Harrison, H. and Helen Hunter, Stanley* and Julyan* Hoyte, Freda Hunton, Dorothy Harris, Marjorie Hogge*, Ella Hake*, Georgette Hoffmann, Violet Holford*, Louie Hooper*, Henry, Edith and W. Harvey, Mary Haines, May Hollis*, James Henderson, Francie* and Florence* Hoyte.

I—Nellie Irving*, Winnifred Ingram*, Alice Ingberg*.

J—Sinclair Jackson*, Lizzie Johnstone*.

K—A. D.*, Isa*, Wm.*, T.* and Alexander* Kay, Sarah and Bessie Kelly, Brada and Lily Kinvig, Gertrude Krambach, Stanley Kalb, Dorothy*, Grace*, and Philippa Kerr, Jeanie Kyle.

L—Guinefred* and Elsie Leigh, Arthur*, Edward* and Alfred* Llewellyn, Annie Lipchitz*, Edith and Nellie* Lockhart, Millie Laidlaw, C. Livingstone-Learmouth.

M—Nellie*, Daisy and Annie* Mackenzie, Frank Medcalf, Bella*, Thomas* and Abraham* Mack, Lois Mewburn, Lewis MacGregor*, Margaret Macphee*, Dorothy and Winnie Mace, Dorothy Mott, Mildred Morgan*, Harry and Bruce Malaher, Frances and Julia Munce, Margaret* and Dorothy* Morris, Eliza and Ian McGregor, Dora Muir*, Charlotte Millar*, Hedley Meander*, Adelaide Moore, J. and Barbara* Maconchy, Lillie Mallory, Emily Mathias, Christina Marshall, Emily Maddox*, H. Moir*.

N—Dora Niels, Cissy and Peter Nicholson.

O—Katie and Sydney Oliver, Eva and Maude Oakes.

P—Winnie Page*, Caroline Prentice, May, Vera and Daisy Petrides, Laura Percy, Walter Perryman, Edith Purkiss, Ada, Eddie, Jessie* and Willie Palmer, Isabel* and Gladys* Phipps, Ernest Potter, Muriel Palmer, Myrtle Perry*, Geoffrey, Percy and Clarice Peach, Marjorie Porteous*, Evelyn, Hattie and Mildred Peters.

R—Gwennie Ravenhill, Nora Read, Isabel Roe, Margaret Rickards, Maud Rosenberg, Penelope Roberts*, Jack Ridley, Herbert and Marjorie Rainey, Marion Richards*, Elsie Ridewood*, Eveline Reynolds*.

S—Mary Spiganovicz*, Frank and Emma Sutton, Jessie Smith, Evelyn Shaw*, Hilda and Reginald Skinner, Peter* and Maggie Stewart, Edith, Minnie and Bessie Shepherd, Bessie Symes, Douglas Stevens, Vera Stapylton, Madeline Smith, May, C. R. and Violet Salvosen, Gwendoline*, Eric and Gladys Shaw, Cicely and Marjorie Sherbrooke, Violet Sall, Dollie Salt*, Bertha Stocker, Lionel and Bernard Studd, Flora Shadbolt, Helen Stalker*, T. M. and D. D. Stanier, Rita Sidky.

T—Sarah Tyson, Marjorie Tracey, Louie Tibbits, Olive Trench, Rebecca and Leah* Tushinsky, Frank Tomkins, Sarah Taylor*.

W—F. R. Wilson*, Sydney Wisdom, Amy* and Charles* Wingrave, George Willis*, Willie and Stewart Watson, Ernest and Kenrick Wakeford, Joanna Wolnitzer, Leonard Wall, Nora and Ellie Wyatt, James, Rachel*, Sara and Georgina Wilson, Ronald Watson, Connie Wood*, Mabel Wheeler, Winnie and Charles Williams, Helen and Fred Webb, Ethel and Bertie Walls, Madge and Pringle* Wilson.

Z—Sarah Ziph.

FOREIGN LIST.

No. 191—Christine and Graham Pearson (Tasmania). **Nos. 192-193**—W. B. and Alice Henderson (Jamaica). **No. 194**—Alice Stone (S. Africa), Ellen van der Spuy, Lizzie van Niekerk, Loisa Bosch, Harry and Belsie van Niekerk, Letty de Villiers, Nellie Mostert, Jack Stark, Ada Prins, Julia Duminy, Henry Lückhoff, Johanna Mostert, Polly Loubser (Durbanville), W. B. and Alice Henderson. **No. 196**—Lucy Austin (U.S.A.), Lottie, Rotha and Ivan St. George (Ontario), Vera and Frank Sjöström (U.S.A.). **No. 197**—Frank and Vera Sjöström, Jean Scott, Dora Wallace* (Ontario). **No. 198**—Phyllis Boyd (Malta).

Personal.

CHRISTINE PEARSON.—Yes, it was a misprint.

NIECES AND NEPHEWS, DURBANVILLE.—You *must* give your age, as well as your name; also, it is not sufficient to give chapter and verse only as an answer.

WINIFRED FIELD, MARGARET MCFADZEAN.—I am glad to welcome you as new "Searchers," and hope the study will be useful and interesting.

GLADYS YOUNG.—I am so sorry to hear of your accident, and hope you will soon be quite well again.

GUINEFRED LEIGH.—Thank you for your letter and photo of yourself, which I am pleased to have.

ERNEST POTTER.—You may do all the questions if you like, as you are now in the upper division.

ELSIE GOUDGE.—There is no need for you to write out the questions. Just number your answers to agree with the questions.

MARGERY SMART.—I hope you will soon be quite strong again, and able to do your "Searcher" yourself.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Leicester*, Nov. 16; *Loughborough*, Nov. 17; *Tonbridge*, Nov. 18-20, *Bishop's Stortford*, Nov. 26; *Walthamstow*, Nov. 30; *Islington*, Dec. 2-8; Mr. J. S. Tyler, *Norwich*, to Nov. 17; *Broadwater*, Nov. 19; *Brighton*, Nov. 26-Dec. 4; *Worthing*, Dec. 21; *Broadwater*, Dec. 24; Mr. Hankinson, *Wesleyan Church, Finsbury Park*, Dec. 19; Mr. E. Arrowsmith, *Sparkhill*, to Nov. 20; Mr. J. E. Collier, *Summerstown*, Nov. 30; *Upper Norwood*, Dec. 1; *Victoria Hall*, Dec. 4-8; Mr. E. Hughes, *Acton*, Nov. 17; *Lambeth*, Nov. 22-24; *Balham Grove*, Dec. 6; *Camberwell*, Dec. 7; Mr. C. E. Paterson, B.A., *Sheffield*, to Nov. 17; *All Saints' Mission Hall, Hertford*, Nov. 27-Dec. 1; Mr. H. M. Gooch, *Forest Hill*, Nov. 23, 24; *Tadworth*, Nov. 25, 26.

The Golden Lectureship.

THE winter addresses in connection with the Golden Lectureship, are this year to be delivered by Rev. F. S. Webster, who, in a preliminary announcement, observes—"The close of the century amidst tumult of war and social and religious strife, makes all thoughtful people feel the need of that strength and calm which come from faith in God. England's destiny depends upon the character of the nation. I know no other satisfactory basis of character than true religion. It will be my one aim and desire in these lectures to help forward personal, experimental heart-religion, by various examples and warnings taken from the Old Testament."

The lectures, which are given at St. Margaret's, Lothbury, commence on November 21, and will be continued each Tuesday, until January 2 next (December 26), at 1.15 p.m.

Following Up a Mission.

SOMETIMES I find that complaint is made by Christians about the "effervescent" character of revivals; and a speaker at the recent conference of evangelists stated that he was obliged to deduct 30 per cent. from all reports of missions.

Now I venture to suggest that, speaking generally, this leakage of 30 per cent. (if it really exists) must be laid at the door of the local Christians, who in many cases fail to follow up the *immediate* results of the mission by prayer and personal effort with regard to those who have been "deeply impressed," and by a systematic helping of the young converts.

For example, about two and a half years ago a blessed revival was vouchsafed to us here. It began in a very humble way by a few Christians meeting together for united prayer and guidance as to the spiritual welfare of the village. This resulted in a visit from Mr. Monro Collings, and throughout the whole of that memorable fortnight's mission the power of God was abundantly manifested, not only in the Gospel meetings, but in the afternoon Bible readings for Christians; so that at the end of the mission we had recorded the names of nearly seventy who professed to be truly converted to God. Immediately after this, a Christian Union was formed on the lines of a *United* Christian Endeavour (minus the pledge), which speedily reached a membership of 150, and in this way the new converts were nurtured in a spiritual atmosphere and nourished with "the sincere milk of the Word." Not only so, but they were encouraged to engage in some definite work for the Lord, "*according to their several ability.*" As a consequence, the spiritual life of the place has been permanently enriched by this one revival.

About twelve months after, another mission was held by the same evangelist, which helped still further to "stablish, strengthen, and settle" the previous converts, and bring many more into the fold. As a direct and definite outcome of this second mission, a weekly afternoon Bible Reading has been established, with many tokens of Divine blessing; indeed, the hunger and thirst after righteousness which these two missions have been the means of creating were so intense that we were led to arrange a fortnight's Bible readings by the same God-honoured evangelist; and to see the eager way in which some 150 people in this comparatively small place flocked night after night to hear the sound, searching, and stimulating expositions of God's Word, rejoiced the heart of all who love the truth.

I only hope that our happy experience may serve to stimulate others; and, at all events, I feel sure that in these days, when so many are anxiously awaiting a revival from on high, Christians need to be reminded of the tremendous responsibility which rests upon *them after* the mission is over and the personal work of the evangelist is done.

I submit to you, Mr. Editor, that it would be a wholesome and profitable subject, both for conference and correspondence, "How best to conserve the immediate results of a revival" (from the human side, of course).

Oak Lodge, Feltham. P. Mallinson.

The Revival of 1859, in Ballymena and neighbourhood, was, as our older readers are generally aware, described in a singularly interesting pamphlet by the late Rev. S. J. Moore. Christians of the present generation will do well to make themselves acquainted with the story; and for such the pamphlet has been reprinted, and may be had for one penny from M. Erwin & Co., 30, Wellington Street, Ballymena.

"Northfield Echoes."—The General Conference number of this publication (No. 4, Vol. VI.) has for its frontispiece a portrait group of members of the New York Presbytery who recently visited Northfield. Among its contents we notice addresses, "Lo, I am with you all the days," by Rev. G. Campbell Morgan; "Unto Him be Glory and Dominion," by Rev. F. B. Meyer; "Revivals," by D. L. Moody; "The Christian's Relation to the World," by Rev. Arthur T. Pierson, D.D.; "Bible Studies in Prayer," by Rev. R. A. Torrey; and "The Gospel of John," by Prof. Wm. R. Newell. It is well illustrated with portraits of many of the authors of the various papers.

A Sermon Topic.

SIR,—Your pages never fail to indicate the importance which you attach to Bible reading, and your sense of the need of greater attention to this important matter. Now, during the coming week, in connection with the International Bible Reading Association, considerably more than half-a-million persons, young and old, in Great Britain alone, will be reading daily portions bearing on this subject; and, on Sunday next, millions of teachers and scholars will study that beautiful incident of Ezra's public reading of the law within the newly-built walls of Jerusalem, recorded in Neh. viii. This seems to me to be a splendid opportunity for preachers to enforce the duty of home Bible reading, seeing that in many cases their hearers will have the subject in their minds. At the same time, good service would be done by advising membership of the particular plan which may be in operation in the church or Sunday school. Where there is no such plan, I shall be pleased to help by sending information post free.—Yours faithfully,

CHARLES WATERS, Hon. Sec. I.B.R.A.
56, Old Bailey, London, E.C.

A Latter-Day Martyr.

THE name of Manuel Matamoros is inalienably associated with the religious emancipation of Spain, for he was a champion and martyr in the cause of religious liberty in that country. Papists are very fond of pooh-poohing the "Holy" Inquisition, and deprecating any idea of the Romish Church persecuting, and would probably deny that any people have been persecuted within the memory of those now living. To such (as well as to all earnest Christians) we would commend a booklet entitled "Manuel Matamoros" (*Alfred Holness*).

The case of Don Manuel attracted attention throughout Europe forty years ago. He was a native of Malaga, and converted from Popery during early life by inadvertently entering a Protestant church one day at Gibraltar, where, for the first time, he heard the blessed Gospel of salvation. He was a young officer in the Spanish Army. He became a preacher of the Gospel, and soon had to leave the army, owing to the hatred stirred up against him by the sacerdotal agents of the Vatican. Thoroughly alarmed by the results of the preaching of Matamoros, they obtained orders from the Government for the police to search out and arrest readers of the Bible, and he was one of the first to fall.

While under arrest, and being conveyed to Granada, Matamoros made the acquaintance of Sir Robert and Lady Peel, whose subsequent exertions in favour of the victims of religious persecution were not in vain. After being imprisoned for some time, and suffering unheard-of barbarities, Matamoros was put through a mock trial, and though ably defended, a sentence—long delayed—was pronounced (with closed doors) of nine years at the galleys. That was on May 20, 1863.

This sentence, such a monstrous outrage on civilization, such a stigma on religion, called forth universal condemnation. Sir Robert Peel helped the agitation in England, and a deputation from nine European countries was commissioned to solicit from the Spanish Government the release of the prisoner. This most Catholic Government contented itself with commuting the sentence to eight years' exile. Three years later Matamoros died in exile, his health and strength having been ruined by his cruel sufferings in the dungeons of Granada.

A hall for Gospel preaching has been erected in Malaga in memory of Matamoros. It is built in the court where he played as a child. The widowed mother of this martyr for the faith of Jesus is still living, but in very reduced circumstances. She has attained the great age of ninety-seven, and is supported by the contributions of Christians. There must be many among our readers to whom the story will be its own appeal. Contributions on her behalf may be sent to Mr. Wm. Greene, 3, Endsleigh Gardens, N.W.

About Books.

Two Commissions: A brief memorial of Digby Henry Dent, is a very readable biographical sketch. (1s. *Marshall Bros.*) Many will read with interest this story of a young officer, who was also a good soldier of Jesus Christ.

Mr. C. J. Thynne has issued **The Unseen Guide:** or Stories and Allegories to Illustrate the Fruits of the Spirit. (1s. 6d.). The pages are full of instruction for the young, pleasantly conveyed, and they will be welcome to those who labour for their spiritual enlightenment.

Miss Charlotte Murray's work is always characterized by sincerity and thoughtfulness. In **Wardlaugh**, a simple tale of Scottish life, she maintains her wonted standard of excellence. Clear evangelical teaching and vivid personal experience and witness are happily interwoven with the story. (2s. *Partridge*).

In view of the great need for instruction in Reformation history and principles, we welcome two capital little Books—**The Story of the Man who Fought the Giants**, in which W. Stanley Martin delineates the life and work of Martin Luther; and **At the Sign of the Pelican**, a tale of the Reformation in France, by Brida Walker. (1s. each nett. *Partridge.*)

"Children need frequently to be reminded of the advantages of youth, and industry, and truthfulness," says Rev. A. Hampden Lee, of Walsall, in his little book, **Object Addresses**: for Church, School, and Home. (1s. 6d. *Oliphant, Anderson & Ferrier.*) The pages are by no means confined to this limited endeavour. Divine truth is conveyed in a striking manner, and the teacher is assisted by hints as to the objects by which to illustrate each subject.

Social Aspects of the Quaker Faith is the title of a singularly thoughtful volume of lectures and addresses by Edward Grubb, M.A. (3s. 6d. *Headley Brothers.*) Among the subjects discussed are "Christ's Ideal of a Church," "The Study of Social Problems," "The Simplification of Life," and "Christ's Teaching on Wealth." The author is of the "advanced" school of Quakers. On some of the positions assumed, good men are by no means agreed; others are such as deserve unequivocal commendation by Christian men and women.

A remarkable chapter is contributed to the ever-growing missionary history by Bella M. Brain, in **The Transformation of Hawaii**: How Fifty Years of Mission Work gave a Christian Nation to the World. (3s. 6d. *Oliphant, Anderson & Ferrier.*) The story, which is marvellous in more senses than one, relates to the labour of American missionaries in a region which has at length come under American dominion. The pages have an interest that is universal; and, though the author specially addresses young people, readers of all ages will find much to instruct and entertain. There are a number of excellent illustrations.

Genesis in Harmony with Itself and Science, by George Rapkin (5s. *Christian Commonwealth Publishing Company*), is a vigorously written book, addressed to the ordinary reader. In some prefatory remarks, the author says: "I disclaim as vehemently all sympathy with the destructionism of the Higher Critics, as with the blind obscurantism of those traditionalists who seem impervious to all the genuine discoveries of recent days." On some points Mr. Rapkin presents views of a decidedly speculative character, and occasionally his critical remarks are crude and inadequate. But he aims at helping the devout student, and his pages will assuredly be read to advantage by many.

The GOSPEL NEWS (*Partridge & Co.* 1d.), is a sixteen-page monthly, edited by Mr. Samuel Levermore, and is full of aggressive evangelism.

The latest additions to the Red Nursery Series of children's books are DICK'S HERO, by Blanche Atkinson, and MORE TALES TOLD AT THE ZOO, by E. Veloni. They are bright little volumes and well calculated to please the young folk. (1s. *S.S.U.*).

A useful little book of quotations is THOUGHTS IN MANY MINDS ON ANIMAL LIFE, gathered by "H. C. F." Its purpose is not only to inculcate kindness to animals, but to encourage a reverence for all life. (2s. *Women's Printing Society*, 66, *Whitcomb Street, W.C.*

The Dowager Lady Pigot has published two striking booklets, SAVED FROM THE STELLA (2d.) and TWO QUESTIONS (1d.). They are designed to appeal to the unconverted, and Lady Pigot's style is forcible and should rouse attention. The first-named booklet is illustrated. Both have already had a considerable circulation. (*Partridge.*)

Mr. E. Kaufmann, 5 and 6, Paternoster Row, has already brought out two Scripture block calendars for next year. The daily texts are the same on both, but the designs vary; each is singularly bright in floral decoration, and artistically executed. One is styled THE CHRISTIAN'S CALENDAR, the other THE LIGHT OF LIFE. (1s. each).

A good booklet, well illustrated, is HOW, WHEN, AND WHY, an address to the young on Giving for the Cause of Christ, by J. Forbes Moncrieff. Issued by a Committee of the Free Church of Scotland, this little work is calculated to instruct Christian people on a subject of deep importance. (1d., 5s. per 100 nett. *Oliphant, Anderson & Ferrier.*)

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, November 13th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, Ltd., Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank Ltd."**; this will effectually prevent loss.

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Soldiers' Christian Association (S. Africa Emergency)—O.A., 2s. 6d.; Mrs. C.H.B., 5s.; "The time is short," £100	100	7	6
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London Society Promoting Christianity among the Jews—Old Newton	1	5	0
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Tipperary Soldiers' Home—M.C.C.	0	10	0
Liberator Sufferers' Relief—W.G.	1	0	0
Scripture Gift Mission—Anon, 10s.; Heb. iv. 12, £1	1	10	0
Dock Labourers' Mission—S.J.H.S.	0	3	0
Total	£356	18	7

(ADVERTISEMENTS.)

Y.M.C.A., Cape Town—Miss E., £1.

Kensit Crusade—J. Turle, £1 1s.; E.A.K., 5s.; Miss Bulmain, 12s. 6d.; Thomas Hoghton, £5 5s.

Soldiers' Christian Association (South African Special Emergency Fund)—M.C.H., 5s.; M.G.M.G., 5s.; V.C.G., 10s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—T., 3s. 6d.; E.J., 7s. 6d.; J.W., 5s.; L., 3s. 6d.; L., 10s.; R,K.J., 1s. 6d.

Feeding the East End Poor.—In accordance with annual custom, the poor of the East End of London were entertained to a "Mayoral banquet" on Thursday last in the Great Assembly Hall, Mile End. The kindness of many friends has rewarded the diligence and devotion of the superintendent of the Tower Hamlets Mission (Mr. F. N. Charrington), year by year, in his endeavour to provide, on each recurring Lord Mayor's Day, a treat for the inhabitants of the slums and alleys with which this locality abounds. The hall was thronged with a multitude of hungry men, women, and children, eager for the opportunity of partaking of what are only the necessaries of life, but of which they are only too often deprived. The enjoyment of the festival was greatly enhanced by the performances of the orchestra, and an exhibition of animated photographs.

(1490)

Friends of Armenia,

47, VICTORIA STREET, WESTMINSTER, S.W.

President: The Lady Frederick Cavendish. Treasurer. Hector Munro Ferguson, Esq. Secretary: Miss E. Cantlow.

PARTIAL FAILURE OF HARVEST. CORN SCARCE AND DEAR. Help needed for the *Widows* and *Orphans* left destitute by the massacres of '94, '95, and '96. Beautiful embroideries made by the women of Armenia are to be seen at 47, Victoria Street, Westminster, any day except Saturday.

CHRISTMAS AND WEDDING PRESENTS. Parcels sent to any part of the Kingdom. Funds needed for WHEAT.

Donations in aid of the above may be forwarded through Hector Munro Ferguson, Esq., Hon. Treasurer, Friends of Armenia, 47, Victoria Street, Westminster, S.W. Cheques should be crossed London—Westminster Bank.

THE

MORAVIAN MISSIONS.

THE LONDON ASSOCIATION

IN AID OF THESE

OLDEST OF PROTESTANT MISSIONS

EARNESTLY APPEALS FOR

PRAYER.

THE NEED IS TRULY URGENT.

The LARGE DEFICIENCY caused by widespread misapprehension as to the terms of the Morton Legacy—which can only be used for *commencing* New Work, and *not* to help existing Missions—has by God's providence, and in *answer to prayer*, been met; but unless the regular Income be now, not only steadily maintained, but LARGELY INCREASED—*withdrawal from some Mission fields*, actually calling for extension, *seems inevitable!*

Will, therefore, friends of Missions

"PRAY WITHOUT CEASING."

that all needed funds may be forthcoming, so that the work be not hindered.

Contributions will be thankfully received by the Secretary—

REV. W. WETTON COX,

at 7 New Court, Lincoln's Inn, London, W.C.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

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FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

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Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

THE

"BRIDGE OF HOPE."

The Night Shelter.
The Refuge.
Eight Cottage Training Homes.

The Winter work has begun, and help is needed for its continuation. The Homes are full, and destitute children are waiting to be received.

ORDERS FOR KNITTED HOSIERY will be thankfully and promptly executed.

MARY H. STEER.

28, Betts Street, St. George's, London, E.

A Woman Said—

Oh! Do take me in!!

"Oh, it was pitiful, near a whole Cityful. Home she had none."

We took her in—and we hope we may never have to refuse such cases.

They are daily applying at FIELD LANE REFUGES, &c., VINE STREET, CLERKENWELL ROAD, LONDON, E.C.

BUT WE ARE BADLY IN NEED OF FUNDS! WILL YOU HELP US?

BANKERS: BARCLAY & CO., LTD., Lombard Street, London, E.C.
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St. Giles' Christian Mission.

Treasurer—F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.

SUPPORTED ENTIRELY BY VOLUNTARY CONTRIBUTIONS.

The SICKLY and DESTITUTE, the HUNGRY and HELPLESS, the INNOCENT BUT SUFFERING WIVES AND CHILDREN of PRISONERS, and others,

SEEK OUR AID IN LARGE NUMBERS.

But OUR FUNDS ARE INADEQUATE, THEREFORE YOUR HELP IS EARNESTLY SOLICITED.

WILL YOU GIVE IT?

The Mission confines its operations to no one Parish or District.

Orphanage for Children. Convalescent Home for the Sick Poor.

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, London, W.C.

The Paris Exhibition, 1900.

The Protestant (or Trinitarian) Bible Society is arranging for a large **FREE DISTRIBUTION** of the Scriptures at the forthcoming Exhibition in Paris.

More than twelve millions of people from all parts of the World attended the last Exhibition.

As the making of arrangements and the printing of Scriptures takes time, it is important that Funds should be sent as soon as possible, to enable the Society to be ready to circulate God's pure Word in (D.V.) large quantities.

Remittances may be sent to the Secretary, Rev. Dr. BULLINGER, 25, New Oxford Street, London.

JUST PUBLISHED, Crown 8vo, Cloth, 2s. 6d.

BRITISH FOREIGN MISSIONS.

By the Rev. R. W. WARDLAW THOMSON and Rev. A. N. JOHNSON, M.A.

New Volume of the Victorian Era Series.

London: BLACKIE AND SON (LIMITED), Old Bailey.

NOTICE OF REMOVAL.

Mr. JAMES ATKINSON, Secretary of the Christian Community, begs to inform his friends that he has removed from 25, Brighton Road, Stoke Newington, London, N., to

61, RECTORY ROAD, STOKE NEWINGTON, LONDON, N.

Sept. 30, 1899.

"A most valuable institution."—Archbishop of Canterbury.

CHURCH TRAINING COLLEGE FOR LAY WORKERS,

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VACANCIES EARLY IN JANUARY, 1900.

Training, one year in three terms, for men who wish to become paid Parochial Lay-Assistants.
Fees, £5 per term, including board, lodging, and tuition. S.P.C.K. defrays all the rest of the expense.
No Entrance Examination.
Suitable men seldom have difficulty in finding regular employment after training.
THREE ENTIRELY FREE STUDENTSHIPS.
Apply at once to the Warden for particulars.
Clergy are invited to recommend suitable candidates.
President—The Lord Bishop of LONDON.
Warden—Rev. E. R. FORD, M.A.
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MRS. MEREDITH'S PRISON MISSION.

258 Women were steadily employed last year.

260 GOSPEL MEETINGS WERE HELD.

Many are obtaining situations, and are living lives of sobriety and industry.
The help of annual subscriptions is urgently needed, or any contribution, however small.
Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.
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PRINCESS MARY VILLAGE HOMES FOR LITTLE GIRLS.

Mostly Children of Criminals, and some Destitute Cases.

Many are received as babies, or at the tenderest age.
The girls are taught and trained for domestic service and other occupations.
Hundreds have gone out into service since the establishment of the school.

£1,000 urgently needed.

Cheques and P.O.'s should be made payable to Mrs. MEREDITH, and crossed "Union Bank, Charing Cross, S.W.

ROYAL SEA BATHING HOSPITAL.

(Hitherto known as "The Royal Sea Bathing Infirmary.")
Founded at Margate, 1791.

For the relief of Tubercular and other diseases requiring sea air or sea bathing. Open-air treatment carried out for many years past whenever suitable. Mere convalescents not admitted.

FUNDS URGENTLY NEEDED.

Bankers: Messrs. COCKS, BIDDULPH AND Co., 43, Charing Cross, S.W.
Offices: 30, Charing Cross, S.W.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN.



Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds,** and in **Labrador.**

HELP EARNESTLY ASKED

Requires £20,000 per annum.
Treasurer: THOMAS B. MILLER, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of THE CHRISTIAN.



AFRICA FOR CHRIST. **LIGHT AND LIBERTY.**

AFRICAN INSTITUTE, COLWYN BAY, N. WALES.

An EARNEST APPEAL to all CHRISTIAN FRIENDS.

We are in URGENT NEED of £2,000 to enable us

(1) To provide for the scores of promising converted applicants from Africa for admission into the Colwyn Bay Institute, who will ultimately return home to support themselves by means of their trades learned here, and to speak of the wonderful works of God in their own tongue.
(2) To assist industrial and Native Missionary efforts at New Calabar, Cameroons, and Yorubaland, until they become self-supporting.
(3) To publish 3,000 copies of a Dualla Hymn Book for Native Christians at the Cameroons.
(4) To complete a Printing Establishment, value £500, in order to enable the students to print our Reports, Periodicals, etc.
(5) To wipe off an *existing debt* of £300, owing to the extension of the work and other unexpected calls.

WILL YOU NOT HELP US?

All contributions will be gratefully acknowledged by the Director—
W. HUGHES, African Institute, Colwyn Bay, N. Wales.
"The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. ii. 8.) May He provide.

THE

Children's Home & Orphanage.

Founder and Principal - Rev. Dr. STEPHENSON.
Vice-Principal - - Rev. ARTHUR E. GREGORY.
Secretary - - - Mr. J. PENDLEBURY, M.A.

An **EARNEST APPEAL** is made for increased **ANNUAL SUBSCRIPTIONS** and for **DONATIONS** in aid of the **REDUCTION OF THE DEBT.** 4,300 children rescued. 1,100 in residence.

Contributions should be addressed—
Rev. Dr. Stephenson, Bonner Road, London, N.E.

THEATRICAL MISSION,

Macready House, Henrietta St., Covent Garden, W.C.
PROTESTANT - EVANGELICAL - UNDENOMINATIONAL.
The only permanent and well-organised Mission working among the thousands of girls and young women employed on the stage.

Funds are urgently needed for the Winter's work.

Cheques and Postal Orders should be sent to the Secretary, Mr. S. E. BURROW, and crossed "London and County Bank," a/c Theatrical Mission.

THE SUFFERING & WANT

AMONG THE

Watercress & Flower Women

DURING THE WINTER MONTHS

IS

TRULY SAD AND PITIABLE.

We try to Help them in various ways:—

1. We provide an early morning Free Breakfast for **the Hungry** at Covent Garden Market.
2. We advance small Loans to Purchase Stock.
3. We supply Firing and Warm Clothes and Food to the Sick and Distressed.
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Our Needs are Great and Urgent.

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Secretary of the Watercress and Flower Girls' Christian Mission,
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THE SOCIAL WORK OF THE SALVATION ARMY

URGENTLY NEEDS ASSISTANCE!

Although nearly 5,000 are accommodated nightly, **700 men and hundreds of women were turned away through lack of room one night last week, in London alone.**

Address Cheques and Postal Orders to Mrs. BOOTH, 101, Queen Victoria Street, E.C., who will gladly supply Balance-Sheets and further particulars, or arrange for personal inspection of the work.

DESTITUTE CHILDREN'S DINNER SOCIETY

Beg to announce that they will shortly re-open their Dining Rooms, and in order to commence work

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of THE CHRISTIAN.

"I WAS AN HUNGRED; NAKED; IN PRISON."

Eight Days' Missions conducted regularly in the Prisons of England and Wales by a special staff of Church Army Prison Missioners. Many stories can be told by these missioners of lives changed, and a new world opened out to prisoners and ex-prisoners. Men, women, and lads received direct from Prison into the Society's Homes. Special Homes for First Offenders. Help is given in cases of necessity to the families and dependents of those in prison. **72 HOMES, &c.**, in London and in the Provinces, from Newcastle to Plymouth, for helping those who have "fallen by the way" to help themselves, without distinction of creed.

Chaplain, Pentonville Prison, writes:—"Your labour homes are simply invaluable."
Chaplain, Durham Prison, writes:—"Your work is sound and invaluable."
Chaplain, Wormwood Scrubbs Prison, writes:—"I believe the Church Army to be doing an immense amount of good, and to be the right thing in the right place."

FUNDS and OLD CLOTHES of every description urgently pleaded for.

Central Staff almost wholly unpaid.

BANKERS: BARCLAYS.

REV. W. CARLILE, *Hon. Chief Sec.*
Church Army Headquarters, 130, Edgware Road, London, W.

The Y.M.C.A.

THE Autumn Conference of the South Midland District Union was recently held at Reading. After luncheon, at which the delegates were the guests of Mr. Martin John Sutton, the Colonial and Foreign Extension Work of the National Council was considered, and Mr. Frank Anderson gave an address on the subject.

Conferences have been held in connection with the South Wales District, at Leominster, and the North-West Metropolitan District, at Stafford Rooms, Edgware Road, London. At the former, Mr. W. Hind Smith and Mr. Frank Anderson took part in an interesting afternoon session, as well as at a public meeting in the evening, presided over by Mr. H. S. Newman, editor of *The Friend*. At Stafford Rooms, an address was given by Mr. J. H. Putterill on "Specialized Effort to Reach different Classes of Young Men."

At the Aldersgate Street Association, a mission to young men is now in progress, conducted by Major Liebenrood. The opening meeting, on the 6th instant, took the form of a reception, at the invitation of Sir George Williams, which was responded to by about 450 young men, largely from the City warehouses. After a few hearty words from the host in commendation of the Christian life, Major Liebenrood gave his first address, his subject being "Meeting God," a contrast between Adam and Moses. The succeeding meetings have been well attended, the only check being on the evening of Lord Mayor's Day, and instances of very definite blessing have been already noted.

The annual conversazione of the Glasgow United Y.M.C.A. was held last Friday evening, in St. Andrew's Hall, under the presidency of Mr. William A. Campbell. The report presented showed that the membership is now 7,578, with 2,087 in the Young Women's Auxiliary. The weekly fellowship meetings number 217; and aggressive work is carried on in ten model and common lodging-houses by 253 members. As before, the only limit to the attendance was the capacity of the great hall, many being content to stand throughout the proceedings. The Chairman—himself with long and wide experience of evangelistic work in the city—spoke with heartfelt gratitude of what God had wrought by means of the Association in years gone by. Hearty references were subsequently made to the long and devoted services in the secretaryship of Mr. Wm. Oatts—a subject to which we hope to return in our next issue.

An encouraging meeting was recently held at the Cardiff Y.M.C.A. to welcome new members added during the quarter. Alderman Trounce presided, and the Hon. W. T. Phillips, American Consul in Cardiff, gave a racy address. Mr. G. Percy Thomas read an interesting communication from Mr. John Cory, President of the Association, in which much excellent advice was given to young men. In his letter Mr. Cory urged them to remember and to help others, since "no man liveth unto himself." They should be "fellow-labourers with Him" in the glorious work of the world's redemption. While referring to the temptations of a large town like Cardiff, Mr. Cory said that the greatest spiritual force in the world is prayer, and that the habit of prayer should be cultivated. A helpful study in this connection was that of the life of Daniel. Prayer and daily Bible reading would do much to transform the character and fashion the life after the image of Jesus Christ, making them fruitful in every good work, and a spiritual influence amongst their fellows. The letter, which was of a deeply spiritual nature throughout, concluded with a forcible appeal for "loving, submissive obedience to God."

The Y.W.C.A.

A NATIONAL department has been initiated by the Y.W.C.A. to help deaf and dumb adult girls who have been taught on the oral system, at special schools, to read the movements of the lips and to speak. They will be drafted on admission into the classes already formed in the Association. Arrangements have also been made at the Y.W.C.A. Business and Employment Agencies for helping orally taught girls to find suitable employment. The head of the new department is Miss Isabel A. Pollock, 8, Clanricarde Gardens, London, W. She hopes that any who know deaf girls orally taught will communicate with her. She is also anxious to interest those who are deaf or partially deaf, and who are in a position to help their poorer sisters.

Soldiers' Christian Association.—In connection with this Association, arrangements have been made for a convention to be held in Exeter Hall on Saturday next. At twelve noon there will be a meeting for prayer, praise, and testimony; at three, the reports of delegates and secretaries will be considered; and at seven there will be a public meeting, when addresses are to be given bearing on the Association's movements among our soldiers.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Mrs. Livingstone-Wilson, daughter of Dr. Livingstone, has left to undertake Church work in Sierra Leone.

Rev. Dr. Wood, rector of Beyton, Bury St. Edmunds, has been appointed by the Colonial and Continental Church Society to the chaplaincy of Lucerne for the winter season.

The Bishop of London has appointed Rev. E. A. Stuart to be one of the Chaplains of the London Lay Helpers' Association, in succession to Rev. T. W. Drury. The winter lectures of the Association will include one by Rev. J. E. Watts Ditchfield, on "Work amongst Men."

Rev. G. W. Lawson, Vicar of St. Thomas's, Kensal Town, has issued a report of last year's work. The Bishop of Marlborough says that there is "no poorer parish in London." The parish is indeed proverbial for its difficulties and poverty. It is called "Soap Suds Island" on account of the many laundries in it, employing hundreds of young girls and women. The report gives accounts of vigorous advance in many directions.

A new mission church, which has been erected in the parish of St. Silas, Bristol, was opened last week by the Bishop of Bristol. The new church is intended to minister to a crowded district, which is too distant from the parish church to be effectively influenced by the work carried on there by Rev. F. J. Horsefield and his band of helpers. The Bishop alluded with satisfaction to what the inhabitants of that part of the parish had already done on behalf of the work. He urged them to show by their lives—by what they did and by what they did not do—the Christian religion which they held.

The autumnal Conference of the Church Association has been held at Gloucester. The attendance was large and representative. The clergy of the neighbourhood mustered in force, and there was a good sprinkling of laymen. Archdeacon Taylor spoke on Royal supremacy, which he said must be guarded and preserved. It is the supremacy of the nation over the National Church and the national religion. Many of the Bishops and clergy want this power to be transferred to them; or at least that it be exercised under their direction and by their decision. As well might the officers and colonels claim to regulate the movements and discipline of the Army without the intervention of Parliament.

Congregational.

The Worcestershire Union of Congregational Churches has been strengthened during the year by the addition of three churches, two of them connected with the Countess of Huntingdon denomination.

Special evangelistic services are being held in connection with the churches of north-west Manchester. The ministers of the district and several students from the Lancashire College are taking part in the mission.

The half-yearly meetings of the London Congregational Union were held last week at Queen's Hall. Rev. J. Morgan Gibbon, of Stamford Hill, was elected chairman for 1900. In the evening a largely-attended public meeting was held in the large hall. Mr. C. W. Toms occupied the chair, and delivered an address on the Century Fund.

After a pastorate of twenty years, and a ministerial career of half a century, Rev. J. Morris has just concluded his ministry at Ilfracombe, and the closing incidents of the pastorate have been such as to bear ample testimony to the esteem and affection in which the reverend gentleman is held. An annuity has been settled upon Mr. Morris, and at a recent public meeting, the ministers of the town spoke in appreciative terms of his deep spirituality and conspicuous devotion to his work.

A united meeting of the Congregational churches in Norwich was recently held to inaugurate locally a movement in support of the Twentieth Century Fund. Rev. Dr. Barrett, declared that the future of Congregationalism in this land depended upon whether or not they were prepared to capture the towns and cities of England which were slipping away from them year by year. The growth of the population had overstripped the provision the Congregationalists were making for their religious accommodation. The £150,000 which would go to church extension would be productive expenditure of the best kind.

Baptist.

Mr. H. R. Cripps, of the Pastors' College, has accepted a hearty invitation to the pastorate of the Baptist Church, Horley, Surrey. A spirit of expected blessing prevails.

Rev. W. F. Price, of Paignton, has accepted a unanimous invitation to Buckingham Hall Church, Hotwells, Bristol. He purposes to commence his ministry there on the first Sunday in January.

Rev. J. H. Grant's first anniversary as pastor of Fulham Chapel, Dawes Road, S.W., has been celebrated. At the public meeting, Mr. W. H. Prideaux was able to give very satisfactory reports of spiritual progress. Many, he said, had been baptized during the year.

Rev. T. Collins Joyce, Baptist missionary, recently returned from Brazil, where he has laboured for five years, is precluded by medical orders from returning to the foreign field, and is therefore seeking a permanent sphere of work at home. Communications may be addressed 243, Great College Street, Camden Town, London, N.W.

Dr. Clifford continues to attend meetings in the provinces on behalf of the Century Fund. At a recent visit to Loughborough, he addressed a conference of representatives of the Loughborough and District Baptist Union on the subject. Preaching in the afternoon, Dr. Clifford also made a forcible spiritual appeal to the young people to undertake more definite service in the church.

Miss Ada Ward, formerly well-known as an actress, has become a member of Lake Road Chapel, Portsmouth. At a recent service she was immersed by the pastor, Rev. G. R. Hern. Miss Ward is an accomplished lady, with a strong personality, and does not hesitate to publicly confess her faith in Christ, and to expose the evils of the stage. She has conducted missions at Portsmouth and elsewhere with good results. Her last appearance on the stage was at the Princess Theatre, adjacent to Lake Road.

Pastor S. John Thorpe, of Teignmouth, recently delivered the first of a series of lectures under the auspices of the Free Church Council. The subject was "Sacerdotalism." Special emphasis was given to the point that, in the New Testament, all believers are equally described as priests. The lecture was greatly enjoyed, and the thanks of the audience were voiced by Revs. J. Williams, E. C. Jones, and B. Portnell, the Wesleyan, Congregational, and Primitive Methodist Ministers.

Methodist.

Rev. J. Gregory Mantle, of Brighton, has secured the Brighton Alhambra Theatre for ten Sunday evening evangelistic services. The building seats 2,000 persons.

The Primitive Methodist Council in Leeds has arranged for a simultaneous mission to be held in each of the eight circuits, commencing November 25. The mission is to commence with a united prayer meeting and love feast at Quarry Hill Chapel, where, at similar services in the past, some glorious seasons of refreshing have been experienced.

The West African Churches of the Primitive Methodist Connexion have given an interesting proof of their vitality. Rev. R. Fairley, who has just returned on furlough from Fernando Po, brought with him from the mission stations on that island contributions towards the Connexional Jubilee Fund, the orphanage, the mission work at Whitechapel and Southwark, and also sufficient to meet the cost of the missionary breakfast in May.

The annual convention of the Junior Wesleyan Methodist Ministers was held last week in Limerick. Rev. H. G. Collier presided. Rev. J. A. Duke spoke on "Sermon Preparation," and Rev. J. E. Neill on "The Conduct of Public Worship." A very suggestive paper on "Pastoral Work" was read by Rev. Thos. Dalmsley. The public gatherings in connection with the convention were largely attended and most impressive.

Presbyterian.

Dr. Pentecost has been suffering from an injury to his knee, the result of an old cycling accident. He recently appeared in a New York pulpit on crutches, but is now able to discard them.

The Presbytery of Carlisle has had in contemplation an extension movement in Lancaster, where the Presbyterian Church of England is not represented. A commodious hall has now been engaged, and services started. Rev. J. Montgomery Bonnar preached at the opening gatherings.

A series of Gospel meetings, conducted by Rev. Mark Robson, have been held in the Presbyterian Church, Falstone. It was a time of much blessing both to old and young. People came from far and near, and the church was filled. The Bible-readings and Gospel addresses will be long remembered.

Rev. Dr. Hanson, of Marylebone, referring to the Glasgow Evangelistic Campaign, writes:—"The undertaking is well organized. The ministers, as a whole, are cordially supporting it. I counted about a score at each of the meetings that I attended. Every care is taken to secure that none but thoroughly competent persons shall deal with inquirers. Above all, those who are responsible for the conduct of affairs seem imbued with a profound sense of the utter worthlessness of all human efforts apart from the presence and blessing of the Holy Ghost."

A conference on the subject of social and temperance reform, organized by the Dublin Presbytery, has just been held in Sackville Street Hall, Dublin, under the presidency of Rev. F. S. Gardiner. Dr. Patterson Smyth spoke on the needs and methods of social service, and Mr. George Duncan on temperance work among the young. As the result of the Conference it was resolved to form social service Unions in connection with the various Presbyterian congregations in Dublin and the neighbourhood.

Speaking at the recent Free Church Congress, in Edinburgh, Principal Rainy referred to ritualism. He said that to admit that a class of men had been charged with the exclusive competency of administering to their fellows a system of appliances in connection with which alone eternal life was guaranteed was, in his mind, to betray the liberty which believers had in Christ, and to turn them aside from that immediate regard for Himself alone, and that immediate access to the Father, through Him, to which the Gospel called them. Dr. Guinness Rogers, who also spoke, said that of all the tyranny in the world there was no tyranny like that of the priest.

Society of Friends.

Meetings have been held at Devonshire House in connection with the Friends' Prayer League. Bible truths were expounded from different aspects, but with an underlying unity of thought, and there was much reverent prayer and praise. On the opening and closing evenings Friends were entertained to tea by one or two members of the League, and on these occasions "the communion of saints" became a real experience.

The prospects of the Dukhobortsi in Canada are more cheering. The way has opened before them for sustenance during the winter; work is offered on railways, &c. Philadelphia Friends, and others from Ontario, Canada, have forwarded food and clothing, and, in Philadelphia, have interested the public to subscribe. If any English Friends incline to help with warm clothing, Elder, Dempster, and Company will forward it to Canada free, and the Government authorities will admit it duty free.

A conference of Home Mission workers recently took place at Devonshire House. The subject, "Evangelistic Work," was introduced by Joseph Farrer, of Hereford, who touched on, (1) How to prepare for the mission—by advertising, by prayer, and by visitation; (2) How to conduct the mission—the number of missioners, singing, personal dealing, after-meetings. William George Hall spoke on "The Stationed Worker." He referred to George Fox and the early workers, and the worker of to-day, his attitude towards meetings for worship, mission meetings, visitation, &c. Frederick Sessions introduced the subject of "Preparation for the Work," taking as his headings—(1) Freshness of heart, mind, and body; (2) Preparation of addresses and Bible-readings; and (3) System in Bible study.

Fallen Asleep.

Mr. JOHN JOHNSON, a deacon of Victoria Road Congregational Church, Northampton, aged eighty-one. He had been a temperance worker for over fifty years.—Ventnor Church laments the death of Mr. CLEMENT DEAR, for many years deacon and superintendent of the Congregational Sunday School at Ventnor.—Mr. JOHN ARNOLD, Browndodd House, Larne, by whose death First Larne Presbyterian Church has lost a warm friend. In former years he was an active member of the Session.—Rev. WILLIAM SINCLAIR, M.A., minister of the Free Church, Plockton, Ross-shire, one of the most respected Free Church ministers in the West Highlands; his figure was a familiar one in the General Assembly.—Rev. R. R. COLLETT, Congregational minister, of Appledore, at the age of thirty-eight, from cancer.—Rev. Dr. HANCOCK, vicar of the Church of the Venerable Bede, Monkwearmouth, after a short illness, in his sixty-fourth year.—Rev. A. H. PEARSE, Rector of Little Stonham, Suffolk, late vicar of Westoning, Beds, aged sixty-eight.—Mrs. PEARCE, of Brockley, wife of the late Rev. William Pearce (formerly of Clanfield and Waterlooville, Hants.), a true helper in the Gospel, passed to her eternal rest on Tuesday, the 7th inst., in her eighty-third year, after a long life of cheerful service and patient suffering.

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HOME MADE HEALTH

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QUAKER OATS is not only the best breakfast and supper dish in the world, but also makes delicious and wholesome **soups, puddings, custards, gruels, &c.** *Cereal Cook Book* **FREE**

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In contact with the glands at the moment they are excited by the act of sucking, the glycerine in these agreeable confections becomes actively healing.

Sold only in Tins, 7½d. and 1s. 1½d., Labelled

JAMES EPPS & Co., Ltd., Homœopathic Chemists, LONDON.

Good News.

Do you suffer with **Eczema, Piles, Sores,** or any similarly distressing malady? If so, we bring you GOOD NEWS. You may obtain relief by using

DR. MORRISSON'S
CELESTINE OINTMENT.

Here is an extract from one of the many Testimonials we have received:—

"Hemel Hempstead, May, 1899.

"T. Osborn will ever feel grateful that 'Celestine' was introduced to him, as his sufferings from PILES for a long time had been very severe. Since using only one tin of 'Celestine' he has been wonderfully relieved and able to sleep well and get about his work by day in comfort. He will be glad to answer any enquiries."

Send **1/2½** TO-DAY for a box of this valuable Ointment.

Address—M. E. MORRISSON,
56, Marlowes, Hemel Hempstead, Herts.
Please mention paper.

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UTMOST VALUE SENT BY RETURN,

or offers made and teeth held over until accepted.

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SOUND DISCS
Completely overcome DEAFNESS and HEAD NOISES, no matter of how long standing. Are the same to the ears as glasses are to the eyes. Invisible. Comfortable. Worn months without removal. Explanatory pamphlet free.

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THE UNLOADING OF THE

CHRISTMAS BOAT,

Laden with Gifts for Sailors of various nations, will (God willing) take place SATURDAY, DECEMBER 16th, at the

WELCOME HOME FOR SAILORS
(CLOSE TO CANNING TOWN STATION).

ALL FRIENDS ARE WELCOME.

TEA AT SIX. UNLOADING OF BOAT AT SEVEN.

Meetings in different languages before and after.

☞ *Will Friends sending CARGO for Boat kindly forward as soon as possible to Miss CHILD, at the above Home.*

CHURCH MISSIONARY SOCIETY.

Public Farewell to Pioneers

For HAUSALAND, and other Missionaries,
AT
EXETER HALL, STRAND,
TUESDAY, NOV. 28th, 1899.

Chair to be taken at 7 p.m. by the
RIGHT REV. BISHOP INGHAM.
DOORS OPEN AT 6 P.M.
The Address will be given by the
RIGHT REV. BISHOP RIDLEY.

A limited number of Reserved and Numbered Seats—Tickets, One Shilling each. Body of Hall and Platform Tickets, Free; may be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

"THERE IS SORROW ON THE SEA."

The Shipwrecked Mariners' Society.

Over half-a-million persons relieved since 1839.

The rescued sailor, fisherman, &c., instantly cared for on the spot and sent home; the widow, orphan, &c., of the drowned immediately sought out; the distressed seafarer of every grade charitably assisted.

Contributions may be sent to the Office of THE CHRISTIAN, or will be thankfully received by the Secretary, GERALD E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East, S.W.

THE

MISSIONS TO SEAMEN.

Patron—
ADMIRAL OF THE FLEET, H.R.H. THE DUKE OF SAXE-COBURG AND GOTHA, K.G.

Increased funds are urgently needed to meet the expenditure involved by the recent extensions of the operations of the Missions to Seamen to several new Ports, including Calcutta, Wellington, New Zealand, Cape Town, Portland, Oregon, and Hamburg, where formerly the crews of British ships were destitute of religious ministrations.

A further extension of the work amongst seagoing men in the great Port of London has recently been made by opening a Seamen's Institute opposite the Board of Trade Shipping Office at the Victoria Docks, whilst many urgent appeals cannot be responded to owing to lack of funds.

The Society maintains 190 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 70 seaports in every part of the world.

Sixty-nine Mission Steamers, Sailing Vessels, and Boats, and 91 Seamen's Churches and Institutes are in daily use, winter and summer.

Expenditure in 1898—£41,025 11s. 7d.

Annual Subscriptions, Donations, Offertories, Drawing Room Meeting Collections, &c., are earnestly asked for to maintain the existing sailor work, and to extend it to other ports. They should be sent to Commander W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

Personalia.

MR. ROSS, general secretary of Derby Y.M.C.A., has accepted the post of general secretary to the Conference Hall and Y.M.C.A., Stratford, where Mr. E. Fox Butlin laboured so successfully for fifteen years. He will commence his labours with the New Year.

Mr. and Mrs. Charles E. Faithfull have returned to their work at the Chamberi Evangelical Mission, Madrid. Writing to us on the 6th inst., Mr. Faithfull says:—"It is rather early days to speak of the condition of the work except generally, but I have seen sufficient to call forth both praise and prayer."

Bishop Welldon is already, according to the *Indian Churchman*, well acquainted with the Bengali language. On August 12 last, not more than six months after his arrival in India, he took part in a confirmation service in Bengali at Ranaghat. Afterwards he gave an address to the candidates in the vernacular.

We regret to hear of the serious illness of Mrs. Henry Cook, of the Portsmouth and Gosport Seamen's Mission. As a result of over-work she has become quite prostrate, and is compelled to take a complete rest. Messrs. Algernon and Claud Coffin, who have given efficient help to Mrs. Cook during the past eighteen months, are continuing the work amid manifest tokens of blessing.

The Student Volunteer Movement.

SIR,—The S.V.M.U. is arranging to hold its second International Conference at Exeter Hall, from January 2 to 6 next. Two thousand students, missionaries, and professors are expected to attend, the students coming from all British colleges, and also from Germany, Scandinavia, France, Holland, and Switzerland. Amongst the speakers at the Conference will be the Archbishop of Canterbury, Rev. John Clifford, D.D., Rev. Richard Glover, D.D., Rev. R. F. Horton, D.D., Rev. Alex. Mackennal, D.D., Rev. F. B. Meyer, Mr. Robert Speer (U.S.A.).

The Hospitality Committee is endeavouring, through the generosity of friends in London, to provide free hospitality for all delegates. May we appeal to your readers to help the Committee by sending in offers to Mr. Tissington Tatlow, 22, Warwick Lane, E.C.? Hospitality will mean providing bed, breakfast, and supper for one or more delegates from Tuesday, Jan. 2, to Monday, Jan. 8.—Yours faithfully,

Kinnaird.
F. B. Meyer.
W. H. Griffith Thomas.

The Pentecostal League.

THE autumnal gatherings of the Pentecostal League took place on Friday last at Exeter Hall. Large and enthusiastic audiences assembled at each of the three meetings held.

Mr. Reader Harris gave stirring addresses. He said that two principles were met with in the churches—a morbid pessimism which magnifies what is wrong without suggesting the remedy, and a blind optimism which calls everything good and declines to acknowledge the need of any remedy. He declared that the remedy really needed was the manifestation to the world of a better type of Christianity, up to the Bible standard. After speaking of the miracle-working power of prevailing prayer, Mr. Harris referred to the war in South Africa, and led the audience in united prayer that the struggle might be stopped and further bloodshed averted.

The closing portion of the evening meeting was solemn and impressive, as Mr. Harris besought his hearers to seek a baptism of the Spirit.

Notices.

Communications Received With Thanks.—A.E.P. J.L. J.S.B. F.P. W.B.B. S.H.A. T.C.M. H.C.M. M. and C J.H. J.R. W.W.W. F.J.F. J.A.G. J.S. T.P. J.A.P. E.D.L. W.M.C. A.E.H. A.C.J. A.H. E.P.H.K. W.G.S. H.C. W.T. E.R.B. Miss D. Miss M.M. J.J. W.A.G. J.B.W. S.J.J. J.B. A.C. Miss S. J.C. A.M. F.H. T.T.T. H.G. C.P. C.W. E.F.H. K.K.G.A. E.E.F. Mrs. C. D.W. F.C. J.F. W.H.D. E.M.T. R. T.F. J.T.V. J.C. K.E.A. M.C. A.P. F.L.J.B. D.B.H. J.D. T.H. R.M.W. F.A.W. M.N. L.M.K. F.E.F. F.M.F. J.W. P.R.S. E.L.W. P.H.F. M.A. R.K. H.G.H. W.P.T. H.G.C.B. E.W. A.B.

Applications for Tracts.—Mr. T. H. Grubb, Somerset House, Victoria Street, Tenby; Miss A. M. Scantlebury, 11, Oban Street, Cadoxton, near Barry, South Wales; Miss A. J. Cox, 14, South Terrace, Burnham, Somerset; Rev. T. S. Neal, Medrose, Delabole, R.S.O., Cornwall; Mr. John Kent, Trewithan, St. Teath, Camelford, Cornwall; David Skipp, 81, Dover Street, Canterbury; H. T. Soar, 13, Disraeli Road, Forest Gate, London, E.; John Oliver, 17, Humber Street, Kirkdale, Liverpool; Edith G. Best, 1, Marlborough Road, Stratford, E.; Rev. H. Jones, Joseph Street, Hunslet, Leeds; J. Player (for adults and children), 18, Bedford Road, Ilford, Essex; Mr. G. Clarke, The Common, Great Horwood, Winslow, Bucks.

Evangelistic.

At Northampton Races.

REV. J. MANTON SMITH continues to improve in health. He writes, describing a recent effort to reach the crowds that assembled at Northampton Races. Provided with a large quantity of Gospel literature, Mr. Smith was wheeled in a bath-chair on to the racecourse, but found "it was no place for a man on crutches." Subsequently, he took up a position in a garden near the grand stand, and distributed tracts through the railings, while Mrs. Smith undertook similar work among the throngs of people on the extensive course. Policemen and betting men received the printed messages politely, and the jockeys placed them in the pockets of their top-coats. The work was continued for two days, and but one instance of refusal was met with.

It may be added that Mr. Smith is fixed to take part this week in a gathering at Stockwell Orphanage, and he hopes to recommence regular work at Christmas, by which time his leg will have been fitted. Mr. Smith no longer resides at Clapham, but should be addressed, "Elim," 74, Billing Road, Northampton.

Woolwich Tabernacle.

THE Weaver Brothers have held a fortnight's mission with us. It was begun in a spirit of expectation, and to-day the workers are rejoicing in prayers answered. Many young men volunteered for Christ. We have had a remarkable number of soldiers at the meetings. Several who sought the Saviour are now on their way to the Transvaal. Our friends prayed that "big sinners" might be brought in whose conversion would compel the attention of the scoffer. The Lord graciously answered that prayer.

The story of one has made a deep impression. He heard the Word preached in the streets, and followed us to the Tabernacle. The first night he cried out during the service, "Ephraim is joined to his idols; let him alone." Next day, when asked to come, he replied, "Never. I made myself too prominent last night." But he was too deeply convicted to stay away. He came again and again, and at length yielded to Christ. It was a joy to hear him cry, "Lord, I believe. Help Thou mine unbelief!"

On Saturday last we had a gracious time. The backslider was heard praising God for his patience and long-suffering, the penitent for his wondrous grace, parents that their children had been converted early, workers that their comrades had had courage to come out boldly for Christ in the workshop. In the Sunday School, superintendents and teachers were also rejoicing. Five scholars had confessed the Lord in one class, two in another, and so on.

The two brother evangelists have won our gratitude and affection. We anticipate for them a continued career of great usefulness, and our prayers follow them.

John Wilson.

Mr. Lane at Coventry.

OF the mission recently held at Coventry by Mr. W. R. Lane (Oct. 28-Nov. 6), a correspondent writes:—

"The mission was all too short, extending to ten days only. The meetings were just arousing widespread interest when the missioner had to leave. The meeting for men on the second Sunday afternoon was one of the most remarkable ever held in the city, upwards of 2,000 being present in the Corn Exchange. Mr. Lane's subject was 'Purity,' and his address was full of heart-searching, and marked with great power. Many were under conviction of sin. In the evening, at the same place, a large number professed conversion. At the closing meeting, when Mr. Lane told the story of his conversion, Warwick Road chapel and school were both crowded out, many persons being turned away. The Bible readings of the missioner proved very helpful to Christians, the whole mission having stimulated cold churches to vigorous aggressive work."

Other communications yield interesting details of the mission. A man who had for years been off the lines of respectability through gambling in youth, and resorting to card-sharping in later life, was among those who attended the meeting for men. He had been in prison seven times, and had spent the previous week at Northampton Races. The Gospel message revealed the man to himself, and he was brought under conviction by the Spirit of God. He was broken down utterly under the preaching, and in the evening processed to decide for Christ. A new sense of concern for others took hold of him, and he urged the evangelist most seriously to warn young fellows about the curse of gambling with its fearful issues. "If only," he said, "I had been told these things fifteen years ago, what a different life mine would have been!" In this, doubtless, the man—now enlightened, and, it is hoped, truly converted—spoke words with which others would fully agree.

Another case was singularly touching, and shows how God sometimes brings about, in strange ways, the blessing for which parents and friends pray so earnestly. A young fellow was invited over from Birmingham by Christian people who were anxious for his conversion. In complying, the youth little thought of the spirit in which he would return. Being of a cynical and doubting disposition, he laughed to scorn the idea of his being influenced through attending the men's meeting. He went, however, and God's Spirit brought him into a narrow place. He became in earnest about spiritual things, and afterwards spent some restless hours. Sleep would not come; but there was a sense of the urgency of surrender to Christ. At the suggestion of a companion, he got out of bed and sought relief in prayer. The vow of loving discipleship was made, and Christ accepted it—as He always does. Peace came, and with the morning an experience of joy, which compelled immediate communication with his home in Birmingham. Getting "on" at the telephone to his father, the young man rang up with the delightful message, "It is full surrender to Christ at last." May other telephones be consecrated by the despatch of such happy communications!

A Stirring Mission.

MRS. BAEYERTZ, the Jewess evangelist, has just concluded a sixteen-days mission in North Shields, with most gratifying results; in fact, we have experienced nothing like it here before. The Lord's people had been earnestly praying for a revival some time previously, and God has very graciously answered our prayers. The presence and power of God were felt from the very first, and as the days went by the interest deepened, both at the afternoon meetings for Christians and the evening meetings for the unsaved.

The culminating point was reached on the last Sunday evening, when the Howard Hall was crowded, fully 1,500 to 1,600 being present, and some had to turn away from want of room. So deep was the anxiety amongst the unsaved, that although Mrs. Baeyertz had begun the after meeting in the inquiry room, a request was sent to her to conduct it in the large hall, where many anxious lingered, and would not go away. This request was gladly acceded to, and, as the result, ninety-one persons gave in their names as having trusted. The total number of souls that entered the inquiry rooms during the whole mission was 372.

The Lord Jesus was preached with the power of the Holy Ghost sent down from heaven; so to Him be all the praise.

F. J. Smith, Methodist New Connexion Minister.
C. Stanley, Baptist Minister.
A. McGill, Y.M.C.A.
J. W. Macdonald, Gen. Sec. Y.M.C.A.

Mr. Newton Jones has been holding two services—first for children, followed by a special gathering for adults—at Pickering, Walford, and Bradford. The word has been with power, and the testimonies have been numerous of blessing received by workers and scholars.

An eight days' mission has been conducted at Bromley Road Tabernacle, Lee, S.E., by Pastor J. W. Davies. A number of young men belonging to the Christian Endeavour took part, and Rev. A. C. Chambers, of Belvedere, gave an impressive address. The attenances were large, and many bear witness to blessing received. D.

Rev. John T. Vine has held a three-weeks' mission in the Grafton Square Baptist Church, Clapham. The services, although not largely attended, have been a great blessing to many. The Lord's people have been much encouraged and helped in their pilgrimage life, and there have been several most hopeful professions of conversion, for which we praise God.

T. H.

A mission has been held at Okehampton, Devon, under the auspices of the local Free Church Council. The effort was inaugurated by a holiness convention, marked by much spiritual power, at which Rev. J. Gregory Mantle gave addresses. The Gospel meetings were conducted by Mr. W. Jennings, of Plymouth; and, although the weather for part of the time was unfavourable, the attendances were large at all the services, and on several occasions the hall was crowded out. The missioner preached the Gospel in its fulness, and the power of the Spirit accompanied the Word. At the close of the services it was cheering to see both young and old "coming over" to the Lord's side. The mission is over, but the work goes on. W. Harry Dawe.

The mission recently conducted by Rev. W. Bryan Brown, of the Church Parochial Mission Society in H.M. Prison, Durham, afforded a striking illustration of the power of the simple message of the grace of God to move the hearts of men. The opportunities for

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

DEATH has entered one of the stately mansions of England, and thrown another noble household into mourning. Neither political preferences nor religious creed will be allowed to qualify the sympathy which will go forth at this time towards the Marquis of Salisbury and his family. Lady Salisbury never courted the public gaze, but she sustained with dignity an exalted position, and ably supported her husband in the discharge of high responsibilities. What with public anxieties exceptionally acute, and heavy home sorrows, the Prime Minister and his welfare should not be overlooked at the present time by those who take national as well as private affairs to the Throne of Grace.

It indicates the exceeding sensitiveness, even of Christians, Dutch and English, that our references to the war, which have been studiously impartial in a political sense, have brought us sharp rebukes from either side. Each has imagined that the other side has been unduly upheld and their own condemned. But, whatever may be our convictions as to the merits of the case, surely our duty and our privilege as Christians is to maintain the unity of the Spirit in the bond of peace. Our function is prayer to God and love to one another. God makes the wrath of man to praise Him, and the remainder of the wrath He will restrain. For ourselves, our prayer continually is that it may be restrained; that the war may be brought to a speedy termination, and that the issue may be peace through righteousness. The Christians on both sides will have the greatest influence in promoting kindly feeling in the future, and in reducing to a minimum the prejudices and animosities of race.

At last the Theatres and Music Hall Committee of the Council (which sat on Friday at Clerkenwell), have practically recommended the discontinuance of Sunday concerts at the Crystal Palace and Queen's Hall, because they are not satisfied that the concerts are not conducted by "by way of trade." This is satisfactory so far as it goes. But it does not touch at all the ground of objection which thousands of Christian people have to Sunday desecration itself. The present trend of things is not denied to be in the direction of a more extended violation of the sanctity of the Lord's Day. Whether or not gain accrues is a comparatively small matter in view of the gradual secularising of the Sabbath, or the approval of much greater facilities for making the Day of Rest a day of worldly pleasure. Loyalty to Jesus Christ demands that any encroachment on the sanctity of the day should be strenuously resisted.

The proposal of the C.M.S. to develop the medical side of their mission work is an excellent one. The committee have sanctioned the formation of a Medical Mission in South London. A hostel for lady students is also to be opened without delay. Here elementary instruction will be given in medicine, surgery, hygiene, cooking, &c. There could hardly be a wiser forward movement than this. Knowledge of medicine on the part of lady missionaries has long been considered an essential qualification for future success in the vast foreign fields of service. Especially in Mohammedan lands, to be able to treat the simpler ailments which they will meet with in the homes of the women will give them a great opportunity of speaking the truth as it is in Christ Jesus. The initial cost of about £1,000 should be no difficulty, and the annual outlay for maintenance easily provided for.

There is reason to fear that the Lambeth Council, held last week to consider the question of procedure towards offending clergy, will prove to be another abortive sitting. That something should be done is admitted on every hand. But if it be the fact, as *The Record* says, some sanguine persons believe "that the Bishops are all cowards," then there is little hope of lawlessness being put down:—

> Given a few men of personal sanctity who will not yield, a few self-advertising persons to swell the throng, a few truculent laymen of the type of the Duke of Newcastle, and a few lay "supers" to make a show of numbers on the stage, and they think the Bishops will, in alarm, resign all thoughts of action, and gradually allow things to go on in the old groove.

That this should even be in the minds of certain "sanguine persons" is a pitiable thing indeed, in regard to men occupying the leading position in the Church of Christ, which the Bishops claim to occupy.

Much has been made of Lord Rosebery's discovery of the secret of Oliver Cromwell's strength and influence. It is not new, but it is powerfully expressed; and the speaker's position and fame gave it a distinction that it never could have had on the lips of any minister of religion:—

> There is one answer I suppose everybody here would give—that the secret of Cromwell's strength rested in his religious faith. I discard that answer, because it would be begging the question. No; my answer is this—that he was a practical mystic, the most formidable and terrible of all combinations. A man who combines inspiration apparently derived—in my judgment, really derived—from close communion with the supernatural and the celestial; a man who has that inspiration and adds to it the energy of a mighty man of action, such a man as that lives in communion on a Sinai of his own, and when he pleases to come down to this world below seems armed with no less than the terrors and decrees of the Almighty Himself.

What does "practical mystic" mean? A man who prays before he acts, and acts after he has prayed. And this kind of man is not uncommon in all walks of life, an irresistible, magnetic, all-conquering kind of man. His sphere may be very limited, but he reduces it to Divine order, and fills it with Divine blessings.

The distinction between politicians and statesmen has seldom been more forcibly illustrated than it has by the present Administration's treatment of the Report of the Licensing Commission, which seems in a fair way of being shelved altogether by the Government in their fear of the drink interest. Quite recently the Home Secretary—who better than most men should be familiar with the dread results of the liquor traffic—referred to the Report as having left the question of remedies in a "contentious form," and deprecated "legislation in a hurry." But, as a matter of fact, the Report bristled with excellent remedial suggestions, and the subject calls for carefully considered measures of reform which should be pressed for and insisted upon by all who have the real well-being, physical and spiritual, of the people at heart.

We hail with much satisfaction the intention, now publicly expressed, of all the leading national Temperance associations to unite for the purpose of securing legislation on the lines of Lord Peel's Report. Division in counsel and action has too long been the weakness of the Temperance cause, while enthusiastic union has been the strength of "the Trade." The ultimate goal of most Temperance workers is a long way off; but there are nearer objects of great value which, to a united and earnest body of men, should be possible of early attainment. It is high time that the Lord's Day were redeemed from the curse of the drink, and made simply decent; when it has reached that stage the Churches will press on and seek to make it religious and devout. Little children should at once be safeguarded from the temptations of the public-house. And men and women also, who are weak in resolution and are constantly stumbling into open bars, should no longer see every street in the poor parts of a town turned into snares and pitfalls for them.

Mr. Edward Grubb speaks like a true Quaker prophet of the early time when he says that the things which make a Church rotten are the evangelicalism which denounces heterodoxy, but is always well fed; the strict Quakerism that objects to all pre-arrangement except for making money; the smooth complacency that detests all zeal except the search for dividends. He says, and rightly, Jesus Christ knows nothing of a cool, calculating, self-satisfied discipleship, and that his first demand is for a self-forgetting, passionate, attachment. "All that is of the world is not of the Father." The battle has always, in every land, and in every Church—whether simple and informal, as the Friends' Society, or stately and historical, as the Church of England—been with the love of things seen and temporal. We trust that the voice of a living prophet, joined to those of the noble band long dead—Fox, Woolman, Barclay—will not call in vain to any of the Churches.

The sale for £202,000 of St. Mary's, Moorfields, has left the City of London without a Roman Catholic church; and although it is urged that the reason for the step is simply the fact that the foundations have become "somewhat unsafe" owing to "the erecting of great piles of buildings *and the demand for more*," it is understood that funds are urgently required, and are not otherwise forthcoming, for the completion of the huge Byzantine Cathedral at Westminster, which the Romanists commenced regardless of the illustration given by our Lord of the unwise man who commenced to build without having counted the cost.

In preaching the closing sermon, opportunity was taken to repeat the oft-disproved statement as to the extension of Romanist belief, the fact that, during the past eighty years, 120 Roman Catholic places of worship have been provided in the diocese being urged in illustra-

tion, and the equally important one carefully concealed, that the number of Roman Catholics is not increasing in proportion to the general increase in the population, and that the increase in "plant and staff" certainly is out of all proportion to the results. This glossing and actual suppression of the truth is, however, one of Rome's chief weapons.

An important letter, over the signature "Verax," recently appeared in the columns of *The Times* on the attitude of the Vatican to this country. It called attention to the conspicuous part which the Roman Catholic press of the Continent plays in hounding on public opinion against England in connection with the Transvaal. The unanimity of this outcry would clearly point to a *mot d'ordre* from Rome, even if the Vatican Press had itself preserved silence. But it has not preserved silence, and the *Voce della Verita*, and the *Osservatore Romano* have made "no disguise of the enmity to this country which prevails in the ruling circles at the Vatican." The Romish Church never has forgiven and never will England for her Protestantism, but in the words of the writer of the letter:—

A strong and indeed overwhelming Protestant feeling will be aroused in this country if the Catholics of England, at a moment of national emergency, have not the courage and the patriotism to protest openly and firmly against the wholesale attempt which is being made to throw the weight of Catholic opinion abroad into the scales against their country.

The campaign of persecution recently organized against Protestantism in Spain has commenced, and the Protestants of Granada are passing through a severe ordeal. For some time the pupils of a neighbouring Roman Catholic institute have resorted to the cowardly habit of stoning the Protestant chapel and the adjoining buildings. Before the police could interfere, a serious attack was organized by a crowd of 200 persons, under the instigation of the priests, who cried out, "Death to the Protestants," &c., and threatened to burn the building. The riot was only quelled with extreme difficulty; and it is a fact that throws light on the methods and power of the Romanist party in the country, that the only newspaper which dared to publish an account of the outrage was afterwards forced to call in all the procurable copies that had been issued. There is a strong hatred between Romanism and publicity; its methods suit the darkness rather than the light, and show that the spirit of the Inquisition remains, though the institution is a thing of the past.

Dwellers at home seldom realize that Mohammedanism is the main support of slavery, that the African slave trade has recently been maintained solely to supply the Moslem market, and that Arabia, the home of Islam, is hardly touched by Christian agency. The public slave market at Mecca was in full swing every day while Dr. Hurgronje was in the city; no friend of anti-slavery efforts, he confesses that there are horrible details in the selling of women and the mutilation of men.

One visitor to the Red Sea testifies that neither the British, nor the French, nor the Italians, do much to check the export of slaves from their sphere of influence; while he saw hundreds of dhows waiting for business between Massowah and Assab, he did not see one warship looking after them. At the slave traffic ports on the Arab coast the Turkish authorities charge so much a head on every slave introduced into Arabia at these points. Mackay, of Uganda, was of opinion that the only way to root out slavery was to convert the Arab traders; and of this work there is much to be done, since the entire west coast of Arabia is said to have not one witness for Christ.

An anonymous donor at Bournemouth has made the autumnal meetings of the Hampshire Congregational Union memorable by presenting £1,000 to the general work of the Union. A mansion and lands adjoining have also been offered as a "Home of Rest" for ministers, students, and evangelists, and for missionaries home on sick leave. The benefits of the home are to be shared by Congregationalists, Baptists, and Presbyterians. This gracious thoughtfulness for men who devote themselves to missionary and ministerial service in Christ's Kingdom is peculiarly welcome. There are hundreds of ministers in the small towns and villages to whom a week or two's rest amid happy surroundings, free from care, would mean renewal in so many ways. More *verve*, more heart, more success, in the "King's business," would assuredly follow a holiday in such a lovely spot.

Sir John Gorst has contributed to a contemporary a somewhat noteworthy article on "Starving School Children," in which he states that if the proportion elsewhere is the same as in London, there are in England and Wales upwards of half a million children attending school in such a state of hunger that they are unable to profit by the instruction afforded them. After dealing with the question of the cruelty to the child of enforcing education in such circumstances, Sir John goes on to remark that it is the duty of the authorities to prevent children being sent to school in a state of hunger, and if the existing law is not strong enough, it is the duty of the State to strengthen it. He says:—

At all hazards the children must be fed before they can be taught, and in the last resort the authorities must feed the children, and deal with the parents by prosecution or otherwise afterwards.

A strong side-light upon much of this parental neglect is thrown by the fact that London's annual drink bill has now reached £20,000,000, the largest proportion of which is expended in the poorest districts.

Rev. R. J. Campbell, of Brighton, says that "the world does not need to be reminded that Christ died, but it needs to be reminded of the special significance of his death"; in other words we want the Epistles, which are the inspired explanation of the Gospel, as well as the Gospels. The Epistles show what meaning the first Christians attached to the facts of our Saviour's incarnation, death, and resurrection. Mr. Campbell very rightly reminds us that the doctrine of the atonement is present in all the Epistles, "and not only present, but in the foreground," and that to repudiate the Pauline doctrine of vicarious sacrifice is to repudiate the position taken up by the whole of the primitive Christian Church. But we do not understand Mr. Campbell when he says that "Protestants frequently minimize the importance of our chief sacrament by declaring it to be a memorial service designed to commemorate the passion of our Lord. Its more important function is to emphasize the passion." What is commemoration but emphasis, a new emphasis, an additional emphasis every communion? Any other emphasis "cometh of evil."

Attention has still to be called to the observance of Children's Eucharist Services in some London Churches, notably recently St. Mary Magdalene, Munster Square. Months ago the practice was condemned by the bishops. It is the teaching in the manuals placed in the hands of girls and boys that is doing so much to pervert the minds of Christ's little ones. Here are some of the prayers they are taught to use:—

O God the Holy Ghost, who didst once overshadow the Virgin Mary, making her the *Mother of God*, vouchsafe, we beseech Thee, to bless this bread and wine, *that they may become the true Body and Blood* of our Lord Jesus Christ.

O Heavenly Father, we offer unto Thee the Body and Blood of thy Christ, *here present on thine Holy Altar*, the one perfect sacrifice for the sins of the whole world.

O most Holy Trinity, accept *this sacrifice which we have offered unto Thee.*

Can there be a greater perversion of the Truth concerning that which should be a beautiful spiritual memorial service of the dying love of Jesus?

How many of the readers of The Christian are aware of the unhappy fact that, although the degrading punishment of flogging was abolished in the Army nearly twenty-five years ago, it is still retained in the Navy? A Plymouth contemporary has called attention to the matter, and has expressed a hope, in which we heartily join, that a crusade may be commenced with the view of sweeping away this blot upon our humanity. In describing the infliction of the punishment upon a seaman attached to one of the warships—a punishment, by the way, for no more serious an offence than malingering—the journal says:—

After receiving eleven lashes, the prisoner became insensible, and the medical officer present stopped the cruel proceeding, and the wretched man was removed bleeding and senseless to the cell.

Something may be done in the direction of abolition if our readers will individually address their Parliamentary representatives on the subject.

It is painful to find that, according to the latest Parliamentary returns, 9,151 vivisections were performed last year under the "exceptional certificates," which dispense with the use of anæsthetics and the obligation to kill, and which, therefore, sanction every kind and amount of torture of the suffering animal. Unfortunately, too, these figures do not give more than a faint idea of the extent of the cruel torment, for a vivisector who holds the certificate is empowered to make use of any number of animals in each experiment. That a woman should hold one of these certificates is almost beyond belief, such depths of brutal cruelty being legally possible under them; and it is surprising to learn that no fewer than eight of the London hospitals have laboratories for vivisection attached to their schools. Yet we inflict condign and heavy punishment upon persons who, possibly in the height of unreasoning passion, ill-use horses in the roads!

A Call to Prayer for India.—Sunday, Dec. 3, is to be observed as a day of prayer for the spiritual awakening of India. Individual answers to prayer have been many, and a number of stations have received special blessing; but there has been as yet no "general awakening;" it is for this end that prayer is particularly requested. Many Christians, no doubt, will again humble themselves before God, and intercede with Him that the people of our great Eastern Dependency may come to know the Saviour of the world. The proposal has been advanced by the Student Volunteer Missionary Union; and particulars may be obtained from the secretary, Mr. Tissington Tatlow, 22, Warwick Lane, London, E.C.

A Forecast of Judgment. —1.

By Rev. JOHN SMITH, D.D.

HISTORY, one has said, is philosophy teaching by examples. Prophecy is God's government of the world wrought out to its issues in actual instances of judgment and blessing. We and our nation are in the balances of the Divine judgment at this hour, as truly as Israel was in the eighth century before Christ. And so readings from God's dealings with his people in that far-off time are of imperishable interest and value.

We come to-day to the centre of Amos's prophecy—the utterance of judgment. God's patience is at an end; the sands of his long-suffering are running down. Israel is to be wiped out as a nation; and we are to study what are the qualities, in individuals and nations, which call forth such a terrible judgment.

Amos has the poet's power of conveying to us the very atmosphere of the hour in which he was writing. All over that region, from the Mediterranean to the Persian Gulf, and well-nigh to the Caspian, there were premonitions of coming change. Whatever were his sources of information, the eyes of Amos were over that region. In one verse of this chapter (vi.) he tells us what has been transpiring Eastwards on the Tigris, far to the North on the Orontes, and far to the South in Philistia. These judgment-strokes, however, at Calneh, and Hamath, and Gaza, are but the first pattering

DROPS OF A THUNDERSTORM.

When, in the British Museum, we have looked upon the winged bulls of Assyria, crowned with human heads, we have turned idly away, feeling that they belonged to a state of society and world of thought too far removed from our own to create any interest or even stimulate curiosity. These Assyrians, were, however, the living terrors of that hour. Rising continually to ever-widening supremacy, this military empire seems destined to carry all before it. The language of the prophets palpitates with the emotions surging through human hearts. "Their quiver is an open sepulchre." And better still, in her own sculptures disentombed at Nineveh, and elsewhere, we have the outstanding character of that ancient empire brought before us.

We see them in times of peace hunting the lion, whetting their fierce passions amid the wild excitements of the chase. In times of war we behold them besieging fortified places, fording rivers on rudely-constructed pontoons, dashing on in their chariots. And, merciless in triumph as irresistible in conflict, their kings are depicted on their temple-walls putting out the eyes of their captives with the point of a spear. Coldly we

TURN TO THE PICTURED PAGE,

shuddering, ever and anon, at these portrayals of savagery. But all these traits, and many more, of this conquering Assyria were then being borne on the wings of rumour, magnified, distorted, touched with the fire of terror, to all the peoples within reach of her victorious arm. And so, when Amos, speaking with the authority of a man of God, boldly announced the overthrow of Samaria at their hands, one can fancy the tremor possessing all hearts.

We turn from events to principles, however. What was leading to this fearful issue—not only to the loss of God's favour, or to chastening, or to punitive affliction, but to extinction? Well, they had lost all sense of being under the government of God. They put far away from them the evil day. They lived as if sin had not an appropriate punishment, as if they would never have to give account of their deeds, as if there were no higher will in the universe to which theirs should bow.

How common that is, need I stop to assert? But I would have you realize how evil it is, how surely it must call forth the judgment of God. Can the supreme Lord of the universe tolerate this ignoring of his will by creatures entirely dependent? And, in so far as counsels of pride and self-sufficiency govern our public action, may we not, despite our private and personal faith, be involved in painful consequences?

God will never lower his claims, or compound for wrong; and, in so far as societies of men are implicated in wrong, they must bear the judgment of God. And, under this wide-sweeping law, every one of us is responsible for every atom of influence which he can put forth in seeing that

RIGHT BE DONE OR WRONG UNDONE.

But we are only at the outset of this great demonstration. This chapter is addressed to the notable men of this chief of nations to whom the people look up for counsel and guidance. As they have heightened opportunity they are doubly responsible. And here comes in a great truth; that we are responsible to God in the measure of the trust which He has reposed in us, the opportunities and powers which He has made ours. And so with nations. Look at Calneh, or Tigris, or Hamath on the Orontes, or Gaza. What one of them was raised so high as Judah or Israel? They received none of those distinguishing mercies conferred so richly on the covenant people; and yet, on their lower plane of responsibility, they have been brought to book. Will God's judgments fail, then, with those who owed more because they received so much greater blessing? I think that is

A QUESTION FOR US TO-DAY.

Our future as a nation is in the balances of the immediate future. Our actions are under the eye of the World-Ruler. We have been lifted high in respect of privilege above other nations, and God alone knows the standard which He will apply to us in these hours of crisis and dawning opportunity.

But these things are too high for us. Let us come down to matters of immediate personal import. On account of what things is God angry with a people? "Ye that put far away the evil day, and cause the seat of violence to come near." When men feel that they can do as they list because they are strong, that they are not to be tied to every punctilio of right with people weaker than themselves—when they do not scruple to strain right to compass their desires; whenever such a spirit begins to predominate in business, or industry, or politics, there is a break with God. For things, for material advantages, for *ignes fatui* of prestige and what not, we are stepping aside from the business which God has given us, all men and nations, first to ascertain and then to perform. In the practice of the right, in the discovery and discharge of the right, amid all the perplexities of time, lies the great achievement of life. What we shall take away from this earth into a higher state of being are the qualities of our personalities thus trained. Everything else will be burned up.

And once let men, or a nation, lose hold of the supremacy of right, and they cannot stay their hand. Self-will asserts itself with ever-growing effrontery. What they can get away with, that they will do.

"THE SEAT OF VIOLENCE COMES NEAR."

The violations of trust, the craft and duplicity and dishonesty recently discovered in business relations, are overt signs of a Godless spirit far too widely prevalent in our time.

And when men lose hold of righteousness as the supreme good, leading directly to the fear and honour of God, what resources are left to them? Why, only to make as much of material things as they possibly can. They "lie on beds of ivory, and stretch themselves upon their couches." Now, do not let us mistake. Amos was a rude herdsman, suddenly transported from the bare hillsides of one of the barest countries in the world to a luxurious and decadent civilization. The men whom he stigmatized were putting luxury in the place of right and God. There is no wrong in reasonable refinements and pleasures, and even luxuries, so long as they are enjoyed in strict subordination to the moral laws and ends of life. Yea, in the seclusion of homes so distinguished, types of virtue have been bred which have enriched human character. The world needs such Elijahs, and Amoses, and Johns, but has also been blessed by courtly Isaiahs, princely Alfreds, and titled Zinzendorfs.

Beyond all question, however, luxury carried to excess, even when associated with higher qualities, softens the physical fibre, relaxes the intellectual strain, lowers the moral tone. Society and government would go to pieces if they were not, generation by generation, fertilized, and their places filled, by men and women uncorrupted in body, unsophisticated in mind, risen from the common stock. A well-known physician some years ago issued "A Plea for a Simpler Life," in a medical interest. Not in one, but in many interests, Christians occupying positions of prominence in their respective circles are

CALLED TO SET THE EXAMPLE

of a simpler life, in which, with ample scope for the play of social affections and for social intercourse, the material may be kept in strict subordination to the moral and spiritual, and a religious consecration pervade all.

But if all this be said with truth, even while a certain moral and religious leaven is still working in the social frame, what shall we say regarding those who, having definitely broken with God, are living for the pleasure they can get out of material things? Why, that it is a sorry and empty business. A lounging life, even when spent on beds of ivory, is a miserable one, lacking all energy of moral purpose, all dignity of conscious self-approval, even the natural joy of activity or the emotional glow of beneficence. To the man of pleasure all his higher life is a desert, lacking moral restraint as devoid of moral enjoyment. He must gravitate to what is lower and less worthy, becoming capricious, volatile, fickle in inclination and even appetite. He must tickle his jaded palate with every delicacy, with things out of season. Everything must be turned to a means of sensual enjoyment. Even the divine gift of music they must make a minister to their lusts (*vv.* 4-6).

(To be Concluded.)

* Sermon preached in Broughton Place Free Church, Edinburgh.

Thoughts on Sin.

By Pastor F. E. MARSH.

I.—A Question.

LOW thoughts about sin will always lead to a loose manner of life. He who thinks little of sin will not think much of Christ's atonement for sin. He who minimizes sin will soon magnify himself. He who belittles sin belittles God, for sin can never be little, since God is great against whom men sin. He who sets up his own standard as to what sin is, sets aside God's standard as to what it is. He who gauges sin by his own consciousness commits a threefold sin. (1) He ignores the law of God; (2) he forgets the holiness of God; (3) he loses sight of God's ideal of sinlessness—namely, the perfect Christ. Man's thought of sin is wrongdoing; God's thought of sin is failure to do the right: hence, a missing of the mark as set forth by Himself.

The Apostle asks, "What then? Shall we sin, because we are not under law, but under grace?" (Rom. vi. 15). Many have thought that this question is the same as in verse 1. But a little consideration will soon show the difference. In verse 1 the question is, "Shall we continue in sin, that grace may abound?" Here the question is, Shall a justified believer still go on in his old manner of life in order that grace may abound? This is shown in verses 1 to 14 to be an impossibility, as the old associations with sin are cut off through baptism into Christ's death. The question in verse 15 narrows itself down to this: "Shall a sanctified believer commit a single act of sin?" The answer is the same, "God forbid;" or, more correctly, "By no means."

The Melanesian Mission, at its annual meeting last week, recorded a satisfactory and progressive year's service. In addition to Bishop Cecil Wilson, and twelve English clergy, there are two English laymen, twelve native clergy, 400 native teachers, and seven English ladies. In the twenty-six islands there are 170 mission stations. The Gospel has been preached in many of the islands, but large numbers are still groping in the darkness of heathenism. At St. Barnabas' College, Norfolk Island, 160 boys and fifty girls are being trained as teachers.

Missionary Support.

"We will go down if you will hold the ropes."
—*William Carey.*

THE principle that missionaries should go forth without any assured support from those who send them seems to find increasing favour in England and America. Does it not, however, throw a heavy burden often upon young and inexperienced persons, and add greatly to the pressure upon mind and heart?

If it is God's method, then I think it ought to be carried out throughout; and that the staff at home should share equally with those abroad, its privileges and responsibilities. And should it not apply to the directors or committee as well?

If it be God's method, should not *all* the missionaries be upon the same footing, not some provided for and some not? Then every sum contributed, privately as well as through the Mission, should be accounted for, all be put into the treasury, and all distributed therefrom. This would involve, practically, having all things common.

But parents, or friends at home, would not consent to forego their right to communicate directly with their loved ones. And community of goods was never restored after its first failure.

The alternative to community of goods should be the assurance that the directors, or council, or committee, should be so in touch with the Spirit of God, that whatever He intended for each missionary should find its ordained destination, and every shilling in the treasury be expended according to his will. But would any council or committee

VENTURE TO CLAIM THIS POSITION?

To show that the principle is not regarded by the missionaries themselves as a Divine one, I do not think there are many, if any, who would not thankfully receive the intelligence that some friend or friends had volunteered to provide definitely for them at regular intervals. Nor do I think there is any directorate which would not gladly accept such undertaking.

To commit their way to God, and to trust Him absolutely, as George Müller did at home, and as F. S. Arnot, Livingstone, and others have done when cut off from any base of human supply, is one thing; to be sent out by a society to do so is another.

Those men did not start upon this way except after experience and leadings of the Lord, which educated them to it, inured them to hardness, and instructed them how to abound and how to suffer need.

But this cannot be gained by reading texts to them, or by asking leading questions which they can only answer in one way; just as an inquirer may be asked questions from John v. 24, and from his answers, be pronounced a Christian, though he be still lacking the Spirit's witness with his spirit that he is a child of God. I think it needs a direct witness of the Spirit with his spirit that this way of "living by faith" is the will of God concerning himself, to enable anyone to go to a foreign land with no assured provision for his needs. Then he will know how to trust God directly, and not through the medium of a society.

Another conviction I have is, that to lay the onus of his support upon the missionary, in addition to all his other trials and labours, is scarcely kind or fair, while the Christians at home whom he represents are proportionately relieved of the sense of responsibility. It is wholesome for the Church to feel this privilege, and to fulfil this responsibility, and it is as unjust to rob its members of it as to lay it upon the missionary.

If it be God's method, it is strange that the amount obtained by those who (not by preference or conviction) adhere to it, falls below the minimum thought necessary for those who are specially supported. We are, therefore, driven to imagine either that the minimum for special support is too high, or that from whatever cause, God fails to supply what is needful to those of his servants who trust Him for it—which is inconceivable.

(1510)

There are missionary societies which nominally adopt the same principle, but whose managers take care that the needs of their missionaries are regularly supplied.

My own conviction is that the first responsibility of a mission is to provide for the sustenance of its missionaries, and that the funds subscribed and thus applied should be regarded as God's indication of the required extent of its operations. And I think that the above requirement being first fulfilled, and his will being sought in all other respects, He would supply the means for carrying on the work up to the limit of the capacity of the mission and its workers.

I have expressed my own views, but shall be grateful for information which may perhaps modify them. QUARTUS.

To my Unknown Friends.*

BY ELLICE HOPKINS.

MAY I plead for an act of loving service in the Master's cause at the hands of my many unknown friends among the readers of THE CHRISTIAN who have so touchingly borne me upon their hearts, and kept my memory green through so many long years of sickness and suffering?

I have at last been able to complete and bring out my book for educated mothers, "The Power of Womanhood;" and I realize the pretty Eastern proverb, "By patience and perseverance and a bottle of sweet oil the snail at length reaches Jerusalem." I attach very great importance to the book, as I have endeavoured to embody the experience of my ten years of work, of a series of conferences held all over the kingdom and attended by many of our leading men, and of scores of anxious private talks with many of our strongest and wisest mothers, as to how best to guard our boys, and mould and shape the higher and purer manhood of the future.

The book, *inter alia*, deals with the moral difficulties presented by our private and public schools, and how they can be best met by home influence and teaching. It suggests a method of imparting pure knowledge on the facts of life and birth, without violating the delicacy and reticence of our womanhood. It points out ways in which we can get our girls to help us, more than I think we do at present, in forming a knightly ideal of character in their brothers, and deals with some social problems that threaten the near future of the modern woman; as well as treats of the wider and Imperial aspects of the moral question in an empire like our own, in which the unifying principle is moral and not geographical, based, as that Empire must ever be, in its utter geographical discontinuity, on the strong, high character of the ruling race. Certainly one-fourth of the human race will not be ruled by a governing class that shows

A RELAXED MORAL FIBRE.

I need not say that the book, though dealing with the whole question from the root, is written with the utmost care and reticence, and contains nothing but what a young mother ought to know, if she is to fulfil her responsibilities towards her boys. Indeed, the book is not concerned with vice, but with the fountain of sweet waters flowing out of the throne of God, in which all can wash and be clean.

But now I come to my great difficulty in my secluded invalid life—how to get the book into the hands of these young mothers, now that I can no longer go about holding meetings and circulating it for myself. On this subject one is cut off from circulating libraries as a rule, and to a certain degree debarred from reviews; and one cannot, therefore, leave a book to stand or fall on its own merits as one naturally does when the open door prevails. As far as I can see, the progress of our Woman's movement must depend to a great degree on helpful books and papers being quietly passed from hand to hand, women influencing women, the whole movement going on silently under the surface of our life.

I make bold, therefore, to ask for this personal help from the many who have accorded me such unfailing sympathy in the long hard fight which laid me low; especially would I ask it from those whom my words, written or spoken, may have helped. These, I know, will not refuse me the help I crave in my turn, now that I am disabled. They will not grudge me the small sum of money needed to procure a few copies of the book that has cost me so much to write, and will place them in the hands of mothers of boys—if possible, of boys still in the nursery—for it is in the nursery that the work must begin. Bear in mind that all the rescue work we can do is not so precious as gaining our young mothers, who may send out earnest, knightly men into the world to prevent, not to cure, what in some of its aspects cannot be wholly cured. To rouse our mothers to

LOOK THE MATTER IN THE FACE,

and bring the power of their womanhood to bear on it, is the most precious work you can do; and you can all do it if you will, bearing the offence of the cross when it arises, and going patiently on, till opposition turns into life-giving opportunity, and the mother is able to shield her own boys.

It is here that, while thankfully recognising the immense progress that we have made since I have been laid aside, I still fear the weak side of our movement lies. There is still a large class of cultivated women whom that movement has not touched. They are women who never go to meetings, who take up no cause unless it be the Primrose League, and to whom the very word "purity" sends a shudder down their backbone. They are the mothers who largely give us our soldiers, our county magistrates, our M.P.'s, etc. We can only reach them through the Press, and by one small door that is left on the latch—their love for their boys. They do know that there are dangers to be guarded against in our private and public schools, a knowledge all the more disquieting because it is so vague. Definite advice they would gladly accept, more especially when, as in my book, it is largely given in the words of experienced masters. And when once they see how the whole question presses upon

THE AFTER LIFE OF THEIR SONS,

I think they can be trusted not to remain indifferent, and not only to cultivate a high knightly ideal of character in their sons, but also willingly to offer themselves as much-needed workers in our Mothers' Unions, and other agencies, to help our dear working mothers and purify our villages. There are so many who could find out the class of mothers in their neighbourhood, whom I am indicating, and send them the book, anonymously or not, which would give the information and help which they need.

But, anyhow, all of us have in our own immediate circle some mothers of boys whom we could help in this simple way, if we would.

And as one woman after another silently joins the movement, helped and influenced by some other woman, silently, without sound of axe or hammer, the great white temple of the future will rise, the manhood no longer sunk in the beast, but lifted into God—that temple of the Eternal Beauty, even of Him who is the Prince of Passion and the Lord of Love.

If only the women who have taught me so much of the faithfulness and power of womanhood will do me this loving service, all the travail of soul I have endured, all the brokenness I have incurred, will not so much as come into mind, for joy that a truer manhood is being born into the world, even the manhood of Him who—

> Came on earth that He might show mankind
> What 'twas to be a Man: to give, not take;
> To serve, not rule; to nourish, not devour;
> To help, not crush; if need, to die, not live.

** "THE POWER OF WOMANHOOD; or, Mothers and Sons." (Wells Gardner, Darton & Co. 3s. 6d.)*

Homes for Working Girls in London.—The anniversary party, in connection with these Homes, was held at Portman Rooms, Baker Street, a few days ago. Residents and past residents of the eight Homes assembled for tea at 8 o'clock, after which a social meeting was held. About 800 young people were present, and the Hon. T. H. W. Pelham presided. Revs. E. A. Stuart, E. Grose Hodge, and E. G. Gange, also Mr. John Shrimpton, took part in the proceedings.

Missionaries and the War.

THE general course of events, and the continued hostilities in South Africa, have very naturally occasioned wide-spread anxiety for the safety of missionaries near the seat of war. Referring to the movements of some of these, Rev. D. Burford Hooke, secretary of the Colonial Missionary Society, writes:—"Several of our men, according to the latest news, are remaining in Johannesburg. Rev. Charles Phillips, whose labour among coloured people is beyond all praise, will remain so long as the coloured Cape people are in the city. Two young men, Revs. Frank C. Rollin and J. B. Thompson, earnest evangelical preachers, have been granted "permits" by the Transvaal Government, and are still labouring among our fellow-countrymen. Mr. Rollin preaches in the iron church at Braamfontein, erected on the site obtained from the South Africa General Mission, and Mr. Thompson at Ophirton. Both these young men need and deserve the prayers of God's people."

Mr. Burford Hooke continues:—"Readers of The Christian will understand how terribly the war is affecting mission work in South Africa from the following brief extract which has reached me from Rhodesia, nearly 800 miles from the seat of war. The writer, who was formerly connected with the China Inland Mission, has, acting under medical advice, undertaken work in Rhodesia. He says:—'On Sundays the greater part of the men are spending their time in rifle practice, the Chartered Company having furnished every one with a rifle and 100 rounds of ammunition. Things are now (September 27) getting at almost war prices: Bread 6d. lb., potatoes 9d., milk 2s. a pint. Everything is about 60 per cent. dearer than in June last.' If such was the state of affairs before war broke out, what must be the condition now when 200 miles of the railway to Rhodesia are in the hands of the Boers? Our duty as Christians is plain; we must stand by our brethren who are remaining at the post of duty. Last week the directors of the Colonial Missionary Society opened an 'Emergency Fund for South Africa.'"

Communications for Mr. Hooke should be addressed, 22, Memorial Hall, London, E.C.

Soldiers in Camp:

DEAR SIR,—De Aar is an important junction, near the Orange Free State. A large permanent camp is being formed here. To-night we open a soldiers' home. It is in the open air, under the trees. Our seats are deals, resting on oil-cans; our lamps, six railway carriage-lamps, hung on the trees. Last night, Sunday, we had our first service, when about 150 men came.

In a few days there will be a general advance from here for the relief of Kimberley; this place will be a base hospital. We write to say we shall be grateful for tracts, newspapers, magazines, and general reading for the men. Parcels to be sent, Soldiers' Home, De Aar, Cape Colony.—Believe us, yours in Christ,

G. B. and M. S. Osborn-Howe.

From Miss Robinson.

DEAR SIR,—While hearts are being stirred on behalf of our soldiers and those they leave behind them, a word of reminder may not come amiss.

While all possible support should be given to the great Aid Associations which spring into activity at such a time as this, it should yet be remembered that the speediest and most practical way of helping our men and their families is through the various Soldiers' Homes under the care of ladies, where faithful and untiring effort is sustained year in and year out, and where workers are already in touch with those needing help.

Although I do not intend this "reminder" as an appeal for special help to my own institutes above others, I may, perhaps, be allowed to say that we have peculiar facilities for doing this work, because our houses are at Portsmouth and Southampton, where the trooping is carried on; and for twenty-five years we have had the sanction of naval and military authorities for visiting the ships, supplying coffee and food, writing paper, books, garments, etc., on the embarking jetty, and for receiving needy cases, widows and orphans, into our Homes. In war times, therefore, we are already on the spot where a helping hand is needed; no new scheme has to be inaugurated, but our present efforts tenfold increased. Such, no doubt, is the case with other institutes also. In ALL, increased funds are required to meet the greater needs.

May I ask friends *not* to send books or papers. Clothing of all kinds, whether new or old, especially warm wraps and children's garments, are most useful. But specially MONEY.—Very sincerely yours,

Sarah Robinson.

Soldiers' Institute, Portsmouth.

A Historical Recollection.

DEAR SIR,—In Dr. George Smith's beautiful biography of Henry Martyn, there is a touching extract from that heavenly-minded man's journal, which is singularly apposite at the present crisis of our national history. Martyn, it will be remembered, accompanied as army chaplain the expedition under Sir David Baird, at the beginning of the present century, when the Cape was wrested from the Dutch.

After a graphic description of the battle of Blaauwberg, and the heart-sickening scenes which the battefield presented on the following day, he thus writes: "Jan. 1806.—I found an opportunity of retiring, and lay down among the bushes and lifted up my soul to God. I cast my eyes over the plain, which a few hours before had been the scene of bloodshed and death, and mourned over the dreadful effects of sin. How reviving to my thoughts were the blue mountains in the east, where I conceived the missionaries labouring to spread the Gospel of peace and love. . I could find it more agreeable to my own feelings to go and weep with the relatives of the men whom the English have killed than to rejoice at the laurels they have won. I had a happy season in prayer. No outward scene seemed to have power to distract my thoughts. I prayed that the capture of the Cape might be ordered to the advancement of Christ's kingdom; and that England, while she sent the thunder of her arms to the distant regions of the globe, might not remain proud and ungodly at home; but might show herself great indeed, by sending forth the ministers of her Church to diffuse the Gospel of peace."

May He in whose hands are the issues of this lamentable war graciously overrule the same for the wider dissemination of the Gospel over the entire African continent! What a call, under cover of the holy incense of our Redeemer's merits, to stand between the living and the dead, and plead for the souls of all; for He "will have all men to be saved and come to the knowledge of the truth."

Frank H. White.

Te Deum.

To Thee all angels cry aloud,
Great God of power and might!
Sun, moon, and stars all gloriously
Proclaim Thee Lord of Light;
Earth, sea, and sky alike declare
Thy goodness infinite.

And we, the children of thy love,
A nobler psalm would raise—
High harmony of yielded wills,
And consecrated days;
And lives of earnest helpfulness,
That best may speak thy praise.

To tell thy love, to speak thy worth,
Thy messengers we'd be.
Lord, use such humble instruments
As witnesses for Thee;
Thro' us reveal thy saving grace,
That all the world may see!

Annie E. Lyddon.

The Famine in India.

THE Indian papers give a gloomy outlook for the immediate future. During the week ending October 4, no rain fell in the Punjab, Berar, and Hyderabad. In the Central Provinces and Rajputana the fall during the same week was trifling. Prices are very high, and riots are imminent, especially in Nagpur.

At a meeting of the Viceroy's Legislative Council, on October 30, at Simla, the Hon. Mr. Rivaz described 350,000 square miles, with 30,000,000 of people, half of whom are in British territory, as being either affected by, or about to be affected by, the famine. He further said that in extent and intensity the present drought in Rajputana and North Bombay equals, if it does not exceed, the memorable drought of 1868, the year which affords the nearest parallel to the present year within the century.

The Viceroy, then, according to a local paper, made a sympathetic speech, in which he feared the suffering in Rajputana would be in excess of any since the sad year of 1868; while in the Central Provinces he regretted to think that a portion of the ordeal of three years ago may again have to be endured by the same poor people, who have had barely time to recover from the last shock. The Viceroy expressed his intention of visiting the principal centres of the famine himself.

Writing to us on October 25, Dr. Colin Valentine, of the Medical Missionary Training Institute, Agra, says:—"I have letters and communications from missionaries and other friends in all parts of the country, and the accounts they give are heart-rending. The spring crops, if there are any, will not be reaped before March or April. On Sabbath last we had 1,160 starving creatures at our Beggars' Church." Dr. Valentine intimates that he has received handsome contributions as a result of former notices in The Christian. The need is urgent as the days go by, and he intends to acknowledge gifts personally.

Schools for Sons of Missionaries.

DEAR SIR,—You have been good enough to permit an appeal to the pastors and officers of churches on behalf of our four schools for children of ministers and missionaries of the Free Churches, viz., Blackheath, Caterham, Milton Mount, and Sevenoaks.

In deacons' meetings many appeals have to be considered and laid aside. I would plead that these schools should be handled differently; if made a topic at some church meeting, the church could be invited to, and probably would, make an annual contribution to their funds.

As treasurer of Blackheath School, I find there is still much ignorance even as to its existence, and while I am thankful for the increase in the number of churches which contribute, I cannot but feel that, if the deacons would but afford the opportunity, a much larger number would respond. Apportion the gift as desired, but support all four schools, is what I urge.—Yours faithfully, Edward Unwin.

27, Pilgrim Street, London, E.C.

"Christian Progress" Scripture Reading Union.—This organization, as well as the "Living Waters" Missionary Union, has passed under new management. Through mental ill-health, Rev. E. Boys has been obliged to resign his connection with the Unions as well as the editorship of the two monthly magazines in connection therewith. Miss Agnes M. Boys will take her father's place, and Miss A. St. G. Nugent has kindly accepted for the present the position of editor. Miss Agnes M. Boys will continue to act as honorary secretary to the "Living Waters" Missionary Union, which is now supporting thirteen missionaries in the foreign field. These are connected with three societies, and a council of reference has been formed, consisting of Rev. H. E. Fox (C.M.S.), Mr. Walter B. Sloan (C.I.M.), and Mr. Albert A. Head (S.A.G.M.), to render any assistance in connection with the Missionary Union which may be required.

Day by Day.

SUNDAY, November 26. 2 Chron. xxxii.

A REMARKABLE reading of the first verse is suggested by the R.V. The chapter begins thus: "After these things and this faithfulness, Sennacherib, etc." We might have thought that Hezekiah's behaviour in cleansing the Temple, and restoring the worship of Jehovah, would have secured for him and his people complete immunity from Sennacherib's attacks. Surely, for such a faithful servant, God will graciously interpose, saving him from alarm, and his land from invasion. But no, the terrible wolf is allowed to descend on the fold, and this in the face of Hezekiah's faithfulness.

Can we not see the reason? In Hezekiah's case, for instance, the faith which had already stood the test was capable of bearing a heavier one, and of yielding more luscious fruit. God pruned it that it might be still more productive. Besides, he could be trusted with trial and pain, as a specimen of the right attitude and bearing of a godly man in times of peril. Of how much value has not this story been in all ages! How many have been encouraged to a firmer faith in God, because of this record of Hezekiah's faith and prayers! And see how splendidly he stood the test, and was vindicated: "There is a greater," he said, "with us than with them;" and shortly afterwards we are told that "the Lord saved them from the hand of Sennacherib and all other, and guided them on every side."

But let us be very careful and watchful, lest we bring on ourselves occasions for God to leave us (31), that He may try our hearts, and teach us that we are not so strong as we suppose. Satan desires to have us that he may sift us as wheat, and we learn that apart from Christ we are nothing, the weakest of weak men, the most unworthy of unworthy ones.

MONDAY, November 27. 2 Chron. xxxiii.

This chapter is saturated with the tears of myriads of penitents, who in the catalogue of Manasseh's sins have seen the counterpart of themselves, and in his repentance and confession have found their path back into the light and joy they had forfeited. How often this record has been as a golden ladder up which a Saul of Tarsus, or a Magdalene, has climbed from the depths of despair to the conscious favour of God.

The Lord often speaks to us, but we give no heed (10). We take the bit in our teeth, and with unrestrained passion make for our doom. It is then that, as the warning voices of his prophets have failed, the Lord sends the host of the King of Assyria. If we would but heed God's gentle, pleading voice, from how much suffering we should be saved; but God is apparently forced to harsher measures than He would choose, by our obstinate rebellion. Yet when we are in distress, and humble ourselves greatly, seeking Him early, and praying unto Him, He is entreated for us, "for his mercy endureth for ever."

Manasseh apparently did all he could to undo the evil he had wrought in Jerusalem. So far as the idols were concerned, it was comparatively easy to take them away. But in spite of all his endeavours, the people still sacrificed in the high places, and apparently his son Amon perpetuated the memory of his father's sins, and made no effort to repeat his repentance and tears. Ah! it is a bitter reflection to remember how many hearts and lives have been influenced for evil, which we can never reconvert.

Though he commanded Judah to serve the Lord, nevertheless the people still worshipped in the idolatrous high places. Take care of your influence. It is easier to set stones rolling than to stop them. Above all, abide in God, that yours may be the tranquil joy of the home, in contrast with the bitter lot of the prodigal, even though he be welcomed by the killing of the fatted calf.

(1512)

TUESDAY, November 28. 2 Chron. xxxiv.

How strange to find a Josiah in the home of an Amon, like a white lily floating on the surface of a muddy pond. How came so young a boy to such a pitch of saintliness? Perhaps his grandfather, Manasseh, unable to alter his son, focussed his prayers and influence on the young boy, his grandson. And what a marvellous effect must have been produced on him by the knowledge that he had been the subject of prophecy (1 Kings xiii. 2). He had only to apprehend that for which he had been apprehended years before. Though no voice of prophet or seer has ever predicted the outlines of our lives, they are all well known in heaven—all we may accomplish by word or act—and we are called to reproduce God's ideal.

The finding of the Law was a very significant incident. That it should have become so rare that this was the only copy extant, was no doubt due to the destructive and desecrating efforts of Manasseh and other kings. Some pious hand had no doubt concealed it from the eyes of the inquisitors; and the secret had not been divulged even in death. What wonder that the king's heart misgave him when he compared the Divine ideal with the actual condition of matters in Jerusalem and Judah. It seems a striking illustration of the way in which conscience comes across the law of God, which has been for long buried in our hearts, but ignored and disobeyed. One day the neglect of God's holy demands is brought suddenly and sadly home to us, and we cry out in an agony of conviction. It is a great thing to *stand in our places* and make a covenant with the Lord. Be sure to be consistent yourself, and you will cause others to serve God (33).

WEDNESDAY, November 29. 2 Chron. xxxv.

Christ, our Passover, is sacrificed for us; let us, therefore, keep the feast. All our life should have something of the spirit described in this chapter.

First, the Levites are addressed. They are reminded that they were not required to bear the Ark from place to place, as in the days of the exodus, and, therefore, they might fitly undertake the other work of helping the priests, who were likely to be overwhelmed by the multitudes gathering to the celebration. The old order changes, giving place to new; let us not always be clinging to stereotyped duties, but adapt ourselves cheerfully to new conditions.

Next, vast preparations were made for the poor, and those unable to provide for themselves. True religion, by its very nature, is bound to be unselfish. The holy soul looks out on the rest of men with longing and pity; the storm clouds are gathering over the spoiling golden grain; the wolves are harrying the panting scattered flock. Gather the outcast in, that the house may be furnished with guests.

Yet a life so auspiciously begun and continued may end in disappointment and disgrace. It is not enough to stand now and again in the light of God. We must persevere to the end in that patient continuance in well-doing, which is the true sign of those who believe unto the end, and are saved. Josiah is a sad warning of the evils of that presumption which flings itself from the Temple, and expects to be miraculously preserved.

THURSDAY, November 30. 2 Chron. xxxvi.

What a wail there is in this chapter! As the pleadings of prophets and the successive reformations of the good kings were not sufficient to arrest the cancer of the nation's apostasy from God, the people were carried into captivity; and the land lay untilled for seventy years.

It is a marvellous thing that out of such a nation there came such a literature as the Bible. Compare these sacred books with the other religious writings of the Jews; and, above all, compare their tone and spirit with the evils perpetrated by kings and people, and you are at a loss to account for the production of such a literature, unless you are prepared to admit the full weight of Divine inspiration. Nothing but the inspiration of the Holy Spirit could account for such a phenomenon as Holy Scripture emanating from such a people, to whose sins its rolls were a perpetual source of condemnation.

The length of the captivity was in proportion to the people's disobedience to the law of God, which ordained that, on the return of every seventh year, the land was to be neither tilled nor sown, so that it might become renewed by lying fallow, and that the people also might rest. The people neglected this during the 490 years of their national life; and thus there was an accumulation of seventy years, which ought to have been kept as Sabbaths; and since these were not observed in their proper place, one in seven, years, they were now all observed together. Be not deceived, God is not mocked. If you hold back his dues of time or money, He will exact them in some other way.

FRIDAY, December 1. Ezra i.

Cyrus is one of the most remarkable men of antiquity. He had been King of Persia for many years before the issue of his remarkable edict. Therefore the first year, mentioned in the first verse, doubtless refers to his acquisition of Babylon. It is probable that Daniel directed his attention to the prophecies of Isaiah (xliv. 28). There were also political considerations that made it eminently desirable that there should be a strong outpost in the south against Egyptian incursions. But beyond all this, the Lord stirred up his spirit.

Behind the secondary motives by which kings and princes are prompted, we must always recognise the movements of Him in whose hand are the hearts of kings and of all men. Nothing seemed so impossible as that Judah should be brought back to Jerusalem. But, when the time came, God's word by Jeremiah was literally fulfilled. So shall it be again. There are pages of Scripture as yet waiting for the hour of their fulfilment, especially as they concern the return of the Jewish people to their own land. And at any moment a combination of political circumstances may make this strategically necessary; but, behind all, we may look up into our Father's face and realize that He is carrying out his own plans and fulfilling his divine programme, "doing what He determined before should be done."

The same stirrings were needed to set the people in motion (5). The bulk of the nation had become too comfortable and prosperous to be anxious to return to their own land. But even this reluctance and lethargy were overcome. Evidently, beloved servants of God, He who stirred you is prepared to stir up fellow-helpers for you; and to see that gold and silver are not lacking for his work.

SATURDAY, December 2. Ezra ii.

Those who are mentioned in this chapter did not belong to the ten tribes, who were dispersed into various and scattered districts of Babylon, but were the descendants of those whom Nebuchadnezzar had carried into Babylon, and who were residing in and around the metropolis.

Zerubbabel, the Prince of Judah, the surviving representative of the royal line, led the procession of returning exiles. Four courses of priests, out of twenty-four, also elected to share the burdens and responsibilities of the new state. Singers also went, for the Temple would have to be rebuilt, and even during its rebuilding there would be ample need of their services in cheering the toiling builders. The entire number of this first party must have been about 50,000, with 8,000 beasts of burden.

It was a serious disability that certain of the priests could not trace their pedigree to Aaron's time. It is supposed that they could not do so, because they had preferred to call themselves by the name Barzillai, instead of that which belonged to them as members of a family of the house of Levi. The former was that of one of the richest and most honourable families in Canaan; and it may indicate an unholy pride that such a designation was preferred. It was not the last time in which men have been unable to trace their pedigree to the family of God, because of their absorption in worldliness and pride. May God preserve us from a similar mistake! But if you have become doubtful, lo, there hath arisen a priest, with the power of Urim and Thummim. Look up, He can restore thee if this is thy lot.

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Literary Notes.

A SPEECH of Lord Rosebery on "literary taste" has been much quoted during the week. We are afraid that the kind of reading which forms the staple food of nine-tenths of the population now, who peruse hardly anything but ephemeral "literature," is not likely to help good style or promote delicate taste. The works of the master thinkers are neglected by all but a select body of thoughtful people. Rev. Dr. Robertson Nicoll, who is no mean critic of books or style, speaks of Bunyan's "Grace Abounding" as being, "without doubt, the most exquisite specimen of English prose style that exists." Those who are curious to test that statement could not do better than master the book. Readers who begin it for the "style" would probably continue it for the matter.

An extraordinary paper appears in the *Nineteenth Century* from the pen of that vivacious and self-assertive writer, Mr. W. H. Mallock, on the "Intellectual Future of Catholicism." The purpose of the writer is to show that the progress of critical science has hopelessly discredited the appeal of Protestants to the Bible as the final source of appeal, and that, without some kind of external authority to guarantee the validity of our religious creed, all religion must inevitably fall to the ground. Leaving the Bible to vindicate itself against the assaults of destructive criticism, as it is doing with no help whatever from Romanism, it is enough to point out that the final test of the validity of our faith is to be found in its conformity to the "mind of Christ," which is clearly revealed in the Bible, and for the elucidation and personal appropriation of which He promised the gift of the Holy Spirit, as the Guide, the Remembrancer, and the Guarantee of all saving truth.

The Donnellan Lectures for 1898-9, delivered in Trinity College, Dublin, by Rev. E. J. Hardy, M.A., were on Doubt and Faith *(6s., T. Fisher Unwin)*, and contained some things on our present divisions which go to the roots of a good deal of trouble. He says:

> A difference of opinion about a chasuble or a celebration is now spoken of as a "crisis" in the Church. To me the real crisis seems to be the numbers in so-called Christian England who have no faith in anything except money and beer. Surely, in the presence of so much practical and theoretical unbelief, all who have any religion should unite in bearing witness to the reality of things not seen which are eternal.

True; but much of the emphasis laid on rites and ceremonies and dress is due, to a large extent, to a feeble hold on eternal things. Lose the sense of the spiritual, and the carnal, in many forms, takes control of faith and conduct. We agree with Mr. Hardy when he says:

> Some, who will have no dealings with the Samaritans whom they see and know, are always talking about union with the Greek Church. We know something of that Church, and can assure these people that it is a case of far-off hills looking green. How much better to be united at least by the bond of peace with Nonconformists at home! The field of truth which we hold in common is far larger than the little separate enclosures which mark off our differences.

Some interesting information is given in the last volume of the Dictionary of National Biography on the hymns of Watts and Charles Wesley. The number of Watts's pieces in various collections of hymns is about 600, of which twelve are in very general use; the most popular being, "Jesus shall reign where'er the sun," and "When I survey the wondrous cross." Charles Wesley produced altogether 6,500 hymns, of which 500 are still in use. Watts used to say of Wesley's "O come, thou Traveller unknown," that it was worth all the verses he himself had ever written, an opinion many devout readers and singers will scarcely accept, beautiful and helpful as the hymn is. On the other hand, Wesley is credited with saying much the same of Watts's hymn, "Not all the blood of beasts." It is remarkable, by the way, what vitality the verses of these eighteenth century hymns possess, with their Scriptural truth, their loyalty to the heart and soul of the Gospel, and their large and satisfying expression of the soul's deepest yearnings and aspirations.

"A Dictionary of the Bible" may seem to be a very harmless book; yet it may be very dangerous. The range of the book is enormous; hardly anything lies outside of it. A large number of men contribute to it, and a trustworthy editor may not be able to keep them all in hand, or to prevent the intrusion of views from which he differs; but if the editor is wide and loose, there will surely be a book more or less like him. Authorities have raised a warning note with regard to the "Encyclopædia Biblica" as a work needing careful scanning from the evangelical point of view, setting forth on such subjects as "Baptism," "Bishop," "Church," the High Church teaching; while on points of criticism involving the date, the authorship, the contents of the books of Scripture, it is of what is called the advanced school. Ministers and others who are asked to suggest a good book of reference, will do well to make themselves well acquainted with what they recommend.

One of the books recently placed on the *Index Expurgatorius*, is a work by Prof. Schell, a liberal Roman Catholic, written in order to demonstrate that the Romanists are losing ground everywhere. The policy of suppressing books that are "heretical" is an old habit on the part of the Papal Council; it would now appear that "telling the truth" and advocating "heresy" are evils on a par with one another. This policy, however, in the end, will only hasten the process of conversion from Romanism. The human mind, when once awakened, is not going to be debarred by any authority from knowing facts, and we may be sure that the facts mentioned in the above work will travel round the world all the faster because of its having been placed on the *Index*. Truth has a faculty of thriving under attempts to suppress or conceal it.

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IMAGINE one of the primitive disciples present in St. Peter's at Rome to-day during the celebration of a baptism or a mass! A devotee of the old Eleusinian mysteries would find himself at home in the scene; but the disciple would shrink away from it, as from a specially profane development of paganism. Between the religion of Christendom and the revelation upon which it claims to be founded there yawns a gulf which is impassable. To the apostasy of Christendom Judaism affords no parallel.

Judaism appears to be an exception to the strange law of degeneration which marks the religion of mankind. The Scriptures are still read in the synagogues, and the paschal supper is still celebrated in simplicity. And in the Scriptures and the paschal rite may yet be found the means of their spiritual restoration. The altar is there, and the wood for sacrifice; all that is lacking is the fire from heaven to kindle it—a signal proof of the truth that "God has not cast away his people." For though, in this age of a silent Heaven, He does not declare Himself as the God "that repayeth them that hate Him to their face," He is none the less "the faithful God which keepeth covenant . . . to a thousand generations."

Paganism is not less evil or less hateful because it masquerades in a Christian dress, and uses the language of Christianity. The guilt and infamy of Judas were all the greater because he ranked as an Apostle of the Lord. And if there be indeed apostolic succession in the historic Church, we know to what source to trace its origin! The Judaism which crucified the Lord was essentially a true religion: it became a false religion only because the very truth of God when administered by carnal men is changed into a lie. But the religion of Christendom is essentially a false religion, and so lost to shame, moreover, that it makes no effort even to cover itself with a Christian terminology. About the priest and the altar the New Testament is silent, save in that Epistle which was written expressly to teach that they belong in type to Judaism and in antitype to Christ. And, as for baptismal regeneration, and the mass, with its vestments and "candles vainly lighted at noonday," these are the well-known stock-in-trade of a pagan priesthood, and the New Testament knows absolutely nothing of them.

Judaism, I repeat, affords no parallel to such an apostasy as this; but a counterpart may be sought in Buddhism. Just as the principles and practices of Buddhism are marked by the most flagrant opposition to the teaching of Gautama, so also the religion of Christendom stands out in open contrast with the teaching of Christ. I would not be understood as bracketing Gautama with the Lord Jesus Christ. I deplore such profanity. But, again I appeal to the history of Buddhism as a striking instance of the working of that same law of spiritual gravitation which has been so apparent and so disastrous in the history of what—if it be lawful to coin a much-needed word—might be described as *Christianism*. For while in the sphere of morals and of mind man is master of himself, the ruin of his *spiritual* nature is complete. Here he is so entirely the slave of perverted religious instincts that, apart from Divine grace, his recovery is impossible.

The Scripture expositions of the late Dr. Culross enjoy a widespread confidence. In spiritual things, our lamented friend dealt with concerns that he had seen and handled; and this will be realized by all who, in a spirit of submission to Divine teaching, study his little book just issued from the *Stirling Tract Depot*, **God's Shepherd Care** (1s. and 1s. 6d.). In the course of seven chapters, the pages deal with the Twenty-third Psalm, which in the opening sentences, is well styled "The Children's Psalm"—the youngest lisper in a house is almost always able to lisp out, "The Lord is my Shepherd."

* From The Buddha of Christendom, A Book for the Present Crisis, by Robert Anderson, C.B., LL.D. (5s. *Hodder & Stoughton.*) This is a remarkable book, and on which we hope to say more anon. Meanwhile, we give a few paragraphs from a chapter, in which the meaning of the title is forcibly explained.

*True Religion Tested.**

By REV. H. C. G. HANDLEY MOULE, D.D.

I VENTURE to affirm that, among the tests of a true Christianity, prominent among them, far-reaching in its reference, must be placed the question: What is the attitude towards Holy Scripture of such and such a system or ideal? Is it an attitude of cordial and congenial reverence and confidence? Is the abundant use of Scripture favoured and promoted by the system, alike for the teachers and for the body of the faithful? In regard of public ministration, is large prominence given in it, not to preaching only, but to such preaching as perpetually founds itself upon Scripture, and aims above all things to make its pages, as they stand, more articulate to the mind and soul? Is the manifest purpose "not to have the Bible on our side, but to be upon the side of the Bible?" Is the Christianity of the private Christian such that he finds himself, as by an instinct,

GRAVITATING TO THE BIBLE

as his true oracle of God, on faith, character, and duty? Is he prompted by his religious system, not indeed (God forbid!) to approach the Bible lightly, self-confidently, asserting petulantly his own judgment upon its meaning to the neglect of other and more collective judgments, yet to approach it *directly*, asking his unseen Lord to speak direct to him through the written Word? Is it natural to his cast of religious thought to make it, as the Psalmist did (cxix. 24), "the men of his counsel?" Does he find it, as Athanasius assures us that it is, "self-sufficient" as our informant upon the things of God—self-sufficient, not indeed to the self-sufficient reader, but to the believing reader who goes in humility to the Word itself? Is it natural to the man's Christianity to desire to be supremely led, taught, toned, moulded, by those august yet sympathetic companions, the Holy Scriptures—"read, marked, learned, and inwardly digested," in direct and untrammelled intercourse? Or, on the other hand, are the drift and tendency in a different direction—towards a reserved and guarded use of the Bible, whether as the base and theme of public teaching, or as the true spiritual

FOOD OF MIND AND HEART

in private? Is it at all the natural issue of the type of thought and unbelief, not, indeed, to despise or discredit the Book, of set purpose or in plain terms, but to place it in the background behind other religious interests, and to prefer to it other means of information upon religion?

With the answers to these two groups of questions goes, if I am right, very much that will test the truth of our Christianity. Unquestionably, the tendencies and results of the two types indicated are different, other things being equal. Let two men be found, both of them intelligent, and both devout, both of them finding their religion a daily reality to them. Let one of them be emphatically a Biblical Christian, thinking so of his Bible that he cannot help making it at once his chief friend and his true oracle in things divine. Let the other find those functions discharged for him, on the whole, rather by some other thing or things. There will tend to be a great difference between the two men in cast and direction of

SPIRITUAL CREED AND RELIGIOUS LIFE.

Let me say nothing, if I can avoid it, that shall even seem unjust or unsympathetic. The less Biblical Christian may truly "hold the Head." He may develop, perhaps eminently, many true Christian characteristics. But I hold that in the sum of the matter, if other things are equal, the two men being equally thoughtful, reverent, and conscious of duty, then the man who habitually seeks "God's heart in His Word" *(cor Dei in verbis Dei)* will, on the whole, develop his life on lines far more true than the other's to the primal Christian type, the New Testament type, the type illustrated for example in the closing chapters of the Ephesian Epistle, or in the First Epistle of St. Peter.

* From CHURCH AND FAITH: being Essays on the Teaching of the Church of England, by Dr. Wace, Dean Farrar, Dr. C. H. H. Wright, Rev. R. E. Bartlett, Principal Drury, Canon Meyrick, Professor Moule, Chancellor Smith, Montague Barlow, Sir Richard Temple, Bart., E. H. Blakeney, and J. T. Tomlinson. With introduction by the Lord Bishop of Hereford. (7s. 6d. nett. *Blackwood & Sons.*) The book is a restatement of truth by Protestant leaders and workers in the English Church. Among the subjects of the papers are "The First Principles of Protestantism" (Dr. Wace); "Christ's Teaching and the Primitive Church" (Dean Farrar); and "The Voice of the Fathers" (Dr. Wright). The extract which we have given is from a notable essay on "Tests of True Religion." Other subjects are "The Lord's Supper" (Principal Drury); "The Confessional" (Canon Meyrick); and "The Reformation Settlement" (Mr. J. T. Tomlinson). The volume appears at the right time, and deserves many readers. Those who have to combat Romanism and Ritualism will find the pages of great service.

(1516)

Among the Poets.

MANY will welcome another volume by Annie Matheson. SELECTED POEMS: Old and New (2s. 6d. *Henry Frowde*), presents a gathering of pieces, some of them very choice. A portrait appears as frontispiece. Here is a stanza from "The Disciple is not above his Master":—

To raise the fallen, to love the lost,
To save the soul long tempest-tossed,
By sacrifice that fears no cost;
Still day by day I beckon thee.
Through pain into divinest ruth,
Through death into eternal youth,
Through doubt to everlasting truth,
Follow thou Me!

Poetical adaptations of the Book of Psalms are very numerous. We are thankful for the latest: A METRICAL VERSION OF THE PSALMS, by John Albert Robertson. (5s. *Elliot Stock.*) The new dress well becomes the old songs. A familiar section of Psa. xci. is thus given (verses 5 to 10):—

By night no terror shalt thou fear,
Nor flying shaft by day;
Nor plague in darkness drawing near,
Nor dread disease that doth appear,
And in the noontide slay.
A thousand slain shall next thee be,
Ten thousand on thy right;
But it shall never come nigh thee,
Thine eyes the just reward shall see
Of sinners in His sight.
The Lord thy refuge madest thou,
Thy fortress, God Most High.
No evil shall befall thee now,
Nor any plague will He allow
Thy dwelling to come nigh.

A work embodying much thought, and displaying a large measure of poetic skill, has been produced by William Crossley, under the title, CHRISTUS VICTOR: The Great Temptation. (6s. *Elliot Stock*). Dealing in particular with Satan's offer of "all the kingdoms of the world," the author enlarges upon the strength of the temptation, and the greater might of the Son of God. Scripture passages are incorporated most happily, and the pages will delight many readers. We make a brief extract from the last book of the poem:—

In weakness now the patient Christ appears,
And bows his head to suffering and to scorn;
Yet lower still that lowly head must bend,
And fiercer pain must try that tortured heart.
To shameful death the Son of God shall yield,
And in the grave his mortal body rest.
Thus far shall sin and powers of death obtain
A seeming triumph o'er the Prince of Life;
He shall bow down to death, and so destroy
The power of death to all eternity.
For short their victory; nor death nor hell
Shall hold their victim in enduring chains;
The mighty captive shall burst all his bonds,
And from the grave He shall immortal rise,
And find, through death, the way to endless life.
He shall ascend the skies unto the throne
From all eternity for Him prepared,
And on it reign, till all his foes submit,
And fall in humble homage at his feet,
And every tongue confess Him Lord of all.

Dr. George Matheson, of Edinburgh, is a bold thinker, and his writings are singularly impressive. His new book, **Studies of the Portrait of Christ** (6s. *Hodder & Stoughton*), is what we should expect from him. While the pages do not all compel mental assent, they deserve heart sympathy and approval. Looking at Christ as the one pre-eminent Figure in the gallery of human souls, Dr. Matheson tells us what he sees; and at the close of the chapters (twenty-six in number) are prayers which enable us to realize his feelings also. After making all allowance for divergence of view on points of doctrine, we commend the book to thoughtful Christians for its rich suggestiveness.

*Romance of Evangelism.**

VARIED, indeed, have been the experiences of evangelistic work among the poor that have come to Rev. J. Flanagan during his long ministry, and the few reminiscences which he has embodied in the simple but vigorous and acceptable volume he has just issued will doubtless be read with satisfaction by those who regard sound, if unconventional, Gospel effort with feelings of interest and thankfulness.

Mr. Flanagan is now well known in connection with Primitive Methodist home missionary work in the purlieus of the Borough—one of the most deplorable of metropolitan slums. In a realistic sketch, entitled "A Fight for a Soul," he recalls an early experience in visitation. A noted atheist was dying, and Mr. Flanagan, with a number of earnest workers, determined to spare no effort to induce him to repent. We condense the sequel from the author's vivid description:—

The man's frame shook violently. At the mention of the Lamb of God, his countenance assumed a darker hue. His fingers twitched convulsively, while once or twice he attempted to rise, but could not.

Bending over him, I said, "Do not agitate yourself, we mean you no harm. Suppose we sing you a hymn."

At this he recovered his voice, and glaring upon me savagely, he said, "Sing? No. I will have none of your singing here."

"Well, now, calm yourself," I answered. "Suppose we pray?"

"Pray!" he screamed. "No. No praying here! Leave me, you dogs. If you don't go away I'll curse you!"

He continued until breath failed him, and he sank down exhausted.

While Mr. Flanagan and his friends engaged in prayer, the man left his bed, and called to his wife to assist him into an upper room.

"Take me out," he screamed, "this is hell."

"Hold," I said, "let the door remain open, that the sound of our petitions may still reach his ears."

The woman did so. Still we pleaded. There was no formal utterance. Desire distilled in tears. How long we prayed thus I cannot tell. But in the supreme moment of our supplication there came an altered cry—

"What shall I do? What shall I do?"

We listened as we knelt. Again we heard, "What shall I do?" followed by sobs and tears, which caused our own tears to flow afresh. Penitence had given place to despair. The heart was subdued. That night there was joy in the presence of the angels of God over a prodigal's return.

And now, what a change! Never surely did a conversion appear more thorough and blessed. The chamber where he met his fate was on the verge of heaven. Standing for a few days within the vestibule of eternity, he witnessed to all a good confession. The news spread, and many visited him to behold the grace of God.

Of the brethren who had prayed, he never spoke but with tears of thankfulness. His last words were, "Tell them I thank them with my dying breath. I had given myself up to the devil. Their hymns and prayers maddened me, but their supplications so brought God's power upon me that my heart was broken. I thank God that my insults did not drive them from my door. I die in peace and in hope, through the blood of Jesus, of a joyful resurrection. My last request is that Brother Flanagan will preach the salvation of God over my dead body, before they lower it into the grave."

And so I did. Amid the gathered crowds I stood by his coffin, taking for my text, "Is not this a brand plucked from the burning?"

The book contains eleven other sketches, which, if not especially remarkable for literary finish, are yet welcome as a pithy recital of stimulating fact.

A layman was one evening congratulating a clergyman on the luxurious life he lived. He resented the imputation, and was challenged to write up the doings of the previous day. The result is **A Day in My Clerical Life, with Reflections by the Way** by Rev. R. E. Veagh. (*T. Fisher Unwin.* 3s. 6d. net.) The book is humorously written, and makes entertaining reading.

In a choice little volume on Wesley and Whitefield, Rev. D. Butler, M.A., of Abernethy, Perthshire, spoke of the great influence of Henry Scougal, of Aberdeen, over the Oxford Methodist movement in the eighteenth century. During recent months, Mr. Butler has pursued his investigations on the subject, and gives us the result in a deeply interesting little volume, entitled **Henry Scougal and the Oxford Methodists**; or, the Influence of a Religious Teacher of the Scottish Church. (2s. 6d. *W. Blackwood & Sons.*) Scougal was a professor in King's College, Aberdeen, and the author of a singularly spiritual book, "The Life of God in the Soul of Man." He died at the early age of twenty-eight; but, seeing that his thought and teaching were embodied in the Methodist preaching and song, he lived a life of marvellous fruitfulness. Mr. Butler's book is an important contribution to a study of the forces of the Methodist revival, and those who study it will want to know still more of the brilliant professor, whose memory seems to have passed away in the mighty spiritual force which he did so much to originate.

* THE ROMANCE OF EVANGELISM. By Rev. J. Flanagan. 1s. 6d. *S. W. Partridge & Co.*

Church or Bible?

THE present crisis in the Church of England is dealt with in a story entitled Who Will Win? (5s. *Hodder & Stoughton.*) Under the pseudonym of "Zwinglius Junior," the author attempts to deal in an informal way with most of the weak and dangerous points in the teaching of Ritualism. Though, in the judgment of some, one or two of the positions may seem rather strained, we feel that the book has appeared at the right moment, and is calculated materially to assist a popular grasp and understanding of the salient features of the ecclesiastical crisis.

Those undecided how to vote at the coming election would be effectually aided in their decision by a careful perusal of this book, as, in addition to dealing with Church matters, it is also a political forecast.

The following is a conversation between some Oxford undergraduates:—

"Where are we to find our rule of faith, in the Bible or in traditions?"

"I find mine solely in the Word of God," replied Vavasour.

"I cannot help thinking," said his friend, "that we want a further authority, partly to supply information on points where the Bible is silent, and partly to interpret to us what we cannot understand in the Book."

"I cannot admit that," observed Wykeham. "You must define your word 'authority;' if you mean what Newman called 'coercive authority,' I entirely deny it."

"Yes," added Vavasour, "the only admissible use of the word 'authority' is witness. When a man has seen a matter, or knows it for himself, he has authority to proclaim it; but he cannot enforce it. But what authority has a Church which has received a fact at fifth hand, or even at a hundredth hand, to enforce a belief? As to points wherein the Bible is silent, these are not so numerous as is sometimes supposed, when the Bible is carefully examined."

"Then," exclaimed D'Auvergne, "you do not hold that there is a vast body of Catholic tradition enshrined in the Church for the instruction of her members?"

"Where do you find it?" inquired Wykeham.

"I would appeal to the first six centuries," was the reply.

"Of that period," added Wykeham, "the first 300 years must be of the greatest value; but its theological remains are poor and scanty. They are largely corrupted, and even contradictory."

"I am most unwilling," persisted D'Auvergne, "to give up that great dictum of the Church, that we must accept what everyone has believed always everywhere."

"Where can you get it?" said Wykeham. "Can you give me a single text of Scripture which has received the accordant interpretation of all the Fathers, or has even been infallibly explained at any time?"

"I must leave that," replied D'Auvergne," to those who are masters of the controversy; but the beautiful idea of perfect harmony in understanding of the Bible has great charms for me, together with the notion of guidance in it, almost if not quite infallible."

"Yes, if you can get it," said Wykeham; 'but if not, by all means come back to common sense."

"What would you substitute for my view?" inquired D'Auvergne.

"I would quote St. Paul's words in 2 Cor. iv. 2. 'By manifestation of the truth commending ourselves to every man's conscience in the sight of God.' Here we have no word of a priest, or an infallible interpreter, but that the truth will commend itself to every man's conscience in the sight of God."

There is little or no plot, the book being principally devoted to conversations between earnest Evangelicals and Jesuits or Ritualists.

Daily Light on the Daily Path is a well-known and highly-prized devotional text book, in the very words of Scripture. There is a selection for the Morning Hour, another for the Evening Hour. A new issue of a singularly portable edition is made up in two little volumes, enclosed in a neat case. For travellers, and others who aim at compactness, this edition will be specially welcome. (*S. Bagster & Sons.*)

Britain's Prince.

SOME years ago, the late Thomas Paul wrote a story of Queen Victoria which has ever since enjoyed a remarkable popularity. There was something in the title, "Britain's Queen;" there was much in the subject itself and its enthusiastic style of narration. It was fitting that the same facile pen should sketch the career of the Heir Apparent, and this he did in a volume just issued—Britain's Prince and Princess: The Story of their Lives. (6s. *J. F. Shaw & Co.*)

In every sense this is a book for the people. The Royal Family is held in the esteem of all, and, as the interest relates equally to every branch of the family, so Mr. Paul sought to tell an all-round tale. Public and social life are outlined, and special attention is given to the opening career of the Duke of York and the beloved Princess May.

The volume is handsome within and without, the seventy illustrations including reproductions of many favourite portraits and other pictures. That many will read it is a certainty; and, assuredly, many ought to read it, so as to become acquainted with, and properly interested in, those whom Providence has placed in high and responsible station. Not on patriotic grounds alone would we suggest that the book should be placed in parochial and public libraries; it is good reading, as well as reading for the public good.

Twelve Pioneer Missionaries.

IN the field of missionary biography, unique service has been rendered to the Church of Christ by Dr. George Smith, C.I.E.; but never has that powerful writer employed his pen to better purpose than in the production of his latest book—Twelve Pioneer Missionaries, with portraits and other illustrations. (7s. 6d. *Nelson & Sons.*) To give the names of the pioneers will be interesting, and afford some indication of the scope of the book:—

Raymund Lulli (1235-1315), Doctor Illuminatus and Martyr, Spanish Apostle of the love of Christ to the Mohammedans; William Carey, D.D. (1761-1834), English founder of the Modern Missionary Enterprise; Hannah Marshman (1767-1847), the first woman missionary to women; Captain James Wilson (1760-1814), pioneer in the Pacific Ocean; Peter Greig (1775-1880), first Scottish Missionary Martyr; John Vanderkemp, M.D. (1748-1811), the first Medical Missionary to Africa; Alexander Duff, D.D., LL.D. (1806-1878), the Christian Educator of Southern Asia; Alphonse Frangois Lacroix (1799-1859), the Preaching Apostle of the Bengalis; Robert Caldwell D.D., LL.D. (1814-1891), the first Coadjutor-Bishop of Madras, Tinnevelly; Hon. Ion G. N. Keith-Falconer, M.A. (1856-1887), the first modern missionary to Arabia; Nilakantha Shastri Goreh (1825-1895), the first Brahman Apostle to Brahmans and outcastes; and Dhanjibhai Nauroji (1822), the first modern Parsi convert and Apostle.

This book is no mere record of words and deeds. It is a vindication of foreign missions, presented in the form of life sketches, which show that God is behind and before the movement. Every page bears evidence of thorough knowledge of facts and principles in the world of men and the ways of God. There is enthusiasm as well as information, and the thoughtful reader cannot but be impressed with the significance of the Divine leadings of the pioneers, and the greatness of the spiritual issues of which they were made the channels and instruments. The book is calculated to deepen interest in the cause of world-wide evangelization, and we accordingly wish it many readers.

To missionaries on the field and student volunteers, it should prove stimulating in a high degree. And what more helpful present could we send them at this time of the year?

Among Red Indians.

By Rev. EGERTON R. YOUNG.*

AS might have been expected, the hunters of the moose, reindeer, black bears, and other large animals that wander over immense districts, had the right of following them in any direction. The hunters and trappers of the rich fur-bearing animals, however, generally kept in certain regions year after year. Sometimes a hunter, in order to reach his own grounds, had to pass through what we might call the preserves of three or four different families. I once accompanied a hunter to his grounds, and we saw no less than seventy traps of other Indians on the trail as we passed along mile after mile. In one of them was a beautiful mink. My Indian companion at once stopped, and, putting his pack off his back, opened it and cut off some of his bait. Then he took the mink out of the trap, and reset it, supplying it with his own bait. The mink he tied to the top of a young sapling, which he bent down for the purpose. When he let go the young tree it sprang up so that the mink hung in the air, about 15ft from the ground. Here it was safe from the prowling wolverines and other animals.

Then the Indian made some peculiar marks upon the tree with his axe.

His pack was then again shouldered, and we proceeded on our way. I was very much interested in his proceedings; and so, when he had completed his work, I asked him if that trap belonged to his brother or some relative.

"No," he replied, "I do not yet know whose hunting ground this is; but my duty is to do as you have seen me act. Perhaps when that hunter comes along to-morrow or next day he will find another mink in that trap."

"Well done, honest Indian!" shouted the boys, when they heard this. "There is a lesson for many a white man."

"And boys, too," added Sam.

CHRISTMAS AND NEW YEAR CARDS.

Mr. J. E. Hawkins has issued some New Year messages, printed in gold and colour on embossed folded cards. Among others are verses by Mary Gorges, Rose Benn, and M. Fraser. (1s. per packet.) These will be welcome to Christians on the look out for select sentiments conveyed in tasteful form.

Messrs. W. G. Wheeler & Co. publish calendars, booklets, and cards expressive of Christian faith, hope, and love. "The Faithful Promiser" (2s.) is an elegant calendar in twelve card-sheets, with floral and landscape designs, and appropriate texts for each month. Others are "Our Onward Way" and "The Havergal" (1s. each), the latter named after the poetess, whose verses it bears; "The Motto" and "Abide with Me" (6d. each). Then there are simpler styles down to the popular penny. The folded cards and booklets are tasteful, and graduated in price. Christmas and New Year cards are made up in packets, and among the most attractive are "Songs of the Redeemed," with verses by Charlotte Murray (1s. 6d.), "Triumphs of Grace," and "Our Shield and Sun" (1s. the packet). The Keswick and Art Ruby mottoes (1d. and 2d.) will brighten many a wall, and act as reminders as to God's promises and the Christian's privileges and duties.

Year by year *Messrs. Raphael Tuck & Sons* apply art to the interpretation of Christmas and New Year sentiment; and their productions this season are fully up to the high standard of past years. Cards, panels, calendars, and booklets, in monotint and colours, are even more varied in style than in motto expression. There are floral designs and landscapes, embodying Scripture texts and verses of poetry. There are also ecclesiastical fancies and fashionable frivolities. In every case the execution is highly artistic, all conceivable shades of opinion being suited. For the young there are amusing items, for persons of riper years novelties of charm and beauty, ranging in price from the popular trifle to articles which only the wealthy can buy. Among the calendars may be mentioned "From Century to Century" (2s. 6d.) and "Remembrance" (2s.), the latter bearing selections from Miss Havergal's poems. Among the toy books are "Little Boy Blue" (1s.) on linen; and "Father Tuck's Annual" (3s. 6d. and 5s. according to binding), a volume of many pictures and varied entertainment.

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* From Winter Adventures of Three Boys in the Great Lone Land. By Rev. Egerton R. Young. (3s. 6d. *C. H. Kelly.*) A book thoroughly wholesome in tone, and thrilling in the adventures it records. It is full of information conveyed in a most interesting form. It cannot fail to profit as well as please.

The Moorish Empire.

ON several occasions we have called the attention of our readers to the great work on the Moors and their land, upon which Mr. Budgett Meakin has for years past been engaged. Considering the comparative nearness of Morocco, it seems surprising that so little information is available regarding the population and government; but when history is surveyed, ample explanation of this fact is readily forthcoming.

Mr. Meakin determined a good while ago that the time had at length come to unfold the marvellous story in our ever-expanding tongue, and his scheme was by no means niggardly in proportions. He planned a work in three volumes; and the first, in every sense an excellent production, is now before us, entitled The Moorish Empire: a Historical Epitome, with 115 illustrations. (15s. *Swan Sonnenschein & Co.*) The second volume, to be called "The Land of the Moors," is to be ready in January; and the third, "The Moors," in April next.

It is nothing new that there should be a curious interest in the greatest of the Barbary States.

DURING RECENT YEARS,

however, co-incident with endeavours to proclaim the Gospel in various parts of the Empire, a Christian solicitude has arisen; and others besides missionaries have desired information regarding the country and its features, the people and their ways, the government and its characteristics. These and a multitude of other topics come within Mr. Meakin's comprehensive plan, and he writes with enthusiasm, as well as with the confidence of one who knows his subject through and through. His knowledge goes further—it extends to a marvellous acquaintance with the writings of others upon Morocco and everything relating thereto. Long residence in that country and a practical interest in its affairs, accounts for this.

As already intimated, this volume of nearly 600 large pages outlines the history of the Empire. First comes the internal development; then the external relations; lastly, Moroccan literature. The period covered is from 500 B.C. till the present time—from legend regarding ancient Mauretania to a description of government as at present administered. It is a story of piracy and war, Mohammedan invasion and despotic rule. On the subject of possible political regeneration, Mr. Meakin writes:—

Not till Europe—thinking, feeling, philanthropic, Christian Europe—is aroused to the point of establishing international organizations for the preservation of peace and the arbitrament of disputes, supported by an overwhelming public opinion; not till then can the Moorish Empire, or any other unfortunate country, hope for effective reform from without. Nothing less than a general renunciation of all right to individual interference on any pretext in the affairs of Morocco, and a common agreement collectively to require the reforms so much needed, will ever accomplish the political regeneration of the Moorish Empire. In face of such a united demand, with offers of support if needed, no refusal could be expected, and provided that too much were not asked at once, and capable advisers were found, these reforms might be as peacefully carried out as under the English in Egypt.

Referring Oriental scholars, and those who have time to make independent investigation, to authorities which he has himself consulted, Mr. Meakin says:

My object has been to present to an uninterested public an account — drawn from original and reliable sources — which should be brief enough and bright enough to interest, and to impart a faithful picture of the rise, progress, and condition of the Moorish Empire, enabling them thereby to gauge its character and trend.

This he has done quite admirably. He writes throughout as the Christian observer that he is well known to be, and it is hoped that missionaries and others who have at heart the well-being of the Moorish millions will read his pages, and thereby be enabled more thoroughly to understand the people, and the peculiar opportunities of the present time.

The Golden Grain Almanack and Christian's Text Book (*James E. Hawkins*) needs no commendation where it is known. To others it is sufficient to say that the get-up befits the choice contents. For 1900 there are editions in paper covers (1d. and 2d., according to size of type), and one interleaved with writing paper and strongly bound (6d.). We note that this is the thirty-third year that "J. E. H." has compiled this excellent little book. **The Golden Grain Diary and Pocket Book** is a favourite publication of its kind, singularly neat and useful (roan tuck, with pencil, 1s. 6d. nett).

(1518)

A Noble Life.

MANY will read with eager interest The Life of Francis William Crossley, as edited by Professor Rendel Harris. (6s. *Nisbet.*) Whether as a man of business or a servant of Jesus Christ, Frank Crossley was a man of mark. His religion was real, and his philanthropy more than a charitable exercise. For the love of Christ he gave up suburban comfort and found joy in living the Gospel in a Manchester slum. Out of pity for his fellows and sympathy with men in their daily burdens, he gave actuality to the words, "Spend and be spent," and made his name synonymous with princely giving to causes and movements designed to help and bless the poor and needy. His friend, Dr. Maclaren, in a hearty preface to the book, well says: "The combination of

GREAT INVENTIVE CAPACITY

in a mechanical direction, of great organizing and commercial power, which were proved by his extraordinary success in business, with the pure idealism and unworldly aspiration which dominated him, struck outsiders as strange, but was not singular to those who knew how he made gas-engines, as he did everything, 'to the greater glory of God.' A nineteenth-century saint does not live in a cloister, but in the grime of Manchester's



From Photograph by Mr. Warwick Brooke, 880, Oxford Road, Manchester

grimiest suburb, passes his mornings in his works, his evenings in trying to bring wanderers back to the Good Shepherd; and, in both, is doing the same work, and serving the same Lord."

The book is readable as well as inspiring. From time to time our readers have been informed of the activities of the good man whose career it describes. On some points of doctrine we should by no means agree with him; but his life was a joy to behold, and that not as a result of extreme views which he entertained, but because Christ showed forth his glory in him. Among the

MANY REMARKABLE STORIES

related, is one told by Rev. Thomas Cook, the well-known evangelist, showing the great sympathy and generosity of heart which characterized Mr. Crossley. We summarize the narrative.

One evening, on entering the waiting-room on Leeds railway station, Mr. Cook observed a man who seemed to be weeping. Asked the cause of his sorrow, the man replied, "I have met a man to-day who has treated me just as Jesus Christ would have done." Going into particulars, the man said that some two or three years previously he and his brother started in business on their own account; and, having bought a factory, they put in one of Crossley's gas-engines to supply the power. It was soon found, however, that they had not bought an engine of sufficient power to do the work necessary to make the business pay; and, instead of making money, they became losers by their venture.

Being both of them Christian men, and seeing nothing but the disgrace of bankruptcy before them, they resolved to place the matter before the Crossley firm. Certain it was that the Crossleys were not to blame; they supplied the engine that was bought, and no more could be expected of them. However, emboldened by

THE DESPERATE NATURE

of the circumstances, the man went to Crossley's works and told the story to the subject of this memoir.

The end of the story is given in the words of the narrator:—"When I had finished, Mr. Crossley said: 'I am very sorry for you, my lad, and will do what I can to help you. Go back and tell your brother that I will put you in a larger engine, and take back the old one; and it shall not cost you a penny to effect the exchange.' And he added, 'Ask your brother to find out how much you have lost since you started business, and if he will let me know I will send you a cheque for the amount.'"

The biographer remarks:—"It was wonderful with what delicacy of feeling he would do these things, and how adroitly he would try to persuade the victim of his philanthropy that the real person benefited was himself."

A Valuable Reference Book.

DURING recent years American enterprise has been remarkably active in the production of dictionaries, and in many a study, library, and office, in Great Britain, as well as America, what is known as the "Funk and Wagnalls Standard Dictionary of the English Language" is the "court of final appeal" on questions of orthography, signification, etymology, and pronunciation. Many who do not possess the work have satisfied themselves of its great value, and to such, as well as to a still larger public, it was welcome news to learn that the publishers contemplated a manual edition of their very comprehensive publication.

This condensation is entitled The Students' Standard Dictionary (10s. 6d. and upwards), and on the title-page it is described as designed to give the orthography, pronunciation, meaning, and etymology of over 60,000 words and phrases in the speech and literature of the English-speaking peoples, with synonyms and antonyms; containing also an appendix of proper names, foreign phrases, faulty diction, disputed pronunciations, abbreviations, &c.; 1,225 pictorial illustrations; abridged from the Funk and Wagnalls Standard Dictionary of the English Language, by James C. Fernald, Editor; Francis A. March, LL.D., Consulting Editor; Associate Editors—John W. Palmer, M.D., Francis A. March, Jr., Ph. D., William R. Cochrane, Emma Fiske Roberts, M.A., Frank Vizetelly.

This handy volume, of over 900 pages, will satisfy the needs and extreme demands of most educated people. For clearness and succinctness it leaves nothing to be desired; and in other respects—arrangement and printing—it is a model production. Being apparently set upon meeting the requirements of colleges and schools, the publishers have not stopped with the "Student" edition. They also issue the Standard Intermediate-School Dictionary (4s.), which gives the orthography, pronunciation, meaning, and etymology of about 38,000 words and phrases. There are 800 pictorial illustrations. This also is a very useful book for the home as well as the school. (*Funk & Wagnalls Co., 44, Fleet Street, E.C.*)

In his substantial volume, entitled **Unfamiliar Texts**, Rev. Dinsdale T. Young gives us twenty sermons, which are good reading for those who cannot attend Divine worship, and "dust of gold," for preachers and others in search of ideas. Mr. Young has found rich spiritual treasure where many see nothing more than words, although words of Holy Scripture. Starting from an expression which hardly strikes the reader, or a fact which many would be disposed to account common-place, he preaches sermons which show the marvellous fruitfulness of God's Word. (3s. 6d. *Hodder & Stoughton.*)

*Higher Criticism.**

By Rev. ROBERT SINKER, D.D.

Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. v. 17, 18).

THESE are startling words, if read in connection with the theory of Wellhausen and his disciples. A book partly legend, partly dishonest legend, fabrications for a purpose, with history which is not history, with a Levitical code made a thousand years after the time of Moses, with a Deuteronomic code made up partly of "ancient laws adapted to present purposes," and partly of "perfectly new ones framed in the spirit of Moses"—can such a book as this be one to which the Son of God puts the solemn declaration given above? It seems to us that the alternatives before the reader are definite enough. It is not the Holy Scriptures which are being challenged, it is the authority of

THE TEACHING OF OUR LORD HIMSELF.

What is there for the believer but to say, "Lord, to whom shall we go? Thou hast the words of eternal life."

Again, to come more to details, the Saviour constantly teaches that the Old Testament Scriptures prophesied of Him. He says of them, "They are they which testify of Me" (John v. 39). After reading the prophetic lection in the synagogue at Nazareth, He declares (Luke iv. 11) that those words of Isaiah (lxi. 1 *f.*) are "this day fulfilled in their ears." Not long before his Passion, He tells the twelve, "All things that are written by the prophets concerning the Son of Man shall be accomplished" (Luke xviii. 31).

At the close of the Last Supper, before the Lord and his disciples went to the Mount of Olives, He used these words: "I say unto you that this which is written must be fulfilled in Me—'He was reckoned with transgressors'; for that which concerneth Me hath fulfilment" (Luke xxii. 37, in R.V.; *cf.* Isa. lii. 12). Later on, when the little band drew near to Gethsemane, the Saviour appealed to the ancient prophecy which foretold his desertion by all his followers (Zech. xiii. 7; Mark xiv. 27).

But let us look on beyond the Passion, and Death, and Resurrection, and view the risen Christ, now triumphant over death, as He walks with the two disciples towards Emmaus.

IS THERE ANY CHANGE

now in the previous high tone as to the ancient Scriptures? Surely no. He upbraids the two despondent disciples with their folly and slowness of heart in not believing all that the prophets have spoken (Luke xxiv. 25). It is important to observe that the Saviour not merely teaches these disciples the truth, but upbraids them for not having recognised the truth. For them the lesson taught by Moses and the prophets should have been plain. Men were meant by God's grace to see Christ set forth therein. We read (*v.* 27), "and beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself;" even as afterwards, when addressing the eleven disciples, He says (*v.* 44), "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me." Will it be held that any form of the kenotic theory avails here? Can it be that the Christ who, a few short weeks afterwards, made the claim, "All power is given unto Me in heaven and in earth," was but fallible? God be thanked—No. . . .

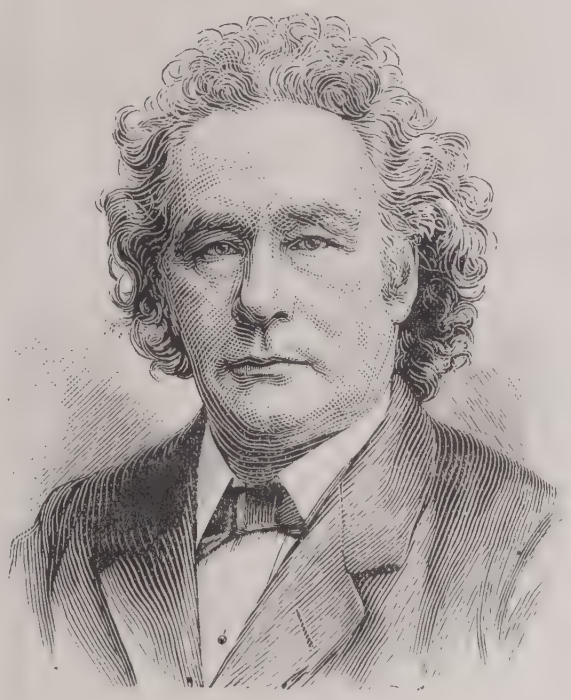
Whatever we may accept in the way of modification of old views, let us remember that our Lord has taught us plainly that the law of Moses was divinely appointed; and, therefore, whatever errors may be in our ideas of it, no element of fraud or imposture can enter there. Nay more, no theory can possibly be true which conflicts with the direct teaching of Christ. This may seem to some a very needless truism; unfortunately, it is a very necessary reminder. We are prepared, as Christian men, to receive and welcome the fullest light of the new learning. We are not prepared to be dragged at the wheels of those who would give us a discredited Old Testament, an emasculated New Testament, a fallible Christ.

* From Higher Criticism: What is it, and Where does it Lead us? By Rev. Robert Sinker, D.D., Librarian of Trinity College, Cambridge. (3s. 6d. *Nisbet & Co.*) A series of papers recently contributed to *The Record*. It is forcibly shown that archæology has discredited many of the rulings of "criticism," so-called; and with reason it is maintained that, till archæology has said its last word, Christian people may well suspend judgment on a good many more. Theological students will find this a steadying book in the present time of mental distress

*A Faith that Stands.**

By Rev. JOSEPH PARKER, D.D.

OUR faith must not be a mere antiquity, that is venerated simply because of its age. If it is worth keeping, it is only because it is a present power—greater than anything that is around us, dealing directly with the whole mystery and outlook of life, subduing and chastening all things, and lifting them up to their right use and influence: it must be the one thing in which all other things cohere, and without which the whole fabric of life would be



Dr. Parker.

From photograph by London Stereoscopic Co., 54, Cheapside, E.C.

shaken down. Our faith is no faith at all, in any vital and saving sense, if it require to be kept from the cold, nursed, screened, and spared from all roughness of weather and friction: that is not faith. Whatever it is, there can be no doubt as to its utter uselessness in a life so varied, so mysterious, so guilty, so sublime in its possibilities as ours.

We ought to know whether our faith can stand the wear and tear of daily life, whether it can answer the deepest questions of human reverence, or can only exact homage on the ground of a supernatural dumbness which holds the imagination in terror.

WE MUST NOT BE AFRAID

of our faith. We must find out, by every method open to responsible minds, whether it can walk with the footmen and run with the horsemen of the age; and then, leaving all footmen and horsemen far behind, weary and afraid, can advance with noble mien, with a sovereignty which the soul instinctively adores, to rule the swellings of Jordan into infinite peace.

Footmen and horsemen there be many, and for a time they seem to be able to do all the business of life's short road; but when they come within the sound of the rushing waters—rivers that plunge into depths unknown, torrents that cannot pause to tell their secret—they turn away in weakness and in much fear. I want a faith to which the darkness and the light are both alike,

THE FOUR-FACED FAITH,

the face of a lion, the face of an eagle, the face of a cherub, and the face of a man. I want a faith that can resist, with infinite reason, "the spear, the dart, and the habergeon, that esteemeth iron as straw, and brass as rotten wood" (Job xli. 26, 27), a faith akin to my soul, and that speaks a language I seem to have heard in some other world.

What, then, is this thing called the Christian faith? Of what stuff is it made? What right has it to a place in the thinking of the nineteenth century? Is there any man-making nutriment in its doctrine? Is it the terror of reason, or its inspiration? Is it a little priest-guarded prison which bars in the reluctant mind, or is it an open firmament full of great lights and

WARM WITH HEAVENLY SUMMER?

I for one am prepared to give it up if these questions cannot be satisfactorily answered—nay, if I cannot find the answer in the complete peace and sacred joy of my own heart. If my faith be outside of me, a ghostly haze in the air, it is but a superstition; it must be in me, part of me—yea, my very soul, my truest, holiest self. We cannot live completely and robustly in some other man's faith.

Do, then, let us be strong at the centre of conviction, for weakness there is ruin in the whole exterior of the circle; and not only ruin in the matter of direct and useful action in general society, but the deeper ruin of the soul itself in continually

TAXING ITS INGENUITY

to reconcile its secret unbelief with its public dogmatism, in driving it to find in vocal emphasis what is wanting in spiritual certitude, and in scourging it to invent casuistries which may mitigate the vulgarity, but never lessen the sin of systematic falsehood. We bear the Christian name, we take wages for preaching the Christian Gospel, we expel men with whom we once held Christian fellowship, we appear unto men to be Christians,—but what are we when we enter our closet, and shut the door, and look into the never-spoken secret of the heart? "As a man thinketh in his heart, so is he."

* From A Preacher's Life: An Autobiography and an Album. By Joseph Parker, D.D., minister of the City Temple, London. (6s. *Hodder & Stoughton.*) The book is in three parts—(1) Personal and Pastoral; (2) Literary and Controversial; (3) An Album. Here we have gentleness and strength combined; and we know not which to admire the more. Dr. Parker is a man of vision as well as vigour; and his recollections of notable friends and acquaintances are as readable as the more didactic sections of the book are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." There are striking portraits of the author and his lamented wife—"promoted to the higher school."

Church History for the People.

TWO works that have for some years been before the reading public, and which still have a ministry to perform, are: Early Church History—to the Death of Constantine; and Witnesses for Christ, and Memorials of Church Life, from the fourth to the thirteenth century. They are the compilation of Edward Backhouse and Charles Tylor, and the result of careful research within well defined limits.

In these books, as distinguished from the rule in some quarters, respect is shown for men and women who, in their generation, were stigmatized as heretics, because they protested against religious corruption and priestly assumption. Explanation of this is amply afforded by the fact that the works have been produced by members of the Society of Friends who have aimed to exhibit the testimony spiritual teaching and worship as it has appe from time to time, and regardless of the tion which contemporaries accorded it.

Dr. Thomas Hodgkin, in a pref former of the two volumes, outline

Mr. Backhouse, who died in 1879. As embodying the great facts of history during the formative and deformative ages of the Church, these books have a value altogether independent of any special views which their authors may have wished to favour or emphasize. Having gone through several editions, they have now been published in a form which brings them within reach of a still wider public. They are large books, but issued at the marvellous price of 1s. nett each. (*Headley Bros.*)

ANNUAL VOLUMES.

The Children's Treasury for 1900 is a rich collection of pictures and stories—a good specimen of an admirable annual. (1s. *Nelson & Sons.*)

Darton's Leading Strings, with its many engravings and bright readings, is an old friend, and never was more welcome. (1s. 6d. and 2s. 6d. *Wells Gardner, Darton & Co.*)

The popularity of **Sunday Reading for the Young** is easily explained. The pictures are numerous and good; the readings are short and pointed. The annual volume is admirably suited for presentation purposes, children of all ages finding something in the well-stocked pages. (3s. and 5s. *Wells Gardner, Darton, & Co.*)

The sixth annual volume of **The Zenana:** or Woman's Work in India, is filled with accounts of the operations of the Zenana Bible and Medical Mission, and facts which demonstrate the urgency and importance of the same. (2s. 6d. *Partridge.*) Students of the Mission cause will find these pages very instructive.

Sunshine contains illustrated serial and other stories, which are sure to entertain young readers, whilst conveying useful lessons. Bible and other picture stories, and ingeniously varied competitions, sustain interest, and consecutive papers treat helpfully of "Our Pets and their management." (1s. 6d. to 2s. 6d., according to binding. *G. Stoneman.*)

The Girl's Realm Annual is a massive volume of over 1,200 pages, and has many illustrations, generally of an effective character. The writers include many favourites, such as Rosa N. Carey, E. Everett-Green, Charlotte M. Yonge, L. T. Meade, Agnes Giberne, Emma Marshall, and Sarah Doudney. A variety of tastes will find gratification in these pages, in which domestic interests have a place alongside general entertainment. (*Hutchinson & Co.*)

The Religious Tract Society's smaller annuals are well up to the established standard. **Light in the Home** (1s. 6d.) has much good reading for grown-ups; and the same may be said of **The Cottager and Artisan** (1s. 6d.), in bold type and fully illustrated. **Friendly Greetings** (5s.) is true to its name, and is always welcome in the homes of the people. For the young there are **Our Little Dots** and the **Child's Companion** (1s. 6d. each), both of them old acquaintances, and highly prized in the nursery.

The Fireside pictorial volume is a familiar friend. (7s. 6d.) It is edited by Rev. Charles Bullock, who has long brought good judgment and large resource to bear upon the work of providing wholesome reading for the homes of the people. There are stories and meditations, and full-page plates as well as smaller engravings. **Hand and Heart** (2s.), edited by H. Somerset Bullock, is well described as "a family, social, and temperance magazine." It is a very desirable volume for parochial and lending libraries. ("*Home Words*" *Office.*)

The Sunday Magazine maintains in its latest volume all the features that have made it popular and useful for many years past. In the matter of illustrations it is more attractive than ever, many choice plates being given. There are stories by David Lyall and Helen Shipton; among the papers definitely religious are several by Dr. Alex. Whyte on great hymns and their writers; and there are useful biographical sketches of men and women of mark. **Good Words**, still edited by Dr. Donald Macleod, has serial and short stories, literary and science papers, poetical and other gems, one and all in rich abundance. Sir Wyke Bayliss contributes articles, finely illustrated, on the Great Victorian Artists, and William Canton gives monthly notes "From an Idler's Day Book." The miscellaneous contents include descriptive accounts of the Italian and Jewish colonies in London. Dr. Maclaren contributes the Sunday readings. Either of these volumes provides excellent reading for the winter months. (7s. 6d. each. *Isbister & Co.*)

Rev. Hugh Benson has edited, in a handy volume, entitled **Prayers Public and Private**; the orders and forms of public services, private devotions, and hymns, compiled, written, or translated by the late Archbishop Benson. (3s. 6d. *Isbister & Co.*) The pages have an ecclesiastical interest; and, by a study of them, one realizes in a measure the spiritual experiences of the author. Among the hymns is a beautiful version of the *Dies Iræ*.

STORY BOOKS.

Sister Royal, by Mrs. Haycraft, will be specially interesting to hospital nurses and those who move in medical circles. **Chrystal Joyce**, by Edward Garrett, is well described as the story of a golden life—golden by reason of goodness of heart and life on the part of a village shopwoman. (1s. 6d. each. *Partridge & Co.*)

Joseph Hocking's novel, **The Scarlet Woman**, preaches a sermon by its title. The pages bring to view the conventual system of the Church of Rome. In substance and structure this is a love story, but it is much besides. It is an exposure of the cruelty and duplicity of a system which is only evil, and that continually. (3s. 6d. *James Bowden.*)

The Minister's Ward, by V. Brown-Paterson (2s. *Sunday School Union*), is a volume of the "Endeavour Library," in which the horrors wrought by King Alcohol are portrayed in glaring colours. Some will probably consider the story exaggerated here and there; but, alas, only those engaged in the work of rescuing the perishing are conscious of the terrible havoc made by the monster, against which every Endeavourer should take a firm stand.

Silas K. Hocking's new book, **The Strange Adventures of Israel Pendray**, is lively reading. From being a champion wrestler, the hero of these pages turns Methodist preacher—being converted under John Wesley in his native Cornwall. A man of sign, the convert had experiences that may well be described as "strange." He was thrashed, kidnapped, robbed, put down a mine, and otherwise ill-treated; but none of these things moved him. The book is a full one, although it only gives incidents from the remarkable life. Cornish superstitions and customs are, of course, vividly portrayed. (3s. 6d. *F. Warne & Co.*)

From *Jarrold & Sons*:—**Black Beauty**: The Autobiography of a Horse. By Anna Sewell. (3s. 6d.) A new and well-illustrated edition of this popular work, which, having enjoyed a very extensive sale in this country and America, and having been translated into French, German, Italian, and Swedish, needs no further commendation. The young folks, as hitherto, will read it with avidity. Leslie Keith's **Wayfarers All** has been issued by the same publishers. (6s.). The heroine, Ruth Masters, was disinherited through marrying against her father's wish; but "all's well that ends well." The father was reconciled; the book tells how, and gives many glimpses of a happy home life.

From *Hutchinson & Co.*:—Mr. A. H. Miles has edited a good many volumes in the "Fifty-two" series, but assuredly none more full of animation and varied entertainment than the latest issue, **Fifty-two Stories of the Wide, Wide World** (5s.). These pages describe life and adventure in many lands, and present a capital budget of wholesome reading for winter evenings. The book is "A 1" for presentation to a young person. The name of Evelyn Everett Green, as the authoress of **Miss Marjorie of Silvermead**, is sufficient indication of the merits of the work. The ideal country life, and the busy tumultuous city, are pictured with effective taste. An air of profound mystery pervades the initiation of a problem which is eventually solved in an absorbing and fascinating manner.

From Seeley & Co.

Wolf's Head: A Story of the Prince of Outlaws (5s.), by Rev. E. Gilliat, M.A., assistant master at Harrow, is sure to have many readers. It introduces us to Robin Hood as the friend of order and justice and the champion of the weak and defenceless. His son, Walter, and his daughter, Rosalind, partake of the same generous spirit, and occupy prominent places in the tale. Mr. Gilliat has thoroughly studied Plantagenet England, and his pages well reflect the life and customs, also the stress and tumult, of the reign of weak King John.

In **The Parson's Daughter** (5s.), the late Mrs. Marshall (in the words of a brief preface by her daughter) "elected to let her fancy dwell, not on persons whom she had seen in the flesh, but on a group of men, women, and children who lived in the later years of the eighteenth and the beginning of this century, whose faces and forms still live for us to-day on the canvases of Gainsborough and Romney." Mrs. Marshall's art, as a story writer, needs no commendation; the book is full of human interest, and the illustrations include fine reproductions of great paintings.

From T. Nelson & Sons.

The much-injured heroine of Lucie E. Jackson's **The Abbey on the Moor** (2s.) should prove an interesting figure to girl readers. The character of the selfish Mrs. Lethbridge is particularly well drawn. We presume the author does not intend to suggest that a school is necessarily "caddish" because it is attended by the "children of petty tradespeople." Children must have pets, and the author of **Bobby's Surprises** tells, in a very pleasing story, the adventures of a domestic favourite. The shades of joy and sorrow in child-life are very cleverly depicted. (2s.)

K. M. Eady's **A Goodly Heritage** is a graphic representation of life in a manufacturing centre. It contains common-sense comment on modern methods of dealing with industrial problems. **The Twin Castaways**, by E. Harcourt Burrage, is a boy's book, packed full of adventure and information. **Phil and I**, by Paul Blake, takes us back to the eventful days of the Napoleonic wars. The story, which is full of incident, affords pictures of life in a south country port. (2s. 6d. each).

Trefoil: the Story of a Girl's Society, by M. P. Macdonald, tells of a school-day compact. Although sundered for a while, the three girls remembered one another, and the usual incidents are included. The pages must reveal the limitations, and tell of the disappointment of a generous soul. **Mobley's Mohicans**, a tale of two terms, is by Harold Avery, equal to other school stories by the same vivacious writer. Andrew Home knows boy life and its concerns, as is clear from **The Fellow who Won**, which is a spirited story. In **Havelok the Dane**, Mr. Charles W. Whistler, M.R.C.S., is on familiar ground. The hero of his pages was foster-son of Grim, the fisher, and the well-known legend of old Grimsby and Lincoln is rehearsed in a new setting. The book reflects, in an interesting manner, the life and movement of Britain in times before the Norman Conquest. **Priscilla**, by E. Everett Green and H. Louise Bedford, is quite properly defined on the title page as "A Story for Girls." "Marrying and giving in marriage" is amply represented; but, among other things, the heroine travelled, and what she did and saw is well depicted in the book. (3s. 6d. each.)

From the Religious Tract Society.

Margaret S. Comrie's **Over Against Her House**, is a picturesque story of family life, and of the difficulties, sorrows, and ultimate happiness of a bright young Scottish girl. Miss Comrie writes in a pleasing and sympathetic style. (3s. 6d.)

Driftwood, by Mary E. Palgrave, forcibly illustrates the test of character in the stress and strain of modern life. The closing chapters, with their tenderness and pathos, are especially good. The illustrations are somewhat unequal, but on the whole the volume makes a high-class gift book. (5s.)

How Gladys Won Her Victory, by Hester Grey, is a well-written and fascinating story. The heroine is a beautiful example of how a girl can triumph over the greatest troubles. Essentially a book for "the people called Methodists" is Margaret Thorn's idyllic love story, **The Bond of Love**. It contains some graphic descriptions of religious life and work in the western counties. (Both 1s. 6d.)

An Incorrigible Girl, by M. H. Cornwall Legh, is in some respects a remarkable book. It traces, in interesting fashion, the development of a strong girl-nature under the influences of love and practical sympathy. The description of life in a girl's reformatory is terrible in its realism, and, we fear, in correspondence with fact. The matron, with her unbounded faith in scientific ideas, and her infinite resource in the invention of new punishments, is an admirably depicted character. (2s. 6d.)

H. Louise Bedford is a practised delineator of boy and girl life, and, in her latest volume, **I will be a Sailor**, she traces vividly, and, as a rule, helpfully, the "breaking-in" of a rebellious but kind-hearted lad. In a future edition, Father Dick, when inculcating lofty ideals of life, may, perhaps, discard the habit of "lighting-up," which his little stepson is represented as admiring so keenly. **In Legend Led**, by Amy Le Feuvre, the authoress uses the impression made upon imaginative children, by the legend of the Holy Grail, to teach some helpful lessons. **Clipped Wings**, by Harriet E. Colvile, is a readable little story, and especially suitable for girls likely to be led away with sceptical ideas. A pretty love story is interwoven as an under-plot. (Each 2s.)

BOOKS FOR CHILDREN.

A Story of Seven, by Bridget Penn (1s. 6d. *Nelson*), speaks in the language of children, and deals with interests and adventures which are sure to please the young.

Ministering Children: A Tale Dedicated to Childhood, by Maria Louisa Charlesworth, will long be a favourite. A new edition has been issued by *Messrs. Ward, Lock & Co.* (Paper, 6d.; cloth, 1s.)

A capital book for children, in prose and verse, fully illustrated, is **Chickabiddy Stories**, by Edmund Mitchell. (2s. 6d. *Wells Gardner, Darton, & Co.*) Many who are too young to read will listen with pleasure to these rhymes and readings.

Messrs. Blackie & Son have issued two grand nursery books: **The Cat and the Mouse**, illustrated by Alice B. Woodward (1s.); and **In Doors and Out**, a Book of Pictures and Stories for Little Folk (2s. 6d.). Both have coloured illustrations; the latter has readings, some of them in rhyme, that will brighten many an hour.

Nancy's Fancies (2s. 6d.), by E. L. Haverfield, is an interesting story for and about children, revealing also a mother's kindly solicitude. Mrs. Molesworth adds another to her long list of entertaining volumes. The new story is called **The Boys and I** (3s. 6d.), and is supposed to be written by a girl of fourteen—the "I" of the title page. (*W. & R. Chambers.*)

The Red Book of Animal Stories, selected and edited by Andrew Lang (6s. *Longmans, Green, & Co.*), is a fund of entertainment. The stories are mythical and marvellous, and many curious facts and fancies are presented in the pages. In the words of the editor: "If this book has any moral at all, it is to be kind to all sorts and conditions of animals—that will let you." The illustrations, by H. J. Ford, are numerous, and of a high order.

Stories from Froissart, by Henry Newbolt, is a children's book of exceptional beauty. (6s. *Wells Gardner, Darton, & Co.*) Adventures, journeys, and battles, from the famous Chronicles, are related in language easy of comprehension, and capital illustrations are supplied by Gordon Browne. The episodes are instinct with chivalry and daring. There is a very readable introduction dealing with the Chronicles and their author.

In **Little Village Folk**, by A. B. Romney, humour and pathos are delightfully blended in charming tales of Irish village children. How Judy walked to Dublin to save her poor old grandmother from being turned out of her cottage; how Kitty's little red petticoat saved the railway train; what happened to Polly Cruden's doll; how Tim found a leprahaun—all these stories and many others are told by Miss Romney in a style calculated to delight the little folk. The book is admirably illustrated. (2s. 6d. *Blackie & Son*).

The Little Browns, by Mabel E. Wotton, presents to view a set of youngsters, whom the upbringing of an inert mother and faddist father has rendered more than usually individual and self-reliant. During their parents' absence they extend hospitality to a stranger, under the belief that he is their unknown and long-expected uncle from Australia. Two of the little girls make the discovery that the supposed relative is really a burglar, who is in league with the new man-servant, and, by their courage and childish resource, outwit him. In every sense a capital book for children. (6s. *Blackie & Son.*)

The coloured books for young children, issued by *Dean & Son*, are very attractive, within and without. The Scripture series includes the stories (briefly told) of **Joseph, Samson, and David**, each book being fully illustrated. For the tots there are **The Fairy Alphabet** and **The Animal A.B.C.** Another panoramic display is **Our Favourites**, in which cats and dogs and other friends are displayed. **Tit for Tat** has pictures and poetry; and **Attention!** introduces soldiers of various ranks and orders. **Alphabet Land** is a larger book, strongly bound. The most substantial and interesting of all is **The British Empire A.B.C.**, untearable and exceptionally good as an instructor of little folk. The funniest book of the lot is **The Gimcrack Jingle Alphabet**, pictured by Ingles Rhode.

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It is interesting to note that year by year many Christian friends adopt Mr. Spurgeon's suggestion, and purchase the volume in quantities for distribution among soldiers and sailors, in workshops and factories, &c.

Mr. D. L. Moody, in the preface to his latest book, Anecdotes, Incidents, and Illustrations,§ writes:—"Many and many a time have I found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit." "Anecdotes," adds Mr. Moody, "are like windows to let light in upon a subject." He has proved the truth of this in his own unrivalled experience; and this book forms, to quote from the *Literary World*, "a perfect treasury from the resources of one of the greatest of anecdotists—capitally printed and easily consulted."

For a Christmas Present to your minister, to a Sunday School teacher or to any Christian worker, nothing could be more suitable than one of the "Libraries," published by Messrs. Morgan and Scott. For instance, there is the "F. B. Meyer Library of Scripture Biography," which can be obtained at prices varying from 20s. to 30s., or the same author's "Library of Devotional Volumes," which costs 7s. or 9s. 6d., according to style. Then there is the "Expository Library," comprising five valuable works by Mr. Meyer, and costing 10s. 6d.; or these three Libraries, together with two Autographical Works by Mr. Meyer, can be obtained in one handsome case for two guineas or two and a half guineas, according to the binding of the books. Mr. Moody's books, sixteen in all, can also be had in library style and enclosed in a suitable oak case for 25s., or polished walnut case for 27s. 6d. All these prices are *net* and carriage is extra. There are other libraries, of books by Mrs. Shipton, and of Biblical works specially suited to equip an evangelist or lay preacher for his work, but particulars of all these can be obtained on application to the Publishers, Office of The Christian, 12, Paternoster Buildings, London, E.C.

The Popular Penny Hymn Book, for meetings in churches, mission halls, tents, &c., is Sacred Songs and Solos, with Standard Hymns Combined. This selection, compiled and sung by Mr. Ira D. Sankey, and containing 750 pieces, and costing only one penny, is a marvel alike in Paper, Printing, and Price. Ministers and others desiring to see a copy, should send twopence in stamps to the publishers, Messrs. Morgan and Scott, 12, Paternoster Buildings, who will forward same, together with a list of other editions and specimens of type. [Advt.]

* *John, Whom Jesus Loved*: A Sketch of the Character, Writings, Theology, and Influence of the Beloved Disciple. Tinted covers, 2s.; Cloth boards, 2s. 6d.; Presentation edition, 3s. 6d. (Morgan & Scott, and of all Booksellers.)

† "*Thy First Love*," by Rev. James Culross, M.A., D.D. Tinted covers, 1s. 6d.; Cloth, bev. boards, 2s. 6d. (Morgan & Scott, and of all Booksellers.)

‡ "*Behold, I Stand at the Door and Knock.*" By Rev. James Culross, M.A., D.D. Tinted covers, 1s. 6d.; Cloth, bev. boards, 2s. 6d. (Morgan & Scott, and of all Booksellers.)

§ *Life Problems*, by Rev. G. Campbell Morgan. Cloth boards, 1s.; Bevelled boards, 1s. 6d. (Morgan & Scott, and of all Booksellers.)

* *Our Daily Homily*. Complete in five volumes enclosed in case. Style I, 5s. net; Style II, 6s. 6d. net; Style III, 8s. 6d. net; Style IV (very handsome), 10s. 6d. net. Postage extra in each case. (Morgan & Scott, and of all Booksellers.)

† *Gospel Seed for Busy Sowers*, by J. Ellis. Cloth boards, 1s.; Bevelled boards, gilt edges, 1s. 6d. (Morgan & Scott, and of all Booksellers.)

‡ *The Pilot's Warning and Other Readings*. Crown quarto, 96 pages. 1s. (Morgan & Scott, and of all Booksellers.)

§ *Anecdotes, Incidents, and Illustrations*. A valuable handbook for Preachers, S.S. Teachers, and other Christian workers, by D. L. Moody. Cloth boards, 2s. 6d.; Bevelled boards, gilt edges, 3s. 6d. (Morgan & Scott, and of all Booksellers.)

Reaching the Masses.

An Experiment in Church-filling.

In a comparatively small town, a few miles from the metropolis, the notice-board of the Congregational Church has this singular announcement, following the notice of morning service: "Evening service and all other meetings in the Lecture Hall." Thereby hangs a tale, which is a substantial testimony to the value of the truth and of "Sankey's Hymns" *well sung*. It appears that nearly eleven years ago the little chapel was thinly attended. In the hope of reaching outsiders, the pastor announced an evangelistic service on the last Sunday in the month, at which "Sankey's Hymns" would be sung. Small bills were also left at a large number of houses. There had been the usual hesitation in adopting "Sankey's Hymns;" but the prejudice was overcome by the pastor urging the choir to try them, and *to do them well for Christ and humanity*. The choir have never regretted it, but have earned the reputation of singing those hymns as they are seldom sung. To the surprise of all, the church was so filled on the first occasion that a few, not caring to stand in the aisles, left the place. That was the first and last special evening service held in the chapel.

Having a large lecture hall near by, it was at once urged to hold the next monthly service there. The increased attendance on that occasion led to the request that the service in the hall be held fortnightly instead of monthly. It was done, and after a few services, the building, holding nearly 600 people, was so well filled that it was decided to close the chapel, and hold the evening service there. The special service now became the regular service, but with "Sankey's Hymns." It has continued for over ten years, and is to-day as much appreciated and as well attended as ever.

Now, what has been the result? Some left because it was deemed improper to receive the Lord's Supper in a lecture-hall. A few dislike the service, while admitting its usefulness, and seldom or never attend it. But it has led to many conversions, largely added to the membership of the church, and so increased the attendance at the morning service in the chapel, that, on a fine morning, the deacons have difficulty in finding accommodation for the worshippers, and are seriously considering the ways and means of enlarging their borders. The success of the experiment convinces us all that the Gospel, fully and heartily proclaimed, with 'Sankey's Hymns" well sung, and for the sake of others, is a sure means of reaching the masses. It should, perhaps, be added that the hall is in a good position, and attractive in appearance; *the deacons, moreover, stand in the lobby presenting hymn-books and giving a hearty welcome to all who attend.* There is not an element of sensationalism about the service, and never a clap trap advertisement respecting it. It has, moreover, led to the establishment of two largely attended children's services in the basement of the building, carried on during the service above. It is a work which has gladdened our hearts, but which places us in considerable difficulty, having outgrown the capacity of the chapel for morning worship, and lacking men of wealth who could easily help us over the difficulty.

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Readers of "THE CHRISTIAN" must detach the above Coupons for the particular subjects required, and forward them to the South Kensington Fine Art Association (Ltd.), Victoria Avenue, Bishopsgate, London, E.C., together with a Postal Order for 3s. for One Subject, 5s. for Two, 12s. 6d. for Six Subjects, or One Guinea for the Complete Set of Twelve. Readers securing the Complete Set of Twelve Pictures will be Presented with an **EXTRA STEEL-PLATE ENGRAVING** entitled, **"SUPPLICATION,"** after **HENRY O'NEIL, ENTIRELY FREE OF CHARGE,** the Artist's Proofs from the same plate being valued at two guineas each.

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N.B.—As the number of copies is limited, it is desirable to make early application. A certain portion of the issue will be reserved for Foreign and Colonial readers of "THE CHRISTIAN."

The general distribution of the magnificent pictures already affected has given the greatest satisfaction, and letters of thanks have been received from all parts of the world from many who have long desired such high-class Works of Art for the adornment of their homes at a merely nominal figure, but who have hitherto been unable to acquire them by reason of the prohibitive prices usually charged for the same. The set of TWELVE CHARMING PICTURES previously offered, after Sir Edwin LANDSEER, R.A., J. M. W. TURNER, R.A., SIR A. W. CALLCOTT, R.A., GEORGE MORLAND, JOHN CONSTABLE, R.A., and others can still be obtained for One Guinea the set on plain paper, or Two Guineas on India Paper. (Series "C.")

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

The Discontented Violet.

"OH, dear! I wish I were taller!" said a sweet little voice, which seemed to come from a bed of violets. "If only I were as tall as that Princess Hyacinth over there, I could see the whole wood. Smothered down here as I am, I can only see a bit of blue sky and some green leaves. No one notices me either; if anyone comes into the wood they see Princess Hyacinth at once, but *I* am quite passed by. I might as well be dead here under my leaves, and with such an absurdly short stalk. I *will* be noticed! I will grow up; I've made up my mind!"

So with these words the little violet, with a burst of energy, shot up a long, slender, green stalk, on the top of which hung her little blue hood. At last she had her wish. She was as tall as the hyacinth, and could look with disdain upon her humble little sisters, who were quite content to stay clustered together at her feet, and who had no ambitions, such as her own, to see and to be seen.

Beyond, she beheld all the glories of the wood in which she had always lived, but had never known till now. Looking over the bank of violet plants, she could see the carpet of moss stretching ever so far around; banks of fairy-like ferns waving in the breeze; trunks of great trees, and at their roots clumps of beautiful pink toadstools; all of which were quite new to her. For a long time Lady Violet gazed in wonder and delight at the vista of scenery opening out to her on every side, and it really seemed as if she could never tire of it. But you find that you tire of most things when once you get used to them, so it was not surprising that in an hour or two she began to think she would like a new sensation. The sun was rather warm, she thought she would have liked one of those wide, green, violet leaves as a parasol; but she had left them behind for ever. She began to feel lonely up there all by herself. Her sisters looked so far down, they couldn't hear her if she were to speak; even the little frogs that she had been accustomed to converse with when they scrambled through the violet plants, and who used to tell her tales of what they saw in their travels, would never be able to talk to her again, nor she to them, for her voice was so soft and gentle, and was only meant to whisper. So at last she addressed the nearest person to her, the proud Princess Hyacinth. "I'm as tall as you are now, your Royal Highness!" But the Princess only waved her bells contemptuously as she looked at her. She thought Lady Violet a little upstart, which no doubt she was, and only remarked,

"HOW RIDICULOUS YOU LOOK!"

So the poor little violet was left severely alone, and very terribly she began to feel it. Now that she had seen all there was to see, she bitterly regretted having left the warm, cosy bed where at least she was at home. She looked down at that awful, long stalk, and thought she must be at least a yard high. "I wish I could get back again!" she sobbed, hanging her head, and there was a bright tear-drop in her eye.

As night drew on, she shivered and shivered. Oh, how she longed to nestle down there with the others! A storm crept up. The wind blew through the forest like a tremendous whistle. It cracked the branches, tore up trees by the roots, scattered the loose leaves, and did an endless amount of damage. But it swept over the little low bed of violets, leaving them quite unharmed. In the morning, Princess Hyacinth, whose tough, strong stalk was made to bend beneath the fiercest wind, waved her bells just as if nothing had happened; but beside her, on the ground, lay Lady Violet, her thin, green stalk snapped and broken, and her blue hood draggled in the dust!

Now, children, I am quite sure you know the meaning of this story without my telling it to you. Can you not trace a resemblance to the violet in yourselves sometimes? You know how often you want to be something else than what you are, to be somewhere else than where you are, to do something else than what you are required to do. What we all need to do is to realize that God put us just in this very place, and that He knew what He was doing and what was best for us. And you will soon find it out if you try to get away from the place where God has put you, just as the violet did.

EDITH M. BELL.

Children's Scripture Union—Portions for week ending December 2.

Sun., Nov. 26	*Neh.*	ix. 1-12	Th., Nov. 30	*Neh.*	xiii. 15-22.
Mon., „ 27	„	ix. 13-25	Fri., Dec. 1	*Psa.*	cxxxviii. 1-8
Tues., „ 28	„	ix. 26-38	Sat., „ 2	*Rev.*	i. 1-6
Wed., „ 29	„	xiii. 1-14			

Worthy Ambitions.

I HAVE received interesting little letters from two sisters, who have commenced the "Bible Searcher" this quarter. The elder, who is fourteen, is learning drawing, and says:—"I am going to be an artist when I grow up. I shall be able to get money then, and I think I shall keep some missionaries out in South Africa. I have had a missionary box for the South African Mission for a long time." She writes little stories too, and is very fond of lessons. The younger one, who is twelve, is not fond of lessons, but is very much interested in astronomy, and has a number of books on that subject. She is wondering what she will get to do, and says:—"I am always asking God to give me an occupation, but I cannot get one."

Like a large number of my little nephews and nieces, she is still young. All of you have some ambitions, and perhaps often wonder what you will get to do by and bye. But there is plenty of time yet, and all of you may do something now—just your very best at school, at play, and at home; and when the time comes, if you have been diligent in these small things, God will find something for you to do.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 203**).

Find and complete the following texts:

(*a*) Wait thou only upon God (Psa. lx.-lxiii.).
(*b*) The Lord, even thou only (Isa. xxxv.-xxxviii.).
(*c*) Thou, Lord, only makest me dwell (Psa. i.-v.)
(*d*) He only is my rock (Psa. lx.-lxiii.).
(*e*) Lord God, even Thou only (2 Kings xvii.-xx.).
(*f*) Only the Lord give thee wisdom (1 Chron. xx. xxv.).

By whom, and to whom, were the following said:

(*g*) Not my feet only (John x.-xv.).
(*h*) Not to be bound only (Acts xviii.-xxii.).
(*i*) Not afraid, only believe (Mark iii.-vi.).
(*j*) Not only thou (Acts xxiv.-xxviii.).

Of whom was it said; give circumstances.

(*k*) Only child (Judges x.-xv.).
(*l*) Only child (Luke viii.-xii.).
(*m*) Only son (Gen. xxi.-xxv.)
(*n*) Only son (Luke v.-viii.).
(*o*) Only daughter (Luke vi.-x.).

(Children under *ten* do any four; under *thirteen*, any seven; under *seventeen*, any ten.)

ANSWER TO LAST SEARCHER (**No. 202**).

(*a*) 1 Sam. xxv. 23. When she saw David.
(*b*) 2 Sam. xxiv. 20. When he saw the King.
(*c*) 2 Sam. xiv. 33. When he came to the King.
(*d*) 1 Kgs i. 31. When she had gained her request.
(*e*) 1 Sa. v. 3. When the Ark was set in his house.
(*f*) xxiv. 8. When he called upon Saul at Engedi.
(*g*) Gen. xlviii. 12. When Israel blessed Joseph's sons.
(*h*) 1 Kings i. 23. When he came before the King.
(*i*) 1 Sam, xxviii. 14. When he found himself before the spirit of Samuel in Cave of Endor.
(*k*) 1 Sam. xvii. 24. Men of Israel. (*l*) Gen. xxxv. 1. Jacob. (*m*) Jud. xi. 3. Jephthah. (*n*) Ex. ii. 15. Moses. (*o*) 1 Sam. xix. 8. Philistines. (*p*) Ex. xiv. 25. Egyptians.

No. 202.—Correct Answers (first list) received from:—

A—John and Elsie Allsop, E. and R. Aldwinckle.
B—Dorothy Blakeway, Kenneth Bowley, Daisy*, Gordon* and May* Bligh, Lily Blackman, Emily Bridgewater, Rachel Buss, Mabel Baker, Herbert Braddon*, Edith Blenkarn*, Hannah Bridgman, Ella Berryman, Gertrude Bush, Mable Birney, Florence Blackman, Gertrude and May Bristow, Frank Bentall, Charlie, Maggie and Alan Banks.
C—Ivy Coombes, Margory and Doris Coleman, Lydia Cleary, Eleanor Chance, Mary Coote, George Carey*, Daisy R. Clarke, Mabel and Ida Cole, Kate Cope, Guy and Oscar Cross, Stanley, Percy and Grace Chappell, W. Campbell, Sophie Cohen, Anna Chanyen, Kathleen and G. B. Code, Joseph Cook, Edith Cross, K Carey-Brenton, Susie and Ethel Cumbers.
D—Irene Duke*, Gertrude Dowrick, Violet Dodsworth, Mabel De Russett*, Kitty, Ivy and Violet Donaldson-Selby, Ralph Daintree, Polognia, Daws and Stanley Drew, Nellie Dowsett, D. Daintree.
E—Benjamin Elsmore*, Arthur Ellis.
F—S. Fewster, Winifred Field, Vincent, Olive and Mabel Fleet, Kitty Fausset.
G—Irene and Kathleen Gough, Kenneth and Constance* Gabbett, M. Gover, Edward Goodfellow, Hedley George, Bertie and Clarice* Gale.
H—Jennie Holmes*, Mary* and Eric* Hill, Beatrice Hastings*, Rosetta and Lottie Hamilton, Dorothy Havergal Shaw, Evelyn* and Dorothy* Hewer, Walter and Beatrice* Harland, Gertie Hayward, Hetty Hill*, Mary* and Elizabeth Hooper, Theodora Hill, Hetty* and Elsie Hibbs, W.* and E. Hopkins, Dorothy Harris.
J—Emily Jones, Kate Johns*, Betty Jacobs.
K—Lily and Brada Kinvig, Eva and Max Kalb, Maurice Kalinsky.
L—Murray and Grahame Lloyd, Blanche Lindup*, Rosie Langton, Sidney, Mary, Edward and Henry Law, Laura Loyley, Georgina Lichtenstein, Evelyn Lamb, Ellen Larke, Irene Larden, Arthur Lamb.
M—Dorothy Miell, Dorothy McMullen, Marie Meek, Margaret McFadzean, Daisy and Philip Martin, O. Morice, Margie Marston, Mabel Morris, Aldyth and Edith Margetts, Jack Moir*.
N—Valerie Noel, Edith Nash.
P—Katie*, Walter* and Leonard* Picknell, Mary Plumb*, M. and Louie Penny, Ethel and Gladys Palmer, Evelyn, Hattie and Mildred* Peters, Alice Palmer, Kathleen Pincott, Kathleen* and Ethel* Pasley, Ruth Pledger*.
R—Aileen Roberts, Alice Reid.
S—Margery Smart, D., Alan and Mary Symon, Hilda and Reginald Skinner, Muriel, Ivy and Rosetta Sherwin, Flora* and Frank Simmons, Douglas Stevens, Betty Stocks, Vera Stapylton, Madeline Smith, Kathleen Strangman, Marjorie Sherbrooke, Esther Simmons, Joseph Stephens, Kathleen Shepherd, Olive Swift, Amy and Fanny Stileman, David and Stanley Soltau, Mary Seton-Karr, Constance Schaefter.
T—Theodora Thorn, Alice Truelove, Olive Tritton*.
U—Queenie Upton.
V—May Vickers*, Dorothy, Phyllis and Kitty Vigers, Gordon* and Kenneth Vining.
W—Connie Wood, Amy and Charles Wingrave, Freda* and Geraldine Wilson, Douglas Wilkinson*, Frank* and Madge Wilson Ella and Agatha Ward, Annie* and Sarah* Wood, Florence Wild* Cecile and Phillis Wright, Dorothy White, Delphie Wells*, Edith Wheeler, Evelyn Wood.
Y—Gladys Young.
Z—Sophia Zaxitsky

No. 201.—Correct answers (second list) received from:—

A—F., Mary and Ernest Anderson, Eva Alderton, Jean and Elizabeth Arbuthnot, Margery and Irene Ashdown.
B—Corbet, Lindsay and Leonard Browne, Louis Berthé, Gracie Burton, Evelyn, Maud, Dorothy and Sylvia Barrett, Dorothy Berry, Catherine Barber, Mary Bryant, Dorothy and Gladys Bates, Avory, Lilian and Frank Blackie, Massy and Conyers Baker, Ashley Bowker, Rachel Buss, Charlie, Maggie and Alan Banks, Lily Boxer, Helen Bate*, Florence Blackman, Mabel Baker, James Barker, Ernestine Bühl, Lucienne Brabandès, Leah and Esther Blumenthal, Violet Braun, Mary Beck.
C—Alice Crang, Dorothy Clarke, Millicent and Cicely Craven, Edith Cross, Dorothy Cooper, George and Mary Coward, Hyde and Duncan* Campbell, Katie and Minnie Chubb, Maggie Carter*, Lionel Champion, Walter Carter, Kittie* and Carl* Cope, Kathleen Cole, Dora and Edith Corrie, Susie* and Ethel Cumbers, Mary, David and John Colville, Josephine and Guilelma Cheal, Mabel and Isabel Candlin, Daisy R. Clarke, Rodia Constantinides, Beryl and Gladys Calvert, Bessie Cheale.
D—Constance Devenish-Meares, Hilda and Constance Drayson, Harold and Gladys Davis, Vera Dickinson, Esther Dickson, Marjory and Dorothy Dyke, Mai and Violet Davidson, Ernest Davey Mabel De Russet, Marie Denizot, Mordaunt Doll.
E—Miriam and Eddie Ecroyd, Maud Eddey, Muriel Edwards*, Helen Eardley-Wilmot.
F—Maggie Fullarton, Aileen and F. A. Figgis, Olivia Ferguson, Bessie, Eva, Kate and Mabel* Fletcher, James and Marian* Freegard, Ellen Fenn, Hyacinth FitzSimons, Jeanne Faucon, Louise Filhol.
G—Mary and D. Greenacre, Dorothy, Edith, Margaret, and Stuart Gray, David Gardiner, Thos. Groombridge, Dorothy Grove, Elsie Goudge, Margery and Colin Graham-Brown, Ethel and Hedley George, Constance Gabbett, Aileen Gardner, Edith Grieve, Evelyn and Grace Gulston, Ivy and Grace* Godfrey, Rose Goodman.
H—Violet Holford, Walter Hinder, Julyan, Florence, and Francis Hoyte, Harcourt Hunter, Theodora Hill, Rosetta and Lottie Hamilton, Ruth Harrison, Ella Hake, Mary and Freda Haines, Rose Hale, Georgette Hoffmann, Freda Hunton, Betsy Holik.
I—Winnifred Ingram, Nellie Irving*, Daisy Iredell, Alice Ingberg
J—Lizzie Johnstone, James Jackson, Stanley and Eileen Julyan Kate Johns, Rita Jones.
K—W., Alex., Agnes and Isabella Kay, Grace, Phillipa and Dorothy Kay, Gertrude Krambach.
L—Hannah Lovell, Arthur, A and E. Llewellyn, Guinefred and Elsie Leigh, Arthur Lamb, Dudley Lewis, Susie Long*, C. Livingstone Learmouth, Beatrice Le Mesurier*, Annie Lipschitz, Annie Levine.
M—Christina Marshall, Bella, Abraham and Thomas Mack Leonard and Frank Medcalf, Howard Moir*, Nellie, Annie and Daisy Mackenzie, Margaret Macphee, Hedley Meader*, Frances and Julia Munce, Barbara Maconchy, Mildred Morgan, Emily Maddox, Ada Macnutt*, Dora Muir, Eliza McGregor, Adelaide Moore, Philip Martin, Gladys and J. Mather, Dorothy, Winnie, and Leonard Mace, Eric Milroy, Lillie Mallory, Emilie Mathias, Daisy Martin Winifred Marshall.
N—Amy and Maude Nottage, Peter Nicholson, Dora Niels.
O—Maude and Eva Oakes, Sidney and Katie Oliver.
P—Marjorie Porteous, Daisy Phillips, Walter Perryman, Daisy, Vera, and May Potrides, Edith Purkiss, Muriel Palmer, Winnie Page*, Gilbert Powell, Eddie, Ada, Jessie, and Willie Palmer, Geoffrey, Clarice, and Percy Peach, Gladys and Isabel* Pripps, Gladys and Ethel Palmer, Myrtle Perry, Louie and M. Penny.
R—Jessie, Isabel and Elmina Roe, Nora Read, Elsie Ridewood Margaret Richards, Ada Rawlinson, Gwennie Ravenhill, Evelyn Reynolds, Jack Ridley, Lorimer and Rita Romanes, D Rushley, Penelope Roberts, Maud Rosenberg, Mary Rosenbloom.
S—Olive Swift, Evelyn Shaw, Hilda Skinner, Helen Stalker, Maggie and Peter Stewart, Alan, D. and M. Symon, Ivy, Rosetta and Muriel Sherwin, Bertha Stocker, Margery Smart, Fanny Stileman, Dolly Salt, D. D. Stanier, Mervyn Shaw, Lionel Studd, Vera Stapylton, Madeline Smith, Cicely and Marjorie Sherbrooke, Bessie Symes, Philip Southam, Dora and Lizzie Simons, Bessie, Minnie and Edie Shepherd.
T—Marjorie Tracey, Sarah Tyson, Olive Taylor*, Louie Tibbits, John Thomson, Frank Tomkins, Frank and Alice Thompson, Madge Trenchard, Naomi Torff, Leah, Rebecca and Rachel Tushinsky.
U—Queenie Upton.
V—Kittie and Phyllis Vigers.
W—Joanna Wohnitzer, Greta Watson, Delphie Wells*, Ernest and Kenrick Wakeford, Ralph Wilkinson, F. and Madge Wilson, Ella Ward*, Connie Wood*, Leonard Wall, Amy and Charles Wingrave, Ronald Watson, W. H. Williamson, Geraldine and Norah* Wilson, Willie Watson, Nora and Ellie Wyatt, Helen and Fred Webb, Georgina, James and Rachel Wilson, Daisy and Lillian Watt, Ethel and Bertie Wallis, Mabel Wheeler, Pringle Wilson.

FOREIGN LIST.

PRIZE COMPETITION.—Alice Henderson. First Prize, Division III.
No. 193—Minnie and Cuckoo Listor (S. Africa). **No. 196**—Annie Austin (U.S.A.), Llewellyn* and Queenie* Dale (India), Alice Stone (S. Africa). **No. 197**—Ivan, Rotha and Lottie St. George (Ontario), Llewellyn* and Queenie* Dale. **No. 198**—Dora Wallace (Canada). **No. 199**—Kate*, Nettie and Ina Thomson Bulgaria. **No. 200**—Binford Sellwood* (Montreux), Phyllis Boyd, Olive van Milligen* (Constantinople), Willie, Kate*, Ina and Nettie Thomson

Personal.

HELEN BATE, FRANK, ERNEST, and MARY ANDERSON, EVELYN LAMB, EVA ALDERTON, SARAH and ELIZABETH KELLY, STANLEY and EILEEN JULIAN, FRANKIE SELLWOOD.—I am glad to welcome you as new "searchers," and hope the study will prove useful and interesting.

DUNCAN and HYDE CAMPBELL, DOROTHY CLARKE.—I am sorry you are ill, and hope to hear of your improvement soon.

F.W.M.—The new quarter began with No. 196.

MARJORIE ROBERTS.—I am glad you had such a happy birthday.

GILBERT POWELL, JEAN and ELIZABETH ARBUTHNOT.—Your papers are not quite tidy enough yet for a "star." You shall have one as soon as you deserve it. (Gilbert). Many happy returns of your birthday.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *Bishop's Stortford*, Nov. 26; *Walthamstow*, Nov. 30; *Islington*, Dec. 2-8; Mr. J. S. Tyler, *Brighton*, Nov. 26-Dec. 4; *Worthing*, Dec. 21; *Broadwater*, Dec. 24; Mr. Hankinson, *Wesleyan Church, Finsbury Park*, Dec. 19; Mr. J. E. Collier, *Summerstown*, Nov. 30; *Upper Norwood*, Dec. 1; *Victoria Hall*, Dec. 4-8; Mr. E. Hughes; *Lambeth*, to Nov. 24; *Balham Grove*, Dec. 6; *Camberwell*, Dec. 7; Mr. C. E. Paterson, B.A.; *All Saints' Mission Hall, Hertford*, Nov. 27-Dec. 1; Mr. H. M. Gooch, *Forest Hill*, Nov. 23, 24; *Tadworth*, Nov. 25, 26.

The Glasgow Evangelistic Campaign.

FIFTH WEEK OF GENERAL MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

IN a small company of workers the other day, an evangelist inquired whether the preliminary fortnight of services for prayer and consecration had fulfilled the desired object. "Not exactly," replied one of the leading officials of the Campaign Committee, "it would seem as if we should have given one-half of the six months to getting the Christians into the proper attitude for work. Then perhaps we might have found them willing to give up all other engagements for this work, and to perform any service desired of them." Not wishing to leave a false impression, he hastened to explain that, although *all* have not yet taken this attitude, very many indeed have done so—adding an expression of his conviction that "*the Campaign is taking a deep and firm grip of the members of our Churches*," and that "*the power of the effort is growing from week to week.*"

Last week the Special Weeks of Prayer for Young Men and Women were combined for the first time, and every effort was used to enlist the interest in these particular classes, as an auxiliary to the Campaign. In the case of the Y.W.C.A., the customary evening gatherings for prayer were given up entirely, and the members recommended to attend the Campaign Services instead. On the Sabbath evening (November 12), Mr. William M. Oatts, general secretary, conducted the Y.M.C.A. evangelistic meeting in the Christian Institute. More than one regular attender assured us that the after-meeting that evening for prayer was much larger than any that had been held for years past.

THE AFTERNOON SERVICES.

One or two newspapers have been calling attention to the remarkable hold which the afternoon meetings, conducted by Rev. John McNeill, are taking of the business community. A reporter said on the occasion of his visit that, at one o'clock, there were not a score of people in the church, while at 1.15 p.m. there were certainly not fewer than seven hundred. The demeanour is as much remarked on as the attendance, while the conversations overheard as the audiences disperse show that the preacher has won the confidence and sympathy of our city men. Originally planned for a single week, these services have been continued from week to week "by special request," and the first month of them is now nearly complete, with certainly no sign of any failure in the interest. Specially popular was Mr. McNeill's exposition of the 23rd Psalm, to the beginning of which we referred last week. In the course of this he aroused some of his hearers by assuring them that he did not believe it impossible for business men to conduct their businesses successfully and at the same time obey the Lord's commands. It *was* quite possible, he said, and there were cases before them in which that possibility had been demonstrated.

On Tuesday the chair was taken by the newly-elected Lord Provost of Glasgow, Mr. Samuel Chisholm, this being the first public gathering over which he presided since his appointment. Wednesday's audience was estimated to number at least 1,200.

MR. M'NEILL IN GOVAN.

It was a foregone conclusion, when Rev. John McNeill was announced to hold a mission in Free St. Mary's Church, Govan, that the meetings would be attended by great crowds of people. The minister of the congregation (Rev. Robert Howie) caught the true evangelical fire in the North of Ireland in the Revival of 1859. He has been in the front of every great evangelistic movement in Scotland since, and his congregation is one of the most active in home mission work within the Free Church of Scotland. On the opening Sabbath evening the church was crowded in every part with an audience of over 2,000 people, while hundreds were unable to gain admission. One of the outstanding features of this mission is the large proportion of men in middle life to be found in the pews.

Nowhere else since the campaign began, have we heard the same hearty responses from the audience. The leaders are being well supported by the large body of open-air workers for whom the district is noted. Indeed, the danger in such a case is rather in the attendance of too many than too few Christians; and where the same state of affairs exists in any of the outlying districts, away from the great central halls of the city, it will soon be necessary to ask numbers of the Christians to remain away, that room may be found for the outsiders. With such a combination of forces at work as we have in Govan, no ordinary church can long provide accommodation for those who are coming.



Mrs. Oatts.

From a Photograph by Messrs. T. & R. Annan & Sons, Glasgow.

REV. JOHN YOUNG (GREENOCK).

Following the meetings of Rev. Thomas Wilson, in White Memorial Free Church, the Rev. John Young (Greenock) has been conducting a mission in Kingston Parish Church. Inclement weather interfered seriously with the attendances, but a deep sense of the presence of God pervaded the gatherings. On Tuesday evening, Mr. Young spoke from Heb. ii. 3—"How shall we escape, if we neglect so great salvation?"

REV. D. M. CAMERON.

The work in the Dennistoun district continues to flourish in the most unmistakable manner. The place of meeting has been changed to Wellpark Free Church (Rev. Hugh Mair). Last week the speaker was Rev. D. M. Cameron (London). From the beginning, the meetings were large. On Sabbath evening the church was filled, and nine persons confessed a new-found faith in the Saviour; and the blessing continued to come evening after evening. Good open-air meetings were held, and the Gospel story told to many passers by. The workers seemed to have caught Mr. Cameron's deep spirit of faith in God. Friends from other parts looked in, and had warm testimony to bear to the blessing which had followed the evangelist's labours in different parts of Scotland, not only in recent times, but in years long gone by.

The following was the distribution for the week of the other evangelists taking part in the Campaign:—Partick Methodist Church, Mr. James Marshall; Maryhill United Presbyterian Church, Mr. Richard Hill; Renfield Street United Presbyterian Church, Mr. Arthur Klein, B.A.; Tron Parish Church, Rev. William Donald; Great Hamilton Street Free Church, Rev. J. H. G. Robinson; Sighthill Free Church, Mr. Hugh Paton; Knox Free Church, Rev. John Mackintosh; Candlish Memorial Free Church, Pastor D. G. Forbes.

WORK AMONG PARTICK CHILDREN.

Mr. John W. Arthur (secretary of the Campaign Committee) and Mr. J. W. Van de Venter are conducting a Mission for Children in Partick Free Church, Anderson Street. Last Thursday evening we found Mr. Arthur in charge, and he assured us that a very satisfactory beginning had been made with the meetings, the attendances and interest growing as the days passed. While the children were assembling, Rev. David Young (minister of the church) showed great skill in teaching the children hymns, and in getting them under control.

Mr. Arthur has had long experience of teaching children, in connection with the School-boys' Meeting in Hillhead, and is well-known throughout Scotland as a specialist in blackboard work. He had enlisted for special services in connection with this Mission a few of his youthful helpers in Hillhead, and three of them each said a few words to the children at the opening of the service.

Mr. William Mosson had an interesting allegory of a great king who built a wonderful city, to which he invited all the world to come, but left only a tiny little door for the people to enter. After narrating the different experiences of several typical travellers, he pointed the final lesson from his own experience, when, as a boy of ten, he was enabled to see the King by the eye of faith.

Mr. Arthur Steel told about the death of a brother of his own who had died when he himself was eight years of age, and who had specially sought the conversion of all the family, explaining that the change "just meant to love Jesus." Then he said that a year later he had been led into this love, and now wished simply to pass on the word.

Mr. Allan Arthur told an interesting story of the American War and the use of pass-words, showing that the pass-word into heaven is "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Mr. Arthur's lesson turned on the use of the word "Come" as an invitation, and he drew out from the children evidence that they understood what such a thing meant in daily life. He does not do his work on the board in the presence of his audience, but has it all prepared beforehand; and, by the use of separate detachable pieces of black cloth, is able to make it appear gradually. The story of the Prodigal Son was told in simple words, and suitable spiritual lessons drawn. Here, as elsewhere, we found, by personal experience, that very many of the children are just taking the Lord simply at his word. Only the Day can declare the results of such a gathering as we were privileged to take part in that evening.

The other speakers to children during the week were Messrs. Alexander Mackeith, John Stewart, Thomas M. Pratt, William Thomson, jun., and Rev. William Baird.

A favourable change in the weather led, during the past week, to more regular open-air services.

Mr. William M. Oatts,

GLASGOW.

THE writer first remembers Mr. Oatts, then active in a wholesale stationery business, as a leader in the band of young men who, after the revival of 1874, threw all their energies into the winning of their fellows in town and country. His deepest thanksgivings to God are—(1) that he was born into a Christian home, and early instructed in Bible truth; (2) that as a lad of seventeen he was enabled to decide for Christ; and (3) that ever since he has been engaged in active Christian service. Beginning to witness among his fellow-employés, he soon commanded their respect for his profession; and ultimately persuaded a number of them to come into town a quarter of an hour earlier in the morning, that the time might be spent in prayer. Years afterwards we were told by one of the partners that, though he himself knew nothing of Y.M.C.A. work, he could say that no one was glad when Mr. Oatts left to go into business on his own account.

His appointment in 1881 as the first general secretary of the Glasgow United Young Men's Christian Association was no experiment, but the putting forward of one who had already proved himself "as the one man for the post." Indeed, he had previously done much to bring about the union of the three associations then doing Christian work among young men. The results of the consolidation more than realized the expectations of its promoters. Union brought strength. Many difficulties disappeared; and, till now, the subsequent history of the Association has been one of uninterrupted progress. No fewer than 216 "branches" hold weekly meetings for prayer and Bible study in different parts of the city, while the membership is over 7,400.

A man's conception of his duty is limited by his power of vision, and Mr. Oatts always possessed "the seeing eye" for the great possibilities. His reputation as a secretary might have been deservedly high, although he had done but a fraction of what he has attempted and carried through. Nor can much of the best be chronicled or tabulated. His unpretentious private office was a very holy of holies, in which many a young man found something very different from what he came to seek. "He is a sympathetic man," wrote a friend, "and his office is a haven for the distressed. He holds a daily levée of the stranger, the unemployed, the destitute, and the troubled in soul."

They came to him for reasons small and great. Some were merely presenting introductions on their arrival in the city. Others sought letters to strange cities, to the colonies, or to other lands. Many were in trouble; in not a few cases the trouble was of a nature which we may not name. Comparatively few came seeking spiritual guidance. Yet, to all alike, a word was spoken on behalf of the Saviour; and in many a case the bow "drawn at a venture" carried the arrow of conviction of sin. But it was not judgment that was presented in the foreground; the love of the Saviour was unfolded in all its beauty. Having a clear grasp of the truth himself from the first, he joined with that a faculty for making it plain to others; and a natural brightness of disposition commended his teaching of the Gospel to all with whom he came into contact.

But he never forgot the more ordinary duties of the secretaryship. No pains were spared to find the lonely new-comer a suitable lodging-place. Not only was the honest worker out of employment helped into a situation, but the weaker brother, who forfeited his places again and again, was borne with, patiently advised, and helped into "one more chance," and yet another.

Much might be said of the public movements for the spiritual and moral welfare of the community which owe their origin to Mr. Oatts. Prominent to all who pass along Bothwell Street is the handsome Y.M.C.A. Club, the opening of which was the culmination of an idea suggested by a newspaper correspondence about seven years ago. Many and grievous had been the complaints about the unsatisfactory nature of the lodgings in which young men were often obliged to live. Appeals were addressed to the directors of the Y.M.C.A. to solve the difficulty by providing residential rooms in some central locality. This they felt to be a scheme which, if not outside the sphere of their duty, would, at least, involve means beyond those at their disposal. But the appeals had gone to Mr. Oatts' heart. He saw not only a way of adding to the comfort of many, but opportunities for the extension of the kingdom.

Difficulties abounded; but, by dint of perseverance, a limited liability company was formed, capital subscribed, and premises erected. That the scheme was feasible has just been demonstrated in another way, by the declaration of a dividend out of profits; which, considering the time which has elapsed, is considered satisfactory. More than this, the club is quite fulfilling the most sanguine expectations, both as to the useful purpose it was intended to serve, and as far as spiritual blessing is concerned. Morning and evening family worship is observed, and every kind of help and encouragement is held out to those willing to do well. For several months the young men combined to hold a regular prayer meeting for the Evangelistic Campaign now going on in Glasgow. They have weekly meetings for the preaching of the Gospel in the open air, and have taken entire responsibility for the Sabbath service in one of the model lodging houses of the city.



From a photograph by Messrs. T. and R. Annan and Sons, Glasgow.

The General Secretary's Bible Class, on Tuesday evenings, has, for fifteen years, been a fruitful part of the work of the Association, and during most of that time nearly two hundred helpers per annum have passed from it to other branches of service. A deep and practical interest in foreign missions was early communicated to the members. First, one evening in the month was given to the subject; then a special society was formed to hold weekly meetings. Members have gone out to every quarter of the globe; others, detained at home, have "held the ropes" by prayer and gift, and have thus participated in the labour and the reward.

For sixteen years Mr. Oatts has led the evangelistic meetings in the large hall of the Christian Institute, where the audiences have always been large, and many have been won for Christ. The open-air gatherings are among the best-known in the city, and large crowds, who could not have been induced to come within the walls of any building, have had the Good News sounded in their ears by men from among themselves. This has been another training ground for workers, and many are filling posts of usefulness who owe much of their aptitude in winning souls to guidance and experience received in this connection.

Mr. Oatts long ago worked out figures to show what great numbers of young men, exclusive of Roman Catholics, were outside the influence of religious organizations. The present estimate is sixty thousand. Three times over, canvasses of the entire city were made, with results that abundantly rewarded the labour put forth.

Much interest was aroused by a "public-house map" of the city and suburbs, which Mr. Oatts prepared some years ago, and which has been several times brought under the notice of the House of Commons. Later a plébiscite was taken on the drink question; 150,000 voting-papers were left at as many houses, and 102,000 were returned filled up. Not only have these efforts strengthened the hands of temperance workers, but it is believed that they have produced direct results in the refusal of licences.

In former years the annual meetings of the Association were small, the more interested members putting in an appearance. But Mr. Oatts felt that much good would result from the bringing of the work more directly before the public, and the great gatherings of recent years have been the means of lifting Y.M.C.A. work to a plane altogether higher than that which it previously occupied in the estimation of the Scottish Churches.

The Missionary Loan Exhibition of last spring has left abiding results up and down throughout the land; and, in addition to the idea originating with Mr. Oatts, the burden of the work fell on his shoulders. It was the greatest object-lesson on foreign mission work ever given to Scotland.

As a preacher and speaker, Mr. Oatts is widely known. For many years the majority of the pulpits in Glasgow have been open to him. For young men's gatherings, conferences, and Gospel services demands were made on his services far in excess of his power to meet. He is a ready speaker, always effective and sympathetic, never allowing any consideration to draw him away from the Great Theme. When we last heard him he was telling, in simple words, the story of his own conversion, to the young people of the church which numbers him among its honoured elders. He has helped the movements in Scotland of such evangelists as Mr. D. L. Moody, Dr. Pentecost, Major Whittle, and Rev. John McNeill; and, indeed, is well-known in evangelistic circles far beyond the Glasgow United Evangelistic Association, of which he is a director.

Mr. Oatts owes to his wife all that any public man can do to a true helpmeet. But Mrs. Oatts has "purchased" for herself "a good degree," and earned a place beside her husband in the front rank of Christian workers. A daughter of the late Rev. Andrew A. Bonar, D.D., she was closely identified with evangelistic work, and more especially with efforts on behalf of girls and young women, long before 1883, when her marriage seemed most fitly to unite two whose lives were dedicated to the youth of the different sexes. Mrs. Oatts' connection with the Y.W.C.A. dates from its formation. At first a member of committee, she became secretary in 1878. Finding the membership at 200, she has seen it grow to its present figure of 3,200.

Few names are so well and honourably known in connection with the musical side of Christian work as Mrs. Oatts'. Ever ready to help a struggling cause by her wise counsel, she has also inspired many a drooping heart with new hope through the exercise of this talent, with which God has gifted her in no ordinary degree. Every power is laid on the altar, and her highest joy is that of guiding wanderers to the Redeemer. Her record, too, is a most success-

ful one, and her name is affectionately spoken far and wide by those who have gone forth after benefiting by her loving commendation of the Saviour.

Now Mr. and Mrs. Oatts go out to a wider duty. The English National Y.M.C.A. Council have invited them to go round the world on a mission to the associations in the British colonies. Sailing on December 1, they hope to visit India, Ceylon, Australia, Tasmania, New Zealand, and Canada, strengthening weak organizations, forming new ones where none exist, and expecially promoting the appointment of travelling secretaries. For this none better qualified could have been found, and they carry with them the prayers and good wishes of very many.

At a meeting a few days ago, in connection with the Glasgow Association, Mr. Oatts was presented with an illuminated address. In the course of the meeting, Rev. John McNeill told the story of his own indebtedness to Mr. Oatts, and referred to what men in every part of the world had also said in praise of his friend. He shook hands with Mr. Oatts warmly, first by way of an affectionate personal farewell, and then on behalf of the many poor fellows whom he had been the instrument of rescuing from days of misery and shame. The meeting responded in the heartiest and most sympathetic manner to Mr. McNeill's sentiments, and showed conclusively the warm place Mr. Oatts retains in the hearts of his fellow-citizens, as well as of the members of the Association. T. C. M.

Missionary Convention for India.

VERY cheering was the outcome of the North London Missionary Convention for India, held at Mildmay, from November 6 to 10. The varied needs of India, and accounts of missions in that land, were forcibly presented by several speakers. The average attendance was good, and the tone of the meetings was deeply spiritual, practical, and interesting. The singing was led by a choir of the Bethshan missionary students.

The societies taking part were the Christian Literature Society for India, the Zenana Bible and Medical Mission, the Ceylon and Indian General Mission, the Kurku and Central Indian Hill Mission, and the Anglo-Indian Evangelization Society. Each Mission had its own meeting and a representative in the General Assembly held on the closing evening. This meeting was largely attended, and proved a fitting close to the earnest gatherings which had preceded it.

The Bible readings, given daily, were most helpful and stimulating, especially that of Monday afternoon, dealing with the subject of the Second Advent, given by Rev. J. Wilkinson, of the Mildmay Mission to the Jews. Continual emphasis was laid upon the importance of personal love and consecration to the Lord Jesus Christ, as a principal factor in the evangelization of the world; leading to more definite prayer and work for the salvation of the heathen. F. E. Ford.

Royal Sailors' Rest.—The report of 1898-99 of Miss Weston's great work among the sailors is very bright and readable. Under the title of "A Short Account of Three Happy Homes," Miss Weston outlines the doings and developments of twelve months. The booklet is prettily illustrated. The list of subscriptions and donations is most encouraging. Copies may be had from Miss Weston at the Royal Sailors' Rest, Portsmouth.

Zenana Bible and Medical Mission.—Some interesting letters, writes the Hon. Gertrude M. Kinnaird, have recently been received from missionaries in the field. Miss MacPhun, at Bulandshuhr, desires to buy a tent, so as to be able to visit villages as yet untouched, and gather the women to hear the Gospel. Miss Anne Hill, who has gone to Khurjih, a large native town, where no Christian missionary has ever lived until last year, is endeavouring to complete the building fund of the house, which is being prepared for her. Miss Harris, who has resided for so long at Fyzabad and Ajondhya, is hoping to repair one of the schools. The address of the Mission is, 2, Adelphi Terrace, Strand, W.C.

Scottish Notes.

THE Glasgow and West of Scotland Auxiliary reports a contribution for this year of £825 to the McAll Mission in Paris. At the annual meeting last week, Rev. C. E. Greig, chairman and director of the Mission, was present, and gave an able and interesting address on the present position of Christian work in France.

Meetings have just been held in Glasgow and Edinburgh in connection with the Scottish Association for Irish Missions. It was mentioned that the colporteurs have been meeting with a good deal of encouragement in their work, and that they get many Roman Catholics induced to purchase Christian literature. The number of agents is now forty. During the year they reported 159,312 visits, and religious conversations on 69,413 occasions. The sales of Bibles, New Testaments, and Christian books numbered 106,674.

An interesting Conference was held last week in Edinburgh, in connection with the *Monthly Visitor* Tract Society. It was reported that the distributors connected with the Society in Edinburgh now number about 1,000, and that throughout the United Kingdom between 10,000 and 15,000 persons are similarly engaged. During each month 55,000 tracts are distributed in Edinburgh, and in all 400,000 over the country—making a total approaching 5,000,000 per annum. Since the institution of the Society nearly 420,000,000 tracts have been sent out.

At the meeting of Glasgow U.P. Presbytery last week, special attention was called to the action of certain limited liability companies engaged in the provision trade, which require managers of their shops to appear at mid-day on Sabbath to settle up the transactions of the week.

The moderators for the ensuing General Assemblies of the Church of Scotland and the Free Church have now been nominated. In the former case the choice has fallen on Rev. Norman Macleod, D.D., Inverness; and in the latter on Rev. Walter Ross Taylor, D.D., Glasgow. In each church the same position was at one time occupied by the father of the new moderator.

The Baptist Industrial Mission reports satisfactory progress in the cultivation of its estate of Gowd. The little church now numbers forty members, and every Lord's Day twenty-five evangelists are engaged in itinerant work, under the direction of the superintendent. As many as 4,000 persons have attended some of the meetings.

At a meeting recently of the Glasgow Branch of the Student Volunteer Missionary Union, about 150 students, of both sexes, were present. Rev. George Wilson (St. Michael's, Edinburgh), who presided, in his address dwelt chiefly on the place and value of culture in the work of the mission field. He was glad the day was over for the weakling, who was no use at home, being sent to India. Culture was essential, but it must always be under the guidance of the Holy Spirit. Rev. Dr. Robson followed with an address on "The Royal Banner of Christ." Principal Mackichan, of Bombay, an old Glasgow student, held that the missionary needs both intellectuality and spirituality in equally high measure.

International S.S. Lessons.

December 3, 1899.

Nehemiah xiii. 15-22.

Golden Text.—Ex. xx. 8.

Keeping the Sabbath.

Lesson Connection.

TWO Sundays ago we were learning about the great work Nehemiah accomplished in Jerusalem. He remained there for twelve years; then he was recalled to Persia. After about five years the King gave him permission to return to Jerusalem, and what he found there saddened his heart, and stirred him to make great reforms. The Jews had relapsed into gross evils; even the high priest had become connected to Tobiah, the Ammonite, and had given him a room in the Temple; the people had intermarried; God's worship, tithes, laws, were all set at naught. Nehemiah, in righteous indignation, cleansed the Temple, and compelled the people to cease from their heathen practices. This reminds us of what our Lord Jesus did (John ii. 13-17; Matt. xxi. 12, 13); also of the words of the Apostle Paul (1 Cor. iii. 16, 17).

It was Nehemiah's duty as Jewish Governor to insist upon the observance of all Jewish laws. We, as Christians, must not go to work exactly as he did; but we must set our faces just as determinedly against all sin, and try to put it down, because it dishonours our God and grieves our Saviour.

Nehemiah xiii. 15-22.

Verses 15, 16. Among other evils, Nehemiah discovered that Sabbath-breaking had become the custom. The Jews worked on their farms and wine-presses, carried their goods and fruits about, bought and sold, trafficked with foreigners, even with the wicked men from Tyre (Matt. xi. 21; Eze. xxvii. 3-8, 32, 33). Nehemiah testified against them. *We should never be afraid to testify against wrong-doing* (Jer. xvii. 21-28).

Verses 17, 18. He went to the rulers, who knew better, and contended, argued, and pointed out the evil that would follow. Perhaps these Jews had forgotten to keep the Sabbath while in Babylon, or been made to work seven days a week for their heathen masters. It was Sabbath-breaking which had caused their former downfall (Eze. xx. 13; Isa. lviii. 13). The beginning of the downfall of any nation is the non-observance of the day of rest. (Tell of Paris and Continental Sundays).

Verses 19-21. The Jewish Sabbath began at sunset on Friday. Nehemiah exercised his authority, and sent his own body-guard to keep the gates shut; and when he found that the merchants waited outside hoping to do business, he went out and ordered them off under penalty of taking them prisoners. *If speaking and commanding do not remove sin, we must try active measures.*

Verse 22. The Levites were to undertake the guarding of the gates as a religious duty, for it was to keep out all who would buy and sell on the Sabbath. Even before guarding the gates they were to purify themselves. *Here is a lesson as to how God requires us to do the least service for Him.* Nehemiah's prayer, "Remember me." He had had hard work and men had cursed him; but he craved God's blessing (Ps. cvi. 4; Jer. xv. 15; Luke xxiii. 42).

The Sabbath.

"Sabbath" means *rest*. From the beginning God set apart one day in seven as a day of rest for man (Gen. ii. 3). Jesus said the "Sabbath was made for man" (Mark ii. 27): man's body needs the day of rest as well as his soul needs a day for worship and the study of divine things. Some say the Sabbath was a Jewish institution, and not binding upon Christians; but God "set apart" the day for rest long before there were any Jews; and, when He gave the Ten Commandments, the law about Sabbath was put in, beginning with the word "*Remember*," because they knew it as God's law before. Recall about the Israelites and the manna (Ex. xvi. 25, 29). We cannot compel men to keep a religious Sabbath, but all ought to have the Day of Rest, for time to think about God. Jesus said we should "love our neighbour as ourselves." Therefore we should never do anything which will hinder or deprive another of his day of rest.

The Lord's Day.

Christians keep their "rest-day" on the first day of the week, because Jesus rose from the dead on that day. It should be a day of joy. It is the *Lord's* day, not *ours*. Jesus taught us how to keep it. (See Matt. xii. 7, 8; Mark i. 21-iii. 4; Luke iv. 16; 1 Cor. xvi. 2; Rev. i. 10.)

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6. We visit and nurse the Sick and Dying; and preach Christ and His Great Salvation to all.

Our Needs are Great and Urgent.

Treasurer: **F. A. BEVAN, Esq., D.L., J.P.,**
54, LOMBARD STREET, E.C.

JOHN A. GROOM,
Secretary of the Watercress and Flower Girls' Christian Mission,
8, SEKFORDE STREET, CLERKENWELL. E.C.

HOMEWARD BOUND.



THE UNLOADING OF THE

CHRISTMAS BOAT,

Laden with Gifts for Sailors of various nations, will (God willing) take place SATURDAY, DECEMBER 16th, at the

WELCOME HOME FOR SAILORS

(CLOSE TO CANNING TOWN STATION).

ALL FRIENDS ARE WELCOME.

TEA AT SIX. UNLOADING OF BOAT AT SEVEN.

Meetings in different languages before and after.

☞ *Will Friends sending CARGO for Boat kindly forward as soon as possible to Miss CHILD, at the above Home.*

Field Lane Refuges & Ragged Schools.

OUR FUNDS ARE EXHAUSTED.

Please send a Contribution, that no part of the Work may have to be stopped.

Three Hundred Children Maintained; Refuges for Seventy Men and Women; Youths' Institute and Club; Thirty Religious Meetings Weekly.

DONATIONS URGENTLY NEEDED, and will be thankfully received through Messrs. MORGAN AND SCOTT; BARCLAY AND CO., LTD., 54, Lombard Street, London, E.C.; or by

PEREGRINE PLATT, Secretary, Vine Street, Clerkenwell Road, London, E.C.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON, M.A.

WORKING LADS' INSTITUTE & HOME

WHITECHAPEL, E.

FOUNDED 1876. TREASURER: F. A. BEVAN, ESQ., D.L.

This Institution provides for the poor but industrious lads of East London who are exposed to the temptations of the low music hall and public-house. It also provides a home for friendless and country lads. Upwards of **7,000 lads** have been benefited.

FUNDS ARE GREATLY NEEDED.

The Institute is dependent upon Voluntary Contributions for its support.

THOMAS JACKSON, *Superintendent.*
279, WHITECHAPEL ROAD, E.

DESTITUTE CHILDREN'S

DINNER SOCIETY

Beg to announce that they will shortly re-open their Dining Rooms, and in order to commence work

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of THE CHRISTIAN.

THE SOCIAL WORK OF THE SALVATION ARMY

URGENTLY NEEDS ASSISTANCE!

Although nearly 5,000 are accommodated nightly, **700 men and hundreds of women were turned away through lack of room one night in this month, in London alone.**

Address Cheques and Postal Orders to Mrs. BOOTH, 101, Queen Victoria Street, E.C., who will gladly supply Balance Sheets and further particulars, or arrange for personal inspection of the work.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - CHARLES SPURGEON
Treasurer - - - - T. H. OLNEY.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be gratefully received by the Secretary, F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

CHRISTIAN COMMUNITY

(FOUNDED 1865.)

President - - SIR GEORGE WILLIAMS.
Treasurer - - - - - F. A. BEVAN, Esq.

Help is urgently needed for the support of the following operations.

SEVEN MISSION CENTRES.—Where meetings of a varied character are held nightly.

NIGHT REFUGE.—2,000 Homeless Men sheltered last winter.

WIDOWS' INDUSTRIAL FUND.—Which finds employment (sewing) for Widows and Elderly Single Women. **2,160** payments made last year.

FREE MEALS FOR DESERVING POOR.—22,500 given last year.

Also for Children's Dinners, distribution of Food Parcels, and much other work of a religious and benevolent nature.

Donations will be gratefully received by F. A BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of THE CHRISTIAN; or to the Sec., Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

ROYAL NATIONAL MISSION

TO

DEEP SEA FISHERMEN.



Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds,** and in **Labrador.**

HELP EARNESTLY ASKED

Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of THE CHRISTIAN.

The Paris Exhibition, 1900.

The Protestant (or Trinitarian) Bible Society is arranging for a large **FREE DISTRIBUTION** of the Scriptures at the forthcoming Exhibition in Paris.

More than twelve millions of people from all parts of the World attended the last Exhibition.

As the making of arrangements and the printing of Scriptures takes time, it is important that Funds should be sent as soon as possible, to enable the Society to be ready to circulate God's pure Word in (D.V.) large quantities.

Remittances may be sent to the Secretary, Rev. Dr. BULLINGER, 25, New Oxford Street, London.

Schools for Bible Study.

IT was with feelings of deep regret that the audience which assembled at the usual weekly gathering at Exeter Hall on Wednesday, November 15, heard of the indisposition and consequent absence of Rev. Hubert Brooke. At very short notice, Rev. W. H. Griffith Thomas kindly agreed to give an address; he spoke with great helpfulness on 1 John i. In order to preserve the continuity of Mr. Brooke's course of study, we append the chief points on which he was intending to dwell regarding the book of Exodus:—

Introduction. 1. The title is Greek, meaning "way out" (Ex. xix. 1; Ps. cxxi. 8); "departure" (Lu. ix. 31). Hebrew title: "These are the names," viz., of those who came down to the place whence they were redeemed. 2. Writer is Moses, describing his own story and experience. 3. The time covered by the book is 145 years (ch. i. and ii. take in 143; ch. iii.-xl. probably less than two years).

Divisions.—1. Either into two parts: (*a*) Historical, with introduction (i., ii.); preparation for deliverance (iii.-xii.); the deliverance completed (xiii.-xviii.); and (*b*) legislative (xix.-xl.). 2. Or into three parts: (*a*) In Egypt (i.-xii.); (*b*) Egypt to Sinai (xiii.-xviii.); (*c*) at Sinai (xix.xl.).

Main Topic.—Redemption. 1. The key-note to Exodus, expressed in two Hebrew words: (*a*) Ex. vi. 6, xv. 13; "to demand back one's property," to repurchase; used twenty-seven times in Lev. xxv., xxvii., of freeing property from a charge. (*b*) Ex. xiii. 13, 15; xxi. 8; xxxiv. 20: "to loose, separate, set free, deliver." 2. Implies a condition of bondage pre-existing; the phrase, "out of Egypt," forty-eight times in Ex., forty-five in rest of Pentateuch, seventy times in eighteen other Old Testament books. 3. Refers to a power by which, a price at which, a sacrifice through which, and a new service to which the redeemed are brought out (Ex. vi. 6, xii. 5; Is. xliii. 1; 1 Pet. i. 18, 19). 4. Is an act of deliverance from above (Ps. xlix. 7, 8, 15); results in liberty from bondage and power for service.

Personal Use.—1. The whole story is typical of: Passover (1 Cor. v. 7, 8); Exodus (1 Cor. x. 1-7), and Covenant (2 Cor. iii. 7). 2. It explains or illustrates election (Rom. ix. 15-18), calling (1 Pet. ii, 9), covenant (Heb. ix. 20), access (Heb. x, 20, 21). 3. Redemption is illustrated in its New Testament use of deliverance (Col. i, 13, &c.), ransom (1 Tim. ii. 6), and fulness of blessing (Lu. i. 68-79).

Rev. G. SOLTAU'S LECTURES.

Continuing his consideration of the portraitures of our Lord in the Gospels, Mr. Soltau recently dealt with the subject under the following heads:—*St. Luke's Portrait.*—"Behold the Man." The key verse of the Gospel is xv. 2, "This man receiveth sinners." Some features specially brought out are his tenderness, compassion, sympathy, and readiness to help. Observe, too, the praise notes in chaps. 1 and 11, and the recurrence of the phrase, "glorifying God." Following praise will be prayer, and Jesus as a man of prayer is seen in ten incidents, while his teaching on prayer is given in chaps. xi. and xviii. Occurrences recorded by Luke only are those referring to the shepherds at Bethlehem, the temple scene when the Lord was but twelve years of age, the invitation to Simon's house and the results, Mary and Martha at Bethany, the two brothers disputing over the inheritance, Zaccheus, our Lord weeping over Jerusalem, the prayer for his persecutors, the dying thief, the Emmaus incident, eating fish and honeycomb. Another feature of study is the ministry to and of women, illustrated by the mother, Elizabeth and Anna, surrounding his infancy, Peter's mother-in-law, the widow of Nain, the sinful woman, Mary Magdalene, Jairus' daughter, the woman healed by the touch, the woman in the synagogue, and others. The six miracles recorded by St. Luke are in harmony with the main thought of the Gospel: Draught of fishes, raising the widow of Nain's son, healing the cases of spinal trouble and of dropsy, the ten lepers (one a Samaritan, doubly an outcast), and the healing of Malchus.

(1530)

Obituary.

MR. THOMAS WHITTAKER.

THE death of Mr. Thomas Whittaker, which occurred on Monday last, at Scarborough, closes a very interesting career. While employed as a cotton-dresser at Blackburn he signed the pledge, after listening to a lecture by the late Mr. Joseph Livesey. Subsequently he went forth to preach the benefits of temperance, continuing enthusiastically in the work for sixty-four years. He was in his eighty-seventh year.

MRS. ELIZA RUTHERFORD.

Early on Sunday morning, September 24, passed away at her residence, "Como," on the banks of Lake Connewarre, a few miles from Geelong, Victoria, Mrs. Eliza Rutherford, a woman full of good works and the Spirit of Christ. She was in her eighty-seventh year, and had spent more than sixty years in the service of the Master.

In early days Mrs. Rutherford was an earnest Sabbath school teacher, and leader of women's prayer meetings, and to the last no one could be in her presence without hearing of the Saviour she so loved and adored. She was ever ready to declare to those who did not know it the wondrous story of the Gospel of Peace. Pedlars and beggars found in her a constant friend, the sick and friendless were cared for, and her house was always open to Christian workers needing rest and change.

SIR WILLIAM DAWSON.

Many will hear with sorrow of the death of Sir William Dawson, which took place suddenly at Montreal on Sunday morning. In him is lost one of the most distinguished of Christian scientists. Born in 1820, and educated at Edinburgh University, he devoted much time to scientific pursuits in Canada under Sir Charles Lyell. He rapidly gained distinction and prominence; and after lecturing on Natural History at Dalhousie College, Halifax, N.S., he was appointed Superintendent of Education for the Dominion. This was the opening of a brilliant career. He soon became Principal of McGill University, from which he retired in 1893. Sir William was a prolific writer, and his books on scientific subjects display a firm Christian foundation. A Scotch Presbyterian, he strongly opposed any idea of the evolution of man from animals, and never allowed the material to blind his perceptions of the spiritual.

Sir William was President of the British Association in 1886. He had been a Fellow of the Royal Society since 1862, and received the honour of K.C.M.G. in 1884. With all his high attainments and busy life, he was an earnest and devoted Christian worker. "The Bible," he said, "has been my strength from day to day." To enumerate the many books he wrote would be tedious. They cover a wide field; but in all he has fearlessly maintained the authority of Holy Scripture as a Divine revelation, and that no true science can contradict it. Though firm and decided in opinion and action, Sir William was personally of a gentle, and even and venerated in both hemispheres, and his loss deferential, disposition. His loss will be deeply deplored throughout the civilized world.

The New Whitefield Tabernacle.

THE opening of this church, in the Tottenham Court Road, was celebrated on Tuesday last week. There were three meetings, and large congregations assembled. Dr. Parker preached the opening sermon at noon; at four o'clock Rev. F. W. Macdonald addressed a crowded congregation; and in the evening Sir George Williams presided at a public meeting.

Giving some particulars of the enterprise, the pastor, Rev. G. A. Suttle, said the church had cost £14,000, towards which £7,000 had been raised. He then read a long list of subscribers, in which the names of the Archbishop of Canterbury and other prominent public men were included. During the day the sum of £930 was raised in gifts and promises.

Christian Endeavour.

TOPIC FOR NOV. 26.

OUR RETURN FOR THE LORD'S BENEFITS.—Psa. cxvi. 12-19.

GOD'S benefits are here compared to a cup or chalice brimming with salvations. The plural form indicates the number and variety of God's manifold gifts; and the figure of the cup may refer to the Passover ritual, in which it became the custom in later times to lift high the wine-cup at the feast, and drink it with solemn invocation and glad thanksgiving. Thus our Lord took the cup—the cup of blessing—and gave thanks. But even if the allusion here is not to that sacred and time-honoured institution, it is quite natural to speak of man's lot, either of sorrow or joy, as the cup of which he drinks. "My cup runneth over."

The cup or lot of our life brims with instances of God's saving help; and, in a kind of despair, we ask how we may thank God enough. What shall we render unto Him for all his gracious help? There are many answers, and this is *the first* we will *take*. In other words, as one, already quoted, has truly said, *Taking* from God is the best giving to God, and is certainly our best requital. God loves to give. St. James says: He is "the giving God" who gives, not liberally, but simply, with no thought of personal advantage, but for the mere joy of giving. What, then, will gratify Him more than to be trusted, to find recipients for his gifts, to know that we are prepared to be his poor debtors, owing him 10,000 talents, with nothing to pay, but still receiving and receiving from his Heart of Love. Nothing hurts God more than that we should not take. When we stand with clenched hands, refusing to appropriate his proffered boons, we inflict the greatest indignity and dishonour of which we are capable.

It is good also *to call upon his name.* There is an old legend, we are told, of an enchanted cup filled with poison, and put treacherously into a king's hand. He signed the sign of the cross, and named the name of God over it—and it shivered in his grasp. Take the name of the Lord as a test. Name the name which is above every name over all cups of which you are at all doubtful. Friendships, schemes, plans, profits, amusements, studies—all these cups should be tested by this one mighty talisman.

Be sure, also, to pay your vows. We make vows in our trouble, which we do not always keep when it is overpast. Remember Eccl. v. 4, 5. But, surely, it is the height of ingratitude not to redeem our promissory notes. If you have taken on you the vow of consecration, dare not to recall it. All devoted things, which are laid on God's altar, are absolutely his, and the giver forfeits all rights to their disposal. The least reciprocation of all God's benefits is to pay the vows you made in your hours of anguish. The Psalmist reiterates his resolve (14, 18).

Our gratitude demands the gift of ourselves (16). What a deep and blessed word is here, "Truly, I am thy servant." Perhaps *truly* might be rendered, *only*

Here, Lord, I give myself away,
'Tis all that I can do.

When, in our childhood's favourite romance, Robinson Crusoe freed the poor captive from his captors, the man knelt before his deliverer, and put his foot upon his neck, in token of his desire to be his very slave. The love of Christ, who died for all, constrains those who live, not to live to themselves, but unto Him.

How much we owe to our mothers. "The son of thine handmaiden!" They first taught us that Jesus could loose our bonds. Then we came to Him, and He cut the cords which bound us, and, now being made free, we again become (willing) slaves. Loosed from all the cords of sin, we become bound to the service of love.

Lastly, offer the sacrifices of thanksgiving. Hosea says that the offering of our lips is equivalent to bullocks. And in the Epistle to the Hebrews we are bidden to offer up the fruit of lips which make confession to his name, as a sacrifice of praise. Let us then praise God more, with heart and voice, in public and private, causing the voice of his praise to be heard.

But, ah, Eternity's too short
To utter half his praise.

F. B. M.

One of the first Endeavourers in China said that the object of the Societies was to "drive the devil out of China," and at this they were aiming.

* * *

Nottingham has been the scene of great C.E. meetings during the past week, which, in their enthusiasm and earnestness, became quite revivalistic in tone.

* * *

The Australasian C.E. Union held their fifth Convention in Brisbane, when delegates were present from all parts of the Continent, representing the 70,000 young people of Australia connected with the movement. The Convention seems to have been a time of great spiritual power and quickening.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The General Committee of the C.M.S. have sanctioned the formation of a medical mission in South London, and the opening of a hostel for lady students. The former (for women and children) will be under the direction of a lady doctor and a special trained nurse. There will also be accommodation for a general superintendent, and for eleven or twelve ladies who will go for a three months' course of medical training.

The contributions to the Leeds Church Extension Fund, which was opened some months ago, amount, up to the present, to over £30,000. Already, as the result of the movement, three new clergy, out of thirty required, are at work in the city, two new buildings are on the point of being erected, grants of £2,000 each have been made towards the erection of two new churches, and fourteen sites for parish churches and mission churches have been secured.

In connection with recent reports as to the relations existing between the Bishop of London and certain of his clergy who are affected by the Lambeth judgment, *The Times* is authorized to state that the Bishop has had an amicable discussion with three East-End incumbents as to the possible issue of the present struggle. He explained to them the mode of procedure that might be followed out in case continued resistance on their part compelled him to institute a prosecution, but his action in the matter has, so far, been friendly rather than threatening.

Congregational.

Rev. J. F. Munro has just celebrated the semi-jubilee of his pastorate at Farnworth. The school in which the congregation formerly met has been enlarged on several occasions; while the church buildings, which were erected in 1884, have already become too small, and an extension has been resolved upon.

It has been decided to take down the Congregational Church at Churchtown, Southport (Rev. S. Firth), which is the mother Congregational Church of the town and district, and erect a new and larger building, to meet the needs of the growing population. The present church accommodates 450. The new one is to hold 700, and cost £3,000, one-third of which has already been contributed.

A gentleman who prefers to remain anonymous has offered to place his mansion, and considerable lands adjoining, at the disposal of the Hants Congregational Union, to be used as a home of rest for ministers, students, and evangelists, and for missionaries at home on sick leave, the proposed home to be open not only to Congregationalists, but to Baptists and Presbyterians also. A committee was appointed to consider the scheme in all its bearings.

Rev. Dr. Mackennal, of Bowdon, speaking recently on the relation of Congregationalism to the masses, said he had set his heart on getting set on foot, by the Free Church Council, a definite proposal to put down in every village a resident minister or evangelist connected with one or other of the Evangelical Free Churches. He believed it was in the villages, and amidst the scattered populations, that a very large proportion of the strength of the churches had hitherto been raised, and he believed that would continue to be the case. But it was no less a duty to think of the condition of our large towns.

Baptist.

Letters received by the last mail from Bloemfontein indicate that the services in the English Baptist Church were still being conducted by Rev. J. Edgar Ennals.

Rev. A. E. Dearden, Manchester College evangelist, has just concluded a fortnight's special services at Zion Chapel, Bramley, Yorks, with encouraging results. During the mission Mr. Dearden and the pastor (Rev. J. C. Taylor) visited a large number of non-church-goers, and also every public-house in the town.

Speaking at a recent meeting at Manchester, Rev. Dr. McLaren said the ordinary churches and chapels did not attract the non-church-going and non-chapel-going classes of the community, and that if they were to depend on the regular churches and chapels the evangelization of a place like Manchester would seem to be utterly hopeless. He rejoiced in the honest work by well-meaning people being done for the elevation of the lower classes. But it was not pictures and flowers and music and lectures that were going to change the hearts of the masses of our people, and until their hearts were changed there could not be much good done. There was only one lever that would heave up the depressed levels of our great communities, and that was the Gospel of Jesus Christ.

Methodist.

Dr. W. G. Torr, principal of Way College, Adelaide, who has been in England on holiday for the last six months, sailed for Australia recently in thoroughly recuperated health.

An interesting statement has been published showing that nearly two-thirds of the amount required to complete the the Twentieth Century Fund of the Wesleyan Methodists has been promised, the exact amount being 663,388 guineas. Of this sum £128,738 has been already remitted to the treasurers.

One of the most vigorous of Wesleyan Mission Bands, that connected with the London Central Mission, Clerkenwell, held its annual meeting last week. Rev. F. B. Meyer spoke on the power of a consecrated life. The band distributes large numbers of tracts and conducts seven large open-air services weekly. Its brass band processions the district every Sunday night before the service. It also has a "button-hole" brigade and a lodging-house brigade.

At the anniversary of Bolton Wesleyan Mission, Rev. C. A. Andrews gave a highly encouraging report of the work. Rev. W. L. Watkinson, speaking on Missions, said there was no need to be afraid of Methodism as a spiritual agency. They had as their aim a simplicity of purpose, viz., the salvation of the souls of the people. Spiritual work was what a Church ought to do, and he believed that to-day Methodism stood wonderfully clear of all entanglements, and was so concentrating itself upon spiritual work as to be a greater blessing to men now than it had ever been since the days of John Wesley.

Presbyterian.

Rev. John More, of Woolwich, has had leave of absence granted to him by the Presbytery of London South in view of his appointment as Presbyterian chaplain to the forces in South Africa.

At a meeting of the Standing Committees of the Free Church held in Edinburgh last week, Rev. Dr. Walter Ross Taylor, Glasgow, was unanimously nominated as Moderator of next General Assembly, in succession to Rev. Dr. Stewart, of Lovedale.

Rev. J. B. Meharry, of Crouch Hill, has accepted an invitation (received through Principal Dykes, D.D., and Rev. Dr. Duff, of Glasgow) from the General Assembly of the Presbyterian Church of New South Wales to visit that colony, and supply the pulpit of Rev. John Walker, of Woolahra, Melbourne, whilst Mr. Walker is engaged in pleading the interests of the Australian Twentieth Century Fund.

Society of Friends.

A special mission has been held at Pangbourne. It was a season of much blessing. The service of Charles Goddard has been owned of the Lord, with the result that professed conversions have taken place every evening, and the hearts of many have been made glad.

Ellwood Brockbank has visited Shipston-on-Stour. He took part in the men's and junior schools, the morning meeting for worship, and the afternoon and evening Gospel meetings. All the meetings were well attended, and the addresses were exceedingly helpful.

John F. Hanson recently wrote from Stavanger: "We are holding parlour meetings in different parts of the town. We get people to come who hardly ever attend any meetings. They are seasons of spiritual profit, and we have some bright conversions in them. We hold them at 8 p.m., after work hours.

Writing from Constantinople, A. M. Burgess says: "Our meetings have a sign of real and increasing life, and the members and attenders are offering themselves to aid in some extra meetings, hoping that some outsiders may be induced to attend by a special effort. I want to form a Band of Mercy among our Sunday School children, and if I could have some magic lantern slides that would help the children to understand better the life and habits of birds and insects and domestic animals they would be a great help in the work. The Turks are much kinder to animals than the Christians of this country."

Fallen Asleep.

Miss Eliza Wigham, whose death took place in Dublin last week, was a well-known member of the Society of Friends in Edinburgh, where she was closely identified with many religious and social movements.—Mrs. Daindridge, a member in Brockley Wesleyan Circuit.—Mrs. Watson, wife of Rev. F. Russell Watson, of Upton Park Wesleyan Church, and formerly of Edinburgh Mission.—The death of Captain Milbourne, an old Newcastle-on-Tyne Baptist worthy, is reported from Fairford, Gloucester.—Rev. Jas. Bevan, of Whitchurch, near Cardiff, where he had been pastor of the Welsh Baptist Church for nearly fifteen years, and was a brother beloved and a faithful minister.—By the death of Rev. William Griffith, of Croydon, in his eighty-third year, the Congregational Churches of Surrey have lost their oldest minister. He had laboured at Keyworth, Hitchin, and Eastbourne, and removed to Croydon in 1879.—Rev. John Hutchison, the successor of Rev. Dr. Guinness Rogers in the pastorate of Albion Congregational Church, Ashton-under-Lyne. After thirty-three years of service there he recently retired from the pastorate. Mr. Hutchison was chairman of the Lancashire Congregational Union.

Kitchen Art.



Modern Cookery is the most useful and important of the domestic arts, and, since the advent of Bovril as a culinary necessity, has made rapid strides in mansion and cottage alike. What can be achieved with a Bottle of Bovril is well known to those who have succeeded in coupling high-class cookery with strict economy. By its aid rich, nourishing soups and gravies can be prepared with astonishing ease and celerity and at the smallest possible cost.

Bovril is a nutrient of absolute purity, thoroughly assimilable by even the most delicate invalid.

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The SICKLY and DESTITUTE, the HUNGRY and HELPLESS, the INNOCENT BUT SUFFERING WIVES AND CHILDREN of PRISONERS, and others,

SEEK OUR AID IN LARGE NUMBERS.

But OUR FUNDS ARE INADEQUATE, THEREFORE YOUR HELP IS EARNESTLY SOLICITED.

WILL YOU GIVE IT?

The Mission confines its operations to no one Parish or District.

Orphanage for Children. **Convalescent Home for the Sick Poor.**

WM. WHEATLEY, Superintendent, 4, Ampton Street, Regent Square, London, W.C.

URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000**, or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church**.

"Bear ye one another's burdens, and so fulfil the Law of Christ.

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows or Spinsters. **690** are over **70** years of age. **1,460** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
16, Farringdon Street, London, E.C.

EVERYONE SHOULD READ

'Echoes from the Liberator Prison."

Sold on behalf of the sufferers.

16, FARRINGDON STREET. 1s. post free.

The Christian says:—"The third edition of 'Echoes rom the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

CHELSEA HOSPITAL FOR WOMEN,

FULHAM ROAD, S.W.

PATRON . . . H.R.H. THE PRINCESS OF WALES.
CHAIRMAN . . . . . THE LORD GLENESK.

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A

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SPECIAL MEETING

IN

Exeter (Lower) Hall, Thursday, Nov. 30,

At 7.30 p.m.

Chairman: Sir CHARLES ELLIOTT, K.C.S.I., LL.D., &c.

(Late Lieut.-Governor of Bengal.)

Addresses by WELLESLEY BAILEY, Esq. (*Superintendent*) and Mrs. OSBORNE (*Missionary from Trevandrum*).

LIMELIGHT VIEWS OF LEPER WORK

BY

MR. JOHN JACKSON.

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Madame Delancourt's Mission, Paris—For Christ's Sake	1	0	0
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Society Relief Persecuted Jews—Beta, £3; (*Abraham's Vineyard*)—One of His Other Children, £1 5s.	4	5	0
Mr. and Mrs. Innes Wright's Work, Nepaul—Mothers' Meeting, Alexandria, £1 4s. 3d.; H.M.W., £5	6	4	3
Soldiers' and Sailors' Institute, Alexandria—Beta	2	0	0
Miss De Broen's Work, Paris—Beta	5	0	0
Central Africa Mission (Mr. Arnot)—Beta ...	3	0	0
North Africa Mission—Beta...	2	0	0
Madame Marzial's Orphanage, Die Drome—Villa Noël	0	10	0
Dr. Valentine's Work, Agra (Famine)—E.M.B., £20; Meg, £1	21	0	0
Persecuted Stundists—Of Thine Own, 5s.; M.A., 5s.	0	10	0
Friends of Armenia—Of Thine Own	0	5	0
Rev. O. Michelsen's Work, New Hebrides—E.M.B. £1; (*Native Teacher in Pelé*)—Mrs E.B., £5 ...	6	0	0
Soldiers' Home, Murree (Miss Ashe)—M.O.	0	10	0
Paris City Mission—Amico	4	0	0
Mrs. Bruere's Work, Poona (Support of Halki)—per Mrs E.B.H.	3	7	0
Army Scripture Readers' Society (South Africa)—Misses C.	0	10	0
Literature for Soldiers, Africa (Mrs. Osborne Howe)—To Cheer Others	0	5	0
Mission to Lepers of India—S.A.T., 10s.; (*Famine and Mission*)—D.A., 6s.	0	16	0
Madame Matamoros—Ruth	0	2	6
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Egypt Mission Band—Of Thine Own...	1	0	0
Miss Procter's Mission, Schwifat—Of Thine Own ...	0	5	0
Miss Macpherson's Home of Industry—Banked ...	1	0	0
Mr. Fegan's Homes—H.L., £1; W.A., 5s.; Of Thine Own, 2s. 6d.; (*Factory Girls*)—N.K., 2s. 6d.; Meg, 10s.; (*Invalid Kitchen*)—Meg, 10s.	2	10	0
Dr. Barnardo's Homes—C.H., £1; A.M., 5s.; Misses C., £1; S.A.T., 10s.; W.A., 5s.; H.C.K., 5s.; Of Thine Own, 2s. 6d.; W., Bedford, 10s.	3	17	6
London Medical Mission—H.L., £1; Beta, £3 ...	4	0	0
George Yard Mission—H.L., £1; Misses C., £1 ...	2	0	0
London Anti-Vivisection Soc. (Pioneer Van)—H.L.	1	0	0
Mrs Meredith's Mission—Beta, £3; (*Prison*)—A.M., 5s.; F.C., brooch and 1s.	3	6	0
Soldiers' Home, Winchester—C.L.R., £5; (*Relief Work*)—Ruth, 7s. 6d.; (*Special Work*)—Bristol, 2s. 6d.	0	10	0
Flower Girls' Mission—Allerton, 2s. 6d.; H.C.K., 5s.	0	7	6
Society Prevention Cruelty to Children—A.H. ...	5	10	0
Billingsgate Christian Mission (Debt on Hospital)—T.O.	0	10	0
Limerick Soldiers' Home—X.Y.Z., 7s. 6d.; Alpha, 5s.; For Christ's Sake, £1	1	12	6
Dr. Stephenson's Homes—J.C.T.	0	10	0
Barbican Mission to Jews (Building Fund)—M.K., 10s.; For Christ's Sake, £2	2	10	0
Tipperary Soldiers' Home—Amico, £10; For Christ's Sake, £1	11	0	0
Tower Hamlets Mission—L.A.H., 10s.; Beta, £2 ...	2	10	0
Soldiers' Home, Weymouth—Alpha	0	5	0
Seamen's Christian Friend Society—Beta	2	0	0
Monthly Tract Society—Beta	2	0	0
Latimer Road Mission—Beta	2	0	0
Christian Community—Beta	2	0	0
National Vigilance Association—Beta	3	0	0
Gray's Yard Ragged School—Beta	3	0	0
Soldiers' Institute, Portsmouth—Beta	5	0	0
Miss Robinson's Work, Sailors, Haslar—Beta ...	3	0	0
Welcome Mission Hall, Portsmouth—Beta	2	0	0
Mildmay Mission to Jews—Beta	3	0	0
Salvation Army—Beta	5	0	0
Pure Literature Society—Beta	3	0	0
Open Air Mission—Beta	3	0	0
Evangelistic Mission—Beta	5	0	0
London Samaritan Society—Beta	2	0	0
Dock Labourers' Mission—Beta, £3; (*Free Teas*)—S.S., 2s. 6d.	3	2	6
Assoc. Free Distribution Scriptures—Beta	3	0	0
Blackdown Hills Mission—Beta	3	0	0
Howard St. Mission—Beta	2	0	0
Marylebone Medical Mission—Beta	2	0	0
Special Services in Theatres—Beta	3	0	0
Homes of Hope, Regent Square—Beta	3	0	0
Midnight Meeting Movement—Beta, £3; M.S., £2 2s.	5	2	0
Anti-Infidel Tract Enterprise—Beta	2	0	0
E. London Women's Christian Temperance Union—Beta	2	0	0
Chelsea Preventive Rescue Homes—Beta	2	0	0
Slade Hall, Plumstead—Beta	2	0	0
Carlton Road Hall, Kilburn—Beta	2	0	0
West Green Hall—Villa Noël	0	10	0
Gratuitous Circulation of THE CHRISTIAN—Villa Noël	0	2	6
Aged Pilgrims' Friend Society—E.M.B.	1	0	0
Rev. D. Baron's Work (Jews)—E.M.B., £3; Of Thine Own, 5s.	3	5	0
St. Giles' Christian Mission—Misses C., £1; S.A.T., 5s.; L.Y.G., Sevenoaks, 10s.	1	15	0
Friendless and Fallen—Misses C., £1; Pewsey, 7s. 6d.	1	7	6
Mildmay Institutions—Tiny	0	10	0
London Society Promoting Christianity among the Jews—Tiny, 10s.; R.B.C., Bristol, 10s.; Mrs. G.C.E., £1...	2	0	0
Irish Church Missions—Tiny	0	10	0
Liberator Sufferers' Relief—Meg	0	5	0
Protestant Reformation Society—Amico	1	0	0
Mission of Help to Suffering Poor—S.A.T.	0	5	0
London City Mission—O.C.	0	2	6
Mrs. Wilkes' Rescue Work—Elusendy...	0	5	0
Mr. Ehrlich's Work, Jews—Elusendy...	0	5	0
Primitive Methodist Chapel (Beckbury Village)—Elusendy	0	2	6
Mr. Smyly's "Bird's Nest"—Of Thine Own... ...	0	5	0
Scripture Gift Mission—Heb. iv. 12	1	0	0
Bristol Orphan Houses—W., Bedford	0	10	0
Kensit Crusade—M.A.	0	5	0
Total	£247	18	9

(ADVERTISEMENTS.)

Kensit Crusade and Wickliffe Preachers.—J.B., 5s.; A Barnet Lady, 10s.; C. J. Hibbard, £1; Mrs. Sherwood, £1 10s.; Mrs. Douglas Dale, £5.

The London Samaritan Society and Homerton Mission 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—O., 10s.; B., 10s.; M.E.B., 5s.; W., 15s.; E.S., 2s. 6d.

NATIONAL WAIFS' ASSOCIATION

(Otherwise known as "DR. BARNARDO'S HOMES.")

Over 5,000 Orphan or Waif Children are now in the Homes. Among these Children there are about 700 LITTLE INCURABLES, Deaf and Dumb, Blind, Crippled or otherwise Diseased. EIGHT SOULS are added every 24 hours to this Great Family.

38,000 Waifs have now been rescued by the Homes. Of these 10,660 trained Boys and Girls have been successfully placed out in the Colonies, and nearly 21,000 sent to Sea or placed in Situations in Great Britain.

During the last Two Years no fewer than 4,655 Fresh Cases have been admitted—a number probably in excess of admissions by other existing Societies put together.

The Doors are open to the Homeless freely, Day and Night, all the year round. No eligible case is rejected on the ground of age, sex, creed, nationality, or physical condition.

No really Destitute Child has ever been refused admission.

Even the Smallest Gifts will be thankfully received.

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HEAD OFFICES OF THE ASSOCIATION:
18 to 26, STEPNEY CAUSEWAY, LONDON, E.

The Annual Sale

OF FANCY AND USEFUL ARTICLES, for the benefit of the Homes, is now in progress, and it will be continued throughout the Winter. The immediate co-operation of all friends of Waif Children is earnestly invited.

The Articles most in request to replenish our stock of goods for disposal during the Annual Sale include TEA-CLOTHS, FANCY PINAFORES, Good DOLLS, COSIES, CUSHIONS, Foreign NEEDLEWORK, Ladies' UNDERCLOTHING, Bedroom SLIPPERS, SHAWLS, CHINA ORNAMENTS, SOFA RUGS, BRIC-A-BRAC, and FANCY GOODS of every description. Gifts of any such articles as the foregoing will be exceedingly helpful and most highly appreciated.

Additions to our stock of Goods are very necessary, so that the Boxes may be filled with a careful selection of varied goods to the full estimated value of £6 and £12 respectively. These Boxes are then issued to the public for £5 and £10. Orders should be sent in without delay.

All Parcels and Remittances should be addresssed to the offices of the Association as below.

JOHN ODLING, Secretary.

18 to 26, Stepney Causeway, London, E.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

"RITUALISTIC Societies in Oxford" was the subject of a lecture given on Wednesday by Mr. Walter Walsh, author of "The Secret History of the Oxford Movement." Mr. E. G. Hemmerde, of University College, presided. The object of the lecturer was to emphasize the fact that we have a large number of societies working in the Church of England, and that these societies were so many wire-pullers of the Ritualistic movement. He showed that in Oxford we have four of these societies actively engaged in propagating the tenets of Rome:—The Society of the Holy Cross, pledged to restore the Confessional; the Confraternity of the Blessed Sacrament, established mainly to bring back the Mass; the Guild of All Souls, introducing prayers for the dead, and teaching the doctrine of Purgatory; and the English Church Union, which the lecturer described as a Romanizing and rebel organization. Mr. Walsh gave the names of the Oxford clergy who are members of these organizations. Referring to the Ritualistic Sisterhoods, he said that at the present time there were more Sisters of Mercy and nuns in England than before the Reformation.

The anniversary meetings of the C.E.T.S. (Oxford branch) were held last week. The gathering on Monday, in the Town Hall, was a helpful one. Its keynote was "Work." The past was full of encouragement; and, while there was much in the present to be regretted, notably the apathy of many who should have the work on their hearts, yet the gigantic evil called for renewed effort, and hardly any sacrifice would be too great which would result in a diminution of this national degradation.

Mr. Bourne drew attention to the report of the Licensing Commission. He showed that even the trade admitted that some reform was necessary, and joined with the rest of the Commission in acknowledging that the number of public-houses should be reduced, and that the law should be simplified, amended, and consolidated. All agreed, moreover, that no liquor should be served to any child under sixteen. They did not agree, however, on the question of Sunday closing, the trade asking for two hours at midday and two in the evening. It may be doubted whether any permanent good can result from an alliance between the trade and the temperance party; yet the Commission has brought us to a new stage in temperance agitation. All were agreed that something must be done, and if the trade can only be persuaded that the rights of the public override any rights that they themselves possess, something will be done.

The rector of St. Clement's reminded the audience that he had appealed to the magistrates, almost with tears, not to put an extra spirit licence in his parish. He presented a paper, signed by the majority of the householders, supporting his appeal. But because the magistrates wished to get rid of some licences in the centre of the city, they put this extra one in his poor parish. The statement elicited cries of "Shame," and the meeting was thoroughly roused when the rector went on to say that the history of the drink in the poor parts of Oxford was one of shame, of suffering, of disgrace, of disease, and of death. A resolution was passed urging upon the members of Parliament for the city, county, and University the need of immediate legislation along the lines of the Commission.

The autumn session of the Free Church Council for Oxford was held on Monday, at which Rev. R. J. Campbell, of Brighton, was one of the speakers. He said that the principle emphasized by the Federation was the right of the individual soul to enter into fellowship with its Maker without the interference of prelate, prince, or priest. They recognized that they were Christians first, then Protestants, then Evangelicals, then Free Churchmen, and last of all, denominationalists. He denied that they existed as an organization to protest against the dominance of the Church of England. He confessed that if so he would be no exponent of Free Church principles, for the first great spiritual impulse he ever received was received under the influence of the Church of England.

We cull a few points from a remarkable speech—a speech full of unction and grace, made in the spirit of the Master: "The Church was where Christ was." "The priests had been the enemy, not only of liberty of conscience, but of independence of thought." "The shadow of the priest was upon the land." "Every holy man was a priest, and every pious woman had taken orders." "The succession of Christian experience, the progressiveness of Christian conscience, the succession of Christ-filled men, were the only Apostolic succession worthy of the name." Those who heard Mr. Campbell will not soon forget his words.

The Barefoot Mission.

CONTINUED devotion to the cause of the Ragged School Union was shown by the Baroness Burdett Coutts when opening a sale of work on behalf of the Barefoot Mission on November 16. The sale took place in the Marlborough Room of the Polytechnic, Regent Street, and there was a very full attendance. Mr. W. C. Parkinson, L.C.C., presided, and Mr. Charles Montague explained the objects for which the Barefoot Mission existed, and expressed the feelings of the Council of the Ragged School Union as a body when he heartily welcomed her ladyship to the sale. The object was to help poor children whose parents were unable to help themselves. During the year they had given away over 47,000 garments, besides thousands of pairs of boots. Other friends having spoken, the Baroness acknowledged the kindness with which she had been greeted.

The Y.M.C.A.

AT the Manchester Association, interesting addresses were given, at a special gathering last week, by Rev. Dr. Snelson (from the West Coast of Africa) and by Mr. Hardman from the Niger. Subsequently, questions on missionary work were asked by the members, and answered by the two speakers.

The new Association at Redhill held a special meeting on the 15th inst., when Mr. D. C. Apperly (the president) welcomed a large number of members who have joined of late.

Mr. W. C. East, late of Bournemouth, the newly-appointed general secretary of the old-established Association at The Priory, Islington, was warmly welcomed to office at a recent meeting of members.

The third annual meeting of the Coloured Men's Christian Association, which is in affiliation with the Y.M.C.A., was recently held at Cape Town. The Association has held some helpful religious and social meetings, and, through its restaurant, has supplied during the past year a large number of free meals.

The new hall of the Stellenbosch (South Africa) Y.M.C.A. has been formally inaugurated, Rev. Andrew Murray taking part in the proceedings. Professor Hofmeyr informed the meeting that the hall had cost £3,000, and that there was not a penny of debt outstanding.

Personalia.

DR. STEWART, Moderator of the Free Church of Scotland, hopes to return shortly to the shores of Lake Nyassa.

PROFESSOR FREDERIC GODET, of Neuchatel, has attained his eighty-seventh year. In spite of his extraordinary age, he still works with much vigour, to the astonishment of his many friends.

Mr. F. S. YOUNG, M.A., late Scholar of Queen's College, Oxford, has been appointed headmaster of the Nonconformist Grammar School, Bishop's Stortford, vacated by the death of Rev. R. Alliott, M.A. Mr. Young was himself educated at the school, from which he also gained the Open Scholarship for Natural Science he held at Oxford. Since taking his degree, he has been an assistant-master at Mill Hill School, where he has had much experience of the education and training of boys. Mr. Young enters upon his new duties when the school re-opens in January, 1900.

City Work Girls.—More workers are needed for City workrooms; also one is much desired to reside with the hon. secretary in the north of London. Address: Mrs. Fisher, Y.M.C.A., 186, Aldersgate Street, E.C.

Evangelistic.

Herne Bay.

THE Lord's people have been greatly cheered by the manifestation of his power in connection with special services conducted by Mr. S. LEVERMORE, assisted by Mr. and Mrs. BAKER, the blind singers from Philadelphia. The mission commenced with a children's service in the Congregational Church, when a large number of young people were addressed by Mr. Charles Hall. On the same evening, Mr. Levermore preached at the Town Hall. Services were held on subsequent evenings in the Congregational, Wesleyan, and Baptist Churches. The interest was well sustained, and under the earnest appeals of the missioner and the sweet songs of the blind singers, many were led to a confession of Christ as their Saviour, while the Lord's people were urged to a fuller consecration of life to his service. R. W. C.

London Tent Work.

A CORRESPONDENT sends an interesting communication, illustrative of the spirit aroused by the London tent work.

On a recent Saturday afternoon, a lad of fourteen, with two young friends, all lately converted under Mr. Van de Venter, at the Lavender Hill tent, decided to make an effort to get some of the rougher class of men to attend the services. In pursuit of this aim the lads entered the crowded tap-room of a public-house. While there, a man seized hold of one of the three, and proceeded to put questions to him, the lad replying by telling, with earnestness and simplicity, the story of Jesus' love. At this, another of the drinking men took up a pint pot from which he had been drinking, and threw the contents on the floor, crying, "Here goes; I've done with it. I'm going to the tent with this lad." This individual, with six others, left the public-house and followed the boys to the tent. The party took their seats, and, after a time, the man who had led the way requested that his wife and children should be fetched by the leader of the three young workers. She was accordingly invited, but refused to come.

During the service, her husband evinced considerable interest, and proceeded to inform the public of his presence, exclaiming, "Here, this lad made me throw away a pot of beer in a public-house." At the conclusion of the meeting, he asked for prayer, and expressed a determination to forsake his drinking habits and become a better man. He left the tent with his young friend, and, as they walked along, he noticed his wife standing by the public-house. Observing her husband, she screamed, "Come in, Bill," but the reply was, "Not me; I've done with it." After obtaining his assurance that he would continue to attend the meetings, the lad left him. Some days later, one of the man's children brought the news that his father was "still a tectotaler."

A twelve days' mission, conducted by Mr. JOHN HAWKINS at the Railway Mission Hall, Norwich. On Sunday the building was crowded, and as a result of the earnest declaration of Gospel truth many were blessed. J. N.

A general Church mission was held last week in Sheffield. The attendances were large and representative of many sections of the community. Archdeacon EYRE, and other prominent preachers, took part. We hope to give fuller particulars next week.

Rev. D. M. CAMERON has returned to Union Tabernacle, Wandsworth Road, S.E., after concluding four weeks' work at Glasgow in connection with the evangelistic campaign, and a week's mission in Cromarty Free Church. Divine power was manifested and souls yielded to Christ.

Mr. H. STAFFORD SMITH, of the Evangelization Society, has just concluded a mission at Pembroke. The truth was presented in a clear and effective manner. One of the largest chapels in the town was full at the closing service. The children's services were particularly interesting.

Mr. C. E. BARRACLOUGH has conducted a fortnight's evangelistic meetings at the Old Arcade Mission, Sunderland. There was blessing from first to last; believers were quickened and backsliders reclaimed, while sinners sought salvation. The story of one has made a deep impression. He heard the Word preached, left the service, and went to his lodgings, but only to return for the evangelist to speak personally to him about salvation. He is now, with many more, rejoicing in Christ.

A week's mission has just been concluded at the new Mission Church of St. Mark (Rev. G. H. Lander), in the growing parish of Litherland, near Liverpool. A few years ago, Litherland was a pleasant country

"The Return to the Gospel."

SUCH is the title of the Murtle Lecture, delivered by Dr. John Watson (Ian Maclaren) last Sunday week in the Mitchell Hall of Aberdeen University; and, did it stand alone, it would form a very complete vindication of those who, for a generation past, have complained that preachers had, to a large extent, gone away from the Gospel. If there is a return, there was once a departure. And Dr. Watson admits it in terms as plain and as serious as ever it was affirmed. Mr. Spurgeon could hardly have wished for anything more emphatic. After describing in his own lucid manner the change which has come over preaching, he is compelled to admit that people do not come to hear sermons prepared with great pains, and, perhaps, too many sacrifices of faith.

Why is this? Dr. Watson says there has been

Only one loss, but we are beginning to find that it is very serious. One misses certain notes of the former preaching which were very impressive, and whose echoes still fall upon our ears with grave, sweet melody, such as the profound sense of spiritual reality, an affectionate urgency in exhorting men to flee from hell and to lay hold on heaven, an unaffected interest in human souls, and an intense devotion to Jesus Christ. . . . To-day preaching is more intellectual and practical. In the former time it was more spiritual and evangelical. What we miss with unexpressed regret is the ancient and winsome sound of the everlasting Gospel.

To what is this sad loss due? To two causes, against both of which most believers who have stood firm in evangelical truth have uttered persistent and solemn, if unheeded, warnings; to Bible criticism and to sacerdotalism. Dr. Watson thinks that they were inevitable, and have served some good purposes. It is hard to follow him here; for where is the inevitableness and usefulness of criticism which "chills to the heart," and, with few exceptions, makes a man "cease to evangelize"? And where is the advantage of having the official priest, who is "the natural foe of the Gospel"? Dr. Watson has let these foes off too cheaply.

But what does he want now? He predicts an evangelical revival, because "it is due," and the two foes are practically done with.

All signs go to show that the Church is sick of what is negative, and hungers for what is positive. Upon her mind are lying the burden of human misery, the divisions of society, and the despair of the poor. For those problems she desires the solution, and for those people she desires the message, and there has never been any other than the Gospel.

We notice that Dr. Forsyth, of Cambridge, himself once too negative, as Dr. Watson has been, is demanding the same thing, the positive, the objective in the Gospel, an atonement in reality, not in sentiment. These are significant confessions of faith, and hope, and desire, from men of prominent position and commanding influence. The Moderator of the Presbyterian Church of England could not have inaugurated his year of office with a weightier or a more welcome deliverance. We have not forgotten something he wrote in *The Expositor* on "Grace," and we know that he believes in redemption by our Saviour's propitiation. He has now done not a little to fulfil his own prophecy.

Preachers will again stand in the pulpit as the messengers of God, rebuking men boldly for their sins in the name of the Eternal, and assuring the penitent of the Divine Mercy, declaring with confidence that Christ has finished the work of salvation, and offering that salvation without money and without price unto all who believe. There will be a sure word for the minister to carry to the guilty sinner whose conscience cries aloud in its agony, and a comfortable word for the dying, when they are face to face with eternity.

It is for this time of power that many are praying; and, certainly, the signs are in its direction. May it soon come. G.

A Forecast of Judgment.—2.

By Rev. JOHN SMITH, D.D.

HERE we touch another aspect of this godless spirit. In earlier and healthier days men used God's gifts to augment his praise. In *v.* 5 we have an interesting individual note from Amos, about David, to the effect that he invented instruments of music. And so our fathers used poetry and painting, and sculpture and architecture, to glorify God. But the aim of this spirit is to evacuate all these activities of the human soul of any reference to God, and to use them as a means of several gratifications. "They invent *to themselves*," &c. They drink wine out of the holy sacrificial vessels; they anoint themselves with the chief ointments sacred to the service of God.

Yes, the hoof of human self-will has trampled down everything to our sensual level. To it there is no holy place, no supreme authority to which man must bow, no reserves of reverence and awe. All the resources of life must be used for man's pleasure, and even religion must be turned into a ritual satisfying to the so-called religious emotions of the soul—a source of refined pleasure and excitement.

Let us not mistake. That tone and attitude are far too common. And do not, I beseech you, deplore and then dismiss the matter from your thoughts. God cannot be at peace with that spirit, nor with what springs of it. If it was intolerable to Him that men should be untrue to his purpose in Israel, what must He feel to those who are thus despising

HIS REVELATION IN CHRIST?

As if Christ had never died, as if the Holy Ghost had never been sent forth to apply the revelation of Christ, as if God the Father had never discovered his purpose of grace, multitudes live on the supposition that life is their own affair, that they can do what they please with all the gifts of God, and turn them to their own immediate pleasure. Rest assured that cannot go on. If there be a God in heaven, that spirit has to be subdued, either by a mighty revival shaking the dry bones to life, or by a stroke of God's hand.

And if we reflected aright, this should be a concern to us all. God's people should be abounding in prayer for their generation. Christians should be labouring as they have opportunity to arouse the careless, to encourage the despondent, to warn the rebellious. There may hang on how we rise to meet the emergency more than we can tell.

Nothing escapes the Prophet. He is dealing with actual men, and yet he hits off the perennial elements of all moral decay in a community. And now another feature comes in. "They are not grieved for the affliction of Joseph." Lapped in their own selfish enjoyment, they let the nation go to wreck and ruin. The sufferings of the people by invasion and famine are nothing to them. How this lawless selfishness is erecting itself in our times—men plotting on the Stock Exchange, careless how they may injure others; combinations of traders controlling the manufacture and output of certain articles, in order to appreciate their value; every sort of artifice to inflate bogus companies and drive into them flocks of unthinking investors;

NOBLEMEN SELLING THEIR TITLES

as baits for fraudulent financial schemes. What care they what happens to the nation, or industry, or the people, if they enrich themselves!

And what saith the Prophet? "Therefore shall they go captive with the first that go captive." Ay, that is always God's way. In recent years, from the days of the Liberator frauds, how God has been bringing, in scores and dozens, these avaricious schemers to light. Providence has been pillorying these products of our modern civilization, till our journals groan with the revelations. Ay, says the prophet, "and the riotous screech of their banquets shall be removed." Yes, thank God, glittering splendour and vulgar extravagance, based not on one honest day's work by which the world is richer, but on financial juggling and clever exploiting of the labours of others, may have a day, and in that day exert a baleful influence, not only on individuals, but on the counsels of nations. But they have no permanence. Sowing the wind, they will reap the whirlwind. What remains of the debauchery of the Restoration, or of the profligacy rampant in the era of the Regency? Merely a screech—the rumour of their vileness.

III. And now we change our standpoint. We have been looking at the state of things in Samaria more than 2,500 years ago. We have been looking through the glass of the prophet upon such elements of the present as correspond to some features of that condition. And we have seen that the portraiture is to the life. Characters and events, owing their existence to the latest occurrences in the field of history, have their true inwardness discovered in this old record.

What a busy scene it is, this actual hour throughout this world-empire of Britain! How eager we all are, as individuals and a nation, to stand well before ourselves and the world! What a murmur of criticism, rising in long-drawn diapason from blame to praise, fills the whole land. We even sweep in all that continental nations say of us as food for reflection. But there is one judgment of infinitely more importance for us than all others, of which we seldom think, a judgment which never flags, overlooking nothing, forgetting nothing—the judgment of God. We swear, one by one fallible authority, another by another, and so in many things we can come to no final solution. On this higher plan nothing goes by default. The Lord hath sworn by Himself. Everything in us and about us is carried up into the circle of his great thought, is seen in the full light of his eye.

True, because his vision is so piercing, his is a tolerant and a patient judgment. Great though He be, the Omniscient God does not leap to conclusions. We are his creatures, made for Himself; while there is one unrealized possibility of our

FULFILLING HIS END

He delays. But when He moves to judgment, the whole of Him moves. The Lord God hath sworn by Himself. His whole honour is now committed to his own action. Here He makes known his decision through his prophet. But generally He speaks in the thunder of events. How is He going to speak in the events of the coming months and years?

That He has ground of righteous quarrel with us as a people—deeper, mayhap, than any of us dream—we can well believe. And He has two ways of acting, and only two: to wean men from, or to consume them in, their sins. I pray God that his way with us may be the former. That He may break up the fallow ground, and send forth the rain from heaven; that He may quicken his church through all her borders to believing prayer and bolder witness; that He may, by his Holy Spirit, through his Church, convince the world of sin and righteousness and judgment; that, standing between the living and the dead, his praying people may bring down blessing and avert judgment; that there may be multitudes in the valley of decision.

But look what He says about Israel—the Lord swearing by Himself: "I abhor the excellency of Jacob." God judges us in time, by what we delight in, build upon, hope for. Here our lives are in the making; only when our life product is done will He, in the last grand assize, judge us by our deeds. And so God's question is regarding every man: What does He boast in?

WHAT DO YOU BOAST IN?

God is going past our public professions, past our creeds, to what is the secret boast of our hearts, and He labels us accordingly. What was the boast of Samaria then? They could do as they liked; they had richer furniture than other people; they rioted in pleasure; they invaded the sanctities of life in their unbounded licence. "I abhor," says the Covenant God, "the excellency of Jacob." Astronomers can weigh the globe out; but who can weigh that one word "abhor"? God Himself had been their excellency. They had chosen Him, and He had given Himself

to their loving embrace. And now, instead of Him, they have chosen this fleeting material good. "I abhor the excellency of Jacob."

O my soul, everything thou hast thou owest to the mercy of God. He drew thee from the horrible pit; again and again He has forgiven thy offences. He has prevented thee, when ready to fall, with the blessings of goodness; when thou wert ready to perish, He has rescued thee. And all this despite sins that cover thee with confusion. Why He has not abhorred we have often wondered. Ah! if He were to abhor us; if all his grace were to cease; if only his anger were let loose, where should we be?

The prophet draws a marvellous picture in verses 9-11. The judgment of God has come. By plague, invasion, manifold calamity, the town is depleted. Hardly a soul survives to bury the dead. Into one house where ten men once lived a relation goes—not according to Jewish wont to do the last tender offices for the dead. He will take out the bones and burn them in the yard. At last, in an inmost chamber, he finds one still alive. He cries, "Are there any more surviving?" The poor sufferer cries "No," and then is about to cry in God's name for mercy, when his relative rudely interrupts him, "Hold thy tongue. We dare not speak of Jehovah; He is only our enemy now."

But turn from these terrors. The prophet proceeds to expostulate. And here he uses a figure which brings in features of Palestine before my mind. It is very rough-going in Palestine; and in the region where Amos was, about Bethel and some distance northward toward Shechem, you can only ascend and descend the hills on the most trying rock ladders, where every footstep must be carefully placed among projecting and broken rocks, and often one is reduced

ALMOST TO DESPAIR.

Now, says the prophet, would you expect horses to run upon that rock? Would you go there and plough with oxen in expectation of a harvest? Of course not: you all recognise a natural fitnesss of things—that there is a constitution of nature to which we must conform. But you utterly ignore the fact that there is a moral order in the universe. You turn judgment into gall, and righteousness into wormwood; you put your trust in vanity. Dependent for every breath you draw, you boast your own self-sufficiency, and you fancy that all will be well, as if you had conformed to the will of God.

There is a saying, almost hackneyed, of Carlyle's, to the effect that those western nations who refused light in the Reformation had to accept the lightning of the Revolution. And now Jehovah says, You will not have Me as Lord; well, you must have Me as punitive providence. "I will raise up a nation, O house of Israel, saith the Lord of Hosts, and they shall afflict you." That was to be the end of their carnal security—the Assyrian at the gate—Sargon and Sennacherib ravaging their empire from end to end.

Surely there are some lessons from this theme which should be burned into every mind and heart. There is a God with whom we have to do; a moral government of the world which we cannot with impunity violate; a perfect control of all events to execute moral purposes; a scene of probation in which, by a material discipline, we are taught moral lessons and are being trained in moral character. Oh! my friends, enter into this, the true meaning of the present; barter not your soul for evanescent and perishable things. Choose God, enter in at the strait gate, and press on in the narrow way. As Herbert sings:

> If thou do ill, the joy fades, not the pains;
> If well, the pains do fade, the joy remains.

Caution.—Some of our readers having received copies of a circular signed "Frances Ashdown," appealing for funds "in aid of the wounded in the war," we think it right to state (as the fact does not appear on the circular) that it emanates from the Kilburn Sisters, two of whom "are going at once to the Transvaal." Our readers know this Sisterhood, and the suppression of its identity in the circular does not tend to inspire confidence; nor is it clear what, if any, access to the soldiers will be permitted to the Sisters on arrival.

(1552)

Missionaries and the War.

MR. SPENCER WALTON, of the South Africa General Mission, writes:—

"Our position as missionaries, in the midst of the present war, is one of neutrality. I do not mean that we are to forget our country and its claims; but as messengers of peace, whose weapons are not carnal, we are called upon to wield the greatest weapon—one God has placed in the hands of his children—*prayer*. The black war-clouds, which have been gathering for months, suddenly, like a clap of thunder, pealed out the word 'war.' Undoubtedly it will be very sanguinary. Refugees have poured forth from Johannesburg, Pretoria, and the Transvaal and Free State, like a great river of humanity, emptying itself in Natal and the Cape Colony, as well as Delagoa Bay. Thousands, with nothing to do, and but little prospects of work, are crowding the streets, eager for the latest news. The thrifty are securing rooms and eking out their savings; others are drowning their sorrows in the canteens, and will soon become destitute, while some have come down destitute, not a few being women and children. If the war lasts long, the outlook is indeed worse than gloomy.

"I am writing this at Lorrenzo Marques. Last Wednesday I left Durban to try to meet our refugee missionaries from Swazieland. The Swiss missionaries have welcomed me, and I am at present stopping with them. Their mission is for the Tongas, and their work is much blessed. There is a lovely air of sanctity in this home, and the blessed restfulness is cooling and refreshing in the midst of this wicked place.

"The town is full of canteens of the lowest description, most of them the haunts of drunkenness and immorality. It is

SWARMING WITH REFUGEES,

and into the awful traps many of the young miners and others are falling.

"Yesterday I visited the Anglican bishop, who has a small church here, seeking to rouse him to arrange a united service for the hundreds of Britishers who are passing through. I met with no success, however. Open-air preaching is strictly forbidden, and any services in any building must be sanctioned by the Governor. This takes time, and any amount of 'red tape' has to be gone through.

"The cloud of sorrow is over us as a mission, but truly 'He giveth songs in the night.' We have been obliged to close our five mission stations in Swazieland, as well as our four churches and native evangelist training home, and remove our missionaries to a place of safety from the Boer war, and probable Swazie rising. This is a very great trial to us all, and we did not act until after much prayer and waiting upon God. The stations, churches, evangelists, and Swazie Christians are all in his hand, and we are at rest. At present they are all camped on the top of the Lebombo Mountains, about forty-five miles from here, with the two waggons and two spans of oxen, some cows, and three horses.

"*October 19.*—Since writing the above, two of our missionaries came in on horseback to say they are

ALL SAFE AND WELL

in Portuguese territory. Through the kindness of the Christian judge at Bremersdorp, they all got away in safety, but only just in time to save oxen and waggons being commandeered. They join me here next week, and I take them all round to Durban. They are very sad at having to close their stations, but resting in God's will. The day they left, a notice was posted up, ordering all English to leave the country at once. Our Swazie Christians will need the prayers of your readers.

"We have had an awful three days: thousands of refugees have been put over the border and sent here. The jails have been thrown open, and the 'short-term' prisoners sent down. The town is in a terrible state. As I am here for a week, I have joined the local relief committee, and am busy from morning to night. Steamers are leaving for Durban crowded—over-crowded; but still they arrive. It is pitiable to see the women and children. The English, headed by the Consul, are doing their best. No steamers are coming for some days; our hearts ache, and as we help the women and children, at times tears will come, and the cry goes up, 'O Lord, how long! how long!' Will your readers pray for us?

"*Lorrenzo Marques, Delagoa Bay.*

Mr. Arthur Mercer, Secretary of the Mission, also writes: "The work amongst the soldiers is very encouraging. Mr. Smyth, who is usually working in the South Africa General Mission Soldiers' Home, in Pietermaritzburg, has written an interesting line

FROM THE CAMP IN LADYSMITH,

where he was then living in a waggon with four friends, who were doing all they could for the soldiers.

"Mr. Smyth writes of going in and out among the men, and visiting and having them over to see him. They were having meetings twice daily, and there were many bright Christian men present. He could have done much more among the men in the way of refreshments had they the means, but they were much handicapped. To quote a sentence from his letter. 'Many of the lads came to me with money to take care of, or to send home, and other things too, and I have so many addresses to write to—"*if anything should happen to me.*" It is *very* touching. Please pray very much for us at this time.'"

Thoughts on Sin.

By Pastor F. E. MARSH,

II.—A Fact.

"KNOW ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness" (Rom. vi. 16). Sin is viewed in different aspects in the Word of God. There are at least seven ways in which sin is presented. *Within* us, as an operating principle (Rom. vii. 18); *upon* us, as a burdensome weight (Ps. xxxviii. 4); *before* us, as a lurking monster (Gen. iv. 7); *beside* us, as a sure detective (Num. xxxii. 23); *beyond* us, as an accusing witness (1 Tim. v. 24); *behind* us, as a pursuing foe (1 Tim. v. 24); and *over* us, as a tyrannical master (Rom. vi. 17). Sin is reviewed in the latter character in the chapter before us; and the practical application is, "No man can serve two masters." Men may deceive themselves by thinking they can serve sin and the Saviour; but the fact is, we belong to whichever one we obey. If we obey sin, we are sin's slaves; and if we obey Christ, we are his subjects.

Shaftesbury Institute Mission.—The "Jane Barclay" Deaconess House, Lisson Grove, N.W., was opened on Wednesday, last week, by a service of dedication. A singularly helpful address was delivered on the occasion by Prebendary Webb-Peploe. We hope to give details of the proceedings next week.

The "Fete des Morts" in Paris.—The opening day of November, as is well known, is a general holiday in Paris. Then the people visit the cemeteries and place flowers on the graves of their friends. This year, as usual, Miss de Broen and her workers distributed tracts and Gospels among the crowds. Miss de Broen is now entering upon the winter's work; her needs are great, and the more so because, since the death of Miss Ker, she has not been able to hold drawing-room meetings as before.

Scriptures for the Paris Exhibition.—The approaching exhibition in Paris will bring together millions of visitors from all parts of the world. A wonderful opportunity will be afforded for the distribution of the Scriptures, and the committee of the Trinitarian Bible Society appeal for funds for this special work, which must necessarily be in proportion to what is contributed. The large quantity of books contemplated cannot be printed at a short notice, so that a commencement must be made forthwith. The secretary is Rev. Dr. Bullinger, 25, New Oxford Street, London.

"Things which must shortly come to Pass."

Zech. xiv.

By Rev. F. B. MEYER, B.A.

IT is impossible to regard this mysterious and sublime prophecy as having been already fulfilled. There is nothing in the story of the Maccabees, nor in the fall of Jerusalem beneath the arms of Titus, which at all adequately fulfils the conditions of the Prophet's words. From the successive features of the Prophet's delineation, we learn that a time is coming when the nations of the world—which, to adopt a modern phrase, may indicate the concert of European powers—will be

GATHERED AGAINST JERUSALEM

in battle, that city being held by the Jews, as yet in unbelief. And we can hardly doubt that Zechariah is here anticipating the same events as are described by Ezekiel, when the great nations of the north come against "the land that is brought back from the sword, and gathered out of many peoples, upon the mountains of Israel, to take the spoil and to take the prey (Ezekiel xxxviii., xxxix.).

At first this invasion shall be completely successful. *The city shall be taken, and the houses rifled, and the women ravished*—hell let loose, and no restraint exerted on the excesses of the infuriated soldiery. Then will the Lord appear to his people, as He did to the typical Jew on the road to Damascus. *Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.* "Behold," says John, referring to the same event, "He cometh with clouds, and every eye shall see Him, and they which pierced Him, and all the tribes of the earth shall mourn over Him." "In that day," to quote Ezekiel's vivid and striking imagery, "saith the Lord, when God shall come against the land of Israel, my fury shall come up into my nostrils, and I will plead against him with pestilence and with blood, and I will rain upon him, and upon his hordes, and upon the many peoples that are with him an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations."

It is impossible to doubt that, at that time, there will be a literal appearance of the rejected Saviour. Where his feet often stood in the days of his flesh, they shall stand again. *His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the East. The Lord my God shall come, and all the holy ones with thee.* In other words, there shall be a

GLORIOUS AND LITERAL FULFILMENT

of the reassuring words of the two men, who, clad in white and glistening raiment, stood beside the Apostles on Olivet.

"Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner, as ye beheld Him going into heaven" (Acts i. 11). "And it shall be said, in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down in his place, even as straw is trodden down in the water of the dunghill" (Isa. xxv. 9-10).

It was when his brethren were in their greatest straits that Joseph made himself known unto them, and when the Jews are in their dire extremity, they will cry aloud for help and deliverance from Him whom they rejected. That memorable scene in the ancient land of the pyramids will be reproduced in all its pathos, when the long-rejected Brother shall say to his own brethren after the flesh, "I am Jesus, your Brother, whom ye sold unto Pilate; and now be not grieved, nor angry with yourselves, that ye delivered me up to be crucified, for God did send me before you to preserve a remnant in the earth, and to save you alive by a great deliverance." (See Gen. xlv. 1-15.)

When this final reconciliation shall have taken place, when the mutual blessings and embracings have effaced the memory of the bitter past, when the chosen people shall have recognised their great Deliverer, He will set Himself to deliver them. It may be that they will recognise Him in the act of their deliverance. The cleaving mountain shall make a way of escape, as of old time the cleaving sea. On that memorable day—*one day, which is known unto the Lord, not day, and not night*—when the cold and frost (6 R.V. marg.) shall mingle with the throes of earthquake (5)—when the sun shall be turned into darkness and the moon into blood—when atmospheric and cosmical convulsions, accompanying the crisis, give evidence of its momentous character, as the pangs of the travail-hour in which the new age is being born—God "will destroy the face of the covering that is cast over all peoples, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the reproach of his people shall He take away from off all the earth; for the Lord hath spoken it." How touching and significant are the Prophet's words: *It shall come to pass, that at evening time it shall be light.* The day of Israel's history has been long and stormy. For the most part,

HEAVY STORM-CLOUDS HAVE BROODED

over her national life, emitting from age to age thunder and deluges of rain; but already there is a rim of light on the horizon, and this is destined to grow until it dispossesses the brooding darkness. The sun shall yet bathe the whole landscape with warm and glowing radiance. *At evening time it shall be light.*

Whether we shall live to see that evening we cannot tell. But during these latter years, many signs have been giving evidence that we are approaching one of those epoch-making moments in the history of our race which may be called the hinges of the ages. The despair which is settling down on some of the noblest spirits; the excessive devotion to pleasure which engrosses the light and vain; the descent of empire from the gold of imperial autocracy to the iron and clay of the rule of the peoples; the lawless disregard of family ties and sacred institutions; the bitter hatred of the Jewish people, known as anti-Semitism, which, like a contagious fever, has befallen most of the European nations; the interesting movements among the Jews themselves—that known as Zionism, that identified with the name of Rabinovitch in South Russia, and those which are attempting the re-colonization of the land of their fathers—all these announce the near approach of the fulfilment of these words.

And as some of us lately watched the Dreyfus trial, in which the Jewish nation, as represented by a Jew, underwent trial at the hands of France—exposed to virulent hatred, and finally receiving the sentence of condemnation—it seemed as though those stages in the dealings of Joseph with his brethren were being rehearsed, in which he subjected them to the identical treatment to which they had subjected him at the pit's mouth, as preliminary to the full disclosure of his identity, and mercy to their stricken and repentant hearts. It seemed that, in all likelihood, we were watching the first stages of scenes destined to culminate in the public reconciliation of

THE JEWS AND THEIR MESSIAH.

The calculations of the most careful students of prophecy also point to the close of the present century and the beginning of the next as the points at which the times of the Gentiles run out, and at which the chosen people must be restored to their national prerogative, and reinstated as God's representatives before the world. "Now from the fig-tree learn her parable. When her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that He is nigh, even at the doors. . Take ye heed, watch and pray, for ye know not when the time is."

Apparently, the land of the Jews is destined to pass through considerable changes, dating from the time of the Lord's interposition on their behalf. The issue of living waters east and west; the depression of the surrounding country to the level of the Arabah, from Gibeah of Saul on the north to Rimmon on the south; the elevation of Jerusalem, as though to a level plateau; and the removal of the curse—are, of course, capable of metaphorical and figurative treatment; but there is no precise reason for doubting that the volcanic action, which is so clearly referred to (verse 5), will produce great modifications of the present landscape.

That the Jews shall be entirely victorious in that last great struggle is abundantly enforced. We learn from Ezekiel's visions of the same event that they that dwell in the cities of Israel shall go forth to make fires of the weapons of their foes, to burn them, so that they shall have no need to gather the wood of the forest for fuel; and that men will have to be set apart for the work of burying the multitudes of the dead. Here, too, we are told that when Judah fights *at* Jerusalem (not *against*, see R.V. marg.), the Lord shall smite the opposing hosts with a great plague, before which they shall be consumed; and that there shall be vast spoils of gold and silver, and apparel in great abundance.

THIS, SURELY, IS THE SCENE

which John depicts in marvellous phraseology, thrilling with the splendour of his rich and glowing eloquence: "I saw the heaven opened, and behold, a white horse, and He that sat thereon, called Faithful and True, and in righteousness He doth judge and make war. And his eyes are as a flame of fire, and upon his head are many diadems, and He hath a name written, which no one knoweth but He Himself. And He is arrayed in a garment, sprinkled with blood, and his name is called the Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness of the wrath of God. And He hath on his garments and on his thigh a name written—King of kings and Lord of lords." (Rev. xix. 11-18.)

So all Israel shall be saved. The envy also of Ephraim shall depart; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. The mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it.

The Indian Famine.

As the year draws to a close, the terrible condition of things in India by no means improves, but daily looks blacker. It is much to be feared, amid the manifold political questions now engaging the public attention, coupled with the Transvaal war, that we shall, as a nation, forget our responsibilities to India, and they are in truth heavy. Millions of her natives are actually and literally starving.

Major Conran writes us forcibly on the subject. "It is," says he, "our own subjects, from whom we have been for centuries drawing our millions and prestige in the world, that we are allowing to perish by starvation. You may say 'Government has the power to relieve them,' but Lord Curzon says 'they look for help from all quarters at this crisis.'"

Recalling the misery caused by the "corner" in wheat in America last year, Major Conran says it is just the same thing which is deepening the distress in India. The policy of the Government toward the native speculators seems to be one of non-interference, and nothing is done to control the price of grain. "Our favoured countries" (continues Major Conran) "know little of the experience of famine and lack of corn; but in a land like India, destitute of poor laws and all institutions for the relief of destitution, and ground down by oppressive customs that keep the people in a normal

CONDITION OF SEMI-STARVATION,

such a crisis as the present finds millions ready material for disease and mortality. Would not the urgency of the case justify a public meeting, and appeal for the interposition of the Lord Mayor? The missionaries are all agreed on the grave aspect of the case. Special sympathy should be felt for that numerous class in India, the females, who will rather die than expose themselves to the indignity of publicity at the public relief camps, to say nothing of many children left without parents or guardians. The late General Sir H. Arthur Cotton left, in his Godavery River irrigation works, a grand object lesson of what may be done in averting the periodical effects of famine in India."

Writing from Ajmere, Rajputana, Miss Lilian E. Marks, of the Methodist Episcopal Mission, appeals for help for the natives of her district. Ajmere is the centre of a vast area composed of sixteen states ruled by rajahs, with a population of 12,000,000 souls. "Millions of able-bodied, honest toilers are now wandering from village to village in search of work, water and food, homeless, naked and starving. A few days since, a man killed his little boy, roasted and ate him. When taken to prison he said, 'My stomach did it.' Shortly after he went to sleep and never woke again." Miss Marks tells us that £3 will support an orphan boy or girl for one year. "Many Christians," she says, "are now living on one meal every two or three days."

Dr. Colin Valentine, of the Medical Missionary Training Institution, Agar, writes to us:—

Lord Curzon has gone into the famine districts to see with his own eyes the state of matters. The *Pioneer*, of November 6, speaking of Rajputana, says:—"The cattle have already perished in numbers for want of grass and water, and the provision of a sufficient supply of drinking water for the people in some parts of the country will be a very difficult task. The famine is thus what is popularly known as 'Tirkal' or threefold; and, as the states and districts bordering on the most hardly-stricken tracts are themselves feeling the pinch of want, the usual safety-valve of emigration is choked. The famine is most severe in the British district of Meerwara, where already more than half the population are in receipt of relief."

The population is estimated at 100,000, and 2,000 are in receipt of relief of one kind or another, and in the States of Jodhpur and Jaisulmer. Bikaner is in a ruinous plight, while pressure is already severe in Udaipur, Shahpuri, Kishengurh, Bundi Tonk, Jeypur.

(1554)

Nothing can save the agricultural stock in the worst tracts; and even if the rains of 1900 were favourable it will be a long time before the effects of the present famine cease to be felt. If rain does not fall in the course of a few weeks a terrible state of matters will exist—famine until the end of September, 1900. I am afraid people at home do not fully understand the meaning of the expression, "Nothing can save the agricultural stock." It means that even when the rains come, there will be no bullocks with which to plough the land. On Sabbath morning, the 5th inst., we had 1,364 poor starving creatures at our Beggars' Church. We are most thankful to friends for sending us assistance for these poor creatures.

Mr. Frank Anderson's Farewell.

At Aldersgate Street Y.M.C.A., on Thursday evening, a meeting of members of the Metropolitan and other branches was held to bid God-speed to Mr. Frank Anderson, who is returning to resume his work among students in India.

Sir George Williams presided, and representatives were present from various centres, as well as members of the Colonial and Foreign Committee of the National Council of Young Men's Christian Association.

Mr. W. H. Seagram was the first to offer Mr. Anderson hearty congratulations on the success which has attended his labours, both in India and at home. God had evidently called him to return to India, and that call must be obeyed. The secret of Mr. Anderson's success was explained by the word "prayer," and Mr. Seagram called upon friends at home to bear up the worker and his undertakings in their appeals to the throne of grace, and thus to have a share in the good which will be done.

Mr. W. H. Mills referred to communications he had received from young men in all parts of India, bearing grateful testimony to the services Mr. Anderson had rendered to them by his missions. He urged young men present to take deeper interest in foreign missions, and especially that to their Indian brothers.

Mr. J. H. Putterill, in a few words, spoke of Mr. Anderson's unremitting energy; and Mr. Henry Conder, recently returned from Bombay, referred to the many difficulties to be encountered by those who would preach the Gospel in India.

After kind and helpful words by Messrs. W. Wilde, J. Hayward, and Basil Hewer, there was a season of prayer.

Mr. Anderson, with much feeling, thanked those present for their encouraging words, also for their appreciation of the services he had been permitted to render. He was only too conscious of the little fruit which his labours had borne, but he trusted that fruit of his sowing would appear in due course. He asked the young men to bring their associations into line with this new departure of missionary enterprise. He earnestly appealed to secretaries to make a point of fixing definite seasons for prayer for foreign missions.

Sir George Williams feelingly wished Mr. Anderson God-speed on behalf of the members, and the very happy meeting concluded with the singing of "God be with you till we meet again."

Cairo.—Mr. and Mrs. Hermann Harris propose to leave Alexandria for Cairo at the end of this year. Cairo offers a larger and more needy sphere of work, its population being 600,000, and from there, as a centre, the towns and villages of both Upper and Lower Egypt can more easily be reached with the Gospel. The Mission also wishes to open at Cairo a boarding house on Christian lines, to be called "Berachah" or "Home of Rest," which, it is believed, will supply a real need as affording a centre of undenominational Christian work and testimony for God among the English speaking residents as well as for the benefit of the English and American visitors to Cairo during four or five months of the year. There seems a good prospect of the Home soon becoming self-supporting. About £250 will be required to start this Home. Communications may be addressed to Mr. Harris, at "The Central Soudan Mission," Alexandria.

Livingstone College.

The annual meeting in connection with Livingstone College was held on the 24th inst., at Memorial Hall, Farringdon Street. The Principal, Dr. Harford-Battersby, quoting the report, stated that six years of work at Livingstone College had demonstrated in an unmistakable manner the need of medical training for missionaries. At the commencement it was impossible to speak with any certainty as to the advantage of elementary instruction in medical and surgical subjects to those who might be obliged to labour far from qualified medical assistance. The result of several years' work by former students in every part of the world had left no room for doubt that the experience gained had been of inestimable value to the missionaries themselves, their fellow-workers, and the natives by whom they have been surrounded. Dr. Harford-Battersby went on to refer to a series of lectures which have been arranged for ladies, and went on to describe the medical mission work of the College, which is conducted in co-operation with Rev. J. E. Watts Ditchfield's home-mission efforts in the parish of St. James-the-Less, Bethnal Green.

After alluding to the interesting quarterly journal of health and travel issued from the College, under the title of *Climate* and remarking upon its value to missionary workers, the speaker concluded a general survey of the work by bespeaking the support of his hearers for the forthcoming Livingstone Exhibition to be held at St. Martin's Town Hall on January 1-5, 1900.

Bishop Tugwell's words of encouragement were timely and forcible, and after Mr. Tissington Tatlow had spoken on behalf of the Students' Volunteer Missionary Union, Dr. F. W. Willway strongly advocated medical training for missionaries, emphasizing his case by a story of an Eskimo who, injured in the leg by a gun-shot, had to submit to amputation by such means as a hand-saw and a razor.

Prayer offered by Mr. D. Marshall Lang closed a very profitable gathering.

Something to Do.

Something to do for the Saviour I love,
Something to do for his kingdom above;
Something to do in obeying his call,
Something to do as the servant of all.

Something to do, tho' but little it be,
Something to do, my dear Saviour, for Thee;
Something to do with a sickle to wield,
Something to do in the great harvest field!

Something to do the afflicted to cheer,
Something to do in the cottages near;
Something to do for the poor and depraved,
Something to do for the millions enslaved.

Something to do for the victims of drink,
Something to do to induce them to think;
Something to do where no Bible is known,
Something to do in the use of my own.

Something to do for the toilers around,
Something to do where the children abound;
Something to do, with the wide world in view,
Something to do, though my talents be few.

Something to do, that all warfare may cease,
Something to do, the world's joy to increase;
Something to do, others' burdens to bear,
Something to do, others' sorrows to share.

Something to do, my affection to prove,
Something to do for the dear ones I love;
Something to do for the guidance of youth,
Something to do to establish the Truth!

Something to do to avoid every snare,
Something to do by importunate prayer;
Something to do to deliver my soul,
Something to do to press on to the goal.

Something to do as the seasons roll on,
Something to do ere life's chances are gone;
Something to do ere the darkness shall fall,
Something to do ere I hear the home call.

Something to do as a light in the world,
Something to do with Faith's banner unfurled;
Work there is plenty for hearts that are true,
Ev'rywhere, always, there's something to do!

Clevedon, Somerset. Wm. Kitching.

Day by Day.

SUNDAY, December 3. Ezra iii.

THE first business of the returned exiles was to set the altar in its place. It was almost as though they realized that, to be right with God, and fully consecrated to Him, was the surest way to receive his omnipotent support. Whenever you begin some new work, the more specially if it is beset with difficulty, and hemmed in by opposition, be sure to see the altar upon its base, and to maintain it in the forefront of your life, offering the daily burnt-offering of a consecration life, as the duty of every day requires.

In the eighth verse, notice the alternative reading of the R.V. margin, "to set forward the work of the house of the Lord." It is a great matter when whole families devote themselves to promoting a common work for God! Nothing so binds together a household as for sons and brethren, fathers and children, to be inspired by a common object. This is especially noticeable in the ninth verse, where we are told the sons of Judah, *as one*, were pledged to this work. Unity in family and church life is absolutely necessary for success.

The foundation of the Temple was laid with much joy, the priests with their trumpets, the Levites with their cymbals, sang one to another, praising and giving thanks. Forgotten the tedious years of captivity! Forgotten the toils and hardships of their present position! Forgotten, too, the presence of the enemies who would certainly obstruct the work! Notwithstanding all, they could sing of the enduring goodness of God! There were tears, certainly, in the older eyes. Retrospect and comparison are saddening, prospect and hope gladdening. Forget the things behind, and reach forward to those before.

MONDAY, December 4. Ezra iv.

It was a clever ruse. At first sight it might be supposed that these men wished to honour God in co-operating with the builders of his temple; but when we are told that they who made the proposals were really the adversaries of Judah and Benjamin, it puts another complexion upon their apparent devotion. Evidently they desired to enter into this alliance that they might be able to sow dissension and discord amongst the builders, and ultimately either to bring their operations to nought, or to manœuvre themselves into the supreme places of direction and control. It becomes us, as Christian workers, to be extremely wary. The Gibeonites, who troubled Joshua, still approach us under specious disguise. When an alliance or confederacy is proposed, we should carefully test the character of those who make the offer. If they are worldly or ungodly, we should not be deterred by the fear of being accounted uncharitable by our telling them that they can have neither part nor lot in the matter. "Ye have nothing to do with us, to build an house unto our God."

The refusal brought trouble, jealousy, and a trying process of delay. But even this was better than a partnership in building, which must have yielded an insecure foundation for the subsequent fabric. It tested the builders and winnowed away the chaff from the wheat. See to it that your fellowship is with the Father, and the Son, and with those whom they can approve; and if you are called to exercise patience, remember that the patience and kingdom of Jesus Christ are close akin.

TUESDAY, December 5. Ezra v.

With these earlier verses we should read the prophecies of God's servants referred to. They prophesied in the name of the God of Israel, "which was upon them" (*v.* 1, R.V. marg.); and it is evident from the following verse that the prophets greatly helped Zerubbabel and Joshua. Their help would consist in their earnest exhortations and assurance that God would not forsake his people. It was especially necessary that the courage of the builders should be maintained during the long months of delay which must pass until the reply could arrive from Babylon.

The statement sent by the governor to the king was a very fair one. Evidently the Jews had not hesitated to tell the whole truth about themselves. They did not hesitate to admit that their fathers had provoked the God of heaven to wrath. Clearly the memory of the past lay heavily upon their souls, as an incentive to holy living. There is a sense in which we may forget the past, if it is a constant hindrance to strenuous endeavour in the present. But, on the other hand, we may well remember it as a cause of penitence, humility, of walking softly with our God, and of helping others to do better than we ourselves have done.

It may be that, in the case of some who read these words, grave matters are pending, concerning which they have written, and months may yet elapse before they get the decisive answer. There may be no sign or symptom how the matter is going, but let them possess their souls in patience and peace, knowing that tribulation is working experience, and experience hope that maketh not ashamed, because the love of God is shed abroad in the heart.

WEDNESDAY, December 6. Ezra vi.

Cyrus was one of the greatest conquerors, and the noblest of the old world. He had evidently been greatly impressed by finding his name in the sacred books of the Jews, and Daniel's influence had probably been very conspicuous in advising him. It may even be that the hand of the great prophet drew up the decree which is here quoted. Let us remember the influence which attaches to high office, and where Christian men have the opportunity, let them avail themselves of it, for they cannot estimate how great service they may render to the cause of God at some critical moment. Public position is a priceless talent, when it is held by a conscientious and godly man.

The prayers that were being offered in Jerusalem for the Divine interposition, on behalf of the great enterprise the Jews had in hand, were abundantly answered. The king's heart, being in the Lord's hand, was turned like rivers of water, and the opposition to which the Jews had been subjected was overruled to secure not only a republication of the old decree but the addition of another, by virtue of which "expenses were given them with all diligence." Thus, the wrath of man praises God, and the remainder is restrained! When a man's ways please the Lord, He makes his enemies to be at peace with him. Thus, what happens to us, though it involves bonds and imprisonment, turns out for the furtherance of the Gospel.

The temple was dedicated with joy, the priestly service inaugurated, and the Passover kept with great gladness—not only because God had answered their prayer, and turned the heart of the king of Assyria unto them, but because they had separated themselves from the filthiness of the heathen of the land, and, with set purpose, were seeking the Lord. The priests and Levites had purified themselves as one, and all of them were pure (20). These are the conditions of blessedness still. Would that the twentieth verse were true of all of us!

THURSDAY, December 7. Ezra vii.

The lives of Ezra and Nehemiah were filled with the thought which comes out so often in these two books, of the good hand of God being upon his servants. It is a very favourite expression with them, as any concordance will prove. Let us live under the gentle, overshadowing touch of that hand. If we will only walk in God's way, and set our heart, as Ezra did, to seek and do God's will (10), we shall feel perpetually its mighty and blessed impulse.

We may learn something of Ezra's mode of speech by the references in the royal charter, which he bore with him. Evidently he had spoken a good deal of the law of his God, which was in his hand (14), of the altar of God's house (17), of his direct allegiance to the God of heaven, and of the necessity of careful obedience (23)—it would be a blessed result of our own walk with God, if we could impress on our associates and contemporaries the urgent importance of the service of God. Oh that God were such a living reality with us, that our life and conversation might make Him a living, moving force in the experience of others!

What a tender and appropriate ascription broke from the good priest's lips! He gave the praise where it belonged. Beyond the king, he saw God who had put such a thing into his royal heart. If he was regarded with favour, it was due to the extension of the Divine mercy. Even the strength with which he started on the long and perilous journey was the result of God's good hand. "Oh praise our God, ye people, and cause the voice of his praise to be heard!"

FRIDAY, December 8. Ezra viii.

What a memorable gathering was that, on the fringe of the green pastures which bordered on the Euphrates, preparatory to the plunge into the great inhospitable wilderness, which, infested with wandering tribes, lay between Ahava and the first outposts of the distant land of their fathers. The journey would consume between two and three months: and they were but a band of unarmed civilians, accompanied by women and children, and laden with treasures, the gift of the king and his nobles, as well as of their own people, for the temple. How exactly this resembles the march of God's Church through the world.

We, too, have left behind us the mighty Babylon of this world, with its wealth and power, and are travelling to the land of which we have heard, but not yet seen. We, too, may not ask for the usual protection which others depend upon, because we are so absolutely sure that God will beset us behind and before, and cover us with his protecting care. We, too, are bearing not the holy vessels of any earthly temple, but a sacred deposit which has been committed to our trust (1 Tim. i. 12). The doctrines of the Evangelical faith, the two ordinances, the sacred Scriptures, the Lord's Day, the honour and glory of Jesus Christ, our own bodies, which are compared to vessels—these are entrusted to us to carry through the world, until the last of the pilgrim host has entered the precincts of the heavenly temple, and handed back the trust which was once committed to his care.

In the meanwhile, let us heed Ezra's solemn adjuration, "Watch ye, and keep them." "Be ye clean that bear the vessels of the Lord." Do your hearts fail for fear, and your hands hang down? Be of good cheer; the hand of God is with you, and He will deliver you from the enemy and those that lie in wait.

SATURDAY, December 9. Ezra ix.

Ezra's emotion was very intense. With garment and mantle rent, with hair plucked out of head and beard, he sat on the ground like one in a maze, for probably several hours. The trespass of his people lay heavily on his soul. He acted as though it had been brought home to him as his own wrongdoing. Oh the guilt, oh the shame, of it!

What a prayer was this! How many memorable phrases occur in it! "I am ashamed and blush." "Our guiltiness has grown up unto the heavens." "A nail in God's holy place." "A little reviving in our bondage." "Our God hath punished us less than our iniquities deserve." "O Lord, the God of Israel, Thou art righteous." These are graphic and significant words, which deserve our pondering. We might well kneel with the page before us, and use them as the mould into which to pour the molten metal of our tears and cries.

But the main thought is the sinfulness of close union and fellowship, on the part of God's children, with those who have neither part nor lot with them in salvation. And, besides the sinfulness, there is the unwisdom of it. As is suggested in the twelfth verse, this fellowship with the ungodly is very weakening to our inner life, and our testimony among men. The single eye makes a strenuous and mighty life. The current is strong when the banks are narrow. Diffusion is weakness. It is only when we live separate and consecrated lives that we are really strong, and eat the good of the land.

Other Lands.

French Young Men:

REVIVAL AND CHEER.

THE prayers of readers of The Christian were recently asked on behalf of the Conference of French Young Men's Christian Associations in Bordeaux. The Conference is now over, and those who joined in prayer, and others besides, are now asked to join in thanksgiving for an outpouring of God's Holy Spirit, resulting in the conversion and strengthening of not a few young men.

The Conference, which is usually triennial, had been delayed for a year, so as not to clash with the International Y.M.C.A. Conference at Basle last year. The Bordeaux Y.M.C.A., which received the conference this time, has possessed, since the summer of last year, an active general secretary, M. Pourésy, formerly an official in the French Navy, who had for some time devoted his leisure to Y.M.C.A. work, and who threw up his post, sacrificing his right to a pension which he would have obtained by remaining two years longer in the navy, under strong conviction of a Divine call to give himself wholly to work amongst the young men of his native land. The Association was at a very low ebb when he came to it; but already there had been many signs of deepening spiritual life, preparing its members for the blessing that was to come to them through the conference.

About 150 delegates attended the conference, coming from all parts of France. The proceedings were throughout full of interest—the keynote being struck in a sermon by Professor Barde, of Geneva, preached in the great "temple" of the Chartrous on Sunday morning, from the words: "Follow thou me."

THE CROWNING BLESSING

was reserved for the early morning prayer meetings. That of Monday, Oct. 30, indicated much earnestness, under the leadership of M. Daumet, of St. Jean du Gard, in the Cevennes. Tuesday's meeting, conducted by M. Danton, of Le Vigar, also in the Cevennes, gave evidence of deepening blessing. Towards its close an anonymous note was read, suggesting that the next morning an opportunity should be afforded to those who, like the writer, had received a blessing at the conference, to bear testimony to the fact.

On Wednesday, November 1, in order to allow time to finish the business of the conference before starting for an excursion down the Garonne, it had been arranged to hold the prayer meeting at 7.30 instead of 8.30. The day being a public holiday in France, there was a large attendance, including some Bordeaux young men, who had been unable to be present previously. After several brief addresses and prayers, M. Danton, who again presided, asked for a time of silence, in order to give opportunity for testimonies and requests for prayer. Immediately one young man after another came forward—the first reading a brief statement of that which he felt unable to express extempore; another stating that the previous evening he had been led to decide for Christ; two humbly confessing that, whilst active in the work of their respective Associations, they had all the while been unconverted; yet another, that a false humility had kept him back from full surrender; and so on. The Holy Spirit was evidently working with much power.

A NUMBER OF YOUNG MEN

gave themselves up to the Lord's service. It was felt that routine must give way when God was thus dealing with souls; and so the prayer meeting was continued till 9.30, after which those who were still anxious and unsatisfied were invited into another room, while a brief sitting of the conference was held to wind up its business. Several found peace in this after-meeting, and in a final prayer meeting held on Thursday morning.

(1556)

Your readers will enter into the joy with which the older members of the Y.M.C.A.'s of France have witnessed the entry of a fresh contingent of younger brethren into the Master's service. I trust that many will join in prayer for these young converts, as they go forth into the temptations of French life, amongst their fellow-students, fellow-clerks, or fellow-peasants, as the case may be; and especially for those who have yet to go through the ordeal that awaits every young Christian Frenchman, the years of military service, during which he is cut off from association with those amongst whom his Christian life has hitherto been nurtured. Pray also that the example may prove contagious, as the news of God's working at Bordeaux is carried home by the delegates to their Associations scattered over France; and may prove

THE POINT OF DEPARTURE

for a work of grace amongst Protestant young men, and may, through them, become a means of blessing to the Roman Catholics who surround and vastly outnumber them.

I would specially ask prayer that this may be the case in Paris, where the Central Y.M.C.A. has a splendidly-equipped building, the gift of a wealthy American, and more than a thousand associate members. Twenty-five years ago, when I was a member of the Paris Y.M.C.A., we responded to the invitation that reached us through The Christian from the committee of Mr. Moody's mission, then going on in Glasgow, to observe a week of prayer for young men, which the International Y.M.C.A. Conference at Hamburg, the following year, adopted as an annual institution. The week of prayer in Paris, in 1874, ended with a remarkable revival in the Protestant Preparatory School of Theology at Batignolles, which it was my privilege to witness, and to chronicle in your columns. Will not Christian friends plead with us at the throne of grace for another blessing such as we had there in 1874, and as we have been again enjoying during the recent week in Bordeaux? Joseph G. Alexander.

Ex-Priests in France.

IN a recent note, Professor L. J. Bertrand, of L'Œuvre des Prêtres Convertis, tells of a number of ex-priests who have recently taken charge of Protestant congregations, and otherwise entered upon evangelistic work. He gives particulars by name of seven men who have come out of Rome. In one case the ex-priest presides over a church composed entirely of people who were formerly Romanists; in another, the convert ministers to a congregation of deaf mutes.

"One man wants to become a schoolmaster, and three are teachers. Altogether, in 1899, we have assisted twenty-one ex-priests, monks, or seminarists, less than in 1898, because we are a little poorer. I say nothing of men whom we have helped to become photographers, journalists, booksellers, &c., because by publishing their names I might ruin their businesses.

"I have just now seven new ex-priests in for study, and they seem in every way worthy of sympathy. Six others have been refused."

Communications to M. Bertrand should be addressed: 86, Boulevard Bineau, Neuilly, Seine, France.

In a brief letter, Lord Radstock says: "Your readers are aware that a good many priests in France have left the Roman Church. It is believed by them that thousands more are shaken in their faith in Rome. An address to them has been signed by some seventeen ex-priests, testifying to their faith in the Gospel, and in our Lord. This is being sent to some 20,000 priests. A more important event has seldom happened.

"By God's grace, 20,000 priests, who are in the dark, will receive a clear statement of the truth in this address, which is the personal testimony of seventeen, who were, at one time, zealous for the Roman Church. I am sure your readers will pray earnestly that this testimony may bring light to thousands of priests, who sit in darkness, who, in their turn, may lead others to the light."

McAll Mission in France.

THE twenty-seventh Annual Report of the McAll Mission in France presents much interesting and encouraging matter. From all over France come reports telling the good news of souls brought to Christ and of work done in his name. Ajaccio, in Corsica, Marseilles, Nantes, and St. Etienne, with other places, all relate the same story, and as one reads one feels that the labour has not been in vain.

The work has many enemies, chief of which are perhaps the priests. They conspire against the light which shines even in the darkness. The following incident fitly illustrates this:—

God *versus* Priests.

The priests and sisters do their best to prevent the women coming. At the parish churches of St. Marguerite and the Quinze-vingts, meetings have been started for mothers, under the title of "*La Sainte Famille.*" The members receive a chemise if they attend six times, but of course they are forbidden to come to us, and we have lost four or five on this account. Some have stood fast. Mrs. P. was ill, and visited by the parish priest, who seeing "*L'Almanac de l'Ami de la Maison*" on the wall, asked if she was one of those who went to the Conference; "for if you continue to go, you will have your name taken off the relief fund of the church and *La Sainte Famille*, and nothing more will you get from us." "Well," said Mrs. P., "I shall continue to go to the hall, for it is only there I get good, and if you won't give me anything, God will provide for me." And she has held fast, and has not been to church again. This I heard from a shopkeeper, who did not know I knew the people of whom he spoke.

An interesting feature of the work is the Mission boat, the *Bon Messager*. Sailing about from place to place on the Yonne, it has been the scene of much blessed work. Here is an instance of good: "The next halting place of the boat was Joigny, a small but important town of 6,200 inhabitants. Here also the meetings were excellent, and many people of all classes, including some of the highest functionaries, came frequently, including the professors and senior pupils of the large college—some of these afterwards walked over to Cézy, the next village, when the boat moored there, showing that they were really interested."

The report will amply repay perusal. Communications may be addressed to the office of the Mission, 36, Rue Godot de Mauroy, Paris. The deputation secretary for England is Colonel Finch White, 112, St. Martin's Lane, W.C.

Melbourne Training Home.

THE biennial report of the Melbourne Missionary Training Home for Women has an introduction from the pen of Mrs. Howard Taylor, whose visit to the Institution was especially welcome, renewing, as it did, a fellowship of many years previously.

Mrs. Taylor speaks of the importance of a thorough, practical training for those desirous of taking up work in the mission field; but particularly emphasizes the importance of preparatory training for lady missionaries. Posts are waiting to be filled; reliable, equipped, and tested workers are needed for the stations. Leaders, too, are wanted; workers, not necessarily of the highest education, but of spiritual power, of force of character—faithful, diligent, disciplined, under the control of the Holy Ghost.

The report declares that the spiritual blessings so necessary in the work of preparation have been graciously given. At the close of 1897 the Home supplied twelve female workers to the China Inland Mission, Bible Christian Mission, the Poona and Indian Village Mission, etc. In 1898 another band went forth from the Home, with the prayerful sympathy and encouragement of God's people. These vacancies were quickly supplied, and candidates who have means pay 10s. or 15s. weekly; but the majority are dependent upon the funds of the Institution. The expenses of the Home have been met, and the promoters record their heartfelt gratitude to God for many answers to prayer.

Miss Odgers is the Sister in charge of the Home, which is at 13 and 15, Gore Street, Fitzroy, Victoria, where communications should be addressed.

Bad Outlook in Armenia.

THE hopes which were formerly entertained as to the ingathering of this year's harvest in Armenia being effectual in relieving the suffering of those who have long been face to face with starvation, have, unfortunately, found no realization. The present situation is as grave as can be imagined, and the outlook is gloomy and serious, owing to the cruel exactions of the tax-collectors and the disastrous failure of crops.

Writing to the "Friends of Armenia," Dr. Raynolds, of Van, says: "The promise of the fields was excellent until well into June, and one more good rain would have insured such a crop as would have kept the people for two years at least. But this rain failed to come, and the fields, which depend on the rain alone, began to dry up, and many of them did not advance enough to pay for reaping. A friendly Government official assures me that the whole amount of food products in the province will not suffice for its inhabitants for more than eight or nine months. Our collectors inform us that not more than half—in many places not more than a quarter—of the Armenian villagers have sufficient food to last till another harvest. Of the other half, some have enough to last eight, six, or two months, and many even to-day have nothing."

Another missionary of thirty-one years' standing says:—"If marauders are not so rampant as in the past, taxation is most inexorable, and the condition of tithe-farmers pitiless in the extreme. Aside from this, the poor people, in their distress for food, clothing, and the wherewithal to meet the constant demand for taxes, &c., have in some cases so mortgaged their harvests, if not homes, in some of the provinces, that the heart-rending spectacle has been witnessed of the family standing by, weeping and wringing their hands, while creditors in their struggle sweep the threshing-floor—not leaving a spoonful for the hungry ones who have gathered it, though not enough to square the account. Added to this, I know of one poor woman who had her vegetables and only donkey taken besides, while she was beaten."

The secretary of the "Friends of Armenia" Society is Miss E. Cantlow; and the treasurer, Mr. Hector Munro Ferguson, who may be addressed, 47, Victoria Street, Westminster, London, S.W.

The "Women's Armenian Relief Fund" records good work, in spite of adverse and trying circumstances. The American missionaries have found spinning, weaving, knitting, and other employment for women and children; and, in addition to organizing the industrial bureau, orphanages holding 500 boys and girls have been established in Van, where a thorough education is imparted and trades are taught.

The hon. secretary of this institution is Mrs. Mary Hickson, Danehurst, Putney, S.W., who will be pleased to give any further particulars.

Countess Schimmelmann.

IN connection with Countess Schimmelmann's letter to English friends, in a recent issue, I may mention that by a letter just received it appeared that she was on her way south, and expected to reach New York on the 20th inst.

Her funds are quite exhausted, and she stands in great need of some financial help. I am doing what I can, and shall be grateful for the co-operation of Christian friends of the Mission. Help can be rendered by paying to the account of Countess Schimmelmann at the bank of Messrs. Barclay and Co. Ltd., 54, Lombard Street, or by remitting to me, as hon. treasurer.

JOHN McCALL,

Copt Hill, Burgh Heath, Epsom.

The Thuringian Forest.

WRITING from the Allianzhaus, Blankenburg, in Thüringia, Herr E. F. Hoyer says:—"Some may think that in the heart of Germany, even in Luther's land, the blessed Gospel of Christ would have reached the people; but if the readers of THE CHRISTIAN would go with me up the mountains, or through the beautiful pine woods and lovely valleys, where thousands work in the large factories, their hearts would ache to see nearly ninety-eight per cent. of these people living without God, without Christ. I have lately been brought into contact with whole villages, with a population of over 1,000 people, who, for seven long years, have not heard a single word about the Gospel. For seven years no evangelist or colporteur has been into the Geierthal, except on the occasion of a wedding, when the Lutheran pastor came,—have never heard Christ preached as a personal Saviour. In one large village, nearly a mile long, containing over 1,000 work-people, the listeners stared in amazement as our colporteur read a chapter of Revelation, and said they had never heard that Jesus was coming again. I myself took several meetings, and could scarcely believe that I was in a Christian country.

"On one occasion we hired a large dancing-hall for a meeting, and the publican closed his bar during the time, saying that, as for seven years there had been no meeting of the kind in the village, he wished everyone to attend and listen. And how they listened! Everything is quite new to the people; they have not the remotest idea of the personality of Jesus, though they live in a so-called Christian country.

"What a splendid work could be done here! During dinner hours the people from the factories press round the colporteur, asking him to read to them from God's Word—so much do they long for something better in their lives. If we could only send a lady to work amongst the poor forgotten factory girls! One is allowed to visit and speak to them at all hours. A Gospel van would work wonders. 'Give this people bread,' says Jesus. But how? Who will help us to spread the Gospel in Luther's land?"

Movement in Helsingfors.

WRITING from Helsingfors (3, Brunsparken), Mr. Michael A. Scherbinin says:—"For a full year prayer has been ascending to God that someone would come to work among the English-speaking residents of this town; and now we ask that others will join in invoking blessing upon work begun by Rev. J. D. Kilburn, of St. Petersburg.

"I believe the Lord intends to awaken religious zeal and life among the little body of English-speaking people of Helsingfors. I am sure it is the wish of Mr. Kilburn to respond to God's will, and should he be called by the Lord to engage in Christian work here, he will be glad to obey, and, if need be, settle here at work. I shall be glad to correspond with any who are prompted to sympathize with us in our work."

Cherbourg.—Pastor Boisson is endeavouring to organize a work among the soldiers and sailors of this port by opening a reading-room. At present it is confined to the chapel vestry on Sunday afternoons, but the appreciation with which it has met has induced him to initiate measures of extension. M. Boisson has also begun two Sunday-schools and a mission service. The work lies in a great measure among Romanists, and little or no help is forthcoming. Communications may be addressed to the Pastor, at 17, Rue Louis Philippe, Cherbourg, Manche, France.

Off to Argentina.

WRITING from Geelong, Victoria, while *en route* for the Argentine Branch of the "Regions Beyond" Mission Union, Mr. Robert Elder gives interesting particulars of his journeyings. At Hobart he was welcomed by Rev. J. Blaikie, the Baptist minister, and an encouraging week's mission was held. From Hobart he made for Launceston, staying with Rev. J. T. Piercey, where, on one Sunday morning, a congregation of 1,100 people faced him.

Proceeding to Melbourne, about a fortnight's stirring gatherings were held, and much interest roused. While here, there was a farewell to Mr. C. F. Reeve and

A PARTY OF OUTGOING MISSIONARIES.

As is well known, Mr. Reeve is the founder of the Poona and Indian Village Mission, which, though only begun in 1893, bids fair to become a power for good in our great Eastern Dependency. One remarkable feature of this Mission is that most of its workers are colonials—it is really a "New Australasia" in India. At this meeting Mr. Reeve told how, in answer to prayer, God had sent a printer, builders, a chemist, nurses, a dentist, and practical farmers to work with the Mission. Amongst the outgoing party was Mrs. Cutts, formerly matron of the Melbourne Hospital.

Mr. Elder continues:—"The whole party comprised two from New South Wales, five from Victoria, five from South Australia, one from West Australia, and seventeen from New Zealand. Britain's most beautiful and fertile colony seems a wonderful missionary-producing place. During the last four years, including three now in training, no fewer than fifty have gone from New Zealand under the auspices of this Mission alone. Remembering that its population is only 750,000, about equal to that of Liverpool, it reveals deep missionary interest. Fourteen of this seventeen were, said Mr. Reeve, 'the cream of New Zealand.' It is said that people are thinking of getting up a petition to the Government asking them to put a stop to this exodus of New Zealand's

BEST MEN AND WOMEN.

Would that the Mother Country would follow in the footsteps of her daughter! What has caused such a glorious effect as this? Inquiry elicits the information that a great number of the party were influenced, directly or indirectly, by the Mission tour of Rev. George Grubb and party some years ago. The effects of that tour are permanent and far-reaching.

"Amongst the New Zealand contingent is Mr. J. H. Lowe, his wife, and daughter. Mr. Lowe has been for some years engineer-in-chief on the New Zealand Railways, and has relinquished that important post to spend the remaining days of his life for India's salvation. It is commonly reported that he was offered £1,000 a year above his former salary to stay. His consecration has made a

DEEP IMPRESSION ON NEW ZEALAND."

Another remarkable feature of this farewell meeting was that, though no appeal was made, £400 was sent in the same night, and next morning a cable was received from Poona, saying that £200 was needed during the next few days. Mr. Reeve was perplexed, as he really needed the money for the outgoing party. However, he felt that God had time enough to send more, so he at once cabled the needed sum away. Twenty minutes later, it is said, he received letters containing about £500. Be rebuked, O miserable unbelief! "The question that comes to me," says Mr. Elder, "is, Cannot God do likewise for South America?"

A Map of China, giving valuable statistical and other information, has been issued from the office of the China Inland Mission, Newington Green, Mildmay. (14s.) The map is much more than a reprint on an enlarged scale of Bretschneider's excellent map, several hundred corrections having been made. Native geographical terms are explained, and the cities and towns distinguished according to their size and political character. The map is remarkably plain; and being untearable and folded into a substantial case, it will be comparatively easy to consult. It is precisely the map for which we have long been waiting.

Soldiers' Christian Association.

THE annual convention of the Soldiers' Christian Association, recently held at Exeter Hall, necessarily suffered slightly in point of attendances, on account of the absence of so many troops in South Africa; but the occasion was, nevertheless, one of interest and enthusiasm.

The meetings were numerous, and varied in character. At midday Col. J. PHILIPS presided at the first gathering, extending a cordial welcome to the delegates. The luncheon, at which Lord KINNAIRD and other friends spoke, was followed by an afternoon gathering, notable for an addresss on 1 Cor. xvi. 13, by Lieut.-Gen. H. A. BROWNLOW, and for some interesting accounts of work in India. The next fixture was a Bible reading; after which came the evening meeting, which afforded a striking illustration of the welcome combination of

SPIRITUAL FERVENCY

and simple homeliness which have rightly and happily come to be associated with meetings in which members of the services predominate.

Sir GEORGE WILLIAMS, president of the Association, who occupied the chair, referred in kindly terms to the intimate connection between the Y.M.C.A. and the Soldiers' Christian Association, and went on to give a pithy sermonette on the word "friend." He described in happy style the various friendships which the world considers most desirable, and went on to recount a few of the chief attributes of the "best Friend of all."

Captain F. L. TOTTENHAM told of an Irish corporal who, sent to fetch a couple of files of men from a particular company, observed, "Mesilf an' thim two files o' men, attinshun!" So, the speaker remarked, in urging his hearers to be out and out Christians in the Army, he called himself, also, to "attention." Dwelling on the words in Luke xxiv. 4-6, "Ye are my witnesses," and referring to Acts i. 8, Captain Tottenham pointed out some of the duties and characteristics of a witness of Christ, one who not only *has* seen, but *is* seen, who goes forth with peace and joy in his heart to testify of the Master.

Mr. L. H. NOTT read an interesting letter, which described in vivid words the Christian influence of the Association; and went on to emphasize the importance of the missionary work which a converted soldier may carry on amongst his comrades.

Next came a forcible utterance from Mr. J. H. PUTTERILL, who rejoiced in the vigorous efforts put forth by the Association in connection with the war in South Africa. In each of

THE CHIEF BRITISH CAMPS

a capacious tent is to be erected, where the soldiers may write their letters and find quiet recreation. Gospel meetings will be held nightly, to which, it is confidently hoped, members will rally. Gatherings held under such circumstances may well attract those who would ordinarily pay little or no regard to Gospel effort. The tents will be under the personal direction of Mr. A. H. Wheeler and other workers. The military authorities have expressed themselves as approving of the Association's action in the matter, and, should the war be prolonged, further supplies of tents and more workers are to be despatched.

Stimulating words of spiritual experience were added by Capt. J. R. WIGAN, and the meeting was subsequently addressed by a number of non-commissioned officers, who were called up to the platform by the chairman. Sergt.-Major GRAHAM, R.H.A., Col.-Sergt. PEARCE, of the Gloucester Regiment, and other friends, spoke with a vigour and unconventionality which proved highly refreshing. The former, in a word of evangelistic exhortation, recalled an incident in connection with one of Mr. D. L. Moody's meetings in London. The evangelist, illustrating the simplicity of the act of accepting Christ, had offered his Bible to a soldier sitting in the front row of seats. Probably to Mr. Moody's surprise the soldier sprang forward, took the Bible, and subsequently became converted. This was brother Graham; and now, so many years afterwards, he produced the Bible before his Exeter Hall audience, and used it, as Mr. Moody did, to impress sinners with a sense of God's grace and willingness to aid and save the repentant.

A crisp dialogue between Sir George Williams and Col.-Sergt. Pearce brought out some helpful points as to the possibilities for Christian



OFF TO SOUTH AFRICA! MR. WHEELER AND CO-WORKERS.

From Photograph by Messrs. Martin & Sallmon, 416, Strand, W.C.

service and social and spiritual progress in the ranks, and a few kindly sentences from Mr. A. H. WHEELER concluded a helpful and satisfactory gathering. On Saturday last Mr. Wheeler, with a number of other workers, sailed for the Cape.

Tamil Children of Ceylon.—It is proposed to give to the 1,500 Tamil children in the village day and Sunday schools at Jaffna, Ceylon, a Tamil Bible or Testament on New Year's Day, 1900. The missionaries want to see the sacred Scriptures in the heathen homes of the people; and, if a prayer accompanies the gift of each Bible, a special blessing must come to the homes, the villages, the schools, and the children of this part of Ceylon. "A little child shall lead them;" and if we lead the children to the children's Saviour through the knowledge of the Word of Life, they, in their turn, shall "lead" others to the Lord. Communications may be addressed to Mrs. C. E. H. Trimmer, Mission House, Jaffna, Ceylon.

"After Many Days."

AT the close of a class of some 300 persons met for Bible study in the city of Pittsburg, Pa., some twenty years ago, a visitor to the city was introduced to the teacher of the class as "Mr. Jones, of Philadelphia."

The teacher asked Mr. Jones if he ever lived in New York, or, more particularly, in Brooklyn. Being answered in the affirmative, he further inquired if he did not teach a class of boys in a certain church some twenty-five years previously.

Mr. Jones, having answered this question also in the affirmative, was further asked: "Do you remember about that time (1854) taking one of your boys home to tea with you one Sunday, because he was to leave for another city; and, after prayer with him, giving him a little book "A Threefold Cord?"

"I cannot say that I do call the case to mind, but it was the kind of thing I used often to do."

"Well," said the other, "I remember it well, for I was that boy; and only two weeks ago I said to my wife, 'There's the little book my teacher gave me so many years ago. I wonder where he is, or if I shall ever see him again!' And here you are."

A great joy filled both hearts, and the old teacher was glad that he had sat at the feet of his old scholar that day in Pittsburg. There was also much to tell of school and college life, and of years of service as a missionary in India, and a hope some day to return.

In THE CHRISTIAN for September 28, just to hand, the sketch and portrait of the Rev. S. H. Kellogg, D.D., appears, the sight of which has led the writer to tell the foregoing true story, for Dr. Kellogg was none other than the boy referred to above. He has gone to his reward; but his old teacher, Mr. Edward A. Jones, still lives and labours for the Master he loves. He is now in his seventy-sixth year, was the only man the writer knew when he came to New York in 1881, and is still an officer of the Society which he then helped to found; *i.e.*, the International Medical Missionary Society. He was born in Wales, and in early life resided in London, and was one of the early members of the Y.M.C.A. founded by Sir George Williams.

A personal friend of George Müller, he was used in bringing him to this country. He was also one of the first men to join the Fulton Street prayer meeting in 1857. It has, indeed, been a great pleasure and privilege to enjoy, as the writer has done, the close friendship and co-operation of such a man for the past twenty years.

GEORGE D. DOWKONTT.

New York, October 9.

Educating the Deaf and Dumb.—The Association for the Oral Instruction of the Deaf and Dumb has recently acquired the freehold of the premises of the Training College and Practising School at Fitzroy Square, W., which have been put in thorough repair; a reading-room, properly fitted up and arranged for the use of the students, has been provided, and a circulating library established for the elder pupils attending the Normal School. The annual report of the Association testifies to the successful efforts which have been made in the general and technical instruction of the afflicted. Her Majesty's inspectors, however, point out the necessity of additions to several departments, and the outlay for these improvements is estimated at from £800 to £1,000. The secretary is Mr. William Van Praagh, 11, Fitzroy Square, London, W.

Home Missions.

The Manchester Mission.

THE thirteenth anniversary of the Manchester and Salford Wesleyan Mission was celebrated with much enthusiasm last week. Tuesday was the day, and at noon, in the Central Hall, Dr. Clifford delivered an eloquent and powerful sermon to a crowded assemblage, basing his discourse on the words, "Whom say ye that I am?" In the afternoon there was a gathering in the Free Trade Hall. Mrs. W. Tattersall, of Bowdon, presided, and urged the claims of the Mission.

Sister Bertha gave an account of evangelistic effort at Ancoats, where hundreds of men and women, weary and despairing through sin, had been pointed and led to the Saviour of the world. Sister Pattie spoke of "rescue, relief, and prevention" among women and girls. Rev. Mark Guy Pearse followed, warmly commending the efforts of the Sisters. The public meeting in the evening was presided over by Mr. Charles Heap, and the hall was crowded.

THIRTY THOUSAND PEOPLE

come weekly under the influence of the Mission, with its thousand and more voluntary workers, mostly gathered from the scenes of sorrow and misery with which it deals.

Rev. S. F. Collier, superintendent, presented a brief report of the movements of the Mission, which had cost practically £10,000 a year. Of this sum £6,500 had been spent on evangelistic work, and the remaining £3,500 represents the outlay on the social side. Five-sixths of the £6,500 and two-thirds of the £3,500 had been raised within. That is, the Mission had provided ninepence in the shilling, and then appealed to the public for the remaining threepence. He understood they had property of the value of £200,000, and for the keep of this property, and the maintenance of thirty-two workers, about £2,500 a year was asked. The Central Hall is open night and morning, and is practically a religious exchange. It is a House of Mercy, and right in the very heart of the city. He asked those who were going to live some distance away not to forget altogether the city they were leaving, and in which they had made their money. John Wesley once said that the only fault he found with the Oldham Street Church was that it was too much in the country. Those who were going outside were asked to remember that last year 60,000 beds were furnished for the destitute; 146,730 meals were given; employment was found for many; they had 2,500 children in the Sunday-school; and at Bridgewater Hall they had a

MAGNIFICENT RAGGED SCHOOL.

Rev. F. W. Macdonald spoke of the progress and development of the Mission, describing it as a multitude of agencies moving together on a smooth and harmonious footing, as befitted work in a great business centre. He paid a tribute to those who had obeyed the call to take up arms; and pleaded that the principle should extend over a wider area, and be applied to higher warfare.

Dr. Clifford gave an interesting address. Life was so full of pessimisms, and they were so often with us, that it was cheering to come into contact with people of invincible optimism. Such were the people who supported the Mission. Methodism had, in recent years, given the country two great benefits—the inauguration of the Twentieth Century Fund, and the solving, by such missions as this, the urgent and pressing problems presented by great masses of the people gathered together in the centres of our large towns.

Rev. F. L. Wiseman (Birmingham) also addressed the meeting; and, at the close, it was announced that, with subscriptions and collections, the appeal for £2,000 had been responded to to the extent of £2,165. The anniversary was a success not only from a financial standpoint, but also in point of the blessing and inspiration.

Ragged School Union.

THE annual report of the Ragged School Union and Shaftesbury Society is a record of quiet work among the poor of London, especially the children and cripples. In this great city thousands are living lives of practical heathenism, never entering a place of worship, never thinking of the necessity of training their children in the fear and love of God, never thinking of anything higher than the dull round of monotonous toil, varied with evenings spent at the public-house. It is among such that the Society labours, sending among them, as visitors and helpers, men and women, whose hearts have been reached with the love of God, and who feel for the woes of their fellows.

During the year, the Society has multiplied its "cripple parlours," in which recreation and



Rev. S. F. Collier.

From photograph by Messrs. Jas. Bacon and Sons, 142, Woodhouse Lane, Leeds.

educational gatherings are arranged for the little sufferers who can hobble on crutches, or who can be wheeled or carried to the mission. These gatherings bring the little people out of their sad surroundings, and infuse brightness and joy into their painful lives. Visitors to these "parlours" are always welcome. There are over 5,000 cripple children upon the registers.

The means adopted by the Society for the benefit of the children are—personal effort, visits from house to house, writing letters to the sick at home or in hospitals, secular and religious instruction in classes, schools, meetings, and sending a kindergarten teacher to instruct them in their homes;—a wonderful boon to those children whose lives would otherwise be passed in loneliness, and in some cases in uncared-for and unrelieved suffering.

Of the 43,000 children attending the Society's Sunday schools, 230 have become communicants during the past year, while the Shoeblack Brigade has a membership of 308 boys, whose earnings amounted to £7,390 10s. 4d. The Barefoot Mission has supplied 51,000 garments and 3,000 pairs of boots and shoes, besides toys and more substantial help. The office of the Union is 37, Norfolk Street, Strand, Mr. John Kirk being secretary.

A Great Midland Mission.

THE twelfth anniversary gatherings of the Birmingham Wesleyan Methodist Mission—better known simply as the Central Mission—were held on Monday last week, when another year's successful work was recorded. The revival which stirred many of the neighbouring circuits in the early autumn of 1898, and which was equally conspicuous in the Mission centres, has been followed by a year of great spiritual blessing. Rev. F. L. Wiseman, B.A., continues in the post of superintendent of the work, and evinces great personal interest in its numerous religious and social undertakings. On Sunday nights throughout the year the halls and chapels of the Mission have been filled to overflowing, conversions have been regularly witnessed in each of these places, and hundreds of inquirers have been personally dealt with. There has been an all-round increase in the attendance at the Sunday morning services, and other meetings.

In no single department is there any decline to be reported, either in effort or in prosperity. All the ordinary work of the circuit, among young and old, has been diligently prosecuted, and, as heretofore, every possible effort made—by services in the slums and lodging-houses, by open-air meetings, and by house-to-house visitation—to reach the congested masses and the irreligious poor. The value and influence of the work has even been recognised in official circles, the police asserting that the character of the neighbourhoods, in which the operations of the Mission are carried on, has changed greatly for the better. The Mission workers are cheered and encouraged as they see so many of their members witnessing a good confession in the face of constant and aggravating persecution. Out of most restricted means, they contribute liberally and cheerfully to the needed funds; and, after long hours of arduous, and often obnoxious, work, they gladly give their remaining strength to the service of the Mission. Their testimonies, "not in words which man's wisdom teacheth, but which the Spirit teacheth," reveal the closeness of their fellowship with Christ, while their

FERVOUR AND IMPORTUNITY

in prayer prove the intensity of their love for man. Many of the promises made to the Twentieth Century Fund are by those who were once penniless drunkards, and represent an amount of self-sacrifice which, to the uninitiated, is almost incredible.

The social work continues to grow in importance, and the devotion of the lay agents and the Sisters to their duties is beyond all praise. Some idea of the extent of the operations of the Mission may be gained, when it is understood that

MORE THAN 4,500

persons are included in the Sunday evening congregations, and that there are 1,900 who meet in classes for Christian fellowship. The voluntary workers number 500; there are 2,500 Sunday scholars; 500 children attend services for the young; while 1,000 are enrolled in the bands of hope. The average weekly attendance at the Gospel temperance meetings is 1,300; the mothers' meetings have a membership of 450; while there are 400 young women in the girls' evening homes. Twenty lodging-house and cottage services are held every week; 795 visits were paid to sick patients by the nurse during the year; 280 men have been employed at the labour yard; permanent employment has been found for upwards of 90 men and women: and 1,725, who were out of employment or in other trouble, have been personally dealt with at the offices of the Mission. The social work is entirely unsectarian; persons are helped after investigation, regardless of creed; but, at the same time, they are lovingly pointed to the Saviour of men.

The headquarters of the Mission are at the Central Hall in Corporation Street; but this

building will in process of time be vacated, a site having been secured in the same thoroughfare for the erection of premises more in accord with the

EVER-GROWING REQUIREMENTS

of the work. The Sunday evening services at the hall are often so crowded that overflow meetings are necessary. Other features of the work at headquarters are well attended, class and prayer meetings, men's morning school, mothers' meetings, Gospel temperance concerts, girls' and youths' clubs, Sunday-schools, bands of hope, cottage services, lodging-house meetings, district visitation, open-air preaching, and vigorous button-holing in the streets. These testify, with no uncertain voice, to a church both militant and triumphant. Conversions are regularly seen at the services. Not seldom a first visit to the hall results in a first or a fresh vision of the Cross. At other times a person goes away under deep conviction, only to return the next Sabbath with the express determination of deciding for Christ. Many are brought in through the influence of the girls' club. Special attention is devoted to young men who are in lodgings, or who are exposed to the often even greater temptations of business houses. A painful history and a heavy heart are sometimes found behind an outwardly respectable exterior.

SOME EXAMPLES.

On one occasion, amongst others who found Christ, were four young men. One of these was personally spoken to in the prayer meeting, and invited to the inquirers' room. Another of his own accord walked out in front of the congregation to the vestry; while a third, kneeling on the floor of the hall, broke forth in praise to God that he had found peace during the service, and implored blessing upon his wife and home. After all the other inquirers had left, a young man was noticed sitting in the dark in a corner of the hall. He seemed too dazed with a sense of sin to ask the way to the inquiry-room, but a few minutes later he was praising God for deliverance, and beseeching grace for the future.

The Central Hall may be regarded as a model church. Its spiritual tone is decidedly healthy, and it would be hard to imagine a society more lovingly united. The fire of the Holy Ghost fuses all hearts into one. There is hearty co-operation in work, sincere sympathy in a brother's or sister's sorrow, and friction and faction are unknown. The testimonies of the members are ever fresh arguments in support of scriptural evangelical Christianity. It is an inspiration to attend the Saturday meeting for prayer and praise. The gathering is always remarkable, and the testimonies given

SEND A THRILL

through the whole company. Evidence is forthcoming of what workers and members have been doing during the week. Maybe a conversion has taken place in the home; some dying person, perhaps advanced in years, has found Christ; or some pithy saying has put a host of pettifogging, persecuting Philistines to flight.

Lack of space forbids more than a passing reference to the work of the various other agencies in operation. The young men's "at home" is prospering, with an average attendance of forty or fifty; in the house-to-house visitation, which is zealously carried on, the visitors are invariably well received, and it is made clear that the people are not hostile to religion. Work among the children is sedulously fostered, and from them, and from the young people, there is a steady ingathering into the church. The children know full well that their salvation is desired, and many of them have intelligently made choice of Christ.

Brief reference must be made to the Sunday evening services, conducted at the Midland Institute by Rev. F. L. Wiseman, who regularly gazes upon a sea of upturned faces, which must in itself be an inspiration. The congregation is gathered from all sides of the city and all classes of the community. Young manhood and womanhood are well represented; but, perhaps, even more striking is the number of men and women in middle life and advancing age. As to results, it may be said the inquiry-room is needed nearly every Sunday night, while many have come to decision during the services.

(1560)

Equally successful is the work carried on at the various branches—Bradford Street and Newton Row; but it is necessary to pass on to

THE SOCIAL DEPARTMENT.

The Sea Horse Hall, situated in one of the worst neighbourhoods, is still a centre of energetic life. In addition to the usual public services, the engagements include a Pleasant Sunday Afternoon for men, Sunday-school, band of hope, girls' club, young women's sewing guild, and mothers' meeting; while there is also a labour yard, labour bureau, and coffee tavern connected with this centre. There is an excellent brass band, nearly every member of which was once the very opposite of a God-fearing man. One member formerly never went to bed without a bottle of beer by his side!

"Havergal House" is an evening home for factory girls, and "Shaftesbury House" is carried on as a factory girls' boarding-home, while other branches of social work include the Homes Mission and the Central Girls' Club.

At the anniversary meetings interesting personal testimonies were given, and the claims of the Mission were eloquently pressed upon large audiences. The large amount of £700 was needed to meet the deficiency of the ordinary income, and the hearts of Mr. Wiseman and his coadjutors were rejoiced by the liberal collections exceeding that sum.

Homes for Aged Poor.

SINCE 1869, when the first Home for the Aged Poor was opened, a large amount of relief and comfort has been given to a vast number of aged ones by the grant of a room rent free. The thirtieth anniversary of the charity has been marked by the gift of a house, to be used as an additional home. Twelve persons occupy its nine rooms. The total number of homes is now fifteen, with 181 inmates.

All inmates must have a few shillings weekly from some source. Often the savings of years of toil provide this income, while in some cases children, old employers, or charitable societies supply the necessary funds. In order to ensure comfort to our old friends during the winter, it has been found necessary to give them coal, their own means being quite inadequate to provide sufficient firing. Special help for this object is asked for. Many would enjoy the cheer of their own fire more if they felt that an aged pilgrim was supplied by their liberality.

We also need help for our sick and nursing funds. Among a large number of the very old, sickness is a frequent visitor, and in many cases there is no surviving relative to help in the hour of need. A large proportion of the inmates of the Homes belong to "the household of faith," and to these it is a double privilege to minister. For the others, we hope that the comfort and rest of the earthly home may induce them to seek a heavenly one. Much is done among them by visitors, Bible readers, and the circulation of suitable literature. Further particulars, and a report, will be sent on application to the Misses Harrison, 5, Grandacre Terrace, Anerley, S.E.

CLARA E. HARRISON.

The Theatrical Mission.

THE work amongst theatrical employés, which has so long been conducted in connection with the well-known institute at Macready House, Covent Garden, has of late shown encouraging signs of spiritual revival.

To conduct such a mission on evangelistic lines, and yet in such a way as to retain the attendance and confidence of theatrical people, would appear to be no easy task; but the committee have met with much success. The work is of a varied character, including social and philanthropic departments. Some hundreds of girls and young women, who have been brought under Christian teaching and influence, are regularly written to, month by month, by Christian ladies. Many a girl has been won for Christ through these written messages, and numbers restored to friends, while yet others have been helped to more congenial employment when they wearied of the tinsel which they mistook for gold.

Not a few whose health had given way have been visited in their time of sickness, and their last hours soothed with loving attention and Christian service. Again and again, too, the Mission has been able to rescue and restore to their homes girls who have been stranded in continental cities as a result of treachery. Weekly teas to gatherings of minor actresses and dancers, followed in every instance by an earnest Gospel address, are interesting features; while copies of the Psalms and New Testament are freely distributed, and Bibles placed in the rooms of the many lodging-houses frequented by theatrical companies on tour in the provinces.

As a rule, from twenty-five to thirty girls are staying at Macready House, some engaged in the various theatres, others seeking fresh engagements, others just back from tour, some sick and weary of the profession, ready to accept any other honourable employment. For these a simple service is held every morning, in which they manifest a reverent interest. By personal kindness and sympathy, confidence is secured, and the workers are enabled to guide many into the paths of righteousness.

The institute affords a bright and cheerful home. It is conducted on Evangelical and undenominational lines, and the principles of temperance are strictly observed. An effort is being made to clear away a debt which hampers the work. Communications may be addressed to the Secretary, Mr. S. E. Burrow, Macready House, Henrietta Street, Covent Garden, W.C.

Dartford Young Men's Institute.

A GOOD work proceeds in the Martyrs' Memorial Hall, with its associated Young Men's Protestant Institute and Blackwood Institute. There is a Bible reading union, with a membership of ninety-five; a Christian workers' band, which arranges for special services, district visiting, tract distribution, &c.; also a literary and debating society. Meetings are held, and lectures delivered, bearing upon subjects highly interesting and instructive.

The Blackwood Institute was erected in memory of Sir Arthur Blackwood. It is the headquarters of the Lads' Bible Class, which meets every Sunday afternoon. The Institute is open three evenings a week, but the promoters are requiring more helpers in their efforts to reach and reclaim the lads who roam about the streets. There are also juvenile Protestant missions, Sunday school; and the Band of Hope has proved, with God's blessing, a great help to the cause of temperance. Marked progress continues to be made, and these institutions are evidently impressing for good the lives of those brought under their influence. The secretary, Mr. F. Harle, may be addressed at the Institute.

North London.—The annual report of the North London Gospel Samaritan Mission contains pithy accounts of much good work. The evangelistic services have proved fruitful, and the Mission sister has been enabled to give spiritual and temporal aid to the sick poor. Many and varied efforts are put forth in order to reach the masses with the Gospel. The pastor is an honorary worker. Gifts of clothing and tracts are asked for. Address Mr. J. J. Vyvyan, hon. sec., 6, Montpelier Road, Upper Holloway, N.

West London Sisters.

THE Sisterhood of the West London Mission was founded twelve years ago, when the Mission was started by Rev. H. Price Hughes. The idea was entirely due to Mrs. Hughes, and was then so novel as to encounter considerable opposition. Again and again Mrs. Hughes was told that she would never induce ladies to leave comfortable homes for work in the slums, and that it was not safe or wise for them to do so. "I thought I knew my sisters better than that," she said, and the event has proved her to be entirely right. Not only have applications to join the Sisterhood come in great numbers, and from all quarters and from all churches, but other similar organizations have sprung up, in which not only the methods, but even the very uniform has been copied again and again.

The guiding principles of the West London Sisterhood have secured it not only numbers, but efficient workers. One of these principles is that, as far as possible, the Sisters shall be free to do their work in their own way. Mrs. Hughes retains the oversight of all the Sisterhood, and has the fullest sympathy for every member of it; and yet she sees that everyone has sufficient freedom to work out her own ideals and her own plans. This is a very great advantage to every worker, and it has, in practice, yielded some most interesting developments.

Beginning with district work as a foundation, a Sister gets interested in a special class of people, and desires to benefit them. She is allowed to follow her bent, and in this way have sprung up a number of

SPECIAL BRANCHES OF SERVICE,

both evangelistic and social. Thus we have our crèche or day nursery for babies, our children's work, including children's services, children's temperance work, and play-hour. We also have clubs for boys and girls, and, ascending the scale of life, we have various meetings for men and women—men's meetings, a poor man's lawyer, mothers' meetings, peoples' drawing rooms, thrift clubs, a class for policemen, a guild for cripples and blind, concerts, and temperance meetings, counter attractions to the public-house—in addition to all the ordinary services of a large Mission Church. And, lastly, there is a Home for the Dying. The respectable poor, turned away from the hospitals as incurable, need—pathetic fact—a place in which to die. Life in London is so crowded, and the distress to an invalid in the one room, with all the members of the family living and sleeping in it, can be imagined. Here, then, there is a quiet, peaceful Home as a last refuge, free to all applicants, the greatest need forming the greatest claim.

Another aim of the Sisterhood is to keep in touch, as far as possible, with all forms of Christian work. I have already intimated that it is recruited from all branches of the Christian Church—Church of England, Baptist, Congregational, Presbyterian, and Methodist—and probably no organization combines to so great a degree the evangelistic and social forms of work.

Two of our Sisters are Poor Law Guardians, and in both cases they were returned at the head of the poll by overwhelming majorities. Their association with the workhouses gives them the power of doing most valuable work, both as Sisters and as Guardians. It is a wonderfully good combination, and fruitful in its results. Only the other day a poor woman applied for out-relief. She was destitute and lonely. One of the Guardian Sisters interested herself in the case, helped her, invited her to our services, and

THE POOR LONELY ONE GOT WORK,

found kind friends, and came to Christ, having been led to Him by the compassion and kindness of one of his followers.

The other Guardian instituted teas at our halls for the old men and women on their "day out," having pitied them when she saw how homeless they were on such occasions, with no refuge but the public-house. We have had such Workhouse Teas, and a simple social entertainment now for several years; and the result is that the drunkenness, formerly almost universal, has greatly decreased, and the inmates return home sober at the end of the day. And here, again, kindness and compassion have had their fruit in altered lives, and in a real spiritual change.

Besides the workhouse, our Sisters are interested in other forms of social relief, and several are on the committees of the Charity Organization Society. In every way we try to bridge the gulf that often lies between the poor and destitute and the charities that exist for their aid.

We have four Sisters who have been trained as hospital nurses, and devote all their time to nursing the sick in their own homes. No one unfamiliar with the conditions of life in these districts can appreciate the immense benefits conferred by these Sisters' visits, or the influence they exert. The knowledge they themselves acquire of the way in which the people live is of material use.

Two Sisters have felt themselves specially called to rescue work, and are often to be seen in Piccadilly during

THE LONG NIGHT HOURS.

Their work has peculiar difficulties, and we have much rejoiced in the success that has, of late, been very marked. We have a Shelter in connection with this part of the work, where girls are received and cared for by the Sisters, and sent thence to suitable employment. Our last venture in this department is a work-room where girls are taught dressmaking.

Our Mission enterprises fall naturally into two divisions, social and evangelistic; but we have no hard and fast lines—they must go together; and surely no one can truly represent the Lord Jesus Christ who does not minister to the temporal and bodily needs of men. Our social work is again and again the greatest possible auxiliary to the spiritual.

To the evangelistic side of the Mission we give, of course, the first place, and our greatest care; and, in concluding this brief and all unworthy sketch, I should like to dwell a little more in detail upon this. Few can measure the difficulties to be encountered in seeking the conversion of the people. Mainly they are three—Drink, Immorality, and Over-crowding. Any one of these three might be a text for a long sermon. It is very hard to induce people, living in these back slums, to come to our services. We only get them by degrees, by persistent kindness, and by just keeping at them. And, therefore, so much of our time and strength goes in this effort to gain the individual. Some poor drunkard, some sad sinner, is laid on a Sister's heart; and she goes after this lost one week after week, month after month. The sickening disappointments are past telling; and it does, indeed, need faith in God to keep us from being overwhelmed. But this faith does save us, and we rejoice, with a joy past telling, to see men and women won for Christ in these

HAUNTS OF SIN AND VICE.

Such a case is very present to my mind now. Months ago a woman attended one of our mission services, and her whole heart was stirred, and she gave herself unreservedly to Christ. In her case this involved a hard struggle with sin; but, happily, she has been victorious. She is a widow, and very delicate, and her means of earning a livelihood are very scanty. We have had to help her all we can, though it has not been easy. We have been able at last to place her in a position where she has a prospect of maintaining herself and her little girl.

But I must close. May I add that our Sisterhood is greatly in need of funds at the present time, and that contributions will be gratefully received? SISTER ELIZABETH.

10, Fitzroy Square, W.

Women Inebriates.—Under the management of the Church of England Temperance Society, a Home for the reception of women who have fallen into habits of intemperance is maintained at Ellison Lodge, Herne Hill. Full particulars may be obtained from the hon. sec., Miss Forsyth, 101, Sloane Street, London, S.W.

A Paradise for Boys.

"YOU should go to a Home," said a kind-hearted military man on Tower Hill, speaking to a street arab of whom he had bought a newspaper.

The lad had attracted the attention of the soldiers in the vicinity owing to his seeming loneliness. He was but a child, tossed hither and thither on the troubled ocean of London life. His mother's death had left him homeless and friendless, and he sought his nightly lodging in builders' yards or sheltered doorways. He lived for the most part on

SCRAPS OF BROKEN FOOD

given him by some sympathetic soldiers of the Tower Guard.

"A 'ome," the lad echoed, "what's that, and where is it?"

By way of reply, his interested interrogator wrote on a slip of paper the words, "164, Shaftesbury Avenue"—the chief office of the National Refuges—and handed it to him. The lad duly applied at the address given him, and was subsequently despatched to one of the Society's country Homes at Bisley, which, it will be remembered, are worked in connection with the well-known training ships, *Arethusa* and *Chichester*, and a number of Metropolitan homes.

To reach Bisley, we follow the road from Brookwood Station, through gorse-clad stretches of country, and along breezy pine-crowned uplands until the well-planned and picturesque buildings of the Farm School are observed on a heathery ridge facing a gradual dip of glorious green sward at the extremity of Bisley Common. The position is ideal, and even a brief inspection of the institution suffices to convince that it is as well-managed as it is healthy. In the workshops busy bands of boys are nimbly engaged in tailoring or shoemaking. In the school, which is conducted on approved modern methods, the serried

RANKS OF CHEERFUL SCHOLARS

are intently studying a big map of the Transvaal. The Home contains in all 150 boys.

The dormitories, with "Teach me to do thy will, for Thou art my God," standing out boldly on the arch of the great window, are a vision of cleanliness and simple comfort. The drill-yard, gymnasium, library, swimming bath, are all noted with interest, and a glimpse of the lavatories, with their long rows of white towels, brings out the fact that every lad has a clean one provided daily, and that ophthalmia, that scourge of institution life, is unknown here.

Excellent discipline, careful personal consideration, added to a sensible system of rewards for good conduct, work wonders. In many ways one notes the

STRONG HUMAN SYMPATHY

which characterizes the Home. In little acts of kindness, especially to the weak, an excellent spirit shows itself, too, among the boys. Here, for instance, is a fragile little fellow of but eight years old, lately arrived from London, with drawn, ashen-grey features, and tiny limbs. The stronger lads assume a special and brotherly responsibility towards him. "They look after the little 'uns proper, do our boys," is the illuminating remark of fourteen year-old Sergeant Davis; "nobody 'd dare to interfere with 'em. Not they!" The superintendents, Mr. and Mrs. Mollett, who shepherd their flock so well, bring ripe experience and Christian consideration to bear upon the work. A few minutes' walk across the common brings us to the Shaftesbury Home, where, under the care of Mr. and Mrs. Dye, yet another 150 lads are trained on similar lines and with equal blessing.

As may readily be imagined, a sad history attaches to many a boy. Here is one whose mother was on the verge of distraction, left a widow with ten children; there is another whose father is dying, and whose mother has undergone an operation by which she lost both legs. Varied as their conditions are, most of them came from city slumdom, where physical feebleness is the pitiful rule,—

Where misery is the daily lot
Of a thousand thousand lives.

(1021)

In a place where all is evidently managed with spiritual ends in view, one scarcely needs to be told of the morning and evening gatherings for prayer, of the Sunday services and school, of old boys coming back to speak of the Saviour's love and of the training which has stood them in such good stead in the battle of life. But the chapel, peeping from a clump of graceful greenery, demands notice, as a species of reminder of the leading aim and purpose of the work, which is to make these young scions of England not merely prosperous men and good citizens, but sincere and humble followers of Jesus Christ.

Turning Londonwards, one cannot but combine with a prayerful hope for the welfare of these young lives, a wish that the public might realize, to a greater extent, how excellent a work is maintained, by divine blessing, in connection with the National Refuges. The secretary is Mr. H. Bristow Wallen, 164, Shaftesbury Avenue, W.C.

The Flower Girls' Mission.

THIS interesting work among the watercress and flower girls of London was set on foot at the instigation of Lord Shaftesbury, in 1866, and some of us have watched its steady growth with deep interest at Laystall Street, Clerkenwell Close; Foresters' Hall, Sekforde Street; and Woodbridge Mission Chapel; and have been much gladdened at the excellent work accomplished by Mr. John Groom.

For the purpose of effectually reaching the 1,000 flower women, who daily trade in the Metropolis, the huge area is divided into districts, and each prominent centre is provided with its own meeting place. Here the women are met regularly, week by week, by the deaconesses and missionaries, and are taught to mend and make their own clothes, and encouraged to invest portions of their earnings in clothing club, savings' bank, and other thrift agencies that are in active operation. All the girls are made to feel that somebody cares for them and loves them, and when their confidence and affection are gained, no effort is left untried to bring them into the Saviour's fold, and the Divine Spirit has rested in such a marked manner on these endeavours that not a few have been

RESCUED AND SAVED,

and are living witnesses of the transforming power of the Gospel.

One of the direct outcomes of getting into close touch with the women is that large numbers of the younger ones among them have been induced to abandon their street life, and more than 2,000 have been trained for domestic service, and have been placed in suitable situations, and many of them are highly valued by their employers for their integrity and general good conduct.

In dealing with the flower-sellers, Mr. Groom was most frequently brought into contact with crippled and deformed girls who were quite unable to compete with their sound and strong rivals in the streets, and at the same time altogether unfitted for service. Hence these poor, helpless, suffering ones are now taken into the industrial home in Sekforde Street, and are taught the art of

ARTIFICIAL FLOWER-MAKING.

There are thirty-seven so employed at the present time. In less than two years most of the girls become masters of their trade, and have no difficulty when leaving in securing a comfortable livelihood for the rest of their days.

Mention may also be made of the Orphanage for forsaken and absolutely destitute children, at Clacton-on-Sea. During the past twelve months, this institution has been visited with a gracious revival, and out of the 120 inmates, as many as seventy give clear evidence of having passed from death unto life. The precious work is still going on. On a recent visit, we noticed that there is still an acre of freehold ground in Mr. Groom's possession, only waiting for the means to erect five more pretty cottages.

The headquarters of the Mission is at Woodbridge Street, Clerkenwell. Mr. Groom is just now in poor health. His address is 8, Sekforde Street, Clerkenwell. G. H.

(1562)

Christian Endeavour.

TOPIC FOR DEC. 3.

THE LORD'S SUPPER.—1 Cor. xi. 23-28.

THE Lord's Supper is the link between the first Advent and the second. Like the arc of the rainbow, it spans the sea of time that seethes between the two continents of the Past and Passing, and the Future and Becoming. It has two windows. Through the one we see the western light waning over the hill of Calvary; through the other, we see the roseate flush of the millennial dawn. In the Lord's Supper we "show forth" his death, and we encourage each other by saying it is but a little while "until He come." The ordinance is for the most part spoken of in terms of human devising, which have not only been open to objection, but sometimes misleading. Though they may suggest helpful thoughts, these by no means express the simple truth of Holy Scripture. We will consider these commonly-used expressions, as well as the Lord's own word "Covenant," and the Apostle's "Communion."

The Lord's Supper is sometimes spoken of as the *Eucharist*, from the Greek word for joy. It was the feast of joy, and should be still. As the children of Israel celebrated their deliverance from Pharaoh, in the Passover Feast, with every sign of joy, so as we remember the completeness of our redemption, by which we have been delivered from the penalty of a broken law, and the power of him that hath the power of death, translated into the kingdom of God's dear Son, and made nigh unto God, we may well take the cup of salvation, put into our hands at the Lord's Supper, and gladly ascribe all praise, honour, and glory to our Redeemer. "Christ, our Passover, is sacrificed for us, therefore let us keep the feast."

Sometimes this sacred feast is spoken of as a *Sacrament*, from the Latin word for an oath. At the heathen altar in Carthage, Hannibal's mother made him swear eternal enmity to Rome—an oath that influenced his whole after-life. So, at the Lord's Table, young soldiers avow their allegiance to Him, abjuring the service of Satan, and crying, in the words which the leaders of the tribes addressed to David, "Thine are we, Jesus; and thine, Thou Son of God, Hosanna in the highest. We are thine, in life and death. Only be Thou magnified in our natures, which Thou hast purchased."

The Supper is also known as the *Communion*, because in it we have fellowship with one another. Those who partake of the one loaf are one body; and those who drink of the same cup are one in sympathy and spirit. We witness to the essential unity of all who have been redeemed by the same blood, and are united to the same Head. The unity of the Church is not a mechanical or outward one, the product of an ecclesiastical system, but the result of the thrill of a common life, and the throb of the impulse of one heart.

But our Lord's word is perhaps the sweetest; it is *the Covenant* which is foremost in his thoughts. "This is the cup of the new covenant in my blood." The wine reminds us of the blood that was shed on the cross, which sealed the new covenant recorded in Heb. viii.; and as we place the cup to our lips, we, so to speak, remind God of his covenant. We say to Him in effect, Remember thy covenant, on which Thou hast caused us to hope, and for thy Name's sake fulfil to us, all unworthy, its sacred provisions.

F. B. M.

The Christian Endeavour Conferences at Northfield were so successful that Mr. Moody has announced that they will be a regular feature of the closing weeks of the future Northfield Conferences.

* * *

The Christian Endeavourers of South India have recently assembled at their third Convention. The report told of 154 societies, with 4,854 members, an increase of 50 per cent. in members during the year. The delegates included 188 natives. The addresses and prayers were in three languages—English, Telugu, and Tamil.

* * *

Rev. F. J. Horsefield, vicar of St. Silas, Bristol, has been elected President of the Bristol and District C.E. Union, and intends to devote himself thoroughly to the duties of the office. Writing of his own society, Mr. Horsefield says: "There has been a marked increase in the membership during the year; but, still better, there can be no doubt that the meetings have resulted in very definite blessing."

* * *

From America, with the *imprimatur* of Dr. Clark himself, comes the account of a greatly increased interest in the Foreign Mission work of the C.E. Societies. After giving statistics, he says, "These show that the hearts of the young people in Christian Endeavour beat true to the claims of world-wide evangelization; that the missionary spirit is growing, as evinced by the very practical test of dollars and cents."

International S.S. Lessons.

December 10, 1899.

LESSONS IN GIVING.—Mal. i. 6-11, iii. 8-12.

GOLDEN TEXT.—1 Cor. ix. 7.

LESSON CONNECTION.

YOUNG people are apt to think that, because "Malachi" comes last in the Old Testament, he lived after the other writers. This is not so. He lived about the same time as Ezra and Nehemiah, of whom we have been learning. Nehemiah wrote the last History, Malachi the last Prophecy. (Let the scholars turn to their Bibles, and note the seventeen Books of History at the beginning, five of Poetry in the middle, seventeen Prophets at the end, and remember that the Prophets belong to the latter part of the history; and their messages agree with the period to which they belong.) Compare Mal. ii.-iii. with Nehemiah xiii., and note the similarity of expression.

MALACHI.

The name means "*my messenger*," or "*the Messenger of Jehovah*." He was sent with God's message to the careless and wicked Jews; most likely when Nehemiah had returned to Persia, before his second visit to Jerusalem. The message is first to the priests (chap. i. to ii. 9), then to the people (ii. 10 to iii. 15), concluding with precious promises and the foretelling of the next "Messenger," who would be the Son of God and Saviour of the world. It was about 400 years after this that Jesus came; but the people did not need another prophet, because now they had got the Bible that Ezra, the scribe, had collected and written. After the captivity a copy was placed in each synagogue.

MALACHI i. 6-11.

The message began by God telling these erring people that "*He loved them.*" They said, "It does not look like it, when we are in such trouble." Then God shows them that it is their own sin which brought the trouble. Just as a naughty child whom his father was punishing said, "You don't love me a bit, or you would not hurt me so." Yet it was just because the father loved him that he tried to make him good. In these verses God's message is to the priests, He wanted to be a Father to his people (Deut. xxxii. 6; Jer. xxxi. 9) as well as their Lord; but they had treated Him worse than they would an earthly father, and offered to Him things they would not have dared to bring to an earthly master. (Read Lev. xxii. 19-25, and compare it with what they had done.) The sacrifices were a type or picture of the perfectly holy Saviour; hence the awful sin of bringing anything imperfect to represent Him. After doing this abomination, and offering to God what was useless for themselves, they complained that He had not blessed them. God said He would rather the Temple was shut up and no sacrifice or worship, than such mockery. (Read and ponder *v.* 14.)

PRACTICAL LESSON.

Are not some of us *worse* than these Jews? We often give to God that which is no use to us; we get all we want for personal gratification, and give God anything that is left; we go to God's house if it suits us, worship Him if we have nothing else to do, &c. God says, "Yet I have loved *you* and gave my well-beloved Son to be *your* Saviour!" *Oh, what must He think of us! for He knows.*

MALACHI iii. 8-12.

This is part of God's message to the people. How dreadful to be branded as a thief by men; infinitely worse for God to say, "You are robbing *Me*." Keeping for themselves things which God claimed as his by right. Before there were any Jews God had said that his people were always to give a tenth part of all they made, or grew, to Him; it was never to be counted as their own (Gen. xiv. 20; xxviii. 22). The law was very strict for the Jews (Lev. xxvii. 14-34; Deut. xxvi. 12-15). For us Christians it is a duty and a privilege to obey God's wish in this way. Disobedience brings God's disapproval. Restitution for past short-givings brings blessing and prosperity. Note the long-suffering and loving-kindness of our God in his continued promises. All we have is given us by God. He had withheld rain and their crops had failed, locusts devoured the produce of their fields. But all should be changed if they repented and returned.

PERSONAL LESSONS.

Am I robbing God? Of myself, or anything I have, or in anything I do, or do not? I must give what God asks for, and more if I can—not just to get blessing; but because He loves me and I love Him.

The Glasgow Evangelistic Campaign.

SIXTH WEEK OF GENERAL MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

THE special feature of the Evangelistic Campaign—that the meetings are to be, as much as possible, held within the walls of the co-operating churches—is being emphasized in various ways as the weeks pass. An arrangement was made by which, on Sabbath morning of last week, there was a general exchange of pulpits by the ministers over a wide area in the eastern portion of the city, including, especially, the districts of Bridgeton, Calton, and Mile-end. Advantage was taken of the opportunity thus afforded to impress on the members of the congregations the importance of joining heartily in the work.

One preacher, in our hearing, appealed most earnestly to his audience to open their eyes to what is going on round about them. The burden weighing most heavily on him was that of his unconverted and indifferent hearers, who are disposed to make little of such efforts. "The campaign is taking hold," he assured them, speaking from what he had seen with his own eyes. "Make no mistake about it. Men and women are being born again, and many more are being roused to anxiety about their souls.

THE CITY IS BEING DEEPLY STIRRED,

and people are talking everywhere about what all this means."

It had been announced that another new departure would be made on Sabbath evening. St. Andrew's Hall—the most commodious in the city—was secured for a meeting to be addressed by Rev. John McNeill; and, nearly an hour before the time for beginning the service, all available space was filled to overflowing, while hundreds who came to the doors later were unable to gain admission. Workers interested in particular individuals, who had been aroused to a state of spiritual concern at different meetings during the week, found that large numbers of such persons had made their way to this meeting. Nor were they disappointed; for the Word was with power. The truth was presented in a manner specially suited to the needs of the anxious and doubters, based on the narrative of our Lord's dealing with Thomas (John xx. 24-29).

The taunt still thrown by many outsiders is that people go to Mr. McNeill's meetings as to entertainments, drawn by the expectation of clever and amusing utterances. This, however, can only be said by those who are ignorant of the real facts of the case. Sitting in the midst of gathering after gathering, and mixing freely with people at the doors, the one thing which has impressed us is the deep earnestness—with very few exceptions indeed—of old and young alike. One gentleman was taken by a friend, with whom we also are acquainted, to a meeting last week, to hear the preacher for the first time. On coming out he said he had heard many unfavourable criticisms of Mr. McNeill, but would never listen to a word of the kind again.

STUDENTS AT WORK.

Under the guidance of Mr. John Anderson, their principal, the students and staff of the Bible Training Institute have, since the beginning of the campaign, been taking a deep interest, as well as a large share, in the work. More especially wherever a Mission was known to be poorly supplied with helpers, or was languishing from any other special cause, they were ready to do all that in them lay, by prayer and effort, to give the work an impetus.

Last week Mr. Anderson and his friends undertook their first mission on their own account. The centre of operations in Gorbals district had been again changed, this time to John Knox Free Church, in Surrey Street. On Tuesday evening we found an excellent open-air meeting going on at some distance from the church, under the leadership of Mr. Richardson, Mr. Anderson's junior helper in the Institute. The singing of the students, who really form a thoroughly trained choir, attracted the attention of some who would not have stopped to hear a preacher. But when one after another of the young men stepped out, in intervals of the music, to give their clear and telling Gospel invitations, the crowd still remained to listen, and some found their way along with the procession to the church.

In the inside meeting, also, the singing of the students was an attractive feature. At the very start, prayer was offered (led by Rev. D. C. McNicol) for some, who, on previous evenings, had come under deep conviction. During the early part of the service two of the young men gave

SHORT IMPRESSIVE ADDRESSES,

after the manner characteristic of Mr. Anderson's training. This method of conducting a meeting does not lend itself to the same thorough exposition of subjects as some others, but that its short, sharp calls to repentance—and to faith in the finished work of Christ—are fruitful, is abundantly proved wherever the young people go. The using of every diversity of gift is one of the aims of the Campaign arrangements, and this is one that grows in popularity as it becomes better known.

The opening word was spoken by Mr. Forman from Mark viii. 36. He showed that the Lord had been laying down the rules of discipleship when He brought in this question, and that the whole passage has a personal application to-day. Men and women differ in many ways, yet there are certain broad principles that run through the experience of all; and a portion in the home above will not be ours unless we seek it, and that earnestly. Speaking from Heb. ii. 1 (R.V.), Mr. Galloway pointed out particularly the bearing of the word "therefore" in the text—if we do not hear in the day of grace, we must do so in the day of judgment. Mr. Anderson continued along the same line of thought, dealing with "the things that were heard," spoken by our Lord, confirmed by those who heard them, and ratified by God. (1) Of the Father, that the attitude and thought of God to man is of infinitely tender grace and compassion. (2) Of Christ Himself—the sent of the Father. (3) Of his supremacy—standing alone. (4) Of his being, because of this, the great test question for men. (5) Of the worth of the soul. (6) Of the responsibility of decision. The last point was pressed home with special force, Mr. Anderson insisting on the point that no one could leave the meeting unsaved without the responsibility of his condition resting on himself. As the meeting was closed he appealed to any who felt impressions not to leave without having them confirmed, lest contact with the world should immediately dispel them.

Of a meeting of nearly 400, about 100 remained on an invitation to become acquainted with the students, and to talk about spiritual things. The young men and women mixed freely through the meeting, and the spontaneity with which earnest conversations were entered into was noteworthy. It was not only an inquiry meeting, but also a time of mutual helpfulness among God's people; yet, scattered through the pews, there were a goodly number, some well advanced in life, who showed that the one desire of their hearts was for spiritual light. A most satisfactory work is going on in this mission. By special request of the minister (Rev. John Buchan) and local workers, the meetings are to be prolonged for a week beyond the original plan.

IN THE CALTON DISTRICT.

On Wednesday evening we made our way through one of the most densely-populated districts of the city, and found a bright, happy, open-air gathering at a street corner in the Calton. For the first time we saw the united nature of the campaign demonstrated by the presence of the Gospel lamps belonging to two neighbouring congregations, and bearing their respective names—United Presbyterian and Congregational. The testimony of ministers and people showed how completely every other consideration has been subordinated to the attainment of the great common end in view.

During last week the mission was being conducted in the Congregational Church, Moncur Street (Rev. William Halliday), and the preacher was Rev. John Macintosh, of Motherwell. The workers have been much cheered by the manifest power accompanying the ministry of the Word. Clear and decided conversions have taken place every evening, while others who were brought under conviction, and were spoken with, returned again and again. Said one brother to the writer: "It makes me feel young again. I could almost dance for joy."

At the opening of the service, the evangelist sang, as a solo, the hymn beginning, "To the hall of the feast came the sinful and fair." His subject was, "The Three Wonders at the Cross of Christ," and he sought to make plain the meaning of them. I. *The Rending in Twain of the Vail of the Temple.* II. *The Darkening of the Sun.* III. *The Opening of the Graves.*

In giving a tenderly-worded invitation to any who wished conversation to remain, Mr. Macintosh spoke a word of encouragement that went to the hearts of all who were helping. He explained that a blessing always came to them in leading a soul to Jesus, inasmuch as leader and seeker went into his Presence together, and were baptized alike with his Spirit.

The Christian Endeavour badge was prominent in the meeting, and an excellent spirit seemed to pervade all who were taking part.

IN THE CENTRE OF THE CITY.

A mission was conducted during the last two weeks, in the Tron Parish Church, Trongate, by Rev. William Donald, of Kilmarnock. The meetings were good, but unfortunately the work hardly touched the slum neighbourhood in the midst of which the church is situated. Through the open-air testimony, and the distribution of announcements, passers-by on the busy thoroughfare were arrested in considerable numbers. The Lord has been working in the meeting, and souls have been saved; but it was usually found that the persons had come from a considerable distance. If, by moving the centres of work from church to church, the immediate surroundings are expected to be reached, special arrangements should be made in such cases as this. Large bands of specially chosen workers must be drawn from a wide area, who will go down in prayer and faith to attack sin and Satan in their special strongholds.

When we visited the church last week, on Thursday evening, we found the meeting an interesting and profitable one. The fifty-third chapter of Isaiah was read and expounded in a fresh and helpful manner. The address was based on Philip's preaching of "Jesus," and its effects (Acts viii. 35). At the close few of those present showed any disposition to leave before the after-meeting. A season of prayer was much enjoyed by God's people, while the few who were seeking salvation found many ready to talk with them.

A REMARKABLE MISSION IN GOVAN.

The crowding out of Mr. McNeill's meetings in Free St. Mary's Church, Govan—which we anticipated last week—took place after a very few days. Two thousand people could be crowded into the church; but on several evenings the accommodation fell far short of the demands made on it. The minister (Rev. Robert Howie) and others, who remember well the revivals of 1874 and 1885, declare that not even in those years was the district so moved as it has been during these weeks, nor were crowds so eager to hear. People belonging to all classes in the community have been coming to the meetings, some from the very depths being won as trophies for the Saviour.

When the closing evening came, the very appearance of the audience was an eloquent testimony to the drawing power of the Gospel, when presented in simplicity and power. Portable seats were introduced wherever possible, and when they were filled the gallery stairs were appropriated, while last comers stood in odd corners. We were impressed by the presence of a much greater number of young people than on our previous visit—not children, but strong, vigorous young men and women in their later "teens" and early "twenties." At the beginning of the mission, when men and women in middle life were coming out for the Saviour in large numbers, Mr. McNeill called out yearningly whether none of "the young fellows" were coming also. Later on it was manifest that they, too, were being drawn into the current, and much of the best young life in Govan has been dedicated to the Lord.

The subject of the address on Friday evening last was "The Healing of the Man who was Born Blind" (John ix.), and the address was partly directed to the needs of new converts and restored backsliders, as well as to outsiders.

Mr. McNeill's own desire, as well as that of his co-workers, was to have continued in Govan for some time; with probably two churches open each evening, and gatherings of men and women respectively at 7 o'clock and 8.15. But the arrangements of the Campaign had been made for a considerable time in advance, and so it was necessary for Mr. McNeill to go to another part of the city, and to relinquish this work into other hands. It is hoped that he may be able to return to Govan before the winter is over. In a few days he expects to come again into contact with large bodies of the same workmen who came to the meetings, by taking part in the dinner-hour gatherings in the shipbuilding yards. "Carry on the work" was Mr. McNeill's prayer to God, and his call to workers and converts. He specially urged that, in Gospel, temperance, and evangelistic meetings in the churches, a new place might be given for words of testimony, alike by those who had "got a lift" in the Christian life, and those who had found their way into it for the first time.

AFTERNOON SERVICES.

On Sabbath evening Mr. McNeill intimated that it was purposed to repeat the meeting, at least on the following Sabbath, and, on behalf of the committee and himself, expressed pleasure at the success of the first, at least in point of attendance, while they prayed that God would make it successful also in the higher sense. He said that next day he would also open another week of the afternoon services for business men. The addresses would each be thirty-five minutes long, but he preferred that hearers should come for the whole hour. They might not get anything in the address, and yet get something in the prayer or the praise. He apologized for the advertisement, "No ladies admitted"; but he could not help himself. The men filled the place. He had found that business men could spare the time quite well.

From Monday onward the same large audiences continued. The opening address was based on the meeting of the Lord with the Rich Young Ruler; and the real nature of the Lord's dealings with men brought out. Emphasis was laid on the fact that the test applied was not theological, but one of such a practical nature as they could all appreciate.

On Friday the audience was asked for an expression of opinion as to the continuance of the services, and a ringing cheer was the unmistakable response to an offer to do so for another week. It is not intended, however, to go beyond this fifth week, which has commenced as we go to press, in the present place of meeting. Beginning with next Monday, as we have already said, it is Mr. McNeill's intention to take part in the work in the shipbuilding yards about the same hour. When the meetings in city are resumed, it is proposed to change the centre of work, and thus, if possible, reach a new constituency.

SPECIAL FEATURES.

At present one of the most cheering developments of the Campaign movement is the work among the men employed in the engineering works and shipbuilding yards on the Clyde. Begun in a small way, the meetings at once took hold, and have spread up and down both banks of the river. Three or four meetings are held nearly every day during the dinner hour, and the men come in hundreds to hear the simple preaching of the Gospel.

In the evenings, much the larger, and apparently more fruitful, part of the work is that among the children. Crowds numbering up to 1,500 and 2,000 are coming together in different parts of the city. In one case we were informed that about 500 remained to an after-meeting, but it was found quite impossible to deal with anything like the whole number with any degree of efficiency.

Instances are reported of whole families having been brought to decision during the course of a mission. In one case a girl was led to the Saviour on a Monday. On Tuesday she brought a brother, who also found the light. A second brother yielded his heart on the following evening. They at once set to work to influence their companions, and some of these are also finding their way to the meetings.

In Govan, during the last juvenile mission, the workers available were far too few to speak with the children who desired it; and Mr. Howie is now appealing to those who have been blessed at the adult mission to find in this way an outlet for the activities of the new spiritual life.

We hear of small praying bands in different parts of the city, who meet regularly to present the Campaign before the Throne of Grace; and we understand this feature is extending as the work proceeds and new areas are entered.

Scottish Notes.

At the annual meeting of the Glasgow Foundry Boys' Religious Society, Lord Provost Chisholm said the Society was in a flourishing condition. Branches are as numerous as they ever have been; and, in the case of some that have been dropped, there was no loss to Christian work in general, inasmuch as churches have sprung up in place of them.

The Edinburgh Rescue Shelter reports 159 girls received during the past twelve months. Of these, twenty-seven were returned to their parents, seventy sent to homes, twenty-four to situations, six to hospital, nine to poor-houses, one married, while thirteen went away, and nine remained at the close of the year. A new shelter is just about to be opened.

The Protestant Institute of Scotland has arranged for the winter courses of lectures in Glasgow and Edinburgh, for the benefit of students and other young people, beginning this week. The lecturer is Rev. Professor James Spence, and the general subject, "The Dogmas of Papal Supremacy and Infallibility tested by Scripture and History."

A mission week in Hamilton Presbytery of the Church of Scotland was inaugurated by a meeting on Saturday, November 18. Rev. Dr. Pagan (Moderator of the General Assembly) presided, and among others present were the Rev. Dr. Bruce (Banff) and Rev. Dr. Hamilton (Hamilton). The chairman mentioned that forty-five ministerial and three lay deputies would take part in the meetings, along with the ministers of the forty-seven congregations. Addresses were also given by the Rev. Professor Cooper (Glasgow), Rev. George Wilson (Edinburgh), and Rev. A. T. Donald (Mertoun).

A conference on "Life and Work," in connection with the United Presbyterian Church, was held in Dundee last week. The subject of "The Young in Church and Home" was introduced by Rev. T. F. Best, chairman. Mr. J. H. Smith spoke on "The Church as a Spiritual Agency," and emphasised the Gospel itself and the power of prayer as the forces available. Rev. John W. Stirling (Kaffraria) spoke on Foreign Missions. Dealing with Home Missions, Rev. James Aitken referred to the difficulty of reaching the middle and upper classes, and urged that much might be done to prevent the increase of indifference by developing home religion, so that children might be kept from drifting away.

The Free Church and Sacredotalism.

THE Free Church of Scotland recently issued (with instructions that it be read from the pulpits of Free Churches) a statement regarding the sacerdotal movement in England and Scotland. Addressed to the members and adherents of the Free Church, it is signed by Dr. Stewart as Moderator, and is remarkable for its lucidity and quiet, yet decisive tone. We extract the following:—

Sacerdotalism, as the word implies, consists essentially in the interposition, in theory and in practice, of a *priestly* caste between man and God. It establishes an order of human priests in the Church of Christ, apart from the general priesthood of all believers—men who claim an exclusive right to offer sacrifices, to minister at altars, and to perform other priestly functions in the Church. Round this central error many other unscriptural doctrines and practices have gathered, which are either altogether identical with, or closely akin to, those of the Church of Rome.

Regeneration is not necessarily bound up with the administration of baptism, whether to infants or adults. That Sacrament is the sign and pledge, but not "the mystic and unfailing instrument," of the work of the Holy Spirit. The Lord's Supper is not a sacrifice, but a New Testament feast of thankful and believing commemoration of the one all-sufficient sacrifice of Christ. In the reception of the bread and wine at the Lord's table, believers have a blessed communion with Christ, really present, according to his own promises (Matt. xviii. 20; xxviii. 18-20; John xiv. 21-23); but "that real and Divine Presence is spiritual, not bodily or material."

The General Assembly cordially commend to all ministers and other office-bearers of the Church, as well as to its members and adherents, the valuable statements on this subject, made on May 26 last by Mr. Samuel Smith, M.P.; also as a valuable storehouse of reliable information, regarding the doctrines and practices of the Anglican Romanizing and Ritualistic party, Walsh's *Secret History of the Oxford Movement*.

Carrubbers Close Mission.

THE annual meeting of this well-known and successful Mission was recently held at Edinburgh. The superintendent, Professor A. R. Simpson, was in the chair, and the enthusiasm of the large gathering indicated the lively interest which is centred in this institution.

In a few words of congratulation and encouragement, the CHAIRMAN said that the work committed in New Testament days to Apostles and evangelists was fittingly carried on by the members of the Mission, though claiming no Apostolic succession.

Mr. WILLIAM ROBERTSON, who discharges the duties of secretary, gave some interesting details of the movements of the Mission during the past year. Mr. THOMAS ORMISTON, the treasurer, in his statement of the accounts announced that the income for the year had been £737 11s. 4½d., and the expenditure £428 9s. 11d. Of the balance, £229 18s. 8d. had been transferred to the reserve and building fund, and £79 2s. 9d. was a balance at credit in the bank. The reserve and building fund showed that there was a sum of £509 13s. 8d. at its credit at the close of the year.

Mr. G. A. BARCLAY reported very favourably upon the work and finances of the Gospel Temperance Department. Rev. Dr. CUNNINGHAM gave an address on his experiences in America. Various phases of Christian enterprise and vitality are recorded in the annual report, to which we hope to refer at an early date.

Palmistry at a Church Bazaar.—At a bazaar held in aid of St. George's Church, Wolverhampton, a few days ago, one of the attractions was announced in these terms:—"Special engagement of the celebrated palmist, Madame St. Ledger-York, of London, and the well-known phrenologist, Professor Thorneycroft." Unfortunately for the patrons of the entertainment, the lady palmist and clairvoyant was (the *Birmingham Daily Post* says) "arrested by the Wolverhampton police a few days before the bazaar opened." Nothing daunted, however, Professor Thorneycroft entered upon his "delineations of palmistry, phrenology, and physiognomy." Thereupon the Chief Constable (Captain Burnett) wrote to the vicar, intimating that unless the palmistry business was at once closed, he should arrest the professor under the Vagrancy Act, and summon the vicar for aiding and abetting in the breach of the law. The caution thus administered was effectual in stopping proceedings which outraged the consciences of many Christian people in Wolverhampton.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

A Fish's Discourse.

A TALKING fish seems stranger to you than a talking beast or a talking bird, because birds and beasts, and insects, too, usually produce some sound, and often that sound is a very pleasant one; but fish, as you all know, are not accustomed to make any noise with mouth or throat. However, I propose talking to you, and I hope that what I say may be interesting.

We fish are so abundant, and so palatable for eating, that we could very easily provide food sufficient for all the human family, if other supplies failed. But, of course, we would much rather sport in the lakes, and rivers, and seas of the earth than be caught and eaten. When you think how wonderfully we are made, inside and out, how beautifully we are shaped and coloured, and how very graceful are all our motions, does it not seem a shame that thousands of men should be employed to entrap us? Could we laugh as you laugh, you would often hear our laugh above the tossing waves and roaring winds, when thinking how skilfully we have escaped cunningly laid nets—how your time and labour have been lost, and you have returned to shore with empty nets, and empty boats, and vexed minds.

We have sometimes suffered for the sins of others, though we ourselves were perfectly harmless. Look at the plague of blood sent upon Egypt. We were living a free and pleasant life in the waters of the Nile, but directly those waters were turned to blood to punish the wicked people, our ancestors and their companions died. But that mighty Being who made you and us alike sometimes uses us in strange ways. He used one of my great ancestors in a very strange way. One of the Israelitish prophets, Jonah by name, was so cowardly as to run away from duty when sent by God to Nineveh. After vainly seeking refuge in a ship, he was cast into the sea, where he was swallowed by a great fish, and within it he remained for three days. But God saw him there. The great fish found it most uncomfortable to swim about day after day carrying the truant prophet, so nearing the land he opened his mouth and cast Jonah forth. Then the prophet was ready for his appointed work; he went to the wicked city, and brought the people of Nineveh to repentance.

At another time, a later and greater Prophet made use of us on more than one occasion. He commanded one of those standing near to cast into the sea a hook and line. One of our innumerable family was caught, and inside was found a piece of money, which was used wherewith to pay tribute to the rulers. And did not He, who went about doing good, once feed 5,000 people with five barley loaves and two fishes, and at another time 4,000 with seven loaves and a few of ourselves! No wonder, then, that when by the Sea of Galilee, after fishermen had been toiling all night without catching one of us, Christ should command the net to be put down at the right side of the ship, and that at once it should become so full of great fish that it nearly broke.

We cannot live out of water, so we cannot be companions or playmates with you, nor can we draw your burdens, or carry you, like the noble horse does. But one great dignity we shall treasure as belonging to us. It is that the closest friends and truest disciples of Him whom God sent as the Saviour of the world were chosen from among men who had from their youth been accustomed to catch us in their nets and boats. Having thus laboured, and being filled with their great Master's Spirit, they were fitted to become the first heralds of the Gospel.

And did not the Lord make his disciples to be "fishers of men?" They had been catchers of fish; He called them to something higher. The diligence and skill which had been expended in catching fish for food were to be devoted in future to the work of bringing men and women to know Christ and find their satisfaction in Him. So we fish, by reminding you of these things, echo the great obligation resting upon all Christian people. It is written of Christ that "He is Lord of all"—"for Him were all things created." If so, and if "the sea is his, for He made it," then we may praise God by our activity in the waters, as the birds do by their motions in the air. "O ye seas and floods, bless ye the Lord! O ye whales, and all that move in the waters, bless ye the Lord! Praise Him, and magnify Him, for ever!"

A Very Good Suggestion

comes from a parent, that I should announce, some time beforehand, the book or books from which the Prize Competition questions will be set, so that my young readers may be able to familiarize themselves with them, and thus decrease the study required at the time of examination. Next Christmas, therefore, the Prize Questions will be set from the books of Ezra and Nehemiah.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 204**).

Find and complete the following texts. Take one word from each to form a hidden text to be found (Matt. x.-xii.):—

1. I will take heed to my ways (Psalm xxxv.-xl.).
2. I will put my Spirit within you (Ezekiel xxxiv.-xxxvii.).
3. Thy Father made our yoke grievous (1 Kings x.-xv.).
4. Cast thy burden upon the Lord (Psalm l.-lv.).
5. Let the word of Christ dwell in you (Colossians).
6. Be of good courage and He shall strengthen (Psalm xxix.-xxxii.).
7. Yet will he not learn righteousness (Isaiah xxiv.-xxviii.).
8. They rebelled against the words of God (Psalm cv.-cx.).
9. The lines are fallen unto me in pleasant places (Psalm x.-xx.).
10. Looking for . . . the coming of the day (2 Peter).
11. I, the Lord, have called thee (Isaiah x. 1-xliii.).
12. Know that I am in my father (John x.-xv.).
13. Will beautify the meek with salvation (Psalm cxlv.-cl.).
14. Ask and it shall be given you (Luke ix.-xiv.).
15. Be of an humble spirit with lowly (Proverbs xiv.-xvii.).
16. I am come in my Father's name (John iii.-vi.).
17. They have more than heart could wish (Psalm lxx.-lxxiv.).

(Children under *ten* do any four; under *thirteen*, any nine; under *seventeen*, any fourteen.)

ANSWER TO LAST SEARCHER (**No. 203**).

a. Psa. lxii. 5.
b. Isa. xxxvii. 20.
c. Psa. iv. 8.
d. Psa. lxii. 2 and 6.
e. 2 Kings xix. 19.
f. 1 Chron. xxii. 12.
g. Simon Peter to Jesus (John xiii. 9).
h. Paul to his companions (Acts xxi. 13).
i. Jesus to ruler of synagogue (Mark v. 36).
j. Paul to Agrippa (Acts xxvi. 29).
k. Jephthah's daughter. Concerning his vow (Judges xi. 34).
l. The lunatic boy. The disciples helpless (Luke ix. 38).
m. Abraham's son Isaac. Trial of his faith (Gen. xxii. 2).
n. The widow of Nain's son (Luke vii. 12).
o. Jairus' daughter (Luke viii. 42).

No. 203.—Correct Answers (first list) received from:—

A—John Allsop, Ernst and R. Aldwinckle.
B—Florence Blackman, Esther* and Leah* Blumenthal, Edith Banks, Violet Braun, Herbert Braddon*, Gertrude Bush, Mabel Birney, Hannah Bridgman, Edith Blenkarn*, Lily Blackman, Kenneth Bewley, Dorothy Blakeway, Ethel Butteriss*, Gertrude Bristow, Mabel Baker, May* and Gordon* Bligh, Ella Berryman*, Emily Bridgewater*.
C—Rodia Constantinides, Isabel Candlin*, Mary Coote, Charles Cowper, Mabel*, Ida* and Edith* Cole, Kate Cope*, Kathleen* and Brereton Code, K. Carey-Brenton, Margory and Doris Coleman, George Cary, Gladys Clark, Joseph Cook, Edith Cross*, Percy, Stanley and Grace Chappell, W. Campbell, Minnie and Katie Chubb, Sophie Cohen, Anna Chanyen, Eleanor Chance, Lydia Cleary,
D—Pologhia Daws*, Ralph and Dorothy Daintree, Irene Duke*, Kitty, Violet and Ivy Donaldson-Selby, Violet Dodsworth, Mabel De Russett*, Gertrude Dowrick, Nellie Dowsett*, Constance, Hilda and Bessie* Drayson, Stanley Drew
E—Arthur Ellis, Benjamin Elsmore*.
F—Vincent, Olive and Mable Fleet, Winifred Field, Herbert, Richard and Lawrence Farmer.
G—Elizabeth Gerechter, Rose Goodman, M. Gover, Evelyn* and Grace* Gulston, Gershom and Philip Green, Bertie and Clarice* Gale, Dorothy Green, E. Goodfellow, Irene and Kathleen Gough, D. Goldsmith, Cicely Gibson*.
H—Dorothy Harris, Betsy Holik, Elsie* and Hetty* Hibbs, Evelyn* and Dorothy* Hewer, Hetty Hill*, Walter and Beatrice* Harland, Eric Hill, Myra Hunt, Elizabeth Hill, Rosetta and Lottie Hamilton, Gertie Hayward, Jennie Holmes*, Willie Horton, Mary and Elizabeth Hooper, Beatrice Hastings.
I—Alice Ingberg, D. Iredell, Nellie Irving*.
J—Betty Jacobs.
K—Gertrude Krambach, Sarah and Elizabeth Kelly, Maurice Kalinsky, Eva and Max* Kalb.
L—Murray Lloyd, Annie Levine, Annie Lipschitz*, Laura Loyley, Blanche Lindup, Sidney, Mary, Edward and Henry Law, Rosie Langton, Evelyn and Arthur Lamb, Ellen Larke, Beatrice Le Mesurier, Georgina Lichtenstein.
M—Edith and Aldyth Margetts, Dorothy Morgan*, Dorothy Miell, Dorothy McMullin, Andrew Mitchell*, Ian and Eliza McGregor, Arthur, O., Grace and Lewis Morice, Mary Meek, Daisy Martin*, K. McAuliffe*, Mabel Morris, J. H. Mather, Daisy G. Martin.
N—Dora Niels, Eleanor and Valerie Noel, Amy and Maude Nottage, J. and H. Neligan, Edith Nash.
O—Olive Oxley.
P—Geoffrey, Percy and Clarice Peach, Alice, Gladys and Ethel Palmer, Mary Plumb*, Leonard, Katie* and Walter Pickneil, Ethel* and Kathleen* Pasley, Evelyn and Hattie Peters, Kathleen Pincott.
R—Alice Reid, Maud Rosenberg Mary Rosenbloom, Jack Ridley, Gwennie Ravenhill.
S—Philip Southam, Dora and Lizzie Simons, Constance Schaeffer*, D., Alan and Mary Symon, Douglas Stevens, Mary Sowden, B. Symons, Florence Smith, Amy Stileman*, Kathleen Strangman, Frank and Flora* Simmons, M. Shepherd*, David and Stanley Soltau, Dorothy Havergal Shaw, Fanny Stileman, Mary Seton-Karr, Kathleen Shepherd*, Margery Smart, Esther, Simmons, Joseph Stephens, Betty Stocks*, Marjorie and Cicely Sherbrooke,
T—Rebecca, Rachel and Leah* Tushinsky, Naomi Torff, Theodora Thorn, Arthur and Winnie Taylor, Frank Tomkins.
V—May* and Edwin Vickers.
W—Geraldine and Freda* Wilson, Agatha Ward, Sydney Wisdom, Joanna Wolnitzer, Annie* and Sarah* Wood, Florence Wild*, Douglas Wilkinson, Harry Wintle*, Daisy*, Lilian* and Rose* Watt, Delphia* Wells, Evelyn Wood, Greta Watson, Cecile and Phillis Wright, Dorothy White, H. W. Williamson.
Y—Maurice and Gladys Young.
Z—Sophia Zaxitsky.

No. 202.—Correct answers (second list) received from:—

A—Muriel Annesley, Margery and Irene* Ashdown, Mabel and Nellie Allen, Esda Anderson, James Austin*
B—Massey and Allen Baker, Louis Berthé, Evelyn, Sylvia, Dorothy and Maud Barrett, Mary and Susette* Beck, Catherine Barber, Avory, Frank and Lilian Blackie, Dorothy Berry, Mary Bryant, Stanley Bennett, Corbet*, Leonard and Lindsay Browne, Ashley Bowker, Ethel Butteriss*, Violet Braun, Esther and Leah Blumenthal, Lily Boxer, James Barker. Lucienne Brabandes*, Ernestine Buhl*, Eva Browne, Dessie Berry.
C—Millicent and Cicely Craven, Alice Cady, Dorothy Clarke, Bessie Cheale, George and Mary Coward, Katie and Minnie Chubb, Lionel Champion, Hyde* and Duncan* Campbell, Dorothy Cooper, Katie Clarke*, Jessie* Walter and Maggie* Carter, Dora and Edith Corrie, Gladys and Beryl Calvert; Isabel Candlin, Alice Crang, Richard Cornthwaite*, Mary*, David* and John* Colville, George Crawford, Gladys Clark.
D—Constance Devenish-Meares, Vera Dickenson, Gladys and Harold Davis, Marie Denizot*, Hilda, Bessie and Constance* Drayson, Marjory* and Dorothy* Dyke, Winifred de Rusett, Ernest Davey, Esther Dickson, Violet and Mai Davidson, Louie Daw.
E—Maud Eddey, Helen Eardley-Wilmot, Fred Edwards, Muriel, Miriam and Eddie Ecroyd.
F—Olivia Ferguson, Helen Forbes, James and Marian Freegard, F. A. and Aileen Figgis, Ezekiel Finkelstein, Maggie*, Agnes* and Lewis* Fullarton, Jeanne Faucon*, Louise Filhol*, Maggie, Eva, Bessie, Kate and Mabel Fletcher, Hyacinth FitzSimons.
G—Margaret*, Jack, Stuart, Edith* and Dorothy Gray, Mary Glass, Mary and Daisy Greenacre, David Gardiner, Dorothy Grove, Thos. Groombridge, Elsie Goudge*, Ethel George, Elizabeth Gerechter, Rose Goodman, Evelyn* and Grace* Gulston, Effie Graham*, George, Margery and Colin Graham-Brown, Dorothy Garrett, Ivy and Hilda Godfrey.
H—Ruth Harrison*, Francie* and Florence Hoyte, Edith Holmes, Violet Holford*, Freda Hunton, Louie Hooper*, Betsy Holik, Sandy Handasyde, Walter and Ruth Hinder, Georgette Hoffmann*, Ella Hake, Mary Haines, Helen Hunter, W.*, Edith* and Henry Harvey, Myra Hunter.
I—Winifred Ingram*, Alice Ingberg, Daisy Iredell.
J—Emily Jeynes, Lizzie Johnstone, Eileen and Stanley Julian.
K—Dorothy*, Grace* and Philippa* Kerr, Stanley Kalb, Christina, Wm., T.*, Isa, Alexander and Agnes* Kay, Elizabeth and Sarah Kelly.
L—Alfred and Arthur Llewellyn, Hannah Lovell*, Annie Lipschitz, Annie Levine, C. Livingstone-Learmouth, Beatrice Le Mesurier*, Edith and Nellie* Lockhart.
M—Howard Moir*, Christina Marshall, Bella* and Thomas Mack, Julia Munce, Nellie*, Annie* and Daisy* Mackenzie, K. McAuliffe, Charlie and Leonard Medcalf, Dora Marples, James McArthur, J. and Barbara Maconchy, Margaret Macphee, Emily Maddox*, Effie McArthur, Louis Maciachlan, Daisy Martin*, Mildred Morgan, Emily Mathias, Eliza and Ian McGregor, Charlotte Millar*, Winnie and Dorothy Mace, Bruce and Harry Malaher, Eric Milroy, Dora Muir*, Godfrey and Evie Miller, Dorothy*, Margaret*, Daniel* and Mary Morris, Winifred Marshall, Olive and Lois Mewburn.
N—Dora Niels, Amy and Maude Nottage, Cissy and Peter Nicholson.
O—Sydney and Katie Oliver, Maude and Eva Oakes, William Ogilvy, Olive Oxley.
P—Laura Percy, Ada, Willie, Jessie and Eddie Palmer, Ruth Patient, Edith Purkiss, Ernest Pearce, Gilbert Powell, Myrtle Perry, Winnie Page*, Maxse Pibel, Clarice, Geoffrey and Percy, Peach, Lily Paterson*, Muriel Palmer, Isabel* and Gladys* Phipps, Ernest, Willie and Nellie Potter, Marjorie Porteous* Caroline Prentice.
R—Phillis Riddle, Jessie, Isabel and Elmina Roe, Maud Rosenberg, Mary Rosenbloom, Nora Read, Ada Rawlinson, Marion, Robert*, and Henry Richards*, Marjorie and Herbert Rainey, Margaret Rickards, Rita and Lorimer Romanes, Eveline Reynolds.
S—Emma and Frank Sutton, Mary Sowden, Henry* and Raphael Schwartz, Edith, Bessie and Minnie Shepherd, Peter and Maggie Stewart, Ivy and Violet Sall, Evelyn Shaw, Dollie Salt*, Lizzie and Dora Simons, Flora Shadbolt, Muriel Sells, Violet, May and C. R. Salvesen, Cicely Sherbooke, Helen Stalker, F. M. and D. D. Stanier, Florence Smith, Lionel and Bernard Studd, Glanvill Smith, Mary de Spiganovicz, Gladys, Gwendoline and Eric Shaw, Olive Staite, Bertha Stocker.
T—Olive Trench, Sarah Taylor*, Frank Tomkins, Madge Trenchard*, Rachel, Rebecca, Isaac and L. Tushinsky, Naomi Torff, Olive Taylor*, Marjorie Tracey, Frank and Alice Thompson, Louie and Nannie Tibbits, Sarah Tyson*.
W—Charles and Winnie Williams, Leonard Wall, Edward and John Wheeler, Arthur and Violet Walker, Raphael*, James*, Sara and Georgina Wilson, Helen Webb, Robert and Thomas Weddell, Joanna Wolnitzer, A. Wilder*, Ellie* and Nora* Wyatt, W. Williamson, Mabel Wheeler, Pringle Wilson, Harry Wintle*, Greta, Watson, Kenrick, Ernest and Queenie Wakeford, Rose*, Lilian and Daisy* Watt, Sydney Wisdom, Stewart Watson, Alfred Williams, Bertie and Ethel Walls.

FOREIGN LIST.

No. 192—Graham and Christine Pearson (Tasmania). **No. 194**—Cuckoo and Minnie Lister (S. Africa). **No. 196**—Belsie and Harry van Niekerk, Jack Stark, Henry Lückhoff, Letty de Villiers, Nellie Mostert, Kittie Louiv, Polly Loubser, Johanna Mostert (Durbanville). **No.198**—Jean Scott (Canada), Lottie, Rotha and Ivan St. George (Ontario), Llewellyn* and Queenie* Dale. **No. 199**—Dora Wallace (Ontario). **No. 201**—Binford Sellwood (Montreux), Ina, Willie, Kate and Nettie Thomson (Bulgaria).

Personal.

Cicely Gibson, Harry Wintle, Dessie Berry, Lily Paterson, Christina Kay.—I am glad to welcome you as new "Searchers," and hope the study will be interesting and useful.

Dorothy Clarke.—Thank you for your paper. I hope you will soon be quite well again.

Winifred, Edith and Henry Harvey.—You were not included in the correct list because you had made no clock, as you were asked to do.

Uncle Tom's Cots—M. and V.D. 0 9 0

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Walthamstow*, Nov. 30; *St. John's, New Cross*, Dec. 2; *Islington*, Dec. 2-8; *Stalybridge*, Dec. 9-10; *Greenfield*, Dec. 11; *St. Mary's, Wavertree*, Dec. 12-15; *Christ Church Mission Hall, Kensington, Liverpool*, Dec. 16-18; *Sheffield*, Dec. 19; *St. Matthew's, West Kensington*, Dec. 20; Mr. J. S. Tyler, *Brighton*, to Dec. 4; *Bognor*, Dec. 5; *Steyning*, Dec. 8; *Worthing*, Dec. 10; *Southwick*, Dec. 11; *Haywards Heath*, Dec. 13; *Worthing*, Dec. 21; *Broadwater*, Dec. 24; *West Tarring*, Dec. 24; *Chichester*, Dec. 30; Mr. Hankinson, *Wesleyan Church, Finsbury Park*, Dec. 19; Mr. J. E. Collier, *Summerstown*, Nov. 30; *Upper Norwood*, Dec. 1; *Victoria Hall*, Dec. 4-8; Messrs. C. and E. Collier, *Town Hall, Red Hill*, Dec. 12; Mr. E. Hughes, *Balham Grove*, Dec. 6; *Camberwell*, Dec. 7; Mr. C. E. Paterson, B.A., *All Saints' Mission Hall, Hertford*, to Dec. 1; Mr. H. M. Gooch, *Tabard Street, Bow*, Dec. 6; *Lansdowne Hall, West Norwood*, Dec. 11; Mr. Josiah Spiers, at *Carnarvon*; Mr. Phillips Welch, *West Kensington*, Dec. 15.

Children's Scripture Union—Portions for week ending December 9.

Sun., Dec. 3	*Rev.* i. 7-20		Th., Dec. 7	*Rev.* iii. 14-22	
Mon., „ 4	„ ii. 1-17		Fri., „ 8	„ iv. 1-11	
Tues., „ 5	„ ii. 18-29		Sat., „ 9	„ v. 1-14	
Wed., „ 6	„ iii. 1-13				

A New Mission Centre.

BY steady movement the influence of the Talbot Tabernacle expands. To the great joy of worshippers and their friends, a second mission centre has been occupied; and the new Mission Hall, situated in Faraday Road, North Kensington, was opened, with appropriate services, on Tuesday last week.

The premises were built as a public-house and concert-hall, and until recently were known as St. Michael's Club. The freehold was purchased a few months ago for £1,750, and the alterations necessary for the building to serve its higher purpose have been successfully carried out.

Pastor Frank White has not only received the hearty co-operation of his church in the undertaking, but also the practical sympathy of other Christian people in the district. The opening services were largely attended. At the afternoon meeting, held in the Talbot Hall, Mr. D. C. Apperly presided, and addresses were given by Pastors James Stephens and Frank White, also by Mr. W. H. Gaussen, who, as treasurer, presented a financial statement, which showed that £2,500 had been received towards the sum required, leaving £800 still to be raised before the building would be free from debt.

Sir Richard Thorne Thorne presided at the evening meeting, which was held in the Tabernacle and was very enthusiastic. He maintained that no church was healthy unless it had something to do. He acknowledged the signal of blessing of God upon the work.

Pastor Thomas Spurgeon followed with a happy address, in which kindly reference was made to the work of Mr. White and his church.

Then came Pastor White himself, with words of love for his helpers and concern for the perishing multitudes. Surveying past service, he said that for twenty-three years he had, by the grace of God, been permitted to labour in the Gospel there; and although he must needs soon close his ministry, he was glad to think that there were those who would carry on the work as he had been privileged to do it.

An address was delivered by Pastor W. Y. Fullerton (Leicester), who emphasized the importance of prayer, if our labour was to be successful. Mr. N. H. Patrick (formerly a missionary in North Africa, who is to help at the new hall) made an earnest appeal on behalf of the funds. We understand that £150 has already been received in response to this appeal.

London City Mission.

THE fact that the City Mission has always treated its aged and disabled workers with generous consideration will not lessen the strength of the Committee's appeal in connection with the annual statement of the Disabled Missionaries', Widows' and Orphan's Fund. It appears that, since the founding of the Society in 1834, no less than 320 of its agents have been called away.

During the last twelve months, four veterans and one widow have died; while ten worn-out missionaries have been placed on the Fund, making the total receiving help 57, besides 73 widows and orphans. To meet the needs of these, with others who will be chargeable to the Fund during the winter, Committee will have to disburse about £4,500 in the ensuing twelve months. Rev. P. B. Power, in a letter which is embodied in the report, strongly commends the appeal to the sympathies of Christian friends.

Y.W.C.A. — In connection with the world's Y.W.C.A. week of intercession, special gatherings were held daily at the central headquarters in London, 26, George Street, Hanover Square. On each day a short address was given during the first half hour, after which the meeting was thrown open for prayer on behalf of some special branch of the work. In the daily addresses Rev. E. Grose Hodge spoke on "Praise;" Rev. A. E. Barnes Lawrence emphasized various aspects of personal consecration; and the message from Rev. A. W. Evans was from 1 John ii. 1, setting forth our Saviour as the one mediator, advocate, and propitiation. Rev. Dr. G. Hanson reviewed, in terse and helpful words, some chief evangelical truths, and Rev. E. W. Moore spoke on "Victory," drawing illustrations from the experiences of Israel in the capture of Jericho.

N.E. London Missions.

THE annual meeting of the North-East London Gospel Missions, with which are connected the Homes of Rest at Lancing-on-Sea, was held on Tuesday last week at the principal centre of the work in London, Earlham Hall, Dalston. Mr. John McCall, who presided, was assisted by a goodly number of friends and workers of the Mission, and a very large and interested congregation bore evidence to the increasing vitality of a mission whose establishment dates back for more than thirty years.

It was impossible to listen, without deep feeling, to Mr. Chorley's touching stories of love's best service amongst the half-famished "bare-foots" of Bow Common, the foul, violent, and passion-fettered match-factory-girls, together with the drunken and dissolute, on the one hand; the feeble and frail, "who linger awhile in homes which their dearest have left," and the tender-aged children lying in homes of penury, crippled and maimed before the battle of life has fairly begun, on the other. Nor is the tale complete without an account of effort amongst betrayed and fallen, the despairing and the dying.

Then the Homes of Rest at Lancing-on-Sea, including a rustic ivy-covered cottage, pleasantly near the quiet village, yet overlooking the blue waters of the Channel, where some of the aged and dying widows, who, having lived beyond their working day, and without home, or friends to keep them, are being spared the uncongenial shelter of the workhouse, and are ending their days in peace. It was refreshing to learn, also, that more than a thousand poor ones had enjoyed a stay by the sea for an average of two weeks during the summer months, making an average of 130 beds occupied for the whole season. These included ailing mothers with weakly babies, and aged pilgrims beyond four-score years. Among the men received were dock labourers, costermongers, railway servants, a crossing-sweeper, and a policeman, broken down in health, and, in some cases, far gone in consumption; but all of whom received great help—some returning to employment after months of enforced idleness.

The need of securing the excellent detached premises now offered the Mission for a Men's Home was dwelt upon, the chairman kindly offering £50 if the remaining £750 can be raised by Christmas, when the option expires. The premises directly face the sea, and contain twenty good rooms. The grounds are beautifully laid out, and comprise two and a-half acres in all. Needless to say the Homes are conducted upon Christian principles, and several very happy cases of conversion were recorded during the past few months.

To show how the poor appreciate these Homes, it was mentioned that more than £800 had been received in partial payments for the benefits received during the past year, while the total of the donations for their support only amounted to £600! Further, the entire cost of management of the four Homes does not amount to £100 per annum.

The speakers at the meeting dwelt upon the paths of service followed. During the evening the chairman had the pleasure of presenting Mr. and Mrs. Chorley, on behalf of the staff and friends visiting the Lancing Homes, with an electro-plated tea and coffee service and biscuit jar, as a token of esteem and love. Communications for the Mission should be addressed Mr. William Chorley, 6, Clephane Road, Canonbury, London, N.

Blackburn Evangelical Protestant Institute is an exemplary agency. It is hoped that others will be founded on similar lines, and with a like object. The Institute has been formed to maintain the principles of the reformation, spread biblical knowledge, promote the, moral, spiritual, and intellectual welfare of its members, the circulation of Protestant literature, and further any efforts for the spread of the Gospel at home and abroad. Mr. W. H. Walsh has been appointed librarian, and as the Institute has to commence with very few books, friends are asked to help in the formation of a library. The address of the Institute is 3A, Exchange Street, Blackburn.

Obituary.

REV. SIR ALGERNON COOTE.

THE death of Rev. Sir Algernon Coote, who passed away on November 21, at the age of eighty-two, removes a cultured clergyman of the Evangelical school. He laboured successfully at Marsh Gibbon, Bucks, and Nonington, Kent. In 1895 he succeeded to the baronetcy. He has published a volume of sermons, preached by him at the age of eighty in the parish church of his Irish residence. His eldest son, Mr. Algernon C. P. Coote, secretary of the Orphan Working School, succeeds to the title.

MRS. C. COSTER, YEOVIL.

This devoted servant of Jesus Christ passed to her reward a few days ago (November 17). Faithful in all her house, she was ever ready unto every good work. Active in visiting the sick, and any who were in need of help, Mrs. Coster always had a cheering word and a smile for all who came in contact with her. Not a few are mourning the loss of one who will be sadly missed, and "only remembered by what she has done." The call came suddenly, but she was ready.

REV. DR. CHALMERS.

The announcement of the death of Dr. John Chalmers, the missionary, will be received with general regret. A telegram states that he passed away, on the 22nd, at Chemulpo. He was born at New Deer, Aberdeen, in 1825. Many years since he went out to Hong Kong, and superintended the press of the London Missionary Society. In 1859 he settled at Canton, but subsequently returned to Hong Kong.

He remained connected with the Society until his death, but several times revisited Great Britain. In 1897, the death of his wife was a serious blow to him. They had hoped to celebrate jointly their missionary jubilee. After a visit home he returned to China, and was one of the shipwrecked passengers of the *Scotsman*, which foundered at the mouth of the St. Lawrence river. He proceeded, however, to Chemulpo, in Corea, where he died at the house of his son. Dr. Chalmers's writings, whether in Chinese or English, were chiefly connected with missionary work.

THE LATE SIR WILLIAM DAWSON.

Writing with respect to the great scientist, whose departure we recorded last week, Mr. Henry Varley says: "It was my joy to have several interviews with him in September last year, in the pleasant seaside cottage, where he usually spent the summer months, at Little Metis, about 200 miles below Quebec, on the shores of the Gulf of St. Lawrence.

"The vigorous life, both of mind and body, was declining, not very rapidly, but surely. He knew it well, and nothing was more marked than the deep interest he showed in the great spiritual truths which, despite many infirmities, held his mind and heart in peace with God. Lady Dawson invited a number of residents and visitors whilst I gave some Bible readings.

"Sir William was just strong enough to join us, and to say some words to us. It was not the prominent scientific thinker and teacher that spoke out of the fragile temple, but the man of God. How simple, definite, and sweet his testimony to the value of our Lord's infinite sacrifice for sins! How inspiring to us all was Sir William's expressed confidence in the Lord Jesus Christ!"

The Irish Mission to the Jews is an unsectarian organization, propagating the Gospel among the 5,000 Jews in Ireland. Its stations are in Belfast, Dublin, and Cork, and the missionary visits other places where Jews are to be found. The work of the Mission includes distributing New Testaments and tracts, and other helpful endeavours. The Mission has entered upon its third year, and the committee are encouraged by many visible results of the efforts put forth. The hon. secretaries are Mrs. J. H. Julian (Cork) and Mr. James Tedford (7, Wellington Park, Belfast).

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WE are sorry to learn that our aged brother, Mr. Robert Chapman, of Barnstaple, is very ill, apparently failing. He is ninety-seven years of age. An interview with him appeared in our issue of October 26. His immediate friends affectionately ask prayer on his behalf, and thanksgiving for his long and precious testimony by life and speech.

The recent visit of the Emperor of Germany to the Queen, while it was kept strictly private and free from public ceremonial, is not likely to pass without momentous consequences. It is clear that the family gathering gave great pleasure to both sides, and will, no doubt, help that personal understanding between the leaders of both peoples which is the surest guarantee of international amity and goodwill. Already semi-official utterances give hints of a better understanding in the future between Great Britain and Germany than in the past. The increasing friendship of both countries with America is based on community of interests, and by the free intermingling of all three races, especially in the United States of America. An unwritten alliance between the three for the preservation of the world's peace would be an incalculable boon, and there are, fortunately, many signs of such a *rapprochement*.

An esteemed correspondent, deploring the heartless language in which some write and speak of the sad war, asks Christian people to look at the proceedings from a more serious point of view.

(1) What do men fight for? For 'earthly advantage —gold, prestige, honour. How long do these last? (2) One step further—"Whence come wars and fightings among you?" The Apostle answers his own question—"Come they not hence—even of your lusts that war in your members?" (3) Whatever may be the end or object of war, it sends souls into eternity unprepared; it shuts the door of opportunity to the unsaved. The sword will not reform men, and to wield it is contrary to the spirit of Christ and Gospel precepts.

These are solemnizing thoughts, propounded by "A Member of the Church of England." In peace, as well as during war, such-like saddening questions arise. They may be asked in time of famine and plague—as in India; and at home, the drink curse justifies the inquiry—Who is responsible for sending the souls of thousands of English men and women every year into eternity unprepared?

During recent weeks we have given several letters and intimations of grave omen from the regions of India upon which the pall of famine is at present falling. Already there is want in many directions, and the worst is yet to come. Missionaries are looking to friends in the home lands to remember the need of the natives, and to make it possible for those who preach to do something substantial in the way of practising the love of Christ. The mission agencies represent a relief machinery already planted and ready for work. While praying God to avert the calamity which is so sadly feared, Christians should support the philanthropic endeavours of their brethren, who are now occupying positions of great anxiety in the midst of famine-stricken millions of our fellow-subjects in India.

Something, and a very significant something, of the difference between French ways of ruling and English ways of teaching unchristianized nations may be seen in the French rule in Madagascar and the missionaries' methods in Samoa. In Madagascar, General Gallieni says:—

I ordered French to be compulsory at every school, public or private. Half the time of the whole class was to be devoted to this one subject. The time is not far distant when all the Hovas will speak French. They are aware that no Hova stands a chance of getting any Government employment, or any favour whatever, unless he speaks French.

In Samoa the missionaries have for sixty years just sought to save the people, not Anglicize them, and now it is not easy to find Samoan pastors or native missionaries who can speak sufficient English to enable them to communicate on common subjects with strangers. It does not seem right that islands which contain some 35,000 persons, 25,000 of whom have been educated in L.M.S. schools, should have been handed over to Germany without any consultation with the wishes of the people themselves.

Rev. R. Wardlaw Thompson reminds us that there are possible dangers ahead in Samoa; *e.g.*, new laws may seriously affect the course of education, and training institutions and boarding schools may be carried on with difficulty; taxation may be so increased as to cripple the power of the people to give to religious objects.

The new government may prove so much more vigorous in its administration of justice, and may make laws so foreign to the temper and thought of the people, as to produce friction and even rebellion, in which case there is always a danger lest the members of the mission, which was in the land before new rule was established, should be suspected of exerting a mischievous influence and be charged with disloyalty.

It seems to us that a society which has done so much for Samoa as the L.M.S. has a moral right to approach the German Government on these questions and on the important question of religious liberty. Our Foreign Office should secure it a hearing.

M. Pobedonostseff, the Chief Procureur of the Russian Synod, has recently been returning to his charges against the exponents of the evangelical faith in Russia. In an official pamphlet he dwells on the perils to the established social order in the dissemination of Stundist and such like views. He charges their leaders with preaching rank Atheism and Nihilism. As the Stundists carefully refrain from interference with political questions, and restrict themselves solely to preaching doctrines which are regarded as heresy by the Greek Church, there can be no truth in these accusations. A more law-abiding and peaceable community does not exist anywhere than these patient and God-fearing people. They have borne a noble witness to the Gospel in the teeth of long-continued persecution and calumny. The charges of the Russian Procureur may lead to another outbreak of fanatical interference with Stundist liberties; they cannot for long retard the truth, which ever thrives most under the darkest persecution.

Protests are still being made on all hands against infringement of the sanctity of the Lord's Day. One of the latest to bear testimony to the evil of any approach in our country to a Continental Sunday is the venerable Dr. Maclaren, of Manchester. His words will be read by not a few with much appreciation.

The religious use of the day, and its character as a day of rest, are distinct. If there were no worship assemblies, there would none the less be need for it (the Sabbath), in order to the physical well-being of a community, and still more in order to preserve the vigour and spring of mind and energy of toil in the rest of the week.

The surest way to make daily work a burden too heavy is to rob a people of God's gift of a Sabbath. Experience shows *that* in the Latin races of Southern Europe, where work is listless because unremitting, and the pleasure of some means the toil of not a few.

They are the worst enemies of the labouring classes who seek to destroy the seventh day's rest from labour. If we begin by making it a day of pleasure, we shall soon find it a day of toil.

The works of Mr. Moody have had a very large circulation throughout the English-speaking world, and have been translated into the tongues of other nations. To the great satisfaction of himself, and such as have reason to value his practical ministry, these books, thirteen in number, have now been issued in popular editions (paper, 6d.; limp cloth, 9d. each). Whether expounding Scripture, applying doctrine, advocating Bible study, or furnishing points for preachers, these volumes have not only a distinctive character, but an unquestioned value as statements of Divine truth and forms of Gospel appeal. Accordingly, they are on the preacher's well-stocked shelves as well as in the scanty collections of more humble workers. The popular editions are sure of a wide circulation, especially as sold in complete sets made up in neat cases (paper, 5s., cloth, 7s. 6d., nett—the set of thirteen; postage 8d. extra. *Morgan & Scott*). Many a worker would value such a Christmas gift.

To turn over the old letters of saintly men and women is like turning over dried rose leaves. Such are the letters of McCheyne, of Dundee, in one of which, dated March 9, 1843, he records an experience when he went on his visit to the East:

"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." When I had my fever abroad Mr. Bonar whispered that verse into my ear. I had nearly lost all my faculties, I could remember nothing except that I was far from home, but that verse kept sounding in my ears when I was nearly insensible. I called and He delivered me.

We may sometimes think that the sick and dying are too far gone, too feeble, to receive even a whisper of comfort, but we are probably mistaken. When sight has failed, and the sufferer appears to be unconscious, the hearing often remains sensitive to all that is done and spoken, and the spirit can still receive and retain messages of love and peace. A whisper may give it wings of faith for its flight homeward.

Proposals are being renewed for the establishment of something like a Dominican Order of Preachers in the Anglican Church, whose sole duty it would be to preach the Gospel something after the manner of the friars of that name. The suggestion is that these preachers should be under the threefold vow of obedience, celibacy, and poverty; and that

they should, on entering the Order, hand over all their possessions to the community, with a view to keeping down the working expenses. There does not seem to be anything in the plan which cannot be as fully attained by the careful development of the gift of lay-preaching as we find it practised in many of the Nonconformist Churches. An establishment of a separate priestly order for the purpose savours too strongly of that mimicry of Romanism which is just now the besetting sin of the Anglican Church. There are thousands of earnest and competent laymen in that Church whose talents are lying idle for lack of encouragement and use. It will be a bright day when the embargo of silence is lifted, and their gift allowed its opportunity.

Strangely inconsistent is the conduct of some of the bishops with regard to offending clergy in the matter of incense and lights. It is most difficult to explain their action. While it seems that the bishops intend to manifest their displeasure by not granting licences to the curates of those who have thus offended, it is stated that a late curate of St. Ethelburga's is officiating in the diocese of London, with the bishop's sanction, but *without a licence*. Another instance is given of a clergyman, who was led to resign his living in the diocese of the Bishop of Bath and Wells for refusing to comply with the bishop's very moderate demands, having been licensed by the Bishop of London as curate in charge of a notorious Romanising church at Kentish Town.

According to the *Church Times*, Sir Edward Clarke had more scores written against him than his attitude to the war. Our contemporary says :—

> We have good reason for stating that some influential members of the Conservative party in Plymouth resented deeply Sir Edward's unsatisfactory conduct in regard to the Protestant agitation, and have added this charge to the general indictment against their representative. It was always understood in Plymouth that he was a sound Churchman, and it was a grievous disappointment to find him leagued with the narrow clique which calls everyone a traitor who does not pronounce its shibboleth.

No doubt other men are marked in the same way, and when the time for punishing them comes they will either have to suffer or submit. We may have to pass through the old Romish struggle over again, only in another form; it will be by social and political persecution. This trial also will work for our good by calling conscience and courage into play, and by making a sharp distinction between things that differ.

While we deplore and resist the masked Romanism that is struggling for paramountcy at home, it is only just to ourselves and to our cause to remember how Romanism is threatened in some of its old strongholds, and is perishing in America. Protestantism is a very potent and growing influence in Italy, in Austria, in France, and even in Spain it is asserting itself. But if the report made by an old Roman Catholic missionary, who has been to nearly all the parishes in North America, be correct, the condition of Romanism there must be critical in the extreme; for he says that two-thirds of the priests, four or five years after their ordination, lose their faith, and live as hypocrites and immoral men. More than half the students in the seminaries leave before receiving orders, and of those who enter the priesthood fifty per cent. forsake their profession some years afterwards if they can find a good position in business. There may be a backward wave here, but the great tide of the world is away from Rome.

Speaking at a meeting a few days ago, the Bishop of Southwark stated that in the district of Lambeth alone there are over 3,000 one-room homes, each occupied by from two to six people, and the fact is only another illustration of the pressing need there is for such action as that which the local authorities at Stratford intend to take—the erection, at a cost of £162,000, of workmen's dwellings to cover a large extent of ground. Meanwhile, however, there is room for the expenditure of private capital not merely for philanthropic motives, but as a business speculation, the experiment which has been tried upon a very large scale in Dublin having shown that such action in the direction of providing for the better housing of the working-classes can be carried out so as to be beneficial to the tenant and profitable to the landlord.

The art of making money has been expounded in many a text-book of public and private political economy, and it has been still more assiduously practised. The art of how wisely and well to *spend* money has not received the attention it deserves. This fact gives special weight to the sane and sympathetic words of the Bishop of Durham on this subject at a meeting of the Christian Social Union. He insisted on the necessity of a carefully apportioned plan of expenditure. A well-ordered budget, Dr. Westcott held to be of as vital importance for each citizen as for the nation, and it should be one which no one would shrink from having published. In private expenditure no wants should be recognised which did not express what was required for the cultivation of one's own powers; and the temptation towards artificial wants should be guarded against. The claim on a Christian is at least as great as that on a Jew, who gave one-tenth of his income to the service of God. The question for the future is how practically to affirm the principle that men hold their powers and their possessions equally as a Divine trust.

Mr. Justice Grantham's recent charge to the grand jury at Durham Assizes included a statement full of warning and reproof to those people who look without practical interest upon the Temperance movement. The judge stated that he had to confront the most terrible list of crime which he had ever had to dispose of there, the black calendar being evidently attributable to drink; and he went on to suggest the desirability of dealing more vigorously with public-houses, and of making publicans and liquor dealers feel personally the results of crime due to their traffic. When shall we have an administration composed not of mere politicians pandering to "the trade," but of statesmen who, recognising that no blessing can be attendant upon the revenue from drink, with its accompanying crime and misery, will be bold enough to deal with the question as men who fear God?

Dr. John Watson's earnest plea on behalf of "the old minister" is worthy of very careful consideration on the part of the churches. The difficulty arises inevitably, in the course of time, what ministers are to do in the face of failing energies and waning powers. To be forced to retire without adequate means of support is a cruel alternative to the detriment of the interests of the church by too long a continuance in office. It is impossible for most preachers to make adequate provision for old age. It is, therefore, the duty of the churches to provide means whereby compulsory retirement at a given age should be accompanied by an allowance of not less than half the previous salary. This is the plan in the Civil Service; and the Church, says Dr. Watson, should not fall behind the State in generous treatment of its faithful servants. The subject is one that bristles with difficulties; but it should not be shelved for that reason.

Cannot something be done for the lonely women-workers of London and the great towns? One of them utters a bitter cry in a contemporary on the indescribable loneliness of life under the conditions of a middle-class flat. There is little social touch, she says, among those who work together in the same shop or office or warehouse. It often makes no difference at all if they are members of churches, and herein comes the chief grievance. If Christian families were once to realize the untold good that might be done by kindly friendship for these young people, there would, we are persuaded, be a ready extension of the principle of hospitality which is so frequently inculcated in the New Testament. The misery of friendlessness is one of the worst forms in civilized life, and yet how many thousands suffer from it? Not till those who have homes and friends open the doors of their hearts, will the evil be remedied.

To-day England appears to be permeated with the gambling spirit and the betting mania in a degree never before known. Bets are laid upon incidents of daily life, in which there is no element of competition, but which afford sufficient uncertainty to become the subjects of a game of chance. In other words, gambling is indulged in for its own sake, and not as an indication of interest in something else. It thus becomes increasingly difficult to deal with. The subject is simply incidental, and if one is taken away another is readily found. We fear that this evil is but an indication of a general moral decadence, such as usually accompanies a time of great material prosperity, a condition which calls for more sincere consecration and greater devotion on the part of all those who have taken up the Evangel of the Cross.

Thoughts on Sin.

By Pastor F. E. MARSH.

III.—A Doxology.

WE prefer Rotherham's translation of Rom. vi. 17: "But thanks be to God that, whereas ye were servants of sin, ye became obedient out of the heart unto the mould of teaching, into which ye were delivered;" and Rotherham adds, in a foot-note, "to be fashioned thereby." The Apostle does not thank God for the servitude of sin, under which the saints once groaned; but he thanks God for their obedience to the truth.

The word "tupos," translated "form" or "mould," is worthy of consideration, as it suggests the opposite of what the saints were. Sin was once the mould into which their lives ran; and it moulded them. The word "tupos" is rendered "print," in calling attention to what Thomas said regarding the nail-marks in the body of Christ (John xx. 25). The word is rendered "fashion," in Acts vii. 44; "manner," in Acts xxiii. 25; "figure," in Rom. v. 14; and "pattern," in Heb. viii. 5. In each case there is the thought of following a pattern, being fashioned according to a mould or type. "Tupos" comes from a word meaning "to strike," therefore "a die as struck." It denotes an image deeply engraved, and fitted to reproduce its impress, even as the die moulds the warm wax upon which it is pressed. The truth of God is the die, which moulds and holds the believer. Man's thought about the Word of God is holding and shaping it; but God's thought is the Word holding and shaping him. Thus the truth of Christ's death for our sin, in its practical application, is meant to be a mould into which our lives should run, so that we might die to sin.

Equal Rights for all Men.

IT has become a commonplace to speak of equal rights for the white races in South Africa and elsewhere. Now, the first points of the Convention of 1881 were :— Better treatment of the natives, and equal rights for the white races.

Those were righteous claims. Is it an advance or a retrogression that now we only hear of the equality of the *white* races? Have the native races no rights? Will the Judge of all the earth have nothing to say about the rights of his coloured subjects in the settlement of South Africa?

We believe that the British Empire is the freest upon earth, and that it governs more fairly than any other nation those under its dominion. But there remains very much to be desired even in *its* treatment of the native races over which it has asserted and established its predominance.

A German merchant in Cape Town said to us, "We want no other than British rule in this colony. Where Great Britain rules, she treats the peoples alike all round; and what can we want more than that?" Yet in Durban the post-office has two entrances—one for Europeans, the other for natives and Asiatics. Any loafer, so that he be a European, may use the former compartment; but a native, however well conducted, an Asiatic, however cultured, though he might be an Indian rajah, is condemned to use the other.

But this is a small matter compared with the treatment of the Kaffir in the northern republic. We quote the following verse from a poem, written before the present war broke out, by Mrs. Lewis, an elder sister of "Olive Schreiner."

If the dire records in thy Books, O God!
Of wrongs, which have cried up to mighty Heaven
For generations past,
From the enslaved and bruised maltreated lives
Of those who had no voice to make men hear—
The helpless native peoples of this land,
Oppressed and crushed, and treated as brute beasts of burden,
Denied their rights as fellow human beings,
To whom foul wrong could fearlessly be done in light of day,
For law gave feeble hope of justice where the skin was black;
If the mute pleas for succour of their helpless suffering,
Crying up to Thee from slavery's days and onward,
Can answered be by Thee, the Judge of all the earth,
So that the foul dark past shall be atoned for,
The future cleared of further perpetration of such wrong,
Without this awful seething sea of war and bloodshed,
God, grant us peace! If not, "Thy Will be done."

God smote Miriam with leprosy for speaking against Moses because he had married an Ethiopian woman. We have not a word to say in advocacy of inter-marriage, but everything in assertion of the natural human rights of coloured as well as white. To deny them is unrighteousness and tyranny which God will judge.

Equality is one thing, equal rights are another. The franchise is a responsibility which by universal consent must not be accorded without qualification. Minority of age, mental incapacity, misconduct, are universal disqualifications. It is right to withhold the suffrage from unqualified individuals of native races, as of others. But it is not just to withhold any right from any man because he is black or yellow, creole or mulatto, which would be accorded to him if he were white.

The Limerick Soldiers' Home has been doing a quiet Gospel work amongst soldiers and others for twenty years. Meetings are held nightly, and the Lord has richly blessed efforts in his name. In Him we trust for its continuance and further usefulness in the path of his will. S. Wilkinson.

16, Newenham Street, Limerick.

Resurrection and the Aaronic Priesthood.—1.

By MR. HENRY VARLEY.

THE persistent effort put forth by Romanists and Ritualists to resuscitate and bring into prominence in England the office and functions of an elaborate priestly system should arrest the attention of all who value true Christian liberty. The attempt either harmonizes with the revealed will of God, or it stands in opposition thereto.

The efforts of the Ritualistic and High Church party pertain to a priestly institution after the type, ritual, and priestly order of the Aaronic institution, assuming a direct relation to the efficacy and application of the sacrifice of our Lord by virtue of the position which they, as priests, maintain they occupy.

There is no foundation for these assertions. It is of the highest importance to remember that our Lord was not in any way identified with the Aaronic Priesthood or sacrifices. He never, in his public ministry, took any part or place in the priestly profession or functions which pertained to the house of Levi. To this house the Aaronic Priesthood was restricted. The Lord Jesus was of the tribe of Judah, concerning which tribe the Apostle says, "Moses spake nothing concerning Priesthood." The Priesthood of Christ Jesus is not, and never was, of the Levitical order. His recognition of the Aaronic priesthood had regard to its temporary position, viz., "Until the seed should come (Christ) to whom the promise was made." The Aaronic institution then became defunct and passed away for ever.

Well did David, as the amanuensis of the Holy Ghost, write of Christ, "The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchisedec" (Ps. cx. 2.) The position, therefore, is this: the Lord Jesus,

IN THE PURPOSE OF GOD,

has, from times eternal, been "the great High Priest over the house of God." How, then, should He join Himself to, or be identified with, a sacrificial system which, so far as Aaron and his sons were concerned, had no existence prior to the year 1491 B.C., and which was instituted in immediate connection with the giving of the Law?

In order rightly to understand the doctrine of priesthood we must be guided, not by the reasonings of men, but by the testimony of the Word of God. We turn, therefore, to Genesis (chap. xiv.) which contains the earliest allusion to priestly position. We find it in the person of Melchisedec. He is declared to be "King of Salem and Priest of the Most High God." His position was clearly of Divine appointment. The date given of his official function is shown to be at least 430 years before the Aaronic priesthood had institution. Melchisedec had no recorded genealogy. "Without father, without mother, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually." Such is the testimony of the Holy Ghost in the letter to the Hebrews (vii. 24-29).

No instructed believer can doubt that Melchisedec was the Old Testament representative of "Jesus Christ—the same yesterday, and to-day, and for ever." His priestly position abideth. The Aaronic Priesthood became necessary in connection with

THE GIVING OF THE LAW ON SINAI.

At that time its institution began. The whole nation of Israel rejected the grace of God, and made deliberate choice of the covenant of law and of works. They placed themselves under condemnation, by reason of their constant transgressions and repeated violation of the terms of that covenant.

It is written, and nothing can alter the fact, that, in relation to law, "Cursed is everyone that continueth not in all things written in the book of the law to do them." The Aaronic institution, with its priesthood and sacrifices, represented the grace and love of God manifested to a people who had voluntarily become parties to "the ministration of condemnation." All the sacrifices offered had (in the mind and purpose of Jehovah) reference to that infinite sacrifice which should be offered once for all when "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Let it be noted that five chapters in Exodus (xx. to xxiv.) suffice for the details of the law given on Sinai, whilst no less than sixteen chapters (xxv. to xl.) are devoted to the details pertaining to priesthood, tabernacle, and sacrifices, all of which pointed at once to Christ's infinite sacrifice. That the Levitical institution was and could only be of a temporary character, the ever-changing priest and constantly repeated sacrifices clearly prove.

The Aaronic priesthood came in with the giving of the law on Sinai. That priesthood, those sacrifices, ritual, dresses and system, all passed away for ever when the Great High Priest, the Lord Jesus Christ, fulfilled that law, bore its curse, and, by his sacrifice for sin, redeemed us from the curse of the violated law (Gal. iii. 13.) In striking contrast to this Aaronic institution stands the

TESTIMONY OF GOD CONCERNING CHRIST,

"Thou art a Priest for ever after the order of Melchisedec." (Heb. vii. 17.)

On this ground the Apostle bases his conclusive argument with the Jews. Speaking of the infinite superiority of the Melchisedec priesthood, he affirms the utter incompetency of the Aaronic priesthood, either by their sacrifices or altars, to purge the conscience of the offerer or to take away his sin. He emphatically says, "The law made nothing perfect;" or again, "For it is not possible that the blood of bulls and of goats should take away sin." The Aaronic institution "stood only in meats and drinks and divers washings—carnal ordinances imposed until the times of reformation."

How grandly the success and glory of the true Melchisedec comes out. Note these words—"But Christ, having come a High Priest of the good things to come, through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood—entered in once for all into the holy place, having obtained eternal redemption." (Heb. ix. 10-12, R.V.)

Here, then, it is triumphantly proved that an abiding and competent high priest is made known. The Melchisedec priesthood has ever been. It could not, therefore, be annulled or changed by the Aaronic institution. Melchisedec is seen in the high priest's office and position hundreds of years before the Aaronic priesthood had place. On this firm ground, the eternal purpose and counsel of God, Melchisedec has stood, now stands, and will continue to rest. Christ Jesus, the true Melchisedec, having offered one sacrifice for sins, is for ever set down at the right hand of God, "who also maketh intercession for us."

This is written for the instruction of all believers, so that they may never place confidence in any other sacrificial system or human priesthood. Mark the choice words: "But this man (Christ), because He continueth ever, hath an unchanging priesthood. Wherefore He is able to save them to the uttermost (for evermore) that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

THE STRENGTH OF THE POSITION

is at this point. The Aaronic priests did not continue by reason of death (Heb. vii. 24-26). The complete exhaustion of the Aaronic system was effected when Christ died. When Christ, by his one infinite offering, had put away sin, then priestly function and position passed away from Aaron and his sons for ever. Into the hands of the risen and abiding "Great High Priest over the house of God," every intention and purpose of the Aaronic institution had now passed. Henceforth priesthood centres in the risen and ascended Lord. Well is it written by the Holy Ghost, for the comfort and instruction of all believers: "We have such an High Priest —in the heavens, a Minister of the holy things, and of the true tabernacle, which the Lord pitched and not man."

(To be concluded).

The Bells on the Horses.

Zechariah xiv.

By Rev. F. B. MEYER, B.A.

HOLINESS stands for three things: Separation from sin and unbecomingness, devotion to the service of God, and that growing likeness to Him, which is the necessary consequence of receiving Him as an Almighty Tenant of the heart. For holiness can never be an inherent and personal attribute; it must always be ours in proportion as we are God-possessed and God-filled. They are holiest who have most of God. It is a remarkably vivid portrayal of the distinction of Judaism and Christianity, that the word which, of all others, characterized the exclusiveness and limitations of the old law should be here appropriated to the most ordinary and commonplace of domesticities.

I. We have here first, *the Abolition of the Distinction between Sacred and Secular.* Some people resemble ships, which are built in water-tight compartments—all their religion is kept carefully apart from the ordinary interests and pursuits of their existence. For instance, they go religiously to their place of worship on Sunday, but would be almost horrified if you were to mention the name of God in their drawing-room or at the dining-table. They might even look at their guest reprovingly, as much as to say, "There is a place and a time for everything, but not here or now." With such, "Holiness to the Lord" is well enough for the High Priest and for the sanctuary, but it has no place on the bells of the horses, or the vessels of household use.

But the New Testament bids us "do all," even eating and drinking, in the name of the Lord Jesus, and for the glory of God (1 Cor. x. 31; Col. iii. 17).

Besides, consider the genius and inner heart of Christianity. (1) *It brings us into the possession of a new life.* We are Christians, not because we avow a certain creed, or conform to certain outward exercises, but because we have received the life—the Eternal Life—which was with the Father, and was manifested unto us in Jesus. And is it possible to restrict the manifestations of life? Can a flower weave its petals and

EXHALE ITS FRAGRANCE TO ORDER?

Is not God's life always the same in its abundant and infinite variety? So, surely, the life of God in the soul should, and must, express itself in all the out-goings of our existence, in speech, act, movement, equally on the six days as the one day, as much in the kitchen or the shop as the church. If you are possessed of the life of the Holy One, it will as certainly appear as the idiosyncrasy of your character, which underlies, moulds, and fashions your every gesture.

(2) Moreover, *Christianity is consecration to Christ.* It may be questioned if we have a right to call ourselves Christians unless we regard Him as our Judge, our Lawgiver, and our King, and are deliberately obeying and serving Him. But if we are going to reserve our religion to certain days, places, and actions, we necessarily exclude Him from all that is not contained within the fences we erect. If it be measured by days, we exclude from the government, and therefore the peace, of Christ at least six-sevenths of our time. Dare we suppose that our Master, Christ, will be satisfied with an arrangement which asks Him to accept a part for the whole, a composition for the entire debt?

(3) Then, also, *the needs of the world demand an entire and unbroken religious life.* The world does not see us in our religious exercises, whether in our private retirement or our public worship. It has no idea, therefore, of the anguish of our penitence, the earnestness of our desires for a righteous and noble life, the persistency of our endeavours. And if we do not give evidence of our religion in our dealings with matters that the men of the world understand, they will naturally and rightly consider that religion is an impractical dream, the child of superstition and emotion. We need to witness to the world where its paths intersect ours, and in regard to matters it can appreciate.

For these reasons we should refuse to maintain the

FALSE DISTINCTION BETWEEN THINGS

that are sacred and those that are secular. There are right and wrong things in the world. The wrong ones are, of course, to be fenced out of our lives; but all right ones are sacred. Everything that may be done at all may be done to Christ; and, in being done to Him, is rendered holy. The ostler with his horses, the servant with the vessels of her household service, the clerk with his pen, the mechanic with his tool, the guide with his alpenstock, the artist with his camera, may realize that those mystic words are graven on his forehead and on the instrument of his toil. And each one of us, on entering the workshop of his life, may feel that he is serving God there as much as if he were entering the shrine of some holy temple, or were called to minister at God's altar.

II. *There may be the inclusion of many things which once seemed secular, if we can consecrate them to Christ.* The Jews were forbidden to own horses. With a tear in his voice the sacred chronicler records it as a sign of Solomon's degeneracy that he brought horses up out of Egypt. Horses were associated with the pride and pomp of kings, and savoured of the arm of flesh; therefore they were prohibited. "Some trust in chariots," said the Psalmist, "and some in horses; but we will remember the name of the Lord our God." But here they are specially accepted and acknowledged. They are included in the Prophet's anticipation of the blessed future. But notice, Holiness to the Lord is now engraven upon the bells that make sweet music as they move.

What a graphic and significant manner of teaching

ONE OF THE PROFOUNDEST LESSONS!

Judaism, with its special days, places, and men, had its place in the religious training of the race. It was the kindergarten of human childhood; but when we become men, we put away childish things. Probably every life, in its earliest stages, must be fenced and partitioned off from things which, however innocent in themselves, are prejudicial to its development. It was impossible for God to teach men what Holiness meant, save by this process of prohibition, of separation, and of setting apart.

But, when the lesson was fully learnt, the Levitical code was abolished, and Jesus came, saying, "It was said to them of old time . . . but *I* say unto you." The horses which might not be used, came to be as much in vogue as the bowls of the altar, or the household vessels, and to bear upon their harness the significant sentence that gleamed aforetime on the forehead of Aaron and his sons.

In the Middle Ages certain servants of God feared the sacred relationships of Home, and thought that the babble and prattle of babes, and the love of wife were inimical to their highest interests. But they sadly misread Christ's meaning: they forgot that He sat at Cana's feast; they failed to understand that nothing included in God's original creation could be common and unclean. It is a more excellent and Christ-like way to follow the dictates of nature and of the heart, only with the resolve and purpose that human love should be a chalice full of the Eternal and the Divine, and that, on the most intimate relationships of life, Holiness to the Lord should be inscribed.

SO WITH RECREATION.

Unbend the bow in manly games that develop the sinews and expand the lungs, and join in the pastimes of your age and companions, so long as you can write on bat and football, on lawn-tennis bat and piano, on oar and paddle, on skate and sleigh, the words of the High Priest's frontal, Holiness to the Lord. Whatever you cannot pray over, refuse to touch.

The same rule applies to the enjoyment of nature, of art, of music, of beautiful objects, whether sculptured or carved, photographed or painted. True Holiness does not consist in bare walls, and hard seats, and a dingy environment; but in all that resembles God's work in nature, which is exquisitely beautiful, whether it be the creepers that change to crimson in the autumn, or the enamelling of the rocks, or the tessellated floors of the woodlands, or the silver platines of the stars. Take the horses into the economy of your life, only see to it that the memory of "Holiness to the Lord" recurs to you at every movement of their arching necks.

III. Let us take note that there must be *an elevation of all life to the level of our sacred and religious moments.* It would be, of course, possible to obliterate the distinction between sacred and secular by treating all as secular; but this would be

A DESECRATION OF OUR LIFE

indeed. The process is not one of levelling-down, but of levelling-up. It is not that the bowls of the altar are to be ejected from their sacred office there, but that common vessels—"every pot in Jerusalem and Judah"—are to be treated with equal regard. It is not that the Sanctuary is to be abolished, but that all other places are to become oratories for prayer and shrines for holy service. It is thus that we are to be able to dwell in the House of the Lord all the days of our life.

We cannot make all time sacred, unless we set apart special hours and days for God. We cannot carry the spirit of pure and undefiled religion among our fellows, unless often we enter into our closet and shut the door and pray unto our Father, who is in secret. "Wherefore forsake not the assembling of yourselves as the manner of some is"—and "Remember the Sabbath Day to keep it holy."

So many bells ring out in our lives. The morning wakening bell, and the school bell; the work-bell for the mechanic, and the shop-bell for the assistant; the visitors' bell on one side of the door, and the tradesmen's on the other; the wedding-bells with their merry peal, and the funeral-bells with their sorrowful monotone; the bicyclist's bell warning the foot-passenger on to the pavement, and the bells on the sleigh-horses, as they draw the vehicle over the frozen snow. To many of these, in times past, we have given a lethargic, listless, and indolent response. We have resented their intrusion on our slumbers and plans. We have chafed against their peremptory summons. But enough of this. Henceforth let us hear in their clangour or chime the call of God to the tasks to which He summons us; let us obey with alacrity, looking to Him for grace and strength to do whatever He would have us do, and realizing that on each the inscription of Aaron's frontal-piece is engraven: "Holiness to the Lord."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

Mrs. Jackson's Troubles.

IN a humble cottage, situated in a small country town, a poor mother sat by the fireside, weeping bitterly over her three little children. They, although crouching closely to her, dared not bid her to cease crying, for desolation was upon the home—the angel of death had visited their lonely dwelling, and they were fatherless.

"I must rouse up," thought their mother, "for the children's sake. No one shall say that Hannah Jackson failed in her duty." So, after her husband was laid in the grave, she worked harder than ever, and as she was but

A POOR CHARWOMAN,

the parish authorities sent her a loaf and a shilling a week.

She found, however, that it was no easy matter to keep herself and her three children. Neighbourly help was forthcoming now and then, and kind hearts were interested in the poor widow's sad lot. Yet, little by little, in order to pay the rent, pieces of furniture had to be sent to the town sale rooms. Soon the home was little more than bare apartments, and when the time came that the payments could be kept up no longer, the landlady turned the family into the street.

Mrs. Jackson was at her wits' end, as she sat there upon the kerb-stone with her children. Whither could she turn? There was the workhouse; but, please God, she would not go there, being willing to work her fingers to the bone if she could but find honest employment and keep her children. Why not, then, seek work in the great city of London? In such a huge place there must be plenty to do. Her mind was made up at once. They would tramp to London. The sale of a few things raised her stock of ready-money to eight shillings; and many people, after entering the metropolis with less, had made their way in the world. Besides, there was 'Liza.

'Liza, you must know, was Mrs. Jackson's sister. She had lived in London for years; but she was only a poor woman, working for a very small wage, and

LODGING IN A TINY ROOM

in a back street. Nevertheless, she would be, Mrs. Jackson thought, at any rate a reference and an adviser. 'Liza's surprise when her sister and the inevitable three children arrived at her lodging may be imagined. She was sorry for them—very sorry; but what could she do? Her landlady would strongly object to the incoming of four strange people. The other lodgers would not like it, and so on.

"I'll lend you a blanket," said 'Liza, "but I'm afraid that's all I can do." Mrs. Jackson took the blanket with thankfulness, and spent five of her eight shillings in a week's hire of an empty room, where, wrapped in the blanket, the family spent the night. Who can picture the agonies of the poor woman during the next few days? No one, she found, would think of employing a woman who sought work with three children trailing behind her, and in her sorrow there came the bitter temptation—should she make an end of it all in the black swirling water of the Thames?

However, 'Liza had a revelation. "Look here, Hannah," quoth she, "there are two girls work at our place who used to be at them Homes up Victoria Park way."

Mrs. Jackson listened listlessly. "Them Homes" conveyed no meaning to her. "Oh," she replied mechanically, feeling that 'Liza expected her to be interested. "Well," continued 'Liza,

"THAT'S THE PLACE TO HELP YOU.

Take the two little boys there, and see if they'll have 'em. Then, you can keep the girl, and get work and prosper. Take my word for it, and get off to the Homes—Dr. Stephenson's, you know."

Next day found the four wanderers, accordingly, at the Bonner Road Homes. Mrs. Jackson's look, as she glanced appealingly at the committee who were considering cases, was that of a hunted creature. The committee had just decided to accept no more cases at the moment. The great institutions in Bonner Road, the Lancashire Farm, the Princess Alice Orphanage, the Farnboro' Industrial School, the Canadian Home, cost much to maintain; and, as financial supplies were scanty, they dare not undertake further responsibilities. Yet, in such an instance, how could they refuse? No, Mrs. Jackson's two little boys—they were but "tots"—must be taken.

"The committee will let you know when to bring them," was the conclusion.

Mrs. Jackson did not quite understand. "Look here, sirs, if you can't take them, for pity's sake tell me."

"I'll take one myself at once," said Sister Dora Stephenson; "Joey, poor little fellow, shall be mine." And, as another Sister took Jackie, 'Liza's words came true, and Mrs. Jackson was able to get work and live respectably, keeping her little girl with her.

The boys, you must know, are still in the Homes. A short time since Mr. Perks, whom you will have heard of in connection with the big Fund which the Wesleyans are trying to raise for the Lord's work, was at the Victoria Park Chapel, of which Dr. Stephenson is the minister, and where the children from the Homes attend. Mr. Perks, in speaking about the Fund, said he would like to pay for some of the little ones, who had no money, that they might write their names on the great "roll." "Let us have the two youngest," said he; and lo, Joey and Jackie were the ones to sign. You will see, then, that they must be getting on nicely. Yet we may pray that their names may not only be written down upon an earthly roll, but in the Lamb's Book of Life, in the city whose Builder and Maker is God. H.

How We Can Help.

War, horrible war, is raging,
And men are dying—now;
But how can the women help them—
The women of England—how?

Ye women can help by your prayers,
If they are real and true;
They will speed to the God of Mercy,
Who will hear and answer you.

Ye children can help your country:
Be good; thus, give pleasure, not pain;
Comfort the poor bereaved ones
Who mourn the wounded and slain.

Deny yourselves just a little—
A ha'penny now and then—
And give it to the fund which helps
The widows of our men.

So ye women and children, all,
Give as the widow her mite;
And the country will be blessed by you,
And you will be blessed in God's sight.

Louie Penny (12 years).

A "Chalk Talk" for Children.

ONE of the workers at the Gospel meetings which are being held just now in Glasgow is Mr. Van de Venter. He comes from America, where people call him the "Chalk Talker," because, by means of a blackboard and a piece of chalk, he teaches the old truths in such a new and interesting way.

The other day he spoke in a large hall at the "Children's Sabbath Dinner Gathering." There were 2,000 little ones present, and they listened with remarkable attention. Mr. Van de Venter drew some pictures of a big cat. The first drawing showed pussy watching a little bird, which was perched on the branch of a tree above her head. Next came a sad scene, for the cat now held poor birdie in her mouth. In the third picture a wonderful change was shown, for the bird was actually perching between the cat's ears, and was evidently singing, without an atom of fear.

Do you wonder what Mr. Van de Venter taught by these drawings? Well, the first picture, with the cat's evident desire to catch the bird, illustrated sin in the nature. The bird in the cat's mouth showed sin committed, and the cat allowing the bird to sing on her head, without wanting to eat the poor little thing, meant a change of nature.

Some day, added Mr. Van de Venter, in conclusion, cats and birds may really rest peacefully together, "when the wolf shall dwell with the lamb."

Alex. MacKeith.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 205).

2 Chronicles xvii.-xx.

By whom and to whom were the following said:—

1. "Deal courageously."
2. "I am as thou art."
3. "I will entice him."
4. "The battle is not yours."
5. "I am wounded."
6. "Speak thou good."
7. What did Jehoshaphat do first on becoming king?
8. Who was the King of Israel; how was he killed?
9. Who willingly offered himself unto the Lord?
10. Who sought not unto Baalim?
11. Of whom was it said, "the Lord helped him?"
12. What happened to the ships of Tarshish, and why?
13. For what did Jehoshaphat pray, and why?
14. What advice did Jehoshaphat give to the judges?
15. What sort of a king was Jehoshaphat?

(Children under *ten* do any four; under *thirteen*, any eight; under *seventeen*, any twelve.)

ANSWER TO LAST SEARCHER (No. 204).

1. Take (Ps. xxxix. 1).
2. My (Ezek. xxxvi. 27).
3. Yoke (1 Kgs. xii. 4).
4. Upon (Ps. lv. 22).
5. You (Col. iii. 16).
6. And (Ps. xxxi. 24).
7. Learn (Isa. xxvi. 10).
8. Of (Ps. cvii. 11).
9. Me (Ps. xvi. 6).
10. For (2 Pet. iii. 12).
11. I (Isa. xlii. 6).
12. Am (John xiv. 20).
13. Meek (Ps. cxlix. 4).
14. And (Lu. xi. 9).
15. Lowly (Prov. xvi. 19).
16. In (John v. 43).
17. Heart (Ps. lxxiii. 7).

Hidden Text: Matthew xi. 29.

*** *The Prize Questions at Christmas will be set from the Books of Ezra and Nehemiah.*

No. 204.—Correct Answers (first list) received from:—

A—Ernest, R, Dora and W. Aldwinckle, E.* and Mary Anderson.
B—Emily Bridgewater, Ella Berryman, Hannah Bridgman, Gordon, Daisy and May* Bligh, Dorothy Blakeway, Mabel Baker, Herbert Braddon*, Mabel Birney, Edith Blenkarn*, 'Ethel Butteriss, Florence and Lily Blackman.
C—Ivy Coombes, George Cary, Anna Chanyen, Sophie Cohen, Eleanor Chance, Dorothy Cooper, W. Campbell, Charles Cowper, Lydia Cleary, K. Carey-Brenton*, Minnie and Katie Chubb, Daisy R. Clarke, Gladys Clark, Ida and Mabel Cole, Brereton and Kathleen Code*, Grace, Percy and Stanley Chappell.
D—Gertrude Dowrick, Vera Dickinson, Violet Dodsworth, D. and Ralph Daintree, Stanley Drew*, Irene Duke*, Mabel De Rusett.
E—Arthur Ellis, Benjamin Elsmore*.
F—Kitty Fausset, Mabel, Olive and Vincent Fleet, Winifred Field, Hyacinth FitzSimons.
G—Constance Gabbett, Cicely Gibson, Clarice* and Bertie Galo, Irene and Kathleen Gough, Aileen Gardner, D. Goldsmith, Gracie* and Evelyn* Gulston, Edward Goodfellow.
H—Beatrice Hastings, Gertie Hayward, Dorothy Havergal-Shaw, Mary Hill, Myra Hunt*, Elizabeth and Mary Hooper, Dorothy Harris, Elsie and Hetty Hibbs*, Theodora Hill.
I—Nellie Irving*
J—Betty Jacobs, Emily Jones.
K—Max and Eva Kalb, Maurice Kalinsky.
L—Evelyn and Arthur Lamb, Beatrice Le Mesurier, Ellen Larke Georgina Lichtenstein, Blanche Lindup*, Henry, Edward, May and Sidney Law.
M—Mabel Morris, Dorothy Miell, Daisy G. Martin, Margie Marston, Dorothy McMullin, Gladys Mather, Andrew Mitchell, Marie Meek, Arthur, Grace, Lewis and O. Medrice, Dorothy Morgan*.
N—Amy and Maud Nottage, H. Neligan, Edith Nash*.
O—Olive Oxley.
P—Kathleen Pincott, Mary Plumb*, Hattie, Mildred and Evelyn Peters, Gladys, Alice and Ethel Palmer, Katie*, Walter* and Leonard* Picknell.
R—Gussie and Marion Roach, Alice Reid, Jack Ridley.
S—Amy Stileman*, David and Stanley Soltau, Betty Stocks*, Kathleen Shepherd*, Esther Simmons, Mary Seton-Karr, Florence Smith, Kathleen Strangman, D., Alan and Mary Symon, Joseph Stephens, Edith* and Minnie* Shepherd, Constance Schaefler, Douglas Stevens, Fanny Stileman*, Margery Smart.
T—Theodora Thorn, Frank Tomkins, Frank* and Alice Thompson, Olive Tritton*, Arthur and Winnie Taylor.
U—Queenie Upton.
V—May* and E. Vickers.
W—Delphie Wells*, Greta Watson, Cecile Wright, Dorothy White, Madge and F.* Wilson, Ella and Agatha Ward, Evelyn Wood, Harry Wintle*, Douglas Wilkinson, Sydney Wisdom, Amy* and Charles* Wingrave, W. H. Williamson*.
Y—Gladys and Maurice Young.
Z—Sophia Zaritsky.

No. 203.—Correct answers (second list) received from:—

A—Frank*, Mary and Ernest* Anderson, Irene* and Margery Ashdown, Esda Anderson, Elizabeth and Jean Arbuthnot, Dora Aldwinckle.
B—Conyers and Massy Baker, Eva Browne, Catherine Barber, Sylvia, Maud, Dorothy and Evelyn Barrett, Lilian and Frank Blackie, Mary and Susette* Beck, Louis Berthé, Helen Bate, James Barker, Ashley Bowker*, Rachel Buss, Dorothy Berry*, Lily Boxer, Dessie Berry, Leonard, Lindsay and Corbet* Browne, Alan, Charlie and Maggie Banks, Ernestine Buhl, Lucienne Brabandès*, Dorothy Benson.
C—Alice Cady, George and Mary Coward, Oscar and Guy Cross, Jessie, Walter and Maggie Carter, Duncan* and Hyde* Campbell, George Crawford, David* and John* Colville, Millicent and Cicely Craven, Katie Clark*, Bessie Chesle, Susie and Ethel Cumbers Alice Crang, Beryl Calvert, Mary Colville*, Josephine and Gulielma Cheal, Edith and Dora Corrie, Daisy R. Clarke.
D—Constance Devenish-Meares, Ernest Davey, Gladys and Harold Davis, Vera Dickinson, Winnie De Russet, Esther Dickson, Marjory* and Dorothy* Dyke, Marie Denizot*, William Dilly*.
E—Helen Eardly-Wilmot*, Maud Eddy, Miriam* and Eddie Ecroyd, Fred Edwards*.
F—Jeanne Faucon*, Louise Filhol*, Hyacinth FitzSimons, S. Fewster, Helen Forbes, Maggie* and Lewis Fullarton, Maggie, Eva, Mabel, Kate and Bessie Fletcher, F. A. and Aileen Figgis.
G—Elsie Gadger, Gracie Grout, David Gardiner, Dorothy Grove, George, Colin* and Margery Graham-Brown, Stuart, Dorothy, Edith*, Jack and Margaret* Gray, Alice Goad, Kenneth and Constance Gabbett, Hedley and Ethel George, Edith Grieve, Effie Graham*, Hilda* and Ivy* Godfrey.
H—Walter and Ruth Hinder, Freda Hunton, Edith Holms, W. and E. Hopkins, Theodora Hill, Julyan*, Francie* and Florence* Hoyte, Kathleen Hughes, Louie Hooper, James Henderson, W. Harvey, Helen Hunter, Nellie Hatchett, Sandy and May* Handasyde, Mary Haines, Ella Hake*, Georgette Hoffmann*.
I—Winifred Ingram*.
J—Rita Jones, Kate Johns*, J. S. Jackson*, Eileen Julian.
K—Dorothy*, Grace* and Philippa* Kerr, Alex.*, Christina, A.*, T.*, Isabella* and Wm.* Kay, Lily and Brada Kinvig, Stanley Kalb*.
L—E. and Nellie Lockhart, Susie Long, C. Livingstone-Learmouth, Dudley Lewis, Arthur and E. Llewellyn*, Guinefred Leigh, Hannah Lovell*.
M—Christina Marshall, Julia and Frances Munce, Emily Maddox*, Winnie and Dorothy Mace, Mildred Morgan*, Bella, Abraham and Thomas Mack, Leonard, Frank, and Charlie Medcalf, Louis Maclachlan, Lois and Olive Mewburn, Margie Marston, Jack Moir, Nellie*, Daisy* and Annie* Mackenzie, Mary, Dorothy, Margaret and Daniel Morris, Emilie Mathias, Margaret McFadzean, Ada Macnutt*, Dora Muir*, Lewis MacGregor, Winifred Marshall, Bruce and Harry Malaher, Margaret Macphee*, C. H. Mercer, Charlotte Millar*, Barbara Maconchy, Eric Milroy.
N—Peter and Cissy Nicholson.
O—Eva and Maude Oakes.
P—May, Daisy and Vera Petrides, Eddie, Jessie, Ada and Willie Palmer, Gilbert Powell, Caroline Prentice, Myrtle Perry*, Ruth Patient, Ernest Pearce, Winnie Page*, Louie Penny, Edith Purkiss, Lily Paterson*, Walter Perryman, Muriel Palmer, Gladys* and Isabel* Phipps, Daisy Phillips, Marjorie Porteous.
R—Penelope Roberts, Marion*, Robert* and Henry* Richards, Margaret Rickards, Rita and Lorimer Romanes, Eveline Reynolds, Marjorie and Herbert Rainey, Jessie, Elmina and Isabel Roe.
S—Flora Shadbolt, Dollie Salt*, Binford Sellwood*, Hilda and Reginald Skinner, Emma and Frank Sutton, Mary de Spiganovicz*, Evelyn Shaw, Gertrude Scott, Edith and Bessie Shepherd, William Sword, D. D. and T. M. Stanier, Madeline Smith, Vera Stapylton, Peter* and M.* Stewart. Nannie Sturrock, Violet and C. R. Salvesen, Ivy and Violet Sall, Helen Stalker*, Rosetta, Muriel and Ivy Sherwin, Constance* and Mildred Scott, Gladys, Eric and Mervyn Shaw, Olive Staite, Muriel Solls, Bernard and Lionel Studd, Bertha Stocker, Bessie Symes*.
T—Sarah Tyson*, Louie Tibbits, Olive Taylor*, John Thomson*, Frank Thompson*, Marjorie Tracey, Olive Tritton, Sarah Taylor*.
U—Queenie Upton.*
V Kenneth and Gordon Vining, Dorothy, Phyllis and Kitty Vigers.

W—Pringle Wilson, Alexander and Ella Watt, Mabel Wheeler Robert and Thomas Weddell, Amy and Charles Wingrave, Willie and Stewart Watson, Connie Wood*, Lucy* and George* Willis, Violet and Arthur Walker, Ellie and Nora Wyatt, Madge and F*. Wilson, Ronald Watson, Bertie and Ethel Walls, Zoë and Ruby Wilkins, Leonard Wall, Queenie, Ernest and Kenrick Wakeford, Winnie and Charlie Williams, Ella Ward, Edward, Edith and J. W. Wheeler.

FOREIGN LIST.

Nos. 187, 188, 189, 190—Selby and Gladys Little (Yangchow). **Nos. 198. 199**—Vera* and Frank Sjöström* (U.S.A.) **No. 199**—Rotha, Ivan and Lottie St. George, Jean Scott (Ontario), Queenie* and Llewellyn* Dale (India). **No. 200**—Dora Wallace (Ontario), Frank and Vera Sjöström. **No. 201**—Winnie Gartshore (Ontario). **No. 202**—Nettie, Ina*, Kate* and Willie* Thomson (Bulgaria), Olive van Millingen (Constantinople), Phyllis Boyd (Malta).

Personal.

Alexander and Ella Watt, Winnie Gartshore (Canada), Barbara Mattison.—I am glad to welcome you as new "Searchers," and trust the study will prove interesting and useful.

Evelyn and Dorothy Hewer.—I wish you every success in your coming examination.

Lottie St. George.—Thank you for your tiny note. I was glad to read the news it contained.

Hyacinth FitzSimons.—I am glad you enjoyed the story of the Violet and Hyacinth.

George Willis.—You must put your age on every paper you send in.

Grace Burton.—Thank you for your little letter.

Katie Oliver.—I am sorry Sydney's eyes are so bad, but hope they will improve.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Islington*, to Dec. 2-8; *Stalebridge*, Dec. 9-10; *Greenfield*, Dec. 11; *St. Mary's, Wavertree*, Dec. 12-15; *Christ Church Mission Hall, Kensington, Liverpool*, Dec. 16-18; *Sheffield*, Dec. 19; *St. Matthew's, West Kensington*, Dec. 20; Mr. J. S. Tyler, *Steyning*, Dec. 8; *Worthing*, Dec. 10; *Southwick*, Dec. 11; *Little Hampton*, Dec. 12; *Haywards Heath*, Dec. 13; *East Preston*, Dec. 16; *Worthing*, Dec. 21; *Broadwater*, Dec. 24; *West Tarring*, Dec. 24; *Broadwater*, Dec. 29; *Chichester*, Dec. 30; Mr. Hankinson, *Wesleyan Church, Finsbury Park*, Dec. 19; Mr. J. E. Collier, *Victoria Hall*, to Dec. 8; Messrs. C. and E. Collier, *Town Hall, Red Hill*, Dec. 12; Mr. E. Hughes, *Camberwell*, Dec. 7; Mr. H. M. Gooch, *Lansdowne Hall, West Norwood*, Dec. 11; Mr. Josiah Spiers, at *Carnarvon*; Mr. Phillips Welch, *West Kensington*, Dec. 15; *Camberwell*, Dec. 19; Mr. W. H. Wilson, *Llandrindod Wells*, to Dec. 9.

Children's Scripture Union—Portions for week ending December 16.

Sun., Dec. 10	*Rev.* vi. 1-17	Th., Dec. 14	*Rev.* xxi.	1-14
Mon., „ 11	„ vii. 9-17	Fri., „ 15	„ xxi.	15-27
Tues., „ 12	„ xix. 6-16	Sat., „ 16	„ xxii.	1-9
Wed., „ 13	„ xx. 1-15			

Mr. Moody at Kansas.

During a recent visit to Kansas, Mr. D. L. Moody addressed meetings in what is claimed to be the largest hall in the United States—a building having seating capacity for fifteen thousand. Mr. Moody went to work from November 12 to 19; but, apparently, was not in very strong condition when he arrived. The strain of speaking in so large a building to crowded audiences was too much for him. His heart troubled him, and he left for home on Friday, the 17th.

He stood the journey to Northfield splendidly, and remarked that, as a result of the doctor's treatment, he was breathing more freely than he had for five years. The doctors report that there is no valvular affection of the heart. The general condition of the evangelist has since improved, and steady recovery is confidently anticipated. A letter just received says, "Mr. Moody is progressing steadily."

The Late Mr. J. C. Lanphier.—Many of our readers will learn with interest that a tablet is to be erected in the Middle Dutch Church, Second Avenue, New York, to the memory of the late Jeremiah Calvin Lanphier, the well known founder of the Fulton Street Prayer Meeting. Communications regarding the undertaking may be addressed to William L. Brower, 170, William Street, New York.

Protestant Federation in India.—Colonel Porcelli, in a recent letter, says: "I have done all that a man in my fettered position can do to arouse Protestant feeling in India, and to form a Protestant league or federation. But, being unable to move from place to place, I cannot exert the necessary personal influence. I appeal, therefore, to your readers to consider this important question, and to see what can be done to depute some fluent speaker to come out this winter and give addresses, form committees, and establish a united testimony against the growing apostasy. The state of affairs in India is alarming. While missionaries have been sleeping, chaplains have been sowing tares; and now many are standing aloof on the plea that they 'exert more influence from outside.' Are missionaries to be content with talking to natives, and seeing their white brethren falling victims to Antichrist's guiles? If so, that is not my view of Christianity."

Schools for Bible Study.

Recovered, happily, from his recent severe indisposition, Rev. Hubert Brooke spoke at Exeter Hall on the 29th inst. on Leviticus. He dealt with the subject under the following heads:

Introduction. — 1. The title is Greek, "relating to the Levites." In Hebrew it is, "And he called." Contains the code regulating the life of the people of God. 2. Is quoted by our Lord as "God's commandment" (Matt. xv. 4; xix. 19; xxii. 39; cp. 2 Cor. vi. 16). Is affirmed to be written by Moses (Matt. viii. 4), and to be part of "the law" (Matt. xii. 4). 3. In time it covers a space of not more than a month, the first month of the second year of the Exodus, and was spoken mainly from the tabernacle immediately after its erection (Ex. xl. 17: Lev. i. 4).

Divisions.—1. Into two parts: (*a*) how Israel was to approach God, and what was inconsistent with such approach (i.-xvi.); and (*b*) how Israel, when brought near, was to maintain and exhibit the blessings gained by such nearness (xvii.-xxvii.). Or (*a*) the manner of access; (*b*) the holiness resulting. 2. Into sub-divisions: Part i.: (*a*) Sacrifices (i.-vii.); (*b*) Priesthood (viii.-x.); (*c*) worshippers, and lessons of purity and impurity (xi.-xvi.). Part ii.: Holiness: (*a*) personal (xviii.); (*b*) family (xviii.); (*c*) social (xix., xx.); (*d*) of Priesthood (xxi., xxii.); (*e*) of sacred seasons (xxiii., xxiv.); (*f*) of the land (xxv.). Conclusion; of blessings (xxvi.), and freewill offerings (xxvii.).

The Book of the Sanctuary.—1. Lessons on access and worship (Ps. lxv. 4). No other book has so many and so much of God's direct utterances. "And the Lord spake" occurs 36 times. 2. Key-words are: "Offering" and "sacrifice" 125 times; "holy, holiness, sanctify," &c., 131 times; "clean, unclean, purify," &c., 186 times. 3. It is the only book by which the Epistle to the Hebrews is understood: seven chapters in each are connected by quotation or allusion.

Personal Use.—1. There are no more important lessons than those of which Leviticus teaches: access, communion, priesthood, holiness. 2. Communion and holiness are only possible, on the ground of redemption (Ex. v. 1); practical, through the efficacy of the sacrifice and priesthood of Christ (Heb. x. 5-25); permanent, by obedience to the laws of holiness (1 Pet. i. 16). 3. Beware of the mistakes of inverting God's order: Leviticus must follow Genesis and Exodus; worship and communion and holiness cannot precede pardon and redemption, but must follow them. An unpardoned rebel cannot have access to his King in favour. 4. Neither deny the possibility of holiness, neglect the provision for it, nor assert the completion of it, (2 Cor. vii. 1).

Rev. G. Soltau's Lectures.

In a recent address on the Gospel of St. John, Rev. G. Soltau dealt with the subject as follows:—

St. John's Gospel. It gives the portrait of Jesus as the Son of God, combining the features of the other Gospels, and adding special features to be noted. The key verse is xx. 31. The divisions are as follows:—i. 1-18, introduction; i. 19-xii. 50, the revelation of Himself to the world; xiii.-xx., the revelation of Himself to the disciples before and after the crucifixion; xxi., the appendix. Sub-divisions of second division:—i. 19-ii. 12, the testimony; ii. 13-iii. 36, the work amongst Jews; iv. 1-42, amongst Samaritans; iv. 43-54, amongst Galileans; v.-xi, mixed multitudes; xii., closing words. The key words are "Father," "sent," "world," "light," "life," "witness," "believe," "verily, verily." The central fact is that Jesus of Nazareth is the Son of God, the Messiah of the Jewish nation. His position and claims stirred the nation's animosity. Note the frequent use of the expression, "the Jews," always in a hostile sense. The following lines of study may be traced:—"The Messiahship," admitted by John the Baptist, Andrew, Philip, Nathanael, the woman of Samaria, Simon Peter; the "I am" statements by the Lord, as the Jehovistic title, thus identifying Himself with the Old Testament "I am;" "The Lamb of God," taken in connection with seven prominent uses of the lamb in sacrifice, in Exodus and Leviticus; the statements commencing with "Verily, verily," and their especial force; and "the Sent One" given by God, sent to save, filled with the Spirit, entirely surrendered in heart, will, word, and work, sending out the disciples as He Himself was sent out by the Father. Other lines to be traced are: the world, the sphere of his work and power, the personal interviews, and how the Lord dealt in conversation with the different states of mind leading to the acceptance of life eternal.

Christian Endeavour.

TOPIC FOR DEC. 19.

The riches of the glory of this mystery, which is Christ in you, the hope of glory (Col. i. 27).

Let us call in the help of an allegory to aid in the understanding of these marvellous words, remembering that *mystery* used by St. Paul always means some hidden thing, the clue to which has been communicated to him, and through him to us all. There are, by-the-by, eight mysteries of which the New Testament speaks.

We will suppose that in some sea-port town the son of a widow, on whom she leans for support, suddenly breaks away from her humble home and makes for the sea. For long years he is absent from her; her frame is bent; her hair becomes snow-white as she toils with her own hands for her livelihood. The neighbours pity her; hope dies within her soul, for, as time goes on, she thinks he must have died. One day, however, a sunburnt sailor comes to her home, and asks if she can give him lodging and board. They strike the bargain together, and for some days he is the inmate of the house; but she has no idea who he is, she has no knowledge of his past history, she is only conscious that her heart somehow beats more quickly when he is there, and that a curious light has arisen in her life, which is all the brighter when his foot is on the stair, or his cheery voice heard through the house. That is a *mystery*—the identity of the man is hidden.

One day, as they sit at a common meal, he makes a gesture, speaks in a certain tone. She looks steadfastly into his face, presently arises, rushes towards him, casts her aged arms around his neck, covers him with kisses and cries, between laughing and weeping, "Why you are Tom, my long-lost boy." He breaks into a merry laugh, and says, "Why, mother, what ails you, that you have been so long in discovering me?" That recognition, those smiles, that gladness, are the *glory* of the mystery.

Then he turns to her and says, "Mother, how old and thin you are, how white your hair and thin your hands! What has made you like this?" "Ah!" she says, "my boy, I have had to work to keep the roof above me;" and he answers, "Well, mother, I am going to make a lady of you, you shall never work as you have done," and putting his hand into his pocket he draws out a handful of gold, throws it on the table, and says, "That is to start with, and I have plenty more. I have come into a great sum of money, and you shall live in a comfortable villa, and have servants to wait on you, and shall want for nothing." And that moment she knows that he has come to relieve her, for all after time, from the pressure of poverty—that is the *riches* of the glory of the mystery.

The meaning of the parable is clear. Jesus came into your heart as a comparative stranger. He glided in as softly as the dawn breaks over the hills. You had no idea what you received at the moment when you opened the door to Him, or when He came in through the unopened door. But Jesus Christ has become the literal inmate of your soul, and He has brought with Him his unsearchable riches of patience, gentleness, peace, strength. Whatever you are deficient in is his by native right. What you cannot do He can do. You are rich beyond the dreams of avarice, only make use of your union with the Son of God. Let Him do for you as for Peter, when He said of the shekel which they had found in the fish's mouth, "This shall be for Me and thee" (Matt. xvii. 27).

F. B. M.

The Gospel in Basutoland.—Some confusion has appeared in the announcements of the various meetings which Pastor Jeanmairet hopes to address. The principal gatherings this week are: French address on Wednesday evening at 8; English on Thursday at 7.30—in each case at Exeter Hall, and with lantern views.

Special Christmas Mission Supplement.



AN EXCEEDING TRIAL.

Our New Home of Rest for Men.

£650 required by Christmas to prevent our having to yield possession.

These premises are situated on the South Coast, in the pleasant sea-side village of Lancing, two miles from Worthing. They are in excellent repair, and contain about **20 Good Rooms,** affording ample accommodation for **30 Men**, beside the resident staff. The Grounds are **2½ acres** in extent.

We have, to the great comfort and help of many invalided and broken-down men seeking a renewal of health and strength, enjoyed possession of these desirable premises for some six months past, in the hope of finding ourselves able to purchase. But we regret to say that unless **£650** further is forthcoming **by Christmas,** we shall have **to yield possession** and **lose the opportunity,** as the owner of adjacent property has made proposals for acquiring same, hence an extension of time cannot be counted upon. Your kind interest and assistance would therefore be greatly valued just now.

The property, when purchased, will be placed in the hands of responsible Trustees, as was done in the case of the existing larger Home at Lancing for Women and Children, of whom Mr. F. A. BEVAN, J.P., D.L., is the principal Trustee. A Gospel Hall is attached to the Homes.

Contributions to secure the above most eligible premises would be most thankfully received by Mrs. F. A. BEVAN, 59, Princes Gate, South Kensington, S.W., or by the Editor of *The Christian*, or the

Treasurer: F. A. BEVAN, Esq., J.P., D.L., 54, Lombard Street, E.C.

Secretary of the Homes: Mr. WILLIAM CHORLEY, 6, Clephane Road, Canonbury, London, N.

Contributions may also be paid through the Bankers, Messrs. BARCLAY & Co., Limited, 54, Lombard Street, E.C. Further information will be gladly sent to any enquirer, together with list of Trustees, Council, Auditors, &c.

The premises at Lancing are known as "Channel View." **Visitors are invited at any time.**

NATIONAL WAIFS' ASSOCIATION

(Otherwise known as "DR. BARNARDO'S HOMES").

Over 5,000 Orphan or Waif Children are now in the Homes. Among these Children there are 734 LITTLE INCURABLES, Deaf and Dumb, Blind, Crippled or otherwise Afflicted Children. EIGHT SOULS are added every 24 hours to this Great Family.

38,767 Waifs have already been rescued by the Homes. Of these 10,660 trained Boys and Girls have been successfully placed out in the Colonies, and more than 22,000 sent to Sea or placed in Situations in Great Britain, &c.

Some conception of the extent of the work may be formed from the fact that during the last Two Years no fewer than 4,655 Fresh Cases have been admitted—a number probably in excess of admissions by all other existing Societies put together.

No really Destitute Child has ever been refused admission.

The Doors are open to the Homeless FREELY, Day and Night, all the year round. No eligible case is rejected on the ground of age, sex, creed, nationality, or physical condition.

Even the Smallest Gifts will be thankfully received.

BRASSEY, *President.*
WILLIAM FOWLER, *Treasurer.*
HOWARD WILLIAMS, *Chairman of Council.*
THOS. J. BARNARDO, *Founder and Director.*
JOHN ODLING, *Secretary.*

BANKERS:
London and South-Western Bank; and Prescott, Dimsdale and Co.

HEAD OFFICES OF THE ASSOCIATION:
18 to 26, STEPNEY CAUSEWAY, LONDON, E.

CHRISTMAS COMES BUT ONCE A YEAR.

I hope the Readers of The Christian will help the Committee and Friends at

Field Lane Refuges and Ragged Schools



to relieve the poor, homeless, half-starved people who flock to them for Food and Shelter during the Winter.

We want to give a DINNER to
800 Homeless Poor on Christmas Day.
700 Sick and Poor Children.
3,500 Respectable Poor People at their Homes.
Also to help the Homeless and Deserving Poor (about 3,000 attend the Institution every week) throughout the year.
300 Maintained Daily. 30 Meetings held Weekly

OUR FUNDS ARE EXHAUSTED. WILL YOU HELP?

Contributions gratefully received and acknowledged by—
The Bankers: Barclay & Co., Ltd., 54, Lombard Street, E.C.;
The Treasurer: W. A. Bevan, Esq., 54, Lombard St., E.C.; or
The Secretary: Peregrine Platt, The Institution, Vine Street, Clerkenwell Road, London, E.C.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

A Most Urgent Appeal for £2,000.

Offers have been made by the Treasurer and another friend of £100 each in the hope that seven other friends of Israel would come to our immediate help.

We need at once £900 to pay the Salaries of our Missionaries and meet the Working Expenses. THE LORD GUIDE AND PROVIDE.

Some of the Work done by the British Society.

1.—It has 24 Missionaries and many Voluntary Helpers, all engaged in spreading the Truth of the Gospel. 2.—It has Mission Stations in England, Germany, Austria, Russia, and Turkey. 3.—It has Medical Missions. 4.—New Testaments, portions of Scripture, and Tracts in various languages are distributed. 5.—The Gospel is preached in Mission Halls, and from house-to-house.

6.—**It has Homes for Poor Aged Hebrew Christians.**

We trust you will send all the help you can, **and as soon as ever you can.**

Robert Greer, Esq., Treasurer.

Contributions will be gratefully received by the General Secretary, 96, Great Russell Street, London, W.C. or may be sent to the Office of The Christian.

HOMES FOR LITTLE BOYS.

FOR 330 HOMELESS BOYS AT FARNINGHAM, KENT.

FOR 170 ORPHAN BOYS AT SWANLEY, KENT.

PATRONS—
The PRINCE and PRINCESS of WALES.
PRESIDENT—
The EARL of ABERDEEN, G.C.M.G.
TREASURER—
WILLIAM HENRY WILLANS, Esq.

The first Cottage Homes erected in England on the Family System.

THE FATHERS (SOLDIERS AND SAILORS) OF 60 OF THESE BOYS DIED IN HER MAJESTY'S SERVICE.

GREAT CARE IS GIVEN TO THEIR RELIGIOUS TRAINING.

Good Schools, Gymnasia, Swimming-bath, and Fifteen Trades. Every boy is taught to work.
These Homes are in urgent need of immediate help. Will all who sympathise with Homeless Children send a donation for their winter wants?

Bankers—Smith, Payne, and Smiths.

WILLIAM ROBSON, Secretary.

Offices—25, Holborn Viaduct, London, E.C.

THE IMPERIAL PROTESTANT FEDERATION

Has Federated Twenty-Two Societies for United Protestant Political Action.

The Electoral Rolls of the Federation are being energetically worked by Eleven Societies, and by Church of England, Baptist, Congregational, Presbyterian, Primitive Methodist, and Wesleyan Ministers and Laymen.

Send for an Electoral Roll and help the Federation to return 150 Protestant Members to the next Parliament.

ADDITIONAL FUNDS URGENTLY NEEDED.

3, Palmer Street, Queen Anne's Gate, S.W. EDWARD H. GARBETT, *Secretary.*

The CHURCH CRISIS and the TRANSVAAL WAR.

SHALL

PROTESTANT MISSIONS SUFFER

IN CONSEQUENCE?

THE MORAVIAN MISSIONS.



A CHORTEN (TIBET).

ESTABLISHED 1732.

THE LONDON ASSOCIATION

In AID of THESE OLDEST of PROTESTANT MISSIONS EARNESTLY APPEALS FOR PRAYER that this may not be so.

THE NEED IS TRULY URGENT.

The Morton legacy can *only* be used for COMMENCING *New* Work; and unless the regular income for existing growing work be not only steadily maintained but LARGELY INCREASED, withdrawal from some Mission Fields actually calling for extension seems inevitable!

There is already this year a serious falling-off owing to Centenary claims and other causes! Will, therefore, friends of Missions

"Pray without ceasing"

that all needed funds may be forthcoming, so that the work be not hindered?

Contributions will be thankfully received by the

Rev. W. WETTON COX,
at 7, New Court, Lincoln's Inn, London, W.C.,

who will also be glad to arrange for Sermons, Meetings, &c.

N.B.—About ONE IN SIXTY members of this devoted little Church is a Missionary, and so richly is their work blessed that those gathered out of Heathenism number nearly 100,000, or some THREE TIMES as many as the parent Church. There are more than 180 stations, and the annual expenditure has averaged under £80,000, of which nearly **Two-thirds have been raised from various sources in the Foreign Fields.**

Mrs. Meredith's Institutions

St. Luke xix. 10.

THE

PRISON MISSION & LAUNDRY

FOR

Discharged Female Prisoners.

Mrs. MEREDITH thanks the kind friends—readers of The Christian—who have helped so liberally during this year.

Her Association still continues to labour for the welfare of this special class with much blessing on the work.

THE LAUNDRY *now urgently needs repair.*

THE ROOF *is falling in—being an old iron one; it must be at once REPAIRED.*

Without this means of employment for the women THE MISSION would be crippled, and be without the means of showing

The Master's Love for the Lost.

£1,000

is urgently needed to buy New Machinery and to do Repairs.

All Women taken from any Prisons and Gaols in Britain.

NONE REFUSED HELP.

199 New Cases received in the first ten months this year.

Their thrift is shown in the sums of money they deposit from time to time in their Saving's Bank. £104 8s. 4½d. has been deposited in eleven months.

THE

Princess Mary Village Homes

(ADDLESTONE)

FOR LITTLE GIRLS,

Mostly Children of Criminals and some Destitute Cases.

Many are received as babies, or at the tenderest age;

The little girls are brought up in Cottage Homes;

Taught in School, and Trained for Domestic Service;

Hundreds have gone out into service since the establishment of the School.

At the end of last year we had:—

177 Girls in Residence;

34 New Cases were admitted;

23 Girls were sent out to Service;

9 Girls were returned to their Friends.

FUNDS ARE URGENTLY NEEDED now to maintain this work.

ANNUAL SUBSCRIBERS ARE GREATLY NEEDED.

Cheques and Postal Orders for the Prison Mission and General Fund should be crossed "London and South-Western Bank, Stockwell Branch"; and for the Princess Mary Village Homes, "Union Bank, Charing Cross."

Office: 143, Clapham Road, London, S.W.

Bearing One Another's Burdens:

Among Our Home Missions.

"Old and Grey-headed."

AGED PILGRIMS' FRIEND SOCIETY.

FOR ninety-two years the Aged Pilgrims' Friend Society has been enabled to minister to the needs of God's aged poor throughout the United Kingdom. The institution originated in that revival of the spiritual life of the Church which, under the Divine blessing, resulted from the preaching of George Whitefield and other eminent ministers of Christ. Its founders were members of Whitefield's Tabernacle, Moorfields, and from the day of the issue of their first address to the present time, the Society has carried on its undenominational work. Its methods have been tried and proved, and in a simple, safe, and easy way it provides help for life for all its pensioners, and also homes for such of the recipients as need them, the committee striving to do, as a speaker at a recent public meeting expressed, "the maximum of good at the minimum of cost." Every effort is made, consistent with efficiency, to keep down working expenses.

What sight can be more pathetic than that which many a pensioner of this Society presents. A fellow-believer dwelling in solitude; poverty has overwhelmed the home; bit by bit the comforts have gone; one by one the treasured little possessions have been parted with, and the want grows more urgent; then God sends his help by the hand of this Society. At the present time no fewer than

1,550 LIFE PENSIONERS,

living in all parts of the country, are upon the books receiving upwards of £11,000 per annum in pensions of five, seven, and ten guineas. The greater number of these aged ones would, but for the Society, be closing their pilgrimage in the workhouse; now they are enabled to remain in their own homes and in the midst of family circles, where the influence of Christian old age cannot but be a great blessing. The majority of the pensioners are over seventy years of age, and many are upwards of eighty. In the four homes 180 of the recipients dwell, and every effort is made for their comfort. These buildings, with funds for providing coals and ministry to the sick, cost £2,000 per annum.

A daily income of £36 is therefore needed to maintain the present operations of the institution, and to meet this amount the ordinary receipts are insufficient. The pensions in London and some other places are paid monthly, and in the country districts quarterly; and, wherever possible, through the personal visits of Christian friends. A bond of sympathy is thus established between donors and receivers, and the work of the institution is divested of coldness and formality. Visitors to the homes at Camberwell, Hornsey Rise, Stamford Hill, and Brighton will be heartily welcomed.

Every candidate has to be nominated by qualified subscribers, and careful inquiry is made into each case, the three conditions of eligibility being old age, poverty, and discipleship. The committee desire to act in the spirit of the words of Dr. Chalmers:—"For the purpose of doing aught like

SUBSTANTIAL AND PERMANENT GOOD,

something more is necessary than to compassionate the poor; we must also *consider* them."

A considerable number of the recipients have been reduced from positions of comparative comfort and affluence. Many more have been comprised in the industrial classes; and all have to tell the pitiful story of the long struggle, with failing strength, to obtain daily bread in the face of intermittent employment and abounding competition.

One pensioner, aged seventy-two, a widow, has to support herself and an entirely helpless invalid daughter, on 7s. 4d. weekly. Another is a native of Armenia, and, though quite blind, she keeps her room clean and cooks for herself. A third pensioner recently passed away, after being bedridden forty-eight years; she was a happy and contented Christian. Instances such as these could easily be multiplied; but, perhaps, enough has been said to show the urgency of the needs that have to be met.

Those desirous of interesting themselves in this extensive and well-tried work for the poor and the aged of "the household of faith" will be thankfully welcomed by the secretary, Mr. John E. Hazelton, at the office, 83, Finsbury Pavement, E.C.

Crippled Street Children.

ONE of the most pathetic and Christlike branches of the Watercress and Flower Girls' Christian Mission is surely that which deals with those afflicted girls who are found in our markets and streets selling flowers. The pitiable condition of these children awakens all the sympathies of our nature, and we cannot withhold the gift so pitifully asked for. Yet there is the fear lest the gift has been a salve to our conscience, or that it may be spent to gratify the selfish indulgence of some unnatural guardian; but what can we do? We must help them, for they may not be left in their misery wandering the streets uncared-for, their life of pain

AGGRAVATED BY POVERTY AND NEGLECT.

Exposed to the bitter cold, ill-clad, ill-fed, often ill-treated, their life is a bitter burden.

Surely something can be done to brighten their lives and infuse them with hope? While they are young children at home, even in their slum dwellings, they can be, and are, regularly visited; picture books, toys, food, warm clothing are given them, and their attendance arranged at Christmas treats, at tea parties for cripples, and at the summer fortnight at the seaside. Nevertheless, when all this is done, and it is done most efficiently and tenderly, yet practically they are left in the same state of hopeless helplessness. When they cease to be children, and the serious problem of life oppresses them, what are they to do? Must they drift to the workhouse, or always depend upon charity? The able-bodied ones are rescued, received, and trained for domestic service; but such an honourable position is not possible for the afflicted and crippled. They need and deserve our best help, and if such girls can be saved and taught to earn their own livelihood, and attain to the blessings of self-dependence, all work to that end is worthy the devotion and support of God's people.

There are now fifty-two being cared for by the Crippled Girls' Industrial Training Branch of the Watercress and Flower Girls' Christian Mission. They are received for two years, and are taught the art of artificial flower-making, mounting, and designing.

A visit to the Mission head-quarters is highly interesting. Here we see the inmates busily engaged at work, under circumstances which are full of

HELP AND ENCOURAGEMENT.

Of course, we are all made familiar with the skill of these artificers by seeing the finished products adorning ladies' head-gear. The imitation flowers almost outvie the real article in beauty of form and brilliance of colour, and the excellence of the work constitutes a strong testimony to the grateful energy of the girls; and we watch with keen interest how the deft and skilful fingers of the workers piece together the petals of a rose or the parts of some other flower, previously shaped and tinted by other hands. It is dainty and fascinating work, and its variety at once serves to develop the intelligence of the girls, and to give scope for any special talent for tasteful construction they may possess.

At the expiration of the period of training they are happily capable of earning their own living. Then they are boarded out with good Christian foster-parents, work is provided for them, and they defray the cost of their board and lodging. Thus, there is a continuous stream of inmates passing through the institution. It is impossible to enumerate all the advantages of this work. It effectually removes a girl from the

DANGERS OF THE STREETS,

and from her slum surroundings. The influence of a Christian home and genial company, and of light, pretty, and interesting work, inspires them with hopefulness. As the possibility of becoming self-dependent dawns upon them, the whole outlook brightens. Many of them have given the clearest evidence, too, of having become true Christians.

For over twenty years this branch of the work (the Mission was founded in 1866, and owes its existence to the late Earl of Shaftesbury) has continued its work with manifest token of Divine blessing. This work of rescuing and training the poor crippled girls to a life of useful, remunerative labour is earnestly commended to the prayerful consideration of God's people. Its claims are urgent and real; the work is a solution of the problem of how to help the helpless to help themselves. The story of this Mission's thirty-three years' work among the poorest of London's street poor, and the devoted labour of Lord Shaftesbury for their benefit, will be gladly sent upon application to the secretary, Mr. J. A. Groom, 8, Sekforde Street, E.C.

Sleep Not.

1. Thess. v. 6.

SLEEP not, O child of God,
The world is fast asleep;
But thou must be awake,
And constant vigil keep.
Amid the darkness of the night
Hold thou aloft the Gospel light.

Sleep not, but watchful be;
Though dark the night and long
The morning cometh soon,
And with it gladsome song.
The "Morning Star" shall soon appear
Proclaiming that the day is near.

Sleep not, the night is spent,
And Christ is at the door;
Thy long and patient watch
Shall then for aye be o'er;
And thou among the blood-cleansed throng
Shalt sing redemption's peerless song.

Sleep not, O Christless soul,
For thee the Saviour waits;
And holds his judgments back,
But opens mercy's gates.
Arise and come; He calleth thee
The ransomed of his blood to be.

Keiss, Wick, N.B. E. P. H. KING.

Work for Workless Men.—A meeting in connection with the James Keates Homes for workless men was held a few days ago, on the premises, at 321, City Road, N. A number of Christian workers, representing various denominations, gave stirring and pathetic accounts of the work. Quite a number of men have been reclaimed from almost incredible degradation. They are now clothed, and in their right minds, walking humbly with God. All have not fallen so low, but they have been in urgent need. Employers testify in cordial terms as to the conscientiousness and success with which the men toil. Mrs. Keates, who carries on the Homes, will be glad to hear from firms requiring men for clerical, advertising, or other work. Address as above.

The Genesis of a Great Love-Gift.

By Dr. T. J. BARNARDO.

EVER since I had met my first Arab, little James Jarvis, I had, at intervals, been searching the slums of London by night, and had here and there drawn out one and another homeless child from the wretched lairs in which I found them. I did my best for those who were willing that I should help them.

Little James himself, my first boy, was put with a good woman some two streets away from where my own lodgings were. Gradually other boys, rescued in a similar way from starvation, were also placed out by me ("boarded out" we would call it to-day) in lodgings here and there. They were sent to the nearest common school.

Of course, they had to be cleansed and kept clean. They were clad in decent but poor clothing; a few of my own personal friends, who were interested, assisted me in bearing the expense, which would have been too great for me to bear alone. Some of my fellow-students at the London Hospital also gave me bundles of their cast-off clothing, and these were worked up for the sake of my waifs.

When the incident I am about to relate occurred, I had, probably, some fifteen or sixteen children who were dependent upon me and my friends, and who were living in the way I have described. What was to become of them in the future I had not yet settled. I had not even raised the question in my thoughts, save that I was sure some door of hope would open! I know I prayed for guidance daily, and took every little help that came as God's answer.

I remember that I got two or three who were older than the others into doing odd jobs for some tradesmen in the neighbourhood, and this gave me great satisfaction at the time. Thus, although I did not know what I should do with them all in days to come, I had not the slightest doubt but that I had been right in the steps I had already taken on their behalf; and that my Heavenly Father would, in his own good time and way, make all that then looked doubtful perfectly clear.

More and more, however, I began to ponder in my own mind upon the dreadful and pathetic condition and fate of the Waif Children revealed to me by those who were to be found in such numbers,

FRIENDLESS AND ALONE IN LONDON,

with whom I conversed nightly. I remember how I prayed daily—I had almost said *hourly*—that God would raise up some powerful friends to succour and help these little ones who had won my heart; yet it never then occurred to me that the task would one day be my own.

But my thoughts began more and more to concentrate round *Waif Children*, and round the Waif Children *of the East End*. As yet no public notice of any sort had been drawn to my work; and, indeed, I had no desire that it should be. In fact, I shrank with great reluctance from taking any step which would bring me into the public gaze.

Nor did it seem that I had anything very great to record. I had simply done my duty. I had helped a few poor street children, whom I had discovered to be absolutely homeless and friendless. It was a great privilege, I felt, to be allowed to have any practical share in such work for the Lord. That it was Christian work, I never doubted. I often spent hours in talking to my waifs about the Saviour, and many a stirring memory comes back to me to-day as I recall the quiet moments when the whole group of children I had lodging round me came to my own rooms; and as they sat, some on seats, others on the floor, they would listen with wondering eyes to the stories I told them which illustrated and set forth the great love of Jesus.

We never separated without prayer, and it was evident my little audience understood that I, at least, loved each one of them, and wanted to do them good. Perhaps they did not understand more than that, although I know that, of that early group, some soon gave evidence that they had given their own selves unto the Lord. That was just what I aimed at. It was to be

all Christian work—winning souls for Christ; and all else I did, such as feeding their bodies and cleansing them, and clothing them and supplying their physical wants, were merely means towards an end. That great end was their redemption, body and soul, from evil to the service of my Master.

It happened that one day, at this time, a great Missionary Conference was held at the Agricultural Hall, Islington. I cannot fix the exact date of this; and although I have consulted Rev. Dr. Thain Davidson, who convened the meeting, and who occupied the chair, he, like myself, is unable to be exact. I think, however, that it was early in 1867 when that meeting occurred. I, as a missionary student, received an invitation to attend it. There was a crowded and most enthusiastic audience. Several gentlemen from various parts of the world addressed it; but two or three well-known speakers who expected to be present were prevented from appearing, and they sent word only at the last moment. Thus, late in the evening, the chairman found himself in some difficulty owing to this dearth of speakers. Suddenly he turned to me, as I sat near him on the platform, and said:

"BARNARDO, YOU MUST SAY A FEW WORDS. Tell us something of your ragged-school in the East of London."

I am free to confess that I do not think I ever felt so unhappy in my life as at that moment! I could not, I thought, have spoken a word to save my life. I had never before addressed a formal audience like this, only little groups of poor folk in the East End, and the children gathered in the shed, or in my room. So I promptly declined the invitation. No; I could not. "Oh!" he said, "you *must*." And, without a pause, he turned to the audience, and said, "So-and-so cannot be here; but we have a young medical student living in the East End of London, who is by-and-by to go to China, and he will tell us something of his Ragged School work." There was nothing for it but to obey! Looking up to God for guidance and mentally beseeching his help, I stood for a moment feeling dazed in front of that great audience; and then, closing my eyes in the effort to forget where I was, and to concentrate my mind on the subject, I began to say something, at first I hardly knew what, about my Ragged Night School. Gradually, however, I became warmed to the subject. I remember that I could not help revealing what I had seen the previous night in

A VERY MISERABLE QUARTER

of the East End. I had found myself there in the early morning surrounded by a group of the most pitiable children one could imagine—homeless and friendless, foodless, and clad only in rags. And I dwelt on the pity of it, and the sorrow of the fact that no one seemed to care for either the bodies or the souls of these poor outcasts. Then I dwelt upon the heathen darkness in which they lived, and I besought my hearers to pray for the little waif children of the great city in which we were gathered.

I think I can say that my story seemed to impress the audience a great deal. They exhibited their feelings, after I had sat down, in a manner which was very encouraging to me. When the meeting was brought to a conclusion, I was leaving the platform, and had just reached the arena, when a young woman came up to me. She looked of the servant-girl class. I remember that she had a good and simple face, and that her eyes were filled with sympathy. "Please, sir," she said, "may I speak to you?" I said, "Certainly." She went on: "I came here to help the missionaries. I have been praying for them for years. I am only a servant, and I cannot give much; but I have

SAVED ALL MY FARTHINGS

for them. But, sir," she continued, "when I heard you, *I thought that we had the heathen not only abroad, but here, at our very doors;* and I wondered if you would let me give this which I had brought for the heathen to your poor children." And in a moment, before I could reply, she had placed in my hands, wrapped up in paper what was clearly a parcel of coins. I felt not a little embarrassed, and I knew not how to act.

This was the FIRST PUBLIC MONEY I HAD EVER RECEIVED. I know I felt myself getting red and hot all over! The questions rose in my mind: "Could I take it? Was it right? What should I do?" It seemed ungracious to refuse the gift, yet I was in a very embarrassing position. Hitherto all expenses had been paid either by my two or three fellow-students and myself, or by a few of my private friends (I had not many, and, of course, to them I accounted for what I did with their money). But this was quite different, being a gift from a stranger, a member of the public. So I had the little parcel in my hand, and thanked her in some awkward fashion. I know that I felt as awkward in receiving it as she apparently did in giving!

When at last I reached home, I opened the packet, and found that it contained 6¾d. in farthings! I knew not what to do or what to think with regard to this first gift. Presently, however, it came home to me that I had been asking God for guidance and help, and that this was *His* way of giving both. Here was a small gift, a humble one, and from a humble person. But it might be

THE SEED OF A GREAT DEAL!

So I reverently wrapped the coins in paper and laid them in a drawer, where they remained some time. It was the first contribution I had ever had from the public; yet I have never doubted since then that this was God's way of showing me that He could, by humble and unexpected instruments, supply all that would be needed for any work which He gave me to do for Him.

Surely it is not amiss here to remind myself and my readers that that first gift has been followed in succeeding years by generous offerings for the same work from God's people all the world over, amounting, up to Nov. 30, 1899, to the great sum of £2,258,911. And is it not touching to reflect that the larger proportion of this immense love-gift to Christ's Little Ones came from the generous hearts of the humble and the lowly, in amounts of less individual value than £1 each?

18 to 26, Stepney Causeway, London, E.

Important to Borrowers!

BEING a large capitalist in the way of Boys, I am prepared to negotiate for Christmas Loans with 400 households! I expect a large number of eager borrowers, for this is an opportunity seldom available. All my boys are excellent boys, smart boys, paragons of boys (except a few who are *not!* Small type, please, Mr. Printer!) And they will be an acquisition to any household. They will be delivered at any railway station, say, within ten or fifteen miles of London; and they must be returned in good order, and *not damaged by Christmas over-feeding*, within a day or two! Now, who applies?

Joking apart, it is a serious matter for us to provide Christmas fare and Christmas treats to all our young people. Moreover, we long to give each boy a *real* change at Christmas. We are, therefore, asking our friends within a reasonable distance (say ten or fifteen miles) of London to invite our boys to spend their Christmas in their own households. But we must also ask each friend who volunteers to aid in this matter to *send us the return railway fare* for their boy guest. Our purse is so *very* low!

We will send only *nice* boys, either a little cripple or a well-behaved little fellow between, say, six and fourteen years of age. Such an outing will make Christmas bright for the youngster, and Christian friends will be interested, I am sure, in their young visitor, who may have had, perhaps, very few glimpses in the past into homes of happiness and comfort.

The boys will be ready to go from *Friday afternoon, the 22nd*, to *Wednesday forenoon, the 27th December*. They will bring all personal requirements with them for the five nights' stay; and I hope and believe that they will prove themselves thoroughly repectable, well-behaved and gentlemanly little visitors.

If any reader of THE CHRISTIAN wants a guest, please let me hear on or before *December 19*.

18 to 26, Stepney Causeway London, E.

"Gather them into the Fold."

THE RAGGED SCHOOL UNION.

IT was of the children that the Master said, "It is not the will of your Father which is in heaven that one of these little ones should perish." And, in consequence, the early Church bestowed special care upon the little ones who, in that age, were often cruelly treated, despised, deserted, or forsaken by parents and guardians. The pages of history reveal the fact that regard for child-life has everywhere increased in proportion to the knowledge of the teaching and principles of the Lord Jesus Christ.

In the annals of the present century it will be found that of the vast numbers of devoted workers for God whose names are recorded in this connection, that of the noble Earl of Shaftesbury stands out as the Peer among them all. He championed the cause of the children in various ways, and ever sought to save from perishing the "little ones" who were dear to the heart of the Father, and for whom the Saviour died. And the institution which bears the name of the Children's Earl—and of which his lordship was the first president—the Ragged School Union, has, during the fifty-five years of its existence, had for its object the rescue and the training of the waifs and despised little ones of the great metropolis and its suburbs.

To "gather them into the fold" is the motto of each of the 4,000 workers in the various Missions affiliated with the Ragged School Union. Their efforts are firstly, and mainly, in a spiritual direction; the love of God is ever their theme. These Missions are substantially aided from the funds of the Society—about £2,000 being annually disbursed in money grants alone, to support needy and struggling efforts, and to help in the erection of suitable mission buildings.

The *educational* branches of this Society have also been productive of untold good. Day and week-night schools, kindergarten teaching imparted to cripples in their own homes, industrial classes and school libraries, are all comprised in the multifarious agencies of the Ragged School Union.

The *philanthropic* enterprises of the institution are many and diverse. The amount expended annually in nourishing food and free meals for very poor children forms a considerable item. The garments supplied to the naked, and boots to the shoeless—for which a nominal charge is usually made, or a method of supply on loan—are to be counted by tens of thousands; while the benefit derived from the country and seaside holidays afforded to the thousands of children, at a trifling cost, is incalculable, and the "day in the country," enjoyed by the tens of thousands of children, is looked upon as a

RED-LETTER DAY IN THEIR EXPERIENCE.

Besides these numerous agencies on behalf of the children, various efforts are in operation for the spiritual and temporal welfare of adults and the following enterprises are wholly sustained by the Society:—The Battersea Gipsies' Rest, the Crutch and Kindness League, the Hearts and Hands League, and the Guild of the Good Samaritan. Full particulars of each will be gladly forwarded by the secretary.

The work conducted by the Ragged School Union among the cripples of greater London, requires special mention. The names and addresses of over 5,000 crippled children—many of them helpless sufferers—are registered. These are regularly visited by Christian ladies and gentlemen, and in many cases corresponded with regularly by members of Christian Endeavour societies. Cripples' Parlours are held weekly in various districts, when games are indulged in, and the afflicted ones are brought in touch with the Gospel. Many again are helped to secure surgical appliances, crutches, &c.; and over a thousand little sufferers have, during the past year alone, spent a holiday of two or more weeks in the seaside homes of the institution.

It is obvious that the various operations of the Ragged School Union and Shaftesbury Society, conducted in the metropolis of the world, are far-reaching in their influence, and, therefore, claim the sympathy and practical support of the Lord's stewards throughout the empire. *Financial aid is immediately required*, for the winter's work has commenced in earnest in all the affiliated schools and missions, and the demands upon the resources of the Society are enormous. We need not do more than point out that while money is pouring in for the relief of distress caused by the deplorable war in the Transvaal, it is imperative that such an institution should be adequately supplied with funds to carry on its beneficent work at home; otherwise the invasion made by the adversary of God and man upon the hearts and lives and homes of the poor around us may be far more lamentable than that caused by the invasion of our colonies. The secretary is Mr. John Kirk, 37, Norfolk Street, Strand, W.C.

To Meet Romish Aggression.

THE Protestant Alliance is the only undenominational Protestant society for *definite and distinctive Protestant work* in the country.

After the Papal aggression, in the year 1850, it was felt by the late Lord Shaftesbury that a society was needed to include upon its platform members of all Protestant churches, not only to oppose the advance of Popery, but to maintain the Scriptural principles of the Reformation.

The eminent statesman accomplished his purpose, and he became the first President of the Protestant Alliance, which was founded in the year 1851. From that time to the present day the Council of the Alliance has been sufficiently wide to include representatives of almost every phase of thought and feeling among Protestants. The Council for the present year is a very representative one, and a glance at the names will show them to be typical of the best traditions of British Protestantism. Amongst those belonging to the Church of England are such veterans as the Bishop of Liverpool, Archdeacon Taylor, Canon Christopher, Canon Garratt, and Prebendary Webb-Peploe; whilst of those eminent in the records of English Nonconformity there are Revs. Richard Roberts, Darlow Serjeant, Dr. Kennedy Moore, Dr. H. Grattan Guinness, and W. Sinden.

As we have named the first president, we may perhaps be expected to say something of the first meeting. It was attended by the Earl of Ducie, the Earl of Roden, the Earl of Cavan, Lord Mandeville, M.P., Lord Morton, Lord Henry Cholmondeley, the Hon. A. Kinnaird, and other gentlemen who were eminently representative of the Protestantism of the nation. But, wide as this representation was and is intended to be, the objects and principles of the Alliance are defined with the utmost clearness and distinctness.

Briefly stated, those principles are:—

(1) The One Book, the Bible only.

(2) The One Priest only, the Lord Jesus Christ.

(3) The one and only sacrifice "finished" on the cross.

Through evil and through good report, during many years of patient labour, in the midst of coldness, discouragement, and of many and varied obstacles, these principles have been faithfully upheld.

Not the least important and interesting part of its work is the extensive circulation of an illustrated monthly Protestant paper. There is no other paper *exactly* like this. In the first place, it serves as the report of the work of the Society. The great cost of a report in the form of a pamphlet, which very few read thoroughly, is avoided, for the work of the month is reported in "The Protestant Alliance Official Organ," and is sent to all the members from the central office post free. The paper was enlarged to its present quarto size at the beginning of last year, under the then editorship of Rev. W. Kennedy Moore, D.D.

A very considerable space is given for articles on the sayings and doings of Roman Catholics, and also of Romanizers in the Church of England. Such matters are critically considered and discussed with great ability, and always in good taste. Above all, the unscriptural character of the Romish sacerdotal system is pointed out, and in a kindly Christian tone. The members of the Alliance, we are informed, greatly appreciate their monthly paper, which forms a very handsome volume. We are informed that the volume, containing a copy of each issue for the year 1899, is now ready, and may be obtained, on application to the secretary, for 1s. 6d., post free. It contains an

INDEX TO ALL THE CHIEF POINTS

which have been controversially treated, and we advise our readers to secure a copy.

The vigour of the Protestant Alliance is also seen in the creation and extension of auxiliary branches throughout the century. Since the annual meeting of May, 1898, new auxiliary branches have been established at the following places:—Brondesbury, Chelsea, Dover, Hackney, Hyde Park and Kensington, Norwich, Paddington and Notting Hill, West Kirby (Lancs.), Sittingbourne, St. John's Wood, and Weymouth.

Progress has been made not merely in the extension of old, and in the formation of new branches, but all along the line. Evangelistic meetings in the open air all through the summer months; controversial and educational lectures in public halls during the winter; and the electoral work carried on by the Alliance are of the greatest importance; and if it had not been for such continuous and faithful labours the Papal aggression would probably have had a much stronger footing in this country. The enemy is indeed coming in "like a flood," as is proved by statistics given in the February issue of the "Organ" of this Society; but the workers are undaunted, and quietly and unobtrusively pursue their way, ever seeking to obtain fresh power for the conflict—where alone it can be obtained—at the Throne of Grace. Accordingly, from May 7 to May 13 last, was held a brief period of united and universal intercessory prayer, specially organized by the Protestant Alliance, "for the direct interposition of Almighty God on behalf of our beloved country, and to implore the Divine blessing upon all Protestant work." The secretary is Mr. S. W. Brett, and the offices are at 430, Strand, W.C.

December Night.

DECEMBER NIGHT. The drifting snow was sweeping
In smothering clouds, and earth appeared a blot;
The fatal sleep into his heart was creeping:
"Where is my path? where is my own dear cot?
Lost! lost!" the wanderer moaned, when, lo, a door!
"My home!" he cried; "now let the tempest roar!"
Night in the soul. The world had been my heaven;
But it had failed, and earth and sky were black:
Lost in the desert, by the tempest driven.
"Oh, for the light," I cried, "to guide me back!"
Then Jesus answered me: "I AM the Way."
I trusted Him, and night was turned to day.

Donegal. J. K.

Newcastle-on-Tyne.—The annual report of the work in connection with the Circus services at Newcastle-on-Tyne, speaks of continued blessing. At the meetings in the Palace Theatre the attendances have been large, the attention and behaviour of the audiences excellent, and the number professing faith in Christ most encouraging. It is satisfactory to find that so many young men and women are brought under the sound of the Gospel. Every week 10,000 tickets are issued, advertising the meetings. On these is printed some striking passage of Scripture, and blessing has been received by this means. The services go to show how non-churchgoers can be reached by the Gospel; and that, when the simple truth is presented by consecrated speakers, the people gladly come to listen; and that, best of all, many who hear, believe and live. Communications may be addressed to Mr. James Marchbank, 31, Grove Street, Newcastle-on-Tyne.

A Modern "Bethesda."

THE LIBERATOR RELIEF FUND.

THE "day of trouble" had dawned. When the shadows of death crept round the home, and the happy, easy-going circle was ruthlessly broken, the stunned ones who were left behind could do naught but gaze, with heart-breaking eyes, at the close-clanged door that shut out the other world from this work-a-day one, the future from the present.

He who, but a few hours since, had passed through that door had been the head and hands alike of the suddenly bereaved family, a brave soldier, a ruler accustomed to be obeyed unquestioningly in and out of his home. The pillar of the house gone, and with him his half-pay gone also, what could follow but the falling to earth of the happy little home like an edifice of cards?

The fragile, broken-spirited mother, accustomed to be cared for as a queen, and shielded from every rough wind the world blows, hot or cold, must perforce rise up and face life for the first time alone without her husband.

The daughter, brought up aimlessly, had now brought home to her, in full force, the deplorable result in her utter incapacity.

When the helpless pair tore away their wistful gaze from the impenetrable door Death had shut to, it was to sit down and count, with fear and dismay, their little all. What were they to do with the precious hoard—how spin its narrow limits out? It was all that stood between themselves and dire beggary. To put it in a bank they were terrified, for banks might and did fail.

After weeks of frightened deliberation they were told, for the first time, of a great institution, conducted on strictly Christian principles by men of peerless integrity and unquestioned piety—the famous "Liberator"—in after days to be branded as the "*infamous Liberator*"!

It was as if an angel pointed the way to this philanthropic company, whose end and aim were to protect the widow and the orphan.

With a meek and reverent thankfulness for the guiding hand, the larger portion of their means—£500—was placed in happy confidence in the care of such a religiously-conducted institution, and the annual percentage procured a modest new home for the two. Frugally, sparely, they struggled on, keeping life together by means of the daily-diminishing remainder of their all. But, to buoy them up, there was always the happy confidence in an institution of such exalted principles as the "Liberator," whose percentage, paid with a strict regularity—out of its own capital—

KEPT THE ROOF OVER THEIR HEADS.

This happy confidence was, all suddenly, without hint or warning, abruptly shattered. As an earthquake will break up the placid hush brooding over some tropical scene, so came the crash of the great "Liberator" Company. And just as the convulsion of nature's forces brings down huge buildings to the dust, shakes high mountains, and uproots great trees, so did the gigantic failure devastate countless homes.

The mother and daughter, who had already thought their lot a truly hard one, now knew what it meant to be really ruined. But in the daughter's fingers God had recently placed a new power—a pen to write of the sorrows and joys of others—echoes, perhaps, of her own. With this God-given weapon she fought her feeble hardest to be the bread-winner.

But the little home fell to the ground in the financial earthquake. The household gods were sold. And then, once again, the shadows—this time of poverty, not death—closed in around the two. Life was at its darkest. Groping forward, they found no light—yet.

But through the black gloom there was never despair. God forgives all things but despair. And this wholesale trust was not misplaced; it never is. It was little or no consolation to know that those in high places who had loved "salutations in the market-places"—the Stock Exchange, the City—and "the chief seats in the synagogues, and the uppermost rooms at feasts;" those who had "devoured widows' houses;" and, worst of all, who, "for a pretence, made long prayers," had received their deserts. Not in such retribution was comfort or alleviation to come to the

HAPLESS ARMY OF MARTYRS.

In the old days, when the Lord Jesus went up and down among men, there was in the Holy City of Jerusalem a wondrous pool. It was close by the Sheep Gate, where the flocks poured in for the Temple market. And it was "called in the Hebrew tongue, Bethesda, having five porches," and having also a heaven-sent quality of healing in its waters. That being so, there lay patiently round that pool all the days of the year "a great multitude of impotent folk . . waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water"—that is, imparted its healing power to it.

And so it has been in these latter days. Ruined widows and orphans, crowds of self-denying workers of both sexes, and of varied ranks in life; a great multitude of impotent folk, truly dumb and patient in their helplessness, were gathered round the pool—the ruins, that is to say—of the "Liberator" in which they had trusted so blindly. For these stripped and homeless ones there were no loaves and fishes dealt out; depositors and shareholders alike stretched out and drew back empty hands. Not for them were even the baskets full of fragments, for there was "nothing in the pound," it was declared.

But while they waited, growing fainter with helplessness each day, an angel came down that way towards the pool. It was a man after God's own heart, with a personality—that of a soldier-priest—which instantly attracted; a worker in the vineyard who had laid down his own life-work, for the moment, to outstretch a hand to help needs and necessities more dire even than his own East London parish.

For him it was to come down and trouble the water, in order that the spent and starving multitude should step in and be healed of their injuries.

With his head and his heart Rev. Stockwell Watts conceived and encompassed a gigantic scheme of relief to meet

A GIGANTIC HURT DONE.

to the innocent and the trusting. Courageously, he promised himself not to lay down his arms until he had gathered in the self-allotted harvest of £100,000, in order "that every one of them may take a little."

Yes, he, too, as did our Lord, had lifted up his eyes and beheld the "great company" of the beggared and the needy, and he, likewise, had had compassion on them.

This great, Christ-like work is well-nigh completed. Already the harvest is nearly gathered in, for £90,000 have poured into the fund from high and low, from rich and poor. And what of the ten—the needed remainder? That is for you who read to say. Surely the few completing thousands will also be gladly forthcoming from that unfailing treasury, the large Christian heart of the English-speaking people. The office of the "Liberator" Relief Fund, of which Rev. J. Stockwell Watts is secretary, is 16, Farringdon Street, E.C.

And the great work will be achieved—the Christian soldier's victory won, his reward secured. For on listening ears fall far-away echoes of that Divinest praise of all, to be his, of a surety, in the by-and-by coming to us, one and all:—"*Well done, good and faithful servant . . . enter thou into the joy of thy Lord!*"

A "Liberator" Victim.

Life-saving at Sea.—The Royal National Lifeboat Institution reports, for the year ending June, 1898, the loss of 295 lives by shipping casualties, thirty-three less than in the preceding year. The remarkable fact in connection with life-saving work is that there should have been such a disproportion between the number of casualties (4,964) and the number of lives lost, and between the number of seamen and officers lost and the number of passengers; of the 295 lives lost, only seventeen were passengers. These, of course, are only round our own coast. Recently there was a painful instance of the men in a steamer treating the shipwrecked passengers badly, but the figures we have given tell an eloquent tale of the safety with which tens of thousands of travellers come to and go from our shores.

A Root and its Branches.

ST. GILES' CHRISTIAN MISSION.

THERE is a certain room in London which has a peculiar fascination for me; and, if its walls could speak, they could tell tales which would startle the auditors. It is not a large room, and it is not elegantly furnished; it is in a house down a side street, and to the uninitiated there is nothing remarkable about it whatever. But every year the number increases of those who recognise its importance, and who can understand why it fascinates those who know it.

It is the private office of the superintendent of one of the most important of London's Christian missions, and there Mr. Wheatley sits daily to listen to the catalogue of sin and misery which an annual aggregate of 6,000 applicants pours into his ears. It has often been a wonder to me how he can face, and deal with, and assist this mass of misery, and still keep any faith whatever in human goodness, purity and honesty.

What a company it is which comes to him annually! What embodied tragedies, what living wrecks! Surely he needs the wisdom of a Solomon, the patience of a Job, the riches of a Crœsus; and, above all, the love of God in his heart, to enable him to deal wisely, patiently, helpfully, and effectually with his strange, sad "clients." We hope he may live long to be used amongst them and for them.

I was talking to him the other day about the extent of the work now as compared with what it was when it commenced in St. Giles' forty years ago. "Yes," he said, "it had but a small root then, it has many strong branches now; in fact, I suppose some of the branches are better known than the root. The public hears more of our prison work, and about our homes for friendless juvenile offenders, than it does about our house-to-house visitation, our Gospel services, our Sunday-schools, and our bands of hope, &c.; yet we are not primarily a prisoners' aid society, but

A CHRISTIAN MISSION;

and as the work was founded in St. Giles', it was called the *St. Giles'* Christian Mission, which title covers all our operations still. Of course, we do not confine our work to the parish of St. Giles. I presume there is hardly a parish in London, or a town in England, to which the benefits of our mission do not extend."

"Well then, Mr. Wheatley, as your operations are so manifold and far-reaching, do you receive proportional financial support from all districts?"

"God has been very good to us in the matter," he quickly and fervently answered, "and I have no doubt He will continue to send us all that is needed for his work. The winter months are, as you know, full of very urgent and pressing needs; and one of the things most painful to me is to hear the piteous applications of the poor, and yet, because of scarcity of funds, be unable to render them the help they so urgently need.

"At the present moment, one of our chief aims is to administer temporal relief to the sick and poor. It is really wonderful how little a large proportion of the well-to-do 'consider the poor.' The winter months, and especially the Christmas season, which brings happy reunions and plentiful repasts to the rich, bring intensified suffering to the poverty-stricken. It is by no means easy to get the semi-starved to listen to, much less accept, any message of God's mercy, while their physical sufferings are crying loudly for relief. The same God who has given them immortal souls has also given them sensitive bodies, in constant need of warmth, clothing, and food.

"We have always distributed several hundred Christmas dinners to deserving, struggling, poor families shortly before Christmas Day. God willing, we shall do the same again this year."

B. W.

The annual gathering in connection with Mr. Wheatley's work was held at the capacious mission chapel in Little Wild Street, W.C., on the 30th ult. It was, as usual, of a striking and pathetic character. A magnificent testimony to the value of the work was afforded by

the presence of large numbers of young men and women who, since their rescue from careers of sin and degradation, have retained the situations obtained for them, and earned the confidence of their employers.

The platform was filled by many gentlemen occupying important positions on the judicial and magisterial benches, and words of high appreciation were sent by Dr. Anderson, of the Criminal Investigation Department.

Alderman T. Vesey Strong, one of the trustees of the movement, gave a graphic account of its beneficent operations. During the last twelve months 21,224 men had been provided with a free breakfast on the morning of their discharge. Of that number, 5,998 had been helped to redeem the past; and 5,917 had signed the temperance pledge. Alderman Strong pointed out, too, the important results accruing from visitation work. The workers sought out and relieved cases of genuine distress in all parts, and many a heart-broken prisoner's wife rejoiced that, just in time, assistance had been afforded her and her innocent but suffering children.

Mr. R. Loveland-Loveland, Q.C., who presided, gave a comprehensive review of the work, and, speaking as a judge, testified in earnest terms to its thorough but economical character. After pointing out that the Mission is practically a religious and philanthropic auxiliary to the country's legal administration, the speaker addressed the young people present, urging them to evince their gratitude by lives of Christian service.

Mr. Wheatley's address was full of cheer and encouragement, in spite of the depleted state of his cash-box. He rejoiced that so many who formerly lived by dishonesty were proving themselves so well. In this direction the last year had shown a remarkable record. The Malden Home of Rest for the sick poor had proved a benefit to very many needy creatures, and both in the women's and the lads' receiving and training homes the blessing of God had been manifested.

Judge Baylis, Q.C., Mr. W. R. McConnell, Q.C. (Chairman of the London County Sessions), Lieut.-Col. Rotton, and other supporters of the Mission, also spoke their hearty appreciation. The chief feature of the proceedings, however, was the presentation of prizes to those who had done specially well in situations. At this interesting function Mrs. Loveland-Loveland officiated, and remarkable enthusiasm was shown as the long file of happy recipients proceeded past the chair.

The East London Children's Hospital, at Shadwell, provides medical and surgical treatment for poor children in one of the poorest districts of London. The out-patient department includes the treatment of women, and there is also a convalescent home for children. During the past half-year, 712 in-patients and 12,698 out-patients were treated. Several cots at the hospital have been endowed, either in perpetuity or for the life-time of the benefactor. Others are supported by the contributions of friends interested in the work. Mr. Thomas Hayes is the Secretary, and communications may be addressed to him at Glamis Road, Shadwell, London, E.

Ross Bible Carriage Mission.—In a recent letter, Mr. John Coates writes:—"Both our tents have been busily employed in the surrounding counties. The Bible carriage has been the means of scattering much good seed. We commenced tent work in a village in Gloucestershire, intending to spend a fortnight there, but such an interest was awakened that the visit was prolonged for about five weeks. Many got blessing. In an adjoining village a similar interest was awakened, and a prolonged visit made. In another village the children were told it was sinful to come to the tent. We were informed, on good authority, that adults are there presented with a silver cross if they will make a vow never to enter any Nonconformist building. However, large numbers attended, and many received blessing. At another centre, a village steeped in ritualism, a spirit of hearing was manifested. On the removal of the tent, a barn was fitted up for meetings, and the preaching continued therein. Arrangements are being made to build a hall so that permanent work may be established. The Bible carriage is now being taken through needy towns and villages in Gloucestershire." Mr. Coates may be addressed Northleigh, Cantilupe Road, Ross.

The National Refuges.

IT is always more pleasant and profitable to take into consideration a Christian work which is in active operation, than to review an undertaking which belongs entirely to the past. It is, therefore, gratifying to know that the various useful institutions belonging to the National Refuges for Homeless and Destitute Children continue in full vigour, conferring blessings upon the community which it would be difficult to exaggerate.

When it is borne in mind that these Refuges have now been maintained for fifty-six years, and that upwards of 15,000 destitute children have been transformed into useful members of society, some idea of the magnitude of the good work achieved may be realized.

Throughout the length and breadth of the United Kingdom, and in distant countries beyond the seas, there must be many hundreds of respectable families who have cause to bless the philanthropic labours of the great Earl of Shaftesbury, and the indefatigable founder and former secretary, the late William Williams.

At the present period of patriotic fervour, when attention is so constantly drawn to the subject of our army and navy, there is a strong temptation, in dealing with the National Refuges, to speak especially of the *Arethusa* and *Chichester* training ships for poor boys of good character, because those vessels have done so much excellent work for the Royal Navy and merchant service.

But this natural inclination to deal with a popular topic should not lead us to forget the solid work which is being quietly and effectively done by the Society's Homes on shore for boys and girls.

Dealing first of all, as a matter of courtesy, with the Girls' Homes at Sudbury Hall, Wembley, and Ealing House, Ealing, we run a little risk, curiously enough, of causing embarrassment to the worthy matrons of those Homes. For, truth to tell, the dearth of well-trained servant girls is so great, and the demand for them is so enormous, that whenever publicity is given in newspaper columns to the training in progress at these Homes, the matrons are bewildered with

APPLICATIONS FOR SERVANTS.

This, of course, is one of the "signs of the times," and it is a constant source of regret to the Committee of the National Refuges that they cannot comply with a tithe of the applications received. Each of the girls' homes contains 100 young girls, who are carefully trained in those domestic duties which it is hoped and intended they will fulfil in the service of families needing their help. Thanks to the special tuition generously provided by the Worshipful Company of Cooks, the art of cookery is thoroughly taught at Sudbury Hall and at Ealing House.

Turning now to the Country Homes for Boys at Bisley, Surrey, the Farm and Shaftesbury Schools each contain 150 little lads, who are being carefully trained for useful work as tailors, shoemakers, carpenters, gardeners, bakers, page boys, farmers, or for regimental bands. It cannot be too frequently emphasized how beneficial the change is to poor, underfed boys, who are received from the stifling courts and alleys of London and transferred to the bracing air of Bisley. Subscribers interested personally in destitute cases, and relatives of the boys, are equally gratified and astonished at the

WONDERFUL TRANSFORMATIONS.

In several instances it has happened that mothers, who had not seen their boys for some months, quite failed for a minute or two to pick them out from among the others with whom they were purposely placed. It gladdens the hearts of the superintendents and teachers to see the overwhelming joy of the mothers on such occasions.

Similar scenes are also not infrequent at Fortescue House, the Society's Home for Boys at Twickenham. Here 120 boys are under training similar to that at the Bisley Schools, with the exception of farming. The visit of their Royal Highnesses the Duke and Duchess of York to Fortescue House, last June, brought this Home prominently before the notice of the public; and the committee are gratified at having been enabled to erect the new classrooms and dining-hall, which were so urgently needed, and which were formally opened by their Royal Highnesses.

At Shaftesbury House, 164, Shaftesbury Avenue, are the London headquarters of the Society, the ground-floor being used as offices and board-room, and the upper portion as a technical home for teaching the higher branches of tailoring and shoemaking. It is also a Refuge where very urgent cases can be immediately received, pending transfer to one of the homes or ships. It frequently happens that poor lads,

WHOSE ONLY OFFENCE IS DESTITUTION,

are sent to Shaftesbury House by metropolitan magistrates. Police-court missionaries, clergymen, ministers of all denominations, as well as philanthropic private individuals, constantly bring cases of destitution to Shaftesbury House. The secretary, Mr. H. Bristow Wallen, personally hears applications every week-day morning at eleven o'clock, and the Admission Committee meets at frequent intervals, so that suitable cases may be promptly dealt with. Applications are likewise received by letter from all parts of the kingdom. The work is, therefore, really a *national* one, and not merely metropolitan.

The Society is dependent upon voluntary contributions; and there can be no better proof of its appreciation by the Christian public than the fact of the work receiving, for fifty-six years, freewill offerings for its maintenance and development. During the winter months, the provinces are visited by the finance and deputation secretary, Mr. Henry G. Copeland, who delivers free of charge, limelight lectures illustrative of the work carried on in the Society's eight Homes and two training ships.

No votes whatever are needed to ensure the admission of a destitute boy or girl, and it is doubtless owing to this pleasing fact that the Society is very popular amongst philanthropists who delight in personally championing the cause of poor children who need such help.

Mr. H. Bristow Wallen will be happy to furnish full particulars of the work to any of our readers who may write to him or call upon him at 164, Shaftesbury Avenue. The approach of winter always adds largely to the number of destitute cases which urgently plead for admission. It only remains for the Christian public to supply the funds for enabling so beneficent a work to be carried on. The cry of poor children must ever awaken the keenest sympathy of all.

London Aged Christian Society. — The object of this organization is to give permanent relief to the Christian poor of either sex, who have attained the age of sixty-five years. The latest report shows 146 pensioners on the roll of those benefited by the Society. The committee hope soon to be able to consider the question either of increasing the number of pensioners, or of augmenting the amount of the pensions. The funds have been increased by various legacies, which have been duly invested. The secretary is Lieutenant-Colonel Hamilton Northcote, 32, Sackville Street, Piccadilly, W.

Alderman E. Grove, J.P., D.L.

THE subject of this brief sketch, like many others who have served their day and generation to the glory of God, attributes the bent of his mind and the moulding of his character to the charm and influence of a godly mother.

He was born in Bilston in July, 1832, and comes of a family which for 150 years had been celebrated for its sturdy adherence to the Congregational body. Though he does not remember a time when he was not interested in spiritual things, yet at the age of fifteen, during a series of revival services at the Old King Street Wesleyan Chapel, Dudley, he definitely surrendered himself to God.

At an early age Mr. Grove became accountant at Messrs. Davies and Bloomer's, Gold's Hill Ironworks, West Bromwich, and removed to South Wales in 1852, when the Pontypool Works were acquired by Staffordshire capitalists. For a time Mr. Grove worshipped at St. James' Church, and undertook the duties of organist, rendering praiseworthy service. When the Welsh service gave place to the English in the Ebenezer Congregational Church, Mr. Grove joined, and laboured hard to sustain the weak and struggling cause.

In 1864, when the Ebbw Vale Iron, Steel, and Coal Company was launched, with a capital of £4,000,000, Mr. Grove was appointed secretary, which necessitated his removal to London. He there joined the Lower Clapton Congregational Church; and, as far as his limited time would allow, threw himself heartily into the work of the church, under the direction of Rev. Frank Soden, pastor. During his stay in London, Mr. Grove was plunged into deep sorrow by the death of his wife. But he strengthened himself in God, and devoted himself to compensate his four children in some little measure for the irreparable loss of a mother's influence and love.

In 1873 important changes were made in the Ebbw Vale Works; and, at the request of the directors, Mr. Grove undertook a responsible position, and returned to South Wales, settling at Newport, where he has since resided. He continued to serve the Company in this position wholly until 1884, and as to part of his time until 1891, when he finally retired.

On his arrival at Newport, he at once threw in his lot with the Victoria Road Congregational Church. He became teacher of the Young Men's Bible Class, and was soon afterwards elected a deacon. He has always taken a special interest in helping weak churches and establishing new ones in needy places in the county; and for many years he has been financial secretary to the Monmouthshire Congregational Union.

He is a staunch temperance advocate, and for ten years in succession was president of the Newport and Monmouthshire Band of Hope Union, and through his exertions a County Temperance Colportage Association was formed. Mr. Grove has closely identified himself with the social, moral, educational, and religious life of his adopted county, and is held in deserved honour far beyond the limits of the denomination of which he is an influential member. Indeed, the whole Church of Christ in South Wales, and nearly every organization that has for its object the glory of God and the bettering of the condition of our fellow-men, are indebted to him for services rendered.

His genius, natural aptitude, and painstaking labours were cordially recognised at the formation of the Monmouthshire County Council by his unanimous election as its first chairman, a post to which he has since been annually re-elected, with Lord Tredegar as vice-chairman the greater part of the time. He is a Justice of the Peace and Deputy-Lieutenant for the county; and has rendered service as Chairman of the Asylum and Standing Joint Committees, as well as the county governing body which administers the Intermediate Education Act. He has also represented the County Council on the governing bodies of "Jones's Charity," the Boys' and Girls' School, Monmouth, and the Abergavenny Grammar School, and is still a Governor of Jones's West Monmouth Boys' School, Pontypool, and County Borough Intermediate School, Newport. At the death of the late lamented Lord Aberdare, Mr. Grove was elected to the position of Treasurer to the University of Wales.

In addition to his multifarious and onerous duties, he has found time to be secretary to the Abercarne Colliery Explosion Fund, and a trustee of the Llanerch Colliery Explosion Fund; also to sit upon the Welsh Land Commission; and to give evidence before the Royal Commission appointed to inquire into the working of the Welsh Sunday Closing Act. Mr. Grove prepared a map showing that, if Monmouthshire were included in the operation of the Act, it would remove the agitations now prevailing amongst a population of about 200,000 living near the western and northern boundary of the county, to a population of about 9,000 on the eastern border, with the River Wye forming a natural division.

Mr. Grove never allows the pressure of public life to blunt the edge of his spiritual nature, but as the years pass he has grown in experience and in sympathy with higher aims and ideals. For three years past he has been one of the three conveners of the Newport Convention, which has been so fruitful in blessing to the people of Newport and the churches of the county generally.

May his bow abide in strength, and the latter years of so radiant a life be unclouded and blessed with the Master's "Well done."

T. M. W.



From photograph by Messrs. Garrett and Lockyear, Newport, Mon.

The London Female Guardian Society, seeks, as its name implies, to rescue, reclaim, and protect betrayed and fallen women. It is an organization which renders to society at large services of the highest value, and imparts to the immediate objects of its care benefits of which eternity alone can declare the duration and worth. The Society snatches the victims of vice from the paths of ruin, shelters and consoles the miserable outcast, unfolds to her the pages of Inspiration, and points out the only effectual way by which the heart can be renewed, and the character restored. During last year, seventy applications were received, and many were temporarily helped and sheltered. In the industrial department the women are instructed in laundry operations, and are thus enabled to contribute largely to the revenue of the Society. The year closed with a debit balance on current account. The secretary is Mr. W. Edwin Page, 191, High Street, Stoke Newington, N.

Friendless and Fallen.

"THESE MUST BE SAVED."

IF it were possible to bring before your mind's eye the pitiable, forlorn, and sometimes abject condition of many of the young women and girls who are constantly seeking our aid, your hearts would be touched with sympathy and compassion; and from a feeling of humanity, as well as for Christ's sake, you would be constrained to use the above words, and you would do something to save them.

There are thousands of young girls of respectable moral character between fourteen and seventeen years of age who, on account of friendlessness, or the gross neglect of those who are their parents or natural guardians, are drifting to ruin. Some, from a sense of loneliness, have formed acquaintanceships that are bad; others, because of their homeless condition, and inability out of their meagre earnings to pay for a decent lodging, are forced to sleep among those whose very breath is corruption. Others, again, are running wild in the streets, and rapidly growing beyond control. They are approaching womanhood, with minds debased by evil communications, and with no good, wholesome, estraining influences. Such girls are

CONSTANTLY BEING MET WITH.

Every year hundreds are brought for counsel, advice, or help; and it is a mercy that, through the Homes and Open-all-night Refuge, a very large number have been saved from falling.

Very specially useful is the Jubilee Training Home, in which fifty young girls, from fourteen years of age and upwards, are being instructed in the various branches of domestic service, as well as taught the precious truths of God's Word. All these girls have been gathered in from the most dangerous surroundings.

Sir George Williams, at the annual meeting of the Homes in May last, as chairman, said he would rather place a railing at the top of the precipice, even though it were of pure gold, than erect a hospital at the bottom. Prevention is better than cure; and it is, therefore, satisfactory to know that more than one-half of those who are actually admitted are young women and girls who have not forfeited their moral characters, although found in circumstances of great temptation and danger. But in addition to the successful preventive work being accomplished, the rescue work of the Institution will probably ever remain its prominent feature.

Nearly forty-three years have passed since the first Home, for sixteen inmates, was opened near Euston-square; the reclamatory agencies now existing, as the outcome of the pioneer labours of the first workers, are too numerous to detail. With the increasing need for more asylums for penitent young women and girls, this Institution has increased the number of its Homes and the accommodation in them, amid unmistakable tokens of the Divine blessing.

The Gospel of the Lord Jesus Christ is the supreme lever sought to be used in the Homes, and through this instrumentality many thousands have been led to true repentance and faith.

DURING THESE FORTY-THREE YEARS

the Homes and Open-all-night Refuge have been dependent upon the Lord's stewards for support; and we are deeply thankful to all who have assisted this mission of mercy in any way. Very, very many of those who contributed to the Institution in the early years of its history have gone to their rest, "and their works do follow them;" and those who have taken their places, and are numbered among the present supporters, will doubtless, in their turn, receive the "Well done!" of the Master. But, compared with the work to be accomplished, the annual income of the Society is altogether inadequate, and stands in marked contrast to the sums of money recklessly spent every night of the year in the haunts of wickedness.

We, therefore, very earnestly appeal to those whose sympathies go out for the salvation of friendless and fallen young women and girls, to help us liberally at this season, so that all the expenses involved in the work of the fast-dying year may be entirely defrayed before the 31st inst.

Details and instances of good accomplished have been purposely omitted; but those who wish for further particulars will be furnished with the same, post free, on application to me.

WILLIAM J. TAYLOR.

200, Euston-rd, London, N.W.

Miss Mary H. Steer.

MANY and useful are the organizations, aiming at the social and spiritual regeneration of the sinfuland suffering, which have come into being during the past forty years; and amongst them the Bridge of Hope, devoted to rescue and preventive work in East London, holds a place deserving of honour and esteem.

Miss Steer is the daughter of an honoured Congregational minister, and, privileged in her home life, grew up amid every incentive to a holy and useful life. Her interest in aggressive Christian work was, from early years, both fervent and practical.

In girlhood she took an eager part in open-air services, evangelistic missions, Bible classes, and many branches of work in connection with a flourishing evangelical church. As the days passed by, the young worker's ripening thoughts were naturally directed to the consideration of

A CHOICE OF LIFE WORK.

Farthest, perhaps, from her mind was any idea of becoming a pioneer of the modern purity movement; but at this time Miss Steer was much impressed by a luminous and forcible address given at Miss Macpherson's Home by Miss Ellice Hopkins.

With that impression came a divine call, sounding deeply in her soul, to aid the fallen womanhood of the metropolis. It was a task before which the strongest might have quailed. Melancholy as are the sights which are to be witnessed in the midnight streets, and in the haunts where scarlet vice flaunts itself unblushingly, such sights do not compare in open wickedness, we are glad to know, with the scenes of riotous revel which of yore rendered the name of Ratcliff Highway so infamous. Yet Miss Steer felt and knew that she had no choice but to go forward with the work into which she was so sensibly "thrust out" by the Holy Spirit. Although her personal preference inclined to an entirely different field of labour, she was obedient to the heavenly vision. In company with Miss Clara Lowe she set out to visit the houses of infamy with which St. George's was then crowded, and which were the theatre of almost incredible lawlessness. Here the two ladies secured a small house, into which they were able to gather their erring sisters. Ere long some of the most erratic characters made the place their resort for "a cup of tea and a chat." Their thoughts were gradually directed to higher subjects. Social and religious gatherings, which were arranged, had their due influence, the

WORK CONTINUED TO GROW,

and the next-door house was added to the premises. Many of our readers are familiar with the subsequent developments of this remarkable work, and will recall with feelings of gratitude how a number of evil abodes were acquired, a public-house absorbed, and the present extensive and convenient houses erected.

A chief characteristic of the work to-day is its effectiveness as a preventive agency. Day by day young girls are rescued from positions of grave moral danger. Many of the cases are extremely pathetic. An idea of their nature may be gathered from a few illustrative applications. For instance, a police-court missionary writes:

The police have called my attention to the sad case of a little girl, named ——, who is just over thirteen years old, and a big girl for her age. She is the illegitimate child of a woman who appears to care nothing whatever about her. She has been from infancy in the care of a wretched drunken woman, who is living in sin. The people ill-treat her, and the police have several times taken her home to these people. The man in particular seems to behave in anything but a decent manner towards her. The child absolutely refuses to stay with them, and I have removed her to the house of a respectable neighbour, pending what I can arrange. She is a nice child, and big enough for your needlework class. May I bring her to you next week?

Another worker wrote respecting a little one:

Her father was formerly in a good position; but he was a drinking man prior to marriage, and has made his wife what she is, drunken and dirty. The children were lying on filthy rags, full of vermin. It is the worst case I have seen during twenty-five years' service. A priest was telegraphed for to fetch the children, and place them in a convent abroad. I had to take them away at once, but what should I have done had it not been for your kindness in taking them?

Here, again, is a heart-rending case from a police court missionary:—

A young woman was charged with being drunk and exposing her child, aged six, at 1.30 a.m. The woman is remanded, and the little one has been sent to the workhouse. Both mother and child were of genteel appearance. The mother was formerly a waitress, and had been led away and deserted. Subsequently she supported her child and herself on the proceeds of an evil life. For a month or so they have been without a home, and have frequently slept in vans, &c. They are dotingly found of each other, and the child is one of the brightest I have ever met. The mother is willing to give her up to me, and also to enter a home herself. We could easily deal with the child under the Industrial Schools' Act, but I have not the heart to do so. May I bring her to you?



From a photograph by the London Stereoscopic Company, 54, Cheapside, E.C.

The contrast between the old surroundings and the new, when the children arrive at Miss Steer's Cottage Homes at Chingford, may be imagined. Brightly situated in close proximity to Epping Forest, the eight houses in which the children dwell are delightfully home-like in character. A thorough education, in which

SCRIPTURAL INSTRUCTION

occupies an important place, is given to each child. Training in housework and such matters as all girls should be able to undertake, is usefully afforded by the Home "mothers," who are all devoted Christian workers. At the Refuge in Betts Street, a description of which recently appeared in our columns, the rescue work continues its beneficent course; but it is a matter for regret that, owing to the many claims that press upon public notice just now, Miss Steer finds financial obligations pressing heavily upon her. Her address is the Bridge of Hope, Betts Street, St. George's, London, E.

The Welcome Home.

THE Welcome Home, which has its head centre at Canning Town, is a real blessing to our seafaring population, which is increasingly abounding there. Miss Child, the founder and directress, with her friends around her, seeks for the spiritual welfare of our sailors; and, to achieve this end, nightly Gospel meetings are held in the attractive-looking Mission Room adjoining the Home, while the ships in the neighbouring docks are being constantly visited, and services held as opportunities offer.

As a result, on a recent Sunday no less than eleven signed the pledge, whilst several of them sought and found Jesus ever ready to save to the uttermost all who come unto God by Him. Many touching stories could be told if space permitted.

In November last year we had news of one of our young Christian sailors being washed overboard in the Atlantic during a severe gale. One of his last words to us before sailing was: "If ever you see my brother Albert, do get him to write home." We then spoke of the sadness of his mother's heart and all at home, at not having heard of Albert for some years, for whom much prayer has been often made.

On Sunday morning last, when visiting the ships, and inviting the "crews" up to the meetings and tea, this very Albert was among the number, although so altered that he had to make himself known. This he did during tea time, and we had the joy afterwards of inducing him to write to his mother. His heart was much softened on hearing of his favourite brother's death. Will friends join us in prayer for his conversion to the God of his mother and brother?

Many additional efforts are carried on, and among them the ministry of helping those who, through sin and Satan, have fallen into profound distress. For them help is provided, and in this the readers whose sympathy goes out to the sailors may be co-workers in supplying the financial means, and thus helping forward this Christ-like work. The "Christmas boat" is on the way, and wants filling with suitable cargo. Who will help in any way? "He that gives quickly gives twice." A beautifully-illustrated booklet, written by Mr. William Luff, will gladly be sent on application to Miss Child, Welcome Home, Canning Town, E.

The Orphan Home for Little Girls at Croydon has completed its fourteenth year. During that period, 167 little girls have been received, fed, clothed, and educated. In the past twelve months thirteen have passed out of the Home—six for service, one adopted, five returned to friends, and one died. Owing to the scarcity of funds, only seven fresh cases have been admitted. There are various ways in which friends of such work may help. On these points particulars may be had by addressing the secretary, Miss Smith, Dalkeith, Wellesley Road, Croydon.

Rescue Work by Women.—A little more than forty years ago, the first two missionaries of the Female Mission to the Fallen went out one night to try and rescue some of their wandering sisters. They were reasoned with and told of the love of the Lord Jesus, perhaps in a way they had never heard before. The enterprise was regarded with mingled ridicule and wonder; but, at the end of the year, those missionaries were able to report the rescue of eighty-six young women, who had also been placed in homes. The work has steadily increased since 1859, and there are now twenty-five missionaries. More are needed, and will be employed as opportunity offers. Ten thousand women have been placed in homes since the establishment of the Mission, and 2,700 have been restored to friends. About 700 are assisted yearly, besides those who are visited and advised. The annual expenditure of the Mission is about £3,700. Communications to Mr. A. Maddison, 32, Charing Cross, S.W.

"Out Hunting!"

CHRISTIAN COLPORTAGE ASSOCIATION.

"MASTER'S out hunting!" said a servant girl at a country vicarage to a colporteur who called and asked if the master were in. "So am I," said the colporteur; "but I suppose your master is hunting foxes, and I am hunting for souls;" and, to the astonished girl, the strange pedlar began talking of Christ and Salvation.

"Out hunting" was a very fit description of the colporteur's daily work—not over fields and meadows after a poor frightened fox, nor across the moorlands after a gallant stag; but along prosaic streets, suburban roads or country lanes; knocking, knocking, knocking at everybody's door, hunting for precious souls. His work is very quiet, nothing in it to attract attention, just plodding along; but he gets rare opportunities for telling out the glad tidings of great joy, and of gathering fruit also unto life eternal.

The work is of a most aggressive character. Through the house-to-house visitation, the colporteur meets with all sorts of people; and as he offers them a Bible, Testament, or some Gospel book for sale, some scoff, some laugh, others angrily slam the door in his face; while others listen to his faithful words, and his books are mostly bought by those who at first had no desire for anything of the kind. Colportage work is of great value as a

MISSIONARY AGENCY TO VILLAGES,

for which it is in many respects specially adapted.

The spiritual darkness that reigns in many of our English villages is very saddening; removed as they are from centres of Christian activity, the light that is in them is often darkness indeed. Ignorance, drunkenness, and immorality widely prevail; and, with these, the greatest indifference to the things of God.

True, not a few are blessed with a godly ministry, and the Lord has faithful labourers even in the darkest places; but these often find themselves very much isolated, and none appeal more earnestly than they for help in the work of "holding forth the Word of Life."

Added to this state of things, an active Romish propaganda is now being carried on to an alarming extent, and the people are being led, by easy stages, from darkness and indifference into deadly error. About 1,500 villages are visited regularly by the colporteurs every month, besides thousands of roadside cottages and lonely farm houses; and much blessing has resulted from their labours. The people, as a rule, gladly welcome the visits of the colporteurs. They appreciate and understand the homely way in which the Gospel is put before them by men of their own station in life, and they often regard as a great boon the books which are by this means brought within their reach.

The following letter from a clergyman in the country, to whom a colporteur had been sent for a short time, bears warm testimony to the value of the work:—

"I just send you a line or two to let you know of the blessing which is attending your colporteur's work here. Already I trust several have to thank God for his visit. In addition to his daily work of visiting the people in their homes, and speaking the word in season whenever he comes upon them in the fields or on the roads, we have arranged several meetings in cottages of an evening, with, praise the Lord, hearts touched in every instance.—Thanking you very much for sending me such a man, I am, etc., ———."

Colportage has also been a channel of much blessing to

DOMESTIC SERVANTS,

a class of persons whom it is, perhaps, impossible to reach effectively in any other way. Many of them get quite out of the habit of attending any place of worship; not a few, especially in the wealthier houses, are prevented from doing so by the Sunday engagements of their employers, and it is sad to see to what an extent indifference to Divine things is to be found amongst them. To these the colporteur—the humble pedlar with his pack of books—usually finds access, and the work has been greatly blessed to multitudes of both male and female servants of every class. The Association has now a staff of 136 colporteurs stationed throughout England; and, during the past twenty-five years,

16,000,000 OF BIBLES, BOOKS, AND MAGAZINES

have been sold, of the total value of £269,066, besides which eleven millions of Gospel tracts have been distributed.

Last year the Society opened a Training Home at Hastings, where candidates are trained for the work and put under a course of Bible instruction before being sent out to districts; and this has proved to be of very great value. It is in great need of help to maintain and extend this important work, and this will be thankfully received by Lord Kinnaird, 1, Pall Mall East, Treasurer; or Mr. H. D. Brown, Secretary, 37, Farringdon Street, London, E.C.

In the Tower Hamlets.

IT is a great privilege to be allowed to interest the kind readers of THE CHRISTIAN in the Tower Hamlets Mission, which is now in the thirtieth year of its zealous, forceful service for God. A fifteen years' acquaintance enables me to speak without hesitation on the subject, nearly ten years of that period being spent in its vicinity in the Mile End, and in close fellowship with Mr. F. N. Charrington, the honorary superintendent, and his devoted workers.

In every community a great deal depends upon the head; and as a sustaining, governing leader of this great organization, Mr. Charrington shines. They may well call him

"THE KITCHENER OF MILE END,"

because of his fighting, conquering qualities, in constant antagonism to the all-prevailing evil by which he is surrounded. He has taken the field for the last thirty years against the Khalifa of strong drink, and the hosts of Dervishes of vice (music halls included), which are its products. He has renounced an income of many thousands per annum rather than touch a penny of a patrimony made by this destructive agent, while his life has often been endangered by the attacks of its rowdy champions. Unlike our noble hero of the Soudan, however, he has not received a baronetcy or peerage for his services! His life-long warfare against "*the Trade*" would preclude the slightest possibility of this honour, nor does he seek for it; but he does look for that generous support for his work which will lighten the heavy responsibility, and enable him to carry on much that he is obliged to leave undone for want of means.

It has been a year of splendid generosity from the nation and the metropolis toward the many great needs of our Colonial possessions, through war, pestilence, and famine; but the home needs are not the less real, not the less urgent, and, alas! the supplies are *very deficient!* The poor have still to be fed, and clothed, and warmed, and this in thousands. The expenses incidental to such a large work have to be met: the "sinews of war" are as indispensable in this fight against poverty and sin as in our present operations in South Africa.

Need we speak to you of the Great Assembly Hall, now so widely known—that splendid building which can accommodate 5,000 to hear the glorious Gospel of the Lord Jesus Christ preached by the best evangelists, which is open night after night to the

THRONGING DENIZENS OF THE STREETS

throughout the year, where sinners are convicted and so many souls born again into the Kingdom of God, where many a wandering one has been reclaimed and brought back to house and home? Visit it some Sunday or other evening, kind reader, and verify for yourself how worthy of your hearty support is the Tower Hamlets Mission. A new century is about to dawn upon us; let it be an impetus in our life to do something special, something extra for God, and what more blessed field can we embrace for our efforts than this?

> Who blesses others in his daily deeds
> Will find the healing that his spirit needs!
> For every flower to others' pathway thrown
> Confers its fragrant beauty on our own!

In that widely-read book of Mr. Sheldon's, "What would Jesus do?" we have the plan of campaign laid down for Christian workers in seeking the lost—that they should first give *themselves* to it, which is only a rescript of St. Paul's plan. Now this is just what Mr. Charrington, his life-long friend and secretary, Mr. Kerwin, and their devoted band of voluntary workers, have done for thirty years. Stepney Green is not a Riviera, nor the Mile End gutter a Mediterranean Sea; yet there do they spend winter after winter, seeking to save the lost ones! Why should we wait to say this until they are dead and gone—which is too often the case? Eulogy is only too often withheld until it becomes an elegy, and can no longer nerve and cheer those who are "toiling in rowing." Let us then give this meed of praise now, dear friends, and that by a hearty, speedy, generous contribution to their life work!

ROSE BENN.

Kingsdown Orphanage, N.

THE report for the last year of this Orphanage is most encouraging. On the first page we read—"Our last year closed with a deficit of £120, and the fact that the amount was received within a week of the audit became a gracious and emphatic reminder that God is true, and prayer effectual—a reminder that was especially recalled upon one occasion when we admitted three children, and were literally without money in bank or cash box." The increase, however, in funds this year is due to one or two generous gifts, not to an increased number of subscribers.

The homes at present have their full complement of occupants—ninety-six girls and boys at Pemberton Gardens (thirty-three being under seven years old), forty girls and infants at Tremlett Grove, and the same number at Cuthbert House, Broadstairs. The sales of work at both homes were successful, and the Forget-Me-Not League raised during the year £100 towards the funds. The whole report, which runs to some fifty pages, is bright and interesting reading. Communications should be addressed to the Secretary, 35, Pemberton Gardens, N.

The Wynd Medical Mission, Glasgow, is an organization in connection with the Wynd Free Church. It is open twice a week, and, during the year, between three and four thousand patients receive advice and medicine gratuitously. There is a short religious service before the doctors arrive, and the patients are also visited in their houses by deaconesses and others. In connection with this Mission, there is a course of medical study intended for men and women who are preparing themselves for foreign mission work. The classes are held in the evenings so that those engaged during the day can attend. For such, the course takes three years, but any able to devote their whole time to study might get through in a little over a year. The doctors who take the dispensary work are Dr. Jane B. Henderson and Dr. James R. Riddell, while the doctors responsible for the classes or lectures are Dr. L. Burges, Dr. Riddell, and Mr. Kee. Communications may be addressed to Rev. John Riddell, 17, Bruce Road, Pollokshields, N.B.

"Grave Little Faces."

SHELTERING HOME, LIVERPOOL.

AGAIN we feel that we must bring before our friends the cause of the suffering, helpless, starving little ones of our great city. We seem more acutely impressed with the pallid, care-worn, grave little faces fronting the hopeless struggle to get bread sufficient for the next meal, when we contrast them with the sturdy boys and strong, healthy lassies we have been visiting in Canada during this past summer. There they are certainly never troubled with a care as to whether there will be bread for the next meal, or even whether a new pair of boots will be forthcoming when wanted.

A family of six were brought to the Home by the district nurse, straight from the mother's death-bed. The father had deserted them twelve months previously. During the mother's illness they had got

UTTERLY WILD AND NEGLECTED.

Where was food to come from to satisfy the six? They were all taken to the Sheltering Home, and are now all placed in Canadian families, instead of drifting to the workhouse.

We found our children heartily welcomed this summer in Canada, and many homes kindly opened to receive, for love's sake, the little ones of our party.

Mrs. L——, who has brought up a girl, now fifteen years old, took a boy of seven and a girl of six. She wished "it had been possible for her to have kept Willie (another wee boy) also, he was such a dear little fellow."

Another family took a little boy, and promise to take his sister if we will bring her out next year.

We also saw many whom we took out in former years gradually advancing in position and prospects. Forty-seven have married this year.

Charlie E—— has over 200 dollars saved.

George I—— sent twenty dollars to his aunt.

Thomas C—— has 200 acres of land near a river and railway station.

William L—— rents a shop, lit by electric light, and keeps a man to assist him in the shoe business.

Robert G——, married; sent ticket for his mother in the workhouse to go out and live with him.

Maggie L——, awarded Teacher's Advanced Elementary Diploma, ranked seventeenth in class of sixty.

Fred Y——, on leaving college, had offers from four different towns, inviting him to become secretary to their Y.M.C.A.

Besides the work of the Home in training and placing out in life the fatherless or orphan, a

SEWING CLASS FOR 250 POOR WIDOWS

is held weekly, at which they get a good dinner and a sixpence for the hour and a-half's sewing. One of these writes:—"We are so rejoicing that the class is open again;" and we feel they look forward to it as the brightest event of their week, bringing them warmth, cheer, and friendly faces and voices, interested in hearing how they are getting through the weary winter.

About £20 will enable us to present each widow with a black serge skirt for Christmas.

We are now approaching the happy season of superabundance in many homes; but, to the poor children, the colder and inclement weather means lack of necessary warmth, clothing, and food.

The City Council have granted the use of St. George's Hall once more to accommodate 5,000 children to our annual

CHRISTMAS DINNER AND TREAT.

We hope friends will send in their contributions to provide "a good, square meal" for the hungry little ones, who will be gathered from all parts of the City. They should be marked for "The Home," or "The Christmas Dinner," or "Widows."

LOUISA BIRT.

Sheltering Home, Myrtle Street, Liverpool.

Lost in London!

FIELD LANE REFUGES.

MOST country people who have visited London on pleasure have experienced the by no means pleasant sensation of losing their way. There is always one at hand, who is supposed to be, and very often is, a very *vade mecum* in putting lost people in the right way—we mean the ubiquitous policeman. He is the friend of the lost in London. This feeling of being lost with money in one's pocket is nothing to what the feeling must be to those who have no money, no friends, and nowhere to lay their heads. To such the harmless, necessary policeman is more of an enemy than a friend. The stern official "Move on!" brings fear to the guilty, but strikes terror and despair to many poor creatures perfectly innocent of any crime but that of being poor. Helpless in many instances, homeless in every case, friendless and destitute.

It is a singular fact that human beings are the only members of the animal kingdom for whom nature has provided no resting-place. In this respect they are like the Lord Jesus Christ, who said, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." In London the awfulness of such a situation is beyond description, and must be experienced to be gauged accurately.

Here is one, a youth in years, his face pinched and blanched with the cold east wind, his only protection a patchy thin coat, ragged trousers through which can easily be traced the thin leg, and boots, or rather apologies for such, through which his dirty heels protrude. What has he done? That is not the first question to ask. What he wants is help first and sympathy afterwards. But see, as he continues plodding on, a ray of light reaches out into the night, now very dark; the flaring lights of the public-houses look attractive, but, being penniless, he passes on, and comes at last to the door of Field Lane Refuges and Ragged Schools. Here he finds warmth and food, and friends to help him; and here he can be made, in the true sense of the word, a man. The Field Lane Institution provides relief for the poor, homeless, starving people who flock to them for shelter the whole year round, but especially during the winter. Most of the

(5,000 ODD) CASES RELIEVED

have been pitiable to behold; and one of the great and salient features is providing work for the poor creatures, thus rendering them, in a measure, self-supporting. Of these, the Institution has helped 13,000 since its inception. A truly noble work. Besides this, 1,043,242 free meals have been given, and more than 35,000 religious services have been held.

Another feature of the work done has been the maintenance of 2,950 children in the Industrial Schools at Hampstead. This is the solution of a great problem. Most of these have been sent out into the world, fitted for battle of life, and armed with the sword of the Spirit. Here is

A TYPICAL CASE.

Copy of a letter received by the matron.

I have tried to call on you both last week and this, but have failed to find time. The enclosed £1 was voted to your Institution by our Workhouse Girls' Aid Society, at our last committee, at the same time our ladies send you their best thanks for your great kindness to poor little Mary R——. A sad life, indeed, hers was. She told me, I am glad to say, that she had come to Christ. . . . I am thankful to feel that when at Field Lane she heard the way of salvation.

Matron's account of the case.

About two years ago Mary R——, aged sixteen, was brought here by a lady, one of the Guardians of the Westminster Workhouse Schools, where the girl had been brought up. She had been sent to a situation from there; but her mother, a very bad woman, had found out her daughter's address and persuaded her to leave, and after selling all the girl's clothes she turned her adrift. For many nights she slept in the streets, and only having a dress on, took a violent chill. A policeman, seeing how ill she was, took her to a hospital. From there she wrote Mrs. C—— asking her to help her when she was well enough to leave her bed. This Mrs. C—— did by bringing her to us. We received her, and she remained here for nearly twelve months, but seemed a most delicate girl, and, not getting stronger, was sent to Highgate Infirmary. We visited her regularly, but she gradually became weaker and weaker, and passed away between two and three months ago. The doctor said there was no doubt that the nights she had spent in the open had sown the seeds of consumption. She always told me how grateful she was to us all here for our kindness to her, as she had no other friends in the world except Mrs. C——.

The season is now on when the work of this Institution is very great. The principal drawback is the paucity of funds, and the committee fear that they will be under the painful necessity of

RELINQUISHING SOME OF THE WORK

unless more financial help is given, as the funds at their disposal are entirely exhausted. It is in the power of our readers to avoid this catastrophe, and to help forward this great and noble work.

Christianity is founded on sacrifice. Christ's life on earth and his cruel death was a stupendous sacrifice; and can we, who are his followers, refuse to make a sacrifice in order to befriend the friendless?

It is a privilege to give to such an Institution, carrying on as it does such a variety of work, and which has also such a wide scope of usefulness. Be sure it will be returned to you a hundred fold. Let us remember his words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is eminently fitting that Christmas should be associated with liberality on the part of God's people, as the time stands for and symbolizes an event which towers above all others in God's approaches to man in mercy and grace. Christ's coming was God's giving, and it is well to walk, not only in the way of Christ's condescension, but also in the way of God's generosity.

THE HOMELESS ON SUNDAY.

What is being done with the homeless men and women of London, and what becomes of them on Sundays? In this great city of ours, with its thousands of men and women in it who have no home, and nowhere to spend their time, except loafing about the streets, or, when they have a few coppers to spend, in the public-house, the above question must constantly arise in the minds of our more fortunate brethren.

We can answer the question—at least, with regard to 600 or 700 of them. This number is to be found, every Sunday morning, at what is called the Ragged Church Service, which is held from twelve to one o'clock at these Field Lane Refuges.

A truly touching sight it is to see this vast number of tramps filing into the large hall (capable of holding 700 people) and receiving their piece of bread before the service begins. And then they settle down in their seats to a nice bright hour spent in singing hymns, listening to the reading of the Scriptures, and a telling address from one of the friends engaged in this great work.

This is not all. They are not sent away empty, for at 1 o'clock, when the service closes, mugs of hot cocoa are handed round to all present, and a further supply of bread is given. What a splendid thing it is that such places as this exist, where they may hear the Gospel; and what a boon they are to the poor! But those who know anything at all about housekeeping will realize what a long purse it requires to keep such a work as this going.

The secretary is Mr. Peregrine Platt, and the address of the Refuges is Vine Street, Clerkenwell Road, London, E.C.

Malmesbury Park, Bournemouth was last summer the scene of a memorable tent mission. Unfortunately there was no building available for the maintaining the services which had been fraught with such blessing to both believers and unsaved. It was at length resolved to erect an iron room, and although the project was met by many difficulties, it was nobly carried through. The hall is now open, and the workers are looking forward with hopeful anticipation for the debt—£130—to be entirely and speedily removed. Communications from friends wishing to share in this work may be addressed Miss F. E. Campbell, Kingsholme, Richmond Park, Bournemouth.

(1605)

Shaftesbury Institute, N.W.

WRITING from the Shaftesbury Institute, Lisson Grove, Miss Meredith Brown says:—

It may be remembered that some months ago we received, unasked, the gift of £1,000, from the late Miss Jane Barclay, to found a much-needed Deaconess House in connection with the work of the Shaftesbury Institute Mission. Miss Barclay did not live to see the house established. This gift was her last work, and one week later she was called into the presence of the King.

The premises selected were formerly a chemist's shop and house. But they have been entirely altered; the shop front has been taken out, and a pretty bay-window, with railings in front (the special gift of friends), put in and another storey has been added to the house. Over the window stands the inscription in stone:

"JANE BARCLAY HOUSE, JUNE 28, 1899,"

the date on which the house was named by H.R.H. the Duchess of Albany at our annual meeting in the Speaker's House. The house lies close to the Institute, but on the quiet side, and there is a door or communication through. The furniture, for which a cheque for £200 was given, is the gift of Sir Fred Wills, Bart.

On Wednesday last week the house was opened by a short dedication service, and the rooms (amply large for the deaconesses, but small for an audience) were filled by interested friends, who had come to meet with us, to pray that blessing might rest on the house, on the work, and on the deaconesses.

The chair was taken by Rev. R. Taylor (formerly of Upper Norwood); and Rev. Prebendary Webb-Peploe, amid his many engagements, most kindly came to give the address and the "charge" to the deaconesses. Among those who took part were Rev. J. Telfer (assistant to Rev. Dr. Hanson), Major Eckford, Colonel Cay, and Mr. Donald Matheson.

Mr. Webb-Peploe's address was singularly helpful, being founded on Luke v. 1-11. Having derived many practical thoughts from the incident, he spoke in terms of sincere sympathy with the workers. "Some of us," he said, "well remember the time when the Lord asked us to do some little thing for Him: it was trying, but we were willing and obeyed. Then directly the command came: Now, 'launch out into the deep and let down your nets.' Then

SOMETHING MUCH GREATER,

much more important, lay before us. 'Oh, but I can't do that, I am not fitted for it, and what would others think? I'll take a humbler part; I'll do some of it, and just see how I get on.' And so others were called in to do the work which we were meant to do. Through not being fully yielded to God's power, the result is failure. If only we would allow God to work through us to the full, if we were willing to be used to the full, the result would be a draught of fishes; but, owing to our want of faith, the net breaks, and we lose the blessing.

"When Simon Peter saw what had been done, he got such a sight of his Lord, in his Divine nature, as the Jehovah-Jesus, that he exclaims, 'Depart from me: how shall I abide the blaze of this glory? I am not fit company for Thee; I am a sinful man.' He does not say, I am a sinner; it was not any particular sin, but an abhorrence of his own utter sinfulness. With this discovery of himself came the power: 'Fear not; from henceforth thou shalt catch men; then they forsook all, and followed Him.'

FOUR POINTS

in connection with this passage might be remembered:—(1) '*We have*' (*v.* 5): *Failure.* (2) '*I will*' (*v.* 5): *Faith.* (3) '*I am*' (*v.* 8): *Confession.* (4) '*Thou shalt*' (*v.* 10): *Power.*"

Speaking directly to the deaconesses, Mr. Webb-Peploe said:—"Some of you are about to begin a fully surrendered life; you have left your family and home for the life of service. You have a splendid example before you—Moses, the man of God; when he had come to years of discretion, *refused* his earthly home, and that a palace, to find an abiding place in God. He made a deliberate, distinct and definite choice; he *refused* luxury and earthly pleasure, and "*chose rather* affliction with the people of God." He refused riches, and chose poverty. He made an estimate: he considered the *reproach* of Christ of greater riches or value than the *treasures in Egypt.* Why? for he had respect to the recompense of the reward. The reward was, an abiding-place in God. The only Psalm written by Moses is the ninetieth: 'Lord, Thou has been our dwelling-place in all generations.' Or, as the margin of Psalm xxv. beautifully expresses the thought: 'His soul shall *lodge in goodness.*'

"If you, who are given up to this work, are fully consecrated to God, yours will not be

A LIFE OF LUXURY.

In many ways it will be a life of trial and difficulty, for you will see the worst side of life, but you will have your reward; and if you live the life of fellowship, of abiding in God, you will have the joy of knowing that you bring comfort to the heart of Christ. Seven points might be remembered from the allusion to the life of Moses in Hebrew xi.: (1) *He refused.* (2) *He chose.* (3) *He esteemed.* (4) *He had respect.* (5) *He forsook Egypt.* (6) *He endured.* (7) *He kept the Passover.*

"As an infant, at tender years, he was drawn out of the water (emblem of the place of death), and he was sent back to draw others out of it, after he was sprinkled with the blood. So we are called from death to life, and then sent back to draw others out of the waters. But we can only be used to do so if we are living the resurrection life: we are called out of the world, and then we are sent back into it to lead others out of it, after we have been sprinkled with the blood. Let us see to it that we never *look back* to the world, and that we always bear on us the marks of the blood."

The Christian Community:

A Fruit of the Revocation of the Edict of Nantes in 1685.

LITTLE did Louis XIV. dream of the world-wide results of his wicked oppression of his Huguenot subjects. Little could he know that the overruling providence of God would strengthen Protestant States, and found new communities which would work for the establishment and propagation of the Gospel which he so greatly dreaded and hated.

So, however, it has fallen out. Not only has the course of Germany, Holland, and Switzerland been quietly moulded and a strong Protestant nation been established in South Africa, but England also, which hospitably received the fugitive Huguenots to the number of 50,000, has reaped her reward, not in manufacture and commerce only, but markedly also in godliness.

The Christian Community (or Communauté) was founded by them in Soho, St. Giles', and in Spitalfields, and has continued its beneficent work—with some periods of partial suspension—for more than 200 years. Early records have almost perished, but, from 1772, the history of the Community is well known, and the 127th annual report, which lies before me, testifies to the continuity and activity of the Society from 1772 till to-day.

Since 1772 many things have changed. The prosperous foreign communities in East London have migrated—leaving only the more feeble and less enterprising in the old dwellings—and they have gradually been merged in the English population, or have died out. From various causes the district which the Huguenots enriched is now the centre of a great mass of poor population, on whose behalf this "Communauté Chrétienne" continues to labour with increased facilities and enlarged instrumentalities. The Community was founded to care for the poor and feeble; and, till this day, selects its many fields of labour among the most poverty-stricken and sorrowful of men.

The workhouse, the infirmary, the casual ward, the low lodging-house—these are its chosen fields of operation:—the homeless, the sick, the lonely woman, the neglected child, the hunger-stricken wanderer, the fallen woman, the ruined drunkard constitute the objects of its care. Its primary, essential, and recognized work is to seek

THE SALVATION OF SINNERS

by the ministry of the Word; the exhibition, before men, of the One Saviour—the Lord Jesus Christ; and this, its primary mission, is fulfilled to its power towards many thousands of persons every year.

As auxiliary to this work the community carry on many subordinate but very important operations. At its centre in Bethnal Green and in the seven mission halls which it supports in London, much earnest love is continually in exercise to provide resting places for the absolutely homeless, food for the desperately hungry, and employment for the most necessitous of the unemployed. The Community also seeks to win the way to hearts which know little of comfort or gladness, by excursions of the aged and the children into Epping Forest during the summer months, and by winter festivals for the same classes in workhouses and infirmaries.

During the summer 4,000 workhouse inmates were taken into Epping Forest, and 10,000 were entertained at Christmas. Besides these, 2,000 adults and children had a day in the country, while 450 children had a week's outing in the country.

It is difficult to determine how many inmates of common lodging houses are spoken to in a year. I have spoken to as many as 200 in three such places in one evening, and at least 2,000 must hear the Gospel every week in the many houses visited in Spitalfields, Stoke Newington, Poplar, the Borough, Hackney, and elsewhere. Thirty thousand meals are given during the year, and some 1,700 homeless men are provided with a night's shelter.

The work is done by 450 workers, who give their unpaid service week by week; and, for the Master's sake, spend many hours in uncongenial places, enduring much roughness and discomfort in kitchens, in workhouses, and on the pavements at open-air services.

In these various ways many thousands of the very poorest of our East London people are benefited, and the highest results are not wanting, for each year brings its harvest of renewed hearts and changed lives, to the glory of God and the encouragement of his servants.

It has been laid upon the hearts of the committee to seek three special objects in the opening century. 1. Nearly all our workers are poor persons, earning a poor living, and with little or no opportunity for making provision for

THE DAYS OF ENFEEBLED AGE.

Some, after from ten to forty years of unpaid and loving service, have had to find refuge in the workhouse. We feel that this ought not to be, and are desirous of forming a modest fund from which some assistance may be given in cases of great need.

2. Some of the seven mission halls of the Community are insufficient and in bad condition. They should be improved for the sake of the workers and the work.

3. There is room for extension of the work, and we desire to be able to enter through several open doors to fields full of promise.

For these ends we are asking for TEN THOUSAND POUNDS as a TWENTIETH CENTURY FUND. The treasurer is F. A. Bevan, Esq., 54, Lombard Street, London, E.C.; Rev. John Gritton, D.D., hon. secretary; and the secretary, Mr. James Atkinson, Memorial Hall, London Street, Bethnal Green, E.

May the Lord, whose glory the Community seeks, vouchsafe to his people a willing heart to meet our need. J. G.

Harley College Deaconesses.—The night school work, conducted by the deaconesses, has commenced its winter season. The object is to reach the men, lads, and girls, who can hardly be persuaded to attend even a simple Gospel service, let alone regular Divine worship. The Medical Mission relieves, with free physician and medicine, hundreds of the East London poor and sick. The workers will be glad of clothing for wise distribution among the poor. Communications should be addressed to Pastor James Lyall, Berger Hall, Empson Street, Bromley, E.

Dinna Forget Spurgeon!

IN the Stockwell Orphanage Magazine, *Within Our Gates*, which will be posted to every subscriber, there is a characteristic article by the author of "Beside the Bonnie Briar Bush," with the above title, to which is added the following pointed postcript:—

"DINNA FORGET SPURGEON'S ORPHANS."—"Had Mr. C. H. Spurgeon desired a memorial, none more appropriate could have been designed than a Home and School for five hundred fatherless children. The appeal for its maintenance should meet with a generous response from all who revere his memory, especially from those who were won to the Saviour, or who have been inspired and helped by his wonderful ministry. When it is remembered that his two sons, themselves orphaned, are the Presidents, the ten thousand pounds a year required will surely be forthcoming, to enable them to perpetuate a work which was so dear to their father's heart."

As the President of the Orphanage, Pastor Thomas Spurgeon puts forth an eloquent plea to which, we are sure, our readers will be pleased to respond:—

DEAR FRIEND,

You are probably well aware by this time that "Christmas is coming." Preparations for its festivities are already in hand, and appeals for its charities are even now arriving. Since I and my colleagues are responsible for the maintenance and education of nearly 500 fatherless children, I am anxious not to be behindhand in reminding you of their daily needs, and of their hopes for Christmas Day. They require £10,000 during the year to keep them going, and they expect a very special inflow of practical sympathy as the festive season approaches.

If you have helped the year through, you will doubtless send a Christmas gift to crown your systematic generosity, and we are hoping that some who have failed to remember us in other months, will cause December to be a notable exception to the rule. There will be no less joy in your own family if you help to add to the happiness of the big fatherless family at Stockwell, so the best way to wish you joy is to suggest that you make these Orphans happy.

Does the return of Yuletide threaten to stir sad memories within your heart? We can sympathise with you in that case. Our large-hearted Founder is never more missed than at this season. He was the winter sunshine of the Orphans' Christmas. Moreover, he who greeted you as President last year, has in the meantime been summoned hence. In many a young heart, despite the outward tokens of merriment, there is likely to be a sigh and a sob.

If each and all "do their best to make music for the rest," the Christmas glee at Stockwell, and at Margate (for the little ones at our Sea-side Home must not be forgotten), will reach even to the mothers, and cause the widows' hearts to sing for joy. Can they help being glad (though *they* have saddening memories, too) that their fatherless little ones have "joy and gladness, a feast, and a good day?"

So I confidently ask for a record response to our Christmas appeal, and for kind thought of our girls and boys throughout 1900. May it be a Happy New Year to you, through the rich mercy of God. Yours heartily and gratefully,

THOMAS SPURGEON.

All communications should be addressed to:—The Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

Lantern Lectures.—Many educational and philanthropic organizations are, at this season of the year, seeking to combine amusement with recreation in the service of the public. In order to remove the difficulty which frequently arises in the matter of selecting suitable subjects, four interesting lectures have been prepared, with lantern-slides, by Messrs. Eyre and Spottiswoode. Conditions and terms on which they will be forwarded, for use at religious and other institutions, will be sent on receipt of stamped addressed envelope to Messrs. Eyre and Spottiswoode, Great New Street, London, E.C.

[END OF SUPPLEMENT REPORTS.]

Ragged School Work in Spitalfields.

THE chairman at the fifty-fourth annual meeting of the King Edward Ragged Schools' Institute and Mission was the Rt. Hon. Evelyn Ashley, son of the seventh Earl of Shaftesbury. The Earl of Shaftesbury was president of the work until his death, and Mr. Charles Montague, the hon. superintendent, has held his office for over thirty years. The meeting was held on November 28. Mr. Albert Montague read an abstract of the report; and the cash account showed that, financially, the past year had been one of the most satisfactory on record. The general operations were shown to be both extensive and comprehensive. The Sunday-schools at the two stations have an average attendance of 1,500 children. The Gospel services on Sundays and week nights are well attended. There are also free night-schools as well as industrial classes for teaching various arts to lads and girls. There is a Christian Association for young people of each sex; and also Bible classes for working men and women. A trained nurse and others visit the sick in their own homes. The band of hope, the savings' bank, the reading-rooms, &c., are all in a flourishing state; and there is a large working distribution of good literature from door to door. One cause of perplexity is the wholesale immigration into the neighbourhood of foreign Jews of the poorest sort, whose competition in the labour market is a sore trial to our own people.

The Hon. EVELYN ASHLEY expressed pleasure at finding the work still flourishing. He compared the King Edward institutions to an oasis in the desert. The Mission had been a pioneer in many new ideas. Addresses followed by Rev. Mr. TATE, Mr. JOHN KIRK, and others. Lady TEMPLEMORE, sister of the chairman, distributed prizes to sixty-five lads and girls in recognition of good conduct in their situations. These consisted of writing-desks, workboxes, watches, etc. It may be added that Spitalfields still retains traces of the French Protestants who settled there on being driven from their country by persecution 200 years ago. Some of the descendants of these people may still be found at the Mission services, and the best Spitalfields' silk is the finest to be purchased.

Ragged-Schools and Bands of Hope.

A CONFERENCE of ragged-school teachers was held last week in the library of the Baptist Mission House, Furnival Street, E.C., to consider how the principles of the Band of Hope Union could best be extended among the schools. Sir GEORGE WILLIAMS presided. Mr. Charles WAKELY, secretary of the Union, said that if people did not like drink as a friend it might be overcome. The Band of Hope Union commenced in 1855 with sixteen societies, and there were now 78,000 societies. He noticed that every ragged-school had not got its band of hope. Why should any be outside when no schools were situated where there were no public-houses.

Each school ought to have its band of hope, and their object was to extend that work. He had himself given ten years to ragged-school work, and any usefulness he might have shown had arisen from experience then gained.

In emphasizing the necessity of the work, the secretary mentioned the £154,000,000 of the nation's annual drink bill, and the 178,000 drink-shops which that expenditure maintained. Those who had to face the evil knew its nature, but some people did not realize the connection between drink and all that was evil. When Lord Palmerston, on one occasion, presided at a ragged-school meeting, it was found that a ragged-school child had never come from a teetotal home. Drink was the greatest enemy of the Church, and a supreme effort should be made, for there were children who, on account of the constitutions they inherited, were sure to become drunkards unless they were brought in. Without either coaxing or bribery the children should be interested, and at each meeting some temperance truth should be taught with love and sympathy.

The parents should be seen, and their consent obtained for the children to join the society, and then they would not teach them to drink. It was a work of self-sacrifice; but they would have their reward. Total abstainers alone should engage in the service. A discussion followed. Mr. John Kirk (Ragged-School Union) and others took part.

"Seven Years After."

SPEAKING at Belfast, at a meeting before the Lord Mayor (who presided) and the Lady Mayoress, Mr. J. B. WOOKEY, deputation secretary of Dr. Barnardo's Homes, said:—

Seven years ago, while he was the guest of an honoured Irish Christian magistrate, a lean, hungry-looking, ragged boy came to the door and inquired if the gentleman from Dr. Barnardo's Homes was staying there. When interviewed, the boy entreated with tears to be taken into the Homes. He was born in the poorhouse of that town. His poor mother—betrayed, forsaken—died the day of his birth, and in all the wide world that poor Irish boy had not a single friend. For nearly two years he had been living practically on the streets.

Searching inquiry into his history proved that he had told the unvarnished truth. They gladly took the boy to their London Homes. After careful training and testing he was sent to Canada. Within the last few days Mr. Wookey had seen a letter from that lad, now a young man, in which he told the magistrate referred to that he is earning 35dols. a month, with his board.

In being sent to Canada, he felt he was going out of bondage into a land flowing with milk and honey. Everything in his letter pointed to happiness and prosperity for body and soul. It is when they came to rescue like this—when their own eyes had seen and their hands had handled—that they realized what it means to have rescued 38,000 children.

The Ocean of Grace! *

LIKE the ocean flowing, flowing,
Round these stony reaches brown,
Filling every rough indenture,
Striving every rock to drown—
So the grace of God is pouring
Round us from its deeps profound;
Rolling in its glorious fulness
On our barren being's bound.

Runs the sea round small and greater,
Over hollow, over height;
Fitting to each crannelled contour
Its elastic waters bright.
So God's love our need encircles
With its liquid, sunlit tide,
Leaping up in foam-white beauty,
Each unlovely ledge to hide.

And our stony, grey-black sorrows,
Piercing, rough, his great love laves,
Till they seem immersed in glory,
Over-washed with emerald waves.
And above them, clear as crystal,
Curve on curve in purpling space,
Roll in endless undulations
God's pure ocean-deeps of grace!

MRS. MERRILL E. GATES.

* Written during a visit to North Berwick on the North Sea.

Social Purity.—The crusade initiated by the Central South London Free Church Council in promoting the cause of purity and temperance have, it is hoped, laid the foundation of reformed social conditions in the neighbourhoods affected. Since July, 1898, there have been many prosecutions, and the attention of the Chief Commissioner of Police has been called to the exhibition of improper pictures on the streets. Further particulars of this section of the Free Church Council's work may be obtained from Mr. J. O. Bairstow, 15, Surrey Square, S.E.

Evangelical Bible Classes.—The fourth annual report of the Young Men's Evangelical Bible Class Federation indicates that the movement is no longer confined to the Metropolis, but is being introduced to various parts of the country where centres have been established with the object of fitting young men for Christian service. The annual meeting of the Association was held a few days ago at Islington, when it was announced that there were twenty-nine classes affiliated. The address of the secretary (Mr. R. M. Waterhouse), who will furnish all particulars, is Maybank Road, South Woodford.

Missionary Support.

THE question raised by "Quartus" regarding missionary support has evoked letters from several friends interested in the points and issues involved. It will be remembered that "Quartus" indicated the danger attending the principle of sending forth young missionaries without assured support. "Does it not," he said, "throw a heavy burden often upon young and inexperienced persons, and add greatly to the pressure upon mind and heart?"

The importance of the question is generally allowed, and there seems little or no disposition to advocate one method as possible or desirable for all times, places, and circumstances. The letters we have received hardly face the specific question raised by "Quartus." "Believer" instances one organization which carries on work without appealing for funds; and another which carries on a similar institution, and presses upon all Christians the privilege and responsibility of giving money in support. The one method does not exclude the other. "A Missionary informs me of half-a-dozen cases of workers who had started on 'faith' lines in India, and had come to grief. Some of them had their faith nearly wrecked. We are but finite creatures, and our ability

TO PASS THROUGH EXERCISE OF SOUL

is limited. A missionary away from spiritual fellowship, surrounded by indifference and spiritual death, has surely enough to exercise his soul about without having laid upon him the anxiety and burden of funds. Let others 'hold the ropes.' 'Bear ye one another's burdens.'"

Mr. C. H. Judd, for many years missionary in China, relates his own experience. His needs were ever supplied:—"Twice we were brought into a position which cut us off for some time from mission support; but we lacked nothing, and have at times remarked that God usually sent us the best food when we had the least money with which to buy any. Presents came from persons who had no idea of our circumstances . . Times of trial have brought many blessings; nor is the least that bond of love which has often led many of our number to part with some of their small stock, and send it to such as had greater need." In a word, Mr. Judd maintains that the advantage in testimony for Christ is with the worker who has no assured support.

Another experienced missionary in the Chinese field, "S.," argues that the worker should be a partner in the undertaking, and not a paid agent. Therefore he should share the responsibility and not be relieved of it. This friend shows indirectly that even the worker who is assured of support, if he would be true to his mission, must exercise faith: "As a matter of fact (little known to the supporters of missions at home) missionaries do

UNDERTAKE RESPONSIBILITIES

on their own account if their mission is to be a success; they often feel led to take risks, or rather to take unsparing pains to discover the will of God concerning their movements, and then to go forward. And they are not forsaken by God." The history of the C.M.S., recently issued in three volumes by Mr. Eugene Stock, is quoted as bearing abundant testimony to the policy of faith. Trials may be for the servant's good; but whether they should be precipitated or facilitated by methods that may be unwise, though well meant, is a point into which this correspondent does not enter.

A fourth letter is by Mr. James Van Sommer who deals rather with the relation of the missionary to local churches than with conditions arising from the comparative or total absence of such relation. Many years ago a number of Christians, already donors in their individual capacity, supplemented their gifts by proposing to their church assembly the adoption of the principle—that they should, as a local church,

COMMUNICATE DIRECT WITH LABOURERS

in the field. From 1852 to 1862 Mr. Van Sommer had the privilege of over-seeing the application of this principle. The correspondence was divided between several friends, male and female, and in that way the movements of the labourers were followed, and their arms were supported by periodical prayer. The money collected in closed boxes was apportioned in moderate amounts. "If the individual was otherwise provided for, his work could be strengthened by a little money. Sometimes it was expedient to estimate beforehand the total amount thought advisable to remit; and very curiously, when the contents of four or five boxes were added together, it again and again proved that the total was just about the sum mentioned." This mode of nurturing missionary interest and aid—by direct church action—is commended as easy to practise, and full of life and blessing to all concerned.

Soldiers and Moral Reform.

WRITING to us on this subject, an "Old Soldier," who has served in various parts of the world during a generation of years, wishes to place on record his mature convictions. He deals with the present aspects of school and home life, the dispositions of army chaplains in general, and the desecration of the Sabbath by the officers, coupled with a strong disinclination on their part to mix with the men, and the awful conditions of life for the men in the plains of India during the hot weather. These conditions include inadequacy of accommodation and bad food — factors which, more or less, foster and encourage the existing evils. The following suggestions are then presented for consideration:—

(1) Look to the growing boys in England, see that they are taught the Decalogue, and made to understand that impurity is a vile sin.

(2) Look to the recruits at depôts in England, and see that they do not forget what they have learnt as children. Establish reading libraries, coffee-shops, and recreation rooms for them. Banish to the moles and bats the regimental canteen, and insist that if men wish to have a glass of mild beer with their dinner they shall have it. Try to have rooms set apart in barracks as dining-rooms, one end being turned into reading and writing rooms. This is half the battle. I tried it, and speak from experience.

(3) Provide some profitable employment in barrack rooms in India during the hot weather; encourage men to have trades which will help them on leaving the colours; insist that officers shall give up more time to the men of an afternoon and evening; insist that soldiers' homes be established in every cantonment in India.

(4) Try to put a stop to the desecration of Sundays in India by officers and men.

(5) Punish by stringent enactments men and women who are diseased, and turn the latter out of cantonments; establish a colony for such people, where they may be supervised, influenced for good, and taught the Word of God. Every soldier convicted of a specific disease should have a regimental entry in his defaulters' book.

(6) Try to induce Government to provide kinder and better doctors than the present run of Army surgeons. Anything more objectionable than their manner of speaking to and treating soldiers is difficult to describe. It makes one's blood boil at times. A good and kindly Army doctor who took an interest in the men would be a power for good. An unfeeling lieut.-colonel or major of the R.A.M.C. is the source of untold mischief and harm.

(7) Induce godly ladies to come out to India and look after the men, and induce Government to provide good nurses in all military hospitals.

New Seamen's Institute for London.—A new Missions to Seamen Institute for the use of sailors frequenting the Port of London was opened last week in the Tidal Basin Road, Victoria Docks. This makes the third Institute maintained by the Society in the Port of London, each one being either opposite or adjacent to a Board of Trade shipping office, as the Society aims at reaching the men directly they are paid off from their ships. The new Institute opened last week, which is only a temporary building, was formerly a public-house, but was purchased by the Missions to Seamen from the Sailors' and Firemen's Union, and the cost, including fittings and furnishing, has been about £1,000.

International S.S. Lessons.

December 17, 1899.

FRUITS OF RIGHT AND WRONG DOING.

Mal. iii. 13 to iv. 6.

GOLDEN TEXT.—Gal. vi. 7.

INTRODUCTORY.

RECALL last week's lesson about Malachi. In to-day's lesson we have the contrast between the wicked and the righteous: first as they seem in this world, and then as they will be hereafter. What *men* think about them, and what *God* thinks about them. All in this world are divided into two classes. What did Jesus say about this? (Luke xi. 23.) Press home the question, To which of these classes do *I* belong? There is no such thing as belonging to neither (1 Kings xviii. 21). It will not do to imitate the people in Elijah's time.

THE UNGODLY (iii. 13-15.

God's complaint. "You have spoken hard and impudent words about Me" (refer to Psa. lxxiii. 11 and 12; Jude 15); and they said, "When did we say it?" Also, "What is the good of serving God and attending to his ordinances? We are poorer and worse off than those who are ungodly; they get rich and have jolly lives, while we are poor and miserable." This has been the complaint of others (see Job. xxi. 15; Ps. lxxiii. 3, 4). In the present day wicked men seem to prosper, because they can lie and cheat, and get gain in bad ways; but it will not last. We saw last week how these Jews had served God (ch. i. 13; ii. 17). Their was no true religion of love—not of the heart, only outside show—and God could not bless them. There is a great deal of this outside religion in these days. (*Explain what true religion is,*

THE GODLY, iii. 16, 17.)

The Lord knows those who truly love—those who are Christians in heart, and not only in name. He listens as his children talk about Him one to another (Matt. xviii., 19, 20). (*Does He ever hear us talk about Him and all He has done for us?*) God never forgets. The Persian kings kept records of all good deeds done to them. (Recall about Mordecai, Est. vi. 1, 2; Ezra iv. 15.) So God is said to keep a book. (Refer to Ex. xxxii. 32; Ps. lvi. 8, lxix. 28; Isa. lxv. 6; Dan. vii. 10; Luke ix. 20; Phil. iv. 3; Rev. xx. 12). *Is my name written in God's Book of Life?* Three characteristics of God's children: Fearing God—*i.e.*, loving Him so much that we fear to grieve Him; *thinking* about God; and *talking* about Him. *Let us test ourselves by this.* Dwell upon God's care of his own; like jewels taken out of the earth, polished and cut, kept in a jewel-case, or placed in a crown and carefully guarded. (Describe the crown jewels, or a lady's jewel-case.)

THE FUTURE OF BOTH CLASSES (iii. 18-iv. 3).

In the sure future, "*The day cometh,*" when the difference will be seen by all. Remember what Jesus taught in his parables: "Let both grow together until the harvest" (Matt. xiii. 30, 49), and compare Matt. xxv. 31-46.) The judgments came upon the ungodly Jews in the fearful Syrian wars during the second century before Christ, and afterwards in the Roman invasions and destruction of Jerusalem; but there is a still future meaning, even the great Judgment Day. Verse 1 describes the doom of the wicked and those who are hypocrites; verses 2 and 3 the blessings of the righteous.

JESUS, THE SUN OF RIGHTEOUSNESS.

The sun is the source of light, life, power, comfort, joy, beauty, and glory. Sunshine is the great disease-killer and health-giver. The sunny side of the house is the healthiest: the patients on the sunny side of the hospital ward get well first. So Jesus is "the light of the world" (John viii. 12), and gives life (John x. 10), power (Matt. xxviii. 18), comfort (John xiv. 1, 16), joy (John xvi. 24), glory (John xvii. 22). (See also Luke i. 78; Eph. v. 14; 2 Pet. ii. 19; Rev. ii. 28). When Jesus shines into our heart, He soon drives out all evil.

PREPARATION FOR CHRIST'S COMING (iv. 4-6).

Obedience to God's law, and listening to God's messengers. "The day of the Lord" is the day when He appears on the earth. To the Jews it meant the coming of the Messiah; to us, when He comes again. "Elijah" was represented in John the Baptist (Matt. xi. 14-17; Mark ix. 11-13). We know that, when the Saviour came, the Jews were *not* prepared to receive Him, and they said: "His blood be on us and on our children." The "curse" came on them. Jesus has borne the curse for us. He has obeyed God's law for us, and borne our punishment. If we take Him for our own Saviour and trust Him, we get the blessing. The Old Testament ends with the word "curse." Christ's first teaching was "blessed" (Matt. v. 3). *Here* and in the *New Testament* we have Moses, Elijah, and Jesus together. *Am I ready?* (Matt. xxiv. 42.)

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URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000,** or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church.**

"Bear ye one another's burdens, and so fulfil the Law of Christ.

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows or Spinsters. **690** are over **70** years of age. **1,460** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made **payable** to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
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Sold on behalf of the sufferers.

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The Christian says:—"The third edition of 'Echoes from the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson, M.A.

Other Lands.

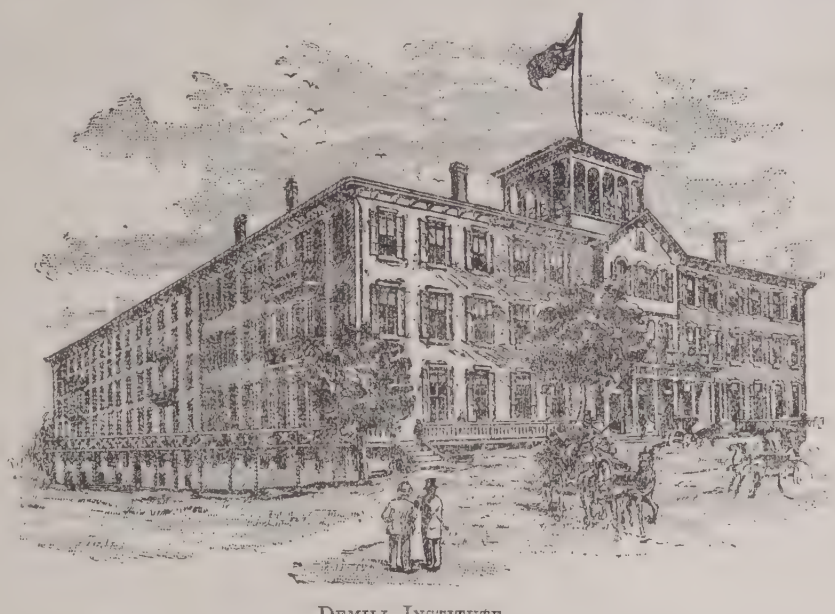
New York Notes.

DR. STORRS, one of the most noted living preachers in the country, yesterday resigned the pastorate of the Church of Pilgrims, in Brooklyn, after a wonderfully successful term of no less that 53 years. His seventy-eighth birthday was celebrated a short time ago, and he has always been a very active and vigorous worker. The letter of resignation was read by Dr. Edwin B. Coe, who has been supplying Dr. Storrs's pulpit for several weeks. The doctor asks that his resignation be accepted, and a new pastor selected. He is willing to act as pastor emeritus if the church desires it, but says he will sympathetically approve any action the members choose to take. Dr. Storrs has always stood by the "old" theology, and steadfastly worked along the lines of orthodoxy. He may be regarded as the first minister to make Congregationalism successful in Brooklyn. Three years ago, at his golden anniversary, a purse of 50,000 dols. (£10,000) was presented to him; and at a public meeting at the Academy of Music, General Stewart L. Woodford (our Minister at Madrid at the outbreak of the recent war) presided, and Seth Low (President of Columbia University) and Joseph H. Choate (now Ambassador in London) made addresses. The doctor's last public appearance was at Boston in September, when he presided over the International Convention of Congregationalists, and delivered a brilliant closing address on "The Permanent Motive for Missionary Work."

Yesterday afternoon (November 19), Dr. Lem G. Broughton, of Atlanta, delivered an eloquent address on the Bible at the Cooper Union. His text was Psalm cxix. 105: "Thy Word is a lamp unto my feet and a light unto my path." He began by observing that every man had or made something by which he guided his conduct. The man who went by reason in matters connected with the Bible was a dangerous man; but even more dangerous, in the doctor's estimation, was the man who set his "conscience" above the Bible. He declared that "conscience" was largely a matter of training, and that it was like a clock, which must be regulated directly or indirectly by the sun, in order to preserve its reliability. No man should make his conscience the court of last resort. That should be the Word of God—"To the law and to the testimony!" And this every time.

The particular passage that God had used to impress upon Him the absolute necessity of the help and illumination of the Holy Spirit in understanding the Bible was 1 Corinthians ii. 9, 10: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." He had been shown that, not by reason, or learning, or study, or books—excellent as all these might be in themselves—were the treasures of the Bible to be revealed, but by the light of the Holy Spirit Himself. He illustrated his point by a graphic description of a visit to the celebrated cave in Luray, Virginia. He was in the city to preach, and during the afternoon was invited to see this celebrated cave. "I went with a friend and a guide. The latter gave us two small candles, and we went down into the earth. After proceeding some distance, through gloom and darkness, during which I could see nothing but a few rocks and stones, I got rather tired, and suggested going back. 'No,' said the guide, 'don't go back. You've paid a dollar to see the cave, and you ought not to go back till you have had your money's worth!' 'All right,' I said, 'I'll go through with the thing now I've started!' In a short time the guide stopped, and said, 'This is a splendid place—a most beautiful place!' I could not see very much, except a rocky pillar here and there, and a rock sticking up over yonder; so I remarked that I was glad to hear it, as I would not have been aware of the fact if he had not mentioned it. The guide then took a coil of magnesium ribbon out of his pocket, and lighted the end of it with my little candle. *Then* I saw the marvellous beauty of the cave, and the stalactites and the stalagmites, and heard a lady playing a tune on certain crystals that had fallen from the roof. I was delighted—enchanted. Presently the ribbon came near being burnt out, and I said, 'Light another one!' 'But it will cost you a dollar!' 'Go ahead and light it!' And he lit it, and then another, and another, till I had spent four or five dollars in gazing upon the marvellous splendours and manifold beauties of that cave. So, when the magnesium ribbon of God's Spirit comes down and touches the little candles of our intellects, then it illuminates the Bible, and we see glories and treasures and beauties that cannot be seen at all except by its aid."

ROGER MARTIN.



DEMILL INSTITUTE.

emill Ladies' College.

IN a recent issue we gave an illustration of the College, St. Catharine's, Ontario, before it was destroyed by fire. We now give one showing the building, which has been secured by the trustees for the continuation of the work. It will be remembered that the cost of this building was £6,000, and of this sum £4,000 remains to be paid. The College is undenominational, and caters especially for those who have been placed in convent schools, and such as are likely to be placed in them, by charging as low fees as they do.

Mr. Demill writes that he has so far received from English friends amounts making a total of £317. He says he is required back at the College, but he is unwilling to return until he has raised funds sufficient to relieve the trustees from burden in regard to the building. The premises have been procured at a low price, and are well adapted for the work, but he desires that they should not be lost through money not being forthcoming.

Mr. Demill's address is still 4, Grove Road, Redland, Bristol.

Dynevor Indian Hospital,

MANITOBA, CANADA.

TWO years ago we visited the Indian Hospital, St. Peter's, Manitoba, Canada. It was then in an early stage of existence, but many improvements have since taken place.

In the third annual Report we read of Dr. and Mrs. Rolston, the pioneers of the work, having accepted a position in Vancouver while on a much needed furlough in that island. Their retirement would have checked the work, had not God in due time sent another of his children to fill the vacant place. Miss M. L. Lockhart is a graduate of the Royal United Hospital, Bath, and was at one time deaconess in the parish of Wembley, Middlesex. Wishing to devote her life to Christian work among Indians, she was led to accept the call for voluntary service at the Dynevor Hospital, little knowing how arduous was the task that awaited her there. Relying upon God's promises for strength, however, she undertook to reorganize the hospital, and, with the help of Miss Phair, daughter of Archdeacon Phair, and with the medical assistance of Dr. Ross and others from Selkirk, Manitoba, she was able to carry on the work most efficiently, though very much to the injury of her own health. There were times when she was not only the lady-principal, but also the medical superintendent, day-and-night attendant, also charwoman, general servant, and devoted nurse—all in one. At present she has two valuable helpers in Mrs. Troop, mother of a minister at Montreal, and Miss Scott, from Winnipeg, both ladies having offered their help free of charge—the former as matron and housekeeper, the latter as assistant in nursing. Two Indian sisters complete the staff.

Considering the inconveniences of a house that has not been built for the present purpose, and that everything is being done on the premises, this valiant little army of Jesus Christ is doing more than its share of work.

The wards contain twelve beds, which are almost constantly occupied. Scores come from outside to seek help. Since the Indian mothers have discovered, while watching under the windows of the hospital in a temperature of forty below zero, that their little ones were not only well treated, but also made happy, they are losing their dread of the place where they are "experimented upon."

From August 5, 1898, until April 29, 1899, 39 patients had been taken in; 568 dispensary patients, some coming from a long distance, dealt with; 75 out-patients visited; three midwifery cases attended, and over 1,000 prescriptions dispensed. Also a Christmas dinner was provided for 62 old men and women.

At the second annual meeting of the Dynevor Indian Hospital Ladies' Aid Society, on April 29, which was presided over by the Primate of all Canada, the Archbishop of Rupert's Land, Mr. W. Redford Mulock, the devoted hon. secretary and treasurer, proposed the erecting of a farm in the Reserve, with the view of promoting agriculture among Indians.

The committee possesses a parcel of land 350 acres in extent, consisting of arable and grass land, which could be made use of. As a natural result of this enterprise, the hospital would be provided with milk, cream, and all the eatables necessary, and the missionary work would be furthered by having this farm managed by a Christian farmer, who would be a co-worker with the staff. The necessity of a separate building for the nurses was also seriously considered.

The amount required for the two enterprises

is 4,000dols. The need is laid before the Lord, who loves the cheerful giver. Friends in Canada, and also a few in England, have hitherto generously helped the work. We trust that they will increase in number.

The Indian Famine.

IN a letter to the *Bombay Guardian*, Rev. Eric Lewis (of the Kurku Mission, Bhaisdehi, Betul District, C.P.) says:

"The condition of the country is terrible. A fortnight ago I rode eight miles eastwards to see the Government famine relief work on the new road from Betul to Ellichpur. Everywhere the crops are thin and withering, and producing little or nothing. I found 2,200 people on the road, the men earning eight pice and the women six a day. Happily they are not yet emaciated, and there was then no sickness among them. Seventy children were being fed twice a day on kedgeree; they received a very good allowance, cooked by a Brahmin cook, and looked well and happy. The adults all told the same tale—'we had to leave our villages because there was neither food nor work.' A week later news reached me that the number at work had increased to 4,000. I understand that there are five such road works now in active progress in this one district of Betul; and the Deputy Commissioner tells me that south of us along the edge of Berar things are worse still. There is scarcely any water, and the people say they are 'drinking mud,' and this in the beginning of October!

"The Government has happily begun relief work early in the famine, and are doing a great deal in the way of providing work for the people. Those who are within fifteen miles of a large road work can go there for work; those who do not care to do so can cut grass in the jungle and receive grain for it. Hundreds are daily cutting grass in this neighbourhood, men, women, and children, and the Government is stacking it, hoping next hot season, when all fodder fails, to be able thereby to keep many cattle alive. In addition, our village tank is being deepened, and the deepening of wells will be one of the main forms of relief in villages distant from the road works. In the Milghat I hear that there is a large programme for the making of village roads. All this is good, and we are thankfully doing whatever we can to support the Government in these measures; but there is one thing which to our regret the Government shrinks from tackling, and which appears to us to be the very core and marrow of the evil, viz.: the power of the corn merchants to raise the price of grain indefinitely by combination.

"May I close with an appeal for immediate help for a large village, Chicholi, only two miles away, which has been almost burnt to the ground? Out of 113 houses only twenty-three escaped, the people saving only their cattle and household ware, and some not even that. It was the most prosperous village anywhere near us, and the people, chiefly farmers, had stores of grain—some small, some large—in their houses, most of which must have been destroyed. There are some specially sad cases of families who were out at work at a distance when the fire occurred, who have saved nothing. The poor people are now camping on their ruined houses."

Mrs. J. C. Lawson, of the American Methodist Mission, Aligarh, N.W., writing on November 6, heads her letter, "In Camp, Gurgaon District." The famine here is quite as bad as in the Rajputana districts; indeed, the accounts which reach us daily are heartrending. With such wholesale distress prevalent, it becomes necessary to organize and systematize the relief given, and to specialize, as it were, among the immense population in the distribution of work and alms. Mrs. Lawson and her colleagues are devoting their attention exclusively to the widows and children. Only £2 10s. is required to support a widow for a year. Already Mrs. Lawson has managed to send sixty-seven helpless starving women and children. It is sad to see stalwart men begging for work at six pice a day; the women get four pice.

The War in South Africa.

From De Aar.

WE lately sent you a line to say we were opening a Soldiers' Home here.

We had nearly 300 present the first night, and still more each succeeding night, but we greatly need two large marquees—one for meetings and one for refreshments. The officer commanding is most sympathetic, but they have not tents enough for themselves. It made our hearts ache to see the dear men on the opening night. The home is in a back yard, of course in the open air, which would not matter but for three almost daily visitations, wind, dust, rain. We have always wind, and the changes are rung on dust and rain. At four o'clock we could not see the camp, only 200 yards away, for dust; at six, a heavy thunderstorm broke over us.

Some of the men crowded into what shelter they could find. We called out to the several score left, who just lurched their shoulders and turned their backs to the rain, "Run for your camp!" "We are sick of the camp; we had rather get wet here than be dry there." And they sat it out till first post. We cannot decide which is the worst, the rain or dust. Most of the men are "as hard as nails" by now; but the reinforcements expected this week will suffer.

There is to be a permanent camp here, but we shall go where most needed, till the war is over. We should be glad to have books, papers, magazines, carriage paid to care of the Station-master, De Aar.

G. B. and M. S. Osborn Howe.

Help for the Wounded.

Admiral Sir Leopold McClintock, chairman of the Royal Naval Scripture Readers' Society, writes to us appealing for help to maintain a Scripture Reader at the Cape of Good Hope, to visit the Naval Hospital and the many men-of-war that have no chaplain. Strong naval brigades have been sent to the front, whence many wounded are already returning who will need spiritual as well as bodily comfort. The cause, Sir Leopold remarks, must touch the hearts of all who desire the moral and spiritual welfare of our seamen and marines. Contributions may be addressed either to Admiral McClintock, K.C.B., or to Colonel M. H. Farquharson, secretary, 112, St. Martin's Lane, London, W.C.

Missionaries and the War.

Rev. D. Burford Hooke writes from the Memorial Hall, Farringdon Street, E.C.:—"Among the letters read at the last meeting of the directors of the Colonial Missionary Society was a very pathetic one from the well-known missionary Rev. Charles Phillips, of Johannesburg, who has been compelled to leave his work among the coloured people in the Transvaal owing to the war. He said: 'It is sad to think of the complete scattering of the work which with so much toil and effort had been gathered together. . . . We are now houseless and homeless, as well as churchless, and can hardly predict our movements for a single day. We feel very anxious about our church buildings, as well as about many other things, but we can only leave all in the Divine hands. May the darkness soon pass and the true light shine again on our troubled land.' The Emergency Fund has now reached £530."

A Timely Gift.

The small Bible issued by the Oxford University Press in diamond 32mo., has become so well known that but little needs to be said in recommendation of it. But to meet a special need at this time, it is issued bound in khaki for the use of soldiers abroad. A special edition, called the "Knapsack" Bible, will be found by friends interested in our military forces just the thing to send out to the field. It is supplied at 2s. 6d., post free, by Messrs. Morgan & Scott.

"Cleanse the Lepers."

AFTER an existence of twenty-five years, the Mission to Lepers in India and the East bears unmistakable evidence of the abundant blessing which God has given on the work, carried out in compliance with the Great Commission. When it is remembered that in the countries where this society ministers there are at least a million lepers, many thousands of these homeless wanderers, no apology for such an institution is required. Dependent upon casual doles of food, which their mutilated fingers are scarcely able to pick up, with caste broken and heart breaking, the leper is too often turned adrift from home and friends to beg his bread or perish by the wayside. From these rings the chilling cry, "Unclean!" which is heeded by few except those who have gone forth to soothe and succour, in the name of the Great Healer, these pitiable and forsaken creatures.

The Mission was founded in 1874, and at a gathering in Exeter Hall on Thursday last, in commemoration of the semi-jubilee, reports full of interest and encouragement were given. Sir Charles Elliot, late Lieutenant-Governor of Bengal, expressed his warm sympathy with the mission. He related his experiences in India, depicting heartrending scenes and the appalling effects of this loathsome disease.

Mr. Wellesley C. Bailey spoke on "The Progress and Present Position of the Work," and gave touching instances of the suffering and misery alleviated through the efforts of the missionaries. Twenty-one asylums and fourteen children's homes are now supported by the Society, as well as grants being made to eleven other leper homes. During the twenty-five years the Society, had been in existence, some £90,000 has been spent for the lepers in India, China, and Japan. Mrs. Osborne, of Trevandrum, gave her experience of mingled joy and pain among the lepers and their children. The "old, old story" had been received with gladness: "Tell us again of that home where we shall be made whole." The untainted children are sheltered and educated in the Christian faith, and thus rescued from physical and moral danger. There was an exhibition of lime-light views by Mr. J. Jackson, deputation secretary.

Hebrew Conference Hall.

THE work of Mr. Herman Ehrlich among the Jews at Whitechapel continues to flourish, in spite of many difficulties and much opposition. One by one, men and women from God's ancient people are brought to know Christ as Saviour and Lord. The work has been silently but steadily progressing for thirty-eight years, and there is great cause for thankfulness when it is recollected how much has been accomplished. The centre of operations is the Hebrew Conference Hall, Old Montague Street, E.

In the report for the past year, Mr. Ehrlich gives not only details of his work, which are full of interest, but he describes in brief the observance of the Day of Atonement and New Year's Day. The life of the Ghetto is remarkable, and Mr. Ehrlich's notes will be read with pleasure. Copies of the report from the missionary at 95, King Edward Road, South Hackney, N.E.

To the Chinese Interior.

WRITING on September 19 from Kueilin, Rev. Louis Byrde (C.M.S.) informs us that he has moved there from Wuchow, the new treaty port, 200 miles up the West River. The journey occupied in all thirty-seven days, much longer than it should have done; partly due to the captain of the boat taking the opportunity to smuggle a cargo of salt, &c.

Kueilin, which was reached on June 15, is a capital with 200,000 people. Upon arriving, the officials sent to know the business of the missionaries, and later, two runners to look after them; and though not sent away, the missionaries have, so far, been unable to make any headway. At the time of writing they were still living on their boat, anchored near the east gate of the city, and two Alliance missionaries are in a similar position, inhabiting a boat alongside.

The authorities would seem to be against the missionaries, for though they are often able to see a house, they get no opportunity of taking it. Prayers are earnestly asked that God will open this last capital city of China, that the Gospel may speedily be proclaimed within its walls.

Day by Day.

SUNDAY, December 10. Ezra x.

IT was, without doubt, a very grievous sin. The people had acted in direct violation of the express commandment of God, and nothing would tend to hinder the testimony and impede the influence of the chosen people more fatally than this intermarriage with heathen and strange women. We know how perniciously the counterpart of this reacts on the children of households, where believers and unbelievers are unequally yoked together.

At the same time Ezra's measures were very drastic, and the weight of suffering must have fallen very heavily on the poor wives and mothers, divorced from their husbands, and separated from their children. In missionary policy one would rather follow the wise counsels given by the Apostle to the Corinthians (1 Cor. vii. 12-16).

It must have required a large amount of courage for Ezra to take the course he did. The matter certainly "belonged" unto him, but many a man would have flinched. Probably, however, the way was made easier for him by his very deep and evident concern. He took the sin of the people home to himself, as though it were his own, and they respected him for doing so. There is nothing that so moves people as to see another moved for their shortcomings and sins, and they will bear almost anything from one whose motive is transparently pure. Would that our hearts were as sensitive as Ezra's, and that we could induce in others, through our tears, a trembling on account of sin!

MONDAY, December 11. Neh. i.

Nehemiah had several brothers; but to Hanani, who was a faithful man and feared the Lord above many (vii. 2), the conspicuous honour was given of inciting him to undertake the work of his life. It was as though Hanani, having seen the dilapidations of Jerusalem, and being unable to combat with the tremendous difficulties of the position, resolved to do what he could in stirring up his brother, who held a lucrative and influential position under the King of Persia. He reminds us of Andrew, the brother of Peter, and may be likened to one of those "joints" to which the Apostle refers, which cannot do much themselves, but act as pivots on which the more important members revolve. You may be only a tiny taper, but you may ignite a beacon-fire which will cast its glow over a county.

Nehemiah was manifestly a master in the art of prayer. He prayed day and night, as though the Almighty had called him to share with Him some of the pressure of his own burden. Finney records instances of godly men and women who became so burdened with the weight of perishing sinners that they could neither eat nor drink, and went to their pastors under the pressure of an uncontrollable anxiety. In all such cases revival has immediately followed. Is not this one element in the fellowship of Christ's sufferings?

With his intercessions the good Nehemiah mingled vicarious confession. His people were not convicted of their sins as he was, so he assumed the position taken by Daniel years before, and poured out a heart full of tears, confessions, and lamentations. Perhaps Christian people might save their country in their own day if they would begin to copy this pious man in standing between God and their country's national sins.

TUESDAY, December 12. Neh ii.

In this beautiful instance of the power of ejaculatory prayer, the prayer which is shot up into heaven as an arrow from a bow, or a stone from a catapult, let us remember the spirit of prayer which preceded it, and had long pervaded Nehemiah's soul. It was because he prayed day and night with tears that his soul was able in that moment of fear to poise itself, and mount into the presence of God. It is impossible to pray without ceasing, unless we have set times for entering our closet and praying to our Father who is in secret.

In after days, Nehemiah was wont to speak of the hand of his God, which was good upon him (8, 18). And surely at that moment, when the whole of his life-work was in suspense, when he was guided in what to say, and do, and ask, the pressure of that tender, wise, and strong hand was very manifestly upon him. Oh, that we might always live, realizing that our hands are made strong by the hands of the mighty God of Jacob!

The hand of God must also have been upon that heathen king. Though he knew it not, he was being guided. His proposal to send Nehemiah to see to the rebuilding of the city, to give direction that he should be furnished with materials, were all due to the arrangement of a loving and wise Providence. We do not know how much those hands may not be doing for us, in unlocking gates, of which we have only to turn the handle, or gently push them open.

The words which Nehemiah brought greatly encouraged the builders. "They strengthened their hands for the good work." Ah, how wonderful is the heart-cheer which the man of God may bring to the depressed and downhearted, when he comes straight from his Master's presence-chamber.

WEDNESDAY, December 13. Neh. iii.

The building of the wall was conducted on the most masterly principles of sanctified common-sense. That in many cases each should repair over against his house; that daughters should have a share in it, as well as sons; that their names should be identified with the piece of wall that the different builders erected; that the strength of each should be directed towards one length, for which he alone was responsible—was excellent. There is no principle so likely to get the most work possible out of Christian workers as to give them direct responsibility. Entrust a piece of wall-building to a man, and there is no energy he will not expend, no lengths to which he will not go, to show himself worthy of your trust.

Alas that the nobles did not put their necks to the Lord's work! The temptations of a rich man are many, and notably this, that he will endeavour to accomplish by proxy what he should do by his personal exertions. In contrast with these is that word "earnestly," appended to Baruch's efforts. "He *earnestly* repaired." It is interesting to note this minute characterization of the several workers. Probably angel watchers are remarking our contributions to the walls of the New Jerusalem, and the way in which we make them; and angel scribes are recording the result, whether gold, silver, and precious stones, or wood, hay, and stubble. Some day we shall be, perhaps, permitted to see the little bit of construction we were enabled to put into the City of God. Let each man take heed how he buildeth. If any man's work shall abide, he shall receive a reward. On the foundation-stones were the names of the twelve Apostles of the Lamb. How little they thought that they were building into it such precious jewels!

THURSDAY, December 14. Neh. iv.

Whenever the walls of Jerusalem rise above the ground, and threaten to become formidable, the world is very wroth. Then all that venomous spite can do is done. Then to sarcasm are added misrepresentation and force. But, again, Nehemiah met his opponents with excellent common-sense. "We made our prayer and set a watch." Surely this suggested Oliver Cromwell's famous motto, "Trust in God, and keep your powder dry."

To the opposition from without was added the faint-heartedness of friends. "Judah said" . . . And there was an appeal from lone farmhouses in country districts, that they should not be left deserted, but that their heads should return to them from the metropolis to defend them in case of attack. But Nehemiah knew that he had a work to do for God, and he did it.

His words were highly encouraging and inspiring. "Be not afraid," he cried; "remember the Lord"—words which recall those of the Apostle, "Remember Jesus Christ . . . risen from the dead." *His arrangements* were excellent: that each of the workers who could, held the sword in one hand, while he used the other for removing the rubbish and for other necessary service. The builders who were required to use both hands had their swords girded at their sides. This is good for us all to ponder. The sword in one hand, the trowel in the other. Building up the walls, conjoined to fighting in their defence; the constructive and the defensive; watching unto prayer, and edifying one another in all holy living and godliness. Ah! Christian workers, watch and pray; when ye are most absorbed in building God's church, ye are most exposed to personal assaults of the evil one. Ye are not ignorant of his devices, therefore care for yourselves as well as your work; mind that your service should not only consist in building up the saints, but in defending our most holy faith.

FRIDAY, December 15. Neh. v.

Nehemiah was a kind of Tribune of the People. He had their cause at heart, and did not scruple to state their wrongs in the plainest words, and claim redress. It is an important matter for a man of God to identify himself with the needs and wrongs of the oppressed, and to raise his voice on their behalf.

There was at the same time great aptness at conciliation displayed in his address to the nobles. He pointed out how unreasonable it was that Jews should endeavour to bring back Jews to the slavery in which even heathen monarchs did not hold them. He summoned them before the bar of God. He stood on their level, and said, "Let *us* leave off this usury." What wonder that he carried his point.

His service was remarkably free from the charge of personal aggrandisement. He refused to be chargeable on the people whom he governed. He says, "So did not I, because of the fear of God." What an example for us all! It was, of course, perfectly legitimate for him to take his maintenance; but he was desirous, for God's sake, and for the sake of the people, to put his service beyond the reach of detractors. In this he reminds us of the great Apostle, who steadfastly maintained his right to receive the personal gifts of his converts, but as steadfastly refused to exercise that right. (1 Cor. ix.)

SATURDAY, December 16. Neh. vi.

How Satan will annoy and tempt a good man! Here was an apparently harmless proposal to meet in one of the villages of the plain. And when that plot failed, an effort was made to defame Nehemiah's character by the scandalous expedient of the open letter. This being exploded, an attempt was made to entice God's servant to show an unworthy care for his life. But who is there of us that is not conscious of attacks just as insidious and malicious? The bitter things that David says of his enemies are all true of the hosts of wicked spirits that seek to turn us from our allegiance and loyalty to God.

But what noble answers Nehemiah gave! *First*, the demands of his work: "I am doing a great work, so that I cannot come down." No, Christian man, engaged in God's high service, summoned to it by a heavenly calling, you must never go down from its holy level.

Next, the perfect transparency of an upright soul. "There are no such things done as thou sayest, but thou feignest them." The words of a little child have often made bad men give back. A ray of light will disperse evildoers more readily than a posse of soldiers. Be just, and fear not.

And *lastly*, the sense of self-respect. "Should such a man as I flee?" I, who have been chosen before the world was made, who have been redeemed by the blood of Christ, who have been designated to so high an office! Let others flee, if they must; but sooner might this rock budge than I. "Here I stand, I can do no other. So help me, God." It is not lawful for a man to sin against his conscience.

But he who is as a rock before man, bows low enough in the presence of his God. In his lonely hours you overhear him in prayer, as Luther before his appearance in the Diet of Worms. So Nehemiah turns from man to God, with the cry, *Remember.*

The Glasgow Evangelistic Campaign.

SEVENTH WEEK OF GENERAL MEETINGS.

[FROM OUR OWN CORRESPONDENT.]

THE large attendance at the monthly Conference of the Glasgow Christian Workers' Union was a fresh proof of the widespread interest in spiritual things. A wet morning did not prevent the hall from being crowded to the door. The Evangelistic Campaign was uppermost in the thoughts of all; and when the chairman (Mr. A. B. MUNRO, President of the Union) presented an unusual request for prayer, there was an outburst of responsive enthusiasm all through the gathering. The request was on behalf of a young woman who had been spoken to at one of the meetings during the previous week, and whose reply was that she would rather be lost than be like many of the professing Christians whom she knew.

The subject was "The Joy of the Lord," and Mr. ANDREW FERRIE, in a deeply spiritual and helpful address, enumerated: I. Joys which the Lord gives but does not share—(1) of forgiveness; (2) of mastery over self and sin; (3) of knowing his fellowship continually. II. Joys which the Lord shares—(1) of sonship; (2) of self-sacrifice; (3) *of winning souls*. On the last point he told of a touching experience which a worker had passed through during the week. After conversation in one church a lad of sixteen yielded himself to the Lord, and his name and address were noted. The next spoken to was a girl of thirteen, who also proved to be ripe for the Kingdom, and the name and address proved her to be the sister of the first trophy of grace. A few minutes afterwards a boy of eleven was led into the light, and again the same name and address were given. Tears came into Mr. Ferrie's eyes as he pictured the joy of such work, and the joy in the home represented by the young people.

Mr. WILLIAM M. OATTS spoke a farewell word to the workers, and specially pointed out the importance of not allowing even evangelistic work to draw them away from continual prayer for blessing on the city during the continuance of the Campaign.

ST. ANDREW'S HALL.

In the evening St. Andrew's Hall was again crowded, and hundreds of people were turned from the doors. In his report, afterwards, Mr. MCNEILL testified to the joy he had experienced. The great audience had, he declared, a distinct West-endy complexion; and he had also a most cheering testimony about the apparent preparedness for the Gospel of great numbers. We are constantly hearing of men and women who, without passing through the vital change, or being restored from conscious or outstanding backsliding, yet speak with the warmest gratitude of uplifting and help received in the Christian life.

Mr. McNeill has no stereotyped methods, and since the large hall was both unsuitable and unavailable, a little to the surprise of many who were present it was found that preparations had been made for an after-meeting in an adjacent church (Berkeley Street United Presbyterian, of which Rev. G. L. Carstairs is minister). Some workers were in doubt whether the leaving of one building and seeking another for the purpose of being dealt with personally were not too great a test to which to subject any whose hearts had been touched. But the Spirit of God had been at work, and the Word had gone too deep to be so easily quenched. Over a score of persons boldly sought the church, and Mr. McNeill was again the leader of the gathering. A worker of long experience testified afterward that the Spirit of prayer was poured out in a special manner, and that God's people had a singular sense of refreshment in soul and of encouragement in the present work.

It is now intended to continue the Sabbath evening services in St. Andrew's Hall as a permanent centre connected with the Campaign.

MR. M'NEILL IN THE EAST END.

The base of operations in the district of Calton has now been changed to the United Presbyterian Church in Kirk Street, of which Rev. Robert Campbell is minister. Following up the work of Rev. John Macintosh (Motherwell) in the Congregational Church close by, to which we directed attention last week, Mr. McNeill is finding that here, as elsewhere, the soil has been well prepared through the ministry of the Word and constant open-air work. The church is surrounded by houses, which early in the century formed part of what was then an old village, long since absorbed by city extension. The neighbourhood is largely peopled by the poorer working-classes, with a large Roman Catholic element.

Besides the minister of the congregation, Major Colquhoun (Corsica), Mr. P. B. Bryce, Rev. William Halliday (Congregational Church), and Rev. William Mackintosh were among the helpers taking part in the opening meeting. A season of prayer was led by the ministers present; and a new and attractive element was introduced through the presentation of the Gospel in song by Mr. J. R. D. McAusland, who is well known as a fellow-labourer with Mr. McNeill at the Royal Albert Hall, London, and other missions.

Mr. McNeill assured the audience that he felt a grand beginning had been made; but he pointed out that, though the meeting was a large one, there was room in the church for more. "'Out of nothing, nothing comes,' and even the Lord can do nothing in an empty pew, while, if a man had been in it, a soul might have been saved." After a word of encouragement to the open-air workers, it was pointed out that there were very many who could not sing, and dared not stand at a corner on a damp evening. On these, also, the burden of the vacant pews was laid to see that they were filled, not by Christians, but by the unsaved, sought out and invited personally and warmly. Above all, the need of much prayer was emphasized. "Keep praying. Prayer is the nerve in our strength, the bone in our sleeve. Without prayer it is an empty sleeve; but, with prayer, we have the arm of the Lord in the midst. Keep praying during the day; but keep praying, too, while we preach—that the word in season may be sent home to the hearts of the hearers."

This gifted preacher keeps sounding the Gospel from the New Testament stories he loves so well, and the reception they receive proves that the people never tire of them either. Monday's address was based on the story of "The Man with the Withered Hand" (Mark iii. 1-6), on which we had heard him speak not long before; but there was no suggestion of the repetition of an old sermon or address. Fresh presentations of the truth are given every time from the old themes; and from these lips the Word proves itself over again to be a living spring of the Water of Life, perennially fresh and powerful.

At the close those were called for who had definitely decided to trust in the Lord Jesus, and about ten responded. After being commended to the keeping of the Lord, they were faithfully counselled against ever putting that new hand they had received again to dirty work, but to use it for Christ. Mr. McNeill explained that it was not desired to have a formal after-meeting, but to allow an opportunity for friendly conversation, and those who were setting out in the new way were especially invited to put themselves into touch with the ministers and other workers in charge.

IN THE NORTHERN DISTRICTS.

After labouring with success on the south side of the River Clyde, Pastor D. G. Forbes (of America) was last week located in John Knox Street Baptist Church (Rev. P. J. Rollo), which is situated in the vicinity of Glasgow Prison. Good and hearty meetings, both in the open air and indoors, were obtained, the attendance of a large number of children being a noteworthy feature.

On the occasion of our visit on Tuesday evening, Mr. J. R. D. McAusland had come to help by his attractive solo-singing, and the hush among old and young alike gave evidence of the spell which such a worker can be used to cast over an audience. The text for the address was found in Deut. xxxiii. 29, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" It was shown that Scripture describes as "happy" those who are tried, who endure, whom God correcteth, who find wisdom—and here, those who are saved. The blessings to God's people in the land of Israel were compared to those of the Christian life, and the blessings of dwelling in God brought out. Above all, the Saviour was presented as God's choicest gift to man.

One of the workers assured us that God had set his seal on the mission at the outset, and had granted conversions every evening. We observed a great readiness to remain to the after-meeting, not a few of the children remaining in their seats with an earnest, wistful look on their faces. The congregation had been appealed to before to see that workers were never lacking, and this had been well taken to heart. In a loving, brotherly and sisterly fashion good work was being done for eternity. The readiness of outsiders to keep their seats was accompanied by liberty of utterance granted to the workers.

The congregation of North Dundas Street Congregational Church (Rev. George Gladstone) is ever active in evangelistic, Endeavour, and temperance work, with their pastor leading and guiding. When the Campaign came within their borders last week, the meetings of Sabbath and Monday were conducted by Mr. GLADSTONE and two neighbouring ministers—Rev. DONALD CAMERON (Free St. Paul's Church) and Rev. J. WILLIAMS BUTCHER (St. John's Wesleyan Church). On Tuesday the work was taken up for the remainder of the week by Rev. T. FERRIE HULME (London), who opened with an address on the work of the Holy Spirit, which was much blessed.

On Wednesday evening we found an excellent open-air meeting, at which several students from the Bible Training Institute gave short addresses, closing with an earnest invitation to the church from Mr. Butcher. Indoors there was a large gathering, which showed a gratifying increase on the previous evening. The ministers named all took part in the service, as well as Mr. J. R. D. McAusland, the song-preacher.

The address was based on Nehemiah v. 15—"So did not I, because of the fear of the Lord"—and was mainly addressed to young men and women. The preacher gave thanks that God had previously answered prayer in granting the spirit of hearing, and as he invited those who had that evening made the great decision to rise in their seats, one and another did so; and those who were willing to inquire further were invited to meet the ministers present in an adjoining room. At the close the same "sweet spiritual influence" which had pervaded all the proceedings was felt in an after-meeting for prayer and fellowship.

PARTICK.

Since the centre of the adult work in Partick has been changed to the Free High Church (Rev. Dr. Henry Bremner), in Hamilton Crescent, the meetings have not been large, but the impression is evidently deepening in the district, and a gracious work is being done. The speaker is Rev. GEORGE HAYTON (of Annan), whose name is well known among Christian Endeavourers and other aggressive workers in the southern district of Scotland. As we entered the building last Thursday evening, we involuntarily heard part of a conversation, concluding with the emphatic assurance that God was "honouring his Word." Some who were known to be under deep conviction of sin seemed to be drawn back as by an irresistible attraction, and in the prayer meetings there was much intercession on behalf of personal friends. Among others whom we

found helping were Rev. James Wallace, and Mr. A. B. Munro (Christian Workers' Union).

THE BROTHERS WEAVER.

The Brothers Weaver joined the Campaign workers at the beginning of last week, and have been conducting a mission in Free St. Mark's Church (Rev. George Milne), situated in Maine Street, Anderston. As our readers will understand, the singing of the Gospel has been having a specially prominent place at this centre; and grateful testimony is borne to abundant blessing following the presentation of the truth as it is in Jesus. A strong body of earnest working men have maintained the witness outside in the busy thoroughfare. Every evening conversions have been reported, the fact being that nearly every unconverted person who remained to an after-meeting has yielded to Christ before leaving the church. The hearts of God's people have been gladdened by the blessing night after night. Tuesday was noted for a special number finding the Saviour. On Thursday again the Lord was felt to be specially near. When Friday evening came there was a spirit of expectancy manifest throughout the audience. Mr. Bewley Weaver gave a well-timed and searching address specially to Christians. Before the meeting finally broke up, the note of praise had again come into the prayers for wanderers who had found the way home.

The distribution of other speakers during the week was as follows:—Eastpark Free Church, Maryhill, Rev. S. R. Macphail (Liverpool); Wellfield United Presbyterian Church, Springburn, Rev. M. Dickie (Sanquhar); Govan Congregational Church, Elderpark Street, Mr. A. Klein; Kinning Park Free Church, Shields Road, Mr. S. Mackenzie (of Campbeltown); Wynd Free Church, Crown Street, Rev. J. Robertson, jun. (Edinburgh).

JUVENILE MEETINGS.

Great gatherings of children continue to take place in different parts of the city. On Friday evening, Mr. Mackeith brought to a close, in Kent Road United Presbyterian Church, a week crowned with much blessing, in which he had the co-operation of Mr. and Mrs. R. W. Raphael. About eight hundred children were present, chiefly between the ages of eight and thirteen, but the order was perfect. Many faces were lighted up by smiles as Mr. Mackeith suggested that this had been the happiest week in their lives; and, when he asked how many had trusted Jesus, several hundred hands were raised. These were all asked to tell their Sabbath-school teachers about their conversion without delay. A touching feature in this mission was the holding of a prayer-meeting of the boys and girls at six o'clock each evening.

The other evangelists working among the children during the week were Mr. William Thomson, jun., Mr. J. W. van de Venter, Rev. William Baird, Mr. T. M. Pratt, Mr. John Paton, Mr. John Stewart, Mr. David J. Knox. Mr. J. Corbett, Mr. T. T. Mackeith, and representatives of the Sabbath School Union.

AFTERNOON MEETINGS.

With Friday the fifth and last week of the meetings at 1 o'clock, for business men (in St. George's parish), was brought to a close. As we announced last week, it was intended at this point to make a break here in this department, in order that Mr. McNeill might turn his attention to the dinner-hour meetings in the shipyards; but those in charge could not take the responsibility of closing, even temporarily, a door which had been so manifestly opened wide by the Lord Himself. So, on Monday of this week, a new beginning was made at the same hour in Renfield Street United Presbyterian Church (Rev. Andrew Forrest). The meetings will still be strictly limited to one hour, but ladies will now be admitted, the galleries being reserved for their accommodation.

In the shipyards the same deep interest among the workmen continues, and gives promise of taking a firm and permanent hold on the community. We have heard shrewd observers say that they have never before seen such crowds of respectable men regularly gathering together to hear the Gospel; the nearest analogy seems to be the state of affairs witnessed at parliamentary elections in times of political crisis.

SPECIAL ITEMS.

The staff and students of the Bible Training Institute conducted two missions last week—taking the place of Rev. Wilson Baird in Victoria Free Church, as well as continuing in Knox Free Church.

In connection with Rev. T. Ferrier Hulme's mission in Dundas Street Congregational Church, an additional meeting was held each day at three o'clock, in order to reach a section of the surrounding population who could not attend in the evening.

In a meeting at which many had asked to be prayed for, a woman seated near the writer had made no sign; but as she remained behind, the evangelist, coming round, asked if she knew the Lord. "Yes." "How long have you known him?" "Only to-night." When talked to she was able to give a good reason for her hope. Such cases, too, are occurring on every hand.

Scottish Notes.

THE annual missionary meeting of the Glasgow Free Presbytery, held last week, gave evidence of a larger amount of interest on the part of the people than has been shown for several years. Still, Lord Overtoun (who was in the chair) felt impelled to call attention to the large numbers who, even yet, neither pray, nor give, nor go. Yet he said there were signs of the stirring of hoary heathenism, and only faithfulness and patience were required for the name of Christ to be made known in heathendom. Addresses were delivered by Rev. Adam Andrew (Chingleput), Rev. Principal Mackichan (Bombay), Rev. Dr. Young (Aden), Rev. Dr. Laws (Livingstonia), and Rev. Alexander Connell (Regent Square, London). A liberal collection was taken for the benefit of the Livingstonia Mission.

The Glasgow Benevolent Society has closed its sixty-seventh year of ministry to the suffering and distressed poor, through the missionaries and Bible women of the city.

Mr. and Mrs. Oatts were last Wednesday the recipients of a valuable parting present and a gratefully-worded address from a committee representative in a wide sense of the Christian work of Scotland.

At Edinburgh Presbytery of the Church of Scotland, last week, Rev. Mr. Brown (a minister from Johannesburg) said that there had been at least thirteen congregations broken up by the war in South Africa, and they would have to begin their work from the beginning again when the war ceased. Two of these were in Natal, three in the Free State, with eight in the Transvaal (four at Johannesburg and one at Pretoria); and he thought he might add the one at Buluwayo as a fourteenth.

On the suggestion of the Working Men and Women's Christian Sabbath Society, the Edinburgh Presbytery has agreed to bring pressure to bear on the Town Council that additional Parliamentary powers may be obtained for dealing with the opening of ice-cream shops on the Sabbath and with betting on the streets. The Christian Sabbath Society is also showing activity, by special lectures and otherwise, in educating public opinion on the subject.

Protection of Young Girls.—The work of the Princess Louise Home continues its useful course. Many young girls have been rescued from evil surroundings, trained, and placed out in situations. At present there are more than a hundred cases in the Institution. Every effort is made to finance the Home by means of laundry work. Some necessary additions have been made to the buildings, but the society's resources are now exhausted. Communications may be addressed to Mr. Richard M. Harvey, 32, Sackville Street, W.

Liverpool.—Just now, at "The Strangers' Rest," 24, Park Lane, we very much need the help of earnest Christians to talk and sing with sailors or emigrants, and to try to win them for Christ, specially in Spanish, French, Italian, Finn, and German languages. Of course, English workers are most welcome. Any Christian friends, either living in our city or travelling through our port, who could help, would be welcomed any Sunday at the workers' tea and prayer meeting, 5 to 6 o'clock, at "The Rest;" or, if they would write to me, we might arrange meetings.—(Miss) Catherine E. Radcliffe, Inglewood, Waterloo, Liverpool.

The Red Marked Testament.

WRITING from Glenmore, Prince's Park, Liverpool, Mrs. Menzies says:—"I remember how much you were interested in the Red Marked Testament. You will be pleased to hear that Mr. Frowde has been enabled to circulate more than one edition since it was issued six months ago. I have a number of exceedingly interesting testimonies of its having been already greatly used of God; and, in some cases, to the direct conversion of those to whom it had been given.

"Perhaps the most cheering feature is that, in a number of cases, the recipients of the Red Marked Testament were those who had a fair knowledge of their Bibles, but never definitely had their attention drawn to the special verses which point out the security of one who believes in Jesus until they studied these red marks. You know so well how many Christians are met with, who undoubtedly are believers, but lack full assurance; as they never seem to have been enabled to put their foot down upon the more definite Gospel verses, and hence so often they are unable to put before inquirers the simple milk of the Word, and speak with confidence and assurance."

The Y.M.C.A.

THE half-yearly meetings of the National Council, held on Friday at Exeter Hall, were attended by upwards of a hundred gentlemen representing the interests of the Y.M.C.A. in all parts of the country. The review of work presented gave evidence of a wide range of activity. The Council, beyond maintaining its ordinary effort, has made a forward move among the large towns of Lancashire, which has already yielded most satisfactory results; and it is intended, as part of a twentieth century programme, to develop in turn other districts where the organization is not strong. Important work has been done by the Council's officers in India and Burmah in behalf of European and native young men.

It also appeared that in the course of the year twenty-eight new branches have been started, while the work has been discontinued at half this number of centres. The "auxiliary" list has been augmented by over fifty societies. The world's total of associations has increased during the twelve months from 6,698 to 7,226. Sir George Williams was re-elected president and treasurer of the Council; and Mr. W. H. Seagram and Mr. T. F. Victor Buxton were reappointed chairman and treasurer respectively of the foreign department.

In connection with the British and Colonial Federation of Y.M.C.A.'s. the Council, at the conclusion of the business session, wished "God-speed" to Mr. W. M. Oatts, recently of Glasgow, who, accompanied by Mrs. Oatts, is starting on a special mission of succour and sympathy to the Associations in the Australian and other Colonies.

Sir George Williams spoke of the prominent part Mr. Oatts had for many years taken in work among the young men of Glasgow, where his labours had been singularly successful; and now the Lord was preparing him for broader service in the regions beyond. Mr. W. H. Seagram added a few kind and encouraging words, remarking that many would follow Mr. and Mrs. Oatts in all their journeyings. Lord Kinnaird spoke of the value of occasional visits to workers abroad, who derived inspiration and encouragement thereby. Mr. and Mrs. Oatts feelingly acknowledged the congratulations and hearty good-wishes of the Council, and expressed their deep sense of gratitude for the opportunity afforded of aiding the Y.M.C.A. centres abroad.

The annual report of the Shoreditch Association gives a brief review of the work which is characterized by spiritual vigour. Many efforts have been put forth to reach young men, and, as a result of evangelistic work, many young men are now living bright Christian lives, many of them being active workers in the Y.M.C.A., and members of various churches. Bible classes, missionary and prayer meetings, &c., have had a good effect, and several members have entered the ministry.

Union Tabernacle.—The work at Union Tabernacle, Wandsworth, is crippled by the want of a hall for work among the young and mothers' meetings. In order to erect a suitable building the sum of £500 is required. The district is a poverty-stricken one, and it is thought that those who are interested in the maintenance of Gospel work of a sound character among the poor will aid in the matter. Rev. D. M. Cameron sends cheering news as to the progress of the work. His address is Lochiel, 79, Union Road, Clapham, S.W.

About Books.

ANNUAL VOLUMES.

The fourth series of **The Prize Reciter**, edited by Joseph Malins, makes a volume that cannot but prove of great service to Band of Hope and other workers among the young. The pages embody a wealth of poetical and prose selections on topics of common interest and touching practical life. (2s. *A. W. Hall.*)

Great Thoughts latest volume is the thirty-first. It is a storehouse of gatherings from a wide field of literature, selected and served up in handy fashion for the use of busy teachers, preachers, and lecturers. There are thoughts on things intellectual and moral, human and Divine, and very readable interviews with men of influence in various departments of life and work. (4s. 6d. *A. W. Hall.*)

The ninth annual volume of Miss Mason's magazine, **Rest and Reaping** (2s. 6d. *Morgan & Scott*), is, as we have come to anticipate, a varied and instructive book. The contributions are of a helpful character throughout, notable for freshness of treatment as well as deep spirituality. There are, as usual, some thoughtful articles on prophecy, as well as some useful descriptions of home and foreign missionary work. The get-up of the book leaves nothing to be desired.

The yearly volume of the **Christian Pictorial** makes, as usual, a handsome gift-book. The more familiar features of the publication are well maintained, while a number of new developments contribute conspicuously to the general good effect. The illustrations include portraits of some well-known figures in social and religious life, while the antiquarian and historical interest is sustained by a number of breezily-written sketches of famous places and of old English worthies. (4s. 6d. *Alexander & Shepheard.*)

The Young Standard Bearer, in volume form (1s. 6d.), contains a goodly assortment of temperance and other wholesome readings for the children. **Friendly Leaves** (2s.), edited by Christabel Coleridge, is the organ of the Girls' Friendly Society; it is varied in contents, and illustrated. **Mothers in Council**, edited by Charlotte M. Yonge, has reached its ninth volume (3s.). Parental responsibility is enforced in various ways, and much practical instruction on training the young is conveyed in the form of essays and shorter studies. As the organ of the Mothers' Union (Church of England), this serial exercises a powerful influence for good. (*Wells Gardner, Darton, & Co.*)

CHRISTMAS NUMBERS.

Chatterbox Christmas-box will delight the young folk. (1s. nett. *Wells Gardner, Darton & Co.*) The "yarns" are as bright as the pictures.

The Christmas Number of **Cassell's Magazine** (1s.) is accompanied by a fine photogravure of Arthur C. Cooke's painting, "The Fortune-Teller." The general contents make entertaining reading, and there are four full-page plates in photogravure.

The special issue of the *Sunday Magazine* is **A Brave Poor Thing**, by L. T. Meade, with a young woman, a typewriter, for its heroine; and that of *Good Words* is **The Magic Word**, by Constance Smith, a story of life in rougher aspects. (6d. each. *Isbister & Co.*)

The Christmas number of **The Temple Magazine** opens with a fully-illustrated article, from the pen of Sir Wyke Bayliss, on "What was Christ like?" As a study of artistic representations of the Man Christ Jesus, the paper will be read by many with more than curious interest. Stephen Stapleton sketches the story of the Baptist Missionary Society. (6d. *Horace Marshall & Son.*)

The Christmas Number of **The Graphic** is printed throughout in colours. It contains stories by well-known writers, illustrated by Solomon J. Solomon, A.R.A., Frank Brangwyn, J. Walter West, C. Napier Hemy, A.R.A., and Seymour Lucas, R.A. There are, in addition, humorous pages, and two coloured plates—"A Flood," by the late Sir J. E. Millais, P.R.A., and "The Loss of the Birkenhead," by Lance Calkin.

Three attractive Christmas numbers have been issued from *Home Words Office*: **Lighter than Air** (6d.)—containing an exciting balloon story, by Captain Maynard, and other items of interest—is the special number of the *Fireside*; the *Day of Days* issue is **The Bells of St. Clement's** (1d.), by Edward Garrett; and that associated with the favourite *Home Words* is **The Lass that Loved a Sailor** (1d.). These are good reading for a family circle.

Tom Graham, V.C., a tale of the Afghan War, by William Johnston, outlines a noble fellow, who served in a great campaign, twenty years ago, under General Roberts. How he became lieutenant and received the Victoria Cross, is shown in the very readable pages. (3s. 6d. *Nelsons.*)

Debrett's Waistcoat Pocket Diary for 1900 is a remarkably compact little book, printed on thin paper and bound in red leather. (*Dean & Son.*)

The War: God's Warning to the Nation, is the title of a stirring sermon by Rev. F. S. Webster, rector of All Souls', Langham Place, W. (*Marshall Bros.*)

Noble Deeds is a volume of stories of peril and heroism, edited by Charles D. Michael. (1s. 6d. *Partridge*). Some really good narratives of bravery, from newspapers and magazines, are here presented in a permanent form, in company with other selections in prose and poetry.

An amusing book for the little folks is **Master Charlie**: Painter, Poet, Novelist and Teacher, with numerous examples of his work, collected by C. S. Harrison and S. H. Hamer. (1s. 6d. *Cassell.*) A large part of the book is printed in colours, and the work includes "Leaves from Master Charlie's Sketch-book."

Bagster's "Gem Oratorios" have met a need long felt. In size they are indeed gem editions; in printing and general features they are also deserving of high commendation. Already three great works are available in this handy pocket form—Handel's **Messiah**, Mendelssohn's **Elijah**, and Haydn's **Creation**. (6d. upwards. *Bagster & Sons.*)

Natural history is made singularly attractive, and botany a delight, in Linda Gardiner's **Sylvia in Flowerland** (3s. 6d. *Seeley & Co.*) In the course of a series of vivacious talks, written for young people, flowers and insects, with their more familiar neighbours, are made to tell their own story of life and habit. The book is a work of art within and without, handsomely illustrated, and dedicated to Sir John Lubbock.

A volume of meditations, by Dr. J. R. Miller, is an annual treat. This year, **Strength and Beauty** (3s. 6d. *Hodder & Stoughton*) is the golden thread which runs through twenty-five chapters that are full of stimulus and suggestion. In the words of the author, the volume aims, "not at making life easy for its readers, but rather at making them brave and strong to do their best." Tastefully bound, the book is admirably suited for presentation purposes.

Rev. A. Herbert Gray, minister of Grosvenor Square Presbyterian Church, Manchester, feels, as we have consistently contended for many years that the inculcation of Protestant principles is more important than the criticism of Roman Catholic teaching and practices. Accordingly, he has been lecturing on the fundamental principles of the evangelical faith, and he issues these lectures in a handy volume—**Aspects of Protestantism.** (1s. 6d. *Hodder & Stoughton.*) This is a book for the people, and we trust it will have many readers.

Those who are on the look-out for a book of adventure, will find pages as lively as they are readable in in M. Douglas's **In Lionland**: The Story of Livingstone and Stanley. The delights and risks of exploration in Central Africa, the land of the lion and his untamed companions, and where crocodiles and hippopotami roam at large, are described in vivid style. And how often will our lads not read the pages which tell, with abundant illustrations, of meeting cannibals, and encountering cataracts? (2s. 6d. *Nelson & Sons.*)

Lovers of books, and such as have a literary taste, will find pleasure in Joseph Shaylor's new compilation, **Saunterings in Bookland, with Gleanings by the Way.** (3s. 6d. *Wells Gardner, Darton & Co.*) Here are ten essays, or excerpts of that character, from De Britaine, De Quincey, Hazlitt, Lamb, Le Gallienne, and others. They relate to literature and study, success in literature and the life of books, along with other questions of fact or fancy. The volume is a gem in its way, and Meissonier's beautiful picture, entitled "The Reader," is reproduced as a frontispiece in heliogravure.

A volume of gatherings from a wide and fruitful field is **Gems from the Fathers**; or choice thoughts gathered from their numerous works, and arranged in alphabetical order, by Rev. Edwin Davies, D.D. (5s. nett. *Bagster & Sons.*) The early Christian writers left much that was of no permanent value; at the same time their works yield "dust of gold." So Dr. Davies felt; and as a result he gives us this beautiful collection of gems. The book is one to take up at leisure; it will also serve reference purposes for preachers and teachers who would sort an old sentiment in with modern teaching. The arrangement has the precision of a dictionary, and the printing and binding are in harmony with the precious contents.

An excellent little book, **Tenses and Senses of Sin and Sinlessness**, by Pastor A. M. A. Graham, may be obtained from the author, 11, Great Wellington Street, Glasgow. (1s. 8d. post free.) It is a warning against the errors of "Perfectionism," and is commended by Dr. J. Elder Cumming in these words: "May many a reader, pausing over these pages, be guarded by them from dangerous error, have his views of truth deepened and made clear, and have his soul quickened by the strong and profitable words which he will find here." The Gospel knows nothing of a perfected Adam. The Gospel, in its briefest form, is "Jesus and the Resurrection." We heartily commend these luminous lectures to all who need to know the way of God more perfectly.

We welcome a third English edition of **The Life of Alexander Duff**, D.D., LL.D., by George Smith, C.I.E., LL.D. The work has, in the words of the preface, been too long out of print. Twenty years have passed since two English, one Canadian, and three American editions were published in rapid succession. A new generation of readers at the opening of a new century may reasonably demand this very instructive book; and we trust that many will read it, and be stimulated to new endeavours by the old principles and experiences. By a careful abridgment, Dr. Smith has compacted the two volumes into one, and also brought the story down to date. Student volunteers are now entering the field, in response to the prayers of Duff and other pioneers. Such young men and women will find this book of great service in preparing for work on the field. (6s. *Hodder & Stoughton.*)

Mr. John Jackson, of the Mission to Lepers, has given us a remarkable piece of biography in **Mary Reed**, missionary to the lepers. (2s. 6d. *Marshall Bros.*) The pathetic facts have been outlined in our columns; here we have the sad story in ampler detail. And is the book depressing? Decidedly not. It reads us a lesson in dutiful resignation, noble devotion, and complete confidence in our heavenly Father, who maketh all things work together for good to those who love Him. There is a striking portrait, also other illustrations. Rev. F. B. Meyer, who met the sadly-afflicted missionary at her post in India, writes an introduction. The record is calculated to stimulate others to complete consecration; and, at the same time, to call forth compassion for the thousands of lepers in India and other Eastern lands—who, though outcast from society, are not outside the "every creature" multitude to whom the Word of salvation has been sent by the Saviour of the world.

Whether writing on missions or miracles, Dr. A. T. Pierson commands attention, for God has given him a message for his age on apologetics as well as aggressive evangelization. During recent years Dr. Pierson has twice given us volumes combining the message compounded so as to impress the mind and stimulate the heart. Now he has issued **The Miracles of Missions: Third Series**, which is as readable and instructive as its predecessors. Here we have thirteen sketches, republished from the *Missionary Review of the World*, and admirably illustrated. They relate to various continents and countries, not excluding the islands of the sea; and, that home mission work may not be forgotten, an article by the late Thomas Paul is included, descriptive of Mr. George Holland's work in Whitechapel. The title-page defines the contents as "modern marvels in the history of missionary enterprise," and the stories outlined easily come within the scope of the description. (Paper, 1s. 6d.; cloth, 4s. *Funk & Wagnalls Co.*)

Dean Farrar's new work, **Texts Explained**: or Helps to Understand the New Testament (6s. *Longmans & Co.*), exhibits qualities which the authorship warrants us to anticipate. Words and clauses, points and incidents in the successive chapters of the books of the New Testament, are made the subject of terse and perspicuous remark and exposition. The pages testify to thought and versatility; and some hundreds of passages are treated. The limitations of view and peculiarities of doctrine, which are associated with Dean Farrar's name, find expression here and there, and, on points of criticism and interpretation, bold positions are assumed. Occasionally the Protestant principles of the expositor are admirably expressed, as when, on Eph. iii. 11, he says:—"Here, as elsewhere throughout the New Testament, 'priests' (*i.e., hiereis*, 'sacrificial priests') are never so much as mentioned—except in so far as (in two passages only) *all Christians alike* are, metaphorically, 'priests' to offer up spriritual sacrifices (1 Pet. ii. 5, 9; Rev. i. 6, xx. 6)—among the holders of Christian offices. The New Testament knows no 'priest' in that sense except Christ (Heb. iii. 1, iv. 14, 15), in whom all who are in Christ are 'a royal priesthood.' Otherwise, the word is only used of *Jewish* (Heb. vii. 21) and of *heathen* priests (Acts xiv. 13). It is a simple, indisputable, and decisive fact that, whereas officers in the Christian Church are called *Apostles, Evangelists, Prophets, Teachers, Presbyters, Ministers, Pastors, they are never so much as once called 'Priests.'*"

William Montgomery has written a vigorous tract, entitled **The Foundation of Christ's Religion.** (1d. *A. H. Stockwell & Co.*)

Two excellent wall-sheets are "The Fireside" Almanack (1d.), printed in colours, and illustrative of Psa. xxiii.; and "Home Words" Almanack (1d.), illustrative of the Apostles' Creed ("*Home Words*" *Office*).

John Ploughman's Almanack for 1900 is as full of wit and wisdom as its predecessors in the years gone by. **Spurgeon's Illustrated Almanack** is a handy booklet, with a Scripture text for every day. (1d. each. *Passmore & Alabaster.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

AT this time of the year, when the appeals of religious societies are especially numerous, it is impossible for us to represent each at length, or as fully as we could wish. We hope, therefore, our kind readers will interest themselves in the advertisement pages which describe these many useful agencies, and respond liberally to the pleas therein set forth; and if they appear to be more numerous than usual, it is only because of the exceptional stress incident upon the weeks preceding Christmas.

We hear on all sides, from various mission agencies with which our readers are familiar, of deficits and depleted exchequers. The impression is pretty universal that the special war funds for the refugees and bereaved English homes and children are responsible for this. The latter objects are so worthy that we must not seem to depreciate them. We may, however, point out that this appeal is to the wider sympathies of the public at large, and would remind our readers that our pages report mission work in which a much smaller section of the public is interested. We trust, therefore, that our friends will loyally stand by the societies which all the year round are giving of their best of time and strength as almoners of the Lord's stewards.

The message of the Princess of Wales to the wives and families of our soldiers in South Africa will touch many hearts by its pathos and simplicity:

> My heart bleeds for the poor widows and fatherless, whose loved ones have met a glorious death fighting for their Queen and country. May God help and comfort them in their saddened Christmas, and give them that peace which passeth understanding.
>
> "Peace, perfect peace: with loved ones far away,
> In Jesus' keeping we are safe and they."
>
> Alexandra, Princess of Wales.

The esteem in which her Royal Highness has ever been held by the people of these islands will be increased by her timely and gracious words of comfort.

Complaints are growing louder and louder at the slow manner in which the funds collected for the families left behind by the Reserve soldiers are reaching the women and children for whom they were collected. There seems to be an evil genius of red-tape at work in all Government circles, so that prompt action is impossible. Meanwhile, the proper beneficiaries are suffering daily privation.

Preaching recently at Leeds in connection with the festival of the Society for the Propagation of the Gospel, the Bishop of Lincoln spoke impressively in regard to our national responsibilities with respect to the coloured races. He urged that "neither Greek nor Jew, circumcision nor uncircumcision," translated into the language of our time, would mean no difference between the white and the coloured, and went on to say:—

> The white man should not desire to blot out the coloured races of the world, but to raise them to be fellow-workers with God . . . The littleness of England and the greatness of the Empire seemed to admit of but one explanation. It was the Divine goodness and power. The figures of missionary statistics seemed to remain very stationary, if allowance was made for the increase in the population of the world. Only about one-third of the world was yet Christian even in name. Was our world-wide Empire fulfilling its destiny in the evangelization of the world? This was the question of questions for all members of the Empire.

We are glad to find that the report circulated last week concerning the health of Mr. Robert Chapman, of Barnstaple, was incorrect. The announcement was made in one of the meetings in London, with a request for prayer. The following has been received from Barnstaple:—"Mr. Chapman has had no illness, and is quite well. He is singularly free from the infirmities of old age. This evening he will conduct his usual weekly Bible reading."

There has been an interesting and suggestive correspondence in *The Guardian* as to the best way of "winning over Dissenters." It marks a great advance on the Elizabethan and Laudian plans of suppression, imprisonment, and Star Chamber. Briefly, most of the correspondents plead for the bribe instead of the whip. Dissenters are to be admitted, without distinction, to coal, clothing, and other clubs, and to the privileges of hospital letters, and all the Church charities. A country parson boasts that this plan, pursued by him for twenty-five years in his own parish, has closed four chapels and greatly weakened four others. Another enthusiast for the extinction of Dissent gives this as a useful motto: "Win by love; you will never win by fighting. Outpray them, out-preach them, *out-manœuvre them.*"

The attitude that lies behind such a policy is based on an assumption which accounts for much of the alienation between Anglicanism and the Free Churches, and affects both sides. This is, that it is the duty of the Church of England to stamp out Dissent. So long as this is felt and acted upon, it is useless to expect the relations between the two sides to improve, even though the way of combating Dissent be altered from foul means to fair. It is not by drawing away adherents from the one side that the other side should seek to improve its position, but by making converts from the world, the flesh, and the devil. Proselytism is the work of fanatics, not of Christians. Believers in Christ should be at one in rejoicing at each other's success when, and only when, that success is at the expense of evil and sin. Transference from one church to another does not extend the kingdom of God, but simply redistributes its members. It would be well for many preachers to remember this.

Without raising the question as to how far bazaars and sales of work are legitimate means of raising funds for religious purposes, it is at least incontestable that they should be dissociated altogether from every doubtful practice. On the whole, there has been very distinct advance in this matter of late years. Raffling is dying hard, but it is going, and various forms of doubtful amusement are growing unpopular. These evils, however, are still practised, as is clear from the fact that recently, at a bazaar connected with a place of worship, bottles of spirits were raffled for, and "drinks were sold by young ladies who," we are told, "appeared to enjoy playing at being barmaids." Such disgraceful scenes do untold mischief to religion, and demoralize everyone concerned in them. To hold a truce with the drink traffic in the name of the Church is an insult to the cause of religion.

What would Christian and philanthropic work be without the influence of self-denying and pious women? How many Christian efforts would languish if it were not for their untiring and trustful labours! Yet the board of management of the Royal Hospital for Incurables has again not only rejected Miss Hill's motion, that women should be added to the board, but has gone out of its way to issue circulars to the 11,000 subscribers calling upon them to oppose Miss Hill. We can only trust that, before another annual meeting, those who support the institution will fully consider the question in the light of the valuable services which noble-hearted women are rendering all around us, as in that case there can be only one result.

Much good is likely to result from the action of the Committee of the Protestant Reformation Society in arranging for the delivery of Protestant lectures at the English University centres. No man more qualified to treat the subject in a scholarly and unprejudiced manner could have been chosen than Rev. C. H. H. Wright, D.D. An opportunity will thus be given at Oxford, Cambridge, and Durham for both graduates and undergraduates to hear what can still be said, in spite of the sacerdotal trend in the Establishment, upon the great sacred truths of Protestantism. Definite teaching in favour of Reformation principles is what all classes of the community need.

There is one significant feature in the conduct of such Ritualists as are surrendering the practice of "censing" and carrying lights during the Communion Service. Almost all of them profess that they are yielding under pressure, "for the present." *What are they waiting for?* There does not seem to be any higher court that any of them are willing to appeal to. Are they waiting till they have undermined the authority of the archbishops by a campaign of insult against their authority? Or for a turn in the tide of public opinion? Or for the fickle public to grow tired of its alarm at their gradual approximation to Romanist ways? In any case, this is a matter to be watched. For the present, the Ritualist camp is full of alarms; but when that mood passes away, we may be sure there will be a recrudescence of illegal practices, unless a close scrutiny is kept on their doings and methods. The evil is scotched, but as yet it is far from killed.

In a former note we called attention to the alarming number of cases of legalized vivisection, and to a proposal to develop the means of conducting experiments upon living animals at the various London hospitals. Our notice has been directed to a recent remarkable address from Sir J. Burdon Sanderson at the Middlesex Hospital, in which reference is made to "the value of the hospital patient as a subject for scientific research." Sir Burdon

seems to reduce materially the already too narrow distance between the laboratory table, with its writhing animal, and the hospital bed, with its suffering patient. He is reported to have said:

I cannot conceal from myself that there are many persons, whose opinions are worthy of respect, to whose minds disease presents itself under one aspect only, namely, as a thing to be cured or prevented, and to whom any method of investigation which, disregarding for the moment the benefit of the sufferer, professes to have as its aim the discovery of the causal relations between certain morbid changes, and the conditions which give rise to them, would seem unprofitable and even unjustifiable. Yet investigation of this kind is precisely what is meant by the scientific study of disease.

This is plain speaking, and we commend to our readers the thoughtful consideration of the probabilities to which it points. The tortured animal is technically spoken of as being 'under control.' The poor hospital patient is not supposed to be; but if "the benefit of the sufferer" is to be disregarded for the sake of the mere scientific study of disease, there is much room for more than doubt as to strict recognition of the boundary line. In one modern case, an animal which had been operated upon was allowed to linger for fourteen months, doubtless most of the time in agony, the excuse being that "scientific research," which Sir J. Burdon Sanderson has now openly advocated, should be extended to the helpless, non-paying hospital patient. The Middlesex Hospital appeals to the public for voluntary subscriptions and donations, and is in urgent need of such; but it will be surprising if there is not a falling off in the revenue in consequence of the outspoken utterances to which we have referred.

Amid much that is depressing in our relatinos with France recently, the news is very welcome that the representatives of the French Government in Madagascar have largely restored the schools and colleges taken from the L.M.S. and given to the Jesuits some time ago. Perfect religious toleration has been announced. The causes of this change of policy are not quite clear; but it is evident that the Jesuits have lost cast with the Government, who have become convinced that the L.M.S. missionaries are not the disloyal Gallophobes they were represented to be at the time of the French conquest. The restoration of the work into the hands of the Society is likely, however for the time, to cause some financial embarrassment. In consequence of French rule, and of the new customs duties, the cost of living in Madagascar is much higher than before. This increases the direct expenditure on the working of the mission centres, and makes it impossible for the native Christians to contribute towards the work as they did once. The L.M.S. proposes to take back the work by degrees, as the door opens.

A minister from Australia recently made the remark that it would gladden the hearts of the friends of missionary work, and shew them how wide-reaching are its results, if they could see the number of missionaries' children now occupying important positions in the southern hemisphere, and wielding a vast influence for good. This is as it ought to be, and as we should expect it to be; nevertheless we are thankful for the testimony. The new generation, where they are not literally following in the steps of their parents, are forming the life and shaping the destinies of new kingdoms; and they will all be wanted, and more. They will be no small support to those spiritual ideals by which alone communities can be attracted from base and perishing things, and shaped into cities of God.

Resurrection and the Aaronic Priesthood.—II.

By MR. HENRY VARLEY.

It is impossible to exaggerate the spiritual wrong of those priests and systems whose sacrifices and teachings deny that, by one offering of Himself, the Lord Jesus has not only "put away sin," but "perfected for ever them that are sanctified." These men act as though Christ had not died and risen again, and as though the Epistle to the Hebrews had never been written for the instruction of Israel, and for the guidance of the Church of God. We need to hold fast

THE VITAL CONTRAST.

"For the law maketh men high priests which have infirmity; but the word of the oath, which was written since the law, maketh the Son, who is consecrated for evermore." Let it never be forgotten! The Lord Jesus had no part in connection with any priestly office, so far as the Aaronic institution was concerned. Nevertheless, He is not only a priest, but the "Great High Priest over the House of God." Neither Levi, Aaron, nor his sons have or could have place or position as priests after Christ's death and resurrection. It is worthy of note that the Old Testament knows no higher title than the "High Priest." It remained for the Holy Ghost to reveal to us, in the Epistle to the Hebrews, the illustrious and majestic title, "The Great High Priest." Here the abiding Melchisedec is clearly seen, and priestly position and office is for ever in the hands of one exalted Lord, who has passed into heaven itself. Peers He has none, could have none, either in heaven or on earth. His supreme ability to save all that come unto God by Him excludes all priestly function, office, or sacrifice at the hands of man.

It is profoundly interesting to observe that, when Melchisedec met Abraham returning from the slaughter of the Kings (Gen. xiv.), he brought forth bread and wine. We read, "And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth." Here, observe, there is entire absence of priestly function in any sacrificial sense; and we ask, why? Because the true Melchisedec was not manifested. The fulness of time had not come. He, of whom Melchisedec was the type, had not yet appeared. Melchisedec in that submission to the Divine will which is so needed by Romanists and Ritualists of these days showed no disposition to trespass upon priestly functions, which alone pertained to Christ Jesus. There is no allusion either to priestly garments, altar, or sacrifice; ritual, also, is absent. Bread and wine, participation and blessing, in the name of the Most High, give the total of this ministry and meeting with Abram. Who can fail to see the intimate and striking connection with this scene, which was repeated by

THE TRUE MELCHISEDEC

in the guest-chamber where our Lord sits, surrounded by his disciples?

With reverent tread and silent adoration let us enter. Mark well his action and observe his words. "And Jesus took bread and blessed it, and brake, and gave to them, and said, 'Take, eat; this is my body.' And He took the cup and gave thanks, and gave to them, saying, Drink ye all of it, for this is my blood of the new covenant which is shed for many for the remission of sins" (Luke xxii. 19, 20). Is this a striking coincidence only? Nay, verily! Here it is where, in the fulness of time, Christ Jesus, the true Melchisedec, is seen in his High Priestly appointment.

It was that night which marked his agony and sweat of blood in the garden, and preceded his cross and passion, that shows the Great High Priest engaged in the very acts which marked his illustrious prototype. Here our King of righteousness and peace meets the friends of the Most High God. He also brings forth bread and wine. He also blesses them. And now the Great High Priest is betrayed. The Shepherd is smitten, and the atoning Substitute and Surety dies. Jehovah's Fellow, the brightness of the Father's glory, lays down his life. He was wounded for our transgressions, who, his own self, "bare our sins in his own body on the tree," and He who knew no sin "was made sin for us, that we might be made the righteousness of God in Him."

To give prominence, therefore, to a human priestly system is to bring to the front that which we have seen to be for ever exhausted. The Melchisedec priesthood knows neither elaborate ritual ceremonies, vestments, nor repeated sacrifice. It is in imitation of the Aaronic institution that

MIMIC ALTARS HAVE BEEN ERECTED,

priests recognised, and ceremonial vestments and dresses worn. The repetition of sacrifice is likewise taught, and sacramental efficacy is declared to be in the hands of those who are falsely spoken of as priests in the asserted "order and line of Apostolical succession." All these assumptions and professions are contrary to the principles and genius of the Melchisedec priesthood, which centres in Christ alone.

Let it be firmly maintained and intelligently taught that this prolonged effort to revive in England a human priesthood represents the attempt to enswathe with costly robes, and exhibit on fanciful altars an institution with which our Lord was never identified, and which has long since passed away. However successful this activity, it can but yield the exhuming of that which lies in the sepulchre, a relic and shadow of the past. The Aaronic priesthood never possessed ability to justify or save one human soul. "Their sacrifices," God Himself declares, "could never take away sin." The fact is that nothing can be added to Christ's completed work.

An elaborate ritual, such as is common in the Roman Catholic and High Church services, finds neither countenance nor example in the Melchisedec priesthood. To attempt to reconstruct by ritual and garland with flowers a fanciful altar, to array men as priests in vestments of gorgeous colours after the pattern of Babylon or Aaron, betrays either ignorance or temerity of action which can only be described as presumptuous disobedience. How entirely removed from the mind of Christ the professed "visible church," represented by the Roman Catholic and High Church system is, we here see to be clearly proved.

It is, indeed, high time that there should be a very distinct and outspoken return to Christ, who is the Head of the Church, as distinguished from these corrupt and carnal institutions. These systems have dared to usurp the authority of Christ, and practically removed God's exalted centre. Christ Jesus the Lord is the Head of all authority and power to his Church; He is the one centre of rallying to the Church which is his body. The professed Church is not that centre. Christ is, and always has been. "One is your Master and Lord, and all ye are brethren." Here and now, the modern phrase, "Back to the Christ," has indeed intelligent and significant meaning.

Work among the Pariahs.—Rev. K. R. Gopalah Aiyar, Methodist Episcopal Missionary, Kodambakam, Madras, writes to us:—"My work among the much oppressed and depressed classes of Pariahs is being blessed by God abundantly. Our community now numbers nearly forty, and our school children nearly a hundred. To the latter I usually gave a treat during Christmas time and some clothes. Many of our children do not enjoy a full meal once a month. Toys, Bible texts, and tracts will be thankfully received."

Protestant Alliance.—Under the auspices of this organization, meetings have been recently held in Northampton, where a four-days' mission was conducted by Mr. D. S. Hyslop, with good results. Also, largely attended meetings have been held at Brentford, the lecturer being Mr. Job Williams; at Beaumont Hall, Mile End Road, where Rev. M. E. Farwell spoke on "Reasons why we should not join the Church of Rome;" and at Devizes, where Rev. A. A. Isaacs delivered a lecture in the Town Hall, entitled "Protestantism and Romanism Compared and Contrasted." The Alliance has a large number of meetings arranged for the winter months in all parts of the country.

The Lord's Prayer.*

By Rev. J. R. MILLER, D.D.

VI.—*Forgive us Our Debts.*

HERE we come to the first sad note in this prayer. The first three petitions angels and saints in heaven could offer. The fourth could have been used in Eden, for in innocency our first parents received their daily bread from God. But the fifth is only for sinners of our fallen race. It is a cry out of the depths—a cry, however, which every mortal needs to make.

"Father, forgive us our debts." Our sins are debts. A debt is something we owe to another. To whom do we owe these debts? To ourselves? No doubt every sin we commit is a wrong done to ourselves. Can we say that our life is our own, and that we may do with it as we will? Our life is not our own. It belongs to God, and is ours only to use, to keep unspotted and uninjured, and to present at last to Him who gave it to us. Sins against ourselves are debts to God.

We owe debts to others. There are obligations of love to them which we have not fulfilled. We continually pass by human needs which we do not supply. One of the bitterest ingredients in the cup of sorrow ofttimes is the recollection of

DUTIES OF LOVE UNFULFILLED.

In the case of refined, cultivated people, the greater part of their sinning against others is not in injustices, cruelties, and wrongs committed, but in the neglecting of duties which ought to have been performed. How often we fail in kindness, in thoughtfulness, in giving encouragement and help to others! Paul said he was a debtor to every man: he meant that he owed to every man love and all love's service. So do we. What hopeless debtors we are!

But is it only to our fellow men that we owe these debts? Would their forgiveness of us set us free from the obligation? No: all our sins against others are sins against God. Even a cruelty to a bird, or to an animal, is a sin against God. It is with God we have to do in every thought and act. We may do wrong to others; we can sin only against God, and

GOD ALONE CAN FORGIVE

our sin. David had wrecked a home, caused the death of a faithful soldier, and brought dishonour upon a nation; but he said truly, "Against Thee—Thee only—have I sinned." Jesus made it plain that our unpaid debts of love to men are debts to God. In the judgment, those who have neglected to feed the hungry, give drink to the thirsty, and care for the sick, are said to have failed in these duties to the Judge himself. He who sins against another sins against God.

Every sin we commit, therefore, leaves a debt to God charged against us. This is true, not only of positive violations of law, but also of every failure to measure up to the full requirements of the Divine law. Suppose we had lived without actual sin all to-day, have we

THROUGH ALL THE DAY

loved God with all our heart, soul, strength, and mind? and have we loved our neighbour as ourself? All that we ought to have done, and yet have left undone, is a debt to God.

Then all these debts are charged against us. The Bible speaks of the books which shall be opened. There everything is registered, and the record is indelible. We may forget the debt, but forgetting it does not pay it.

The word "our" is suggestive. Our sins are our own. Each one lives his own life apart. In the 51st Psalm David speaks continually of "my sin," "my transgression," "my iniquity." He could blame his sins on no other. He could transfer his guilt to none else. "Nothing," said Augustine, "is so much our own as our sins." The most loving friend could not take our sin and free us from it. David would have died for Absalom, but it was a vain wish. Every one must give account of himself unto God.

What shall we do? Here is the only answer: "Father, forgive us our debts." Can sin be forgiven? We are told that nature knows no forgiveness. You cannot get back the health lost in sinful indulgence. You cannot recall the bitter word which flew yesterday from your lips into a loving heart. You cannot undo the evil which caused an innocent person to fall. Yet from the beginning of the Bible to its close we are assured that God is a God of mercy, and that, however great our sins against Him, He will forgive us.

What is God's forgiveness? Is it simply the remission of the penalty? Does God merely save us from punishment and nothing more?

WOULD THAT SATISFY US

and give us peace? It is not the dread of the consequences of sin that is its most fearful element. It is the burden upon the soul, the sense of guilt, the anguish of remorse—this is what makes sin so terrible. Would the lifting away of the penalty, while all the bitterness of sin itself stays in the heart, be a forgiveness that would bring joy? Would heaven make us happy with all this woe within?

The forgiveness that will bring blessing must not only remit the penalty, but must also include the taking away of the sin itself, the undoing of the terrible ruin which sin has wrought in us, the creating anew of our life in the Divine image, and the making of us as though we had not sinned at all. Here it is that the work of Christ's redemption comes in. Salvation means more than the removal of guilt. The old legend says that a dove nestled on the cross when Jesus was dying. The suggestion was that the power of the Holy Spirit was necessary to

COMPLETE THE WORK OF GRACE

in the life cleansed by the blood of Christ. The Lamb of God taketh away—not the penalty only of sin, but the sin itself.

There is another little word here which must not be overlooked: "Forgive *us*." Throughout all this prayer we have been taught not to speak to God for ourselves alone. We approach the gates of prayer, crying, not "My Father," but "Our Father." Selfishness must die as we fall on our knees. In asking for bread, we are taught to think of others' needs as well as our own. So here, when we cry for forgiveness, we must include others.

There is a sense in which we must bring our own sins alone to God. They are our own, and no one but ourself can get them forgiven. We must confess our own sins and repent of our own sins. No one can get forgiveness for us. The pharisee in the parable was free in confessing the publican's sins, but said not a word about his own.

THE PUBLICAN'S CONFESSION

was the true one. He troubled himself only with his own unworthiness. "God be merciful to me, the sinner." While there must be an individual confession of sin, we should include others in our pleading for forgiveness—"Forgive us." It is not enough to find heaven for ourselves. We must seek also the saving of all others.

There is yet another part of this petition which is very important. "Forgive us our debts, as we also have forgiven our debtors." Here many people stumble in praying this prayer. They cannot truly make these closing words their own. This is the only petition in the Lord's Prayer which has a vow attached to it. We cannot ask God to forgive us without pledging ourselves to repeat his forgiveness to others who may have wronged us.

We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

The Divine forgiveness is regenerating; it changes the forgiven sinner into a child of God, and puts into him a heart full of love for God and for all men. Forgiven is forgiving. Jesus says plainly that if we will not forgive our brother his trespasses, God will not forgive us our trespasses. This is a startling word to come from Christ's lips. But we must not try to tone it down to meet the hardness of our own hearts. Certainly we are not ready to receive God's forgiveness until we have given up the resentment and unforgivingness in ourselves. These unloving feelings block the door against the entering in of the love and mercy of God. In an old picture, a child drops a toy out of its hand that it may take a beautiful dove that is flying toward it. We must let go our grudges, our malice, our bitterness, all our resentment, if we would receive God's wonderful forgiveness.

One of our Lord's lessons shows us how unreasonable it is to refuse to forgive our brother. Our debts to God are represented by ten thousand talents, a vast sum; while, at the worst, our neighbour's debt to us is only a few pence. God forgives

OUR ENORMOUS DEBT

freely. Shall we insist then on exacting the payment of the trifling sum for which our neighbour is indebted to us?

We are helped in the learning of this hard lesson when we remember that it is not our place nor our duty to judge others. Judgment belongs only unto God. It is our duty to bear patiently even the greatest wrongs, committing to God the whole matter of justice and right. "Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him."

We should not pass over the teaching of this petition lightly, nor be too lenient in excusing ourselves for our unforgivingness. Rather, we should let the lesson work in us deeply and thoroughly, until the last trace of bitterness has been cast out. Luther warns us against using this prayer, if in our heart we do not forgive those who have wronged us: "When thou sayest, 'I will not forgive,' and standest before God with

THY PRECIOUS PATER-NOSTER,

and mumblest with thy mouth, 'Forgive us our debts, as we forgive our debtors,' what is that but saying, 'I do not forgive him, and so do not Thou forgive me! Thou hast told me to forgive, and rather than obey I will renounce Thee, and thy heaven, and all, and be the devil's for evermore'!"

We cannot use the first part of the petition and leave off the second. We cannot ask God to forgive us and not say also, "as we also have forgiven our debtors." This is the only gate to the altar of mercy. We shut the gate on ourselves when we refuse to forgive.

We need never be afraid to go as far as God goes in forgiving. We pray continually to be made like Christ. Christlikeness is no mere beautiful sentiment. We know how Christ loved unto the uttermost, how forbearing He was, how abundant in forgiving. Even on the cross the very drops which the cruel nails pressed from his hands and feet became the blood of redemption. When we ask to be made Christlike, we ask to be made forgiving, that we may forgive others as we ask God to forgive us.

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Preventive and Rescue Homes, Chelsea.—During the past year there have been some sad cases in the Homes, needing constant and watchful care. In 1890 the receipts of the year were £313. This year they are only £242, and funds are needed to place the work on a firm foundation. Copies of the report, to which the Dowager Lady Annaly writes an introduction, may be had from Miss Hugill, 93, King's Road, Chelsea, S.W.

Educational Difficulty in Devonshire.—The Congregational church and managers of the British School at Witheridge have been greatly hampered in their efforts to secure the continuance of unsectarian public elementary education. For over fifty years the school has earned the "Excellent" merit grant, and received the praise of Her Majesty's inspectors. Last year, however, the premises were condemned by the architect of the Education Department; and, in view of this, Rev. H. J. E. Bishop, pastor and chairman, writes:—"A school board is not possible; we are, therefore, compelled either to build or allow our children to be swept into the National School, under teaching and influence contrary to our principles. Rather than this, we have decided to build, believing that in our struggle to uphold evangelical doctrines and principles, we shall secure the sympathy and help, not only of Free Churchmen, but of Evangelicals of the Episcopal Church as well." A site has been secured, and the building, which is to be erected at a cost of between £600 and £700, will also be used as a Sunday School—a convenience which has long been needed. Mr. Bishop's address is The Manse, Witheridge, N. Devon.

Day by Day.

SUNDAY, December 17. Neh. vii.

HOW great a tribute it is to a man's character to be reckoned faithful—one who can be trusted, on whom responsibility can be imposed! There is a great difference between faith and faithfulness: in the first, we have confidence in God keeping his covenant with us; in the second, God has confidence in our keeping tryst with Him. In the one case, we reckon upon God; in the second, God reckons upon us. Can God trust you with work among young and old, with money, with pain and suffering, with sentry-duty, or the quiet, obscure work of the trench? Perhaps your isolation from active and useful service arises from your not being faithful in a very little. You cannot, therefore, be put into positions where great faithfulness is required. What an epitaph to be written by the Spirit of God on this man's tomb, "A faithful man, and one that feared God above many!"

How naïve and simple Nehemiah was in saying, "God put it into my heart to gather." Let us keep an open heart for God to put into it what He will. How many holy thoughts and impulses, what bright suggestions and wise arrangements, would result from a greater freedom of intercourse between God and us! And when some happy idea comes from above, betraying its heavenly origin by the light upon its face, give God the praise.

That paragraph about the deposition from the priesthood of certain who could not show their genealogy is very searching. Its lesson for us is, that we cannot act as the priests of God so long as we are not sure of our acceptance with Him, through adoption and grace; nor have we any right to eat of the holy things. But Jesus has the Urim and Thummim, the white stone on which the new name is engraven. If we confess our sins, He is faithful and just to forgive and cleanse.

MONDAY, December 18. Neh. viii.

What hunger for the word of God! Probably the MSS. of the law had become very scarce, and many of the younger generation were unfamiliar with the contents. This public reading and interpretation led on to the institution of synagogues, which from this time were so important a part of the religious life of the Jews. The nearest parallel to this picture is yielded by the little groups that were accustomed to gather around the chained Bibles of our cathedrals, which godly men were wont to read and expound. The eagerness of the people, and the reverent greeting given to Ezra as he began his sacred duty, are very beautiful. Altogether, it must have been a most imposing spectacle. Ezra stood on the rostrum of wood, with the reverent band of elders on his right and left, whilst another little band took it in turns to explain whatever needed exposition.

First, there was deep conviction of sin. The sword of the Lord cut to the quick.

Second, there was a rebound of joy; as, indeed, was also befitting. In his strong vernacular, I have often heard Mr. Moody say, when the pail slops one way, it will another.

Thirdly, there was immediate obedience. Without delay, the people poured out to the Mount of Olives, and gathered boughs to be woven into booths.

What a beautiful idea is suggested by the R.V. marginal rendering of *v.* 10: "The joy of the Lord is your stronghold!" But be sure that you have the genuine joy of the Lord, which is the fruit of the Spirit for those who are justified by faith, and live within it as a sacred enclosure. The microbes of temptation will not be able to pass this barrier. Satan himself cannot capture the singing and rejoicing believer. "Let us sing a hymn, and shame the devil," said Luther. Holy song and praise will be sure preservatives also against despondency and despair, which so greatly predispose us towards evil.

TUESDAY, December 19. Neh ix.

This confession was made by the Levites on the part of the people. It contains three distinct notes.

First, it magnifies the great deeds of God on behalf of his people. His exalted majesty (5), his creative might (6), his choice of Abraham (7), his interposition on the part of his people in delivering them from Pharaoh (10), the marvels of the desert-pilgrimage (15), their settlement in Canaan (25), their repeated restoration under the hand of judges (27), his patient forbearance (31). It is a marvellous story; but not more wonderful than God's dealings with each of us. I am prepared to believe in any miracle of love towards men, as I reflect on what God has been to me.

Secondly, it tells the sad story of human sin. The hardened neck, the refusal to obey, the making of the calf, the disobedience which cast his law behind the back, and wrought great provocation; the cry in the time of distress, and the repetition of evil in the moments of respite; the withdrawal of the neck, and deafening of the ear; the turning to wicked works and ways, and the forfeiture of so much which was given them to possess and enjoy—alas, all these have their counterparts in us, to whom, therefore, belong shame and confusion of face.

Thirdly, God's manifold methods of recovery and restoration. Now mercy—a God ready to pardon, gracious, and slow to anger. Then a refusal to forsake his chosen people, in spite of every provocation to do so. "In thy manifold mercies Thou forsookest them not." Testimony and forbearance, grace and mercy, rigour and requital, they all pass in review, as though to show the Divine ingenuity which strives to rid us of sin and bring us into union with God.

WEDNESDAY, December 20. Neh. x.

It was well to enter into this covenant. Pledges like these are, on the whole, wise and salutary as representing our ideals, and that we desire to live up to the standard we profess. At the same time, what life is there that is not littered by broken vows and shattered resolutions! It is clear that we could never win God's favour by obedience. The good we would, we do not; the evil we would not, we do.

Tersteegen says truly: Place no confidence whatever in your own hearts, your courage, your strength, your light, your virtues, or your faithfulness, but be as little children who must perish without a mother's care. All that is our own is worthless, and everything else is free grace, for which we must every moment wait and receive. But we can never trust too much our gracious Redeemer. He is faithful, and will perform that in us and through us which neither we nor any other mortal would be able to accomplish.

These are a few simple rules with which we must comply if we are to remain true to our covenants. 1. Let us love, esteem, and use the Holy Scriptures, feeding on them for the daily strengthening of the inner life. 2. Let us constantly set before us the pure and holy word, and the self-denying life of Jesus Christ for our correction and imitation. 3. Let us never forget the doctrine of Jesus Christ, especially respecting the denial of the self-life, as the primary and most necessary characteristic of his true disciples. "The way is narrow, and the gate is strait." 4. Let us watch and pray, that our faithless hearts may not wander from God. Let us watch over our senses—our ears, eyes, mouth, and tongue. They are the port-holes into which a thousand temptations enter. 5. Let us also trust more absolutely in the indwelling and mighty power of the Holy Spirit.

THURSDAY, December 21. Neh. xi.

It was important that the metropolis should be occupied by a population sufficiently numerous, industrious, and wealthy, so as to form a centre of influence and strength. A tenth of the rural population was therefore chosen by lot to dwell there, and, in addition to these, many settled voluntarily. These were specially deserving of mention and public thanks (2).

There are interesting little bits of characterization. Mattaniah, who was the chief to begin the thanksgiving in prayer. Who among us will seek for that post in the New Jerusalem? It was good, too, that the singers should have a settled daily provision; those among us who provide the sacred song should have no anxiety about their maintenance, else their burdened spirits cannot mount on the wing. Then Pethahiah heard all causes in dispute between the king and the people, adjudicating between them the matters of tribute and public grievance. Each man had his post, and all remained in amity and concord.

Let us believe that God has a distinct reason in our life. To discover it, and to give ourselves to its fulfilment, is the secret of a blessed unity and tranquility of soul. The undertaking of some external employment is as needful for our well-being as it is well-pleasing to God.

We ought not, however, to enter upon our daily duties with undue ardour for the gains that may result, or burden ourselves too heavily, but do all that we do to the Lord (Col. iii. 23; Ephes. vi. 7). By the simple intention of doing all things, whether little or great, to the Lord, and from love to Him, even the smallest things became important and earth is turned to gold.

FRIDAY, December 22. Neh. xii.

There is a great deal of praise in this chapter. After the enumeration of Priests and Levites, some names in each list being evidently added after Nehemiah's day, we have the record of the Levite choristers who praised and gave thanks, "ward against ward," the worship being antiphonal. Then, again, the singers are gathered from all parts to the dedication of the wall. It seems that a double procession went around the newly-constructed wall, one company, headed by Ezra, going to the right; and the other, with Nehemiah in the rear, going to the left. The circuit of the city was thus made in different directions, until the two bands met on the opposite side of the city and marched in one great host to the temple.

Let us cultivate more constantly "a spirit of praise." When Madame Guyon was deprived of her liberty, she was perfectly happy, and sang:

A little bird I am,
Shut from the fields of air,
And in my cage I sit and sing
To Him who placed me there.
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

Naught have I else to do;
I sing the whole day long;
And He, whom most I love to please,
Doth listen to my song.
He caught and bound my wandering wing,
But still He bends to hear me sing.

And when the walls of the New Jerusalem are complete, and the purposes of God are fulfilled, what bliss will it not be to encircle those walls in two great companies of them that give thanks! "The song of Moses and of the Lamb."

SATURDAY, December 23. Neh. xiii.

carries the weight of the universe—ah, how much is this! But what is it not to be loved, to be accepted in the Beloved, to dwell in his Presence as a dearly-loved child!

Nehemiah was very pronounced and decisive in his actions, casting forth Tobiah's household stuff, threatening the Tyrian fish-sellers with imprisonment if they persisted in coming with their wares on the Sabbath, and plucking out the hair of certain who married foreign women. He did not mince matters, and must have been possessed of uncommon force of character and will-power.

His efforts for the purity of the people, and specially for the tranquility of the rest-day, must have been of priceless worth. Nothing lays a people under heavier obligation than an effort to maintain the weekly day of rest; and, like Nehemiah, we should unite to defend it.

But it is specially necessary to keep the perpetual Sabbath of the heart, shutting gates and doors against all intruding worries and cares. This is only possible when Christ indwells, and keeps the heart full of his own peace. His indwelling is not a mere metaphor, not a bare moral relation, but the most blessed reality—a veritable union of life and love.

An Anti-Infidel Champion.

The Late Mr. H. L. HASTINGS.

WITH sincere sorrow we recently announced the departure of a bold witness for Christ from this scene of toil and turmoil. Known and loved in both old and new worlds, Horace L. Hastings was a diligent servant of Christ, and eternity alone will declare the results of his influence and labour among the men and women of the past generation.

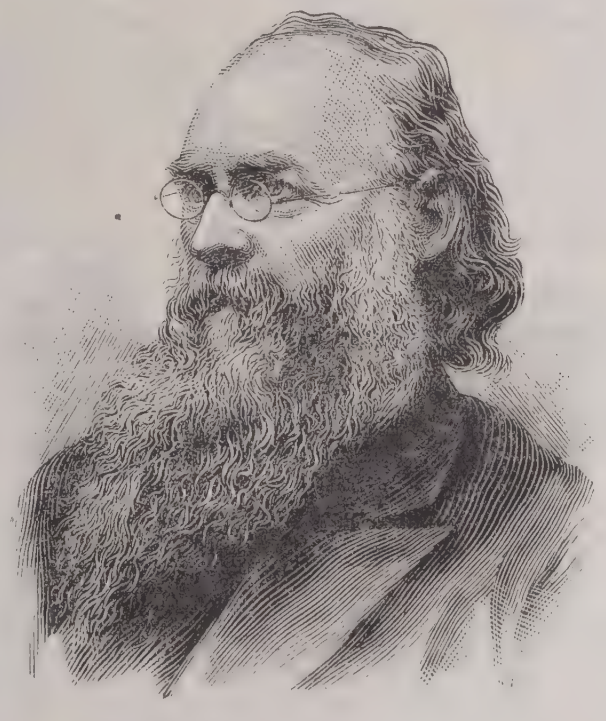
Our friend was a descendant of Thomas Hastings, who left the Old World for the New in 1634, and whose family numbered men of great distinction in Church and State. On his mother's side the lamented evangelist and editor, whose career we purpose briefly to outline, had the blood of the Scottish Hamiltons and Knoxes, who also settled in New England in the seventeenth century. Hence the vigour of English Puritanism and the boldness of Caledonian Presbyterianism, in combination with noble traditions, religious and educational, found expression in the lives and characters of men and women of several generations. All these forces seemed to meet in the person and career of the one who has just entered into rest.

Mr. Hastings was born in 1831 at Blandford, Mass., and, from his youth up, was a voracious reader. His mind was early stored with history and poetry; his heart was set upon sublime themes and sober purposes; and there was a strong dash of humour, first in his conversation, later in his public speaking and writing. For four successive generations his immediate ancestors had been preachers, so it was not strange that before he was eighteen he "graduated" from farm and sawmill, and entered upon evangelistic work, using voice and pen and printing-press ever since.

A man of noble presence and genial personality, with a powerful yet sympathetic voice, he was capable of commanding the attention of large audiences, whether speaking indoors or out. He travelled hundreds of thousands of miles on both sides of the Atlantic, and spoke thousands of times in the chief cities of America and Great Britain, in highways and byways, theatres, steamships, tents, churches — wherever he could find people willing to listen to the words of truth. Avoiding disputes about dead issues, adopting as his motto, "No creed but the Bible, no master but Christ, no name but Christian," he found open doors among religious people of all classes, and large assemblies listened to him.

Mr. Hastings began the publication of tracts as far back as 1853, and as the years passed he continued to write and print religious books, for the most part small, handy treatises. He developed a remarkably racy style, which was ever at the command of Gospel appeal, temperance advocacy, and social purity. For over thirty years he edited a monthly paper in Boston, U.S.A., called *The Christian*, also a series of essays entitled "The Anti-Infidel Library." In a statement of his publishing labours recently drawn up, we read that he had issued an unknown number of papers, books, tracts, and pamphlets, of which, during the last forty years, probably 800 tons have been scattered in every quarter of the earth.

His anti-infidel pamphlets and leaflets deserve more than a passing mention. Some fifty in number, they included "Nuts for Sceptics to Crack," "Friendly Hints to Candid Sceptics," "Was Moses Mistaken?" "Atheism and Arithmetic," "Who made the New Testament?" and "Infidel Testimony concerning the Truth of the Bible." Though these have proved of great service in the conflict with unbelief, they are less famous than the well-known lecture, "The Inspiration of the Bible; or, Will the Old Book Stand?" This sterling booklet has been translated into a score or more of languages, and attained a circulation of millions of copies. In controversy Mr. Hastings was well at home, but he knew where to draw the line. His controversy was, for the most part, with "them that are without," and to such he lectured on God and his claims, and the Gospel with its urgent demands. As regards Christian people, he was in the habit rather of calling them to consistency of life than of "correcting" them on disputed points of theology. "No name but Christian" was not a mere precept with him, but a principle by which to be guided in every department of life and ministry.



For some time Mr. Hastings stood forward in another controversy. In 1888, when no one was allowed to preach the Gospel upon the public grounds of the city of Boston, without a permit from a functionary who invariably refused to grant such permits, Mr. Hastings entered upon the work of outdoor preaching on Boston Common. For this he was prosecuted, and sent to prison. Through this bold action on the part of Mr. Hastings, public feeling was aroused, and the government which stood committed to such limitations and conduct was overturned. As a result, to use Mr. Hastings' own words: "The preaching of the Gospel on Boston Common is no longer entirely prohibited by the mandate of foreign-born rumsellers and their ecclesiastical superiors; and from this imprisonment for outdoor preaching, and other connected occurrences, not only has outdoor preaching greatly increased, but a protest against foreign dictation has been started which has spread across the continent, and produced results both momentous and far-reaching."

Mr. Hastings was the author of many hymns, which Christians have long read with profit, and in some cases sung with pleasure. The best-known of all is that beginning

> Shall we meet beyond the river,
> Where the surges cease to roll?

He has left a wife, who had been a true helpmeet for well-nigh forty-six years. With two sons and a daughter, Mrs. Hastings continues the publishing work in which, during such a long period, she has borne so large a part. Interesting glimpses of her remarkable life, and of the methods pursued by her husband and herself in the Lord's vineyard, are given in a book from her pen, entitled "Pebbles from the Path of a Pilgrim."

One of the most striking tributes to the goodness and industry of the departed labourer appeared in *The Evangelical* of Harrisburg, Pa., on October 31, from the pen of Rev. H. B. Hartzler. We make a brief extract:—

"His constant motto was, 'I must work the works of Him that sent me while it is day: the night cometh.' He lived for others. The most intimate friends could know only in part what burdens he bore in silence, what deep soul-travail he experienced in the fellowship of the sufferings of Christ. His was a life of privation, exposure, self-denial, indomitable devotion, and herculean toils. The wonder is that the bent bow did not break years ago.

"Little did I think that we should meet on earth no more, when last we sang together, from his 'Songs of Pilgrimage,' these words and music of his own composition:

> "'Farewell, the parting hour has come,
> The sad word must be spoken,
> But still our hearts are linked with bonds
> That never can be broken.
> Redeemed in Christ, in Him made one,
> Not death nor hell can sever;
> The bonds of love that He hath bound,
> Have made us one for ever.'"

Thoughts on Sin.

By Pastor F. E. MARSH.

IV.—A Consequence (Rom. vi. 18).

"BEING made free from sin, ye became the servants of righteousness." Among the spoils which Alexander the Great took rom Darius was a richly-jewelled cabinet or casket, in which the Persian king kept his perfumes. When Alexander got possession he turned it to another use. He placed in it his copy of Homer's "Iliad," and said: "This shall no longer be called myrrhbox, but Homer box." As the change of possession with regard to the box meant a change of use; so those who are freed from the servitude of sin have become the servants of righteousness.

There is no truth in the New Testament but has a practical application flowing from it. The *detachment* from sin, in the Gospel sense of the word, means *attachment* to Christ. The *involution* of the Spirit's life is followed by the *evolution* of the life in the Spirit. The *destruction* of the old man is the precursor of the *construction* of the new man. *Salvation* by Christ is supplemented by *sanctification* in Him.

The "in Christ" of *position* and *possession* is proved by the "Christ in us" of *power* and *practice*. The *liberty* which the Gospel of God's grace *bestows* leads to the *lordship* of the Spirit, which it claims; and the *enrichment* in Christ with all spiritual blessings is evidenced by the *enduement* of the Spirit, which makes the blessings living forces in spiritual lives.

Benares.—Mrs. Hewlett, who is working among Hindu and Mohammedan women and girls in Benares, North India, will be glad to know of a lady ready to go to India at her own charges, and share her (Mrs. Hewlett's) home and work. Miss Ada Brett, of 24, Queen's Road, Tunbridge Wells, will kindly give any information respecting Mrs. Hewlett and her work at Shanti Kothi, Benares, North India.

The War in South Africa.

The S.A. General Mission.

I WROTE my last letter from Delagoa Bay, where I was waiting patiently the arrival of our missionary refugees from Swazieland. This awful war had just commenced, and the refugees were pouring down by coal-truck loads, men, women, and children, from the Transvaal. The short-term prisoners had all been turned out of the Johannesburg and Barberton gaols and come over the border—a motley crew indeed—and were soon pretty busy stealing and drinking in town. Also 1,300 Cape coloured people came down and encamped near the railway station. These the Relief Committee asked me to see were duly fed, a work which took up a good deal of time. The canteens were doing a tremendous trade, and the bad houses were full.

It is indeed a sad sight to see, and when we turned from these it was only to find the respectable turned out of house and home, having had to leave their all behind. Shipload after shipload left for Natal and Cape Colony. I was able at last to gather all our missionaries, and our native evangelist and his wife; and, after numberless difficulties, got them on board the *Tintagel Castle*. She had been taken by the Relief Committee, and was crammed with passengers, over 2,000 being on board. Pickpockets and other vicious men were amongst the number; but, in spite of this, splendid discipline was kept, great credit being due to Captain Harris and his officers. During my absence, martial law had been proclaimed in Natal, and we found there would be difficulties in the way of landing our natives. However, the Lord cleared the way, and after a month of very trying experiences we stood round the table in our mission house, with hearts overflowing with praise as we sang, "How good is the God we adore!"

It is sad to think of our five mission houses and four churches being closed in Swazieland, as well as mission house and church at Ingogo. In the former place work was progressing in a marked way. Now all is at a standstill. We ask readers to pray that the young converts may be kept steadfast; that this awful war may soon end; also that our missionaries, on returning, may find a deepened work in the hearts of the native Christians and many others seeking the Lord.

The population of Durban during the last three months has nearly doubled, and we are having splendid open-air meetings, and doing what we can to reach the refugees.

W. Spencer Walton.

Durban, November 8.

Army Scripture Readers.

We have also a letter from Colonel Sandwith, treasurer of the Army Scripture Readers' Society, descriptive of the readers and their work. The authorities have permitted this Society and the Soldiers' Friend Society to send out six of their Scripture readers, the War Office giving facility. To meet the extra charges of sending these men out and maintaining them in the field, and of filling the vacancies in the stations from which they have been drawn, the committee of the Society are making a special appeal. A leaflet giving full particulars may be had from Colonel J. W. F. Sandwith, Mendip Lodge, Godalming, Surrey.

Painful Letter from Vryburg.

Rev. D. Burford Hooke writes from 22, Memorial Hall, Farringdon Street, E.C.:—Too late for your last issue of The Christian was an important letter which we received from Rev. R. Olver, of Vryburg, known to many by his labours in Devonshire. The letter took six weeks to get through, having been carried by a civil servant for 200 miles, and posted at Krankiul. It shows that there are other heroes in South Africa besides those on the field of battle, and Christians at home will not forget in their prayers and gifts men who are hazarding the loss of all things, and staying at the post of duty, as Mr. Olver is at Vryburg. The Emergency Fund of the Colonial Missionary Society has now reached nearly £700; but what is that among so many? Mr. Olver says:—

"For three weeks we have been cut off from the outside world: no newspaper or telegraph has reached us. At the present moment 1,000 Boers are in the town. We have, however, up to the present, no reason to complain of the manner in which we have been treated. What is in the future for us I know not. A large number of our people have left the town. The poor are still with us, and I am left practically without means. And yet I feel that my place is here, and here I intend to stay. That there is a hard and very trying time before us I am quite sure. Our food supply is very limited. Already provisions have gone up 200 or 300 per cent., and in a week they will be much higher. There is no possibility of getting supplies, as the line is broken up both north and south.

"I feel sure I shall have the sympathy and practical assistance of the Colonial Missionary Society at this season of great need. But I do so, feeling sure that in a few months the calamity will have passed."

Mr. Olver adds an earnest plea for many "poor whites" in Vryburg who at the time of his writing were near "a state of starvation." He concludes, "Do your best for us, but for Heaven's sake do it promptly!"

From De Aar.

Dear Sir,—Five hundred miles from Cape Town, in the Karoo, we have one most important railway junction. Here the war authorities have established their base, keeping a certain number of troops always on the spot, whilst others remain temporarily and then pass on to the front. The wounded are to be sent here, the railway school-house being turned into a hospital. We are under martial law, and stringent regulations are in force.

The commanding officers have, nevertheless, granted us every facility towards opening a Camp Soldiers' Home, which is now meeting a great need, from 500 to 600 men nightly taking advantage of it. How to give an idea on paper of the need is difficult, or of the dreary desert waste: the air filled with fine suffocating dust, intense heat at times, heavy work for the men. Nor is it possible to describe their keen appreciation of the little haven of rest we have been able to provide for them. In addition to a yard seated roughly and lighted by railway-lamps, we have now been helped by friends to pitch a marquee, which will be used as a reading and writing tent and in the evenings for meetings. We are deeply thankful for the spirit manifested in these meetings, and for the numbers attending them.

Whilst we have several volunteers from the railway camp helping, the need of more workers is great. We are hoping that those belonging to the S.A.G.M. may join us, and that the Y.M.C.A., Cape Town, may send two delegates to unite with us in connection with the Soldiers' Christian Association. Thus we should be enabled to work one or two marquees in this camp, and, we trust, send help to other camps as well. The expenses are great, as all provisions have to be sent from Cape Town. The soldiers receive English pay, and cannot afford more than English prices. All, therefore, that is sold to them is sold at a loss, not covering the outlay.—Yours sincerely,

S. B. and M. S. Osborn Howe.

De Aar Camp, Cape Colony.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, December 11th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank Ltd."**; this will effectually prevent loss.

	£	s.	d.
China Inland Mission—K.M., £1; J.C.D., £5; M.Y., £100	106	0	0
Mr. Moody's Bible Institute—P.N.Z.	5	0	0
Mrs. Bruere's Work, Poona—P.N.Z.	3	0	0
Society Relief Persecuted Jews—C.K.A., £1; A.E.T., 10s.; J.H.L., 5s.; H.N.D., £2; (*Abraham's Vineyard*)—H., £1; Ven, 10s.	5	5	0
Friends of Armenia—C.K.A., £1; K.R., £10; M.P., £7; For Jesus' Sake, 10s.; Of Thine Own, 5s.	18	15	0
Work among Priests in France (*Home*)—A Wesleyan	0	10	0
Dr. Valentine, Agra (*Famine*)—J.F.J., £1; S.L.S., £2; E.S., £1 12s. 6d.; G.J., 10s.; H.A.Y., 10s. 6d.; E.W.F., 10s.; (*Medical Mission Work*)—M.P., £3 10s.; K.J., 10s.	10	3	0
Indian Famine, Rajputana (*Miss Marks*)—J.F.J., £1; J.F., £5; M.P., £3 10s.; Of Thine Own, 10s.; (*One orphan for one year*)—S.L.S., £3	13	0	0
Famine in India—M.M., Belfast, 10s.; J.F., £5; C.J.G., £5; R., £3; A.E.T., £1; J.S.K., £1; E.J.A., £2; Birthday, 5s.; M.G., £1; C.F.C., 3s. 6d.; H.C.H., £10; Mrs M., £5; Inasmuch, 10s.; A.G., £2; L.L., 5s.; A Ryde Gleaner, £5; M.C., £3; Mrs F.E.B., 10s. 6d.; R.F., £5; T.M., 10s.; E.T., £10; H.O., £1 1s.; C.L.M.T., £1; Miss C.G., 5s.; H., £1; L.E., 5s.; Cs., £2; J.P.T., £1	67	5	0
Mission to Lepers' of India—J.P.T., £5; (*Miss Reed's Work*)—Of Thine Own, 5s.; F.J.S., 5s.; H.N.D., £2; Gal. vi.-2, £1; (*Famine*)—M., 10s.; F.V.M., £10	19	0	0
Moravian Missions—J.C.D., £5; (*Needy Stations*)—Miss D., £5	10	0	0
Persecuted Stundists—A.E.T., 10s.; R., 10s.; H.N.D., £1; Of Thine Own, 10s.	2	10	0
Mrs. Lewis' Homes, Paris—C.C., £1; Gal. vi. 2, £1	2	0	0
McAll Mission—C.C.	1	0	0
Soldiers' and Sailors' Institute, Alexandria—C.C	2	0	0
Anglo-Indian Evangelization Society—C.C.	2	0	0
North Africa Mission—C.C., £1; J.P.T., £2; (*M. Rolland*)—W.G.G.H., £7 11s.	10	11	0
African Institute, Golwyn Bay—F.V.M.	5	0	0
Madame Matamoros—Mrs. M.	2	0	0
Transvaal War Fund—Rev. R.B., 10s; (*Sick and Wounded*)—M.C., £1; C.J. and E.B., £1; (*Wives and Children*)—Cs., £2	4	10	0
South Africa General Mission—Mrs. W., £1 1s.; Mrs. M., £5	6	1	0
Women's Armenian Relief Fund—H.N.D., £1; E.W.F., 5s.	1	5	0
Female Education in the East—Gal. vi. 2	1	0	0
Paris City Mission—M.Y.	20	0	0
Count Gampello's Work, Italy—C.E.M.	0	10	0
Pundita Ramabai's Work—C.E.M., 10s.; E.W.F., 10s.; (*Famine*)—A.C.B., 5s.; (*Widows*)—S.A.G., £5	6	5	0
Mr. Eoll's Work, Port Said—Cs.	1	0	0
Miss Arnot's Work, Jaffa—Cs.	1	0	0
Central Africa Mission—Cs.	1	0	0
Mdme. Bost's Asylums, France—Cs.	1	0	0
Sailors' Rest, Zanzibar—Cs.	1	0	0
British and Foreign Bible Society—Cs.	1	0	0
Zenana Bible and Medical Mission—Cs., £1; (*Plague in India*)—Of Thine Own, 10s.	1	10	0
British Syrian Schools—Cs.	1	0	0
Miss M'Lean's Work, (Japanese)—J.P.T.	2	0	0
Baptist Missionary Society—F. and A.	0	5	0
Congo Balolo Mission—J.P.T.	10	0	0
Southern Morocco Mission—J.P.T.	3	0	0
Armenian Sufferers' Relief—J.P.T.	1	0	0
Regions Beyond Missionary Union (*Memorial Steamer*)—Of Thine Own	0	2	6
Wesleyan East End Mission—P.N.Z.	2	0	0
Rescue Society—P.N.Z., £2; W.D.B., 5s.; C.C., £2; Cs., £1	5	5	0
Dr. Barnardo's Homes—P.N.Z., £4; W.D.B., 10s.; C.G., £10; F.J.S., 5s.; Love, £1 6s.; H.N.D., £2; W.W., £1; Cs., £1; F. and A., 5s.; Of Thine Own, 2s. 6d.	20	8	6
London City Mission—P.N.Z., £2; W.D.B., 5s.; H.N.D., £1; C.E.M., 10s.; W.P., £5	8	15	0
Miss Weston's Work, R.N.—P.N.Z., £2; C.G., £15; (*Christmas Puddings, S. Africa*)—F.J.S., 5s.	17	5	0
London Wesleyan Mission—P.N.Z.	1	0	0
London Samaritan Society—P.N.Z.	1	0	0
National Vigilance Association—P.N.Z.	3	0	0
St. Giles' Christian Mission—P.N.Z., £3; W.D.B., 5s.; C.G., £10; H.C.K., 5s.; H.N.D., £2; Gal. vi. 2, 10s.; W.W., 10s.; Grannie, 10s.; J.P.T., £1; Of Thine Own, 2s. 6d.; W.P., £5; (*Prison*)—H.C.H., £10; X.B. £1 1s.; (*Sick and Destitute*)—Cs., £1	35	3	6
Halfpenny Dinners—P.N.Z., £1; W.D.B., 3s.	1	3	0
Ragged School Union—P.N.Z., £1; W.D.B., 5s.; Mrs W., £2; H.N.D., £1; (*Cripples*)—H.N.D., £1	5	5	0
Field Lane Institutions—P.N.Z.	1	0	0
Miss Macpherson's Home of Industry—P.N.Z.	2	0	0
Late Mrs. Hilton's Creche—P.N.Z.	1	0	0
Tower Hamlets Mission—P.N.Z., £2; R.B.J., £3; Cs., £1; (*Rescue Work*)—C.C., £1	7	0	0
Open Air Mission—P.N.Z.	1	0	0
London Temperance Hospital—P.N.Z.	4	0	0
Kensit Crusade—P.N.Z.	2	0	0
National Anti-Gambling League—P. N. Z.	2	0	0
Homes of Hope, Regent Square—P. N. Z., £1; W. D. B., 3s.	1	3	0
London Hospital—P. N. Z.	5	0	0
Soldiers' Home, Tipperary—A Wesleyan	0	12	6
Soldiers' Christian Association—Mrs. W.	1	1	0
Homes Aged Blind, Crouch Hill—R.	0	10	0
British Home for Incurables—R.	0	10	0
Protestant Reformation Society—Miss S.	1	0	0
British Soc. Propagation Gospel among the Jews—Miss S.	1	0	0
George Yard Mission—Amico, £5; H. N. D., £1; L. E., 5s.	6	5	0
Dublin City Mission—Amico, £5; C.C., £2	7	0	0
R.N. Mission Deep Sea Fishermen—Amico, £5; W.D.B., 3s.; R., 10s.; C.G., £10	15	13	0

(Continued on Page 16.)

NATIONAL WAIFS' ASSOCIATION

(Otherwise known as "DR. BARNARDO'S HOMES").

Over 5,000 Orphan or Waif Children are now in the Homes. Among these Children there are 734 LITTLE INCURABLES, Deaf and Dumb, Blind, Crippled or otherwise Afflicted Children. EIGHT SOULS are added every 24 hours to this Great Family.

38,767 Waifs have already been rescued by the Homes. Of these 10,660 trained Boys and Girls have been successfully placed out in the Colonies, and more than 22,000 sent to Sea or placed in Situations in Great Britain, &c.

Some conception of the extent of the work may be formed from the fact that during the last Two Years no fewer than 4,655 Fresh Cases have been admitted—a number probably in excess of admissions by all other existing Societies put together.

No really Destitute Child has ever been refused admission.

The Doors are open to the Homeless FREELY, Day and Night, all the year round. No eligible case is rejected on the ground of age, sex, creed, nationality, or physical condition.

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HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of THE CHRISTIAN.

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Patron: HER MAJESTY THE QUEEN. This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds**, and in **Labrador.**

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THE MORAVIAN MISSIONS.

THE LONDON ASSOCIATION

IN AID OF THESE

OLDEST OF PROTESTANT MISSIONS

EARNESTLY APPEALS FOR

PRAYER.

THE NEED IS TRULY URGENT.

The LARGE DEFICIENCY caused by widespread misapprehension as to the terms of the Morton Legacy—which can only be used for *commencing* New Work, and *not* to help existing Missions—has by God's providence, and in *answer to prayer*, been met; but unless the regular Income be now, not only steadily maintained, but LARGELY INCREASED—*withdrawal from some Mission fields*, actually calling for extension, *seems inevitable!*

Will, therefore, friends of Missions

"PRAY WITHOUT CEASING."

that all needed funds may be forthcoming, so that the work be not hindered.

Contributions will be thankfully received by the Secretary—

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The Evangelical CHURCH SOCIETY working for Jews only.

Which is it to be?

Advance or Retrenchment?

134 MISSIONARY AGENTS IN 1890
184 " " " 1899

THIS advance has naturally increased the expenditure; so much so, that on March the 31st last the Committee were left to face a deficit on the General Fund of £11,087—now reduced to about £8,050. The expenditure for 1898-9 was the highest in the history of the Society.

The Committee are reluctantly compelled to contemplate retrenchment. This practically means curtailment of the Mission. They have decided, however, first to make this General Appeal, in the hope that they may have the prayers and the generous and liberal assistance of God's people in this immediate and most anxious matter.

Secretary, REV. W. FLEMING, LL.B.

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(YOUNG WOMEN AND GIRLS.)



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Contributions should be addressed—
Rev. Dr. Stephenson, Bonner Road, London, N.E.

(Continued from page 14.)

	£	s.	d.
Soldiers' Home, Cork—Amico	5	0	0
Scripture Reader, Innishannon (Rev. W. Hanlon)—R.B.J.	5	0	0
Soldiers' Home, Winchester—R.B.J.	5	0	0
Homes, Working Girls, London—R.B.J.	3	0	0
Ned Wright (personal)—R.B.J., £1; *(work)*—R.B.J., £2	3	0	0
Working Men's Mission, New Cut—R.B.J.	2	0	0
N.E. London Gospel Mission—R.B.J., £3; Of Thine Own, 2s. 6d.; *(Aged Poor)*—Cs., £1; *(Men's Home, Lancing)*—H.N.D., £2	6	2	6
National Refuges—R.B.J., £2; Mrs. W., £2 ...	4	0	0
Cripples' Nursery, Regent's Park—R.B.J.	2	0	0
Y.W.C.A.—R.B.J.	2	0	0
Mr. Charles Cook's Work—R.B.J.	2	0	0
Industrial Mission—R.B.J.	3	0	0
Thames Church Mission—R.B.J.	3	0	0
Thorne Evangelistic Mission—R.B.J.	2	0	0
Evangelistic Mission—R., £1; *(Meals)*—Cs, £1 ...	2	0	0
Irish Evangelization Society—R.	1	0	0
Rev. J. W. Atkinson's Work—W.D.B.	0	10	0
Mr. Fegan's Homes—W.D.B., 5s; C.C., £2; C.G., £10; Mrs. W., £2; Of Thine Own, 2s. 6d. ...	14	7	6
Church Pastoral Aid Society—M.A.R.	0	2	6
Friendless and Fallen—W.D.B., 5s.; C.L.M.T., £1; Grannie, 5s.	1	10	0
Hospital Sick Children, Gt. Ormond St.—W.D.B. ...	0	5	0
Midnight Meeting Movement—W.D.B., ...	0	5	0
London Lock Hospital and Rescue Home—W.D.B....	0	5	0
Mrs. Meredith's Institutions—W.D.B., 5s.; W.W., 10s. *(Personal)*—M.S., £5 5s.	6	0	0
London Female Guardian Society—W.D.B. ...	0	3	0
Destitute Children's Dinner Society—W.D.B., 3s.; E.J.F., 2s. 6d.; H.N.D., £1; Grannie, 5s.... ...	1	10	6
Dinners for Sick Children—W.D.B.	0	3	0
Religious Services in Theatres—W.D.B.	0	3	0
Robin Dinners—W.D.B.	0	3	0
Christmas Help to Poor—Carmajore, £5; *(Children's Dinners)* W.D.B., 6s.	5	6	0
Scripture Readers' Soc., Ireland—C.C.	1	0	0
Marylebone Medical Mission—C.C.	1	0	0
Working Men's Lord's Day Rest Association—C. C.	1	0	0
Sunday Rest Association—C.C.	1	0	0
Dr. Stephenson's Children's Homes—C.C.	2	0	0
Theatrical Mission—C.C.	1	0	0
Mrs. Ransome Wallis' Home—C.C.	1	0	0
Costers' Mission (Mr. Orsman)—C.C.	1	0	0
Christian Community—C.C., £1; *(Employment for Widows, &c.)*—Cs., £1	2	0	0
Billingsgate Christian Mission—C.C.	1	0	0
Aged Pilgrims' Friend Society—A.B., £1; S.P., 5s.; T.O., 5s.; J.C.T., £2; E.W.F., £1; Of Thine Own, 2s. 6d.	4	12	6
Homes Aged Poor (Notting Hill)—A.B.	1	0	0
Printers' Pension Society—M.S.	1	1	0
German Y.M.C.A., Leman Street—M.S.	1	1	0
Mrs. George Brealey (personal)—M.S.	1	0	0
Baptist Church, Abbey Street, Bermondsey—M.S....	1	1	0
Evangelistic Village Mission—M.S.	3	0	0
W. Hendon Baptist Church (Building Fund)—M. ...	2	0	0
Met. Tab. Colportage Association—X.B.	0	10	6
Bristol Orphan Houses—F.J.S., 5s.; C.E.M., 5s.; C.E.M.T., £1; Of Thine Own, 2s. 6d.	1	12	6
Flower Girls' Mission—Mrs. W., £2; E.W.F., 5s.; Cs., 10s.; M.B.K., 2s. 6d.; *(Industrial Home)*—E.W.F., 5s.	3	2	6
Bridge of Hope (Miss Steer)—Mrs. W.	2	0	0
Mildmay Mission to Jews—J.F.	0	10	6
Stockwell Orphanage—Love, £2 2s.; F. and A., 5s.; Of Thine Own, 2s. 6d.	2	9	6
Mr. W. Forbes' Work among Theatricals—M.S. ...	1	0	0
John Street Chapel, Edgware Road—M.S.	1	1	0
Pantomime Girls' Teas, S. London—M.S.	1	0	0
Jewish Work, London City Mission—H.N.D. ...	1	0	0
Liberator Sufferers' Relief—H.N.D., £2; Gal. vi. 2, 10s.; Of Thine Own, 2s. 6d.	2	12	6
Cancer Hospital, Brompton—Gal. vi. 2	1	0	0
Missions to Seamen—M.Y.	40	0	0
Mildmay Institutions—M.Y., £50; *(Poor)*, Cs. £1 ...	51	0	0
Late Mrs. Ginever's Homes—C.E.M.	0	5	0
Soldiers' Home, Portsmouth (Special)—E.W.F., 5s.; *(Widows and Orphans)*—C.J. and E.B., £1 ...	1	5	0
Dock Labourers' Mission (Free Meals)—J.W. ...	0	2	0
Mrs. Wilkes' Rescue Work, Poplar—Cs.	1	0	0
Gray's Yard Church Schools and Breakfasts—Cs. ...	1	0	0
Dr. Griffiths' Medical College—Cs.	1	0	0
Sermon Lane Mission—Cs.	0	10	0
Hampton's Mission to the Blind—J.P.T.	1	0	0
Mrs. Smyly's Homes, Dublin—J.P.T., £2; *(Bird's Nest)*—Of Thine Own, 2s. 6d....	2	2	6
Soul Winning and Prayer Union—J.P.T.	2	0	0
Army Scripture Readers' Society—J.H.H.	1	0	0
Home for the Fatherless, (Mr Tove)—Of Thine Own	0	2	6
Shipwrecked Mariners' Society—Of Thine Own ...	0	2	6
Total	£737	7	0

(ADVERTISEMENTS.)

Dr. Barnardo's Homes—E.J.T.C., £1.

St. Giles' Christian Mission—P.E.K., 10s.

Portsmouth Soldiers' Institute—H.P.W., 10s.

Kensit Crusade, 18, Paternoster Row, E.C.—Mrs M. Gee, £1; Rt. Hon. Lord Grimthorpe, £20; Mrs. S. Smith, 5s.; J. Fowler, 10s.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—H.B.R., 2s. 6d.; J.W., 2s. 6d.; A.E.C. £1 1s.; GR.., 5s.; T.H., 10s.; B., 5s.

A MOST REMARKABLE YEAR.

Dear Friends,—I venture very earnestly to ask a renewal of your kind and valued help on behalf of this Society.

The present has been by far the most remarkable year in the forty-seven years' history of the Mission, and its good work has extended and widened in an unprecedented degree.

Great Races and Fairs have been missioned all over the country, in many instances by a large staff of our evangelists, through whose devoted and intrepid labours God has been pleased to call many souls from darkness to light, and to win them from the service of Satan to the happy discipleship of Christ.

Scores, if not hundreds, have thus come under our immediate notice this year as trophies of the power of God, and miracles of His grace. How many more there must be who have, unknown to ourselves, been savingly influenced, and of whom we shall never hear till the Great Day!

The spiritual movement which has taken place among the people is indeed most remarkable, and fraught with encouragement. On the Racecourse, at the Fair, on the Sea Beach, in the Village, and on the crowded City highway they have listened, often in hundreds, sometimes in thousands, for hours together at the services held by our Society. The power of the Word of God has transfixed them, and they have been rooted to the spot in spite of themselves. The Spirit of God has been mightily poured out upon such assemblies, and anxious souls have pressed forward to be spoken and prayed with individually. Thus, over and over again, the haunt of pleasure or of sin has become a consecrated place, Heaven has illuminated its darkness, and Salvation has glorified the scene! Weeping eyes, penitent sobs, broken prayers, sincere acceptances of Christ—these we have witnessed again and again in the most unlikely places.

The work has, indeed, now extended so widely that we need, more than ever, constant prayer and support. A continual inflow of funds is absolutely necessary to maintain the work in efficiency, and this too often is sadly lacking, and our efforts are sorely handicapped by want of means.

At the present moment we are without funds, and have heavy calls and claims to meet, and much winter work before us. We have very earnestly striven this year to increase the annual income by at least another £1,000 to defray the enlarged expenditure. But at present only about £350 of this extra amount has been received, and our financial year is rapidly drawing to a close.

Can you very kindly help us in this emergency, and strengthen our hands for the continual warfare we seek to sustain?

Our opportunities for special Gospel service are almost boundless. Last year we reached more than 700 towns and villages, evangelised more than 800 Races, Fairs and Fêtes, distributed more than a million Gospel publications, and held about 2,500 services.

This year all these figures will be largely increased, and the number of those attending our services will reach **hundreds of thousands.**

The Committee will be deeply grateful if you can respond to this appeal.—I am, yours faithfully,

FRANK COCKREM *(Secretary).*

Open-Air Mission, 11, Adam Street,
Strand, London, W.C.

THEATRICAL MISSION,

Macready House, Henrietta St., Covent Garden, W.C.

PROTESTANT - EVANGELICAL - UNDENOMINATIONAL.

The only permanent and well-organised Mission working among the thousands of girls and young women employed on the stage.

Funds are urgently needed for the Winter's work.

Cheques and Postal Orders should be sent to the Secretary, Mr. S. E. Burrow, and crossed "London and County Bank," a/c Theatrical Mission.

URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000**, or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church.**

"Bear ye one another's burdens, and so fulfil the Law of Christ."

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows of Spinsters. **690** are over **70** years of age. **1,430** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
16, Farringdon Street, London, E.C.

EVERYONE SHOULD READ

"Echoes from the Liberator Prison."

Sold on behalf of the sufferers.

16, FARRINGDON STREET. 1s. post free.

The Christian says:—"The third edition of 'Echoes from the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

"THERE IS SORROW ON THE SEA."

The Shipwrecked Mariners' Society

Over half-a-million persons relieved since 1839.

The rescued sailor, fisherman, &c., instantly cared for on the spot and sent home; the widow, orphan, &c., of the drowned immediately sought out; the distressed seafarer of every grade charitably assisted.

Contributions may be sent to the Office of The Christian, or will be thankfully received by the Secretary, GERALD E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East, S.W.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - CHARLES SPURGEON.
Treasurer - - - - T. H. OLNEY.

A HOME AND SCHOOL
FOR
500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

The Managers Require

TEN THOUSAND POUNDS

A Year in Voluntary Contributions.

Contributions will be gratefully received by the Secretary, F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

COUNTRY TOWNS MISSION
FOR
MISSIONARY WORK IN TOWNS AND VILLAGES.

The Fifty Missionaries in connection with this old Society are helping to supply the lack of faithful Gospel teaching which exists in numbers of our Towns and Villages. Few realise how great is the need for such effort.

Treasurer: HARRY C. NISBET, Esq., 35, Lincoln's Inn Fields.
Secretary: Mr. G. H. MAWER, 18, New Bridge Street, E.C.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.), its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson, M.A.

The Paris Exhibition, 1900.

THE TRINITARIAN BIBLE SOCIETY (Founded 1831) is arranging for a large **FREE DISTRIBUTION** of the Scriptures at the forthcoming Exhibition in Paris.

More than twelve millions of people from al parts of the World attended the last Exhibition.

As the making of arrangements and the printing of Scriptures takes time, it is important that Funds should be sent as soon as possible, to enable the Society to be ready to circulate God's pure Word in (D.V.) large quantities.

Remittances may be sent to the Secretary, Rev. Dr. Bullinger, 25, New Oxford Street, London.

"The most Poverty-stricken District in all London."

CHRISTMAS RELIEF

FOR

WIDOWS AND ORPHANS

THE AGED, AFFLICTED, AND INVALID POOR

("Especially unto them who are of the Household of Faith,")

IN

CLOTHING, GROCERIES, AND COALS.

THE OBJECT.

I. To seek out the cases of those who would hide rather than expose their need—who would work for their self-support but are debarred, some permanently by great age or bodily affliction, some temporarily by sickness—in short,

The Deserving Respectable Poor.

II. To accompany the relief of bodily necessities with such praise, prayer and ministry as will lead the soul up to God as the One from whom every good and perfect gift comes.

THE PLAN.

I. Each case is vouched for by an experienced Christian worker constantly visiting the house.

II. At every distribution to those able to attend, a Service will be held, including a brief address to those who are resting on Christ, and those who have not yet been led to His feet.

III. When the person to be relieved is too aged or infirm to attend a distribution, the relief will be delivered by a Christian friend personally, and be accompanied with the reading of the Holy Scriptures and prayer.

Our desire is that what Christian friends enable us to distribute may be recognised by the poor **as gifts from God** through His people, and be enjoyed **quietly in their homes.**

Any gifts for this purpose will be gratefully received by

J. W. C. Fegan.

The Boys' Home,
95, Southwark Street, S.E.

Cheques and Postal Orders may be crossed "London and South Western Bank."

The Evangelistic Mission

which has for 34 **YEARS** been working in **LONDON** and the **PROVINCES**, appeals for **LIBERAL SUPPORT** at this **SEASON** of the year, when **EXTRA HEAVY CLAIMS** are made on its Funds, which are, alas, at present, considerably overdrawn. At the

SEVERAL MISSION HALLS

located in the poorer districts of London and the Country, **EVANGELISTIC WORK** is being carried on, combined with **MEDICAL** and **SOCIAL** relief to the destitute and deserving.

THOUSANDS OF FREE GIFTS

of **Coals, Bread, Soup, Tea, Groceries, and Clothing,** also **FREE MEALS** are given during the winter to the poor and needy after careful enquiry by our Lady Visitors,

THE PRIMARY OBJECT

throughout being to make known **to the souls of men the "Gift of God" which "is Eternal Life, through Jesus Christ our Lord."**

Contributions will be gratefully received towards the following:—

I. **GENERAL EXPENSES OF THE LONDON MISSION.**

II. **EVANGELISTIC EFFORTS IN COUNTRY TOWNS AND VILLAGES.**

III. **BUILDING FUND** for New Mission Halls in Populous Districts, especially to meet the present urgent need for a larger Hall at **WOOD GREEN.**

IV. **HOUSE OF REST FOR CHRISTIAN WORKERS** in the Home and Foreign Mission Fields (St. Leonards), many thousands of whom have already derived its benefits. For *PURCHASE OF FREEHOLD FUND* (otherwise self-supporting).

V. **FREE MEALS, DORCAS, COAL,** and **GENERAL RELIEF FUND,** including

Special Christmas Gifts.

VI. **COLPORTAGE MISSION,** for Circulating the Scriptures and Christian Literature. A New Bible Van for Village Work being much needed.

VII. **TRACT FUND:** Free Distribution of Tracts, Books, and Gospel Papers, amongst Soldiers, Sailors, and Civilians (large quantities have already been distributed amongst Soldiers now in South Africa),

HOSPITAL LETTERS, CLOTHING (New or Old) and ARTICLES OF EVERY DESCRIPTION will be thankfully received, either for Sale or Gifts.

Donors will please state to which of the above Funds they wish their Donations applied. Cheques and Post Office Orders should be crossed "London and South Western Bank, Kilburn."

Should no acknowledgment of Contributions sent be received within three days, friends are particularly requested to write again on the matter.

C. RUSSELL HURDITCH.

All communications should be addressed to 164, ALEXANDRA ROAD, ST. JOHN'S WOOD, LONDON, N.W.

Home Missions.

George Yard, Whitechapel.

By an Occasional Visitor.

GEORGE YARD MISSION has been for many years a familar centre of vigorous Christian effort. Its name is a household word. The results of its work are to be seen on every hand. What countless thousands have listened within its walls to the glorious Gospel story! If those trim benches could speak, what thrilling facts would they proclaim of the hungry being fed, the naked clothed, the widow and orphan sheltered and succoured, of weary sinners finding a sin-pardoning God!

Its agencies for the spiritual enlightenment and social amelioration of the people are so manifold that their mere enumeration would demand considerable space. But the venerable superintendent, Mr. George Holland, modestly disclaims any merit in the matter. It is the Lord's work, and he but the humble instrument.

A brief inspection of the premises is in itself an education in evangelistic work, especially when accompanied by Mr. Holland's reminiscent description of the genesis and growth of the work. Behind the plain brick frontage on Whitechapel Road one finds a number of extensive and lofty buildings, which are a veritable hive of industry from early morning till late at night, resounding with the hum of school, the hymn of evangelistic gathering, or the merry conversation of 100 factory girls as they assemble for a Bible class. In spite of the continual use by thousands of people, one is struck by the remarkable cleanliness everywhere evidenced.

A pathetic interest attaches to the chief portions of the premises, for so far-reaching and well-consolidated a work has not been raised in this

HEART OF BRITISH SLUMDOM

without toil and suffering, tears and prayers. The hall, for instance, crowded out at mission services, not merely forty years since, but at the present time, was once a distillery. The adjacent room, so neatly adorned with texts, came to Mr. Holland as a direct answer to prayer. Shaftesbury House, in notorious Angel Alley, was frequently visited by the great and good Earl of Shaftesbury, formerly president of the institutions, who many a time climbed the stairs into the simple office, and there discussed plans for further development.

Let us glance at the children's work, concerning which Lord Shaftesbury said: "Keep that going, George, whatever you do!" Careful teaching, on approved kindergarten lines, is combined with spiritual direction, and a kindly, practical interest in each child's welfare. The little one is not simply a unit to count in an examination. He or she is shepherded and protected. The starving are fed and the naked clothed. The sickly are nursed at a country home of rest in golden furze-clad Surrey. The education is of the best, and old scholars are continually sending warm words of keen appreciation and remembrance, even from the uttermost parts of the earth. Another room, bright as busy hands can make it, is set apart for the infants' day nursery, while in other rooms any of the school children who may suddenly be rendered homeless—no remote contingency among the very poor who live on the fringe of the land of incipient starvation—are temporarily housed and fed. Some, indeed, look gratefully to Mr. Holland as their sole guardian. They are growing up in the nurture and admonition of the Lord.

In the biting days of winter the value of the work is accentuated. George Yard becomes more than ever a blessing to the children of the poor. Now that Londoners have been rudely but very rightly awakened to the fact that so many thousands of its little ones go breakfastless to school, we may well recall that Mr. Holland has for long years contended for feeding the hungry before teaching them. No boy or girl at George Yard ever goes short of food. Well is the sanctified common-sense of the management known and understood. Everybody recognises that what is done is for Jesus Christ's sake, and the place seems hallowed by this blessed fact.

The work among adults is on a large scale. Every one of the numerous rooms has its use. The front part of the upper portion of the main buildings contains a parlour and recreation rooms for young women. They were furnished by Lord Kinnaird, in memory of his esteemed mother. In a capacious classroom the Bible-class meets. It is attended, not only on Sundays, but on ordinary weeknights, by numbers of women and girls. A place of assembly is provided, too, for the Good Influence Club—one of the many useful undertakings which have grown out of the original organization. The members take a special delight in aggressive Gospel work. An important branch, that of training girls for domestic service, is carried on at a country home, and the demand for servants from the institution is amazing even in these days of the general cry, "Give us servants."

The mothers' meeting supplies yet another illustration of the spiritual life of the Mission. The room that is used is filled at each meeting, and the audience of

ROUGH EAST-END WOMEN

overflows on to the stairs. Poor though they be, many of these poor mothers are consistent Christians, witnessing for the truth amid dark surroundings. One notes their keen appreciation of scriptural teaching, their simplicity and reverence. The only regret is that, owing to the changing conditions of life in London, and the general migration of well-to-do people to the suburbs, it is increasingly difficult to obtain teachers. Mr. Holland will welcome new workers.

On one chief point, however, it seems right to lay special stress. In spite of the careful economy which is exercised in each department, the expenses are necessarily large. The financial burden weighs heavily upon the venerable founder and superintendent. Moreover, another and larger country home of rest for the sick and suffering poor is an absolute necessity. Surely this Christmas season is an opportune time for aiding, generously and well, so noble a monument of Christian love and benevolence as the George Yard Mission, the address of which is High Street, Whitechapel, E.

Among London Poor.

HOUSE-TO-HOUSE visitation in the streets and lanes of our great City brings to light many a sorrowful experience of great need and suffering, as, from sketches supplied by Mildmay Deaconesses, did space permit, we could prove.

How the mournful story is repeated—"small earnings," "lack of food," "often without a fire," even on days when the wind is cold and cutting, and we are glad to wrap round us the warmest cloaks we have. And how pitifully often has a poor mother to say, "*If it wasn't for the baby*, I feel I could get on," though she loves the little mite with a mother's clinging love, and struggles hard to nourish it.

Scarcely less pitiful is the lot of widows and lonely women, almost starving on the scanty pittance they earn or receive from the parish, and for all these we need winter help.

Wherever relief is taken, the message of a Saviour's love goes with it, and loving ministry opens the way for its acceptance. Time is hastening on, and as we look up with "a good hope through grace," and like to think that

The life that knows no ending,
The *tearless life*, is there,

let us do what we can, before "the tearless life" comes, to dry some of the tears that fall from many eyes in this "night of weeping"—the night which, when our Blessed Master appears again, will be succeeded by a long "morning of joy"—when He will not forget any work and labour of love shown towards his name in ministering to his poor ones here on earth.

(Mrs.) E. Codner.

Care of Conference Hall, Mildmay Park, N.

Open Doors in Prisons.

FOR many years the Prison Mission prayed with intense importunity for prisoners, individually and collectively, with apparently little result. The first grand response was granted years ago, which was the opening of the "Gate" to us in a partial way. The great masters of the situation were suspicious of us as women, believed to be of no account in God's service. Women were bound by strict laws while in prison, and women prisoners could only be seen one at a time by a visitor.

The first permission given us was a very "open door" indeed. It was given only to me when the old prison at Westminster opened its gates; but the entrance was very wide. It was permitted to me to gather together every female prisoner within its walls into one place, and often it was in the chapel itself. Babies born in prison were freely given to the lady visiting for me to convey it to a home, instead of sending it to the workhouse. The authorities were liberal in this case; but the sympathy of the Christian public, unfortunately, was not with prison work, and great pain was suffered by us on this account. The poor children were kept in legal bondage in the workhouse until their parents came out of prison.

We contrived to get a clause in an Act of Parliament by which we rescued them and became their guardians until the age of sixteen. Their numbers became so great that we at last got permission to set up our school, the Princess Mary Village Homes, where they now receive training in the way they should go, and, praise God! many choose this voluntarily. After a time, entrance into prisons was refused us, but unceasing prayer went up that the Lord would open a door of hope for these

SOULS IN DARKNESS.

We began to send out letters at Christmas, containing the Gospel message to all the British prisons, as well as to prisons in foreign lands. Twenty thousand letters went out from our Clapham centre last year, and the Lord is blessing this agency to the conversion of souls, many thus hearing the Gospel in their own tongue, who might otherwise never have heard it. The appreciation of chaplains and governors, and their testimony to the good received from them by the prisoners, is very cheering. We see now the wisdom of our exclusion from the prisons; we have received a larger sphere instead.

The administrators of our prison laws are now men who like missions, and who, with wisdom and enlightened Christian purpose, are opening wide the prison doors to armies of Christian soldiers, who proclaim the "glad tidings," and who labour in prisons, and preach Christ, and invite the prisoners of crime to enter the "glorious liberty" wherewith Christ Jesus makes free. This onward progress that we now see in prisons is the true footmark of the Lord. He had prepared the pathway of service by the simple ministry of women, and his strong servants are now going forward to conquer the foe; they are now fighting for Him against the terrible enemy of souls, who, like a "strong man armed, keepeth his goods."

But the battle is the Lord's, and they will be victorious all along the line. The Lord is giving them the triumph of "still holding the fort," into which He had brought

THE DOWN-TRODDEN WOMEN

whom Satan had kept in bondage for so many years. Many of these ransomed ones are still steadily labouring in Christian freedom in our laundry at Clapham, and showing in their lives the evidence of their change of heart.

Dear friends, I want you to join us in praise and thanksgiving for the prisoners and captives, and to ask for more and more blessing for them and for us, and for all workers on prison lines. We and all such need prayers to be made for us; the work is discouraging and the ground is hard. I feel bound to write to the readers of The Christian these words, for I have indeed seen the Lord placing the poor criminal, who had been the off-scouring of the earth, "among princes;" and she who had been "lifted from a dunghill" having her seat in the

chief places, and her food from the hand of One whose table is royal.

I hope this little reminiscence of mine may be helpful to some. As I look back on our start of the Prison Mission at Nine Elms, and see the progress of our Mission at Clapham, I can only say that I am unworthy of the least of his mercies, and I pray that efforts for the lost and wandering ones to be found in prisons may increase and grow fourfold in the year 1900, and the harvest increase more and more "till He come." I would cordially invite all friends interested in prisons, or workers on such lines, to join us in prayer at the Conference Hall, Clapham, any Wednesday at 10 a.m.

We need "showers of blessing," for it is prayer alone that "moves the arm that moves the world."—Yours in the fellowship of his service, Susanna Meredith.

Christmas Appeals.

A NUMBER of appeals have reached us from mission workers, who are desirous of providing help and cheer for the poor during the Christmas season. We are compelled, by pressure upon our space, to state the needs in brief terms.

Miss Agnes E. Weston wishes to send to the naval brigade engaged in the war Christmas puddings, socks, &c. Address, Royal Sailors' Rest, Portsmouth.

Mr. John Shrimpton, of the Homes for Working Girls, is greatly needing help for meeting Christmas liabilities. Address, 3, Victoria Street, London, S.W.

Mr. J. Blair, secretary of the Limehouse Christian Mission, appeals for help at this Christmas season. Address: 24, Salmon Lane, London, E.

The workers at Union Hall Mission, Kilburn, W., desire to help the deserving poor by seasonable gifts. Address, Mr. W. Holmes, 156, Alexander Road, N.W.

Miss C. M. Harvey, Christ Church, Westminster Bridge Road, S.E., appeals for support in connection with teas and meetings for Pantomime Girls in South London.

Mr. E. Wilson Gates, writing from Memorial Hall, Farringdon Street, E.C., pleads on behalf of the outcast poor who are received and cared for at Medland Hall.

In connection with children's work at Eccleston Hall, Mr. Charles Wells pleads for warm clothing and picture books. He may be addressed Conference Hall, Eccleston Street, London, S.W.

The committee of Ham Yard Soup Kitchen appeal in aid of a Christmas dinner to 1,000 poor families, to be distributed on December 23. Supt., Mr. W. Stevens, Ham Yard, Haymarket, London, W.

The Dublin Deaf and Dumb Association provides a Christmas dinner and clothes for necessitous cases. Address Mr. Maurice F. G. Hewson, Metropolitan Hall, Lower Abbey Street, Dublin.

The North London Gospel Samaritan Mission, which carries on work of a social and evangelistic character among the poor, pleads for help. Supt., Mr. Hy. Bird, 93, Grove Road, Holloway, N.

Gifts of old clothes, hospital letters, and coal tickets, and supplies for Christmas dinners, are sought by the "Evans Hurndall" Mission. Treasurer, Mr. Samuel Dean, 320, Roman Road, Bow, E.

Ashley Mission, Bethnal Green, hopes to minister, in accordance with Christmas custom, to the needs of the blind, cripples, and indigent poor. Hon. Supt., Mr. T. Miller, 104, Wells Street, Hackney, N.E.

Sermon Lane Mission, Islington, is in great need of means. The president is Mr. J. Dix Lewis, who has been connected with the work for nearly forty years. Address, Penrhyn, Hornsey Lane, London, N.

Lisson Grove Mission has heavy liabilities to meet, in addition to the usual pressure of many needs in a poverty-stricken neighbourhood. Mr. George T. Hunt, 77, Church Street, Lisson Grove, London, N.W.

Rev. D. M. Cameron, 78, Union Road, London, S.W., appeals for help to give Christmas dinners to poor mothers and children and the aged, in a needy district, in connection with the work at Union Tabernacle.

Mr. F. P. Moore, 68, Regina Road, Tollington Park, N., will be thankful to receive mufflers, mittens, and cuffs, Gospel literature and seasonable cards, for distribution among tram and omnibus drivers and conductors.

Mr. Melville Perry, of the Beacon Light Mission, London, E., seeks help towards the Christmas distribution of coals, meat, bread, &c., to the indigent poor. Address—58, Deanery Road, The Green, Stratford, E.

(1546)

The Spitalfields Lodging-house Band accomplishes much good amongst the suffering and destitute poor of East London, and requires aid. Hon. Sec., Mr. J. Gilchrist, 64, Walford Road, South Hornsey, N.

The South London Association for Assisting the Blind, conducted on voluntary principles, is arranging a Christmas treat for 300 very poor people. Address, Hon. Sec., Carlton Villa, 155, Brixton Road, London, S.W.

Chelsea Children's Mission will seek to brighten the lives of needy little ones by a Christmas dinner, New Year's tea, and distribution of warm clothing. Mr. C. H. Connor, Hon. Supt., 25, Church Street, London, S.W.

As one of the poorest churches in London, Christ Church, St. Giles', has a keen struggle to meet the needs of the sick and aged. Financial aid and tickets are solicited by the vicar, Rev. S. A. Griffiths, Endell Street, W.C.

From the Sailors' Institute, British and Foreign Sailors' Society, Commercial Docks, S.E., Mr. George R. Hood asks, in connection with the annual reunion tea, for 300 comforters and an equal number of pairs of mittens, or socks.

Christmas cheer for the Aged Blind is asked for by Mr. and Mrs. Bright, hon. supts. of the Homes for Aged Christian Blind Men and Women, of whom ninety-one are being cared for. Address, 77, Hanley Road, Crouch Hill, N.

Help is needed to maintain the many benevolent agencies of Camberwell Mission and Ragged Schools, and to supply a Christmas dinner for destitute families. Hon. Sec., Mr. Arthur H. Ward, 59, Arodene Road, Brixton Hill, S.W.

The hon. Secs. of the Homes for the Aged Poor appeal for funds to supply 181 aged inmates with coal during the winter months and extra Christmas comforts.—The Misses Harrison, 5, Grandacre Terrace, Penge Road, Anerley.

In a densely-populated and poverty-stricken part of the metropolis, the Christian Men's Union Gospel Mission earnestly asks help in order to give Christmas meals, &c., to the very poor. Address Mr. H. Page, 35, Tollington Road, N.

Carpenters' Road Baptist Chapel, Stratford, E., is in the centre of a working-class population. The workers much desire to give Christmas parcels to the very poor. Address, Mr. Joseph Webb, Secretary, 1a, Carpenter's Road, Stratford, E.

Mr. C. Coleman has for thirty-five years regularly distributed 500 Christmas dinners to poor labourers, in connection with the Dock Labourers' Mission. He desires to maintain the work, and may be addressed 150, Boleyn Road, West Ham Park.

Mr. John A. Groom, of the Watercress and Flower Girls' Mission, will distribute at least 1,000 Christmas dinners to the poor flower girls of London, and provide a treat and clothing for the child flower sellers. Address 8, Sekforde Street, Clerkenwell, E.C.

Rev. John Waite, of the Baptist Chapel, Dugdale Street, Camberwell, is in a poor neighbourhood. A thorough Gospel is being done, but the cause cannot afford to provide Christmas cheer for the poor unless aided. Minister's address, 2, Foxley Road, Brixton S.W.

Miss Child, of the Welcome Home for Sailors, Canning Town, E., asks gifts for several hundred seamen of various nationalities. Articles needed: Shirts, jerseys, socks, stockings, mufflers, uhlan caps, mittens, steering gloves, needle cases, overalls, &c.

Some members of the Pembury Grove United Methodist Free Church, Clapton, are desirous of giving a Christmas dinner to reservists' widows and poor people generally. Mr. Alfred E. Redman, 13, Linscott Road, Clapton, N.E., will receive subscriptions.

The Indigent Blind Visiting Society is aiming to provide the blind poor with a Christmas dinner in their own homes, and with coals for the winter months. The work comprises a large field, in which many are needy. Superintendent: Mr. W. Mead, 95, Gurney Road, Stratford, E.

At the Lighthouse Mission, Camberwell, 500 old people sit down to a substantial dinner early in the New Year, and meals are also provided for poor children. Mr. R. R. Blemer, Hon. Supt., 12, Elmington Road, Camberwell, S.E., asks for financial assistance in the matter.

The Corporation of London has again granted the use of the Guildhall for the annual banquet to the Ragged School children of London. Last year 1,400 were fed, and 4,324 hampers were sent to deserving cripples unable to attend. Subscriptions, marked "Children's Fund," should be sent to Alderman Treloar, 69, Ludgate Hill, E.C.

Christian Endeavour.

TOPIC FOR DEC. 17.

Teach Us to Pray.—Luke xi. 1-15.

THERE is no teacher such as Christ. He was a Master in the art of prayer, and has taught all the greatest intercessors among the sons of men. From the days of St. Paul to those of George Müller, his students have been the most conspicuous in their mastery of the art of prayer. His own example has been their incentive. It was because they saw him praying that one of his disciples asked Him to teach them how to pray—an example this of the power of unconscious influence. If a lad prays in the school bedroom, he will be almost sure to start others praying.

Be perfectly natural in prayer. Do not "repeat" prayers the face of which has become worn away by constant usage. Glance through the hours which are approaching. Find out approximately what your needs will be. Ask for the needed grace as a child of a Father. Be definite. You had better be brief and definite than general and prolix.

Intercede for others. Do not use exclusively, "I," "me," and "my;" but "we," "our," "us." See how Christ interwove intercession with every petition of the Disciples' Prayer, as recorded here. Also in the following parable, notice it is the friend who comes for his friend, not for himself. Our poor friends come off the journey of life, footsore and weary, and we find ourselves often with nothing to set before them; but we know that our great Friend, God, has enough and to spare. In our daily prayer we, therefore, approach Him earnestly on their behalf, and if he of the parable was roused from his comfortable bed by importunity, how much more will God be touched by nobler and holier arguments.

Be sure to receive as well as ask. No beggar is content with asking. He plies his errand until he receives. Alas, that we so often are content to ask with no thought of receiving! One of the deepest conditions of successful prayer is contained in the words, "Believe that ye have received." Before we rise from our knees, having pleaded for something that is contained in the Divine promises, we should dare to believe that we do receive the petitions that we have desired. Notice these three remarkable words: Receive, Find, Opened. We receive gifts; we find clues to hidden mysteries; we are admitted through open doors into the secret places of the Most High.

We must exercise a living faith in God's Fatherhood. The little child who asks a loaf of his father reckons on his father's character that he will not mock his hunger. Judge God by the love which is in the heart of men, only remember that they are evil and He is good. You may fairly reckon upon Him. "Have faith in God" really means reckon on God's faithfulness to you. Do not look at your faith. He who is ever considering his health will become an invalid; he who always looks down at his faith will cut up the very roots from which faith grows, will shut out the beam by which faith lives. Look away to the character of God—the faithful God, who keepeth covenant and mercy for ever.

You must leave the ultimate answers to your prayer when they concern matters which are not included in the promises of God to his infinite wisdom. Not unfrequently, to reverse our Lord's words, children ask stones and not bread, entreat for scorpions and not fish. Under such circumstances it is wise and good of God to say No, and to give us what we would ask if we knew all as He does. When we get to heaven we shall have to thank Him, as much for the unanswered as for the answered prayers. We shall go up to our Father, and thank Him that He knew better than we did.

Be sure to give the Master time to teach you how to pray. It is necessary to wait for Him, when we feel less earnest, as when the fire burns most vehemently. He likes regular hours for his pupils, and that they should not hurry impetuously away from his gracious words. F. B. M.

CHRISTIAN ENDEAVOUR NOTES.

The Christian Endeavour Motto for 1900 is to be "Thy Kingdom Come."

The arrangements for the 1900 Convention at Wembley Park are going forward satisfactorily.

More than 560 societies have been affiliated with the C.E. Union of Great Britain and Ireland during the past year.

Dr. Clark has started, "The Macedonian Phalanx," an enrolment of members of Endeavour Societies, who will undertake to support, or partially support, a missionary in the foreign field.

The fifth annual Convention of the German Y.P.S.C.E. was held in Berlin early in October. The whole tone of the Convention was deeply spiritual, the one theme of the meetings being "Be ye full of the Spirit."

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

"He Careth for You."

"Casting all your care upon Him; for He careth for you" (1 Pet. v. 7).

YOU throw your crumbs to the sparrows in your garden, and you feed the ducks in the pond without ever thinking that in so doing you are God's little servants. Yet so it is. The birds are the creatures of his hands; and because He cares for them, He suggests to us the thought of giving them food. You have seen a horse shake some corn out of his nose-bag, and it looked like a waste of food; but our heavenly Father, in his care for the sparrows, sent them to gather it up, "so that nothing be lost." You see, God cares for the sparrows, and they flit about as merrily as can be, and hop and chirp without the slightest care as to where the next meal is to come from. It is just as though our little feathered friends cast all their care upon God because He careth for them.

Now, if God cares for the sparrows, how much more does He care for you? Jesus said, "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Therefore, take no thought, saying, 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed?' for your heavenly Father knoweth that ye have need of all these things." "Casting all your care upon Him, for He careth for you." Of course, you have not the cares which men and women have—you cannot be expected to be burdened as they often are with care; still you have your little anxieties and worries—for instance, your lessons are difficult, or you meet with disappointment, or you feel you are very naughty at times—and it is well for you to know what to do with these cares as they come: you should cast them upon God, because He careth for you. And if you are able to do this in your youth, you will save yourself many a weary load in after life.

When misfortune comes our hearts are heavy with care; then we should roll our burden upon God, for in our misfortune He careth for us. A well-known German preacher relates an incident which occurred in his own village, and which shows how God can use a bird to carry out his will, just as He fed Elijah through the ravens in the days of old. A poor man sat at his cottage door expecting every moment that his goods would be seized because he owed a debt. Presently a little bird appeared overhead, and fluttered to and fro as if in trouble, then flew into the cottage door. The man closed the door, caught the bird, and placed it safely in a cage. Shortly after there was a knock at his door, and he feared the worst; but on opening it he found a servant there who was in search of the bird, which belonged to her mistress, the neighbours having told her of its flight into the poor man's cottage. He was glad to be able to restore it to its rightful owner. Ere long the servant returned with the heartiest thanks of her mistress, and requested him to accept a present for the restoration of her beautiful singing bird, which she valued very highly. On opening the packet he found it contained the very amount of his debt for which he expected his goods would be seized. God had been caring for the man all the time, and had supplied his need, because He loved him. So really there was no need for him to carry the burden himself, but he should have cast it entirely upon God.

I remember when a lad seeing here and there in the streets of London a high bench, upon which it was intended that men who were heavily laden should rest their burdens, and on one of them were the words—

"REST, BUT DO NOT LOITER."

The bench was as high as a man's shoulder, so that a boy carrying a load on his head could also rest it there. So God is always by our side, and says to each of us, "Cast your care upon Me; for I am caring for you." "Come unto Me," says Jesus, "and I will give you rest." We can each lose our burden of sin at the cross of Jesus; for "He bare our sins in his own body on the tree." "Surely He hath borne our griefs, and carried our sorrows." So, you see, whatever our cares or anxieties may be, there is no need for us to carry them ourselves, when God, through the psalmist, says, "Cast thy burden upon the Lord, and He shall sustain thee;" and repeats through Peter, "Casting all your care upon Him; for He careth for you."

F. T. WATT.

The "Plain" Girl.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tints of rose
Paled and blushed, or sought repose:
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full of many a beauteous thing,
In her young soul blossoming
Gave content.

Every thought was full of grace,
Pure and true:
And in time the homely face
Lovelier grew;
With a heavenly radiance bright,
From the soul's reflected light
Shining through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled
You are sure
Of the loveliness of worth;
And this beauty, not of earth,
Will endure.

Selected.

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 206).

Who was faithful?

(*a*) Num. xii.; (*b*) 1 Sam. iii.; (*c*) 1 Sam. xxii.; (*d*) 2 Sam. xx.; (*e*) Neh. vii.; (*f*) 1 Cor. iv.; (*g*) Eph. vi.; (*h*) Rev. i.

Find and complete the following:—

(*i*) "Faithful in that which" (Luke xv.-xvii.).
(*j*) "Lord preserveth the faithful" (Ps. xxx.-xxxii.).
(*k*) "Shall be upon the faithful" (Ps. c.-ciii.).
(*l*) "Commandments are faithful" (Ps. cxix.).
(*m*) "True and faithful witness" (Jer. xli.-xliii.).
(*n*) "Faithful and just" (1 John).

(Children under *ten* do any four; under *thirteen*, any eight; under *seventeen*, any twelve.)

ANSWER TO LAST SEARCHER (No. 205).

2 Chron. xvii.-xx.

1. Jehoshaphat to his judges (xix. 11).
2. Jehoshaphat to King Ahab (xviii. 3).
3. A spirit to the Lord (xviii. 20).
4. Jahaziel, a Levite, to Jehoshaphat and all Judah (xx. 15).
5. Ahab to his chariot man (xviii. 33).
6. Ahab's messenger to Micaiah (xviii. 12).
7. xvii. 1, 2, 6.
8. Ahab (xviii. 3). He was killed by a certain man who drew a bow at a venture (xviii. 33).
9. Amasiah, son of Zichri (xvii. 16).
10. Jehoshaphat (xvii. 3).
11. Jehoshaphat (xviii. 31).
12. The ships were broken, and not able to go to Tarshish, because Jehoshaphat joined himself to Ahaziah, King of Israel, who did wickedly (xx. 35-37).
13. That God would judge the Ammonites and Moabites, who were so much more numerous than Judah, and who were trying to cast Judah out of the possession which God had given them (xx. 10-12).
14. To judge the people in the fear of the Lord, faithfully and with a perfect heart (xix. 9-11).
15. Jehoshaphat was a good king, who tried to serve God faithfully, and teach his people to do so.

*** *The Prize Questions at Christmas will be set from the Books of Ezra and Nehemiah.*

No. 205.—Correct Answers (first list) received from:—

A—Ralph Aldwinckle.
B—Herbert Braddon*, Emily Bridgewater*, May and Gertrude Bristow, Gordon* and May* Bligh, Dorothy Blakeway, Lily Blackman, Ethel Butteriss.
C—Gussie Clark, Margory and Doris Coleman, Edith and Guy Cross*, G. Clark, Mary Coote, Sophie Cohen, Anna Chanyen, Elma and Josephine Cheal, Eleanor Chance, George Cary*, Mabel and Ida Cole, Kathleen Code*, Dorothy Cooper, Ivy Coombes, Bessie Cheale.
D—Violet Dodsworth, Kitty and Violet Donaldson-Selby, D. and Ralph Daintree, Nellie Dowsett, Stanley Drew, Hilda and Bessie Drayson, Mabel De Rusett*.
E—Benjamin Elsmore*.
F—Kitty Faussat, Winifred Field*, Mabel, Olive and Vincent Fleet, Hyacinth FitzSimons.
G—David Gardiner, M. Gover, Clarice and Bertie Gale, Aileen Gardner, D. Goldsmith.
H—Theodora Hill, Mary and Elizabeth Hooper, Eric and Mary Hill, Myra Hunt*, Elsie and Hetty Hibbs, Dorothy Havergal Shaw, Gerty Hayward.
J—Betty Jacobs.
K—Elizabeth and Sarah Kelly, Maurice Kalinsky, Max and Eva Kalb, Brada and Lily Kinvig.
L—Evelyn Lamb, May, Edward, and Sidney Law, Laura Loyley, Georgina Lichtenstein, Irene Lorden, Beatrice Le Mesurier.
M—C. Mercer, Eliza and Ian MacGregor, Dorothy Miell, Mildred Morgan, Lewis O. L. and Arthur Morice, Jack Moir, Aldyth and Edith Margetts, Philip Martin, Margaret McFadzean, Dorothy Morgan, Andrew Mitchell, Dorothy McMullin.
N—Eleanor Noel, H. Neligan, Maude and Amy Nottage, Edith Nash.
P—Kathleen Pincott, Leonard*, Walter* and Katie* Picknell, Evelyn and Mildred Peters, Alice Palmer, Kathleen* and Ethel* Pasley.
R—Eveline Reynolds, Jack Ridley, Nora Read.
S—David Soltau, Kathleen Strangman, Lionel and Bernard Studd, Esther and Frank Simmons, Marjorie Sherbrooke, Florrie Smith, Mary Seton-Karr, Betty Stocks*, Flora Shadbolt, Kathleen Shepherd*, Margery Smart, Constance Schaeffer, Douglas Stevens
T—Olive Tritton*.
V—May Vickers*.
W—Agatha Ward, Evelyn Wood, Daisy* Rose* and Lilian* Watt, George* and Lucy* Willis, Harry Wintle, Phillis and Cecile Wright, Leonard Wall, Greta Watson, Delphie Wells*.
Y—Gladys and Maurice Young.
Z—Sophia Zaxitsky.

No. 204.—Correct answers (second list) received from:—

A—Margery and Irene* Ashdown, Robert, Mabel and Nellie Allen, Esda Anderson, Jean and Elizabeth Arbuthnot.
B—Avory, Frank and Lilian Blackie, Mary Bryant, James Barker, Corbet*, Leonard and Lindsay Browne, Maud, Evelyn, Dorothy and Sylvia Barrett, Susette* and Mary* Beck, Nelli* Benson, Louis Berthe, Harry, Maggie and Allan Banks, Fanny Blackman*, Eva Browne, Rachel Buss, Dessie Berry, Kenneth Bewley, Ernestine Buhl*, Lily Boxer, Leah and Esther* Blumenthal, Edith Banks, Violet Braun, Helen Bate, Massy, Conyers and Allen Baker.
C—Richard Cornthwaite, Alice Cady, Cicely Craven, Josephine Cheal*, Dorothy Clarke, Edith Cross*, George Crawford, Susie and Ethel Cumbers, Edith Crang, Hyde* and Duncan Campbell, Millicent Craven, Isabel* Candlin, Mary Coote, Beryl Calvert, Kate Cope* Katie Clark* Dora and Edith Corrie, Walter Carter*, Mary*, John* and David* Colville, Bessie Cheale, Guy and Oscar Cross, Jessie* and Maggie* Carter.
D—William Dilly, Kitty, Ivy and Violet Donaldson-Selby, Esther Dickson, Violet and Mai Davidson, Polognia Daws*, Harold and Gladys Davis, Dorothy* and Marjory* Dyke, Ernest Davey, Constance Devonish Meares.
E—Maud Eddey, Helen Eardley-Wilmot*, Eddie* and Miriam* Ecroyd, Fred Edwards*.
F—Aileen Figgis, L. Filhol*, Ezekiel Finkelstein, Helen Forbes, Lewis, Maggie* and Agnes* Fullarton.
G—Mary Glass, D. Gardiner, Dorothy, Stuart, Jack, Margaret* and Edith* Gray, Thos. Groombridge, Daisy and Mary* Greenacre, Margery, George and Colin Graham-Brown, Gracie Grout, Dorothy Garrett, Edith Grieve, Hilda Godfrey, Rose Goodman, Elizabeth Gerechter, Dorothy Grove.
H—Francis*, Florence*, and Julyan Hoyte, Lottie and Rosetta Hamilton, Walter and Ruth* Hinder, Louie Hooper, Geraldine Holms, Bessie Hope, Eddie and Willie Hopkins, Hetty Hill, Jennie Holmes*, Freda Hunton, Beatrice* and Walter* Harland, Kathleen Hughes, Ruth Harrison*, Helen and H. Hunter, Sandy Handasyde, Nellie Hatchett*, W.*, Edith*, and Henry* Harvey, Mary Haines, James Henderson, Georgette Hoffmann*, Betsy Holik, Ethel Hutchings.
I—Winifred Ingram, Daisy Iredell, Alice Ingberg.
J—Kate Johns*, Eileen and S. Julian, Lizzie Johnstone.
K—Alexander*, Isa.*, Christina, Wm.*, T.*, and Agnes* Kay, Brada and Lily Kinvig, Stanley Kalb, Gertrude Krambach.*
L—Annie Levine, Carrie Livingstone-Learmouth, Nellie and Edith Lockhart, Guinefred Leigh, Murray Lloyd, Hannah Lovell*, Alfred and Arthur Llewellyn.
M—Leonard and Charlie Medcalf, Thomas, Bella and Abraham Mack, Nellie*, Daisy* and Annie* Mackenzie, Dora Marples*, E. Maddox*, Mildred Morgan*, Lewis MacGregor, Kitty McAuliffe*, Olive and Lois Mewburn, Margaret Macphee*, Howard* and Jack* Moir, Margaret, Dorothy, Daniel and Mary Morris, Ian MacGregor, Dorothy, Winnie, and L. Mace, Daisy Martin*, Charlotte Millar*, Winifred Marshall, Harry and Bruce Malaher, Theodora Muir, Lillie Mallory, Emilie Mathias, Ada Macnutt*, Evie and Godfrey Miller, Adelaide Moore, Frances and Julia Munce, Christina Marshall.
N—Cissy Nicholson.
O—Katie Oliver, Maude and Eva Oakes.
P—Edith Purkiss, Jessie, Eddie, Willie and Ada Palmer, Caroline Prentice*, Gilbert Powell, Gladys* and Isabel* Phipps, Ruth Patient, Muriel Palmer, Ruth Pledger, Marjorie Porteous, Clarice*, Percy and Geoffrey Peach, Walter Perryman*, Myrtle Perry*, E. Potter, M. and Louie Penny, Lily Paterson*, Laura Percy.
R—Henry, Robert, and Marion* Richards, Elmina, Isabel, and Jessie Roe, Gwennie Ravenhill, Eveline Reynolds, Penelope Roberts, Elsie Ridewood*, Lorimer and Rita Romanes, Mary Rosenbloom.
S—Lizzie and Dora Simons, Helen Stalker*, Nannie Sturrock, Gertrude Scott, Dolly Salt*, Glanvill Smith, Mervyn, Eric, Gwendoline* and Gladys Shaw, Muriel, Ivy, and Rosetta Sherwin, Olive Staite, Bertha Stocker, C. R., Violet, and May Salvesen, Bernard and Lionel Studd, Bessie Symes*, Raphael* and Henry* Schwartz, Mary de Spiganovicz*, T. M. Stanier, Muriel Sells, Cicely and Marjorie Sherbrooke, Emma and Frank Sutton, Hilda and Reginald Skinner, Evelyn Shaw, Mary Sowden, Maggie Stewart, B. Shepherd.
T—Olive Taylor*, Alice Truelove*, Sarah Tyson*, Marjory Tracey, John Thomson, Isaac*, Leah, Rachel and Rebecca Tushinsky, Sarah Taylor, Naomi Torff.
V—Kenneth and Gordon Vining.
W—Leonard Wall, Ruby and Zoe Wilkins, Pringle Wilson, Charlie and Winnie Williams, Rachel*, James*, Georgina and Sarah Wilson, Violet* Walker, Connie Wood, Geraldine and Freda* Wilson, Thomas and Robert Weddell, Annie* and Sarah* Wood, Florence Wild, Stewart and Willie Watson, Ethel and Bertie Walls, Lucy* and George* Willis, Ernest, Kenrick and Queenie Wakeford, Raymond Williams, Mabel Wheeler, Joanna Wolnitzer, Ella and Alexander Watt, Edith Edward and J. W. Wheeler.

FOREIGN LIST.

Nos. 196, 197, 198, 199—W. B.* and Alice* Henderson (Jamaica). **No. 196**—Loisa Bosch (Durbanville), Minnie and Cuckoo Lister (South Africa), **No. 198**—Alice Stone (South Africa). **No. 199**—Alice Stone, Huldah*, Maud and Christine Krige (Cape Colony). **No. 200**—Sydney Madden* (India), Rotha, Lottie and Ivan St. George (Canada). **No. 201**—Dorothea Hayter (Florida). **No. 203**—Phyllis Boyd (Malta), Olive van Millingen (Constantinople), Frankie and Binford* Sellwood (Montreux).

Personal.

ISABEL and GLADYS PHIPPS.—Many thanks for the very seasonable gifts that you have so kindly sent this week. Some small ragged school children will be glad of the mufflers; the pin cushions, &c., have been sent to the sailors, and little Hannah and Rosy will be delighted to have the scrap books.

MILDRED MORGAN.—Yes, I am sure these funny pictures will give much pleasure to Little Hannah.

DOROTHEA HAYTER (Florida), HULDAH, MAUD, and CHRISTINE KRIGE (Stellenbosch), FANNY BLACKMAN.—I am glad to welcome you as new "Searchers," and trust the study will be interesting and useful.

EDITH GRIEVE, ETHEL HUTCHINGS.—I am sorry you have been ill, but glad to hear your are now better.

CHARLOTTE MILLAR.—Thank you for your interesting letter, and the pretty fern from India.

EFFIE GRAHAM.—There was quite a large number of Bible Clocks without any names attached. Perhaps yours was among them.

UNCLE TOM.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. Mary's, Wavertree*, to Dec. 15; *Christ Church Mission Hall, Kensington, Liverpool*, Dec. 16-18; *Sheffield*, Dec. 19; *St. Matthew's, West Kensington*, Dec. 20; Mr. J. S. Tyler, *Steyning*, Dec. 15; *East Preston*, Dec. 16; *Worthing*, Dec. 20-21; *Broadwater*, Dec. 24; *West Tarring*, Dec. 24; *Broadwater*, Dec. 29; *Chichester*, Dec. 30; *Worthing*, Dec. 31; Mr. Hankinson, *Wesleyan Church, Finsbury Park*, Dec. 19; Mr. Josiah Spiers, at *Carnarvon*; Mr. Phillips Welch, *West Kensington*, Dec. 15; *Camberwell*, Dec. 19; *Sydenham*, Jan. 4; Mr. W. H. Wilson, *Lowestoft*, Jan. 4-14; Mr. Geo. Goodman, *St. Ann's Place Mission, Hackney*, to Dec. 17; Mr. C. E. Paterson, B.A., *Y.M.C.A., Hertford*, Dec. 28; Mr. H. M. Gooch, *Walthamstow*, Jan. 4.

Children's Scripture Union—Portions for week ending December 23.

Sun., Dec. 17	*Rev.* xxii. 10-21		Th., Dec. 21	*Psa.* cxli.	1-10
Mon., „ 18	*Psa.* cxxxix. 1-16		Fri., „ 22	„ cxlii.	1-7
Tues., „ 19	„ cxxxix. 17-24		Sat., „ 23	„ cxliii.	1-12
Wed., „ 20	„ cxl. 1-13				

The Glasgow Evangelistic Campaign.

EIGHTH WEEK OF GENERAL MEETINGS (December 3-9).

[FROM OUR OWN CORRESPONDENT.]

THE reports given in on December 4 on the work of the preceding week were of the most satisfactory character. Mr. William Thomson, jun., in speaking of the children's meetings which he had conducted in Dalmarnock United Presbyterian Church, mentioned that on the Monday no fewer than forty-eight boys and girls professed to have found the Saviour, and that on the Tuesday there were fifty more, while before the close of the week these numbers were doubled every evening. Mr. Samuel McKenzie, who had been in charge of the Mission in Kinning Park Free Church (Rev. Archibald Russell), Scotland Street, told of a young man who was found at the close of the service one evening in a state of stupor. When he came round he burst into tears, and said that he had been overwhelmed by the Word. His life had hitherto been dissolute, but he had now received the Saviour. Mr. Frank Weaver had also a successful report to give of the work in which he and his brother have been engaged in the district of Anderston (Free St. Mark's Church). Something of the hardness of the soil may be gathered from the fact of the attendance of sixty drunken men at one meeting; but the power of the Word was such that many even of these were impressed.

Rev. Robert Campbell said that the results of the mission in his church (Calton United Presbyterian) excelled anything he had experienced in connection with previous work of the kind. Anxious inquirers and soul-winners got to close quarters, with most manifest and blessed results. Rev. James Cameron said that any doubt that existed in his congregation (Victoria Free) had been dispelled on the Sabbath evening, when there was a general break down, and a large number professed decision for Christ.

AFTERNOON SERVICES.

As we intimated in our last issue, a new series of afternoon services has been begun in Renfield Street United Presbyterian Church (Rev. Andrew Forrest), which, like St. George's Church, is situated on one of the busiest thoroughfares in the city. Indeed, its only drawback lies in the noise of the traffic outside. Ladies are now admitted, the galleries being reserved for them; and the response was so immediate that at the first meeting practically the whole of this space was required to accommodate those who came, while the floor of the church was completely packed by the male portion of the audience.

Before entering upon his address, Rev. John McNeill expressed great pleasure at the large congregation. Speaking on the word "Come," he said this appeal was extended to the Christless man and the sinner; and it seemed as if the word had been specially left at the end of the Bible as a message for such as they. Illustrating from the readiness with which the Queen's "commands" to dine with her are obeyed, he dwelt on the necessity of listening to the appeal, and concluded by asking his hearers to "come" just as they were, for God would accept them.

THE PRESENT POSITION.

In connection with the monthly meeting of the Free Presbytery of Glasgow, on Tuesday, a conference was held on the subject of the Evangelistic Campaign, and Mr. McNeill was asked to give an address. Referring to the great change which had come over the Scottish churches, in their attitude to evangelistic work, within the last twenty years, Mr. McNeill said that a week's special meetings had come to be regarded as part of the *ordinary* work of a congregation. While he believed in the regular ministry, he was glad to see signs that something else is being called for. Looking back to his own origin religiously, he felt that it came through the steady service of the Sabbath day—nothing sensational, nothing exciting, but a kind of preaching which would be considered now as not very lively. When Mr. Moody made his memorable visit, he never heard that evangelist speak; but his minister caught the evangelist fire, and it put a little more edge on the preaching.

Dr. Ross Taylor said he had found to his immense satisfaction that, under a conventional manner, there was a great deal of religious earnestness among the people. With regard to the present movement generally, there appeared to be ground for saying that the tide of feeling was distinctly rising. He believed they were in the enjoyment of a very special time of blessing, and it was for each one to make full use of the opportunity God had offered.

LESSONS FROM THE PAST.

In the course of a three days' missionary conference (December 2, 3, 4) in Finnieston Free Church, of which Rev. David M. Macintyre is minister, Monday evening was set apart for hearing and praying about "Days of Blessing" in our own land. The meeting was a most interesting one, and showed how closely the present Evangelistic Campaign is linked in the minds of many with the great doings of the Lord in bygone days.

The principal speaker was Rev. John Macpherson (Dundee), who gave a vivid account of some of his personal experiences during the years 1859-61. He traced the beginning of that revival to a little daily prayer meeting started by two Christian men in New York in 1858, which was the forerunner of "union" prayer meetings all over the United States. All sectarian barriers were thrown down. The whole Church seemed to be revived, and literally tens of thousands were "added to the Lord."

"This work crossed the Atlantic. A young man in Belfast spoke to his companion, and they had a special season of prayer. The same result followed as in America, and everywhere there were wonderful answers to prayer. The news spread to this country, and many ministers went over to Ireland. When they returned they seemed to carry the fire with them, and the people to be prepared for it. All over Scotland—in city, town, and rural district—little gatherings of young men met together of their own accord for prayer. *Not one of them knew what conversion meant experimentally*; but they were seeking to know, and the blessing came to them. This was a movement of prayer, rather than of preaching."

Dealing with developments in the neighbourhood of Dundee, Mr. Macpherson told the story of a great open-air mission which he—along with Duncan Matheson and George Campbell—had conducted. "On the last day of the meetings we were despairing: not a single indication was there of the Spirit's power. We three left the crowd, and went a little distance to pray, continuing for two hours. Meanwhile, the people followed us. As we ceased praying heavy rain came, and the people were scattering. I said 'Perhaps the Lord has sent the rain to try us.' Duncan Matheson called out this to the people, and they remained. In a few minutes the Holy Spirit came, and many hundreds were saved."

Speaking of "the quality of the conversions," Mr. Macpherson said the conviction of sin was deep and thorough. There was a sense of the holiness of God, of the sweetness of his love, and of the preciousness of the blood of Christ. Emphasis was laid on the fact that there were *wonderfully few backsliders*. "I am told there is a good deal of backsliding now. That is *due to the lighter kind of work* that has been going on in recent years."

IN THE SOUTHERN DISTRICT.

For two weeks a successful mission has been in progress in Wynd Free Church, Crown Street (Rev. John Riddell). This congregation has been through all its history closely identified with special times of blessing. In earlier days the church was located in the heart of the slum district of the city, and many a wave of spiritual life went out from it far over the land. With its location removed far to the south, its pastor (himself with a name widely known for aggressive work) is leading it still in the same path.

The meetings for the first week were addressed by Rev. James Robertson, junior (Edinburgh); and last week the leadership was taken by Rev. Irving Armstrong (Hull). We visited it on the evening of a day of continuous rain (Wednesday), but found that a faithful band of open-air singers and speakers were not to be deterred by the weather. Thanksgivings were offered that the Lord had come into the midst night after night, laying his mighty but gentle hand on one here and another there.

Mr. Armstrong sang his own experience in the words of the hymn, "Jehovah Tsidkenu" (*McCheyne.*) From Isaiah xlv. 25, and by comparison with the story of the Brazen Serpent, the conditions of God's Plan of Salvation were very simply explained. I. *Repentance:* (1) knowledge of; (2) sorrow for; and (3) turning from sin. II. *Faith.* Four classes of sinners were dealt with—(1) those who are too bad, (2) those who are too good, (3) those who have never seen a perfect Christian, and (4) those who are trying to improve themselves before coming.

An excellent spirit was manifest through the whole gathering. Few left before the after-meeting, when there was much liberty in prayer. Anxious ones waited, and showed a disposition to speak of spiritual things. Above all, the Lord gave the blessing, and souls were saved.

THE NORTHERN OUTSKIRTS.

Rev. Simeon R. Macphail (Liverpool) has been, during the past fortnight, evangelizing at Eastpark Free Church, in the Maryhill district. The minister of the congregation (Rev. John White) tells with gratitude of the Lord manifesting Himself in gracious power, and of souls born again. Mr. Macphail's addresses are marked by an unusual amount of valuable teaching, put in a way simple enough to reach the youngest heart.

On the evening of our visit heavy rain has been falling for several hours, but a good congregation, of all ages, was assembled in the church. By a skilful use of materials an interesting object-lesson was given to the children, on writing materials, based on 2 Cor. iii. 3. Rags of different kinds were used to show what could be done in making paper from unpromising materials. But, while there are limitations to man's ability in this direction, God can make *all* as white as snow.

The message to the adults was a searching word on the choosings by Solomon (1 Kings iii. 9), and the Levites (Exodus xxxii. 26). The steps in Solomon's career were pointed out in God's three visits to him—(1) to approve his choice, (2) to accept his work and to warn, (3) to reject. Solomon's snare was shown to have been "officialism." Levi's history was traced from "a bad start," through an unpromising career, to this sudden turning to the Lord. "That is what we call conversion." In the after-meeting there was abundant evidence of a real work for God going on in the hearts of the people.

In a letter to one of the workers, a young man wrote:—"I feel a great change in my life since you pointed out the way of salvation. I saw how I had been throwing away my life to the devil, and when I think of how I have spent God's money on drink and evil companions, theatres, &c., it makes me feel a very guilty sinner. I thank God now that I have got into a good company of young men belonging to ——— mission. You will be glad to hear that the brother of the young man along with me, who was going fast astray, is also trusting in the Lord. We are going to the Campaign meetings every night. Oh, how my heart yearns for Him since I got my eyes opened to the light. What a blessed Saviour He can be."

Obituary.

REV. ROBERT LOWRY D.D.

WE have received intelligence from Mr. Ira D. Sankey of the death, at Plainfield, New Jersey, of Dr. Robert Lowry, the esteemed author of so many well-known hymns. Dr. Lowry was a Baptist minister, then professor of Belles-Lettres at Lewisburg University, and subsequently Chancellor of that University. For a number of years he had held no charge owing to his deafness, and he devoted most of his time to the composition of hymns. Dr. Lowry considered "Weeping will not save me" as the most evangelical hymn he ever wrote. Some of his best-known pieces are: "Shall we gather at the river?" "One more day's work for Jesus," "Where is my wandering boy to-night?" "I need Thee every hour," "The mistakes of my life."

MR. W. H. PROTHEROE.

The death is announced of Mr. William Henry Protheroe, Bourn House, Leytonstone, which took place on the 2nd inst., at the age of fifty-three. He was the only son of Mr. Alexander Protheroe, who, with Mr. Thomas Morris, founded the well-known firm of Protheroe and Morris, horticultural auctioneers and nurserymen. At the age of sixteen he was sent to complete his technical education at the Government Horticultural College, at Ghent, Belgium. After three years he returned to England with the highest honours which the college could confer. In 1873 he took his father's place in the business, in which capacity he was actively engaged until a few days before his death. Mr. Protheroe, though fond of privacy and retirement, was an earnest member of the Leytonstone Congregational Church, of which for some time he acted as secretary. He was of a particularly kind and unassuming disposition, and his thoughtfulness for the welfare of others was ever manifest in charitable deeds, which were a source of constant pleasure to him.

MRS ELLEN NEWMAN.

At St. Neot's, Hunts, on December 2, after a short illness, there passed away, at the age of seventy-eight, Mr. Ellen Newman, who for more than thirty-one years had been a faithful preacher of the Gospel. Converted in 1854, through the instrumentality of Robert Aitken, Mrs. Newman at once commenced seeking to win souls for the Master by visiting from house to house in the village of Bampton, Oxfordshire. These efforts were greatly blessed to many. In the year 1868, while standing at an open-air service in Douglas, Isle of Man, she felt that the Lord called her to give public testimony, and being convinced from that time that she was anointed for such service, she went forth to declare the Gospel, either in mission hall or the open air. In various parts of England this was done, and God abundantly honoured the testimony of his servant. She aided her husband in the building and maintenance of five mission halls in St. Neot's and the neighbouring villages. For over thirty years they have both fearlessly warned sinners and sought to instruct saints, not shunning to declare the whole counsel of God.

R. F. B.

Caring for the Blind.—The Deptford and District Society for the welfare of the Blind aims at cultivating the minds and intellects of the afflicted, as well as providing for their spiritual and social improvement. Meetings are held from time to time, and scripture readings, etc., have been the means of bringing many into the light of the Gospel. The Word of God has been listened to with deep reverence, and has been received into many hearts. Musical evenings, tea meetings, and excursions, tend to brighten these otherwise dull and monotonous lives. Reading and writing in the Braille and Moon systems are taught, and knowledge of various important subjects is imparted by means of entertaining and instructive lectures. The women learn knitting, crochet, and needlework, and other subjects will be added when funds will permit. The hon. secretary, Miss Cock, should be addressed 17, Tressillian Road, St. John's, Deptford.

School for Bible Study.

CONTINUING his series of addresses at Exeter Hall, Rev. HUBERT BROOKE spoke on the 7th inst. on the Book of Numbers. He dealt with the subject under the following heads:—

Introduction. 1. The title is from the Greek Version, referring to chaps. i.-iii., xxvi. In Hebrew is, "In the wilderness;" and the whole book concerns the wanderings and sojournings of God's people in the wilderness. 2. Is referred to by our Lord (John iii. 14; Rev. ii. 14); and in the Apostolic writings (1 Cor. x. 5-10; Heb. iii. 2, 5, &c.; vii. 5, &c.; ix. 4, 10-13; 2 Pet. ii. 15, 16; Jude 5, 11). 3. Covers a space of nearly thirty-nine years (i. 1; xxxiii. 38; xxxvi. 13).

Divisions. 1. Into four main parts: (*a*) At Sinai (i.-x. 10); (*b*) Sinai to Kadesh (x. 11-xiv. 45); (*c*) Kadesh to the Plains of Moab (xv. 1-xxi. 35); (*d*) In the Plains of Moab (xxii.-xxxvi.). The time occupied being, in (*a*) fifty days; (*b*) three months; (*c*) thirty-eight years; (*d*) perhaps three months. 2. Subdivisions: (*a*) Numbering and ordering (i.-iv.); cleansing and dedication (v., vi.); offerings (vii.); Levites (viii.); Passover and guidance (ix.-x. 10). (*b*) Incidents of the journey (x. 11-xii.); the spies (xiii.); the rebellion and provocation (xiv.). (*c*) Laws (xv., xviii., xix.); incidents (xvi., xvii., xx., xxi.). (*d*) Balaam (xxii.-xxv.); second numbering, (xxvi.); orders, laws, preparation for the land (xxvii.-xxxvi.).

Principles. 1. Order, rule and service provided for every one among God's people (Mark xiii. 34; 1 Peter iv. 10). 2. Guidance, provision, instruction prepared of God for the whole course of pilgrimage (Phil. iv. 19). 3. For man's failures, pardon and restoration are provided; direction and encouragment for their avoidance given (1 Cor. x. 13). 4. The order of the books is significant: conscious redemption, assured nearness to God and holiness—matters of inward blessing precede the outward principles of rule, order and service.

Personal Use. 1. Is directly taught by declaring the history to be typical and admonitory for us (1 Cor. x. 5-11). 2. A higher stage of experience was prepared for Israel, eighteen months after leaving Egypt (cp. Heb. iv. 1, 11). 3. The same Lord who is Redeemer is also Guide and Captain and Conqueror for his people (Isa. xxxiii. 22). To prove Him thus is to bring glory to his Name.

Irish Notes.

THE Cork branch of the Jews' Society have resolved to give £400 to erect an out-patients' department in connection with the hospital at Safed.

A Missionary Conference, under the auspices of the Derry Presbytery, has been held in Great James Street Presbyterian Church, Londonderry, under the presidency of Rev. Professor Henry. Rev. Mr. Shillidy, of India, and several others, took part in the proceedings, which were very interesting and helpful.

At a conference held in the offices of the Irish Temperance League, Belfast, last Friday evening, Dean Seaver presiding, it was resolved to found a home for female inebriates in Ireland. For the present the question of founding a similar home for men was postponed. The attendance was a very representative one.

The theological students of the Methodist College have of late been showing great enterprise and zeal. They have been conducting open-air meetings in the evenings, and on Saturdays and Sundays at the street corners, and also evangelistic meetings in halls and churches. The result is that their services are in much demand among the neighbouring congregations, and requests for help are pouring in upon them from different quarters. They took a new departure last week, and under the auspices of the Students' Missionary Union they held a Missionary Convention in Grosvenor Hall, Belfast. The speakers were all students, and there was an excellent attendance. The Convention may possibly be an annual fixture.

International S.S. Lessons.

December 24, 1899.

CHRIST'S COMING FORETOLD.—Is. ix. 2 7.

GOLDEN TEXT.—Luke ii. 11.

INTRODUCTORY.

WE closed last Sunday's lesson with a blessed promise of the coming of the Messiah and his forerunner. (Recall Mal. iii. 2-6). At Christmas time we are celebrating the anniversary of the great event which was then prophesied. The Jews in those times had to look forward with hope; we have to look backward with praise. The poor Jews were in great trouble and despair; they had only this promise to brighten their darkness. We live in the light and glory of its fulfilment, and all who will accept the Saviour, and, confessing their sins, receive from Him pardon and power, have still brighter hopes for the future. It is this that should make Christmas a time of real rejoicing.

ISAIAH.

Our lesson to-day takes us back in the history of the Jews about 300 years. The story of the times and circumstances under which Isaiah delivered his prophecy is found in 2 Kings xv. 23; xvii. 20; 2 Chron. xxviii. 16-25. Ahaz was a most wicked king, and God permitted the neighbouring nations to join together against him; then he asked the King of Assyria to come and help him. He came; but instead of helping, he despoiled and destroyed. God sent Isaiah to testify against all the wickedness, for true religion was almost destroyed. Isaiah vii. is the message to Ahaz; chap. viii. to x. 4, the message to the people, with the glorious promise of the Deliverer for the few who were still true to Jehovah. The enemies had determined to make a full end of the house of David, and place upon his throne a Syrian. But God's promises and plans cannot be overthrown by wicked men. (Read Isa. vii. 14-16.)

ISAIAH ix. 2-7.

Verse 2. The *people of Judah* were at this time walking in the darkness of sin and trouble. To them came the light of God's promise. The moral condition of the *world* was awful when Jesus Christ came into it as its Light. The state of a *heart* without Christ is utter darkness. (Illustrate from the heathen and their sad condition.) We are quite sure that these verses point to the Saviour, because they are quoted in Matt. iv. 15, 16.

Verses 3-5. The future scene passes before the mind of the Prophet—the happy time when battles would cease, when weapons of war would be laid aside, when the yoke of bondage would be broken. The coming of the Messiah is so clear and true to him that he describes it as if it had really happened.

Verse 6. Immanuel, "God with us," is the only Saviour, the only One who can bring "Peace on earth" (Micah v. 5; Eph. ii. 14). He is to be the King (1 Cor. xv. 25). A glorious future is still in store when Jesus is King over all. Each one who is converted brings this good time nearer.

Verse 7. Jesus sits on the throne (see Heb. i. 2, 3, 8, 13), and his kingdom is increasing and will increase for ever. There are dreadful evils in this world; drunkenness, idolatry, etc.; but all will be conquered by the Prince of Peace, and He will rule with justice and love. We often feel distressed because the power of evil is so strong. But Jehovah, who commands the hosts of heaven, says HE WILL DO IT.

THE SAVIOUR'S NAMES.

There are more than 100 names given in the Bible for our Saviour; they describe his character. (*Get the scholars to tell some of them, and what they teach about Him.*) We have four names in verse 6, which show us what a perfect Saviour He is. The very Saviour we each need.

WONDERFUL COUNSELLOR. (See R.V. *marg.*) Everything was wonderful about Jesus. His birth, life, death, resurrection, ascension; but, above all, He is a Wonderful Counsellor, sharing in God's counsels, teaching them to us; counselling by his Spirit. (John xiv. 23; xvi. 13; 1 Cor. ii. x.)

MIGHTY GOD. Perfect man, yet one with God Almighty.

EVERLASTING FATHER. Jesus said, "I and my Father are One." If we are afraid of a Mighty God, we are not of a loving Father.

PRINCE OF PEACE. He came to make peace, to give peace. He can say "Peace, be still," to all troubled hearts. *Is this Saviour my Saviour?* The question for each.

About Books.

BOSTON OF ETTRICK.

THE story of Boston of Ettrick has a charm all its own. Many have read the memoirs to great spiritual profit, and others will do so in days yet to come. It is a pleasure to welcome an edition so prepared as to assist the reader to follow the story intelligently. The title is familiar, **Memoirs of the Life, Times, and Writings of the Reverend and Learned Thomas Boston, A.M.** What is special is found in the introduction and notes furnished by Rev. George H. Morrison, M.A., of Dundee, together with excellent illustrations and map of Ettrick, also facsimile of Boston's writing, and of the personal covenant of his wife. In the words of Dr. Alexander Whyte, in a recommendatory note, this is a "scholarly and artistic edition" of Boston's autobiography. Mr. Morrison's notes are very useful for the light they throw upon the memoirs. Those who would know the heart of a man who lived a life of faith and prayer should read this book. To Scotch people who know the story, it is sufficient to say that this is in every way an excellent edition. (7s. 6d. *Oliphant, Anderson, & Ferrier.*)

A MISSIONARY CALENDAR.

Mrs. Frances S. Hallowes has designed and compiled a very useful **Missionary Calendar**; A Record of the Pioneers of the Nineteenth Century. It is printed on art paper, for hanging in the study or classroom. Each page represents the almanack for the month, and associates with each day some event drawn from missionary history during the present century. The pages are surrounded by original designs, including seventy-two portraits of missionaries of various denominations, and twelve views from different parts of the world. Assuredly the Calendar is unique in missionary literature. It represents the chief Protestant Societies, English, Scotch, American, French, Dutch, German, Swedish, etc., and deals with the chief countries of both hemispheres. It is calculated to prove of service, historically, spiritually, and educationally. Members of missionary auxiliaries will be particularly gratified to possess this helpful publication. (2s. 6d. *Elliot Stock.*)

ANNUAL VOLUMES.

The Young People's Treasury and Little Gleaner is a bright little monthly. In homes where a measure of doctrinal instruction is given in early years, this will prove of special service. (1s. 6d. *Houlston & Sons.*)

Early Days for 1899 will be as pleasing to the young as its many predecessors. In variety of contents and general excellence this magazine ranks with the best that compete for the patronage of the young. (2s. *C. H. Kelly.*)

We welcome the twentieth volume of **Our Own Magazine**, edited by T. B. Bishop. The stories are all written with a good purpose; therefore we are glad that, both as a monthly and an annual, the pages are eagerly scanned in so many thousands of homes in our own land and beyond. The notes on the Scripture Union portions are always good and to the point. (2s. *Children's Special Service Mission.*)

The monthly magazines issued by the *Stirling Tract Depôt* are more attractive than ever; and the annual volumes will be substantial additions to parochial and such-like lending libraries. **The British Messenger** (1s. 6d.) comes first, with its running story and striking readings, long and short. Then there is **The Gospel Trumpet** (1s.) in large type, but with the same evangelistic purpose. **Good News** (4d.) is smaller in size, and not so obviously prepared for aged readers. All three publications are admirably illustrated.

STORY BOOKS.

Reaping the Harvest, by Ethel Philpot Crowther, is a simple but very touching story of duty and its reward. One of the characters is a victim to the curse of drink, but by the grace of God is enabled to reform. A love story runs through the book. (1s. 6d. *Drummond's Tract Depôt.*)

In **Blind Loyalty**, a story for school girls, by E. L. Haverfield, the heroine is in many respects a girl of fine character, and her devoted loyalty to a friend, a girl quite unworthy of her confidence, gives the book its title. It is a sequel to "Our Vow," and is well illustrated. (2s. 6d. *Nelson & Sons.*)

The Heir of Hascombe Hall, a tale of the days of the Early Tudors. By E. Everett-Green. A favourite writer is here upon familiar ground. The result is a stirring story, in which prior and prince are brought into conflict, and other indications afforded of the grasping and tyranny of "Holy Church" in conditions where her claims are encouraged, her arrogance allowed. **A Daughter of France**, a story of Acadia, by Eliza F. Pollard. We are taken back to the early seventeenth century, before the Scotch settlement of Nova Scotia. The Huguenots and their sufferings are delineated in a forcible manner. **A Vanished Nation**, by Herbert Hayens, describes Paraguayan adventures some thirty-five years ago. The book is written in the best style of a favourite boys' author. (5s. each. *Nelsons.*)

Among the brightly got-up story books issued by *Blackie & Son* are:—**Mignonne**; or Miss Patricia's Pet, by Jennie Chappell (2s.) This is a tale of many troubles. The issue was happy, and the book will be read by our girls, young and old. **A Loyal Little Maid**, by Sarah Tytler (2s. 6d.), is a story of Mar's rebellion. This volume will specially interest readers of Scottish history. By nobility of character and devotion to her family, the central figure may well occupy an exemplary position. **A Queen among Girls**, by E. Davenport Adams (3s. 6d.), is a story which will recall to many the pleasant days of school-life. The graphic delineation of character gives a distinct charm to the book. Young people will find much that is well worth emulating in the conduct of the principal figures. G. A. Henty's **No Surrender!** is a thrilling tale of the rising in La Vendée. (5s.) We are taken back over 100 years, and to an episode second to none in the annals of heroism. The horrors of war are depicted with great power; and deeds of daring light up what is otherwise a very dark chapter of history.

From J. F. Shaw & Co.

A Girl Among Girls, by E. A. Gillie, is a very readable story of an English teacher's experiences at a school in Germany. While bright and incisive, it is marked by care and restraint; and is, indeed, one of the best girl's books of the season. M. S. Comrie's **Her Next Door Neighbour**, a picture of every-day life in a girls' boarding school, contains much that is spiritually helpful. (3s. 6d. each)

Evelyn Everett Green's stories are consistently marked by deftness of construction and grace of style. **Odeyne's Marriage** is, on the whole, worthy of the author's reputation, but one would scarcely expect so spiritual a lady as Odeyne, brought up in a rectory under the influence of a saintly father, to accept a mere good-natured Pagan like Desmond St. Claire for her husband. However, in the end she reclaims him. **Winning the Golden Spurs**, by M. H. Miller, is a highly sensational tale of the fourteenth century, and is full of exciting incident. Brenda's vivid sketches of life in the back streets and dismal alleys of our great cities are notable for their freshness and pathos. Her latest production is the vivid **Wonderful Mates**, which may be described as "A Story of the Church and the Slums." Some will think that the bright little hero might well have been endued with a higher ideal than to go soldiering. Dr. Gordon Stables wields an industrious pen. His latest gift to our youth is **Old England on the Sea**: the story of Admiral Drake. Here we trace the making of the man and his various deeds of daring, leading up to the contest with "the Invincible Armada," followed by his death. It were unnecessary to characterize Dr. Gordon Stables's famous stories. This is assuredly as good as the best of them. (5s. each).

Mr. C. J. Thynne has issued a sixpenny cloth-bound edition of Charles M. Sheldon's book **In His Steps—What Would Jesus Do?** The book is famous; this edition is "a marvel of cheapness."

Love, Courtship, and Marriage, by Rev. F. B. Meyer, B.A. (2s. nett. *Partridge*), is a very attractive little book. The counsels are unexceptionable, and the chaste exterior befits the choice contents. For presentation purposes, this is a book to be strongly recommended.

Nature Notes, the magazine of the Selborne Society, is a singularly interesting monthly visitor. It introduces wholesome elements of thought and culture into many a home circle. The December issue completes the tenth volume. (2d. monthly. *Elliot Stock.*)

The Christmas extra of the **Boy's Own Paper** is interesting and instructive. The illustrations are above the average. The corresponding number of the "Girl's Own" is entitled **The Glory of the Snow**. It is a budget of wholesome reading for the holiday season. (6d. each. *R.T.S.*)

A valuable paper by the late Rev. C. D. Marston, entitled **The Position of the Laity in the Church**, has been reissued by *Mr. Thynne* (6d.) The arguments employed against sacerdotalism a generation ago are still good, and sadly need repetition. The author's son, Rev. H. J. R. Marston, of Belgrave Chapel, S.W., writes a useful introduction to the pamphlet.

Mrs. F. S. Hallowes has issued, in a small volume, the "Thoughts for Parents" which she contributed to our pages a few months ago. The book is entitled **The Rights of Children**—in Spirit, Mind, and Body. Fathers as well as mothers are addressed in these pages, which also have a message for all who would guide the young into the ways of wisdom and peace. (*Partridge.*)

Messrs. Marshall Bros. have issued cheap editions of two excellent biographies—**Pilkington of Uganda**, by Dr. C. F. Harford-Battersby; and **John MacNeil**, late evangelist in Australia, a memoir by his wife, edited by Rev. H. B. Macartney (3s. 6d. each). Both have portraits; the former maps as well, the latter other illustrations. As lives of spiritually-minded men and praiseworthy workers, these books deserve many readers.

Among the recent issues from *The Leadenhall Press* an interesting place is filled by the illustrated shilling series of "Forgotten Children's Books." In the matter of type and engravings, also of size and binding, no less than of curious contents, these quaint little books take us back a hundred years, more or less. The first three of these reproductions are:—**The Daisy**; or, "Cautionary Stories in Verse, adapted to Ideas of Children from Four to Eight Years Old" (1807); **The Cowslip**; or, "More Cautionary Stories in Verse," by the same author (1811); and **New Riddle-Book**, by John-the-Giant-Killer, Esquire (1778).

As the festive season comes round, we always look for poetic messages from Mrs. Gorges. Her verse is at once spiritual and experimental; it presents Divine promises and counsels, in combination with heart needs and aspirations. *Mr. Caswall, of Birmingham*, has just brought out some singularly chaste booklets as channels of Mary Gorges' choice poems. Among these are "Think it not Strange" (1 Pet. iv. 12), and "Strangers and Pilgrims." Stimulating thoughts for the New Year are enshrined in: "My Presence shall go with Thee," and "A Word of Cheer." Booklets in ornamental covers are: "Casting all your Care upon Him," "Cords of Lovingkindness," and "A Border-land of Time." All are admirably suited for friendly greetings among Christians.

There is nothing left to be said about Spurgeon's Sermons. It is gratifying, however, to note that there are still hundreds of discourses from the lips of the great preacher in course of preparation for periodical publication. Many have learned with satisfaction that, for those who cannot command a complete set of the sermons, selections are being issued, consisting of discourses on particular topics or doctrines. The latest book in this class is **Christ in the Old Testament**, a volume of over 700 large pages, containing discourses (sixty in number) on the foreshadowings of our Lord in Old Testament History, Ceremony, and Prophecy. (7s. *Passmore & Alabaster.*) To read these pages carefully and prayerfully is to sit at the feet of a great teacher, and to receive through a gracious channel the teachings of Him who is the end and substance of the Old Testament, and the embodiment and glory of the New.

Those who have been following recent Ritualistic developments will peruse with sad concern a volume presenting a second series of articles from *The Record*, under the title of **Romanism in the English Church**. We have here a collection of sketches, from the pens of eye-witnesses, descriptive of illegal services in city town, and village churches. As a companion volume to "The Roman Mass in the English Church," this is a book to open the eyes. Men may well ask why our martyrs went to the stake, and whether the Reformation was more than a nominal point of departure. Those who are not yet convinced as to the dangerous prevalence of Romanism in the national church, should be convinced by reading these striking pages. It is hoped the volume will do something to advance measures which should properly result from such a conviction widely entertained (1s. nett. *C. J. Thynne, 6, Great Queen Street, W.C.*)

Part VII. of THE PHOTO-MINIATURE is devoted to platinotype processes. The entire series will be of great value to photographers. (6d. *Dawbarn & Ward.*)

A record which will have peculiar interest for some readers is AN ILLUSTRATED, HISTORICAL, AND DESCRIPTIVE ACCOUNT OF HOVE CHURCH, SUSSEX, by John James Newport. Revised and enlarged edition, 3d. post free from *The Author, Caritas Villa, Hove.*

THE EXPOSITOR for next next year promises articles on Lines of Defence of the Biblical Revelation, by Professor D. S. Margoliouth; and the Doctrines of Grace, by Rev. John Watson, D.D.; also A Historical Commentary on St. Paul's Epistles to the Corinthians, by Professor W. M. Ramsay.

Mr. Silas Henn has considerably enlarged his pamphlet on DIVINE HEALING; or, JESUS THE GREAT HEALER OF DISEASES. (5d. post free. *The Author, Himley Road, Dudley, Worc.*) Disease is regarded as the result of sin, and deliverance therefrom is seen to be included among the blessings of Christ's redemption.

PATON'S LIST OF SCHOOLS AND TUTORS has made its second annual appearance. The contents are well classified, and there are many illustrations. A feature of special value is the list of scholarships and exhibitions obtainable at the public schools for boys and girls. (1s. *J. & J. Paton, 143, Cannon Street, E.C.*)

A booklet which will prove interesting to many at the present time is THE SHORTER CATECHISM OF 1647 and THE FREE CHURCH CATECHISM OF 1898; a sketch and an appreciation, by D. Douglas Bannerman, M.A., D.D., (*Oliphant Anderson & Ferrier*). The pages are instructive in matters historical and theological.

FOREIGN MISSIONS: ARE THEY DOING GOOD? (*Belford & Co., Broughty Ferry.* 2d.), is a sermon by Rev. G. E. Troup, M.A., the second edition of which is now published. It is an earnest plea for missionary work, convincing in its argument. The proceeds of sale are given to the Livingstonia Mission Lake Nyassa.

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Missionary Exhibition.

SINCE the celebration of the centenary of the C.M.S. in April last, loan exhibitions have been held in several parts of the country, having for their object the illustration of the Society's work in its various spheres of labour. One of these exhibitions has recently been held in the Conference Hall, Stratford—December 6-12 (Sunday excepted).

The Exhibition was formally opened each day by one of the many influential friends of the C.M.S. Among others may be named the Bishop of St. Albans, the Bishop of Stepney, Sir J. H. Kennaway, and Sir T. Fowell Buxton. It is believed that it has proved successful in at least one respect—that of stimulating interest in the great work of evangelizing the world.

The exhibition was arranged in a series of courts, each of which represented a portion of the foreign mission field. Thousands of articles, made and used by native races and tribes of every quarter of the globe, were displayed. "Things seen are mightier than things heard," especially in an exhibition of this character. No amount of talking could adequately describe some of the objects on view. The countries represented were—Africa, America (North and South), India, Palestine, Japan and China, and Australasia. The collection was a medley mass of images, implements of war, toys, articles of furniture.

Miss C. F. Gordon-Cumming's contribution to the exhibition was special, in that she showed her valuable collection of paintings of scenes in China, and photographs of blind students, organists and printers. Another department of special interest was the Zenana Court. This was a model of the women's compartment in an Indian house of the higher class, and from it one could get some idea of the secluded life of India's women. Some lady missionaries of the C.E.Z.M.S. gave short addresses at intervals during the exhibition.

Articles manufactured by native Christians were to be found in the exhibition, such as mats made by Indian Christians in connection with the Industrial Missions Aid Society. The general body of exhibitors also included Mr. E. N. Buxton, Captain Cundy, Mr. Eliot Howard, Dr. Harford-Battersby, the Dowager Lady Buxton, and Archdeacon Stevens.

The Y.M.C.A.

THE Leeds Y.M.C.A. has taken under its wing the City Lodging-house Mission, which is now in a flourishing condition. During the year some 360 services have been held on Sundays and week days, with an aggregate attendance of upwards of 6,000 persons.

An Anglo-Saxon section has been formed within the Brussels Y.M.C.A., which already had sections for French, German, and Dutch young men resident in the city.

The secretary of Pietermaritzburg Y.M.C.A., Mr. T. C. C. Sloane, writes appealing for literature of a religious character for distribution amongst British soldiers. Mr. Sloane has been granted a pass through the camp hospital, and in course of visitation found that illustrated tracts were readily received. Parcels should be addressed care of Sir Walter Peace, K.C.M.G., Agent-General of Natal, Victoria Street, London, S.W., or care of Hon. Henry Bale, Q.C., M.L.A., Pietermaritzburg, Natal, South Africa.

In his quarterly letter to the Scottish National Council, their representative at Lahore, Mr. J. H. Oldham, gives an interesting account of a Punjab Students' Conference, which he convened at Beas, in a bungalow placed at his disposal by the Church Missionary Society. "At the opening meeting," Mr. Oldham writes, "the object of the Conference was summed up as the raising up of a 'Student Movement in and of India.'" An important and immediate outcome of the Conference was the formation of a Punjab District Union of Y.M.C.A.'s.

Mr. Oldham further says:—"Mr. M'Conaughy stirred us up very much by his account of the work at Madras, where they have now over 600 members, and yet the one object of the Y.M.C.A. is constantly kept in view—the winning of the men for Christ. Their magnificent new building is so constructed that no man can enter it—whether he is going to the reading-room, or educational classes, or restaurant—without passing a certain central spot where the secretary or some of his staff are on duty to give him a word of welcome, and try to get to know him and lead him to Christ."

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Archbishop of Ontario (Dr. Travers Lewis) has intimated his intention to resign the See in March next. He was consecrated in 1862.

The first donation of £1,000, to meet an offer to give £1,000 to the Egyptian Bishopric Fund if nineteen others would do the same, has been received. The original promise holds good till the end of the year.

The builders are now engaged upon the second block of the permanent buildings of the Church House, in accordance with the plans revised by the late Sir Arthur Blomfield. It is estimated that the cost will be £20,000, towards which about £11,000 has been contributed or promised.

The resignation is announced of Canon Jacob as vicar of Horningsham, after forty-one years of faithful ministrations and devoted work. Canon Jacob was appointed to the living in 1858, and during his many years' labour has won great esteem and regard among his parishioners.

The General Committee of the Liverpool Diocesan Board of Education and School Society have adopted the following resolution:—"That no grant be given from the Diocesan Board of Education to any school belonging to any church the incumbent of which refuses obedience to the Bishop in the lawful exercise of his episcopal authority."

The Church of St. Michael's Bassishaw, in the City of London, was recently put up for sale. The church, the interior of which has been dismantled for some time past, is about to be demolished under the Union of Benefices Act. There were very few persons present at the sale, which was conducted inside the church. The building was put up in twenty-three lots, and the whole amount of bids accepted just exceeded £200.

The first meeting in furtherance of the scheme for the creation of the diocese of Southwark (by the inclusion in it of the whole of the county of London south of the Thames, together with the archdeaconry of Kingston-upon-Thames) was recently held under the presidency of the Bishop of Rochester. The meeting was largely and influentially attended. Although a general appeal has not yet been issued, the Bishop was able to announce donations to the amount of £23,500.

On a recent Sunday Rev. James Battersby, vicar of St. James's, Sheffield, referred in his discourse, with much feeling, to the fact that on that day he completed fifty years of service in the ministry of the Church of England, of which forty-three years had been spent in two Sheffield parishes. It is a pathetic circumstance that, on the Tuesday following, Mr. Battersby, who had been in failing health for some time, was suddenly stricken with serious illness. On Saturday he passed away.

Bishop Ridley, of Caledonia, preaching at Manchester, dealt with various aspects of missionary work. In his own vast diocese he had seen fine native tribes wiped out entirely by drink and impurity, and the efforts of missionaries to raise the standard of native life was checked and hindered very often by the lives which Englishmen themselves lived, and by the sale of drink, which yielded a profit that could only be called blood money. Yet, in spite of great difficulties, solid progress was being made.

Bishop Barry, preaching recently at Manchester on "Christianity and Mohammedanism," said they might learn two or three lessons from Islam in missionary practice. The first was simplicity. How often missions failed through trying to plant the whole tree instead of sowing the seed! The next was the lesson of the value of law and discipline, especially in dealing with simple and half-barbaric races. Lastly, there was the lesson of universality in missionary energy. What they wanted everywhere, and especially in missionary work, was recognition of the fact that on every member of Christ, without exception, was laid the duty of helping, by his life and by his labour, to extend the kingdom of God.

Congregational.

Yorkshire has taken the lead in adopting the Twentieth Century Fund, as no fewer than 132 churches in the county have communicated with the officials of the fund. In Lancashire the number is 122, in London 10, in Gloucester and Hereford 39, in Warwickshire 30.

A friend of the London Missionary Society has given a freehold house in Manchester, to be used as a home for missionaries of the Society during their time of furlough. At a meeting of the Executive Committee arrangements were made for the furnishing of the house, for its being vested in trustees, and for its supervision on completion by a committee of ladies.

Dr. G. S. Barrett, preaching at Norwich, said that in these days the value of women's work on public bodies and in school affairs was fully conceded; and why should they be excluded from the official work of the Church? In the primitive Church, down to the middle of the second century, women had an official position. He hoped the new century would see a new departure in women's work for the Church.

Baptist.

Revs. Dr. Clifford and J. H. Shakespeare have conducted a number of enthusiastic gatherings, in furtherance of the Twentieth Century Fund, at Norwich and Ipswich.

At a meeting of the National Free Church Council, held in the Central Hall, Manchester, Rev. Dr. Mackennal presiding, it was decided, on the motion of Dr. Townsend, seconded by Rev. J. Tolefree Parr, to nominate Rev. J. G. Greenhough for the post of president for 1901.

At Beulah Chapel, Thornton Heath, an effort is being made to erect a much-needed new building in front of the present school-chapel, which is now too small to meet the increasing demands. The school-chapel was founded by the late C. H. Spurgeon, who took a deep interest in the work. The address of the pastor, Rev. T. Lardnor, is 85, The Chase, Clapham, S.W.

About five years ago a friend at Deganwy, North Wales, bought a wooden photographic studio, fitted it up as a chapel, and Welsh services have since been regularly held in it. The number of English residents in Deganwy has increased; the town has rapidly risen as a seaside resort, and as no English chapel exists, many friends have to walk long distances to attend divine services. In order to meet this need, the members of the Welsh Church started English services in their chapel during the past summer, with gratifying results. The present chapel is, however, dilapidated, and totally unsuitable for public worship. It has become necessary to at once erect a new structure. A site has been secured, but £1,500 is needed in order to open the buildings free of debt. The pastor is Rev. C. A. Jeffery, 13, Marine Crescent, Deganwy, North Wales.

Methodist.

Among the signatures to the historic roll of the Wesleyan Twentieth Century Fund is that of Mrs. Margaret Annie Neave who is 107 years of age.

Two additional Wesleyan Methodist Chaplains have been appointed by the War Office to serve with the troops in South Africa—Revs. T. H. Wainman, of Johannesburg, and W. C. Burgess, of the Orange Free State.

A united mission has been held in Leeds under the auspices of Leeds Primitive Methodist Council. Ministers conducted services in various churches throughout the city, and Rev. J. Pickett preached each day at noon to a united gathering in the Philosophical Hall.

Presbyterian.

The debate in the Free Presbytery of Inverness on the question of union between the Free and U.P. Churches is an indication of the change which is taking place in the Highlands. For the first time in its history the Inverness Presbytery voted for union.

In the course of a recent address, Mr. Samuel Smith, M.P., said that, in the United States, Protestants, who largely predominated, were more Protestant than in this country, for they were thoroughly evangelical, and there was very little of the High Church doctrine or sacerdotalism. The religious life of America also developed itself more on the social side than in any other part of the world, and a brotherly feeling existed in many places of worship which our stiff, reticent habits rendered impossible.

Society of Friends.

Dublin Friends have been favoured by a visit from William C. Braithwaite, on his way home from the South of Ireland. He kindly gave them a very interesting lecture, entitled "Studies in the Life and Writings of the Apostle Paul," which was highly appreciated.

Luton and Leighton Monthly Meeting is to deposit on loan at Devonshire House twenty-four volumes of old Monthly Meeting minutes, &c. Some are of exceptional interest, in the handwriting of Thomas Elwood, and containing records of the Penns, Peningtons, and other Friends of that time. They will be available for reference.

The feeling of sympathy with Friends in Australia which rested on the Yearly Meeting of late years has led Priscilla H. Peckover and other Friends to establish a trust fund of £5,000. The primary use of this income is to assist in the travelling expenses of children to Hobart Friends' School; secondly, for other purposes in development of that school; thirdly, in other ways to promote the work of Friends in Australasia. The Meeting for Sufferings has consented to take the oversight of the trust.

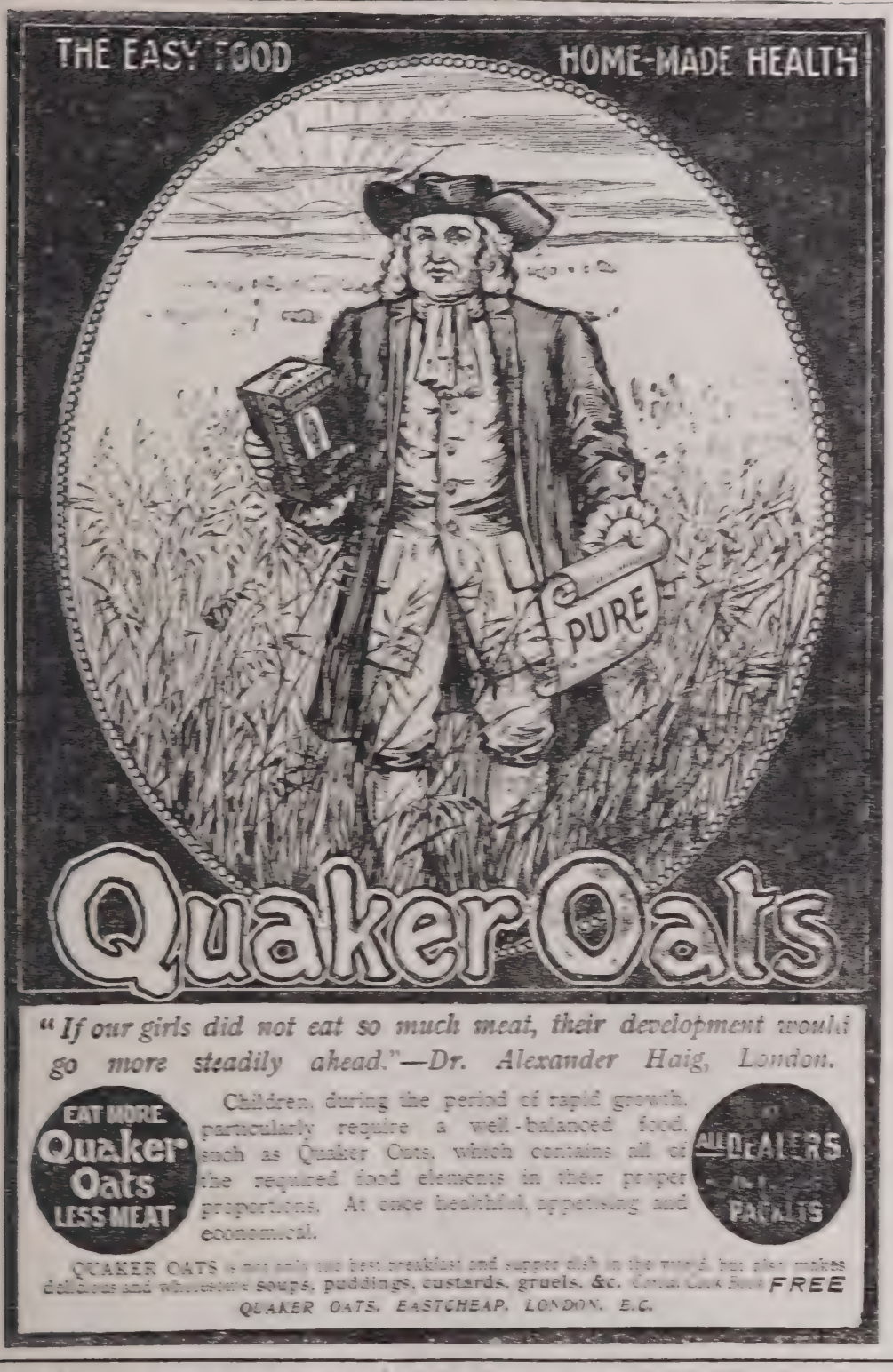
Fallen Asleep.

Mr. BENJAMIN ARMITAGE, of Chomlea, Pendleton, a liberal supporter of the Congregational churches of Manchester and Salford.—The death has occurred of Rev. G. MOCKFORD, who had for forty years been pastor of Ebenezer Baptist Church, Heathfield.—The Congregationalists of Denbighshire have lost one of their leading deacons through the death of Mr. JONATHAN JARVIS, of Rhos.—Walsall Methodism has lost a generous supporter by the death of Mr. EDWARD MARSH at the age of eighty-five.—Dr. JACKSON, one of the oldest deacons of the Congregational Church, Whitehaven, and treasurer of its P.S.A.—At Blackpool, on December 8, Rev. JAS. WAYMAN. He had ministered at Blackpool, and subsequently in London and at Matlock, and had been chairman of Lancs. Congregational Union.—At Tarbert, co. Kerry, Mr. THOS. GEORGE HILL, an earnest Christian worker, aged eighty-nine years; at Blacklion, co. Leitrim, Mr. JNO. NIXON, a devoted Sunday school superintendent, aged fifty-eight

The Gospel in Saxony.

A MEETING was held last week by kind invitation and under the presidency of Rev. W. Darlow Sargeant, at 1, Wyndham Place, Bryanston Square, W., to confer on a proposal to arrange for a two years' evangelistic work in Saxony, and other parts of Germany, and also in Austria. Two brethren well known and long tried in Gospel effort have offered themselves for such service, and many open doors present themselves. Recent conferences and drawing-room meetings in various parts have shown a widespread desire for Bible exposition and plain Gospel teaching, so that it is felt by some to whom the facts are known that a movement such as that proposed would result in much blessing. The plans of action would be wholly undenominational, and in no way antagonistic to any church, the one purpose being the preaching of the Word and the winning of souls for Christ. Among those attending the meeting were Rev. W. Fuller Gooch, Messrs. W. H. Seagram, C. Boardman, H. S. Ridings, and R. C. Morgan, letters from others sympathizing with the plan being read. To ensure the adoption of a two years' campaign, a guarantee fund of not less than £400 per annum must be secured; £150 of this is already forthcoming, and prayerful hope is cherished that readers of this announcement will be led to lend their aid. Of the need and value of such a campaign there can be no doubt. Communications on the matter will be gladly responded to by Rev. W. Darlow Sargeant, at the above address.

The Open-air Mission. — In view of the widening influence of this Mission, and of the results of its abundant labours all over the country, an effort has this year been made to raise the income to the sum of £3,000—an amount all too small for the great work in hand. Up to the present £2,200 has been received from all sources, and an earnest appeal is made for help from friends who have so sympathetically rendered aid in the past. Mr. Frank Cockrem, the secretary, may be addressed: Open-air Mission, 11, Adam Street, Strand, London, W.C.



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"Hemel Hempstead, May 1899.

"T. Osborn will ever feel grateful that Celestine was introduced to him, as his sufferings from piles for a long time past were very severe. Now, after using one box of Celestine, he has been thoroughly relieved, and able to sleep well and get about his work in any comfort. He will be glad to answer any enquiries."

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The PRINCE and PRINCESS of WALES
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The first Cottage Homes erected in England on the Family System.

THE FATHERS (SOLDIERS AND SAILORS) OF 60 OF THESE BOYS DIED IN HER MAJESTY'S SERVICE.

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Good Schools. Gymnasia. Swimming-bath, and Fifteen Trades. Every boy is taught to work.

These Homes are in urgent need of immediate help. Will all who sympathise with Homeless Children send a donation for their winter wants?

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CHRISTMAS COMES BUT ONCE A YEAR.

I hope the Readers of THE CHRISTIAN will help the Committee and Friends at

Field Lane Refuges and Ragged Schools

to relieve the poor homeless half-starved people who flock to them for Food and Shelter during the Winter.

We want to give a DINNER to
800 Homeless Poor on Christmas Day.
700 Sick and Poor Children.
3,500 Respectable Poor People at their Homes.

Also to help the Homeless and Deserving Poor (about 3,000 attend the Institution every week throughout the year.

300 Maintained Daily. 30 Meetings held Weekly

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The Treasurer, W. A. Bevan, Esq., 54 Lombard St., E.C.; or
The Secretary, Frederick Peaty, The Institution, Field Lane Schools, Clerkenwell Road, London, E.C.



Personalia.

Rev. M. Nachim, of the British Jews' Society, is completing his forty years of service in the Jewish mission field. He is still in the enjoyment of health and vigour.

Mr. J. J. Sims, 13, Glengyle Crescent, Edinburgh, whose missions have been from time to time mentioned in these columns, is prepared to receive invitations to hold some missions in England.

Ven. Archdeacon Phair, who is chairman of the committee of the Dynevor Indian Hospital, Manitoba (of which some account was given in our last), is now in England, and may be addressed Sparkbrook Vicarage, Birmingham.

Miss Catherine E. Radcliffe, of Liverpool, has been staying in Paris, where she addressed a gathering of young people at Washington House, 18, Rue de Milan, on Sunday afternoon. Miss Radcliffe may possibly take up work in Berlin shortly.

Pastor Jeanmairet is at present in this country in the interests of the Paris Evangelical Missionary Society's Basuto Mission. At a meeting held at Exeter Hall on the 7th inst., Rev. Dr. G. D. Matthews described the needs of Basutoland, and the work that has been done. Pastor Jeanmairet also gave an account of the Mission, illustrated by limelight views.

Rev. C. H. Marsack Day has been welcomed to the pastorate of Avenue Road Church, Shepherd's Bush. Revs. C. B. Sawday, Frank White, and W. Fuller Gooch, with Mr. W. R. Lane and Mr. Neatby (the late pastor), took part in the public meeting, which was marked by warmth and spirituality. Pastor White recalled the days when the beloved Charles Graham was at Avenue Road, and trusted that there were times of much blessing in store for the Church.

Mr. H. E. Lester, J.P., in view of his leaving the neighbourhood, has resigned the leadership of the Young Men's Union, connected with the Baptist Church, Fillebrook, Leytonstone (Rev. John Bradford, pastor). In the course of farewell proceedings last week, reference was made to the extent to which the Divine blessing has rested upon the Bible class. Some of the former members are now pastors of churches in different parts of the country, while others are labouring in the neighbourhood and elsewhere. Mr. Charles Lester succeeds his uncle in the leadership.

Mr. Will Gordon Sprigg, general secretary of the Cape Town Young Men's Christian Association, left England for South Africa, on Saturday last, in the *Tantallon Castle*. During his stay in England, extending over several weeks, Mr. Sprigg sought to interest friends in the work of the Y.M.C.A. at Cape Town; and it was his joy to meet with much encouragement. As we explained in our issue of October 26, Mr. Sprigg has been specially engaged in collecting funds to enable the Association to extend its premises. The scheme adopted—in every way a very desirable one—will involve an outlay of £9,000, of which it was hoped about one-third would be given by the British public. What with the war and other matters, the present has proved an unsuitable time for pushing the appeal; but, nevertheless, Mr. Sprigg collected over £1,250. He returns without further delay, in order to give himself to the practical work at a time when personal attention is specially urgent.

German Artisans in London.—The artisans' branch of the German Y.M.C.A. carries on a useful Gospel work. The hall erected for meetings and Bible study is well attended, and the secretary visits the members in their workshops. It is hoped to close the year free of debt. Mr. W. Müller is the president. He may be addressed, Christian Home for German Artisans, 88-90, Leman Street, Aldgate, E.

The Hieromnemonic Choir is the name of an organization recently formed under the presidency of Rev. E. A. Stuart, vicar of St. Matthew's, Bayswater. Its object is to give opportunity for singers to use their voices in the definite service of Christ. The members are prepared to assist at missionary, temperance, and other meetings. A missionary lecture, entitled "Light in the Darkness," is to be given by Rev. E. A. Stuart, at St. Matthew's, Bayswater, on the 20th inst., when the choir will take part. The conductor is Mr. Livesey Carrott, and particulars may be obtained from Mr. W. H. Hitchcock, hon. sec., 100, Blenheim Crescent, W.

Barry Dock Mission.—Anniversary gatherings have been held recently in connection with the tent mission work carried on at Barry Dock, under the superintendence of Mr. Gerald Coultas. The attendances were large, and the proceedings enthusiastic. Mr. Donald McLean, of Cardiff, spoke encouraging words to the devoted band of workers, and Mr. Coultas gave a spirited and comprehensive review of the year's work. Meetings have been held at many places in South Wales, while the varied efforts of the thriving Barry Dock Mission itself have borne abundant fruit. As the result of public-house visitation many drunkards have been reclaimed. Mr. Coultas may be addressed at the Mission House, Barry Dock, South Wales.

(1654)

Evangelistic.

Shankill Road Mission, Belfast.

During the month of November, Mr. W. D. Dunn, evangelist, conducted special services in the large Albert Hall within the above mission buildings. It has pleased God to bless the meetings from the very beginning. Numbers found their way to the inquiry room night after night, and were personally dealt with by the workers, Bible in hand.

Rev. H. Montgomery and Mr. Dunn also addressed meetings in the open air, and from this source some of the best fruit was gathered. The evangelist also spoke to dinner-hour gatherings in several of the public works, and his services were greatly appreciated. Mr. Dunn was clear, logical, and scriptural, and in his addresses there were wise and winning words for the sinner, and also strong meat for the believer. In addition to the Gospel meetings, a popular service on Saturday nights was instituted with limelight views. The attendance on these occasions numbered fully 2,000. The general attendance was well maintained all through the month. Mr. Dunn delivered a very interesting lecture on Palestine.

Mr. Charrington's Work.

Another month's battling against the powers of darkness, both from the effects of weather and also the hardness of man's heart, against the Gospel of Jesus Christ. Nevertheless, much encouragement has been the result of a month's mission held by Mr. Thos. Richardson, of Rotherhithe, in the Great Assembly Hall, Mile End Road. His connection for many years with the work, before being invited to the South-East, makes him a special favourite with the people, and his association with parochial work in the district in the past also makes him a well-known man. Consequently his visit yearly is sure to draw those who do not, under ordinary circumstances, attend the services of the hall. His preaching was much blessed. He has wonderful power of endurance, and few men are able to carry on such an enormous amount of work, after the ordinary business of every day in the City, as Mr. Richardson does.

It is questionable whether any other worker in the Lord's vineyards does so much as he does after business hours. He is a most fluent speaker, and ofttimes rises to a pitch of eloquence. The vigour with which he delivers his addresses is only excelled by the good, sound, telling matter that is always incorporated into them. After every service there were some who sought his advice about their souls' welfare, and many have been the good cases of men coming for the first time to hear him who have left the hall with hearts changed, and leaving behind the impression that they went forth to lead a new life in Christ Jesus.

Winter Work at Costers' Hall.

Mr. W. J. Orsman, J.P., founder and honorary superintendent of the work at Costers' Hall, Hoxton, calls attention to the urgent need which exists for Christian work in the overcrowded district of Hoxton and Shoreditch. A great deal is done in the way of supplying halfpenny dinners and free cocoa breakfasts to underfed children who attend the elementary schools. The continual immigration into the neighbourhood of the lowest classes, who have been turned out of their old rookeries in consequence of improvement schemes, has made some quarters more criminal. Those who remember Golden Lane as it was over thirty years ago testify that some of the slum thoroughfares are quite as bad as of yore, if not more dangerous. Costers' Hall, with its assembly rooms capable of accommodating 700 persons, is used for Sunday services, assistance being rendered by members of the Evangelization Society. There is a very large Sunday-school, limited only by the size of the building. It is believed that 100 young people have been converted during the last three months. Costers' Hall is a centre of spiritual and temporal blessing, influencing the lives of thousands of men, women, and children. Whilst the surrounding ritualistic churches are a failure—notwithstanding their loud invitation and popish ceremonies—these meetings are crowded with people drawn together by no exhibition religion, but simply the desire to worship God in spirit and in truth. Mr. Orsman's address is Milton House, Shacklewell Green, N.E. Parcels of left-off clothing should be sent to Costers' Hall, Hoxton, N.

The fifteen-days' evangelistic services, recently conducted in the Railway Mission Hall, Lowestoft, by Mr. Samuel Levermore, of the Evangelization Society, proved a very blessed time. At almost every meeting some testified to receiving blessing. A number professed to find the Lord Jesus. W. M. C.

Mr. A. Booth, of Stockport, has conducted a fortnight's united mission at Alsager, under the auspices of the Free Church Council. A number of persons passed through the inquiry rooms.

Mr. H. Stafford Smith, of the Evangelization Society, has completed a remarkable mission at Sheffield. Many professed to receive Christ, in one case a whole family. B. H. H.

A fifteen-days' mission has been held at Bredfield and Hasketon by Mr. John Harris, of the Evangelization Society. The meetings were remarkably well attended by anxious hearers, and we trust the Gospel, which was faithfully preached, will result in much permanent good. W. R.

A ten-days' mission has been held at Richmond Terrace Wesleyan Church, Bradford, by Mr. Josiah Nix. It began with a workers' meeting. On the first Sunday afternoon many young people decided for Christ. Afterwards adults began to yield, and the Mission steadily grew in influence till it culminated during the last three days in times of great grace.

Mr. William Noble is holding a mission at Glastonbury. The meetings commenced on the 10th inst. The local ministers are evincing keen interest. On Sunday last the assembly-room was crowded. A united choir, representing all the churches, led the singing. There has been much earnest prayer and united effort. A conference has been convened with a view to constituting a permanent committee for continuing the work.

The good work commenced at the Peckham Tabernacle by the South London Christian Union has been continued during the past week at the Peckham Rye Mission, where six-days' revival services have been held. Rev. H. Mann (Free Methodist), Pastor F. Tolhurst, Mr. Ned Wright, and friends took part. The Holy Spirit was with us, and the preaching of the Word was with power, the result being that sinners were saved, backsliders restored, Christians built up, and Christ magnified.

W. Hardwick, Hon. Sec.

The quiet town of Abingdon-on-Thames has just been stirred by a united mission among the Free Churches—Baptist, Congregational, Primitive Methodist, and Wesleyan—conducted by Mr. F. Wycliffe Pascoe, of the Evangelization Society, and continuing for three weeks. Many profess to have accepted Christ, and many more have been aroused to deeper and more vigorous Christian life. Mr. Pascoe's quiet, yet telling, presentation of the Gospel, alike in Bible readings, evangelistic meetings, and children's services, secures for him an attentive and interested hearing. W. H. D.

Rev. A. Swift, of the East Dulwich Congregational Church, has just concluded a fortnight's mission at Littleborough under the auspices of the local Free Church Council. The services have been characterized by deep spiritual power, and have increased in numbers and zeal each day. Particular mention may be made of the afternoon conferences on spiritual life and work, which have been exceedingly helpful. The results of this mission will undoubtedly be a permanent quickening of the churches and a cementing of the union amongst them. On the last evening the missioner delivered an eloquent lecture on "Billy Bray, the King's Son." A further visit of Mr. Swift is looked forward to by all. G. Knowles Smith.

Orange Street Hall, Leicester Square, was crowded on Thursday last with theatrical women who had accepted Mr. William Forbes's invitation to tea. After tea, there were solos, hymns, and Gospel addresses. The Religious Tract Society sent for each guest a booklet, entitled "Sunbeams," and the Bible Flower Mission sent flowers with texts attached. As many of these young women are now leaving London for the provincial pantomimes, Mr. Forbes is very desirous if friends in the provinces will take an interest in these people and have meetings for them. He will be pleased to hear from friends. Address, 71, Tollington Road, N.

A series of services has been conducted by Mr. W. H. Jennings, a well-known Devonshire magistrate, in connection with the Wesleyan cause, at Annfield, Liverpool. On the two Sundays there were great congregations and many inquirers after salvation. On the Thursday afternoon, in response to an invitation of the missioner, hundreds of children from the Board Schools in the neighbourhood attended a young people's service, and scores of bright and bonny boys and girls came to the decision that they would become followers of Jesus. The last two nights the numbers increased, and much interest and enthusiasm were aroused as the people listened to the story of the evangelist's eventful life. The mission has been a great blessing to many.

In connection with the Hull Free Church Council, Gipsy Smith has just concluded a ten-days' mission. Although there were many things to tell against it, it proved a season of great blessing. On the first Sunday Great Thornton Street Wesleyan Chapel was full in the morning, while at night many had to be turned away. Night after night during the week the

The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IT is deeply to be regretted that so far no organized effort has been made to procure assistance for the millions in India who are face to face with famine. A body of missionaries, labouring in Gujerat, send us an urgent appeal. Parents, it is said, have killed themselves rather than see their little ones perishing; men have preferred quick and sudden death to slow starvation. Parents, naturally affectionate, are actually offering to sell their children for a few pounds of rice! The mere mention of these horrors will be sufficient to evoke Christian sympathy. We are in communication with missionaries in various parts of the affected region, and shall be only too glad to wire them help as it may be committed to our care.

The fund from which in years past we have been enabled, by the generosity of our readers, to contribute to the Christmas needs of many deserving missions and philanthropic organizations is entirely depleted. At the same time, the number of deserving applications for help is very numerous. Will friends remember this?

It is impossible to face the thought of Christmas this year without a sad sense of the contrast between the significance of the season and the actual facts. It is a time for family rejoicing and reunion, of love and goodwill to all mankind, of happy home-gatherings, of religious commemoration and thanksgiving. In the face of this, we are engaged in one of the most terrible wars of the century, and that with a civilized and Christian nation; there will be scores of thousands of absentees from the family circles, some dead, some wounded, others in hourly peril and want; and in countless homes, sorrow and longing will fill hearts that last year were full of happiness and hope. Apart from the private losses that are being mourned in homes belonging to every grade of society, the national outlook has been seriously darkened by the recent reverses from which we have suffered.

All this is a reason not for ignoring Christmas, or being embittered at the contrast between the season and the situation, but for a deeper grasp of its Divine message. There is often much shallowness and frivolity mingled with its sentiment; here is a call to a more serious mood. The sufferings and bereavements of our own homes, or those of our fellow-citizens, create a fresh demand for the sympathy and the helpfulness which are drawn forth by the mere name of Christmas. The fact that we are at war at this season of "peace and goodwill" should make us redouble our efforts to hasten the reign of the Prince of Peace. And in the hour of national sorrow for those who have been called to give their lives for their country, shall not our thoughts turn to Him who left his home on high that He might freely give Himself unto death for the redemption of the world?

The home-coming of wounded soldiers is a strange contrast to their going out. They go forth amid shouts, and huzzas, and wild excitement; they return in deep silence, with few to welcome them. Perhaps they are not even received by the loving hearts that wept when they went away. A poor purse cannot afford a journey to Southampton. But it is well to remember that the broken, maimed men are quietly returning. The *Morning Post* has very properly counselled modesty and the suppression of boastfulness; the dead, the wounded, the prisoners exhort us in the same way.

We are sure we can command the continued sympathy and prayers of our readers with respect to Mr. D. L. Moody. The latest cablegram news of his condition is "Improving, still anxious, invite prayers."

Beginning with the issue of January 4, our notes on Sunday-school lessons will be accompanied by a diagram, or illustration, affording a key to the lesson. Parents and teachers will find this a very great help in dealing with the young folk.

An esteemed correspondent, reading C.H.M.'s "Notes on Numbers," was struck by the following passage:—

> We believe it will invariably be found that in proportion as Christians become clear and settled on the Divine ground of accomplished redemption, they get further and further away from the Romanism and Judaism of an order of priests in the Church of God. And, on the other hand, where souls are not clear, not settled, not spiritual, where there is legality, carnality, and worldliness, there you will find a hankering after a humanly-appointed priesthood. Nor is it difficult to see the reason of this. If a man is not himself in a fit state to draw nigh to God, it will be a relief to him to employ another to draw nigh for him. And, most certainly, no man is in a fit state to draw nigh to a holy God who does not know that his sins are forgiven—has not got a perfectly purged conscience—is in a dark, doubting, legal state of soul. In order to come boldly into the Holiest of All, we must know what the blood of Christ has done for us; we must know that we ourselves are made priests to God; and that, in virtue of the atoning death of Christ, we are brought so near to God that it is impossible for any order of men to come between.

These are words fitly framed, and express a truth which Christian people would do well to take to heart at the present day.

This is a day of evangelistic work organized on a large scale. The advent of the Free Church Council has provided splendid facilities for united missions, and throughout the country is heard the news of, or preparation for, such work. The organization is usually very thorough, and money is not spared in providing every available agency likely to promote success.

All this is very good, but there is a danger of the rank and file of the Christian people forgetting their responsibility for the personal work and influence which has been the dominating factor in all extensive revival. Some seem inclined to think that they have nothing to do but pray and look on. By all means let us use the net in our fishing, and the larger the net the better. But every man cannot use the net, and it will prove but a poor gain if the extension in this direction be but a substitute for the individual activity in which every Christian uses his own rod and line. Probably none feel this more strongly than the men who are leading in this extending movement.

There surely is much of wisdom and foresight in the view of an American clergyman that the next century will see a great unification of Christendom, resting not on organization or in the form of doctrine, but rather on simple loyalty to Christ as the Head of spiritual humanity. He wishes for a succession of apostles, not an apostolic succession; for a pastoral, rather than the priestly conception of the ministry; and for the restoration of the Church's moral discipline as the only true basis of her spiritual life. In belief he would have "absolute intellectual freedom"—we presume so far as *human* creeds and doctrines go. Readers of our pages know how high a value we set upon doctrine as contained in Scripture, which is simply the Divine explanation of facts in the life and ministry of our Lord Jesus Christ; but we believe that unity here is the most likely to be attained by each one doing the will of Christ, and walking in love with his brethren.

A biography of the late Bishop of Bangor, Dr. Daniel Lewis-Lloyd, who died recently, would be a valuable addition to the literature of "Self-Help," and full of encouragement to those who are desirous of being helpful to others, and of doing good in the world. Commencing his working life as a shop-boy at Aberavon, by his own efforts he managed to prepare himself for Oxford, and afterwards passed from the schoolmaster's desk to a curacy, and finally became the seventy-first Bishop of Bangor. Such life stories are precious at a time when there is a strong tendency to eulogize the capitalists and millionaires who have built up huge fortunes, only too frequently in ways which will not bear the light of Christ's teachings.

It is not in man to direct his steps. Why a Christian man goes here and does not go there may often be very perplexing to him; indeed, he may know nothing of the reason for years. He may be unequal to a certain effort, and yet feel compelled to make it; and, when he has made it, he may find the reason in a special blessing sent to some soul through him. When the late Dr. Berry's health was in a critical state, and his physician had forbidden him to preach, he nevertheless braced himself for the exertion. Next morning he received a letter, in which the writer said:—

> I felt I must come to Queen Street Chapel before I went down to New Bridge. I had never heard you preach, but I felt I must hear you to-night. How did you know that I was there, and that I was going to put an end to myself? I went home instead, and I am writing to tell you that the sermon you preached to me to-night saved my life and saved my soul. May God bless you!

It is also encouraging that the Women's Branch of the Church of England Temperance Society have decided to take steps to provide a reformatory for female inebriates who are frequently brought up at the police courts. The magistrates who have hitherto, in consequence of there being no institution of the kind, been unable to take advantage of the Act of 1898 in regard to habitual drunkards, will soon be in a position to avail themselves of its provisions. The urgency of the need is

evident to all who have recognised the rapid growth of intemperance among women of late years.

A recent statement made by Mr. Justice Barnes confirms the views we have frequently expressed in respect of the matter. At a recent meeting of the Royal Courts of Justice Temperance Society, he said that he had had eight years' experience of the Divorce Court, and that, in the majority of the cases with which he had to deal, drink was the cause of the unhappiness. He had met many cases of horrible demoralization in women, the result of intemperate habits. "In men intemperance led to the Divorce Court by producing brutality at home and immorality, and in women the results were even worse."

It is gratifying to note, from the proceedings at the recent Temperance Conference in Manchester, that the Government will not be permitted to shelve the report made by Lord Peel's Licensing Commission. If the suggested legislation even were confined to the recommendations on which the minority and the majority of the Commissioners were agreed, some excellent results would be secured: such, for instance, as a considerable reduction in the hours during which public-houses are open on Sundays, a lengthening of the bonâ-fide travellers' distances, the registration of all clubs, and the conferring upon the police power to arrest in cases of simple drunkenness. These extensions, with further power to the licensing authorities, would go a long way to bring about the much-desired reform, and we heartily join the Conference in calling upon all Christian reformers to unite to have the subject brought before Parliament next session.

The Evangelical Section of the Church of England, it is quite clear, is not at all satisfied with the result of the Archbishops' "opinion." The conviction is widespread that it has simply trifled with the great questions at issue. To emphasize this, arrangements are almost complete for another Protestant demonstration to be held in Albert Hall on January 30. There is every reason to believe that the coming protest against sacerdotalism will be as remarkable as the first. Christian people, loyal to Gospel truth, feel that the "crisis" is not yet passed. Submissions to the bishops in some instances only direct attention to other cases of defiant lawlessness. The Earl of Portsmouth will preside at the next demonstration. The list of speakers contains the names of leading men in all the evangelical churches.

The way in which the Ritualists are capturing the strategic positions on the Anglican religious press has been shown in a startling fashion in the enforced resignation of Mr. D. C. Lathbury from the editorship of *The Guardian*, in which he has had the controlling hand for sixteen years. His crime is the way he has advocated loyal submission on the part of the clergy in the matter of the Archbishops' recent decision regarding the use of "incense" and "candles." This is not only a misfortune to the law-abiding section in the Church of England, but a blow at the highest interests of religious journalism. *The Guardian*, under Mr. Lathbury's editorship, has made itself felt as the ablest, the most balanced, and the most courteous of the High Anglican journals, contrasting greatly with the attitude and temper of some of its contemporaries. That he should be ousted from his honourable post on a reason of this kind is clear indication that the battle of Ritualism is far from being over yet.

One direction in which the sacerdotal party in the Church is endeavouring to tighten its hold on the community is through the charitable institutions. An instance has just come to light in the case of the National Industrial Home for Boys at Kensington, which was founded "to receive for three years, board, clothe, and educate on *Christian principles*, destitute, neglected, or ill-used boys." Up till recently, the Sunday evening services have been conducted by laymen of various denominations, with a free use of voluntary and extempore prayer. Gradually this liberty has been restricted more and more, and now the use of the Prayer Book has been made compulsory and exclusive, on the ground that the institution is "conducted on *strictly* Church of England principles." The committee, on being appealed to by Nonconformist subscribers to return to the broader *Christian* basis, have declined to interfere with the new arrangement. This policy of gradual encroachment is being carried out by the sacerdotal party in every possible direction.

The relation of Christianity to what are called the "ethnic faiths" has often been dealt with most unsatisfactorily by thinkers who have but a shallow acquaintance with either. Increasing knowledge of the heathen religions, as they really are, is helping to put this matter right. Buddhism, for instance, which has often been referred to, even by English writers, as a kind of future rival to Christianity in the East, as a philosophical religion, is now taking its proper place in the background, both as a "religion" and a code of ethics. Bishop Moorhouse has rendered a service to the cause of truth by his recent address on this subject, in which he summed up the contrast between Christianity and Buddhism in these terse and wise words:—

The one teaches us to find eternal life in the knowledge of God, the other in the knowledge of nothing. The one bids us rejoice in a love which unites us with God and our neighbour; the other denounces all love as the source of sorrow.

Those who keep on affirming that the Eastern peoples who prefer such a travesty of religion should be left to themselves would do well to ponder this address deeply.

So rarely is any fervent recognition of Divine blessing officially expressed on behalf of a people, that we observe with feelings of special interest and thankfulness the statement made by the *Chicago Journal*, that—

One of the most unique Thanksgiving proclamations ever issued has been sent out by Governor George W. Atkinson, of West Virginia. It is neatly printed and bound, containing the great seal of West Virginia. It sets forth the reasons for giving thanks, followed by a number of scriptural quotations. The proclamation runs as follows:—

"In accordance with the time-honoured custom, and one worthy to be continued in all civilized lands, I hereby set apart Thursday, November 30, 1899, as a day of thanksgiving, praise, and prayer to the Almighty God for his mercy and goodness to the people of our state and country; and I request that this day may be observed as such by a cessation from all business vocations and by public gatherings in consecrated places, in order that God may be glorified for the bountiful blessings he has bestowed upon all our people.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high (Psa. xcii. 1.)"

Governor Atkinson adds no less than twenty-two other aptly-chosen texts, which breathe a spirit of thanksgiving and praise, concluding with the words from 1 Chron. xiii. 30, "Stand every morning to praise the Lord, and likewise at even."

A remarkable forward movement amongst Congregational churches in the United States in favour of foreign missions receives grateful recognition in the columns of the *Congregationalist* (Boston). The new president of the American Board of Missions, Mr. S. B. Capen, is vigorously supporting this advance for Christ. The idea is that each Church should provide for the entire support of at least one foreign missionary and his family. Already the suggestion has been warmly approved and steps have been taken to carry it out. Over 1,500dols. (£300) was promised at one meeting in Dr. Hill's church, Woburn, Mass., recently. A missionary has been chosen who shall be the especial charge of the Woburn Church. Other churches need little persuasion to fall into line. Such a scheme as this will deepen immensely personal interest in the Lord's work in heathen lands, and if carried out with energy will undoubtedly yield a large increase in funds, and issue in a great ingathering of souls.

The striking annual increase in the amount of property in the possession of the heads of the Roman Catholic body in Ireland, as illustrated by the bequests notified in the *Gazette* twice weekly, and by the frequent purchase of mansions and estates, appears to be equalled if not exceeded, by that in France. In that country, after the Revolution, not one convent or Romish endowment was left, and to-day the value of the property possessed by the religious orders is estimated at three hundred and twenty millions sterling, without including that held by the secular clergy. Doubtless, as is the case in Ireland, much of this accumulation is the result of the influence of the priest at the bedside, with its consequent disputes in the law courts; and there seems reason to believe that before long the scandal will terminate in a further confiscation by the State.

In the rules of "The Pious Propaganda of the Rosary for the Dead," recently issued, it is announced that the person who recites the stipulated form, and concludes with "Sweet Heart of Mary, be my Salvation," gains no less than 23,300 days' indulgences;" and also that the simple recitation of the "Acts of Faith, Hope, and Charity" gains an indulgence of seven years and seven quarantines, 300 days additional being gained each time the above remarkable invocation is uttered. All this, it appears, is guaranteed under a Brief of the Pope's, the benefits to go to the suffering souls in Purgatory! The recent strides taken by Rome in the substitution of the Virgin for the Saviour of mankind, are well illustrated by this noteworthy leaflet; and, as one step of the kind necessitates another, it may not be long before we again have another Tetzel traffioking in indulgences of a less impersonal kind.

Cardinal Vaughan's intention of devoting the whole of next year to a special effort to convert this country to Romanism excites no sympathy in the chief High Church paper, which thinks the time chosen is the worst that could be. It thinks that there must be something so radically wrong with Rome, that she rather needs conversion by England than England needs it by her. There is a natural antipathy between the Latin and the Saxon races, as may be seen in the Romish Communion in the United States.

One day, we believe, it will break away from all control, and even we may live to see repeated in the New World the great achievement won by the National Church of England three centuries ago—emancipation from a foreign religious yoke. Whatever England may become, she will never submit to the rule of a clique of Italian ecclesiastics.

Who would believe that this language is held by men who, awhile ago, were craving Rome to admit the validity of their orders? Is this all genuine, or only a blind?

England's Reverses.— A Solemn Call to Prayer.

"CALL A DAY OF RESTRAINT."
Joel i. 14 (marg.).

ANOTHER terrible reverse, and worse than any that have preceded it—disastrous and humiliating as those have been. Think of the slain and wounded thousands, the broken hearts of the bereaved, the anguished anxiety of those whose sons and brothers and fathers are in the war—on both sides. Do these calamities mean anything? Arethey saying to Great Britain and Ireland and our Colonies: "Hear the rod and Him who hoath appointed it"?

Why is this the leading nation of the world? Because the Gospel of God has had freer course in it than in any other; and God has been true to his word: "Them that honour Me I will honour." So far as we have honoured Him, He has abundantly honoured us.

But the seal has another side, and on the obverse is engraved: "They that despise Me shall be lightly esteemed."

Has not this country, like Jeshurun, waxed fat and kicked? Has it not trusted in its armies and its generals, and not in the living God? "More men, more artillery, more cavalry," has been the cry. And the hopes and expectations of the nation have been built upon the Chief Commander, who was expected to retrieve the disasters of his forerunners. But the Nation, as a nation, has not lifted up its hands in prayer, nor humbled itself under the mighty hand of God. Some of its transports have been stranded, cavalry horses drowned, and, in the last engagement, eleven of its guns have been taken by the enemy.

This crowning disaster has happened to the General in command before he had had the opportunity of proving by one success his desert of the trust reposed in him.

Is not the hand of God in all this? or

HAS GOD FORSAKEN US?

It is not our intention to make light of the self-abandoning bravery of our home and colonial officers and men, whether on the field or in beleaguered camps. Never were these qualities more signally displayed. But these only make the defeats the more significant.

Is the nation fighting in an unrighteous cause? We do not think it is. The very successes of our antagonists, their abundant armaments and war supplies, and their evident preparedness, indicate that they had for years intended war. We write of them without vindictiveness or bitterness, and of their sufferers with unfeigned sorrow and sympathy.

The ways of God are equal, whether to a nation or to a man only. And his eyes behold, his eyelids try the children of men—and nations. What do his eyes behold in us as a nation?

In self-confidence; in making haste to be rich; in making drunkenness easy, and in honouring drunkard-makers; in gambling prevalent among all classes; in increasing contempt of God's Day of Rest; in the wicked opium traffic; in providing for carnality in the army at the cost of the bodies and souls of men and women; in cruel neglect of the poor; in defying God's precept that "we who are strong, ought to bear the infirmities of the weak, and not to please ourselves;" in permitting them to be housed so that decency is impossible, and with less care for their health and comfort than for those of cattle or dogs; in the loose and lewd speech allowed in society; in the leaven of pride, fulness of bread, and abundance of idleness; in indelicate plays and their degrading associations; in contemptuous forgetfulness of our forefathers, martyred to secure thel iberties which we enjoy; in a shameful dalliance with the pagan papalism which tortured, hanged, and burned them; in adultery and divorce among the rich, and promiscuous living among the poor; in a state of society treading in the decadent footsteps of ancient Greece and Rome—in all this, is there no reason why God should permit the reverses we have suffered?

Is there at this time no call to the Empire that regards itself as "heir of all the ages in the foremost files of time," to repent in sackcloth and ashes, and to seek the Lord? Is there no call for all the congregations of God in the Empire to cry mightily until that He have mercy upon us?

Will not the advisers of our beloved Queen, the ministers of the Crown; will not the Primate, archbishops and bishops; will not the angels of all the churches; will not all who fear God in the whole Empire, cry out for an immediate day or days of

National Humiliation, Confession, and Prayer, with Thanksgiving

for God's long suffering with our sins, and his abundant loving kindness and tender mercy? And, at this juncture, shall not these be the leading features of the individual, social, and family prayer of all his people?

The Evangelical Alliance has done well to issue an invitation to observe Sunday, January 7, the first day of the Week of Prayer, as a day of humiliation, confession, and supplication. We cordially support it.

But if God is to deal graciously with us as a nation, we must, as a nation, humble ourselves, and pour out our hearts before Him. And the call to the Nation must proceed from those in authority at the head of the Nation, and who represent the Nation. Probably they will not move until they see that the Nation itself is moved. For the Government follows and obeys, as well as leads and rules, the Nation.

Is it not, therefore, imperative on all who feel the need of humiliation, confession, and prayer to make their desire known and felt as emphatically and as generally as possible, so that the Government may be impelled and compelled to give effect to the Nation's desire, humbled as in sackcloth and ashes, to draw near to God? "Then will the Lord be jealous for his land and pity his people."

MEETINGS AT BRIGHTON.

A MEETING for prayer and humiliation on account of the war was held in the Assembly Room of the Y.M.C.A., Brighton, on Saturday—the day before collections were to be made in all the churches of the town for the War Relief Fund. The meeting was convened by the local committee of the Evangelical Alliance, of which Revs. J. B. Figgis, Dr. Morris, and Col. B. J. Goldie are secretaries.

Rev. Hubert Brooke, who presided, spoke appropriately from Judges xx. 21. It was a time of civil war between the tribe of Benjamin and the rest of Israel. Israel met defeat, and lost 25,000 men. This may teach us, said Mr. Brooke, that there may be conflict, and the contending parties both be God's children, and one of the combatants may have not merely might but right on his side, and yet may suffer defeat. A country may be fighting for a righteous cause, and yet have sins to answer for, for which the discipline of defeat may be a sad necessity; and are there not with us sins against the Lord?

Among seven sins the wise man refers to, pride is placed first. Let us humble ourselves, therefore, under the mighty hand of God.

With words of this import Mr. Brooke left the meeting in the hands of any led by God to offer prayer, those who followed representing, without any previous arrangement, most branches of the Church of Christ.

It was announced that a similar meeting would be held at the Brighton Y.M.C.A. on Saturday, 23rd, at 12 o'clock, at which Mr. Henry Varley will preside. We should be glad to hear of similar meetings—not for speaking, but for humiliation and prayer—being held all over the land, and in all the lands that own the sway of our venerable sovereign, a touching prayer for whom was a marked note in the meeting at Brighton.

IT was a deeply interesting sight at noon on Saturday last to see the Assembly Hall at the Y.M.C.A., Brighton, crowded to the doors with Christian men and women. Though the notice was so brief, it sufficed to bring together a large company for special and fervent prayer. There was no mistaking the spirit of the assembly. All present appeared to feel that the hand of God had gone out against us in national judgment. The series of reverses yielding the death, wounding, and taking captive of so many of our soldiers in South Africa, followed by the loss on Friday of so many of our guns, horses, and men, speak loudly as to the fact that God's stern rebukes are upon us as a nation. The spirit of solemn humiliation and of fervent cries to God possessed all hearts and minds. Such confessions of sin were made, and the laying bare, with deep sense of shame, our national boasting, coupled with ungodly disregard of the Divine laws and of the supreme authority of the living God.

In a very solemn sense it was good to be there. Like Joshua, after the defeat at Ai (Josh., chap. vii.), there was, in a deep spiritual sense, the lying on the face before Jehovah.

Speaking of Joshua, what an example he gives of a great military commander suffering defeat! Though Israel had lost but thirty-six men through *under-estimating* the power of the men of Ai, he did not seek to hide the fact that in some way the strength of Israel had been compromised. He did not say this is a mere skirmish, and predict revenge. Joshua had matriculated in the School of God. His military training was not the total of his discipline. He knew the Captain of the Lord's host, and was aware that this failure meant his temporary absence and displeasure.

What a picture! Joshua and the elders of Israel lying on their faces before the Ark of the Lord, and putting dust upon their heads. How pathetic, and yet true, the position of this earthly leader of Israel's hosts. There they lay until the going down of the sun; but as the natural light faded the light of Israel is revealed.

Now Jehovah's interposition met all the need. How inspiring and suggestive his Word. "Up; why liest thou upon thy face?" Israel hath sinned, and they have transgressed my covenant. "They have even taken of the accursed thing, and have stolen, and have dissembled also." "Up, sanctify the people," &c. Then came the search for the accursed thing; then the judgment of the guilty, and then Israel's restoration and victory.

Henry Varley.

PRIVATE INTERCESSION.

I SHARE with yourself and Christian readers in the earnest hope that, in view of the present national distress, a day will (without further delay) be set apart for public confession and supplication to Almighty God. Surely there is instant need for this—witness the thrice repeated repulse of our arms, the slaughter and capture of so many of our brave soldiers of all ranks, the daily increasing number of bereaved, broken-hearted families all over the land, to say nothing of the almost utter lack of any *open* acknowledgment on the part of our rulers of our dependence on the arm of the

living God for victory. Meanwhile, should not all true lovers of Christ and country give themselves to the work of private intercession? Might not Congregational and other meetings be multiplied in every place? The approaching United New Year prayer gatherings of the Evangelical Alliance offer a precious opportunity for all who have a heart to come together and pray in this time of our grief and peril.

Better to humble ourselves before God, than to be humiliated before our enemies. "Let us fall now into the hand of the Lord for his mercies are great, and let us not fall into the hand of man."

Frank H. White, Pastor.
"*Talbot Tabernacle, Notting Hill.*

DAYS ALREADY APPOINTED.

THE Committee of the Central Young Men's Christian Association have arranged for two meetings for prayer and humiliation, to be held at Exeter Hall on Monday, January 1, 1900.

The first meeting will take place from 12 noon to 2 p.m., and will be conducted by Rev. F. B. Meyer, B.A.; and the second gathering will be held from 3.30 to 5.30 p.m., and will be presided over by Rev. G. H. C. Macgregor, M.A.

At this solemn crisis in our country's history the Committee very earnestly invite the attendance of Christian friends of all denominations at these gatherings.

As already stated, the Evangelical Alliance fixes Sunday, Jan. 7, for a similar observance.

Thoughts on Sin.

By Pastor F. E. MARSH.

V.—A Reminder (Rom. vi. 20).

"FOR when ye were the servants of sin, ye were free from righteousness." Slavery to sin is freedom from righteousness. Alas! that is a sorry freedom. True freedom consists in doing what is right, and slavery of the worst kind is found in wrong-doing, as Cowper says:

> He is the freeman, whom the truth makes free,
> And all are slaves beside.

To be free from righteousness is to be like the rudderless vessel driven hither and thither by the winds and waves. To live for self is to consume what we have of what is best and noble, as the prodigal found, for his self-willed request, "give me," ended with the perishing with hunger in the far country. He who harbours this world's wealth harbours the dust of covetousness, the rust of fretfulness, the moth of discontent, and breeds the thieves of care.

Waldensian Church Missions, in Italy.—Aosta, an old Roman city, located in the valley of that name, contains many monuments, but none of more unique interest than the pyramid in Croix de Ville Street, which commemorates the flight of John Calvin on September 8, 1536. The Waldenses own a house in the same street, where they have gathered a congregation of forty-eight souls; but as the room in which Divine service is conducted is on the second floor, evangelistic efforts are somewhat crippled. The Waldenses are willing to transform their house into a neat chapel if friends will kindly help to cover the expense. The secretary in England is Colonel Martin Frobisher, 118, Pall Mall, S.W.

Moravian Missions.—The quarterly paper of the London Association in aid of the Moravian Missions is especially notable for the Synodal Letter, signed by the President. In this letter is solemnly renewed the declaration of adherence to the doctrine of the Brethren's Church, as set forth in the Results of the General Synod of 1889. The mission work of the Moravian Church is its own vindication. An English Bishop once remarked that the Moravian Missions were "the best in the world," for "they have done greater work, with extremely small means, than any other missionaries." There are now 182 stations, but about £30,000 forms the entire annual expenditure, of which nearly two-thirds are being raised from various sources (native contributions, grants, trade, etc.) in the foreign field. Communications may be addressed to the secretaries, 7, New Court, Lincoln's Inn, W.C.

The Delay of the Incarnation;

or, "The Fulness of the Time."

IT is the infirmity of small minds that they are impatient with slow moral processes. They must see the whole plan, from inception to consummation, worked out before them, or they refuse their belief in it. So long as any person remains destitute of faith, the method of the Divine government can only continue to be to him an ever-deepening puzzle; but when the Eternal Light has broken upon the soul, we perceive that the little are visible to us is part of a grand circle which dips into two eternities.

We have to face the fact that God nearly always works slowly. The physical universe has been a most slow development. Our own world has been unnumbered millenniums emerging out of fire and mist into the habitable state in which we now behold it.

In his training of men He has progressed so gently that often whole generations have come and gone, and failed to detect any advance. At some time or other every thoughtful Christian has been aghast at the contemplation of the delay in God's redemptive work. Four millenniums passed before the Redeemer came. The delay *seems* like negligence. Surely, if redemption were a wise work, it should have been accomplished earlier! And some have dared to say that the late Advent, however beneficial for those who followed it, was detrimental to the ages that preceded it.

How foolish we are! How easily we go astray! God appoints his hour, directed by his infinite wisdom; and He acts promptly at the given moment. He came, as the Apostle phrases it, "in the fulness of the time."

Does it seem as if some injustice had been done to the old world on account of the late appearance of our Blessed Lord? For one thing it may be as well to say at once that there can be no question of "injustice" where everything is a matter of Free Grace. For another thing, the God whose loving heart announced a Redeemer at the moment of the Fall can be trusted to fulfil his promise.

1. *The Love of God is not compromised* in the postponement of the Incarnation. No person's salvation was sacrificed for the reason that Jesus had not yet appeared—lived and died. Long ere the blood upon Calvary was shed, the prophets announced, in the name of God, that men's sins might, though as scarlet, become white as snow. Forgiveness was proclaimed to every penitent, and the Spirit of God caused men to cry, "Wash me, and I shall be whiter than snow." Some of the great souls, like Abraham, saw from afar the day of Christ, and were glad.

TO ENLIGHTENED SOULS

the perpetual sacrifices offered upon the altar were mere figures of one great and final sacrifice which should one day be offered for the sins of the whole world. Others, without doubt, came to God in penitence, drawn by a Holy Spirit whom they knew not, to be accepted through a Mediator whose earthly manifestation was centuries away. *Their ignorance of Christ did not prevent God from accepting them through his merits.* This brings us to the very heart of the whole matter.

It is often assumed that our Lord began his mediatorial work when He appeared amongst men in his incarnate life, and that it is chiefly confined to the one great dread act of Good Friday. The Scripture teaches nothing of the kind. Its message is that "Jesus Christ is the same yesterday, to-day, and for ever." He is "the Lamb slain before the foundation of the world." His Redemption was no accident, no afterthought; it is part of the web and woof of God's providential dealings with men. Whoever, in the olden days before Christ, came to God, came to Him through Jesus Christ, who is the sole Mediator between God and men. And, I repeat, the fact that they did not know to whom they were

INDEBTED FOR THEIR ACCEPTANCE

did not prevent them being accepted. The Incarnation was a manifestation—a sending forth—a visible representation of what was *always* true.

So that the delay in the Incarnation does not compromise the love of God: every soul who *would* be saved *was* saved.

2. *But why the delay?* We must clearly distinguish between God's dealings with *individuals* and his dealings with the *race* as a whole. He does not save the race *as* a race, He saves men individually. But his great providential *manifestations* are not made to individuals only, but to the race. His guiding star is given to three men only, but his SUN shines in the heavens for everybody. His Salvation was never delayed, but his *manifestation* of it was delayed until "the fulness of the time."

There were reasons in men why God should delay the Incarnation. From the time of Noah, God's prophets had preached to sinners—everywhere and always to encounter ridicule and unbelief. The world did not believe it was sick, therefore it made sport of the Physician. The Divine Physician, therefore, in his wisdom allowed the race to feel its pain and misery until it should at last cry out for Him. So He waited until the fulness of the time, until men were fatigued, crushed, and despairing. He allowed them to increase the number of false divinities until they were satiated with gods. He allowed them to degrade themselves, until oppression cried for relief. Then the heart cried out for the unknown God. From the far East to the proud West a universal expectation arose that a Deliverer was approaching. This is a most wonderful thing, that practically all the world waited for Christ at the time of his coming. It was then that God timed Himself to appear amongst us. O loving wisdom of our God! Blessed delay! He allowed humanity to fatigue itself that it might seek Him at last.

And there were *reasons in God* for the delay. The majesty of Christ demanded a suitable preparation in history. This Divine King demanded worthy outrunners. God provided them—a wonderful procession of prophets, priests, and kings; an advance guard for the Most High. There is no need to dwell upon this. Loving hearts will readily linger over the old records, and ponder the ancient figures, beholding in them the advancing columns of that cortège which shall never end. Preceded by adorers, He has been followed by adorers, whose numbers shall ever grow until every knee shall bow, and every tongue shall confess Him to be Lord.

At this Christmastide let us adore the wisdom of God for his "magnificent slowness." He hath done all things well.

There was a "fulness of time" in history for his Incarnation; there is also a fulness of time in every human life for his "coming in to us and dwelling with us." And it would be a happy thing for the writer of these words if he knew that some reader had seen his great opportunity and become, by faith, a dwelling-place for Jesus Christ.

Lewisham. Frederick C. Spurr.

A Forty Years' Record.

IT is not often granted to a worker to look back upon forty years of ministry while yet actively engaged in Christian service. This, however, is the privilege and joy of Rev. Michael Nachim, the well-known Jewish missionary, and one of the highly-esteemed representatives of the British Jews' Society.

Work among the Hebrew people has its peculiar difficulties, and those who engage in it require much sustaining grace, to carry them through conflicts with prejudice, and to enable them to persevere in spite of frequent disappointment. Mr. Nachim has made it clear, alike to those among whom he has laboured, and to his brethren in the Jewish Mission, that God has blessed him with this grace and power. For about eighteen years he testified for Christ in South-Eastern Europe, and gained the confidence of some of the most bigoted Jews of Roumania. Since then London has been his centre, and on all hands in Spitalfields you will hear kind words spoken of him as a friend of Israel and an earnest minister of Christ.

Though he has thus completed forty years of service, Mr. Nachim is yet in possession of all his powers, and still impresses the onlooker by his stately bearing, and the listener by his vigorous preaching. He also remains the same as a man—genial and kind, hearty and sincere; he is to friends of to-day what he was to acquaintances when he began his mission career forty years ago. It is not surprising that, in these circumstances, his brethren in the work should look with interest upon the present year. They conceived the idea of a meeting at which they might unite in praise to God for our brother's happy and successful ministry, and at the same time encourage him to continue, with the hope of being more fully blessed in the future than he has realized in the past.

The pleasant gathering was held on Friday afternoon last week at the Mission House, 15, Fournier Street, Spitalfields; and as one scanned the little company one was forced to the conclusion that, whatever may be their differences of view or of operation, these Hebrew Christian workers, nevertheless, love one another right well. Men of all societies, and men who stand aside from organizations, joined in prayer and praise, and strengthened one another in the God of Jacob. Rev. I. Levinson, secretary of the British Society, presided; and among others who spoke were his colleague, Rev. A. Sternberg, and the venerable Rev. G. H. Händler, of the London Society. These friends attributed the improved behaviour of Jews at Gospel meetings in a large degree to the reasonable firmness of Mr. Nachim, whose conduct and bearing is an admirable blend of the *suaviter in modo* with the *fortiter in re*.

Mr. Nachim also spoke, acknowledging the goodness of God and the kindness of brethren all through his long missionary pilgrimage. Those who led in prayer included Messrs. M. S. Bergmann and H. Barnett, and all present must have felt that the proceedings were a token for good, not only to Mr. Nachim on this anniversary, but also to others of like faith and labour in the cause of Israel.

Reading for the Blind.—Early in 1898 a blind and deaf man, residing at St. Leonard's Home for the Blind, commenced a small religious monthly magazine in the Braille type, entitled "The Lamp of Truth and Love." He resolved that no charge should be made for the magazine, but to rely on contributions of friends to meet the expenses. He received many letters expressing gratitude and appreciation of the work, one saying that she had prayed that some one might be influenced to start such a magazine. The circulation has steadily increased, and now nearly fifty copies are issued monthly and sent forth to all parts of the kingdom. Hence there is a desire to get the magazine stereotyped; and as the worker wishes to adhere to the principle of sending the truth forth gratis, but has no resources of his own, he depends upon the co-operation of the friends of the blind. The cost is not less than 30s., and fresh applications are received every week, so that the cost will probably soon exceed that amount. In future the magazine will be called "Channels of Blessing." The editor is Miss Brookfield, of Hove. Application for copies to Mr. E. Norris, 21, St. Peter's Road, St. Leonard's-on-Sea.

Schools for Bible Study.

THE last of Rev. Hubert Brooke's series of addresses at Exeter Hall was given on the 13th inst. The subject was Deuteronomy, which the speaker dealt with under the following heads:—

Introduction.—1. The title is Greek, meaning "The Second Giving of the Law" (cp. Deut. v. 6-21; Ex. xx. 1-17). The Hebrew title is: "These are the words." It is the book of the parting words of Moses, and contains the words, testimonies, statutes, and judgments of the Lord. 2. It is quoted by our Lord three times in the Temptation (Matt. iv. 4-10); as part of the "law" (John viii. 17); as Moses' writing (Matt. xix. 7, 8); and frequently in Acts and Apostolic writings (Acts iii. 22; vii. 37; viii. 23; Rom. x. 6; xiii. 9; 1 Cor. ix. 9; Gal. iii. 10, 13; Eph. vi. 2, 3; 1 Tim. v. 18; Heb. xii. 29, &c.). 3. It occupies the last month of the forty years' wandering (i. 3); and the opening days of the next year (xxxiv. 8; Jos. iv. 19).

Divisions.—1. Four main parts: (*a*) Review (i.-iv.); (*b*) Rehearsal of the Law (v.-xi.); (*c*) Revelation of new laws for use "in the land" (xii.-xxvi.); (*d*) Recapitulation and conclusion (xxvii.-xxxiv.). 2. Subdivisions: (*a*) Sinai to Kadesh (i.); Kadesh to Moab (ii.); Conquest of East of Jordan (iii.); warnings (iv.). (*b*) The Ten Commandments (v.); the spirit of the first Table, and opposition to idolatry (vi., vii.); the danger of self-righteousness (viii.-x.); past judgments on sin (xi.). (*c*) Special enactments, touching religion (xii.-xvi. 17; government and the executive (xvi. 18-xxi.); private and social life (xxii.-xxvi.). (*d*) The law written and accepted (xxvii.); the Blessing and the Curse (xxviii.); Moses' exhortation (xxix., xxx.); charge to priests and Joshua (xxxi.); the Song of Moses (xxxii.); the blessings of Moses (xxxiii.); the conclusion (probably by Joshua) (xxxiv.).

Key Notes.—1. Is professedly an introduction to the entrance upon the promised land; repeating the original lessons to Israel. 2. Emphatic words and phrases: "The land," 126 times; "give," in connection with the land, 72; "this day," 71; "possess," 66.

Personal Use.—1. The book contains the great lesson of consecration: (*a*) On the ground of past blessings (Rom. xii. 1, 2). (*b*) In connection with the law, in the heart (Rom. xiii. 8-10). (*c*) On condition of obedience (2 Cor. x. 4-6). 2. Consecration is the outcome of grace (2 Cor. v. 14, 15); a matter of immediate action (2 Cor. vi. 1, 2; Heb. iii. 8); and has in view the possession of fuller blessings (2 Pet. i. 5-11). 3. The order of the books is that of experience in the soul: Ruin, taught in Gen.; Redemption, in Ex.; Access and Worship, Lev.; Guidance and Rule, Num.; Consecration, Deut.; in view of the possession of fuller blessings, Joshua.

Rev. G. SOLTAU'S LECTURES.

The object of Rev. G. Soltau's last lecture was to group chronologically the events of the closing week of our Lord's ministry. Mr. Soltau's chief points were as follows:—

The Closing Week. 8th Nisan, supper in Bethany (John xii. 1-8); 9th, Sabbath Day; 10th, triumphal entry into Jerusalem (Matt. xxi. 1-11; Mark xi. 10; Luke xix. 29, 40; John xii. 12-19); 11th, the fig-tree incident (Matt. xxi. 18; Mark xi. 12); 12th and 13th, the fig-tree withered (Mark xi. 20); and the delivery of the discourses recorded in Matt. xxi.-xxv., Mark xi.-xiii., Luke xx. and xxi. (It was in the evening of the 12th Nisan apparently that the Lord paid his last visit to the temple, and later on gave to the disciples, the prophetic foreview of the nation's history.) 14th, passover supper: washing the disciples' feet (Matt. xxvi. 17-29; Mark xiv. 12-25; Luke xxii. 7-38; John xiii.); the closing discourse and prayer (John xiv.-xvii.); the Gethsemane scene (Matt. xxvi. 30-46; Mark xiv. 32-42; Luke xxii. 39-46; John xviii. 1); the betrayal (Matt. xxvi. 47-56; Mark xiv. 43-50; Luke xxii. 47-53; John xviii. 2-11); 15th, the Crucifixion, first day of the feast of unleavened bread: 16th, the Sabbath Day; 17th, the Resurrection, the presentation of the wave sheaf of the first-fruits in the temple.

The Trials of the Lord were—first, before Annas (John xviii. 13-23) between 12 and 2 a.m. Second, before Caiaphas (Matt. xxvi. 57-66; Mark xiv. 53, 65; Luke xxii. 54-62; John xviii. 24). Here occur Peter's denials; the scourging on the face with rods by Jews in the High Priest's house, were between 12 and 2 a.m. Next an interval, probably during which the Lord was imprisoned; 3rd, before the Council of the Jews, between 5.30 and 6 p.m. (Luke xxii. 66-71); 4th, before Pilate (John xviii. 28-32); 5th before Pilate (Matt. xxvii. 11-14; Mark xv. 1-5; Luke xxiii. 1-4; John xviii. 33-38; 6th, before Herod (Luke xxiii. 7-12); 7th, before Pilate, when the Barabbas incident occurred at the scourging (Matt. xxvii. 16-21; Mark xv. 6-14; Luke xxiii. 13-18; John xix. 1-8). One more effort was made by Pilate to release him. The eighth trial before Pilate then took place, when the appeal and reproach of not being Cæsar's friend settled the matter, and he delivered Jesus to be crucified (Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 25; John xix. 9-16).

The Writing on the Cross. Matt. xxvii. 37: His accusation, "This is Jesus, the King of the Jews." Mark xv. 28: The superscription of his accusation, "The King of the Jews." Luke xxiii. 36: A superscription, "This is the King of the Jews." John xix. 19: A title, "Jesus of Nazareth, the King of the Jews." The full writing was, "This is Jesus of Nazareth, the King of the Jews." It was written in Hebrew, for Jews; in Greek, the popular prevalent language; and in Latin for the Government.

Scripture Gift Mission.

RARELY, if ever, does any society working for the moral and spiritual welfare of the people of her realm long escape the notice and approval of Her Most Gracious Majesty the Queen.

Her Majesty has had the Scripture Gift Mission brought to her notice through Mr. Henry Harper, who is editor of the Illustrated Bible, and Her Majesty has graciously accepted from Mr. Harper copies of the Illustrated Gospels, and ordered other copies from Mr. Walters, the founder and director of the Mission. These copies are now being presented to soldiers of the British Army, serving, or warned for service, in South Africa.

Her Majesty, as is well known, is anxiously concerned for the progress of the Kingdom of Christ, and recognises that only as they are composed of Christian soldiers can her armies ever be really great and strong. It is gratifying, therefore, that the Illustrated Gospels (the specialty of the Scripture Gift Mission), which have been so richly blessed both in the ranks of the army and among the teeming millions in heathen lands, should enlist the interest and win the support of Her Majesty.

Her Royal Highness the Princess of Wales has also accepted copies of the four Gospels as presented to H.R.H. by Mr. Harper, and has ordered other copies and despatched them to South Africa.

All friends of the Scripture Gift Mission will be pleased to hear of this manifestation of interest by the Royal House in an unostentatious but excellent work; which only needs to be better known in order to gain a much larger circle of supporters. We hear that donations are much needed to supply the whole of the soldiers on active service with copies of these little Gospels, which are much prized by men of all ranks. Communications to Mr. Walters should be addressed to the office of the Mission, 15, Strand, London, W.C.

Bethnal Green Free Library.—In connection with the educational work of this institution, evening classes are arranged and other steps taken to interest and instruct the young who live in the vicinity. Year by year the number of readers and students increases, while the healthy influence exercised is evident. Support is sought for the maintenance of the work. The treasurer is Mr. F. A. Bevan, 54, Lombard Street, E.C.

Day by Day.

SUNDAY, December 24. Esther i.

IT has been suggested that this book is an extract from the official memoirs of the Persian court, which we know were carefully kept (ii. 23; vi. 1). This would account for the omission of the name of God, for the minuteness of the details, and for the numerous parentheses, which are interpolated for purposes of explanation. But the reverence and high tone of the historian seem to suggest that Mordecai himself, or some other pious Jew, was at this time the royal annalist. The fact of its being included in this Book, and being held by the Jews in the highest reverence, attests its divine authority.

Upon the whole, it seems probable that Xerxes, the invader of Greece, is the Ahasuerus of this book. He is known to have given himself up to unbridled personal indulgence. This story naturally follows those of Ezra and Nehemiah, for as they tell of God's preserving care of his people on their return to their own land, this describes his interposition on the behalf of the large numbers who remained in the land of their captivity. God is a refuge for the distressed, a refuge in times of trouble. He does not always show his hand. There is no speech, nor language, his voice is not heard, and yet He shows Himself strong on the behalf of those whose heart is perfect towards Him.

Take heart, oppressed believer, God is near, able to help, waiting to help—through dreams and wakeful nights, by the use of obscure and insignificant agencies; in his operation on the hearts of kings, if needs be, He is working on thy behalf. He will put down the mighty from their seats, and exalt them of low degree.

MONDAY, December 25. Esther ii.

"After these things" is an indefinite expression that may mark the interval, during which Xerxes invaded Greece and was ignominiously defeated. It almost appears that he was filled with compunction at the memory of his treatment of Vashti, and that his councillors made their horrible proposals with the view of diverting the royal mind from an inconsolable grief. How frequently men endeavour to drown their remorse by yielding to unbridled passion! This is the expedient of turning out demon by demon.

The name *Mordecai* means, "belonging to Merodach," the Babylonish deity, and was evidently a substitute for a Hebrew word, which indicated that this Jew, who was to become so famous, was dedicated to Jehovah. *Hadassah* means a "myrtle." This was the maiden's Hebrew, while *Esther*, "a star," was her Persian name. It was not left to the choice of Esther, or of her guardian, whether she should come to the palace with the rest. Had they had any option or choice, they would not have dreamt of such a degradation. The officials (*v.* 3) decided the matter for them, and against their determination there was no dispute. Had the Hebrew girl told her nationality, it might have barred her way to the throne; but it could not have saved her from the hands of the court officials.

That the maiden pleased the king's chamberlain, and ultimately the king, reminds us of Gen. xxxix. 21. "The Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison." The hand of the Lord was evidently with this lonely girl, through whom his high purposes were to be achieved; and it was of God that the king raised her to share his throne. "Rest in the Lord, and wait patiently for Him."

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

(1672)

TUESDAY, December 26. Esther iii.

A sturdy soul was Mordecai. He was not going to give a prostration of homage, which he reserved for God alone, to the haughty noble who sprang from the hated race of Amalek. Had not Jehovah vowed to have war with Amalek from generation to generation, and to put out the name of Amalek from under heaven?

He had to run a tremendous ordeal. The sycophants and hangers-on of the court "spake daily unto him." He was the butt of their sarcasm and jest. There was no suggestion too scurrilous, no taunt too biting, for them to use against him, knowing, as they did, that he differed from them by a whole heaven. There is nothing that aggravates the natural man like another's possession of a piety to which he can lay no claim. When Mordecai refused to budge an inch from his position, they called Haman's attention to his obduracy and nationality, sure that this last item would clench the nail. The Jew-hate has always brooded sullenly in the hearts of men.

The mines were carefully dug beneath the devoted people. All that malicious representation, appeals to avarice, and suspicions addressed to a despot's fears, could do, was done to secure the king's acquiescence to his favourite's plans. That two millions sterling would come into the royal treasuries was no small bait.

What a contrast within and without the palace when the decree was signed! Within, revelry, the king and Haman sat down to drink. Without, perplexity and alarm, for who could anticipate what the near future might disclose, if the king could sacrifice an entire nation for the whim of a favourite? But God was standing

—within the shadow, keeping watch above his own.

WEDNESDAY, December 27. Esther iv.

As no one guessed the relationship between Mordecai and Esther, Mordecai had to adopt some striking manner of attracting the Queen's attention: he did this by his loud and bitter cry. His artifice succeeded in putting him into communication with Esther; and he was able to acquaint her with the terrible fate which, like the sword of Damocles, was impending over her people and herself; and to urge her to act as an intercessor with the king.

What memorable words are those of *vv.* 13, 14, He was so sure that deliverance and enlargement would come, and so eager that his beloved ward should be the channel along which it might come. To all of us come these great moments, for which all our previous training and education have been preparing us.

The aloe is said to bloom once in a century; that one flower is the expression of the sun and moisture of a hundred years. Similarly lives bloom in single actions. See to it that you are ready, watching and praying, that you may be able to go forth and meet the supreme crisis and opportunity of your life whenever it arrives. Such moments always involve peril and trial, beneath which we are tempted to give in and turn back. But if we do so, we only expose ourselves to a more certain fate than if we persevere; whilst to another belongs the honour of becoming God's instrument and channel of deliverance.

THURSDAY, December 28. Esther v.

The intercession of Esther for her people has sometimes been quoted as a type of Christ's before the face of God for us, or of ours for others. But the parallel cannot be permitted for a moment, because the despotic, capricious, sensual monarch cannot, with the wildest stretch of imagination, stand for the nature of our Father God, who hates nothing that He has made, who yearns over us with tender pity, and whose character is the compendium of all that is noble and lovely.

Esther's address and prudence were the first instalment of God's answer to her prayers, and those of her maidens, who may have been Jewesses. The court of the palace, where the king was surrounded by his attendants, was not so suited for the disclosure of her purpose. And the double invitation, the postponement of the making of her request, greatly stimulated the king's curiosity, while it went to show that she was craving no ordinary boon.

That postponement of her request until the second banquet was evidently of God, working through a mind which was wholly subjected to his control. He put it into her heart, because on the intervening night an event took place which materially expedited Esther's plans. Nothing happens by chance. The royal sleeplessness is a link in the chain of Providence. Doubt not that God is hastening to thy help, and making all things work together for good.

FRIDAY, December 29. Esther vi.

Promotion cometh neither from the East or West, but from God. He putteth down one, and setteth up another. Ah, you Mordecais, to whom the waters of a bitter cup are wrung out, whose tears are your meat day and night, and who seem as the offscouring of all things, trodden beneath the iron heel of pride, be of good cheer; your time will come, when God shall lift up your head. Now you sit on the dunghill, then on the throne. Now the Miserere is on your lips, then the Jubilate. Now the fire and water, then the wealthy place. Lift up your hearts and rejoice, for your redemption draweth nigh. The poor and needy are dear to God, and He will ride on the heavens to their help.

How strange that Haman should be called in to promote Mordecai's exaltation. Is not this, however, full of deep suggestiveness? Have not the calumny and hatred of the world been nonplussed in its attacks on the children of God, and even made the more to set forth the beauty of their holy characters? Again and again the fire and stake, the judgment-hall and torture-chamber, have been the background to bring out, in more evident relief, the graces which the Spirit of God has inwrought in holy souls. Pain and bereavement, like Haman, have often led us in triumph, and proclaimed in deed, if not in word, the excellence of the characters which have passed through their cleansing fires. Perhaps Satan himself shall contribute to the glory of our Lord, for whom the cross was prepared by his malice; and where sin abounded grace shall abound more exceedingly.

SATURDAY, December 30. Esther vii.

The whole of this story may be interpreted in its relation to the conflict within us, between the flesh and Spirit. This is one of the deep things of inspiration, that it has its direct historical value, and is capable of being applied to the deepest questions of the soul-life. There is the greater fitness in this application, since Amalek, from whom Haman sprang, always stands for the flesh. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.

It is quite clear that we are all holden by the flesh, which, in one form or another, hinders the manifestation of the Spirit, and there must be a moment when we enter deeply into the meaning of the Cross. And this applies not only to the inner question of character, but also to our work for God. In one way (I quote from a letter just received), it is so much easier to work than to pray; but, after all, the best work is done when there is least of our energetic, busy, self-life—that is, when we are on our knees. Those whom we try to drag along by virtue of our own endeavour for them, will only fall back; but when we stand aside and leave the Lord to do his work, helping Him in so far as He may call us in to help Him, and especially co-operating by prayer, work is done which remains for ever. Every moment we must reckon ourselves to be dead indeed to ourselves. It is only as Christ keeps the whole self-life in the place of death, only as we die to that wherein we were held—that is, the flesh, the old I—can we live by the faith of the Son of God.

There is a Nemesis in the world. Haman is hanged on the gallows prepared for Mordecai, and Mordecai and his people assume the supremacy anticipated by their foes.

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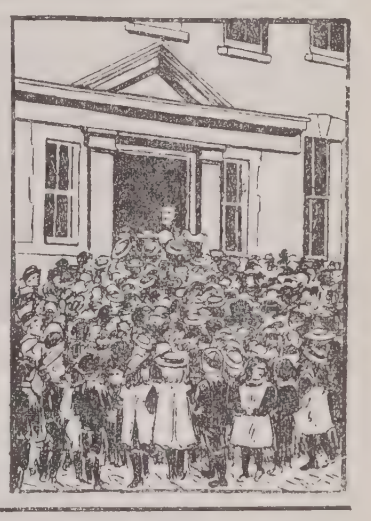
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JANUARY 7, 1900.

IN view of the gravity of the present crisis, and of the widespread sorrow and suspense caused by the war in South Africa, the Council of the Evangelical Alliance suggests that

THE FIRST SUNDAY

of the New Year, January 7, 1900, should be observed universally as a

DAY OF HUMILIATION AND PRAYER,

and invites the clergy and ministers of all denominations, together with private Christians, to offer to Almighty God Confession, Supplication and Intercession, that whatever may be amiss in our National Life may be forgiven, that the sufferings of those who suffer may be alleviated, and that Peace may speedily be established on a righteous and permanent basis.

Signed on behalf of the Council and Members of the Evangelical Alliance,

POLWARTH, President.

THE CLERGY AND ALL CHRISTIANS ARE ASKED TO GIVE PUBLICITY TO THIS INVITATION.

It will be remembered that this is not only the first Sunday of the New Year, but also the first day of that world-wide WEEK OF PRAYER, which has been organised by the Alliance yearly since 1858. Programmes and all information to be obtained from The SECRETARY, 7, Adam Street, W.C.

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WE ARE ABSOLUTELY WITHOUT FUNDS.

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The whole of London will be missioned *by the Society* during this winter.

SIX MEETINGS ARE FIXED FOR THE LAST NIGHTS OF 1899.

They will be held in the most frequented parts of the Metropolis.

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THE SOCIAL WORK OF THE SALVATION ARMY

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Although nearly 5,000 are accommodated nightly,

700 men and hundreds of women were turned away through lack of room one night in this month, in London alone.

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No Entrance Examination.
Suitable men seldom have difficulty in finding regular employment after training.
One Entirely Free Studentship.
Apply at once to the Warden for particulars.
Clergy are invited to recommend suitable candidates.
President—The Lord Bishop of LONDON.
Warden—Rev. E. R. FORD, M.A.
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Other Lands.

Central Indian Aborigines.

SOBIT the Gond, with his wife Sukum, was among the first in the Balaghat district to hear the Gospel, but they took two years to consider the question of forsaking their ancestral beliefs and sinful lives before confessing Christ in baptism.

Bairagi, Sobit's brother-in-law, more speedily decided to make like profession of faith; but, alas, on the eve of the day fixed for the event, his numerous relatives and friends waited on him, and solemnly sat in conclave at his house, finishing up with such dire threats of vengeance that Bairagi lost heart and courage, and next day was not to be found; he has since been ashamed and wretched because of his backsliding, which makes us hope for and expect his restoration.

But more courageous were Juar Singh and Baksi, the Baigas, who were indeed sons of the forest, living on the game they killed, and the roots and berries they found in their jungle home. Almost at the first hearing they decided to follow Christ, and, braving all opposition and prognostications of some terrible catastrophe overtaking them, they boldly stepped into the flowing river, and were baptised into the name of God the Father, Son and Holy Ghost.

Jai Singh, of the same wild tribe, soon followed his friends, and with them became a brave witness for Christ. Jai Singh is the hero of more than one startling adventure with wild beasts, having at one time, when sleeping at dead of night in the forest, awaked to find his head grasped and held down to the earth by the massive paw of a big panther. His old mother beat off the beast with a heavy log of wood, but Jai Singh carried the scars for many days.

Such are incidents of life among the forest tribes inhabiting the hill country of Central India, among the two or three millions of whom a handful of missionaries are preaching the Gospel. The country is wild and inhospitable, railways and towns are scores of miles away, and luxuries are few; but the climate for the greater part of the year is good, and the people are simple, accessible, and lovable. Hinduism and other religions are steadily absorbing these hill tribes, and it is of most urgent necessity that those who remain in their ancestral faith be sought and won for Christ ere the glamour of idolatry be thrown over them. These forest tribes are

DEMON WORSHIPPERS.

The writer settled among the Gonds and Baigas of the Central Provinces in an unoccupied district some six years ago, and has had the joy of baptizing a number of them; and a healthy and vigorous Christian community now exists where then not a single Christian could be found. God's blessing has been upon the work, and helpers have been thrust forth, so that now there are six English and several native missionaries. A church has been organized, schools opened, and continuous evangelistic work carried on. The writer is now in England seeking to create interest and secure financial help for the prosecution of the work in this most promising field; funds are urgently needed for maintenance and extension. The most simple and inexpensive lines are followed in every department of the work, and the workers receive only what is necessary for the plainest mode of life consistent with the preservation of health.

Our field is, for the second time in four years, the scene of an entire failure of crop, and famine prevails on every hand. Thousands of our poor hill people are starving, in spite of the efforts of Government. We can find employment and food for many through our Industrial Farm and other agencies, if funds are forthcoming. The people come to us readily. I shall be very thankful to have opportunities for urging the claims of these forest tribes, wherever friends interested can furnish them, and also will gratefully receive financial assistance to the work.

J. Lampard.

114, Clapton Common, London, N.E.

Zambesi Industrial Mission.

MR. J. OSWALD, on his first visit to Angoniland, writing from Chioli, one of the Zambesi Industrial Mission stations in S. Angoniland, says:

"The schools and the meetings, both on the station and in the villages here, are surprising. On my first day's journey from Mitzidi I heard of eleven who were anxious to confess Christ in baptism. At Ntonda I saw the school, and counted ninety in two classes gathered outside, while inside were at least a dozen classes of about a score each. Others were writing and doing sums at the back of the school buildings. Some of the writing was very good.

"Last Sunday I saw some eighty black faces round the Lord's Table at Dumbole, some of whom were there for the first time. Every evening thirty or forty come in here for worship. I have counted as many as fifty. I am very thankful that I have been allowed to see the work here. I cannot forget that this is where Mr. Allan laboured and died without seeing much fruit. How true it is, "One soweth and another reapeth.'"

It will be a matter of interest to know that the coffee harvest has this year been most abundant. By the *Ingeli*, which has just arrived in London, 1,882 bags of coffee have been received, and the reports from the plantations mention that the trustees may expect in all something like 5,000 bags of coffee. This is cause for very great gratitude to the Bountiful Giver, who has blessed the work of the Mission in all its departments.

We are thankful to record that about £200 has been promised towards the total of £400 asked for by Mr. Caldwell for the establishment of a church and sailors' rest at Chinde. We hope to have the whole amount in hand by January.

From a cable just received we learn that seven fresh workers are required for the Mission, and that Mr. Caldwell is leaving for home. Christian men who feel that God has called them for service in Central Africa, being thoroughly capable, and having a good knowledge of nursery work or farming, are requested to apply to the Secretary of the Mission at this address:—1, Gresham Street, London, E.C.

Fred G. Toller.

St. John's College (C.M.S.), Agra.

"THE function of Christian colleges is to make it perfectly clear that the best mind is bound to be a Christian mind."

So said the Hon. Kali Charan Banerji in a speech at the Bombay Missionary Conference in 1892. There is a great truth in this, for in India and the East, where Oriental culture, and the pursuit of that philosopher's stone—occult science—is at its zenith, where the best and noblest of the native non-Christian intellects are permeated with the sophistry of Buddhism, Christianity must needs be presented to them from its highest intellectual as well as its moral aspect. St. John's College is an institution which has this for its primary object, and one has only to glance at the latest prospectus and report to see how the work is being carried out.

Here native students can graduate in the faculties of arts, law, science, medicine, &c., the college being affiliated to the Universities of Allahabad and Calcutta. The Bible is taught throughout the whole institution, including the branch schools. Rev. J. P. Haythornthwaite, M.A., the Principal, who has been on furlough in England, sailed the other day, and is now on his way back to Agra. St. John's College is a centre of much Christian activity, moral as well as intellectual and spiritual, and its influence in India is far-reaching, and is yearly increasing.

Australian Notes.

A SUCCESSFUL mission, by Rev. C. H. Yatman, from America, has just concluded in Geelong, Victoria. The attendances have not been so large as he has had in most cities in the Colonies. Yet the interest steadily grew, and considerably more than 100 persons must have come forward for covenant cards.

Mr. Yatman is a powerful and original speaker, with methods entirely his own. His professed aim in a mission is "to make bad people good, and good people better;" and his appeal to men is based upon the desire "to be good," which he believes is in every man's heart. Through the whole mission there has been no inquiry room, or any special attempt to get workers into personal contact with inquirers.

I am writing on Melbourne Cup Day, which, in spite of the protest of the non-racing community, is proclaimed a public holiday. The Government patronage of this race meeting, with the numerous evils connected with it, is a great curse to the colony.

Yet this is not the only matter that at present causes humiliation to Christian people. The other week the Victorian contingent was sent off to help our soldiers in South Africa, and though there was time for processions, receptions, banquets, and entertainments, there was no time for any religious service!

An incident that took place on the wharf will show how such a service would have been appreciated. A young man was receiving his last goodbye from his mother and sister, and when at last he was obliged to cross the gangway the sister fell down on her knees among the crowd and fervently prayed for him. Another soldier passing at the time stopped at the sight, and saluted as he saw her kneeling there.

I am now happily settled in the Fenwick Street Baptist Church in this city.

Geelong, Victoria. Geo. Wainwright.

Nyassa Industrial Mission.

THOSE of your readers who are interested in the work of the Nyassa Industrial Mission, and especially in the labours of our friends, Mr. and Mrs. Deeath at Cholo, will be glad to hear that God is blessing the patient toil of the workers in the field. While a marked spirit of hearing prevails among the natives, the industrial work has been so successful that the two plantations already occupied may now be regarded as self-supporting; and it is contemplated, so soon as funds for the purpose are in hand, to open new mission stations in districts hitherto altogether unevangelized.

The present letter is written, not to solicit funds, but in the hope that there may be among your readers some who are already in a measure familiar with the working of an industrial mission plantation, and who, seeing this appeal, may recognise in it the voice of God calling them to this service for Him. Our friends, Mr. and Mrs. Hambrook, have recently been compelled to return home, and consequently our stations are undermanned just when an increase of workers is needed instead of a diminution. We are thankful that we have young men training or offering for the work, whom we shall be glad to send out soon; but our immediate need just now is a man of some experience in agricultural or mercantile undertakings, and whose heart is burning with the love of Christ, and the love of souls.

We believe that God has such a man ready for us somewhere—one who is willing to endure hardness for Christ's sake; and trust that this letter may be the means of bringing us into communication with him. I shall be happy to give such a one full information.

Alfd. Walker,
Gen. Sec. Nyassa Industrial Mission.
Sandrock, Sevenoaks.

On the Black Sea.

FRAULEIN BECHLER, formerly an English governess, but now working for the Lord at Constantza, on the Black Sea, writes:—"It may be known only to few that the Lord is making for Himself an entrance into Roumania. The work, though just beginning, is spreading. Five years ago some Stundist brethren from Russia, who had suffered greatly from oppression, settled hereabouts. One, who had been for some time the companion of Dr. Baedeker on his travels, came to Constantza, which is a seaport in direct communication with the Orient, and at which the Orient Express stops three times a week. He quietly began work for the Lord, and souls who were hungering for the Word of God soon combined for worship. Through Dr. Baedeker's kind help they were enabled to open a mission hall, in which Sunday-school classes and meetings for grown-up people are now held every Sunday, both in Armenian and German. Meetings in Russian are also held in the house of one of the brethren.

"There are representatives of many nations living side by side in Constantza, and it is greatly to be desired that all should hear the Gospel. There is

COMPLETE RELIGIOUS LIBERTY;

but what has been done, so far, is like a drop in the ocean. There is a lack of workers and also of means.

"What gives a special importance to Roumania is that there are comparatively more Jews in the country than in any other country of Europe. The official census shows that 350,000 of the 5,000,000 of inhabitants in Roumania are Jews, for whom nothing worth speaking of has yet been done. The Zionist movement is strong among them. Were these Jews to be evangelized, blessing would result to them and to the whole country. For the Roumanians, too, little has been done so far. Besides the distribution of Holy Scripture through the British and Foreign Bible Society, nothing worth mentioning has been done.

"Lately, the Stundist brethren have begun to print and distribute Roumanian tracts. The people gladly accept them; but here, too, there there is a lack of means. To supply all, we should need Scripture portions and tracts in

ABOUT TWELVE LANGUAGES,

which makes work more expensive than in a country where all can speak and read the same language. But there are no funds for buying Scriptures, so we cannot do so much as we should like. An English brother made known the needs of Roumania a year ago, with the result that four missionaries came to Bucharest, the capital. This was last August. They were sent in prayer by some Christians in French Switzerland, by whom they are also supported.

"The Stundists found themselves obliged, two years ago, to open a Christian school for their children; but many other children are also enjoying it. The school began with thirty children; now we have eighty-six, with four teachers. However hard the work in this school (there being seven different nationalities and tongues represented), one cannot help seeing that it has not been in vain. After two years' schooling they can understand the Word of God all in one common language. The greater part of the children at the school are Armenians from Turkey. In connection with this school there is in Constantza a little

HOME AND ORPHANAGE

for Stundist children. The father and mother of this Home are Stundists, who had to suffer great persecutions and endure exile for their faith and principles. None of these efforts are in connection with any missionary society, and we have no definite income to depend on. To the glory of the Lord, it must be said that, as long as the work has existed, we have not been in want, though again and again the oil in the cruse and the meal in the barrel have been low.

"It greatly cheers us to add that recently one of the Stundist brethren has opened a little Bible and tract depôt; which is all the more hopeful and welcome, as this brother has made it his aim to supply the various nationalities at Constantza with the Gospel in their own language. Any Christian friends who like to help in the work should write to Dr. Baedeker, at Weston-super-Mare; or direct to Patwakan Taraianz, Str. Militara, 30, Constantza, Roumania. The latter is also in direct communication with the oppressed in Russia, and would gladly forward any help sent for them."

A Brahmin Baptized.

MR. JAI BHAI, of the Indian Christian Realm Mission, write concerning a station that he recently visited:

A good piece of news is just in from Jumna Prasad. He has baptized in the river the headman of Jantana, a Bheel village some seven miles from Broach. Mr. Stover and another Dunker missionary were present." A number of the heathen come down to witness the baptism.

Brother Jumna Prasad is a man of the Brahmin caste who, from early conversion and training, is specially fitted for missionary work among his countrymen. God has used him and his wife of late, particularly among the Bheels. Brother Stover is a pastor of the German Baptists, a people doing a quiet, earnest work in India. Will friends pray that the head man just baptized may be enabled to witness a good confession by his daily life before his people, and that he may learn and be used of God?

Mr. Jai Bhai, the director of the Mission, has been down with an attack of typhoid, caught while on tour. He is being brought through. The above note is his first to England since his sickness. ESU CHURRAN.

"News from Barotsi Land."

THE current issue of the magazine associated with the Mission to the Barotsis contains some reassuring reports from the Upper Zambesi district. Letters from the capital show that, outwardly, real progress is being made, although conversions are few, and the soil is still very hard. Mr. and Mrs. Mann, who are engaged at Lealuyi, Barotsi Valley, state that their labours at this station are bearing much fruit, and many souls are being added to the Church of Christ.

The congregations in the morning average 450 people, and in the afternoon 200. King Lewanika is frequently amongst the worshippers. Many of the natives here are suffering from leprosy, and it is proposed to build a hospital, when funds will allow.

At Lealuyi there is an evangelists' school, where the scholars are taught the English language; but much difficulty has been occasioned by the scarcity of books. Many will, doubtless, be glad to help the students by forwarding spare books to the hon. secretary, Miss C. W. Mackintosh, 4, Wetherby Gardens, S.W., who also will give any information relating to the Mission.

Tunis.—Mr. Arthur V. Liley, 10, Rue de la Medressa, Es Slimania, has, from time to time, kept the friends of the Mission at Tunis well informed as to the progress of the work out there. A recent communication bears on Mohammedan religious beliefs. "As usual," says Mr. Liley, "I have had many Arabs coming to the house, brought by various motives. The opportunity has always been seized to point them to Jesus, as the Son of God, and the only Saviour. An important development of the mission station is the provision made for the Arabs by the opening of a shop, where they may come for reading and conversation, and to purchase the Scriptures."

Blood Reserve.—This is a centre of mission work in the Diocese of Calgary, N.W. Canada, till recently carried on by Rev. F. Swainson, of the C.M.S. The Kissock Homes for Indian children stand for the Evangelical faith against Roman Catholic aggression boldly conducted. The Canadian Government makes a grant towards the support of each Indian child in residence, but it is a matter of regret to know that, while all the expenses of a local Roman Catholic school are met by the Government, only a small sum was given by Government towards the erection of the Kissock Homes and Hospital. Copies of the appeal, with statement of funds raised, and further information, can be had of Rev. F. Swainson, 171, Sutherland Road, Sheffield.

A Sunday in Moosonee.

THE "great lone land" of North-West Canada is steadily yielding to the influence of the Gospel. The diocese of Moosonee has been for some years in charge of Bishop Newnham, who has laboured earnestly to undermine and displace the idolatry and superstition of the Indians; and, with the blessing of God upon his word and work, the prejudices of the people against the truths which attack their besetting sins have been in a large degree overcome.

With regard to the observance of the Sabbath by the inhabitants, the Bishop writes: "There are still parts where the missionary and his message have not penetrated, and which are without a Sunday. In a few remote districts, far from our mission centres, and in the bleak, barren, barbarous tracts in the far north, where the poor, dirty, and ignorant, but happy and contented Eskimo wander in their search for seals and reindeer, rarely or never coming within sound of the missionary's voice—there, of course, Sunday is as any other day. But, in general, one of the first evidences that an Indian or Eskimo has begun to understand and accept the elements of the Christian religion is that he begins to observe the day in some way. Few of the Indians travel on Sundays, except under special circumstances. The missionaries themselves are sometimes forced to travel on that day in the fulfilment of their offices, as in all our 600,000 square miles there are only some twelve or fourteen churches, some ten missionaries, with a few native catechists."

In the home, which is usually a tent, Sunday is not disregarded. "After breakfast," says the Bishop, "the old man goes to his bag to get out his books—New Testament, Prayer-book, and hymn-book. One or two others get out theirs, and then they probably sit on their heels round the tent. The old man gives out the hymn, 'Awake my soul,' the words, though Indian, being the same, and ending with 'Praise God from whom all blessings flow.' How well they sing! All join in, even the children, for the Indian loves to sing, and the children know most of the hymn-book by heart. The old man now begins to read, and if you could follow, you would find he is going through the morning service of the English Prayer-book. Now they kneel forward, and join in the General Confession and Lord's Prayer. Then follow the Psalms for the day. They have their almanacks marked and given them by the missionaries."

The remainder of the service is equally hearty, and the sermon is a simple, earnest exhortation to Christian faith and service, with homely, practical details of duties, and personal experience. In the forests, of course, and many other places where the inhabitants are far removed from spiritual influences and religious surroundings—where there are none to encourage them in due observance of the day—Sunday is observed in a different manner; but even in such regions there are evidences of blessing and enlightenment to the heathen, resulting from occasional visits on the part of the missionaries.

Wei-hai-wei.—At this far-away station Mr. and Mrs. Mudditt are continuing their good work at the Sailors' and Soldiers' Institute, which they have started. Refreshments are sold at low prices, and, in a room set apart for meetings, a variety of Gospel services are held. Good reading matter is asked for, which may be addressed to Mr. Mudditt, at the Institute, Wei-hai-wei, China.

Captain Dreyfus.—It is interesting to know that the many Bibles sent to Captain Dreyfus, some of them from English sources, are receiving a certain amount of attention. This may stimulate those interested in this remarkable man to pray that he may come to know the Messiah, who "came unto his own, but his own received Him not;" also that he may become an instrument in proclaiming Christ to his nation, a mission for which the terrible sufferings he had endured seem to have specially fitted him. A visitor to the Captain not long ago saw on the table Bibles in which solicitous friends had underlined those passages which seemed to apply to the Captain's case. Others, at the request of Madame Dreyfus, had copied extracts from the Scriptures which she finds particularly touching.

A Lonely Field in India.

THE Kois and Gonds live among the hills and in remote places, far away from railway communication. This makes it difficult to reach them, as the only means of travel is by cart over very rough roads. Nevertheless, they are in need of the Gospel, and should not be neglected. I have had the pleasure of travelling through a part of the country with my two native preachers, and of preaching to people that never heard the Gospel before. Many of them were surprised at what they heard, and asked all manner of questions. One man said, "If what you say is true, then we are great sinners. I fear that we cannot enter heaven." We told them of Jesus the Saviour of mankind. They listened attentively, eager to catch every word that fell from the speaker's lips.

In one village more than 200 gathered to hear the message of love. This is a large number of Kois to get together, as the villages are small and scattered. The question now is, what can we do to extend the work among these people? They are poor and ignorant, yet in a sense they are better off than many other tribes, as they live among the hills, and can always cultivate some kind of crop. Even in famine time they can eke out an existence by wild forest produce. They are now open for the Gospel.

Living in the district is expensive for Europeans, because of the difficulty in getting supplies over the bad roads. Even our mail has to be carried 158 miles by coolies from Warora to Sironcha. We are entirely cut off from civilization; but we are here for Jesus' sake, and to do his work. And now that the crops have failed in this part of the Godavery Valley, the situation is more than ever difficult. But our trust is in God, as we toil in our lonely field. Should any society or person feel interested in the aborigines of this land, I shall be pleased to hear from them.

R. H. Madden.

M.E. Mission, Sironcha,
Central Provinces, India,

Miss Leigh's Homes in Paris.

THE work of the British and American Mission Homes has during the past year, in the uncertain atmosphere of Paris, been carried on in "troublous times." No part of the work has, however, been either interrupted or curtailed, and none has been abandoned. The reports handed in to the Paris Council by those in charge of the various institutions are all written in a tone of thankfulness and hope.

The "mother" institution, at 77, Avenue Wagram, is the centre of varied operations. The Orphanage continues prosperous, and grows yearly in the confidence of the public. Washington House occupies a unique position in Paris, and is almost regarded as indispensable. That it is widely known and highly appreciated is evident from the fact that the admissions during the past year reached the large number of 305, comprising art students and governesses, trained nurses and teachers, while for those engaged in business special arrangements are made.

The directors are appealing for the sum still required—£600—to bring the annual income up to £3,000, and also for £200 to meet a heavy bill for compulsory drainage and exterior renovation required by French law. Copies of the report for the past year may be had from the Hon. Sec., Mrs. Travers Lewis, 45, Eastbourne Terrace, W.

Destitute Children in Korea.

IN some account of her Home for Destitute Children in Korea, sent to a friend in England, Miss Perry writes:—"Is it not wonderful that we should have such a lovely place given us for a home? Last year we sent out circulars, saying we wanted a large place in a healthy situation outside the city walls. Now we have that place—a nice Korean house, with extensive garden and fields—just what we desired. I want to take in a large number of children this year, but funds have come in very slowly.

"Seoul is a very large city, the residence of the Emperor, and the centre of all mission work in the country. It is surrounded by a high and picturesque wall, with large gates, which have heavy roofs, and generally a room above the gate for watchmen. The gates are open all day, and closed at night. The country around is very beautiful, the foliage very luxuriant, when the Koreans do not cut it for firewood. Our garden has been one succession of blossom since the spring. The ground we have is six or seven acres, in a pretty hollow half-way up a mountain, which slopes gradually down to a thickly-populated district, just outside the west gate of the city.

"The little girls are very lively and affectionate. They can learn very easily, and think nothing of committing to memory half a chapter in the morning, God is blessing us here wonderfully. I feel that it is not according to our faith, but according to his goodness, far more than we can either ask or think."

Among Jews in Hamburg.

SINCE last January, more than eighty Jewish young men have spent a longer or shorter time in our home. Since August, four confessed the Saviour in baptism, and all four are again earning their own living. Now two are again preparing for baptism, and several have found the Saviour, although they have not yet the courage to confess Him openly.

On October 8, the son of a Jewish Rabbi was baptized, and although, in his case, confessing the Saviour meant losing all, he did not hesitate. Since then he has received the sad news of his father's death. The Lord is leading him through deep waters, but is keeping him in perfect peace. I am asking for earnest prayer on behalf of all young converts, fifteen in all, since Easter, 1898.

I am very anxious to prepare our young men a Christmas Joy. Often, though not always, they come to us without any extra clothing. I should be so grateful if friends would look through their wardrobes, and see if they can send any cast-off clothes, underclothing, overcoats, &c. Our office (16, Lincoln's Inn Fields, W.C.) would gladly forward them; also any of the Continental carriers.

The Lord has laid it on my heart to carry on, this winter, an active evangelistic propaganda with the magic lantern. In Germany, this method has still the advantage of novelty. Through the kindness of a friend, I have a good lantern, but I have no slides. I should be grateful if friends, who have spare slides suitable for evangelistic purposes, would kindly forward them to me. Three times daily instruction is given to classes of Jewish young men, who, in addition, work seven hours a day in our nursery and vegetable gardens.

Anything which would make our lessons more interesting, or would serve to illustrate Scriptural teaching, also notes of the recent Bible schools held in London, or books which we might use in our instructions, would be a great help to our work.

D. H. Dolman, M.A.

London Jews' Society, Bären Allee 6,
Wandsbek, Hamburg.

Among Roman Poor.

MRS. WALL sends particulars of her work among the poor in Rome. Needless to say, all efforts to spread the simple Gospel meet with determined opposition. The following are incidents of the silent progress of the work of evangelization:—

One poor woman, very rough and ignorant, who has attended the Sunday-school and meetings for about six years, has to bear scorn and harsh treatment from friends on account of her faith in Christ. Old and needy, her children have treated her badly, and often turned her out of the house. Long desirous of doing something for Christ, she one day spoke about Him to a neighbour, who listened intently, with the result that she also became a Christian, leaving Rome for her village, carrying with her a New Testament.

Another poor woman, named Casali, during many months in the hospital, suffered much persecution from priests and nuns. It is impossible to realize what discomforts and ill-treatment the Romanists inflict on the Protestant poor when they have them in their power. When this poor woman was *in extremis*, they endeavoured to force her to confess. She cried out, "I have confessed all to Jesus, and his blood has washed away my sins." The priests and nuns then left her, and forbade anyone to go near, on pain of excommunication; and, lest her testimony should influence others, they told other patients in the ward that as the heretic had not repented she would assuredly go to hell. The poor soul breathed her last without any human word of comfort. These facts were related by one of the nurses in the ward, who was much impressed by what she witnessed.

There is also a crèche, where little children are taught to pray to Jesus. Many of them become little missionaries in their homes. Communications may be addressed to Mrs. Wall, 35, Piazza in Lucina, Rome. We heartily commend her arduous and excellent work.

Work in Salonica.

THE station of the American Board of Missions, under Dr. J. Henry House, is doing a splendid work, not only among the Christian sailors of the English squadrons when in the harbour of Salonica, but among the natives and inhabitants of this cosmopolitan city. On October 9, Dr. House invited the Christian men of the squadron of some twenty ships then in harbour to a united meeting at the Mission-house, and the Admiral signalled the invitation to all his ships. But the accommodation and facilities for housing are very limited, and there is no sleeping accommodation. It went to the missionaries' hearts to have to tell these men, who had only twenty-four hours' shore leave, about beds in the khans and hotels. The men were served with tea, though only fifty could be seated at once.

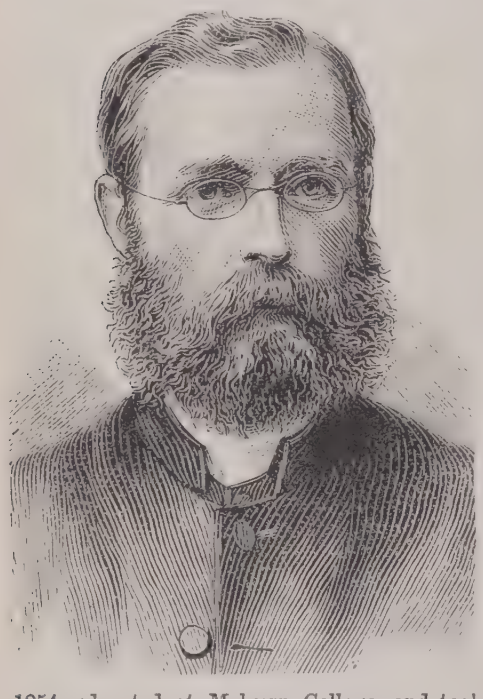
The men would gladly have availed themselves of a temperance Christian "Rest;" but the only place in this ancient scene of St. Paul's labours bearing the name of a "Rest" is a dram-shop! Gifts of books and other articles would be very welcome at this distant outpost of missionary labour; and a large portion of the Mission-house needs furnishing. A library of Bulgarian and other books has been started, and a sick-room is being maintained.

Rev. E. O. Williams,

MISSIONARY TO CHINA.

WE recently recorded the death of Rev. E. O. Williams, missionary to China, "a man greatly beloved." Measured by years, his life was brief. He was but forty-five when his home-call came. But according to the heavenly standard it was a full life, for from beginning to end it was given to God, and aglow with sacred light and love.

Edward Osborne Williams was the seventh son of Mr. Philip Penry Williams, J.P., of Stoke House, Shropshire. He was born in



1854, educated at Malvern College, and took third-class Theological honours at Trinity College, Oxford, in 1876. Ordained in 1878 by the Bishop of Ripon, he laboured as curate of Ilkley, Yorkshire, from 1878-81, when he was presented to the living of St. Stephen's, Burmantofts, Leeds. This was his sphere of toil for seven years, with much appreciation and success.

During this period—while vicar of Burmantofts—he experienced a notable deepening of spiritual experience. He attended conventions at Keswick and Glasgow in 1885-6, and while his ministry became more intense, he felt promptings to a wider service. In 1887 the missionary call came to him and his young wife simultaneously, through the message and influence of Rev. J. Hudson Taylor, the director of the China Inland Mission.

Gladly obeying, they started, with their four little boys, on the long voyage to Paoning, in the province of Szchuen, in the very heart of China. In 1894 they moved to Sin-tien-tsï, and afterwards to Pacheo, both places in the same province. They had only returned to Pacheo six weeks, after a furlough in England, and at Shanghai of two years, when he was called to the higher service above. He passed away on June 30 last, after only eight days' illness, from typhoid fever.

As a young man, in 1877, Mr. Williams rendered welcome assistance to Rev. Gilbert Karney, then vicar of Sandown, Isle of Wight. He went about among the people in the mission district of Lake, and by his bright and winning manner exercised an influence which was blessed to many, old and young alike. In the words of Mr. Karney: "His outward happiness was the reflection of his inward holiness. His life was beautifully consistent."

Writing of his college days, Canon Christopher says: "I remember him as a truly Christian undergraduate here in Oxford. He was, indeed, a worthy brother of the late Captain Williams, R.N., who laboured so faithfully and zealously as the Missionary Secretary of the Protestant Reformation Society." His vicar when at Ilkley, Rev. A. C. Downer, recalls with pleasure the days when Mr. Williams assisted him in parish work. "From first to last he was kind and unselfish. The work was not easy, but he gave invaluable help in everything."

Mr. Williams was a self-effacing worker, and was as a right hand to Bishop Cassels in his arduous toils in dark China. Among workers of the C.I.M. his name is held in affectionate remembrance. Mr. W. B. Sloan, secretary of the Mission, writing after his departure, asks, "What was the secret of its influence? Three words seem to sum it up, simplicity, humility, kindliness. Walking always before God, there was a note of genuine ruthfulness about his character, which became manifest in all that he said and did. He esteemed others better than himself, but he never hesitated to embrace the opportunities of service that were presented to him."

The ministry of such a man, though neither showy nor striking, cannot fail to leave solid and lasting results, far more than are visible here and now.

Notes from New York.

ADELINE, Countess Schimmelmann, has arrived here from Chicago and Detroit, where she has been engaged in religious and philanthropic work among the poor. She has come here by way of the Great Lakes and the Erie Canal in her yacht *Duen*, and expects to stay some little time. She reckons that she has fed more than 50,000 poor people since she reached this country.

A Cleveland despatch gives the following account of President McKinley's conversion when a boy, as narrated by a gentleman who was at that time a circuit rider in the Methodist Church:—"President McKinley was converted at a prayer meeting. I remember the evening very well. At my request for those to stand who wished to express a desire to become Christians, he rose. I remember his words very well. He said: 'God is the greatest of all things, and religion is the best of all things in the world. I have determined, by the grace of God, to seek for it until I find it.' After his declaration he attended the revival meetings for three or four evenings. At the expiration of that time he said that he found relief and joy in religion. He continued to be much interested in the meetings, and he was very attentive at the services. He pursued a strict study of religion and religious duties. There was only one religious question which troubled the young man. He was puzzled as to whether he should be baptized by sprinkling or immersion. Both could then be used in the Methodist Church. In a few months, however, he decided to be immersed with a number of others, and, having been on probation in the interval, he then became a member of the Church."

At the opening of the fifty-sixth Congress of the United States, Brigham H. Roberts, an avowed polygamist, attempted to take his seat as a representative of the State of Utah. For many weeks efforts have been in progress to create such a public sentiment as should render it impossible for any member of the House to countenance the presence of a polygamist. The New York *Journal* procured petitions from all parts of the land, bearing no fewer than *seven millions* of names, or nearly *ten per cent.* of the *entire* population. Previous to the assembling of Congress, Roberts had, among other devices, tried to make his case a matter of politics; but his efforts to rally the Democrats to his side completely failed. Mr. Tayler, of Ohio, a Republican, protested against Roberts's admission to the House, and he was promptly sustained by Mr. McRae, of Arkansas, a prominent Democrat. Mr. Tayler presented the huge 7,000,000 signature petition to the House. Mr. Roberts stood aside while the other members were sworn in. The facts as to his ineligibility will be investigated before a committee, which will in due course report to the House.

Dr. De Costa, who was rector of the Church of St. John the Evangelist for eighteen years, has joined the Roman Catholic Church. The point of interest in his action lies in the fact that the chief element in the case is that he holds that Church to be the only existing body that can be relied upon for the defence of the Bible in its entirety and integrity. He took a prominent part in the controversy over the ordination of Dr. Briggs a few months ago, even going so far as to threaten to have Bishop Potter tried before an ecclesiastical court if he performed that ceremony. He did not do so, however, and in September he resigned his rectorate. As he is married, he is ineligible for the Catholic priesthood, and he intends to devote himself to lecturing and literature.

Roger Martin.

Count Campello's Work in Rome.

A REMARKABLE meeting took place in Rome last week, when a gathering of Italian and other friends of the movement for reform in the Roman Catholic Church in Italy was held at Via Farina, where a hall at House A had been hired and arranged as a church, through the exertions of the Roman friends of the cause. The meeting was opened with prayer by Rev. Count Campello, who afterwards asked the English chaplain of Holy Trinity Church, who was present, to join him in asking the Divine blessing on the work.

The meeting called upon Count Campello to preside and to address the assembly. In doing so, he congratulated the gathering on the fair promise of a Roman branch of the work which had already taken shape under his care, and that of the band of clergy which were working under his instructions, and in connection with the synod of the *Chiesa Cattolica Italiana Riformata*, which had elected him its Bishop. He then referred to the efforts made upwards of twelve years ago to open a hall for worship in Rome by Monsignore S—— and himself. Monsignore S——, chilled from the want of practical support from those who assured him of their "warm sympathies," had withdrawn from the movement, and had left him, Count Campello, to carry out alone the work he had since done. In great measure this was through the kind aid of the Italian Church Reform Association, at Church House, Westminster, by which he had been enabled to found churches and open stations, and establish trained ministers and teachers at Oneglia, San Remo, Arrone, San Vito, St. Angelo di Lombardi, Dovadalo, Popino, &c. Count Campello, who resides at Arrone, has appointed Rev. A. Luzzi to live in Rome and take oversight of the work.

Manuel Matamoros's Mother.

MANY of our readers will recall with interest a notice of Manuel Matamoros which appeared in our issue for the 16th ult. We feel sure it will be of equal interest to them to see a portrait of his mother, the heroic old lady for whose necessities appeal has been made. She is over ninety-seven years of age, and is dependent entirely upon the help of Christians.

The Dona Dolores resembled her son both in appearance and character; and, at the time of his persecution, removed to Granada in order to visit him in prison. On one occasion the governor of the prison, seeing her weeping by her son's bedside, said:

"You are weeping, madam?"



"How can I do otherwise?" she replied.

"If your son," replied the governor, "was not as bad a son as he is to his mother, the Church of Rome, it would be easy for him to dry your tears."

To this Dona Dolores replied: "If my son were to deny his Saviour Jesus Christ, I, in my turn, would deny him as my son."

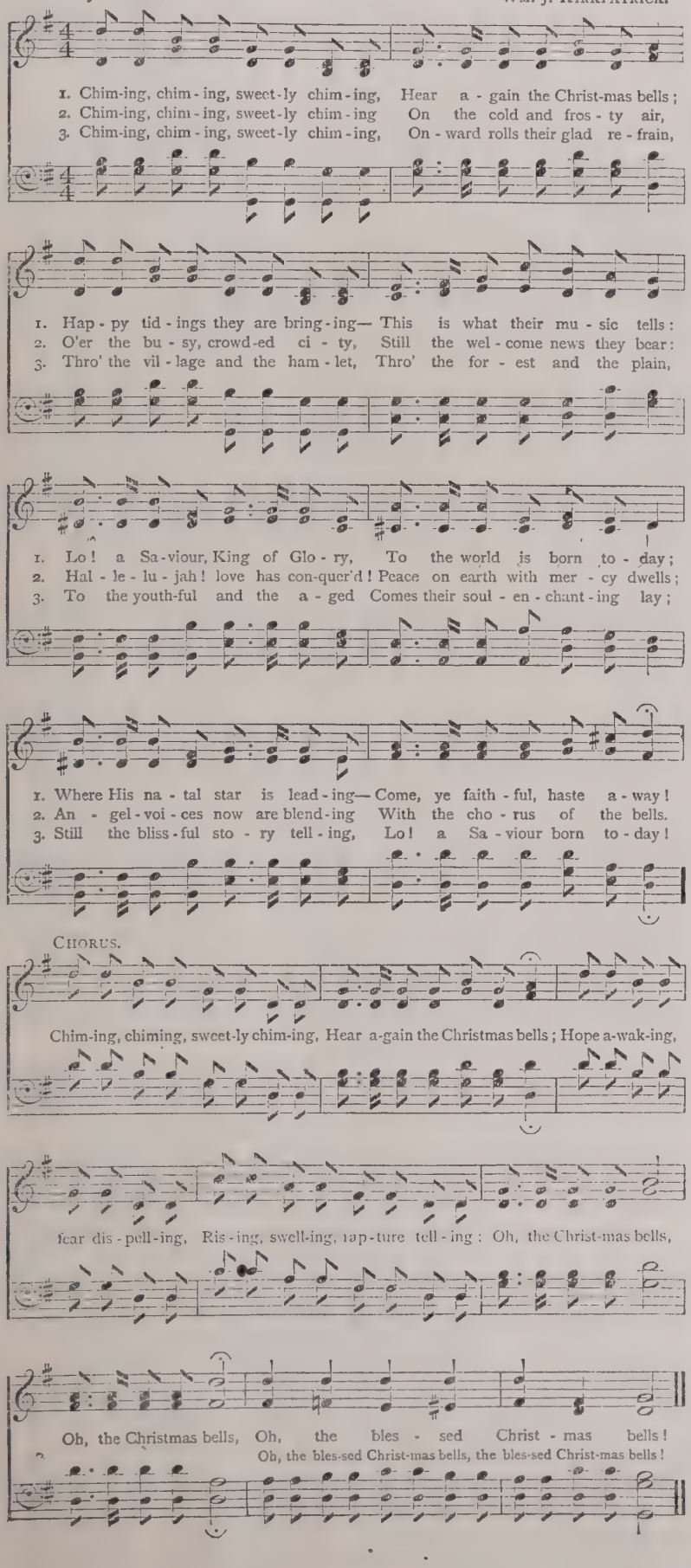
The governor, much surprised, turned to Matamoros and said, "You have a noble mother."

Mr. W. Greene, 3, Endsleigh Gardens, N.W., is in correspondence with the aged saint.

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Chiming, Chiming.

FANNY J. CROSBY. WM. J. KIRKPATRICK.



Christmas Poems.

"On Earth, Peace."

(Luke ii. 14.)

"PEACE! Peace!" poor stricken earth hath heard
The heavenly, unaccustomed word!
The pulses of her heart are stirred.
Not yet she knows his gentle reign,
Not yet the end of strife and pain:
She waits till Jesus comes again.
Yet all who to his sceptre bow
Enjoy the blessed earnest now—
The peace of God on lip and brow.

LUCY A. BENNETT.

Christmas Bells.

RING out, ye bells! ring merrily
A joyous peal o'er land and sea;
Glad tidings of a Saviour's birth,
Sweet echoes of goodwill to earth.

Ring out, ye bells! O loudly ring
Till all the world re-echoing,
Unite to praise eternal love,
Which brought the Saviour from above.

Ring on, ye bells! but soft and low,
Whisper to those bow'd down with woe,
For many lonely hearts will weep,
And many weary vigils keep.

Ring softly still, and tell them He,
The Lord of air, and earth, and sea,
Came but to suffer, and to know
The deepest depths of human woe.

Let silvery tones now o'er them steal,
And to their heart his love reveal
Divinely true unto the end,
Compassionate, unchanging Friend.

Ring on, ring on, and never cease,
Till o'er the earth is perfect peace;
Till we are called to praise above
The wonders of redeeming love.

Dingle. K. J. D.

"The Word made Flesh."

LORD, in wondering contemplation,
We commemorate thy birth:
Thy mysterious Incarnation
In the form of sons of earth.
Heaven with loudest praise resounded
At thy condescending grace,
When Thou didst, with love unbounded,
Come to our apostate race.

Low before thy throne adoring,
God Incarnate, Saviour, King,
We, our lukewarm love deploring,
Heartfelt praise and blessing bring.
Thou, the brightness of his glory,
Didst the Father's love declare,
And unfold the blissful story
Of the gift He did not spare!

Of our flesh and blood partaking,
Thou hast suffered human grief;
Thou canst soothe the heart's sad aching
To the weary give relief:
In each trouble and temptation
That our faith and patience tries,
Thou canst give sweet consolation,
And canst truly sympathize.

But thy wondrous Incarnation
Could not, by itself alone
Bring us pardon and salvation,
Nor for all our guilt atone:
Thou hast blotted out transgression
By thy blood on Calvary shed,
Thus releasing from oppression
Those by Satan captive led.

Lord, our Light and our Salvation,
Evermore be Thou our Guide!
Make our hearts thy habitation,
Let us e'er in Thee abide!
Thy most precious Name confessing,
May we tell to all around
What forgiveness, joy, and blessing
In our Saviour we have found!

ALFRED A. BROWN

Where Will Jesus Spend Christmas?

Where will Jesus spend Christmas?
With her of the lonely room,
With visitors few,
One Visitor true,
Will draw the curtains of gloom:
And her face will grow bright
In the heavenly light
Of Him whose presence gives songs in the night.

Where will Jesus spend Christmas?
Where father and mother smile,
And fair children play
Through the short, happy day,
Remembering Jesus the while.
It will double the glee,
O Lord, if they see
Thy face, as they gather at thy blessed knee.

Where will Jesus spend Christmas?
Away in the heathen land,
Where loving hearts tell
Of the Lord they know well,
Though few the glad news understand.
As their hearts hurry back
O'er the homeward track,
The Master's presence will make up all lack.

Where will Jesus spend Christmas?
With some by the new-made grave:
With some on the sea,
As of old He would be,
The God of the bold and the brave:
With the sinner who sighs,
And for love's pardon cries:
With the sick—with the one that at Christmas dies.

Where will Jesus spend Christmas?
With any who will invite;
Though lowly the board,
The Bethlehem Lord
Will bring to the lowly delight.
And, perhaps, ere again
Christmas comes with its train,
We shall be with Him where joys ever remain

William Luff.

The Holy Child.

"A Saviour, which is Christ the Lord" (Luke ii. 11).

Shall darkness reign when Love alights
Within the earth's confines?
Shall gloom prevail to cloud the skies
When peerless glory shines?
Heaven wills it otherwise; and, lo!
Angelic voices tell
In rapturous song, "The Christ is born,
The Lord, Immanuel!"

Earth's destined Monarch! there He lies,
His bed—the manger rude!
Draw near, and with the heart adore
The holy One of God—
The Babe, unknown to wealth and power,
To shepherds first displayed,
Immortal Love in creature form,
In human likeness made.

Long ages roll; yet, through them all
The light of Bethlehem shines;
That Child the wondrous centre is
Of all heaven's vast designs;
'Till, veiled no more, his glory beams,
And low! before Him fall
Earth's myriads, as in holy song
They crown Him "Lord of All!"

Albert Midlane.

A Christmas Hymn.

Hail to Thee, O Holy Jesus!
Hail to Thee, eternal King!
Hail to Thee, who as an Infant
Came into this world of sin!

In the rude and lowly manger,
On thy blessed Mother's arm,
Thou didst know an infant's weakness—
Thou didst feel a child's alarm.

For in weakness, not in power,
Laying heavenly glory by,
Thou, in poverty, not riches,
Came to suffer and to die.

Oh! stupendous love, surpassing
All that we can know or feel,
Reverently we gaze, adoring,
At the love Thou dost reveal.

Praise to Thee, whom angels worship;
Praise to Thee, whom hosts adore;
Praise to Thee, Oh! glorious Godhead—
Three in One, God evermore.

C. Cardinali.

(1680)

A Prayer for Peace.

Christmas, dear old Christmas, thou art coming once again,
Upon the night winds stealing we catch the angel strain;
Our songs are hushed and silent, or sung in minor keys,
As trembling hands awaken life's sadder symphonies;
And tears are falling—falling for loved ones far away—
Whilst for the holly wreath we twine the cypress and the bay.

Instead of joyous carols we hear the din of war,
The clang of arms, the bugle-call, the cannons' mighty roar;
We see the field at even, the wounded and the dead,
The stars, like pitying angels, that keep their watch o'erhead,
And hearts, this festive season, are wrung with anguish sore;
O Christmas bells, ring in the time when war shall be no more!

. . . . .

"Peace on earth, goodwill to men"—thrice blessed angel strain—
God haste the day when o'er the world the Prince of Peace shall reign,
When nation against nation no more shall lift their sword,
But, joined in holy brotherhood, shall own Him King and Lord.
Then all the earth with joy shall ring, as earth's sad discords cease;
For Jesus reigns, who came to bring glory, goodwill, and peace.

J. L.

*** The above verses are taken from a booklet, with embossed cover, tied with silk ribbon, published by *W. G. Wheeler & Co., 17, Paternoster Row, E.C.* (3d. post free.)

The Whitstable Orphan Boys' Home, which was only opened last spring, has for its object the reception and welfare of the orphans of respectable people. It is in co-operation with the Society for the Prevention of Cruelty to Children, and has received seven of its boys. There are already eighteen regular inmates, and some forty London children (a number of whom were blind, and one deaf and dumb) have been enabled to spend a holiday by the sea. The founder and his wife have given their lives to the work gratuitously, so there are no management expenses. The children, therefore, derive full benefit from any gifts. Communications may be addressed to the founder and hon. director, Mr. H. W. Squirrell, at the Orphan Boys' Home, Whitstable-on-Sea.

Irish Distressed Ladies' Fund.—In the course of pleading a communication, Lord Erne writes: "We have at the present time seventy-nine ladies upon our present list, many of them very old and infirm. Others are assisted in illness, in the education of their children, etc. Every case is thoroughly investigated, and great care is taken to give assistance only to the deserving. We have been obliged to draw largely on our capital to meet the pressing cases which have come under our notice." The secretaries may be addressed 17, North Audley Street, London; and 4, Kildare Street, Dublin.

East End Emigration Fund.—All who are interested in emigration will find the report for 1899 worth perusal; for, apart from its own particular work, it contains valuable information and hints on emigration in general. The Fund is organized on thorough business principles, and does its work in a very efficient manner. The Fund never deviates from its principle of only giving money help to British subjects who are emigrating to the British colonies. Lord Brassey is president of the Fund, and Rev. J. F. Kitto chairman of the committee. Communications may be addressed to the Hon. Secretaries, 34, Newark Street, Stepney, E.

The "Bridge of Hope."

THE "Bridge of Hope" this year attains its majority. During all the twenty-one years the door has not been shut, day or night.

Thousands have passed through its portals, nearly every one of whom has been helped to better things. To-day we are in touch with hundreds who are doing well, and many come back to tell us that, thanks to the "Bridge of Hope,"

LIFE IS DIFFERENT WITH THEM NOW.

The Night Shelter, the Refuge, and the Children's Cottage Homes enable us to help various classes of women, girls, and children, and we have been marvellously successful in meeting the many needs of the ignorant and sinful in this overcrowded neighbourhood.

In the refuge in Ratcliff Highway we have accommodation for seventy. Our beds are always full, and many are waiting to be received. The Bridge of Hope is in as much need now as in the early days of our pioneer work. There are young women whom we have rescued and trained, going out from us to begin life again, better equipped to meet and resist its temptations. How many there are, and what beautiful lives of usefulness some of them are living—not merely in domestic service, but in other positions of honourable trust. Truly with them "all things have become new." No longer down-trodden by others, or slaves to their own appetites, but here and there doing God's service as only those can who have realized the exceeding sinfulness of sin, and love much because much forgiven.

THE REFUGE IS ALWAYS FULL,

but the inmates are very young, many being almost children.

The Cottage Homes, too, are full to overflowing, for we have always many waiting in the Receiving Home to be passed on to Chingford. Altogether, we have 175 children.

I have just received a most touching letter from a young woman, now married. Ten years ago we took her in, a troublesome girl of fourteen. She came from terrible surroundings, and, as a result, was utterly wild and naughty. After some years of patient training, she went to service; and, with more or less success in that capacity, passed safely on to womanhood. At twenty-two she was comfortably married, and has a happy little home; but she visits us still, and looks upon it as the greatest treat to come and see us from time to time.

Many of our children have grown up and entered on home mission work. I should like to tell these happy stories, but they are pages too sacred to turn for general reading. These are

HELPING OTHER YOUNG LIVES

with the infinite patience and tact of those who, from experience, are able to enter into the difficulties of others.

No one needs to be reminded of the present claims upon universal sympathy, and we rejoice at the splendid response. But, whilst all are doing what they can for the newly-made widows and orphans, and sending relief to far-away sufferers, we, who are working at home, need to remind our friends that we have these homes full of orphaned or destitute children, each one as absolutely needing help as any to be found in London or elsewhere. Sadder reading there could scarcely be than the records in our case-books, page after page revealing the history of spoiled lives, or of

LITTLE CHILDREN IN IMMINENT PERIL.

The calling off of funds in this direction is sorely crippling us. The work is thoroughly and economically done; but, without any church or association to support us, £4,000 a year is a large sum to realize. At the present time we are absolutely without a penny.

Surely, at this time, when we celebrate the birth of the Christ-child, the little ones whom He has left us to care for in his stead will not be forgotten.

Mary H. Steer.

28, Betts Street, London, E.

The Cry of the Poor.

THE ensuing Christmas will be a sad one in thousands of British homes, as, with the progress of the war, and the lengthening of the roll of killed and wounded, the sound of wailing and lamentation increases yet more in volume. "The angel of death" is abroad in the land; we may almost hear the beating of his wings. It is to the credit of the nation that, at such a time, contributions of so liberal a character have been made to the various patriotic and relief funds. We may hope, too, that there may simultaneously come a welcome replenishment of the resources of the societies at homewhich minister to the

NECESSITIES OF THE POOR,

and which run some risk of being overlooked amid the tumult and excitement of the time.

The Christmas season means to many thousands little but the renewal of the winter struggle with cold and poverty and hunger. The sorrowful stories of lower life in street and slum, as recorded in the press, instinct as they are with a terrible pathos, call for more than mere passing regret; they claim our practical aid. Here, for instance, is a tragedy of childhood:—

Two brothers, one twelve, the other seven, were found by the Westminster police sleeping in a damP shed and covered only with a piece of sacking. They gave their name as Bowles, said their mother was in prison, and that their father did not trouble about them. For some time they had been wandering about, sleeping where they could. Dr. Barnardo agreed to take the children.

The woes of poor families of the deserving and industrious class, who live in a condition of incipient starvation, press silently, but powerfully, for special consideration. The outcast, the aged poor, the indigent sick; in a word, all the suffering and sorrowful appeal to the sympathy of the Christian heart. Happily, evangelical devotion has been enabled, by God's blessing, to found and maintain a vast number of philanthropic agencies, well organised and wisely directed, and thoroughly capable of dealing with distress in all shapes and forms. In all parts of the world the broad stream of Divine love has watered and fertilized the arid desert of human sorrow. Christianity knows no bounds in its glorious desire to

DO GOOD TO ALL MEN;

its effects are seen in the physical as well a the spiritual world. The maimed and outcas leper of the East perforce recognises the fact as he finds a refuge where he is the recipient of kindness in place of loathing. The ill-fed, scantily-clad mother understands it as she obtains warmth and food for herself and her shivering offspring at the Mission Hall, or Settlement, or Home. It becomes clear to the dim vision of the sheltered wanderer, as, amid the bright surroundings of some helpful institution, he gazes wonderingly at the bright texts that meet his gaze on every hand, and listens to brotherly words that bid hope revive, and that re-kindle Divine thoughts and aspirations.

Nor can it be objected that there is any need to distinguish, in this matter, in the use of the terms "social" and spiritual. Many of the chief agencies of what may be termed the modern social movement are the children of spiritual revival. Gospel truth has been their strength in the great work of reclaiming the miserables, man, woman, and child, of our land; and could we have placed before us a record of the successful philanthropic efforts of the last three or four decades, the sum total would be such as to call forth a cry of wonder and praise, "What hath God wrought!"

Since, then, these noble works have found their source and inspiration in Christianity, it is but right and reasonable that they should command, and continue to command, the hearty support of the Christian community at large.

This is not the time to dwell on the familiar subject of the advances that might reasonably be looked for as a consequence of a proper realization of the Christian's duty to give. Rather let us sound a note of praise for all the goodness of God toward us; and, in the warmth of fervent gratitude for daily light and guidance for the supply of spiritual temporal needs, make a generous answer to the cry of the poor. Well might a recent writer, in a parody of well-known lines, voice the need in the vigorous words:—

"I've half made up my mind
To take out a poet's licence for some fighters left behind.
Brave fight! vain fight! fight that the strong would shun,
Fight without hope or glory, fight that is never won.
Battle in filth and squalor—sordid, spiritless fray—
Through the roll of the drum hear a cry from the slum, and pay! pay! pay!"

Christmas Appeals.

MRS. A. WELIN is desirous of giving Christmas cheer to Scandinavian sailors, at the SAILORS' TEMPERANCE HOME, opposite West India Docks Station, London, E.

To provide for the needs of "Jack ashore," at the SAILOR'S REST, Bute Road, Cardiff, Mr. R. M. RICHARDS appeals for mufflers, mittens, and help for a tea.

At the HOMES FOR WORKLESS MEN, 321, City Road, N., it is hoped Christmas cheer may be provided for a number who are being sheltered. Address: Mrs. KEATES, as above.

NORTH LONDON GOSPEL SAMARITAN MISSION is endeavouring to provide cheer for poor old people. Address: Mr. J. R. BULLOCK, 3, Gloucester Road, Holloway, N.

LISSON GROVE MISSION works a very poor district. Help for Christmas effort would be highly esteemed by Mr. G. T. HUNT, 77, Church Street, Lisson Grove, London, N.W.

At the CHILDREN'S MISSION, South Street, Camberwell, Christmas dinners are to be given to 150 poor children, and free breakfasts are resumed. Hon. Sec., Mr. A. H. ROE, as above.

An effort is being made at DEPTFORD to provide poor street boys with a Christmas dinner, and poor Christians with coals, &c. Address, Mr. H. A. PUNNETT, 119, St. John's Road, Deptford, S.E.

At the "FOX AND KNOT" SCHOOLS AND MISSION a great deal of good work is carried on in the vicinity of Smithfield. Christmas help is needed. Sec., Mr. G. B. POOLE, 42, Charterhouse Street, London, E.C.

SURREY SQUARE MISSION workers are in contact with much sickness and poverty. They hope to distribute Christmas parcels and firing. Hon. Supt., Mr. C. A. PAVEY, 13, Pepler Road, Old Kent Road, S.E.

The STRANGERS' FRIEND SOCIETY ministers to the temporal and spiritual welfare of the sick poor of London. Christmas help will be received by the Secretary, Mr. B. H. GERRANS, 121, Finsbury Pavement.

Pastor T. J. HAZZARD, of LIGHTHOUSE CHURCH, Bow Common, E., asks support for varied Christmas efforts, including the distribution of dinners among the very poor. Address: 52, Addington Road, London, E.

At GROVE MISSION, Great Guildford Street, South wark, friends are endeavouring to provide a Christmas dinner for slum children, and clothing, &c., for the aged poor. Supt., Mr. J. W. WESTON, 19, Southwark Bridge Road, S.E.

Pastor T. MAYCOCK, who maintains a sound evangelistic work at KENSAL RISE TABERNACLE, desires by Christmas gifts to cheer sad hearts among the many poor in the vicinity. Address 1, Rainham Road, Kensal Rise, W.

LONDON CENTRAL WESLEYAN MISSION proposes to give, as usual, a Christmas dinner to between 1,500 and 2,000 people in their own homes, and coal for poor widows. Address: Rev. J. E. WAKERLEY, 19, Lloyd Square, London, W.C.

At the ARK MISSION for years past it has been the custom to give Christmas dinners to a large number of the very poor of Rotherhithe. It is proposed to continue the good work. Supt., Mr. W. JOYNER, 88, Paradise Street, Rotherhithe.

Help for Christmas dinners for the poor, and gifts of coal, bread, and meat tickets, etc., are sought by friends at JOHN STREET CHAPEL, Edgware Road. Address: Mr. W. T. RUSSELL, 11, Manor Place, Paddington Green, London, W.

At HOWARD STREET GOSPEL MISSION, Wandsworth Road, S.W., a substantial free meal is to be given on Christmas Day, and also Christmas cheer to all the poor children of the Mission early in the New Year. Mr. JOHN SOAMES, Supt., as above.

Christmas aid is needed in connection with COTTON STREET BAPTIST CHAPEL, Poplar, E., which is situated among people, the bulk of whom are living upon the verge of starvation. Address: Rev. J. J. ELLIS, 109, Plashet Grove, East Ham, E.

The Committee of FIELD LANE REFUGES hope to provide, as usual, over 700 of the homeless poor with a Christmas dinner, and to send Christmas parcels to 700 poor families. Sec., Mr. P. PLATT, The Refuges, Vine Street, Clerkenwell Road, E.C.

The RAGGED SCHOOL UNION has extra responsibilities at Christmas time. The Council appeals on behalf of the many benevolent agencies connected with the Society's great work. Mr. JOHN KIRK, Sec., 37, Norfolk Street, Strand, W.C.

Miss CLEMENTINE KINGDON writes from the PROTESTANT GOVERNESSES' HOME, 22, Chatham Place, Brighton: "Will God's children remember the elderly governesses and gentlewomen who are in deep distress, some bordering on starvation, with only the workhouse in prospect?"

The GIFFORD HALL MISSION, London, N., asks aid for 350 dinners and teas for the very poor. Special attention is to be given to widows, orphans, and those who have a strong claim in consequence of the war. Supt., Mr. H. W. WHITTENBURY, 59, Holloway Road, N.

Miss MEREDITH BROWN pleads on behalf of the hungry and homeless, and to brighten Christmas for hungry slum children, poor mothers, factory girls, dust-heap women, street hawkers, etc. Address: SHAFTESBURY INSTITUTE MISSION, Harrow Street and Union Street, Lisson Grove, N.W.

Help is much needed this winter to relieve the distress amongst the poor and aged, and provide Christmas dinners for the needy in Blackfriars. Gifts of clothing, &c., will also be thankfully received by Miss ANNIE MARTIN, Hon. Superintendent, HOPE MISSION, Friar Street, Blackfriars, S.E.

The MISSION OF HELP TO THE SUFFERING POOR hopes to have the usual distribution of meat and groceries for adults, and a Christmas tree for the little ones. Friendless women and children will also be cared for at a Cottage Home. Address: ANNIE F. PERRAM, Hon. Sec., 90, Darenth Road, Stamford Hill, London, N.

Mr. W. J. ORSMAN, J.P., Milton House, Shacklewell Green, Hackney, N.E., appeals for help to supply 1,000 meals every week during the winter to the poorest children of Old Hoxton, Shoreditch. Also a Christmas dinner to 500 waifs and strays, besides assisting sick and aged Christians well known to the workers at Costers' Hall.

Writing from the GREAT ASSEMBLY HALL, Mile End Road, E., Mr. E. H. KERWIN appeals for materials for providing a Christmas dinner for the poor and needy in their own homes. Every case is investigated. All workers give their services gratuitously. Every penny is spent in food. Eight hundred families were helped last year. Address: Mr. F. N. CHARRINGTON, as above.

"For well nigh forty years," writes Rev. PHILIP GAST, minister of SPENCER PLACE CHAPEL, Goswell Road, "I have been aided in my work for the poor of Clerkenwell and St. Luke's by your readers. The help I am enabled to render is principally given to the widow and fatherless and suffering. Just now the need is most urgent." Address: 12, Noel Street, Islington, N.

Mr. J. T. ISAAC writes from the STRANGERS' REST, 163, St. George's Street, Ratcliff Highway, London, E.; "We are now very busy preparing to entertain 400 sailors to tea, and the Christmas-tree on Christmas Day, and the same number to roast beef and plum-pudding supper on Boxing Day, and should be most thankful if you would kindly make known our great need for woollens, plum-puddings, joints of beef, &c., to help us to brighten the lives of our sailors during the festive season."

Marylebone Medical Mission.

THE winter's work is in progress; the Gospel is preached, and healing is dispensed to the bodies of the sick poor. The work was begun in 1876s Since then vast numbers of the sick poor have been cured, others relieved; drunkards have been reclaimed, and many—who when they came to the mission dispensary were living without God and had no hope—are now consistent Christians. The destitute and sick poor are provided with nourishment. Every patient receives advice and medicine free. Dr. R. Chambers, 12, Bell Street, Lisson Grove, N.W., is the medical superintendent.

Ham Yard Soup Kitchen and Hospice.—The report for 1899—the fifty-third—shows good progress. The system of relief by recommendation and registration adopted in 1883 continues to work well. By this means a family recommended by a subscriber and placed on the register obtains relief on three days a week for a fortnight or a month. In urgent cases the food supply is given daily. Any poor person can dine here (or take home a dinner) for one penny. Copies of the report of this interesting work can be had from the hon. sec., Lieut.-Col. G. E. Perryn, Ham Yard, Great Windmill Street, St. James', W.

A Brand from the Burning!

By Mr. CHAS. COOK.

"GIVE us tuppence, matey, for a pint." Dan's money, as a "brickie," was ten shillings a day, with ten pints of beer. He was wont, out of this, to allow his wife three shillings and sixpence a week, the bulk of the remainder going for drink. The much-suffering wife handed him the twopence as he went off that morning to work. So much per thousand bricks made is detained, as deferred pay, till the whole stack is completed; and it was Dan's fortune to meet one of his chums, with over seven pounds in his pocket, as he left his home that day.

"What, you, Dan? I've just taken my 'pence.' Are you good for a 'gargle'?"

"Yes, I can do with a 'tonic.'"

They entered the King's Head; and when evening came they were still there, and what with "treating" their friends, and drinking hard themselves, Dan's friend had spent *every penny of his money*

IN THE ONE PUBLIC-HOUSE.

"Landlord, trust me for a couple of pots," said Dan.

"I think it's time you were getting home, lads," replied Boniface.

"Well, let's have them two quarts first."

"No, you go and give them 'blue-ribboners' a turn now."

"Blue-ribboners, who are they?"

"Why, those 'holy-joes' down in the tent there on the green; them Gospel preachers."

"What'll you give us if we upset 'em?"

"As much beer as you like."

Dan looked at his companions, and, picking out two of the "hardest nuggets" (as he expressed it), said—

"Jem, will you go? Right, drink out of that pot there." For by this time the landlord had filled two pots and placed them on the counter.

"Bill, will you make another?"

"Yes, I'm in it."

"Then you drink—and now come on."

Leaving the house the three men made their way to the large tent, erected on Turnham Green Back-common.

"Look here, mates, I shall just set inside the door of the tent, and when the fellow begins to speak I shall get up and talk. Then they'll come to put us out, and I shall hit the first man on the nose. Then there'll be a row, and you got to help me then."

"All right, Dan, we'll stand by you."

As they entered the large tent, brilliantly lit by several "Arc" lights, a young lady with a smile on her face approached, and addressing Dan, said:

"THIS WAY IF YOU PLEASE, SIR."

Unable to resist, Dan found himself on the front seat, under the very eye of the preacher he had come to upset.

Despite his condition, he was thinking, "She said, '*If you please, sir*,' to me, a poor brickie! Well, I never!"

"'When he had spent all,' is my text," said the evangelist.

Dan's thinking was cut short. "Who told him all about me?" cried Dan to his two companions. He listened till the tears came; but he dared not get out his old red handkerchief with which to wipe them away. He wished that the earth would open and swallow him up, for he was not only sobered but deeply convicted of sin.

The address was concluded, and a solo sung—as simple and as suitable as the message that preceded it. It helped the work of grace in this poor fellow's heart.

Before the closing prayer the preacher said: "Are there any here who are desirous of accepting Christ, and renouncing sin? If there are, will they rise, and we will gladly pray for them. It takes a man to stand up for Christ; but God will bless you, and we will help you."

Dan was on his feet in a moment! He had always prided himself on being a man, and now he was exhibiting his fearlessness and courage. A few minutes later he was on his knees, and by his side knelt the lady who had shown him to his seat.

Meanwhile, his two friends had fled, frightened from the tent; and, making their way back to the publican, had declared to the astonished man, and others, that "Dan was converted."

"Get out with you, what do you mean?"

"Well, we seed him on his knees, praying!"

"You wait till he comes for more beer."

. . . . .

"Here he comes," cried the men who had accompanied him. More than one pot of beer was held out to him.

"Come along, Dan," said the landlord of the King's Head.

"No, I've done with it for good," answered Dan, "I'm saved." "You're what?"

"I'm saved—that's all I know, but I know that—I'm saved!"

"Won't you have a drink though?"

"Yes, I will, for my lips are cracked, and my throat feels parched; but not that stuff. I've also signed the pledge, and look here, do you see that tuppence, I'm going to have a pint of milk," and straight into a dairy walked our brother Dan, and in that way spent the twopence which his wife had given him.

. . . . .

Bedtime came, and Dan, still true to Christ, said:

"Matey, we've never thanked God for his mercies, let's go on our knees, and

SAY A PRAYER OR TWO."

"Not me," said the more than astounded wife. "I'm not a-goin to mock God, if you are."

For over a week she refused to believe he was "saved;" and his companions said, "Wait till he takes his 'pence,' then you'll see him break out afresh."

Eight days after his confession of Christ, Dan drew his "pence"—something over eight pounds—and on going home, threw it all into the wife's lap, saying, "There you are, matey, get out what's in pawn, and you shall have the same every time." Then she believed Dan was "saved," and has never doubted it since. Soon afterwards she herself accepted Christ.

. . . . .

Such was the story told by Dan himself at the Metropolitan Theatre on a recent Sunday evening; and many instances were also related of others who had been blessed through him.

Seventeen years have passed away since he entered that tent where I was preaching Christ, and until last Sunday I had only seen him once; and, as he told out in his own simple language what God had done for him, I did not wonder that the Lord had greatly used him, for it was all so natural and

SO REAL A STORY.

Dan is now one of the largest contractors in Kent, and, as he says, "If anything happens to me, the wife will have seven or eight pounds a week coming in."

What a difference, "three and sixpence" a week, to keep house on, when the husband is an unconverted "brickie," plus innumerable pawn-tickets.

Home! happiness! and all she can require in time and eternity, plus a loving and converted husband. A well-to-do contractor, and a C.C., now he is a Christian. And yet, however strange as it may appear, it is a fact—Dan does not know his letters, nor does he appear able to learn them.

"To God be the glory, great things hath He done."

Working Lads' Institute.—In consequence of the important alterations now being made in the Institute, Whitechapel, E., it is found impracticable to hold the usual inaugural meeting of the winter session. The various departments of work will be carried on as far as possible during the alterations and renovation of the premises. When the building is completed, it is proposed holding a public meeting, at which the annual report will be submitted. It will be interesting to subscribers to hear that the whole of the liabilities on the Institute, amounting to nearly £10,000, have been paid off. Rev. Thos. Jackson is superintendent.

In "Little China,"

FROM time to time, when I have been passing through Limehouse Causeway ("Little China," as it is called), I have noticed Chinamen in their quaint Eastern costumes, and for the moment have felt it a little difficult to realize that I was in London. As a Christian, I wondered whether anything was done for their souls. It is true that printed Gospels could be given to them, but even these hardly take the place of "the foolishness of of preaching." *Who should preach to them?* was my query.

The very slight knowledge I once gained of some Chinese words, taught me the terrific difficulty of making known to men from different parts of China the unsearchable riches of Christ. Greatly to my joy, I afterwards found that the Lord had solved the difficulty. A faithful and devoted servant of God—also one speaking Cantonese fluently—has opened a small chapel in the district, and hundreds of Chinese from various parts of China gather to spend their evenings at the Chinese Mission, West India Dock Road. Gospel books are provided, and at intervals the

PURE WORD OF GOD IS SET FORTH.

A week or two since, I attended one of the week-night services. Owing to the fact that few men were in the neighbourhood, only ten came that evening. Some nights, I am informed, there are from twenty to thirty present. A slight refreshment had been prepared; but it was but sparingly partaken of, as the men, being well fed on board ship, did not come hungry. The venerable missionary then commenced the service by singing with the men a Chinese hymn to the tune "Old Hundred." The simple but grand music appealed to the Chinese men as they sang heartily. How strange it seemed to hear this tongue of vast antiquity thus sanctified!

I was then asked to preach a short sermon, which Mr. Piercy translated sentence by sentence. It was a simple exposition of the love of God, and of his Son as shown by his death upon the cross. The missionary thought that perhaps some of the men had never heard of the death of our Lord before; but, upon making inquiry, man by man, we found that

MOST OF THEM HAD RECEIVED

some of the sacred seed in China. The attention paid by all was most satisfactory. Strange as the dress of the men might be, and unlike our faces as were their countenances, yet there was no bewilderment or strangeness. The Good News suited them as it suits us. After singing another hymn to a Chinese tune, godly conversation brought the happy gathering to a close.

I can only rejoice that the blessed Spirit of God had thus met a great necessity. May the days of our dear brother, Rev. George Piercy, long be continued to the glory of God, and may his hands be upheld by the Lord's stewards! His address is—Cathay, Cambridge Road, Leytonstone, N.E.

John Daniells.

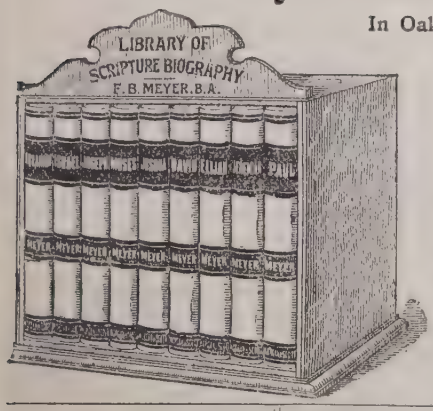
Finsbury Park Rescue Association.

THE annual meeting of this institution, held in Corbyn Hall, Crouch End, was presided over by Rev. Alfred Rowland, who expressed the opinion that the work of rescuing and reclaiming the fallen had never called for more attention. He spoke with earnestness on the duty of Christians—parents, ministers, or Sunday School teachers, in the work of prevention and rescue. Mrs. Allen gave some interesting details of the Home, and the blessing it had proved to those under its influence. The inmates were trained for domestic service, and the applications for servants always exceeded the supply. The inmates earned about £100 per annum by needlework, &c., done in the home, and the subscriptions amounted to £150. The institution, however, requires £400 per year for its maintenance.

Mrs. Ormiston Chant appealed to parents for their practical sympathy with the work, and to show to the world that righteousness alone exalteth a nation. The meeting was enthusiastic, and the results encouraging; the funds being considerably augmented by a collection taken at the close.

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The Glasgow Evangelistic Campaign.

NINTH WEEK OF GENERAL MEETINGS (December 10-16).

[FROM OUR OWN CORRESPONDENT.]

THE success of the afternoon meetings for "business men and women," so far as attendance is concerned, continues to be limited only by the capacity of the buildings available within the desired area. The audiences are, of course, composed of representatives of every class in the community.

"You see the theologian, the lawyer, the banker, and the stock-broker seated side by side; and, in the gallery, the fashionable West-End lady, the lady typist, and the warehouse girl in the same pew." Several evangelists and ministers have assured us that, within their knowledge, the effect of these gatherings is being felt fn every direction to the farthest bounds of the city. More than that, it has been brought under our notice that the wave of blessing is being carried into a yet wider field, for many of those who attend are not resident in Glasgow, and are taking the impetus and blessing received home with them to country towns and villages. Yet another element is the attendance of Christian workers and others from the country, who are thus enabled to come into touch with the work of the Evangelistic Campaign, which they could not do to the same extent through the meetings in the evenings.

In his evening services Mr. McNeill often recurs to his desire for the prayers of God's people for these central services. The other evening we heard him press the matter home with special earnestness, asking the hearers if they had realized how real and great an affair was this Campaign in which they were engaged. "Suppose," he said, "that all the knowledge of the Lord Jesus Christ, all faith in Him, and all service of Him, had died out of Glasgow, this Campaign would be sufficient to start the whole movement all over again. Our twelve meetings for adults, in different parts of the city, and nearly as many for boys and girls, are being attended so well that from 13,000 to 15,000 persons are brought under the sound of the Gospel every evening."

For the general body of the working classes, the great central service of the week is undoubtedly the Sabbath evening one in St. Andrew's Hall. For the last two weeks the service has been commenced about twenty minutes before the advertised hour, because the hall was already filled to overflowing, and the hundreds who came later were unable to gain admission.

A CHRISTIAN ENDEAVOUR CENTRE.

A clear, fine evening on Monday afforded unusual opportunity for open-air work, and an excellent beginning was made in this way with a mission in Pollok Street United Presbyterian Church. A great crowd gathered at the corner of Paisley Road as the Gospel was spoken and sung. Possibly the unwonted spectacle of the use of a brilliant lamp bearing the name of the neighbouring Baptist congregation, in connection with services in a Presbyterian Church, had some effect on the passers-by, as an object lesson in the real unity of Christians at heart. Under the pastorate (now coming to a close) of Rev. Charles Robson, himself a former president of the Scottish C.E. Union, Pollok Street has been an active centre of Christian Endeavour work.

After a short interval in his efforts in connection with the Evangelistic Campaign—during which he conducted a mission at Ballymena, in the North of Ireland—Mr. Hugh Paton resumed preaching in the Pollok Street Mission. Though not large, the audience was very encouraging, and the evangelist took advantage of the opportunity to address a few words of stimulus to the band of workers. For local reasons, it had not been thought desirable to hold any formal after-meeting on Sabbath; but the Lord had granted the blessing with the Word, and the preacher's heart was made to rejoice by one woman, who could not leave without seeking him out in the vestry to tell that she had been enabled to trust the Lord Jesus Christ for salvation during the service.

Before closing, the pointed question—"Are you converted, my brother—my sister?"—was passed from pew to pew. If any were really puzzled to know, an infallible "mark" was given to them by which they might judge. "Have you the desire to bring some one to Jesus?" For the encouragement of the trembling young believer he pictured his own hesitating first efforts to "show his colours" on the Lord's side in a country village, as well as of the great blessing which came to his soul through them. One of the great joys of his life had been that, like Andrew, he first brought his own brother.

A deep feeling of expectation was in the gathering, and after the general meeting a special season of prayer was engaged in on behalf of unsaved relatives and friends. Soul-seeking and winning were not neglected, but the burden on all hearts was that of the dear ones at home. Our hearts were gladdened by plain evidence of recent ingathering. A group of lads had been sitting in front of us, rough in exterior, and unaccustomed, as yet, to the conventionalities of such gatherings; but when we heard parts of their conversation, it proved to be of "the new life," and when we got a front view one already wore the C.E. badge. God bless the lads! They have a Saviour who saves to the uttermost. The large bands of workers are exhibiting a fine spirit, under the efficient and zealous leadership of Rev. John Harper (pastor of the Baptist congregation) and Rev. Mr. Hunter (acting on behalf of Mr. Robson). Valuable help in the presentation of the Gospel by solo-singing was rendered during the week by Mr. J. R. D. McAusland, Miss Macdonald, and others.

MR. M'NEILL IN HUTCHESONTOWN.

A fall of about four inches of snow during Monday night altered the conditions of the Campaign for the remainder of the week. Nevertheless, Tuesday evening saw a good congregation in Hutchesontown United Presbyterian Church (Rev. James B. Nicholson), Hospital Street, where Rev. John McNeill had made a start on the previous evening with a new mission. At the outset he strongly urged that, while many drawbacks had been removed, there still remained a lack of earnest, persevering prayer on the part of believers. They did not see their responsibility, and by their apathy were "tying God's hands." "He can do no mighty works when you do not ask Him. He has conditioned the pouring out of the blessing so that we must ask for it." Bringing the matter to a very practical point, the question was asked and pressed home repeatedly, How many of those present had spent even the shortest time that day in prayer for the particular mission, or for the Campaign in general?

The last quarter of an hour was spent in a clear and incisive argument to prove that sudden, even instantaneous, conversions ought to be more freely recognised and more frequently expected than they are. Death comes suddenly, and life would need to be as quick—which, thank God, it is.

Mr. McNeill's evening services are usually too long to admit of an after-meeting; but he tenderly and lovingly invited all who were conscious that they *had decided* that evening to trust Christ for salvation. Several responses were made very promptly, and others followed more hesitatingly, from all parts of the church, till nearly twenty had taken an open stand. But the preacher seemed to feel that he had not yet touched the real pulse of the meeting.

After a moment's hesitation came a request for those who felt that they now understood the ground of their salvation more clearly than ever they had done before, and we felt as if the pent-up feelings of many were finding true expression when a multitude of hands were held up. "Ah! I knew it;" said Mr. McNeill; and then he poured out his thanksgiving to God.

Before the audience dispersed, Mr. Nicholson made an impassioned appeal, more particularly to his own people, to take full advantage of the special opportunity that had come to them in this mission to give all the help they could, by attendance and invitation, and to make it a matter of definite daily prayer; "and so will we get the blessing." Among other prominent workers present were Rev. Alexander Simpson (Cunningham Free Church) and Mr. John Climie, evangelist.

TIMES OF BLESSING IN GOVAN.

Since leaving Kinning Park Free Church, to the work in which we have already referred, Mr. Samuel Mackenzie has been labouring in St. Columba's Free Gaelic Church (Rev. J. McLean), Govan. The meetings have been good, and from the beginning rich blessing has been granted. On the first Monday evening the Spirit of God was working so mightily that there was a complete break-down on the part of many of the people, and no fewer than thirteen persons gave satisfactory evidence of a change of heart and will. As the days passed, Mr. Mackenzie testified that, during all his experience as an evangelist, he had never known so satisfactory results in the first week of any mission he had conducted. Night by night conversions took place.

One evening a man went away determined to resist all appeals, but on his way to the underground railway station the evangelist found him waiting, because he found "he could not go home until *this matter* was settled." When the light did break on his soul, the strong man burst into tears. On Thursday eight young men and women were led into the light; and on Friday, though the meeting was much smaller on account of special circumstances, several were found at the close who were determined to close with the offer of pardon there and then. Men and women who had believed on the earlier evenings returned again and again with a look of quiet peace and joy on their faces, to show what God had wrought in and for them, and were busy telling to others the wonderful story.

The "ploughing up" was thoroughly done; yet all who were awakened did not yield themselves. We ourselves talked with a young man who admitted that the address had disturbed his mind very much. He would not admit that the Holy Spirit was working in him; nor would he pray for forgiveness, but insisted on going away without coming to decision—till "some other day." Will God's people pray that he may be brought to his knees with a full sense of his need? A young girl, in her teens, was evidently aroused, and the evangelist pleaded with her to remain behind, but she refused. Turning to a woman beside her, he asked her to stay and try to induce the girl to accept the Saviour. "No," was the answer, "I do not believe in trying to force people." "Exactly," said Mr. Mackenzie, "but you believe in *helping them the other way*."

The Highland element was very strong in the meetings, and much of the preaching was directed to their most common difficulties. Faithful warnings were given against ultra orthodoxy and hardening of the heart against the Gospel invitations. Special emphasis was laid on the danger of waiting for God's time, and ignoring the fact that his time is "NOW." A number were surprised and pricked to the heart by the statement that sinners do not want to be converted, or to go to Heaven at last, *unless they can take their sins with them.* This seemed to shed light on the state of their own hearts in not a few cases.

The other evangelists engaged during the week were Rev. John Ward, in Partick Free Church, Anderson Street; Mr. James Marshall, Jordanhill Free Church; the Weaver Brothers, Free St. Peter's Church, Mains Street; Rev. Gordon B. Watt, St. John's Wesleyan Church, Sauchiehall Street; the Bible Training Institute staff, Springburn Congre-

gational Church; Rev. D. M. Cameron, Possilpark Free Church, Allander Street; Rev. James Symon, Sydney Place Church, Duke Street; Rev. D. G. Forbes, Fairbairn Free Church, Baltic Street; Rev. J. M. Benson, Mount Florida U.P. Church.

Children's Services.

Mr. William Thomson, jun., conducted services for boys and girls—in Gorbals Free Church (Rev. D. C. McNicol).

The lantern was in full use for illustrative purposes; but Mr. Thomson is a man of resource, and in other ways also the liveliest interest on the part of the children was aroused. Many "catchy" Gospel choruses were taught, accompanied by appropriate gestures—among others, "My sins were high as a mountain," the "Five finger hymn," and "I believe God answers prayer."

The other workers among children were allocated as follows: Whiteinch Parish Church, Mr. T. M. Pratt; Springbank U.P. Church, Mr. Arthur Klein; the Tent Hall, Messrs. Mackeith and Stewart; Somerville Free Church, Mr. John Paton; Bluevale Parish Church, Mr. Young; and Moncur Street Congregational Church, Rev. William Baird.

NOTES BY THE WAY.

At the Kinning Park Free Church Mission, to one of the striking incidents of which we referred to last week, the evangelist (Mr. Samuel Mackenzie) reports that, in all, about seventy men professed conversion during the two weeks.

An all-night prayer meeting is reported as having been held by a body of students in the district of Possil Park.

The current week is to bring the afternoon meetings in Renfield Street U.P. Church to a close. Every day special prayer is being offered in connection with the war in South Africa.

Scottish Notes.

At the annual meeting last week of the Free Church Ladies' Highland Association, it was brought out by Rev. J. Fairley Daly that in certain Western islands, where Popery still prevails, the Society's schools afford Bible teaching to all willing to receive it; and that, but for these, Protestant parents would be obliged to send their children to schools under Roman Catholic teachers.

A letter was read at the noon-day prayer meeting in Glasgow recently from Tiree, relating that a great revival is sweeping over the island, in which all the churches are sharing, and that a great harvest is being reaped. Mr. T. W. Canning, of the Evangelization Society, has been holding a mission; and so many children have been converted that they have asked their teachers in school to allow them to sing hymns instead of the usual song melodies.

At a meeting of the Glasgow City Mission, it was mentioned that Rev. John Renfrew had now completed fifty years since his first appointment as a missionary, for thirty-four of which he had been secretary and superintendent. Rev. Dr. Laws gave an account of his early experience in the fever and small-pox hospitals of the city as a missionary, and said that the experience then gained had been of great value to him in his subsequent work at Livingstonia, Central Africa. He had, however, found as dense heathenism in Glasgow as in Africa.

A convention was held in Edinburgh last week of the Christian Endeavour Societies belonging to the North British district of the Primitive Methodist Connexion. Addresses were delivered by Rev. W. Smith (Wishaw) on "Missions," and by Rev. W. Glover (Whiteinch, Glasgow) on "The Revival we Need." A proposal was made that the Primitive Methodist C.E. Societies in Scotland should support a special missionary in Japan or China, and was warmly received, the subject being remitted to the officials for inquiry.

At the Glasgow daily prayer meeting a report was received last week of successful mission work in Peterhead Prison, the worker telling with gratitude that he found many of the warders to be men of God.

Carrubbers Close Mission.

A BUILDING at Carrubbers Close, Edinburgh, known as Whitefield Chapel, was, in the year 1858, secured by Rev. James Gall with the hope of remedying the lamentable state of things which existed consequent upon the neglected instruction of Sabbath-school children. Progress for some time was slow, but the addition of several branches—classes for the instruction of young men in literature, science, music, as well as prayer-meetings, bands of hope, etc.—proved a happy success. Soon after the Mission had entered upon its second year, signs of blessing in the weekly prayer-meeting found expression in the commencement of preaching services. This became a nightly practice, which is maintained up to the present time. Power attended the preaching of the Word, and the old Theatre Royal was secured for evangelistic meetings on Sabbath evenings. Anxious inquirers, however, became so numerous that the meetings were transferred to the Free Assembly Hall, where the work was continued with much blessing.

What was, in a great measure, an educational institution thus became an evangelistic agency, and as such it has since been known. Other changes came with the lapse of years, as operations were carried on with much difficulty and discomfort in cramped quarters in Carrubbers Close. During his second campaign in Edinburgh, in 1882, Mr. D. L. Moody grasped the situation, and, mainly through his exertions, £11,000 was raised, with which a site was purchased and the present commodious building erected.

The open-air missions have, in many instances, given evidence of the unity of Christians, and numbers have been added to the ranks of the soldiers of Christ. The exceptionally fine weather of last summer greatly favoured the preaching of the Gospel in the open-air, and the band of earnest workers have had cause for much praise and thanksgiving. In the mission halls the same interest continues to be manifested in the services, and many have sought the forgiveness of sins. The claims of temperance and moral and social reforms have been freely advocated, together with a full presentation of the Gospel.

The workers have had the co-operation and cordial fellowship of the evangelical churches in the locality, and every encouragement to go on in the name and strength of the Lord.

Missionary Conference in Glasgow.

A MISSIONARY Conference was recently held in Glasgow in connection with the "Regions Beyond" Helpers' Union. Rev. D. M. McIntyre spoke on "Intercessory Prayer for Missions," and Mr. J. Z. Hodge, of Harley College, on how he has been led towards the mission field, and of the new mission to Behar, India, under the Regions Beyond Missionary Union, where he hopes to labour. Mrs. Chapman, hon. sec. of the British Syrian Mission, gave an account of its work amongst the people of Lebanon.

An open Conference on "How to help the Missionary Cause," was led by Miss Kidley, of Liverpool; and Mr. E. J. Mitchell, at the evening meeting, drew a striking missionary lesson from the story of the Shunammite. Miss Viola C. Clarke, of the Congo Balolo Mission, Ikau Station, told impressively of the dark condition of Congoland, and gave instances of God's saving power among the people, and how He was teaching them to give liberally for his cause, and inspiring them to go forth and preach the Gospel to distant towns.

Pastor Smith, of the Argentine Mission (R.B.M.U.), spoke of the 5,000,000 of the Argentine Republic, with only about 150 workers, and the city of Buenos Aires and its 800,000, and only four little churches in it where the Gospel is preached. Miss Kerr (L.M.S., Tientsin) gave a graphic account of her medical mission work, and of the condition of the people in the villages, and how they were being won for Christ. Pastor Fanstone, who has laboured in Brazil for over twenty years, pathetically pleaded the needs of that field. The students of the Lady Missionaries' Training Home and Miss Mary Kerr greatly helped by their missionary messages in song. On the Lord's Day the Conference was continued, the same missionaries being the speakers.

P. W.

Oxford Letter.

(FROM OUR OWN CORRESPONDENT.)

OXFORD is moving in the matter of temperance. A representative meeting was held last week to confer upon the reports of the Royal Commission on the Licensing Laws. The Rector of Exeter presided, and on the platform were the Warden of Keble, the Principal of Wycliffe Hall, Sir William Herschel, Mr. J. Massie, the Hon. Sidney Peel (Secretary to the Royal Commission) and others. Instructive addresses were delivered, and as a result the meeting accepted a resolution embodying the proposals of Lord Peel's report.

The Bishop of Winchester preached a remarkable sermon at St. Mary's on Sunday. In his vast diocese the Bishop is brought into contact alike with the life of the crowded slums of South London and with the intellectual poverty and depressing monotony of the villages of the South of England, and his sermon was an appeal to the University to send of their best to transform the rural life of England, to awaken it from torpor, and to rescue the young labourer from the intellectual paralysis that seizes upon him when his brief school days are over. It is a striking fact that the Bishop of a great diocese, which contains an immense population of the poorest class, should feel the problem of the village weigh more heavily upon him than that of the city slum.

The sermon was the widest possible application of St. John's appeal, "Whoso hath this world's goods and seeth his brother have need," this world's goods meaning much more than money, no less, indeed, than all the advantages that life has for us, the complete equipment of the man.

"It takes a soul to save a soul," said the Bishop. The only saving force is derived from personal devotion and personal sympathy. "Send your best," he said, "to the country curacies, remembering that in former times the Universities derived all their wealth, and much of it to-day came from the land.

The Red-Marked Testament.

HAVING distributed many hundreds of the red-marked Testaments, I have already received many letters from soldiers, sailors, town missionaries, and others showing that it has all the peculiar usefulness which Mrs. Menzies so well explained in her recent letter in The Christian.

In calling attention by these marks to well-selected texts, the distinctive Gospel of the grace of God, with the Atonement and Resurrection of our Lord and Saviour Jesus Christ, is fully and effectively preached in thousands of homes, hospitals, camps, and cabins where the living voice cannot reach; and that such preaching is owned of God is shown by letters I am continually receiving from soldiers who went to South Africa in the earlier transports, and from reservists who write from their barracks at Portsmouth, where they have more recently re-joined their regiments. Town missionaries, sick visitors, and Sunday-school teachers find these Testaments exceedingly helpful in their work.

Martin Hope Sutton.

Cintra Lodge, Whitley, Reading.

Imported Servants.—The importation of Scandinavian servant girls to some of the large towns in the north of England is stated to have proved very successful, the girls being free from a number of the defects which unfortunately have of late years been so prominent in many English domestics. It is said that, as female labour is plentiful in Norway, the experiment will be repeated on a very large scale.

The Late Nun of Kenmare.—Since the death of Miss M. F. Cusack, Mr. T. H. Aston has secured numerous sheets of her book, "His Yarn, and Another Story," which have been neatly bound in paper covers, and now issued at 6d., per post 7d. A few copies of the "Black Pope," (400 pages, illustrated, paper covers), are also on sale at 2s. 6d., formerly published at 6s. The proceeds from the sale of these books will aid the funds of the Birmingham Christian Evidence and Protestant Laymen's Association. Communications should be addressed to the secretary, Mr. T. H. Aston. Lecture Hall, Heath Green Road, Birmingham

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

Notices.

First, let me wish you a very bright and happy Christmas.

The Prize Question next week will be set from the Books of Ezra and Nehemiah.

I shall be glad if as many as possible will send me in their answers to No. 207 QUITE EARLY, on account of making the "Eligible List" for the Prize Competition as complete as possible.

Will each competitor kindly remember to give their FULL ADDRESS, as well as their name and age?

I am obliged to make the following *new rule.* Answers for the "second list," which reach the office after four on Wednesday afternoon, or from Scotland and Ireland after twelve on Thursday, will *not* be included in the list, but will be counted "late." Please, therefore, post as soon after Sunday, each week, as possible.

I should like to call the attention of parents to the notes which appear in THE CHRISTIAN every week upon the International Sunday-school Lesson. They would, I am sure, often find suggestive thoughts for Sunday evenings with the children. The notes which appear for the Sunday following the issue apply to the lesson intended for Sunday-school use a week later; therefore those who are themselves Sunday-school teachers would be able on one Sunday evening to familiarize themselves with the lesson for the Sunday-school class the following Sabbath afternoon. Thus the notes will fulfil a double purpose, and I shall be glad to find that their usefulness is thus extended.

Beginning with the issue of January 4, the notes on Sunday-school Lessons will be accompanied by a diagram or illustration affording a key to the lesson. Parents and teachers will find this a very great help in dealing with the young folk.

Christmas Poems.

PRAISES let us heavenward pour,
Christmas Day comes round once more!
Joy and gladness fill the earth,
As we sing the Saviour's birth;
Children all should happy be,
In heaven's sunshine, glad and free!

Praises did the angels sing,
As they heralded their King;
Shepherds did their homage pay
As He in the manger lay;
Wise men sought Him from afar,
Guided by that brilliant star!

As a child, from day to day,
Joyfully did He obey;
Gladness did his bosom fill,
As He wrought his Father's will
Ever to his mission true,
He in grace and wisdom grew.

Through the joyous days of youth
Never swerved He from the truth;
Of a sweet and tender mind,
Ever were his actions kind.
Still is He the children's friend—
O what blessings doth He send!

How He came for us to die,
How He rose to heaven on high,
This the Holy Scriptures tell.
This you've learned, and know full well.
In his sunshine, glad and free,
Happy may your Christmas be!

Clevedon, Somerset. WM. KITCHING.

HARK, what means this wondrous story
Shepherds tell with joyous mien—
Of the angels' song and message,
Which they had both heard and seen?
Gospel tidings, peace on earth,
Through a loving Saviour's birth.

Jesus Christ, the Lord of glory,
By the prophets long foretold,
Has fulfilled the gracious promise
Made to faithful men of old.
Bringing gladness, joy, and peace,
Which on earth shall never cease.

Lo! in humble cot they found Him,
Infant, in a manger laid;
Men from far, in adoration,
Soon their freewill offerings made.
Joyful tribute to their King,
Gold and frankincense they bring.

Like them, may we join in service,
Do our little all to spread
Tidings of his great salvation,
Till all nations shall be led
Willing captives to his love,
While He pleads for them above.

W. C. JOHNSON.

IN Bethlehem's manger the Saviour is lying,
A Babe, pure and holy, Christ Jesus, our Lord;
Glad angels adore Him, the King of the heavens,
And join their sweet voices in one glorious chord.
The wise men are kneeling and worshipping there,
While humbly presenting gifts precious and fair.

Say, what shall we give to our King and our Saviour?
Myrrh, frankincense, gold, or like presents so rare?
Ah, no! let us rather, with minds meek and humble,
Kneel low at his feet while we offer in prayer
Our lives with their talents, our hearts with their love,
For use in his service till called home above.

MILDRED MUNDELL.

The Young Corporal.

A LAD, a corporal in the French army, when drunk, struck his superior officer. This was a serious offence. He was tried by court-martial and sentenced to be shot, and cast into prison to await the execution of the sentence.

There was an effort made to secure his pardon, but without success. The colonel, however, was much attached to him, and was unremitting in his efforts to procure a pardon, which he at length succeeded in doing, on condition that if ever known to be drunk again he should be shot dead.

The colonel went to the prison to inform the condemned young corporal of his pardon.

"Ah, colonel!" said the unhappy young man, as the officer entered, "you see what my folly has brought me to."

"Suppose," said the colonel, "that I should tell you that on condition that you never in your life drink again a pardon is extended to you?" A gleam of hope brightened the young face.

"Your life being the forfeit if ever you taste liquor again," added the colonel.

"Impossible!" said the poor lad. "I cannot live and not drink. Must I never drink?" "Never." The poor young fellow relapsed into hopelessness.

"Nothing could keep me from it. It would be impossible to keep the condition."

"I want your word and pledge of honour as a soldier," said the colonel, appealing to the military spirit and high sense of honour he so well knew the youth to possess.

"Then, colonel," cried the young soldier. "See here and now," and he lifted his arm toward Heaven, "that never to my dying day will I put liquor to my lips again."

That lad became commander of the Imperial Guard, whose very name became such a power, and he kept the pledge in the same spirit that characterized his memorable utterance, "The Old Guard dies, but never surrenders!"—*Union Gospel News.*

"The Christian" Bible-Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 207).

HIDDEN TEXT.

1. "The glory of the Lord" (Isa. xl.).
2. "The Redeemer shall come to Zion" (Isa. lix.).
3. "The God of love and peace" (2 Cor. xiii.).
4. "In Thee shall all nations" (Gal. iii.).
5. "Hosanna in the Highest" (Matt. xxi.).
6. "Goodness and mercy shall" (Psa. xxiii.).
7. "To send peace on earth" (Matt. x.).
8. "And do good; seek peace, and" (Psa. xxxiv.).
9. "Him that bringeth good tidings" (Isa. lii.).
10. "I delight to do thy will" (Psa. xl.).
11. "Love and faith . . toward . . Jesus (Phile.).
12. "By these things men live" (Isa. xxxviii.).

Find and complete the above texts, and take one word from each (Nos. 5 and 7 two words) to form a hidden text to be found in Luke.

(Children under *ten* do any three; under *thirteen*, any six; under *seventeen*, any nine.)

ANSWER TO LAST SEARCHER (No. 206).

(*a*) Moses (Num. xii. 7); (*b*) Samuel (1 Sam. iii. 20); (*c*) David (1 Sam. xxii. 14); (*d*) a wise woman (2 Sam. xx. 19); (*e*) Hanani (Neh. vii. 2); (*f*) Timothy (1 Cor. iv. 17); (*g*) Tychicus (Eph. vi. 21); (*h*) Jesus Christ (Rev. i. 5); (*i*) Luke xvi. 10; (*j*) Psa. xxxi. 23; (*k*) Psa. ci. 6; (*l*) Psa. cxix. 86; (*m*) Jer. xlii. 5; (*n*) 1 John i. 9.

No. 206.—Correct Answers (first list) received from:—
A—Stewart Arthur, Ernst, Ralph and Dora Aldwinckle, Esda Anderson, Jean and Elizabeth Arbuthnot.
B—Edith Blenkarn*, Dorothy Blakeway, Ella Berryman*, Mabel Baker, Gertrude Bush, Kenneth Bewley, Gordon* and May* Bligh, Ethel Butteriss, Hannah Bridgman, Emily Bridgewater*, Herbert Braddon*, Mabel Birney, Fanny, Florence and Lily Blackman*.
C—Daisy R. Clarke, Mabel and Ida* Cole, George Cary, W. Campbell, Mary Coote, Kathleen* and Brereton Code, Philip*, Guy and Oscar Cross, Minnie* and Katie Chubb, Gladys Clark*, Stanley*, Percy and Grace* Chappell.
D—Gertrude Dowrick, Ralph Daintree, Nellie Dowsett, Mabel De Russett*, Pologuia Daws*, Stanley Drew, D. Daintree, Violet Dodsworth.
E—Benjamin Elsmore*.
F—Kitty Fausset, Winifred Field, S. Fewster, Mabel*, Olive and Vincent Fleet, Hyacinthe FitzSimons.
G—Bertie and Clarice* Gale, M. Gover, Aileen Gardner, E. Goodfellow*, Kenneth Gabbett, D. Goldsmith.
H—Nellie Hatchett, Elizabeth and Mary* Hooper, Gertie Hayward, Hettie Hill*, Evelyn* and Dorothy* Hewer, Beatrice Hastings*, May Hollis, Mary* and Eric Hill, Walter* and Beatrice* Harland, Dorothy Havergal-Shaw, Jennie Holmes*, Myra Hunt*, Elsie and Hetty* Hibbs.
L—Sidney, May, Edward and Henry Law, Millie Laidlaw, Nellie and Edith Lockhart, Evelyn and Arthur Lamb, Beatrice Le Mesurier.
M—Kitty McAuliffe*, Daisy G. Martin, Andrew Mitchell, Lewis, Arthur and Grace Morice, Gladys Mather, Margie Marston, Dorothy McMullin.
N—Valerie and Eleanor Noel, Cissy and Peter Nicholson, Amy and Maude Nottage.
O—Olive Oxley.
P—Hattie*, Evelyn, Syble and Mildred Peters, Kathleen Pincott, Ruth Pledger*, Mary Plumb*, Alice, Ethel and Gladys Palmer, Walter* Katie and Leonard Picknell.
R—Alice Reid, Jack Ridley, Penelope Roberts.*
S—Betty Stocks*, Amy Stileman*, Rosetta, Ivy and Muriel Sherwin, Frank Simmons, Nannie Sturrock*, Aziza Sidky, Fanny Stileman* Douglas Stevens, Joseph Stephens, Marjery Smart, Stanley and David Soltau, Edith Shepherd*, Constance and Edgar Schaeffer, Kathleen Shepherd*, Alan Symon.
T—Theodora Thorn, Frank Tomkins, Winnie and Arthur Taylor, Olive Tritton*.
V—May Vickers*.
W—Evelyn Wood, Agatha and Ella Ward, Sydney Wisdom, Delphie Wells*, Sarah* and Annie* Wood, Florence Wild*, Dorothy White, Harry Wintle*, Rose* and Daisy* Watt, Greta Watson, Geraldine and Freda* Wilson, Winifred Wise.
Y—Gladys Young.

No. 205.—Correct answers (second list) received from:—
A—Jean Arbuthnot, Esda Anderson, Irene* and Margery* Ashdown, Mary*, F.* and Ernest* Anderson.
B—Louis Berthé, Mary and Susette* Beck, Evelyn, Dorothy, Sylvia, and Maud Barrett, Dorothy Berry*, Fanny and Florence Blackman, Ernestine Buhl*, Kenneth Bewley, Lily Boxer, Rachel Buss, Frederick Bailey, Helen Bate, Alan, Maggie and Charlie Banks, Dessy Berry*, Lindsay, Leonard, Corbet and Eva* Browne Harry Banks, Leah Blumenthal*, James Barker, Massy and Allen Baker, Edith Banks, Edith Blenkarn.*
C—Grace*, Stanley, and P. Chappell, Charles Cowper, Richard Cornthwaite, Walter Carter, Mary Colville*, Edith Cornell, Geo. Crawford, Gladys and Beryl Calvert, Jessie* and Maggie* Carter, Isabel Candlin, Katie Clark*, Dorothy Clarke, Minnie* and Katie Chubb, Cicely Craven, Lydia Cleary, John Colville*, Hyde* and Duncan* Campbell.
D—Vera Dickinson, Constance Devenish-Meares, Marie Denizot*, Gladys and Harold Davis, Mai and Violet Davidson, Ernest Davey, Dorothy* and Marjory* Dyke.
E—Maud Eddy, Eddie and Miriam* Ecroyd, Fred Edwards.
F—Mabel and Maggie Fletcher, Jeanne Faucon, E. Filhol*, Aileen Figgis, S. Fewster, Agnes*, Meg* and Lewie* Fullarton.
G—Mary Glass, Elsie Goudge*, Jack, Stuart, Edith*, Margaret* and Dorothy Gray, Ethel George, Mary* and Daisy* Greenacre, Thomas Groombridge, Evelyn* and Grace* Gulston, Edith Grieve, Effie Graham, Kenneth Gabbett.
H—Kathleen Hughes, Ruth* and Walter Hinder, Ruth Harrison, Walter Harland, Helen and H. Hunter, Ella Hake, Violet Holford, Lottie and Rosetta Hamilton, Rose Hale, Jennie Holmes, Marjorie Hegge, May and Sandy Handasyde, Dorothy Harris.
J—Kate Johns*, Sinclair Jackson, Reginald Jarratt*, Lizzie Johnstone.*
K—Jeanie Kyle, Dorothy* and Philippa* Kerr.
L—Arthur*, E.* and Alfred* Llewellyn, Guinefred Leigh*, Murray Lloyd, Arthur Lamb, Nellie and Edith Lockhart, Annie Levine, Carrie Livingstone-Learmouth.
M—Kitty McAuliffe*, Margaret Macphee*, Frank, Leonard and Charlie Medcalf, Daisy Martin*, Harry and Bruce Malaher, Dora Muir, Daniel, Dorothy, May and Margaret Morris, Ada Macnutt*, Charlotte Millar, Abraham* and Thomas* Mack, Marie Meek, Adelaide Moore, Emilie Mathias.
N—Peter Nicholson*.
O—Maud and Eva Oakes.
P—Edith Purkiss, John Pearce, Winnie Page*, Ada and Eddie Palmer, Caroline Prentice, Marjorie Porteous*, Maxse Pibel, Louie Penny, Lily Paterson*, Clarice, Geoffrey and Percy Peach, Ruth Pledger*, Walter Perryman, Ernest Potter, Myrtle Perry*, Vera and Daisy Petrides, Gilbert Powell.
R—Elmina, Isabel and Jessie Roe, Marion and Gussie Roach, Herbert and Marjorie Rainey, Alice Reid, Henry*, Robert* and Marion* Richards.
S—Mary de Spigenovica*, Frank and Emma Sutton, Evelyn*, Mervyn, Gladys and Gwendoline* Shaw, Fanny Stileman*, Madeline Smith, Vera Stapylton, Bertha Stocker, Bessie Symes, Olive Staite T. M. and D. D. Stanier, Rosetta, Ivy and Muriel Sherwin, Dollie Salt*, Henry* and Raphael* Schwartz, D. Symon, Mary Sowden, Helen Stalker, Nannie Sturrock, Violet, C. R. and May Salvesen Hilda and Reginald Skinner, Gladys* and Isabel* Phipps.
T—Sarah Taylor*, Marjorie Tracey, Frank Tomkins, Rebecca and Leah* Tushinsky, Naomi Torff, Alice Truelove, Frank Thompson.
U—Queenie Upton*.
V—Kenneth and Gordon* Vining.
W—Charles Williams, Rachel*, Sarah, Georgina and James* Wilson, Ethel Walls, Robert and Thomas Weddell, Willie and Stewart Watson, Queenie Wakeford, Ronald Watson, Ella and Alexander Watt, Amy and Charles Wingrave, Pringle Wilson, Connie Wood, Geraldine Wilson*, Joanna Wolnitzer, Nora* and Ellie* Wyatt, John and Edith Wheeler.

FOREIGN LIST.

No 196—Christine Pearson (Tasmania). **No. 198**—Ellen van der Spuy, Harry van Niekerk, Henry Luckhoff*, Belsie van Niekerk, Peter Louiv (Durbanville), Minnie and Cuckoo Lister (S. Africa). **No. 199**—Letty de Villiers, C. Wiehahn, Nellie and Joanna Mostert, Elizabeth van Niekerk, Loiss Bosch, Henry Luckhoff* (Durbanville). **No. 201**—Lottie and Rotha St. George (Canada), Dora Wallace (Canada). **No 202**.—Frank and Vera* Sjostrom (U.S.A.). **Nos. 203, 204**—Kate*, Nettie and Ina Thomson (Bulgaria). **No. 204**—Willie Thomson, Frankie and Binford* Sellwood (Montreux). **No. 205**—Helen Eardley-Wilmot* (Davos-Platz).

Personal.

JEANIE KYLE.—Many happy returns of your birthday. I am sorry you have been disappointed in your effort to widen the circle of "searchers," but don't despair, try again.

VIOLET DODSWORTH.—Many happy returns of the day. You may continue in the first division until next quarter, if you like.

FRANKIE SIMMONS.—Thank you for your note, but I am very sorry to hear of Flora's continued illness. Give her my love.

UNCLE TOM.

Children's Special Service Mission and *Children's Scripture Union* notices will be found on *page 34.*

Christian Endeavour.

TOPIC FOR DEC. 24.

Our Royal Brother.—Heb. i. 1-9; iii. 6.

IT is recorded of the Emperor Diocletian, that he renounced the Roman purple, and retired to a private palace, because he thought that that step would be for the welfare of the Republic; but what is that compared with the descent of our Lord Jesus? He was the Beam of the Father's glory, and therefore of the same quality and nature; and the express Image of his substance, and surely the impression must be co-extensive with the seal. He was in the form of God, and thought not equality with God a matter to be grasped at, it was so unmistakably and indisputably his own. Yet He took on Him our flesh and blood that He might *brother* us.

What love was here! Do we gauge love by what it will prompt us to renounce! Here was renunciation indeed! Do we estimate affection by the lowly offices to which it will stoop? Here was a descent, unparalleled in the history of the universe. Do we measure devotion by the closeness of the ties with which the lover will bind himself to the beloved? Ah, how closely Jesus has welded our nature with his own. It is not a semblance, or fiction—not an appearance merely, but an indissoluble and eternal union of the mortal with Him who alone hath immortality; of the human and the divine, of our nature, in its sinless condition, with the Throne of Deity.

We become united with the Being of God, closely, indissolubly, and eternally. No other race of creatures in all the wide universe can vie with us in this. Angels may stand in the Divine presence with pure and blameless natures. The firstborn sons of light may gaze with unrebuked vision into the deep things of God. Elders who have witnessed the procession of the ages may prostrate themselves with deeper adoration before the throne. But none of them can affirm that their nature is identified with God's, or that there is any ladder by which God has come so near to them, or they climb to God, like that marvellous ladder of the Incarnation, at the foot of which Christmas calls us to worship.

Our Brother stands in the heart of the Throne, wearing for evermore the nature which He took to Himself in the body born of the Virgin Mother. His humanity is beyond dispute. Did He not hunger and thirst? Did He not sleep and wake? Did He not have special friendships? Was He not troubled to tears at the grave of his friend? Was He not tempted? Did He not die? And did not Stephen see Him at the right hand of the throne of power as the Son of Man? How absolutely He is one with us! All the comfort and help that came to Joseph's brethren, when they realized that their brother was the greatest subject in Egypt, may be ours, and more, when we reflect that Jesus is our Brother, and is not ashamed to identify Himself with us.

Suppose that the eldest boy of a large poor family were to evince very remarkable talent. He rises to the head of the Board School, takes a scholarship, goes to college, carries all before him, and ultimately climbs to a proud, important, and lucrative position there. He is now "a coach," or a Fellow. Plenty of money is at his disposal. But what a joy there is in that home! And, as he advances, he is able to procure comforts for his mother, to assist his father, to give his young sisters a thorough education, to push the boys forward into good positions in business. And when, presently, they go to his university, and find that he is not ashamed to own them, or introduce them to his friends, their cup is full. Turn the parable to yourselves. Jesus came into the human family, that He might lift it, that He might become the Author of eternal salvation to all who trust and obey. Whosoever will do the will of his Father, the same is his brother, whom He will recognise and welcome when the sun is cold, and the moon grows old. F. B. M.

CHRISTIAN ENDEAVOUR NOTES.

A Bristol C.E. Society has built a vestry, and is now adding a wing to the church. The church finds the money and materials, while the Endeavourers do the actual work.

* * *

The presidential meetings during the past fortnight have been held at Okehampton, Torquay, Weymouth, and Sheffield. There has been great blessing at each of these centres. Miss M. Jennie Street was the lady speaker on each occasion.

* * *

Rev. F. J. Horsefield, vicar of St. Silas, Bristol, has published his inaugural address as president of the Bristol Union. He selected as his topic, "The Christian Endeavour Movement from an Evangelical Churchman's point of view."

(1688)

International S.S. Lessons.

December 31, 1899.

Review.

Golden Text.—Ps. ciii. 2.

THE last day of the year, let us *take a look backwards* and try to count of God's "benefits." We can never remember them all, but the Psalmist tells himself not to forget them all. How often we forget kindnesses done to us! It is bad enough to treat earthly friends so, but infinitely worse towards God, the Giver of all good. Now, *take a look inwards.* Do we find ourselves any better than we were at the beginning of the year? Are we any more like Jesus? What have we learned fresh about ourselves? Then *one look forward.* Our God is always the same. The benefits He has bestowed in the past He will be ready to give in the future. What use shall we make of them in the New Year? Let us begin it with thankfulness, determined to show our thankfulness in our lives. Try and find out what God wants us to do, and do it in his strength. Above all, never forget to give constant "thanks unto God for his unspeakable gift."

Review First by Questions.

We had one lesson on Going to God's House. What did we read? What specially learn? *Good to worship; right to worship together; how to worship; when and where to worship.*

One lesson on Praise. Which Psalms did we take? Who is our great Deliverer? How, from what, to what does He deliver?

Lesson on Prayer. Reading what? Who was our example in Prayer? What did Jesus say about prayer?

Lesson on Work. What great work did we read about? What is our great work? *Work, watch, wait, fight against evil and discouragements, work together; build up character.*

Lesson on Reading the Bible. Why? When? *In public and in private.* What does the Bible contain? What is its best news?

Lesson on Temperance. Tell some of the evils of drinking; some of the benefits of being total abstainers.

Lesson on Keeping the Sabbath or Lord's Day. When was the Sabbath started? What does it mean? God's law?

Lesson on Giving. Where do we get all we have? What does God expect us to give to Him? What is the measure of our gifts?

Lesson on Right and Wrong Doing. What is right? What is wrong? *God knows, God sees, God listens, God rewards.*

Lesson on the Coming of Christ. Give some prophecies about this. How did He come first? How will He come again?

Review of People.

Esther. Beautiful, good, true to God and her people. Raised from poverty to Royalty to do a great work.

Mordecai, the Jew, faithful in the least, raised to honour.

Ahasuerus, or Xerxes, despotic conqueror, used by God for the preservation of his own people.

Haman, the wicked enemy of the Jews. His plot and overthrow.

Ezra, the scribe, who collected the books of the Bible together, went up to Jerusalem at the head of 1,500 Jews and their families.

Nehemiah. Great reformer. Took great treasure to Jerusalem. Rebuilt the walls, reformed the people, re-established God's law.

Malachi. Last of the Old Testament prophets. Helped Nehemiah in reforming the people and establishing God's law. Spoke terrible messages from God and loving promises.

Sanballat, Tobiah, &c. The enemies who tried to hinder the work and fight against God, without success.

Review of Places.

Shushan or Susa. Chief of the three capitals of the Persian empire. The name means "a lily," from the abundance of these flowers growing there. Find it on the map. Grand and beautiful place, full of Eastern luxuriousness.

Jerusalem. Once beautiful and prosperous; now in ruins, with just the Temple and a few houses rebuilt.

(Trace on the map the journey from one to the other.)

Main Lessons.

God's love and care of his own people, and fulfilment of his promises. Outward reforms are useless without a change of heart. True love to God is shown by obedience to his laws. Christ came and was made a curse for us. Punished in our stead. All who reject Christ remain under the curse. What have we to do?

In Bird Fair.

CHRISTMAS and winterly weather make no difference to Bird Fair and the Christ-like band of workers who "hold the fort" every Sunday morning.

Will the crowd stand in the open air when it is bleak and cold? Let any who doubt go and see. On a recent Sunday we were present, and the throng of working men would not go away; and, though the proper time for closing had passed, we could not finish till past two.

The preachers were men saved from the class to whom they now preached Christ—men who could talk to the people in their own "lingo"—men who can say, "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting" (1 Tim. i. 16).

Some years ago Miss Macpherson asked God for such preachers, and the prayer is answered; so, of course, being God-sent, they are the right kind. But more are wanted.

Their message, too, is straight, and even scathing, sin and righteousness, hell and heaven being faithfully dealt with. Yet men stand riveted, and like to hear the plain and naked truth. Several have sought the Lord.

In the afternoon we addressed a large meeting of poor women indoors, and in the evening took the Gospel service. In addition to these works, the Home of Industry maintains its name by classes for children all day long. Then there is the colportage and Bible barrow; the work among young toilers, 8,500 of whom pass the doors from seven o'clock to nine o'clock daily; efforts among Jews, widows, and the training of little waifs for Canada. For this Miss Macpherson asks special prayer. William Luff.

Ladies' Irish Association.

WE would once more bring before our friends the cause of the Ladies' Irish Association, established 1821, when few hearts were aroused to the needs of Ireland, to send Scripture readers into lonely places, to support Protestant schools, and to "succour, help, and comfort" the needy, both those of poorer classes and those especially who have known better days, and hide from the public their present want—in some cases very sore.

We have had much encouragement in the work. The records of our readers show how gladly the true Gospel is received by hungry hearts, who "never heard the like of that from the priests;" and poor clergymen are urgent in their appeals for more schools, which would make it unnecessary for Protestant children to attend the convents, and many cases of need press for relief. But, alas! our funds are very low, and this time-honoured Association is much hampered for want of practical sympathy.

Readers of The Christian have helped us in the past, and we trust they will see their way to renewed kindness.—Office, 24, Clare Street, Merrion Square, Dublin. C. Maud Battersby.

Cromlyn, Rathowen, Ireland.

The Stirling Tract Enterprise.

THE year's record of facts and results, entitled "The Increase," is not only interesting, but instinct with deep and serious teaching. It will be remembered that last year was the jubilee of this work, and public attention was called more forcibly than can be done annually to the work of the enterprise. "God gave the increase" is the watchword for the report, and it would be difficult to choose one more appropriate.

During the past year free grants of literature were made to the value of £3,907. The most important feature of the Report is the announcement of the amalgamation of the Monthly Tract Society of London with the Depôt. This Society had more than attained its diamond jubilee, having been founded in 1837, the originator being Mr. David Nasmith. For seventeen years the Protestant Tract Society has been amalgamated with the Monthly Tract Society, so that this last joining of forces is a noteworthy concentration of effort. Copies of this booklet may be had by addressing Drummond Tract Depôt, Stirling.

National Waifs' Magazine.—With the change of name from "Dr. Barnardo's Homes" to "National Waifs' Association," the monthly magazine so well known under the title "Night and Day" becomes the "National Waifs' Magazine." The issue for January contains many remarkable and pathetic stories of rescue, and a vivid description of the genesis of the movement from the pen of Dr. Barnardo. The illustrations are excellent. (2d. *18-26, Stepney Causeway.*)

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, December 18th, 1899.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank Ltd."**; this will effectually prevent loss.

M.M.S.—Please say whose "Indigent Crippled Children."
D.D.—Please send your address.

	£	s.	d.
Famine in India.—F.R., 5s.; Mrs. R., 10s. 1d.; O.T., £5; H.E., £3; J.M., 2s. 6d.; Clevedon, £1; Mrs. M., £1; A.A.N., £1; A.W.G., £5; E.W.W., 2s. 6d.; Medicus, £1; A.S.G., 5s.; M.A.H., 10s.; D. and S.A.S., £1; R.C.L., £1; Two Friends, £2 2s.; N.G., 5s.; W.C., £1; E.J.R., £5... ...	29	2	1
Soldiers' in Camp, South Africa (Tent, Mrs. Osborne Howe)—F.R.	0	5	0
Pundita Ramabai's Work—O.T., £5; H.E., £3; A.A.N., £2	10	0	0
London Missionary Society.—J.B., Clifton	1	0	0
Church Missionary Society (Famine, E. Africa)—A.H.	1	0	0
McAll Mission, Paris—Mrs. G.P.	0	10	0
Miss De Broen's Work, Paris—Mrs. G.P.	0	10	0
Regions Beyond Missionary Union—A Thankoffering, £1; *(Congo Balolo Mission)*—Home Park, £1	2	0	0
British and Foreign Bible Society—E.D., £1; M.L.E., 10s.	1	10	0
Moravian Missions—E.D., £1; C.B., £1; M.L.E., £1	3	0	0
Soldiers' Christian Association (Africa)—Mrs. J.H.D.	2	10	2
Colonial Missionary Society (Emergency Fund)—Mrs. J.H.D., £2 10s. 1d.; *(Mr. Olver, Vryburg)*—E.C.B., £1	3	10	1
Demill Ladies' College—Beth	0	1	6
Pakhoi Leper Fund—E.J.	2	0	0
Transvaal War Fund (Widows and Orphans)—P.J.L., 2s.; G.R.R., £1; *(Wives and Children)*—M.A.H., 10s.	1	12	0
Missionary Bureau—A Thankoffering	1	0	0
Bible Lands Mission (Turkish Christian Prisoners) S.D...	1	0	0
Mr. Faithfull's Work, Spain—S.D.	1	0	0
North Africa Mission (Miss Smith)—Rev. i. 4, 5, 6, £13; *(Rent)*—Rev. i. 4, 5, 6, £7; *(M. Rolland)*—Rev. i. 4, 5, 6, £5	25	0	0
Armenian Sufferers' Relief—J.M., 2s. 6d.; A Thankful One, £1	1	2	6
Persecuted Stundists—Mrs M., £1; C.B., £3 ...	4	0	0
Dr. Valentine's Work, Agra (Famine)—S.A., 5s.; *(Beggars' Church)*—Mrs M., 10s.	0	15	0
Pasuto Mission—M.S., £5 5s.; M., 15s.	6	0	0
South Africa General Mission—A.A.N., £1; E.C.B., £1 *(Sick and Wounded)*—S.A., 5s.	2	5	0
Work among Priests in France—A.A.N.	1	0	0
Soldiers' and Sailors' Institute, Alexandria—E.F.H.	0	10	0
Boca Mission, Buenos Ayres—Miss W., sen.... ...	0	10	0
China Inland Mission—B. by S., £1; Home Park, £1: E.D., £1; A Thankoffering, £1; M.L.E., £1	5	0	0
Kur-Ku Mission, Rev. E. Lewis (Famine)—E.W., 5s. 3d.; W.D.F., £10	10	5	3
Mrs. Wall's Work, Rome—M.S., £2; Mrs. G.P., 10s.	2	10	0
Mission to Lepers of India—E.W.W.	0	2	6
Society Relief Persecuted Jews—Miss M.O., £1; *(Abraham's Vineyard)*—E.C., £1	2	0	0
Zenana Bible and Medical Mission—Miss M.O., £1; E.D., £1	2	0	0
Indian Famine (Miss Marks)—Miss M.O., £1; M.H., 2s. 6d.; C.C., 1s....	1	3	6
Friends of Armenia (Famine)—A.H.	1	0	0
Indian Famine, Agra (Rev. J. P. Haythornthwaite) A.H.	1	0	0
Mrs. Bruere's Work, India (Famine)—A.H.	1	0	0
Rev. J. W. Atkinson's Christmas Dinners—G., 5s.; W., 3s.	0	8	0
Ragged School Union—Memories, 2s.; A.A.N., £1; A. and H.M.G., £1; H.M.C., 2s.; M.S., £3 3s.; *(Christmas Dinners)*—M.M., Belfast, 3s. 6d. ...	5	10	6
Rescue Society—G.R.R., 10s.; H., 10s.; M.S., £2...	3	0	0
Bridge of Hope (Miss Steer)—H., 10s.; Kew, 5s.; A.W.G., £3; Miss W., sen., 10s.; E.W.W., 2s. 6d.; H.E.R.E., 10s.; E.J., £2; E.C., 10s.	7	7	6
Flower Girls' Mission—H., 10s.; A.A.N., £1; A.F.R., 5s.; L.M.H., 10s.; A.W.G., £2; E.W.W., 2s. 6d.; A.S.G., 5s.; E.J., £1; E.T., 5s.; A Thankoffering, 5s.; C.W.K., £1; M.L.E., 10s.	7	12	6
Lock Hospital and Rescue Home—H.	0	10	0
St. Giles' Christian Mission—B.C., 10s.; J.B., Clifton, 10s.; Kew, 5s.; R.W.G., £1 10s.; Charlie, 10s.; E.F.H., 10s.; L.M.H., £1; Mrs M., 5s.; E.W.W., 2s. 6d.; H.E.R.E., 10s.; M.A.L., 15s.; Reader of THE CHRISTIAN, 10s.; E.J.M., 10s.; M.M., Belfast, 10s.; A. and H.M.G., £2; A Thankoffering, 5s.; G.R.R., £1; J.O., 10s.; C.W.K., £1; S.S.G., 3s.; Thankoffering, E.G., £1; E.C.B., £1; M.M.S., 7s.; *(Christmas and Children's Dinners)*—Husband and Wife, 7s.; A.F.R., 5s.; *(Sick and Poor)*—A.W.G., £3...	18	14	6
Late Mrs. Hilton's Creche—F.R.	0	5	0
Soldiers' Institute, Portsmouth—F.R., 5s.; N.G., 5s.; *(Relief of Families)*—A.D.N., 5s.	0	15	0
R. Naval Scripture Readers' Soc. (Cape Scripture Reader)—F.R.	0	5	0
Jewish Work, London City Mission—H.M.C., 2s.; *(Relief)*—J.B., Clifton, 10s.	0	12	0
Dr. Barnardo's Homes—J.B., Clifton, 5s.; Mrs. M., £1; Charlie, 10s.; E F.H., £2; L.M.H., 10s.; E.W.W., 5s.; Medicus, £1; H.E.R.E., £1; M.P., 10s.; J.H.W., 2s. 6d.; H.M.C., 5s.; M.A.H., 10s; K.R., £5; G.R.R., £1; A Thankoffering, £1; Cruachan, 2s. 6d.; C.W.K., £5; Thankoffering, E.G., £1; E.C., 10s.; M.M.S., 10s....	22	0	0
Mr. Fegan's Homes—Mrs. M., £1; A.A.N., £1; R.W.G., £1; L.M.H., 10s.; E.A.B., 10s.; H.E.R.E., 10s.; M.A.B., 2s. 6d.; H.M.C.,; 2s. 6d.; M.A.H., 10s.; A Thankoffering, £1; Thankoffering, E.G., £1; M.M.S., 4s.; E.J.R., £5; *(Invalid Kitchen)*—E.E., 2s. 6d.	12	11	6
Trinitarian Bible Society—Mrs. M., 10s.; *(Paris Exhibition)*, E.T., 10s.	1	0	0
N.E. London Gospel Mission—Miss M.O., £1; *(Men's Home, Lancing)*—L.R., 2s. 6d.	1	2	6
Liberator Sufferers' Relief—E. and L.R., 4s.; Beth, 5s.; A.S.G., 5s.; R.S.H., £10; E.J.R., £1 10s. ...	12	4	0

(Continued on page 32.)

ARMENIAN HOME FOR DESTITUTE BOYS.

IMMEDIATE and GENEROUS HELP IS NEEDED.

REMEMBER THE BOYS AT CHRISTMAS.
F. A. BEVAN, Esq., Treasurer, 54, Lombard Street.

Friends of Armenia,

47, VICTORIA STREET, WESTMINSTER, S.W.

President: The Lady Frederick Cavendish. Treasurer: Hector Munro Ferguson, Esq. Secretary: Miss E. Cantlow.

PARTIAL FAILURE OF HARVEST. CORN SCARCE AND DEAR. Help needed for the *Widows* and *Orphans* left destitute by the massacres of '94, '95, and '96. Beautiful embroideries made by the women of Armenia are to be seen at 47, Victoria Street, Westminster, any day except Saturday.

CHRISTMAS AND WEDDING PRESENTS. Parcels sent to any part of the Kingdom. Funds needed for WHEAT.

Donations in aid of the above may be forwarded through Hector Munro Ferguson, Esq., Hon. Treasurer, Friends of Armenia, 47, Victoria Street, Westminster, S.W. Cheques should be crossed London—Westminster Bank.

CHRISTMAS DINNER



To Poor & Slum Children

On Christmas Day.

3,500 to Roast Beef and Plum Pudding Dinners last year.
35,000 Fed during the Winter.

POOR CHILDREN'S SOCIETY. 12th Year.
Treasurer: C. WEBB, Esq.
Bankers: LONDON AND SOUTH WESTERN BANK.
WILL ALL KINDLY HELP.
Contributions to the Secretary, GEO. H. BRETON, 84, Great Dover Street, Borough, S.E.

URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000**, or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church**.

"Bear ye one another's burdens, and so fulfil the Law of Christ.

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows or Spinsters. **690** are over **70** years of age. **1,460** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
16, Farringdon Street, London, E.C.

EVERYONE SHOULD READ

"Echoes from the Liberator Prison."

Sold on behalf of the sufferers.
16, FARRINGDON STREET. 1s. post free.

The Christian says:—"The third edition of 'Echoes from the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

"AN UNEQUAL COMBAT"

IS THE TITLE OF THE

WINTER APPEAL

OF THE

ST. GILES'S CHRISTIAN MISSION.

The Appeal shows how acute are the **SUFFERINGS OF THE INNOCENT CHILDREN AND WIVES OF PRISONERS,** and how constantly their terrible needs are being made known to, and relieved by, the Mission in various Districts and Parishes.

The Appeal also shows that

NOT PRISON CASES ONLY

are dealt with, but that a large number of

THE STRUGGLING, HARD-WORKING POOR

are assisted in their efforts and supplied with

CHRISTMAS DINNERS, Food, Clothing, and Firing.

Treasurer: F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
Superintendent: WILLIAM WHEATLEY, 4, Ampton Street, Regent Square, W.C.
Cheques and Postal Orders may be crossed—"Messrs. BARCLAY and Co."

MRS. HILTON'S

Crèche, Infant Infirmary & Orphan Home.

14 and 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

FOUNDED 1871.

All communications to be addressed to Mr. JOHN HILTON, Treasurer,

Under the Patronage of H.R.H. Princess Christian.



The Day-Nursery.

At the MARIE HILTON CRÈCHE, 16, Stepney Causeway, London, E.

Mr. HILTON and Dr. BARNARDO feel compelled to make a very earnest appeal for generous Christmas CONTRIBUTIONS. Like many kindred Institutions, the above have been cramped from want of funds, and there is urgent need for liberal special contributions at this time. In addition to money, gifts of clothing, &c., will be very acceptable.

Cheques or P.O. Orders, *crossed* London and County Bank, to be forwarded to Mr. JOHN HILTON, The Crèche, 16, Stepney Causeway, London, E.

(Continued from page 31.)

Field Lane Institutions—Kew, 5s.; E.P., 5s.; M.M.S., 4s.; E.J.R., £1 10s.	2	4	0
Midnight Meeting Movement—Kew, 5s.; E.T., 10s. ..	0	15	0
Miss Macpherson's Home of Industry—A.A.N., £1; R.W.G., 10s.	1	10	0
Theatrical Mission—A.A.N.	1	0	0
R.N. Mission Deep Sea Fishermen—A.A.N., £1; E.W.W., 2s. 6d.; H.M.C., 2s. 6d.	1	5	0
London City Mission—A.A.N., £4; R.W.G., £1 10s.; E.D., £1; M.A.H., 10s.	7	0	0
Dr. Stephenson's Homes—R.W.G.	1	0	0
Mrs. Meredith's Institutions—R.W.G., 10s.; E.J., £1; (*Prison*)—E.F.H., £1	2	10	0
Soldiers' Home, Winchester—E.F.H.	0	10	0
Homes Aged Blind, Crouch Hill—E.F.H., 10s.; M.M.S., 4s.	0	14	0
Deptford Medical Mission—L.M.H.	0	10	0
George Yard Mission—H.E.R.E., 10s.; C.W., 5s.; C.W.K., £1; E.J.R., £5; (*Poor*)—A.W.G., £2; (*Christmas Dinners*)—A.Z., 5s.	9	0	0
Thames Church Mission—E.A.B.	0	10	0
Mildmay Institutions—A Thankoffering, £1; M.L.E., £1; (*Mrs. Codner's Poor*)—R.B.C., Bristol, 5s.; H.W.R, 5s.	2	10	0
Bristol Orphan Houses—E.W.W., 2s. 6d.; H.E.R.E., 10s.; Cruachan, 5s.; J.H.W., 2s. 6d.	1	0	0
General Booth's Social Scheme—Medicus	1	0	0
Salvation Army—C.W.K., £5; A Thankoffering, £1; M.L.E., 10s.; Cruachan, 2s. 6d.; (*Femine, India*)—A.H., £1	7	12	6
Aged Pilgrims' Friend Soc.—M.C.F. 5s.; Two Sisters, Brighton, 5s.; M.A.B., 2s. 6d.; Beth, 5s.; M.A.H., 10s.; E.T., 10s.; H.W.R., 5s.	2	2	6
Destitute Children's Dinner Soc.—M.A.L., 10s.; E.J., £1; E.T., 5s.; S.S.G., 3s.	1	18	0
Stockwell Orphanage—Reader of The Christian, 10s.; A Thankoffering, £1	1	10	0
Homes Working Girls, London—M.L.	1	0	0
Barbican Mission to Jews—Home Park, £2; (*Building Fund*)—N.G., 10s.	2	10	0
Children's Special Service Mission (Mr. Dodderidge)—Home Park	1	0	0
Scripture Readers' Society, Ireland—E.D.	1	0	0
Mildmay Mission to Jews—E.D., £2; H.W.R., 5s....	2	5	0
N. London Gospel Samaritan Mission—M.S. ...	2	0	0
National Refuges for Homeless Children—G.R.R., 10s.; H.M.C., 5s.	0	15	0
Robin Dinners—H.M.C., 1s.; P.J.L., 8s.	0	9	0
Friendless and Fallen—G.R.R., £1; A.S.G., 5s.; E.J., £3; C.W.K., £1; M.M.S., 4s.; E.J.R., £1...	6	9	0
ChurchArmy (Outcast and Destitute)—A. and H.M.G.	2	0	0
Christmas and New Year Help to Poor—M.S., £20; D.D., 2s, 6d.	20	2	6
Shaftesbury Institute (Miss M. Brown)—E.J. ...	1	0	0
Miss Weston's Work, R.N.—N.G., 5s.; E.J., £1; (*Sailors' Rest, Portsmouth*)—E.G., 15s.; M.C.C., 5s.; (*War Fund*)—M.V.C., 10s.	2	15	0
Scripture Gift Mission—Heb. iv-12 £1 10s.; Anon, 5s; Mrs M., £1; A Thankoffering, £1	3	15	0
Soldiers' Home, Limerick—C.B.	1	0	0
Y.W.C.A. Hanover Square (Worker among Indian Railway Employes)—C.B.	3	0	0
London Medical Mission (Convalescent Home Fund)—C.B.	1	0	0
London Society for Promoting Christianity among the Jews—C.B.	1	0	0
Met. Tab. Colportage Assoc.—A Thankoffering ...	1	0	0
Evangelization Society—A Thankoffering	1	0	0
R.N. Lifeboat Institution—A Thankoffering, £1 1s.; G.R.R., 10s.	1	11	0
Sheltering Home, Liverpool (Mrs. Birt)—C.W. ...	0	5	0
Dock Labourers' Mission—Miss J.	0	2	6
Tower Hamlets Mission—C.W.K., £1; E.C.B., £1	2	0	0
Women's Protestant Union—M.L.E.	0	10	0
Christian Community—H.R., £1 6s. (*Widows' Industrial Fund*)—S.S.G., 3s.	1	9	0
Mission of Help to Suffering Poor—S.A.H.	0	7	6
Rescue and Evangelistic Work, Sheffield—M.S. ...	3	0	0
Spitalfields Visiting Society—H.R.	1	6	0
Late Rev. E. Hurndall's Work, Bow—M.M.S. ...	0	7	0
Dinners to Sick Children—E.J.R.	1	0	0
Distressed Irish Ladies—G.R.R.	1	0	0
Irish Evangelization Society—G.R.R...	0	10	0
Total	£337	2	1

(ADVERTISEMENTS.)

Liberator Relief Fund—L.E.W., £1.

Dr. Barnardo's Homes—P.S.M.W., £5

Bridge of Hope (Miss Steer)—L.E.W., £1.

Bethnal Green Free Library, E.—Miss G., £1 1s,

London Medical Mission, Endell-street, W.C.—L.E.W., £3.

St. Giles Christian Mission—M.A.H., £1; Mary Stewart, £1; L.E.W., £1.

Mission to Lepers (India and the East)—Ladies' Missionary Meeting, St. John's Pres. Ch., Forest Hill, £2 8s.

Mr. Wintle's Work, Pontymoile—J.M., 10s.; W., 10s.; S.T.C., 7s. 6d.; X.Y.Z., £1; Mrs. K., Parcel of clothing.

The London Samaritan Society and Homerton Mission, 98, High Street, Homerton, London, N.E., beg to gratefully acknowledge the following donations for Beach Rocks Convalescent Home and Hospital, Sandgate, Kent, and for the relief of the poor:—C.M.P., 5s. and clothing; W., 10s.; S., 5s.; L.C., 10s.; K.M.F.T., £2 2s.; F.E.W., 2s. 6d.

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Compiled and Sung by IRA D. SANKEY.

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FOR MEETINGS IN

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A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

The Managers Require

TEN THOUSAND POUNDS

A Year in Voluntary Contributions.

Contributions will be gratefully received by the Secretary, F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

DESTITUTE CHILDREN'S

DINNER SOCIETY

Beg to announce that they will shortly re-open their Dining Rooms, and in order to commence work

HELP IS NEEDED.

Contributions will be thankfully received and acknowledged by H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill, S.W. (Secretary), or may be sent to Office of The Christian.

MRS. MEREDITH'S PRISON MISSION.

258 Women were steadily employed last year.

260 GOSPEL MEETINGS WERE HELD.

Many are obtaining situations, and are living lives of sobriety and industry.

The help of annual subscriptions is urgently needed, or any contribution, however small.

Cheques and P.O.'s may be made payable to Mrs. Meredith's Institutions, and crossed "London and South-Western Bank," Stockwell Branch.

Office—143, Clapham Road, S.W.

PRINCESS MARY VILLAGE HOMES FOR LITTLE GIRLS.

Mostly Children of Criminals, and some Destitute Cases.

Many are received as babies, or at the tenderest age.

The girls are taught and trained for domestic service and other occupations.

Hundreds have gone out into service since the establishment of the school.

£1,000 urgently needed.

Cheques and P.O.'s should be made payable to Mrs. Meredith, and crossed "Union Bank, Charing Cross, S.W.

BETHNAL GREEN FREE LIBRARY, E.

Founded 1876, and supported entirely by Voluntary Contributions.

HELP URGENTLY NEEDED

to brighten the lives of the Poor—Men, Women and Children—of Bethnal Green and East London.

Treasurer—F. A. BEVAN, Esq., 54, LOMBARD STREET, E.C.
Bankers—Messrs. BARCLAY & CO., 54, LOMBARD STREET, E.C.
Donations may be sent to **G. F. HILCKEN**, *Secretary and Librarian*; or to the Office of The Christian.

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT;

4, YORK STREET, WALWORTH ROAD; & DECIMA STREET, BERMONDSEY.

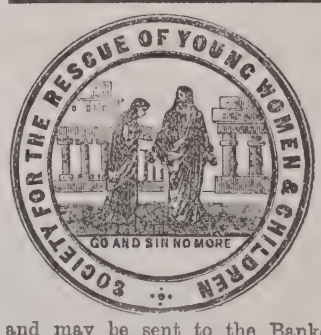
THREE OF THE POOREST DISTRICTS IN LONDON. *Established 22 Years.*

SPECIAL APPEAL

For the General Work of the Three Missions, Relief of the Poor, Aged, and Afflicted, and Free Tea and Christmas Tree to over 1,000 Poor Children.

GIFTS OF GROCERY, COAL TICKETS, AND CLOTHING THANKFULLY RECEIVED.

Will the readers of *THE CHRISTIAN* send a CONTRIBUTION to our Treasurer, F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, London, or to the Superintendents, T. & J. YOUNG, 33, Nelson Square, Blackfriars Road, S.E., or may be sent to the Office of *THE CHRISTIAN.*



THE RESCUE SOCIETY

(ESTABLISHED 1853).

THE WAR AGAINST SIN AND IMMORALITY is still with us, and it is our part to seek to lift those young women and girls who have **fallen in the conflict**, or who are in danger of being **wounded in the struggle.**

"I was a bright, happy, Christian girl, until I met that man," was the heart-broken cry of one as she recently told the story of her fall.

FUNDS ARE URGENTLY NEEDED,

and may be sent to the Bankers, Barclay & Co., 54, Lombard Street; or will be gratefully acknowledged if sent to the Secretary,

C. STUART THORPE, 79, Finsbury Pavement, E.C.

The Paris Exhibition, 1900.

THE TRINITARIAN BIBLE SOCIETY

(Founded 1831) is arranging for a large **FREE DISTRIBUTION** of the Scriptures at the forthcoming Exhibition in Paris.

More than twelve millions of people from al parts of the World attended the last Exhibition.

As the making of arrangements and the printing of Scriptures takes time, it is important that Funds should be sent as soon as possible, to enable the Society to be ready to circulate God's pure Word in (D.V.) large quantities.

Remittances may be sent to the Secretary, Rev. Dr. Bullinger, 25, New Oxford Street, London.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OWING to the intervention of the Christmas Holidays this issue had to go to press earlier than usual. Next week we hope to give an extra supplement to deal with many matters unavoidably omitted this week.

Will our readers who have *not yet paid* their subscription for The Christian for 1900 please remit at once to our Postal Department, c/o Messrs. John Haddon and Co., Bouverie House, Salisbury Square, E.C.? To all our readers we would say, now is the time for new subscribers to be introduced, and we would ask those who have rendered valuable help in the past to assist us again by recommending the paper to their friends. We shall be glad to send specimen copies of The Christian to those willing and able to use them to advantage.

The year which is just closing will be remarkable in history for too great contrasts. Its early months witnessed the most earnest effort yet made in history to bring about the reign of universal peace, and the later the outbreak of an awful international struggle. The present Czar will ever hold the place of honour in the movement that led to the Peace Conference. The outward results were disappointing, but it was hoped that the general European sentiment in favour of a peaceful solution of national and racial quarrels would receive an immense and permanent impulse. That some good was effected in this direction we must hope and believe, and the happy issue of the Venezuelan arbitration will go far to prove the mutual benefits of this reasonable and Christian method of settling disputes.

How far, indeed, the peace sentiment of the early months of the year will be ultimately checked by the events of the later months, it is too soon to forecast. It is certain, however, that the unhappy war in South Africa must tend to reawaken the fighting instincts of the human race all over the world. The year is closing amid gloom and sorrow for Britain and her dependencies; and the extraordinary quickening of patriotic feeling at home and in the colonies, while an augury of hope for the future solidarity of the empire, is, in another direction, full of peril to our higher interests as a people. Not since the Indian Mutiny has there been a time of such painful tension and uncertainty in the public mind. Britain is upon her trial in more senses than one.

The pressure of the past weighs heavily on the thoughtful mind with the closing days and hours of the old year. This pressure is apt to become a tyranny. As life goes on we are tempted to cast frequent backward glances, and the vision of past mistakes and troubles and sins is often vivid enough to sap at the foundations of both faith and courage. "The God of Israel shall be your rereward." God stands between his people and their past sorrows, their past sins, their past discouragements. A gracious cloud of forgiveness (which is better than oblivion) hides our iniquities from his pure eyes, and it should do the same for us. A shield of kindness protects us from the vengeful pursuing hosts of the days that are dead. And the memorials of his goodness and providential care for us are the only things belonging to the past which should rise above the gloom of the years as one succeeds another.

"Now abideth . . . *hope*." Before our next number is issued we shall be already in the new year. Let our first thoughts, when the figure 1900 rises before us, be of the faith that quickens hope, and of the love that sustains both. God's people are still, after nineteen centuries, crying out "How long, O Lord, how long?" The Divine purpose seems to move slowly, and with many a pause and relapse, towards its goal. But we must not permit our own impatience to be the measure of his will. Whatever be the immediate outlook to our eyes, and however we may be conscious of failing powers or thwarted ends in our work, He is ever the same, infinitely patient, resolute, unconquerable. "My word shall not return unto Me void." His purpose stands sure, and whether by evolution or revolution, slow development or sudden revelation of his power, his will must in the end be done. To believe that, is to remain calm in the midst of tempest, and to have the hope that maketh not ashamed.

In an article on the "Atonement in Modern Religious Thought," Dr. Horton admits that he has moved forward from his old position, that we can know nothing of the nature of the Atonement, that "the New Testament has no theory of the Atonement;" and he says that his change is owing to Rev. John Scott Lidgett's book on the "Spiritual Principle of the Atonement." In this book, it will be remembered, Mr. Lidgett devotes several pages to the discussion of Dr. Horton's views, and it has not been in vain. Dr. Horton now admits that there is something of truth in every theory, and fancies the day may come when some great comprehensive mind will weave them all into a harmonious system. Perhaps so; one thing seems clear through all the history of the Church—true Christians have accepted the view that Christ died for our sins, that God judged and condemned sin in Him, not as his own, but as man's; and that, through his blood, we have redemption, even the forgiveness of sins. The *rationale* may gratify the mind: the testimony of God concerning the value of the cross satisfies heart and conscience.

The member of a leading Presbyterian Church in America, who recently said "she was weary of the flowers of rhetoric and sapless philosophy, which was all she got from her minister," might well have spoken for many in our own country. There are multitudes hungering for the Gospel in its simplicity who are not fed by "the pastors" of the Lord's flock. How much of the preaching of the present day lacks both grit and grip! All too seldom also is the cross presented as the climax of the Father's love, the sinner's only hope and life; and the cleansing of the human soul pointed out to be in "the blood of Jesus Christ, God's Son." With all the pathos of a quick, sympathetic heart, and the eloquence of an all-mastering earnestness, must God's saving truth be proclaimed.

In the excellent Life of Rev. Josiah Viney, just published, there are several heart-stirring quotations taken from his early letters and diary. Thus, at the very beginning of his work, he wrote:—

> I dread the idea of a cold, half-hearted kind of preaching. Lord, help; give thoughts, give expression, give piety, give energy, give strength, give a single eye; and then, oh then, give thy blessing upon all!

It is not wonderful that a ministry begun in such a spirit grew strong and fruitful in all good things. It was not popular in the ordinary sense of the word; but it was wise, tender, true, soul-saving. As Edward White said of him:

> He had not made half the noise in the world that some of them had done, but he had probably done a great deal more good.

The Sunday problem is being more and more complicated by the Saturday-night question. The threshold of the Day of Rest is for countless thousands the period of hardest labour. The working classes are the chief sufferers in this matter. They do their weekly shopping perforce almost entirely on the Saturday, that being pay-day for the vast majority of them. And the tendency is to do it later and later. Through this injurious custom both buyers and sellers are wearied beyond measure, and the result for many is a Sunday of such fatigue that they are unfit to profit by the privilege of God's great gift, the day of bodily, mental, and spiritual rest. In the interests of the Lord's Day a new crusade is sorely called for. A league of Early Saturday Shoppers would do an incalculable amount of good to the highest interests of the community, and make Sunday a day of rest, without making that rest a mockery through over-weariness! Those who have influence and opportunity would do well to impress this on the workers of the nation.

There seems to be a growing disposition on the part of cultured Jews to look upon Christ as the flower and glory of the Israelitish race. This is but a limited view of things, yet its significance is none the less remarkable. Even Dr. Max Nordau, the Zionist mover, has expressed himself in this sense:—

> Jesus is soul of our soul, even as He is flesh of our flesh. Who then could think of excluding Him from the people of Israel? St. Peter will remain the only Jew who has said of the Son of David: "I know not the man." Putting aside the Messianic mission, this man is ours. He honours our race, and we claim Him as we claim the Gospels—flowers of Jewish literature, and only Jewish.

Thus does history repeat itself. In the days of the Son of Man there were those who said: "If we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets." The Lord's rebuke was: "Woe unto you, Scribes and Pharisees, hypocrites! Ye build the tombs of the prophets and garnish the sepulchres of the righteous. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets."

D. L. Moody Gone Home.

WHEN we were with our beloved friend in Canada, two years ago, he said in one of his addresses, "When I am gone, people will say, 'D. L. Moody is dead.' No, he is not dead; he is gone home."

The announcements in the daily press will have already informed our readers of the lamented death of our long-loved and highly-esteemed friend, Mr. Dwight L. Moody, at his home at East Northfield, Massachusetts, on Friday last. Our last telegram was to the effect that his medical advisers were hopeful but anxious, but we were not prepared for so saddening a termination so shortly following.

Mr. Moody was personally endeared to thousands of friends in Great Britain and Ireland, as well as in his own land; in each, a great multitude own him as their father in Christ, many of whom have passed on before him, but most of them still remain to call him blessed.

Deep as their and our sorrow is, we shall all most tenderly sympathize with Mrs. Moody and her family, who are also personally known to many of our readers—a family remarkably knit together by ties of tenderest affection.

We believe a Memorial Service will be held, probably on Friday, of which notice will be given in the daily papers.

The Christmas holidays prevent the possibility of our writing more fully this week; but our next number will contain a portrait, with memorial notices.

At the End of Twelve Months.

THE other day 1899 began, and now it is near its close. It has been like all other years in this also, that it has seemed to pass more swiftly than its predecessor. Yet it has been even more heavily weighted than most of them with events of momentous interest in its spinning "down the ringing grooves of change."

"At the end of twelve months." The year is a cycle composed of smaller cycles which we call months, and the years themselves form cycles of centuries and millenniums, during which the wheels of God's mills revolve, grinding slowly but grinding very small.

All the works of the only wise God are fulfilled in cycles, as He asks of Job, "Canst thou number the months that they fulfil?" We thank Him that He will not

Let the great world spin for ever down the ringing grooves of change,

for "there is an appointed time for man upon the earth," and as soon as the cycle of his history under the present circumstances is fulfilled, the end of this age will come.

It is often said that Christ may come at any moment. So He may, so far as our knowledge is concerned; for the Father has wisely and kindly left it unrevealed to us whether He will come at midnight, or at the cock-crowing, or in the morning. But He will not remain away a moment beyond his own appointed time. When Satan has filled up the measure of his iniquity—when this Gospel of the Kingdom—the good tidings of the Reign of God—shall have been preached for a testimoney among all the nations—then shall the end come.

It seems from 2 Peter iii. as though we may hasten his coming.

Let all that look for "hasten"
The coming joyful day,
By earnest consecration,
To walk the narrow way:
By gath'ring in the lost ones,
For whom our Lord did die,
For the crowning day that's coming,
By and by.

The marriage of the Lamb will take place when his bride hath made herself ready.

There is no more absorbing feature of this dying year than the war in South Africa, and the call of so many Christians in the Nation for a Day of Universal Prayer. It may soon appear that there are causes which will weaken, if not paralyze, the hands even of Lord Roberts and Lord Kitchener.

We need not specify them. They lie largely at the War Office, and are particularized in the daily and other papers. They indicate the imperative need of prayer. The position of this Empire is at stake. We love to tell of the hand of God in scattering the Spanish Armada; but we have not, at this crisis, humbled ourselves before God on account of our national and individual sins, nor sought from Him the discernment, the illumination, the guidance, the wisdom, without which we may go on blundering and failing, until we may find it impossible "to see this thing through."

If we lean even on Lord Roberts or Lord Kitchener, we may find some cause of failure still. Whereas, if we trust in God He will maintain us, in so far as we are right, and chasten and correct us, so far as we are wrong. "For He causeth his cloud to come, whether for correction, or for his land, or for mercy."

The terrible famine in India, far more destructive of human life even than the dreadful war, and more prolonged in its misery and agony, is another cause which cries out for earnest prayer. For God has wonderful resources, and, as He relieved Samaria when it was thought that nothing but opening the windows of heaven could avail, so He could relieve India in answer to believing prayer.

The year closes under heavy clouds, but, in answer to such prayer,

The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Prevailing Prayer.

Oh! to be silent, Lord, and wait (Isa. xl. 31),
To hear what Thou wilt say (Psa. lxxxv. 8),
To have thy Holy Spirit guide (Jno. xvi. 13),
And teach us how to pray (Jno. xiv. 26).

That Thou, O God, mayst search our hearts (Psa. cxxxix. 23),
And show us what we need;
And in accordance with his will,
Blest Spirit, intercede (Rom. viii. 27)

For us who know not how to pray (Rom. viii. 26)
Aright—O! do Thou lead (Rom. viii. 14)
Our thoughts, that so, unwavering (Jas. i. 6),
Our prayer may be our creed (Mark xi. 24).

For as, in confidence to God (1 Jno. v. 14),
We tell out our desire;
He hears and answers every prayer
His Spirit doth inspire (1 Jno. v. 15).

J. H. G.

Brondesbury Home for Aged Poor.—The eighth annual report shows good work done, in the face of many difficulties. The last amount derived from an annuity (raised by a bazaar held five years since) has been drawn, and though several ladies have come forward and joined the committee, each guaranteeing £5 a year to the funds, the income is not yet large enough to pay expenses. Both committee and inmates are chosen irrespective of religious distinctions. The address of the Home is 63, Tennyson Road, Kilburn, N.W.

Faith before Love.

By Dr. P. T. Forsyth.*

THE message of the Church to the world is not to bid men love, but to bid them believe. The message has come, in the refinement of our religious culture, to be too much, and too expressly, a call for love. That is not the true evangelical note. It is the Catholic note—the note of the Roman saint, the monastic community; the note of socialist piety rather than of the Church's faith. It is not the Reformation note, nor is it a true development of the Reformation note. Do not preach the duty of love, but the duty of faith. Do not begin by telling men, in God's name, that they should love one another. That is no more than an amiable Gospel. And it is an impossible Gospel till faith gives the power to love. They cannot do it. Tell them how God has loved them. Bid them as sinners trust that; preach faith as the direct answer to God's love.

The first answer to the love of God is not love, but faith. Preach faith, and the love will grow out of it of itself. Loving, as a Gospel, is Catholic. The Protestant and evangelical Gospel is believing. Believe in Christ crucified, and the love will come. Love must come if we believe in love. But it has first to be believed in before it is imitated. "We are not saved by the love we feel, but by the love we trust." And what we need in our preaching to-day is not so much Reformation truths, nor even Reformation enthusiasm, but the Reformation *note* and order of faith—of faith as an evangelical, personal experience—faith as the peace and confidence of being redeemed and forgiven by the death of Christ, and by nothing else whatever.

Thoughts on Sin.

By Pastor F. E. Marsh.

VI.—A Servitude (Rom. vi. 20).

"BUT now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Two things which God accomplishes through the Gospel of his grace are *emancipation* from sin's guilt and government, and *enrolment* unto Christ to God's service. There are four steps in this verse; namely, *disjunction* from sin's mastery, *introduction* into God's service, *reproduction* of God's character in the fruit borne, and *induction* into the glory of everlasting life.

The emphasis should be laid upon the words, "*to God.*" There are many relative blessings in which the Christian glories. We are delivered from coming wrath (1 Thess. i. 10), called to coming glory (1 Peter v. 10), adopted into God's family (Eph. i. 5), possessors of eternal life (1 John v. 12), accepted in the Beloved (Eph. i. 6), made meet for the inheritance of the saints in light (Col. i. 12), and blessed with all spiritual blessings (Eph. i. 3); but all these bestowments of the Gospel are only of value to us experimentally, and are luminous with reality, as we remember we are brought to God. Therefore, to be taken up with *them*, and not with *Him*, is to lose the blessing of those blessings, for they are only blessings as they centre in Him.

World-wide Circle of Prayer.—Writing to Rev. J. O. West, vicar of Rowington, Warwick, and hon. secretary of this union, Dean Howell (St. David's) suggests "the observance of the first day of the New Year as a day of universal prayer for the manifestation of the presence and power of God the Holy Ghost throughout Christendom—a blessing which will include all others." The Dean urges this very strongly as a subject in which there can hardly be a difference of opinion among Christians, and compared with which "other needs amount almost to an impertinence." "Without the Breath of God, all hope of evangelizing the world, or of promoting Christian brotherhood, is a delusion. The way to the heart of the world is through Pentecost. Nationally and internationally the call is—'Christians, to your knees!'"

* From Rome, Reform, and Reaction. (5s. *Hodder & Stoughton.*)

Beneficent Moths.

"IF you please, Ma'am, the moths have got into Miss A——'s drawer!" My old, confidential cook was standing in the doorway of a bedroom which had become in our house sacred as a shrine, for from it had gone away to the Father's house, only a few weeks before, a sister of mine, surely one of the loveliest and best of God's earthly saints. She had always lived with me, and to children and servants alike her beautiful unselfishness and Christian courtesy and benevolence bore eloquent testimony to the grace of her Master, Christ. It was not the cook's duty to attend to any of the bedrooms, but our good Mary always claimed the privilege of keeping this one in immaculate order, and on this particular day she was turning it out for a thorough sweeping, which necessitated a small drawer, at the bottom of an ornamentally shaped chest, being lifted out for the process of dusting underneath.

It was this drawer that she was now holding in her hand with a rueful air of commiseration, evidently wishing for my advice. But I had not heart to give any. It was one of my black-letter days—days which any reader who is familiar with over-strained nerves and keenly emotional feeling knows but too well. That morning one of my letters had been from a harassed mother of eight children with, alas, inadequate, most inadequate means, for clothes, and food, and education. She was a family connection of ours, and so entitled to pour out her troubles to me, and just now there was a peculiar complication, which made immediate help urgently desirable.

The longing of my heart as I read her letter—written, I know, with no thought of any help from me but prayerful sympathy—was, "Oh, that I had £5 to send to her!" Then came the tearful thought of the large-hearted sister whose purse-strings had always relaxed so readily in presence of real need, and who would so gladly have helped me now. But her income had been principally derived from annuities, and so had lapsed at her death, and just then five pounds seemed as remote from my grasp for charitable purposes as the Koh-i-noor. So, in order to fight down the depression, and gain, perhaps, some light on my action with regard to the letter—for I did want to help a little—I determined to go out on some business that would take me from home for a few hours; and it was as I came down stairs, dressed for my walk, that I encountered Mary with her woe-begone face and

THE MOTH-INVESTED DRAWER.

I am afraid my remark, "Oh, I must leave it to you to deal with, Mary," may have sounded curt, but Mary knew that I was only troubled, not vexed. Almost every step of my walk that morning was taken to the accompaniment of a half-mournful, half-petulant longing for £5; so I did not come home rested either in body or in mind, and it seemed as if I could not get away from that drawer, for Mary met me at the foot of the stairs with further particulars. "The moths had got into a pair of Miss A.'s fur cuffs, ma'am, and they were so completely spoiled that I have had to burn them. I have taken the papers that were laid at the bottom of the drawer into your room for you to look over."

I mentally winced at the idea of an occupation that would so surely open wounds that were still so sore; but any duty connected with my darling must be attended to; and so, immediately after my lunch, I began the task—papers that her dear hands had carefully folded and preserved, but principally printed matter of no value—and, almost mechanically, I put them, one by one, on a heap for the waste-paper basket. But, as I thus laid one of them aside, a strange monition came to me most forcibly. I know not how the impression was made, but I was most distinctly bidden to "*look at that again!*" I did look, but with a dulled intelligence that only discerned a printed form that used to come to my sister with her railway dividends, and which she tore off as useless.

Again I threw it on the pile for burning. But once more the strange and irresistible impulse came to "look at it again;" and, taking it up now with quickened interest, I saw that it was actually a dividend warrant which had never been torn off nor cashed. It was not even signed, but, looking at the amount, I saw it was for £4 19s. 4d.; and, as I thought how singularly near it came to the sum I had been longing for, I could not but exclaim half aloud, "Dear Auntie, how sorry she would be that, for want of her signature, this should be useless!" And then this strange inner voice began again, and most plainly suggested to me, "but you are her executor—

YOU CAN SIGN FOR HER."

I did sign it, and sent it away by that day's mail to the banker; but in such an unbelieving spirit that it was with a shock of gratitude and praise that, by return of post, I received, minus eightpence, the five pounds for which I had longed.

I wish to emphasize the fact—which, perhaps, my readers have already noticed—that through the whole of this experience my mental attitude had been a murmuring, rather than a prayerful one. This, I know, was greatly owing to physical causes, for I had been passing through very deep waters, and my nerves were sorely shaken. But how it all magnified the wonderful designs of my Heavenly Father! Had I interceded in prayer, I might have felt in some measure a sharer in that grand scheme of providence that wrought such good through seeming ill. Now, taking the largess into confessedly undeserving hands, and utterly ashamed of my dull unbelief, I could utter, as perhaps never before, the profound ascription of praise: "For *Thine* is the kingdom, the power, and the glory!" M. C. F.

Needless Sunday Traffic.

DEAR SIR,—Referring to the letter of "Shareholder" on the above subject, in your paper a few weeks ago, I beg to inform your correspondent, and all who are interested in this most important matter, that there already exists a "Shareholders' Union for the Defence of the Sabbath" in connection with the Anti-Sunday Travelling Union, and which has done excellent work along the lines suggested in the above letter. Through the indefatigable labours of the secretary, Mr. James Fox Wilson, of 22, Western Road, St. Leonards-on-Sea, memorials have been presented at the general meetings of several of the trunk line companies; and even so recently as August last such a memorial, signed by nearly 1,300 proprietors, was presented at the meeting of the London and North-Western Railway. Arrangements have been made for other presentations in February, 1900. The Rev. Prebendary H. W. Webb-Peploe has kindly consented to speak in favour of memorials to the Great Northern and Great Eastern Railways at their respective half-yearly meetings; and Sir Mark John McT. Stewart, Bart., M.P., to perform the same kind office in the case of the London and South-Western Company, if the time should prove suitable. These memorials are ready.

It is also in prospect to make another canvass of the shareholders of the London and North-Western Railway next year, and at the present time Mr. Wilson and his helpers are engaged in canvassing over again those of the Midland and Great Western Companies. Full particulars of the work can be obtained from Mr. Wilson, by whom also subscriptions or donations towards the heavy expenses will be gratefully received.

As your correspondent wisely remarks, if Christian shareholders withdraw and leave the whole business to those who have no conscience about the Sabbath, the consequences must be disastrous. Rather let them stay in the companies in which they hold investments, and support every effort which is made for the bringing about of a better state of affairs. Prayer also should rise continually for those who have the care of this business, and if any gentleman shareholder should be found willing to support, either silently or *vivâ voce*, our speakers at the half-yearly meetings, our secretary would be very glad to hear from him.—Faithfully yours,

(Rev.) Wm. Lawrence Tweedie.

Stockton-on-Tees.

The Secret of Peace.*

By Dr. D. J. BURRELL.

WE are like wanderers in the night. Voices are heard about us, saying, "This is the way; walk ye in it." Better still, the Bible is given us as a lantern, "shining in a dark place." But when, yonder, we see the light of the morning, our perplexity is over. Thus personal experience adds final confirmation to oral testimony and Scripture. Peter says we do well to listen to the word of eye-witnesses, and to give heed to the lamplight of prophecy, "until the day dawn, and the day star arise *in your hearts*."

"O taste and see that the Lord is good!" "He that hath the Son of God, hath the witness in himself." All voices, human and Divine, are ineffective until, by vital appropriation, we make the Gospel an indwelling fact. Then we know that Jesus Christ hath power on earth to forgive sins. Then we, becoming witnesses ourselves, can testify that his love is an easement of all pain and sorrow. Then we feel his friendship is the great incentive to spiritual growth and usefulness. The truth is put beyond all peradventure when the day star arises in our hearts.

A woman came running into the city of Samaria, saying, "I went out to Jacob's well to draw water, and a wayfarer met me who spake as never yet man spake of spiritual things; He told me all things that ever I did. Is not this the Messiah for whom we have been looking? Come and see." They followed her back to the well and heard Him. They besought Him to be their guest, and He abode with them two days; and many believed because of his word. Then they said to the woman, "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world." Thus, in the last reduction, a man is savingly convinced only by personal experience; when he can say, "I have met Christ, have made his acquaintance, have reasoned with Him by the way,

HAVE LEARNED TO LOVE HIM."

One thing is better, and only one—*to see Him in the brightness of his heavenly glory.* The day star itself shall fade in the high noon of heaven. Here we walk by faith; there hope shall be lost in fruition, and faith in sight.

A native convert in the South Sea Islands gave this testimony: "I listened to the missionary when he spoke of sin, and he and I were like two canoes going side by side. Then he spoke of salvation, and I dropped behind—mast broken and sail blown away—while he sped on. The sea drove me on a barren coast, where I lay helpless for a time. I arose in blackness and darkness, and felt my way like one groping along a wall. Then I seemed to touch a door; I pushed for my life; it flew open, and I beheld my Saviour, the glory shining in his face!"

The fulness of revelation is before us. Meanwhile, let us use the light we have, and live up to it. Let us listen to the voice of eye-witnesses, follow the gleam of the Scriptures, and heed the testimony of our hearts. Here is the secret of peace and moral earnestness. And in due time all shadows will vanish in the Sun's glory. Our path shall be "as the shining light, which shineth more and more unto the perfect day."

A Working Men's Mission.—The Mission directed by the brothers, Messrs. Thomas and James Young, in the populous South London district adjacent to the well-known New Cut, maintains a vigorous work in a needy centre. The twenty-second annual report is a simple but interesting record of continued progress in the many evangelistic and philanthropic agencies connected with the Mission. In view of the fact that the lease of certain of the premises will shortly expire, a building fund has been started. Mr. T. A. Denny is the president of the Mission. Communications for the Messrs. Young may be addressed 33, Nelson Square, Blackfriars Road, S.E.

* From The Gospel of Certainty, a volume of addresses, cogent and purposeful, instructive and stimulating, by David J. Burrell, D.D., pastor of the Collegiate Church at Fifth Avenue and twenty-ninth Street, New York. (3s. 6d. *Hodder & Stoughton.*)

Day by Day.

SUNDAY, December 31. Esther viii.

SO far Esther had only succeeded in obtaining the downfall and death of Haman; but the result of his machinations against her people had yet to be annulled. Inasmuch, however, as that which was written in the king's name, and sealed with the king's seal, was irreversible, all that could be done was to empower the Jews to stand up for their rights and resist to the uttermost. There was every need, however, for haste. Throughout that vast empire, which reached from India to Ethiopia, the Jews' enemies were prepared to execute the first edict against the hated people, and take their spoils. It was necessary, therefore, that the swiftest posts should be requisitioned to bear tidings of the permission for the Jews to stand on their defence.

The moral is a very obvious one. Surely it becomes all Christians to send out the tidings of redemption, purchased by the blood of Christ for all men. Ours should be the swiftest steeds; our speed should be hastened and pressed on by the king's commandment; the service of so royal a Master demands the greatest possible haste. Besides this, souls are in imminent danger. At every tick of the watch hundreds pass into a Christless eternity, and the vast cataract of humanity pours into the abyss without cessation. Oh that they knew that their enemy, a worse than Haman, has been already judged, that the decree of death has been reversed, and that light and gladness, joy and honour, are within their reach.

These are the blessings of the Gospel. Light from the God of light; gladness and joy from the fountains of joy; the honour of becoming heirs of God, and joint heirs with Jesus Christ. May this be, indeed, a good day to you, full of the presence of God, and of the comforts of his redemption—"Gladness and joy, a feast, and a good day."

MONDAY, January 1. Esther ix.

This is the first day of the New Year. In many respects it is more memorable than other days, as introducing the last year of the century. We stand together peering out into the unknown, wondering what may lie before us and our country, and the Church of God, but sure that, whatever comes, amid the growing hatred to pure and undefiled religion, God will care for his own, that the ark will sail through the floods and land upon the shores of rest and salvation, and that the gates of hell shall not prevail against the edifice, which Christ has built upon the foundation of the apostles and prophets, He Himself being the chief corner-stone.

There could not be a darker time than that through which the Jews passed amid Haman's malignant hatred, yet how wonderfully God preserved his people. Often since then the waters have been high, and the sky dark as midnight; but the tempest-tossed mariners have heard a voice bidding them not to fear. So shall it be again. No weapon shall prosper that is formed against the Church of the living God, and every voice that shall rise in judgment against her shall be condemned.

The day which the Jews had dreaded was turned from sorrow to gladness, and from mourning into a good day. So shall it be with this year, which, in many respects, opens so sadly. It shall be turned for us also. God has hidden mercies and deliverances in the coming days, greater than tongue can tell! Do not expect sorrow and disaster, but lift your eyes to the hills from whence cometh help. God is a source of light and victory; He is our shield and exceeding great reward; He will interpose, and compass us about with songs of deliverance; He will go before us, and make the mountains a way. Light is sown for the righteous. Thrust in the sickle and reap the sheaves of joy.

(1703)

TUESDAY, January 2. Esther x.

What an epitaph this is on the life of Mordecai the Jew. All the acts and might of Ahasuerus, the splendour of his monarchy, the dazzling glory of his reign, seem to dwindle before the beauty of the character of Mordecai, as it shines out in the closing verses of the book. He was next unto the king, as Joseph had been in Egypt; great among the Jews, who attributed unto him their deliverance; accepted as their leader and prince by the multitude of his brethren. The good of his people was the object of his constant endeavour, and peace was the constant benediction of his life. What a wonderful exchange from the obscurity and lowliness of his first appearance on the pages of this book!

He, however, did not achieve this greatness by his own merit merely. He was lifted to it by the right hand of God, who never ceases to care for his children. Life has many surprises; but there is a reason, after all, for every promotion of a good man to influence. He is called upon to use it for God alone, and when so used it is full of goodness and peace.

Let us ask that we may have the greatness which comes from goodness, the acceptance which comes from high and useful service, that we may seek nothing but good, bringing good treasure from our hearts, and speaking peace because the God of Peace has filled us with his own peace. The book of the Chronicles of the Kings is still being written, and amongst them God is prepared to inscribe the life and record of us also who have served our day and generation according to the best of our ability, and according to God's will.

WEDNESDAY, January 3. Job i.

The feasting of the children of Job was a matter of great anxiety to their father, lest amid the merriment of the carouse any had sinned and renounced God. The fear that any of them would renounce God lay heavily upon Job's heart. He little expected that he would be tempted so sorely to do the same thing. Probably this touch is introduced here to bring into fuller relief the severity of the trial to which he was exposed in his own life, when that which he dreaded for his children became a matter of temptation to himself. It is a beautiful trait in his character that he should arise early and offer burnt-offerings for each; for you notice that the burnt-offerings were according to the number of them all.

The tempter had carefully watched Job. When God asked if he had considered him, Satan had an answer ready, which showed that he was familiar with his principal characteristics, that he had carefully studied them, with a view, no doubt, to assailing them. Is not this always the case? There is not a quality of our character which is not the target of malignant glances and piercing sarcasm. The accuser imputes selfish motives to our goodness, and insinuates that we are well compensated for any goodness we possess, that our goodness is the result of the happiness of our circumstances, and that it will wither before the first blast of the east wind of misfortune.

There are dark days in our lives when messenger follows on the heel of messenger, and we sit down amid the ruins of our happiness. Ah! hapless lot, our friends cry; the Chaldeans, and lightning, and hurricane have been too much for you. Nay, says the believer, God gave, and God has taken away. He refuses to see any hand but the Divine.

THURSDAY, January 4. Job ii.

How pleased God was to be able to point to his servant Job, who had held fast his integrity. What joy we yield to God when we are able in his strength to withstand the fiery darts of the devil, and, having done all, to stand. But is there not corresponding sorrow when we fail, and come under the heel of our arch-enemy? Life is full of joy and sorrow to us, and not less to Him to whom we belong.

It is good that Satan cannot go beyond a certain limit. God will not let us be tempted above what we are able to bear. Whatever temptation comes into your life, dare to believe that God has first taken into account how much you can bear. It is possible for you to withstand, although flesh and blood threaten to fail.

It makes temptation very hard when those who know us best take sides against us. A man is hard put to it when his foes are they of his own household, when his wife is surprised that he still holds fast his integrity, when the voice of love advises him to lie down and die. This is the last extremity of sorrow. Not many can hold fast their integrity under such circumstances, or dare to receive evil, affirming that it comes from the hand of God.

The whole story gives us great comfort, because we see that misfortune is not the result of sin; but very often God permits us to suffer that we may, by our fortitude and faith, encourage those who are watching us, and learning from our behaviour how to bear themselves in the face of similar adversities.

FRIDAY, January 5. Job iii.

Job cursed his day. This was the condition to which the patriarch was reduced, and in eloquent terms he expresses what thousands have felt. How many have asked the question: Why is light given to a man whose way is hid, and whom God hath hedged in? How often have men demanded why they should live at all if life brings nothing but misery. Yet, on the other hand, there are abundant reasons why the light of life should still be given to us, even when we are hedged in with trouble.

First, the trouble will not last for ever. Though God has chastened us through a night of tears, joy will come with the breaking of the morning. Our light affliction is but for a moment. Then, again, the affliction is working for us a far more exceeding and eternal weight of glory, whilst we look not at the things which are seen, but at the things which are not seen. Moreover, God has lessons to teach to other souls through us, which otherwise could never be taught or learnt. Then, again, the outward and physical is by no means all. We have infinite capacity which lies beneath the physical and superficial, and this is like soil that God is filling with seed, but which hereafter will yield harvests to his glory, and to ours.

Take up the burden of your life, and live it bravely, daring to believe that one day God will take you aside, and explain what is now inexplicable, unriddling all mysteries, unveiling all secrets, and making the whole plan apparent. It is as though a piece of worsted work were turned from the reverse side, where the cross-stitches are seen, to the discovery of the perfect design.

SATURDAY, January 6. Job iv.

It is so much easier to speak to others than to bear the pressure of your own burden. That Job had instructed many, and strengthened the weak, was no evidence that he would himself bear the touch of pain without fainting. A man may have spoken of the fear of God, yet he may find it very hard to commit himself to a life of naked trust. There may have been integrity in his ways, but that may not supply him with hope. Eliphaz need not have wondered if he had known a little more of human life and experience.

His argument with his friend was founded upon the hypothesis that trouble is the harvest which men reap from the sowings of a wicked life. He, therefore, surmised that Job's troubles indicated some secret declension of his spirit, and that beneath the appearance of holiness there was some gangrene or cancer of evil. He was reaping iniquity because he had sown the same.

Job might answer that he was not aware of any evil thing in his life that would justify so grave a charge as this. So far as he knew, he had washed his hands in innocency and walked with God. But Eliphaz meets this self-vindication by reciting a dream, in which he had beheld the greatness and holiness of God. The spirit that had passed before his eyes had asked whether mortal man could be just before God—the inference being that he could not be, and that because of sins which God saw, even if Job did not, there was this harvest of trouble. It was, as we know, a false philosophy, because trouble is permitted for our refining and purifying.

The Indian Famine.

THE mail from India this week brings letters from all parts, but telling much the same story. As the days and weeks pass, the tale of suffering and misery grows blacker in its grim intensity and horror. While we are sitting down to our Christmas dinners, thousands of our brothers and sisters in India will be dying from starvation.

From Agra Dr. COLIN VALENTINE writes, on November 23: "On Sabbath morning we had 1,400 poor creatures at our Beggars' Church. Hundreds of people are dying on the banks of the Jumna, so that after death they may be thrown into the sacred river. The river itself has dwindled down to a small stream creeping along the western side of its ordinary bed." Dr. Valentine sends us a cutting from *The Pioneer*, which states: "The number of persons in receipt of gratuitous relief or on famine works in India increased during the last week, for which the figures have been received, 167,016, despite a decrease of 5,746 in the Central India States. The Central Provinces, which last week notified an increase of nearly 80,000, this week show the addition of 118,904, making the total for the provinces 533,173. Bombay's increase is 22,361, bringing up the total receiving relief to 169,354. Ajmere-Merwara shows nearly 80,000 in receipt of relief, and the Punjab and the Rajputana States each well over 70,000."

A correspondent writing from Dwarahat makes the excellent suggestion that when Christian people give to the famine fund it would be wise to give

THROUGH THEIR MISSIONARY SOCIETY,

with authorisation for this specific purpose. He says:—"Giving through proper channels is blessed in every way. Unwise giving is as harmful as it is foolish and unnecessary. Every mission compound has repairs to be made, houses to rebuild, rubbish to be removed, roads to be constructed, and general improvements, such as can be done by unskilled labourers, where famine funds can be wisely used as wages to the benefit of both recipient and giver."

Several suggestions reach us as to practical forms of self-denial. One correspondent thinks a silver collection at the Christmas dinner table would meet with a generous response, while another advocates self-denial to the extent of a meal one day a week and devoting the proceeds to the funds. A letter signed by five workers on behalf of the Irish missionaries in Gujarat, appeals for money to supplement Government relief. Several cases, the letter tells us, have occurred of the

PARENTS COMMITTING SUICIDE,

because they could not bear to see their children starve, and strong men who preferred sudden death to slow starvation. Orphan children are wandering about uncared for, and parents, naturally affectionate, are now offering to sell their little ones for a few pounds of grain. Others again are known to have starved to death in order to keep their children alive. Seed, and plough cattle, will also be needed against next rainy season, and food will then have to be supplied to destitute farmers and labourers right on till the harvest ripens. Much money, too, is required for the medical relief of the increasing number whom famine leaves an easy prey to disease. Twopence will keep a man alive for a day, five shillings will feed a whole family for a week, a pound for a month.

The Viceroy telegraphs to the Secretary of State for India that more than two and a quarter millions of persons are now in receipt of famine relief. The Secretary of State hopes that the missionaries will again assist, as they did in 1896-97. The Government is pledged to spare neither outlay nor effort in the attempt to relieve distress and save life in the present famine. Mrs. Laura Wheeler Moore writes from Basim Berar: "The year 1900 will, it is believed, witness the most gigantic famine the world has known. The prospect is simply awful. A famine of food is so fearful, that those who went through that of 1896-97 prayed God that they might be mercifully spared another such experience. But terrible as was that time of suffering, it is not to be compared with what now seems inevitable—

A FAMINE OF WATER

as well as of food. Money and grain are what we must have, or multitudes of people will perish. We do not know what we shall do if the water supply utterly fails. But this we do know, that new wells must be dug, and old ones immediately deepened if we are to live through the coming eight months. To do this we must have money, and that in large sums."

Zanzibar Strangers' Rest.

THE seventh annual report of the Zanzibar Strangers' Rest contains details of the labours of Mr. and Mrs. Knapman amongst those who "go down to the sea in ships, that do business in great waters." The Rest is open daily for the mariners, and on Sundays and Thursdays services are held. These have been followed with encouraging and blessed results.

On one occasion a sailor, who had never known the power of Christian influence, and whose wild and godless life had commenced in a London slum, was induced by his shipmates to go to the Rest, and there heard what God was able and willing to do for him. He believed the message, and accepted the salvation offered; he his now boldly witnessing for Christ.

Several of the sailors on a man-of-war, which was for some time stationed at Zanzibar, received similar blessing, and left the island full of faith and joy, determined to win the other men on board to God. Some months afterwards one of them, writing to Mrs. Knapman, informed her that no fewer than fourteen on that ship had become followers of Jesus.

Visiting the ships is undertaken by Mr. Knapman, who devotes three mornings weekly to this branch of the work. Many happy hours are spent in individual talks with men.

The missionaries have conducted regular services for the Swahili-speaking inhabitants on Sunday mornings. These are frequently crowded, and there have been many inquiries to know of God and his Word. In this department Mr. and Mrs. Knapman have been ably assisted by Captain and Mrs. Agnew, who reside on the island.

With a view to the development of the work, arrangements have been made for two missionaries to be sent out, and also to make the Rest a strong missionary centre, not only for our own British sailors, but for all who frequent the island, and amongst the heathen around, who have never heard the story of Jesus and his love. Gifts of Bibles, literature, etc., for distribution amongst the sailors, have been of great service; also lengths of print, muslin, and other articles, are forwarded through the hon. secretary, Mr. J. Theodore Isaac, 163, St. George's Street, London, E.

Italian Military Church.

MADAME CAPELLINI, the respected widow of the late Cav. Capellini, writing from Rome, says that the annual report of the work of the Military Church has been delayed through various circumstances. In October two new regiments came in from Sicily, and a large number of men sought admission to the night schools, but orders were issued by their superior officers forbidding them to attend.

Continuing, Madame Capellini says: "I intend, God helping me, to go personally to visit some of the officers, and to remonstrate with them, telling them that, if my beloved husband was twice decorated by King Humbert for his avowedly good work among the soldiers, we, who follow in his steps, must not be condemned to ostracism with the clerical or socialistic parties, who are known to work against the welfare of our country."

Earnest prayers are specially needed now for the work. Address, Pozzo delle Cornacchie 14, Rome.

International S.S. Lessons.

January 7, 1900.

THE BIRTH OF JESUS.—Luke ii. 1-16.

GOLDEN TEXT.—Matt. i. 21.

PRELIMINARY. (For the teachers.)

THIS year we begin a course of lessons on the life of Christ taken from the four Gospels. It is most important that He should become to each scholar a living reality, and the interest in every step of his life's journey be vividly brought before them. Hence the need of *much study and more prayer*, ever keeping in view the one object, not head-learning, but *heart-learning*, that we may so teach of this wonderful Saviour that the scholars' hearts will burn within them as they listen, not as to an oft-repeated story, but to the most wondrous event in the history of the world. If the teacher's heart is all aglow with adoration, and love, and praise, the scholars will catch the inspiration, and who can measure the results?

INTRODUCTION.

We have lately been studying some of the prophecies about the coming Saviour. (*Recall some.*) Now we commence the history of his life on earth. All the history of the world, and especially of the Jews, had been one long preparation for the coming of the Son of God. The right time had come, the whole world was at peace, nearly all under the government of the Roman Emperor; the Greek language was universally spoken, the Jews' Scriptures had been translated into Greek, and they had carried it with them into all the countries into which they had been dispersed. The devout Jews who studied their "Prophets" were expecting the advent of Messiah. (See Luke ii. 25-38.)

EXPLANATORY.

Verses 1-5. The Roman Emperor sent the order into every part of his dominions that a register should be made of every one of his subjects, taking down their names, families, professions, incomes, with a view to taxation. The Jews had to go to the city or town where their great ancestors lived, in order for the more accurate enrolment. Hence it was that Joseph and Mary went up to Bethlehem, as both were descended from David. (Trace the journey on the map, down by the river Jordan to Jericho—seventy miles). *Bethlehem*, a small town, five or six miles south of Jerusalem (1 Sam. xvii. 12, 58).

Verses 6, 7. God ordered this because the Messiah was to be born in Bethlehem (Micah v. 2). So the Son of God came down and lived as we live; He grew up as other children do, because He wanted to be able to feel and know just what children feel, so as to sympathise and save. There was one great difference between Him and all other children. *What was it?* Swaddling clothes were strips of cloth three or four inches wide, and several feet long, wound round the child, arms and legs wrapt in. *No room for Jesus.* Have we room in our hearts for Him? Sad to shut Jesus out and be lost for ever.

Verses 8-13. Picture the Son of God leaving heaven, and all the angels looking on in wonder; then one comes with the message. Describe the Eastern shepherds and their mode of watching, etc. To humble believing men the good news was sent, not to the king or the rabbis. An angel is described in Mark xvi. 5. A cloud of brightness was tho sign of the heavenly presence (Exo. xxiv. 16). A great army of angels praising God for his goodness in sending his beloved Son to be the Saviour. All heaven was glad.

Verse 14. The angels' song. First praise and thanksgiving to God, then the results to men of his wonderful gift. "He is our peace."

Verses 15, 16. They believed the message, came to Jesus, found it all true, and told the wonderful story to all whom they met.

PRACTICAL POINTS.

Jesus is a perfect Saviour—the only Saviour. Is He *my* Saviour? The coming of Jesus proves to us that God is our loving Heavenly Father. The Gospel message is one of joy. The birth of Jesus was the most wonderful thing that has ever happened on earth. *What do I think about it?* We have nothing to "fear" if Jesus has saved us from our sins.

"Echoes from Argentina."—A recent issue of this paper published in Buenos Aires contains an article by Mr. W. C. K. Torre, entitled "The Advancing Wave." The fight in Argentina between Romanism and Protestantism has been long and fierce, but now the wave of Protestantism is slowly but surely advancing. A "Liberal" paper is published in Cordoba, which fact is most significant, as this town is the stronghold of Romanism in Argentina, there being over 5,000 priests, nuns, and members of religious orders in the place.

Scottish Notes.

THE Glasgow Magdalen Institution has now dealt with over 7,000 young women About eighty or ninety annually are placed in respectable situations or restored to their friends. The average number in the house is 122.

The Glasgow Lodging Houses Gospel Union reports blessing in connection with its work in eight common lodging-houses for men and women, as well as in connection with the rescue work, in which a special lady missionary (Miss MacLellan) is engaged.

After a separate existence for many years during which much good work has been done among young men under the editorship of Mr. D. M. West, *The Guide* has now been amalgamated with the *Young Men's Christian Magazine*. The principal title of the new magazine will be *The Guide*, and it will be under the control of the Glasgow United Y.M.C.A.

Commander Maitland Dougal, R.N., presided at the annual meeting of the Scottish Coast Mission, when it was reported that the members of the staff had held 2,073 meetings, and paid 30,000 visits on shore and afloat. Over 1,000 copies of the Scriptures had been placed in the hands of the seamen.

The Earl and Countess of Aberdeen were present when a local branch of the Mission to Deep-sea Fishermen was formed at Aberdeen, to which port 1,600 men engaged in steam trawlers and liners belong. Lord Aberdeen testified to the good work done on the British coasts, and on the wild seas off Labrador.

An interesting work of grace is reported from Coatbridge, as the outcome of a mission in the Parish Church. Over seventy professions of decision for Christ were received. From Dornoch district, in Sutherlandshire, we also hear of gracious results following special meetings. All over the land there is "sound of abundance of rain."

The Edinburgh Boys' and Girls' Religious Society has now sixty-five regular services in operation, attended by 7,451 children, and managed by a staff of 712 workers. At the annual meeting last week it was agreed to send memorials to the Town Councils of Edinburgh and Leith, asking them to put in force the existing laws for the repression of Sunday trading—especially by ice-cream dealers.

The thirteenth annual report of the Faith Mission tells the story of another year of steady progress. The staff of workers now numbers sixty-five, as against fifty twelve months ago. In all about 190 missions were conducted, being an increase of 50. In addition to open-air gatherings, about 7,250 meetings were addressed, the aggregate attendance at which is believed to have been about 405,000.

Following the notable revival which took place two years ago at Drumlemble, near Campbeltown, a new undenominational mission hall has now been opened in the village under circumstances of exceptional interest. It is believed to be the first in Scotland in which the Established, Free, and United Presbyterian Churches have equal vested rights. The five Presbyterian ministers of Campbeltown will preach in rotation on Sabbath evenings. The hall accommodates 240 persons.

The members of Glasgow University Christian Association have, since the opening of the winter session, been desirous that a special effort should be made to bring the influences of the Campaign to bear upon their fellow-students; and, encouraged by the success which has attended Mr. McNeill's services for business men, a definite request has now been made that he would undertake a series of meetings in or near the University. Should the request be granted, it is the intention of the promoters of the movement to petition the Senate to grant the use of the Bute Hall for the purpose.

(1710)

Among Jews in the North.

ALLOW me to bring the Jewish Evangelical Mission under the notice of readers of The Christian. So far as Newcastle-on-Tyne is concerned, I have watched with deep interest its operations during the past ten years, and I can testify to the great good that has been accomplished by it. Many Jews have heard the Gospel faithfully and clearly expounded by Rev. Aaron Matthews and his coadjutors; and as the result of this several have been brought to a saving knowledge of Jesus Christ, and are now earnestly witnessing for Him, and taking an active part in the Christian work that is being carried on in the congregations to which they have attached themselves. It was my privilege lately to listen to an address by one of these converts, which, for clearness of expression, soundness of views, and earnestness of purpose, would have been creditable to any evangelical minister in the land. About forty Jews attend the Sabbath evening services in connection with the Mission.

Of the work in Glasgow I cannot, of course, speak so authoritatively, but I have every reason to believe that it is equally satisfactory. Being a much larger city, the attendance at the services, as might be expected, is larger than it is in Newcastle, and the results of the preaching of the Word of life are very encouraging. Amongst the recent converts in the Glasgow Mission is one who occupied a high place in the Jewish world as a man of integrity and intelligence, and as one who was well versed in Talmudical lore. His accession to the Christian ranks has, I believe, created a deep and widespread impression in that city, and has led some to inquire as to his reasons for taking such a step.

I commend this work to the sympathy and prayers of Christian friends, and should any of them feel disposed to help it on by any donations sent to Mr. Matthews, 8, Swinburne Place, Newcastle-on-Tyne, or to myself, as Chairman of the Newcastle Committee, they will be gratefully received and duly acknowledged.

Richard Leitch.

21, Osborne Avenue, Newcastle-on-Tyne.

School for Bible Study.

THE Resurrection, Ascension, and Second Advent were the topics of the concluding address in Rev. George Soltau's series of studies. Mr. Soltau dealt with the subjects as follows:—

The Appearings of the Lord, after the resurrection. To Mary Magdalene (John xx. 1-18); to the women on the road (Matt. xxviii. 7); to Simon Peter (1 Cor. xv. 32; Luke xxiv. 34); to the two at Emmaus (Luke xxiv. 15-32); to the upper room company (Luke xxiv. 36-40; John xx. 19-23). These appearings occurred on the Easter Sunday. Five others are recorded—To the upper room company with Thomas (John xx. 26-29); to the seven by the sea-shore (John xxi. 2-14); to the 500 brethren (1 Cor. xv. 6) (*cp.*, Matt. xxvi. 32; xxviii. 7-10); to James (1 Cor. xv. 7); to the Apostles on Mount Olivet, when he ascended (Luke xxiv. 50-52). To Saul, on the road to Damascus, "Last of all, He appeared to me also" (1 Cor. xv. 8).

The Ascension.—Matthew has no record, because the concluding statement, "Lo, I am with you alway," is to be emphatic. Mark, "He was received up, and sat on the right hand of God"' the servant welcomed after the work was done. Luke xxiv. 51: "He was carried up." Acts i. 9: "He was taken up." He is still the obedient servant waiting till he is sent for by the Father, not doing his own will. John makes no mention of the Ascension, but gives many references to it, such as vi. 62; vii. 33, 34, 39; viii. 14, 21; xii. 26; xiv. 2, 12, 19; xvii. 5, 7, 28; xx. 17. "He passed through the heavens" (Heb. iv. 14).

The Second Advent.—Matt. xxv.: He will return as Bridegroom for the bride, as Master to his servants, and as King of nations. Mark xiii.: As an absent Householder to his servants. Luke xix.: As a Nobleman to take his kingdom and promote and appoint officials. John xiv.: As a Friend to welcome his guests.

Mr. Soltau appeals, at this time of national trouble, for a return to the "Word of God, which has been put aside, doubted, discredited, supplemented by human opinion." The studies will be resumed the third week in January. For particulars, address Rev. G. Soltau, 85, Lordship Park, Stoke Newington, N.

Christian Endeavour.

TOPIC FOR DEC. 31.

The Heavenly Record.—Luke x. 20; Rev. iii. 1-5.

THE Book of Life is a familiar figure in Scripture. It surely means more than an inventory of living souls, a list of those into whom God has breathed the breath of life. The idea is suggested that those whose names are inscribed there are called and chosen souls, who stand in the inner circle of close and blessed relationship with God. These are they who have washed their robes and made them white in the Blood of the Lamb; who have been twice born, once after the flesh, and again after the Spirit; who are not only as the first Adam in being living souls, but partake of the second Adam, who has been to them a quickening spirit.

When Moses asked that he should be blotted out of the Book which God had written, he did not mean simply that he should cease to breathe the air, but professed his willingness, like the Apostle Paul in after days, to be accursed from Christ, exiled for ever from the favour of God. Similarly, when certain of Paul's fellow-workers at Philippi are commended, and it is said that their names are in the Book of Life, we are taught that they ranked then, as they rank now, amongst the elect children of God. To be included in that Book, as Lord Macaulay, in his greatest essay, reminds us, is a greater honour than to be enrolled in the lists of heralds. The Book of Remembrance is for those who shall be accounted God's jewels. And, as our Lord reminded his Apostles, it is of more importance to be enrolled there than to be able to exorcise demons.

This Book is said to be the Lamb's (Rev. xiii. 8). Not a name would have been there if He had not shed his precious blood, and poured out his soul unto death. He writes the names in the Book because they are those of his own, his beloved, his brethren and sisters after the Spirit. He keeps their names there, not blotting them out from its pages when they sin, not ashamed to own them when they show themselves unworthy of Him, not shirking the responsibility of making them worthy of the great position He has given them. What a comfort it is to know that the roll is in the custody of the Lamb! Bunyan, in the vision of the House Beautiful, depicts a warrior with a resolute face, essaying to enter a palace, whose doors are barricaded, guarded, and watched by a host of armed men, and he cries aloud to the Registrar of the Book: "Put my name down, sir." Then he begins to hack and hew a lane through the crowd. But, after all, we cannot think that our names are inscribed so recently. The reference to the Lamb slain from before the foundation of the earth is conclusive. This earth is but the scene of the enactment and realization of that which was foreseen and anticipated in Eternity. We wake up to find that our names have been written by the Lamb, in indelible ink on indestructible page-sheets.

Is your name inscribed there? There is no need to wait in uncertainty for the answer. To think on God's name, and to speak of it; to refuse to worship the Beast and to receive his mark; to overcome; to walk with Christ in undefiled garments; to have no confidence in ourselves, but every confidence in the merits of our Saviour, who stands for us at the right hand of God—these are signs that our names are written in Heaven, and that we are among God's jewels.

It is said of a dying soldier that he was heard repeating to himself, again and again, the word *Here*, with all the emphasis he could command; and when they asked him the reason, he replied, "They are calling the roll of heaven, and I am answering to my name." May it be so with each of us, and "when the roll is called up yonder," may we be there!

F. B. M.

CHRISTIAN ENDEAVOUR NOTES.

There are many Christian Endeavour soldiers in our Army, but as military regulations prohibit the wearing of the badge, a special C.E. ring has been designed for the use of soldiers.

One soldier Endeavourer sent home a sum of money, asking the Society to which he had previously belonged to send a box of books for the use of the soldiers. He wrote, "If I stop writing, you may know that I am dead or wounded; but send on the books. The men will be made strong by them whether I am gone or not."

The Late Mrs. Dorin

OF CLAPHAM.

"WHOSE is this image and superscription?" The question forced itself as people looked at the sunny face she carried through life. It mattered not whether it was the ordinary routine of daily duty in which she was engaged, or whether she was speaking or singing for her Master in the crowded assembly or the humbler class-room, in the sick chamber, or by the dying bed—all took knowledge of the brightness that characterized her. "Whose is this image and superscription?" Christian souls knew the secret, and rejoiced in the witness given. Men of the world marvelled at that which they saw was not of the earth, and which compelled them to recognise the reality of Christian faith. Such a life was an object-lesson of "the reign of grace"—the grace that comes only from God.

From the ranks of Christian workers in South London one has been taken who could, as we poor mortals say, ill be spared. At a time when the services to be rendered to the Church of Christ by consecrated women are more than ever being extended and acknowledged, and, what is far better, being owned and blessed of God, we especially mark the loss of a worker like Mrs. Dorin. She passed away peacefully in the early morning of October 21, after an illness of five weeks. For some time her health had been failing, but it was thought that rest and change of air would restore her strength worn out in many labours. This summer, when planning a holiday, she had remarked, "I should like to see Switzerland before I go to heaven." The words now have a touching significance to those nearest and dearest to her. Her wish to visit Switzerland was gratified. About a week after her return she was taken seriously ill, and now she has departed to be "for ever with the Lord."



Mrs. Dorin was born at Ghazeepore, where her father, an officer of the Bengal Engineers, was then stationed. Left fatherless at an early age, she was brought to England by a devoted mother, who still survives. Mrs. Dorin was educated in Edinburgh, but returned after a few years to London, where she spent the remainder of her life. For the last twenty-five years she had resided in Clapham, where her husband, Dr. Dorin, is a well-known medical practitioner. A local paper, in an obituary notice of Mrs. Dorin, states that "her form, so slender and graceful, and her smile and winning manners, have long been familiar in Clapham;" and adds, "her name has become a household word for all that was gentle, and benevolent, and pure."

For a few years Mrs. Dorin was a regular worshipper, and an active worker, at St. James' Church, Clapham Park; but for the last seventeen years she had been associated with the work of the parish nearer her home, viz., that of All Saints and St. Augustine's, in the latter of which her husband is one of the churchwardens. Mrs. Dorin threw herself, with characteristic joy and energy, into all branches of the parochial work. She delighted in the simple ritual of St. Augustine's, and in the faithful ministry of its worthy vicar, Canon Allen Edwards. In the mothers' meetings and in the Sunday-schools she was an ever-welcome speaker. God had enriched her with his grace, and given her the gift of simple, loving speech in declaring his truth to old and young alike. Mrs. Dorin carried on a Bible Class for ladies in the congregation, and to these her words were stimulating and comforting.

Another class held by her for working men has been a source of blessing to many hearts wearied with hard toil. To the factory girls in Belmore Street her addresses brought cheer and uplifting, whilst her winning ways and a saving sense of humour made her a favourite with them, as with so many other classes. Mrs. Dorin's Bible Class, held on Sunday afternoons in one of the rooms of the Baptist Chapel, South Lambeth Road (Rev. A. Mursell's), has been the means of leading many to the Saviour, and of strengthening Christian souls "not a few." But perhaps one of the most remarkable of her works was a Bible Class she held for policemen at Upton Chapel, Kennington. Among the men of the L division Mrs. Dorin's name was a power. Ample testimony could be given to the happy results of her Christian labours in this connection; and, though failing health caused her of late to close the class, after many years' continuance, yet even on her dying bed she referred to her "dear policemen." One of them came up all the way from the South coast to see her in her last illness, and again came to London on the day of her funeral. How dear Mrs. Dorin was to them might be seen when, on that day, four sergeants and two constables of the L division carried the remains of their beloved teacher out of her house and into St. Augustine's Church.

But, so far, reference has been confined to Mrs. Dorin's labours in her own neighbourhood. She was known and loved far beyond its borders. Claims were made on her time and talents by the Y.W.C.A., the Children's Scripture Union, factory girls' missions in divers parts, and by many other agencies. On temperance platforms Mrs. Dorin was a frequent and persuasive speaker. At Aldershot and other places she addressed meetings of soldiers with much acceptance and spiritual attractiveness. To the last she remembered that she was an officer's daughter.

Her works do follow her. As to her last days on earth, it will suffice to say that she bore, amid much suffering, a brighter testimony than ever to the faithfulness and love of her Saviour. Her last words were, "Jesus is here." The day of her funeral was one long to be remembered. Even those dearest to her had no conception how deeply she had rooted herself in the respect and affections of those among whom she had lived. A great crowd thronged the high road between her residence and St. Augustine's, and that church was thronged, as it has never been before, by a congregation, the most of whom were in tears. Numbers were unable to find even standing room in the church. From St. Augustine's the cortège proceeded to Norwood Cemetery, where the remains of this beloved servant of Christ were laid, "in sure and certain hope of a glorious resurrection."

We cannot close this brief notice of Mrs. Dorin better than by quoting a portion of the tribute to her memory paid by Canon Allen Edwards, in the funeral sermon which he preached in St. Augustine's on Sunday, October 29:—

> The testimony of her life to her Saviour was grand in every way.
>
> I. It was such a sweet one. If anyone ever harboured the ignorant thought that it makes one gloomy to be a true Christian, acquaintance with Mrs. Dorin was enough to dispel it. She commended the Gospel by a brightness which was her special charm.
>
> II. It was a sincere one. There was nothing which was merely outside in her religious life. Down in her deepest heart there was truth in the inward parts.
>
> III. It was a uniform one. Hers was no spasmodic religion. She was not keen one day and lukewarm the next, and nothing at all the day after. Hers was a calm, quiet, uninterrupted, uniform walk with God. She was always the same. It mattered not by whom she was surrounded—sometimes by those who felt as she felt, sometimes by those who had no fear of God before their eyes; but the standard was never altered, the flag was never lowered, the tone was always the same.
>
> IV. It was a growing one. More and more she lived for Jesus, and wanted to illustrate his life in hers.
>
> V. It was a testimony of the lip, for she had a grace and elegance of speech and manner, and was apt to teach; but, above all,
>
> VI. It was a testimony of the life. *She lived Christ.* There was no mistake about it. There was the true ring in her conduct, character, and whole self.

The Old and the New.

The chapter is finished, completed its story,
Behind are its sorrows, failures and tears;
Pass'd are its victories, triumphs and glory,
Carried away 'midst the memories of years.

Naught that is fashion'd can e'er be unmould'd;
Nothing we grieve over ever undone;
All that is past is for evermore folded,
Fixed in its place in the web that is spun.

Mourning and weeping for hours we have wasted
Cannot recall what for ever is gone;
Sweet recollections of joys we have tasted
Mingle in thought with the burdens we've borne;

Memories of gladness, reminders of sorrow—
These seem alone what are left to us here.
The chapter is ended; but what saith the morrow?
A chapter's beginning, its opening is near.

What shall we write on the page of its history?
What shall the record of future days be?
Hidden away in the shadows of mystery,
Would that its story untold we might see!

One step is before us, and that must be taken,
Buoyed with a faith in God's changeless love,
Strong in a purpose which cannot be shaken,
To fashion our life for service above.

S. J. H.
(1711)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

Pen Pictures from Afar.

Of course you will expect my sketch this month to have something of the joy and glow of this happy season in it. So many things have helped to bring the first wonderful coming of the Child Jesus to memory that my picture must relate to Him.

Let me then talk to you about a Christmas tree that gave no end of delight to girls and boys in a Chinese hospital in Hong Kong. You have not forgotten your Christmas tree when you invited a troop of your own acquaintances to share in the gladness of it. It will not be difficult, then, to imagine this one.

Your friends were all healthy and happy. But it was not so with those who were to receive gifts from this Christmas tree. Lame children were there, and blind children, and children with wounds and bruises; some who had suffered long and much, and whose

SUFFERINGS WOULD SOON BE OVER,

and others who were strong and well. This wonderful tree was to be seen in the children's ward of the Nethersole Hospital.

Charming things in almost endless variety were upon it, which had been sent from Manchester, Bristol, Leamington, Derby, Aylesbury, and other places. When gaily decorated and lighted it looked very much like a real English tree. Don't you think that was splendid? And if the friends who sent those dolls and toys and bon-bons and warm things could only have seen the company gathered around the tree in wondering expectation, they would have been more than a thousand-fold repaid for all the trouble and care the preparation had involved.

But it was not *only* the suffering children who enjoyed it all. There was a big crowd of

STRONG, HAPPY CHILDREN ALSO

—children from the homes of Christian workers, and teachers, and doctors, who had been carefully taught, as soon as they could understand, why the kind Jesus came to live amongst men and then die for them. Really, I believe that tree was just as brim full of delight for these as any English Christmas-tree could have been for English boys and girls.

The hospital children are taught also very carefully all the time that they are in hospital, and this happy festival was just a part of the teaching—an object lesson—that they might learn something of the great joy of Christmas and the love of Jesus Christ.

Well, as soon as the eager company was assembled, and the candles on the tree all lighted, they sang in Chinese our own Christmas hymn, "Hark! the herald angels sing." Then a few simple words were spoken so that

EVERYBODY MIGHT UNDERSTAND

what all the gladness meant. At length came the moment for stripping the tree. The lady missionary, who is superintendent of the hospital, cut down the precious, glittering gifts, and handed them round. Each child's name and each woman's name was marked on the present previously selected for each. What bright eyes watched the distribution! What happy hearts there were when the gift itself lay snug in the hands of them all! I think the picture is as vivid as it can well be.

Do you know that ever since the Nethersole Hospital was built friends of missions in England—some of them young like you—have sent toys, and dolls, and sweets and other suitable things for dressing a tree each Christmas? And the young Chinese students and members of the staff have planned and worked to make this occasion all that it should be, and they have not failed once.

Now I am wondering how much joy you have given to others in little kindly ways? You may not be able to do great things. You may not have large sums of money from which you can draw to send glee and brightness to others. Still, little deeds of kindness coming from warm, loving hearts, and performed by willing hands, have in them, you know, a great deal of the Christ's gentle spirit when done from love to Him.

Will you resolve in your own mind, and, by the help of God, that the New Year shall find you seeking for opportunities to make sorrowful people glad, and troubled lives happy. Perhaps near to your own home there are some who have lost dear ones in the terrible war. Children, once as bright and happy as you are, may have to mourn the loss of a father who loved them as much as your father loves you. *There* is an opportunity God has brought to your very door. Seize it, without a moment's hesitation use it, and you will be in some degree like Christ if you wipe away a tear, or cheer a broken heart, or kindle a new hope. And girls and boys *can* do these very things if they try.

A Boy's Consecration Hymn.

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With *no reserve*, and no delay—
With all my heart, I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might—
Therefore to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord of my life—I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But, dearer still—my faith to hold
For my whole life—I come.

And for thy sake to win renown,
And then to take the victor's crown
And at Thy feet to lay it down,
O Master, Lord—I come.

*** This leaflet is published as No. 32 of the South Africa General Mission series, and can be had, daintily printed in two colours and gold, on art paper, from Arthur Mercer, sec., 17, Homefield Road, Wimbledon. (4½d. per doz. post free.)

"The Christian" Bible-Searcher.

16th Quarterly Prize Competition.

October to December.

RULES.

Will parents and teachers kindly see that each of the following rules is STRICTLY OBSERVED, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those between FIFTEEN and EIGHTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. NO CONCORDANCE and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, January 9. The results will be announced on January 18.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. CHAPTER and VERSE must be given wherever possible.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly.

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

The following are the PRIZE QUESTIONS. They are all taken from the Books of Ezra and Nehemiah, but as they only include twenty-three chapters in all, I have not thought it necessary to state from which book each question is taken, except in Division I.:—

DIVISION I.

In Ezra—

1. What do you know of (*a*) Jeshua, (*b*) Zerubbabel.
2. (*a*) Whose spirit was "stirred up" to rebuild the Temple? (*b*) What was he? (*c*) What did he do to help the work?
3. (*a*) How many did the people number? How many (*b*) horses and (*c*) camels were there?
4. (*a*) Why did the work cease? and (*b*) for how long?

In Nehemiah—

5. Say what you know of (*a*) Sanballat, (*b*) Tobiah, (*c*) Noadiah.
6. By whom and to whom were the following words spoken? Give circumstances of each. (*a*) "We have dealt very corruptly." (*b*) "Ye have no portion, nor right." (*c*) "If a fox go up he shall break down their wall." (*d*) "Should such a man as I flee?"
7. Of whom was it said "He was a faithful man"?
8. What was the father of (*a*) Hananiah, (*b*) Malchiah?

DIVISION II.

1. (*a*) Who wrote a letter to King Artaxerxes? (*b*) Why? (*c*) With what result?
2. Describe the circumstances referred to in the following:—(*a*) "They laughed us to scorn." (*b*) "There is much rubbish." (*c*) "Neither be ye sorry." (*d*) "Thou hast done right."
3. (*a*) How did Nehemiah show his faith? (*b*) Who tried to discourage him? (*c*) How? (*d*) How did he meet them?
4. Describe in your own words the journey round the walls of Jerusalem.
5. (*a*) For what did Ezra pray? (*b*) What happened after? (*c*) What were the chief points of Nehemiah's prayer?
6. What do you know of (*a*) Shimshai; (*b*) Shoshbazzar (*c*) Acmetha.
7. (*a*) Who were "put from the priesthood"? (*b*) Why?
8. (*a*) Whose countenance was sad? (*b*) Why?
9. How many kings are mentioned in this book?
10. What class of people were specially set apart for the work of God's house?

DIVISION III.

1. (*a*) What request as to building did the people of the land make to the Jews? (*b*) How was their request met? (*c*) What was the result?
2. (*a*) Who was Tatnai? (*b*) Of what did he complain? (*c*) To whom? (*d*) Did he finally succeed?
3. (*a*) How did Nehemiah provide against the insufficiency of workmen? (*b*) What plots were laid against him? (*c*) How long did the wall take to build?
4. (*a*) Who "put not their necks to the work"? (*b*) From what phase of Eastern life is that expression derived?
5. Find all that is said of Meshullam, and summarize the lessons derivable therefrom.
6. (*a*) What was the result of the letter sent to Darius? (*b*) What did Artaxerxes write to Ezra?
7. (*a*) What was done when the foundations of the temple were laid? (*b*) Why did some weep and others shout for joy?
8. What prophets lived at this time?
9. By whom and to whom were the following words spoken? Give circumstances. (*a*) "Our God shall fight for us;" (*b*) "Why lodge ye about the walls?" (*c*) "Expenses be given to these men;" (*d*) "Watch ye and keep them."
10. What do you know of (*a*) Hashabiah, (*b*) Rehim, (*c*) Gedaliah, (*d*) Shemaiah?

DIVISION IV.

1. In what respects are the contents of these two books (*a*) alike, (*b*) unlike?
2. What was the subject of Ezra's and Nehemiah's prayers respectively?
3. (*a*) What breaches of God's law did either Ezra or Nehemiah find in operation? (*b*) How was each dealt with?
4. What do you know of (*a*) Mordecai, (*b*) Shimshai, (*c*) Tirshatha?
5. Of whom and under what circumstances was it said, (*a*) "There were many in Judah sworn unto him." (*b*) "They thought to do me mischief." (*c*) "He was a ready scribe." (*d*) "With an open letter in his hand." (*e*) "They clave to their brethren." (*f*) "These sought their register"
6. (*a*) What commands did Nehemiah give regarding bondage and debt? (*b*) Were they obeyed?
7. What useful lessons are we taught as to (*a*) reading, (*b*) giving, (*c*) working, (*d*) praying?
8. By whom, to whom, and why were the following said?—(*a*) "Be ye far from thence." (*b*) "I am doing a great work." (*c*) "Why is thy countenance sad?"
9. (*a*) What proportion of Jews dwelt in Jerusalem? (*b*) How were they selected?
10. Say what you know (from any Old Testament book) of (*a*) "the people of the land"; (*b*) the Nethinims.
11. What allusions prove that these books referred to events later than the times of David?
12. What function originated in the time of Moses was revived by Nehemiah?

The following are eligible for the Competition, having been correct nine times out of twelve:—

A—Irene and Margery Ashdown, Ralph Aldwinckle, Jean and Elizabeth Arbuthnot.

B—Gordon Bligh, Maggie and Charlie Banks, Esther Blumenthal, iolet Braun, Mary and Susette Beck, Florence and Lily Blackman, Massy Baker, Eva, Leonard, Corbet and Lindsay Browne, Hannah Bridgman, Maud, Dorothy, Sylvia and Evelyn Barrett, Lucienne Brabandes, Ernestine Buhl, Dorothy Berry, Alan Banks, Emily Bridgewater, Mabel Birney, Ethel Butteriss, Herbert Braddon, Kenneth Bewley, Dorothy Bliskeway.

C—Lydia Cleary, Bessie Cheale, Anna Chanyen, Ida and Mabel Cole, Eleanor Chance, David and John Colville, Edith Corrie, Beryl Calvert, Walter, Maggie and Jessie Carter, George Crawford, Cecily Craven, Duncan Campbell, Susie and Ethel Cumbers, Isabel Caudlin, Dorothy Cooper, Sophie Cohen, Gladys Clark, George Cary, Katie Clark, Katie and Minnie Chubb, Doris Coleman, Kathleen Code, Hyde Campbell, Mary Colville.

D—Violet Davidson, Ivy, Violet and Kitty Donaldson-Selby, Polognia Daws, Dorothy and Ralph Daintree, Stanley Drew, Marjory and Dorothy Dyke, Vera Dickinson, Marie Denizot, Harold Davis, Constance Devenish-Meares, Violet Dodsworth, Nellie Dowsett, Mabel De Rusett, Gertrude Dowrick.

E—Miriam and Eddie Ecroyd, Benjamin Elsmore.

F—Vincent, Mabel and Olive Fleet, Aileen Figgis, Hyacinthe FitzSimons, Louise Filhol, Jeanne Faucon, Kitty Faussett.

G—Clarice and Bertie Gale, Jack, Edith, Margaret, Dorothy and Stuart Gray, George, Colin and Margery Graham-Brown, Dorothy Grove, Thomas Groombridge, Daisy Greenacre, David Gardiner, Grace and Evelyn Guiston, Edward Goodfellow, Elsie Goudge.

H—Beatrice Hastings, Eric and Hettie Hill, Lottie Hamilton, Ella Hake, Freda Hunton, Florence and Francoie Hoyte, Elizabeth and Mary Hooper, Theodora Hill, Helen Hunter, Ruth Hinder, Gertie Hayward, Walter Harland, Walter Hinder, Hettie and Elsie Hibbs, Myra Hunt.

I—Daisy Iredell.

J—Betty Jacobs, Lizzie Johnstone, Kate Johns.

K—Max, Stanley, and Eva Kalb, Maurice Kalinsky, Lily and Brada Kinvig, Philippa and Dorothy Kerr, Agnes and Alex Kay, Rose Killowich.

L—Nellie and Edith Lockhart, Annie Levine, B. Le Mesurier, Edward, Henry, Sidney, and May Law, Guinefred Leigh, Arthur Llewellyn, Carrie Livingstone Learmouth, Arthur Lamb.

M—Margaret, Daniel, and Dorothy Morris, L. Morice, Marie Meek, Winifred Marshall, D. McMullin, Dora Muir, Emilie Mathias, Mildred Morgan, M. Macphee, Charlie Medcalf, Abraham and Bella Mack, Winnie Mace, Daisy Martin, Dorothy Miell, Kitty McAuliffe, Mary Morris, Daisy G. Martin, Leonard Medcalf, Thomas Mack.

N—Maude and Amy Nottage, Edith Nash.

O—Eva and Maude Oakes,

P—Mary Plumb, Katie, Leonard and Walter Picknell, Ruth Pledger, Ethel Palmer, Kathleen and Ethel Pasley, Louie and M. Penny, Edith Purkiss, Ada and Eddie Palmer, Winnie Page, Evelyn Peters, Gladys and Isabel Phipps, Walter Perryman, Muriel Palmer, Geoffrey, Percy and Clarice Peach, Myrtle Perry, Jessie, Alice, Gladys and Willie Palmer, Marjorie Porteous.

R—Alice Reid, Marion Richards, Herbert and Marjorie Rainey, Isabel and Elmina Roe, Rita and Lorimer Romanes, Jack Ridley, Penelope Roberts, Eveline Reynolds.
S—Douglas Stevens. Kathleen, Edith and Bessie Shepherd, Amy and Fanny Stileman, Muriel, Rosetta and Ivy Sherwin, Esther Simmons, Bertha Stocker, Mary Sowden, Gladys and Evelyn Shaw, D. D. and T. M. Stanier, Frank Simmons, Elnford Sellwood, Nannie Sturrock, Bessie Symes, Dollie Salt, Emma and Frank Sutton, Florence Smith, Betty Stocks, Violet and C. R. Salvesen, Mary de Spiganovicz, Constance Schaeffer, Cicely Sherbrooke, Margery Smart, D. J. and Alan Symon, Kathleen Strangman, David Soltau, Hilda Skinner, Vera Stapylton, Madeline Smith, Lionel and Bernard Studd, Peter Stewart, May Salvesen.
T—Frank Tomkins, Rebecca Tushinsky, Marjorie Tracey, Theodora Thorn, Olive Tritton, Leah Tushinsky,
U—Queenie Upton.
V—May Vickers.
W—Connie, Annie, and Sarah Wood, Cecile and Phyllis Wright, Agatha and Ella Ward, Rachel, Pringle, and Madge Wilson, W. Williamson, Queenie and Kenrick Wakeford, Edward, Edith, Mabel, and John Wheeler, Leonard Wall, Charles and Amy Wingrave, Charles Williams, Greta Watson, Nora and Ellie Wyatt, Delphie Wells, Evelyn Wood, Stewart and Willie Watson.
Y—Gladys Young.
Z—Sophia Zaxitsky.

No. 206.—Correct answers (second list) received from:—
A—Hazel Adams, Margery and Irene* Ashdown, Ernest*, Mary* and Frank* Anderson.
B—Harry Banks*, Esther Blumenthal*, Violet Braun, Alan, Maggie and Charlie Banks, Ernestine Buhl*, Lucienne Brabandes*, Dessie Berry, Helen Bate*, Eva Browne*, Louis Berthe*, Elsie Baker, Lindsay, Leonard and Corbet* Browne, Susette* and Mary Beck, Dorothy Bates, Sylvia, Maud and Dorothy Barrett, James Barker, Catherine Barber, Dorothy Berry, Allen and Massy Baker.
C—Maggie* and Jessie* Carter, Josephine Cheal, Beryl Calvert, Mary Colville*, Cicely Craven, Isabel Caudlin*, Mary and George Coward, John Colville*, Katie Clark*, Walter Carter, Duncan* and Hyde* Campbell, George Crawford, Dorothy Cooper, Sophie Cohen*. Anna Chanyen*, Bessie Chesle*, E. and Susie* Cumbers, Dorothy Clarke, Alice Cady, Edith Cross*.
D—Dorothy and Marjory* Dyke, Violet* Davidson, Gladys and Harold Davis, Marie Denizot*, Ernest Davey, Vera Dickinson* Constance Devenish-Meares.
E—Miriam* and Eddie Ecroyd, Helen Eardley-Wilmot.*
F—Ezekiel Finkelstein, Jeanne Faucon*, L. Filhol*, Olivia Ferguson*, Agnes*, Lewis*, and Maggie* Fullarton, Eva, Maggie, Kate, Mabel, and Bessie Fletcher, Helen Forbes, F. A. and Aileen Figgis, Marian Freegard.
G—Elizabeth Gerechter, Hilda* and Ivy* Godfrey, Ethel George, Evelyn* and Grace* Gulston, Edith Grieve, Gracie Grout, D. Gardiner, Mary Glass, Thos. Groombridge, Margaret*, Edith*, Dorothy, Stuart, and Jack Gray, Mary* and Daisy Greenacre, Elsie Goudge*, Dorothy and Winnie Grove, Margery, Colin, and George Graham-Brown.
H—Betsy Holik, Ella Hake, Henry and Edith* Harvey, Louie Hooper, H. and Helen Hunter, May* and Sandy Handasyde, Georgette Hoffmann*, Mary and Freda Haines, Freda Hunton, Lottie Hamilton, Walter and Ruth* Hinder, Theodora Hill Geraldine and Edith Holms, Florence* and Francie* Hoyte.
I—Daisy Iredell, Nellie Irving*.
J—Lizzie Johnstone*, S. Judd. Betty Jacobs. Kate Johns*.
K—Stanley, May, Eva, and Max Kalb, Lily and Brada Kinvig, Dorothy* and Phillippa* Kerr, Maurice Kalinsky*, W.* and Christine Kay, Rose Killowich.
L—Annie Levine, Carrie Livingstone-Learmouth, Georgina Lichtenstein*, Hannah Lovell*, Guinefred Leigh, Alfred, E., and Arthur* Llewellyn, Murray Lloyd.
M—Winifred Marshall, Daisy Martin*, Howard Moir*, Mildred Morgan*, Dora Muir, Ada Macnutt*, Margaret*, Daniel, Mary, and Dorothy* Morris, Emilie Mathias, Philip Martin, Leonard, Dorothy and Winnie Mace, Frances Munce, Christina Marshall, Nellie* and Annie* Mackenzie, Charlie and Leonard Medcalfe.
N—Dora Niels, Ethel Nash*.
O—Maude and Eva Oakes, Katie Oliver.
P—Lily Paterson*, Muriel Palmer, M. Penny, Walter Perryman, Isabel* and Gladys* Phipps, Clarice, Percy and Geoffrey Peach, Edith Purkiss, Maggie Pibel, Ruth Patient, Eddie, Jessie and Ada Palmer, Myrtle Perry, John Pearce, Winnie Page*, Gilbert Powell, Caroline Prentice*, Daisy Petrides, Laura Percy, Marjorie Porteous,
R—Maud Rosenberg, Ada Rawlinson, Herbert and Marjorie, Rainey, Henry, Robert* and Marion* Richards, Eveline Reynolds, Rita and Lorimer, Nora Read, Elmina Roe.
S—Bernard and Lionel Studd, Henry* and Raphael* Schwartz, Pauline Swaxtz, Philip Southam, Gertrude and Mildred* Scott, Eric, Gladys and Mervyn Shaw, Florrie and Glanvill Smith, Olive Staite, Bertha Stocker, Mary de Spiganovicz*, Minnie and Bessie Shepherd, Hilda and Reginald Skinner, C. R., May and Violet Salvesen, D. D. and T. M. Stanier, Esther Simmons*, Mary Sowden, Bessie Symes, Muriel Sells, Dollie Salt*, Peter Stewart, Violet Sall.
T—Isaac and Rachel Tushinsky, Naomi Torff, Olive Taylor*, Marjorie Tracy.
U—Queenie Upton.
W—Connie Wood*, Lucy Willis*, Kenrick and Queenie Wakeford, Ella and Alex. Watt, Willie and Stewart Watson, Pringle Wilson*. W. H. Williamson, Nora and Ellie Wyatt, Lilian Watt*, John*, Edward, Edith and Mabel Wheeler, Violet Walker, Robert and Thomas Weddell, Bertie Walls, Ruby and Zoe Wilkins, Charlie Williams.
Z—Zarah Ziph, Sophia Zaritsky.

ANSWER TO LAST SEARCHER (**No. 207**).

1. Glory	Isa. xl. 5.
2. To	Isa. lix. 20.
3. God	2 Cor. xiii. 11.
4. In	Gal. iii. 8.
5. The highest	Matt. xxi. 9.
6. And	Psa. xxiii. 6.
7. On earth	Matt. x. 34.
8. Peace	Psa. xxxiv. 14.
9. Good	Isa. lii. 7.
10. Will	Psa. xl. 8.
11. Toward	Philemon 5.
12. Men	Isa. xxxviii. 16.

Hidden Text (Luke ii. 14).

UNCLE TOM.

Children's Special Service Mission.

Mr. J. S. Tyler, *Broadwater*, Dec. 29; *Chichester*, Dec. 30; *Worthing*, Dec. 31; Mr. Hankinson, *Cambridge*, Jan. 18; Mr. Josiah Spiers, at *Carnarvon*; Mr. Phillips Welch, *Balham*, Dec. 29; *Sydenham*, Jan. 4; Mr. W. H. Wilson, *Lowestoft*, Jan. 4-14; Mr. C. E. Paterson, B.A., *Y.M.C.A., Hertford*, Dec. 28; *Hove*, Jan. 3; Mr. H. M. Gooch, *Walthamstow*, Jan. 4; Mr. E. Hughes, *Peckham Rye Tabernacle*, Jan. 21-28; Mr. H. M. Gooch, *Forest Hill*, Jan. 9; *Widmore, Bromley*, Jan. 13-19.

Children's Scripture Union—Portions for week ending January 6.

Sun., Dec. 31	*Psa.* cl. 1-6	Th., Jan. 4	*Psa.* iv. 1-8
Mon., Jan. 1	„ i. 1-6	Fri., „ 5	*Prov.* i. 1-19
Tues., „ 2	„ ii. 1-12	Sat., „ 6	„ i. 20-33
Wed., „ 3	„ iii. 1-8		

North-Eastern Hospital for Children.—Over 300 sick children of a very poor class are treated at this institution every week. The majority of the little ones are infants. The committee earnestly seek help, in order to close the year free from debt. Secretary, Mr. T. Glenton-Kerr, 27, Clement's Lane, E.C.

Revivals! Does the Work Last?

A PRACTICAL answer to this question was given in Belfast last week by the large gathering of over one thousand persons, who assembled in the hall of the Y.M.C.A., on one of the most inclement nights of the winter, to celebrate the twenty-fifth anniversary of Messrs. Moody and Sankey to Belfast in 1874.

The chairman, Mr. ROBERT ANDERSON, reminded the audience of the remarkable work of grace which preceded the visit of Messrs. Moody and Sankey, when some fifty or sixty young men were converted in the meetings held to pray for the success of the forthcoming mission in the Y.M.C.A. rooms, Lombard Street. Many of these men are with us to-day filling positions of influence in the Church and Foreign Mission field.

Rev. CHARLES SEAVER, D.D., Dean of Connor, stated that he was profoundly impressed with the value of the work accomplished at that time, with which he was intimately connected. Rev. HENRY MONTGOMERY spoke of the change which that movement had effected in the service of praise, and with regard to the question of assurance of salvation. Rev. WILLIAM GORMAN spoke of the great work in Dublin; and Messrs. W. S. MOLLAN, ROBERT JOHNSTON, and W. H. MCLAUGHLIN gave instances of good accomplished. Rev. JAMES CREGAN, Congregational Church, gave personal testimony of his conversion in Liverpool at Mr. Moody's meetings in the Victoria Hall.

Mr. ROBERT M'CANN, Travelling Secretary Irish Y.M.C.A.'s, spoke of his conversion in 1874, on the first day of the mission, and said, while Mr. Moody owed much to the Y.M.C.A., the Irish Y.M.C.A.'s owed much to Mr. Moody. Until 1874 Belfast Association was very weak, but both its present secretary, Mr. A. D. Black, and its previous secretary (the speaker) had been converted in 1874. Mountpottinger (Belfast) Y.M.C.A. owed its origin to the same movement. The present secretary of the Dublin Y.M.C.A. (Mr. W. A. Boyd) was converted at Mr. Moody's meetings in Limerick, and the Cork Association was started by young men converted in Belfast in 1874; also the Qua Iboe Mission, on the West Coast of Africa, had its origin at the same time.

Mr. D. A. BLACK bore personal testimony, and closed with an appeal to young men to come to Christ. Scores of persons in the audience were disappointed at losing an opportunity, for lack of time, to give testimony to their own indebtedness to Mr. Moody's work. Could Mr. Moody have been present, he would have had no greater stimulus than the cheery words of men whom twenty-five years ago he had led to the Saviour.

Death of Rev. P. B. Power.

THE news of the death of Rev. P. B. Power, which took place at his residence, Eastbourne, on Thursday morning, will be received with profound sorrow by Christians of all churches. Our departed friend graduated at Trinity College, Dublin, and also took the M.A. degree at Oxford. He commenced his ministry at All Saints', Leicester, and afterwards was incumbent for seven years of Woburn Chapel, London, also holding the curacy of St. Pancras Parish Church. He subsequently removed to Christ Church, Worthing.

Apart from his pastoral work, Mr. Power devoted himself to the writing of books and tracts, and if he had written nothing but "The Oiled Feather," a book which has found its way into thousands of homes, he would have enjoyed a high reputation. The proceeds of much of his literature was given to philanthropic institutions, and proved a means of bringing in large sums for charitable purposes.

The Blind in Jerusalem.—Writing to us from Jerusalem, on December 2, Miss Lovell says: "There are now eleven girls in the Home, and thirteen blind women who attend a Gospel meeting. To these poor women we give a little assistance when means permit."

URGENT.

To complete the Good Samaritan Work of the

"Liberator" Relief Fund.

After seven years' earnest pleading, a further **£10,000**, or **200,000** shillings, still urgently needed to give **relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse, in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church**.

"Bear ye one another's burdens, and so fulfil the Law of Christ.

There are **2,830** cases on the Books of the Fund, of whom **1,500** are Widows or Spinsters. **690** are over **70** years of age. **1,460** are over **60** years of age. Over **300** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The London City and Midland Bank," and sent to the Secretary,

Rev. J. STOCKWELL WATTS,
16, Farringdon Street, London, E.C.

EVERYONE SHOULD READ

"Echoes from the Liberator Prison."

Sold on behalf of the sufferers.
16, FARRINGDON STREET. 1s. post free.

The Christian says:—"The third edition of 'Echoes from the Liberator Prison' (1s., Unwin Bros.), by Rev. J. Stockwell Watts, is issued. This well-known and forcibly written book, which gives such heart-breaking accounts of the sorrows endured by those who were robbed of their support by the Liberator crash, should be helped to a wider circulation than it has yet attained."

"BRIDGE OF HOPE."

Immediate and Generous Help is Needed.

WE ARE ABSOLUTELY WITHOUT FUNDS.

MARY H. STEER.

Betts Street, St. George's,
London, E.

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The Shipwrecked Mariners' Society

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Contributions may be sent to the Office of THE CHRISTIAN, or will be thankfully received by the Secretary, GERALD E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East, S.W.

THE

Children's Home & Orphanage.

Founder and Principal - Rev. Dr. STEPHENSON.
Vice-Principal - - Rev. ARTHUR E. GREGORY.
Secretary - - - Mr. J. PENDLEBURY, M.A.

An **EARNEST APPEAL** is made for increased **ANNUAL SUBSCRIPTIONS** and for **DONATIONS** in aid of the **REDUCTION OF THE DEBT.** 4,300 children rescued. 1,100 in residence.

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No Entrance Examination.
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Apply at once to the Warden for particulars.
Clergy are invited to recommend suitable candidates.
President—The Lord Bishop of LONDON.
Warden—Rev. E. R. FORD, M.A.
Sub-Warden—Rev. C. J. BERESFORD. M.A.

DONATIONS

Received by Messrs. Morgan and Scott, to Thursday, December 21st, 1899.

Will Donors bear in mind that this Donation List was made up for the printers on Thursday morning. Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

E.P.G.—Please say what 5s. is for.
Inasmuch—Please say whose Mission to Jews.

	£	s.	d.
Transvaal War Fund—E.Y.P., 5s.; (*Widows and Orphans*)—F.M.C., 2s. 6d.; W.W.M.W., £1 10s.; S.B.H. and girls, 7s. 6d.; (*Sick and Wounded*)—F.A.L., 2s. 6d.; M.A.S., 3s.; W.W.M.W., £1 10s.; (*Wives and Children*)—Y.Z., 5s.	4	5	6
Madame Matamoros—S.P.	0	5	0
British and Foreign Bible Society—P.H.G., £5; I.M., dear Godfrey, 5s.; C.E.B., £1 1s.	6	6	0
China Inland Mission—S.H., 15s.; F.C.S.S., Wishaw, 10s.; C.E.B., £1 1s.	2	6	0
Work among Soldiers, S. Africa (*Mrs. Osborne Howe*)—Mrs. G.O., 10s.; Miss T.C., 10s.; G.H., £2 10s.	3	10	0
Pundita Ramabai's Work (*Famine*)—C.S.N., 10s.; (*Widows*)—C.S.N., 10s....	1	0	0
Society Relief Persecuted Jews—Y.Z., 5s.; E.T., £1	1	5	0
Miss De Broen's Work, Paris—Rev. H.W., £1; Mrs. S., 10s.	1	10	0
Dr. Valentine's Work, Agra (*Famine*)—E.T., ...	1	10	0
Friends of Armenia—E.T., £1; (*Famine*)—S.B.H. and girls, 7s. 6d....	1	7	6
Famine in India—G.H., £5; G., £1; S.B.H. and girls, 7s. 6d; F.A.L., 2s. 6d.; J.H.G., £3	9	10	0
Armenian Sufferers' Relief—H.B.	1	0	0
Women's Armenian Relief Fund—G.H.	5	0	0
Moravian Missions—C. and E.S.M., 10s.; H.B., £2	2	10	0
Colonial Missionary Society (*Emergency Fund*)—G.H., £2 10s.; (*Mr. Olver*)—E.C., 10s.; Myra, 5s.	3	5	0
Mission to Lepers of India—S.B.H. and girls, 5s.; M.A., 5s.; E.A.M, 1s. 3d.; (*Miss Reed's Work*)—Rosa, 2s	0	13	3
South Africa General Mission—E.M.A.	0	5	0
Late Mr. Rabinowitz' Work among Jews, Russia—H.B.	1	0	0
Figueras Mission—H.B.	1	0	0
Sailor's Rest, Zanzibar—H.B....	1	0	0
Soldiers' and Sailors' Institute, Alexandria—H.B.	1	0	0
Spanish and Portuguese Church Aid Society—H.M.A.S.	0	10	0
Church Missionary Society—A.M.W., 5s.; A.W., 10s.	0	15	0
Gospel in Saxony—J.P.T.	2		0
Mr. Fegan's Homes—Nemo, 10s.; M.C., Ipswich, 5s.; C. and E.S.M., 10s; T.P., £1; W.E.B., 2s. 6d.; R.W.H., 5s.; (*Widows and Orphans*)—O.A., 2s. 6d.; Jaef, £1; (*Christmas Relief*)—M.A.G., 10s.	4	5	0
St. Giles' Christian Mission—Jaef, 15s.; Nemo, £1; M.A.G., £1; M.A., 10s.; J.C.E., £1; T.P., £1; M.A., 5s.; J.S.S., £1; E.W.P., 5s; F.M.A., 5s.; Nemo, £1 (*Poor and Sick*)—E.C.B., £1; G.E.S., 2s. 6d.; (*Christmas Dinners*)—J.A.F., 5s.	9	7	6
Ragged School Union—Jaef, 15s.; C. and E.S.M., 10s; J.C.E., £1; H.B., 10s.; H.M.A.S., £2; A.W., 5s.; H.B., £1 10s. (*Cripples*)—C. and E.S.M., 10s....	7	0	0
Dr. Barnardo's Homes—Jaef, 15s.; P.H.G., £5; M.C., Ipswich, 5s. 6d.; C.E.B., £1 1s.; C. and E.S.M., 10s.; J.C.E., £1; T.P., £1; E.W.P., 10s.; Nemo, £1; M.R., 10s.; M.C.R., 10s.; W.E.B., 2s. 6d.; H.M.A.S., £3; Anon., £11; (*Boys' Branch*)—I.M., dear Godfrey, 2s. 6d.	26	6	6
Aged Pilgrims' Friend Soc.—L.E.W., £1; S.P., 5s.; A.H., 10s.; J.C.E., £1; H.B., £1 10s.	4	5	0
Liberator Sufferers' Relief—M.E.B., 10s.; J.C.E., 10s.; M.A.H., 10s.; Nemo, £1; Myra, 1s; H.M.A.S., £1; E.A.M., 1s. 3d.; H.B., £1 10s. ..	5	2	3
Friendless and Fallen—Nemo, 10s.; C. and E.S.M. 10s.; J. and M.W., 5s.; M.F.M.M, 5s.	1	10	0
Destitute Children's Dinner Soc.—Nemo, 10s.; D.M., 2s. 6d.	0	12	6
Dinners to Sick Children—Nemo, 10s.; A.H., 10s.; D.M., 2s. 6d.	1	2	6
Robin Dinners—Nemo	0	10	0
Christmas and New Year Help to Poor—Nemo, 10s.; R.W.H., 5s.; S.L.R., £1; H.B., £2; (*Children's Dinners*)—J.H.G., 10s.	4	5	0
London Society for Promoting Christianity among the Jews—M.A.G., 10s.; Anon., £11; A.W., 5s. ...	11	15	0
Salvation Army—H.B., £1; (*Slum Work*)—M.A.G., £1	2	0	0
Tower Hamlets Mission—C. and E.S.M., 10s.; J.C.E., £1; H.B., £2; (*Christmas Relief*)—M.A.G., £1; J.H.G., £1	5	10	0
George Yard Mission—A.H., 10s.; J. and M.W., 5s.; M.G., 10s.; M.A., 5s.; M.A.H., 10s.; J.P.T., £2; (*Miss Dodd*)—M.S., £2; (*Christmas Relief*)—M.A.G., £1	7	0	0
Working Men's Mission, New Cut—A.H., 10s.; H. B., £1 10s.	2	0	0
Flower Girls' Mission—A.H., 10s.; I.M., dear Godfrey, 2s. 6d.; M.A., 5s.	0	17	6
Mrs Smyly's Homes (*Bird's Nest*)—A.H., 10s.; C. and E.S.M., 10s....	1	0	0
Rescue Society—A.H.	0	10	0
Protestant Alliance.—A.H., 10s.; M.G., 10s. ...	1	0	0
Bridge of Hope (*Miss Steer*)—A.H., 10s.; M.A., 5s.; H.B., £1 10s.	2	5	0
Halfpenny Dinners.—A.H., 5s.; J.H.G., 10s. ...	0	15	0
Costers' Mission (*Mr Orsman*)—A.H.	0	5	0
Stockwell Orphanage—M.C., Ipswich, 5s.; C. and E.S.M., 10s.; J.C.E., £1	1	15	0
Miss Macpherson's Home of Industry—M.C., Ipswich, 5s.; H.B., £1 10s.	1	15	0
Bristol Orphan Houses—M.C., Ipswich, 5s.; M.F.M.M., 5s.	0	10	0
Late Miss Daniells' Soldiers' Homes—I.M., dear Godfrey	0	5	0
Religious Tract Society—I.M. dear Godfrey ...	0	5	0
Christian Colportage Association—C.E.B., £1 1s.; H.B., £1	2	1	0
Stirling Tract Enterprise—C.E.B.	0	5	0
Mildmay Mission to Jews—C.E.B., £1 1s.; C. and E.S.M., 10s.	1	11	0
Protestant Reformation Society—C.E.B.	0	10	0
Theatrical Mission—E.T.	1	0	0
N.E. London Gospel Mission (*Men's Home*)—E.T. ...	0	10	0
Mildmay Institutions—C. and E.S.M., £1; (*Medical*) H.M.A.S., 10s.	1	10	0
London City Mission—C. and E.S.M., 10s,; M.P.H. 5s.; Nemo, £1; (*Disabled Missionaries*)—C. and E.S.M., 10s.	2	5	0
Jewish Work, London City Mission—C. and E.S.M.	0	10	0
Dr. Stephenson's Homes—C. and E.S.M., 10s.; J.C.E., £1; Nemo, £1	2	10	0
Miss Sharman's Orphan Homes—C. and E.S.M., 10s.; H.B., £1	1	10	0
R.N. Mission Deep Sea Fishermen—C. and E.S.M., 10s.; W.E.B., 5s.; H.B., £1	1	15	0
The Christian *Tract Fund*—H.B.	0	10	0
Gratuitous Circulation of The Christian—C. and E.S.M.	0	9	0
Carpenter's Road Baptist Chapel, Stratford (*Christmas Help*)—J. and M.W.	0	5	0
Dugdale Street Baptist Chapel, Camberwell (*Christmas Help*)—J. and M.W.	0	5	0
Open Air Mission—M.G., 5s.; N.G., 5s.; J.P.T., £2	2	10	0
Irish Church Colportage Mission—H.M.A.S. ...	0	10	0
Scripture Readers' Society, Ireland—T.P.	0	10	0
Irish Evangelization Society—H.B., £1; H.M.A.S., £1	2	0	0
Irish Church Missions—T.P.	0	10	0
Open Air Mission, Ireland—T.P.	1	0	0
Dublin Deaf and Dumb Association—G.	1	0	0
Indigent Blind Visiting Society—C., £1; (*Christmas Dinners or Coals*)—A. and M.L.M.E., £1 10s	2	10	0
Medland Hall—M.A.H.	0	10	0
Homes Aged Blind, Crouch Hill—E.H., £1; H.M.A.S., 10s.	1	10	0
General Booth's Social Scheme—O.A.	0	3	0
Wesleyan West London Mission (*Mrs Hughes*) (*Poor*)—L.K.	1	1	0
Homes Aged Poor, Notting Hill (*Coals*)—M.A.H. ...	0	10	0
Soldiers' Home, Winchester—W.E.B., 5s.; H.B., £1	1	5	0
Ham Yard Soup Kitchen—H.B	2	0	0
Cripples' Home, Marylebone—H.B.	1	0	0
Marylebone Medical Mission—H.B., £2; H.M.A.S., 10s....	2	10	0
Latymer Road Mission—H.B.	1	0	0
Special Religious Services, Theatres, &c.—H.B. ...	3	0	0
Evangelistic Mission—H.B.	3	0	0
Union Hall Mission—H.B.	2	0	0
Drury Lane Christian Mission—H.B....	1	0	0
Distressed Irish Ladies'—H.B.	2	0	0
The Lord's Day Observance Society—H.B.	1	0	0
Mr. E. Wright's Work—H.B.	1	0	0
Thames Church Mission—H.B.	1	0	0
London Female Guardian Society—H.M.A.S. ...	0	10	0
Field Lane Institutions—H.M.A.S.	0	10	0
Hospital for Diseases of the Heart—H.M.A.S. ...	1	0	0
Home Blind Children, Clapton—H.M.A.S.	0	10	0
Distressed Widows' Society—H.M.A.S.	1	0	0
Church Army—H.M.A.S.	1	0	0
London Medical Mission—H.M.A.S.	1	0	0
Mr. Quarrier's Orphan Homes—H.M.A.S.	1	0	0
Church of England Temperance Society—A.W. ...	0	5	0
Soldiers' Institute, Portsmouth (*Widows and Orphans*)—F.A.D.	0	10	0
Miss H. Mason's Home of Rest, Ide Hill—M.S. ...	1	1	0
Miss Weston's Work, R.N.—E.Y.P.	0	5	0
British Society Propagation Gospel among Jews—S.E.R., 2s. 6d.; H.B., £1 10s....	1	12	6
Mrs. Meredith's Institution—H.B.	1	10	0
Y.M.C.A., Aldersgate Street—A Friend	5	5	0
Total	£226	10	6

(ADVERTISEMENTS.)

Mr Fegan's Homes—L.E.W., £1.
Field Lane Refuges—L.E.W., £1.
Dr. Barnardo's Homes—L.E.W., £1
London City Mission.—L.E.W., £1.
Friendless and Fallen—L.E.W., £1; A.W.D., 2s.
Flower Girls' Mission—Sympathy, 5s., and parcel of Christmas letters.

Friends of Armenia,

47, VICTORIA STREET, WESTMINSTER, S.W.

President: The Lady Frederick Cavendish. Treasurer: Hector Munro Ferguson, Esq. Secretary: Miss E. Cantlow.

PARTIAL FAILURE OF HARVEST. CORN SCARCE AND DEAR. Help needed for the *Widows* and *Orphans* left destitute by the massacres of '94, '95, and '96. Beautiful embroideries made by the women of Armenia are to be seen at 47, Victoria Street, Westminster, any day except Saturday.

CHRISTMAS AND WEDDING PRESENTS. Parcels sent to any part of the Kingdom. Funds needed for WHEAT.

Donations in aid of the above may be forwarded through Hector Munro Ferguson, Esq., Hon. Treasurer, Friends of Armenia, 47, Victoria Street, Westminster, S.W. Cheques should be crossed London—Westminster Bank.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

President - - - - THOMAS SPURGEON.
Vice-President - - - CHARLES SPURGEON.
Treasurer - - - - T. H. OLNEY.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

The Managers Require

TEN THOUSAND POUNDS

A Year in Voluntary Contributions.

Contributions will be gratefully received by the Secretary, F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of The Christian.

CAPT. JAMES KEARNEY WHITE,
Secretary and Joint Treasurer.

THE PROTESTANT ALLIANCE

Combines and *federates* all Protestants for united action in defence of the Truth. During the past few months it has

FEDERATED FOUR SOCIETIES

Which formerly worked independently and separately.

As an undenominational Society, for the defence and the maintenance of the Scriptural Principles of the Reformation, it is

THE OLDEST AND THE LARGEST IN THE WORLD.

Donations and Subscriptions may be sent to the Office of The Christian or will be thankfully received by the Secretary, 430, Strand, London.

"AN UNEQUAL COMBAT"

IS THE TITLE OF THE

WINTER APPEAL

OF THE

ST. GILES'S CHRISTIAN MISSION.

The Appeal shows how acute are the **SUFFERINGS OF THE INNOCENT CHILDREN AND WIVES OF PRISONERS**, and how constantly their terrible needs are being made known to, and relieved by, the Mission in various Districts and Parishes.

The Appeal also shows that

NOT PRISON CASES ONLY

are dealt with, but that a large number of

THE STRUGGLING, HARD-WORKING POOR

are assisted in their efforts and supplied with

FOOD, CLOTHING, AND FIRING.

Treasurer: F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
Superintendent: WILLIAM WHEATLEY, 4, Ampton Street, Regent Square, W.C.
Cheques and Postal Orders may be crossed—"Messrs. BARCLAY and Co."

ENGLAND'S HOMELESS POOR.

FIELD LANE REFUGES FOR THE DESERVING HOMELESS POOR;
RAGGED AND INDUSTRIAL SCHOOLS;
CRÈCHE AND CHRISTIAN MISSION.

This Charity is doing its utmost to relieve the distress occasioned through the dreadful War.

The Committee earnestly appeal for **£2,000**, which will be required to overtake the expenses by 31st March, 1900.

Please send a Contribution to Messrs. Morgan and Scott, Office of *The Christian*, 12, Paternoster Buildings; or to Messrs. Barclay & Co., Ltd., 54, Lombard Street: or to Mr. Peregrine Platt, Secretary, at the Institution, Vine Street, Clerkenwell Road, E.C.

"The most Poverty-stricken District in all London."

SEASONABLE RELIEF

FOR

WIDOWS AND ORPHANS

THE AGED, AFFLICTED, AND INVALID POOR

("Especially unto them who are of the Household of Faith,")

IN

CLOTHING, GROCERIES, AND COALS.

THE OBJECT.

I. To seek out the cases of those who would hide rather than expose their need—who would work for their self-support but are debarred, some permanently by great age or bodily affliction, some temporarily by sickness—in short,

The Deserving Respectable Poor.

II. To accompany the relief of bodily necessities with such praise, prayer and ministry as will lead the soul up to God as the One from whom every good and perfect gift comes.

THE PLAN.

I. Each case is vouched for by an experienced Christian worker constantly visiting the house.

II. At every distribution to those able to attend, a Service will be held, including a brief address to those who are resting on Christ, and those who have not yet been led to His feet.

III. When the person to be relieved is too aged or infirm to attend a distribution, the relief will be delivered by a Christian friend personally, and be accompanied with the reading of the Holy Scriptures and prayer.

Our desire is that what Christian friends enable us to distribute may be recognised by the poor **as gifts from God** through His people, and be enjoyed **quietly in their homes.**

Any gifts for this purpose will be gratefully received by

J. W. C. Fegan

The Boys' Home,
95, Southwark Street, S.E.

Cheques and Postal Orders may be crossed "London and South Western Bank."

The Holiness Revival.

In the December issue of the *United Presbyterian Magazine*, Rev. W. D. Moffat, of Edinburgh, has a thoughtful article on "The Holiness Revival." It is one of the very useful series on Historical Revivals, and tells the story of Keswick Convention and other gatherings of the same character. We make a brief extract:—

"The one fact that at the present time a Convention for the Deepening of Spiritual Life is held, on an average, about every second day in the year in the United Kingdom alone, is sufficient proof that the Spirit of God is stirring up multitudes of professing Christians in our land to seek a richer and more definite spiritual experience. This revival, it is true, may not have taken the shape or direction that we might have anticipated; but the Spirit of God is not bound, and preconceived notions as to what revivals ought to be, and how they ought to come, must not blind us to the plain fact that a great revival *has* come, and come on the line of a demand for greater holiness of life.

"That this is the only direction in which the Spirit of God is working to-day towards revival no one conversant with the facts would venture even to hint. On the contrary, events are transpiring sufficient to convince us that we are in the midst of spiritual movements never paralleled in the history of Christianity. One has only to name the great awakening of interest in missions, with the cognate graces of intercessory prayer and self-sacrificing giving; the Salvation Army, with its passion for souls; the Christian Endeavour cause, with its three and a quarter millions of young men and women pledged definitely to work for Christ; the world-wide Federation of Christian Students, devoted to the Lord's work in all lands; the new and widespread movement of women in nearly every branch of Christian service, to make this plain. It is no exaggeration, therefore, to say that a revival is already upon us, touching the Church of God on many sides, and pressing the claims of Christ in directions, and with an urgency seldom, if ever, equalled in the past.

"It is futile, at this time of day, with the results of more than twenty-five years' history before us, to give this subject the go-by, as being either insignificant in itself or in its relation to the religious life of our time.

"The movement is with us. It is spreading, not only over the whole of Britain, but, with wondrous rapidity, over the whole world; and any attempt to ignore it by a conspiracy of silence or crush it by supercilious or carping criticism, is as vain as it is unphilosophic, as short-sighted as it is disloyal to the Spirit of God. We have yet to learn that any movement, proved as this has been by its fruits, and seeking for clearer views on the doctrines of grace, and richer experience of the life of God in the soul, can emanate from any other source than the Holy Spirit. And if He be its author, it behoves us to understand what his purpose is in founding and honouring it as He has done."

Bible Flower Mission.—A circular just issued says: "At this season of the year, lavender bags, pincushions, everlastings, small evergreen, and all kinds of cards, are in particular request." The office of the Mission is 110, Cannon Street, E.C., Mrs. W. W. Turton, Hon. Sec.

Believers' Meetings for Bristol.—Special gatherings have been arranged for the Gospel Hall, St. Nicholas Road, Bristol, January 16 and 17. In the circular of invitation, it is observed:—"The subjects proposed for consideration are: 'Atonement,' 'Worship,' and 'Christian Fellowship.' In making this selection it has seemed to us important to give prominence to those Truths which are specially assailed at the present time, either by the teaching of the so-called 'New Theology,' or the doctrines and practices of Ritualism. It is a mournful fact that the doctrine of the Atonement is, to a large extent, ignored, worship in its true spiritual nature is but little understood, and Christian fellowship is not always cultivated as it should be by those who are partakers of a common life in our Lord Jesus Christ." Communications respecting the meetings may be addressed, W. F. Higgins, 107, Stokes Croft, Bristol.

(1716)

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Dean of Westminster is making satisfactory progress towards recovery, and is ordered out of town for rest and change.

The Estimates Committee of the Church Missionary Society report that a total income of £342,713 will be required to meet the outgoings for the year ending in March next. That implies an increase of £47,000 over the receipts for last year.

Bishop Tugwell and a staff of missionaries has sailed for West Africa. The party will go first to Lagos and there disembark for Kano, the principal town of Haussaland, about 600 miles distant, which is to be the field of their labours. The Bishop regards the Haussas as a fine race, capable of rapid development under British rule and Christian influences.

Ang-Lik-khang is the name by which the C.M.S. mission in Fuh-kien, South China, is known to the Chinese. When this first became known it created some amusement, it being supposed that the word was a Chinese version of "Anglican." But it is merely a coincidence. The name was adopted by the people themselves, and means "Peace Established in our Midst."

The grants made at the meeting on the 21st inst. of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels included one of £1,000 for building the new Church of Emmanuel, Sparkbrook, Birmingham; £250 for St. Edmund's, Forest Gate, Essex; and £100 for the first portion of a new church at Swanley Junction, Kent.

Despite the refusal of the Diocesan Chancellor to grant the rector of St. Mary's, Woolwich, a faculty for a side chapel with a second "Altar," the rector has made such a side chapel, and other illegal changes in church fittings and furniture. Having been ordered to replace the old oak Communion table and pannelling (with the Ten Commandments) the rector has disobeyed this order also, and has erected a stone altar. The parishioners have ordered the People's Warden, Mr. W. M. Woodford, to apply for a faculty to set the church in order, and the application is to be heard at St. Saviour's, Southwark, on January 11, at 11 a.m.

Congregational.

Mr. Thomas Smith has been elected president for 1900 of the Congregational Total Abstinence Association, in succession to Rev. Dr. Mackennal.

Holloway Chapel, which for six weeks has been closed, will be reopened in January, New Court Chapel, Tollington Park, (Rev. G. Campbell Morgan), having undertaken the oversight.

The improvement in the health of Rev. W. J. Woods which we were recently able to report has not been maintained. Nevertheless, Mr. Woods is gradually recovering, and there is no cause for grave anxiety.

The first anniversary of the East Side Mission Hall, Whitby, was recently celebrated. The weather was most wintry, but a fair company assembled. Rev. G. S. S. Saunders, the new pastor, presided. From the report presented it appeared that the work is prospering.

As indicating the widespread interest in the Twentieth Century Fund, it is pointed out that the deputations arranged by the central office are not confined to a few well-known names, but that more than forty ministers and laymen have rendered service during the past three months. Special attention is being given to this point for the spring campaign on behalf of the Fund, so that the travelling and speaking shall not become burdensome to the few whose names are well known, but who have heavy responsibilities already resting upon them.

Baptist.

Promises for £600 have already been received for the Twentieth Century Fund in connection with Durham Road Church, Gateshead (Rev. D. P. Packer).

Rev. J. O. Jenkins of Moriah Chapel, Risca, has preached his farewell sermons, having accepted an invitation to Ainon, Tongwynlais. Mr. Jenkins occupied Moriah pulpit for seven years, during which time the new chapel was built and the congregation considerably increased.

At the first anniversary of Rev. A. Tildsley's settlement at Poplar and Bromley Tabernacle, Dr. Clifford preached in the afternoon, and in the evening addresses were given by Revs. J. H. Shakespeare and J. P. McKay. The membership has increased, and in addition to paying the usual current expenses, the congregation has raised £300 for new claims.

At King Street Chapel, Oldham, reopening services, after complete renovation of the premises, have been held. On the Wednesday Rev. Charles Williams (of Accrington) preached. Towards the cost of the work nearly £400 has been raised in subscriptions by the King Street people. In addition to this sum, the collections at the reopening services amounted to £70.

Methodist.

The Wesleyan Chapel and Schools, at Romiley, Stockport, have been destroyed by fire, which began with a gas explosion, due to a leak, which had spread to the heating apparatus. The total damage is estimated at £2,500, less than half of which is covered by insurance.

Rev. G. E. Butt, of the Primitive Methodist Mission at Aliwal North, writing on November 17, reports that the Free State Boers have possession of that town, but says that the Commandant has told him that he will not be disturbed in his work, nor will the property of the Mission be touched. Most of the people connected therewith have left the town, and all the schools are closed.

Memorial-stones of a new church have been laid at Sandgate, adjoining the Gough Soldiers' Home. The old chapel, erected eighty years ago, mainly through the labours of Sergeant Gough, father of the orator, J. B. Gough, has seen many glorious times, but became too incommodious for modern requirements. The cost of the new buildings will be £3,657, exclusive of site. General Hallam Parr, commandant of Shorncliffe Camp, laid the first stone.

At Otley Road Wesleyan Chapel, Bradford, a twelve-days' mission has been conducted by the pastor, Rev. W. Backhouse. It was preceded by a week of prayer, and included a special service for young people, one for men, two for women, a short mid-day meeting for eighteen days, and a vigorous mission band every night in the open air. A number of persons have openly declared their conversion. Old members were quickened, and the workers greatly encouraged.

At East Dereham the members of the Wesleyan Quarterly Meeting have felt that insufficient time has been available for discussing work for God from its purely spiritual side. Wednesday, December 6, was set apart for that purpose. The Convention was held at Fakenham. Papers and addresses on Christian life and service were given by members of the meeting. It is hoped that some were led to claim the fulfilment of the "promise of the Father."

The Newcastle Wesleyan Mission has passed another stage of its development. The Blenheim Street Church, with all its agencies, is to be transferred early in the new year to the chapel in Rye Hill, purchased from the Baptists. The edifice is to be supplemented and overhauled. The Committee of the Mission has just accepted tenders for additions and improvements, which will involve an outlay of over £3,000. When completed the premises will be thoroughly equipped for all the various purposes of a vigorous mission.

Presbyterian.

At a recent ministers' meeting at Pittsburg, Rev. Dr. D. R. Breed, Professor in the Western Theological Seminary, read a paper on "The Old Gospel and New Methods are Consistent." He urged that old truths should be presented in attractive style, avoiding stereotyped terms.

The forward movement in New York among the Presbyterian churches is receiving tokens of God's approval. In Dr J. B. Shaw's church fifty persons confessed Christ. At Dr W. Y. Smith's church forty gave themselves to the Lord, and in other churches a deep and lasting work has been done.

Rev. Robert Stewart has conducted a fourteen-days' evangelistic mission in his own church at Benwell, Newcastle-on-Tyne. At every meeting during the mission numbers spontaneously confessed Christ, while others testified to a deepened spiritual life. Conversions did not cease with the mission, but at the close of each Sabbath evening service since several have been led to decision for Christ.

Rev. Dr. Mathews has heard from Natal as to the position of the Presbyterian ministers in South Africa. Rev. J. T. Lloyd, of Johannesburg, is the only one left in the Transvaal. The Presbyteries of the Transvaal and the Orange Free State are, says Mr. Lloyd, broken up and their ministers and congregations are scattered, having become refugees in Natal or Cape Colony. The losses sustained are enormous.

Rev. Dr. C. Moinet, writing to the ministers of the Presbyterian Church of England with respect to the condition of things in South Africa, says: "As Moderator of the Synod, I would suggest that on the first Sunday in the year special acknowledgment be made in all our churches of our manifold national and social sins, and special supplication offered that the spirit of true penitence may be poured out upon all our people, if so be that God may be pleased to withdraw his chastening hand, and to hasten the restoration of peace."

Society of Friends.

While the Sunday schools for children show an increase, there is a decrease in the "adult schools," more especially in the North of England, where the change is thought to be in some measure due to a steady increase in Sunday labour.

At Auckland, N.Z., a meeting for young people has for some time been held on first-day evenings prior to the mission meeting at 7.15. It has been attended by a good number of lads and girls of the "larrikin" class, very difficult to manage. Recently some encouragement has been received in the indications of a change of heart on the part of some.

S. E. Rowntree recently visited Cockermouth, and at a foreign mission meeting held in the evening at the meeting-house, to which the public were specially invited, gave an interesting address, illustrated by diagrams and views of Ceylon, shown by limelight. In the afternoon she attended the working meeting of the Missionary Helpers' Union, and spoke impressively to the members.

At Peckham an evening mission meeting now takes the place of the ordinary Sunday evening meeting for worship. At the first gathering an earnest company of over forty assembled. The presence of the Lord was felt in its quickening and awakening power, confirming the faith of the workers in the belief that God is owning this fresh effort. The presence of Ellwood Brockbank at this and the other meetings of the day was much enjoyed.

A series of Gospel meetings has been held at Hereford, conducted by Arthur Dann, of Brighton, who also gave afternoon Bible-readings for the deepening of spiritual life. The power of the Lord was felt to be present, bringing conviction for sin to some whose voices were heard pleading for forgiveness for past unfaithfulness. On the last evening there was a meeting for testimony, at which nearly all present spoke or prayed, including some young Christians whose voices had never been heard before in public.

Fallen Asleep.

Dr. J. Ewan Brodie, of Glasgow. He was eminent in his professson, and was a prominent member of the Church of Scotland.—Rev. Robert Hamilton, Congregationalist, of Brighton. For many years he was Secretary of the Sussex County Association. He associated himself with many religious activities, and even after his retirement retained a keen interest in affairs.—The death of Mr. John Hutton, of Eccleshill, removes one of the most influential of Yorkshire Congregationalists. Mr. Hutton, who was in his sixty-eighth year, was a munificent benefactor of Congregational organizations.—Mr. W. J. Dawson, a well-known Hull Congregationalist, at the age of sixty-five.—Rev. William Haig, of Norham-on-Tweed, for well-nigh forty-one years minister of the Presbyterian Church.—Mrs. Porter, of Stratton, North Cornwall, has, at the ripe old age of eighty-six, passed "within the veil." She was for about sixty years a consistent member of the Wesleyan Methodist Church.

Rev. Robert Montgomery, of Dursley, Gloucestershire, who was at one time a colporteur in connection with the Bible and Colportage Society of Ireland, has been appointed Deputation Secretary for England and Wales on behalf of the Society.

Mission to Public-Houses. — The annual meeting was held last week in the hall at the Whitefield Tabernacle, Tottenham Court Road. Over 100 potmen, with their wives and friends, accepted the invitation of Mr. J. J. Browne, the missionary. After tea a dissolving-view lecture on the Prodigal Son was given by Mr. Charles Fox, one of the district secretaries of the London City Mission. Captain Thorn and Mr. H. Marnham also gave impressive addresses. At the close Mr. Browne was enabled, by the kindness of friends, to give each guest a copy of the Gospels.

